DIALECTAL INTERFERENCE IN AMANA, A YAU AND GASKIYA TA FI KWABO NEWSPAPERS

BY

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DECLARATION

I hereby declare that this thesis was composed by me and that it is in record of my own research work. It has not been accepted in any previous application for a higher degree. All quotations are distinguished by quotation marks and the sources of information dully acknowledged by means of references.

Kabir Halima Daura

CERTIFICATION

This thesis, titled "Dialectal Interference in Amana, A Yau and Gaskiya Ta Fi Kwabo" **by Kabir Halima Daura meets the regulation governing the award of the degree of Master of Arts in African Language (Hausa) of Ahmadu Bello University, Zaria.**

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DEDICATION

Dedicated to the blessed memory of the late Emir of Daura, Alhaji Muhammadu Bashar, whom I remember for his extra ordinary active role in my marriage as well as his inspirational guide in my life. May his gentle soul rest in perfect peace. Amin.

ACKNOWLEDGEMENT

In the name of Allah, the beneficent the merciful.

First to Allah Subuhanawu Wata'ala for giving me the strength, time and energy to conclude this work.

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And to my family for their love, encouragement, patience and understanding in the course of this work.

I am also most grateful to my new employer, the Katsina State University for all the assistance rendered during the course of carrying out this research.

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ABSTRACT

The study focused on dialectal interference in three Hausa newspapers: 'Amana', 'A Yau' and 'Gaskiya Ta Fi Kwabo'.

The research stems from an observation on how Hausa is wrongly used in the print media, where writers are influenced by their dialects. The use of standard language at formal occasions is therefore emphasized.

Random sampling was used to obtain information for the study. Both primary and secondary sources of data collection were employed.

Editorial and news reports of the newspapers were used as a primary source of the study.

Results showed that Katsinanci, Sakkwatanci, Zazzaganci or all influences all the newspapers.

In conclusion, the research recommended the use of Hausa experts to serve as writers at all formal occasions in which Hausa language is used. The research hope to serves as a springboard for future research.

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CHAPTER I

G E N E R A L I N T R O D U C T I O N

1.1 Preamable

The contribution of newspapers to any literate society cannot be over-emphasized. Newspapers play an important role in informing, educating and entertaining the populace. While radio and television provide the surface bulletin, newspapers provide in detail, penetrating analysis of issues and events that are of great concern.

The newspaper, as one of the important media of communication needs to be clear, simple and straightforward. It should be written in a language that is easy, decipherable and accessible to the common man. Dialectal interference can mar such motive as not every Hausa man is from Zaria, Kano or Sokoto. The Hausa language has spread across many states of the federation and spoken in places such as Ghana, Sudan, Saudi Arabia, etc. It is therefore imperative to have a common forum, in other words, a common language, common dialect which is easily understood by all and sundry to use at formal occasions such as the newspaper.

Perhaps it was this aspiration that spurred the early Northern Nigerian scholars to find a standard form of writing the language which

is to be adopted at all formal settings, i.e. classroom instruction and the media by all Hausa speakers and learners (Yahaya, 1988). It is to be noted that from 1932 to 1980, scholars like R.M. East, Abubakar Imam, and many others never relented in their efforts to arrive at a common goal of finding a standard form of writing the Hausa language (as well as speaking at least at formal occasions/ levels). They searched and researched, discussed and reviewed issues and had series of meetings until they finally agreed upon a common 'meeting point' as far as the question of standardization is concerned.

Given the above background therefore, a writer needs more exposure in the area of language usage so that he can acquire the level of sophistication that is necessary for him to write. This is because language is described as a bridge between the writer and his audience, the channel through which communication takes place.

1.2 Purpose and Objectives of the Research

This research intends to examine the use of Hausa in three Hausa newspapers: 'Amana', 'A Yau' and 'Gaskiya Ta Fi Kwabo'. It is therefore a study on language usage at formal occasions, which is expected to be standard and received without difference or interference of dialect.

The idea of the research stems from an observation on how Hausa is misused in the newspapers, where writers are influenced by their dialects. The use of any Hausa person or persons whose Hausa is a mother tongue to serve as editor or an editorial staff of a Hausa newspaper is biased. Hausa is therefore emphasized as a discipline just like medicine, engineering, law or any other field.

The role of the media cannot be over-emphasized. The media serves as a link between the government and the governed and is seen as the watchdog of the society. To carry out this role, the writer / informer needs to be a master in the language in which he / she is writing.

The purpose of the research is therefore to:

(i) Identify some orthographical and dialectal mistakes committed in Hausa newspapers.

(ii) Discuss the factors responsible for the mistakes.

Hausa, compared with other African languages, exhibits remarkably little dialect variation. Nevertheless, on the basis of systematic differences in pronunciation and grammar, it is possible to distinguish one Hausa dialect from another. This has made it possible for scholars to examine and select the standard Hausa, which is used

at formal occasions. The general objective of this study is to examine the effect of dialectal influence in three Hausa newspapers.

1.3 Significance of the Study

Many writers and researchers have stressed the need for the usage of Hausa in the media but no single work has been done on dialectal interference.

It is hoped therefore that the study will serve as a springboard to researchers and scholars alike for future research.

The study is significant as it will benefits Hausa student (both undergraduates and post graduate) who may later in life find himself or herself in journalism.

In other words, the study is significant to journalist most of whom are graduates of other disciplines but are writing in Hausa language.

1.4 Scope of the Study

The study intends to cover some selected editions of “Gaskiya Ta Fi Kwabo”, “Amana” and “A Yau” newspapers. The research is primarily concerned with the dialectal influence or interference in the editorial and reportorial / news reports of the newspapers. Other articles in the newspapers such as letters to the editor, personal

opinions, etc. were left out, as the editorial staff did not originally write them.

Secondly, given the limited time frame available for the research, it is better to restrict focus on only these two aspects of the three newspapers under the study (editorial and news report). Areas such as translation of news items from English to Hausa will also not be covered due to time limit. More so, a lot has been said on this.

The choice of the newspapers is not based on which paper is best. All newspapers, of course, have common characteristics, but the choice of words or anguage determines the effectiveness of communication. After all, the paramount objective of the press is to educate, entertain and inform mass audience. Therefore, random sampling was used to obtain information for the study.

As a corpus of the research, early editions of “Gaskiya Ta Fi Kwabo” and of the 1980s and 1990s will be used while “Amana” and “A Yau” will be of the 1980s and 1990s respectively. “Amana” was launched in 1981 and was off the street in 1989 while “A Yau” came into being in January 1996 but was also off the street in 2001. “Gaskiya Ta Fi Kwabo” is therefore the only surviving newspaper among the three.

Although Hausa language newspapers are mostly written for the benefit of the readers who are mainly semi-illiterate, the research will only focus on dialectal influence or interference by the editorial staff because standard form of any language is expected to be used at all formal occasions.

1.5 Statement of the Problem

The study of Nigerian languages and in particular Hausa is an area that has been largely neglected by scholars and researchers alike. Students and teachers of Hausa language have often contended with degrading remarks on their discipline from colleagues in other disciplines. Some believe it is a waste of time and of no relevance for one to study his/her mother tongue, particularly at the university level. Perhaps, one may not need to learn his language from somebody because it is something he/she was brought up with, “What will you teach me in my language?” is a common refrain. But even in Europe, the British learn English, likewise the Arabs learn Arabic, etc., etc.

These and other problems alike contribute to the way Hausa is used today. However, it is unfortunate that the language, a major language not only in Nigeria but also in many parts of Africa is wrongly used at formal occasions such as the print media. Take for example, headlines in the newspapers such as:

			Gloss
1.	Talaka Gugan Yasa!	-	The poor is at the receiving end
2.	Babban kotun jihar Kaduna	-	Kaduna High Court
3.	An Dakatarda	-	Has been suspended
4.	Gobara Ta Mayad da Wa]ansu…	-	Fire outbreak has …
5.	Akwai shinkafan da zai wadata Jama'a	-	There is enough Rice for all
6.	Kwalliyar Zai Biya Ku]in Sabulu	-	One good turn deserves another
7.	Tsofin 'Yan Siyasa Sun Cimma Shekara	-	Old politicians have come of age
8.	FIR Ta Sanya Nijeriya Hasarar	-	FIR made Nigeria to lose.
9.	Hotunan Sabbin Gwamnoni…	-	Pictures of new governors
10.	Majalisan Tarayya na {asa	-	National Assembly

1.6 Research Questions

In meeting the objectives of the study, the following research questions were raised:

1. Do editors comply with the principles of modern orthography of Hausa language in their editorials?
2. Do news writers comply with the principles of modern orthography in Hausa language?
3. What are the common mistakes among Hausa writers?
4. Are there differences in the way news editors write common Hausa words?

1.7 Basic Assumptions

There are three basic assumptions for the research:

1. Editorial staff of Hausa newspapers allows their dialects to reflect in their writings.
2. Most editorial staff of Hausa newspapers are not graduates of Hausa language.
3. Hausa newspapers are not written for the benefit of those learning the language to read.

1.8 Key to Abbreviations

1. BD: Bauchi dialect
2. DD: Daura dialect
3. KND: Kano dialect
4. KTD: Katsina dialect

5. SH: Standard Hausa

6. SKD: Sakkwato / Sokoto dialect

7. ZD: Zaria dialect

1.9 Definition of Terms

1. Ajami: Hausa written with an adapted version of Arabic script.
2. First Language: The first language acquired by one which is usually the mother tongue.
3. Second Language: A language acquired after the mother tongue.
4. Standard: Anything taken as a basis of comparison, level or degree of excellence.
5. Standard Language: A dominant dialect used in schools, print, mass media, taught to non-native speakers, etc.
6. Newspaper: Sheet of paper usually printed everyday or weekly telling the news, carrying advertisements, features, articles and useful informations.

1.10 Conclusion

The chapter has introduced the study, i.e. dialectal interference in three Hausa newspapers, namely: “Amana”, “A Yau” and “Gaskiya Ta Fi Kwabo”, as well as significance, purpose and objective, scope and

limitation. It also defines terms used throughout the text and the key to abbreviations used.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1 Introduction

In this chapter, a critical review of related literature is done on the concepts of 'Hausa', 'dialect', 'Hausa dialects' as well as the background to Hausa newspapers, all, examined from empirical point of view.

2.2 Hausa: Origin and Meaning

The word 'Hausa' refers to the name of an ethnic group, their language, as well as where they live. That is, 'Hausa' as a language or tribe, 'Hausa' as a group of people whose mother tongue is Hausa and '}asar Hausa' (Hausa land). Adamu (1978) says, Hausa is the name by which people of the Hausa ethnic group call themselves. The name of their language and in their literature the name of their land. There are many traditions to the origin of the word 'Hausa'.

The first is attributed to the coming of the legendary, Abu Zaid, popularly known as Bayajidda, to Daura on a horse which was then new (strange) to the Hausas. According to this tradition, Bayajidda, a Prince travelled all the way from Baghdad via Borno to Daura (a town in the present day Katsina State) where it was said that before his arrival

in Daura, a sacred snake called ‘Sarki’ had prevented the people of the area from drawing water at the famous Kusugu Well on any other day except Friday. Bayajidda, the legend continues, slew this notorious snake and when his host (Ayana) was asked of the killer, she reported ’hau sa’, meaning ‘the man on the cow’ which later became ‘Hausa’. However, historians like Professor Abdullahi Smith and Dr. Yusuf Bala Usman have questioned this. They opined that the only historical role that could be assigned to Bayajidda was in bringing about revolutionary changes in the political institutions of Hausa land. This is buttressed by the fact that the so-called states said to have been founded by Bayajidda or his descendants were already in existence even before his arrival in Hausa land, as well as the language ‘Hausa’. So the only role Bayajidda might have played was the introduction of changes in the political institutions of Hausa land, which is not yet clear to historians.

Smith (1977) lamented that the word ‘Hausa’ is a Songhai word meaning ‘South’. The same people who were north to the Hausas therefore refer to the people at the south as ‘Aoussa’, which later changed to ‘Hausa’.

In addition, the word ‘Hausa’ is said to have originated from Habasha, that is the ancient Ethiopia. According to this tradition, the

Hausa people were originally residing in Ethiopia but because of natural phenomena such as earthquake and famine, they migrated via transit from Ethiopia to the present day Hausa land. This group has tried to defend its base citing example of how linguistically the sound (u) and (b) are interchangeable (Jinju, 1983).

SIL (2007) maintains that some scholars believe there is a link between the Hausa and the people of Ethiopia based on shared worship of the sun, practiced prior to the arrival of Islam and Christianity.

Palmer (1928) described Hausa as a tribal group and a community of people of various ethnic groups. Bello (1992) says, if one adheres to this view, one may arrive at one of a number of a possible conclusion. The first one is that the Hausa are a mixture of aboriginal Negro and Berber immigrants who came from northern regions. One scholar who accepted this view is Johnson (1967).

Palmer supported this view by citing some linguistic evidence. He maintains that the Berbers spoke a language, which in its grammatical structure and pronoun forms are intimately allied to Hausa, as it now exists. This is also true of Chadic languages that show linguistic group with Hausa.

Hausa is the name of a language in the Chadic group of the Afro Asiatic language family (Dwyer, 1997). Greenberg (1964) classified Hausa as a member of the Chad group of the Afro Asiatic Division of African language and in his analysis and map indicates that Hausa shares this membership with only few languages of West Africa. But despite this limited affinity, the language spread far and wide and even became the first language in many places where previously Hausa was unknown (Adamu, 1978). The language has been said to be probably the most spoken language in Negro African (Kirk-Green, 1965). From the 1991 Nigerian census figures, and the World Bank figures for West African countries, Allan (1996) states that there are about 50 million native and non-native speakers of Hausa.

Schuh (1983) reports, that, "'Hausa' is an official language in Nigeria. It is the main trade language in northern Nigeria and Niger and in common use throughout Nigeria. It is a subject in Nigerian Secondary Schools and Universities and the language of instruction for elementary grades in Hausa speaking areas. More than half of the broadcasting on northern Nigerian radio and television stations is in Hausa and Nigeria boast of several Hausa language newspapers as well as an ever increasing number of publications of all types in Hausa".

Beside being a second language to many, and in fact the unofficial lingua franca in northern Nigeria and southern part of Niger Republic, even among the non-native speakers, Hausa is the principal language being used in the media in the traditional Hausa land and one of the few international languages for broadcast to the West African region in the government owned Voice of Nigeria (VON). Hausa is indeed, among the languages used for international broadcast in British Broadcasting Corporation (BBC), Voice of America (VOA), Radio Deutsche Welle (Voice of Germany), Radio China, Radio Cairo and Radio Moscow. The language is also studied in many Universities, Institutions and Centres worldwide, most especially in Europe and the United States beside those in Hausa land (Lawal, 2002).

Hausa belongs to the Gwandara sub-groups of Chadic branch of Afro Asiatic classification (Dwyer, 1997). Ethnologue (2007) asserts that, “It is spoken in a very large portion of West Africa, the first language in northern Nigeria, as well as South Central Niger and a universal lingua franca in many parts of these countries and the second language for many in Benin, Chad, Cameroon, Togo, and that it is spoken in enclaves Ghana, Cote De Voire, Burkina Faso, Libya, Southern Nigeria, Sudan (Blue Nile Province), Senegal and Congo Brazzaville” (Pan Afrillon, 2007).

Hausa language is today a major language with more first language speakers than any other sub – Sahara African language. It is also one of the best documented and most extenisively researched of all sub – Saharan African languages, and has been subject of serious studies for 150 years (Jaggar, 2001).

Against this background, who therefore can be regarded as Hausa? Mahdi (1978) says, to decide who was Hausa and who was not, some people used historical claims to Hausa ethnicity. Others used cultural traits and social values as their yardstick, while still others used religion plus language.

To most Hausa people, language is one of the factors which persuade them to regard a stranger as Hausa. The person should be fluent in Hausa language and in all his dealings with Hausa people he should use it as his first language. Though not all Hausa of the homeland were Muslims, Islam has for quiet some times been a very powerful social landmark in the acculturating frontier of the Hausa as an ethnic group both at home and in migration. But this is not meant to deny the Maguzawa (non-Muslim Hausa) the ability to Hausanize non-Hausa states. It is wrong however, to assume that this tie between Islam and Hausa ethnicity has been there at all times and with the same intensity. The Islamic Reform Movement, the Sokoto Jihad of the

early nineteenth century must have been a factor, which strengthened the link (Mahdi, 1978).

