A COMPARATIVE STUDY OF HAUSA AND GBAGYI SOUND SYSTEMS

BY

MUHAMMAD, ALIYU BUSA B.A. (Hons) (ABU 1993), M.A. (ABU 2002)
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Declaration

I declare that the work in this thesis entitled "A COMPARATIVE STUDY OF HAUSA AND GBAGYI SOUND SYSTEMS" has been performed by me in the Department of African Languages and Cultures, Ahmadu Bello University, Zaria, under the supervision of Dr. Bello S. Y. Alhassan, Dr. Magaji Tsoho Yakawada and Professor Munnir Mamman. The information contained in the literature has been duly acknowledged in the text and a list of references provided. No part of this work has been presented for another degree or diploma at any other institution.

Muhammad, Aliyu Busa
Name of student

Signature

23-10-2012
Date

Certification

This thesis entitled "*A COMPARATIVE STUDY OF HAUSA AND GBAGYI SOUND SYSTEMS*" by Muhammad, Aliyu Busa meets the regulations governing the award of the degree of Doctor of Philosophy in African Languages of the Ahmadu Bello University, and it is approved for its contribution to knowledge and literary presentation.

Chairman, Supervisory Committee (Signature) 12/11/2012 (Date)
(Dr. Bello S.Y. Alhassan)

Member, Supervisory Committee (Signature) 9/11/12 (Date)
(Dr. Magaji Tsoho Yakawada)

Member, Supervisory Committee (Signature) 7-11-12 (Date)
(Professor Munir Mamman)

Head of Department (Signature) 12.11.2012 (Date)
(Dr. Balarabe Abdullahi)

Dean, Postgraduate School (Signature) (Date)
(Professor Adebayo A. Joshua)

Dedication

This thesis is dedicated to the memory of my late father, Malam Muhammad Aminu Busa, the late Turaki of Bosso and my late Major Supervisor, Dr. Abdullahi GarbaWurma. May their gentle souls rest in perfect peace and may they be rewarded with the most exalted heaven.

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Abstract

Over the years, scholars in language and linguistics have observed that a language remains primitive until it is reduced to writing and can be studied, described and (even) compared with other languages of the world. This statement stands out as a motivating factor for further research, especially, with regards to comparing Hausa and Gbagyi sound systems. The assumption the research seeks to verify is that, there are significant similarities and differences between Hausa and Gbagyi sound systems. The research is therefore, limited in scope to the area of comparing Hausa and Gbagyi phonetics and phonology. It does not compare the other aspects of Hausa and Gbagyi linguistics such as morphology, semantics and syntax. To obtain adequate data, oral and written sources of information were consulted as means of gathering data for the research. The research discovers that the consonants /b/ /ɓ/ /c/ /g/ /h/ /j/ /m/ /n/ /ɲ/ and /ŋ/ are found in the inventory of both Hausa and Gbagyi. It was however, quick to note that the voiceless alveolar ejective /ts/, the voiced alveolar implosive/ɗ/, the voiceless velar ejectives /ƙ/ and the glottal stop /ˈ/ of Hausa do not exist in Gbagyi inventory. The research also uncovers that the consonant clusters /kn/ /kny/ /py/ /ny/ /fyn/ /shn/ and /gny/ of Gbagyi do not exist in Hausa speech inventory. Gbagyi, on the other hand, does not have the consonants with secondary articulation /ƙw/ and /ƙy/ of Hausa. On vowels, the research reveals that the /ɛ/ /ə/ /ʊ/ /əi/ and /ʊi/ vowels of Gbagyi do not exist in Hausa speech inventory. The research also unveils some areas of similarities and differences between Hausa and Gbagyi phonology, in the areas of assimilation, palatalization, labialization and metathesis. It however discovers that glottalization, rhotacism and germination as obtained in Hausa do not exist in Gbagyi phonology. The research finally offers suggestions on how Gbagyi language and literature can be improved in the areas of standardization and codification of the language, for it to have a unified and acceptable orthography which would be used for teaching in schools, especially, in Gbagyi speaking areas of the federation. The research is therefore relevant to language teachers at all levels of educational pursuits, especially, in language program and linguistic research. The research lastly advocates for the setting-up of Gbagyi language center or board to be charged with the responsibility of standardizing and codifying new words and phrases as they come into Gbagyi.

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CHAPTER ONE: GENERAL INTRODUCTION

1.0 Introduction

Every language is unique in its own right. This research therefore examines the areas of uniqueness in terms of comparing Hausa and Gbagyi Sound Systems. The fact that language is an important vehicle of communication and a coordinator of human affairs, the research does not only compare the sound systems of Hausa and Gbagyi with the aim of identifying their similarities and differences, it also examines the socio-political, economic and cultural statuses of the speakers of these two speech forms on one another. The paucity of reference materials on Gbagyi Linguistics and Language in Comparison with those of other major languages of Nigeria such as Hausa, Igbo and Yoruba gave impetus to the research. The research is therefore, expected to be a major contribution in the area of comparing Hausa and Gbagyi Sound Systems with the aim of contributing to this area of comparative study of language.

1.1 Historical Background of the Gbagyi People

The name 'Gbagyi' has been variously defined by scholars of Gbagyi history and language. The name refers to both the language and the people (Byanyiko, 1979; Galadima, 1984; Dhacko, 1986; Bala 1990; Galadima, 1997; Busa, 2000 and Filaba, 2005). 'Agbagyi' or 'Agbagyiza' refers to 'a group of Gbagyi people', while 'Gbagyi' or 'Gbagyiza' refers to 'a single individual who is Gbagyi by birth'. The names 'Gbari', 'Gwari', 'Gbali', and 'Gwali' as used by different ethnic groups came about as a result of their inability to pronounce the word 'Gbagyi' correctly as often being used by the native speakers of the Gbagyi language.

The Gbagyis are usually referred to as 'Gwari' by the Hausas. They are called 'Gbari' by the Nupes, the Yorubas and the Igbirras. This is because the above mentioned speakers find it difficult to pronounce the name 'Gbagyi' as often being used by the native speakers of the Gbagyi language. Rufa'i (1993) discloses that it is naturally difficult for the native speaker of the Hausa language to pronounce the word 'Gbagyi' correctly as the native speakers of the Gbagyi language. He indicates that it is easier for the Hausa speaker to pronounce the word 'Gbagyi' as 'Gwari', 'Gwagi' or even 'Bayi'. He continues that Hausa does not have the co-articulated consonant /gb/ found in the Gbagyi language. He adds that it is easier for the Hausa speaker to use 'gw' or 'ba' to replace 'gb' and to use 'ri' or 'yi' to replace the last two consonants and a vowel 'gyi' found in the word 'Gbagyi'. In the same token, we can also say that the inability of the Nupes, the Yorubas and the Igbirras to pronounce the syllable 'gyi'as found in the word 'Gbagyi' might be a linguistic problem.

The Gbagyis are predominately found in the Middle Belt Region of the Central Part of Nigeria. They are found in Minna, Diko, Paiko, Gawu, Suleja, Kuta, Zungeru, Wushishi, Beji, Maikunkele, Bosso, Sarkin Pawa, Guni, Gwada, Garatu, Pyata, Shata, Gurusu, Gusoro and Pinna of Niger State. They are also found in Yanyan, Bwari, Kwali, Kuje and Gwagwalada areas of the Federal Capital Territory, Abuja. In Kaduna State, they are found in Gwagwada, Gadani, Kachiya, Kajuru and Birnin Gwari. They are found in Akwanga, Keffi, Rubuci, Karu and Lafiya districts of Nassarawa State. They are also found in some areas of Kogi State such as Koton-karfe, Chikara and Kulo.

Before the British conquest of northern Nigeria in 1903, the Gbagyis were living on

hill-tops. Various reasons have been advanced for this attitude of the Gbagyis people. The first is that the hill-top serves as defence and fortress for the Gbagyi against slave raiders. It also serves as shield against inter-tribal wars and aggression. Reasons behind this are that slave raiders find it difficult to locate the Gbagyi people on hill-tops. The Gbagyis can also pick and throw big stones and other sharp objects at their enemies in case they were attacked. Arrows can also travel faster from high lands to low lands to disperse invaders. Another reason again is that the Gbagyis can easily come down from hill- tops to farm on valleys which are usually relatively more fertile and could be used as farm lands to enhance productivity. Also, large/wild animals are usually more located on hill-tops and since the Gbagyis were predominantly farmers and hunters, it goes to show that they could easily hunt for, and kill larger animals on hill-tops.

The Gbagyis are generally hospitable people. They live side-by-side with other tribe members found in the Central Part of Nigeria, such as, Koro, Gade, Gwandara, Kadara, Nupe, Bassa, Kamuku, Pangu, Kilila (Dakarkari) and Kambari. Various reasons have been advanced for the dispersed nature of the Gbagyi settlements. First, Gbagyis do not want problem with their neighbours, therefore, anytime the place they occupy becomes urbanized, they move into the interior to avoid any problem of intrusion into their privacy. Secondly, the Gbagyis strongly believe in the saying that the world is wide enough to accommodate everybody, they therefore, move into the interior in search of other virgin pieces of land for farming and animal rearing if the place in which they live becomes urbanized. And thirdly, during the assumed Jihad activities of Umaru Nagwamatse at the later part of the 19th century, most Gbagyi settlements were raided for converts and slaves which is believed to have contributed to the dispersed nature of

the Gbagyi settlements as often found today. Also tied to the above, were the persistent aggressive attacks by the Igbirra and other minority tribes of the Central Part of Nigeria on the Gbagyis in their bid to capture slaves and to further expand their frontiers. All these might have contributed in dislodging the Gbagyi chiefdoms and further prevent them from establishing their own kingdoms or state(s).

The researcher agrees with the assertion that the activities of Umaru Nagwamatse of the later part of the 19th century contributed in dislodging the communities of the Gbagyi people. Also, the persistent raid on the Gbagyi people by the Igbirra, the Yoruba and the Nupe contributed in creating the rather dispersed nature of the Gbagyi settlements as often found today. This to the researcher might have contributed in the Gbagyi's inability to freely stay and live amongst members of other tribes and/ or communities for the fear of intimidation and of being raid again and again as was the practice in the past.

1.1.1 Origin of the word "Gbagyi"

There have been so many claims concerning the origin of the word 'Gbagyi'. Westerman, et al (1970), Muhammad (1985) and Bala (1990) are of the view that the word 'Gbagyi' originated from two words of 'ogba' and 'gyi'. They continue that 'ogba' or 'gba' is the name of a wild tree whose fruits were the major food items of the Gbagyi people. They accert that 'gyi' refers to 'eat', and the two words combined gave birth to the word 'Gbagyi'; which means 'eaters of the ogba fruits'. The second tradition claims that the word 'Gbagyi' literally connotes 'Worshippers of habit'. It explains that the word 'gba' means 'worship' while 'gyi' means 'habit'. The two words combined

according to the adherents of this tradition, connotes 'worshippers of habit'. This inversely explains that the word 'Gbagyi' refers to 'a group of people or tribes men who possess high sense of morality and discipline'.

Another tradition claims that the Gbagyi people are so numerous in number comparable to the number of 'guinea corn'. The tradition goes further to say that the Gbagyis are generally referred to as 'Gbagyiwhi'. 'Gbagyi' in this tradition, refers to 'the tribe of the people who speak the Gbagyi language'; while 'Whi' on the other hand, refers to 'Guinea Corn'. The two words combined, refers to 'the tribe of a people who are so numerous in number'.

The questions one might ask here are: are the Gbagyi people more numerous than the Hausa people, the Yorubas orthe Igbos? If not, why are the Gbagyis referred to as 'the tribe of the people who are so numerous in number'? If yes, where are the remaining Gbagyis? Have they disappeared into thin air, or they exist only in fantasy? The first claim which says that the Gbagyis were eaters of the ogba fruits, needs further confirmation. If it is true that the Gbagyi people were 'eaters of the Ogba fruits', they would not have been hard working today as they are often seen. They would have been very lazy group of people who go about feeding on fruits and doing minial jobs to earn livelihood. The fact of the matter is that, the Gbagyis are hardworking and enthusiastic in whatever they do. This argument therefore, negates the claim that the Gbagyis were eaters of the Ogba fruits. As for the second tradition which says that 'the Gbagyis are known for a high sense of morality and discipline', seems more plausible. This is because the Gbagyis are very accommodative of their neighbours and/or visitors. That is

even the major reason why the Gbagyis leave their piece(s) of land for their visitor (s) and/or neighbours and move into the interior in search of other greener and/or better pieces (s) of land for farming. The generosity of the Gbagyi people can also be seen in the way they draw the attention of their neighbours and/or visitors to share from their food (s) even if they have not known these groups of visitors before.

To the research, the original name of the Gbagyi people might have been lost over time, or alternatively, the word 'Gbagyi' might have originated from the phrase 'go ha gyi', which means, 'share from my food'. This research believes that the hospitality of the Gbagyi people might have made them use ways or methods of attracting their visitors, strangers and/or neighbours to share from their food, as indicated in the Gbagyi phrase 'go ha gyi', which might have incidentally given them the name 'Gbagyi'. The research also assumes that 'go ha gyi' might have been corrupted by the neighbouring ethnic groups of the Gbagyi people, such as the Nupes, the Yorubas and the Igbirras. One should therefore, not be surprised that the names 'Gbari', 'Gbali', 'Gbagi', and 'Gwali' are variously being used by members of other ethnic groups to refer to the tribe 'Gbagyi'; which means 'the tribe of the people who frequently offer food(s) to their visitors or neighbours anytime they come into contact with them'. It is therefore, not surprising that till date, the Gbagyi people still offer food (s) to their visitors, friends and/ or neighbours using the phrase 'go ha gyi' which seems to be the origin of the name 'Gbagyi'.

1.1.2 Gbagyi People and their Geographical Locations

There have been so many historical, sociological and anthropological claims as to the

origin of the Gbagyi people. Scholars in Gbagyi history such as Byanyiko (1979), Shekwo (1986), Baraje (1991) and Filaßa (1994) insist that the birth-place of the Gbagyi people is Borno. They claim that the Gbagyis migrated from Borno in about the year 1600 A.D as a result of a holy war that was launched against them by the Kanuris due to their refusal to accept Islam. These scholars further explain that after the migration of the Gbagyis from Borno in about 1600 A.D, they settled on the Dutsen Dala Hill of Kano and also in some other parts of Katsina and Zazzau (Zariya) emirates before arriving at their present location, which is the Central Part of Nigeria. Oral sources also claim the Bornoan origin. Adherents of this claim argue that the Gbagyi people have similar or even the same tribal marks with the Kanuris. They continue that the socio-political settings of the Gbagyi people are similar to those of the Kanuris. They add that the ancestral founders of Kuta and Bosso in about the 16th century A.D were Kanuris and actually spoke the Kanuri language.

Another tradition in respect of the origin of the Gbagyi people reveals that the Middle Belt Region of the Central Part of Nigeria is the birth-place of the Gbagyi people. It continues that the Gbagyis moved north wards into some areas of the Hausa speaking states such as Katsina, Kano and Zazzau (Zariya) in about 1600 A.D due to persistent aggression by the Igbirra, the Yoruba and the Nupe in their bid to capture more slaves and to further expand their frontiers.

The second tradition seems more plausible in view of the fact that Gbagyi and Kanuri people do not belong to the same language family. Similarly, other languages of the Middle Belt Region of the Central Part of Nigeria which belong to the same language

family with the Gbagyi people such as the Kamuku, the Gade, the Kilila (Dakarkari), the Igbirra and the Nupe do not claim the Bornoan origin; why should the Gbagyis be an exception? Another question one may again ask is, when did Islam arrive Borno and when were the Gbagyis driven away from the area? Legend has it that Islam arrived Borno in about the 11th century A.D, during the reign of Mai Umme Jilmi (1085-1097). It is therefore, ridiculous to claim that the Gbagyis, who were acclaimed not to have accepted Islam in Borno since the 11th century A.D, were allowed to live in the said empire for about 600 years before being driven out. Could it be possible for the emigrant Gbagyis to migrate from Borno via Kano, to Katsina and to Zazzau and to finally arrive the Central Part of Nigeria within that same year, in spite of the socio-political and moral problems that were prevalent at that period of the time? Also, when the acclaimed founders of Kuta and Bosso arrived Gbagyi land, were there no people occupying such lands, areas, or states? If no, were the inhabitants of those areas beasts or some sort of animals? If yes, were the people Gbagyis, or Kanuris? It is worthy to acknowledge at this juncture, that Greenberg (1963) classifies Gbagyi language into the group of languages of Central Nigeria, belonging to the Kwa sub-group of the language phylum. While Kanuri language was classified as belonging to the Sahara language family. It is therefore untenable to claim that these two languages are either the same or belong to the same language phylum.

1.1.3 Gbagyi Population Figures

Though the Gbagyi people live around the River Niger and River Benue confluence area of the Central Part of Nigeria, their population figure is yet to be formally determined. Hyman, et al (1970) proposes 500,000 people. Byanyiko (1979) proposes a

little over one million people. Galadima (1984) proposes four million people. Muhammad (1985) proposes two million people. Je'adayi~e (2005) proposes a little over eight million. The truth of the matter is that, up till the moment of writing of this thesis, there is yet to be an accurate statistical data about the exact population figure of the Gbagyi people. The research will however, estimate a rough population figure of about ten million people; in view of the fact that the Gbagyi people occupy a large land area covering about four states of the federation, which are, Niger, Nassarawa, kaduna, Kogi and the Federal Capital Territory, Abuja.

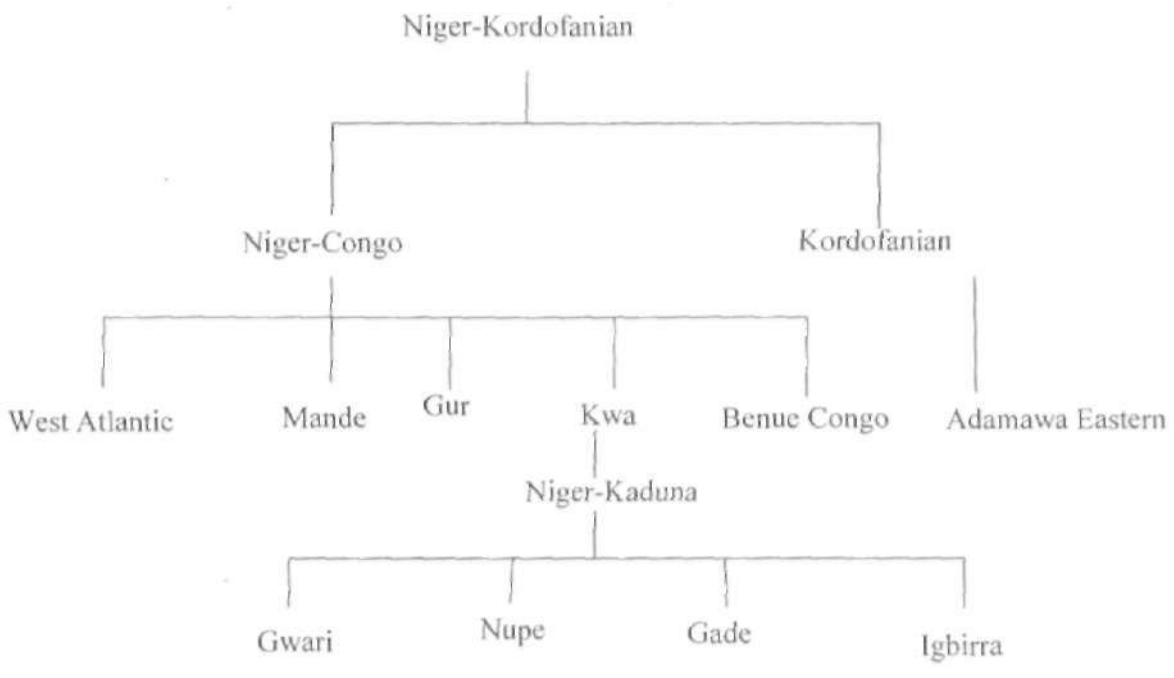
1.1.4 Language Classifications of the Gbagyi People

Scholars of linguistics and language have classified world's languages into groups and groupings depending on the yardstick they used in such classification(s). African languages have also been classified by linguists into groups and groupings based on some factors.

