A COMPARATIVE LINGUISTIC STUDY OF SOME ASPECTS OF NUPE AND ENGLISH MORPHOLOGIES

BY

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DECLARATION

I hereby declare that this thesis has been written by me and that it is a record of my research efforts. It has not been presented in any previous application for a higher degree. All sources of information are duly acknowledged by means of references.

Aliyu Abdullahi

Date 30/8/2020

CERTIFICATION

This thesis entitled 'A Comparative Linguistic Study of some Aspects of Nupe and English Morphologies' submitted by Aliyu Abdullahi meets the regulations governing the Award of the Degree of Master of Arts of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This work is humbly dedicated to the entire members of the family of late Mallam Abdulhamid A. Aliyu Baro (father), who, very early in life, made it clear to me that I would have to come into my own:

My mother Hajiya Maryam I. Abdulhamid;

My uncle Alhaji Abdullahi Bagudu A. Aliyu Baro;

My dearest sister Mrs. Amina A. Isyaku;

My family: Hauwa (wife), Ahmadu Rufai, Abdulhamid(Daddy),Amina,Bilal and Lukman (children).

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In the name of Allah, the most Beneficient, the most Merciful.There is no strength, knowledge, wisdom except that with Allah (SWT) on whom I completely depend and surrender. The Most Beneficient, the Most Merciful, Allah is He, the One, the eternal, the Absolute. And there is none like unto Him, for He is the most High, the Supreme in glory. Praises and blessings of Allah be upon the prophet of Truth and Wisdom Muhammadu (SAW) who commandeth all Muslims, men and women, the young and the old, to seek knowledge.

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ABSTRACT

This thesis is a comparative Linguistic Study of Some Aspects of Nupe and English Morphologies'. The purpose, aims, objectives, justification, scope and limitation of the study were established and an extensive literature review was presented on various morphological processes found in both languages. While some processes were common to both languages, some were not. An eclectic theoretical framework comprising; translation, segmentation of morphemes, scale and category theory of grammatical description of languages and Nida's six principles for the identification, isolation and analysis of morphemes in natural human languages, was adopted for the purposes of the study. Consequently, therefore, on the basis of the data treated some fundamental, relevant and important findings were made and conclusions were drawn. Finally, suggestions for further researches were offered.

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CHAPTER ONE

INTRODUCTION

Nupe language is spoken as a mother tongue (MT) by at least 'about two million' people (Hair, 1969:70). The language is one of the 'giant' minority languages in Nigeria, spoken in three states of the Federation of Nigeria; Niger, Kwara and Kogi as well as in Abuja (FCT). And as it is the case with most minority languages in the country, Nupe as a language is insufficiently studied. It cannot be compared with major languages like Hausa and Yoruba in terms of literature and researches. There is no comparative linguistic study of the language with English for both academic and pedagogic purposes. Although there are some studies on Nupe, they are mostly sociolinguistically inclined. The system and linguistic components of the language, especially the morphological component, have not received proper and considerable attention from linguists and researchers over the years and in recent times. This is inspite of the fact that most linguists consider the morphological component of a language as the basic unit of analysis in the linguistic studies of most natural human languages (Matthews, 1991:18). This also gives an insight into the system and working of a language. Language is so important that a study of this nature cannot be underestimated.

The importance and relevance of language to people and society made the government of the Federation to promote Nigerian languages through education by developing materials and training personnel in most Nigerian languages. In line with this intention, the government states that:

> *at the pre-primary level (of education) the medium of instruction will be principally the mother tongue or the language of the immediate community... at the primary level the medium of instruction will be initially the mother tongue or the language of the immediate community and, at a later stage English (NPE,1981:11,15).*

The government policy recognises the heterogenous nature of the country thus making provision for the development of each language. In addition, the policy is in consonance with current thinking in psycholinguistics and among some linguists who are involved in the promotion of indigenous languages in multi-ethnic societies like Nigeria. This is anchored on the assumption that a local language is the best medium of education, because the child's mother tongue or the language of immediate community is an effective link between home and school. The language of the immediate community is also an integral component of the child's culture and the essence of his humanity (Fromkin and Rodman, 1998). Also language is:

> *the palette from which people color their lives and culture. Intimately connected to human experience, language oils the gears of social interactions and solidifies the ephemera of the mind into literature, history and collective knowledge. It is the calling card of human race; announcing the the presence of not only those alive today but with its deep roots into the past, the ancient ancestors who came before us (Allman 1990:7).*

As can be seen from the above quotation, language is an important vehicle of communication worthy of an indepth research of this nature because it is inseparable from culture and indispensable to any society and people. It is a barrier breaker and a coordinator of human affairs, bridging the gap between 'peoples'. It gives a people their oneness, their

uniqueness and identity. Language cannot be divorced from its people for it is the one that governs their cosmos. A language can only perform those function in this modern time when it is well studied, developed, elaborated, codified, standardized and used as a medium of instruction in education. All these have not been adequately done on the Nupe language as it is with other languages such as Hausa, Yoruba and English. In the first place Nupe is not used as a medium of instruction because there was a:

> *low primary enrolment ratio before the UPE started and therefore there is considerable need for work by linguists and educationists before the language can be successfully used as a medium of instruction in line with the National Policy on Education. (Brann, 1977:49).*

Brann made this observation over two decades ago, but little has changed since then. Although, the enrolment figure at the primary level has significantly appreciated over the years, little has been done in the study and development of the Nupe language and no comparative linguistic study of Nupe and English has been conducted to the knowledge of the present researcher. The language is not being taught in schools in areas where it is the language of immediate community as stated in the National Policy on Education. Consequently, this negligence affects even the teaching and learning of English in areas where Nupe is the language pupils used at home. This is against the National Policy on Education, the current thinking in psycholinguistics and a departure from the call for contrastive linguistics studies between English and Nigerian languages used as media of instruction in schools as contained in the report of the survey on the teaching and learning of English language in Nigeria conducted by Ford Foundation in collaboration with the Federal Military Government. The report suggests that:

> *Further work should be continued and extended to include contrastive analysis between English and all Nigerian languages used as media of instruction in Nigerian schools (FF/FMG, 1966:92-93).*

It is in the same vein that Tinuoye (1979:123) also urges for a comparative linguistic study of the morphologies of Nigerian languages and English, when she says:

> *there should be more meaningful intensive and extensive research... on this field (morphology) in other Nigerian languages as well. That further research in the other areas of linguistic study should also be carried on with more vigour in all Nigerian languages. This will help in creating standard for the languages.*

The present study; "A Comparative Linguistic Study of Some Aspects of Nupe and English Morphologies" is a humble and positive response to the above calls. It has both academic and pedagogic relevance. Furthermore, a study of this nature will forestall the destruction and extinction of 'lesser'/minority languages, and from linguistic point of view, the disappearance of undescribed or insufficiently studied languages is a disaster and a loss of linguistic facts which might turn to be priceless for future generations of linguists. Also, the descriptions of the languages that are not threatened with immediate extinction could be very valuable for linguistic researches because it will capture and document the fixation of the present state of these languages. And, this will be of great assistance for succeeding investigators because of the unavoidable linguistic change that will occur with the passage of time.

In Nupe, there is paucity of reference materials on morphology in comparison to the wealth of materials on some Nigerian languages such as Hausa and Yoruba which have been

continuously influencing the language. This study, therefore, depends heavily on the morphology of some natural human languages that have the structure of the word unit. This is to enable the researcher to identify, study, analyse, compare and contrast Nupe morphemes and morphological process with that of the English language. However, many texts have shown that from the 1960s onward the study of syntax has been the preoccupation of most linguists in linguistic research and theorising as can be seen in the works of eminent scholars like Chomsky (1957,1964,1965), Harris (1951), Jacobs and Rosenbaum (1970), e.t.c. Phonology and Semantics have equally received some considerable attention during this period. Studies in these components of linguistics were also conducted in some African and Nigerian languages, including the Nupe language. However, little attention was paid to morphology even in present day linguistic researches into African and Nigerian languages. This study is, therefore, unique because it will look into the morphological process in some natural languages, especially English as the basis of comparing and identifying the morphemes of Nupe language, the process of combining them to form acceptable word structure in the language using the taxonomic descriptive method of analysis; Scale and Category approach (Halliday, 1961), and Nida's (1964) six principles for the identification of morphemes in natural languages. This will form the theoretical framework in this study. The main approaches in the two models adapted are identification, listing and categorising of morphemes, words, groups, clauses and sentences. Chomsky's (1957) Transformational Generative Grammar may not be directly used in this study because it does not have separate level, exclusively for morphology in its treatment of natural languages. This however, does not mean that TG makes no use of morphology. The model

only subsumed morphology under grammar as lexical features listed in the lexicon in the base component. It is the resources of morphology that help in the correct derivation of words from the 'deep structure'(DS) into the ' surface structure' (SS) (Tinuoye, 1979: 4-5).

1.1 THE NUPE: LAND, PEOPLE AND LANGUAGE

The name Nupe refers to the land, people and language. The people are called 'Nufawa' in Hausa, 'Takpa' in Yoruba and recorded as 'Tappa' in Migeod (1911,1913:340-1). Greenberg (1963) classifies Nupe under kwa sub-group 'd', the linguistic phylum comprising Gbari (Gbagyi), Egbira and Gade. Hoffmann (1976) refers to Nupe, Gbagyi and Gade as the 'Niger-Kaduna group'. Bennett and Sterk (1977) label the group 'central - Niger languages'. Williamson (1987) calls the group 'Nupoid'.

The Nupe live in an area between the Niger and Kaduna rivers. Smith (1967-1) gives the following description of Nupe land:

> *The Nupe live in the low basin formed by the valleys of the Niger and Kaduna Rivers, between 9°30' and 8° 30N and between 4° 80 and 7°E in an area roughly 7000 sq miles in extent. Their southern boundary runs from Share (Tsaragi) to the Niger south of Baro, the western boundary is the line of the foothills east of Lapai and Giddi. Small sections of the Nupe are scattered throughout Nigeria especially in villages and towns on the Niger.*

Historically, the Nupe are believed to be the descendants of Ugban bn Nafi who migrated from across North-East Africa to Nubia and finally settled in Nupe land. Ibrahim (1992) shares this view and further observes that during the 14th century Nupe land was ruled by a number of Binis (chiefs) who were under the political leadership of the chief of

Unku, a town close to Bida on the confluence of the Niger and Kaduna rivers. There were twelve Bini towns which stand for the twelve dialects of the Nupe language. The towns are Unku, Bida, Banin, Tafyan, Danko, Somanjiko, Doko, Tuwa, Pinchi, Essan, Gaba and Mambe. There was a 13th town which collasped and merged with other Bini towns. This town was called Sogan. The Binis and people of Nupe land were also believed to be subject to the Attah of Igala who controlled a vast empire from his base at Idah. He exacted a tribute of one male slave from every Nupe family every year.

Nupe also has close links with Hausa. The people are deeply assimilated into Hausa language and culture. Stride and Ifeka (1977) claim that Nupe people have some distant kinship with the Hausa people. Perhaps this is because the main areas where Nupe people are concentrated is to the south of the Bayajidda mythical tradition of seven legitimate princes and seven bastard (Banza Bakwai) states of the 'Hausa Kingdom'.

The Nupe enjoyed a high reputation for the quality of their works in brass and glass, and were also famous for their skills in boat building. However, the Nupe were not a united people before the fifteenth century, dwelling in eleven or twelve related though separated groups called Binis. Two of these Binis even established local predominance and a number of trading and fishing villages along the river valleys. Some people of Nupe origin were scattered and assimilated into different linguistic groups throughout Nigeria. They could be found in towns and villages as traders and fishermen in the coastal areas.

Nupe formed the majority of the population of the emirates of Bida, Agaie and Lapai in Niger state; and Patigi-Lafiagi emirate of Ilorin in Kwara state (Brann, 1977:49).

1.2 STATEMENT OF RESEARCH PROBLEM

Language is said to be patterned and structured. Its components are intricately interlocked, interdependent and interrelated from the phonemes through the morphemes, the groups, the clauses to the sentences in most natural languages. However, there are languages that have no morphemes/word structure. In this regard, this study will seek to answer the following pertinent questions:

<I> Does Nupe have morphemes in its structure like most natural languages such as English language?

<ii> Does Nupe have patterns like English?

<iii> Does Nupe have morphological processes as there are in English language, if yes, what are they and how does the language utilize them?

<iv> Does Nupe have lexical and inflectional morphemes, if yes, how are they realized, are they similar to English lexical and inflectional morphemes?

<v> Is Nupe agglitinative, inflectional, synthetic or isolating language?

<vi> Do Nupe free or bound morphemes have simple or complex syllable structures? and

<vii> Do morphomic elements in Nupe have fixed or loose order?

1.3 SCOPE/DELIMITATION

Halliday (1972) claims that languages have at least two units: sentences and words. In between these units are clauses and groups (or phrases). The morpheme is the lowest rank below the word. In some theories the morpheme is subsumed and treated under grammar which comprises syntax and morphology as one component of linguistic studies.

However, this study will in the main be limited to the morphemes of Nupe in

comparison to English morphemes and their different manifestations and realization in various combinatorial possibilities in word-structure of the languages. In scope the study will not cover the dialectal variations, syntax, phonology and semantic components of the languages, except where necessary they will be mentioned in passing. The study will be based on and limited to Agaie Bida variety of Nupe.

1.4 JUSTIFICATION/SIGNIFICANCE FOR THE STUDY

Studies and researches on Nupe language were mostly conducted by Christian Missionaries and colonial administrators in the earlier part of the twentieth century (Migeod. 1911,1913). However, scholars, most of them foreigners have also contributed to the literature on Nupe language. Linguists such as Banfield and Macintyre (1915), Meek (1925), Nadel (1942,1945,1954,1964) and Smith (1964,1967,1970) have all shown considerable interest in Nupe language. However, none of their works specifically focused on Nupe morphology. Researches by native speakers and indigenous scholars are scarce and are hardly on morphology. This is the justification of the present study and it is also significant in the following ways under aims and objectives.

1.5 AIMS AND OBJECTIVES OF THE STUDY

This study will serve as a reference and source material to other further studies of the Nupe language in his various components of linguistic studies and even on a wider dimension of its morphological component. The study will provide a framework for the study and analysis of Nupe word-structure, identification, descriptions of morphemes, word

boundaries in large linguistic units such as phrases, clauses, and sentences. It will contribute to the understanding of morpheme - word distinctions and meanings, the development and standardization of an acceptable realistic orthography of the Nupe language. Very important also, the study will feel the existing gap in the available of the Nupe language, add to research findings and meta-theory in linguistics, thus provoking further researches of similar or wider dimensions in related fields in other Nigerian languages, all in comparison to English for both academic and pedagogic purposes.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 PREAMBLE

This chapter reviews related literature on the general study of language and linguistics and the place of morphology in natural languages with a particular reference to Nupe and English languages. In the main, the review relies on theories of morphology and the morphology of English language because of the paucity of reference materials on the morphology of the Nupe language. However, it is pertinent to note that "if you want to (study)compare two languages, it helps to know one of them" (Bloomfield in Crystal, 1987:408). In this study the researcher is a native speaker of Nupe and a second language learner/user of English. This will immensely help the study in establishing the morphology of Nupe through comparing the systems of the two languages. Thus the morphemes, morphological processes; lexical, derivational, inflectional, affixational, common and unique to both and each of the languages under study will be identified, isolated and analyzed. Also the areas of convergence, divergence and the scope covered under the present day study of morphology in the structure of word formation in natural languages in descriptive linguistics will be explored, discussed and critically examined. Relevant academic and linguistic researches will also be consulted and synthesized. The theoretical framework will be formulated from Halliday's 'scale and category' theory and Nida's six principles for identifying morphemes in natural languages. On the whole, the main goal of

this review is to provide the study with a sound and valid basis to be "objective, systematic, consistent and explicit" (Crystal, 1987:412) in line with the rigorous tradition of linguistic researches.

2.1.0 LANGUAGE AND LINGUISTICS

Language has been and will continue to be an object of fascination and a subject of serious linguistic inquiry. In earlier periods there had already been an objective approach in the study of grammar, vocabulary and pronunciation(Phonology) in a detailed and organized manner. As early as fifth century B.C, the Sophists had been training young men in the art of reasoned debate and the analysis of the Greek language. Also the Sanskrit grammar, which some modern linguists consider as the best grammar ever written, compiled by Panine was already in existence even before the time of Plato (C 427-347 BC) and his celebrated Cratylus. Panini's grammar was a detail description of just one language but its general assumptions hold true that there are sounds and morphemes that are universal in other languages of the world. The claims were later comfirmed when the relationship between Sanskrit and Greek and Latin was traced.This was only possible through reconstruction using the methods of historical morphology in linguistics (Crystal, 1987:404 ; Bolinger, 1975: 506-507).

The distinctive component of morphology could be seen earlier in traditional grammar and the discoveries and contributions of scholars such as Protagoras, who described the gender system and verbal inflections; Aristotles discovered and distinguished nouns, verbs, particles and cases. Subsequently, the influence of Greek learning on Rome gave the greatest stimulus to the study of grammar in western classical time. This trend

continued even in Europe. The languages mainly studied were those with literary tradition and at least some history of analysis. The study was on all the levels of language; phonology, syntax and morphology. However, traditional grammar has no theoretical preference; it is prescriptive, *puristic*, *unsystematic*; basing grammar and categories of grammar on types meaning, or on notional, conceptual, philosophical categories. Traditional grammar describes language in terms it finds suitable or assumes to be suitable for the same, or different languages. Description of language in traditional grammar is viewed as a means rather than an end in the understanding of texts, in learning a foreign language and in acquiring a better command of one's own language.

The descriptive inconsistencies of traditional grammar is aptly illustrated by Robins (1967:82 and 89) thus:

> *In English, the class of nouns is defined as those words that stand for persons, things and notions... (but) 'to the man' is called dative case, because (presumably) its Latin translation is / homini: /, dative case form of the noun / homo: / man, but the structurally comparable 'behind the man' is, rightly, called a prepositional phrase, because its Latin translation / Pone hominem / would be so described.*

The relevance of Robins' observation to this study does not lie in the arbitrariness and contradictions of traditional grammar description of a language but in the different manifestations and morphological 'shapes' of the word 'man' in Latin. Also, it shows that traditional grammar was built on the word level as the basic unit of language description. This theoretical position had, however, been debunked by some linguists who argue that morpheme is the minimal unit of language description. In many cases, morpheme is smaller

than the word. The failure of traditional grammar to sufficiently recognize the place of morpheme (morphology) in word structure and the description of language, has considerably restricted its descriptive power and clarity. Afterall,

> *word is, however, demonstrably not the minimal grammatical unit because the most casual comparison of such word forms as 'cats', 'dogs' and 'horses' with cat, dog, horse reveals the divisibility of the former set into two grammatically significant elements cat -, dog -, horse -, and -s (Robins, 1967:201-202).*

The above quotation confirms the existence of the distinctive component of morphology in the English language thus providing the researcher with an insight into the system of one of the languages under study. However, one can say despite the shortcomings of traditional grammar it still has something to offer to the study of language and linguistics because some basic terms still in use in modern linguistics were borrowed from traditional grammar. The school has provided this study with the Ideas of inflections, cases and other parts of speech which carry morphological implications.

Another important school of lingiustics which has significant impact on the study of language is the Prague School founded in 1926 by Vilem Mathesius. Most members of this school were specialists in Slavic languages, English and to some extent Romance languages. Just like traditional grammarians, the Pragueans have no theoretical position, they are open, flexible, functioning as a community of scholars rather than community of disciples. Their major contributions indude the separation of phonetics and phonology, the phoneme, markedness theory, form and meaning and most relevant to this study is their

morphophoneme (or morphoneme), that is, how phonology (sound) influences the shape of morpheme in a linguistic environment (Bolinger,1975:514-417). The concept of morphoneme has provided the researcher with an insight into variants of one and the same morpheme depending on its phonological environments and the idea of complementary distribution of linguistic elements (Examples:/-s /, /-z /, /, /- iz /; /-d /, /-t /, /-id /).

Both traditional and Prague schools of linguistics were not as rigorous as the structural school, whose revolutionary ideas and contributions were led by Franz Boas and Leonard Bloomfield. Bloomfield was, however, believed to have made the greatest impact in this school. He was among the first linguists who believed in the material evidence of live speech rather than depending on books or languages with literary tradition. His teaching and book. language (1933) formed the initial major statement synthesizing the theory and practice of linguistic analysis. This influenced linguists and dominated linguistic thinking for two decades. Bloomfield's primary concern was to make linguistics a science, and while changing conceptions of science may have altered the approach, they did not alter the goal.

In the tradition set down by Bloomfield, American structuralism has a comprehensive and self contained system as opposed to the two schools considered above. In structural linguistics language is split into levels, each higher level depending on the one below.

> *The structuralists gave greater attention to phonology, a fair amount to MORPHOLOGY, very little to syntax and practically none to meaning. (Perhaps one of the grey areas of this school is ...:) Viewing the levels of language as uni-directionally dependent rather than interdependent made it impossible for them to see that it is no more feasible to describe the phonemes of language without reference to the morphemes*

than to describe the morphemes without reference to the phonemes. (Bolinger, 1975:517-518).

The structuralists also introduced the techniques of 'segmentation' and 'classification' which are still used in syntax and morphology in modern linguistics especially in the study of agglutinative languages. These techniques are very relevant to this study in handling Nupe language.

Other schools of linguistics such as tagmemics, stratificational, transformational generative grammar and so on are important resources to an eclectic descriptive linguistic study of this nature but they have no direct relevance to the component of morphology which is the main concern of this study.

2.1.1 AFRICAN LINGUISTICS AND THE NUPE LANGUAGE:

African linguistics was initially fraught with prejudice, myths and down right cynicism. As late as seventeenth century there were very few serious attempts to study or write on African languages. At the turn of the century, the racial prejudice of Europeans became more pronounced as to preclude any great interest in what Negroes thought or said. The whole of eighteenth century therefore saw little development in the study of African languages. Serious efforts to study African languages were the works of prof. and Mrs Herskovits in Fon, the language of Dahomey, and Greenberg in Hausa, a Nigerian language in the late 1930s. However, in 1949, the interest in African languages surged with an unprecedented vigour. Greenberg in the United States and Olderrogge in the Soviet Union, mounted a direct attack on the Hamitic status of Fula. Greenberg concentrated largely on lexical comparisons between whole groups of languages back up by as much attention to

MORPHOLOGY and syntax (Armstrong, 1967:7-8). Meanwhile, in the mid nineteenth century a solid foundation had been laid for the study of West African languages by missionary groups in Freetown and other places, notably Senegal, where there was considerable interest in the study of Wolof and Fula languages. Bishop Samuel Ajayi Crowther with some of his students and church member published works in Yoruba, Igala Igbirra, Ijo and Nupe.

Crowther's study of the Nupe language led to his publishing of a primer and a translation of one Gospel in 1860, and a grammar and vocabulary of the language in 1864. These were the earliest books in and on Nupe (Hair, 1969:84; Armstrong, 1967:2; Madugu, 1985:23).