A person's acceptance as Hausa might also be facilitated by historical claims to Hausa ethnicity. This means that he should be able to show that his father or grandfather (paternal) was Hausa by birth or assimilation. It is for this reason that there were and still are many people in West Africa who were not Muslims (e.g. the majority of the Abakwariga of the Middle Belt of Nigeria) or who could speak Hausa fluently (such as the Hausa people now found in some parts of Ivory Coast, Upper Volta and Mali) but who were accepted as Hausa in the localities as well as by fresh immigrants from Hausa land simply because their family history showed that they had Hausa paternal ancestors. This means that once a person was Hausa, his descendants could remain Hausa if they wished, no matter how divorced they might be from the Hausa culture (Mahdi, 1978).

Another factor which could bring about an outsider's acceptance, as Hausa was residence. To many people, such as the famous religious reformer, Abdullahi [an Fodio, any dweller in Hausa land, like himself, should be accepted as Hausa and this should not affect one's claim to membership of the only Hausa ethnicity within the Hausa land. The logic behind this stance may have been that it would be almost

impossible for one to dwell permanently in Hausa land and escape being imbued with Hausa cultural traits. The acceptance of any dweller of Hausa was a powerful factor in defining a Hausa person in migration, particularly those who settled in urban areas (Mahdi, 1978:3).

The Hausa constitute one of the principal cultural and linguistic collectivities in Nigeria today. They are highly influential in the north and other parts of Nigeria. Owing to their large population and intensive commercial activities, their language has gradually become a lingua franca in West Africa (Smith, 1965). Bello (1992) points out that 'Hausa' constitute a group that shares a common language and a way of life, rather than a common ethnicity.

Where else can it be called the Hausa land? This is the area in which the majority of the people speak Hausa as their first language and the cultural and social traits are often associated with the Hausa predominated people (Mahdi, 1978). The Hausa speaking 'hearts lands' are in the north central and northwestern Nigeria and south strip of the Republic of Niger with Hausa communities and minority groups in northern Ghana and many towns and cities of Senegal and Sudan (Graham, 1996). It is important to note that Hausa land is not a single city but a territory made up of separate states, e.g. Gobir, Katsina and Kano surviving in political independence with their capital as centre of

influence, all of which were incorporated into Sokoto Caliphate following the Fulani jihad and conquest int eh early 19th century. (Smith, 1977).

Hausa land comprises an enormous area of that part of the western Sahel, which lies adjacent to the Lake Chad basin. By the Sahel is meant that dry belt of Africa, which stretches across the continent from the Senegal River in the west to the Red sea in the east. It lies south of Sahara and north of the equatorial and coastal jungles and rain forest (Bello, 1992).

According to Bello, the Hausa land can be said to cover much of northern Nigeria outside the 'Middle Belt' and Borno but it also extends north of Kano and Katsina provinces and both north and considerably west of Sokoto into the Republic of Niger, and perhaps, as some would argue, southwest into the hinterland of Benin, Togo and Ghana.

Bello further estimates northern Nigeria as the strongest centre of the Hausa. He said the area comprises approximately 300,000 square miles which makes about the size of France (212,822 square miles) and Great Britain (88,745 square miles) combined. From its border with the Republic of Benin in the west, to the Cameroon Republic in the east, northern Nigeria is about 720 miles wide. From its northern

neighbour, the Republic of Niger to the east of Nigeria in the south is a distance of approximately 410 miles.

Here in Nigeria, Hausa land comprises states like Kano, Katsina, Jigawa, Sokoto, northern parts of Kebbi, Bauchi, Zamfara and some parts of Gombe and Kaduna States. The present emirates of northern Nigeria are almost entirely Hausa-phone and comprise Muslims of Hausa speakers. In the Republic of Niger, approximately 85 percent of the total speak Hausa (Bello, 1992).

Bello also estimates Kano to be the largest single Hausa city, which has a population of about 3.0 million native speakers. Following Kano are Kaduna, Sokoto, Zaria, Katsina and Daura, etc. In the Republic of Niger, Mara]i, a city to the north of Katsina, has the largest number of Hausas. There is also a very significant Hausa population in northern Ghana. He points out that the principal factors leading to the spread of Hausa population are linked to migrations involving trade and work, the search for knowledge (particularly eastern education) and in some cases, it is simply the quest for adventure, “It is a well known fact that the Hausas are extremely adventurous people”.

The literature reviewed above gives a highlight to what Hausa as a language is, the origin, meaning and its extent beyond Hausa land, etc.

2.3 Dialect

Dialect, a Greek word, 'diallectos' is a variety of language characteristics of a particular group of the language speakers. The term is applied most often to regional speech patterns, but a dialect may also be defined by other factors, such as social class (Wikipedia, 2007). In Latin, it is called 'dialectus', which means, 'a form of speech' (Amsers com, 2007).

The term 'dialect' has generally been used in linguistics to refer to varieties of speech based on geographical locations and/or social background. It is used in contrast to the term 'language'. If a language is spoken over a large territory and by a substantial number of people, there exists phonological, grammatical and lexical difference among its speakers (Asher, 1994). In popular usage, the word 'dialect' is sometimes used to refer to a lesser-known language (most commonly a regional language). It is a complete system of verbal communication (oral or signed but not necessarily written) with its own vocabulary and grammar. Dialect of a language tend to differ, one from another, the more remote they are from each other geographically.

Wales (1989) described dialect as a variety of language associated with sub-sets of users in a geographical area. Fabunmi (2004) thus regards dialect as a sub-division of language, which is

being spoken by a reasonably large number of speakers with geographical barriers separating a group of people from one another.

Amsers (2007) defines dialect in different ways: (a) 'A regional or social variety of a language distinguished by pronunciation, grammar or vocabulary, especially a variety of speech differing from the standard literary language or speech pattern of the culture in which it exists'. (b) 'A variety of language that, with other varieties, constitutes a single language of which no single variety is standard'. (c) 'The language peculiar to the members of a group, especially in an occupation'. (d) 'The manner of style of expressing oneself in language or the arts'. (e) "A language considered as part of a larger family of languages or a linguistic branch. Not in scientific use'.

Encyclopedia Britannica (2006) also describes dialect as a variety of a language spoken by a group of people and having features of vocabulary and/or pronunciation that distinguish it from other varieties of the same language. This definition further explains that dialect usually develops as a result of geographic, social, political or economic barriers between groups of people who speak the same language. As Asher (1994) pointed out:

> "If a group of people are more or less isolated or are prevented from freely mingling with nearby populations due to mountains, rivers, forests, etc. then those populations will develop unique

> linguistic characteristics which will eventually become distinguishing elements of their dialects".

When dialects diverge to the point that they are mutually incomprehensible, they become languages in their own right. This was the case of Latin, various dialects of which evolved into different Romance languages.

Everyone speaks a dialect, in fact at different levels. The people who speak a certain dialect are called 'a speech community'. A dialect spoken by an individual is called 'idiolect'. Everyone has small differences between the way they talk and the way even their family and best friends talk, creating a minimal dialect. Everyone has an accent, just as everyone speaks a dialect. Some linguists make a farther distinction between accent and dialect. An accent consists of a way of pronouncing a variety. A dialect however, varies from one dialect of the same language simultaneously on at least three levels or organizations: pronunciation, grammar or syntax and vocabulary. Thus educated speakers of American English and British English can be regarded as using dialects of the same language because differences of these three kinds exist between them. Linguists have found that in large linguistic territories, especially if they are nation – states, there generally exists a cultural and or political centre – almost

always a region or city – and the speech of its inhabitants is usually considered the most prestigious. This speech variety is used for administrative functions, as the medium of communication, and also in media. Generally, such a speech variety is identified as the 'standard' and for foreigners, as well as many people outside the political centre, it is equated with the language of the region (Asher, 1994).

The term 'dialect' as used by linguists carries no implication that one dialect is inferior to another, or that all are inferior to standard. One dialect may dominate as the standard form but not necessarily the prestigious for. The Kano dialect (Kananci) in Hausa language is said to be close to the standard dialect. Bello (1992) further defends or described why Kananci is seen to be 'standard', saying, Kananci has a close resemblance to the standard dialect because, apart from being a variety used in formal or semi-formal situations ranging from classroom teaching to public speeches and interactions, Kano is the commercial centre of northern Nigeria, it is the largest single Hausa city in Hausa land.

Bergery revised edition (1993) also defends why Kano dialect as being the one which seems likely to predominate, saying, "its variations are largely in the form of vowel as simulations, and it is increasingly becoming the language of trade".

He points out the following as the main dialectal variations between Kano and other dialects:

1. At Kano for –b, -f, -p, -m elsewhere, i.e. a labial consonant changes into the corresponding labial vowel, e.g.

sauka, *alight; descend.*	sabka; safka; sapka
taushi, *soft.*	tabshi; tafshi; tapshi
shuka, *sow.*	shibka; shipka
aure, *marriage.*	amre, arme
‘daure, *tie.*	‘damre; ‘darme
sauro, *mosquito.*	samro; sabro
zauna, *sit down.*	zamna
saurayi, *a youth*.	samrayi; sarmayi
sauri; *speed.*	samri

2. (a) -r at Kano, for –l elsewhere, e.g.

harba, *kick; shoot.*	halba
harshe, *tongue; language.*	halshe
darma, *lead* (metal).	dalma
sauri, *speed.*	samri

(b) - r at Kano, for - s elsewhere, e.g. as final consonant of causative verbs.

Bayar, *give*.	bayas

3. 3rd masc, sing. Personal pronoun.

(a) as subject in continuous, habitual, and future tenses, and in the subjunctive, and with the substantive verb ke,

yi ; ‘i ; ya at Kano. ya ; shi, elsewhere

(b) as object,

shi, at Kano shi; ya as alternative form at Sokoto and Katsina, especially in the phrase ga ya, and in the possessive pronoun

3rd masc, sing. Possessive pronoun.

(i) with masc. object.

nasa ; -nsa at Kano. nai (= na ya) as alternative form at S. & Kats.

nashi, -nshi, alt. forms esp. at Zaria.

(ii) with fem. object.

tasa ; -rsa. tai (= ta ya) as alt. form at S. & Kats.

tashi ; -nshi alt. forms esp. at Z.

4. (a) 1st sing. personal pronoun in negative, continuous, and in the habitual both affirmative and negative,

na at Kano, for ni elsewhere, e.g.

ba na zuwa, at Kano. ba ni zuwa, elsewhere.

(ba) na kan tafi (ba). (ba) ni kan tafi (ba).

(b) 1st pers. sing. possessive pronoun, separable.

nawa ; tawa, at Kano nau ; tau alternate forms at Sokoto

5. The interrogative pronoun, *what?*

me? ; menene?, at Kano. mi?; minene?, elsewhere

6. The dative; ma always, except at Kano where the usual practice is:

wa, before object other than personal pronoun.

ma, before pers. pron., but the vowel assimilating to the succeeding one, e.g. mini ; muku. For the 1st pl. the common Kano form is mana instead of the mamu elsewhere.

7. Impossibility is at Kano expressed by the verbal form in –u in the negative future; elsewhere the negative continuous of this form in –u is employed, e.g. *it is not crossable* is

ba zai k'etaru ba, at Kano, but ba ya (shi) k'etaruwa elsewhere.

8. At Sokoto –nka is frequently used as the suffix to personal pronouns in the past tense in place of the –ka of Kano, e.g. sunka, suka.

9. At Sokoto the forms wanga, fem. wagga, pl. wa'danga are common for wannan, pl. wa'dannan used at Kano.

10. The substantive verb is at Sokoto frequently:

    (a) na with a masculine subject, ta with a feminine subject, e.g. sarki na, for sarki ne. go'diya ta, for go'diya ce.

    (b) a with the addition of the initial consonant of the succeeding word, e.g. shi as sarki, he is the chief. shi ab babba, he is the senior. ni ad da shi, I have it.

11. At Kano the feminine and plural of the past participles end respectively in -iya and -u. At Sokoto, Katsina, & C., there is an alternative ending in -a and -i for these, e.g.

    nunanniya ; nunannu. nunanna ; nunanni.

    'batacciya ; 'batatta. 'batatta ; 'batacci.

12. At Sokoto and Gobir many verbs have an alternative form in final -ikko. e.g. wankikke, for wanke ; kamikke, for kama ; bu'dikke, for bu'de.

13. In East Hausa iya is used for yina or yana, i.e. for the 3rd masc. sing. Continuous tense.

14. In East Hausa the k of many words beginning with k' is dropped, e.g. 'ofa is said instead of k'ofa ; 'oshi, for k'oshi, & c.

15. At Katsina and some other northern districts, h is frequently used instead of f, e.g. haihuwa for haifuwa ; hi'da, and hi'di, for fa'da, & c.

16. At Sokoto and Katsina a doubling of the final consonant is very common in the plurals of nouns, e.g.

bakkuna (K.)		bakkunna (S. & Kats.)		pl. of baka, *a bow*.
gatura	"	gaturra	"	" gatari, *an axe*.
gonakai	"	gonakkai	"	" gona, *a farm*.
hadisai,	"	hadissai	"	" hadisi, *a Moslem tradition*

17. At Sokoto a plural in final -nni is not uncommon, e.g.

kalanginning, pl. kalangu, *a kind of drum.*

kasunni, pl. of kasuwa, *a market*.

The above reviewed literature serves as a foundation for the present research work.

2.4 Hausa Dialects

Malka (1978) has come out with fourteen (14) Hausa major dialects, seven in Nigeria and seven in the Republic of Niger.

Nigeria		Niger	
1.	Bausanci	1.	Adaranci
2.	Dauranci	2.	Agadanci
3.	Kananci	3.	Arewanci
4.	Katsinanci	4.	Cancanci
5.	Sakkwatanci	5.	Damagaranci
6.	Zamfaranci	6.	Gobiranci
7.	Zazzaganci	7.	Kurfayanci

However, there are Hausa sub-dialects which include Gumulanci, Ha]ejanci, Kabanci, Guddiranci, etc.

Most of the Hausa dialects centre around a Hausa major city. For instance, Bausanci is spoken in Bauchi and its environs, Damagaranci in Damagaran and its environs, Zazzaganci in Zaria and its environs, Gobiranci in Gobir, etc., etc.

These dialects are grouped into three main categories because of their similarity in phonological, syntactic and morphological formation. There is the Sokoto group, which consists of Adaranci, Arewanci, Gobiranci, Kabanci, Katsinanci, Sokkwatanci, Zamfaranci and Kurfayanci. The second is the Kano group that consists of Bausanci, Guddiranci, Ha]ejanci, Kananci, and Zazzaganci and the

third which is the Daura group that includes Damagaranci, Dauranci and Gumalanci.

Furthermore, the Hausa dialects are also sub-grouped according to their geographical locations. There is the Eastern, Northern and Western dialects. The Eastern dialects include Kananci, Bausanci, Guddiranci, Ha]ejanci and Zazzaganci. The Western dialects are the Damagaranci, Dauranci, Gumalanci and Katsinanci. While the Northern dialects are Adaranci, Arewanci, Gobiranci, Kabanci, Sakkwatanci, Kurfayanci and Zamfaranci.

In 1912, a Committee under the Chairmanship of Mr. Hans Vischer was inaugurated for the standardization of Hausa language. Thereafter the Hausa Language Board was established in 1958. The eastern dialect and in particular Kananci was taken as the standard for publications, after careful adjustment in areas such as orthography, pronoun forms, syntax, borrowing and neologism and grammatical structure in general (Zarruk, 2001).

Let's examine some of the major dialects, their features and characteristics:

2.4.1 Zazzaganci

The tremendous amount of language mixing that occurs between Hausa and other languages which do not have gender (e.g. Gwari,

Nupe and Kanuri) may explain why the Hausa dialect of this region shows some partial loss of this distinction (Bello, 1992). Therefore, one of the main features that characterize the speech of this area is the representation of the feminine gender by the masculine gender, i.e. Zazzanci only uses the masculine gender. Although, Amfani (1993) says gender should be left unmarked in Zazzaganci, it is the fact that Zazzaganci dialect does not differentiate between male and female. For example:

ZD	SH	Gloss
Matana	Matata	My wife
Motana ne	Motata ce	It is my car
Rigan Hauwa ne	Rigar Hauwa ce	It is Hauwa's blouse
Hulana ne	Hulata ce	It is a cap
Matan Audu	Motar Audu	Audu's wife
{azaman Yarinyan	{azamar Yarinyar	The dirty girl
{waryan Hauwa ne	{waryar Hauwa ce	It is Hauwa's calabash
Yarinya ne	Yarinya ce	It is a girl

In the correspondence of the initial |a| : |u|, one finds |a| in this dialect (Amfani, 1980).