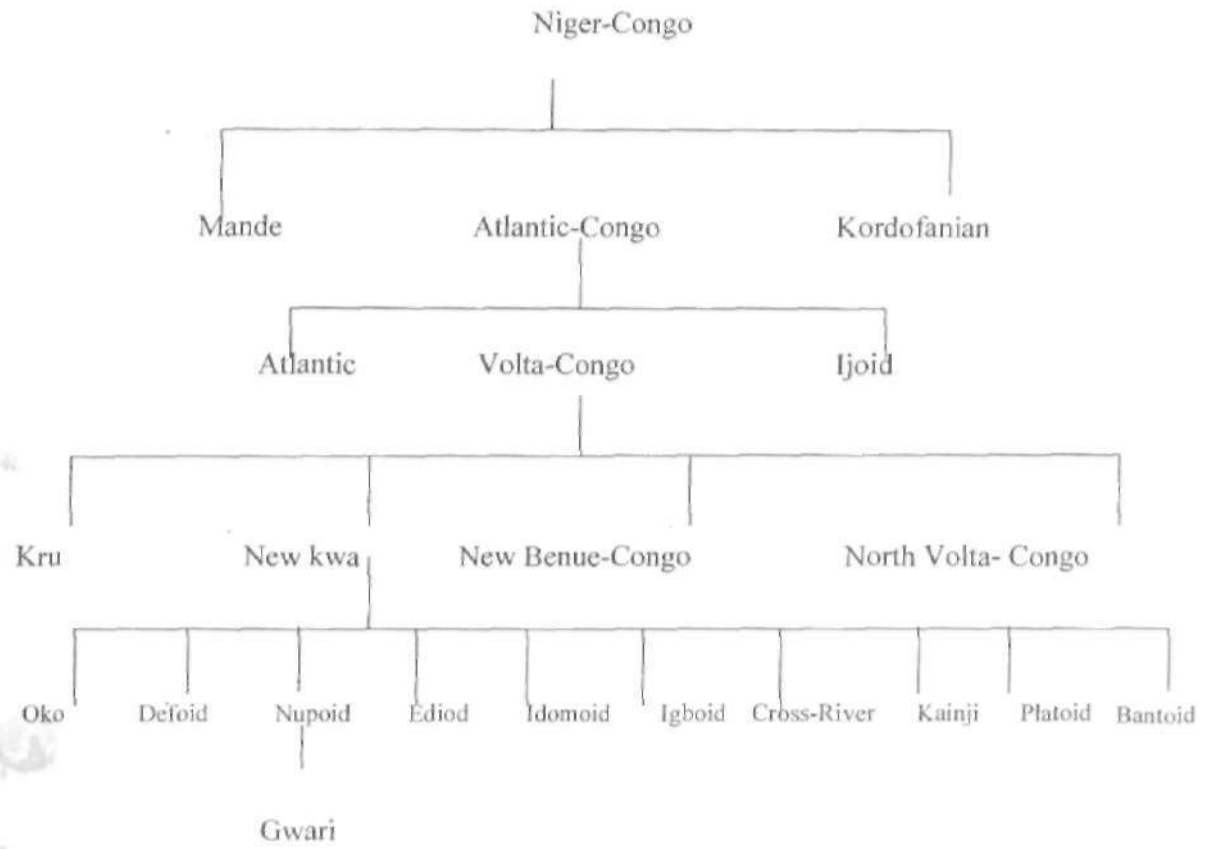
Westerman, et al (1970) explains that there are three types of Gbagyi dialects. They are: Gbagyi genge or matai; Gbagyi yamma or Gbayegi and Gbagyi kwange. Dhacko (1986); Bala (1990); Rosendall (1992); Filaba (1994) and Galadima (1997) disclose that there are two basic types of Gbagyi. They are the Gbagyi yamma (Nkwa) or Gbagyiwhi and the Gbagyi gabas or Gbagyi Genge (Matai). They agree that these dialects of Gbagyi were living in the same place before being dispersed by the Igbirra and Nupe in about the 17th and 18th centuries. Busa (2000) reports that Gbagyi language can be divided into five dialects, which are Gbagyi Matai or Nge, Gbagyi Nkwa or Gbagyi whi, Gbagyi here or Paikoi, Gbagyi Nle and Gbagyi Ma or Manu. To have an exhaustive discussion on these various types of Gbagyi dialects and their relationship

with one another, a different research work is required. Resendall (1992) and Galadima (1997), report that Gbagyi Matai are more in number than the Gbagyi Nkwa. They are also said to be more exposed and easily accessible than the Gbagyi Nkwa who are said to be more isolated and less interested in the acquisition of western education. The researcher agrees with these assertions of Rosendall (1992) and Galadima (1997) considering the number of Gbagyi Matai or Nge who have acquired western education and have attained various exalted positions in both private and public sectors of the Nigerian economy.

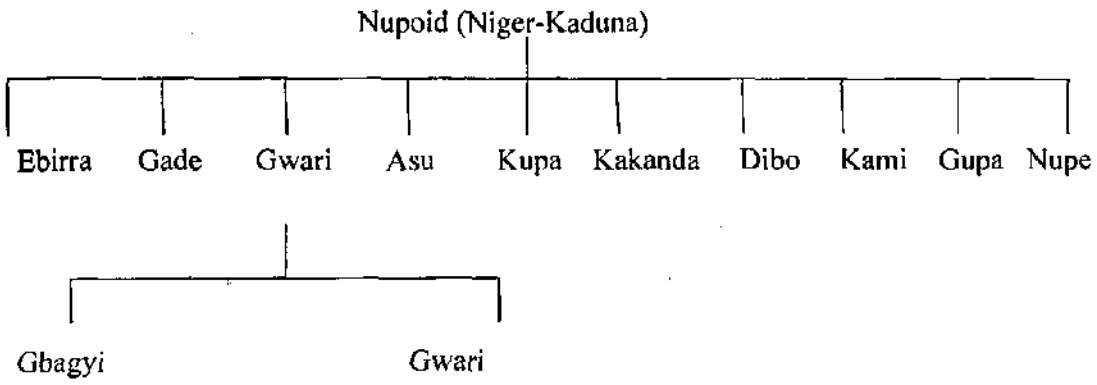
Greenberg (1963) classifies Gbagyi language as belonging to the Niger-Kaduna or the Nupoid language sub-group of the Kwa language family which is a sub-strater of the Niger-Congo sub-group of the Niger-Kordofanian Language phylum. He continues that the closest related languages to the Gbagyi in this sub-group are the Nupes, the Gades and the Igbirras. The diagram below shows Greenberg's classification of (1963) as extracted from Rosendall's work of (1992).



Williamson (1989) also classifies Gbagyi as belonging to the Nupoid sub-group of the Kwa group of the Niger-Congo language family. Below is her classification.



Blench's classification of (1987) shows that Gbagyi belongs to the Nupoid Sub-group of the Niger-Kaduna language family which is an offshoot of the Niger-Kordotanian language family. The diagram below shows that the two dialects of Gbagyi are from the same root.



Judging from the above charts, we are made to conclude that Gbagyi language may not be said to have been imported to the Central Part of Nigeria as often speculated by some linguists and Anthropologists. The language can be said to have truly originated from somewhere around the River Niger and River Benue Confluence Area as often claimed by other neighbouring languages who share boundaries and origins with the Gbagyi such as, Nupe, Igbira, Kamuku, Pangu, koro and Kilila.

1.1.5 Gbagyi Orthography

Gbagyi language is largely spoken in the Middle Belt Region of the Central part of Nigeria. The population figure of the speakers of this language as suggested by this research is about ten million people considering their geographical spread across the entire Central Part of the Federal Republic of Nigeria, and those in the Diaspora.

Writings in respect of this little known language began in the earliest part of the twentieth century through the activities of Christian Missionaries who were mostly Europeans. The Book, *Gbagyi Grammar, Notes Vocabulary,* was written by Low, W.P in 1908. Edgar, F. also wrote *A Grammar of the Gbari Language, with Gbari-English and English-Gbari Dictionaries* in 1912. The bible was written in Gbagyi in 1956.

The first concise attempt to write books on Gbagyi by the native speakers of the language came-up in the 70s; when Shekwo, J.S. wrote the *Fundamentals of Gbagyi Language* in 1979. Before him, Hyman, L.M. and Magaji, D.J. wrote *Essential of Gwari Grammar* in 1970. The attempts by Europeans to write Gbggyi books is plausible, in spite of the fact that we cannot divorce the fact that, most of the books written by these Europeans were full of ambiguities in orthographies of the language. This is because; these writers were non-native speakers of the Gbagyi language and therefore, might have comprehended the Phonetic and Phonological properties of the Gbagyi language wrongly. Also, issues relating to Tone Pattern, Vowel Structure, Stress and Syllabification might have been illusive to some of these non-native speakers who wrote most of these Gbagyi books. Again, during the period of writing of some of these books, most of the native speakers of Gbagyi were yet to acquire Western education and could therefore hardly understand these Phonetic and Phonological properties of their language and on why these books were being written. All these might have culminated into the mistakes that are now being observed in some of these write-ups as often found today. To this research, it was the write-up by Shekwo (1979) that attempted to correct some of the anomalies found in some of these published works by these non-natives of the Gbagyi langauge. Sanda, D.D (1986) in Armstrong, R.G. edited *Orthographies of Nigerian Languages: Manual IV*, suggested the following Gbagyi Alphabets: a, b, ɓ, c, d, e, f, g, h, i, j, k, l, m, n, o, p, r, s, t, u, v, w, y, z. He observed that the 'r' alphabet was only found in Gbagyi adopted Hausa words as also affirmed by Busa, (2000). The present research, however, observes that the 'ɾ' consonant as found in the Gbagyi Nkwa dialect of Gabgyi. The research also observes with that, dissatisfaction since 1908 to date, no committee has been formed by the native speakers of the Gbagyi language to standardize and create an acceptable Orthography for the language. It suggests that such

committee be formed as soon as possible to standardize the language for posterity and prosperity sake.

1.1.6 Political Settings and Religious Beliefs of the Gbagyi People

The Gbagyi political system is democratic in nature with the 'Osu' (chief, king or Emir) as the highest organ of authority (Galadima, 1997). The 'Osu' or 'Fyigyi' is usually assisted by other title holders who help him in dispensing justice and other political duties as the situation may warrant. In the Gbagyi society, succession to kingship throne is by inheritance. The leadership alternates between the royal houses or clans. It is therefore a taboo for anyone to eliminate a ruling king or chief in the Gbagyi society no matter the level of the king's wrong doings. In case the king or ruler is eliminated by an eager heir, the heir is banned from inheriting the position of the deceased king or ruler. Therefore, no matter the wrong doings of a ruling king, the heir(s) and/ or subordinate(s) may have to wait until the demise of the king before the next ruler is appointed. That is, in case the king does anything which may not be pleasant to the followership, they may have to leave the kingdom, area or state for another place and might wish to return after the demise of the cruel king or ruler.

On the household front, the eldest son is considered the head of the family and nothing spiritual can be effected or carried-out without his consent and/ or approval. The right of hierarchy is well respected in the Gbagyi society and a high sense of morality is the order of the day. The eldest son carries out all ancestral traditions and/ or sacrifices that may have direct bearing on members of his family.

In the Gbagyi society, the king or ruler and his council are considered the custodians of the community values, morality and traditions. Therefore, any wrong doing by an individual or group is seen as affecting the entire community; and thus, punishment or legal sanctions are meted out or dispensed on the affected person(s) by the council of elders. In case the offense is spiritual, the divine priest(s) of the affected deity is consulted on the type of punishment to be meted out on the offender(s). The 'Fyigyi-Kaba' or 'Osu-bokun' (the king's courtroom) used to be the place where all cases were heard and treated. That has however, been replaced by the modern court system. Busa (2000) undertook a research and came up with the conclusion that, apart from the original Gbagyi name given to 'a king or a chief', which is 'Osu', 'sa' or 'dada', every other traditional title name used in the Gbagyi society is said to be borrowed from either Hausa or Kanuri sources, he adds. Busa (2000) gives some of these traditional title names borrowed into Gbagyi as 'wozili', 'tachi', 'chiloma','dato'and 'shamachi'.

The Gbagyis are predominantly farmers, because the environment in which they live is semi-arid in nature, experiencing about six to seven months of rainfall and dry season, respectively. The Gbagyis therefore, work on their farms almost all year round. During rainy session, they cultivate their land(s) ready for planting. When crops are planted, they are usually maintained until they are ready for harvest. Crops such as yams, cassava, millet, guinea corn, rice, beans and melons are predominantly produced by the Gbagyis. In the dry season, marshy areas or piece(s) of land are usually cultivated for the purpose of planting of vegetables, sugar cane and banana.

Hunting is another predominant occupation of the Gbagyi people. Gbagyi hunters can be classified into big term hunters (nagbei) and small term hunters (fadai). The big term hunters are highly respected in Gbagyi society. They are seen to posses some sorts of supernatural powers which enable them to see beyond the natural eyes. They can prescribe drugs for the sick and the distressed. The big term hunters spend weeks or months in the forest and on hill-tops hunting for wild animals. The small term hunters on the other hand, spend either a day or half a day in the bush hunting. Before the hunting expedition, spirits, ancestors and oracles are usually consulted by the hunter(s) for some sorts of luck and to seek protection against evil spirits and/or some wild animals that may also posses some sorts of supernatural powers.

Fishing and animal husbandry are also major occupations of the Gbagyi people. The Gbagyis living close to the river banks engage in both small and medium scale fishing. For example, those living close to the Kaduna River, the Shiroro Dam, the River Niger and Benue confluence area, engage in both small and medium scale fishing. Also, The Gbagyis who engage in animal rearing keep animals such as sheep and goats. They also rear cattle's for commercial purposes, too. Some Gbagyi also rear birds for home consumption and commerce. These forms of birds include cocks, hens, ducks, pigeons and guinea fowls. These birds are hardly slaughtered except during occasion and festival, or when a Gbagyi is being visited by an august visitor.

Shekwo (1986) posits that the Gbagyis strongly believe in the powers of the supreme God (Shekwo or Fyashe). They also strongly believe in the supernatural being-God, who is omnipotent and omnipresent. They believe that God exists everywhere. They

also believe that God is in the heavens and on the earth, and that He does everything at will. The Gbagyis however, believe in the powers of the oracles, forefathers and other deities besides God. They believe that, the almighty God can only be reached faster and closer through the powers of the forefathers whom they refer to as 'azakoi kala'. They believe that, in terms of need and/or problems, the oracle(s) and/or ancestors are called upon to assist, using the powers of the almighty God.

Gbagyi people also believe in re-incarnation (pizhiyi or pigbniyi) and the existence of spirit and/or ghosts called 'zafun' (Galadima, 1997). This means that a child born in a family is seen as a re-incarnation of one of the older generations. Therefore, when a child is born, a divination is carried out to ascertain who among the older generations has returned (has returned home). It is worthy of note here that 'pigbiyi' may not necessarily come from someone who has died. An elderly person still alive but worthy of re-incarnation might be pigbiyi as it were, with the belief that the newly born baby bearing his name may take to the elder's life style, brevity and achievements.

Another belief of the Gbagyis is that morality comes from God almighty. Therefore, anybody who is not morally sound is ungodly and is usually hated in the society. The Gbagyi society therefore, places high premium on good moral conduct. With the advent of Islam and Christianity in Gbagyi society, there has been a gradual withdrawal from the old form of worship to either Islam or Christianity. Reasons for this have been associated with the lack of self actualization from the old form of faith and the dynamics of our present societies. It is therefore, safe to say that the Gbagyi community now consists of members of the three forms of worship. i.e Islam, Christianity and

members belonging to the old form of faith, traditional religion.

1.1.7 Socio-Economic Activities of the Gbagyi People

The Gbagyi economy is fully agrarian since the society in which they live is arid in nature. The climatic condition of the central part of Nigeria, the home and origin of the Gbagyi people has a unique climatic condition that is favourable for all forms of agricultural products (Filaba, 2005). The Gbagyis are therefore, well known as farmers, who believe that a man is not considered a man enough until he is a farmer (Shekwo, 1986, Rosendall 1992 and Galadima 1997). The Gbagyi uses his farm products as source of food and cash anytime he is in need. Begging is a taboo in the Gbagyi society. Even if one is handicapped, he hardly begs, because when he does so, it will bring shame to members of his family. Though women do not engage in any active farming, they do assist their husbands, fathers, uncles and/or brothers during the time of harvest. They also help them in preparing food at home and taking it to the farm when the need arises. Harvested products are also conveyed home by the women in the Gbagyi society. This clearly shows that everybody is productively engaged in the Gbagyi society to avoid idleness and laziness.

The Gbagyi woman's primary responsibility is to take care of the domestic front. She nurses the babies till they grow up, takes care of the younger ones and the aged. She fetches water and firewood for cooking and carries out other domestic works. A woman in Gbagyi community is considered lazy if she does not possess a pile of firewood for both domestic and economic purposes. In other words, only the lazy, the old and the sick may not have a firewood pile in front of her house. The Gbagyi woman also

engages in fruits gathering and processing. Roots, nuts and grains are gathered and processed for domestic and commercial purposes. She engages in the gathering and processing of shea-butter fruits, locust bean, wild oranges and guava for beverages and drugs. She engages in local beer making, pomade making and the making of pots. In some Gbagyi speaking areas such as kwali, Gussoro and Paiko, some women are experts in craft industry, such as in mats, ropes, textiles and bags making.

In addition to farming, the Gbagyis also engage in hunting for domestic and commercial purposes. They sell some of the wild animal skins, tusks, bones and horns for use and processing in local industries for the making of shoes, bags, caps and belts.

The craft industry is another strong economic base of the Gbagyis. Mats, ropes, textiles, mat weaving, bags making, wood carving, iron implements making, pots making, calabash designs, honey collection, tobacco processing and tie and dye are made to boost the economic base of the Gbagyis. Local industries for the making of guns and gun powder, bow and arrows, shields and metal smelting are also found in Gbagyi community which assists them greatly in times of peace and war. They also sell some of these artifacts and products to their neighbours which help in boosting their economic base.

1.2Historical Background of the Hausa People

The word "Hausa" refers to both the people and the language (Mahdi, 1978; Yahaya,

set records straight. They wondered why an Arab would be considered the originator of the Hausa people and their language. They however, did not debunk the claim that the Hausas might have engaged in some forms of intermarriages with the North African Negros or Arabs in about 1000 A.D which might have contributed to the infiltration of some Arabic words into Hausa. They concluded that the Hausas are not immigrants from Arabian countries or even Arabs as often speculated by folklorists and historians.

This research agrees with these observations by Mahdi (1978), Bello (1992) and Jinju (1993) which state that only human beings give birth to human beings and bird; to birds and not the reverse. The research also wonders why an Arab would change overnight and become a Negro as it relates to the history and evolution of the Hausa people. We therefore, suggest a re-examination of this claim to set records straight.

1.2.1 Hausa People and their Geographical Locations

Hausa language is being spoken by millions of people in the entire West African sub-region. Hausa land covers an approximation of about 300,000 square miles in length and about 720 miles in weight; which is almost the same with the size of Great Britain and France put together (301,567 square miles). Hausa land proper is said to cover most part of northern Nigeria, excluding the Middle Belt Region, Adamawa and Borno province. It covers states such as Katsina, Kano, Jigawa, Bauchi, Sokoto, Kebbi and Zamfara; extending into the southern part of the Niger Republic (Bello, 1992).

The entire Hausa state is Sahel in nature, witnessing low rainfall. The region has about three to six mouths of rainfall. Hausa language has about fourteen dialects being spoken in some parts of Northern Nigeria and the Niger Republic. The dialects are Sakkwatanci, Kananci, Katsinanci, Zazzaganci, Dauranci, Guddiranci, Bausanci, Damagaranci, Gobiranci, Arewanci Kurhwaniyanci, Canganci and Agadasanci. Before now, the Hausa people were more concentrated in the Northern part of Nigeria, Southern part of the Niger Republic, Eastern part of the Republic of Chad, Northern part of the Cameroons and Ghana. But nowadays, the Hausa people are found in almost every nook and crannies of the West African Sub-region and in other parts of the world.

1.2.2 Language Classifications of the Hausa Language

Awoniyi (1982) cites Edgar (1977) in a book titled *language of Africa*, to have classified African languages into five major groups. He reports that Edgar (1977) classified Hausa as belonging to the Chadic sub-group of the Afro-Asiatic language family. Kanuri was however, classified as belonging to the Sahara Sub-group of the Nilo-Sahara language family and Gbagyi belonging to the Kwa Sub-group of the Niger-Kordofanian language family.

The following summarizes Edgar's (1977) classification:

Group A **<u>Afro-Asiatic Languages</u>**

a. Semetic

b. Berber

c. Kushetic

d. Chadic- Hausa

Group E **Austronesian**

a. Malaya-Polynesan

The research assumes that these languages might have been classified based on their linguistic similarity, historical affinity and or proximity in terms of their cultural relationships.

1.2.3 Socio -Economic and Political Settings of the Hausa People

The Hausa people are known for their farming, merchandize, and adventure. Mahdi (1978) reports that the only way one could identify a Hausa society, state or polity was the observation of some farmlands or through an already grazed piece(s) of land. The Hausa man was, and still is, well known for his great interest in merchandize and adventure. Goods such as cola nuts, shea-butter, mirror and pomade were purchased from the southern part of Nigeria into Hausa land. The Hausas were and still are well known for transporting goods such as potash, salt, cloth, cattle, sheep and goats to the Southern part of Nigeria and other parts of West Africa, North Africa and the Middle East. They were also known for their romance with the Trans - Sahara trade prior to colonialism.