In the early stage of the study of the Nupe language there were at least two sets of orthographic conventions which later developed into five. The aim of the presenter of this research is to review these orthographic conventions in order to choose the one most appropriate for the present study. The import of a synchronic writing system to a study of this nature cannot be overemphasized. It is through the orthography the morpheme unit of the language will be presented, studied and analyzed. It is, therefore, of utmost significance to review the nature and system of Nupe orthography and word structure.

2.1.2 NUPE ORTHOGRAPHY AND THE WORD STRUCTURE

Unlike the English language, there are controversies over the standard and acceptable orthography of the Nupe language. Five versions of the orthography exist at present. The first was believed to have been developed during the missionary activites by Bishliop Samuel Ajayi Crowther. In this orthography 'ɛ̣' and 'ɔ̣' were included which generated controversy because they were seen as the influence of Yoruba and Basa-Nge, a dialect of

Nupe spoken around Lokoja. The alphabets were believed to be non-existence in Nupe as was represented in the word 'e guo' instead of 'egwa' meaning 'hand'. Furthermore, sounds like /ʃ,ʒ, ʧ,ʤ/ were misrepresented as /s̆,z̆,ts̆,dz̆/ respectively, and also the nasalized vowels:/i,u,a/ were not listed in the alphabets. Although/ts,dz/ were omitted, but /ts/ appeared in the 1882 Gospel text in the word 'tsoba' meaning 'near'; and/dz/ was erroneously substituted for/dz/ as in the word bedzo instead of 'bedzo' meaning 'later' (Hair, 1969:84; Madugu,1985:2).

The second version of the Nupe orthography evolved around 1903 through different missionary activities. In this /ts̆, dz̆/ were replaced by /c,j/ but there was confusion on how they were used. /c/ is sometimes found where /ts/ expected as in the word 'coci' instead of 'Tsoci' meaning 'Lord'. The second version of the orthography introduced the use of the tilde to indicate vowel nazalization as in the following words;

'k$\tilde{i}$' = 'praised';
'nak$\tilde{a}$' = 'meat'
'k$\tilde{u}$' = 'sell'

Between 1914 and 1916 the third version of the Nupe orthography emerged through the works of Banfield and MacIntyre but the orthography is popularly known as Banfield's alphabets and it was widely used by churches and mission /church schools in the Nupeland and in the publications of primers, readers and story book used in literacy classes. However, as pointed out by Madugu (1985:28) the following double-articulated cousonants: /dz,ts,kp,gb,ny/ were omitted but their existence in Nupe was recognized even by Banfield himself. Nonetheless, Banfield's alphabets became the standard with a significant influence on the Nupe writing system up to date, except for the omission mentioned above.

In 1954, the wider community; government and institutions of learning became interested in the orthography of the Nupe language. Thus at the instance of the community

in collaboration with UNESCO,Hans Wolf (1954) published his monograph Nigerian Orthography for the North Regional Adult Education Office, Zaria. The Nupe orthography in this document became the fourth version and was aptly called Wolf's alphabets. It was an improvement on Banfield's alphabets for /s,z/ were rightly replaced with /sh,zh/ respectively. The double articulated consonants; /dz,gb,kp,ts,ny/ omitted in Banfield's were incorporated into this version, and the use of the tilde was adopted for vowel nasalization while some basic non-existent sounds in Nupe; /ɛ̃,ɔ̃,ñ/ were proposed. Although this system was widely used in publications for literacy campaigns in Nupeland in the 1950s, it was still considered not adequate. Therefore, native speakers of the language became interested and involved in the development of an acceptable official orthography of the language. This led to the emergence of the fifth version of the orthography.

In the development of the fifth orthography, the Ministry of Education, Niger State, 1978 in consultation with the Institute of Education, Ahmadu Bello University, Zaria, set up a Nupe Language Project Committee (NLPC) with representatives from all the Nupe speaking local government area of the state, Kwara and Benue states, to:

(I) agree on a uniform orthography;

(ii) standardize materials; and,

(iii) simplify and make materials fuctional (Madugu, 1985:31-32).

The submission of the committee was a synthesis of both Banfield's and Wolf's alphabets. The significant features of the orthography are the introduction of /ạ/ instead of /a/;/in,un/ were incorporated and the dot which indicates vowel nasalization was dropped as well as the /i,u/. Wolf's double-articulated consonants were integrated into the fifth

orthography. Also adopted from Wolf's alphabets were /sh,zh/ for Banfield's /s,z/. However, this orthography rejected Wolf's /ny,n,e,o/ and Banfield's /ọ,n,/ and suggests that no special symbols should be introduced to represent the diphthong-like sounds of the language. It opines that sound should be written as a sequence of /w/y,a,ɤ/ as in the words 'ekwa' meaning 'pap' and 'efya' meaning 'gratis' (Madugu, 1985:33).

It would be observed that the morphemic shapes and structures of words in Nupe in relation to the orthographic version adopted have direct relevance to the present study. Therefore, the review of the five versions of the orthography will give the study a synchronic status and provides the researcher with an insight into the nature and structure of Nupe morphemes (words) in comparison to English morphemes which are central to the study. Furthermore, it will help in choosing and maintaining a consistent writing system for the study and use in all Nupe texts in the future as proposed by NLPC (see appendix for details).

2.2.0 LANGUAGE AND MORPHOLOGY

The study of language from traditional point of view starts with the 'word' while in structural linguistic the sound (phonology) is considered the basic unit of language description thus proposing the following components of descriptive linguistics; sound (phonology), meaning (semantics), the orderly arrangement of linguistic items in an acceptable linguistic string (syntax) and the 'forms of words' (morphology). According to Bala (1990:5) languages are elaborately structured consisting of at least two basic units, further quoting Halliday (1972), he says that in between the two basic units are intermediaries of clauses and phrases and that morpheme is the unit of the lowest rank below the word. This postulation does not recognize the place of sound (phonology). Bala

further illustrates his point with Halliday's (1972) postulation of hierarchy of 'rank' for the description of the English language thus:

Rank		Units
		Sentence
		Clause
		Group/Phrase
		Word
		Morpheme

This postulation succinctly corresponds to the description of the grammatical structure of Nupe which is arranged hierarchically in terms of a series of five units ranked as sentence, clause, group, word and morpheme, such that each unit is composed integrally of one or more units at the rank immediately below it. The hierarchical ranking does not preclude a sentence from being coincidental with a single morpheme and ipso facto with a single word, group or clause(Smith, 1967:2-3). This shows that in Nupe, morphemes and words overlap, but words are defined by reference to their operation in the structure of the group and in terms of their constituent morphemes. This is the concern of morphology and the sense in which it will be understood in this study. Just as in English morphemes in Nupe, morphemes are either bound or free, and word consists of a free and/or bound morphemes.

This study will try to trace and examine the notions, controversies; divergent and convergent views linguists have about morphology, morpheme and how they relate to the

present study. Traditionally, morphology has been defined as the study of 'forms of words' distinct from syntax which deals with the rules governing the combination of words into larger units; phrases, clauses, sentences and/or entire texts. Some linguists, especially those with traditional inclination, consider the word to be the fundamental unit of grammatical analysis. But one may ask 'what is a word?' This is one of the unresolved problems for both theoretical and descriptive linguistic because the concept of 'word' is notoriously elusive and difficult to delineate and given exact definition. Afterall there are languages that have no word structure, such as Chinese and Vietmese. Moreover, in the twentieth century many structural linguists have attached far less importance to the word. They could not devise an operational definition of the word. 'There is no single watertight criterion which will identify word boundaries in whatever language' (Matthews, 1991:4) which will permit a decision as whether to classify a given linguistic item into a single word or a group of words. Mugdan(1994:2543) examplifies this dilemma with the following variant spellings; 'stable boy', 'stable-boy', Stableboy'. However, an intuitive understanding of the term will suffice in this study. Therefore, instead of defining the basic concepts in this study based on the notion of word, the researcher intends to start examining practically the smaller components (morphemes) which are the main concern of the present study and then describe how they combine to form larger linguistic units; the structure of words, phrases, clauses and sentences in the languages under study. Morphemes will be considered as the building blocks from which words and other larger linguistic entities are constructed and which can be classified according to their functions and combinatorial properties in a language. This is the subject area of morphology with which the present study is concerned.

The study of Morphology as an academic discipline dates back to late nineteenth century when the term had some biological connotation attached to it and under the influence of Darwinian 'Origin of Species'. The word Morphology originated from Greek word equivalent to the German word FORMENLEHRE meaning the 'study of forms':

> *...and like many linguistic terms is nineteenth century in origin, the first references for this sense in the OED being from the 1860s (... 'Morphology', 'morphological', 'Morphologically'). As a biological term it is older by at least thirty years (the first references for English in the OED being to 1830).... and its linguistic sense was at first conceived in the same intellectual framework... the science of language was at that time influenced by the evolutionary model of Darwin's On the Origin of Species (1859). But the parallel between linguistics and biology is now seen as spurious (Matthews, 1991:3).*

Morphology had no formal theory until when Schleicher (1859) wrote the first theory in which he distinguishes morphological sound, form and meaning, and then established the number of 'a priori' possible form types (stem, infix, affix, ablaut,umblaut) and their combinatorial possibilities. These were compared to actually occurring word form types in already studied languages. According to Matthews, morphology is that branch of descriptive linguistics which is concerned with the study and analysis of 'forms of words' in different uses and constructions. Mugdan (1994:2567-8) holds the same view with Matthews but employs a different anological framework to define morphology as the science or study of 'shapes' in the manner of 'geomorphology' which is concerned with the study of the physical features of the earth's surface. In linguistics, the shapes concerned are the shapes of words and their constituent morphemes. Mugdan enumerates the different shapes a word has as: sound or phonological shape, letters or orthographic shape, semantic

and morphological shape. According to him, therefore, morphology is concerned with the relationship between semantic and phonological shapes, that is, it is concerned with recurrent shapes either phonological or orthographic, which are associated with constant meaning. This can be demonstrated in the following paradigms:

walk	walks	walked	walking
pole	polar	polarized	polarization
chewing	coughing	jumping	mailing

In the above, the shapes 'walk', 'pole', and '-ing' recur with constant meanings wherever they appear, although the meaning of '-ing' may be difficult to specify when compared with the '-ing' in 'Dowing Street'.

Correspondingly, in Nupe some recurrent shapes with constant semantic content could be perceived in the following paradigms:

'eza wangi', 'a good person',	'eza dede', 'a bad person'
'eza bagi', 'a male person',	'eza kan', 'a stranger (person)'
'wangizhi', 'good ones'	'matozhi, 'cars'
'dokozhi', 'horses',	'ezazhi', 'persons (people):

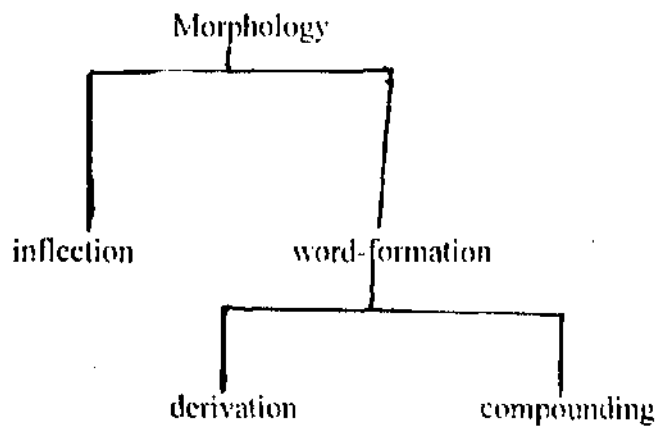
the shapes 'eza' meaning person; and 'zhi' meaning more than one (PLURAL) have the same meanings in all the contexts they appeared above.

However, the thesis Mugdan's definition and examples considered are trying to uphold is that morphology is concerned with linking phonological shape to meaning. This may not be true in the light of the following examples: In the English language the '-er'

phonological shape is the same in the words 'teacher, trader, leader' (meaning one who teaches, trades, leads) but when compared with the same shape in banker (one who owns or runs a bank) and recorder (not one who records, but the machine) as in the phrase 'to play the recorder'. Tentatively, one can conclude that the definition of morphology based on phonological-semantic criterion is at best tenuous in the light of the examples we have considered so far.

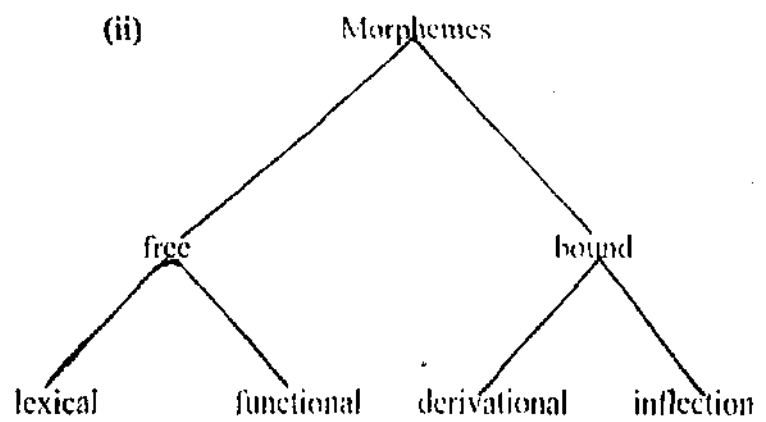
A definition of morphology as the study of 'forms of words' in different uses and constructions is rather too vague but an all embracing and comprehensive definition of the term is not possible although there is a reasonable convergence of views on the scope and concerns of morphology in descriptive linguistic studies. In the twentieth century, morphology is concerned with different phenomena and approaches in identifying morphemes and the relationship between morphemes and words (Malmkjaer (1995:317). Bauer (1983:34) attempts to summarize the main areas and approaches covered under the study of morphology in the chart below:

(i)



The chart shows that morphology is directly concerned with morphemes through inflection and word-formation processes of derivation and composition (compounding). Yule (1995:62) simplifies the above chart by categorising the different types of morphemes morphology is concerned with in the chart below:

(ii)



2.2.1 MORPHEME

The concept of morpheme is as notorious as the word to define, however, it could be identified based on its phonological shape and meaning within a particular context. Although the phonological-semantic criterion of defining the morpheme may sometimes prove untenable it is still the only procedure even when it creates difficulty in identifying the morpheme in some cases. The following examples are case in point:

1. disarrange: disorganize
2. discern: discuss

3. dismay; disgruntle

4. disappoint; disclose

In the groups of words above, it shows that group 1 are clearly morpheme + morpheme words, that is, they contain recurrent and meaningful parts in line with the traditional definition of morpheme, but group 2 cannot be analysed into parts and so are single morphemes. While in group 2 there seems to be a sense of 'disturbance of a state' in their 'dis-' element, the '-may' and '-gruntle' parts can only be labelled as 'unique morphemes' because they do not reoccur elsewhere. Group 4 looks superficially like group 1, but the parts '-appoint' and '-close' bear no meaningful relation to the morphemes APPOINT and CLOSE which appear elsewhere as separate words. Group 4, therefore, contains what may be called 'Pseudo morphemes' (Allerton, 1979: 49-50,226). However, inspite of the difficulty in defining and identifying the morpheme, it is a fact that morpheme exists at a lower rank below the word. It is considered as the shortest meaningful segmental unit of language which satisfies the following conditions:

i) It is a 'word' or part of a word that has meaning;

ii) It cannot be divided into smaller meaningful parts without violation of its meaning or meaningless remainders;

iii) It recurs in different verbal enviroments with a relatively stable meaning (Stageberg, 1981:83).

The conditions above are based on meaning and the physical manifestations of morphemes.

In agreement with Yule(1995:62) as represented in the chart (ii) above, Stageberg (1981:85)

recognises two kinds of morphemes: free and bound. A free morpheme is the one that can be uttered (in its citation form) alone; in isolation with stable meaning. Examples of free morphemes are 'ear', 'go', 'boy', 'goat', 'stone', 'water', 'water', 'teacher', and so on. A bound morpheme unlike free morpheme, however, cannot be uttered alone and be meaningful; it always has to be attached to one or more morphemes before it becomes meaningful. The following are examples of bound morphemes; 'ante-', 're-', '-ly', '-er', 'un-' in the words 'antedate', 'replay', 'cheaply', 'keeper', 'unable'. Morphemes are further grouped into two or three classes; bases, (roots and stems) and affixes. While stageberg recognizes only two; bases and affixes, Tomori (1982: 33-34) distinguishes 'roots', stems and affixes. According to stageberg bases are free morphemes, although some may be bound. A 'word' (base) may contain one base and several affixes. He posits that 'a base is a linguistic form that meets one or more of the following requirements':

i. It can occur as an immediate constituent of a word whose only other immediate constituent is a prefix or suffix; examples are 're-act', 'act-ive', 'fertilize';

ii. It is an allomorph of a morpheme which has another allomorph that is a free form; examples are 'depth (deep)', 'wolves (wolf)';

iii. It is a borrowing from another language in which it is a free form or base; examples are 'biometrics', 'microcosm', 'phraseology'.

The above points are illustrated in the following words: 'readability' as containing the free base 'read-', and two affixes (suffixes) '-abil-' and '-ity'.; 'unmistakable' as containing the free base '-take-' and the affixes; 'un-,-mis-' (prefixes), and '-able' (suffix). In Tomori's view, however, morphemes are the 'core' of words while 'some others are

additions or appendages'. He posits that the 'heart of a word' is the root of the word, therefore the root morpheme. In the word 'naturalization', Tomori analyzes 'nature' as the heart, the core and the root morpheme of the word. Furthermore, he defines stem as that part of the word to which the last morpheme in the word is structurally added. It follows, therefore, that in the word 'naturalization' the stem is 'naturalize' to which the English noun forming morpheme '-ation' is structurally added. According to this analytical procedure, stageberg's 'readability' and 'unmistakable' would be analyzed as 'read-' (root); 'readable-' (stem); and '-ity' (inflectional morpheme); In 'unmistakable': '-take-' (root); '-mistake-' (stem); while 'un-, and -able' are (inflectional morphemes). It is demonstrably obvious 'that a root can also be a stem and a stem can be a root. While all roots can be stems, not all stems, however, are roots (Tomori, 1982:32). Gleason (1961) also recognizes the distinction of roots (bases), stems and affixes in the structure of morphemes (words). Fromkin and Rodman (1998) share this view when in their definition of morphemes as 'the minimal units of meaning' discussed and demonstrated both derivational and inflectional morphemes intuitively using the roots (bases), stems, and affixes structure of the morphemes in the English language. We can understand from the discussion so far that the study of morphemes is the subject area of morphology. Tomori (1982:21) aptly defines morphology as the study of the structure of words; the rules governing the formation of words in a language as distinct from syntax, which is the study of the rules governing the formation of linguistic units larger than the word. Tomori further explains that the word 'achievement' is made of two parts 'achieve-' and '-ment', is a morphological statement and also that 'each language has its unique rules of both morphology and syntax'. However, still 'opinions

have varied as to the precise definition of the subject area and scope' of morphology, but interest in classifying languages according to linguistic families across the world in the nineteenth century as evident in historical linguistics (Lass, 1993: 167-68) has led to the study of how languages are differently structured in both broader and narrower ways, from the general laws of structure to the study of significant elements such as prefixes and inflections in natural languages. Although during the period the field of morphology has narrowed to the study of the internal structure of words, there are still varying definitions of the basic concepts and approaches for the identification of morpheme which is the utmost concern of the field (Bloomfield, 1933:207; Nida, 1946:1; Matthews, 1991: 3-4). There is, however, a convergent view among linguists that morphology is the study of the meaningful parts which can be approached in two ways; by playing down the status of the word itself in order to look at the role these meaningful parts play in the overall syntax, or to focus on the word as a central unit. There is general concensus among linguists that within words meaningful elements can be perceived (Robins, 1967:82; Allerton, 1979:50; Stageberg, 1981: 83). The postulation that meaningful elements can be perceived within words is evident in the following Nupe words; 'zaworozhi', analyzed as 'za-' meaning 'person', 'woro-' meaning new', '-zhi' meaning more than one (PLURAL), translates into 'new people'; 'eshigizhi'; 'eshigi'; 'dog', '-zhi' more than one (PLURAL), translates into 'dogs'. The segmented bits are called morphemes because they have meaning. The '-zhi' element has constant meaning in the two words examined. The method employed above had been used by Malmkjaer (1995:315) in analysing the word 'unhelpful' into three constituent morphemes; NEGATIVE + HELP + ADJECTIVE. But terms such as NEGATIVE,

PLURAL and ADJECTIVE are abstract; they are not real forms. The real forms that represent them (in-, un-, -s, -ed, -full, -ness, pro-, pre-, and so on) are called morphs as shown in the following examples:

Words	Morphs	Morphemes
watched	watch-ed	WATCH + PAST
pens	Pen-s	PEN+PLURAL
unhelpful	un-help-ful	NEGATIVE+HELP+ADJECTIVE

We can understand from the above that in theories where the word is an 'important unit, morphology becomes 'the description of morphemes and their patterns of occurance within the word'. It is, however, not surprising that some structural linguists only recognize 'morphemes and sequences of morphemes' (Allerton, 1979:47). Therefore, in this research, morpheme will be regarded as 'a recurrent (meaningful) form which cannot in turn be analyzed into smaller recurrent (meaningful) forms. Hence any unanalyzable word or formative is a morpheme (Bloomfield in Malmkjaer, 1995: 3.4). However, morphemes are more recognizable by 'different partial resemblances between expressions' (Nida, 1946:79). For example, a common morpheme PAST can be identified in the following English words: 'sailed', 'landed', and 'watched', and a common morpheme SAIL in 'sails', 'sailing', 'sailor', 'sail' and 'sailed'. The PAST(-ed) and SAIL are both meaningful, established by noting the recurrent pieces of word forms , in this case the morphs written as '-ed' and 'sail-' . This analysis was used by Langacker (1974:56-7) and he claims that native intuition plays a prominent role in the identification of morphemes in natural languages. He further exemplifies his claims through the following paradigms:

carefully	humorless	fearful
hopeless	carelessly	fearlessly
wrathful	untruthfully	tastefully
harmlessly	dumbness	rapidly
stupidly	care	senseless
cleverly	shamefully	blamelessly
careful	harmful	truthfulness

Langacker identifies the base morphemes as follow:

care	humor	taste
hope	fear	rapid
wrath	truth	sense
harm	dumb	blame
stupid	shame	clever

Other affixational morphemes in the words are '-ful', '-ly', '-less', '-ness', and 'un-'.He claims that the morphemic analysis of these words should be 'intuitively' obvious to most native speakers of English because morpheme is the minimal phonetic sequence that recurs with constant meaning. For example, 'care' in the examples just considered recurs with constant meaning in 'care', 'careful', and 'carefully'. According to Langacker by analysing these three morphemes: 'care-ful-ly' the following meanings can be deduced, '-ful-' means 'with or having' (careful; 'having care') and '-ly' means in 'a... manner'. Carefully, therefore, means in a careful manner. Also '-ful' and '-ly' recur with the same meaning in other words like 'harmful' and 'harmlessly' from which further elements 'harm' and '-less',

meaning something like 'without' can be extracted. Since '-less' in the above analysis is a morpheme, 'fearlessness' is, therefore, analyzable into 'fear-less-, and -ness', all of which recur in other words. Subtracting '-ful-' and '-ness' from 'truthfulness', the apparent morpheme 'truth' can be isolated, which also occurs in 'untruthfully'. The morphemes; 'truth-ful-ly' have no negative meaning, but the 'un-' in 'untruthfully' is a morpheme with the approximate sense of 'not'.