ZD	SH	Gloss
Anguwa	Unguwa	Street
Angozoma	Ungozoma	Midwife
Angulu	Ungulu	Vulture
Ango	Ungo	Take
Mazuru	Muzuru	Male cat
Magurji	Mugurji	Brush

Another main feature of Zazzaganci dialect is that the third person singularly |s| found in 'standard' Hausa is not used in Zazzaganci. It is replaced instead by |š| (Daura, 1978).

ZD	SH	Gloss
Mashi	Masa	To him
Maro}inshi	Maro}insa	His praise singer
Gidanshi	Gidansa	His house
Gonanshi	Gonarsa	His farm
Ma}ogoranshi	Ma}ogoransa	His throat

In the correspondence of |ee| and |cii|, Zazzaganci dialect used |ee| as against the standard which is |ai| (Bello, 1992).

ZD	SH	Gloss
Leefii	Laifii	Offence
Leemaa	Laima	Umbrella
Reenii	Raini	Contempt (only of a person)
Reenoo	Raino	Looking after (like a child)
Reerayii	Rairayi	Fine / Soft sand

There are many features of Zazzaganci but due to time limit not all can be reviewed in this study.

2.4.2 Bausanci

The Bausanci dialect is similar to that of Zaria in the sense that in both dialects, the feminine gender is not recognized. Daura (1970) secondly, in this dialect, |ah| is substituted by |sh| and |ts| by |s|. This may be as a result of interaction with Fulani who are settlers in this area (Bello, 1992). For example:

BD	SH	Gloss
{otan	{otar	The head of a hoe
Wahalan	Wahalar	The suffering
Sabuwan	Sabuwar	The new one

Bu}atan	Bu}atar	The wish/desire
Rayuwan	Rayuwar	The life style
BD	SH	Gloss
Shiki	Ciki	Inside
Zushiya	Zuciya	Heart
Samo	Tsamo	To pick something (from liquid)
Siro	Tsoro	To be afraid
‘Yarshiki	‘Yarciki	The gown worn before babbar riga
Jahilshi	Jahilci	Ignorance
Wula}anshi	Wula}aci	embrassment

Another feature of Bausanci is that |l| is substituted by |w|, e.g.:

BD	SH	Gloss
Wokaci	Lokaci	Time
Wotinin	Litinin	Monday
Wobule	Labule	Curtain

In the correspondence |n| : |m|, Bausanci has the assimilated |n| as opposed to the non-assimilated |m|, e.g.:

BD	SH	Gloss
{anshi	{amshi	Fragrance

Hansin	Hamsin	Fifty
Danshi	Damshi	Wet

2.3.3 Dauranci

There are two main features of Dauranci (Daura dialect). First, |r| definite article in other dialects expect Sakkwatanci where it is substituted by |t|, is replaced by |l| in Dauranci (Bello, 1992). E.g.

DD	SH	Gloss
Rigal	Rigar	The gown / dress
Gonal	Gonar	The farm
Jakal	Jakar	The bag
Matal	Matar	The woman
Miyal	Miyar	The soup
Akuyal	Akuyar	The goat

Another main feature of this dialect is that |sh| is substituted by |h| or |hy|. In the correspondences of |-sa|: ši |: | -y|: | hi| of the third person (masculine singular) pronoun possessive suffixes, are generally finds |hi| in this area (Bello, 1992).

DD	SH	Gloss
Hi	Shi	Him

Hayi	Shayi	Tea
Bahi	Bashi	Loan
Hyagali	Shagali	Celebration
Hyagabanni	Shugabanni	Leaders
Nahi	Nasa	His own
Gonalhi	Gonarsa	His farm
Ragonhi	Ragonsa	His ram

2.4.4 Katsinanci

One of the main feature of Katsinanci is the substitution of the consonant |f| by |h| or |wh|. E.g.

KTD	SH	Gloss
Hi	Fi	Better
Hwari	Fari	White
Kasahwai	Kasafai	Sometime
Hyaihyai	Fai-fai	A locally made cover for the calabash
Hulawa	Fulawa	Flower
Kahin	Kafin	Before

Another main feature is the substitution of |h|, |c|, |l|, |s|, and |m| by |r|. E.g.

KTD	SH	Gloss
‘Yacciki	‘Yarciki	The gown worn before babbar riga
Kamak	Kamar	Like
Bu}atas	Bu}atar	The wish
Rayuwanmu	Rayuwarmu	Our life style
Yarinyat	Yarinyar	The girl

Also, Katsinanci, just like Zazzaganci, the third person singular (s) is substituted by |š|. E.g.

KTD	SH	Gloss
[anshi	[ansa	His son
Mashi	Masa	His
Kanshi	Kansa	His head
Littafinshi	Littafinsa	His book
Gonarshi	Gonarsa	His farm

2.4.5 Kananci

Though Kananci is referred to as the nearest to standard, it has some features, one of such is |ee| substituting |ii| in the standard dialect. E.g.

KND	SH	Gloss
{ane	{ani	Younger brother
Zane	Zani	Wrapper
Kome	Komi	Everything, anything, nothing

Another main feature of Kananci is the issue of consonant assimilation. E.g.

KND	SH	Gloss
Matassa	Matarsa	His wife
Motassa	Motarsa	His car
Matas Audu	Matar Audu	Audu's wife

Also, in the correspondence between |n| and |m| one finds assimilated |n| as opposed to the non-assimilation |m| in this area. E.g.

KND	SH	Gloss
Hansin	Hamsin	Fifty
Hanza	Hamza	A name
Kunshi	Kumshii	Wrapped parcel
{anshi	{amshi	Fragrance
{unci	{umci	Cheek

2.4.6 Sakkwatanci

Sakkwatanci is the Hausa dialect spoken in Sokoto and its environs. While Kananci is the major dialect closest to 'standard' Hausa, Sakkwatanci is the major dialect having least in common with 'standard' Hausa. Although other native speakers understand the Hausa of a Sakkwato speaker, the native speaker of Sakkwatanci has even less difficulty in understanding the Hausa dialects. Sakkwatanci and Katsinanci have much in common, especially in their vocabulary (Daura, 1970). E.g.

Standard Hausa	Sakkwato (Sokoto) and Katsina Hausa
{ore (pl. of '}warya')	{orai
'Ya'ya	[iya
Fartanya	Hauya
{ota	Bota
Kasuwanni	Kasunni
Kar~i	Amshi
Ko	Kau
Sa	Sanya
Nuna	Gwada
Wasa	Wargi

Phonologically, also, Sakkwatanci and Katsinanci have a few characteristics in common. E.g.

Standard Hausa	Sakkwato (Sokoto) and Katsina Hausa

(a) The ‘P’ consonant sound as in ‘amfani’, ‘lafiya’ — The consonant sound becomes h or hw as in ‘awhwani’ and ‘lahiya’

(b) The ‘ts’ consonant sound as ‘hatsi’, ‘wutsiya’ — The sound becomes ‘tsy’ or ‘chts’ as in ‘hatsyi’, ‘wuch tsiya’. Thus the ‘ts’ element is stressed more than in standard Hausa

These are the main features that characterize the speech Sakkwatanci: (below)

In the correspondence of |n| : |m|, one finds the non-assimilated |m| in this area. Thus |m| does not assimilate to the following consonants, e.g.

Sakkwatanci	Standard	Gloss
Damshi	Danshi	dampness
{umshi	{unshi	parcel
Kanshi	Kanshi	Fragrance (good smell)
Zalumshi	Zalunci	Oppression
Kumci	Kunci	Cheek

In the correspondence of |m| : |w| one primarily finds |m| in this area:

Sakkwatanci	Standard	Gloss

Zamna	Zauna	to sit
Amre	Aure	marriage
Kyamree	Kyaure	door
Tamraruwa	Tauraruwa	star

In the correspondence of |r| : |l| : |n| | : |t| (where c is the initial consonant of the following words) in genitive constructions, one generally finds |-c| in this area, e.g.

Sakkwatanci	Standard	Gloss
Rigab Bala	Rigar Bala	Bala's sheet
Hulam Musa	Hular Musa	Musa's cap
Miyak kaza	Miyar kaza	Chicken soup
Rigas Siliki	Rigar Siliki	Silk shirt

In this area, (dialect) germinates occurs in the singular forms of relative perfective aspect, e.g.

Sakkwatanci	Standard	Gloss
Abin da nig gani	Abin da na gani	What I saw
Abin da kac ce	Abin da ka ce	What you said
Abin da yay yi	Abin da ya yi	What he did

Abin da tag gani	Abin da ta gani	What she saw

depending and/or number of preceding nominal in all nominative constructions, e.g.

Sakkwatanci	Standard	Gloss
Tebur na	Tebur ne	It is a table
Mota ta	Mota ce	It is a car
Teburori na	Teburori ne	It is tables
Motoci na	Motoci ne	It is cars

Also, in the correspondence of |nee| : |cee| and |ac| in identificational sentences, this area generally uses |ac|, e.g.

Sakkwatanci	Standard	Gloss
Sule ab ~arawo	Sule ~arawo ne	Sule is a thief
Ita ah }arama	Ita ce }arama	She is the smallest
Su am mallamay	Su ne Malamai	They are teachers
Binta ad]aliba	Binta ce]aliba	Binta is a student

In the correspondence of final |r| : |l| : |t| one finds |t| in this area, e.g.

Sakkwatanci	Standard	Gloss
Biyat	Biyar	Five

Kamat	Kamar	Like, as
Asabat	Asabar	Saturday

There are many more main features of Sakkwatanci. It has more unique features than any of the Hausa dialects (Bello, 1992).

In the correspondence between |cvv| : |cvc| syllables where the second consonant of |cvc| is always the first member of a geninate chister, this area (dialect has |cvc| - heavy syalabe adjustment) e.g.

Sakkwatanci	Standard	Gloss
Mallam	Malam	Teacher
Zucciya	Zuciya	Heart
Kassuwa	Kasuwa	Market
Shuggaba	Shugaba	Leader

In the correspondences of demonstrative morphemes |-nan| : |nan| : |ga| this dialect is generally |-ga|, e.g.

Sakkwatanci	Standard	Gloss
Wanga	Wannan	this / that (masculine)
Wagga	Wancan	this / that (feminine)
Wa]anga	Wa]annan / wa]ancan	these / those

Wanga littahi Wannan littafin this book

In this area, instances of |innee| plural suffix are heard. This is a unique feature of this area, which is not found in any other dialectal areas studied (Bello, 1992). E.g.

Sakkwatanci		Gloss		Standard Hausa	
Singular	Plural	Singular	Plural	Singular	Plural
Makaranta	Makarantinne	Makaranta	Makarantu	School	Schools
Akwatti	Akwatinnee	Akwati	Akwatuna	box	boxes
Masassara	Masassarinne	Zazza~l	Zazza~l	fever	fever
gahwakka	gahwakkinnee	gafaka	gafakoki	satchel	satchels

In the correspondences of |nee| : |na| (masc. sg or pl), this area has |naa| and |taa|. This may be as a result of the influence of Fulfulde.

The above reviewed literature serves as a springboard for the present research as the major Hausa dialects in Nigeria are highlighted.

2.5 Background to Hausa Newspapers

Before 1932, the only means for passing information in the northern part of Nigeria was through the services of the town crier (san}ira) who beat his drum in the market and other strategic places after which people took the responsibility of passing the information around for the benefit of those absent. Other means of traditional communication include fire smoke (haya}i) which was used to locate something, e.g. during the war, kuge/kurya (an instrument like two flattened, tongue less hand bells) used to inform people especially men to get ready for war. Horn (}aho), used to announce to the public that hunters are out for hunting and express mailing (kar-ta – kwana), where messengers are sent from one village to another for any express message. Others include Drums (ganga), beaten in certain ways to warn villagers of approaching danger, Gong (gwarje) used when the new moon was sighted especially during the months of Ramadan and Shawwal and to inform women that the Idi prayers have been performed, etc., etc. In this process, information at times took a new shape and thus, the purpose lost. Hence, when the colonial government realized the shortcoming of this, it became therefore inevitable to start a newspaper (Yahaya, 1988).

The first newspaper, Jaridar Nijeriya Ta Arewa (Northern Province News), a trilingual paper was launched in the first quarter of 1932 in Kaduna by the northern regional government. The paper was published quarterly in three different languages, English, Hausa and Arabic (three columns each representing one of the languages). This paper however, did not serve its purpose, as it ends up being a journal. This we can say because it did not do much in terms of informing people about the up-to-date local, national and international issues, as it placed more emphasis on colonial and native authority, new farming techniques, traditional festivals, travelling on boats and motorcycles, etc. (Yahaya, 1988).

In 1939, the need for a Hausa newspaper that could circulate the northern region arose, i.e. to educate the northerners and Hausa speaking people in particular on current affairs and more importantly the Second World War. At this point in time, there was a rumour circulating of an impending attack on the United Kingdom by Hitler, suggesting that Nigeria was about to be given to Germany. This rumour was disturbing to the public in general and to the north in particular, thus the colonial government wanted to explain the nature of things to the public especially those in the rural areas but there was

neither radio nor newspaper in the areas and the northern province newspaper was not relied upon for the job (Hayatu, 1987).

The then British Governor-General, Sir Bryan Sharwood Smith hurriedly and diligently established a Hausa newspaper, 'Gaskiya Ta Fi Kwabo' which was literally translated as truth is worth more than a penny. The first issue of 'Gaskiya Ta Fi Kwabo', a fourth-nightly paper appeared on the eve of the Second World War with Mr. M.L. Giles and Malam Abubakar Imam as its Managing Editor and Editor respectively. Mr. Giles, an administrative officer with the colonial government served as the Manager/Editor-In-Chief of the newspaper to teach the Hausa Editor the rudiments of journalism and the mechanics of newspaper organization as well as advise him on the selection of local news items. Abubakar Imam put the purpose behind the publication of the newspaper: 'Dr. East… told me that they were planning to publish a Hausa language newspaper in order to counter the German propaganda on Hitler's activities and plans for Africa' (Mora, 1989:31). Notwithstanding, that was why the early editions of 'Gaskiya Ta Fi Kwabo' items were propagandized in favour of England at the war field where Germany or Hitler in particular was totally condemned. And on the other hand, Imam who emerged winner at the first Hausa creative

competition with his novel, Ruwan Bagaja was chosen to serve as editor.

The rumour that led to the formation of the newspaper also led to its commercial and national implications. Not only did it publicized and help to boost the sales of the paper, but it gave impetus to northern Nigerian nationalistic feeling, because it served as a means for obtaining information on national and international politics, activities of regional and native authorities. Thus, northerners absolutely depended on 'Gaskiya Ta Fi Kwabo' and the paper became the educated Northern Nigerian avenue for political grammar of exchanging ideas, through a column that dealt with controversial articles, dealing with sensitive issues on religions, politics and the nation at large (Mora, 1989).

'Gaskiya Ta Fi Kwabo' came at the period of nationalism. It did not only join the chorus, though not as hot as 'Pilot' and others, but made its presence felt in the nationalist struggle. It published news about happenings in the struggle for independence for Nigeria and served as an interpreter to the north of all that was going in the south and else where in the world.

'Gaskiya Ta Fi Kwabo' can be called the 'creator of Northern Journalistic Media' because of the role it had performed and is still performing. The outlook of the newspaper was clearly spelt out in the first edition of January 1939:

> "This newspaper is being published at the initiative of the Governor of Kaduna. He has observed that the old newspaper is not interesting enough. Moreover, it was too expensive – only the rich could afford to but it… this newspaper is ours – people of Northern Nigeria. As such, the ruler, and commoner, the city dweller and villager, the youth and the elderly have right to write us wherever they feel what we are publishing is not relevant or if there is any item of interest to the people which we might have failed to publish. When such issues are brought to our knowledge, we shall quickly rectify the situation. Also, if someone does not understand some official policies he could write us for explanation. … Everybody ought to inform his friend of this effort of the Government so that he could patronize the newspaper. Itinerant traders, farmers and the wealthy merchants can be supplied with information on markets if they need. They could be provided with reports on the commodities that are available everywhere. They could be told where certain commodities are not making good sells and where they are selling like hot cakes. We shall not restrict ourselves to publishing stories about this country only. We shall also be writing stories about important events of interest to us in this country about England, Mecca (Saudi Arabia), Egypt and Palestine".