When Islam became formidable in Hausa land, between the 14^{th} and 15^{th} centuries, Mosques were built in almost every nook and crannies of the Hausa state.

One is therefore not surprised that most Hausas are Muslims today. The Hausas like settling in cluster when they arrive any location. Thus, the proliferation of Sabon Gari, Tudun Wada, Wadata and Unguwar Hausawa in every nooks and crannies of Nigeria where the Hausas have ever settled. Some of the unique qualities and characteristics of the Hausa people include visiting of friends and relations (zumunci), they also like listening to the radio. Another cultural practice of the Hausas is the itinerant nature of their Ulama and/or Islamic scholars. Little wonder that so many almajirai (students of Islamic theology) are usually found in every nooks and crannies of the Hausa state.

Hausa political setting encourages the extended family system. A large compound is built with all the family members found therein. Before now, the Hausas used to build *houses* with mashed mud and grasses. The roof was completely sealed with clay to prevent acute heat since the environment in which they live was arid and semi arid in nature. Hausa land proper experiences 3-6 months of rainfall but even less in some areas. The Hausas therefore cultivate crops such as guinea corn, millet, cassava, maize and potatoes. They also engage in both rainy and dry session farming in order to feed their teaming population. During dry session, they cultivate vegetables, banana and sugar cane. Little wonder, that the Northern part of Nigeria in which the Hausas live is referred to as the food basket of Nigeria. Food is relatively cheaper in the Northern part of Nigeria-which is the birth-place of the Hausas-than it is in the Southern part of the Country. The Hausas have very large kingdoms that are dated back in history. Such kingdoms were usually fenced with thick mud walls (ganuwa) to protect them from enemies and aggressors. Examples of such kingdoms fenced with thick

mud walls include Zazzau, Daura and Kano kingdoms. The ganuwa (fenced walls) were also being guarded by warriors who were appointed by the ruling hegemony to protect such cities.

The king (sarki) is the political head of the Hausa state or community. He is usually assisted by the king makers, such as the Hakimi (district head), the Dakaci (village head) and the Mai unguwa (ward head). Others may include the Waziri, the Turaki, the Madaki,the Ciroma, the Dallatu, the Magayaki, the Barwa, and the Imam, who is the spiritual head of the polity. The Imam plays very significant role in shaping the character and moral up-bringing of the individuals in the Hausa society. In some Hausa speaking states, the Sarki might also double-up as the Chief Imam of the state. This process of doubling-up as the king and also the Chief Imam of the polity were more prominent during the reign of Shehu Ibn Fodio in the earlier part of the 19th century.

The economy of the Hausa people was not mechanized before the British Conquest of Northern Nigeria in 1903, but the Hausas had their local industries where cloths and clothings were manufactured (Obayemi, 1979). They also had industries for smelting and melting of iron ore. They had their industry where pots were manufactured. They also had the cobblers and the weavers. They had their fishermen, local barbers, nurses, midwives, doctors and herbalists, who all worked to the best of their abilities in sustaining the society. Most of the products of these local industries were consumed both at home (within the polity or society) and some sold or exchanged elsewhere for other commodities that were not found in the Hausa society. In spite of the modern forms of civilization and

the emergence of the present modern technologies in Hausa societies today, some of these local indigenous technologies and industries still exist in some quarters of such societies. However, in some of these Hausa societies, modern technologies are fast overtaking the local ones. Some Hausas nowadays, no longer pick interest in the local fabrics, they prefer machine made.

1.2.4 The Position of Hausa language in Africa

Hausa is one of the most populous languages in Africa. It is next to Swahili in terms of the population of its speakers and acceptability of the language in the entire African continent. The language is said to be the fastest growing language in the entire African continent. As a matter of fact, the major influential languages in Africa today are Swahili, Hausa and Arabic. Hausa is being used for broadcast in Nigeria, Ghana, Niger, Chad, Cameroon, East Africa and North Africa, and even in the Southern Part of Africa. The reason may not be unconnected with the fact that the language is fast growing and it is attracting a large audience in terms of listeners who are residences in all the developed cities of the entire African continent.

1.2.4.1 Hausa Language in Nigeria

Hausa like Igbo and Yoruba is one of the three major languages that have attracted the interest and recognition of the Federal Government of Nigeria. Hausa is used as language of instruction in schools in Nigeria. The language is being taught in every level of the Nigerian Educational System (Primary to University). The language has a formidable base in terms of published works on literature and language. It has a lot of brilliant academics, published materials, modules of instruction, etc, that are propelling

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it to greater heights. The advice here is that, much is still being expected, since every language is as dynamic as the society itself.

1.2.4.2 Hausa and Gbagyi Relationships

The Hausas and Gbagyis are very close neighbours of each other. The Gbagyis are said to be the first language group to come into contact with the Hausas prior to the Hausas' romance with other languages of the Central Part of Nigeria. To further buttress this point, Rufa'i (1993) states that the Hausas have been in contact with the Gbagyis even before the Hausas' first contact with the Fulanis, the Kanuris, the Arabs and the Songhai Empire. The cultural pattern and ways of life of members of these two ethnic groups are therefore closely related. Members of these ethnic groups are also great farmers and hunters, and are also splendid in interpersonal relationship with each other and with other members of other ethnic groups and groupings living in the same geo-political environment with them. The question one might ask here is, why is it that the Hausas are more interpersonal, sociable and commercially viable than the Gbagyis? Also, why did the Hausas embrace Islam earlier than the Gbagyis? Answers to these questions may not be far-fetched. The Hausas are more in number and could dislodge Gbagyi chiefdoms and communities easier during the time of war. This actually affected the sociability level of the Gbagyis. The Gbagyis could also not move around to buy and sell commodities as freely as the Hausas who were more in number and might have acquired more sophisticated weapons to repel any aggression and aggressive tendencies of other minority tribes of those times. The life style of the Gbagyis of withdrawing into the interior anytime the place they occupy becomes urbanized also prevented them from establishing kingdom(s) of their own compared to those of the

Hausas, the Fulanis, the Barebaris and Benin. This also caused the near-non-Islamization of the Gbagyis. It should also be stated here that the Gbagyis were easy preys for slave raid, because of the scattered nature of their settlements; they were easily hunted, captured and used as slaves for the exchange of goods and services to other ethnic group members within and outside of Nigeria. Their captives were mostly Hausas, Igbirras, Nupes and Yorubas, who were more in number and could dislodge Gbagyi settlements with relatively easier force. Their societies were also more urbanized, sophisticated and structured than those of the Gbagyi people.

Linguistically, Gbagyi has no affinity with Hausa. Scholars such as Edgar (1977); Blench (1987) and Williamson (1989) have classified Gbagyi language as belonging to the Kwa sub-group of the Congo-kodorfanian language family. Other languages that are said to belong to the same language family with the Gbagyis are Yoruba, Nupe, Kamuku, Gade and Igbo. Hausa language on the other hand, belongs to the Chadic sub-group of the Afro-Asiatic language Phylum. The two languages have therefore no linguistic affinity with each other. In spite of the fact that the two languages are great neighbours to each other, words which seem to look similar in the daily usage of members of these two ethnic groups are to the researcher's view, borrowed words. That is to say, one of the languages might have borrowed from the other, or they might have simultaneously borrowed the words from their neighbours and use simultaneously in their speech form. This tendency can be seen in the following words:

Hausa words	Gbagyi words	Gloss
bàaba	*dadaa*	"father"
màama	*nmaa*	"mother"
ruwa	*nuwa*	"water"
bànte	*payinje*	"pants"
sànnu	*hanu (sanu)*	"greeting"

On the whole, the relationship between the Hausas and the Gbagyis is very cordial. They accord respect to each other with decorum and high sense of hospitality. The Hausas are said to be the ones who introduced Islamic religion to the Gbagyis. Members of these communities also buy and sell commodities such as food stuffs and clothings to, and from each other. The Gbagyis on the other hand, engage in merchandize with the Hausas without any fair of intimidation or molestation. The Gbagyis see the Hausas as people who are so committed to the Islamic religion; they are even seen by the Gbagyis as the owners of the Islamic religion. One is therefore not surprised that the Gbagyis relate more freely with the Hausas than they relate with other members of other ethnic groups sharing boundaries with them, such as the Nupes, Gwandaras, Pangus, Igbirras and Koros. Based on the aforementioned information, one is therefore convinced that the relationship existing between the Hausa and the Gbagyi Communities is cordial.

1.2.4.3 Hausa and Other Minor Languages of Central Nigeria

Some minor languages that have lived as good neighbours of the Hausa people are the Nupe, the Igbirra, the Kamuku, the Kambari, the Koro, the Gade, the Gupa and the

Gwandara (Mahdi, 1978). These languages are presently being assimilated by the Hausa language. The simple and accommodative nature of the Hausa people and their language in its ability to assimilate other minor languages of Nigeria has enabled it to capture users of these languages through the processes of borrowing, coinage and neulogism. Hausa men and women have also been marrying and Islamizing members of some of these minority languages of Nigeria which has compelled some linguists to predict the extinction of some of these minority languages before the next millennium. Mahdi (1978) points out that aside from Fufulde and Kanuri languages which have been able to witstand the assimilation pressure of the Hausa language, other minor languages of Nigeria have not been able to do so over time.

1.3 Statement of the Problem

Over the years, scholars such as Serjeanston (1962), Fishman (1972), Corder (1973) and Milroy (1980) have observed that a language remains primitive until it is reduced to writing and can be studied, described and (even) compared with other languages of the world. This statement stands out as a motivating factor for further research, especially, with regards to the comparative study of Hausa and Gbagyi sound systems. Hausa and Gbagyi languages have since been reduced to writing and can be studied, described and compared linguistically as other languages of the world. Further studies on these languages will go a long way in unveiling some areas of ambiguity and further improve their grammatical statuses. Similarly, the observed similarities and differences assumed to be found between Hausa and Gbagyi sound systems calls for further research to ascertain the assumption and further assess the effect(s) of these similarities and differences on the Gbagyi language and its people.

This research is therefore, expected to answer the following questions:

a. What are the phonetic characteristics of Hausa and Gbagyi languages?

b. What are the phonological properties of Hausa and Gbagyi languages?

c. What are the phonetic and phonological similarities and differences between the language structures of Hausa and Gbagyi?

d. What benefits would the native speakers of Hausa and Gbagyi languages derive from this research?

1.4 Purpose of the Study

The Hausas and Gbagyis have been coexisting harmoniously in virtually the same geopolitical environment since the 11th century (Rufa'i, 1993). Sequel to this sociolinguistic tie, the two languages have had effect(s) on each other, especially in the areas of phonetics and phonology, lexicology, semantics and syntax. This research, however, undertakes a comparative linguistic study of the phonetic and phonological features of these two languages with a view to identifying their similarities and differences.

Unlike Hausa, Igbo and Yoruba languages that have had rich scholarly works and research, very few works have been carried out on Gbagyi language and where such works are available, they are not exhaustive enough for any serious academic research and reference. Sometimes, such works are not even made accessible to students and scholars. This research is therefore, aimed at adding to the few existing research works on Gbagyi linguistics and language.

Research into the field of Gbagyi linguistics is relatively new. The inadequacy of reference materials on this area of Gbagyi linguistics study in comparison with other major languages of Nigeria, such as Hausa, Igbo and Yoruba has prompted this research. The research will therefore, provide room for a detailed study of some specialized aspects of this relatively new field of study.

The research is also a response to the several calls by linguists such as Page (1964) and Corder (1973) to examine points of similarities and differences amongst worlds' languages. This research is therefore, a timely response to these calls.

The purpose of the research is specifically aimed at:

a. identifying areas of similarities and differences between Hausa and Gbagyi sound systems;

b. offer suggestions on how to improve the Gbagyi language and linguistics for posterity and prosperity sake;

c. ignite/provoke further research into the area of Gbagyi language study.

1.5 Significance of the Study

Most of the researches conducted on linguistics in Nigeria are concentrated on the study of other languages to the near total neglect of Gbagyi. The absence of these forms of philology has prompted this research. The research is therefore, expected to contribute to the field of linguistics, being that it is biased to the analysis of some linguistic features relating to the phonetics and phonology of Hausa and Gbagyi.

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The research is also relevant to language teachers at all levels of education, especially in language programmes and linguistic research. For it reveals not only the linguistic features of language study, but also the socio-cultural setting of the Hausa and Gbagyi people in relation to how the two languages come into contact with one another. This will help language planners in designing curriculum for use in the Central Part of Nigeria, which is believed to be the birth-place of the Gbagyis and the language is used side-by-side with Hausa for every day activities

It is also hoped that the findings of this research will add to the few existing works on comparative linguistics, especially as it relates to Hausa and Gbagyi phonetics and phonology. This will go along way as pacesetter and reference material to researchers, students, teachers and any other person(s) interested in the study of the linguistic features of these two languages (Hausa and Gbagyi). The research will also be of immense benefit to Gbagyi news translators, interpreters, and readers, working in Gbagyi speaking states of the federation. It will facilitate their work on news translation and also enrich their vocabulary and aid in their work as journalists.

It is a fact that societies tend to integrate faster and easier if they understand one another through language. The research is, therefore, expected to further promote understanding between members of the Hausa and Gbagyi speaking communities of Nigeria.

1.6 Basic Assumptions

Scholars over the years have engaged in research based on some predetermined assumptions. This research is therefore not an exception. The assumptions it seeks to verify are:

1. There are significant similarities and differences between Hausa and Gbagyi sound systems.

2. The differences which exist between the sound systems of Hausa and Gbagyi (may) serve as impediment to the Gbagyi speakers/learners of Hausa and vice-versa.

3. The language families of Hausa and Gbagyi differ; and hence, there is the assumed variation(s) in the area of their phonetics and phonology.

4. Every language of the world is unique in its own right. It is therefore, assumed that the phonological variations existing between Hausa and Gbagyi will continue to exist as long as these languages exist and are spoken.

1.7 Scope and Limitations

This research focuses attention on comparing the phonetics and phonology of Hausa with Gbagyi with the aim of identifying their similarities and differences. The research concentrated on comparing the sound systems of Hausa with Gbagyi being spoken in some four states of the federation, which are Niger, Kaduna, Nassarawa, Kogi and the Federal Capital Territory, Abuja. This is because, the Gbagyi being spoken in these four states of the federation is a fair representation of the Gbagyi being spoken in Nigeria on the whole. The research does not also compare the other aspects of Hausa and Gbagyi linguistics such as morphology, syntax, semantic and dialectology. To do that all together will be too cumbersome and economically difficult for the researcher to

undertake. Also, due to financial constraints, the research has been deliberately selective (restricted) to comparing only the sound systems of Hausa with Gbagyi.

Also, the research is expected to, among other things:

1. Review other linguistic works on Hausa and Gbagyi Sound Systems.

2. Stimulate further research into the field of Gbagyi language study.

1.8 Theoretical Framework

Linguists over the years have employed some theoretical models or frameworks to arrive at answers to their linguistic enquiries. Among these theories are the generative phonological theory or framework, proposed in 1955; the Tagmemic phonological theory, proposed in the1970s; the distributional phonology theory, proposed in the1950s, and the analytical theory, proposed by Nida in the 1970s.

The theoretical framework or model this research adopts is the eclectic analytical model or framework as proposed by Nida in (1974). The model synthesizes linguistic items with the aim of identifying their similarities and differences. Due to the relevance of the eclectic analytical model in addressing linguistic problems, the model was also adopted by Eka (1979 and1985), Michael (2000), Jallah (2004), Adaji (2008), Sonfada (2008), Ademola (2009) and Bida (2011) in addressing their research problems.

1.9 Definitions of Operational Terms

The terms defined in this section of the research are those terms that have been so central and used very often in the study. The definitions provided here are therefore, in respect of their meaning, as used in this thesis and are only meant to provide a general explanation to the scattered references of these concepts in the research:

Acoustic Phonetics: dealing with the physical properties of sounds (Donegan, 1993).

Active articulators: those organs of speech that are situated at the lower part of the mouth, which include: the lower lip and the tongue (Sani, 2005).

Affricates: speech sounds produced when a stop and fricative occur at a time of production, thus producing sounds such as / ʧ/ and /ʤ/.

Alveolars: speech sounds produced when the tip of the tongue moves closer to the alveolar region or even touches it in the cause of production.

Approximants: speech sounds produced partially as consonants and partially as vowels. They are sometimes called semi-vowels or frictionless consonants (Langacker, 1972).

Articulation: referring to the production of speech sounds (Shockey, 2003)

Articulatory Phonetics: dealing with the production of speech sounds (Palmer, 1963).

Articulators: those organs of speech that approach or make contact with each other in the cause of speech sounds production (Sani, 2010).

Assimilation: refers to the change of one sound into another in view of phonetic environmental influence (Sani, 2005).

Auditory Phonetics: dealing with what we can hear in the cause of speech sound production (Page, 1964).

Central Nigeria: referring to the middle belt region of the Federal Republic of Nigeria, covering States such as Niger, Kaduna, Kogi, Kwara, Benue and Nassarawa.

Central Nigeria Languages: languages believed to have their origin from the Central part of Nigeria.

Chadic Family: a group of languages that descended from Chad. It includes languages such as Hausa, Bolanci, Kanakuru and Kare-kare.

Consonant: a speech sound whose articulation causes some obstruction of the air in the oral cavity (Sani, 2005).

Consonant Chart: a diagram or sketch describing speech sounds with their places and manner of articulation.

Consonantal Cluster: two or more independent consonants occurring one after the other in a words.

Consonants with Secondary Articulation: consonants with two levels of articulation (Sani 2010).

Contrastive Study of Language: the systematic study of a pair of languages with a view to identifying their structural similarities and differences (Gleason, 1961) and (Halliday, 1961).

Comparative Study of Language: languages being looked at in relationship to one another from the view point of trying to know their areas of similarities and dissimilarities.

Data: information relevant to a research (Galadima, 2008)

Data Collection Procedure: methods/ways of collecting information relevant to a research (Sidi, 2002)

Dentals: speech sounds produced when the tongue goes in between the upper and the lower teeth, with the tip of the tongue touching the upper teeth in the cause of production.

Diagraph: two consonants articulated concurrently within a syllable e.g. ʼy, ky and kw.

Diphthong: the coming together of two independent vowels to be produced together within the same syllable.

Deletion: referring to the loss of phoneme(s) in an utterance (Paki, 2003).

Elision: omission of sound(s) in connected speeches (Crystal, 1980).

Fricatives: speech sounds produced when articulators simply approach each other, thus, narrowing down air passage to the extent that the air has to force its way out thereby causing some turbulent noise e.g. in the production of the /s/ /ʃ/ /z/ /h/ and /Φj/ sounds (Sani, 2005).

Gemination: a sequence of identical adjacent consonants in a word (Sani, 2010).

Gbagyi (Gwari): referring to the people and language of the Gbagyi people (Habbakuk, 2005).

Gbagyi Matai: eastern Gbagyi (Busa, 2008).

Gbagyi Nkwa: southern Gbagyi (Busa, 2008).

Glottals: speech sounds produced at the glottis (Grimson, 2001).

Glottalization: the process whereby glottal stop accompanies the final syllable of a word utterance-finally (Sani 2005).

Glottis: a structure located at the voice box region usually associated with the vocal cords.

Glides: these are sometimes called liquids or approximants. They are speech sounds produced without much obstruction of the air in the oral cavity (Ladefoged, 2006).

Hausa: referring to the language and people of the Hausas (Mahdi, 1978).

Intonation: a series of pitches that are used with longer utterances (sentences rather than words) (Sani, 2005).

Interdentals: speech sounds produced when the tongue goes in between the upper and the lower teeth. See dentals.

Interview: the process of asking questions in order to have information for a research (Abdullahi, 2008 and Maitama, 2008).

Kwa Group: a sub-group of the Niger-kordofanian language family where Gbagyi belongs (Greenberg, 1963).

Labialization: a secondary articulation in which lip rounding is added to a sound (Sani, 2005).

Labio-Dentals: phonemes articulated when the upper teeth touch the lower lip (http://www.sil.org 2009).

Language: means of communication using words (Paki, 2003).

Language Classification: distribution of world's languages into groups after considering some factors.

Laterals: phonemes articulated with air passing through the sides of the tongue.

Lexicology: the study of words, their meanings and functions. (http://www.thefreedictionary.Com 2008).

Long Vowel: vowel which tend to be longer than short vowel used in similar context (Roach, 1991).

Manner of articulation: the obstruction air stream faces in an articulation before it escapes (Sani, 2005).

Metathesis: the process by which two segments exchange position in a word without necessarily affecting the original meaning of the word (Galadima, 1997).

Minority Languages: little known languages.

Monographs: single or simple consonants.

Monophthongs: single or simple vowels.