This analytical model has been fruitful with most natural languages such as Hebrew. Gleason (1961:80-1) used it in his study of Hebrew morphemes as shown in the following paradigm.

1. //zɔkartiihuu// meaning 'I remembered him'
2. //zɔkartiihaa// " 'I remembered her'
3. //zɔkartiikaa// " 'I remembered thee'
4. //zɔkarnuuhuu// " 'we remembered him'
5. //zɔkarnuuhaa// " 'we remembered her'
6. //zɔkarnuukaa// " 'we remembered thee'
7. //qɔtältiihuu// " 'I killed him'
8. //qɔtalnuuhuu// " 'we killed him'

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In looking for the partial resemblance among the morphemes in the above paradigms, Gleason uses comparison, contrast and translation for the identification of morphemes and sequence of morphemes in each of the examples. Items 1 and 2 reveal one contrast in expression /-uu/:/-aa/ and another contrast in meaning as in the translation

'him/her'. Gleason considers this as a pair of morphemes, but discovers through comparing items 1,2 and 3 that his first identification wasawrong. The contrast now seems to be '/-huu /him'. '/-haa /her':' /-kaa /thee. Based on this , he says we can reasonably be sure that the morpheme meaning 'him' includes the sound /-uu/ or /-huu/, but until we can identify the remaining part of the word we cannot be sure how much else is included.

A further comparison of 4, 5 and 6 with 1, 2 and 3 will reveal a contrast in expression and meaning between /-tii/'I' and /-nuu/ 'we'.However, we cannot be sure how much is to be included until the remainders of the words are identified. It is conceivable that the morphemes might be /-rtii/ 'I' and /-rnuu/ 'we'. Incidentally, comparison of 4,5 and 6 with one another confirms /-huu/ 'him': /-haa/ 'her': /-kaa/ 'thee' as the structures of the morphemes. It is the comparison of items 7 and 8 with all others .that provides the basis for identifying /zekar-/ 'remembered' and /Qetal-/ 'killed' as verb forms in the paradigms examined.

Through this analytical method of comparison, contrast and translation, Gleason has been able to identify, analyze and assign every portion of each word in the Hebrew texts he studied to a morpheme. This technique is relevant to this present study in our attempt to identify and analyze the morphemes and word -structures of Nupe and English languages.

The study of morphemes and word structures of natural languages throughout the nineteenth century was marked by different and often conflicting views, the Greeks though aware that words are bilateral signs considered them as the smallest indivisible elements. Beard (1994: 2573)reports that Humboldt compares languages strictly by their morphological forms and grammars throughout the century. Humbolt examined languages

outside Indo-European family, introducing infixation and incorporation (word-formation) to European theoreticians. He further argues that variation in 'sound form' (laut form) is the primary element distinguishing languages. It was through his study of variation he arrived at his typology of languages into isolational, agglutinative and inflectional. Tinouye (1982:23), and Bloomfield (1933:208) explain these and other terms in the typology of languages that isolating languages are those which, like Chinese, use no bound forms; in agglutinative languages the bound forms are supposed to merely follow one another, Turkish is a typical example; polysynthetic languages express semantically important elements such as verbal goals through bound forms as in Eskimo; inflectional languages show a merging of semantically distinct features either in a single bound form or in closely united bound forms.

The importance and relevance of nineteenth and twentieth centuries morphological studies to this study lie in the discovery of some morphological irregularities and violations and the study of the morphologies of other natural languages apart from Greek, Latin and other Indo European languages. The periods under review provide this study with an insight into the basic concepts of morphology such as 'roots', 'stems', 'affixes', 'derivational endings', 'inflectional endings', prefixes', 'suffixes', particles' and so on. It is, however, the period that brought advances in scientific precision in the study of languages (Beard, 1994: 2573-75). Most of the views and discoveries presented so far in this review are those expressed by traditional grammarians and structuralists. However, lately linguists of the generative persuations began developing interest in morphology after ignoring it since 1960s to 1980s. Now most works in generative morphology (as this interest is called) centres on

its relations to syntax and phonology rather on morphology itself. Aronoff (1976) published the first theory of word - formation in the generative framework nineteen years after Chomsky's Syntactic Structures. This theory, later referred to as Aronoff's word formation rules 'WFRs, is word-based, affixing fully defined words. In the assumption that word gravitates towards the sign, Aronoff built two lexicons into his framework: (I) base morphemes upon which word formation rules operate, and (ii) a lexicon of actual derivations which are available for phrase structure rules to operate (Tinuoye, 1982: 4,8; Beard, 1994:2575). On the realization that words become idiosyncratic more readily than phrases, Aronoff concludes that the out-put of 'WFRs' must be listed to allow derived words to 'drift' both phonologically and semantically.

Although generative morphology has little to offer the present study, it, however, shows how relevant morphology is in the grammar of a language and the different approaches to morphological descriptions of natural languages are in the theory of language and linguistics.

2.3.0 APPROACHES TO MORPHOLOGICAL DESCRIPTION

In the review so far it could be seen that in passing some approaches to morphological description of natural languages were highlighted at in an attempt to identify the morphemes of some languages examined. However, there are some classical approaches worthy of our consideration in this study. Hockett (1954) proposes three approaches known as 'items-and-arrangement' (IA), 'item-and-process' (IP) and 'word-and-paradigm' (WP). It is important to note that this is the framework in which much of the Western grammatical tradition has been couched' (Atkinson, et al, 1982: 140). IP was derived from the nineteenth

century approach to language but IA is relatively modern. It is, however, persimonious in terms of the theoretical apparatus it brings to the task of morphological description. Its relevance to this study is that it involves the assumption that there exist morphs, and that these morphs are arranged in particular ways in accordance with the 'tactical' rules of the language. On the other hand, IP recognizes not just the existence of elements and linear arrangements of these elements at levels higher than the word, but also within the word and the grammatical processes which operate on a stem to produce a form of that stem. In this approach, we would recognize the same class of word (such as noun, adverb, adjective, verb) as before. However, corresponding to IA 'tactical' rules are grammatical processes such as 'locative formation' or 'ablative formation'. Therefore, combinations of word forms in higher syntactic units will still be couched in terms of elements being arranged in particular ways, the difference among languages may relate to the internal composition of word forms. Lastly, WP is couched entirely in terms of word forms, with such notions as 'stem' and 'affix' being abstractions from sets of word forms. In this approach, word forms are recognized according to their points of similarity in a tabulated forms known as 'paradigms'.

These approaches have different features and applications in describing the morphemes of natural languages. IA treats morphology as syntax and requires regularity in all languages. It is quite unclear how it will handle the same process occur0ing in different order (Examples, the case of regular and irregular verbs in English run/ran, walk/walked; nouns; boy/boys, box/boxes, ox/oxen, child/children, and so on). These may also pose problems for IP. The two approaches are characterised by a considerable degree of

artificiality. The traditional solution to the inadequacies of these approaches is to list the various forms of word classes (parts of speech) in paradigms and to classify all forms of words which operate in the same pattern (Atkinson, et al, 1982:141-42).

A number of conclusions could be drawn from these approaches: (1) that if a single morphological model is required to encompass all languages, WP is the 'best' because word forms can always be stated in a paradigm, not necessarily in terms of processes or arrangements of elements. However, it is pertinent and sensible to recognize that different languages pattern differently, and that different approaches to the description of languages may be separately valid. Atkinson, et al (1982:142) observe that:

> *It is on the whole contemporary practice to use IA descriptions in strongly agglutinative languages where a representation of morphemes as occuring in a specific sequence, with only small predictable variations of forms, is possible. IP and WP frameworks are brought in when IA is not a natural description of what goes on in a language. 'item-and-arrangement' approach to morphological description derives much of its intuitive appeal from its relationship to syntactic analysis.*

Up to this point, this review has been concerned with the definitions and explanations of basic concepts of morphology and the different approaches to morphological description, morphemes and their combinatorial possibilities in languages especially in Nupe and English. The researcher will therefore, consider branches and morphological processes such as lexical, inflectional, derivational and affixational morphology.

2.3.1 LEXICAL MORPHOLOGY

Lexical morphology is concerned with forms of word in the open class (nouns, adjectives, verbs, adverbs) and pronouns (Tomori, 1982:33; Fromkin and Rodman, 1998:94). Lexical morphology rests upon a theory about the organization of the lexical component that represents lexical items and the form, and functioning of the Word Formation Rules (WFRs) which comprise Derivation Rules (DRs) and Compounding Rules (CRs) and their interrelation with Inflectional Rules (IRs). The theory posits that all morphological operations take place in one component of grammar, the lexical component and that there are specific rules to account for morphological facts, that is, WFRs (Scalise, 1994: 2585). Scalise claims that the 'Lexicalist Hypothesis' model fully consistent with the theory was first developed by Halle in 1973. Halle started by providing answer to the question 'How can we characterise the morphological knowledge of a native speaker?' He says 'A native speaker knows:

a) The words of his own language (just as the present researcher knows the words of Nupe);
b) that words may have internal structure (this is the subject matter of the present research);
c) that this structure is given concatenating morphemes in a certain order (being investigated in the present research); and,
d) That certain words are possible but nonexistent (in a language).

Halle further develops a model of lexical morphology consisting of the following sub-components:

(i) a list of morphemes; (ii) A set of Word Formation Rules;

(iii) a filter; and, (iv) a Dictionary.

The list contains all morphemes of a given language including affixes and each morpheme is represented as a sequence of phonological segments and provided with a labelled bracketing (a verb is marked V, a noun; N, and so on). Lexical morphemes are associated with all kinds of grammatical information. A verb like 'write', for instance, will be associated with the information that it is a 'verb'; a fact that will permit WFRs to combine it with certain affixes but not others; 'write + er' not 'write + ness'; the information will also show that the verb belongs to the 'non-Latinate' part of the list of morphemes, that it can appear in progressive construction as in 'I am writing a thesis' and so on.

The WFRs 'put together' morphemes and affixes to form complex words; Example 'boy + hood; boyhood'. The WFRs also perform a set of formal operations, such as changing the sub-categorization features of the base (as in the example just given, the rule change the feature [-abstract] of 'boy' into the feature [+abstract] of 'boyhood') and anything else that should be changed to obtain a well formed complex word.

The Filter in Halle's theory has basically two functions in lexical morphology:

(i) it provides complex words with idiosyncratic meanings (if any), that is, with meanings that are not regular and predictable; and,

(ii) It blocks all possible but nonexistent words generated by WFRs.

Halle claims that the Dictionary in his hypothetical construct of the lexical component contains all (and only) the actual words of a language, together with their

inflectional endings, ready to undergo lexical insertion.

The difference between Halle's (1973) and Aronoff's (1976) postulations of lexical morphology have contributed immensely to the present study. While Halle hypothesises that morphological processes are morpheme-based, Aronoff argues that they are word-based. Aronoff's argument is based on his observation that often morphemes do not exhibit regular and constant meaning. For instance, what is the meaning of 'cran-' in 'cranberry'? Osr the '-ceive' in 'receive', 'conceive', 'perceive', and deceive'?, or the '-mit' in 'remit', 'submit', 'permit', 'commit', 'transmit', and 'admit'? (Fromkin and Rodman, 1998:73-78).

The examples given above show that (at best) not all morphemes are meaningful elements of a language. This statement can also be confirmed with the following Nupe words: 'eci'; 'yams'; 'bici', 'run'/ 'leg'; 'leci', 'sleep lie down'. The '-ci' element in these words has no meaning as can be seen in the agentive '-ci' 'doer' in the following words: 'motapaci', 'a (car) driver'; 'eyapaci' 'a (canoe) paddler'; 'katuwuci', 'a teacher'. In order to resolve the difficulty associated with the identification of the morpheme as a meaningful element, the role of the meaningful minimal sign must be moved one level up, to the level of word (lexeme) for a fuller appreciation of the status of the term. In this regard, therefore, the word-based hypothesis of lexical morphology has some significance and relevance to this study. The theory was formulated in the following terms:

> All regular word formation process are word-based.
> A new word is formed by applying a regular rule to a
> single already existing word. Both the new and the existing
> word are members of major lexical categories (Aronoff, 1976:21).

Aronoff's hypothesis is relevant to the present study in the following ways:

(i) That the base of WFRs are 'word';

(ii) The 'words' must be 'existing' words (that is, a possible but non-existing word cannot be the base of WFRs);

(iii WFRs can take as their base only units that are no smaller (bound forms; example, 'pre-', '-ed', 'preed') and no bigger (phrases or sentences) than words;

(iv) that both the input and the output of WFRs must be members of a major lexical category.

In sum this theory means WFRs do not create new forms of words with new classes. Therefore, lexical morphology is only concerned with open class words; pronouns, nouns, verbs, adverbs and adjectives.

PRONOUNS

Pronouns can be morphologically inflected to reflect their positions and functions, number and gender in a sentence. Furthermore, the English pronouns, for example, can be morphologically divided into three groups; personal pronouns, relative pronouns and demonstrative pronouns. Nupe pronouns can also be grouped into three corresponding to English language pronouns and also pronouns in the two languages can be categorised according to number; singular and plural:

	SINGULAR	PLURAL.
1.	Nupe: mi	yi
	English: I	we
2.	Nupe: we (wo/o)	ye (e)
	English: you	you
3.	Nupe: wu(wi/u)	a
	English: he	they (smith, 1967:16).

However, Nupe pronouns do not inflect for gender and case according to their positions or functions in sentences as do English pronouns in either subject /object positions indicating epithetic possessive /predicative possessive cases. Tomori (1982:37) provides a concise morphological analysis of the English pronouns as follows:

Subjective.	Objective.	Epithetic possessive.	Predicative possessive.
I	me	my	mine
we	us	our	ours
you	you	your	yours
he	him	his	his
she	her	her	hers
it	it	its	its
they	them	their	theirs
who	who, whom	whose	whose

which	which
that	**that**
this	this
those	those
these	these

The second group of pronouns above 'which and who' are equivalent to Nupe's only monosyllabic 'na' pronoun which is both relative and demonstrative pronouns as in the third group 'this and that' above.

The conclusions on the pronoun systems of Nupe and English, the researcher finds relevant to this study are the existence of pronouns in both languages and that the English pronoun-system is more elaborate, inflectional and analytic than Nupe pronoun system.

VERBS

The morphology of the verb class in any language is a complex and complicated process. In the English language, the verb class makes use of different morphological processes in order to express different shades of grammatical notions. Inflectional morphology plays a significant role in the verb system of the English language in expressing the notions of number, tense, case, concord and so on. This process is not similar to Nupe verb system. In English, the bases 'to go' and 'to walk' (infinitives) can take a number of inflectional morphemes to reflect the different aspects of the same verbs; (-s) can be added to both to form the third person singular (reflecting the notion of concord in number) in the sentences 'he goes', she walks". The (-ing) morpheme can be attached to the base morphemes being examined to form the present participle or the gerundial forms 'going' and

'walking' respectively. Also the (-ed) past morpheme will give 'went' and 'walked' when attached to the base morphemes. It is pertinent to note that in English the third person singular morpheme /-s/ has three phonologically conditioned allomorphs in the verb system : (-s), (-z), and (-iz), while the (-ing) progressive geruntial morpheme has just one form (n) but the regular past tense morpheme (-ed) has three allomorphs: (-d), (-t) and (-id). Phonologically conditioned (-t) is used after voiceless consonants as in 'walked'/wɔkt/, [-d] is used after voiced consonants as in 'robbed' /rɔbd/ and vowels as in 'housed' /hauzd/, while [-id] is used after /t/ or /d/ as in 'included' /inkludid/, and 'rented' /rentid/. The irregular verbs like go/went, sleep/slept, are usually referred to as morphologically suppletive (Bloomfield, 1933:212-18).

Some verbs in English show vowel sound replaciveness in their past forms such as:

see: /si:/ ... saw /sɔ:/ ; /i:-ɔ:/

take/teik/ ... took /tuk/; /ei - u/

come/kɔm/ ...came/keim/:/ɔ- ei/

(Palmer, 1971: 118-19).

Comparatively, while English makes productive use of inflectional processes in its verb system, Nupe uses other grammatical categories to express different notions of number, tense and so on. The notion of number in Nupe is expressed through the use of a pronoun as in 'u yebo mi', 'he loves me' (singular) as against 'a yebo mi', 'they love me'. The underlined words are the verbs in the sentences but in Nupe the verb does not inflect to show number or tense.

For instance, in the sentences 'u be Bida', he came to Bida'; and, 'wu a be Bida', 'he

will come to Bida', the verb be means both 'came' and 'come' respectively (Smith, 1970:320).

The examples considered show that the morphology of the English verb is more productive, inflectional and richer than the morphology of the Nupe verb. We can, therefore, summarise that while the morphology of the English verb uses inflectional processes to express the grammatical notions of number, tense and case. Nupe morphology uses different grammatical categories for the same purposes.

ADJECTIVES/ADVERBS

Adjectives are a component of lexical morphology. Adjectives in natural human languages are usually modifiers (descriptive words) often function as complement in sentences. In English adjectives are inflected for comparative and superlative degrees. The morphemes that are used for these purposes are [-er] and [-est] respectively as demonstrated below:

big	bigger	biggest
small	smaller	smallest
tall	taller	tallest
short	shorter	shortest

Some adjectives that are not inflected in this manner employ some lexical items to show their comparative and superlative degrees. This process is known as periphrastic inflection which is a syntactic rather than morphological feature. Examples:

brilliant	more brilliant	most brilliant

clever	more clever	most clever
beautiful	more beautiful	most beautiful
careful	more careful	most careful
gentle	more gentle	most gentle

Some adjectives display a feature of morphological suppletion process in words like:

many	more	most
good	better	best
bad	worse	worst

(Tinouye, 1982:33-34).

Nupe adjectives can also be said to possess periphrastic inflection which many be equated to the English examples given above. In Nupe, adjectives, just like in English, are words or derived words which usually qualify the nouns, the heads of the nominal groups. However, the adjectives in Nupe immediately follow the nouns they qualify, that is, they hardly come before the nouns they qualify. (As in English "the beautiful girl"). Adjectives in Nupe may come between the nouns and the plural morphemes in the structure of the nominal phrase: Examples;

/bishe: dzuru/ = 'red chicken' (SINGULAR)

/bishe: zhi/ = 'chicken: (-zhi PLURAL)

/bishe: dzuru: zhi/ = (red chicken: PLURAL)

/bishe: dzuru: mi:zhi/ = 'my red chicken'

(Smith, 1967:19-20)

The periphrastic inflection process in Nupe can be demonstrated with the following word.

'kpawun' = height (tall)

//wu: wunkpa// = 'he is tall'

//wu: wunkpa: gan//= 'he is taller than them'

//wu: wunkpa: gan: kpata// = 'he is the tallest of them'

Thus, 'wunkpa' : 'wunkpa: gan'

'wunkpa: gan: kpata'

'tall'	'taller'	'tallest'
/ge/	/ge: gan/	/ge: gan: kpata/
='beautiful',	=more beautiful.	='most beautiful
sanin	sanin gan	sanin gan kpata
='fast'	='faster'	='fastest'

are comparable to English comparative and superlative morphemes in the examples discussed under English above. However, it should be noted that 'ge' could also refer to "good" as well as "beautiful".

The erratic functions and meaning of some morphemes have already been mentioned in this review, especially derivative ones. The (-er) and (-est) morphemes can also be used to inflect words to show degrees of comparison in the adverb class as follow:

soon	sooner	soonest
quickly	more quickly	most quickly

Suppletion process also operates in the English adverb class. For instance;

badly worse worst

In Nupe, on the other hand, adverbs usually occur singly, except that a sequence of two is possible if the first is one of the locative adverbs: /babo / = 'here' (with a free variant /abo/)/be/ = 'again' but in://wu:be: babo: tsuwo// be = 'came' as the sentence means 'he came here yesterday' In the example:

// mi:abe': toshi // 'I'll come soon'

toshi (soon) can be reduplicated to mean either sooner or soonest, as in //mi:a be': toshitoshi // 'I'll come sooner /soonest'.

The morphemes of the adverb class in both English and Nupe are realized through different processes, while English inflects to show the different degree and intensity of its adverb morphemes, Nupe reduplicates its morphemes for the same purposes.

NOUNS

Nouns are open class words and a component of lexical morphology which denote names, state of being and / or any word or group of words that can function as subject, object or complement in a sentence. Most nouns, apart from proper nouns, collective, common, mass nouns, are derived from an already existing words (this has been reviewed already in Aronoff's (1976) theory of lexical morphology). Lexical morphology deals with a class of nouns such as 'teacher' (derived from the verb 'teach'; 'driver' (derived from the verb 'drive', sailor (derived from the verb 'sail').

The class of nouns shall be considered in details later under 'derivational morphology' in this review (see derivational morphology, 2.3.4).

2.3.2 AFFIXATION

Affixation is an important process of morphology through which both derivational and inflectional processes of morphology are realized. Affixation can be divided into two or three sub-processes: prefixation, suffixation and (affixation) depending on the language being examined.

Prefixation is a sub process of affixation in which morphemes known as prefixes are added before the 'operands' (bases, roots, stems). on the other hand, suffixation like prefixation is a sub-process of affixation, but in this case morphemes known as suffixes are added after the operands. For example, the English word 'undiserable' is made up the root morpheme 'desire' after which the suffix (-able) is added to form the stem 'desirable' before which the negative prefix 'un-' is a attached (Gleason, 1961:52; Tomori, 1982:33; stageberg, 1981:86). In Nupe the affixation process is as demonstrated below. 'eza', 'a person' ; 'zazhi', 'persons or people'; 'nna', 'mother'; 'nnagi', 'aunty'; 'nnatso','first or senior wife'; 'nda', 'father'; 'ndagi', 'uncle'; 'ndagizhi', 'uncles'. It can be seen from these examples that while English makes use of both prefixation and suffixation in its affixational process of morphology, Nupe uses only suffixation process.

However, the following examples do not mean there is infixation process (that is when morphemes known as infixes come between the stems or roots of word) in Nupe and English:

'man', 'manliness';

'kind'; 'kindliness'; and so on.

'Bishe': 'bishezhi', and 'bishedzuruzhi' meaning 'chichen' (SINGULAR),

'chicken' (PLURAL) and 'red chicken' (PLURAL).

As it is the case with [-li-] in 'manliness' and 'kindliness' the [-zhuru-] in 'bishezhuruzhi' is not an infix because just as 'manly' and 'kindly' are possible stems to which '-ness' can be attached so is 'bishezhuru' to which '-zhi' can be attached.

The process of infixation is, however, a morphological process found in other languages such as Tagalog in a word like:

[su:mu:lat] meaning 'one who wrote' (writer) derived from [su:lat]; meaning 'a writing' with the infix [-um-] and [si'mu:lat], meaning 'that which is written' with the infix [-in-] (Bloomfield, 1933:218)

The full appreciation of affixation shall be presented under 'inflectional morphology and derivational morphology later in this review.