'Gaskiya' also promised to present the truth to its readers without twisting it or hiding it. The paper according to its editorial policy, would

not always ‘agree with whatever rules or officials are doing, or the way it is being done, “if we see something wrong or harmful to the good of our country, then we shall speak, speak without fear. The truth is our goal and God is our Guide”. The paper then went on to state its objectives:

1. To give true and accurate information
2. To comment fairly without fear or prejudice
3. To give space to honest opinion by whoever may expressed his feelings
4. To work always for the good of the country as a whole and not take side of any section
5. We look forward to the unity of all Nigerian people working for a common purpose. We do not stand for the North against the South but the country, hoping that we shall work together for common good
6. We hope one day we shall takeover with our southern brothers the control of our country, but we do not wish this until we are ready

7. We do not stand for any religion against another. We hope Gaskiya will be accepted to all who can read Hausa, Muslim, Christians and others (Gaskiya Ta Fi Kwabo, January 1939)

In its role as a newspaper and a review, Gaskiya Ta Fi Kwabo tried to explain facts in the light of world events and tendencies, in a manner suited to the intelligences and standpoint of the common Hausa reader, who has only had the education given by a vernacular elementary school or an adult class. Its style of writing during this period tended to be hyper colloquial, the language of the man in the street for whom it was meant, and it was this fact that made it hard for the non-Hausa to read the paper. Many scholars have noted that it was this new colloquial style of writing invented by the first editor that caused the paper's popularity, "none of the easier, Europeanized Hausa literature that was produced before this time had ever achieved a third of the circulation of Gaskiya", mainly because it was less comprehensive to the ordinary man (East, 1970). The paper was very popular from its first publication. The first print run in January 1939 was 5,000 copies; this was increased to 8,900 copies in February and further raised to 11,200 copies in March. Also the editor was receiving

an average of 100 letters every month and answered a large number of them (Hayatu (ed), 1987).

In the early editions of Gaskiya, concentration was more on the enlightenment of the people about government activities, while efforts towards general mobilization of the people was given more prominence. To widen off its readership, Sir Bryan Sharwood Smith introduced adult education programme which indeed produced Gaskiya readers while at the same time, the paper in general turned its full attention to the common semi-illiterate in order to enlighten him. However, people became suspicious of the paper. Muslim leaders were afraid that it might have a subversive, or least an unsettling influence; while the Christian Missions, on the other hand, suspected it of Muslim propaganda. The great majority of the readers are of course Muslim and it is written naturally from a predominantly Muslim point of view (Hayatu, 1987).

Local correspondents from the emirate councils that highlighted reports on the activities of the emirs were also given emphasis at the early editions of Gaskiya. For example, the first edition carried news on the turbaning ceremony of the Sultan, Sir Abubakar III on January 3, 1939, the turbaning of the new emir of Gwandu, Yahaya and

announced the death of the emir of Rano, Ahmadu which occurred at his residence in Kibiya in December 1938.

At its second year anniversary in January 1941, a column 'Gaskiya' Sunanta Gaskiya' which presented ideas on the general welfare of the society and as a guidance to the people as a whole was introduced. The column dealt with health, educational, social and such like problems, affecting the population particularly the Muslim population of Northern Nigeria. Among the subjects treated in this column include hajj (i.e. pilgrimage to the holy land), guinea worm, leprosy, the danger effects of begging, divorce, respect of manners, cause of high mortality, sleeping sickness and intelligence among others. This column was then the editorial column.

Another column, 'Takardun Masu Karatu' (from the readers) was introduced. The column, which was an invitation to readers to write freely and comment on articles published in the paper or on anything that required government attention, contributed its quota to the development of the language (Hausa). Malam Aminu Kano and Abubakar Tafawa Balewa were among those whose views were first published.

"Gaskiya Ta Fi Kwabo", now a bi-weekly Hausa newspaper up to date serves as one of the press voice of northerners apart from the Hausa service of Federal Radio Corporation Nigeria (FRCN), Kaduna. And its style of writing is still more informative and moderate than any of the existing Hausa newspapers and has no doubt lived up to all expectations of its founders though it went through several phases. It has and still enlightening and educating people, informing them factually and bringing about socio-political awareness in the northern region, and Nigeria as a whole.

In 1941, a mini Hausa newspaper, 'Yar Gaskiya' an Ajami script was introduced and inserted free of charge (as a pull out of Gaskiya) for the benefit of those who cannot read the roman script. 'Yar Gaskiya published news and current affairs, home and international, especially those related to Islam and Islamic nations. 'Suda', a forth-nightly Hausa newspaper that appeared on Wednesday was also introduced to the public in late 1941. The paper gave more emphasis on current international affairs and more importantly at the war ground, i.e. the Second World War. And between 1941 – 1944, a local Hausa bulletin 'Local News Bulletin', a forth-nightly home news from the information unit of the northern province was introduced and sent to Radio Accra, Ghana and used as part of its news bulletin. This was

done because as at that time Radio Ghana was serving the whole of West African region including Nigeria.

By the second quarter of 1954, nine Hausa newspapers representing nine of the Northern province were introduced by NORLA (Northern Regional Literature Agency). The papers were in Hausa dialects of the provinces concerned. These papers include Zaruma for Sokoto province, Himma for Katsina, Gamzaki for Plateau, Zumunta for Bauchi, Bazazzaga for Zaria province, Haske for Niger, Ardo for Adamawa, Albishir for Borno and Sodangi representing Kano province. With the exclusion of Ardo and Albishir, which were Hausa and Kanuri, Fulfulde respectively, all the others were on Hausa language alone. Unfortunately, after the regional self-government in March 1959, all the provincial newspapers were disbanded.

Apart from these papers by NORLA, others include Alfijir (which was like a journal and a translation of 'the world'. Alfijir placed more emphasis on enlightening the public on new scientific and technological techniques and historical events. Others are Jakadiya which was a paper produced for adult literacy campaign and for those interested in reading Hausa, and Aboki an educational newspaper that dealt with educational information (that concerned students and pupils)

were all published by NORLA but died after NORLA was closed down with the exception of Gaskiya Ta Fi Kwabo.

After NORLA, other Hausa newspapers that exist include 'Maganar Kano' which was an independent paper launched in October 1980 by Sarki Media Kano and printed in Zaria by Gaskiya Corporation. Maganar Kano, a weekly newspaper which had also contributed its quota to Hausa newspapers in terms of news and current affairs but unfortunately after two years on the street, production was indefinitely stopped. And on November 5th same year, the Plateau Printing Publishing Corporation, publishers of Nigerian Standard launched another Hausa newspaper, 'Yancin [an Adam' as a weekly for the benefit of its Hausa readers. 'Yancin [an Adam' has done well especially with its column 'Duniya Ina Muka Dosa', which discusses burning issues of the time. Unfortunately in 1984, the paper was off the street for reasons best known to the publishers.

Concord Press Nigeria Limited, publishers of Weekly Concord, Saturday Concord and Weekend Concord on August 12th, 1981 introduced to the Hausa readers 'Amana' newspaper. 'Amana' started as a weekly newspaper and later was produced twice a week. The paper has contributed to the development of Hausa language and enlightened its readers generally in two of its columns, 'Likita Bokan

Turai' and 'Mu Koyi Addini'. In the same year, 'Maishela', a monthly newspaper by the Federal Ministry of Information joined other existing papers. Maishela was distributed free of charge and covered only government developmental plans and progress of all projects executed by it for the benefit of its citizenry.

Also in 1981, Kano State Government launched Albishir, a weekly newspaper published and printed by Triumph publishing company. Albishir covered mostly Kano and its environs news, some other parts of the nation and the world at large. There are also enlightenment columns on religious and traditional craft, education and the like. In January 1982, the company introduced another paper, Alfijir which was in ajami script. Like Albishir, the paper was also weekly and carried same news reports in addition to a column 'Mu Koyi Larabci' (Lets learn Arabic).

From 1932 to date, many Hausa newspapers had existed but were off the street after a short period of time. Some of these are Zuma, Al}alami, Bagaruwa, Nasiha, Dandalin Hikima, Jakadiyar Musulunci, Abokiyar Hira, etc., etc.

In February 1996, Today Communications Limited, publishers of Today Newspaper and Abuja Mirrow (on weekly basis) launched "A

Yau" which was also a weekly paper that comes out on Fridays. According to the publisher, Alhaji Abidina Commassie, the newspaper was established to complement other Hausa newspapers that exist, and to bring to the Hausa readers another medium of information because as at that time all Hausa newspapers were disbanded with the exception of Gaskiya which was also facing problems. A Yau became popular among Hausa readers with its 'Woman's column', 'Mata Iyayen Giji' and literature feature page 'Adabi' that serialized Hausa novels most of which are unpublished. There was also the lead story that dealt with the controversial issues of the moment and 'Abin Mamaki' among others. The paper sold more than the two papers published by the company because of its popularity or acceptance by the Hausa populace (Commassie, 1998). Unfortunately in May 2001, the paper was off the street after the death of the publisher.

With some new development, organizations like the Nigerian Union of Road Transport Workers (NURTW) published a Hausa newspaper, 'Gamzaki' which is a monthly paper that covered the organization's reports nationwide, sports, the nation at large and especially issues that are related to transport business. Some States Governments also have Hausa owned newspapers, which are published monthly. One of such is the Fitilar Katsina. Pamphlets are

also translated from English to Hausa for the benefit of those who cannot read English.

In 2006, Media Trust Nigeria Limited, publishers of Daily Trust, Weekly Trust and Sunday Trust introduced Aminiya newspaper to the Hausa readers. Aminiya is the famous Hausa newspaper for now. At the beginning of the year (2007) leadership newspaper introduced to its numerous readers the Hausa version called Leadership Hausa, like Aminiya it is also a weekly paper.

The obvious limitation of all the Hausa newspapers so reviewed is that they combined the functions of a newspaper and that of a review and the production were mostly weekly. Secondly, the news items were not absolutely fresh by journalistic standard. Furthermore, the papers hardly last up to period of 10 years on the street except for Gaskiya Ta Fi Kwabo.

The literature reviewed above give us a background to Hausa newspaper from inception in 1932 to date. There is need for further research on why all the newspaper hardly last.

2.6 Review of Empirical Studies

This section is meant to review relevant literature concerning the study. However, it is unfortunate that this area of study (newspaper

language in Hausa), has not attract much attention, hence documentaries on it are scare. However, the research has selected some concepts and made some extractions from related areas that could give us good understanding. Hence, up to date, no major work has been done; expect some pieces of work done by scholars who touched the subject matter briefly.

One of such attempts is that of Yahaya (1988) Hausa a Rubuce: Tarihin Rubuce-Rubuce cikin Hausa. The book, which is in a form of documentary on all the writings in Hausa language before western education (in Ajami script) to date is in 12 sections. Yahaya in his classification highlighted the development of Hausa language through interaction with the Arabs and the Europeans in form of new words adopted from them and writing of course. However, Hausa has been influenced more by Arabic than English, since the association between Hausa and Arabic goes back many centuries. The research shows that Hausa had a relationship with the Arabs and Arabic speaking North Africans before 1000 AD. Although the relationship was mainly for commercial reason but through this, Arabic enriched Hausa language especially in spheres of religion, education and administration. On the other hand, English has influenced Hausa language through western education, civilization and culture.

To our area of study, section 10 of the book gave an account of the beginning of Hausa newspaper from 1932 to 1988 but did not discuss the type of language used in the newspapers, i.e. how Hausa was being used, whether the standard language was used or not. However, Yahaya commended the invention (of newspaper in Hausa) because in one way or the other, it has helped in developing the language and the people have at least a medium of communication.

Hausa in the media is also a relevant case but to be sincere with ourselves, the work is inadequate and the title a misnomer. On hearing, Hausa in the media one might think that the book contains details of how Hausa language is used in the media, electronic and print, but after a glance through, the content is a sort of a dictionary. The authors down graded the work themselves when they said, "… the book could not claim to be a modern Hausa reader since the user will find some five thousand to six thousand (5000 – 6000) sentences and phrases, all of which have been found in newspaper articles and radio programmes, and it is a dictionary since it is organized like one. If we have to come down on the side one rather than the other, then we must come down on the side of the dictionary".

"And … the book is not a complete dictionary, for this reason we have preferred to call it a lexical guide…"

'Hausa in the media' is a record of actual translation of English and German phrases into Hausa language and does not discuss anything that has to do with the language of the media; a reason for which the research thinks the present title of the book should be changed.

Daura (1983) gives an account of the success recorded by Hausa language in Nigeria and around the world. He stated that the development is quite remarkable, because at the academic level, Hausa language is taught in a number of Nigerian universities and other universities abroad. Hausa is also used as a medium of communication by a score of radio stations around the world like the British Broadcasting Corporation (BBC), Voice of America (VOA), Radio Beijing, China and Radio College, Germany and used in several form like the newspaper. Palm plates by States and the Federal Government are also translated to Hausa for the benefit of those who cannot read English.

Daura (1983) maintained that Hausa newspapers have contributed to the development of Hausa language because in one way or the other they influence their readers who are mainly Hausa speaking and semi-illiterate to write their comments, opinions and contributed through publishing in the newspapers. He cited example of

a column in the early editions of Gaskiya Ta Fi Kwabo, 'Filin Masu Karatu' (from the readers). The paper has also contributed in introducing new words in Hausa language, i.e. from English, Arabic and French to Hausa.

Saminu (1982) is also a relevant area to our study. The research discusses how the media uses Hausa language but faulted the use of good orthography. It pointed out that dialectal influence and wrong translations are the major problems facing the media, but however, placed more emphasis on translation. There is careless attitude on the part of the editorial staff. Grammatically, their translations are wrong but as far as the message is passed across, the translators bothered not to correct themselves. Majority of the items were first-drafted in English and then translated into Hausa using the English format/style. To this, the research said literal translation is not used but rather word-to-word or direct translation is used. It also cited example of where the particle da is not used, an example of which is Gwamna ya ziyarci Giwa, Kudan, Zariya, Maigana da Sabon-Gari. Here da is supposed to be used after each of the places visited if at all the Hausa format is used.

Saminu (1982) however, commended the medium for it has contributed its quota to the development of Hausa language but

recommended for the recruitment of Hausa graduates in that discipline who are aware of the rules of the language to carry all functions related to Hausa service and most importantly news and current affairs section. And for those already in, an in-house training needed to be organized (preferably introduced at intervals noting that if care is not taken, wrong messages will be passed across thereby not meeting the role of the media of informing, entertaining and educating).

Mai'adua (1982) urges that there is difference between the day-to-day language and the language used in the newspaper. "A newspaper language is simple, catchy and straight forward and yet meaningful that the reader does not need to look for a dictionary for meaning of a word". According to him, Hausa language is rich that even in the newspaper language, writers find one way or the other to beautify their message. He gave example of two headlines from Jakadiya newspaper of July 1964 and Gaskiya Ta Fi Kwabo of April 1981:

> Jakadiya
> Hada kai shi ne ɓarfi.
> Gaskiya Ta Fi Kwabo
> Tusa ta karewa Bodari:
> Mataimakin gwamna wai zai koma makaranta.

The first two headlines are Hausa proverbs used to show the richness of the language. Mai'adua however pointed out in brief that the language used in Hausa newspapers is not balanced – the language varied from one newspaper to another and he suggested there is need for scholars to meet and verify this. He also called for the need of newspaper houses and publishers to employ more staff because in most of the newspapers, a reporter served as the sub-editor and proofreader, etc., which at the end contribute, to poor work.

From the discussion so far on the related literatures above, one can see that work done by the authors in this area are inadequate. There is the need for intensive study. Thus, in the present study, attempt will be made to examine and analyse reportorial and editorials of the selected newspapers. Dialectal influence or interference will be the focus of study.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter aims at describing and discussing the procedure through which the data was collected and analysed. The research methodology, the population, sample used including instruments for data collection and method of presentation.

3.2 Research Method

The research method adopted for this study is basically documentary method. This method, Afolabi (1993) maintained involves gathering data about the target population and generalizing the findings obtained from an analysis of the sample to the entire population. Also, personalities that worked with the newspapers were consulted. Part of the problems encountered in the course of carrying out the research was that few copies of the newspapers were available. Also, most of the editions of “Amana” and “Gaskiya Ta Fi Kwabo” have no editorials.

3.3 Population

Three newspapers published in Hausa language constitute the population of this study. They are “Amana”, “A Yau” and “Gaskiya Ta Fi Kwabo”.

A total of five (5) editorials and fifteen (15) pieces of news reports of each of the newspapers were critically examined in order to reflect the dialectal interference in them as against the standard orthography. Even though the number is small, but it is adequate to justify meaningful conclusion for the research.

