

**A CONTRASTIVE ANALYSIS OF ENGLISH AND
HAUSA PROVERBS IN SELECTED TEXTS**

BY

Yusuf Sadau, SALEH

NCE, B.Ed. language Arts: English

(M.Ed./EDUC/10756/2008-2009).

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION,
FACULTY OF EDUCATION AHMADUBELLO UNIVERSITY, ZARIA**

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**A RESEARCH THESIS SUBMITTED TO THE POSTGRADUATE SCHOOL
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REQUIREMENTS FOR THE AWARD OF MASTERS OF EDUCATION: TEACHING
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**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION, FACULTY OF
EDUCATION AHMADUBELLO UNIVERSITY, ZARIA**

FEBUARY 2014

DECLARATION

I declare that the thesis on “A Contrastive Analysis of English and Hausa Proverbs in Selected Texts” was written by me in TESL, Department of Art and Social Science Education; under the supervision of Dr. R. J. Daura. The information derive from related literature has been duly acknowledged in the text and list of reference provided. The study was not previously presented for the award of another degree at any institution.

Saleh Yusuf Sadau

Date

CERTIFICATION

This Thesis titled “A Contrastive Analysis of English and Hausa Proverbs in Selected Texts” by **Saleh Yusuf Sadau** meets the requirement governing the award of Master’s Degree in Education of Ahmadu Bello University, Zaria, and it is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This work is dedicated finally to my daughter Hauwa Yusuf Saleh.

ABSTRACT

This study is a Contrastive Analysis of English and Hausa proverbs in selected text. The study considered three (3) research questions which were based on the similarities and differences between the English and Hausa proverbs. The sample population covers collections of hundred (100) proverbs. The data collected were subjected to comparison at different levels. Quick's structural model and Wilson's model are used. Banathy's contrastive model is then used to describe proverbs according to form, patterns, distribution and variations. Overall findings on the similarities and differences of English and Hausa proverbs were stated. i.e. the forms, patterns, distributions and varieties of English and Hausa proverbs are similar with some little differentiations. Proverbs however, that are culture-bound are those that posed difficulties for learning and translation from Hausa language to English. Implications for pedagogy and curriculum developers were presented. This study recommended that the English and Hausa proverbs should be given adequate consideration so as to improve students' performance on the use of English proverbs.

ABBREVIATIONS

L₁	First Language
L₂	Second Language
MT	Mother Tongue
CA	Contrastive Analysis
CLA	Contrastive Linguistic Analysis
ICA	Immediate Constituent Analysis
TGG	Transformational Generative Grammar
TESL	Teaching English as a Second Language
Subj	Subject
Pred.	Predicate
NP	Nominal Phrase
VP	Verbal Phrase
Adj Phr	Adjectival Phrase
Adv Phr	Adverbial Phrase
SV	Subject, Verb, Adjunct
SVO	Subject, Verb, Object
SVC	Subject, Verb, Complement
SVOC	Subject, Verb, Object, Complement
SVOCA	Subject, Verb, Object, Complement and Adjunct

DEFINITION OF OPERATIONAL TERMS

Form: this refers to the arrangement of or part, of words that follow correct ordering of English sentence pattern.

Pattern: regular arrangement of sentence structures that strictly follows rules of sentence formation in English. I.e. (SVOCA), as well as the changing patterns of these sentence structures in Hausa language.

Distribution: the way and manner in which a proverb of a particular situation or register is used among a particular group of people.

Variety: this refers to the component of sentence element and their functional position that a linguistic unit can occupy in a sentence.

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CHAPTER ONE

Introduction

1.1 Background of the Study

This research intends to provide an analysis of proverbs as a way of examining the possible similarities and differences between English Proverbs and Hausa proverbs. This, it is hoped, would assist the reader in understanding the application of proverbial features in English and Hausa. The study is in line with aspects of comparative linguistics where systems of different *languages* are compared. According to Usman cited in Attat (2005:2):

Since we are dealing with comparative linguistics here, it might be adequate to explain that the phrase is used in two senses; it may simply mean that branch of linguistics concerned with comparison of various languages. In that sense, contrastive linguistics which aims at pointing out the typological similarities and differences between languages is part of comparative linguistics.

In the view of Amfani (2009), African languages can only be adequately classified, analyzed, and described if comparative approach is adopted by all stake-holders in the study of the languages. In this regard, many writers have written on the values of contrastive analysis and among such literature is Lado. (1957:2-3). According to him, the differences that may exist between languages could be the causes of difficulties that speakers of first language (L_1) may experience while speaking the Second language (L_2) (Lado 1957:2-3). Banathy's article on the potentials and limitations of contrastive linguistics analysis shares the same views with Lado (1969). These views show that knowing the linguistics and cultural elements of the first and

Second Language (L2) would help teachers focus more attention on the areas of need to be stressed. Also related to the study are the works of Nickel and Parren (1971) which are concerned with the contrast and similarities which can help in the study of applied linguistics and construction of language teaching courses.

Based on close observation, the presence of proverbial errors explains the students' inability to use appropriate proverbs, semantic categories and other linguistic units. Errors made by Hausa students while translating a proverb into English has become a source of concern. The research became interested in these problems as a result of classroom interaction, examining and marking of students' scripts (i.e. Neco and Waec) both in English and Hausa subjects.

In line with the above inspiration, comparative analysis of English and Hausa proverbs is important as it would enable the English as a second language teacher to understand the causes of errors committed by learners and which he would use to explain the implication of directly translating Hausa proverbs to English; consequently, this however may not always produce equivalent meaning because the two languages have different proverbial structures.

Contrastive analysis pre-occupies itself with two basic formulations namely, finding language differences and language similarities at the phonological, syntactic and lexical levels between two languages. These help to predict the learner's errors in the differences between the (L1) and (L2). Predicting the learners' errors will help researchers in language teaching to make assumptions about possible learning difficulties by anybody learning a second language. It is

also expected that once the areas of potential difficulties had been mapped out through comparative analysis, it would be possible to design language courses more efficiently.

1.2 Statement of the Problem

Most Hausa learners of English as a second language erroneously assume that the two languages under study have common proverbial patterns and that there are no differences between proverbs in English and Hausa languages. These assumptions could be seen as a sweeping generalization that cannot be substantiated. By and large, this assumption creates some kind of confusion which makes learning, and interpretation of Hausa proverbs to English more difficult. The phenomenon of proverbs across languages is often more complex or intriguing than it is as first assumed. The situation is even more difficult to characterize when some assumptions have been made between English and Hausa proverbs.

Over a period of time, Hausa and English have co-existed in Nigeria. Both have been used as medium of instruction at different levels of education. However, only few studies have been carried out on what resemblances or differences the two languages manifest in the use of proverbs. Therefore, this research intends to identify those obstacles faced by Hausa learners of English in the areas of proverbs. Also, it intends to highlight and discusses the linguistic and cultural problems in translating the traditional arts forms, Hausa proverbs into English.

Basic Assumptions

It is assumed that difficulties could result where differences in the proverb pattern arise, especially where there are differences between the two languages. This may constitute a source of learning problems and misinterpretation of meaning.

1.3 Objectives of the Study

This study is concerned with comparative study of proverbs in selected English and Hausa written literary texts. The study is intended to achieve the following objectives.

1. Find similarities between Hausa and English proverbs.
2. Determine the differences that may exist between Hausa and English proverbs
3. Examine the areas of difficulties between English and Hausa proverbs.

1.4 Research Questions

This study raises and attempts to address the following research questions.

- Q1. To what extent is English proverb similar to Hausa proverbs?
- Q2. In what way is the English proverb different from Hausa proverb?
- Q3. What difficulties do Hausa L₁ speakers encounter when translating English proverbs to Hausa proverbs?

1.6 Significance of the Study

The selection of this research topic is a response to the various calls made by language specialists, linguists, and educationists, that there should be more research work done in the field of language both for academic and pedagogical purposes. The need for a comparative study of this magnitude is highlighted by Lado's assertion echoed by Alli (2008): that "...the most effective materials (that is for teachings are those that are based upon a scientific description of the language to be learned carefully contrasted with a parallel description of the native language of the learners."

In addition to the above, the Fafunwa Educational Foundation Survey of Language Education in Nigeria (1998) among other things proposed that: "Further works should be continued and extended including Contrastive analysis between English and all other Nigerian Languages which are used as medium for instruction in the Nigerian schools." However, this research would be more significant to contribute its quarter as significant aspect of language development. The first reason to study proverbs is that they are there as a part of language. Like idioms, proverbs form-meaningful units which must be included in any complete language description.

This study, therefore, is also a modest response to the appeals by those quoted above. The comparison of the two languages structurally and especially on how they lend themselves. Proverbs are envisaged to be of great value not only in facilitating the preparation for pedagogical needs but also in enhancing competence in language use and translation. Example,

in translation, but more importantly in contributing to the refinement and validation of the linguistic theory itself.

Secondly, the study is significant in two fundamental ways. The findings from the study would be of immense use to the language learners and Hausa language researchers especially those dealing with English and Hausa proverbs. Closely related to the above is the fact that the study would be of tremendous help to the language teachers dealing with Hausa speakers of English who might find similarities between the two languages. Hence, the study is ultimately significant, for the procedures followed; the findings reached could be applied to study in some other languages apart from these.

Similarly, the research would benefit the textbook writers in the sense that it would reveal the need for reconsideration in the case of language use with particular emphasis on proverb use especially in situation where such was not applicable in the past, corrections would be done to improve usage and create more effect in production.

Also, the implementers of any curriculum or policy would find the work useful as it suggests avenues for managing the effects of the identified difficulties, thereby enhancing effective language proficiency of the pupils. Moreover, since this is an area in which functional researches need to be carried out, this work might prove significant in serving as part of the literature to be reviewed in further researches. Furthermore, it is hoped that the outcome of the current study would be a useful tool for general public who have interest in studying proverbs from Hausa to English language and vice-versa.

Most importantly, this study would be another contribution to the CLA between Nigerian languages and English which, as observed by Adeyanju, (1979:16) and Olaofe, (1982:22), “there was a great need for more CLAs in Nigeria languages”. Expressing his dismay on the

low number of the English teachers, in English, that has received training in Contrastive Linguistic Analysis, Awobuluyi (1998) point to this fact.

To make matters worse still, most of the teachers have no training in Contrasting Linguistics and therefore are unable to understand and consequently devise effective pedagogical strategies for combating the mostly mother tongue induced kinds of learner errors that recur in their pupils' written and oral performances in the language. (Awobuluyi, 1998:9)

Furthermore, the current study is very significant to the language development of our nation. This is because it is a contribution to the language development and there is a close relationship between language, education and development. Pweddon (1997) observes that English is an economic necessity, in Nigeria, one need to be able to speak and write it well to succeed as an individual. This position was corroborated by Olaofe (1998:19) when he remarks that:

...there is a perceptible interdependence between education, language and development; development depends on education, which in turn, depends to a large extend, on language development. In fact, language stands rock solid in any educational system, especially because it is the medium by which educational concepts are imparted and learnt. (Olaofe 1998:19)

Oyetade (2003) strongly believes that language is an aspiration for national development and aptly describes it as a precious resource of a people, embracing their intellectual wealth, their view of the world, their identity and their verbal art.

Finally, in addition to the above statement, this exercise may add to the pool of language data made available by Contrastive Linguistic Analysis (CLA).

1.7 Scope and Delimitation

This study is limited to the areas of contrastive analysis of English and Hausa proverbs in selected texts. It aims at identifying the similarities and differences between proverb usages in the two languages using Wilson (2009) model of proverb translation and Banathy's (1968) contrastive model. The choice of this model is set to described the fact that proverb is part of language that links all the other unit of language together, such as lexical, syntactic and semantic field of studies. Each unit of this proverb can be described on its own right.