2.3.3 INFLECTIONAL MORPHOLOGY

Inflectional morphology is a process of morphology by which words are inflected according to the requirements of grammatical notions of gender, number, case, tense and mood. Bloomfield (1933:222) sees inflections as the outer layer of the morphology of word forms while on the other hand he considers derivation as the inner layer of word forms. What Bloomfield means can be demonstrated in the natural segmentation of the word 'stewardesses' as in (a) not as in (b) below;

(a) Stewardess + es;

(b) Steward + esses;

Deductively, we could infer that inflections are added only when all derivational and compositional processes of word formation are complete. Furthermore, illustrations of the

plural forms of 'motorbike' and 'painter' are 'motorbikes' and 'painters' respectively, not 'motorsbike' and 'paintser'; These illustrations are very relevant to this study because they give the researcher an insight into the fact that inflections which show tense, number, person and so on will only be attached to ready made stems.

Malmkjaer (1995:318) observes that inflectional categories such as tense, voice and number play an important role in syntax and therefore are called morphosyntactic categories since they affect both the words around them and the words within which they occur. Inflectional morphemes are semantically more regular than derivational ones. Also inflections create full conjugations and declensions for verbs and nouns, and unlike derivations, they usually do not create 'gaps'. For example, whereas the past inflectional morph [-ed] can be attached to any of the verbs 'arrive', 'dispose', disapprove', and 'improve' in English, only the first three can form nouns with the derivational morph [-al] suffix. Hence in English, the inflectional suffix proves more productive. An inflectional suffix is 'a morpheme that performs a grammatical function in a word without changing the word-class of the particular word (Tomori, 1982:33). The words 'walk' and 'walked', for example belong to the word-class of verb, but the inflectional suffix [-ed]; /-id/ in the second word signifies the PAST tense morpheme. Also the words 'bag' and 'bags' belong to the same word-class of noun, but the [-s] morpheme in the second word denotes PLURAL, (number). However, in Nupe these notions, PAST tense and PLURAL are realised through the use of some other grammatical items and tone. For instance, in the sentences //u: be: tsuwo//, //wu: a: be: esun// meaning 'he came yesterday' and 'he will come tomorrow' respectively, we understand that 'be' in the first sentence is a past tense because of the

pronoun (u) 'he' and the time adverb 'tsuwo' yesterday and in the second sentence 'be' is in the future tense because of the pronoun 'wu a' and the rising tone, and the time adverb 'esun' tomorrow. PLURAL morpheme in Nupe is [-zhi] which is attached to any stem that can take the plural form. Examples are 'egi' 'child', 'egizhi', 'children'; 'eshigi', 'dog'; 'eshigizhi'; 'dogs' and so on (Smith, 1970:350).

In English, the inflectional suffixes always come at the end of the words (stems) to close up the forms in which they occur. For example, we can have 'congregations' from the stem 'congregation'; 'written' from write (not wrote); 'boys' from 'boy'; 'churches' from 'church'. Therefore, it is safe to say that the inflectional suffixes [-s], [-en], [-z] and [-iz] close the words in which they occur without changing their grammatical classes. Thus, the inflectional morphemes in English do not permit the addition of other morphemes to the forms in which they occur as final and the last morphemes. In Nupe the only morpheme which behaves like the English inflectional morphemes is the [-zhi] inflectional plural morpheme. The morpheme always close the word in which it occurs. Examples are 'dokozhi', 'horses'; 'kekezhi', 'bicycles'; 'zazhi', 'people', and so on.

The PAST tense morpheme in Nupe does not attach itself to the verb, as mentioned earlier in this study, it is realised through some other grammatical categories such as pronouns, adverbs and tone, while the [-er] aggentive and comparative morpheme of English as in 'walker' (doer), 'driver' (doer) is represented in Nupe as [-ci] in the words 'ezandaci' and 'motapaci'. The [-er] in the English words 'bigger' and the [-est] in 'biggest' comparative and superlative respectively, have no Nupe equivalents, but the above words are translated as 'wachikotso' meaning the 'bigger one' and 'wachikotso kpata' or 'na wanci

ga kpata na' meaning the biggest of them all.

This review so far confirms Tomori's (1982:21) observation that 'each language has its unique rules of both morphology and syntax'. This is pertinent to this study because the knowledge of morphemes only is not enough, one needs also to know how the morphemes combine to form acceptable forms of words in a language. Also important to note and relevant to this study is that in languages which have the word structures, morphemes are the most elemental meaning carrying units (as seen in some of our definitions of the basic concepts in our review so far).

It is obvious that inflectional morphemes are more productive in English than Nupe while in English there are a number of morphemes to express different notions of grammatical categories Nupe has just one inflectional plural morpheme [-zhi] that could be attached to virtually all noun-forms in Nupe.

2.3.4 DERIVATIONAL MORPHOLOGY

Derivation is a morphological process by which affix or affixes are added to stems or roots to derive new words or classes of words but do not express morphosyntactic notions as do inflectional ones. A distinction is made between 'class-maintaining' and 'class-changing' derivational processes. For example, 'computer' (noun), 'computerised' (verb) is called class changing process but in class maintaining the derivation is like 'boy'; 'boyhood'. However, this distinction is debatable (Bauer, 1983:31-32). The argument here is as was presented earlier that 'boy' is [-abstract] while boyhood is [+abstract]. Sometimes, derivational affixes are erratic in meaning and distribution. This statement is true in the

light of the following examples, the suffix [al] creates nouns from verbs such as 'arrive' (arrival and 'dispose (disposal) but derived adjectives from the nouns 'brute' (brutal), 'nose' (nasal) and 'option' (optional); while 'brutal' means 'like a brute', 'nasal' means ' of the nose' and 'optional' means 'something is an option'. Bauer claims that derivational affixes vary in their productivity and that in English nouns ending in [-hood] are few and new ones are unlikely as are adjectives with the negative prefix [ig-] of 'ignoble' and the suffix [-ose] of 'jocose', 'verbose' but the [-ist] in 'communist', 'jurist', 'linguist' and so on is fully productive as the [-ize] verb forming morph in 'centralize', 'computerise', 'capitalize' and so on. Malmjaer (1995:318) observes that while new inflectional affixes occur only very slowly over time, new derivational affixes seem to occur from time to time. Since the Russian 'sputnik', for instance, was introduced into English, speakers have made it established and so productive that words like 'beatnik', 'phudnik', nudnik' and 'refusenik' are now common in the English language, thus making the suffix '-nik' derivational.

Bauer (1983:32) posits that conversion is a derivational process because words through this process change their word-class without any apperant affixation though. For example, the words: 'hoover' may be 'a hoover' (noun), or 'to hoover' (verb); 'service', 'a service' (noun), or 'to service' (verb). This process is sometimes called internal derivation. While the processes considered so far under derivational morphology are hardly found in Nupe, a common process to both Nupe and English languages is composition or compounding derivational process.

In English some words with two or more roots conjoin together in a compound morphemes, that is, when two or more words combine into a morphological unit; a

combination of two free forms, or words that have otherwise independent existence (Malmjaer, 1995:319). Examples of such words are 'schoolroom', 'school' and 'room'; 'boathouse', 'boat' and 'house'. These words (compound) function as single words in the sense that if the 'room' where people take their 'bath' is old, it is an old 'bathroom' not 'bath old room'. Like single words they will be spoken with only one primary stress, and any inflectional suffixes will occur at the end of the whole units; 'bathrooms' not 'bathsroom'. Such words occupy full single grammatical slots in sentences (Bolinger and Sear, 1981:62). Compounds may contain more than two free roots, partial or complete. Some compounds have more than one roots and bound morpheme as in 'wastepaper basket'; 'waste'+'paper'+'basket' and 'truckpusher': 'truck'+'push'+'er'. Nonetheless, however, a derived word in English should at least consist of one root and a number of bound morphemes as in the derived word 'interdependedness' which contains a root; ['-depend'] and three bound morphemes: '[inter]' (derivational prefix) and [-ed,-ness] derivational suffixes.

In Nupe derivational processes are rare but the few that can be found are not directly comparable to English. The inverted (derivational) verbal forms that can be roughly compared to English conversion derivational process. 'etsama' (noun) meaning 'a laugh' from which the verb form 'matsa' (ma(e)tsa) 'to laugh'; or 'eigbaba' (noun) 'the act of cutting tree'; from which the verb 'ba eigba', 'to cut tree' is derived (Smith, 1967:47) Also the dysyllabic verb 'manin' is derived from the dysyllabic nominal 'nimma' (Labari Wangi (The new testament in Nupe, 1981:3).

Furthermore, in Nupe, morphemes are either bound or free, and words consist of

single free morphemes or combinations of free and/or bound morphemes (Smith, 1967:45-6). The following words are examples:

'worobo', 'newness': 'woro' (free)+-'bo' (bound);

'suegwa', 'to handle': 'su-' (bound) + 'egwa' 'hand' (free);

'fedu' , 'sit down' : 'fe-' (bound) + '-du' (bound)

'dzurudzuru', 'reddish': 'dzuru-', 'red' (free) + dzuru red (free).

Some forms in Nupe that have more than one free morpheme behave like compounds but are sometimes sentences or phrases. For instance, the word 'eyapaci' : 'eya', 'canoe'; 'pa', 'to paddle', 'ci', agentive (doer), meaning 'a canoe paddler' (oarsman). It is this feature of Nupe word structure that makes the language agglutive.

We can, however, say from our review that morphological processes and markers of derived words in English are rare or absent in Nupe. For example, Tinuoye's (1979:89-91) list of suffix morphemes that can form nouns from nouns, suffixes that can form nouns from verbs, nouns from adjectives, adjective from nouns, and adjectives from verbs are not present in Nupe. The list is as follows:

i) Suffixes that form nouns from nouns (internal derivation):

[-eer]:	racket	-	racketeer
	profit	-	profiteer
[-ster]:	fraud	-	fraudster
	gang	-	gangster
	trick	-	trickster

	young	-	youngster
[-er]:	glove	-	glover
	farm	-	farmer
	London	-	Londoner
[-cy]:	constituent	-	constituency
	chieftain	-	chieftaincy
	normal	-	normalcy
[-dom]:	king	-	kingdom
	star	-	stardom
	fief	-	fiefdom
	christian	-	christiandom
[-ess]:	heir	-	heiress
	host	-	hostess
	mister	-	mistress
{-hood}:	child	-	childhood
	brother	-	brotherhood
	nation	-	nationhood

[-ian]:	christ	-	christian
	guard	-	guardian
	comedy	-	comedian

ii) Suffixes that form nouns from verbs:

[-ation]:	continue	-	continuation
	concentrate	-	concentration
	fix	-	fixation
	found	-	foundation
	combine	-	combination
	victim	-	victimization
[-ant]:	protest	-	protestant
	contest	-	contestant
	occupy	-	occupant
	participate	-	participant
	disinfect	-	disinfectant
[-age]:	leak	-	leakage
	wreck	-	wreckage
	pack	-	package
	break	-	breakage

[-ance]:	maintain	-	maintenance
	convey	-	conveyance
	perform	-	performance
[-er]:	teach	-	teacher
	sell	-	seller
	drive	-	driver
[-or]:	sail	-	sailor
	jail	-	jailor
[-ar]	lie	-	liar
[-ment]:	employ	-	employment
	establish	-	establishment
	require	-	requirement
[-ing]:	read	-	reading
	lead	-	leading
	write	-	writing
	teach	-	teaching

iii) Morphemes that drive nouns from adjectives:

[-ness]:	calm	-	calmness
	happy	-	happiness
	mean	-	meanness
	high	-	highness
[-ity]:	vain	-	vanity
	sane	-	sanity
[-ce]:	eminent	-	eminence
	excellent	-	excellence
	prominent	-	prominence
[-cy]:	persistent	-	persistency
	insistent	-	insistency
[-ity]:	brief	-	brevity
	feasible	-	feasibility
	hostile	-	hostility
	visible	-	visibility

iv) Morphemes that form adjectives from nouns:

[-y]:	health	-	healthy
	wealth	-	wealthy
	worth	-	worthy
[-al]:	nation	-	national
	emotion	-	emotional
	nature	-	natural
	ration	-	rational
[-ful]:	wonder	-	wonderful
	truth	-	truthful
	mercy	-	merciful
[-less]:	moon	-	moonless
	tooth	-	toothless
	shoe	-	shoeless
[-ly]:	order	-	orderly
	mother	-	motherly
	matron	-	matronly

[-ish]:	girl	-	girlish
	sheep	-	sheepish
	owl	-	owlish
	pink	-	pinkish
[-ic]:	trauma	-	traumatic
	enigma	-	enigmatic
	aqua	-	aquatic
[-ed]:	saddle	-	saddled
	charge	-	charged

v) Morphemes that form adjectives from verbs:

[-able]:	count	-	countable
	commend	-	commendable
	read	-	readable
	surmount	-	*surmountable*
[-ous]:	suspect	-	suspicious
	solicit	-	solicitor
	label	-	labellious

	rebel	-	rebellious
[-ive]:	act	-	active
	defect	-	defective
	deceive	-	deceptive
	pass	-	passive
[-ing]:	surprise	-	surprising
	surpass	-	surpassing
	surcharge	-	surcharging

The review has been able to discover that morphological processes are complex, unique and dynamic linguistic phenomena in natural human languages. Similarities and differences of such concepts as inflection, derivation, compounding, affixation (prefix, siffix, infix) roots, bases and stems in word structure in relation to morpheme and other morphological processes were all extensively reviewed in both Nupe and English. Other natural human languages were used to exemplify some notions and concepts. Furthermore, a review of literature on Nupe language revealed that there were a few serious works in and on the language. Even the few available ones were not directly relevant to the main area of the present study. Migeod(1913), for example, is a collection of names, personal pronouns, numerals and classes of words, for which most of the grammatical observations were not

supported with concrete linguistic statements and data from the language. Among earlier works, however, on and in Nupe, Banfield (1915), and especially Smith (1964,1967 1970), have some relevance to this study. This is shown in the main text and examples used in this review.

The review is quite extensive but it is by no means exhaustive.

2.4.0 THEORETICAL FRAMEWORK

The study will consider some linguistic theories and procedures in the identification of morphemes in natural human languages and also assess the relevance of these theories and techniques to the present research into some aspects of Nupe and English morphologies. It is on the basis of these, through eclectic approach, that a theoretical model shall be fashioned out for the identification, presentation, discussion and analysis of the data collected for the purpose of this study.

The analytic model this study intends to use shall incorporate the ideas of Halliday, Pike, Banathy, Kibrik, Gleason, Langacker and Nida. These linguists share the belief that morphemes are isolatable as meaningful, segmental, significant linguistic units. Langacker (1972) believes that sentences can be segmented into structurally significant sequences of various sizes with constant semantic values. The smallest meaningful units of these sequences, he calls them morphemes, and goes further to say that segments like [k]a,t] of cat do not qualify as morphemes because they cannot be properly be said to have any meaning, except by virtue of belonging to a meaningful sequence of segments. So also clauses, phrases and many words such as 'houses' cannot be classified or analysed as single

morphemes because they can be divided into further significant meaningful units. Therefore, the distinction between segments, morphemes and larger units is clearly valid despite the fact that some words consist of only one morpheme and some morphemes consist of only one segment, (Langacker,1972:56).

The identification of morphemes is done almost wholly by variations and refinements of one basic technique. This involves the comparison of pairs or sets of utterances which show partial contrast in both expression and content. According to this analytical procedure the researcher will seek for the smallest differences of expression which exist with A PARTIAL DIFFERENCE of content, since the morpheme is the smallest significant unit in the expression which can be correlated with any ONE PARTICULAR DIFFERENCE in the content structure (Gleason, 1961:52-58; Langacker, 1972:56-57).

Although the above structural procedure as represented by Gleason (1961) and Langacker(1972) has been very fruitful in the isolation and identification of morphemes in natural human languages, Halliday's (1961), Halliday, McIntosh and Strevens' (1964), and Nida's (1946) six principles are the major theoretical techniques followed in this study. They are further enunciated, explained and employed in Tomori (1982:25-30, 46-56) and Smith (1967:2-3) respectively.

2.4.1 SCALE AND CATEGORY THEORY

Halliday's theory is an explication of neo-firthian grammatical theory in which he discusses four fundamental categories of grammar: unit, structure, class and system. These categories are referred to as the 'categories of the highest abstraction' (Halliday, 1961:247-

8). The relation among these categories involves three distinct scales of abstraction; rank, exponence and delicacy.

Although there are some difficulties in understanding the original theory as Tomori (1982:46) observes that:

> *How the 'relation of these categories to each other and to the data involve' the three distinct scales of rank, exponence and delicacy, is not clear from the discussion; how for instance, the relation of exponence to the data involves the three scales of abstraction, or how the relation of class to unit involves the scales. (The formulation is known as 'scale-and-category' grammar because of its use of the two concepts.)*

Hierarchy is described as a system of terms related along a single dimension which must be one involving some form of logical precedence (such as inclusion). Taxanomy is a special type of hierarchy, one with two additional characteristics which consist of (i) a constant relation of each to the term immediately following it, and a constant reciprocal relation of each to that immediately preceding it; and(ii) degree is significant, so that the place in order of each one of the terms, statable as the distance in number of steps from either end, is a defining characteristic of that term. Finally, cline is defined as resembling a hierarchy in that it involves relation along a single dimension; but instead of being made up of a number of discrete terms, a cline is a continuum carrying potentially infinite gradation. These three scale-types are given in order to explain the concept of scale (Halliday, 1961:248-9) as enunciated in (Tomori, 1982:46).

However, despite the difficulty in understanding inherent in the above explanation, the ranking of the categories of grammar into units of morpheme, word, group, clause and

sentence is most relevant to the framework employed in this study. These five units form a hierarchy that is taxanomy and the linguistic scale of abstraction that binds them is that of rank. Sentence is the highest rank, made up of one or more clauses, composed of one or more groups, and so on, down to the lowest rank of abstraction which is the morpheme (the subject matter of this study) (Tomori, 1982:47).

The scale and category theory has handled the grammars of natural languages especially, the English language more fruitfully. Smith (1967) uses this theoretical framework in his An Outline Grammar of Nupe. As already mentioned in the review, he has observed that basically, the grammatical structure of Nupe is described hierarchically in terms of a series of five units in line with Halliday's (1961) 'scale and category theory', ranked as sentence, clause, group, word and MORPHEME, such that each unit is composed integrally of one or more units at the rank immediately below it . This hierarchical ranking does not, however, preclude a sentence from being coincidental with a single morpheme and ipso facto with a single word, group or clause. Thus //be// = 'come' is simultaneously a sentence, a clause, a group, a word and a morpheme. It does not, however, mean that an analysis moving directly from sentence to morpheme without passing via the intermediate units is possible. Therefore, the morpheme {be} which is coincidental with the sentence //be// can be considered as a morpheme only after it has been considered first as sentence, then a clause, then a group and then as a word.(Smith.1967:3).

2.4.2 NIDA'S (1946) SIX PRINCIPLES FOR THE IDENTIFICATION OF MORPHEMES

According to Nida (1946), to identify morphemes, we must have certain partially similar forms in which we can recognize recurring partials. Tomori(1982:25) illustrates the meaning of the principle with the paradigms below:

salt	salts	salting	salted
rent	rents	renting	rented
paint	paints	painting	painted

Each paradigm has a list displaying certain partially similar forms in which we can recognize recurring partials. These recurring partials: /s/ as in salts, /n/ as in salting, /id/ as in salted, are morphemes that can be recognized in all the paradigms. The base (core) words; 'salt', 'rent' and 'paint' are themselves morphemes. The six principles shall be examined along with the morphemes identified in Nupe and their glosses in English in chapter four of this study.

However, this section is to provide the study with the eleetic approach and model of identifying, presenting and discussing some aspects of Nupe and English morphemes. It should be borne in mind that according to this principle it is possible, by comparing forms with other forms, to identify and isolate morphemes in languages. However, such comparison is not easy with all languages. That while just looking about for similar forms with approximate meanings is helpful and very much a part of the linguist's procedure, such a naive approach will not be satisfactory in difficult situations (Bala, 1990:14). How can,

for instance the [-er] in 'teacher', 'recorder' (machine) and 'banker' be identified? or the Nupe [-pa- in] 'matopaci' 'a (car) driver' [-pa-] 'drive'; and, 'eyapaci' 'oarsman' [-pa-] paddle; a (canoe) paddler (Allerton, 1979:49; Smith,1967:46). Nida's six principles were widely accepted and most practical in application in identifying morphemes. However, a morpheme is considered as a linguistic form which bears no partial phonetic-semantic resemblence to any other form', that is, forms belonging to the same morpheme may not consist of the same phonemes and they may not have precisely equivalent meanings; thus if these varying forms are with corresponding different meaning, then they may be regarded as constituting a single morpheme. (Bloomfield, 1933:207; Nida, 1974:7; Bala,1990:14).

2.4.3 THE THEORETICAL MODEL OF ANALYSIS

The eclectic theoretical model in this study shall, therefore, involve identification, isolation, segmentation of Nupe and English morphemes using Nida's (1946) six principles and Halliday's (1961) scale and categories procedures. These symbols shall be employed to indicate each rank and its constituent elements (morphemes):

// = sentence boundary

/ = clause boundary

: = group boundary

space = word boundary;

- = morpheme boundary; and

{xy} = morpheme sequence (Smith, 1967:53).

CHAPTER THREE

METHODOLOGY

3.0 PREAMBLE

The process, procedures and sources of data collection, sampling procedure and analytic techniques form the main foci of this chapter. The study of a living language can be approached through different methods depending on different aims; a language may be studied as a whole or as a fragment, theoritically or practically by itself or comparatively, synchronically or diachronically. Nevertheless, whatever the concrete aim of a study, the empirical basis for any field linguistic investigation of a language is to study and discover the system of the language. Therefore, field linguistics by the subject of its investigation and often by the aim of its study can be related to descriptive synchronic linguistics directed towards the study and description of concrete languages, that is, to the kind of linguistics which establishes correspondence between real language (or part of it) and the grammar (model of the language). The 'part' of language this study is concerned with is some aspects of Nupe and English morphologies. Therefore, the target of investigation is the comparative and constrastive features of both Nupe and English morphologies. Morphemes shall be the object of observation in the texts or data in this study. There is direct interactions and communication between the researcher and the languages of investigation; a second language speaker of English and a native

speaker of Nupe. In regards to Nupe data the 'introspective' method is also employed among other methods. The introspective method of investigation is exclusively based on self-observation. Since the language (Nupe) is familiar to the researcher as a native speaker it relates to his competence and intuition. He, therefore, acts as a 'generator' of data on the language for the purposes of the study.

However, this method of investigation has often been attacked on methodological grounds, especially, under the prevailing influence of the descriptive approach to the study of language which does not recognise the objective value of linguistic self-observation. Therefore, this study is in the main field work in which the corpus materials collected were through random sampling from the following sources (3:1).

3.1 SOURCES AND FORMS OF DATA

There are two main sources of data collection for the purposes of this research; primary and secondary.

PRIMARY SOURCE OF DATA

The first source of data for this study was through 'introspective' method, that is, the researcher's personal acquaintance with both languages and as a native speaker of one (Nupe). However, in order to remove and eliminate the 'artificiality' and shortcomings of this source, informants who are specialists and especially native spaekers in the case of Nupe who are currently living in Nupeland were used to supplement and authenticate Nupe data generated.