Nasal-Oral Sounds: speech sounds which are articulated and produced halfway through the mouth cavity and half way through the nostrils.

Nasalization: the process whereby a neighbouring sound becomes nasalized as result of some phonological conditions.

Niger-kordofanian: an umbrella language in which Gbagyi stems from. Other sub-groups within this umbrella are Niger-Congo and Kondofanian.

Nilo-Sahara: an umbrella language from which Kanuri descended.

Palatalization: the process by which a palatal consonant combines with a non – palatal consonant under certain conditions (Sani, 2010).

Philology: the study of the development of language(s).

Phonetics: the study of the inventory of all speech sounds which humans are capable of producing (Katamba, 1989). The science connected with the pronunciation and presentation of speech sounds (Roach, 1991).

Phonology: the branch of linguistics which investigates the ways in which sounds are used systematically in different languages to form words and utterances (Katamba, 1989). The study of the organization of speech sounds into a structured linguistic pattern (Iyiola, 2005).

Place of articulation: the point where speech sound is produced. The part of the human body (oral and nasal) charged with the responsibility of speech sounds production.

Plosives: speech sounds articulation with an abrupt sound like an explosion.

Position of the glottis: referring to the state or shape of the vocal cords in speech sounds production.

Pronunciation: production of speech sounds or words.

Primary source of information: the immediate provider of research information e.g, the researcher.

Retroflex: sounds produced when the tongue tip touches the alveolar ridge (Ladefoged, 2006).

Respondents and informants: providers of information for a research.

Rhotacism: changing of alveolar and palatal obstruent to /r/ when used in intensive forms (Alhassan, 1983).

Trill: touching the palate several times with the tongue in the production of /r/.

Flap: touching the palate just ones with the tongue in articulating the /ɾ / sound.

Secondary Source of Information: other sources of information in addition to the primary source.

Stop: complete closure of the articulators so that the air stream cannot escape through the mouth (Ladefoged, 2006).

Syllable: the rhythmic unit of a word (Sani, 2005). A minimal unit of word higher than a sound segment which can be pronounced with a single breath (Iyiola, 2005).

Tone: described as a pitch of voice on which each syllable of a word is uttered naturally so as to convey a proper meaning of the word to the listener (Fagge, 2003).

Tone Pattern: the rise and fall or otherwise of pitch in words production.

Tongue Twisters: speech sounds produced when the tongue-tip turns inside the month and touches the alveolar ridge, resulting in the production of the /t/and /d/ phonemes. Also see retroflex.

Triagraph: three consonants articulated under the unit of a word (syllable), e.g, /tyn/, /pmy/ and /zhn/ triagraphs of Gbagyi.

Velars: speech sounds articulated at the velar region.

Vocal Cords: located below the velar and the uvula and used for the production of speech sounds.

Vowel Chart: a diagram showing the vowels of a language and explaining how the vowels are articulated.

Voicing: vibration experienced at the glottis region in the process of speech sound production.

1.10 Key to Symbols and Abbreviations

The following symbols and abbreviation keys were used in the thesis:

//		column for speech sound
/	=	high tone
\	=	low tone
—	=	mid tone
^	=	falling tone
ˆ/	=	showing dipthonization process
c	=	consonant
v	=	vowel
H	=	high tone
L	=	low tone
M	=	mid tone
F	=	falling tone
/Φ/	=	represented as /f/. It is a voiceless bilabial fricative
/θ/	=	represented as /th/. It is a voiceless interdental fricative
/ð/	=	represented as /th/. It is a voiced interdental fricative
/tʃ/	=	represented as /c/
/č/	=	represented as /ch/
ʃ/	=	represented as /sh/
/'/or /? /=		represented as glottal stop
/s'/	=	represented as /ts/
/ɲ/	=	represented as/n/. It is a voiced palato- nasal
/ŋ/	=	represented as /n/. It is a voiced velar nasal
/β/	=	represented as/b/. It is a voied bilabial fricative
/r/	=	represented as /r/. It is an r-trill
/ɾ/	=	represented as /r/. It is an r-flap

/^/ = represented as /a/. It is a simple vowel

/ə/ = schwa: it is a neutral vowel represented as /e/

/ɛ/ = represented as /e/. It is a simple vowel

/ɔ/ = represented as /o/. It is a simple vowel

/əi/ = represented as /ei/- a diphthong

/ou/ = represented as /o/- a diphthong

1.11 Conclusion

In this chapter, general introduction of the research was made. Historical backgrounds of Hausa and Gbagyi languages were also made. Discussions were made on the purpose of the study, statement of the problem, basic assumptions, significance of the research and the scope and limitations of the research. The eclectic analytical model or theory as proposed by Nida (1974) was used in analyzing the sound systems of Hausa and Gbagyi with the aim of identifying their similarities and differences. The chapter also defines some operational terms used in the research process and highlighted some key to symbols and abbreviations.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.0 Introductions

This chapter reviews topics that have direct bearing on the research topic. The topics are also expected to pave way for the proper understanding of the research topic paper.

2.1 Phonetics

Phonetic has been defined by Whatmough (1956), Roach (1991), Grimson (2001), Yule (2002 and 2007), Shockey (2003) and Sani (2005) as concerned with the description of speech sounds that occur in the languages of the world. Traugott and Pratt (1980) and Davenport and Hannahs (1988) see it as the branch of linguistics concerned with the physiological and acoustic bases of speech. They continue that phonetics answers such questions as, where speech sounds are produced, how they are produced and what there phonetic descriptions and transcriptions are. Nickel (1971), Crystall (1980), Lyons (1981) and Paki (2003) say it is the scientific study of speech. They continue that the central concerns of phonetics are the discovery of how speech sound are produced, how they are used in spoken language, how they can be recorded with written symbols and how such sounds can be recognized and differentiated from one another. Comrie (2007) describes phonetics as a field of language study concerned with the physical properties of sounds. This research does not vary from these definitions of phonetics. The research therefore, wishes to commend the efforts of these linguists in their attempt to describe the term 'phonetics. What the research would like to add here is that, phonetics is the study of speech sound and their physiological production and acoustic qualities. On the whole, the research wishes to say that, phonetics is the study of the actual speech sounds

that operate in human languages, where ever they are used or spoken and any where they are used in the world.

2.1.1 Acoustic Phonetics

Phonetics can, as a matter of convenience, be divided into three main branches. Linguists across the word do not differ in this categorization. Lyons (1981), Roach (1991) and Osisanwo (2012) have categorized phonetics in to three main branches of Articulatory, Acoustics and Auditory Phonetics. Lyons (1981), Roach (1991) and Osisanwo (2012) describe acoustics phonetics as that branch of the scientific study of speech sounds which examines a speech sound as an embodiment of certain physical properties. They continue that, it studies the sound waves produced by the human vocal organs. They explain that when sounds travel through the air from the mouth, to the ears, they do so in the form of vibration in the air-that is what acoustic phonetics is all about. What this research would like to add here is that, acoustic phonetics generally involves the use of some specialized speech machines in analyzing speech sounds. It therefore, involves the laboratory study of speech sounds with the aid of some specialized machines which are used to register the properties of a given sound. Some of such machines are sound spectrographs-which records the physical textures of sounds. Electro-aerometer-which is used in the recording of the movement of air to, and from the cavities. Pitch meter, used in measuring speech pitch. One of the challenges this research faced was that it could not lay hands on spectrograms that could assist it in recording and transcribing sounds. Some recordings were however, done by the researcher using other electronic devices such as tape recorder, video machines, e.t.c,

which still retains the impetus of the research findings. Also, Articulatory and Auditory devices were greatly explored by the researcher in the research process.

2.1.2 Articulatory Phonetics

As observed by Lyons (1981), Roach (1991) and Osisanwo (2012), articulator phonetics examines the production of speech sounds with a special focus on the specific functions of the various organs of speech. They continue that, articulatory phonetics is concerned with the description of movements of the vocal organs that produce speech sounds. To Davenport and Hannahs (1988) Articulatory phonetics is the branch of phonetics where articulatory observations to see and feel what is going on inside our vocal tract is carried out. This research agrees with all the descriptions by the above linguists. It wishes to add that, this branch of phonetic study of language was the major area this research relied on. Practical observations in respect of the place of articulation, manner of articulation and position of the glottis were made by the researcher, in which speech sounds produced were recorded and used as sources of information for the research.

2.1.3 *Auditory Phonetics*

According to Iyiola (2005) and Comrie (2007), auditory phonetics examines how speech sounds are perceived by the human ear. In other words, auditory phonetics considers speech sounds from the point of view of their reception. According to Roach (1991), with the auditory aspect of speech, the ear is capable of making fine discriminations between the different forms of sounds. This research does not differ from the above descriptions of auditory phonetics as made by Roach (1991), Iyiola

(2005) Camrie (2007). What the research would like to add here is that, auditory analysis is the analysis which involves the listeners' ears and when the listeners' brain conceives information from the ears. What that means is that, auditory phonetics is a function of both the brain and the ears. It involves the training of the brain and the ears in practical phonetics in order to learn to make more are precise and reliable discriminations among different speech sounds. This branch of phonetics was also strongly relied upon during the course of this research. The researcher had to train himself in the way that he could understand and distinguish very carefully between speech sounds produced by both Hausa and Gbagyi native speakers in order to be able differentiate between the sound frequencies of the two languages.

2.2 Phonology

This term has bee variously defined by linguists in recent years. Osisanwo (2012) says, the term is derived from two Greek words of "Phono" and "logy". "Phono" in Greek means "sound" "speech" or "voice"; while "logy" refers to "study", he adds. Osisanwo (2012) continues that phonology is concerned not only with the physical properties of sounds, but with how these sounds function in a particular language. Roach (1991) and Shocky (2003) assert that, the goal of phonology is to study the properties of the sound systems which speakers must learn to internalize in order to use their language property for the purpose of communication. This research agrees with the above information by these linguists. What the research would like to add here is that, when studying a language, one should not only avail himself with the physical properties of the attested sounds, but the grammatical properties of these sounds; in order to be a better speaker or communicator. Also, in a more concise way, the research would like to define

phonology as the study of how speech sound are structured and patterned, and the manner of their functions in a given language. What the means is that, while phonetics is concerned with how speech sounds are produced and what their articulatory, acoustic and auditory properties are, phonology describes how are these sounds are used in language to convey meaning. In other words, phonology concerns itself with how speech sounds come together in an acceptable format to give meaning in a particular language. It is said that two languages may have the same phonetic features and yet have different phonological properties.

2.2.1 Sound Systems

This has been described by linguists as a science of language study which involves the study of phonetics and phonology of a language. Busa (2000 and 2008) sees it as the scientific study of speech sounds and their phonological processes. This research does not differ from the above description by Busa (2000 and 2008). The present research would therefore, examine the sound systems of Hausa and Gbagyi with the aim of finding their similarities and differences.

2.2.2 Speech Sounds

Speech sounds consist of consonants and vowels which have been variously defined by linguists. Sani (1989) describes consonants as those speech sounds that are usually articulated with a lot of pressure being dispensed on the air in the vocal cavity. Sani (1983) had earlier defined consonant as speech sound made by the closure or narrowing of the vocal tract, so that the air-flow is either completely blocked, or so restricted that

audible friction is produced. Sani (1989) also refers to vowels as those forms of speech sounds that are articulated with very little pressure, or no pressure at all being dispensed on the air in the vocal cavity.

The descriptions by Sani (1983 and 89) in respect to speech sounds are plausible and relevant to our present research. It is certain that in the articulation of consonants, a lot of pressure is dispensed on the air in the oral cavity. Consider articulating the following consonants /b/ /c/ /d/ /k/ and /g/. Similarly, in the articulation of vowels, very little pressure or no pressure at all is dispensed on the air in the oral cavity. Consider articulating the following vowels /a/ /e/ /i/ /o/ and /u/.

Bagari (1986) identifies thirty three (33) consonants and twelve (12) vowels of Hausa. The consonants are /b/ /ɓ/ /d/ /ɗ/ /t/ /g/ /k/ /ƙ/ /gj/ /kj/ /ƙj/ /gw/ /kw/ /ƙw/ /Φ/ / Φj/ /z/ /s/ /ʃ/ ʧ/ /dz/ /ts/ /m/ /n/ /ŋ/ /l/ /ɭ/ /r/ /w/ /j/ /h/ /ʔ/ and /ʔj/. And the vowels are /I/ /i/ /ʊ/ /u/ /e/ /e:/ /o/ /o:/ /^/ /a/ /ai/ and /au/. Zarruk, et al (1987) identifies thirty one (31) consonants and seven (7) vowels of Hausa. The consonants are /b/ /ɓ/ /c/ / d/ /ɗ/ /f/ /fy/ /g/ /gw/ /gy/ /h/ /j/ /k/ kw/ /ky/ /ƙ/ /kw/ /ƙy/ /l/ /s/ /ʔ/ /m/ /n/ /r/ /r^{w}/ /s/ /s'/ /t/ /w/ /y/ and /'y/. And the vowels are /a/ /i/ /e/ /o/ /u/ /ai/ and /au/. Zarruk (1996) identifies twenty three (23) consonants and five (5) vowels of Hausa. The consonants are /b/ /ɓ/ /m/ /Φ/ /w/ /dj/ /t/ /z/ /s/ /s'/ /r/ /ɭ/ /l/ /n/ /j/ /ƈ/ /ʃ/ /y/ /k/ /g/ /ƙ/ /ʔ/ and /h/. And the vowels are /a/ /e/ /i/ /o/ /u/. Sani (2005 and 2010) cites fourty seven (47) phonemes of Hausa, consisting of thirty four (34) consonants and thirteen (13) vowels. The are /b/ /ɓ/ /m/ /Φ/ /Φj/ /t/ /d/ /ɗ/ /l/ /r/ /n/ /ɲ / /ŋ/ /s/ /j/ /s'/ /r^{w}/ /z/ /dz/ /ʧ/ /k/ /kj/ /kw/ /ƙ/ /ƙj/ /ƙw/ /g/ /gj/ /gw/ /w/ /h/ /ʔ/ and /ʔj/. And the vowels are /i/ /e/ /a/ /o/ /u/ /ii/ /ee/ /aa/ /oo/ /uu/ /ai/ /au/ and /ui/.

From the above information, the research observes that Bagari (1986), cites /Ĭ/ as a consonant in Hausa, he also cites /I /, /ʊ/, e: /, /o:/ and /^ / as vowels of Hausa. This research wonders how Bagari (1986) came about these sound samples in Hausa, considering the fact that Hausa speech sounds do not share 100% feature or characteristics with English. This research contends here, that the above speech sounds as itemized by Bagari (1986) are not those of Hausa, but possibly, those of English or any other language for that matter. This research also understands that Zarruk, et al (1987) did not identify the Hausa nasals /ɲ/ and /ŋ/. Similarly, Zarruk, et al (1987) did not cite the examples of Hausa long vowels such as /aa/, /ee/, /ii/, /oo/ and /uu/; they did not also identify the Hausa diphthong /ui/ in the examples of Hausa speech sounds they itemized. All these are pitfalls in Bagari (1986) and Zarruk , et al (1987)'s works, thus, putting Sani's work of (1999)quite ahead of them all; for Sani (1999), has itemized so extensively and clearly too, the speech sounds of Hausa more than those of any of the above authors cited above.

Rosendall (1992) and Galadima (1997) identified twenty nine (29) consonants and nine (9) vowels of Gbagyi. The consonants are /p/ /b/ /ɓ/ /β/ /m/ /f/ /ɓ/ /Φ/ /t/ /d/ /s/ /ts/ /n/ /l/ /dz/ /tʃ/ /ɗ/ /ɲ/ /ŋ/ /r/ /ƈ/ /ƝI/ /j/ /k/ /g/ /h/ /gb/ /kp/ and /w/. And the vowels are /i/ /e/ /^/ /a/ /u/ /o/ /ɔ/ /ɛ/ and /ʊ/. Busa (2000) identifies thirty three (33) consonants and sixteen (16) vowels of Gbagyi. The consonants are /b/ /v/ /c/ /ƈ/ /d/ /f/ /g/ /h/ /j/ /k/ /l/ /m/ /n/ /ɲ/ /ŋ/ /p/ /v/ /s/ /t/ /w/ /y/ /kp /gb/ /bw/ /mw/ /wh/ /bm/ /dn/ /fy/ /pmy/ /ghn/ /kyn/ and /zhn/. And the vowels are /a/ /e/ /i/ /o/ /u/ /ui/ /ai/ /au/ /ei/ /oi/ /ʊi/ /aa/ /ee/ /ii/ /oo/ and /uu/.

The discovery by Busa (2000) seems more plausible than those of Rosendall (1992) and Galadima (1997). Though Busa's discovery (2000) also has some pitfalls, for example,

his inability to identify the bilabial fricative voiced /β/ and the inter-dentals /θ/ and /ð/ in his citation of Gbagyi consonants, which are very vital in Gbagyi phonetics and phonology. For example, in the production of the following words *βeβè* "whistling", *thankàyin* "spoon" and *ēthi* "yam". Also, in the identification of Gbagyi consonants as cited by Rosendall (1992) and Galadima (1997), the voiced glottal fricative /ɣ/, the voiceless alveaolar ejective /ts/ and the voiced alveaolar trill/r/ were identified as Gbagyi phonemes. This research wonders why the above consonants were identified as such by Rosendall (1992) and Galadima (1997). The research also wonders whether Gbagyi has any linguistic affinity/relationship with the Arabic language. If no, then, it is unthinkable for Rosendall (1992) and Galadima (1997) to claim that the voiced glottal fricative / ɣ/ exists in Gbagyi.

2.2.2.1 Consonants

Consonant sounds are described by Ladefoged (2006) and Osisanwo (2012) as those sounds produced when there is a constriction of the vocal tract at some points, such that it impedes or hinders the flow of air in the oral cavity. What they mean here is that, consonant sounds are speech sounds produced by blocking the flow of out flowing air through contact with some speech organs. Consonants are said to be speech sounds that obstruct the flow of air through the vocal tract. Ladefoged (2006) continues that, some of these consonants obstruct the flow of air too much in the vocal cavity, while others are articulated with just a little obstruction of air in the oral cavity. He continues that consonants are more important than vowels in English. That consonants constitute the bones of word in English, while vowels are the flesh. This research would like to argue here that, the issue of one of them being more important than the other does not even

arise here. Bone and flesh, which is more important? They all complement one another, and none of them can make any meaningful sense without the other.

2.2.2.2 *Vowels*

It is generally difficult to define the term 'vowel' in a layman's language. Sani (2005 and 2010) defines vowel as that speech sound whose articulation does not involve obstruction of the air-flow, but essentially vibration of the vocal cords. Iyiola (2005) defines it as that speech sound produced by shaping of the oral cavity (mouth), so as to allow the free passage of air from the lungs, through, to the oral cavity. Iyiola (2005) reveals that in the articulation of vowels, airstream from the lungs flows freely without any obstruction, and the tongue moves to modify the flow of the air, and the lips are also shaped to affect the type of vowel being produced.

Roach (1991) describes vowels as the class of sounds which make the least obstruction to the flow of air. This research does not differ from the above definition and description of vowels. What the research would like to add here is that, in the articulation of vowels, very minimum obstruction of air is made in the vocal tract. In English, like Hausa and Gbagyi, vowels, are also produced with some degree of vibration in the vocal cords. We would therefore say that, all vowels are voiced sounds. Roach (1991) and Osisanwo (2012) have explained that the two vital organs in the articulation of vowels are the tongue and the lips. To the research, that is true. The tongue and the position of the lips are certainly very vital in the articulation of vowels. In fact, without these two organs, the articulation of vowels would be futile.

2.2.3 Phonological Rules and Representations

Much of the focus of recent phonological thinking concerns the characterization of predictable alternations between sounds found in natural languages. In this part of the review, we would observe the phonological rules of representations as described by Daveport and Hannahs (1988), and also, Roach (1991). The above linguists tried to explain the phonological rules and representation between [p] and [ph] in English. They continued that, under specific conditions, there is alternation between these phones. They continue that, we get one [p] and not the other [ph] after an [s], as in [spit]. That is, while at the underlying (phonemic) level, there is one element [p], there is an alternation in the representation of this element on the surface (phonetic) level between [p] and [ph], which is determined by the environment in which the phoneme occurs. Also, in the rules of representation, they explained that [cat] can be represented as [kaet].

While we alien ourselves with the above descriptions by Daveport and Hannahs (1988), and also Roach (1991), we wish to say that this phonological rules and representations, involve the process of 'aspiration' in English, where a voiceless stop is aspirated when it occurs in absolute word-initial position before a stressed vowel.

2.2.4 Phonological Processes

The process is described by Davenport and Hannahs (1988) as the change in rules and alternations that occur in the words of a language which depicts its varsity and roomy nature. Critical phonological processes that are likely to occur in a language, according

to the above linguists are assimilation, gemination, metathesis, nasalization, palatalization and glottalization, among others.