3.4 Sample and Sampling Procedure

Random sampling was used to select the number of copies needed to carry out the research. For “Gaskiya Ta Fi Kwabo”, the only surviving paper among the three and the oldest, copies of the early editions (i.e. 1939) and of the 1980s and 1990s were used. Early editions of “Amana”, i.e. 1981 to 1989 were also used and lastly early editions of “A Yau”, i.e. 1996 to 1999 were also used.

3.5 Instrument for Collecting Information

The instruments for gathering information used by the research were the editions of the newspapers. After random sampling, careful

observation was made to identify dialectal interference in some editorial and news reports of the dailies under the research.

3.6 Method of Presentation

The editorial and news reports will be used to identify the basic concept of dialectal interference after which an indepth analysis of such interference will be made. Also, efforts will be made to highlight how such interference or influence could alter the basic meaning of the concept that is being presented.

3.7 Conclusion

The procedures stated above, when exhaustively followed, will enable a reasonable conclusion to be reached which will either validate the basic assumption underlying this research work or do otherwise. In either case, a new challenge is expected to open up at the end of the research.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

This chapter examines and analyses the editorials and new reports of the newspapers under the study. The chapter has the following sub-headings:

4.2 Amana

4.2.1 Amana Editorials

4.2.2 Amana News Reports

4.2.3 Discussions

4.3 A Yau

4.3.1 A Yau Editorials

4.3.2 A Yau News Reports

4.3.3 Discussions

4.4 Gaskiya Ta Fi Kwabo

4.4.1 Gaskiya Ta Fi Kwabo Editorials

4.4.2 Gaskiya Ta Fi Kwabo News Reports

4.4.3 Discussions

4.2 Amana

"Ra'ayin Amana" (Amana's view) is the editorial of the newspaper. Seventy percent (70%) of "Amana" editions had no editorial. There was no editorial in the editions of 122, 128, 129, 130, 131, 133, 136, 139, 142, 143, 148, 158, 168 and no single editorial from 271 to 292 editions. The editorial of Amana is on the left hand side of the front page and it is moderate (not too long).

One of the research findings was that Amana was sometimes treated as a magazine by the organization. Take for example, the edition of February 15th, 1988 (when Amana became monthly). "Kashin Farko Ta 2, Mujallar Amana" and the style of writing a newspaper changed to that of a magazine.

Hausa language is rich in content and to beautify it more, "Amana" used proverbs in some of its editorial headlines / captions. Example editions of 120, 101 and 296:

Amana	Gloss
Gani ga wane	Life is an experience
Kai}ayi koma kan mashe}iya	Chaff returned on the winnower, i.e. the bitter bit
Kowane gauta ja ne	No body is perfect

Also, some editorial editions of the newspaper have no headline / caption. Example, editions of 14th January, 1982 (73rd edition), 28th February, 1982 (77th edition) and 1st March, 1982 (86th edition).

Moreso, in some editions of Amana, there are articles in form of an editorial (apart from the usual editorial of the newspaper) which are not news reports but indicate the views or opinion of the paper and was therefore left for the reader to judge, either to take it as an editorial or just mere article (these articles appeared on the front page also). One of such is the:

(129th edition, August 5th, 1988)

Sai Ba Sa'a Ya Zama Laifi.

Alhaji Zanna Bukar Mandara shi ne]an Nijeriya na uku da aka ta~a gabatarwa a gaban kotu kan tuhumar aikata laifin shirya ma}ar}ashiyar han~arar da gwamnati.

[an Nijeriya na farko da aka gabatar a kotu bisa tuhumar aikata irin wannan mummunar laifi shi ne marigayi Sanata Joseph Tarka…

Gloss

It Is When You Are Not Lucky That You Are Caught.

Alhaji Zanna Bukar Mandara was the third Nigerian to appear in court for coup attempt to over throw a government.

The first Nigerian to appear in court for same offence was late Senator Joseph Tarka…

The edition treated the issue of coup attempt made by Alhaji Bukar Mandara. The paper did not come out clearly to side him but try to show that he was just unlucky as others in the past had made such attempts but were freed. Giving as an example, Chief Awolowo who attempted to overthrow the government of Sir Abubakar Tafawa Balewa and was sentenced to 10 years imprisonment. But as the case may be, Gowon regime released him and appointed him as the Minister of Finance…

The editorials of "Amana" are quite okay in language and feature. The editorials treat both internal and external issues but there is the interference of dialect and Zazzaganci in particular. Lets examine some of the editorials:

4.2.1 Amana Editorials

1. (Amana 292 edition, July 10th, 1985)

Talaka Gugan[1] 'Yasa'.

Talakawan }asar nan mutane ne wa]anda suka sadaukar da kawunansu ba dare ba rana don ganin cewar }asarsu ta haihuwa ta bun}asa, ta zama mai dogaro da kanta ta kowane[2] hanya.

Gwamnatin }asar ma, kamar talakawan, ta du}ufa ka'in da na'in don ganin cewar }asar nan ta ci gaba, ta bun}asa ta kowace hanya…

Kamar yadda muka yi bayani a baya, talakawa sun maida[3] hankali ta[4] ganin cewar, sun ba da gudummuwarsu a kodayauke don gina }asa…

Su kuma masu ri}e da ragamar mulki suna iyakan[5] }o}arinsu don su ga sun kyautata rayuwar al'umman[6]su…

Duk dai bisa sadaukarwa don gina }asa, talakawa sun biya haraji iri daban-dabam[7] a jihohinsu, akwai gwamnatin[8] jihohi da suka sanyawa[9] talakawansu ku]in harajin gina }asa…

Bayan wa]annan, akwai harajin runfarsa[10] ta[11] kasuwanni wanda duk]an kasuwa zai biya }aramar hukuma…

A gaskiya talakawa sun nuna]a'a da karamci wajen biyan wadannan ku]a]e, kusan kowanne[12] ya biya cikin farin ciki don cewar zai taimaka wajen gyara rayuwa da walwalan[13] talaka…

Amma kuma abin mamaki da juyayi, sai ga shi idan mutum ya kasa biyan ku]in harajin raya }asa, ko na taimakon ilimi, sai gwamnati ta kori 'ya'yansa a[14] makaranta, a ce ya[15] koma gida kada ya zo sai sa'adda[16] mahaifinsa[17] ya ba da ku]i…

Extracts

Abuse of Gender	SH
gugan[1] (ZD)	Gugar
kowane hanya[2] (ZD)	kowace hanya
ta ganin cewar[4] (ZD)	na…
iyakan }o}arinsu[5] (ZD)	iyakar…
rayuwan alummansu[6] (ZD)	rayuwar alummarsu
walwalan talaka[13]	walwalar talaka

Assimilation	SH
maida[3] (ZD, KTD, SKD)	mayar da
daban-dabam[7] (ZD, KTD, SKD)	daban-daban
runfarsa[10] (ZD, KTD, SKD)	rumfarsa
sa'adda[16] (ZD, KTD, SKD)	sa'ar da

Grammatical Errors	SH
Akwai gwannatin jihohi[8]	…gwamnatocin jihohi
suka sanyawa talakawasu[9]	… sa wa talakawansu
Kusan kowanne ya biya[12]	…Kowa ya biya
'ya'yansa a makaranta [14]	'ya'yansa daga makaranta
'ya'yansa… a ce ya kuma gida[15]	'yayansa… su koma gida

sai sa'ar da mahaifinsa[17] … mahaifinsu

Gloss

The poor is At The Receiving End.

The less privilege dedicate his time, energy and other resources for the development of his nation, and government is doing the same.

As earlier mentioned, the less privilege (or the ordinary citizen) has dedicated himself to the development of this country and in return, government make sure that the life of every citizen is positively touched..

In order to be patriotic, the less privilege pays all kinds of tax to government; some state governments also collect development levy…

He also pays tax for the shop or shade he uses for business in the market to the local government in order to develop the nation at large…

Surprisingly, if or when he fails to pay the development levy or education tax, his child is sent back home from school, until he settles the amount…

2. (Amana 293, July 17th, 1985)

Ha]in Kai Ba Ha]a Baki Ba

Ha]in kai na]aya daga cikin manyan hanyoyi da zasu kawo ci gaba, inganci tare da zaman lafiya a kasan[18] nan…

Extract

Abuse of Gender	SH
}asan nan[18] (ZD)	}asar nan

Gloss

Togetherness Forever

Co-operation is one of the keys that bring past development and happy living to this nation…

3. (Amana 295, July 1st, 1985)

Ba Ta Sake Zani Ba?

Ayyukan kiwon lafiya na da mahimmancin gaske ga dukkan al'umma, ba don komai ba, sai kasancewar ba wata al'umma wanda[19] zata ci gaba sai jama'arta na da }oshin lafiya…

Extract

Abuse of Gender	SH
alumma wanda zata[19] (ZD)	alumma wadda zata

Gloss

No Positive Change?

The importance of health to any meaningful committee cannot be over-emphasized. This is because; progress can only be made when there is good health…

4. (Amana 296, July 18th, 1985)

Kowane Gauta Ja Ne?

Nijeriya }asa ne[20] mai albarka, son kowa kin wanda ya rasa, saboda albarkan[21] da Allah (S.W.A.) Ya yiwa kasar ne, ya sanya }asashen Turai, su kai ta…

Extract

Abuse of Gender	SH
}asa ne[20] (ZD)	}asa ce
albarkan[21] (ZD)	albarkar

Gloss

Nobody Is Perfect?

Nigeria is blessed. God has blessed this nation with abundant resources. That may be the reason why European nations…

5. (Amana 297, July 25th, 1985)

[alibai A Aljannar Masa.

Makarantar jami'a, wuri ce[22] wadda[23] duk]an boko ke da sha'awa da burin zuwa }aro ilimi, sai dai wanda bai samu ba. Wuri ce wadda iyaye ke da sha'awar ganin 'ya'yansu sun tafi, wuri ce wadda gwamnati ke alfarma da tin}aho da ita[24]…

Extract

Abuse of Gender	SH
jami'a wuri ce[22] (ZD)	… wuri ce
wuri ce wadda[23] (ZD)	wuri ne wanda
wuri … alfarma da tun}aho da ita[24] (ZD)	… tun}aho da shi

Gloss

Students Overjoyed.

Nigerian students, university students in particular pass through difficult situations in search of knowledge.

University is where every child hope to be, every parent pray to see his child in it. A place where government is proud…

4.2.2 Amana News Reports

The story is the same. Like the editorial, Amana news reports are also full of dialectal interference, and abuse of gender in particular this is the major problem of the paper. Lets examine some news headlines:

1. (Amana 135, April 14th, 1982)

Cewa Taron PRP Bai Yi Armashi Ba Hassada Ne[25]

Extract

Abuse of Gender	SH
hassada ne[25] (ZD)	hassada ce

Gloss

To Say PRP Meeting Was Not Successful Is Envy.

2. (Amana 162, June 12th, 1982)

Kwalliyar Zai[26] Biya Ku]in Sabulu

Extract

Abuse of Gender	SH
kwallizar zai…[26] (ZD)	kwalliyar zata…

Gloss

It Will Not Be A Waste

3. (Amana 138, September 6th, 1982)

Akwai Shinkafan[27] Da Zai Wadata Jama'a

Extract

Abuse of Gender	SH
akwai shinkafan…[27] (ZD)	akwai shinkafar…

Gloss

There is Enough Rice For Everyone

4. (Amana 292, July 8th, 1985)

Kamfanin Jaridun Concord Ta[28] Sami Sabon Manaja

Extract

Abuse of Gender	SH
Kamfanin… ta sami sabon manaja[28] (ZD)	kamfanin… ya sami…

Gloss

Concord Group of Newspapers Has New Manager

5. (Amana 142, September 20th, 1982)

Musibar[29] Gaban[30] Addini Ta Lalata Lebanon Kaf.

Extract

Allophonic consonant substitution	SH
musiban[29] (ZD)	masifar
Abuse of Gender	SH
gaban addini[30] (ZD)	gabar addini

Gloss

Religious Crisis Destroyed Lebanon

6. (Amana 165, December 20th, 1983)

Allah Ya Yiwa Alice Gyadan[33] Dogo…

Extract

Abuse of Gender	SH
Allha ya yi wa Alice gya]an dogo[31] (ZD)	…gyadar…

Gloss

Alice Had a Narrow Escape

7. (Amana 124, July 19th, 1982)

NPN Ne[32] Ka]ai Ta Gauraye {asan[33] nan

Extract

Abuse of Gender	SH
NPN ne }adai…[32] (ZD)	NPN ce..

}asan nan[32] }asar nan

Gloss

NPN is The All Round Party In Nigeria

8. (Amana 282, April 1st, 1985)

An Daure Abba Musa Rimi

Kotun musamman na[34] Sojoji da ke Kaduna ya[35] sami tsohon gwamnar da laifin yin amfani da ku]in gwamnatin jihar Kaduna da aka ke~e don tsaro, ta hanyar da ba ta dace ba.

… wa]anda shi tsohon gwamnan ya ce ya rabawa tsoffin[36] 'yan rushasshiyar majalisar jihar Kaduna, a matsayin toshiyar baki don kada su tsige shi kamar yadda suka tsige takwararsa[37] Balarabe Musa.

Extract

Abuse of Gender	SH
Kotun musanman na sojoji[34] (ZD)	Kotun…ta
kotun…ya[35] (ZD)	kotun…ta
takwararsa[37] (ZD)	takwaransa

Truncation	SH
tsoffin 'yan[36] (KTD)	tsofaffin 'yan

Gloss

Abba Musa Rimi Jailed

The military tribunal sitting in Kaduna has sentenced the former governor for misuse of government funds.

According to the governor, he used the fund to bribe the State Legislator in order not to impeach him as was done to his predecessor, Balarabe Musa…

9. (Amana 276, February 2nd, 1985)

Tsutsotsi Na Kalaci Da Gawa

… Shi[38] dai wannan gawan[39] da babu wanda ya iya ganewa ko na[40] wanene[41], ana hasashe an kashe mutumin ne ranar Juma'a bayan an fasa mashi[42] kwarya…

Extract

Abuse of Gender	SH
shi dai wannan gawa…[38] (ZD)	ita dai wannan…
wannan gawan …[39] (ZD)	wannan gawar
na…[40] (ZD)	ta…
ta wanene[41] (ZD)	ta wacece

Palatalization	SH
(42) an fasa mashi }warya[42] (KTD/ ZD)	an fasa masa…

Gloss

Ants Are Eating The Corpse

The corpse which would not be identify by anyone, was assumed to be murdered on Friday after knocking its head…

10. (Amana 165, December 2nd, 1985)

Karen Dan Musa Yana Sunsuna Abba Da Mu'azu

Tun kwanaki ra]e-ra]e ke bazuwa cewa gaggan wakilan NPN na majalisar dokokin jihar Kaduna, sun]ana baka sun daidaici gwamnan Kaduna da ma taimakinsa, suna jiran su hangi wul}awan[43], kowannensu su sakan[44] musu kibau.

Extract

Abuse of Gender	SH
wul}awan …[43] (ZD)	wul}awar…
sa}an…[44] (ZD)	sakar

Gloss

[an Musa Is Out For Abba And Mu'azu

There are rumours indicating that members of NPN of Kaduna State House of Assembly have set a trap for the State Governor and his Deputy.

11. (Amana 78, February 1st, 1982)

Za A Kashe Rakiya Da Mijinta

Babban[45] kotun Katsina ya[46] yanke hukuncin kisa kan Rakiya da mijinta, Inusa Boke…

Wadannan mutane, watau mata da miji, suna cikin mutane shida da mai shari'a a babban kotun, Al}ali V.I.O. Ochigbue ya samu da laifin kisan kai.

Extract

Abuse of Gender	SH
babban kotun Katsina[45] (ZD)	babbar kotun…
kotun Katsina ya yanke…[46] (ZD)	Kotun Katsina ta yanke…

Gloss

Rakiya And Husband Sentenced To Death

Katsina State high court has sentenced Rakiya and husband, Inusa Boke to death,

The couples are among other six suspects arraigned before Justice V.I.O. Ochignue for murder.

12. (Amana 90, March 18th, 1982)

Bu}atun Sabbin[47] Jihohi Sun Kai 35 A Yanzu

Kwamitin tara bu}ace-bu}acen[48] }ir}iro sabbin jihohi wanda majalisar wakilai ta tarayya ta kafa, ya sami bu}atun }ir}iro sabbin jihohi 35 da }ungiyoyin neman sabbin jihohi dabam-dabam[49] na cikin[50] }asan nan[51] suka bayar.