SECONDARY SOURCE OF DATA

The secondary source of data complemented the primary sources. The secondary source comprises written records: textbooks, primers, readers and pamphlets especially on Nupe literacy campaigns of the late 1950s to early 1960s. Most of the materials consulted on Nupe were word lists, sentences and prose written in Nupe language. Also consulted were historical documentation, tape recorded music, sermon and conversations in the Nupe language.

Data on English were drawn from many textbooks which are listed under the bibliography at the end of this study.

3.2 DATA COLLECTION TECHNIQUE:

A combination of techniques was employed in the collection of data for the purposes of this research. In addition to 'introspection' technique as earlier mentioned, unstructured interview and observation techniques were also used for data elicitation and collection.

UNSTRUCTURED INTERVIEW:

The researcher used unstructured interview as one of the techniques for eliciting relevant linguistic data from informants. Questions were presented to the informants in an informal and relaxed atmosphere where certain most significant, reliable and valid information and facts about the languages and their structures (data) could be elicited and gathered. This may otherwise be difficult in a formal situation.

The interviews were face-to-face and questions had no predetermined alternative responses from the informants. However, the responses were further validated and complemented by non-participant observation technique. All responses were minutely transcribed for the purposes of this study.

NON PARTICIPANT OBSERVATION:

This is one of the most commonly and widely used descriptive linguistic methods in gathering and collection of data in field linguistic research. The researcher employed this technique because it is expedient in obtaining first hand information, that is, the 'natural' primary data and the knowledge of the workings and structures of the languages under investigation.

In addition, however, this instrument has provided the researcher with the opportunity to practically observe the word-structures of both Nupe and English languages.

3.3 SAMPLING AND ANALYTIC PROCEDURE

The data in this study were collected randomly from both the primary and secondary sources. A number of linguistic items were considered and analysed using *Nida's (1946) six principles and Halliday's (1961) scale and categories theory in the* description of languages based on the belief that languages are elaborately structured. Neither the character of a language nor its historical evolution can be adequately described or understood unless its structure is taken into account. (Bala, 1990:5). This is

in line with the scientific method of handling a language, which the structuralists believe is to start from the lowest level, cataloguing the individual phonemes, finite in number, and their contexual realizations. Then the task moves to morphemes and onto clauses and to sentences; since:

> *Language and all kinds of behaviour are constituted of a hierarchical structure. Small units may make up large units, and large units still make up large units... small spots of an -emic type occurs within larger -emic spots, and larger ones occurs in still larger ones. Units occur within units in the hierarchical structure.... In languages, this implies structure in terms of phonemes, which in turn enter a hierarchy with syllables, stress, groups and still higher units such as the progression from phoneme to word... Phrase, .. (and so on). (Pike, 1972:112-114; Bala, 1990:4).*

In addition to Nida's six principles of identifying morphemes, the researcher also used comparison and translation method thus giving the analytic model an eclectic character. The model is derived and fashioned from the theoretical framework in the previous chapter to identify, analyze and discuss some aspects of Nupe and English morphologies as earlier stated in chapter one of the study. Comparison and translation procedure will thus form part of the analytic model employed in this chapter.

3.3.1 COMPARISON AND TRANSLATION OF MORPHEMES:

The grammatical structure of Nupe compares fairly to that of English. It has already been mentioned in chapter one that Nupe like English is described hierarchically from morpheme to the sentence level and vice versa. This informed the choice of Halliday's (1961) 'scale and categories' model of grammatical description in addition to

Nida's (1964) six principles of identifying and isolating morphemes in natural languages. In Nupe it was further observed that the hierarchical ranking of Nupe grammatical structure does not preclude a sentence from being coincidental with a single morpheme and 'ipso facto' with a single word, group or clause (Smith, 1967:3). Example // be // - 'come' is simultaneously a sentence, a clause, a group, a word and a morpheme which is similar to the English translation 'come'.

However, although there may be similarities, which connote a sort of linguistic 'universals' among natural languages, 'each language has its unique rules of both morphology and syntax' (Tomori, 1982:21). This observation is apt and evident in the system of morphemic variations which is correlated with a parallel system of variations in environment (morpho-syntactic) between English and Nupe morphemes. Tomori explains this system of variations as a series of changes in the shape of linguistic forms which matches a series of changes in position.

The comparison and translation of the following verbal paradigms will throw more light on the system of morphemic variations and the uniqueness of morphology in both English and Nupe.

English:	-cook	-cooking	-cooked	-cooked
Nupe:	-du	-du	-du	-du
English:	-walk	-walking	-walked	-walked
Nupe:	-dazan	-dazan	-dazan	-dazan
English	-see	-seeing	-saw	-seen
Nupe:	-leye	-leye	-leye	-leye

English:	-write	-writing	-wrote	-written
Nupe:	-ka	-ka	-ka	-ka

A cursory study of the above paradigms will reveal that while English uses inflectional affixes (suffixes and replacive: -ing, , -o-,-a-,-en) to indicate grammatical functions, tenses. Nupe does not. Rather tenses in Nupe are indicated through the use of some lexical items, mostly pre-verbal elements such as - 'a' pronoun morpheme plus tone and post verbal adverbial elements as shown in the examples below:

// a : yangici : du : a : ni //

they food cooked already meaning 'they have already cooked the food'

//e: du : yangici: fondodo//

' they cook food everyday'.

The pronoun 'a/e' and the adverbials '-ani' and 'fododo' are the morphemes which indicate the tenses in the above examples in Nupe. This, therefore, further confirms that the '-du' verb morpheme in Nupe does not experience morphemic variations in any environment it finds itself unlike the English 'cook', 'cooking', 'cooked', 'cooked'.

3.3.2 LIMITATION OF COMPARISON AND TRANSLATION

Comparing and translating forms and meanings of morphemes in different environments and constituent parts do help in isolating morphemes in natural languages

but such comparisons as can be seen are not easy with all languages. However, looking about for similar forms with approximate meanings is helpful and very much part of the linguist's procedure, but such a naive approach, Nida(1964) says will not be satisfactory in difficult situations, but nevertheless, he postulates six principles for isolating and identifying morphemes in natural human languages. However, he also observes that none of the principles is total or complete in itself. Each principle is supplementary to the basic definition of the term and must be considered so. Tomori (1982:25-30) enunciates these principles thus:

PRINCIPLE I

This principle states that linguistic forms that exhibit common semantic distinctiveness and identical phonemic form are similar morphemes.

PRINCIPLE II

Under this principle forms have a common semantic distinctiveness but differ in phonemic forms, that is, the phonemes or the order in which they occur may constitute a morpheme provided the distribution of formal differences is phonologically definable. It means, under this principle morphemes have semantic distinctiveness although they may exist in different phonemic forms which can be accounted for by the law of phonological conditioning.

PRINCIPLE III

The third principle deals with forms which have common semantic distinctiveness but have different phonemic forms in such a way that their distribution cannot be phonologically defined but constitute a single morpheme if the forms are in complementary distribution in accordance with the following restrictions:

1. Occurrence in the same structural series has precedence over occurrence in different structural series in the determination of morphemic status:

2. Complementary distribution in different structural series constitutes a basis for combining possible allomorphs in one morpheme only if there also occurs in these different structural series a morpheme which belongs to the same distribution class as the allomorphics series in question, and which itself has only one allomorph or phonologically defined allomorphs:

3. Immediate tactical environments have precedence over non-immediate tactical environments in determining morphemic status;

4. Contrast in identical distributional environment may be traced as sub-morphemic if the difference in meaning of the allomorphs reflects the distribution of these forms.

PRINCIPLE IV:

Nida states that an overt formal difference in a structural series constitutes a morpheme if, in any member of such a series; the overt formal difference and a zero structural difference are the only significant features for distinguishing a minimal unit of phonetic - semantic distinctiveness. This means linguistic difference that can easily be perceived between two or more speech units.

PRINCIPLE V:

This principle deals with morphemes which are homophonous - linguistic forms which sound alike; identifiable as the same or different morphemes on the basis of the following conditions:

1. Homophonous forms with distinctly different meanings constitute different morphemes;

2. Homophonous forms with related meanings constitute a single morpheme if the meaning classes are paralleled by distributional differences, but they constitute multiple morphemes if the meaning classes are not paralleled by distributional differences.

PRINCIPLE VI

the sixth principle of isolating and identifying morphemes according to Nida is that a morpheme is isolatable if it occurs under the following conditions:

1. In isolation;

2. In multiple combinations in at least one of which the unit with which it is combined occurs in isolation or in other combinations;

3. In a single combination provided the element with which it is combined occurs in isolation or in other combinations with non-unique constituents.

This procedure of isolating and identifying morphemes in natural languages has been widely accepted and found most practical in application (Bala, 1990:14). However, the full application of the basic notions of these principles form part of the eclectic analytical procedure adopted in chapter four.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.0 INTRODUCTION

In chapters two and three the theoretical framework, methodology and procedure of data collection in this study were extensively discussed respectively among others. In this chapter, therefore, the researcher will employ the eclectic analytical model fashioned out and derived from the two chapters already mentioned to identify, isolate, analyse and discuss some aspects of Nupe morphology in comparison to English morphology. Comparison and translation will thus form part of our analytical model in this chapter.

We have already seen in chapter two that the grammatical structure of Nupe compares fairly well to that of English. The two languages are described hierarchically from their morphemes to their sentence units in line with the 'scale and category' model of grammatical description in addition to the six principles for isolation and identifying morphemes in natural languages that have the word unit. However, each of the languages under study has its unique rules of syntax and morphology. This fact is evident in the system of morphemic variations which is corelated with a parallel system of variations in environment (morphosyntactic) especially in the morphemes of English. These variations are a series of changes in the shapes of linguistic forms which match a series of changes in the positions of the English morphemes which are absent in the Nupe morphemic system.

4.1 COMPARISON AND TRANSLATION OF ENGLISH AND NUPE WORD AND PARADIGM SYSTEMS:

The comparison and translation of the following verbal and noun paradigms in both English and Nupe have shown that inspite of some similarities in some morphological processes in the languages, each has its unique morphology. The following data are naturally occurring utterances in both languages collected for the purposes of this study. The words in English are presented first and their Nupe translations (equivalents) are presented below, as follow:

1.	English:	-cook-	-cooking-	-cooked-	-cooked-
	Nupe:	-du-	-du-	-du-	-du-
2.	English:	-walk-	-walking-	-walked-	-walked-
	Nupe:	-dazan-	-dazan-	-dazan-	-dazan-
3.	English:	-see-	-seeing-	-saw-	-seen-
	Nupe:	-leye-	-leye-	-leye-	-leye-
4.	English:	-write-	-writing-	-wrote-	-written-
	Nupe:	-ka-	-ka-	-ka-	-ka-

When the above words are used in the following structures:

1(a) English: 'let us cook some food';

Nupe: //bi: yi: du: yangici//, literal translation will be : 'come let (we) us

cook food'.

1 (b) English: 'we are cooking (some food)';

Nupe: //yi: ye: du: yangici//

1(c) English: 'they have cooked some food';

Nupe: //a: du: yangici//

1(d) English: 'they had cooked some food':

Nupe: //a: yangici: du // or //a: yangici: du: ani//

2(a) English: 'they walk to market':

Nupe: //e: dazan: lo: dzuko//.

2(b) English: 'they are walking to the river':

Nupe: //a: ye: dazan: lo: kun//.

2(c) English: 'they have walked to the school';

Nupe: //a: dazan: lo: makanta//.

2(d) English: 'they had walked to the city';

Nupe: //a: dazan: lo: zhinin//.

3(a) English: 'they see him everyday';

Nupe: //e: le: u: ye fondodo//.

3(b) English: 'he is seeing';

Nupe: //wu: e: leye//.

3(c) English: 'they saw her';

Nupe: //a: le: u: ye//.

3(d) English: 'she had seen him';

Nupe: //wun: leye//.

4(a) English: 'I write letters';

Nupe: //me: ka: wosikazhi//.

4(b) English: 'I am writing a letter';

Nupe: //mi: ye: ka: wosika//.

4(c) English: 'I <u>wrote</u> a letter';

Nupe: //mi: <u>ka</u>: wosika//.

4(d) English: 'I <u>had written</u> a letter';

Nupe: //mi: a: wosika: <u>ka</u>//.

The above verbal paradigms and the sentence structures in both languages show that while English uses inflectional suffixes and vowel replacives [-ing,-ed,-a-,-en] to indicate the grammatical notion of tense in its verb system, Nupe does not, rather tense in Nupe is indicated through the use of some lexical items, mostly pre-verbal elements such as '-e-á-' pronoun morphemes, tone and post verbal adverbial elements as shown in 1(d), 2(a&b) and 3(a) above. That the pronouns 'e-á-' and the adverbial ':á: ni:' 1(d) and 'fondodo' are the morphemes which indicate tenses in the above sentence, therefore, it show that the '-du-' verb morpheme does not change its morphemic shape to indicate the grammatical notions of tense as in the English verb '-cook-', '-cooking-', '-cooked-', '-cooked-', which is the same with '-dazan-': '-walk-', '-walking-', '-walked-', '-walked-'; 'leye-': '-see-', '-seeing-', '-saw-', '-seen-' (see saw); '-ka-': '-write-', '-writing-', '-wrote-', '-written-' (write wrote).

On the basis of the examples considered in addition to the preceding discussion, it is now possible to state that verbs in Nupe do not experience morphosyntactic variations as it is the case with English in which verbs experience morphemic variations and have *syntactic functions of indicating tense, case and number.*

Furthermore, Nupe does not make gender and case distinctions in its pronoun system

morphologically. In Nupe, there is no distinction between 'he' and 'she', 'him' and 'her' pronouns as shown in the sentences 3(b-d) above.

The noun paradigms of both English and Nupe have shown some similarities and differences in their individual morphology as can be seen below:

5. English: -man- -man's- -men-

   Nupe: -bagi- -yanbagi- -bagi/hi-

6. English: -child- -child's- -children-

   Nupe: -egi- -yangi- -egi/hi-

7. English: -car- -car's- -cars-

   Nupe: -mato- -yanmato- -mato/hi-

These paradigms have shown that the English POSSESSIVE inflectional suffix morphemes [-'s] is equivalent to the Nupe POSSESSIVE inflectional prefix morpheme [yan-] in the above examples. Also, in Nupe only inflectional suffix PLURAL morpheme [-zhi] is equivalent to the English inflectional suffix PLURAL morpheme [-s] and all its allomorphs [-s, -z, -iz], the replacive in - 'man men-' and the additive in 'child children'. It could, therefore, be stated that where English uses inflectional suffix morphemes, Nupe tends to use inflectional prefix morphemes as in 'car's and 'yanmato', 'man's and 'yanbagi' and 'child's and yangi' in the above examples. However, both languages use inflectional suffix PLURAL morphemes as in 'cars', 'children', 'men' and 'matozhi', 'egizhi', 'bagizhi'

respectively. But as already observed they do not have the same system of pluralization. This can be exemplified further with the following data:

	SINGULAR	PLURAL
8.	'tankpolo'/ 'frog':	'tankpolozhi'/ 'frogs'
9.	'makanta'/ 'school'	'makantazhi'/ 'schools'
10.	'kpati'/ 'box'	'kpatizhi'/ 'boxes'
11.	'doko'/ 'horse'	'dokozhi'/ 'horses'
12.	'egibagi'/ 'boy'	'egibagizhi'/ 'boys'

Comparison and translation of morphemic forms with approximate meaning have been helpful as a tool for discovering, identifying and isolating morphemes in natural language but the method is naive and may not be satisfactory in difficult situations. The researcher, therefore, intends to apply the analytical model enunciated in chapter two of this study. The model is a combination of Nida's six principles for identifying and isolating morphemes in natural languages and Halliday's 'scale and category' theory of grammatical description of languages.

4.2 NIDA'S SIX PRINCIPLES AND HALLIDAY'S SCALE AND CATEGORY GRAMMATICAL MODEL:

Morphemes identified through Nida's principles will further be analysed using scale and category model, that is, they will be used in sentences in order to show their syntactic and semantic status.

PRINCIPLE I

This principle identifies forms that exhibit common semantic distinctiveness and identical phonemic form as similar morphemes. In English language /ə/; [-er] element, in words like 'walker', 'dancer', 'trader', 'singer' and so on, has been identified as a morpheme on the following bases: (i) in all the examples of words considered the [-er] element has identical phonemic form /ə/, and (ii) a common semantic distinctiveness. These two conditions are, therefore, necessary for any morphemes in natural languages to be members of this principle. The [-er] element under this principle simply means 'doer'.

In the Nupe language, the [-ci] element in both semantic distinctiveness and phonemic form qualifies to be a member of Nida's principle I. The [-ci] element is the agentive in words like 'matopaci', 'driver'; 'dokotuci', 'a horse rider'; 'eyapaci', 'a canoe paddler' (oarsman); 'keketuci', 'a bicycle rider'; eyankunci', 'a seller/trader of something'; 'eigbanbaci'; 'a tree cutter' and so on.

The above examples can be analysed into their constituent morphemes as follow:

13. 'mato' - 'car'

-pa- - driver

-ci- - [-er], meaning 'doer' as in 'a (car) driver' in the sentence 'he is a car driver'

which in Nupe will read //mato: pa: ci: u: yi-o//

14. 'doko' - 'horse'

-tu- 'ride'

-ci- [-er], 'doer' as in 'a (horse) rider' in the sentence 'she is a horse rider', in

Nupe it means //doko: tu: ci: u: yi: o//

15. eya - 'canoe'

-pa- 'paddle'

-ci- [-er], 'doer' as in 'a (canoe) paddler' (oarsman) in the sentence 'he is a canoe paddler' referring to Nupe // eya: pa: ci: u: yi: o//

16. keke - 'bicycle'

-tu- 'ride'

-ci- [-er] 'doer' as in 'a bicycle rider' as in the sentence he is a bicycle rider' which in Nupe is //keke: tu: ci: u: yi: o//

17. 'eyan' - 'something'

-kun- - 'sell'

-ci- [-er] 'doer' 'a seller/trader (of something) as in 'she is a trader', which translates into Nupe as // eyan: kun:ci:u:yi:o//

18. *cigban* - 'tree'

-ba- 'cut'

-ci- [-er] 'doer' as in 'a tree cutter' in the sentence 'he is a tree cutter' which is translated into Nupe as //cigban:ba:ci:u:yi:o//

The [-er] and [-ci] elements of both English and Nupe do not always mean 'doer'.

They may mean 'less or more than' as in the following words:

'tetengici' meaning 'the smaller' (one);

'woncikoci', the 'bigger' (one);

'gbakoci', the older (one). These words can further be analysed into the following morphological constituents:

19. 'tetengi' - 'small'

-ci- [-er] 'less than' as in the sentence //lemu tetengi: ci: u: la: o// meaning 'he took the smaller orange;

20 'wonciko' - 'big'

ci [-er] 'more than' as in //lemu: wonciko: ci:u:la:u// meaning 'he took the bigger orange'.

21. 'gbako - 'old'

-ci- [-er] 'more than' as in //gbako:ci: u: la: u// meaning 'he took the older one'.

However, [-ci] and [-er] may have no meaning in some other words in the languages under study. In Nupe, for instance, [-ci] has no distinctive meaning in the following words: 'yangici', 'food'; 'fondoci', 'some day'; 'zandoci', 'somebody' and so on. Also, [-er] in some words of English does not mean either 'doer' or 'more than'. Words such as 'mother', father, brother, daughter, sister, laughter are examples in which [-er] has no meaning.

Although the [-er] and [-ci] in both English and Nupe have similar phonemic forms

in all the words identified, they do not have similar semantic distinctiveness in all the words considered. Each, therefore, could be said to be a different morpheme in its own right, that is to say there are two or six morphemes, one indicating 'doer' while the other means 'more than' and/or 'smaller', 'bigger' and 'older' as seen in Nupe.

Furthermore, there are some peculiar Nupe morphemes that could be identified under Nida's principle I because from our analysis so far it could be understood that Nida's principle I operates in the same way with derivational morphological process. On this basis, therefore, the following noun -verb/adjective inverted or 'transmutational' derivatives belong to this principle of identifying morphemes in natural languages (Nupe/English):

noun (N)	verb(V)/ adjectives (adj)
/etsanma/ (a laugh)	/matsan/ (to laugh)
/ezanda/ (a walk)	/dazan/ (to walk)
/laliti/ (a complaint)	/tilali/ (to complain)
/edansu/ (a fear)	/sunda/ (to fear)
/ekpawun/ (a height)	/wunkpa/ (to grow tall)
/edzoshi/ (leadership)	/shidzo/ (to lead)
/ewunna/ (a reprimand)	/nanwu/ (to reprimand)
/etunlo/ (a work)	/lotun/ (to work)
/ewunzhi/ (anger)	/zhewun/ (to be angry)
/edunfe/ (sitting)	/fedu/ (to sit)
/efingun/ (climbing)	/gunfin/ (to climb)

These words occupy the following categories in the sentences below:

22(a) //etsamma(N) wu a ganga//

'her laughter (N) was too much'.

(B) //a: matsan (V) //

'they laugh (V)'

23(a) //ezanda(N) : ge//

'walking(N) is good'

(b) //a: dazan(V) //

'they walk(V)'

24(a) //laliti(N):a:ganga//

'The complaint(N) was too much'

(b) //a: tilali(V)//

'they complain(V)'

25(a) //edansu (N) :da:bo//

'there was fear(N)'

(b) //a:gan: dansu(V) //

'they fear(V) too much'

26(a) //kpawun (N) : gan: yan:zan:doro//

'his/her height(N) is more than everyone's'

(b) //wu:wunkpa(v)//

'he/she is tall (adj)'

27(a) //edzoshi(N) : nji: yan: egi: tentengi: a//

'leadership(N) is not for a child'

(b) //wu: shidzo(v) //

'he/she leads(v)'

28(a) //ewunna(N): tukpapa: yi o//

'a-reprimand(N) is a reminder'

(b) //a:na:u:wu(V) //

'they reprimand(V) him'

29(a) //tunlo(N): ge: ya: za//

'a-work(N) is good for a person'

(b) //wu:e: lotun(V) //

'he/she works(V)'

30(a) //wunzhe(N):ge:a//

'anger(N) is not good'

(b) //wu:a:zhewun (adj)//

'she/he is angry(adj)'

31(a) //edunfe (N): kinbo: ge:a//

'sitting(N) on the ground is not good'

(b) //a:e:fedu(V): kinbo: kandoro//

'they always sit(V) on the ground'

32(a) //efingun(N): eyan: dede:o o//

'climbing(N) is risky'

(b) //a:e: gunfin(v): fondoro//

'they climb(V) up everyday'

The above data have shown clearly that 'etsan', 'ezan', 'lali', 'edan', 'ekpa', 'edzo', 'ewun', 'etun', 'ewun', 'edun', 'efin', are the bases of the words in which they occurred with consonant semantic distinctiveness and phonemic form.