Proverbs are the embodiment of many other parts of cultural heritage such as epithet (kirari), (habaici) and therefore, studying it will pave ways to all the rest, as it cut across other genres. i.e. poetry, prose and drama.

1.8 Summary.

This Chapter among other things attempted to make a general introduction of the value of Comparative studies to second language teaching and learning. The chapter also, stresses the needs, inspirations and reasons for undertaking a research of this kind, its aims and objectives, its significance, scope and limitation etc.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

1.1 Introduction

Language generally and African Languages in particular are pregnant with a lot of meanings conveyed by the speakers so as to impress the meaning intended. This flamboyant use of figurative language could be traced to the people using the language. Hausa language is one of the luckiest languages to have expressed a high degree of flexibility and latitude in capturing and depicting vivid picture of things described. As was pointed out by Sadiq (2009) English and Hausa traditions are full of oral talks. This is due to the fact that communicative competence is

well cherished among the people. It is therefore not surprising to find people being admired by the fact that they can display their skills through the use of complicated language, Noah (2008).

Devices employed by the English and Hausa people in their oral talks include proverbs idioms, simile and metaphoric expressions. These go a long way in showing the degree of understanding of the speakers. Any one using proverbs in a meaningful way is considered very important and this is a sign of communicative competence. Cartey (1999) asserts that a proverb is a subset of folklore which when generally defined include other areas such as folktale, legend, myth, folksongs, popular beliefs, superstition, customs and antiquarian learning.

Proverbs in industrial societies of the Western Europe are regarded as “ancient survival in modern age”, Skinner (1980). To the western society, proverbs were approached from the point of view of the past while in the developing countries such as Nigeria, Ghana, and indeed Africa at large; proverbs are seen as part and parcel of the African culture.

Invariably, figures of speech are used to convey ideas or messages in a terse way. They depict the ability of the speaker to capture and situate events appropriate to the message in the quoted proverb. (Sadiq, 2009).

This is an aspect that is admired by the English and Hausa speakers. Proverbs are highly regarded as a noble genre of Western and African oral tradition that enjoys the prestige of a custodian of the people’s wisdom and of philosophy of life. Communicative competence can further be fostered through constant practice in the form of traditional story telling and praise singing which is one of the characteristics of praise singers.

1.2 Definition of Proverbs

A proverb is a brief saying that presents a truth or useful wisdom. It is usually based on common sense or practical experience. The effect of proverb is to express wisdom as self evident. The same proverb often occurs among several different people. True proverbs are sayings that have been passed from generation to generation primarily by word of mouth, or may have been put in written form. The book of proverbs in the Old Testaments of the Bible includes notable collection of such sayings as: “Hope deferred makes the heartsick”, “A good name is rather to be chosen than great riches.

The Book of proverbs according to (Benjamin 1958) is very useful to ancient Israelites who were educated primarily at home. The values of these proverbs reflect the teaching of parents trying to raise their children to become successful and responsible adults.

Every language has its own stock of proverbs, and proverbs in one language today reflect every age and time. It contains keen observation of everyday life, constitute popular philosophy of life, and provide an insight into human behaviour and character. According to an Internet Source on English Proverbs (2010) Url: www.phrases.org.uk/.../proverbs.htm, proverbs are popularly defined as short expressions of popular wisdom. More homely than aphorisms, proverbs generally refer to common experience and are often expressed in metaphor, alliteration, or rhyme. A proverb (from the Latin proverbium) is a simple and concrete saying popularly known and repeated, which expresses a truth, based on common sense or the practical experience of humanity (Latin, 2011).

The above definitions suggest definitely that, a proverb is short, true, old and repeated sayings that portray the experience of human life through observation and challenges that have been expressed in images and songs for quick remembrance.

Writing on proverbs, Morris-Brown (1993) defines proverb as short excerpts from stories about life's lessons. They are stuffed with cultural symbolism which expresses important ideas about the human nature, health and social relations that often transcend their culture of origin. Proverbs are timeless, succinct, clever, often funny and usually memorable.

According to Abdulai (1995) proverbs are wise sayings and used in Africa as a form of communication. Most of these wise sayings usually employ symbols like animals, trees, the human body and objects present in the human environment using them as metaphors to communicate a message, for example in "Akan," Ghanaian proverb "aboa oni dua, Nyame na opra ne ho" which literally translates as the animal that has no tail, God drives away its flies. This implies that even for those in life that are helpless, God will always provide for them. It is a message of hope for everyone.

A proverb is a concise and picturesque expression of a well-trying wisdom. Such statements made convey a general truth. Ampem (1998) also talks about the outlook of the people's life, life after death, arts and science which forms the level of intelligence. Every country has its own proverb that are used in their everyday life through speeches or conversations and that is a hallmark of their linguistic culture and can be acknowledged in their language naturally.

Bacon (2001) is of the view that proverbs are popular sayings which contain advice, generally accepted truth. Because most proverbs have their origins in oral tradition, they are

generally worded for easy remembrance and they change slightly from one generation to other.

Lange (2006) describes proverb as not only a short statement that reflects the thought and insight of a people into the realities of life but also, a technique of oral expression.

The writer further made mention of proverbs being tradition, custom, heritage and also narrates the traditional background of the people as a seed nurtured and passed from generation to generation through ancestors.

The definitions given by the authors revealed that proverbs originated from stories about life lessons, nature, and social relations. When transcribed into symbolic forms, they communicate the identity of the people and their immediate environment.

Proverbs define the wisdom of a group of people and these become their tenets in life.

However, According to Mieder (1993), a proverb: is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form which is handed down from generation to generation. While Folly (1991) defines a proverb as:

“Structurally we are examining a traditional linguistic unit with tendencies toward certain identifiable characteristics e.g. topic/ comment and single statement. Functionally, proverbs are typically conversational and spoken: and often through metaphor, they offer a solution to a particular problem. They can be viewed as a

rhetorical strategy for resolving a problem by creating a metaphorical scenario in which the same type of problem is solved. They tend to be impersonal, didactic, and sometimes humorous”. (Folly, 1991: 35-36)

The different definitions of proverbs above identify both the structural and functional elements of proverbs. Proverbs are tools for social regulation. Besides, proverbs are useful devices in literary productions. The main purpose of proverbs is to reach out to individual / societal needs at any point in time. Proverbs have been variously called: sayings, idioms, metaphors, maxims and so on. Sayings are wise statements which often have meanings beyond ordinary meanings of the words used to express them.

Louis (2000:177), claimed that “proverbs are a kind of linguistic instrument, a rhetoric device by which people attempt to get other members of their culture and society to see the world and behave in a common way”. This means that proverbs are well-known saying, simple and concrete, popularly known and repeated with the aim of expressing basic truth in common sense and practical experience of humankind. They are employed for their rhetoric, allusive, ironic, and sarcastic potential.

Finally, from the research point of view proverbs are a mirror that reflects a cultural experience of a people in a particular region.

2.3 Origin of English Proverb

The origin of proverbs varies from society to society because of the differences in the culture of the various ethnic groups that use them. The Encarta (2003) believes that proverb is century old, dating back probably from time when wisdom and percepts were transmitted by

story. In another attempt to comment on the origin of proverb, Okonkwo (1974:99) emphasizes the fact that proverbs are the experience and wisdom of several ages gathered and summed up in one expression. According to him, some proverbs are older than others but all reflect the experience of a people over a period of time.

Another view on the origin of proverb from the Yoruba perspective according to Osoba (2005:279) cited in Usman (2008:9) is that in addition to other sources, proverbs can originate from tales. An example is given of the wealthy father who prepares his will and in it instructs that his only son take only one item from all his property and the rest is given to his head slave. The story has it that the son is terribly disturbed by his father's instruction and thought he wants to obey, he is not sure if it is fair on him. After his father's death, he seeks counsel from one person to another. He comes across an elder eventually who advises him after convincing him of his father's good intention in his will, to take the head slave as his pick and that by that singular choice, the rest of the property that would have belonged to the slave automatically becomes his. The proverb that comes at the end of the tale states that one should be cautious not to hastily condemn the decision of an elder.

Osoba (2005) opines that the origin of proverbs can be linked to many sources most of them anonymous and all of them difficult to trace. Studies have shown that the frequent use of proverbs gives birth to new ones. Proverbs can be said to have the characteristic of originating from one another.

The most notable example is seen from the way the record of the wise sayings of the great King Solomon in the Bible which is titled “ The Book of the Proverbs” and has over the years generated others that can be used in place of the original saying e.g. the proverb (from the Bible). “The love of money is the root of all evils;” has become “money is the root of all evils”. The transformation most of the time happens to suit social situations outside of religion.

2.4 The Origin of Hausa Proverb

The origin of Hausa proverb according to Ibrahim and Ibrahim (2012) is derived from the interaction of traders of old that made the Hausa people of that time get proverbs from their types of business. Apart from the fact that there have been various explanations about the origin of Hausa proverbs, no one tells/says the exact origin, as it is as old as the language itself. But some scholars have gone to a limit in the forecast on its origin. Nevertheless, it is vital to appreciate how the Hausa people make use of the technological elements of utterances in the language which involve wise thinking. Furthermore, this research has yielded some important results. Likewise, it is very important to get detail information on them, and the ways they could be derived are many among which includes:

- Through old people
- Through story telling
- Tracing the early historical researches.

The factors have yields vital information on the origin of Hausa proverbs.

2.4 Characteristics of Proverbs

According to Usman (2008) the most notable characteristic of proverb is the way it is used orally. Until recently, beginning with literature, proverbs were strictly spoken and passed on as such from generation to generation. Writing is said to be a recent development in language, hence, it will not be out of place to speculate that proverbs are as old as language itself since humans have always had experiences.

Encyclopedia of Literature (2003), Proverb is among the oldest poetic works in Sanskrit, Hebrew, and Germanic etc. Coming to Africa, history has it that the documentation of proverb began with two general knowledge of African oral literature at the beginning of the second half of the nineteenth century. One of the publications by Ajayi Crowther (1852) included over five hundred collections of proverbs. Secondly the German missionary Sigmund (1954) in his publication African Native Culture included sixty two proverbs seventeen tales and nine narratives. Emenyonu (1987:212). Looking at this record, one would want to conclude that proverb indeed has been a part of man long before the need ever arose for them to be put down in writing for reference purposes.

Norricks (1985) identifies two basic characteristics that differentiate proverbs generally from free formed utterances. First, proverbs are performed inventorised linguistic units; and second, they have traditional item of folklore. These characteristics have important consequences for the interactional meaning proverbs realize in context. He further asserts that an initial consequence in their very availability as performed utterances. By choosing a ready-made utterance with a standard ideational meaning and perhaps a standard textual and interactional meaning as well, the speaker avoids the necessity of formulating an original utterance of his own. Another consequence of proverbs being inventorised is their value in

signaling group membership. Here proverbs are like clichés, jokes, especially inside jokes, allusions, quotes and the way of speaking generally, all of which can lead to bonding between people; Cohen (1978) cited in Norrick (1994) on cultivation of intimacy with metaphoric utterance generally. A speaker can signal his membership in identification with local village community by drawing on its stock of (dialect) proverbs.

Another characteristic of a proverb, a speaker quotes a traditional item of the folklore of the community, as item quoted from this stock, proverbs carry the force of time-tested wisdom, and the speaker can draw on this authority. This correlates most commonly with proverbs that have evaluative function and a didactic tone in free conversation.

Finally, proverbs have been repeatedly characterized as pithy or pregnant in meaning. Mieder (1977) among others all occurs on this point. Dolfovo (2011) opines that a proverbial sentence is a short but pithy, the few words that constitute it are as chosen and related as to convey their message with terseness and thrust. The pithy style of proverbs seems to be preferred term of reference by informants in differentiating proverbs from ordinary sentences.