Extract

Truncation	SH
sabbin[47] (KTD)	sababbin

Duplication	SH
bu}ace – bu}ce[48] (ZD)	bu}atu

Assimilation	SH
dabam – dabam[49] (ZD)	daban –daban

Grammatical Error	SH
cikin[50]	the word is not Needed

Abuse of Gender	SH
}asan nan[51] (ZD)	}asar nan

Gloss

There are 35 States Creation Request

The committee charged with the creation of states request of the House of Representatives has received a total of 35 requests from associations seeking the creation of more states in the country.

13. (Amana 127, July 29th, 1982)

Labarun Nijeriya

Jihar Barno

Reshen jam'iyyar NPN ta[52] jihar Barno ta[53] yi kira ga gwamnan jihar Alhaji Muhammadu Goni da ya]auka duk wa]anda ke da hannu a handame ku]i Naira dubu]ari da ashirin ga 'yan sanda.

Extract

Abuse of Gender	SH
reshen NPN ta jihar…[52] (ZD)	reshen jam'iyyar NPN na jihar
reshen…ta yi[53] (ZD)	reshen…ya yi

Gloss

Home News / Nigerian News Borno State

Borno State branch of the NPN has called on the state governor, Alhaji Muhammadu Goni to handover to the police those connected with the corruption of one hundred and twenty thousand naira…

14. (Amana 123, July 15th, 1982)

Magoya Bayan NPP 500 Suka Koma NPN

… Wannan sanarwa ta fita ne daga bakin shugaban[54] jam'iyyar mata reshen }aramar hukumar Mangu.

Extract

Abuse of Gender	SH
Shagaben jam'iyyar mata…[54] (ZD)	shugabar jam'iyyar…

Gloss

500 NPP Members In NPN

The party's women leader of Mangu local government made the statement.

15. (Amana 138, September 6th, 1982)

Gwamna Goni, Shugaba Darma Da Kwamishinoni Zasu Koma UPN?

Jaridar New Nigerian ta buga wani labari wadda[55] ta ce mai yiwuwa ne gwamnan jihar Barno da wa]ansu kwamishinoninsa zasu bar GNPP su fada[57] cikin UPN.

Extract

Abuse of Gender	SH
Jaridar New Nigerian ta buga wani labari wadda ta ce…	…wanda ta ce…

Gloss

Governor Goni, Shugaban Darma And Some Commissioners Decamp to UPN?

The New Nigerian Newspaper has reported that Borno State governor and some of his Commissioners may decamp to UPN from GNPP.

4.2.3 Discussions

(1) Abuse of Gender

As it has been stated earlier on the zaria dialect, Zazzaganci used the masculine gender for the feminine and atimes feminine for masculine. The word guga[1] is feminine in standard Hausa, gugar yasa, not gugan yasa. The same application to:

kowacce hanya	not	Kowane hanya[2]
iyakar }o}arinsu		iyakan }o}arinsu[5]
rayuwar alummarsu		rayuwan alummansu[6]
Walwalar talaka		walwalan talaka[13]
}asar nan		}asan nan[18]
alumma wadda zata		alumma wanda zata[19]
}asa ce		}asa ne[20]

albarkar	albarkan[21]
jam'a wuri ne	jami'a wuri ce[22]
wuri ne wanda	wuri ce wadda[23]
wuri… alfarma da tun}aho da shi	wuri… tun}aho da ita[24]
hassada ce	hassada ne[25]
kwalliyar zata	kwalliyar zai[26]
akwai shinkafar…	akwai shinkafan…[27]
kamfanin… ya sami sabon manaja	kamfanin ta sami sabin manaja[28].
gabar addini	gaban addini[30].
Allah Ya yi wa Alice gyadar dogo	Allah Ya yi wa Alice gyadan dogo[31]
NPN ce ka]ai…	NPN ne ka]ai…[32]
kotun musamman ta sojoji	kotun musamman na…[34]
kotun ta …	kotun ya…[35]
ta}waransa	ta}wararsa [37]
ita dai wannan gawa..	shi dai wannan…[38]
wannan gawar	wannan gawan[39]
ta…	na…[40]
ta wacece	na wanene[41]
wul}awar	wul}awan[43]

sakar…	sakan[44]
babbar kotun Katsina	babban kotun Katsina[45]
kotun Katsina ta yanke…	kotun Katsina ya yanke[46]
reshen jam'iyyar NPN na jihar…	reshen jam'iyyar NPN ta jihar…[52]
reshen … ya yi	reshen… ta yi [53]
shugabar jam'iyyar… mata	shugaban jam'iyyar…[54]

(2) Assimilation

Assimilation refers to the change of one sound into another in view of phonetic environment influence (Sani, 1989). This is the process where a phoneme assumes the features of neighboring phoneme. Consonant assimilation in Hausa is regressive, which means it is always the second sound that attracts the first. Assimilation may also be complete; this is where the two phonemes assume only some features of the second one (Alhassan, 1983). Here in the text, mayar da was used as maida[3]; so also:

daban – daban	dabam – dabam[7]
rumfarsa	runfarsa[10]
sa'ar da	sa'adda[16]

(3) Duplication

Duplication is defined as repeating part of a word. The repeated portion affixed to the stem. Two types of duplication may occur in a language. Complete duplication, where the whole word is copied and partial duplication where only part of the word is copied. Both types occur in Hausa (Bello, 1983). In the text item number forty five (45) bu}ace – bu}ace is duplicated, The standard is bu}atu (plural of bu}ata but in Zazzaganci dialect it is duplicated).

(4) Truncation

This is the process of making something shorter, especially by cutting off the tip, top or end. Words such as tsofaffi (plural of tsoho/tsofo) and sababbi (plural of sabo/sabuwa) are changed to tsaffi[35] and sabbi[47] in Katsina dialect, where by cutting off af and ab. However, the truncation occurred in the middle, not the tip or end.

(5) Palatalization

Palatalize /š/ substitutes (replace) /s/ in Katsina and Zaria dialects. In the text, mashi[42] substitutes masa in the standard Hausa.

Conclusion

In conclusion, it can be said that abuse of gender is the major case of dialectal interference in Amana newspaper. Others include assimilation, duplication, truncation and palatalization.

4.3 A Yau

The editorial of A Yau, (Sharhin A Yau) is in either the 7th or 9th page of the newspaper. Only the first edition carried the editorial on the 5th page. Usually the page is in three columns, whereas the editorial takes one. However, in some editions of the paper, there were no editorials, take for example, the editions of 8th, 41, 130, 131, 132, 134, 136, etc.

Unlike "Amana", all the editorials have headlines some of which are also proverbs for example, 1st, 2nd and 4th editions:

	Gloss
Gani Ya Kori Ji	Seeing is Believing
Da Haihuwar Yuyuyu	One Good Child Is Better Than Hundred Bad Ones
Dokin Mai Baki Ya Fi Gudu	He who can talk Is Better Heard

'A Yau' editorials are moderate and straight to the point, which reflect the paper's opinion on any contemporary issue, either negative

or positive. Like Amana, one aspect of 'A Yau' is dialectal interference, which is Katsinanci and atimes Zazzaganci.

Let us examine some of the editorials.

4.3.1 A Yau Editorials

1. (A Yau, August 16th, 1996)

Dokin Mai Baki Ya Fi Gudu

Duniyar yau, ta wuce ya}i ko fa]a da bindiga, harsashi, ko wani makami wanda zai dagargaza doron }asa, ya gur~ata ruwaye[1], tekuna tare da yanayi…

Extract

Lexical variation	SH
ruwaye[1] (KTD)	ruwa

Gloss

He Who Can Talk Is Better Heard

The world has come of age. War or fighting using gun, missile or any other object that may destroy the earth, the river, the sea or the condition…

2. (A Yau, November 13th, 1996)

Kar Ta Kasance Barazana Kawai

… Kodashike[2] wannan al'amari ba yanzu aka fara shi ba, ya kamata masu adawa da maganar Abuja su bayar da kai bori ya hau, domin bakin al}alami ya rigaya[3] ya bushe.

Extract

Palatalization	SH
kodashike[2] (KTD)	kodayake

Assimilation	SH
rigaya ya[3] (KTD)	riga ya

Gloss

It Shouldn't Be Mere Saying

The issue is not a new one; it has gone a long way. Those opposing government in the Abuja issue should better hands off because it is too late…

3. (A Yau, July 29th, 1998)

Fadi Alheri Ko Ka Yi Shiru

… Abin nufi a nan shi ne, sauke nauyin da madaukaki ya dora a kawunansu tilas ne a gare su, in ba su yi ba sun cuci kawunnansu[4] da }asa baki]aya, kamar yanda[5] … a ce kuma maganar nan ta fito daga bakin tsoffin[6] shugabannin kasa na iya kawo…

Extract

Morphological infixation	SH
kawunansu[4] (KTD/ZD)	kansu

Assimilation	SH
yanda[5] (KTD)	yadda

Turncation	SH
tsoffin[6] (KTD)	tsofaffin

Gloss

Say The Truth Or Keep Quiet

The issue is that going by God's injunctions it is obligatory, if they refused, they will destroy themselves and the nation at large. … Issues like these coming from our past leaders can…

4. (A Yau, August 6th, 1997)

Gaba Dai Gaba Dai Nijeriya

… Bayan kasancewar Nijeriya zakara a fagen wasanni na duniya, inda ta kar~i kanbi[7] a fagen wasan kwallon kafa…

Extract

Allophonic consonant and vowel substitution	SH
Kanbi[7] (KTD)	Kambu

Gloss

More Grease To Nigeria's Elbow

… After Nigeria's success in all sporting activities worldwide, the trophy won from the football match…

5. (A Yau, July 5th, 1996)

Da Haihuwar Yuyuyu

Hada-hadar kafa jamhuriya ta 4 ta kankama bayan jam'iyyu 23 sun yanki takardar neman rajistar zama jam'iyyun siyasa. Sai dai kamar yadda siyasa take a nan }asar ba ka raba ta da tsogumi[8]…

Extract

Allophonic vowel substitution	SH
tsogumi[8] (KTD)	tsegumi

Gloss

Activities for the fourth republic are on with the registration of 23 political parties. However, Nigeria's politics cannot be separated from mongering…

4.3.2 A Yau News Reports

There is one unique feature of A Yau newspaper among the papers examined in the research. That is its front page where the caption of the lead story appeared (which is at all times the most controversial issue of the moment and it is boldly written to attract readers' curiosity). Like the editorial, Katsinanci and atimes Zazzaganci also influence the news reports. Let examine some headlines of some reports.

1. (A Yau, July 12th, 1996)

Sabbin[9] Jihohi: [aya A Kowacce Shiyya

Extract

Truncation	SH
sabbin[9] (KTD)	sababbin

Gloss

New States

One In Each Region

2. (A Yau, May 29th, 1998)

Abacha

UNCP Zaya[10] Shiga

Extract

Assimilation	SH
zaya[10] (KTD)	zai

Gloss

Abacha

He may join UNCP

3. (A Yau, October 18th, 1996)

Tsoffin 'Yan Siyasa Sun Cimma Shekara

Extract

Truncation	SH
tsoffin[11](KTD)	tsofaffin

Gloss

Old Politicians Have Come Of Age

4. (A Yau, July 3rd, 1996)

Kamar yanda muka sami wanga[12] labari…

Extract

Lexical variation	SH
wanga[12] (SKD)	wannan

Gloss

As we receive this news…

5. (A Yau, December 4th, 1998)

FIR Ta Sanya Nijeriya Hasarar[12] Naira Biliyan 100

Extract

Allophonic realization	SH
hasarar[12B] (ZD)	asara

Gloss

FIR Made Nigeria To Lose 100 Billion Naira

6. (A Yau, May 22nd, 1997)

An Zartas[13] Masa Da Hukuncin Kisa A Amurka

Extract

Allophonic consonant substitution	SH
zartas[13] (KND)	zartar

Gloss

He was sentenced to death in America

Not only the headlines, the news items are also the same.

7. (A Yau, May 29th, 1998)

… A yayin da ya rage kimanin watanni biyu nan gaba a yi zaben shugaban }asa, masu nazari harkokin yanda ke gudana…

Extract

As No 5

Gloss

… Two months to the presidential election, political analylist…

8. (A Yau, January 3rd, 1997)

Daga cikin alluran rigakafin da ake bukatar kowane maniyyaci yi akwai cutar farar masassara[14] da ciwon sankarau da kwalara.

Extract

Lexical variation	SH
farar masassara [14] (KTD)	shawara

Gloss

Among the immunization required of every pilgrim include yellow fever, meningitis and cholera.

9. (A Yau, July 5th, 1996)

Kafin shugaban hukumar zabe, Cif Dagogo Jack ya umurci mai tsaran }ofar shiga hukumar ya gar}ame[15] kofar ga duk wani]an siyasa…

Sai dai bisa ga dukkan alamu sharru]an da hukumar za~e ta shinfi]a[16] wa kungiyoyi sun yiwa wasu nauyi…

Extract

Lexical variation	SH
gar}ame[15] (KTD)	kulle
Assimilation	SH
Shinfi]a[16] (KTD)	shimfi]a

Gloss

Before the Chairman, Nigerian Electoral Commission (NEC) gave directive to the Security to lock the commission's gate for politicians…

However, the conditions given to political parties by the commission are too strong…

10. (A Yau, July 12th, 1998)

Harkan[17] neman sabbin[18] jihohi a wannan kasa tamu wata harka ce dadadda wadda kuma ta ratso tarihin kasar nan a lokatai[19] daban-daban. Don haka a lokacin da muke a yau na hada-hadar kafa jamhuriya ta 4, maganar kirkiro sabbin jihohi da…

Extract

Abuse of Gender	SH
harkan neman…[17](ZD)	harkar neman…

[18] as 9,11

Allophonic vowel substitution	SH

lokatai[19] (KTD) lokuta

Gloss

The issues of states creation have come a long way in this country. Now that all eyes are on the fourth republic, states creation request should…

11. (A Yau, December 4th, 1998)

Dokar Soja Akan Zaben {ananan Hukumomi Ta Fito

Shugaban kasa kuma kwamandan askarawar[19] kasa, Abubakar Abdulsalam ya sanya hannu a sabuwar dokar soja wanda[20] zata marawa zaben majalisun kananan hukumomin kasar nan.

Dokar mayar da mulki hannun farar hula ta 1998 wanda ta yi bayani dalla-dalla akan tsarin mayar da mulkin hannun farar hula…

Extract

Abuse of Gender	SH
askarawar }asa[19B] (ZD)	askarawan }asa
dokar soja wanda[20] (ZD)	dokar soji wadda

Gloss

Guidelines For Local Government Elections Out

The head of state and Commander in-chief of the armed forces ruling council, Gen. Abdulsalam Abubakar has signed the new local government election bill.

The guideline for the 1998 election has fully explained all that is needed for handing over power to a civilian government…

12. (A Yau, December 18th, 1998)

Ya Gwammace Mutuwa Da Rayuwa

Wani]an kasuwa da ke zaune a Gusau wanda kuma yake gudanar da kasuwancin shi[21] a cikin shago mai lamba 134… Ya za~i barzahu saboda matsalar kuncin rayuwa da ya sami kansa a cikinshi[22].

Dan kasuwar wanda 'yanuwanshi[23] suka nemi da a sakaya sunansa saboda wasu dalilai yanzu haka yana cankwance bisa gadan[24] asibiti yana karbar magani… Shagonshi[25]…

Bawan Allah wanda ya yi niyyar yanka kansa ya yi makonni yana shaidawa abokan[26] sana'arshi[27]…

Da suke yiwa wakilinmu karin bayani akan kisan[28] gillar…

Extract

Palatalization	SH
kasuwancinshi [21] (ZD/KTD)	kasuwancinsa
'yanuwanshi[22] (ZD/KTD)	'yanuwansa
shagonshi[25] (ZD/KTD)	shagonsa
sana'arshi[27] (ZD/KTD)	sana'arsa

Abuse of Gender	SH
rayuwa da ya sami kansa a cikinshi[22] (ZD)	… acikinta
kisan gillar[28]… (ZD)	kisar gillar

Allophonic vowel substitution	SH
gadan asibiti[24] (ZD)	gadon asibiti

Truncation	SH
abokan[26]… (ZD/KTD)	abokanan…

Gloss

He Prefers (Choose) To Die

A trader in Gusau with shop number 34… has chosen to die because of the calamities of life he found himself.