We could, therefore, conclude that Nida's principle I and Halliday's scale and category theory are applicable to both Nupe and English morphemic identification and analysis. However, the English allomorphonic inflectional PLURAL morphemes [-s], [-ed] PAST tense morphemes as in 'rented, 'painted', and 'fighted'; and [-ly] of words 'quickly', widely', 'gladly' and so on have no equivalents in Nupe.

PRINCIPLE II

The forms identified under principle II have a common semantic distinctiveness but differ in their phonemic forms. In other words, the phonemes or the order in which they

occur may constitute a morpheme provided the distribution of formal differences is phonologically definable. In this category, therefore, morphemes have only semantic distinctiveness even when they exist in different phonemic forms which can be accounted for by the law of phonological conditioning.

In the English language, the following words: 'inaudible', 'impossible', 'illogical', and irrelevant' share something in common: that is, the semantic meaning of 'not' in them. 'Inaudible' means 'not audible'; 'impossible' means 'not possible'; 'illogical' means 'not logical'; and 'irrelevant' means 'not relevant'. We can now deduce from the above explanation that the semantic distinctiveness in the four words examined is in the elements {in-, im-, il-, ir-} which mean 'not' in the different phonemic forms can be explained by law of phonological conditioning as {in-} is used before vowels as in the word it appears; 'in audible', and before alveolar consonants as in 'intangible', 'insincere' and 'indirect'. There are, however, exceptions to this generalization, in words like 'unalloyed', 'unsure', undefined', and so on. {-im} is used before bi-labial sounds, such as /p/or/b/ in 'impossible', 'imbalance', 'immaterial', and so on. {-il} is used before a word that begins with the /r/ sound as in irresponsible' 'irresistible', 'irrational', irreconcilable' and so on. Thus, the law of phonological conditioning has been able to account for most of the occurrences of this morpheme in different phonemic forms in the English language. This law also can be made to account for the different phonemic forms of the 'mi' personal pronoun in Nupe which changes or becomes a syllabic nasal consonant /n/ or /m/ depending on the type of phonological enviroment in which it occurs. "mi" may change into /n/ before or when it precedes /c, d, f, g, h, j, k, l, m, n, r, s, t, w, y, z/, or /m/ when it precedes /b,p/ sounds.

In Nupe, 'mi' constitutes a single morpheme and has two variant forms /m,n/ depending on the phonological environment it occurs. Sometimes these forms are in free variations, and when the variant forms are used with other grammatical categories such as nouns or verbs, they also change their grammatical category from personal pronoun to either possessive or demonstrative pronoun. The following data have proved this statement:

33. 'nda:mi'; my father; (as a response to 'who is this man?)

34. //mi:fedu?//, //should I sit down?//, when the sentence in Nupe is rewritten to reflect the natural speed in human speech, the question //should I sit down?// could be written in two versions as follow:

35. //mfedu?//; and/or,

36. //nfedu?//.

These sentences (35,36) have also shown the agglutinative feature of the Nupe language. In the two sentences all the elements and grammatical categories have glued together as if they are single words. These tendencies are further exemplified in the following data:

37. //mi: gi//, 'I ate';

38. //mgi //, ' I ate' ;

39. //ngi// I ate' ;

40. //mi:ya:u:ewo//,'I gave him money';

41. //mya:u: ewo //, I gave him money' ;

42. //nya:u:ewo //, I gave him money';

43. //mi:kpe// 'I knew';

44. //mkpe //, 'I knew';

45. //nkpe//, 'I knew';

46. //mi:u:pa//, 'I have felled him';

47. //mpa:u//, 'I have felled him';

48. //mi : be, 'I came';

49. //mbe//, 'I came';

50. //mɡi: yangici//, ' I ate food';

51. //mgi: yangici//, ' I ate food' ;

52. //ngi: yangici//, 'I ate food';

53. //mi: go: ewo//, 'I collected the money';

54. //mgo: ewo//, 'I collected the money' ;

55. //ngo : ewo//, ' I collected the money';

56. //mi:la:lemu//, 'I took the orange';

57. //mla:lemu//, 'I took the orange';

58. //nla:lemu//, // ' I took the orange';

59. //nna: mi: ya:o //, 'she is my mother'

60. //nna//: 'she is my mother'

61. //mi: shi: fula//, 'I bought a cap';

62. //mshi: fula//, 'I bought a cap';

63. //nshi: fula//, 'I bought a cap';

64. //mi: wa: u//, 'I love him';

65. //mwa: u // , 'I love him';

66. //nwa: u // , 'I love him';

67. //mi: gba: littafi. 'I read a book';

68. //mgba: littafi// , 'I read a book';

69. //ngba: littafi// , 'I read a book';

On the basis of the above analysis, we could state that 'mi' pronoun as stated in Nida's principle II has the same semantic distinctiveness in all its phonemic forms despite the phonological conditioning in environment.

PRINCIPLE III

The third principle operates like inflectional morphology where words are inflected to indicate the grammatical notion of 'more than' one reflecting different allomorphs of the PLURAL morpheme of words, especially in English as in the following words: 'Oxen', 'children', 'memoranda', 'larvae', 'hats' and 'hoes', the following PLURAL elements /in/, /rən/, /ə/, /ɪ:/, /s/ and /z/ have a common semantic distinctiveness in English. On the other hand Nupe does not have this feature since its only PLURAL morpheme [-zhi] has no allomorphs.

In English, however, the words identified above have different forms which cannot be phonologically defined. Nonetheless, their differences lie in their complementary distribution, that is to say where a form occurs the other cannot. Therefore, the words can appear clearly in their PLURAL forms in the following sentences:

The oxen are in the field.

The children are here.

The memoranda are ready.

The larvae are not yet dead.

The hats are new.

The hoes are black.

We can see that all the nouns in the above sentences take the form of the verb after them. This phenomenon is known as concord or agreement in the grammar of English which is not the same with Nupe.

However, in accordance with the first condition of restriction in occurance of morpheme under this principle, Nupe verbs like 'la' and 'ku' all meaning 'to take' could be said to be in complementary distribution in structural series. It will be tactically inappropriate to substitute one verb for the other in their tactical environments. These verbs are the only ones the researcher was able to identify which indicate the grammatical notion of number, even though they are freely alternated by speakers. While 'la', generally, requires a singular object, 'ku' takes plural objects. However, there are instances when 'la' can be made to take plural objects, especially when the objects are conceived as a unit, in a container, or as a single load. Conversely, also 'ku' can be made to take a singular object when it is conceived as a large quantity, that is , as a mass, or a generic term. The following examples have shown clearly how these verbs behave in sentences:

70 // wu:a: fitila: la //, 'she has taken the lamp'.

71 // wu: a: fitilazhi: la //, 'she has taken the lamps'.(this is rare in natural Nupe utterances)

72 // wu: a: fitilazhi: ku //, 'she has packed all the lamps'.

73 // wu: a: fitila: ku//, 'she has packed the lamp'. (rare)

The structural series 71 and 73 'are unacceptable in the natural Nupe language, but the following constructions are perfectly acceptable Nupe sentences:

74 // wu: a: nu

wa: la //, 'she has taken the water':

75 // wu: a: nuwa:ku//, 'she has. packed the water'.

We could, however, state here that while this principle applies to the English morpheme conveniently it does not do so with the Nupe morpheme.

PRINCIPLE IV

This principle identifies morphemes through overt formal structural series and zero structural series. The English linguistic forms 'foot' and 'feet, exhibit overt formal structural series thus constituting morphemes. In addition, a zero structural series as in 'one sheep' and 'two sheep' also constitutes a morpheme because there is no perceptible structural difference between 'sheep' singular and 'sheep' plural. In other words, the term 'zero structural difference' is used to mean that the plural form has no added structural form as in 'boy/boys, girl/girls'; 'sheep' does not carry the regular signal of the plural number in English. It has none of the allomorphs as in 'cats'/s/, 'hammers /z/, or churches /iz/.

Under this principle, therefore, the following English morphemes are identifiable. The overt formal difference between the structural series 'man/men' constitute a morpheme because in a member of the series 'men' has an overt formal difference, and the absence of structural difference in 'man' constitutes the significant features which distinguish between the singular 'man' and the plural 'men'. Also the difference in vowel between 'goose' and

'geese' constitutes a morpheme. English words like 'counsel' (singular), 'counsel' (plural); 'air-craft' (singular), 'air-craft' (plural); salmon (singular), salmon (plural); 'deer' (singular), deer (plural); and so on have 'zero structural difference, in both their singular and plural forms, and, therefore identifiable as morphemes under this prinaple.

In the Nupe data gathered for the purposes of this study, it was discovered that the language has no morphemes with overt formal difference in structural series as in the English 'foot/feet', 'man/men', 'goose/geese' and the 'zero structural difference' as in the words 'salmon', 'counsel', 'deer', and 'aircraft' (in both plural and singular forms). Nupe, as already shown, has only one inflectional PLURAL morpheme [-zhi] which could be attached to almost any base words that can take the plural form as in the following examples:

76. //wu:de: vundunuzhill, 'she has nails'

77. //nankozhi:e:be//, 'cattle (cows) are coming'

78. //dokozhi:zi:u:na//, 'there are horses'

79. // egazhi: be//; 'visitors came'

80. //eyezhi: e:ta//, 'they have eyes problems'

81. //ndazhi:da:lati//, 'the fathers have gone to farm'

82. // latizhi:a:shé::go//, 'the farms have grown weeds'

83. // eshigizhi:e:gbo//, ' the dogs are barking'

84. //enyazhi:a: ya//, ' things are missing'

85. // epa:a:zhi: a: kpe//, 'their skins have peeled'

86. //jutanzhi:a:le//, 'the pockets were torn'

87. //zonguzhi:aya//, 'the mats are missing'

88. //likalizhi: dacefa//, 'the judges have gone on holiday'

It is, however, obvious that Nupe morphemes are not identifiable as English morphemes under this principle.

PRINCIPLE V

This principle has homophonous morphemes as its members. It identifies morphemes as same or different (i) when homophonous forms with distinctly different meanings constitute different morphemes or (ii) when homophonous forms with related meanings constitute a single morpheme, that is, if the meaning classes are paralleled by distributional differences, but morphemes constitute multiple morphemes if the meaning classes are not paralleled by distributional differences.

As stated in the first condition above, the following English words are identifiable as morphemes: 'bank' where money is kept, or an institution where monetary transactions are conducted; and 'bank' the side of a river. Although these words are homophonous and even homographic, they, nonetheless, have different meanings, thus constituting two different morphemes.

Under the second condition of this principle, 'distributional differences' refer to grammatical differences in privilege of occurrence of morphemes in a string of sentence. Therefore, we could identify distributional differences between 'run' as a verb and 'run' as a noun in the scale and category each occupies in the sentence. For example, "he will start to run" (verb), and 'he has just completed a run" (noun), have shown clearly what is meant by 'distributional or grammatical differences' in privileges of occurrence in sentences.

Therefore, 'run' (verb) and 'run' (noun) could be said to constitute a single morpheme because they are related in meaning and paralleled by distributional differences, as stated under the second condition of this principle. However, the assertion under the second condition of this principle is still a controversial issue and an unsettled problem in modern linguistics. There are linguists who strongly believe that 'run' (a verb), and 'run' (a noun) are two different morphemes but the same (lexeme) lexical item which is an abstraction that refers to all the various forms of a related group of words such as 'strong', 'strongly', 'strength' which are three different words but one lexeme. The meaning classes of 'horn', for instance, are paralleled by 'distributional differences ' as in 'he horned (verb) in' meaning he intruded and as a noun in the 'horn' of an animal. While in the two instances explained 'horn/horned' were regarded as the same morpheme. In the car's horn, 'horn' is regarded as a different morpheme from the horn of an animal although in the sentence 'I bought a horn' the position of the object in the sentence can equally be filled by the word meaning the horn of an animal or the horn of a car. We could understand that both words have the same privilege of occurrence in the object slot in the sentence. Therefore, since the differences in meaning between these (horn/horn) homophonous forms are not paralleled by any distributional difference they can be considered as constituting two different morphemes.

The explanations and examples given above are intended to prepare us to understand that under this principle and conditions, the following Nupe morphemes are identifiable because of their privileges of occurrence and distributional differences in the sentence.

/she/ is a homophonous term meaning 'to frighten', 'to sprinkle', 'to shake' as in the following:

89. //wu:a:she//; 'she/he is frightened'

90. //wu:she: nuwa:kpe:u//, "she/he sprinkled water on him/her/it"

91. //wu: she:sanle// 'she/he shook her/him awake'.

/ga/ meaning 'to say', 'to share' as in:

92. //wun:ga:wu:e:be// 'she/he said she/he is coming'

93. //wu:a:ga:ya// 'she/he has shared it for them'

/ewan/meaning 'fishing' or 'pregnancy' as in:

94. //a:da: ewan// 'they have gone fishing'

95. // wu:de: ewan// 'she is pregnant'

/ma/ meaning, 'to reconcile', 'to be delivered of a baby' 'is sweet as in:

96. //a:ma//, 'they have reconciled'

97. //wu:a:ma:gi// 'she has been delivered of a baby'

//mangoro:ma//, 'the mango is sweet'.

/cin/ meaning to love', 'to make love' as in

98. //a:cin:dozhi// 'they love each other'

99. //wun:ga:wu:a:cin:u// she/he said she/he will love him/her'

100. //wun:cin:u//, 'he made love to her'

/pa/ meaning 'to remember', 'to tie', 'to fell' as in:

101. //mi:pa//, 'I remembered'

102. //wu:a:nangi:pa// 'she/he has tied the goat'

//mi:u:pa// 'I have felled him'

/ba/ meaning 'to cut', 'to beg' as in:

103. //wu:a:gwa:ba// 'she/he has cut her/his hand'

//mi:ba:ewo:bi:u:yin// 'I begged him for some money'

/gba/ meaning 'to read', 'to drag', 'to follow heed or take' as in:

104. //wu:gba:katun//, 'she/he read'

105. //wu:gba:u:kinbo//, 'she/he dragged him/her on the ground'

106. //wu:be:a:gba:gan// , 'she/he has heeded the advice'

/ko/ meaning 'to grind', 'to crawl'

107. //wu:a:niya:ko//, 'she has ground the soup ingredients'

108. //egi:e:ko: a:ni//, 'the child has started crawling'

/kpe/ meaning 'to open', 'to cover', 'to know' as in:

109. //wu:a:eye:kpe//, 'she/he has opened her/his eyes'

110. //wu:a:yangici:kpe//, 'she/he has covered the food'

111. //mi:kpe:u:ye// 'I know him'

/eba/ means 'a husband', 'a place', 'a piece of land', 'a penis' as in the following sentences:

112. //wu:de:eba//, 'she has a husband'

113. //a:da:eba:wunci//, 'they have gone to the place'

114. //wu:a:eba:shi//, 'she/he has bought a piece of land'

115. //wu:a:gwa:sun:u:eba:o//, 'she has held onto his penis'

/ele/ means 'rain', 'sleep', 'profit' as in

116. //e:du:ele//, 'it is raining'

117. //wu:le:ele:, 'she/he is sleeping'

118. //wu:de:ele:bo// 'she/he made profit from it'

/ezhi/ means 'egg', 'town' as in:

119. //wu:a:ezhi:la//. 'she/he has broken the egg'

120. //mi:da:ezhi//. 'I went to town'.

The underlined Nupe morphemes and their glosses in English in the above analysis have clearly shown that they are homophonous forms but distinctly different morphemes either because of the differences in their meanings or because they are paralleled in distributional differences.

We could, however, say, on the basis of the data considered above, that to a very large extent this principle has been able to account for some of the homophonous morphemes in both Nupe and English. Therefore, the principle is applicable to both languages for the identification of morphemes of this category. ,

PRINCIPLE VI

Morphemes are identifiable under this principle only and when they are isolatable, in multiple combinations with a morpheme which is also isolatable and can combine with other combinations with non unique constituents.

In English language, for instance, a morpheme is isolated if it can occur in isolation, that is, it exists alone in the language as a lexical item, such as 'boy', 'girl', 'stone', 'water' and so on. These words are isolatable morphemes because each of them has independent existence in the English language, that is, each occurs in isolation. Accordingly, it, therefore, follows that the following Nupe morphemes are isolatable morphemes:

121. /yimi/ 'wife' as in the sentence:

//yimi:mi:be// 'my wife came'

122. /go/ 'take'

//be:go:nan//. 'come and take this'

123. /guba/ 'two'

//eza:guba:zhi:be// 'two people came'

124. /egi/ 'a child'

//egi:mi:da:ezhi// 'my son has travelled to town'

125. /yinzhe/ 'the world'

//yinzhe:a:sanle:lafiya// 'the world has woken up well'

126. /tukpa/ 'ear'

//tukpa:e:tan:u// 'she/he has ear pain'.

127. /doko/ 'horse'

//etsu:ta:doko:o// 'the emir is on the horse'

128. /yinkan/ 'fish'

//e:gi:yinkan// 'they are eating fish'

129. /kinpa/ 'tiger'

//kinpa:a:nangi:wan// 'the tiger has caught a goat'

130. /gaba/ 'lion'

//gaba:yan:kinga//, 'lion chased the tiger'

131. /elugi/ 'bird'

//elugi:ta:ezhi:o//, 'the bird is on the egg'

132. /ebe/ 'monkey'

//ebe:janfuru:da:dan:eya:o//. 'monkey jumped into the canoe'

133. /nuwa/ 'water'

//nuwa:e:je//. 'the water is flowing'

134. /takun/ 'stone'

//takun:a:ei:da:nuwa//. 'a stone fell into the water'

135. /lafiya/ 'health'

//lafiya:ma:ga:ewo//. 'health is wealth'

136. /keke/ 'bicycle'

//mi:shi:keke:yi:u//. 'I bought him a bicycle'

137 /gwapin/, 'left hand'

//vundunu:a:she:gwapin:u// 'he has nails on his left hand'

The above analysis has shown Nupe morphemes just like English morphemes, are isolatable and can occur in isolation.

However, under this principle there is disputable area even in the identification of English morphemes that tends to isolate '-able' from the word 'respectable' as a distinct, isolatable morpheme that can occur in isolation. This controversy also involves the analysis of words like 'receive' and 'deceive' into 're-ceive' and 'de-ceive', two morphemes each. The element '-ceive' does not occur in isolation, but in other combinations such as 'conceive', 'receive' and 'deceive'. Other words that fall into this category are 'retain', 'detain' and 'contain'. The analysis which considers these words as having two morphemes

each is known as 'classical fallacy' because it is based on the analysis of Latin words.

On the basis of data gathered for the purposes of this study, no Nupe morpheme seems to fall under this category of morphemes of this principle.

Another category of morphemes under this principle is that of morphemes identifiable because they occur in a single combination with non-unique constituents as in the following examples from English: 'cran' in 'cranberry', 'rasp' in 'raspberry' and 'cray' in 'crayfish', ('witch' in 'witchcraft', 'air' in 'aircraft') and so on. We may conclude that the elements 'cran', 'rasp', 'cray', ('witch', 'air') are all isolatable because the elements 'berry', 'fish' and 'craft' occur in isolation and in other combinations.

However, this analytical procedure is disputable because the words considered, especially 'cran', 'rasp' and 'cray' are non-unique (as it seems to be with 'witch' and 'air'). So it may be concluded that the words are not isolatable into two or more morphemes as it is the case with the following words: 'hammer', 'ladder', 'bitter', inspite of the fact that some of the components appear in isolation as 'ham', 'lad' and 'bit'. Therefore, words like 'cranberry', 'strawberry', 'raspberry', 'witchcraft', 'aircraft' should be regarded as single morphemes in the English language.

While English language has morphemes in this category of PRINCIPLE VI none of the data gathered on Nupe seems to satisfy this condition.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION:

5.0 INTRODUCTION

This study has probed into the Nupe and English word formation processes (that is, some aspects of morphology of each of the languages) from practical, synchronic and comparative perspectives. The researcher, in the course of the study, has been able to discover and investigate some of the morphological processes that are common to both languages and those that are not. The study, therefore, provided the basis on which the researcher made some deductions, inferences, conclusions and recommendations for further future linguistic researches, particularly on comparative linguistic study of morphological processes in different languages of the world and especially in Nigerian languages for their sustenance and development.

5.1 SUMMARY:

In the previous chapters the purpose, aims and objectives and justifications for this study were established. A quite extensive and critical review of related literature on the subject matter of the study was presented. The analytical model (Halliday's 'scale and category' grammatical theory and Nida's six principles for isolating and identifying morphemes) employed in the study was adopted. The data collected for the purposes of the study were presented, analysed and discussed in details in chapter four.

In sum, therefore, morphology as a sub-field of linguistic study was shown to be relevant and as equivalent to syntax, phonology and semantics. It is also basic and fundamental in the study of natural human languages that have the word structure as it is with Nupe and English languages. The relevance of word-formation processes in the study of the system of a language was extensively discussed in this study. Thus the rules by which words are constructed help to identify and group them into the different appropriate grammatical classes; nouns, verbs, adjectives, adverbs and so on. Consequently, therefore, the concepts of morphology and morphemes (their definitions based on 'meaning' and phonological shapes'); the controversies and issues they raised among linguists were critically examined. Furthermore, morphological processes such as lexical, affixational, inflectional, derivational morphemes and their combinatorial possibilities were reviewed and discussed in relation to the types and classes of words that result from such processes in both Nupe and English languages. It was on this basis that conclusions on the similarities and differences between Nupe and English morphological processes were drawn as presented below.

5.2 FINDINGS AND CONCLUSIONS

In the course of this study and on the basis of data treated, the researcher has made the following relevant and important observations and findings as contributions to linguistic studies:

i) The component of morphology in the study of natural human languages exists in both Nupe and English hierarchical, structural linguistic descriptions;

ii) While some morphological processes are common to

both Nupe and English languages, some are not;

iii) Although the component of morphology exists in both Nupe and English languages, the concept is unique to each of the languages. While English tends to be more synthetic, syntactic and inflectional than Nupe, Nupe is more agglutinative and semantic in its morphology.

The common morphological processes between Nupe and English are in the areas of inflectional and derivational morphology. Our review (cf 2: inflectional and derivational morphology) has shown that English inflects to reflect morphosyntactic notions of number, tense, gender and case while Nupe only inflects for number. In addition while English has allomorphs [-s,-z,-iz,-en,-a~e,-o] for its [-s] PLURAL morpheme and [-d,-id,-t,-o] for its [-ed] PAST tense morpheme, Nupe has only [zhi] PLURAL morpheme which has no allomorphs and Nupe does not have inflectional tense morpheme. The concept of tense in Nupe is expressed through other grammatical categories such as pronouns, adverbial elements and tone in the language. Also, Nupe has no inflectional case system comparable to English case system. This is clear from the following sentences:

i) // mi : dazan //, meaning 'I walked';

ii) // wu : ya: mi: ewo// , meaning 'she/he gave (I) me money'

'mi', in the two sentences above, is used in both subjective case and objective case but it does not correspond to English 'I' (subjective) and 'me' 'objective' pronouns respectively.

Both Nupe and English have the agentive morphemes [-ci] and [-er] which are erratic

in their meaning. The morphemes may mean 'doer', 'more than' or simply 'meaningless' as in Nupe words 'motopaci', 'driver'; 'madagunci', 'a hungry person/animal'; 'eci' 'yam' and so on. In English the [-er] in 'teacher' means 'someone who teaches' (doer); 'bigger', 'more than'; 'recorder', 'machine, an object that records" as in record player.