“Pithiness as a characteristic draws proverb near poetry. Proverbs are classified as literature; and poetry is the literary form to which proverbs comes

closest to, Poetry is guided by aesthetics and it elaborates its themes at greater lengths, while proverbs are concerned with ethics and have a short form. But both poetry and proverbs are frugal in words and rich in meaning; both are most effective in conveying a meaning that goes beyond the simple material expression of words". (Norrick, 1985:62)

2.5 Types of Proverbs

Pobota (2011) in making effort to understand proverbs considers Taylor's maxim and raises some fundamental questions such as what is a proverb. What do non-specialists of proverbs think about them and what are the proverbs to them? How do people in fact identify a statement as a proverb and what are the characteristic elements that comprise a proverb in their mind? In other words, what is a proverb today to the general public? In order to answer this question Pobota samples 55 proverb definitions which were summarized and analyzed to include proverbs as being traditional, moralistic, fixed cultural, aphoristic, instructive, regional, experience, pithy, universal and allegorical. Adding to this a few more of frequent descriptive words, a composite definition could be something like "A proverb is a short, generally known sentence that expresses common, traditional and didactic views in a metaphorical and fixed form and which is easily remembered and repeated. Pobota (2011) identified three types of proverbs as:

1. Universal Proverbs – on comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but of the expression, i.e. the

wording is also identical or very similar. These are the mainly simple expressions of simple observations became proverbs in every language.

2. Regional Proverbs – In a culturally related region, on the pattern of loan-words- many loan- proverbs appear beside the indigeneous ones. A considerable part of them can be traced back to the classical literature of the region’s past, in Europe the Greco- Roman classics, and in Far East to the Sanskrit and Korean classics.
3. Local Proverbs - In a cultural region often internal differences appear, the classic (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise to another set of common local proverbs. These considerations are illustrated in several European and far eastern languages, as English and Korean.

Also, in an attempt to categorize proverbs in three main groups based on their form, Jamal (2012:3) states:

“Proverbs fall readily into three main categories. Those of the first type take the form of abstract statements expressing general truths, such as Absence makes the heart grow fonder [...]. Proverbs of the second type, which include many of the more colorful examples, use specific observations from everyday experience to make a point which is general; for instance, You can take a horse to the river, but you can’t make him drink and Don’t put all your eggs in one basket. The third type of proverb comprises sayings from particular areas of traditional wisdom and folklore. In this category are found, for example, the health proverbs after dinner rest a while, after supper walk a mile [...]. In addition, there are traditional country proverbs which relate to husbandry, the seasons, and the weather, such as Red sky at

night, shepherd's delight; red sky in the morning, shepherd's warning and When the wind is in the east, 'tis neither good for man nor beast". (Simpson/Speake 1998).

According to Black (1999) there are four major types of proverb variation in English which are mainly created by some syntactic distortion.

1. Substitution: Lexical substitution of one element while the syntactical pattern is unchanged. Example: Give him an inch and he will *take* a mile.→ Give him an inch and he will *run* a mile.
2. Contraction: A clause is omitted - usually this is the second clause. Example when in Rome, do as the Romans do.→ When *in Rome*
3. Antonyms: A form of the proverb which has the opposite meaning to the original (e.g. by omission or insertion of a negative morpheme). (i.e.) All that glitters is not gold.→ all *that glitters is gold*
4. Expansion: Another linguistic element is inserted into the proverb (e.g.) casting pearls before swine. →Casting *synthetic* pearls before *real swine*.

From the above authors, proverbs are categorized into regional base, structure and variation according to form.

2.6 Proverbs and Context

Context has been interpreted in different ways, for example to include relevant aspect settings of the physical and social settings of an utterance. Grice (1982:13) considers context to be any

background knowledge assumed to be shared by the speaker and the hearer, which contributes to the hearer's interpretation of what the speaker means by a given utterance.

In the first instance, Asher (1994) cited in Usman (2008) is of the opinion that the application of a proverb in particular situation implies that the situation at hand is not unique or completely new but has the trapping of something that has occurred before. That way, an apparently new turn of event is subsumed under a pre-existing one. As far as he is concerned, there is nothing in this world that has not happened before. A good proverb user therefore, like a good language user, does not just know its logical application and meaning but also its appropriate social use, that is, which proverb to select and avoid in what social situation or whether it is discreet to use a proverb at all.

The next notion is that which specifies themes that a user of proverb encounters particularly in any discussion in the use of proverb in context. There is usually a sense of detachment and generalization, says Finnegan, (1970) inherent in proverbs. The speaker stands back as it were, from the heat of the actual situation and draws attention to himself or others, to its wider implication. Then there is the oblique and allusive nature of expression through proverbs which makes it possible to use them in a variety of effective ways. She sums up this by saying that it is particularly true of proverbs whose use and application depend crucially on their context that no full understanding can be reached if one does not have some knowledge of the occasion and the purpose for which they have been used. There can be no proverbs therefore without a situation, Finnegan (1970).

2.7 Hausa Language and Proverbs

The Hausa language is the largest and best known member of the Chadic subfamily of the Afro- Asiatic family of languages. Hausa has borrowed freely from other languages, especially Arabic, and is adapting well to the demands of contemporary cultural change. It has become a common language for millions of non Hausa West Africans, and sizeable Hausa-speaking communities exist in each major city of West and North Africa as well as along the trans-Saharan trade and pilgrimage routes.

An increase in traffic along the trans-Saharan trade routes to the Hausa town expanded the commerce in slaves, gold and kola from the savannah and forest regions to the South. The thriving trade generated wealth that enabled the rulers of these towns to establish states. The seven 'true' Hausa States- Biram, Kano, Rano, Katsina, Daura, Zazzau, and Gobir which the Hausa considered the core of Hausa land, emerged during this period.

Around 1650, the independent Hausa states stretched from the border of Bornu in present day North- Eastern Nigeria to the Niger River and from Jos Plateau north to the fringes of the Sahara. However Hausa traders travelled to markets across West Africa, exchanging salt and leather goods from Hausa land for gold and other products of the forest zone. In the early 19th century, Fulani Warriors joined Hausa peasant and merchants under the leader ship of

Usmanu Danfodo in a jihad (holy war) to unite Hausa land under the Sokoto Caliphate. Gradually the Fulani's adopted the Hausa language and customs and emerged with Hausa elites to form a Northern Nigeria ruling class best described as Hausa- Fulani.

However, the Hausa language becomes the main language of the Republic of Niger and the Northern part of Nigeria. It is also commonly spoken in other parts of West Africa where groups of Hausa people have travelled for trade.

2.8 The Features of Hausa Proverbs

In the Hausa society as in other African oral societies, proverbs touch on every aspect of the life of the people so much that there are proverbs for every imaginable context Harley and Sybert (2004:35) as cited in Kabir (2012) assert that Proverbs play a significant rhetoric force in various mode of communication and they are universal occurrences, so much that there is no speech or language in which they are not found. Thus, proverbs believe to communicate reliable or trustworthy qualities, which are life meaning to the socio-cultural activities within any giving human community. Kolawole (1999:8-9)

In justifying the role of proverbs in society, Bascom (2008) recognizes the following four as the most obvious functions of proverbs as a genre: it first and foremost, "plays a significant role in traditional education, it enforces conformity to social norms: it validates social institutions and religious rituals: and provides a psychological release from the restrictions imposed by society". Bascom (2008: 469). Thus, proverbs serve as a basic teaching tool and a fundamental means for approaching life from the oral culture. A fundamental characteristic of proverbs is that they are almost never applied in their literal sense. Leach (1949: 23).

Another feature of Hausa proverb is that some are humorous in nature. Kabir (2012) is of the view that: the frequent use of oral traditions by the Hausa people has proved that they are inevitable aspect of Hausa culture. One very important genre of Hausa oral tradition is the proverb which the Hausa people called *karin magana*. It is a brief familiar maxim of folk wisdom, full of hidden meanings, accepted and used as an expression of truth and wisdom. Like other Africans, laughter is a great feature of the people. They enjoy laughter which is borne out of a jovial nature: the nature that appreciates humour. Nothing is perhaps so revealing of a culture than its jokes. In Hausa society, there are proverbs that are humorous which are used by the people to release pent up emotion. Kabir, (2012). For example: *Muna da tacewa? Diyar mai tsegumi tayi cikin shege* and *Da alheri, kishiya ta taɓa kishiya da bakin wuta*

There are several factors that make a proverb funny. There are two main categories of humour within the body of proverbs and a few sub categories. The first group items are divided into the content group (interior feature). These rely on devices within the proverb to make them funny. The second group relies on external situation or factors (exterior features) to make the proverb humorous. The second categories while more common place requires a degree of spontaneity and it is the quick wittedness of the speaker that makes the proverb funny in a given circumstance (Callaghan 2008:45).

The first and most obvious feature of a funny proverb is the pragmatic mechanism which underlies it, plain and simple; it is the use of language that creates the humour. The strange or unusual images that portrayed by its word are usually outside the framework or perception of human experience. In humour studies this is known as incongruity theory Callaghan (2008). For

example, the English proverb “death has many ways of taking a turn out of person” is a humorous proverb because it gives “death” human capacities. It personifies death and gives it the ability to wittingly shock or do something unexpected. It is true there are so many ways to die and one is literally left speechless when death occurs. But the “take a turn out of a person” usually implies a witness to the reaction when something surprising has occurred. It is though important to note that in spite of all elements employed by the speaker of a proverb to elicit a laugh, at the end of the day if the intended audience laugh then the proverb is humorous.

Examples of humorous proverbs in Hausa according to Kabir (2012) are:

1. Samun wuri, amarya da aron ‘yan kunnen uwar miji.

Tranlation: Amuzing guts! A bride borrowing her mother-in-law’s ear ring

In Hausa society, the mother in-law is expected to be viewed as a mother; therefore, a mother/daughter relationship should exist between them. To a certain extend, the mother-in-law should be highly respected by the daughter-in-law. The level of their intimacy and personal relationship has limits. The mother-in-law’s belongings are, in certain respect, off limits to the daughter-in-law, much less her belongings such as the one referred to in the proverb: ear rings. Borrowing a mother-in-law’s ear rings is seen as the height of irresponsibility. A daughter-in-law will be tagged disrespectful and irresponsible if she decides to caution a person who is to have exceeded his or her clout; it could also be in a situation where a person goes overboard to do something thinking (so he has the influence or backing to do that while he has not got such.

2. Muƙami, karuwa cikin amalanke.

Translation: Honour, a prostitute in a handcart.

As in most societies, prostitutes and prostitution are looked down upon by the Hausa people and those who partake in or patronize prostitutes are also denigrated. Likewise, pushcart truck (amalanke) is the lowest means of transportation, usually associated with the poor: i.e. those who patronize the truck or operate it are usually poor. Like the proverb above, the sophisticated prostitute who is supposed to ride in cars is riding in a handcart. What an irony! Describing a prostitute in a handcart as Honour is really derogatory and sarcastic. That means she has degenerated to the level of an animal or goods.

Kirk- Green (2006) asserts that the Hausa language is rich in proverbial and aphoristic expressions (known as Karin Magana, literally stylized word) and these plays a role in the Hausa speech. As in English (as probably every other language) the introduction of a proverb at the right moment can be much more effective in making a point than in elaborate explanation. Also, as in English the speaker will often allude to a proverb to make his point (rather than saying the whole proverb), depending upon the listener to know the reference. Skinner (1980) posits that “it is important to realize that a proverb is a dynamic literary genre in Hausa society” to him they are regarded quite differently from the way in which English proverbs are viewed in the united states today.