2.2.4.1 Assimilation

The term is described by Yule (2007) as a process by which two phonemes occur in sequence and some aspect of one of the phonemes is included into the other phoneme. Sani (2005) describes it as the change of one sound into another in view of phonetic environmental influence. Alhassan (1983) says, it is a process by which a phoneme assumes the feature of a neighbouring phoneme. Alhassan (1983) goes further to categorize assimilation in Hausa into two; complete and partial. Sani (2005) categorizes assimilation into three in Hausa; simple, voicing and nasal. Sani (2005) cites the following as examples of simple assimilation in Hausa: *haddà* "memorization" from *hardà* "memorization" and *bacci* "sleep" from *barci* "sleep". *Càzbi* "rosary", *kaskà* "tick" and *tsafià* "neatness" were cited by Sani (2005) as examples of voicing assimilation in Hausa. While *dambe* "fight", *guntu* "short" and *gànga* "drum" were cited as examples of nasal assimilation by Sani (2005). It should be noted here that Sani (1999), had earlier cited the following: *yunwà* "hunger" assimilates as *yinwà, yumɓu* "clay" assimilates as *yinɓu* and *yùnkuri* "strive" assimilates as *yinkuri* as examples of partial assimilation in Hausa. The argument this research would like to advance here is that, are the later examples of partial assimilation as cited by Sani (1999) not associated more with sound alternation? That is, in all the later examples provided by Sani (1999) as examples of partial assimilation in Hausa; the /i/ vowel keeps alternating the /u/ and the /n/ consonant, alternating the /m/, respectively. If the above argument of this research is agreeable in respect to the examples of partial assimilation as provided by Sani (1999), then; the process should not be considered as a process of partial or simple

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assimilation in Hausa, but that of sound alternation.

In respect to assimilation in Gbagyi, Dhacko (1986) states that the process is very rare. He continues that it is unusual for a phoneme to assume the feature of a neighbouring phoneme in either a word or sentence in Gbagyi. This research does not agree with the above claim by Dhacko (1986). The research believes that though assimilation is considered very rare in Gbagyi as claimed by Dhacko (1986), the following may be examples of nasal assimilation in the language *ʒyangbā* "spoil", *shanɓwā* "change" *knangbe* "curved", *dàndàn* "sloppy place" and *kanku* "a variety African wine-gogoro".

2.2.4.2 Deletion/Elision

Deletion is defined by Crystal (1980) as the omission of sounds in connected speeches. He goes further to say that a vowel; consonant or even syllable can be elided in a word depending on the reason and circumstances for such elision. The reason, Crystal (1980) continues, could be may be economical, stylistic or phonological. The following words were cited by Crystal (1980) as examples of elided words in English:

English Words	Elided English Words
examination	"exam"
cafeteria	"caf"
television	"teli"
cybercafé	"café"
telephone	"phone"
aeroplane	"plane"

motorcycle	"cycle"

2.2.4.3 Gemination

Gemination is described by Bello (1992), Sani (2005 and 2010) as a change process by which consonant are doubled in sequential form in words formation process. They continue that germination could occur in words formation process as well as in syntactic arrangement of words. They gave the following as examples of gemination found in word formation processes in Hausa: *Allah* "God", *lallashi* "entice," *lallagi* "licking," *manne* "to stick to something" and *babbaka* "to burn or spray fire on to something". In respect of gemination in syntax, Bello (1992) gave the following examples:

Words	**Gloss**
Abin da nay yi	"what I did"
Abin da kag gani	" what you saw"
Abin da yac ci	"what he ate"
Abin da tas sha	"what she drank"
Abin da kikay yi	"what you (fem) did"

This research would concentrate on gemination in words which affects our area of focus directly. It would not consider gemination in sentences (syntax), which are not in the purview of this research. The research however, commends the efforts of Bello (1992), for discussing in details, the area of gemination of word in Hausa sentence constructions.

2.2.4.4 Glottalization

Sani (2005 and 2010) refers to glottalization as a process in which the glottal stop sometimes immediately accompanies the final syllable of a word utterance – finally. Sani (2010) continues that, the glottalization utterance – finally as it were, tends to drop when the word in question is followed by another word or item in the utterance. Sani (2005 and 2010) gives the following examples of glottalized words in Hausa *kànde?* "Female proper name", *Bintà?* "Female proper name" and *Sani?* "Male proper name". Other examples are *zo?* "come", *da?* "with" and *gòobe?* "tomorrow." In the following examples, glottalization tends to drop when the glottalized word is accompanied by some other words or items. Observe the following examples:

Words	Gloss
Kànde cè ta zoo	"it is kande that came"
Saani yaa gamàa	"Sani has finished"

2.2.4.5 Labialization

Some Linguists are of the opinion that it is very difficult to demarcate so clearly between labialization and palatalization. They posit that a labial may combine with a palatal to form either a palatalized labial or a labialazed palatal. Rosendall (1992) and Galadima (1997) describe labialization as the process by which a different speech sound is articulated simultaneously with a labial. The speech sound articulated with the labial, Rosendall (1992) and Galadima (1997) continue, may either be an alveolar, a palatal, a velar, or even a laryngeal sound. Sani (2005) describes labialization as a secondary articulation in which lip rounding is added to a consonant as in the articulation of /kw/, /}w/ and /gw/. Rosendall (1992) and Galadima (1997) had earlier cited the following speech sounds as examples of labialized sounds in Gbagyi /kp/ /gb/ /kw/ /gw/ /fy/ and

/wj/. They gave their example in Gbagyi words such as: *kpāko* "door", *gbaknù* "dager", *gwagwa* "wild fruit", *fyintele* "leaf" and *wyeknunu* "eye".

The question one might want to ask here is: what are the parameters for differentiating between a palatalized labial and labialization as a phonological process? This research assumes that labialization as a phonological process should have been specified and explained so clearly by Rosendall (1992) and Galadima (1997), citing some concrete examples using Gbagyi words.

2.2.4.6 Metathesis

Metathesis has been described by Galadima (1997) as the process where two segments of a word interchange without necessarily affecting the original meaning of the word. She gives the following examples of metathesis in Gbagyi:

Original Words	**Interchanged Words**
gbèdō "alike or similar"	*dōgbè* "similarity"
tnaɓwa "to beg"	*ɓwatna* "begging"
zmudù "crossing"	*dùznu* "toross"

Sani (1999) gives the following examples of metathesis in Hausa:

Original Words	**Interchanged Words**
mootà "motor"	*maatò* "motor"
sakì "divorce"	*shikà* "divorce"
sanì "knowledge"	*shinà* "knowledge"

The definition of metathesis by Galadima (1997) and the various examples cited by her are relevant to our present research. The research would like to add here that, in spite of

the interchange in the syllables of the Gbagyi words as cited by Galadima (1997), the meaning of those words still remain the same depending on how the words are being used in sentences and expressions. For example, *tna6wa* and *6watna* may all still mean "to beg" or "begging", depending on how the words are used in sentences. For example, *tna6wa* may mean "to beg" and *wo tna6wa* may mean "he is begging". Similarly, *6watna* may mean "begging" and *6watna zyi wo lo* may mean "they will beg him"

2.2.4.7 Nasalization

This is said to be another complicated area in the field of Gbagyi phonology (Rosendall 1992 and Galadima 1997). Sani (2010) defines nasalization as a process by which consonants or vowels become nasals. Rosendall (1992) and Galadima (1997) state that the issue of nasalization in Gbagyi is as complicated as those of labialization and palatalization. Rosenedall (1992) and Galadima (1997) continue that nasal obstruents in Gbagyi can also be palatalized and labialized as the case may be. They gave the examples of nasalized sounds in Gbagyi as /mj/ and /mw/. They also cited examples of nasalization occurring in Gbagyi words such as *myafun* "smelling" and *mwamwai* "big". What this research would like to observe here is that nasalized sounds are quite different from nasalization as a phonological process. While the former talks about nasal sounds combining with other speech sounds in the process of secondary articulation, the latter discusses how these speech sounds combine phonologically to provide meaningful words.

2.2.4.8 Palatalization

Some linguists are of the opinion that palatalization and labialization are closely related

to each other. Some even go further to say that the two terms are one and the same thing. One should therefore, not be surprised that the two terms (palatalization and labialization) were used as sub-topic interchangeably by Alhassan (1983).

To this research, palatalization is said to occur when a non-palatal sound is articulated simultaneously with a palatal under certain conditions. The following examples of palatalized sounds of Gbagyi are provided by Rosendall (1992) /gj/ /tj/ /kj/ /dj/ /cj/ /fj/ /sj/ and /vj/. Rosendall (1992) also provides their example in words such as *gjahu* "to fly", *funtje* "a leaf" and *kji* "to sew". Sani (1999) identifies the following palatalized sounds of Hausa /ts/ /sh/ /ky/ /ƙy/ and /gy/. They can be seen in words such as: *tsintsiyaa* "broom", *shàaraa* "sweeping" *kyàutaa* "gift", *ƙyàashii* "envy" and *gyaaraa* "repair".

This research agrees with the claim of Alhassan (1983) and Rosendall (1992) which says that palatalization and labialization are closely related with each other. What the research would like to say here as a way of differentiating the two terms, is that, any sound obstruent which is not labial, that combines with either an alveolar, a palatal or a velar should specifically be referred to as a palatalized sound; and any of the palatal sound which combines with a labial, should be referred to as a labialized sound. The research would also like to add here that all the discussions already made under this sub-topic "Palatalization" only rally-around palatalized speech sounds and not palatalization as a phonological process.

2.2.4.9 Rhotacism

Rhotacism is seen by Alhassan (1983) as the situation in which the alveolar and palatal obstruent, such as /t/ /d/ /ʃ/ /s/ /z/ /sh/ /ts/ /j/ and /c/ become /r/ when used in intensive forms. He provides instances where rhotacism occur in Hausa. The instances are in words such as *kaskàsa* "intensive form of arranging in heaps" being rhotacised as *karkàsa, bazbàza* "intensive form of spreading" being rhotacised as barbàza, matsmàtsa "intensive form of shifting" being rhotacised as *marmàtsa, bajbàje* "intensive form of spreading" being rhotacised as *barbàje* and *kwackwàace* "intensive form of confiscating" being rhotacised as *kwarkwàace*. Dhako (1986) and Busa (2000) disclose that most of the words with the /r/ obstruent in Gbagyi are believed to be borrowed from either Hausa or other neighbouring tribes of the Gbagyi language. Galadima (1997) reveals that the /r/ obstruent is very rare in Gbagyi. She manages to provide three original words of Gbagyi containing the /r/ sound, which are *gberè* "root", *kpekpere* "short" and *kùtùgbarà* "tortoise".

2.2.5 Gbagyi Phonology

Materials on Gbagyi phonology started emerging in the 1970's, when the *Essentials of Gwari Grammar*, written by Hyman and Magiji was published in (1970). The book contains some discussions on Gbagyi sound system as it affect the two basic dialects of the language, which are "Matai" and "Nkwa". Next was a write-up by Sanda (1986) in a book edited by Armstrong, titled *Orthographies of Nigerian Languages: Manual IV*. The book which has about six articles, discusses the Ebira Language, Igala, Isoko, Kaje, Gbagyi and Bwatye languages of the central part of Nigeria. Though the work of writing of this book lasted for just about seven weeks, it is still considered a master

piece as visibly remarked by the editor, Armstrong. The history of the Gbagyi was briefly discussed by Sanda, Orthography of the Gbagyi language was discussed to an average level.

A book that can be considered to have treated Gbagyi phonology to an average height is the book written by Rosendall (1992). The book, for the first time in history, discusses the history, phonetics and phonology of the Gbagyi language. The author did her best in discussing the phonological processes of Gbagyi, citing examples with sounds and words that are Gbagyi in structure and texture. Though the book also has some short comings as its predecessors, but it still, can be said to be a gigantic stride towards writing an excellent book on Gbagyi phonology.

2.2.5.1 Consonants

Sanda (1986) in Armstrong edited *Orthographies of Nigerian Languages* stated that there are twenty consonants of Gbagyi, which are /b/ /6/ /c/ / d/ /f/ /g/ /h/ /j/ /k/ /l/ /m/ /n/ /p/ /r/ /s/ /t/ /v/ /w/ /y/ and /z/. Hyman and Magaji had earlier in (1970) proposed twenty five consonant sounds of Gbagyi which are /p/ /b/ /6/ /f/ /v/ /w/ /t/ /d/ /s/ /z/ /l/ /n/ /c/ /j/ /sh/ /zh / /y/ /wy/ /ng/ /k/ /g/ /kp/ /gb/ /w/ / and /nw/. Rosendall (1992) and Galadima (1997) proposed twenty nine consonants of Gbagyi, which are: /p/ /b/ /6/ /β/ /m/ /f/ / /Φ/ /t/ /d/ /s/ /ts/ /n/ /l/ /dz/ /ʧ/ / ɲ / ɾ/ /ŋ/ /r/ /ƈ/ /ɲ/ /j/ /k/ /g/ /h/ /gb/ /kp/ and /w/. Busa (2000) identifies thirty three (33) consonants of Gbagyi, which are /b/ /6/ /c/ /ƈ/ /d/ /f/ /g/ /h/ /j/ /k/ /l/ /m/ /n/ /ɲ/ /ŋ/ /p/ /v/ /s/ /t/ /w/ /y/ /kp /gb/ /bw/ /mw/ /wh/ /bm/ /dn/ /pmy/ /gbn/ /kyn/ and /zhn/. On the whole, the discovery by Busa (2000) seems more plausible, for

he has identified more consonants of Gbagyi than those of Hyman and Magaji (1970), Sanda (1986), Rosendall (1992) and Galadima (1997). Also, Sanda's classification of (1986) did not capture consonant clusters in Gbagyi and the classification by Hyman and Magaji (1970) and those of Rosendall (1992) and Galadima (1997) captured some phonemes which to this research, do not exist in Gbagyi . The sounds are /nw/ and /ɲ/.

2.2.5.2 Vowels

Hyman and Magaji (1970) identified five (5) vowels of Gbagyi, which are /a/ /e/ /i/ /o/ and /u/. Sanda (1986) identifies five (5) vowels of Gbagyi, which are /a/ /e/ /i/ /o/ and /u/. Rosendall (1992) and Galadima (1997) identified nine (9) vowels of Gbagyi, which are /i/ /e/ /^/ /a/ /u/ /o/ /ɔ/ /ɛ/ and /ʊ/. Busa (2000) identified sixteen (16) vowels of Gbagyi, which are /a//e/ /i/ /o/ /u/ /ui/ /ai/ /au/ /ei/ /oi/ /ʊi/ /aa/ /ee/ /ii/ /oo/ and /uu/. Busa's work of (2000) seems more plausible for it has identified long vowels of Gbagyi which were not identified by Hyman and Magaji (1970), Sanda (1986), Rosendall (1992) and Galadima (1997) as Gbagyi vowels.

2.2.5.3 Tone Patterns

Tone has received various definitions and descriptions depending on the way the term is being understood. Osisanwo (2012) sees it as the rise, fall other wise of voice experienced during pronunciation. Hyman and Magaji (1970) recognize five (5) types of tones in Gbagyi depending on the dialect. The tones are high tone [/], low tone [\], mid tone [-], low-mid tone [_] and high-low [^] tone . Sanda (1986) recognizes three main tones in Gbagyi, which are high [/], low [/] and

mid [-]. Busa (2000) recognizes three main tones in Gbagyi which are high /] low [\] and falling tone [^].

This research would like to advice here that Gbagyi language standardization committee should be established as urgent as possible to help standardize its Orthography. If Gbagyi language is standardized, there will be uniform tone markings which would help improve the language. This research suggests that there are four (4) types of tone patterns in Gbagyi which are high tone [/], low tone [\], mid tone [-] and the falling tone [^].

2.2.5.4 Syllable Structure

The term "syllable" has attracted many definitions by linguists. Iyiola (2005) defines it as minimal unit of words, higher than sound segments which can be pronounced with a single breath. He continues that this single sound unit functions not only as a syllable but as a word. He provides example with English pure vowels such as /a: /ɜ:/and /ɒ:/, which are used to represent words "are", "air" and "or". Rosendall (1992) observes that Gbagyi has five (5) basic syllable structures, which are O= obstruent, N= nasal, G= glide, V= vowel and C= consonant. He continues that these syllable structures can also combine with each other to form some other syllabic types, such as CV= consonant + vowel, ON= obstruent + nasal, NV= nasal + vowel and GV= glide+ vowel. He goes further to say that the ONV= obstruent + nasal + vowel and OGV= obstruent + glide + vowel syllable structure are also common in Gbagyi. From Rosendall's revelation of (1992), we can clearly see the mix-up. This research wonders why these forms of syllable structures emerged from Rosendall's work of (1992). This research wishes to

know what the differences are between an "obstruent", a "glide" and a "nasal". It assumes that these sound proponents are "all consonants". Why should Rosendall (1992) itemize them as different forms of syllable structures?

2.2.6 Hausa Phonology

There are so many phonology books and research materials written by the natives and non-native speakers of Hausa language. Those written by the native speakers of Hausa in recent years include the works of Bagari (1986), Bello (1992), Rufa'i (1993) and Sani (2005 and 2010), among others. In these materials, explanations on Hausa phonetics and phonology were visible, all aimed at exploring on the area of the linguistic study of the language. Areas concerning speech sounds and phonological processes were also explored by the writers. This research will like to add here that more materials are still being required on this aspect of Hausa linguistic study as no knowledge is considered a waste and since language is dynamic, it can grow, change or even die, such request is paramount.

2.2.6.1 Consonants

Bagari (1986) identifies thirty three (33) consonants of Hausa, which are /b/ /ɓ/ /d/ /ɗ/ /t/ /g/ /k/ /ƙ/ /gj/ /kj/ /ƙj/ /gw/ /kw/ /ƙw/ /Φ/ / Φj/ /z/ /s/ /ʃ/ ʧ/ /dz/ /ʧ/ /ts/ /m/ /n/ /ŋ/ /l/ /ǰ/ /r/ /w/ /j/ /h/ /ʔ/ and /ʔj/. Zarruk et al (1987) identifies thirty are (31) consonants of Hausa, which are /b/ /ɓ/ /c/ / /d/ /ɗ/ /f/ /fy/ /g/ /gw/ /gy/ /h/ /j/ /k/ kw/ /ƙw/ /ky/ /ƙ/ /ƙy/ /l/ /ʃ/ /ʔ/ /m/ /n/ /r/ /r^{w}/ /s/ /s'/ /t/ /w/ /y/ and /'y/. Sani (2005 and 2010) identified fourty seven (47) consonants of Hausa, which are /b/ /ɓ/ /m/ /Φ/ /Φj/ /t/ /d/ /ɗ/ /l/ /r/ /n/ / ɲ/ / /ŋ/

/s/ /j/ /s'/ /r^{w}/ /z/ /dz/ /tʃ/ /k/ /kj/ /kw/ /ƙ/ƙj /ƙw/g/ /gj/ /gw/ /w/ /h/ /ʔ/ and /ʔj/. This research aliens itself with Sani's citation of (2005 and 2010); for it is more detailed on Hausa consonants.

2.2.5.2 Vowels

Linguists in Hausa language have classified vowels into various forms and types. Bagari (1986) says Hausa has twelve vowels, which are /I/ /i/ /ʊ/ /u/ /e/ /e: / /o/ /o: / /^/ /a/ /ai/ and /au/. Zarruk, et al (1987) identified seven (7) vowels of Hausa, which are /a/ /i/ /e/ /o/ /u/ /ai/ and /au/. Zarruk (1996) identifies five (5) vowels of Hausa, which are /a/ /e/ /i/ /o/ and /u/. Sani (1999, 2005 and 2010) identifies thirteen vowels of Hausa which are/i//e//a//o//u//ii//ee//aa//oo//uu/ai//au/ and /ui/. From the above narrations it is clear that the citation of Sani (1999, 2005 and 2010) are more detailed than those of Bagari (1986), Zarruk, et al (1987) and Zarruk (1996) . To this research, Sani (2005 and 2010) has made a detailed itemization of the vowel types in Hausa. For, he has itemized the monophthongs, dipthongs, and long vowels of Hausa better than those of the above writers.

2.2.6.3 Syllable Structure

Hausa linguists such as Sani (1989) and Bello (1992) have classified Hausa syllable structures into "heavy and light syllables". They assert that the heavy syllables of Hausa are those forms of syllables with the CVV and the CVC structures. The light syllables, they say have the CV structure. They gave the following words as examples of the heavy and light syllable structures in Hausa: *yau*= "today"-CVV, *can* "there"-CVC and

ci "eat"- CV. These classifications of Hausa syllable structures are commendable. They have captured all forms of syllable structures of Hausa. This research would however, suggest that Hausa syllable structures can be better classified into three, taking into account all the other already mentioned types of syllable structures cited inter alia. The structures are (a) CV (b) CVC and (c) CVV structures.