The trader whose relatives pleaded for anonymity is receiving treatment in the hospital after an attempted suicide of which he told his fellow traders of his intention some weeks back…

Speaking to our reporter on the attempt suicide …

13. (A Yau, January 29th, 1999)

An Fara Gasar Karatun Alkur'ani Ta Kasa

… Gasar wanda[29] yake[30] shine[31] na[32] 13, ana shirya shine shekara-shekara…

… Haka kuma shirin zai taimakawa wajen zaburad[33] da matasa wajen…

Extract

Abuse of Gender	SH
gasar wanda[29] (ZD)	gasar wadda
yake[30]… (ZD)	take
gasar… shine[31]…(ZD)	gasar… ita ce
na 13[32] (ZD)	ta 13

Assimilation	SH
Zubard da[33] (ZD)	zaburar da

Gloss

Qur'anic Recitation Competition Begins

… The competition, which is the 13th this year…

… the competition will also help the youth to face some challenges…

14. (A Yau, March 27th, 1997)

Wasu Manyan 'Yan Siyasa Sun Gaza Ciwo Jihohinsu

… A jihar Adamawa kuwa kunnen doki aka yi tsakanin UNCP da DPN inda kowace ta tashi da kujeri[35] 4.

Jam'iyyar NCPN ta su Alhaji Atiku Abubakar ta sami kujeri 3 a yayin da jam'iyyar CNC ta sami kujeri 2…

Extract

Allophonic vowel substitution	SH
kujeri[35] (KTD)	kujeru

Gloss

Some Politicians Couldn't Get Their States

… In Adamawa State, there was a tie between DPN and UNCP where each was able to scale with 4 seats.

Alhaji Atiku Abubakar party, the NCPN got 3 seats while CNC got 2…

15. (A Yau, September 18th, 1997)

CNC Ta Koka Ga Abacha Da Shu'aibu

Jam'iyyar Congress for National Consensus (CNC) reshen jihar Filato ta rubuta takardan koke[36] zuwa ga kantoman mulkin soja na jihar Filato Kanar Habibu Shaibu suna rokan sa…

Takardan koken wanda ke]auke da kwanan watan 27 ga watan Agustan…

Extract

Abuse of Gender	SH

takardan koke[36] (ZD) takardar kuka

Gloss

CNC Not Happy With Abacha And Shu'aibu

The Nigerian Congress For National Consensus Party (NCP), Plateau Chapter has written a letter of dismay to Plateau State administrator, Col. Habibu Shu'aibu pleading with him…

The letter dated August 27th...

4.3.3 Discussions

(1) Abuse of Gender

There is less abuse of gender in A Yau newspaper. However, few feminine words are treated as masculine; vise – visa:

harkan neman[17]…	in place of	harkar neman…
askarawar }asa[19]		askarawan }asa
dokar soja wanda[20]		dokar soja wadda
rayuwar da ya sami kansa a cikinshi[22]		…cikinta
gasar wanda[29]		gasar wadda
yake…[30]		take…
gasar…shi ne …[31]		gasar ita ce…
gasar… an 13[32]		…ta 13
takardan koke[36]		takardar kuka

kisan gillar…[28]	kisar gillar…

(2) Assimilation

In all the text used, there exist only four assimilated words:

Yanda[5]	in place of	yadda
zaya[10]		zai
shinfi]a		shimfi]a
zuburad da		zaburar da

All these dialectal interference are found in Katsina dialect.

(3) Lexical Variation

There is lexical variation of Hausa words but the meaning of some words from are dialect to another remain the same. However, there is the standard, which is used at formal occasions.

Example:

ruwaye[1]	ruwa
wanga[12]	wannan/wancan
farar masassara[14]	shawara
gar}ame[15]	kulle

(4) Allophonic realization

In Hausa language words that begin with vowels are said to have a consonant behind, which is not in written form. A vowel never starts a word in Hausa. Any word that start with one in the orthography, the vowel in question is immediately preceded by a glottal /ɔ/, which is a consonant under those circumstances. For example 'abu (a thing),' ido (eye),'uku (three) etc. (Mu'azu, 1989).In Zaria dialect however, the word asara is written after consonant /h/ to become hasara[12].

(5) Allophonic consonant vowel substitution

In some of the Hausa dialects, there is the substitution of one consonant/vowel to another. Example: (from the text under discussion)

	SH
kanbi[7]	kambu
tsogumi[8]	tsegumi
zartas[13]	zartar
gadan asibiti[24]	gadon asibiti
Kujeri[35]	kujeru
Lokatai[19]	lokuta

(6) Truncation

In the text under discussion three words were truncate:

	SH
Tsoffin[6]	tsofaffin
Sabbin[9]	sababbin
Abokan[26]	abokanan

(7) Morphological infixation

In standard Hausa, the plural of kansa/Kanta is kansu.

Example:

ya cuci kansa

ta cuci kanta

sun cuci kansu

However, in Zaria and Katsina there is an infixation, as such the plural is Kawunansu. (item no 4)

(8) Palatalization

Palatalize (š) substitute /s/ and /y/ in Katsina and Zaria dialects. Examples are in the text:

Kodashike [2]	kodayake
Kasuwancinshi[21]	kasuwancinsa
‘yanuwanshi[21]	‘yanuwansa

shagonshi[23]	shagonsa
sana'arshi[27]	sana'arsa

Conclusion

A Yau has more features/cases of dialect inference than Amana and Gaskiya Tafi Kwabo Newspapers. It has cases such as abuse of gender, assimilation, allophonic realization allophonic consonant and vowel substitution, truncation, morphological infixation and palatalization.

4.4 Gaskiya Ta Fi Kwabo

Gaskiya Ta Fi Kwabo has gone through phases as such at the beginning of its inception there was no standard orthography of the Hausa language and the editorial staff were not trained Hausa journalists.

At the beginning of the research, there was confusion in treating the early editions of 'Gaskiya Ta Fi Kwabo editorials. This was because there was no specific column to indicate which was an editorial. Secondly, there were articles in form of news reports or rather editorials that gave the opinion of the paper but after careful observations, these articles were just propaganda in favour of England

at the war field where Germany or Hitler in particular was totally condemned (of course, England was Nigerian master then).

In the 24th edition of 'Gaskiya Ta Fi Kwabo' of January 1941, a column, 'Gaskiya Sunanta Gaskiya' was introduced on the front page. This column became the editorial column. 'Gaskiya Sunanta Gaskiya', literally translated as 'The Truth Is Truth'. In his article about the activities of Zaria Literature Bureau, East (1942) described the column as the most exciting of the newspaper. However, the title of the editorial column was later changed to 'Ra'ayin Gaskiya', meaning 'Gaskiya's View Opinion'.

The first edition of 'Gaskiya Sunanta Gaskiya' discussed the recruitment of soldiers, which was earlier appealed by the Governor of Nigeria, and the Sultan, for the northerners and women in particular to allow their men to join the military. Below is the text:

1. (Gaskiya Sunanta Gaskiya)

Jawabin Gwamnan Nijeriya Akan Neman Kurata

Duk kun sani kowane mako gwamnan Nijeriya kan yi jawabi a Ikko akan zancen wannan ya}i. To cikin jawabin da ya yi ran 21 ga watan Nuwamba, har ya ta~o maganar kurata a Nijeriya. Watau irin maganar da Sarkin Musulmi ya yi a takardar da ya aiko mana cikin watan Octoba. Ga abin da shi gwamna ya ce:

“To wajen taimako da ku]i, kodayake ba mu iya gwada }o}arin Nijeriya da na wa]ansu }asashen Ingilishi wa]anda ke cike da arziki, duk da haka dai-dai ne mu yi ta}ama da abin da mu ma muke yi. Amma wajen samun mazaje da zasu]auki bindiga, na yi ba}in ciki da na ji a wannan ba a samun yadda ake so”.

“Na sami labari a wa]ansu }asashe na Nijeriya dangin mata suke hana mazaje shiga soja… (See full text at the appendix).

Gloss

The Truth Is Truth

Governor’s Speech on Recruitment

As you are aware, the governor says something concerning the war (Second World War) every week. His speech of November 21st was on recruitment of soldiers, the same with what the Sultan wrote in his letter last October. Here is the text of his speech:

“Towards financial assistance (philanthropy) we cannot compare Nigeria’s effort with other European nations that have abundant resources in spite of this, we are pleased with what we have done. But, I am not happy by our inability to have courageous men that can take up the gun (join the army)”. “As I was told, in some parts of Nigeria, it is the womenfolk that deprive (discourage) the men from joining the military…”

Lets examine some of the editorials if there is dialectal interference:

4.4.1 Gaskiya Editorials

1. (Gaskiya Ta Fi Kwabo, November 12th, 1942)

Gaskiya Sunanta Gaskiya

Iyayemmu[1] Malamai Ku Yi Mana Gafara Ungozoma, Ke Kuma Sarbu[2].

Salamu alaikum malamai! Yau muna so mu ta~o wata babbar magana wada[3] muke ta binciken sahihinta[4] tun tuni. Kullum abin na ba mu tausayi im muka dubi yawan jariranmu da ke mutuwa bayan haifuwa[4].

… wannan al'amari na wabin 'ya'ya aloba[5] zamu kira shi…

Extract

Assimilation	SH
iyamemu[1] (SKD)	iyayenmu
im[5] (SKD)	in

Lexical variation	SH
sarbu[2] (KTD)	uzuri
sahihinta[4] (SKD/KTD)	dalilinta

Truncation	SH
wada[3] (SKD)	wadda

Gloss

The Imams Should Forgive Us. The Mid-Wife Excuse Us!

Peace is upon you. Today we are touching an issue that has been bothering us for long. That is the issue of infant death; we want to know the cause.

We may called this an epidemic…

2. (Gaskiya Ta Fi Kwabo, March 17th, 1943)

Gaskiya Sunanta Gaskiya

Ina Muka Sa Gaba Ne?

Gaskiya Ta Fi Kwabo ta yi babban bako. A gaskiya ta 80 muna gaya[6] muku sa'ad[7] da babban Gwamnan Nijeriya ya ziyarce Zariya, ya zo ya sha ti a unguwarmu. Har mun sanad[8] da ku mun yi zance mai yawa kwarai da shi…

To mashawartan babbar majalisan[9] nan ba wa]ansu mutane daban ne ba za a nema. Daga cikimmu, mutanen yankin nan uku za a za~a…

Extract

Lexical variation	SH

gaya[6] (DD)	fa]a

Assimilation	SH
sa'ad da[7] (SKD)	sa'ar da
sanad da[8] (KTD/SKD)	sanar da
cikimmu[10] (SKD)	cikinmu

Abuse of Gender	SH
babbar majalisan[9] (ZD)	babbar majalisar

Gloss

Where Are We Heading?

Gaskiya Ta Fi Kwabo received a special guest

In the 80th edition, we informed you of the governor's visit to Zaria, he in fact had tea with us and we discussed some issues with him…

On the issue of representatives they are not going to be strangers, they are among us. Selection will be made among our three-wards/ regions…

3. (Gaskiya Ta Fi Kwabo, November 14th, 1980)

Ra'ayin Gaskiya

Hanya Ce Ta Taimako

Shinkafa dai a }asar nan, har yanzu babu sauki, tana nan sanye da kambin[11] sarautarta na tsada a kasuwoyin[12] }asar nan.

Extract

Allophnonic vowel substitution	SH
kanbin sarautarta[11] (KTD)	kambu…

Morphological infixation	SH
kasuwoyi[12] (ZD)	kasuwanni

Gloss

It May Be Of Help

The price of rice in our markets is the same. Rice is still holding the crown of being the most expensive commodity in the market.

4. (Gaskiya Ta Fi Kwabo, 11th |01| 93)

Ra'ayin Gaskiya

Cin [an}o Har Da Kaza

… Ba a ma tunanin cewa shugabanci amana ne[13] wadda ya kamata a aza wa mutum yana no}ewa…

Extract

Abuse of Gender	SH

amana ne wadda[13] (ZD) amana ce wadda

Gloss

It Is Not A Child's Play

… Leadership is something entrust on one which he is expected to show a sign of not wanting to …

5. (Gaskiya Ta Fi Kwabo. October 13th, 1997)

Yabon Gwani

… Ba rashin kwazo ya sabauta[14] haka ba sai dai mutanen Arewa…

Extract

Lexical variation	SH
sabauta[14] (KTD)	haddasa

Gloss

It Is A Most To Praise The Good

… It is not lack of hard work that cause this, but the northerners…

4.4.2 Gaskiya Ta Fi Kwabo News Reports

1. (Gaskiya Ta Fi Kwabo, January 1st, 1939)

Nadawar Sarkin Musulmi Abubakar

… Ga wa]ansu daga cikin manyan da suka ziyarci wurin: matar gwamna, gwamnan Kaduna da mata tasa[15]…

… tsarin da aka yi gurin[16] nada wannan sarki, im[17] mutum ya ce.

Extract

Allophonic consonant substitution	SH
mata tasa[15] (SKD)	matarsa

Lexical variation	SH
gurin[16] (DD)	wurin

Assimilation	SH
im mutum[17](SKD)	in mutum

Gloss

Turbaning of Sultan Abubakar

… Among those present were the governor and his wife…

… the arrangement made in the venue was …

2. (Gaskiya Ta Fi Kwabo, March 1st, 1941)

Ashe koda muke nan, Sarkin Musulmi wada ya[18] gaida jama'atai[19]…

Extract

Lexical variation	SH
wada ya[18] (SKD)	yana ta

Allophonic consonant substitution	SH
jama'atai[19] (SKD)	jama'arsa

Gloss

… The Sultan greet all his people…

3. (Gaskiya Ta Fi Kwabo, May 26th, 1943)

Mun Yi Rashi

… Shi kuwa Mr. Morris tun cikin 1938 ya zo }asan[20] nan.

… ya yi }o}arin shirye-shirye sha'anumuwan[21] makarantun }asan nan.

… Yau kuwa duk bai fi shekara[22] 59 da haifuwa[23] ba… sai dai fatan mu sami wani kama – tasa[24]…

Extract

Abuse of Gender	SH
ya zo }asan nan[20] (ZD)	…}asar nan
Morphological affixation	SH
sha'anumuwa [21] (ZD)	sha'ani
Lexical variation	SH
haifuwa[23] (ZD)	haihuwa

Allophonic consonant substitution	SH
kama-tasa[24] (SKD)	kamarsa

Allophonic vowel substitution	SH
shekara 59[22] (ZD)	shekaru 59

Gloss

We Are Mourning

… Mr. Morris came to this country in 1938…

… He has helped in the implementation of programmes in our schools.

He is not more than 59 years of age… We hope to get somebody like him…

4. Gaskiya Ta Fi Kwabo, February 12th, 1957

Abubuwan Mamaki – In Ji Firimiya

Firimiya Alhaji Ahmadu Sardauna ya ce, masakan[25] nan ta Kaduna tana cikin abubuwan mamaki a jihar… lokacin da yake kewaye sabuwar masakan nan ta Kaduna.

Extract

Abuse of Gender	SH
masa}an nan ta Kaduna[25] (ZD)	masa}ar nan…

Gloss

It Is Fabulous – Says The Premier

The Premier of the Northern Nigeria, Alhaji Ahmadu Sardauna says Kaduna Textile is among the good things in the state.

He said this while on familiarization tour in the textile company in Kaduna.

5. (Gaskiya Ta Fi Kwabo, March 5th, 1957)

Taron Uwayen[26] {asa Da Hakimai A Gwandu

Extract

Lexical variation	SH
uwayen }asa[26] (SKD)	shugabanni/iyayen }asa

Gloss

Meeting of Emirs And District Heads In Gwandu

6. (Gaskiya Ta Fi Kwabo, December 22nd, 1980)

Gwamna Ya Kai Karar Majalisa

Gwamnan jihar Kaduna, ya kai majalisar dokoki ta jihar gaban babban[27] kotun jihar. Gwamnan yana neman kotu ya[28] yanke hukuncin… A watan gobe ne kotu zai[29] yi zaman wannan kara.

Extract

Abuse of Gender	SH
babban kotun jihar[27] (ZD)	babbar…
gwamnan yana neman kotu ya[28] (ZD)	…kotu ta…
kotu zai yi… (ZD)	kotu zata yi…

Gloss

Governor Took State Assembly To Court

Kaduna State governor has charged the state assembly before the state high court.

He was in the court to … The court will sit next month…

7. (Gaskiya Ta Fi Kwabo, October 6th, 1980)

An Kafa Kwamitin Bincika[30] Hukumar Masaukai A Jihar Kaduna.

Extract

Allophonic vowel substitution	SH
bincika[30] (ZD)	binciken

Gloss

A Committee Set To Investigate Kaduna State Hotel Board

8. (Gaskiya Ta Fi Kwabo, April 24th, 1995)

An rantsad[31] da gwamna.