For a statement to gain proverbial status and be perceived as a recognized proverb it needs to exhibit certain characteristic features and fulfill a set of formal criteria, some

Proverbs are always articulated as a complete and comprehensive grammatically accurate statement. Proverbs are not ad hoc pieces of language, but are pre-formulated and pre-fabricated generalized statements. They are therefore unalterable in their style and structure. As such, they neither need to be adapted to a given textual context nor do they require a specific textual surrounding to be fully comprehensible. Proverbs feature through a high name recognition, whereas the origin or the founder of a proverb is rarely ever known. Due to their simple sentence structure and metaphorical language, in which rhetorical figures such as alliterations, rhythm, rhyme, etc. frequently occur, proverbs are fairly easy to memorize and easily retrievable from memory.

2.9 Types of Hausa Proverbs

Sadiq (2009) identified seven types of proverbs in Hausa according to their functions. They deal with various topics of national character in the Hausa society. This includes societal expectations, curbing of excess behaviour, morality, courage, sense of responsibility to depiction of cultural settings and so on.

1. Proverbs dealing with societal expectation

This group is mainly concerned with the truth. The Hausa society expects people to face the reality. That is why they say ‘ramin ƙarya ƙurarrene’ meaning that telling lies has limit and the truth shall easily be found out. In other words, one should not lie, or losing sight of systematic way of doing things in order to get best result. Doing things in an elderly manner will bring happiness and progress in life. The society also believes that “mai kashedi ba mai son faɗa ba ne” (He who warns does not want to fight). Ordinarily a fighter does not wait to warn any one that offends him, rather he strikes back immediately. This is so because ‘mummunan farko ya kan yi ƙyakkayawan ƙarshe’. (He who started badly ends up being good). He ends up being good because he would have sufficient time to have learned his lesson in the process. Life itself is cyclical and there are a lot of vicissitudes to overcome before one reaches the Promised Land. Predestination is one of the philosophy Hausa people believe in. What will befall you must happen because ‘ran sarki ya daɗe ba ta hana sarki mutuwa’ (long live the king will not prevent the king from dying one day).

The Hausa also have it that the youth should be closely guided or advised by the more experienced ones (aged people) for successful endings. Any child who does not follow and observe societal expectation is bound to fail because ‘ta yaro kyau ta ke bata }arko’ (an inexperienced act may appear beautiful on the surface but does not last long). It is only when the in experience seeks the advice of the experienced that the society progresses.

- 2 Curbing of excesses: Hausa people have a way of curbing excesses shown by any exuberant youth or anyone else. Knowing fully well that ‘mouth; could cause evil or otherwise, they warn people that ‘Baki mai jaye-jaye’ meaning your mouth could cause

you regret if one does not watch it. One can say something to regret later. They also know that “Magana zarar bunu, idan ta fita bata komawa” meaning that what one utters can never be retracted. In view of this, one should be cautious of what one utters. It is common to restrain people from doing what one cannot afford. So whatever you should

do you should do it ‘dai dai ruwa dai dai kurji’. (Meaning that, one should cut his cloth according his size.

3. Religious: Hausa people have high sense of morality and this could be exhibited in their proverbs. When Hausa person says ‘jinkiri ga tuba karamin kafirci’. (to delay repentance is un-Islamic) This is an echo in Islamic injunctions that allows one to ask for forgiveness all the time. Kofar Allah tafi ta Cali yawa is another proverb that shows a high sense of believe in God. This means that Allah has multiple ways of helping one more than that of Cali. Cali is a type of net with wide opening commonly used for tying pieces of objects together for fishing.
4. Sense of responsibility: There are proverbs in Hausa that deal with urging people to be responsible, responsible and rational.’ Aiki da hankali yafi aiki da agogo’ (value judgment is the best judgment). One should always employ knowledge in the evaluation of things or statement made by others before making a hasty conclusion. This is because “idan mafadin magana wawa ne majiyinta ba wawa ba ne”. (if the speaker is foolish the listener

is not). People are always asked to be good and responsible because “idan kana da kyau ka kara da wanka” (even if you are beautiful, continue to be neat and tidy) Sadiq (2009).

5. Sense of togetherness: There are many Hausa proverbs that remind people to live together and do things collectively so as to help one another. This is because ‘sai an hada la~~a ake iya fito’(one must join his lips to whistle). Nothing works if it is not jointly done. “Sai bango ya tsage kadangare kan samu wajen fakewa” (the wall has to crack before it makes room for the lizard) once you are together nobody can cause disharmony amongst you, but if you are on your own, you become easy prey for distraction. Sarkin yawa yafi sarkin karfi. (Those who are many in a group are more powerful to, and cannot be compared to a single person). The Hausa believe in communism and all activities are cooperatively judged because “hannu da yawa maganin kazamar miya” (cooperative action always succeeds).

6. Patience: Patience is another cherished norm that is emphasized in proverbs. “abin cikin kwai ya fi kwai dadi (what is inside an egg is better than the egg). Literally, if one is patient and waits for the egg to hatch one would have a chicken which is better economically than the egg. Here people are taught to wait for results because “rashin haƙuri yakan sa ace ‘me aka shuka anan”. (Lack of patience makes one to know what is yet to germinate). If one waits, it will certainly germinate.” Mai haƙuri shi yakan dafa dutse ya sha romonsa” (he who is patient can cook a stone and enjoy it broth). At first. It may look difficult, but with patience, one will succeed. “Sannu bata hana zuwa, sai dai

adade ba a je ba” (slow and steady wins the race) even though you are slow if you are patient you can succeed in life.

7. Proverbs dealing with being industrious: These Proverbs also help to propel the people into action for their livelihood. It is believed that “da aikin banza gara aikin kishiya” (being idle is not the best thing for anyone). Idleness and not being industrious in all its ramifications is tantamount to lack of progress. In this world today only the rich are considered the more in terms of favour. “yaro da gari abokin tafiyar manya”. One Igbo proverb says, a boy who washes his hands well can dine with the elders.

However, Aminu (2003), because of the multiplicity or ambiguity of meaning in proverbs; cautions that “...there is a danger connected in deducing national/regional character folklore in general and proverbs in particular...” (Yahaya 1981) as cited in Aminu (2002) employ a semiological theory to interpret 150 kirari ‘epithets which are also karin magana ‘proverbs’) thereby putting forward that the Hausa view the world or life as a testing ground for men. Aminu (2003) identifies some types of Hausa proverbs, but classifies them into subgroups as knowledge, Patience, perseverance, honesty: truth; sincerity and objectivity, caution, resoluteness, hard work, contentment, goodness and virtuosity, obedience, respectability, love for close relation, communality and mutual assistance are prerequisites for peaceful living in an Hausa society.

a. Linguistic Basis for Contrastive Analysis

Contrastive Linguistic Analysis (CLA) has been a very controversial component of the field of applied linguistics, especially as regards its role in language teaching, Kim Bui (2002). This section highlights the criticism of the CLA in the sixties and seventies, which have experienced radical changes under the influence of “insights and developments in linguistics and language teaching methodology”. It also considers the “state of the art viewpoints” which have firmly established the centrality of the CLA in linguistics and language teaching methodology. The task of contrastivist, according to Ellis (1996) is to proceed from the assumption that, “while every language may have its individuality, all languages have enough in common for them to be compared and classified into types”.

It should be pointed out, however, that every linguistic enterprise aims at producing inverted (i.e. contrastive, not comparative) two –valued typologies. A CLA, James (1980) warns, is always concerned with a pair of languages and founded on the assumption that languages can be compared.

b. Contrastive Analysis and Applied Linguistics

James (1980:5) citing the authority of Corder (1973), submits that Applied Linguistic is not a science in its own right, but mainly a technology based on ‘pure linguistics’. The contention here is that application of linguistic knowledge (applied) makes use of ingredients of the theoretical studies. James (1980) also cites the authorities of Johnson (1970) and Lamendella (1970) expressing disavowal of any ‘pertinence of

linguistic theory to problems of language teaching'. Earlier, Chomsky raised a warning by asserting that:

Real progress in linguistics consist in the discovery that certain features of given languages can be reduced to universal properties of languages and explained in terms of these deeper aspects of linguistic form.

However, these viewpoints have been countered by James (1980) and Kim Bui (2002).The influence from there is that one should not reasonably expect any individual linguist to check his “tentative universal by looking at all the world’s languages”, the best any linguist can do in his task is to go gather “confirmatory evidence” from the one or two other languages he is familiar with and when he does this, he, in fact, engages in contrastive analysis. (Ademola 2008)

2.12 Contrastive Analysis and Bilingualism

The position here is that given the preponderance of bilingualism and even multilingualism in most civilized societies, contrastive analysis is an ‘inter-language’ study. This is described as ‘inter-lingual’ by Mel Chuk (1968) cited in James (1980). The thrust of this position is anchored on the fact (or viewpoint) that in error analysis, the learner – in progressing toward the mastering of the foreign language-develops a series of ‘approximative systems’, Nemser (1971) or traditional dialects (Corder, 1971).

There is a growing body of evidence that individuals tend to transfer the ‘forms and meaning and the distribution of forms and meaning of their native languages and culture’

the basis for this has already been identified: the brain seems to have difficulty in storing the data of different language separately. A further point for consideration is the fact that since the learner of a second language has already acquired a language system and this becomes a possible source of interference.

The interference may come in different forms: phonological, lexical, syntactic and morphological. It is also possible to distinguish between individual bilingualism and societal bilingualism at different levels of interference. James (1980) asserts that some writer like Wandruszka (1971) and Di Pietro (1971) have recognized the concept before the advent of modern CLA. However, maintains that real C.A starts with Lado's (1957) linguistics across cultures.

c. The Psycholinguistics of Contrastive Analysis

The psychological basis of the Contrastive Linguistic Analysis is established in two ways. The first point has to do with the analysis of linguistics as the branch of knowledge concerned with the formal properties of language and (not directly with learning). The second way has to do with psychological matter-language learning. C.A, therefore, is concerned with both aspects-formal properties of language and language learning.

In the analysis of transfer in learning psychology, Ellis (1965) cited in James (1980) maintains that one of the concerns of learning psychology is “the effect of one learning task on a subsequent one”. This, he reasons is perhaps the single most important concept in the theory and practice of education”.

The analysis of Ellis (1965) is anchored in ‘the hypothesis that the learning of task A will affect the subsequent learning of task B ...’if we substitute for ‘task A’ and ‘task B “L1 and L2” it becomes’ obvious that the psychological foundation of CA is transfer theory, James (1980). This position is premised on the fact that learning involves ‘the association of entities’. And according to Lado (1957; 2)

CA is founded on the assumption that L2 learner will tend to transfer to their L2 utterances the formal features of L1 that... individuals tend to transfer the forms and meaning of their native language and culture to the foreign language and culture....

The behaviourist-learning theory formulated within a stimulus Response Theory of Psychology submits that L2 error analysis ‘is carrying over the habits of mother tongue into the second language, to drive home this point, we shall consider two propositions:

1. H.V Geoge’s mechanism of “Cross Association”, and
2. Newmark and Reibel’s “Ignorance hypothesis”, the following examples are cited.

→ The man met his woman and children in the park, and

→ The Adult can want to say what he does not yet know to say.

In (a), the speaker using ‘‘Cross Association’’ uses ‘‘woman’’ (frau) a German word instead of ‘‘wife’’ (note that German has only one word ‘‘frau’’ for both ‘‘woman and’’ wife’’ James (1980). In (b), the speaker is guilty of (Ignorance hypothesis) the structures ‘‘can + want’’ is not acceptable in English!

In conclusion, it can be assert that since CA’s ‘‘ goals’’ belong to psychology while the means’ are derived from the linguistic science; it has a strong basis in linguistics. Ademola, (2008).