2.2.7 Conclusion

Out of these gamuts of research materials reviewed, it is glaring that there are more published reference materials on Hausa linguistics than there are on Gbagyi. Also, the published reference materials in Hausa seem less ambiguous than those of Gbagyi. The reason might not be unconnected with the fact that most of the reference materials consulted on Hausa phonology were written by the native speakers of the Hausa language, who are believed to have all it takes in terms of fore groundedness on the language. The materials visited on Gbagyi linguistics and language however, need further clarification to avert misrepresentation. This research would therefore, moderately address the issue of misrepresentation using a proposed standard orthography of Gbagyi.

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction

This chapter discusses methods employed by the researcher in eliciting information for the research. Some of the methods employed by the researcher in eliciting information for the research include: primary and secondary sources of gathering of information and the observation method. Duration and process of undertaking of this research, materials and equipments used in the process of transcribing sounds and those of data presentation and analysis were critically examined in this chapter of the research.

3.1 Data Collection Procedures

The researcher, being a native speaker of Gbagyi language and a second speaker of Hausa, has both intuitive and academic knowledge of the two languages of research. Besides, other sources of data such as personal observations, documentaries, diary sources and other record devices were also employed in the research process.

3.1.1 Primary Sources

Materials used in this research came largely from the researcher's personal experience and acquaintance with the Gbagyi language as a native speaker, popularly referred to as leaner's intuition. Some other speakers of the Gbagyi language were also contacted to authenticate some of the information collected/gathered in the research process.

3.1.2 Secondary Sources

Secondary Sources were used to compliment primary sources. The researcher used books, journals, pamphlets, dissertations, internet facilities and theses on both Hausa and Gbagyi languages to obtain data. Also used were tape recorders, video machines and handset facilities, where interviews and discussions were recorded and used as source of material for research.

3.1.3 Unstructured Interview

The researcher employed unstructured interviews as technique for eliciting information for the research. Questions were presented to respondents in an informal and relaxed atmosphere, where some valid and significant information about Gbagyi language were elicited and gathered. Such questions were presented to respondents in a face-to-face encounter, and with no predetermined alternative responses. The responses were further validated and complimented by the non-participant- observation technique. Similarly, all the responses were transcribed for the purpose of the research. Some of the questions asked in the process included:

1. Who are the Gbagyis and where do they live?
2. What is their cultural relationship with the Hausas?
3. To what extent are these two languages (un) related?
4. Can you identify some areas of similarities and differences between the speech sounds of Hausa and Gbagyi?
5. How can members of these two ethnic groups (Hausa and Gbagyi) benefit from each other morally, socially, culturally and linguistically?

One hundred (100) native speakers of the Gbagyi language were interviewed at random cutting across the two major dialects of Nkwa and Matai. The reason was to ensure a broad- based- participation of individuals in the interviewing process to ensure reliability of the research result. Out of the above number of respondents, twenty (20) had a minimum of first degree and above. The other group of twenty (20) had gone beyond the secondary education level. For example, they had acquired either NCE or Diploma or their equivalent. The last group of ten (10) had acquired secondary education or its equivalent. They were all aged between twenty five and to sixty five years old (25-65 years).

The other categories of respondents were non-literate. They were fifty in number and also aged between twenty- five to sixty-five years of age (25-65years). Twenty five (25) of them were males and the other twenty five (25) were females; thus, balancing the issue of gender bias. This method of obtaining research information is reliable in this form of comparative research. Little wonder that the method was also employed by Lawal, (1992); Gladys, (1998) and Galadima (2008) as means for data collection. Hausa native speakers were however, not included in this part of the unstructured interviews because of the availability of some sound literature on Hausa language and linguistics.

3.1.4 Observations

Observations on the sound utterances of Gbagyi native speakers were made with the view to identifying their areas of similarities and difference with Hausa. Also observed,

were Gbagyi phonological renditions vis-à-vis Hausa, aimed at identifying their similarities and differences.

3.2 Methods of Observation

Observation technique of eliciting information for the research was also employed in the research process. The technique was categorized into two:

i. **Unobtrusive Participant Observation Technique:** This refers to the technique in which the researcher engages in a free and relaxed discussion with the respondent(s) with a view to finding relevant data for the research (Abdullahi, 1999; Sidi, 2002 and Maitama, 2008). The respondent(s) here should not be aware of the researcher's aim. This method/technique was employed by the researcher in which a mini tape-recorder was secretly kept in his pocket and information (s) relevant to the research were recorded and later transcribed for use as research material.

ii. **Ubtrusive Non-Participant Observation Technique:** This refers to the technique in which the researcher does not participate in the discussion(s) of the respondent(s). He only listens to them as they speak, with or without a recorder and later transcribes their utterances as sources of information for the research (Baba, 1988 and Ahmadi, 1998). This method is regarded by some linguists as the best in the area of descriptive, generative and comparative linguistics. Milroy (1980) calls it 'procedure of friend of friends'. The method was employed by the researcher and the information obtained were transcribed and used as sources of data for the research.

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3.2.1 Duration of the Study

The study was supposed to last for three years (36months), but due to some unforeseen financial, demographic and material challenges, it lasted for about three years, six months. The research suffered a lot of financial problems, coupled with those of the inability of the researcher to adequately find literate Gbagyi speakers with diaries of Gbagyi speech sounds and phonological processes to assist him in finding data for the research. There was also the problem of not being able to access some Gbagyi native speakers to provide information for the research in some remote villages of Kogi and Nasarawa state.

3.2.2 Materials and Equipments Used

Materials used for the purpose of the research came largely from the researcher's practical examination of the utterance of some one hundred (100) Gbagyi native speakers, selected at random, as a result of the interview he conducted with them. Learner's intuition was also paramount in the process of undertaking of this research. As a native speaker of the Gbagyi language, some of the speech sounds used in the analysis was generated by the researcher through the process of learners intuition; which is considered a veritable instrument in the field of generative linguistics (Pimsleur and Quinn, 1969). Other sources of information used in the process of the research were published books, pamphlets, diaries, internet facilities and theses on Hausa and Gbagyi which tremendously assisted the researcher in providing relevant information for the research. Though the researcher did not examine some of these speech sounds in the laboratory using sound/speech devices, he however used tape recorder (s), video machine (s), television (s) and handset (s) in recording some of the utterances of some

Gbagyi native speakers, which served as sources of information for the research. In short, the research explored the articulatory and auditory means of eliciting information for the research.

3.2.3 Transcription Procedures

Procedure used for transcribing the speech sounds used in this research came largely from the researcher's practical examination of the utterances carefully heard, observed and listened to, and also selected for the purpose of the research. These transcription model was also compared with the models seen in books and other published materials on phonetics and phonology of Hausa and Gbagyi.

3.3 Methods of Data Presentation and Analysis

In this study, vowel length and tone pattern were respectively indicated and marked in all the examples given. Double vowels indicated long vowels, while single vowels indicated short vowels. Low tone was marked by a grave accent (\), falling tone, by a circumflex (^), mid tone by a dash short (-), while high tone was left unmarked. This was done to reduce cumbersomeness in the research findings, and because, most Hausa and Gbagyi syllable structures attract the high tone, leaving this tone unmarked will help to ease the problem of not understanding very clearly the information contained in the research. Also, in the analysis, various areas of similarities and differences identified in the two languages were itemized and numbered for the purpose of easy understanding and identification of the research result.

3.4 Problems of Data Collection

In the process of undertaking of this research, the following problems were encountered:

1. Dearth of literate Gbagyi informants with diaries of Gbagyi speech sounds. The information in this research were therefore, compiled single-handed by the researcher. He however, consulted some competent Gbagyi speakers to authenticate some of the information gathered in the process of writing of the research.

2. Paucity of research materials, such as books and journals on Gbagyi sound system. Some of the ones consulted were grossly inadequate. It was therefore a daunting task in gathering information that was used for the research.

3. Some of the respondents/informants were skeptical about providing information relevant for the research. Those who were ready to provide such information were not too familiar with the nature of the Gbagyi language and hence, could not contribute much in providing information relevant for the research.

4. Inadequate finance also affected the earlier completion of the research. It is a known fact that a research of this magnitude is usually capital intensive. The inadequacy of finance, however, delayed the earlier completion of the research.

3.5 Findings and Conclusions

At the end of this research, the following findings were arrived at:

a).The voiced bilabial fricative /β/ of Gbagyi does not exist in standard Hausa orthography. The speech sound however, exists in the Kano dialect of Hausa, in instances such as *βi nân* "go this way", *βi cân* "go that way" and *yaa βigee tà* "she was beaten by him", *βindigà* "gun" and *βiyayya* "loyalty". It should be noted here that Kano

dialect is not hundred percent standard Hausa. We should also not be unmindful of the fact that a large percentage of the Kano dialect is found in standard Hausa, but this voiced bilabial fricative /β/ is not found in the inventory of standard Hausa.

(b).Hausa does not have the voiceless labio-dental fricative /f/ and the voiced labio-dental fricative /v/ of Gbagyi in its inventory. It however, uses the voiceless bilabial fricative /Φ/ and the voiced bilabial plosive /b/ to replace or represent the voiceless labio-dental fricative /f/ and the voiced labio-dental fricative /v/ of Gbagyi. Hausa does not also have the voiceless inter-dental fricative /θ/ and the voiced inter-dental fricative /ð/ of Gbagyi in its sound inventory. Hausa however, uses the voiced alveolar fricative /z/ to represent or replace these inter-dentals /θ/ and /ð/of Gbagyi. Hausa does not also have the voiceless bilabial plosive /p/ in its inventory. It however, uses the voiceless bilabial fricative /Φ/ to replace or represent the sound.

(c).The voiceless alveolar ejective /ts/ of Hausa does not exist in Gbagyi sound inventory. Gbagyi however, replaces it with either the alveolar fricative /s/ or with those co-articulated sounds /ct/ or /st/.

(d) The r-flap / ɽ / is very rare in Gbagyi and the r-trill does not exist at all in the sound inventory of the Gbagyi language. Little wonder that Gbagyi often replaces the /r/ sound with the alveolar lateral /l/ anytime he comes across it in Hausa borrowed Gbagyi words. For example, the name *Rakìya (female proper name) of Hausa*is borrowed into Gbagyi as *Lachìya* and *Raàmatù (female proper name)* as *Làamatù*, respectively.

(e). Gbagyi does not have the voiced palatal implosive /ɗ/ and the voiceless velar ejective /ƙ/ of Hausa in its speech sounds. It does not also have the glottal stop /'/ or /ʔ/ of Hausa in its speech inventory, either. Gbagyi does not also have the Hausa consonants with secondary articulation /ƙy/, /ƙw/ and /'j/. Hausa on the hand does not have the Gbagyi palatal fricative /ǩ/ in its inventory. Hausa does not equally have the

following consonant clusters of Gbagyi /gb/ /kp/ /pn/ /kn/ /py/ /ny/ /zh/ /vy/ /my/ /fyn/ /gny/ /pmy/ /bmy/ /vyn/ /kny/ and /zhn/.

(f).Hausa does not have the Gbagyi monophthongs /ɛ/ /ə/ /^/ and /ʊ/. It also, does not have the Gbagyi diphthongs /əi/ /oi/ and /oʊ/ in its speech inventory.

(g).The research observes that Gbagyi native speakers who have lived in Hausa communities or have lived amongst the native speakers of the Hausa language for a very long time, master the grammatical rendition of the Hausa language so perfectly as the native speakers of Hausa. This means that they overcome the difficulties of pronouncing some of these Hausa sounds and words as a result of their long years of stay with the native speakers of the Hausa language. This also applies to the Hausa native speakers, who have lived for a very long time with the Gbagyi people in the Gbagyi community. They tend to also master the grammatical rendition of the Gbagyi language very perfectly as the native speakers of the Gbagyi language.

(h).Labialization, palatalization, elision, metathesis, assimilation and tone pattern are all found in Hausa and Gbagyi phonology.

(i).Glottalization, rhotacism and gemination as obtained in Hausa phonology, do not exist in Gbagyi.

(j).Hausa has three types of syllable structures, which are CV, CVV and CVC. Gbagyi has seven types syllable structures, which are V, C, CV, CVV, CCV, CCVC and CCCV.

(k). Hausa has three forms of tone patterns; high [/], low [\] and falling [^]. Gbagyi has four major forms of tone pattern; high [/], low [\], falling [^] and the mid [-] tone.

(l). Elision in Hausa appears at words initial and final positions. But in Gbagyi, it appears only at the entry position of words. See the following examples:

Complete HausaWord Gloss	Gloss	Elided Word
dukàa "all"	"all"	*duk*
hawaa "climb"	"climb"	*hau*
ɗeebèe "to remove"	'to remove or subtract	"*eebèe*
hàsaaarà "loss"	"loss"	*àsaarà*

Examples of elided words in Gbagyi:

Complete Word	Gloss	Elided Word	Gloss
ā̲bàgyè	"voices"	*-bàgyè*	"voice"
ā̲knùyà	"garden eggs"	*-knùyà*	"garden egg"
nmatò	"motor car"	*-matò*	"motor car"
nfà	"farm"	*-fà*	"fa

(m) Metathesis in Gbagyi affects complete syllables of words. In Hausa,it may affect complete syllables of words or just some sound segments within the syllables. Observe the following examples:

Words	**Gloss**	**Metathesis**	**Gloss**
Hausa: *mootàa*	"motor car"	*-maatòo*	"motor car"
àlmakàshi	"scissors"	*-àlkamàshi*	"scissors"
Gbagyi: *zhàdù*	"greater than"	*-dùzhà*	"greater than (someone)"
zhanɓwa	"washing of the hands"	-ɓ*wazhan*	"washing of the hands"

CHAPTER FOUR: DATA ANALYSIS

4.0 Introduction

This chapter compares the sound systems of Hausa with Gbagyi with the aim of identifying their similarities and differences.

4.1 Hausa and Gbagyi Sound Systems

This research uncovers that Hausa and Gbagyi languages share in the areas of speech sounds and phonological processes.

1. Hausa does not have the aspirated voiceless palatal affricate /č/ found in the word *chichãa (*c^hic^hãa) "teacher" and *choo* (c^hoo) "slim" of Gbagyi. Similarly, Gbagyi does not geminate, neither does it glottalize, as found in Hausa phonological processes in words such as *lallaashi* (lallaʃi) "petting" and *kànde*? (kàŋde) "Female proper name".

4.1.1 Consonants

2. Hausa and Gbagyi share in the following consonants: /b/ /ɓ/ /m/ /Φ/ /Φj/ /t/ /d/ /l/ /ɾ/ /n/ /ɲ/ /ŋ/ /s/ /z/ /ʃ/ /tʃ/ /dʒ/ /j/ /k/ /kj/ /kw/ /g/ /gj/ /w/ and /h/.

3. The following consonants of Hausa are not found in Gbagyi inventory /ɗ/ /r/ /s'/ /ƙj/ /ƙw/ /ʔ/ and /ʔj/.

4. The following consonants of Gbagyi are not found in Hausa inventory /p/ /f/ /v/ /Θ/ and /ð/.

4.1.2 Vowels

5. Hausa and Gbagyi languages share in the following monophthongs /a/ /e/ /i/ /o/ /u/.

6. Hausa and Gbagyi languages also share in the following diphthongs /ai//au/ and /ui/.

7. Hausa and Gbagyi share in the following long vowels /aa/ /ee/ /ii/ /oo/ and /uu/.

8. Hausa does not have the following simple vowels of Gbagyi /ɛ/; used in words such as *ēda* (ɛda) "father" and *ēwa* (ɛwa) "snake". Hausa does not also have the Gbagyi monopthongs /ə/ /^/ and /ʋ/, used in words such as *ə̄gnwu* (ēgnwu) "epidemic" and *ə̄bwa* (ēbwa) "nose", *^da* (āda) "fathers" and *^na* (āna) "goats", gòʋgòʋlòʋ (gògòlòo) " earth warm" and *goʋdùu* (gòdùu) " to go".

9. Hausa does not have the following diphthongs of Gbagyi / əi/ /oʋ/ and /oi/. Gbagyi uses the above speech sounds in words such as *əi!* (ə̂ɩ) "o gosh!" *goʋ* (goʊ̄) "Fulani", *zakoi* "elder" and *kokoi* "old (one)".

10. Hausa and Gbagyi share in the area of long vowels. The following words are therefore, found in Hausa *fìtò* "sail through the river" and fiitò "whistling", *yaarò* "a boy" and yàaro "name of a town", *kuukà* "baoba tree" and *kuukaa* " cry", *gadà* "bridge" and *gàadaa* "to inherit", so also, *fìta* "to go out" and *fiitaa* "fanning". In Gbagyi, Long vowels are seen and words such as *pi* " house" and *pii* "to press", *dù* "to enter" and *duu* "to cook", *lulùu* licking" and *lulu,* "cotton", ɓ*wa* " hand" and ɓ*waa* "to be friend", *cheechee* "smartly" and *chèechee* "bicycle", *kokoi* "old (one)" and *kookɔ̂ɩ* "grinded".

4.1.3 Syllable Structures

11. Hausa and Gbagyi share in the following syllable structures: CV and CVV. The followings are Hausa words depicting the above syllable structures *nì* "me", *tà* "her",

suu "they" and *kuu* "you". Also, in Gbagyi, the following words depict- the above syllable structures *bà* "read", *kā* "write", *kaa* "plug" and *daa* "to say or to tell".

12. The CVC structure of Hausa does not exist in Gbagyi inventory. The CVC structure is found in Hausa words such as *nàn* "here", *càn* "there" and *kàn* "certainly".

13. Hausa does not have the following syllable structures of Gbagyi V, as in *ò*? "is that so?"; CCV, as in *knwu* "to sell"; CCVC, as in fynìn "to sweep" and CCCV, as in *bmyna* "beautiful".

4.1.4 Tone pattern

14. Hausa and Gbagyi share in the following tone patterns; high [/], low [\] and falling [^]. These tone patterns are found in Hausa words such as:

Words	Tone Patterns	Gloss
kiifi	[H – H]	"fish"
giiwaa	[H – H]	"elephant"
mai	[L]	"owner of"
alalaa	[L – L – L]	"food made from beans"
rai	[F]	"soul/life"
mai	[F]	"oil"

These tones patterns are also found in Gbagyi words such as:

Words	Tone patterns	Gloss
kaikai	[H – H]	"very slowly or slowly"
o?	[L]	"is that?"
n?	[L]	"is that?"
nai	[F]	"this way-demonstrative"

nyii	[F]	"this way-demonstrative"

15. Gbagyi has the mid-tone which does not exist in Hausa sound inventory. The mid-tone is found in Gbagyi words such as:

Words	Tone patterns	Gloss
ka	[M]	"plug"
gnyi	[M]	"scramble"
mi	[M]	"swallow"
ko	[M]	"grind"
ʒyin	[M]	"do"

4.2 Manner of Articulation

This refers to the pressure air–stream goes through during the process of speech sounds articulation. When speech sounds are articulated in any language, particularly, for example, in Hausa and Gbagyi, the air–stream goes through a lot of pressure, resulting in the production of either a plosive, an affricate, an approximant or a lateral; as the case may be. The manner of articulation the air–stream goes through during speech sounds production may result in the formation of any of the following speech sounds in Hausa and Gbagyi.

4.2.1 Affricates

Articulators block air passage for a while, however, unlike in the stops or plosives, where the air is prevented from escaping through the cords, air is released slowly so that

friction, instead of explosion is heard; as in the articulation of the voiceless post – alveolar affricative /tʃ/ and the voiced palatal affricate /dʒ/.

16. The affricates /tʃ/ and /dʒ/ are found in the inventory of Hausa and Gbagyi. They are found in Hausa words such as *caaca* "lottery", *cii* "to eat" and *canjì* (caɲdʒì) "change". Affricates are also found in Gbagyi words such as *cītuu* "pillow", *janchiyii* (dʒaɲtʃjii) "a clown" and jàgulasaa (dʒàgulasaa) "a dirty person".

4.2.2 Approximants

The narrowing down of air passage by the approach of two articulators do not reach the extent where the air has to force its way out with some friction, as in the articulation of fricatives. Rather, the gap they leave is not narrow enough to cause friction. The articulators in this case are said to be in open – approximation. The consonants /j/ and /w/ are both approximants and/or semi – vowels. They are called approximants because they appear as consonants, but are articulated as vowels. Consider the articulation of /j/ and /i/; so also, /w/ and /u/. These sounds are close approximants of each other.

17. The /j/ and /w/ approximants or semi-vowels are found in the inventories of Hausa and Gbagyi. They are found in Hausa words such as *yàrdaa* (jàrdaa) "to agree" and *yankàa* (jankàa) "to slaughter or cut". In Gbagyi, they are found in words such as *yìnpasaa* (jìnpasaa) "onions", *yangyii* (jangjii) "food", *wolee* "himself or herself" and *yanwàayin* (janwàajin) "a stupid person".