While English uses both prefixes and suffixes in its derivational morphology as in post-humous, pre-war and consider-ation, achieve-ment and so on, Nupe has different derivational process and its derivations are not as varied as English. A peculiar feature of Nupe derivative is the inverted morphemes which the researcher calls 'transmutational derivatives' as in :

I) 'etsama', 'a laugh' (noun); and :matsa', 'to laugh' (verb).

Ii) 'ninma', 'happiness' (noun); and 'manin', 'be happy' (verb)

iii) 'ninpa', 'being dressed flamboyantly' (noun); and 'panin' 'dress up flamboyantly' (verb)

iv) 'edasun' 'a fear' (noun); and 'sunda' 'to fear' (verb).

Nupe exhibits agglutinative tendencies, distinct from English, on constituent morphemes in some word-forms and is more semantic than syntactic. In such words, bound forms are glued and attached to one another to express meaning rather than morphosyntactic categories.

Examples are in (i) /mato:pa:ci/ the morphemes {mato-pa-ci} will translate into the English phrase, 'a motor (car) driver' which in English is simply a 'driver';

(ii) /eya:pa:ci/ {eya-pa-ci}, means 'a canoe paddler' is simply

the English an 'oarsman:

(iii) /eyan:kun:ci/ [eyan-kun-ci] means 'the seller of something'

which in English simply means 'a trader'.

These examples further confirmed that while English is syntactic and inflectional showing different shades of grammatical notions, Nupe is agglutinative and less inflectional. In the light of this, it could, therefore, be concluded that although both Nupe and English have the component of morphology in their structural linguistic descriptions and that they share some common morphological processes, they nevertheless, differ and are unique in their individual morphology as a language. This fact is further given credence as the analytical model employed in the study (Nida's six principles for identifying and isolating morphemes in natural languages) could not adequately and suitably apply to Nupe morphemes as it does with English morphemes.

5.3 LIMITATIONS OF THE STUDY

This study examined some aspects of Nupe morphology in comparison to English morphology. It, therefore, follows that the study is limited in scope to just one fundamental component of linguistic description of a language. Thus the study does not cover syntax, phonology and semantic components of the descriptions of the languages under study. In addition, the study cannot lay any claim to have covered all the possible morphemes in both Nupe and English languages. It is, therefore, not conclusive, but all the same, a humble beginning and a contribution to the study of Nupe language in particular and Nigerian

languages in general.

However, inspite of the limitations of the study, some generalisation may be made on the nature, potentials and combinatorial possibilities of some Nupe constituent morphemes as presented in the data (see cf 4 and the appendix for details).

5.4 SUGGESTION FOR FURTHER RESEARCH

The main foci of this study is on the comparative linguistic study (identification, isolation and analysis) of some aspects of Nupe and English morphologies. Although, as mentioned earlier in the study, morphology is considered as the fundamental and the basic unit of grammatical analysis and descriptions of natural languages that have the word structure, as both Nupe and English display, it is still just one level of linguistic descriptions of the languages under study. There is, therefore, the need for a further integrative linguistic study and descriptions of these languages and other languages that will involve all the levels: syntax, morphology, phonology and semantics; components of linguistic description of a language.

The researcher will suggest that further investigation should be directed at the syntax and morphology of Nupe and other Nigerian languages. Also investigation should be carried out on discourse/text analysis of Nupe and other Nigerian languages for both linguistic and pedagogic purposes. Furthermore, the comparative and contrastive features of the languages studied could be used in teaching the languages in areas where Nupe is spoken as a mother tongue or as the language of the immediate community.

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APPENDIX I
NUPE ORTHOGRAPHY FROM 1880 TO DATE (1999):

a b d e ẹ f g h l m n o ọ

p r s s̈ t u v w y z z̈ gb kp dz ts̈

(ẹ=ɛ, ọ=ɔ, s̈=ʃ, z̈=ʒ, y=J, dz̈=ʤ, ts̈=ʧ) (1880 version)

Bishop Samuel Ajayi Crowther is believed to devise this orthography .

a b c d e ẹ f g gb h i j k kp l m

n o ọ p r s s̈ t u v w y z z̈

Author of this orthography is unknown. It was used In 1903 thus (1903 version).

a ạ b c d e f g h i j k l m n ṇ o ọ p

r s ṣ t u v w y z ẓ

known as Banfield alphabets (1914 version)

a ã b c d dz e ẽ f g gb h i ĩ j k kp l

m n ny ŋ o õ p r s sh t ts u ũ v w y z zh

Wolf's alphabets (1954 version)

a ạ b c d dz e f g gb h i in j k kp l m n

o p r s sh t ts u v w y z zh

Current (NLPC) alphabets (1980 version)

(Source: Madugu, I.S.G., 1985:26-32)

APPENDIX 2
NUPE WORDS AND SENTENCES RANDOMLY RECORDED AND THEIR ENGLISH GLOSSES:

1. //yi:gan:yi:fe:lo:ezhi:lo:// = 'we said we were travelling to town'
2. //Amina:e:gi:eci// = Amina is eating yam'
3. //a:fe:dazan// = 'they are walking'
4. //wun:gan:ezanda:ge// = 'she/he said walking is good'
5. //yi:ye:dazan// = 'we are walking'
6. //wun:e:fi:nuwan// = 'she/he is drinking water'
7. //a:ge// = 'they are good'
8. //wun:ge// = 'she/he/it is good'
9. //wun:a:gi:a// = 'she/he/it will not eat'
10. //wun:gi:a// = 'she/he/it did not eat'
11. //wun:gi// = 'she/he/it ate'
12. //mi:gan:mi:a:gi:a// = 'I said I will not eat'
13. //mi:a:gi// = 'I will eat'
14. //mi:e:dazan// = 'I am walking'
15. //mi:gan:mi:a:dazan// = 'I said I will walk'
16. //a:dazan:tsuwo// = 'they walk yesterday'
17. //a:dazan:toshi// = 'they will walk soon'
18. //e:dazan:vavayin// = 'you should walk fast'
19. //wu:da:tunba// = 'she/he has gone to work/office'
20. //wu:e:lotun// = she/he is working'
21. //wu:a:lotun// = 'she/he will work'
22. //etnlo:ge// = 'working is good'
23. //mi:shi:bishe// = 'I bought chicken'
24. //mi:a:shi:bishe:dzuru// = 'I will buy red chicken'
25. //wu:a:ninpa// = 'she/he is flamboyantly dresses'
26. //wu:e:panin// = 'she/he is dressing flamboyantly'
27. //a:ye:manin// = 'they are (rejoicing) happy'
28. //a:de:ninma// = 'they are living in happiness'
29. //etsan:wu:e:ma:o// = 'she/he has been laughing'
30. //wu:e:matsan// = 'she/he is laughing'
31. //etsanma:wu:a:gangan// = 'her/his laughter is too much'
32. //wu:be:Bida// = 'she/he came to Bida'

33a. //a:be:Bida// = 'they will come to Bida', and also

33b. //a:be:Bida// = 'they came to Bida' (with falling and rising tone respectively).

34. //a:be:be:Bida// = 'they may come to Bida'
35. //mi:lo:Bida// = 'I went to Bida'
36. //a:da:Gaie (Agaie)// = 'they went to Agaie'
37. //wu:e:lo:ba// = 'she/he is going somewhere'

38. //mi:kpe:u:ye// = 'I know her/him'
39. //a:kpe:mi:ye// = 'they know me'
40. //wu:a:yeko:kpe:// = 'she/he has opened the door'
41. //mi:a:yan:kpe:yangici// 'I have covered the food'
42. //eye:wu:a:kpe:zininbo// = 'she/he is now wise in the city'
43. //wu:a:fedun// = 'she/he has sat down'
44. //yi:la:de:edunfe:a:ni:a// = 'we cannot sit down now'
45. //wun:sa:// = 'she/he is beautiful/handsome'
46. //nna:wuncin:e:be// = 'that woman is coming'
47. //gaba:a:nangi:wan// = 'a lion has caught a goat'
48. //kumpa:e:bici// = 'a tiger is running'
49. //bishe:e:ti// = 'a cock is crowing'
50. //wu:ga:lali:yi:ti// = 'she/he complains too much'
51. //nna:mi:ye:lo:ezhi// = 'my mother is traveling to town'
52. //nnagi:mi:be// = 'my aunty came'
53. //ndagi:mi:jin:yawo// = 'my uncle married a ladi'
54. //ndagi:mi:zhi:e:lo:lapai// = 'my uncle are going to Lapai'
55. //wu:a:shidzo// = 'she/he has taken the lead'
56. //a:sunda// = 'they are frightened'
57. //edansun:a:ganga// = 'their fear is too much'
58. //mi:e:ka:littafi// = 'I am writing a book'
59. //mi:wo:Nupe// = 'I understand Nupe'
60. //mi:a:ka:wosika:wo:be:mi:nasara:e// = 'I can write a letter in English'
61. //mi:gba:katun:wo:be:Nupe// = 'I can read in Nupe'
62. //a:go:ewo:be:mi:yin// = 'they collected some money from me'
63. //Abu:woncin:gan:kpata// = 'Abu is the biggest of them all'
64. //mato:wun:cin:jin:gbako:gan:kpata// = 'that car is the oldest of them all'
65. //wu:la:mangoro:tetengi:tso// = 'she/he took the smallest mango'
66. //a:be:a:gba:dozhi// = 'they have settled'
67. //a:ma:// = 'they have reconciled'
68. //wu:a:fitila:la// = 'she/he has taken the lamp'
69. //a:muwa:ku:guga:o// = 'they have drained the water from the well'
70. //mi:a:fitilazhi:ku:da:emi// = 'I have taken the lamps to home'
71. //doko:zhi:e:be// = 'horses are coming'
72. //eza:ta:eti:doko// = 'there is a person on the horse'
73. //wu:a:she// = 'she/he is frightened/shock'
74. //kin:a:she:America:o// = 'there was earth tremor in America'
75. //wun:ga:ewo:ya:egiwawagizhi// 'she/he has shared money for small children'
76. //wo:pa:alkawoli?// = 'you remember the promise'
77. //mi:be:a:gba:gan:wun:cin// = 'I took the advice'
78. //mangoro:wun:cin:ma// = 'the mango is sweet'
79. //egi:wu:ye:ko// = 'her/his child is crawling'
80. //wu:e:ko:niya// = 'she is grinding the soup ingredient'

81. //mi:a:lo:ewan// – 'I will go fishing'
82. //yimi:mi:a:de:ewan// = 'my wife if pregnant'
83. //yawo:a:bici:ba// = 'the bride has cut her leg'
84. //a:pa:ewo:be:mi:yin// – 'they begged for money from me'
85. //wu:a:eba:shi:Kaduna// = 'she/he has bought a piece of land in Kaduna'
86. //eba:u:da:lati// – 'her husband has gone to farm'
87. //a:u:zun:eba// – 'they have (cut his penis) circumcised him'
88. //a:la:ewo:ya:mi// – 'they gave me money'
89. //mi:u:la:yawo// – 'I married her'
90. //mi:a:la:u:be// – 'I will bring her/him'
91. //mato:pa:ci:nda:u:yi:o// = 'her/his father is a driver'
92. //mafauci:zhi:e:zun:nangi// – 'butchers slaughter goats'
93. //egi:zhi:a:gan:efingun// – 'children always climb (high) trees'
94. //wu:a:gunfin// – 'she/he has climbed up'
95. //likali:zhi:da:efa// – 'the judges have gone on holiday'
96. //edunfe:lafiya// = 'happy living'
97. //tswa:gwapin:we// = 'beware of your left hand'
98. //egwa:tawu:ya:yeko:da:ci:zhi// = 'a notice for road users'
99. //wu:nuwa:she:kpe:a// = 'she/he sprayed them with water'
100. //epa:a:zhi:a:kpe// – 'their skins have peeled'
101. //tukpa:pa:ge// – 'a reminder is good'
102. //pa:mi:tukpa// – 'remind me'
103. //tankpolo:zhi:e:ti// = 'frogs are croaking'
104. //eti:gi:wun:cin:a:la:// = 'the boy's head was broken'
105. //a:e:du:yangici// – 'they are cooking'
106. //ele:du:// = 'it is raining'
107. //wun:le:ele// = 'she/he is sleeping'

SAMPLE TEXT FOR COMPARISON

1882

Ɛ̀mɔ̀gi wo labari gan biɛ̌e yiwoži de lafia a: atǎi ɛ̀mɔ̀gi ana nankin da sa an mi. Un gan, 'O biɛ̌e yiwoži! e dobo lafia?' Biɛ̌e yiwoži gan: enyan ndóndo dzĭn yi à, sai efo nan yi le eyo-o yé.

1903

Ɛ̀mɔ̀gi wo labari gã biɛ̌e yiwoži de lafia a: acĭ ɛ̀mɔ̀gi nakĭ da sa ã mi. Ũ gã, O biɛ̌e yiwoži! e dãbo lafia?' Biɛ̌e yiwoži gã: eyã ndondo jĭ yi a, sai efo na yi le eye o ye.

1914

Èmàgi wo làbàri gɛ̨̀ biɛe yíwɔ́ɛ̨̀ de láfíyà à: ácìɛ̨ èmɛ̨̀gi áne nɛ̨kiɛ̨ dà sa a mi. U gɛ̨̀ 'O biɛe yíwɔ́ɛ̨̀! ye dɛ̨ bo láfíyà?' Biɛe yíwɔ́zì gɛ̨̀: enyɛ̨ ndɔ́ndo jiɛ̨ yi à, sáyí efo na yi le eyɔ́ wo yɔ́ na.

1954

Èmàgi wo labari gã bishe yiwozhi de lafiya a: acĭ èmàgi ana nakĭ da sa a mi. U gã, 'O bishe yiwozhi! ye dã bo lafiya?' Bishe yiwozhi gã: enyã ndondo jĭ yi a, sayi efo na yi le eye wo ye na.

1980

Emąpi wo labari ga bishe yiwozhi de lafiya a: acin emąpi ana nakin da sa a mi. U gą, O bishe yiwozhi, ye dą bo lafiya? Bishe yiwozhi gą: eyą ndondo jin yi a, sayi efo na yi le eye wo ye na.

Translation

A fox once heard that some hens were not feeling well. He then went to greet them. He said, 'O hens! are you well?' The hens answered, 'It has been well with us until you showed up'.

A SAMPLE TEXT IN A SLIGHTLY MODIFIED APPROVED ORTHOGRAPHY BY THE NLPC

U jin fo bedzo daŋgi to etsu ci be zhe makiri dozhi. Fo eni a fe dazan keba. A be tun nuwan misun ndoci. Daŋgi gbin etsu gan gan-an 'Ke yi a gbingbintun na o?' Etsu go u mi gan-an, 'Yi a wa eya.' Ama eya ndoŋdo dan bo a. Kaŋga etsu gan-an a a wa eyan ndoci na a a jin aŋfani beyin ke eya na.

Zunma wuncin o etsu a lo lati ndoci da yi eci ganri be eya u yin. Kami na a fe lu lati gwa na, kaŋtso a tinya be. Daŋgi abici gun cigban, ama etsu fe bici eti kin bo. Zunmago o, a za gubaba a gangwa.

Kami na kãntso da zo na, eya guba a eci le da nuwan misun. Etsu ya eci yin gbya gi, u ci a u tsu ke eya na. A za gubaba a lo fi eya o ci ya nuwan yin pa tu. Ama nuwan wuncin gope tun acin. To ebo na a a ganka na, madan ya a yin gun. Daŋgi ci a lele madan. Ama etsu fe gbya eci gi hari wun a dzu fo.

Kami na a fe la tsoba ekpan na, eya a fe jin ke u ga a kya na, gamashi u fe lu nuwan. Edaga o a za gubaba yifuru da konunti. Daŋgi gan ya etsu gan an, 'Mi le kendona wo jin mi alugusu na yo, to kendona wo la rayi mi dan masiba o na!' Edaga o, daŋgi a etsu wan, u ci a u gi. Hakan yan etsu ma mafi u tun acin. Dangan kaŋga o, daŋgi be etsu yin azho makiri dozhi.

Translation

Long ago the cat and the rat were friends. One day they were journeying together, they came to a river. The cat asked his friend, 'How are we going to cross the rive The cat replied, 'We need a canoe.' But there wan't any. Then the cat explained that they must have something to use as a canoe.

After that the rat went into a farm with his friend following to steal a yam. Just as they were leaving the farm, the farmer appeared. The cat climbed a tree while the rat could only run on the ground. In any case, both of them escaped.

After the farmer had left them, the two friends brought the yam to the riverside. There the rat made a dug-out canoe out of the yam. Then they set out crossing the river. But it was a very wide river. And because it took them a very long time to cross the river they became hungry and the cat fell asleep. The rat stayed awake and helped himself to the canoe until a hole was bored throug Just as the canoe was about to land, it started to sink. Suddenly, the passengers 'flew' to the harbour.

At that point, the cat suddenly seized the rat and then said, 'I know your treachery and how you have put my life in danger.' Finally, he ate up the rat. Since then the cat and the rat have been enemies.

EDUNFE TO EZHILE NYA LAFIYA

Egwa-Tawu Ya Yekodacizhi Nya Ezhini To Nya Lati

Bicidaci to dokotuci to keketuci to matodąci, kpata nanazhi de gąmi nazhi eza ndondo a lamitu ebo ezhile nya lafiya o na Gami nanazhi dokun, ama sashi yi tile na za nini ndondo a kpeye na o, toto kami na yi ga edazą dą ezhininzhi o na.

Enya na kun gą a kpata na, u ga yi na eza ndondo na eza dą ezhinin bo na, ko ta eti kota o na afe la hankali cinta na. Kpe kąsą na we edazą na ye wangi bambe kombeke nyi. Wo ma ga jin enya na ba we kendo na we a fe jin kami na we dą eminin nya

wetso o na ma, sayi enya na gạmi nya lafiya la shishi na. Gami nanazhi yi ebo talaka to gitsu ndondo o.



Tswa Gwapin We

Nimi kin nya Muliki-kpata nya Ingilishi (Nasara nya Ingilaci) o kạsạ gwapin nya we ga yi egi'-yeko na gạ a kpata ya gạmi nya ezạda na o. Ebogabo, ka we ga edạzạ, ko we etu enya ndondo wo sa lo kạsạ gwapin gboro kami na we gun eza na, to eza wuncin otso ma afe sa lo gwapin ma. Ama kami na we ga dạ zunma nya eza o, wo ci a go u gạ yeko o na, we sa lo kạsạ gwalo. Ebogabo,

kami na we ga ta yeko o na, we dạ kạsạ gwapin o, wo ma fe tuye gạ kạsạ, gwalo yi nya eza nazhi a go we gạ na —ko u fe mato ko bicidaci.

La Hankali Tu Yandokazhi

Wo fe la emitu egwatawu nya Yandoka, gạma wuncin yi etun u ebo lafiya we bo. Kami ndoci we a tsun Yandoka gi yekosa o. We cinta ko wun a ta egwa ya we, kanga wotso a ta egwa ya u, ebo wun u kpe yeko natso we ewa o lo na. Wun ayike masiba dạbo na, wun a taya we, ebo we o gikini degi, ko we kezhe. Dozhi ebawu nanazhi yi 'bana matozhi to kekezhi dokun saranyi na. A à deba gun dozhi be a.

Fe Cin Patako Nya Yeko Misunzhi Le

U gonyi ya yekodaci yiri ndon-

ye shi enya ndocizhi, ke enyagici na, ko daga, lati o, ko kantin bo na: ye be la u kun kpwa ga ayana kodagba ko kantin ndocizhi ga ekun u kun na, ama ye jin karanyi na ye a zun ya a na, ama ye a de ele ka degi o, wuncin ma u kun ye ye. Ye ma afe shi enya kunci nya ezazhi nya ena yetsozhi, ebo enyakunci ye u de dzuko. Ye ma kezhe shi enyazhi nya etun lati kun wo, enya ke zukun to gadazhi na.

Ye ma la ewo degi nimi u bo ma ezazhi nya ena wo, anazhi ye ga leye ke a ewa egwada saranyi na. Wun ayike eza ga ma ewo bo na, wun a fe be wo gbata be ele nyi ta bo degi degi.

Wun ayike ezazhi ga kpe anfani nya ena nana ye na, a afe

be lu u, u ma jinfo a, enunucizhi dokun ga a de aziki. Wuncin ma a yi ebo kagbo to cinwon nya kin bo loye.



DZUKOLO

Efo nya dzukolo yi efo ninma ya bagi to nyizagi, dzakan to nusa dokun. Laticizhi dokun emanin na a ku enya sunsunzhi nya lati a be kun dzuko o na. A ala enya ke guzhia, eyi-kpa, lubasa, lulu, ezo to eci, to cenkafazhi be dzuko. Wocececizhi nya enya wawagizhi,

mbaga bo a, Emi nạ gi nya nạ b be u dajin, bambe nạ gi zungbere nạ e.