2.14 Contrastive Linguistic Analysis in the Present Day

The waning interest of Contrastive Linguistic Analysis has been revitalized under the Generative Transformational Grammar and the psychological theories closely associated with it. Under this section, an attempt shall be made to examine the criticism scholars have advanced against CLA as well as the counter-arguments against these criticisms. According to James (1980), the old criticisms may be ‘‘hackneyed’’ but would remain valid until they are refuted.

Hence, the need to examine the strengths and weaknesses of these arguments and counter arguments

Contrastive linguistics is a very broad field of linguistics, since it involved all its major levels-phonology, semantics, syntax and pragmatics, Kim Bui (2002).He contend that the fact that pragmatics, which portrays language as a socio-cultural phenomenon intertwined with the subjective reality as perceived by the speaker ‘‘has been, until recently missing in the C.A. And, this, he says probably ‘‘doomed earlier contrastive studies to failure’’.

To begin with, Wilkins (1970) reported in James (1980) notes that interference from the L1 is not the sole source of error in L2 Learning, that there are other sources, which CA fails to predict. He goes further to say that many errors are not even linguistic in origin but psychological and pedagogical. Further to this, it is maintained that the predictions of students' errors in L2 made by CA are not reliable. Yet another criticism is that CA is based on and perpetrates a native view of language structure. Finally, opponents of the CA contented that there are no established criteria for comparability.

According to Gerhard Nickel (1974), commenting on the contrastive linguistic section at the Second International Conference of Linguistics, there is a growing evidence of worldwide scholarly interest in the "analysis of correspondences and discrepancies between a variety of sources and target". At the same conference, Carl maintains that CA has never claimed that L1 interference is the "sole source of error". He cites Lado's (1957) assertion that the differences are the chief sources of difficulty in learning a second language. This is further predicated on the fact that the relativity of the ease and difficulty in learning the patterns of a foreign language is hinged on the similarity to or difference (of the foreign language) from the pattern of the native language.

On the fallibility of error analysis predications in the contrastive analysis, it has been urged that perception is highly pejorative; that mere enumeration of errors is highly taxonomic and, not an analysis, Hamp (1968) cited in James (1980). He contends that for an analysis to be meaningful there is dire need for an explanation of the nature and ultimate cause of observed errors. He argues:

But as long as some errors are plausibly explainable in terms of influence of the L1... the CA continues to be valid whether it is exercised in its prognostic and diagnostic forms....

(James 1980:148).

Still on error analysis in contrastive linguistic analysis James (1980) maintains that the criticism that CA fails to predict those errors whose causes are non-linguistic in nature is misdirected in that CA is connected only with 'linguistic sources of errors'. In any case, it has been rightly submitted that CA has never claimed 'linguistic omniscience'.

On the point that CA is based on and perpetuates a native view of language structure, it has been countered language is not a collection of 'separable and self sufficient parts'. The parts are said to be mutually 'determinative'.

Finally, the argument that CA endorses a teacher-centre rather than a learner-centered approach to foreign language learning has been debunked. The counter-point is anchored on the fact that 'effective labour must be performed by learner himself, that the teacher should

bring knowledge within an arm length of the learners. It subscribes to the psychologists' view that learning involves the association of two entities. It will be much easier to draw a symbiotic relationship between learning task involving different language structures. The contention of Nickel (1980) is that the learning of the foreign language necessitates didactic and methodical programming. By this he means the 'manipulation of the linguistic data of the foreign language – the target language. Methodical programme signifies the presentation of the linguistic data in accordance with pedagogical principles. And ostensibly the best approach can be used to achieve all these ends are the contrastive analysis.

2.15 Models of Contrastive Linguistic Analysis

Contrastive Linguistic Analysis (CLA) according to Saeed and Fatihi (2011) as cited in Onisabi (2012) is not recent; its root go back to last decade of the nineteenth and the beginning of the twentieth century but it was originally developed by Fries (1945), expanded by and clarifies by Lado (1957) demonstrated in so many dissertations and, at its best, in a still widely used series of studies under the editorship of Charles Ferguson. It was used extensively in the field of Second Language Acquisition in the 1960s and 1970s as a method of explaining why some features of a language were more difficult to acquire than the others.

2.15.1 Descriptive Models: Many descriptive models were developed to study CLA. Lyons (1994), Selinker (1992) James (1996) and Mohammed (2000) identify some models of contrastive analysis. Lyons (1972) points semantic model. Selinker (1992) mentioned

Structural model, Functional model, pragmatic model, Semanto-grammatical model, Transformational model, Giaglossic model, Eclectic generative model. James (1996) pointed out Structural or Taxonomic model, Case Grammar, Transformational Generative model, Contractive Generative Grammar. While Mohammed (2000) identifies some descriptive grammatical models mentioned such as Traditional Grammar, IC analysis, Transformational generative, Sector analysis, Pedagogical grammar and Communicative model. In this study, however, some of the descriptive grammatical models mentioned above would be reviewed and a particular one will be chosen purposely for this research work.

2.15.2 Traditional Grammar: In traditional grammar, words sentences were defined semantically (in terms of their meaning) rather than structurally (in terms of their form). Traditional grammarians prescribed rule based upon standards of absolute correctness and eight parts of speech were identifies. Primacy was given to writing rather than speech, and learners were given little or no practice of pronunciation (Williams, 1990:31 and Woods 1995:7). Critics of this modes claims that while some of this traditional definitions and rules are true or at least partly true, most of them are misleading and false (Allen, 1972:2). In setting standards of correctness, they overlook the fact that what was correct in one context or situation may not be correct in another. These grammarians also did not give a description of language as it was actually used; rather they relied more on written literary works as model of language use. Traditional grammar succeeded in providing a broad grammatical system which is used in most books has aided the learning of MTs and English

(Mohammed, 2000).

2.15.3 Structural Grammar, The structural grammarian of this theory considered the general characteristics or features of a language to be word order. This means that every language has its word order to suit its syntactic convention. Therefore, to understand the structure of any language, the study of the syntactic properties of language becomes necessary. This is realized in the classification of words, the order of words in phrases and sentences, the structure of phrases in sentences and the different sentences structures that languages use. Many structural linguists who champion the cause of contrastive analysis acknowledge the necessity of common categories. Owing to the strength of this model would be employ to this study due the characteristic of structuralist assumption that each language is a self- sufficient system and that every element has a value which is uniquely determined by the structural relations of that system. (James 2011)

2.15.4 Immediate Constituent Analysis (IC) (Fransis, 1958 and James, 1996) was also part of the structuralist models. It was based upon the discovery of the ultimate constituent of a sentence and how some morphemes (which form a sentence) become attached to other morphemes in a sentence. It assumed that all English constructions can be divided into two (binary) units or constituents that operates on the same layer of structures as parts of the next larger unit (Allen,19972). According to James (1996) IC is an analytical

technique developed by structuralists. The claim is that any grammatical construction which is not simple (which does not consist of only one element) can be reduced to pairs of constituents: so a construction like disgraceful is analyzed into disgrace + ful, while the seemingly identical ungraceful reduces to un + graceful. In other words, given a construction made of the parts ABC, it will be analyzable as AB+C or A+BC. IC analysis did not only prescribe, define and label items but also showed the relationship of sentences as being constructions rather than isolated things. This analysis can be used to remove the ambiguity in a construction.

IC would not be used in this work because it does not go beyond the sentence layer. There are also arbitrary rules for cutting constructions which may lead to cross-cutting as not all English constructions are binary. Mohammed (2000) cited in Onisabi (2012).

2.15.5 Transformational Generative Grammar (TGG). James (1996) posits that TGG was elaborated by Chomsky (1957 and 1965). The features of such grammar are: it recognizes a level of deep structure and a level of surface structure, the two being related by sets of transformations: the syntactic components of the grammar is 'generative' while the semantic component is 'interpretative'. According to Mohammed (2000), TGG looked at syntax, phonology and semantics. Generative grammar was concerned with the universal characteristic of all languages and looked at meaning that is embedded in sentence. A

limitation of this model is that word boundaries were not given and there was no rationale for choosing constituent boundaries (Allen, 1972). This model would not be used for purpose of this study, because the writer will like to use other models.

2.15.6 Functional Systemic Grammar: gives a great consideration to the comparison of the semantic and functional element of linguistic system after comparing forms of the languages being compared (saeed &Fatihi, 2011). In other words, Mohammed (2000) maintains that functional systemic grammar aims to make clear the interaction between syntax, semantic relationship in a sentence; it focuses more on discourse at the expense of grammar. A descriptive model for discour analysis was provided by Halliday and Hassan (1976). In discourse analysis it was believed that there are many phenomena in language which cannot be accurately described without reference to context. It considers anything that goes beyond the sentence as discourse.

Halliday and Hassan (1976) define cohesive relations in discourse as relations between two or more element in a text that are independent of the structure. Five kinds of cohesive relations were given that can exist in a text. These are reference, substitution, ellipse, lexical cohesion and conjunctions. This model would not be used in this study,

because the focus of this research is to uncover the similarities and differences between two languages.

2.15.7 Sector Analysis: This is a structural grammatical system that has been used in language analysis and teaching around the world. It was developed by Allen (1972) at about the same time that Kenneth Pike established Tegmentics – slot and filler grammar (David, Sloane and Foru 1976). Sector analysis was originally devised for the analysis of individual sentence as they appeared in a given text. Recently, it has been applied to unite larger than single sentences, but it is still used most commonly in analyzing single sentences, beginning on the sentence working from there down to the morpheme level. The principal emphasis is placed on the sentence, clause, trunk, predicate and predecadite level (Allen, 1972) sector analysis went beyond the sentence layer to the paragraph and other higher layers. It was essentially tagmemic in approach. Primary emphasis was the different kinds of positions that are to be found in sentences on different layers upon the different kinds of units that may occupy one or another of those positions (Allen, 1972) Haskell (2011) argues that an understanding of word order in English, not only of words written in phrases and clauses and in whole sentences, but also in the ordering of sentences within spoken dialogue and written work is necessary. This model of analysis would not be used in this study, because the model has gone beyond the analysis of trunk, clause and sentence layer but down to paragraph level. While the aims of the present research is to find the similarities and differences of English and Hausa proverbs.

2.15.8 Communicative Model communicative model to assess L2 performance was developed by Olaofe (1992) to account for why L2 learners who have a good command of the structure of a language cannot communicate effectively. While others are able to communicate but do not understand the structure of the language. In order to have an accurate assessment of a L2 learner's performance emphasis must not only be on linguistic competence but also on communicative competence. He provided some parameters for assessing communicative competence of various hierarchical layers and gave two types of rating scales for measuring the performance of the learners. This makes it possible for the researcher or teacher to gain an overall impression of the performance of one student in relation to the other. Olaofe (1992) provides for an analysis that goes beyond the sentence (Mohammad, (2000). The model would not be used in this study, because the model is best developed for communicative reading.

2.16. Banathy's Models of Contrastive Analysis

The study is however intended to make use of contrastive model of analysis. The traditional contrastive methodology subsumed two basic steps in contrasting two languages: Description and Comparison. Krzeszowki, (1990). On the other hand, speaks of three main steps in classical contrastive studies: Description, Juxtaposition and Comparison. Here Krzeszowki is concern with the description of the two languages, putting the languages side by side and then, comparison of the element to be described in the two languages. According to Banathy (1968)

and Di Pietro (1971). Point out that there are necessary steps that must be taking in contrasting two languages.

Banathy (1968) states the steps that includes the:

- 1 rational or purpose for which contrastive language analysis is undertaking
- 2 scope and depth of coverage
- 3 language theory upon which the comparison is based
- 4 frame work within which the comparison is made
- 5 procedures used in making the comparison
- 6 format and style of formulation of the contrastive statement.