4.2.3 Ejectives

When articulators make contact and separate, air escapes, thus, making the following speech sounds in Hausa: voiceless velar ejective /ƙ/, voiceless palatalized velar ejective /ƙj/, voiceless alveolar ejective /ƙw/ and the voiceless alveolar ejective /s'/.

18. The above ejective sounds of Hausa do not exist in Gbagyi sound inventory. These forms of ejectives found in Hausa are found in words such as *ƙàiƙàyi* (ƙàiƙàji) "itching", *ƙyàashi* (ƙjàashi) "envy", *ƙwàaya* (ƙwàaja) "seed tablet" and *tsantsi* (s'aɲs'i) "slippery". The forms of ejectives found in Gbagyi are those found in speech sounds such as [p'] or [ph] and /θ/ [th]. They are found in Gabgyi words such as *pidaa* (phidaa) "elder" and *Thoɓwūa* "female proper name".

4.2.4 Flap

19. This is said to occur when the tip of the tongue flaps against the alveolar ridge just once to produce the ɾ-flap. This form of /ɾ/ is found in the inventories of Hausa and Gbagyi. It is found in Hausa words such as raggà (ɾaggà) "rags", raggo (ɾaggo) "lazy person" and rigaa (ɾigaa) "to proceed". It is also found in Gbagyi words such as *ɓarē* (ɓaɾē) "they", *bàrè* (baɾe) "voice", *shikpere* (ʃikpeɾe) "chair or stool "and *kperèe* (kpeɾèe) "cover".

4.2.5 Fricatives

Fricatives are produced with an extreme narrowing of air passage at the point of production or articulation. The passage is so narrow to the extent that the air stream forces its way through; that is to escape, thereby, creating turbulence and air friction or

audible noise. Fricative sounds are the following: the voiceless alveolar fricative /s/, the voiced alveolar fricative /z/, the voiceless post-alveolar or palatal fricative /ʃ/, the voiceless glottal fricative /h/, the voiceless bilabial fricative /Φ/ and the voiceless palatalized bilabial fricative /Φj/.

20. All the above fricatives are found in the inventory of Hausa and Gbagyi. They are found Hausa words such as *soojà* "soldier", *zoogala* "acacia", *shaawarà* (ʃaawarà) "advice", *hannu* (haɲnu) "hand", *fankà* (faɲkà) "fan" and *fyaadì* (Φjaadì) "to whip". In Gbagyi, they are found in words such as *fyashè* (Φjaʃè) "God", *sèpìlì* "favour (from God)", *zànkòchì* (zàŋkotʃì) "person/human being", *shaulā* (ʃanlā) "advice", *ōho* "you-second person singular masculine or feminine", *fintē* (fintēh) "leaf"

21. The voiced post – alveolar or palatal fricative /ʒ/ is not found in Hausa standard orthography. It is however found in the Niger dialect of Hausa, which is not one hundred percent (100%)1 standard Hausa. The speech sound is found in words such as a *ʒàmiila* "Hausa female proper name" ʒoozì "judge".

22. The voiced post – alveolar or palatal fricative /ʒ/ is found in Gbagyi sound inventory. It is found in Gbagyi words such as *ʒyàgbà* (ʒjàgbà) "pepper", *ʒyègba* (ʒjègba) "pap or corn gruil" and *ʒyèvwawun* (ʒjèvwawùn) "leftover (food)".

4.2.6 Implosives

These are stops made with the ingressive glottalic airstream mechanism. Implosives are produced by drawing air into the body rather than by expelling it in the usual way. This is done by bringing the vocal cords together and then drawing the larynx downwards to suck air inwards-this is usually done in combination with the plosive manner of

articulation. In the production of implosives, the downwards moving larynx in usually closed completely. The air in the lungs still being pushed out and some of it passes between the vocal cords, keeping them in motion so that the produced sound can result into voice, which is a voiced sound. Hence, must of the implosives found functioning as speech sounds are voiced. Implosives are the following speech sounds: the voiced bilabial implosive /ɓ/ and the voiced palatal implosive /ƈ/.

23. The voiced bilabial implosive /ɓ/ is found in the sound inventory of Hausa and Gbagyi. It is found in Hausa words such as *ɓàrɑ̀ayi* (ɓàràaji) "thieves" and *ɓàrna* "destruction or damage". It is also found in Gbagyi words such as *ɓarē* (ɓarē) "they/themselves" and *ɓwalaa* "branch".

24. Gbagyi does not have the voices palatal implosive /ƈ/ in its sound inventory. It however, substitutes it with the voiced alveolar plosive /d/. For example, Gbagyi pronounces the word *ƈâoyi* (ƈòòji) "odour or smell" as *dòoyi* (dòoji) "odour or smell". He also pronounces ƈa "child" as *da* and *ƈandanoo* "taste" as *dandanoo*.

4.2.7 Lateral

This refers to the obstruction of the airstream at a point along the centre of the oral cavity. The lateral is produced by rising the tongue against the roof of the vocal cavity, subsequently, hindering the airstream at the centre of the month; causing air to escape or pass through the sides of the tongue, as in the production of the voiced alveolar lateral /l/.

25. The voiced alveolar lateral /l/ is found in the inventory of Hausa and Gbagyi. It is found in Hausa words as *lallɩ̀* "herna", *launì "colour"* and *lambà* "number". It is also found in Gbagyi words such as *lèmû̀t* "orange", *lầali* "herna" and *lagwò* "cassava".

4.2.8 Nasals

Nasal sounds are produced when the air is completely blocked or stopped at the articulatory chamber and forced to pass through the nasal cavity. In the production of nasals, the velum is lowered and the oral cavity is closed-off completely at some points. The escape route of the air is therefore the nasal cavity, thus, producing the following sounds, the voiced bilabial nasal /m/ the voiced alveolar nasal /n / the voiced palatal nasal /ɲ / and the voiced velar nasal /ŋ /.

26. The above nasals are found in the sound inventories if Hausa and Gbagyi. They are found in Hausa words such as *màama* "mother", *naasà* "his or his own", *hanji* (haɲʤi) "intestines" and *hànkaakà* (haŋ kaaka) "corvus albus". Nasals are also found in Gbagyi words such as *manai* "good or nice (one)", *mùbui* "hut", kanku (kaŋku) "local wine-gogoro" and *kangba* (kaŋgba) "one or just one".

4.2.9 Stops/Plosives

The active and passive articulators block the passage of air momentarily at some points before it is abruptly released to cause explosion. These plosives can occur at the lips, the alveolar, the palate, the velar and at the glottis region of the oral cavity. Plosive sounds are the following: voiced bilabial plosive /b/, voiceless bilabial plosive /p/, voiced alveolar plosive /d/, voiceless alveolar plosive /t/, voiceless velar plosive /k/, voices velar plosive /g/, voiceless labialized velar plosive /kw/, voiceless palatalized velar plosive /kj/, voiced palatalized velar plosive /gj/, voiced labialized velar plosive /gw/, voiceless labialized palatal plosive /pj/, glottal stop /ʔ/ voiceless velarized glottal plosive /k'/ and the palatalized glottal /ʔj/.

27. Hausa and Gbagyi share in the following stops and/or plosive sounds: the voiced alveolar plosive /d/, found in the Hausa word *dooyà* "yam"; the voiced bilabial plosive /b/, found in the word *baaya* (baaja) "back"; the voiceless alveolar plosive /t/, found in the word *taasà* "plate"; the voiceless velar plosive /k/, found in the word *kaayaa* (kaajaa) "load"; the voiced velar plosive /g/, found in the word *gaashìi* (gaaʃii) "hair"; the voiceless labialized velar plosive /kw/, found in the word *kwaakwà* "palm" kernel fruit"; the voiceless palatalized velar plosive /kj/, found in the word *kyànkyasòo* (kjànkjasòo) "cockroach". The voices palatalized velar plosive /gj/ found in the word *gyaaraa* (gjaaraa) "repair". and the voiced labialized velar plosive /gw/, found in the word *gwaibà* "guaua". These sound proponents are also found in Gbagyi words such as *dokōo* "horse", *bàbaa* "old woman", *tituu* "pillow", *kasee* "bush", *gachee* (gatʃee) "room or kitchen", *kwàkoo* "door", *kyivi* (kjibi) "string", *gyaɓi* (gjaɓi) "out shut" and *gwāgwā* "wild shrub".

28. Gbagyi to does not have the glottal stop /?/ and the palatalized glottal /?j/ of Hausa, used in Hausa words such as *saa'à* (saa?à) "luck", *aa'à* (aa? à) "no", *Sà'aa* (Sa'aa) "female proper name" and *yaa'yaa* (?jaa?jaa) "children".

29. Hausa does not also have the Gbagyi stops/plosives /p/, /pj/ and /k'/. These plosives are found in Gbagyi words such as *pī* "straight", *pyā* (pjā) "moon" and *khapui* (k'pui) "crab".

4.2.10 Trill/Roll

A trill is a series of vibration of the tongue tip against the alveolar as a result of an articulation. The trill is a sort of lengthened /r/ that is produced as a result of repeated vibration of the airflow in the mouth cavity. It is usually lengthier in the cause

articulation than it is in the ɾ-flap. The tongue tip trills against the alveolar ridge in the cause of producing the r-trill of Hausa in words such as *rarrashi* (rarraʃi) "petting", *bìyar* (*bi*jar) "five" and *baayar* (baajar) "given out".

30. The r-trill is not obtained in Gbagyi inventory. Gbagyi usually replaces the trill with the lateral /l/ or the ɾ-flap. For example, if the words *rarrashi* (rarraʃi) "petting", *bìyar* (*bi*jar) "five" and *baayar* (baajar) "given out" are borrowed into Gbagyi, they would read *lalashi* (lalaʃi) "petting", *bìyal* (*bi*yal) "five" and *baayal* "given out", respectively.

4.3 Points of Articulation

These refer to the place or positions in the human vocal cavity where constriction occur in the cause of speech sounds production. They are the places were speech sounds are produced/articulated. When speech sound are being produced, some parts of the human vocal organs do approach or make contact with one another. These parts of the human speech organs which make contact with one another, are what we refer to as *points of* articulation.

4.3.1 Labials

These are speech sounds articulated through the use of the upper and the lower lips. They can be sub-divided into two. Viz: bilabials and labio-dentals. This means that there are sounds articulated/produced by the use of the upper and the lower lips, called bilabials, and also speech sounds articulated through the use of the upper teeth and the lower lip, popularly referred to as labio-dentals.

4.3.2 Bilabials

These are speech sounds articulated when the upper and the lower lips come into contact or approach each other in the cause of speech sounds production. Speech sounds produced when the upper and the lower lips come into contact are the voiceless bilabial plosive /p/, the voiced bilabial plosive /b/, the voiced bilabial implosive /ɓ/, the voiced bilabial fricative /*β*/, the voiceless bilabial fricative (Φ), the voiced bilateral nasal (labio-nasal) /m/ and the voiced bilabial velar (labio-velar). /w/

31. Hausa and Gbagyi share in all these bilabial sounds, with the exception of the voiceless bilabial plosive /p/ and the voiced bilabial fricative /*β*/ which are only found in the speech inventory of Gbagyi. The above speech sounds are found in Gbagyi speech inventory, in words such as *ēpa* "skin", *ēβè* "knife" and *βeβè* "whistling".

32. The above bilabials found in Hausa and Gbagyi are found in Hausa words such as *bàaba* "father" *ɓàraawo* (ɓaraawo) "thief" *faifai* (ΦaiΦai) "local tray for covering vessel" *mànja* (manja) "palm oil" and *waawaa* " a fool or clown". They are found in Gbagyi words such as *bàbaa* "old woman" *ɓaɓaa* "old man" *faafai* (ΦaaΦai) "roasted", *manai* "good (one)" and *wɔ̀lɔ̀o* "uncircumcised male sex organs"

4.3.3 Labio – Dentals

These are speech sounds articulated when the upper teeth touch the lower lip in the cause of speech sounds production.

33. Labio – dentals are not found in the inventory of Hausa, they are however found in the inventory of Gbagyi. Labio – dentals are the voiceless labio – dental fricative /f/ and

the voiced labio – dental fricative /v/. They are found in Gbagyi words such as *ēfaa* "farm" *fàdàì* "hunter" *vyèkô* (vjekô) "hoe" and *vyèkoo* (vjèkoo) road or path".

4.3.4 Dentals

These are speech sounds formed when the lip of the tongue goes in between the upper and the lower teeth, with the tongue –tip touching the upper teeth and consequently, making some fricative noise in the cause of production. Interdentals are the voiceless dental or interdental fricative /Φ/ and the voiced dental or interdental fricative /Φ/ and the voiced dental or interdental fricative /ð/. These sounds are orthographically written as /th/. They are found in Gbagyi words such as *thankàyin* (Φankàjin) "spoon" and *thàmpyā* (ðanpjā) "local fan".

34. Dentals or interdentals are not found in the inventory Hausa. Hausa replaces them with either the voiced alveolar fricative /z/ or the voiceless alveolar fricative /s/.

35 Interdentals are found in the inventory of Gbagyi in words such as *thethi* (Φeði) "tail", *thiithi* (ΦiiΦi) "six pence", *thòothòo* (ðooðoo) "every time", *thoothoo* (ðooðoo) "everybody" and *thōgu* (ðogu) "traditional door cover".

4.3.5 Alveolar

These are speech sounds articulated when the tip of the tongue rises to touch the alveolar ridge consequently, blocking the passage of air at the alveolar ridge, thus, producing speech sounds such as, the voiceless alveolar plosive /t/, the voiced alveolar plosive /d/ the voiced alveolar implosive /ɗ/, the voiced alveolar lateral /l/, the voiced

alveolar nasal /n/, the voiced alveolar trill /r/, the voiced alveolar flap /ɾ/, the voiceless alveolar fricative /s/, the voiceless alveolar fricative /z/ and the voiceless alveolar ejective /s'/.

36. All the above alveolars are found in the sound inventory of Hausa and Gbagyi. They are found in Hausa words such as *taasàa* "bowl or basin", *dalàa* "twenty kobo", *dòoyi* (dòoji) "smell or odour", *laayà* (làaja) "folded charm", *noonò* "breast", *ragoo* (ɾagoo) "lazy person", *roogò* (ɾogoo) "cassava", *sàndaa* (saɳdaa) "stick", *zaakìì* "lion" and *tsintsiyaa* (s'ins'iyaa) "broom".

37. Gbagyi does not have the voiced alveolar implosive /ɗ/, the voiced alveolar trill /r/ and the voiceless alveolar ejective /s'/ of Hausa in its inventory. It replaces the voiced alveolar trill /r/ with either the voiced alveolar lateral /l/ or the voiced alveolar flap /ɾ/. Gbagyi also replace the voiceless alveolar ejective /s'/ with the voiceless alveolar fricative /s/, or with those co-articulated consonants /ct/ or /st/. For example, a native speaker of the Gbagyi language may pronounce the Hausa words *ɗaari* (daari) "cold or hammartan" and *tsintsiyaa* (s'ins'iyaa) "broom" as *daali*, and *sinsiyaa, ctinctiya* or *stinstiyaa*, respectively.

38. The amazing thing here is that, Gbagyi native speakers who have lived with the native speakers of the Hausa language for a very long time tend to master the grammatical rendition of these Hausa words so perfectly as the native speakers of the Hausa language. They also find it easy to pronounce these Hausa speech sounds or words that might hitherto be difficult for the native speakers of Gbagyi who have not had the opportunity of living with the native speakers of the Hausa language for a very long time.

4.3.6 Palatals

These are speech sounds articulated when the front of the tongue or dorson rises to touch or make contact with the palate, thus, producing speech sounds such as, the voiceless post – alveolar or palatal fricative /ʃ/, the voiceless palatal of post –alveolar fricative /tʃ/.and /dʒ/, the voiced post – alveolar or palatal fricative /ʒ/ and the voiced post – alveolar or palato – nasal /ɲ/.

39. Hausa and Gbagyi share in all the above post – alveolar or palatal sounds with the exception of the voiced palatal fricative /ʒ/, which does not exist in standard Hausa. The sound obstruent is however, found in the Niger dialect of Hausa, which is not standard Hausa. This sound obstruent is found in the Niger dialect in words such as *ʒoozi* "judge", *ʒyaaki* (ʒjaaki) "donkey" and *ʒyémiila* (ʒjemiila) "female proper name".

40. All the above palatals are however found in Gbagyi sound inventory. They are found in Gbàgyi words such as *shagbàn* (ʃagbàn) "chain", *cikoo* (tʃíkoo) "head", **jànchi** (dʒàntʃi) "donkey", *ʒyàgba* (ʒjagba) "paper" and *knandaloo* (kpandaloo) "local maggi (daddawa)".

4.3.7 Velars

These are speech sounds articulated when the back of the tongue rises to approach or make contact with the velum. When the back of the tongue touches the velum, there is a complete closure of airflow at the velum into then month cavity; resulting in the production of the following sound obstruents: the voiceless velar plosive /k/ the voiceless velar implosive /ƙ/ the voiced velar nasal /ŋ/ and the voiced velar plosive /g/

41. Hausa and Gbagyi share in all the above velar sounds, with the exception of the voiceless velar implosive /ƙ/ which does not exist in Gbagyi inventory. Little wonder that the word *ƙàiƙàyi* (ƙaiƙaji) "itching" of Hausa is pronounced as *kàiskàyi* in Gbagyi.

42. Those sound proponents (velars) found in Hausa and Gbagyi are found in Hausa words such as:

Hausa Words	**Sound Proponents**	**Gloss**
kànde (kàɲde)	/k/	"female proper name"
ƙayà (ƙàja)	/ƙ/	"thorn"
gànga (gaŋga)	/ŋ/	"band"
gilaashi (giłaaʃi)	/g/	"glass or spectacles"

They are also found in Gbagyi words such as:

Gbagyi words	**Sound Proponents**	**Gloss**
Kanū (kanū)	/k/	"male proper name"
Kanku (kaŋku)	/k/	"local wine-gogoro"
galau (galau)	/g/	"glass"
dankoi (daŋkoi)	/ŋ/	"witch or whisperer"
danpe (daŋpe)	/ŋ/	"to accompany"

4.3.8 Glottal

The glottis plays double role in speech sounds production. It helps in the phonation or vibration process, it also functions as an articulator. Speech sounds formed when the vocal cords are drawn together, thereby narrowing down the glottis in the cause of

production, are referred to as glottal sounds. Speech sounds produced at the glottis are the voiceless glottal fricative /h/ and the glottal stop /?/

43. The above glottal sounds are found in the inventory of Hausa. They are found in Hausa words such as *hanyàa* (hapjaa) "road or path" and *saa' àa* "luck".

44. Gbagyi does not have the glottal stop /?/ of Hausa in its speech inventory. One should therefore, not be surprised that anywhere Gbagyi finds the glottal stop /?/ in Hausa borrowed Gbagyi words, he deglottalizes the glottal /?/ and replaces it with either the voiceless glottal fricative /h/ or he simply deglottalizes the words to read as follow:

Hausa Words	**Gloss**
aa? àa	"no"
saa? àa	"luck"
raa? ì	"thought, philosophy, ideology"

Gbagyi Borrowed Hausa Words	**Gloss**
àa	"no"
sàa	"luck"
raayì or laayì	"thought or ideology"

4.4 Phonological Processes

These can be described as the changes that occur when speech sounds are being organized into some particular linguistic forms or patterns to provide meaning. Phonological processes can also be described as the ways of organizing speech sounds into some linguistics patterns so as to function effectively in a given language. Under

this section of the research, we would compare Hausa and Gbagyi phonological processes.

4.4.1 Assimilation

This is said to be a change of one sound into another in view of phonetic environmental influence. We have categorized assimilation in three main types in this thesis, which are simple assimilation, voicing assimilation and nasal assimilation.

4.4.1.1 Simple Assimilation

This type of assimilation is so-called because the affected sound simply becomes the same as a neighbouring sound. In Hausa, we have the following examples:

Word	Assimilated word	Gloss
hardà	*haddà*	"memorization"
tùfka	*tùkka*	"plating of hair or string"
barci	*bacci*	"sleep"
ƙarni	*ƙanni*	"unpleasant odour"
rìigarsà	*rìigassà*	"his gown"

45 This form of assimilation is not found in Gbagyi. This is because, Gbagyi words do not geminate. Similarly, Gbagyi words do not have referential, or link elements similar to those of Hausa e.g /-r/ and /-n/. Link elements or referential in Gbagyi are in form of locative, for example, *ye* "that", *hin* "this" and *nkogyinu* "this". They are found in sentences such as:

Sentence	Gloss
Bi yee	"that boy"
Bi hin	"this boy"
Isa nkogyinu	"this Isa"

4.4.1.2 Voicing Assimilation

This refers to a situation where two consonants (fricative and stop respectively) about on one another, thereby, sharing the same voicing feature. That is, both becoming uniformly voiced or voiceless, as the case may be. The following are Hausa examples of voicing assimilation:

Words	Gloss
kaskà	"tick"
tsaftà	"neatness"
tafkì	"pond"
càzhi	"rosary"
yizga	"animal tail used as switch".