367. Enu nạ bishe ekpa nạ, enyi lugwa a le ye a.

368. Enạ a gbạ enạ tso, ci be gbạn ga.

369. Enạ bạbạngi nạ dzạkạngi leye ci bici zhin mi nạ, nusa u ga shi bokun da cin u le mạ.

370. Enạ eyi vo a, sai nyạnạ dạ eyi o nạ.

372. Enạ ga a kun kaba, kaba ata 'mi u.

373. Enạ ga e din wun ekạ to. Eza gi nya be ebi nyia, ebi esa u gwa.

374. Enạ ga po za le, u ga le nạwu ye wun a vaba.

375. Enạ ga po za le, u ga le tutunpere ye wun a vaba.

376. Enạchinkara nya ewo dzufạ, kagạ awa wu a wuntso awa ti u. Enya budu, u ga da pin enya budu o.

377. Eniko nạ mạ nạ, kami degi ga e ko wun o.

378. Enya dede fạnyi jin gạ enya wangi.

379. Enya efi a eba a, ama bambe dara e.

380 Enya ga e ti kontukpa, kontukpa, za nạ ga nva u nạ u la gwa u ba tukpa.

381. Enya ga tswạn 've, eye ga vạ nuwon.

382. Enya ga zhe ye, eye ga 'ya nuwon.

383. Enya ga zhebạ to enyanya ga ze bạ.

384. Enya nạ ani ya ekun nạ wun e ba gunci nyi nya a.

385. Enya nạ ba Soko nạ Wun ela ya za (wuzhi)

386. Enya nạ e la jin nya nạ e la jin wun o.

387. Enya nạ eye le ye nạ efa u ye o.

388. Enya nạ eso nạ eye wun elo o.

389. Enya nạ eza ga ba be Soko e nạ, nga wun ede o.

390 Enya nạ jin nyina a nạ, esun wun e ka o.

391. Enya nạ ma nạ tobigi bo u dạ o.

392. Enya nạ nusa shi kinbo ci a cinle nạ ka dzạkạgi ga a gun fin wun a le u ye a.

393. Enya nạ nusa fedun ci ele ye nạ, ka dzạkạgi ga gun ta pati ti o, wun a le u ye wo a.

394. Enya ndonḍo yizhe u de nugun.

395. Enya sạsạ zunmạ o, yebanci ezhe ye, a gbin u gạ, u ga le nyạnạ dạ ye u bo nạ ye.

396. Enya wangi u ga e kun ti wun o.

397. Enya ye nini, a gạ u fi a.

398. Enya zo-nyige nạ u zo nyi nyia.

399. Enyạnạ ela ka ekun nạ, u kun nya nạ ekun egi nạ a.

400. Enyạnạ Soko aya za nạ, yizhe ci go u wo be u nyi a.

401. Enyandondo na apa kpakota o na, abe a u lo kpangwalwagi o.

402. Enyatsuci bo ga a de nya be ravi nyi o.

403. Enyạzhi vizhe, a gwa to a da kpere u yi o.

404. Enyạn dondo nạ ace lofin nạ, kin tsa wun a be zhin o (ba u ga lokpa da kạ nạ.)

405 Epa 'kun ceka a (bambe ekun mạni mạni nyi).

406. Epa kun nya fe a, egi dzạ mạ gạ a sa abe wun po u gi (u gạ aga sa mạ a sa tatacin).

407. Eriatwa e kạ nya de a.

408. Eriatwa ga a gbagba, a la kura a so u.

409. Eriatwa ga e lo, eriatwa u fe u zhin, ebo kara be a zhe da kạsạ goe ni mạ.

410. Eriatwa la za jiya wo a, nyạbota mạ la za de (aziki) nya wo a.

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NDADUMA

(Nda dạ emạ o! Ami)



PROPOSED NDADUMA STATE

2,000

Proverbs And Wise Sayings Of

NUPE

(Gạcinzhi To Gamagazhi Nya Nupe)

Volume 3

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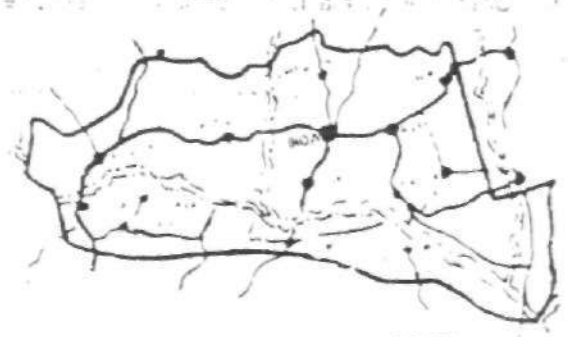
AMOS Z. TSADO
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P.O. Box 168, Minna - Niger State

219. Ebayaci u sundą za na mą nya gwatu na.
220. Ebazaba ci e zun gąmąnąą.
221. Ebe na kekun na, u gegą na eshigi ndace a won tsuwo na.
222. Ebi de tsukun a, amą wo ga bici pa u, wo ga da dukun.
223. Ebi ena ebitso vo a, ama bambe ebi nya gitsu nyi.
224. Ebi enu, u din efu nimi wun a.
225. Ebo de de cigbe a sai eza u fa degi.
226. Ebo na ningbąnąą afuyeko na, kachin a sokogunci wuntso awa ti u.
227. Ebo nya yekosa emą ega a, ka u ga mą u mą, a la ya wun a.
228. Ebo yan gwa yan gwa o, wun ga la Soko jin egwa guba o.
229. Ebukuti bokun, dangi zhe ye a.
230. Ecewo yiką na dą nuwon o na a.
231. Eci li na a gun fin a na, ka a ga dzari go u kin bo ga wun azhi o.
232. Eda zunma 'do gun 'do a.
233. Edąsunci etu nasara ye a.
234. Ede kata ga ada, kata ga bo ela u tu yi o.
235. Ede na giama le ye na ga wun esą.
236. Ede tso ba 'shin a, wun e shi shiką a.
237. Edetso eyi ede u sakun aci eba u yi re o.
238. Eø ewu eyi lati o wun a kantso jin eri a.
239. Edogi ga woncin, wun a go yaba dokun, u ga gbagba, wun a da yaba tsogwa.
240. Edu nya Soko ewo a.
241. Edukakanduku, Edukamaniduku, dząkągi esako la duku gun lazhin a kachia edu ga ku ti u bo.
242. Eduku pimplana dukun bo u dą o, u ga dzun zhin kaga u gun gbara a, wu a gun bishe.
243. Edzo emą da ba e ni a.
244. Edzo kpayi mą ku yi a, nya na eza ga dzo na ga wu a ma o.
245. Edzodzo be rayi nyia gama wun e de egwagoci a.
246. Edzun na ta na o na Soko kpe za na a gi je u na.
247. Efe a kamu la, yikuru ga alugwa wun tumbo.
248. Efe a ku bipa a.
249. Efe edu to du, wun a mu wun a.
250. Efe la, fini fa?
251. Efe mbadun gi duku a, za na mą tsu na lu yisą gwa gi bo a.
252. Efin gun yi bamba ama cincin ye tile.
253. Eło (ezo) ga e la dząkangi ci a zhe nusa o.
254. Efo ga zhe fo, tsaka kpe egba (bici) na a lo u na.
255. Efo na eza wa ti na, eti zandoci azhe babo (yi nyando be a).
256. Efu ba egba o u mą ye gia, za na mągun na u mą fu gi a, za na mą efu gi na mągun a.
257. Efu eda, 'kpinin mą e da, nya za e yi alishi o?
258. Efu nini ga dinni kamą.
259. Efu rogo de gbą, kici yi nva kpini o.
260. Ega abe a danlo batą a.
261. Egą dede eza dza ya dobiną o be a mą goga misun mą ji a nyi.
262. Egą dede yigbeci fu kara da ya dą goga o.
263. Egą dede, yigbeci a polisi ba dzufa, ci gą ba na aga ta gą wuncin na ada ta u.
264. Egą dede, yiką fu nuwon bipa gą wun a da tanzari yaka.
265. Ega ga e zhi emitso, dan 'lo atsotso.
266. Egą ga gbo misun e gą wun o, fukpa mą ga wo wun.
267. Egą na a ga be gi karatso e na, a gą u be ye ina u nyi wun a wa o da be mi (o gą gba ku ke nanyi.
268. Ega na a ga fili o na, ede rokoto a.
269. Ega na be na de abe da a.
270. Ega na de "Yezhibo" a na, wun ede "Ku be ebo" nyi a
271. Egą na de gangba na, e ku za fi a.
272. Egą na de kotonkoci na, dagą mbu, shiawura gba wun o.
273. Egą nya emi a tin ya (kara) a eza tsa la u lo.
274. Egą zunmago eye bata a (ezo ta ba).
275. Egagbin emą wun a.
276. Egba guba deci nga e la gba mą dozhi sokun bo o.
277. Egbetso ela nya u nu bedzo efo egbe.

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NDADUMA

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84. Atun efe a fi ele ebo enyawu u bo.
85. A yigbeci won edo o, u gạ eyi na a pa na a ga gbo.
86. A yigbeci won eti yikunnuci o, u gạ efu dugba wun lo nyi ba zhi o.
87. A yi za bedzo ci kpe tukpate u ye. (ci wo emi u).
88. Aziki emi a u yi o, yigidi ga kpe u ga kun ya. (we acin u bo).
89. Aziki ewo u yi o, za na u ga ba Soko na wun ela fạ o.
90. Babo na ashe be nuwon nyi na, ka a ga to nuwon be u, wun a kpakpạ ya.
91. 'Bakpako bo lukongi ekpe za a a ce u takun na o.
92. Bambanạwotu, yigbeci eba da o, egwa gara da a wun aloic da la.
93. Banbancenạwuya, ewun na eza sun wo a na u da da u bici u.
94. Banạ dede, eba ade 'ga nyimi a ma ba sa.
95. Banạ dede, etsu mu yikuru a kpin yikạ, u ga 'pe gi 'yi sunsun sukun?
96. Banyi a ke mi zu eni, yigbeci fu kara ci tsun emitso shimbo u ci gạ banyi ake mi zu eni o.
97. Batạ na a go cigbe a na, etsạ wun emạ boci o.
98. Batạ na de eye lacạ a na, ewu gunci tso gwa.
99. Batạ na ta za na wun e kpe o.
100. Bata wu za wo a, sai fo zo.
101. Ba na aji za ye na, a gi u toko o.
102. Bana akpa Sokoye na, Soko da ba wuncin bo a.
103. Ba na akpọn zhengi da na u ga be sa wuncin baga ga wun a kezhe da o.
104. Ba na a lu eni na, ga e tu wun o.
105. Ba na dungiloye da kạ na wun ekpe ya gushe misun bo a.
106. Ba na ego dokun na baga bo a de dongo o.
107. Ba na eza kpe kạ na nga u gạ kạ o.
108. Ba na eza so ba na, eyi u baga o u ye a.
109. Ba na etswa ga din ye kạ na, wun a ka yigidi alo bedzo.
110. Baza ta 'mi wun ezun gamạnạ a.
111. Ba na eti za ga gbagba da tu na, wun a cin yegun bo a.
112. Ba na evo ga dokun ka yegboro ekwatso o na, ekwatso kpe evo za na wun ego na.
113. Ba na gạmi dạ a na, gamigbintu edạ bo a, aci a gbinga shinya a.
114. Ba na tsugbanci de zunye na baga wun enyanya zhe 'gun wu o.
115. Ba na yebonci ga e wun za na u da u bạ vo baga o.
116. Ba na yizhe mạ kạ na tsutsu a ga lafi u.
117. Be 'ye za kạmạ e a cinga efe nya vovo o.
118. Be yedin la tun nyi, sai karatso ga a saịn.
119. Be yiladzu 'shi u mạ akpe 'ongbo ye
120. Bichi ekpe u gi kinni a.
121. Bichi gbejigi da gun wanko
122. Bichi gun guba na wun eye da yeko guba a.
123. Bichi o mạ da o, na da lo nuwon na sukun?
124. Bididi gawu, nya na woncin na ato egwa da mạ dạ o.
125. Bididi gbo gamu tankpolo gbogbo dunduduko cinni de anfani gạ u, wo a de gi o ma a de ya.
126. Bishe ekpanu ama eyin lugwa a le ve a.
127. Bishe na a dạ na e de bo ga 'i uma a ga lugwa egba a ga to ma.
128. Bishe na gi kinkere na, a u won dạ ega o, na ma gi eyi na ale 'mi ba.
129. Bishe na kpe emi tsoci u ba a na, azhe bishe za kạmạ.
130. Bishe na Soko ga a kpa be titi nyi na dangi to emagi abe yau ya, sai u ga i.
131. Bishe yiwo elo dzuko kekere a kaga wun e la zhi fin a, a fe umạ 'gi kpa a.
132. Biye ecin edunteba bo a.
133. Biye ga tun ebi tsa ba, u ga 'mi kpe.
134. Bochi emi wun e kun a ye a.
135. Bochi guba ga gba dozhi ye, a la dozhi a dạ namfa.

NDADUMẠ

(Nda dạ emạ o! Ami)



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Proverbs And Wise Sayings Of

NUPE

(Gạcinzhi To Gamagazhi Nva Nupe)

Volume 1

No. 1- 135



AMOS Z. TSADO
Nupe Kalvari Church
P.O. Box 168, Minna - Niger State

487. Eye za go wo ege nya, ama kandoci wun enyi nya.

488. Eyedaci lo emi nyabotaci, nyabotaci ga wun e jin sala raka gbarudin, eyedaci ga wun ka u hari be fo na yizhe a ku na e.

489. Eyetso edabo, dinni gba eye a.

490. Eyezhe cin zunma le nga ela efo tso, kana o, kachin a u jin ga u bici ga eshigi gwa wo a nyi a.

491. Eyi na a ta nangi na a ga u de, wun a de gi be a.

492. Eyi na fi kpalaba o na, bishe ele u ye le wun ade u gi a.

493. Eza (nyzagi) na wa eba na wa ga o, kaga nyizagi ma de 'ba a wunchin yi 'zhisa.

494. Eza a gi gbata ko kpara u mu koci a ce kotunci a.

495. Eza a to bo gbata o ga wun a da kpami mi a a nyi a.

496. Eza bi micinni fi edu o na, u be u be.

497. Eza e cia enya dede jin u tigi a, etsa wun e ma o (zunma go bo egiti ebe be o).

498. Eza e dzu dzuyila -yi-la ko yena a, kaci a wun a de za sa ti a (ko wun ade za da rongbo a).

499. Eza e gboka la guba a.

500. Eza e jin doko tile lo nuwon misun na, wu e jin u tile fin nuwon?

501. Eza e ke gbugbu ko gwa na esa je tun u na yika a.

502. Eza e la sa mbo bedzo ci elo de.

503. Eza ede 'kun, wun a gun Soko a.

504. Eza ede eye goni da ce kontoro a.

505. Eza ede kara 'gwa u, da la ekpo a.

506. Eza ede nya egwa u, da dajin ya zandoci a.

507. Eza edzo kpayi ma ku yi a.

508. Eza egboka la guba a.

509. Eza egi gbata kokpara u de ekoci a ce eko tunci a.

510. Eza egi gbata, ye ewo deci a.

511. Eza eleci nakin a sai u ga fedun bedzo.

512. Eza ema 'gi na wun ma eli wun a.

513. Eza emu cigbe a gintara bata a.

514. Eza esun zunye, a gwa wu wa a.

515. Eza ewa evo viwo na kpere vo a.

516. Eza ewo "o kasa" u zhegba fi tsa a.

517. Eza ewo duku nuwon kezhe a.

518. Eza eyi be kara gwa u nyi u la ekpo a.

519. Eza ga aba cigban wun a tswa mi sun gada (egba).

520. Eza ga de cigban azheba, wo a de eya kuru cekpa.

521. Eza ga e bici ezhe ye, kinni atsotso.

522. Eza ga e cin gancin, enya jinjin bedzo.

523. Eza ga e doko u ma la tun lokaci jinjin a, eko ga afe do o.

524. Eza ga e la za kpe za ye o.

525. Eza ga e wa yizhe wo ga jin wala, wo ga be a vizhe de ma wo ga jin wala.

526. Eza ga e yaba ya yizhe, u de nyana u jin na.

527. Eza ga ga 'dasun wun etso-gwa gun jin.

528. Eza ga ga 'gawagi ga, wo kpeya be u nyi.

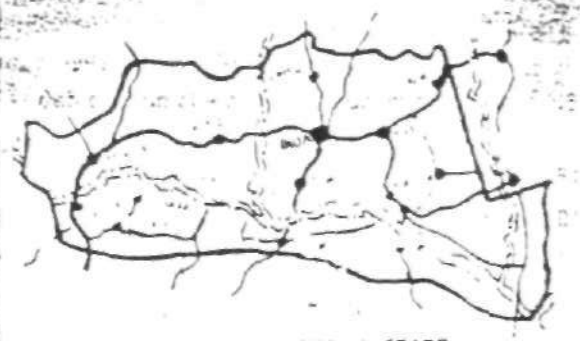
529. Eza ga ga o, o yaba ya u.

530. Eza ga ga o je o, u gao to yikuru.

Continue in Vol 5.

NDADUMA

(Nda da ema o! Ami)



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Volume 4

No. 411 — 530.

AMOS Z. TSADO
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693. Kinkere a tun 'ti, ke a ga paupa na o?
694. Kinkin-a dạ nuwon o yi bamba, ama sisạtu yi tile.
695. Kinnigi ge ekạ ewon du (ekạ yegba).
696. Kiri gbangba, kirigbangba, ebo takaci o katankpinni wa 'ba guba o.
697. Kiribombo, Kiribombo, yebonci lo Kiribombo fe zhi u da gwa tsun gara ye o.
698. Kiti kiti kinyi, gbakun gạ aga ta ege mạ ama ata kagbo.
699. Kodari dede ga dạ be kạnạ nyi ci be dzun 'mbo, kacin-a nyạ nạ dạ kuso a na gba u nyi gi a.
700. Koko nnạ eba 'gi tsạ, efo a dạ bo wun abau 'gi.
701. Kokota a tsutsu be etạ yikạ e.
702. Komara a emi nda u fạ zanạ gạ wun a tu kara, kara ye tu a, eka mạ a zanạ gi
703. Komara ga e fedun zunzunka lokpa mbo o.
704. Komara na a 'ya ye da eshi ce o na, zunzunka ga goga wun a kpe ka a.
705. Korokoto a kạni enu, enu mạ a kạni korokoto, za na a wa u ye na a de hankuri.
706. Kotunti kpạnmi, bangi a mạgi mạn pa roni.
707. Kpakpaduwasa, dzạkạ gi edu emi kpinni a, nusa na mạ du na misun wun a wun.
708. Kpakpaduwasa, dzạkạngi edu emi kpinnia, nusa na mạ du u na, koshia u ci o na.
709. Kpaku, Kpaku bente cigbạn wun a ye dzu a, u ga ye dzu mạ, eni a ye dạ a.
710. Kpankoro dzaga, ekpa eshigi wunkpa wun, misun u ga la eje o.
711. Kpankoro mukuro dạnyi koro, bishe ewa wun a, ka nạmạ na u vo na eshin u da o na wo nyi.
712. Kpara kpara fạgạ, nya na a ge a na u tso gwa,
713. Kparogi na ta ti ewo ti o na gạ bici egbạ u, na fi tangi na sukun?
714. Kpeabi dangi, kacin a nyạnạ ewon bishe na dokun.
715. Kpikpe dede (bodi) ela za jin wala.
716. Kpikpe wangi ela za de gbạn.
717. Ku be 'tun nyi, u ga e lotun esun o.
718. Ku be aduagi, u kpe gạ egun eya bishe a.
719. Kubi kubi, kubialia, kagạ nyizagi ge a (sa a) wun a gboka kara.
720. Kuku bamạti, kafunci akeba be yenạkoci.
721. Kula mwotswon u mạ mạni.
722. Kunnu boro efu za ni nyi a.
723. Kunnu kpayi na Soko le ya za na, ka a ga ndadunmạ to sa u, wun a tsa ye a.
724. Kunnu na a le be koko e na, kagạ u zo gun a wun a zo mạdạ.
725. Kuso na egi nạmpa ga dạnạ, egi edun u dagwa garasa
726. Kusogi na de lale (elagi) a na tile u ga la.
727. Kuti elo za wonzhi u kudu a.
728. Kuti ga tiwu (nạwun), eza dạ bo o, eza na mạ dạbo na zo eye tun.

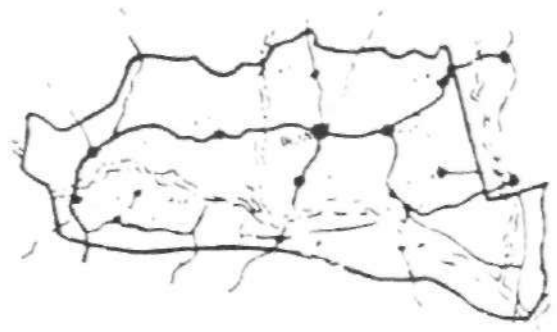
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729. Lafiya cigbạ u ga yi nya 'lu o.
730. Lafiya mạ gạ 'fu.
731. Lafiya wun yekạ o.
732. Langạsun, u ge gạ lan batạ.
733. Lankpa na ebatuci nạvo na be zhe eti nya

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NDADUMẠ

(Nda dạ emạ o! Ami)



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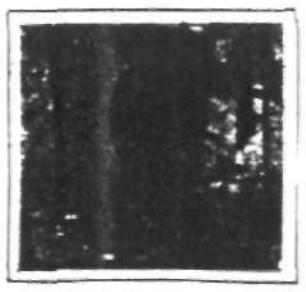
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Volume 6

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P.O. Box 168, Minna - Niger State

798. Nuwon fi eshin yaba o, yaba mạ e wo nuwon (wo gba a).

799. Nuwon ga gạgạ wun wancin, wun la nimi wun fin.

800. Nuwon mạnạ ga fi babo o, a ga luku to be u, nuwon kpata ga luku.

801. Nuwon na azhe ya na, a ye ku be a (u de cigbe a).

802. Nuwon na elu'goyi fu ci evun bokun na, nga eshin a fu ci epa zhiko pa o.

803. Nuwon tetengi bo a e tsun kiankia dạ o.

804. Nya Soko atsa o, nya yizhe ci ga ku rufu.

805. Nya Soko atsa o.

806. Nya Soko ezo a.

807. Nya za yi nya wun o.

808. Nyạcin 'mi tacin, wun a lugwa a da a, wuntso mạ a da a.

809. Nyạgbạn ejin yeda be dozhi, bici gạsạ a (bici sa yeko ndoci a).

810. Nyạgbạn go nya de wo na, u go asara wo :

811. Nyạgbạnlaci awowo kpamba.

812. Nyạkạ de gi a, u de te gun?

813. Nyạkạ ga de gi bedzo ci kpaye nyạnạ u ga te 'gun na.

814. Nyạkpa fuya u ga e nya zandocizhi tswata bo o.

815. Nyạnạ lo gushe na, tsa gạ aku dugba a be o.

816. Nyạnạ adinna ani na, wun esundạ nạwu be a.

817. Nyạnạ ajin kami kpiaria e na, u ga e ye kpiaria o.

818. Nyạnạ be ti pata na, u ga wun eti o.

819. Nyạnạ be 'ti pata na wun agba ti konco a.

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820. Nyạnạ de rayi na egi nyạnạ de rayi ana edzo a.

821. Nyạnạ eba ekpo 'tsạ na, u ga e ba egi mạyiwo gi o.

822. Nyạnạ egi leye nanba nda u bo na nga wun ela gi o.

823. Nyạnạ egi tigi ashi na, nga wun ela kpe gwa iele o.

824. Nyạnạ ela jin nya na nga ela jin wun o.

825. Nyạnạ elu ga mu na, nga wun etsa o.

826. Nyạnạ eshi 've yeko o na, wun abe a zhe yeko tu.

827. Nyạnạ eshiye kata o na, eka wun a gạ o, wun a be a gạdạ.

828. Nyạnạ eshiye yeko o na, ewa yeko u zhe u t

829. Nyạnạ eso na eye wun elo o.

830. Nyạnạ eza a won wo a na, wun eso ka wun a.

831. Nyana eza de na wun ela twaria o.

832. Nyana eza kpe na wun ela wu za o.

833. Nyana ga yi etun za na, a kpe wuna ye a dạ bo.

834. Nyana ge na ekun ti wun o.

835. Nyana giamạ leye na nga wun esạ o.

836. Nyana gulu gi ci a funi na, nga kwankwa gi ci be a le 'mi ba o.

837. Nyana Soko a ya za na, yizheci go u wo be u nyi a.

838. Nyana Soko ga jin bo za o na, ego u gạ a.

839. Nyana Soko jin na ga sun yizheci, efo zunmago wun abe go alugusu.

840. Nyana Soko ka bo za o na, ego za gạ a.

841. Nyana Soko la kạ za a na, yizheci u ga la kạ u ma.

Continue in Volume 8

NDADUMẠ

(Nda dạ emạ o! Ami)

Special Edition to mark the end of
1998 Nupe Kalvari Church
FAMILY WEEK *(8/2/98), and to*
CONGRATULATE *our newly marriec*
Couples especially our Pastor
'SILAS BABA *YISA'*

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Proverbs And Wise Sayings Of

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Volume 7

No. 733–841



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