Di Pietro (1971:2-31), steps are seen from the transformational generative part of view:

- 1 Observed the differences between the surface structures of two languages; such surface may range from total absence of some surface features, one of the two (each of the language) languages to partial sharing of a feature; and
- 2 Formulate the deep to surface (realization) rules concerning the various expressions of NUMBER in each of the language involved. Here, the third step is restricted to operational. The two languages have to be labeled as native and foreign respectively.

The study will, however adopt the following analytical procedures of contrastive language analysis on the two languages- English and Hausa which are:

- 1 locates the best structural description of the two languages;
- 2 establish the element to be described in the two languages (determined the depth and coverage);

- 3 determine the frame work and describe the two languages
- 4 select the contrastive model to use;
- 5 predict areas of similarities and differences;
- 6 establish a hierarchy of difficulties and giving qualitative and quantitative pedagogical implications.

The contrastive model chosen depend on the linguistic model. CLA may Operational for generalized models (those with generative power), or Taxonomic, for autonomous model (that is, those that operate only at the surface structure. However, this study will adopt Banathy's (1968) Taxonomic Contrastive model. This is because the model may be applied to both autonomous and generative models and is very popular. A comparison of English and Hausa proverbs, using the model will form a basis for a better description of the languages, the preparation of teaching materials and, the ability to supplement inadequate materials.

In Banathy's (1968) taxonomic CLA, the analyst seeks those elements which are shared and unshared by the source and goal languages and identifies them according to hierarchy of difficulties (Di Pietro, 1971). Banathy's taxonomic model state that in contrastive analysis, the analyst:

1. Takes inventory of tasks that the students have to learn in both languages.
- 2 . Based on the contrastive data, the analyst identifies items in the inventory that are similar to approximate the native language and the culture of the learner. Those items have to be learnt because they are (shared) and the sum of these items comprises the relevant input competence of the learners. Banathy (1968) point out that the degrees of differences are not

necessarily a measure of difficulty, nor do similar items necessarily a measure of item to learn. So as part of valuable contributions to CLA, Banathy (1968) suggests that the nature of sameness and differences may be assessed as a function of differences and similarities; in such aspects as- meaning (which may be grammatical, lexical, or discoursal), form (may be grammatical, lexical, discoursal and phonological), medium (in what context is it going to be used), item (variant), and distribution.

2.17 Wilson Model of Proverbs Translation

This research would borrow and employ from Wilson model of translation and structural grammatical model (eclectic models) for the analysis of English and Hausa proverbs. The use of these models for Proverbs and their metaphor serves an excellent corpus on which to draw translation data for analysis. For several reasons, the use of these eclectic models has many advantages. The main advantage is that a large body of accepted translation for proverbs exists between various languages, thus removing any question on validity on a specific translation example. A second, equally important, reason is that proverbs generally include metaphor and thus provide a body of culturally accepted metaphor translations.

Furthermore, as they are heavily embedded in a culture and reveal conceptual thinking, proverbs provide insight into a language group's way of thinking. This insight is reciprocal, in that it can provide a guide into the translation of text.

The model of translation (Wilson model) would draw on conceptualization of the main component of the concept (sign) that the translator must address: message, meaning, context, and linguistic structure, as well as certain mapping processes and cognitive behaviours. The process of translation as represented by this model, would treat the whole of the sign, i.e., the proverb in its understood form, with the sum of its part. In other words, the proverb is neither an indivisible whole nor a set of components, rather it is simultaneously both. To accommodate this view, the model encompasses both how translation occurs and what occurs, and, with a multidisciplinary viewpoint, relies on the culmination of a critical examination of the most contemporary and most relevant theories, mainly on cognitive science, translation, semiotics and comparative linguistics (Wilson 2009).

2.17.1 Component of Wilson's Model

Wilson's model relies on a fundamental concept of translation, as well as on specific view of message and meaning. The basic premise underpinning translation is that, when translating, the translator undergoes a set of cognitive behaviours (analyze, interpret, reformulate) in which a proverb (the message) transfers from the source language to the target language. The message involves, and at least, the concept and its vehicle, and it exist in term of Saussure's sign (2004:65) translatable by rules and processes as presented in Holmes' model of translation (1988:83) Thus, proverbs are treated as a sign ; a total concept in the mind, comprising a signifier (Richards' vehicle (1965); Vinay and Darbelnet's linguistic unit (1995: 37) in Freeda (2010).

To summarize Wilson's component, the act of translation is a process in which a source text becomes target text, and fundamental to the entire process is that translation is a cognitive activity comprising multiple processes that are sequential, and interdependent. The component and processes vary in their presence and strength from one sign to the next, and form one translation to another. As a source text passes through a set of process that transfers the sign and its components into the target language, the goal of translation is to maintain as many of the component as possible. These components as---message, meaning context and linguistics structure are mapped from one language to the other.

The ultimate goal of a translation is equivalence, an event that occurs when as many of the components of the message as possible do match between the two languages.

2.18 Comparative Linguistics

No discussion of Wilson's model is complete without addressing the role of comparative linguistics. Itself a mapping of structure from one language to another, the linguistic structure, or vehicle for the message functions in the model mainly from the perspective of comparative linguistics. Vinay and Dartnet's in wilson (2010) approach would be apply to Hausa and English which stem from a concept of planes of expression and procedures in order to locate proverbs that are similar between Hausa and English, with a focus on lexicon and syntax. They categorize seven specific procedures to identify structural differences that facilitate translation: literal translation, equivalence and adaptation. Vinay and Darbelnet distinguish between direct translation (borrowing, calque, and literal translation) and oblique translation (transposition,

modulation, equivalence and adaptation) in order to account for the translations that appear to be word-for-word as opposed to those which are not. Having made this distinction, they are then able to address the lexical and syntactic aspects of these two categories. The seven procedures explained by Vinay and Darbelnet are not necessarily applied in isolation from each other.

As cognitive processes, they operate concurrently and consecutively, as they undergo analysis, interpretation and reformulation in the same manner as the other processes that are part of the translation model. Wilson model translation relied on Vinay and Darbelnet's work to address the issue of translation that reside at the level of linguistics structures. Comparative linguistics as a function of the model relies heavily on the translator knowledge and experience.

To effectively demonstrate the use of this model with regard to present research an attempt would be made to collect examples of similar proverbs in the two languages. I.e English and Hausa language in some selected text for analysis. For Example

- A. Hausa proverb: A bar kaza cikin gashinta.
English proverb: Let a sleeping dog lie.
- B. Hausa proverb: Abinda da ka shuka shi za ka girba
English proverb: As you makes your bed, so you lie on it
- C. Hausa proverb: Dokin mai baki ya fi gudu.
English proverb: Empty vessels make the most noise

2.19 Previous Studies of English and Hausa Proverbs.

There is hardly any study related of contrastive analysis of English and Hausa proverbs in selected text that the research is aware of. Earlier studies attempts to Contrast and describe English proverbs and other foreign languages were largely based on foreign languages. Among such work are Marta's (2011) An English–Spanish C.A of culturally loaded phraseological units containing kinship terms, Ana's (2010), An analysis of cognitive dimension of proverbs in English & Spanish. While Ahmad researched on Educational and Social values expressed by proverbs in two cultures in Sudan and England, and so on.

However, other motivating works on describing and collecting of Hausa proverbs includes Sadiq's (2010) Functional classification of Hausa proverbs, Bello's (2012) Humour on Hausa proverbs, Aminu (2003): the Hausa Code of World – Life: A Paramiological Exposition, Hill, (1972) A study of Ellipsis within Karin Magana, Yusuf (1982) Tsari da Ma'ana, A Karin Magana na Hausa and Garba (1982) A linguistics Analysis of Hausa Karin Magana.

The present study is an attempt to use sophisticated models, Banathy's contrastive analytical model, Wilson model of proverb translation and the Structural grammatical model. Therefore, this research intends to translate proverbs from Hausa to English, and where possible to adopt the models in order to find the similarities and differences of English and Hausa proverbs.

2.20 Theoretical Framework

The theoretical framework gains insights from structural grammar of Quirk, and Greenbaum, (2004) in the analysis of the proverbial sentences considered in this research. It also found the contrastive analysis of Robert Lado (1957) very helpful as it is basically concerned with how two languages can be compared and contrasted in terms of their similarities and differences. The two languages that we are concerned with are Hausa, the source language, and English. The main concern, however, is to translate English to Hausa proverbs (i.e. to compare their similarities) in such a way that their meaning and essence are not lost. Also, to identify the structural differences of the proverbs in the two languages. This, would be done by employing three models, the Wilson (2004) model of translation, Quirk (1988) Structural grammatical analysis and the Banathy (1968) model of contrastive analysis.

These models would be used in order to enable the research to have a thorough understanding of Hausa culture presented in English. These, are hope, would not make the messages in the proverbs get lost in the translation. Theoretical framework also involves the use of Banathy's (1968) model of contrastive model of analysis in order to explicate the sentential proverbs to arrive at their meaning, essence and usage in the Hausa society. The main concern of this research work is undoubtedly within the purview of contrastive linguistics analysis as a

social science which has to do with the application of two languages in solving pedagogical problems as enunciated by Sealey and Carter, 2004.

2.21 Summary

In any research work, the purpose of the literature review is to constitute the substantial part of the entire research work in order to enable the researcher to have an in-depth knowledge of the research he is undertaking with the sole aim of comparing this work with other earlier research works on this field, so as to identify the similarities and differences between the present research, its contributions to the knowledge and its originality,

CHAPTER THREE

Methodology

3.1 Introduction:

The need for selecting and using appropriate methodology in any research has been stressed by different scholars. The procedures of data collection, tools for analysis and reporting of results are given adequate attention. This chapter among other things describes the research design, population of the study, sample and sampling procedures. Also, research instrument, validity, reliability of research instrument and procedure for data analysis.

3.2 Research Design

This study uses the descriptive design. The design is considered as appropriate because the topic of the study. A Contrastive Study of English and Hausa Proverbs in Selected Texts, requires a careful description of proverbs in both languages. Fries (1945) assert that “the most efficient materials are those that are based upon a scientific description of the languages to be learned, carefully compared with a parallel description of the native language of the learner.” Therefore, under the light of this assertion, the research employed the use of descriptive models, such as the (Wilson model of proverb translation, Banathy’s model of analysis and structural grammatical model) are adopted.

3.3 Population

Sidhu (1984) defines population as the complete set of individuals, objects or events having common observable characteristics in which the researcher is interested. The target population of the study are proverbs taken from books of proverbs, the works of Bello Muhammad, i.e. Karin Magana Hausawa, Hausa ba dabo ba, by Kirk Green, Hausa Custom by Ibrahim Madauci et al. and “50 most important English proverbs” by Charles Dickens, “The Book of English proverbs” by William Golding,

3.4 Sampling Technique

Purposive sampling according to Fraenkel and Wallen (2008) is chosen to serve as a sampling technique for this study. Thus, a total number of hundred proverbs (fifty from each language) are selected from texts on works Bello Muhammad and Frank Williams, in both English and Hausa language would be purposely selected for the purpose of this study.

3.5. Instrument

Banathy’s model of contrastive analysis, Wilson cognitive descriptive model of translation based on proverbs using descriptive approach and Quirk (2004) Structural grammatical analysis are used in this study. This is because the study has to do with the comparative analyses of English and Hausa proverbs.

3.6 Procedure for Data Collection

The data for this study consists of English and Hausa proverbs. The major sources of data collection are drawn from selected texts of African (Hausa) and Non African (English) writers for analysis.

These proverbs are taken from Hausa books written by Bello Muhammad including Karin Maganar Hausawa, Ibrahim Madauci, Yahaya Isa and Bello Daura: Hausa custom. While the English collections are those written by Frank Dickens, William Golding, ‘The 50 most important English proverbs’ etc.