46. Gbagyi does not employ voicing assimilation in its phonology. This is because; Gbagyi words formation processes are quite different from those of Hausa; where you have the base form and the complementizer or suffix. In Gbagyi words formation process, the base form of a word is at the same time a complete word, just as it is obtained in English. One should therefore, not be surprised that this form of assimilation does not exist in Gbagyi phonological processes. Observe the following Gbagyi words:

1. Word

6iknumuai *6i* "child" *knumuai* "big or elderly"

Gloss "a big child or an elderly child"

2. Word

yangyidodòo *yangyi* "food" *dodòo* "type or variety"

Gloss "a variety or type of food"

3. Word

3. *yanye* *yan* "thing" *ye* "that" (that thing)

Gloss "that thing"

4. Word

4. *takalàda* "book"

Word

5. *gbaknù* "dager"

4.4.1.3 Nasal Assimilation

In this type of assimilation, a nasal consonant abuts on a non-nasal consonant, resulting in the two sharing the same place or manner of articulation. The following are examples of words showing nasal assimilation in Hausa:

Words	Gloss
dambe	"fight"
dinkì	"sewing"
gànga	"drum"
tàmbayà	"question"

rùmfa	"stall"

47. This form of assimilation is obtained in Gbagyi. It is found in Gbagyi words such as:

Words	Gloss
shampa	"pot"
knanda	"name of a village"
dàmpenyanmi	"a variety of yam"
kpampi	"name of a village"
lùmfa	"stall" (Hausa borrowed word)

4.4.2 Delition/Elision

Delision is said to occur when a sound unit is eliminated either at the initial or final position of a word. Delision may occur in words involving consonants and vowels.

4.8 In Hausa, words elision involves vowels mostly. Most elided vowels in Hausa are those appearing at words final position. Consider the following examples:

Words	Elided words	Gloss
nàawa	*nau*	"mine"
dukà	*duk*	"all"
kwaana	*kwan*	"a day"
ƙasàa	*ƙas*	"earth or ground"
ɗaukàa	*ɗau*	"take"

49. Elision involving consonants which appear on Hausa words initial position include the followings:

Words	Elided Words	Gloss
ɗeebèe	*eebèe*	"remove or subtract"
hàrsaashì	*àrsaashì*	"ammunition"
hàsàashe	*àsàashe*	"assumption"
hàsaarà	*àsaarà*	"loss"
haihù	*aihù*	"to give birth"
haihuwa	aihuwa	"giving birth"

50. Elision in Gbagyi occurs at words initial position and it involves both consonants and vowels. Consider the following Gbagyi elided words appearing at words initial position and involving vowels only:

Words	Elided words	Gloss
àbàgyèe	*bàgyèe*	"voice"
ōyìnkoo	*yinkoo*	"wife"
ōzhyii	*zhyìi*	"egg"
ēba	*ba*	"husband"
ēpi	*pi*	"house"

51. The following are Gbagyi elided words appearing in words initial position and involving consonants only.

Words	Elided words	Gloss
n̄maatò	*maatò*	"motor car"
n̄fā	*fā*	"farm land"

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ñbùgba	*bùgba*	"heart" or "might"
ñwhyee	*whyee*	"eye"
ñyangyi	*yangyi*	"food"

52. The amazing thing here is that, elision occurs in Gbagyi words initial position. While in Hausa, the process occurs at words initial and final positions.

4.4.3 Gemination

This refers to a change process by which consonants are doubled in sequential form in words.

53. Gemination occurs in Hausa proper names in words such as: *Gòggo* "Aunty", *Ìnna* "mother", *Talle* "a child whose mother died during his birth", *Abdullahi* "proper name: of Allah's attribute" and *Àbdùllàtif* "proper name: of Allah's attribute". Gemination also occur in other Hausa words such as *lallaashi* "petting", *lallànkwàsa* "intensive form of bending", *mùmmmuna* "ugly", *mutsuttsùke* "intensive form of squeezing " and *màllakà* "ownership".

54. Gemination does not exist in Gbagyi. Little wonder that the above Hausa words are borrowed into Gbagyi as:

Hausa Words	**Gbagyi Borrowed**	**Gloss**
Gòggo	*Gògo*	"aunty"
Ìnna	*Yìna*	"mother"
Talle	Tale/*Tare*	"a child whose mother died during his birth"
Àbdùllaahì	*Bùdùlaashì*	"proper name: of Allah's attribute"

Àbdùllàtîf	*Bùdùlàtîf*	"proper name: of Allah's attribute"
lallaashi/rarraashi	*lalashi*	"petting"
lallànƙwàsa	*lallànkwàsa*	"intensive form of bending"
mùmmuuna	*mùmuna*	"urgly"
mutsuttsùke	*mususùke*	"intensive form of squeezing"
màllakà	*màlakà*	"ownership"

4.4.4 Glottalization

This refers to the accompaniment of the final syllable of an utterance with a glottal stop /ʔ. 55. The glottal stop accompanying the final syllable of an utterance in Hausa is said to drop automatically when the utterance in question is followed by another word or item. In Hausa, it is said that, if a word ends with a short vowel, it is automatically accompanied by glottalization. See the above process in Hausa personal names:

Hausa personal names	Gloss
Kànde?	"female personal name"
Bintà?	"female personal name"
Audù?	"male personal name"
Tankò?	"male personal name"
Saanî?	"male personal name"
Alî?	"male personal name"

Other examples include the –o ending verbs such as:

Words	Gloss
zo?	"come"

koomo?	"return"
fito?	"come out"
sayo?	"buy"
karanto?	"read"

Other examples are found in some monosyllabic words such as:

Words	**Gloss**
ja?	"pull"
sha?	"drink"
da?	"formally"
sa?	"bull"
je?	"go"

56. Glottalization as a phonological process does not exist in Gbagyi. This is because, Gbagyi does not have the glottal stop /?/ and most Gbagyi words end with either a long vowel or an aspiration at the word final position. They therefore do not attract glottalization as a phonological process.

4.4.5 Labialization

This is a secondary articulation in which lip rounding is added to velar, as in the case of the articulation of /kw/ /ƙw/ and /gw/.

57. Labialization as a phonological process is obtained in both Hausa and Gbagyi. The process is found in Hausa words as follows:

Words	**Labialized Words**	**Glosses**
maakò	*maakwò*	"a week of the month"

bàakoo	*bàakʷoo*	"a guest or visitor"
bàrgo	*bàrgwo*	"blanket"
tukunya	*tukwunya*	"pot"
muugù	*muugwù*	"a wicked person"

58. Although, the voiceless velar ejective /ƙ/ of Hausa does not exist in Gbagyi speech inventory, the phoneme does not labialize in Gbagyi. Consider the following labialization process in Gbagyi:

Words	**Labialized Words**	**Glosses**
gbakoo	*gbakwoo*	"a type of dance"
gbàkoo	*gbàkwoo*	"a wild fruit"
Bàgò	*Bàgwò*	"male proper name"
kwàkoo	*kwàkwoo*	"door"
lagò	*lagwò*	"cassava"
lāgoo	*lāgwoo*	"lazy person"
konkò	*kwonkwò*	"empty cane"

4.4.6 Metathesis

This refers to the process whereby segments in words interchange without necessarily affecting the original meaning of the words.

59. This phonological process occurs in both Hausa and Gbagyi. In Gbagyi, the process involves a complete interchange of syllable(s) from one position to another which does not necessarily change the meaning of the word(s) so affected, but the syntactic arrangement of the word(s) only. In Hausa, the process may involve an

interchange/exchange of some particular part of the syllable of a word. It may also involve a complete change of the entire syllabic arrangement of a word. Consider the following examples:

(a) Metathesis involving speech sounds of words only:

Words	**Affected words**	**Gloss**
amre	*arme*	"marriage"
mootà	*maatò*	"motor car"
saki	*shikà*	"divorce"
samro	*sarmo*	"mosquito"
sanì	*shinà*	"knowledge"
audùga	*abdùga*	"cotton"
sâiwaa	*sâuya*	"root"

(b) Metathesis involving syllables of words only:

Words	**Affected words**	**Gloss**
taarìihì	*taahiirì*	"history"
hàwainìya	*wàhainìya*	"chameleon"
fìrìiniya	*rifiiniya*	"lousy"
?àlmakàshi	*?àlkamàshi*	"pair of scissors"
tàkàmamme	*kàtàmamme*	"for sure"
bàgàaruwa	*gàbàaruwa*	"Egyptian mimosa"
bookitì	*bootikì*	"bucket"

60. Metathesis in Gbagyi involves syllables only. Observe the following:

Words	Gloss	Affected words	Gloss
ciɓwui	"cry"	*ɓwuici*	"cry"
ɓwashan	"change"	*shanɓwa*	"change"
zhingba	"spoil"	*gbaazhin*	"spoil"
masan	"laugh"	*sanma*	"laugh"
luzàa	"beat"	*zàalu*	"beat"
gòdùu	"go"	*dùugò*	"go"

61. Metathesis in Hausa may be partial (involving speech sounds), or full (involving syllables of words). The situation in Gbagyi involves syllables of words only.

4.4.7 Nasalization

This is described as a process whereby an oral segment acquires nasality from a neighbouring segment. In words formation processes, a nasal sound may swallow or interfere with a vowel when they appear as neighbouring segments to form nasalized vowels.

62. Nasalization is a common feature in Hausa and Gbagyi. Nasal sounds do swallow vowels in Hausa and Gbagyi as it were when they appear as neighbouring segments. Consider the following examples in Hausa:

Nasalized Vowels in Words	Gloss
cãn (tʃaŋ)	"there"
nãn (naŋ)	" here"

kãnta (kaɳta)	"her head"
mãnja (maɳdʒa)	"palm oil"
nãawa (naawa)	"mine"
nãasu (naasu)	"their"

Vowel can also be nasalized in Gbagyi words formation processes as follows:

Nasalized Vowels in Gbagyi	**Gloss**
yãnmĩ (jaɲmi)	"to defecate"
nãi (*nãi*)	"this way-demonstrative"
knãnãngbei (knanaŋgbei)	"curved"
knãknãnaa (kŋakŋanaa)	"millipede"
mũamãi (muamai)	"big one"

4.4.8 Palatalization

Palatalization is described as the addition of a palatal articulation to a non-palatal sound under certain conditions. Palatalization is a very common feature in Hausa. Generally speaking, consonants that are commonly palatalized in Hausa under some conditions are in two folds, namely alveolars, such as, the voiceless alveolar fricative /s/, the voiceless alveolar plosive /t/, the voiced alveolar implosive /ɗ/, the voiced alveolar fricative /z/; and the velars /k/, /ƙ/ and /g/. Under alveolars, the voiceless alveolar fricative /s/ becomes the voiceless alveolar fricative /sh/ and the voiced alveolar plosive /d/ or the voiced alveolar fricative /z/ become voiced palatal affricate /dz/, respectively. For the

velars, the voiced bilabial velar approximant /w/ becomes voiced palatal approximant /y/; the voiceless velar plosive /k/ becomes palatalized velar stop /ky/; the voiceless velar ejective /ƙ/ becomes the palatalized velar ejective /ƙy/ and the voiced velar plosive /g/ becomes palatalized velar plosive /gy/.

4.4.8.1 The Alveolar and labio-velar /w/.

In this situation, singular nouns whose root final consonants are /s/, /t/, /d/, /z/and /w/ are pluralized through consonant Palatalization process in Hausa. See the following example:

Singular Nouns	Gloss	Palatalized Words	Gloss
buutà	"kettle"	*buutooci* (buutootʃi)	"kettles"
ƙasàa	"country"	*ƙasàashee* (ƙasaaʃee)	"countries"
ƙudàa	"fly"	*ƙudàajee* (ƙudaadʒe)	"flies"
kàazaa	"chiken"	*kàajii* (kaadʒi)	"chickens"
waawaa	"fool"	*waawàayee* (waawaajee)	"fools"

4.4.8.2 Velars Palatalization

Under this category, the voiceless velar plosive /k/, the voiced velar ejective /ƙ/ and the voiced velar plosive /g/ are palatalized when immediately followed by a front vowel /e/ or /i/, turning into a voiceless palatalized velar plosive /ky/, voiceless palatalized velar ejective /ƙy/ and voiced palatalized velar plosive /gy/, respectively in Hausa as follows:

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Words	Gloss	Palatalized Words	Gloss
bàkaanikè	"mechanic"	*bàkaanikyè* (kji)	"mechanic"
wàakee	"religious song"	*wàakyee* (kje)	"religious song"
màagee	"cat"	*màagyee* (gjee)	"cat"
kiifii	"fish"	*kyifii* (kjifji)	"fish"
baƙii	"black"	*baƙyii* (ƙjii)	"black"
shisshigi	"interference"	*shisshigyi* (gji)	"interference"

63 The first category of Palatalization involving alveolars in Hausa changing position when used in plural words formation processes does not exist in Gbagyi. For example, the alveolar fricative voiceless /s/ does not change to post-alveolar fricative voiceless /sh/ and palatal plosive voiceless /t/ to post-alveolar affricate /c/ when used in plural form, respectively. Pluralization in Gbagyi appears in words initial position. E.g. *ābi* "children", *āpi* "houses", *āwa* "snakes", *āwhekunu* "eyes" and *ābwui* "backs", respectively. Also, the voiceless velar ejective /ƙ/ of Hausa does not exist in Gbagyi inventory; therefore, it does not appear in Gbagyi morphonomics.

64. Palatalization process involving alveolar and palatals found in Gbagyi which do not exist in Hausa include those of the following co-articulated consonants /tj/ /dj/ and /sj/. Observed the following Gbagyi words:

Words	Palatalalized Gbagyi	Words
Gloss		
tiko	tyiko (tjiko)	"head"
tituu	tyituu (tjituu)	"pillow"
dín	dyin (djin)	"pull"
sī	syī (sji)	"buy"
sin	syin (sjin)	"drink"

4.9 Rhotacism

This refers to a situation where the alveolar or palatals are changed to /r/ when use in intensive forms. In Hausa, Rhotacism is found in the following instances:

Intensive Forms	Base Forms	Gloss
murmutù	from the base form of *mutù*	"to die"
farfaàdà	from the base form of *faadà*	"to fall into"
karkàdà	from the base form of *kadà*	"to shake"
kurkusa	from the base form of *kusa*	"near"
warwàatsa (s'a)	from the base form of *waatsà*	"to disperse"
marmàce (tʃe)	from the base form of *macè*	"to die"

65. Rhotacism is not found in Gbagyi phonology. This is because the /r/ sound is near non-existent in Gbagyi. This research finds out that the /r/ sound is only found in the Gbagyi Nkwa dialect, and specifically restricted to the Gbagyi Nle sub-dialet of the Gbagyi spoken around Kwali and Gwagwalada areas of the Federal Capital Territory, Abuja. The research provides the following Gbagyi Nle words with the /r/ phoneme, *nibere* "a specie of shrub", *Nmakare* "an old slim woman", *tnugbere* "boundary of ridges", *mikare* "dry excreter" and *kunkuri* "groundnut pie (borrowed from Hausa)". Because of the near non-existence of the /r/ sound in Gbagyi, the sound is usually replaced with the lateral /l/, or sometimes used interchangeably with the /ɾ/ flap. That is, where the /r/ obstruent is used, the Gbagyi replaces with the lateral /l/, and where the lateral /l/ is used, the Gbagyi replaces it with the /ɾ/ flap.

66. Also, because Rhotacism involves the /r/ trill mostly, which is believed not to exist in Gbagyi speech sounds, one should not be surprised that Gbagyi language does not Rhotacise.

Conclusion

We have in this chapter analyzed Hausa and Gbagyi sound systems with the aim of identifying their areas of similarities and differences. The result shows that Hausa does not employ the voiceless bilabial plosive /p/, the voiceless labiodentals /f/, the voiced labio-dental /v/, the voiced inter-dental /ð/, the voiceless inter-dental /Φ/ and the consonants with double articulation /gb/ /pn/ /kp/ /pj/ /sj/ and /zh/ of Gbagyi.

On vowels, the research unveils that Hausa does not have the diphthongs /ɔi/ /ou/ and /oi/ of Gbagyi. Gbagyi on the other hand, does not have the voiceless alveolar ejective /s'/, the voiced alveolar trill /r/, the voiced alveolar implosive /ɗ/, the voiceless alveolar ejective /ƙ/, the glottal stop /ʔ/ and the consonants with secondary articulation /ƙj/ and /ƙw/.

The research also reveals that Hausa has three forms of tone patterns, which are high, low and falling. Gbagyi has four major forms of tone patterns, which are, high, low, mid and falling.

On syllable structures, the research gathers that Hausa and Gbagyi share similar forms of syllable structures, which are, the short and the long syllable structures. The research again uncovers that, Hausa and Gbagyi share in assimilation, labialization, palatalizaiton, deletion, methathesis and nasalization processes. Gbagyi however, does not geminate rhotacise and glottalize words, the research adds.

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter summarizes the major findings of the research, discusses the conclusions and offers suggestions for further research and government action. The chapter is therefore, divided into three main sections of summary, conclusion and recommendations.

5.1 Summary

The research is divided into five different chapters. The first chapter, which contains general introduction, introduces the research topic, which is, "A Comparative study of Hausa and Gbagyi Sound Systems". The chapter also discusses the historical backgrounds of Hausa and Gbagyi. Statement of the problem was drafted, purpose of undertaking the study was stated, significance of the research was identified and basic assumptions were made. Scope and limitations of the research were spelt out and theoretical framework identified. Definitions of operational terms and key to symbols and abbreviations were drawn. In chapter two, review of related literature was made. Topics relating to phonetics and phonology of Hausa and Gbagyi were reviewed. Chapter three, discussed methodology employed by the research in gathering information relevant for the research; which included primary and secondary sources, and the participant-observation and non-participant-observation techniques. Data obtained were analyzed in chapter four and it was discovered that, there are a lot of similarities and differences between Hausa and Gbagyi sound systems in the areas of speech sounds, labialization, assimilation, rhotacism and tone patterns. Chapter five, which is the last and final chapter of the research, summarizes the major findings of the

research, proposes conclusions and offers suggestions for future use and government action.

5.2 conclusions

Based on this research, the following conclusions are made:

a. That Hausa and Gbagyi share some peculiar characteristics, beliefs and cultures, being very close neighbours of each other.
b. That the history of the romance between Hausa and Gbagyi languages is dated back to the 11th century even before the Hausas' romance with the Songhai empire, the Fulani and the Arab.
c. That the two languages share in the area of similarities and differences in speech sounds. For example, Hausa does not have the Gbagyi bilabial plosive /p/ and the Gbagyi vowels /^/, /ə/ and /oi/. Also, Gbagyi does not have the Hausa phonemes /r/, /s'/, /ƙ/, /ƙw/ and /ƙj/.
d. That Gbagyi does not have the following phonological processes of Hausa: germination, glottalization and Rhotacism.

5.3 Recommendations

Based on this research, the following recommendations/suggestions are made:

(a) That, Gbagyi language should be standardized in order to have an accepted orthography. When that is done, the language will be greatly enhanced; the vocabulary and literacy level of the speakers of the language will also be fortified.

(b) That, Gbagyi and other Nigerian languages should be taught in schools, at list, in the schools of their immediate environment. That would go a long way in developing the

language to greater heights, and thus, improve the intelligentibility of the speakers of the language and their ability to think better using their own language.

(c) That, language Centres and Boards created the in states or areas where Gbagyi is largely spoken to be charged with the responsibility of standardizing and codifying new words and phrases as they come into Gbagyi. That would encourage the creation of new words, phrases and concepts in Gbagyi language and consequently develop it to greater heights.

(d) That, the national language policy which encourages the teaching and learning of mother tongue, especially, in the first nine years of the school system (primary and junior secondary school levels) be strictly adhered to in order to develop the little known languages of Nigeria. That would encourage children to learn faster and comprehend concepts and new ideas using their mother tongue.

(e) That, researchers should be encouraged to undertake research into the area of African languages and especially, the minority languages like Gbagyi.

(f) That, other aspects of Gbagyi linguistics such as morphology, syntax, semantics and dialectology, which were not the major focus of this research, be researched into in order to improve the linguistic competence and capabilities of the language. Also, since no research can claim conclusiveness, the comparative study between Gbagyi and other Nigerian languages should be encouraged in order to further improve the linguistic viability of the Gbagyi language and promote it to greater heights.

(g) That, speech acquisition machines, such as spectrograms be purchased for use in schools to encourage the teaching and learning of linguistics, especially on little known languages.

(h) That, similar research, putting into cogninance the three aspects of phonetics, (articulatory, acoustic and auditory) be further undertaken to clarify areas of ambiguity that might have arouse in the course of processing the present research.

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