Extract

Assimlation	SH
rantsad da[31] (ZD)	ranrsar da

Gloss

Governor swon in…

9. (Gaskiya Ta Fi Kwabo, October 2nd, 1985)

Dr. Bashir Ikara Likkafa Ta Yi Gaba

An bayar da sanarwar na]in babban Sakatare a ma'aikatar ayyuka ta[32] musamman…

Extract

Abuse of Gender	SH
babban sakatare a ma'aikatar	…na musamman
ayyuka ta musamman[32] (ZD)	

Gloss

Dr. Bashir Ikara Is Prosperous

Appointment has been made of a new Permanent Secretary of the Federal Ministry of Works…

10. (Gaskiya Ta Fi Kwabo, March 17th, 1990)

Malamai Masu Daraja Ta Biyu Ne Ka]ai Zasu Koyar A Makarantun Firamare A Bauchi

Gwamna ya fa]i cewa masu takardar shaidan[33] malanta mai daraja ta biyu ne zasu…

Extract

Abuse of Gender	SH
takardar shaidan malamta…[33] (ZD)	takardar shaidar…

Gloss

Only Teachers With Grade II Will Teach

The state governor said henceforth only teachers with grade II will be allowed…

11. (Gaskiya Ta Fi Kwabo, January 1st, 1991)

An Daure 'Yar[34] Daudu Da Karuwai Shekaru Biyu-Biyu[35]

Da yake jawabi… Ya nuna takaicin yadda rusa-rusan[36] karti irin su Muhammadu…

Extract

Abuse of Gender	SH
'yar dauda[34] (ZD)	]an daudu

Duplication	SH
shekaru biyu-biyu[35](ZD)	shekaru biyu

Lexical variation	SH
rusa-rusan }arti[36](ZD)	manya-manyan…

Gloss

Man Jailed With Two Prostitutes

In his speech… He expressed dismay on why strong and healthy men like Muhammadu…

12. (Gaskiya Ta Fi Kwabo, November 10th, 1980 – Lead)

Nijeriya Na Hasarar[37] Naira Miliyan 200

Extract

Allophonic realization	SH
hasarar[37] (ZD)	asarar

Gloss

Nigeria Is Loosing 200 Million Naira

13. (Gaskiya Ta Fi Kwabo, January 3rd, 1985)

An Saki Wasu Gar}amammu[38] 144

Extract

Lexical variation	SH
gar}amammu[38] (ZD)	fursunoni/masu zaman yari/jaru

Gloss

144 Prisoners Released

14. (Gaskiya Ta Fi Kwabo, July 17th, 1997)

Amarya Ta Antayawa[39] Uwargida Tafashasshen Kunu

… ta watsawa uwargidanta tun daga kai har zuwa mamanta duk ya sal~e[40]…

Extract

Lexical variation	SH
antayawa[39] (ZD)	zubawa/kwararawa
sal~e[40] (KTD)	sa~e

Gloss

New Wife Pour Hot Porridge On First Wife

… She pour the hot porridge on her from head to her breast which has all peeled off…

15. (Gaskiya Ta Fi Kwabo, April 23rd, 1991)

Aikin Gayya Na Naira 80,000 Aka Kaddamar

Shugaban }aramar hukumar Zariya, ya mi}a godiyarsa ga }ungiyoyin rundunan[41] sojoji da ke Zaria.

Shugaban ya yi godiyar ne a bikin bu]e sabon[42] gadan na[43] Kogin Aba.

Extract

Abuse of Gender	SH
rundunan sojoji[41] (ZD)	rundunar sojoji
sabon gada…[42] (ZD)	sabuwar…
gada na kogin Aba[43] (ZD)	gadar kogin Aba

Gloss

80,000 Naira Voluntary Work Commissioned

The Chairman, Zaria Local Government Council has expressed his glad to Zaria military battalion associations.

He expressed his feelings at the commissioning of new Aba bridge…

4.4.3 Discussions

Abuse of Gender

Abuse of gender is one of the issues of dialectal interference in Gaskiya Ta Fi Kwabo newapaper. Cases such as:

babbar majalisan[9]	in place of	babbar majalisar
amana ne wadda[13]		amana ce wadda
ya zo }asan nan[20]		ya zo }asar nan
masa}an nan ta kaduna[25]		masa}ar nan…
babban kotun jihar[27]		babbar kotun jihar
gwanna yana neman kotu ya[28]		…kotu ta
kotu zai yi[29]		kotu ta
ma'aikatar ayyuka ta musamman[32]		…na musamman
takardar shaidan malamta[33]		takarda shaidar…
'yar daudu[34]		]an daudu
rundunan sojoji[41]		rundunar sojoji
sabon gada[42]		sabuwar gada
gada na kogin Aba[43]		gadar kigin Aba

Duplication

In Hausa language, duplication occurs in the process of pluralization. In Zaria dialect, biyu[35] (2) duplicates to become biyu-biyu:

Shekara biyu-biyu	shekaru biyu

Laxical variation

In Hasua language, the structure of some words varies from one geographical location to another but most of these words have the same meaning. Example:

gaya[6] (DD)	fa]a
sabauta[14] (KTD)	haddasa
haifuwa[23] (ZD)	haihuwa
uwayen }asa (SKD)	shugabanni
rusa-rusa[36] (ZD)	manya-manya
gar}amammu[38] (ZD)	farsunoni/masu zaman yari/jaru
antayawa[39] (ZD)	zubawa/kwararawa
sal~e[40] (KTD)	sa~e

Never the less, in Hausa orthography there are specific ones, which are used at formal occasions.

Assimilation

There is consonant assimilation in the text under discussion (Gaskiya Ta Fi Kwabo newspaper). Example:

iyayemmu[1]	in place of	iyayenmu
im[5]		in
sa'ad da		sa'ar da
cikimmu		cikinmu
im mutum		in mutum
rantsad da		rantsar da

Truncation

Truncation occurs once in the text:

Wada[3]	wadda

Allophonic realization

Hasarar[37] was used inplace of asarar

Allophonic vowel/consonant substitutions

There is a vowel/consonant substitution of some words in some of the Hausa dialects that varies from the standarad Hausa. Example:

kanbin sarauta[11] (KTD)	kambun sarauta
mata tasa[15] (SKD)	matarsa
juma'a tai[19] (SKD)	jama'arsa
kama tasa[24] (SKD)	kamarsa
shekara 59[22] (ZD)	shekaru 59

bincika[30] (ZD) bincike

Conclusion

In a nutshell, it can be said that seven cases of dialect interference exist in Gaskiya Ta Fi Kwabo newspaper. The paper has less case of duplication and duplication

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The chapter summaries, concludes and gives recommendations based on the research findings.

5.2 Summary

By and large the study has critically examined dialectal interference in three Hausa newspapers, namely: “Amana”, “A Yau” and “Gaskiya Ta Fi Kwabo”.

Chapter one has introduced the subject matter of the study, the purpose and objectives of the study, its significance, the research questions, scope and limitation, as well as defining the concepts used.

Chapter two which is the review of related literature reviewed concepts such as Hausa, Dialect, Hausa Dialects, Background to Hausa Newspapers and critically examined some empirical literatures related to the study.

Chapter three was on research methodology. It describes the method, population, sample size and procedures adopted in carrying out the study. The study was set out to examine dialectal interference in the news reports and editorials of the three newspapers under the

study. A total number of 5 editorials and 15 newspapers reports were used.

Chapter four which is the main subject of the study presents some editorials and news reports of the newspapers and reflects the dialectal interference and critically analyses them, giving the standard usage of the words used.

5.3 Conclusion

Results showed that either Katsinanci or Zazzaganci and sometimes Sakkwatanci or both influence all the newspapers. Cases of dialectal interference such as abuse of gender, assimilation, truncation, and duplication e.t.c were realized. For example:

1. Zaman sarka ta same su (ZD)
2. Gwamnatoci Biyu sun yarda za su ba da gurabe (KTD)
3. Kamfanin Jaridun Concord ta sami sabon Manaja(ZD)
4. Reshen jam'iyyar NPN ta jihar Barno (ZD)
5. NPN ne ka]ai ta gauraye }asan nan (ZD)
6. … Kodashike wannan al'amari (KTD)
7. … Inda ta karbi kambi (KTD)
8. … jami'a wuri ce wadda (ZD)
9. Abacha … UNCP zaya shiga (KTD)
10. Za a yi sabbin jihohi (KTD)

11. … tarihin }asar nan a lokatai daban-daban (KTD)
12. Dokar mayar da mulkin hannun farar hula ta 1998 wanda ta… (ZD)
13. … tana sanye da kanbin sarauta na tsada a kasuwoyin }asar nan (KTD)
14. … kowa na }o}arin gawan nan… (ZD)
15. … gwamnan Kaduna da mata tasa (SKD)
16. … Sarkin Musulmi wada ya gai da jama'a tai (SKD)
17. Ana hasarar rayuka da dukiya (ZD)
18. … babban kotun jihar… (ZD)
19. An bayar da sanarwar nadin sabon babban Sakatare a ma'aikatar ayyuka ta musamman (ZD)
20. Katsinawa zasu daina kukan kamfar ruwan sha (ZD)
21. An kafa kwamitin bincika hukumar masaukai a jihar Kaduna (ZD)
22. Ya fadi cewa masu takardar shaidan malamta … (ZD)
23. Amarya ta antayawa uwargida tafasasshen kunu (ZD)
24. Da mugan rawa gara kin tashi (ZD)
25. … Sassautawar da jam'iyyu suka yi, ta rage yawan ku]in …(ZD)

5.3.1 Gaskiya Ta Fi Kwabo

Result of the research indicated that problems faced by 'Gaskiya Ta Fi Kwabo' when compared with other newspapers is less. The major problem is assimilation. Eg:

-m in place of –n and

-d in place of –r

Although this is mostly found in the early editions of the newspaper, i.e. when the language was developing. Example:

1. An rantsad da sabon gwamna
2. Ina jiragen samammu
3. An dakatad da Balogun
4. An fara sayad da kifi
5. Sun fara taimakommu
6. Gambo Sawaba na so a wayad da kan jama'a

In all the newspapers examined, apart from the dialectal interference, there are other problems such as wrong translation of words from English to Hausa, poor proofreading by the editorial staff,

problem of word division/merger, use of long sentences, over generalization, etc. Example:

5.3.2 Amana

Translation of the word 'workers', which is directly, translated as 'yan aiki' instead of the literal translation, i.e. 'ma'aikata'. E.g.

1. (Amana August 23rd, 1982, front page) Fa]in Kasuwa Ya Jayo Korar 'Yan aiki'.
2. (Amana November 4th, 1982, front page lead story) Ko'ina Ka Ta Fi 'No Vacancy' Sai Korar 'Yan aiki.
3. (Amana September 23rd, 1982, back page story) 'Yan aiki Ku Dantse Ku Kawar Da Wahaloli.

There is also the problem of joining two words as one:

1. (Amana July 8th, 1982) Shine Ya Tari Okebadan (news headline)
2. (Amana July 22nd, 1985) A Magance Mana Matsalolin Kafin A Bamu Mulki (news headline)
3. (Amana April 1st, 1985) Kananan Manoma Sune Abin Taimako (news headline)

4. (Amana July 29th, 1982) Sun Bamu Kunya (news headline)
5. (Amana August 12th, 1983) Bani Da Mugun Nufi Ga Gwamnatin Tarayya (news headline)

The headlines of the news reports at times too long. The paper used unnecessary words which made the headlines long. Example:

1. (Amana August 12th, 1982) Mu Musulmi Zai Fi Kyau Mu Yi Amfani Da Masallaci Don Ya]a Ilimi Ga Manya Da Kanana
2. (Amana January 7th, 1982) Yana Son Shugaban Kasa Ne Ya Dau}i Alhakin Na]a Gwamnoni
3. (Amana February 9th, 1985) Takin Zamani Fiye Da Naira 90,000 A Kalla Shekara
4. (Amana January 21st, 1982) Yana Son Gwamnatin Tarayya Ta Yi Wani Abu Da Zai Iya Jawo {arshen Yajin Aikin Ma'aikata
5. (Amana August 5th, 1982) Kungiyar Malamai Ta Zargi Gwamnati Da Yin Banza Da Al'amaran Ba Da Ilimi

Amana cannot be totally condemned, it has done its best in Hausa journalism. The paper, through its co-sister (Concord) carried good news items from the Southern part of the country which other Hausa paper have no access to. There were also feature articles of great interest to the ordinary Hausa man on the street like the 'Likita

Bokan Turai', 'Mu Koyi Addini', 'Filin Manoma', 'Al'adunmu', etc. And lastly, the paper used hook to differentiate between |b| and |~|, |k| and |}|, |d| and |]|.

5.3.3 A Yau

The newspaper does not use ejective and implosive consonants (ie, ~,], and }), which made it difficult for the non-native speaker to read fast and understand a text at once.

There is also poor proofreading of items before production, which may be due to negligence. Example:

(A Yau December 4th, 1998, back page report) FIR Ta Sanya Nijeriya Hasarar Biliyan 100

… hukumar tara haraji na }asa, wato Federal Inland Revenue Service, suke taftawa wajen Nijeriya Janar Abdusalamu gudanar da aikin tara haraji }asar nan.

… Ya ci gaba da cewa yin amfani da bayanin karya da tauye bayanai da boye takardun dake bayanin kaddarori suke janyo kas tantanre yadda za a fidda harajin da ya …

All the same, the paper can be recommended for its feature writings and the reporters at times conduct exclusive interviews which help the news reports not to be stale by the time the paper is out on Friday.

5.3.3 Gaskiya Ta Fi Kwabo

The early editions of Gaskiya Ta Fi Kwabo editorials and news reports are not straight to the point. They are in form of a fiction but later, the narrative format gradually changed to that of news structure. Also, the news reports do not answer the five W and H (i.e. What, Who, When, Where, Why and How?)

Furthermore, early editions used the third person plural in place of first person singular / feminine. Example:

1. (Gaskiya Ta Fi Kwabo January 8th, 1957) Kamfanin Tajiran Kano Sun Yi Taron Shekara
2. (Gaskiya Ta Fi Kwabo March 1st, 1941) Tin Na Katsina Sun ci kwaf Na Signals
3. (Gaskiya Ta Fi Kwabo January 19th, 1957) NEPU Sun fice A Majalisa

4. (Gaskiya Ta Fi Kwabo November 12th, 1942) Japan, Ba Ku Ji Ne?

   Malam Gobbels Ya Ce Jamus Sun Cinye Russia.

All the same, there was very good proofreading of early editions of Gaskiya Ta Fi Kwabo and the paper has good educative features. However, the 1980s and 1990s editions have problems such as poor translation, poor proofreading and adoption of the English method of writing, i.e. over generalization. Example:

1. (Gaskiya Ta Fi Kwabo October 8th, 1980) Gwamnan Borno, Bauchi da Gongola Sun Yi Taronsu.

   Taron da gwamnonin jihohin Borno, Bauchi da Gongola ke yi…

2. (Gaskiya Ta Fi Kwabo January 3rd, 1985) An Saki Wasu Garkamammu 144 Wa]anda suka sami saki daga yari bisa wasu Sharudda sun hada da Dr. Edarin Onwudiwe, Maximus N. Kuta, Cif Paulinus Amadike, Muda Lawal, Lawal Hamza…

5.4 Recommendations

The study has come up with these recommendations:

1. There is need for further research on the issue of dialectal interference at all formal occasions because the phenomenon is not only in the media or newspaper in particular, there are still Hausa teachers/lecturers that teach/lecture in their dialects.
2. There is also need for research as to why all Hausa newspapers die prematurely.
3. A course should be introduced on the usage of Hausa at formal occasions in our universities and colleges of education where Hausa is offered as a discipline. (The same with other two major Nigerian languages.)
4. All Mass Communication under graduate students must be forced to offer the above course.
5. Every Department of Nigerian Languages at all educational levels should encourage students to start writing earlier in life through the departmental magazine or journal.
6. The editor in chief must do his duty diligently.
7. All editorial staff must proofread production items before publication.
8. Hausa newspapers must learn to address contemporary issues through investigative report and special interviews on topical

issues because most of them are weekly, so by the time they are out, their news are always stale.

9. Hausa newspapers publishers should take it as a challenge to award scholarship to students studying Hausa.
10. All Hausa newspaper publishers must have a refined staff development programme that will make it possible for the paper to carry out in-house training for staff holding tenure appointment.
11. They should also strengthen their development programmes through in-service training.
12. For the development of Hausa language newspapers should be ready to endow a chair in the department of Nigerian languages in some of our universities.

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