The proverbs to be extracted from these are the ones which indicate similarities of related terms in the two languages (English and Hausa). The books are selected for the purpose of collecting hundred proverbs – fifty each from Hausa and English languages.

3.7 Method of Data Analysis

Distributions of hundred proverbs are used to show the levels of similarities and difference of proverbs from the two languages under study. As a result, descriptive analysis is used for comparison. However, their equivalent meaning or translation would be presented side by side and as well as their structural sentence patterns using (SVOCA) structural analysis.

3.8 Summary

The aim of this chapter is to present an overview of the research methodology or processes through which relevant and or/related data for the research would be collected. The major sources of data collection would be proverbs to be collected from selected texts of African (Hausa) and Non African (English) writers for analysis.

Chapter Four

Presentation and Analysis of Data

4.1 Introduction

In this chapter, the researcher analyzed and interpreted the data collected on the proverbs of English and Hausa languages. A model of proverb translation based on Wilson and Banathy model of C.A are used in the analysis and interpretation.

4.2 Data analysis

The analysis of data and the interpretation that follows are done through the following sections. Section A, described English and Hausa proverbs using Banathy's (1968) model of Contrastive analysis, while section B looked at the translation of English and Hausa proverbs based on peaceful co-existence in the society using the Wilson model of proverb translation. The proverbs are analyzed using the following steps. First, the proverbs in Hausa language are identified. Secondly, its English equivalent (or translated version) of the data into the target language. Thirdly, interpreting proverbs in

order to project its linguistic meaning and message as well. An attempt is made not to tamper with the cultural import of the original meaning of the proverbs.

However, such proverbs under section 'B' are classified using the following themes. i.e., peaceful living, knowledge, patience, honesty and truth, caution, resoluteness, hard work, contentment, goodness| virtuosity, obedience, respectability, love for close relation, mutual assistance and finally humour.

SECTION 'A' USING BANATHY'S MODEL OF C.A TO DESCRIBE ENGLISH AND HAUSA PROVERBS

4.3 Description of English Proverbs

The data showed that English proverbs are described in terms of form, pattern, distribution and variety. This analytical description helped the researcher looked into the proverbial forms such as the structure of the proverbs; its wider range of distribution and foresee if the English proverbs has conform to the regular arrangement of English sentence order or not.

A friend in need is a friend indeed

Form: SVCA

Pattern: regular pattern (arrangement of word order)

Distribution: advice

Variety: subject + predicate

A great talker is a great liar

Form: SVC

Pattern: regular

Distribution: precaution

Variety: Subject + predicate

A picture is worth a thousand words

Form: SVC

Pattern: regular

Distribution; love

Variety: Subject + predicate

A little learning is a dangerous thing

Form: SVC

Pattern: regular

Distribution: knowledge

Variety: Subject + predicate

A penny saved is a penny earned

Form: SVC

Pattern: regular

Distribution: advice

Variety: Subject + predicate

A chain is only as strong as weak link

Form: SVC

Pattern: regular

Distribution: warning

Variety: Subject + predicate

The early bird catches the worm

Form: SVO

Pattern: regular

Distribution: determination

Variety: Subject + predicate

The grass is always greener on the other side of the hill

Form: SVCA

Pattern: regular

Distribution: caution

Variety: Subject + predicate

God help those who help themselves

Form: SVO

Pattern: regular form class

Distribution: hard work

Variety: Subject + predicate

Not all that glitters is gold

Form: SVC

Pattern: regular

Distribution: truth

Variety: Subject + predicate

A watched pot never boils

Form: SV

Pattern: regular

Distribution: Caution

Variety: Subject +verb pattern

Action speaks louder than voice

Form: SVA

Pattern: regular

Distribution: advice

Variety: Subject + predicate

Don't count your chicken before they are hatched

Form: (S)VOA

Pattern: regular

Distribution: warning

Variety: (Subject)+ predicate

Don't put all your eggs in one basket

Form: (S)VOA

Pattern: regular

Distribution: warning

Variety: (Subject + predicate)

You can't judge a book by its cover

Form: SVOA

Pattern: regular

Distribution: warning

Variety: Subject+ predicate

Familiarity breeds contempt

Form: SVO

Pattern: regular

Distribution: warning

Variety: Subject + predicate

Beggars can't be choosers

Form: SVC

Pattern: regular

Distribution; opportunity

Variety: Subject + + predicate

Fortune favours the bold

Form: SVO

Pattern: regular

Distribution: wish

Variety: Subject + predicate

If it ain't broke don't fix it

Form: (S)VO

Pattern: regular

Distribution: warning

Variety: Subject + predicate

Better late than never

Form: (S)V C

Pattern: regular

Distribution: warning

Variety: Subject + predicate

There is no place like home

Form: SVC

Pattern: regular

Distribution: loneliness

Variety: Subject + predicate

There is no such thing as a free lunch

Form: SVA

Pattern: regular

Distribution: hard work

Variety: Subject + verb + object.

An idle brain is the devils' workshop.

Form: SVA

Pattern: regular

Distribution: self-reliance

Variety: Subject + predicate

A hungry man is an angry man

Form: SVC

Pattern: regular

Distribution: annoyance

Variety: Subject + predicate

Great talkers are little doers

Form: SVA

Pattern: regular

Distribution: discourage laziness

Variety: Subject + predicate

An ounce of discretion is worth a pound of wit

Form: SVA

Pattern: regular

Distribution: caution

Variety: Subject + predicate

Dead men tells no lies

Form: SVA

Pattern: regular

Distribution: truth

Variety: Subject + predicate

Rome was not built in a day

Form: SVA

Pattern: regular

Distribution: patience

Variety: Subject + predicate

The guilty cannot see his guilt

Form: SVC

Pattern: regular

Distribution: selfishness

Variety: Subject + predicate

4.4 Description of Hausa Proverbs

To adequately describe the data some of the Hausa proverbs have showed similarity while others have shown partial differentiation according to form, pattern, distribution and variety.

For example:

A Fede biri har wutsiya

Form: Verbal Phr +Adv Phr +NP

Pattern: regular

Distribution: truth

Variety: Verb + Object.

A rashin tuwo a ke cin wake a kwana

Form: Adj Phr + VP + NP

Pattern: regular

Distribution: manage

Variety: Subject + predicate

Wuta ta ci janye balle busasshe?

Form: NP + VP +Adj Phr

Pattern: regular

Distribution: plague

Variety: Subject + predicate

Guntun gatarin ka ya fi sari ka bani

Form: Adj Phr +VP + Adv Phr

Pattern: regular

Distribution: self-reliance

Variety: Subject + predicate

Rashin sani ya fi dare duhu

Form: NP +VP +Adj Phr

Pattern: regular

Distribution: knowledge

Variety: Subject + predicate

Labarin zuciya /a /tambayi fuska

Form: Adj Phr + VP + NP

Pattern: regular

Distribution: frustration

Variety: Subject + predicate

Nagari shi yake sai da kansa

Form: NP +VP + NP

Pattern: regular

Distribution: goodness

Variety: Subject + predicate

Ilimi gishirin zaman duniya

Form: NP +Adj Phr

Pattern: regular

Distribution: knowledge

Variety: Subject + Adj (predicate)

Don tuwon gobe ake wanke tukunya

Form: Adv Phr + VP +NP

Pattern: regular

Distribution: advice

Variety: Subject + Pred.

Mai rai ba ya rasa motsi

Form: Adj Phr +VP

Pattern: regular

Distribution: admorning

Variety: Subject + Predicate

Sannu ba ta hana zuwa

Form: Adj Phr +VP

Pattern: regular

Distribution: Patience

Variety: Subj + predicate

Mahaƙurci mawadaci

Form: Adj Phr + Adj Phr

Pattern: regular

Distribution: patience

Variety: Subject + complement

ƙaramin sani ƙuƙumi

Form: Adj Phr + Adj Phr

Pattern: irregular

Distribution: caution

Variety: Subject +Complement

Gani ya kori ji

Form: Adverbial +VP

Pattern: regular

Distribution: truth

Variety: Subject + Predicate

Zaman duniya iyawa ne

Form: NP +VP +Adv. Phr

Pattern: regular

Distribution: peaceful living

Variety: Subject +Predicate +

Mara gaskiya ko cikin ruwa ya yi ji~i

Form: Adj Phr +VP

Pattern: regular

Distribution: truth

Variety: Subject + predicate

Amfanin sani aiki da shi

Form: NP +VP

Pattern: regular

Distribution: knowledge

Variety: Subject +predicate

Gaskiya ta fi kwabo

Form: NP +VP +NP

Pattern: regular

Distribution: honesty

Variety: Subject + predicate

Hanyar lafiya a bi ta da hankali

Form: Adj Phr +VP +NP

Pattern: regular

Distribution: caution

Variety: Subject + predicate

Rigakafi ya fi magani

Form: NP +VP +NP

Pattern: regular

Distribution: precaution

Variety: Subject + predicate

Haƙuri maganin zaman duniya

Form: NP + VP + NP

Pattern: regular

Distribution: patience

Variety: Subject + predicate

Shirin Zaune ya fi na tsaye

Form: Adv Phr +VP + NP

Pattern: regular

Distribution: composure

Variety: Subject + predicate

Jaƙa ba ta jin warin jikinta

Form: NP + VP +Adj Phr

Pattern: regular

Distribution: guilty

Variety: Subject + predicate

Ɗan' uwa rabin jiki

Form: NP +Adj Phr

Pattern: regular

Distribution: relationship

Variety: Subject + predicate

Kowa ya ci ladan kuturu ya yi masa aski

Form: NP + VP + Adj Phr + N

Pattern: regular

Distribution: sincerity

Variety: Subject + predicate

Mai rabon shan duka ba ya jin kwaɓa , sai ya ji

Form: Adj Phr +VP +NP

Pattern: regular

Distribution: destiny

Variety: Subject + predicate

Ba a kwace wa yaro garma

Form: NP + VP +NP

Pattern: regular

Distribution: warning

Variety: Subject + Predicate

Harbi ga ɗan jaki gado ne

Form: Verbal Phr + Adj Phr

Pattern: regular

Distribution: heritage

Variety: Predicate + subject

Domin faɗin kai ba a tarban aradu

Form: Adj Phr + VP

Pattern: regular

Distribution: caution

Variety: Subject + predicate

Ikon Allah, mai karfi ya kasa tashi

Form Adj Phr + VP

Pattern: irregular

Distribution: destiny

Variety: Subject + predicate

Hangen dala ba shiga birni ba.

Form: Adv Phr + VP + NP

Pattern: regular

Distribution: metaphorical

Variety: Subject + predicate

4.5 Contrast between English and Hausa proverbs

The contrastive analysis undertaken in this study began with form. The formations of the English proverbs collected in the data are in terms of SVOCA. In Hausa proverbial formation was in some cases in form of VP+VP, VP+ Adj Phr, while in most cases conforms to the regular pattern of SVOCA (NP+ VP +NP). The notions of form in English proverbs are words that signal conventional pattern (i.e. regular word arrangement to form meaning). For example:

Fortune favours the bold.

Beggars can't be choosers

A watched pot never boils.

In Hausa, it is also words that signal conventional pattern but in some cases different pattern that is distinct from English such as:

Gani ya kori ji

Fede biri har wutsiya

Mahakurci mawadaci.

The distributional characteristics of English proverbs are mostly warning, advice and admonishing. Such as: A great talker is a great liar, all that glitters are not gold, and once bitten twice shy etc. While in Hausa proverbs, it differs because of the descriptive nature of the language. Hausa proverbs however, discourage laziness; encourage hardworking, contentment, goodness and precaution etc. For example:

Guntun gatarinka ya fi sari ka ba ni (contentment), Nagari shi yake sai da kanshi (goodness)
ƙaramin sani ƙuƙumi ne (caution).

In some cases therefore, both English and Hausa proverbs share similar distributional characteristics, for example:

English proverb: Prevention is better than cure (precaution).

Hausa proverb: Riga kafi yafi magani (precaution)

English proverb: A patient dog eats the fattest bone (patience)

Hausa proverb: Mai haƙuri yakan dafa dutse (patience)

English proverb: The value of knowledge lies in its usage (knowledge)

Hausa proverb: Amfanin ilimi aiki da shi (knowledge).

Another striking contrast between English and Hausa proverbs is that the structure and meaning stand out to be the similar but comparatively the form may slightly differ. For example:

English proverb: Let the sleeping dog lie

Hausa proverb: A bar kaza cikin gashinta.

From the above example, the two proverbs contain the same contextual meaning with a variation in form (register). The proverb entails that one should not dig on a hidden matter, the metaphor “dog” used in the English proverb differs with the one used in Hausa proverb “kaza” (fowl).

In some contexts of situation and by association of meaning one can refer to the use of dog by English speakers as pet which entail their close association, while the Hausa speakers mostly regard fowl as their pet.

Other differences in the proverbs of English and Hausa are in the use of variety and variation of registers. Hausa proverbs employ more adjectival words in order to describe a simple event or situation, while English proverbs use an economy of words of simple description. For example:

English: Better late than never

Hausa: Da babu, gara ba daji

English: Familiarity breeds contempt

Hausa: Da rashin uwa, ake uwar Jaki

The examples above showed that the English proverbs have not more than (4-5) words class to talk of an idea while the Hausa proverb because of its descriptive nature uses more than (6-8) to talk of an event. The distributional characteristics of English proverbs is said to have fewer words to describe something but the Hausa proverbs uses many forms word before its meaning can clearly be understood.

4.6 A contrast of the English and Hausa Proverbs Using Banathy's Model

Table: 4.6 present the Actual Contrastive Analyses of the English and Hausa proverbs using Banathy (1968) model

4.6.1 Banathy's (1968) Contrastive Model

Inventory of Learning Task	In-put Competence Shared/Similar	Actual Learning Task
The Hausa learners of English are expected to learn all the formation of English Proverbs. i.e.	The notion of proverbs in Hausa and English are similar. I.e. in terms of	The form, distribution and variety of English and Hausa

<ul style="list-style-type: none"> - Once bitten twice shy - A fruitless effort is worse than idleness - Let sleeping dogs lie - Where ignorance is bliss it is folly to be wise -A little learning is a dangerous thing -Hope springs eternal in the human breast - Seeing is believing - Life is a mixture of the sweet and the bitter - A parent stupidity can be concealed wisdom - end result of hard work - To jump from the frying pan in to the fire - Like attracts like - He who laughs last laughs best -One man's meat is another man's 	<p>meaning, structure and context. For example:</p> <p>English: Let sleeping dogs lie</p> <p>Hausa: A bar kaza cikin gashinta</p> <p>English: Seeing is believing</p> <p>Hausa: Gani ya kori ji.</p> <p>English: Prevention is better than cure</p> <p>Hausa: Rigakafi ya fi magani</p> <p>English: Great haste is great waste.</p>	<p>differ. Therefore, the Hausa L₂ students learning English are expected to learn the arrangement of words order in English proverbs. Such as SVOAC patterns. i.e</p> <p>·</p> <p>_ The early bird catches the worm.</p> <p>_ Birds of the same feather flock together.</p> <p>_ God help those who help themselves.</p>
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<p>poison</p> <p>- Prevention is better than cure</p> <p>- When the cat is away the mice may play</p> <p>- In the face of serious disaster small woes pass unnoticed</p> <p>- To pay back in the same coin</p> <p>-Your own modest possession is better than dependence on others</p> <p>-Do not try to dissuade the person who is set to attempt the impossible</p> <p>- Independence is preferable to the most benevolent subjugation</p> <p>-Charity begins at home</p> <p>-Desperate measures require desperate remedies</p> <p>-In the country of the blind the one eyed man is the king</p> <p>-Kindness begets kindness</p> <p>-There is a time and place for everything</p>	<p>Hausa: Sauri ya haifi nawa</p> <p>English: Where ignorance is bliss it is folly to be wise</p> <p>Hausa:Nuna sani garin jahilai wauta ce.</p> <p>English: Comfort is the end result of hard work</p> <p>Hausa: Kowa ya ci zomo ya ci gudu</p> <p>English: Before you criticize others criticize yourself.</p> <p>Hausa: Idan kai da tsoka kowa ya taɓa nasa ya ji</p> <p>Da haka muka fara, kuturu ya ga mai kyasfi</p> <p>Small misfortunes can have disastrous result.</p> <p>Ɗan hakin da ka raina shi ke tsone maka ido</p>	<p>_ Not all that glitters is gold</p> <p>_A friend in need is a friend indeed.</p> <p>_A great talker is a great liar</p> <p>In the event of proverb translation. The second language learners’ needs to consider the contextual meaning with regards to proverbs that are culturally bond. For example:</p>
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<p>crown.</p> <p>-Before you criticize others criticize yourself.</p> <p>-One's thoughts are portrayed by the on one's face.</p> <p>-Small misfortunes can have disastrous result.</p> <p>-The early bird catches the worm.</p> <p>-One takes the line of least resistance.</p> <p>-It is an ill-wind that blows nobody any good</p> <p>-Life is full of ups and downs</p> <p>-He who pays the piper, calls the tune</p> <p>-One should not attempt an easier task before a more difficult one is over</p> <p>-He who has been paid to do a job must carry it out however distasteful it may be.</p> <p>-Where there is a will there is a way</p> <p>-Look before you leap.</p> <p>-Rome was not built in a day</p>	<p>Abzinawa</p> <p>Follow the long safe route in preference to the short but dangerous one.</p> <p>Mugu shi ya san makwantar mugu.</p> <p>Set a thief to catch a thief.</p> <p>Wuta ta ci danye balle busasshe?</p> <p>A plague affects the rich as well as the poor.</p> <p>Dan'uwa rabin jiki</p> <p>Blood is thicker than water.</p>	<p>Shimfidar fuska ta fi shimfidar tabarma.</p> <p>A cheerful welcome is better than spreading a mat to a guest.</p> <p>Girman kai rawanin tsiya</p> <p>Arrogance lead to down fall</p> <p>Kowa ya iya allonsa ya wanke</p> <p>Everyone can move at his pace.</p> <p>Duniya rumfar kara</p>
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<p>-The day of reckoning must surely come.</p> <p>-One should try to conform to the prevailing circumstances.</p> <p>-The proof of the pudding is in the eating.</p> <p>-The situation has gone from bad to worse.</p> <p>-Follow the long safe route in preference to the short but dangerous one.</p> <p>-Set a thief to catch a thief.</p> <p>-A plague affects the rich as well as the poor.</p> <p>-Blood is thicker than water.</p> <p>-When your neighbor house burns be careful of your own. Forewarned is forearmed.</p> <p>-The guilty cannot be guilt</p> <p>-Do not attempt what is beyond your powers to perform.</p> <p>-Half a loaf is better than no bread at all.</p>		<p>Men's life is like a candle in the wind.</p> <p>Ba a ba kura ajiyan nama</p> <p>Do not set a wolf to look after a sheep.</p>
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<p>-Do not put off ill tomorrow what you can do today.</p> <p>-No harm done when one fool outwits another.</p>		
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4.7 Section B: Using Wilson Model of Proverb Translations of English and Hausa proverbs based on peaceful co- existence in the society

4.7.1 Peaceful living:

Zaman duniya iyawa ne.

World living is a matter of ability.

Meaning: life in general is full of uncertainties; an expert can nevertheless maneuver his way and get the best out of life. In short, the two languages agree that world view could be meaningful if a serious measure is taken into consideration.

Message: One seeks peace in this world in order to live peacefully.

Zaman lafiya ya fi zama dan Sarki

Living in peace worth more than any material gain.

Meaning: Whatever position one attains without peace, the position or power is valueless.

Message: Living in peace is worth more than being a prince

Al'amarin duniya iyawa ne, in ka ji kama bakinka

Worldly affairs is a matter of control, as you hear so control your mouth

Meaning: One should be very careful to what one utters in order not to cause chaos in the society.

Message: This proverb is signaling a warning as against hypocrisy.

4.7.1 Knowledge:

Ilimi gishirin zaman duniya

Knowledge is the key of world living

Meaning: this proverb is stressing the importance of one to be knowledgeable as it act guide to once life.

Message: seek for knowledge no matter its cost. This is against the proverb (if knowledge is expensive try ignorance.

Amfanin ilimi aiki dashi

The value of knowledge lies in its usage.

Meaning: This proverb means that at every moment one should be able to make use of one's knowledge in dealing with situations that may arise.

Message: a guide to world living

Rashin sani ya fi dare duhu

Ignorance is bleak

Meaning: This proverb means that without knowledge one would only be groping in darkness without achieving one's desires.

Message: This proverb is stressing the danger of ignorance and the need to acquire knowledge.

Rashin sani ya sa kaza ta kwana a kan dami da yunwa.

Ignorance is not something to vie for

Meaning: This proverb means that one can be deprived from achieving one's aims as a result of being ignorant. Ignorant therefore can lead to hardship and can hurt one's desire for something.

Message: Lack of knowledge makes a fowl to spent the night over a bundle (of corn hungry)

4.7.3 Patience

Abin da ruwan zafi ya dafa, idan an yi hakuri na san yi zai dafa

The key to life is patience.

Meaning: This proverb entails the importance of patience no matter the state of difficulty if one is patient one would definitely succeed or overcome such difficulty.

Message: success comes after series of trials, in other words patient is the key to all success.

Mahakurci mawadaci

Patience is the affluent

Meaning: if one is possessed with patience, one would definitely be contented.

Message: with patience one is rich with worldly affairs.

Haƙuri maganin zaman duniya

Patience is a key to every success in life affairs

Meaning: this proverb as tribute means that patience is the universal remedy/patience is the secrets of worldly living

Message: patience pays.

4.7.4 Honesty, Truth and Objectivity.

Karya fure take ba ta ya'ya

A lie only blossoms but bear no fruit

Meaning: no matter how attractive and blossoming a falsehood may look, the end result will not be fruitful. i.e. an honest situation will excel at the end but lied circumstances will always be notice and fails at the end.

Message: one should be honest.

Gaskiya dokin karfe

Honesty is stronger than iron horse

Meaning: with honesty, one can withstand anything or anybody without fair or favor, in other word, one is powerful enough to face any tough affairs.

Message: with honesty do not be afraid to face any societal challenge, in other words, an action of honest man can never be regreted.

Ramin karya }urarre ne

The hole of lies is shallow.

Meaning: This proverb is use for the person that always tells lies rather than the truth, but he shall easily be found out.

Message: be truthful.

Gaskiya ta fi kwabo

Truth is worth more than a penny

Meaning: no matter the circumstances the truth would set you free, for which money will not.

Message one is advice to be honest as one's best policy.

4.7.5 Caution

Duniya a bi ta a sannu

Worldly affairs should be followed cautiously.

Meaning: this proverb is warning one to be extra careful and watchful and never allow oneself to be deceived.

Message: A sign of warning.

Sauri ya haifi nawa

More haste less speed

Meaning: one is advice not to be too hasty before doing something but be careful and determined in doing something. I.e. take step by step process to achieve one's goal

Message: be organized.

Hanyar lafiya a bita da shekara

The safest way should be followed even if takes a hole year.

Meaning: one should be cautious in one's life.

Message: one should avoid short cut as sometimes it might be too dangerous.

Sannu ba ta ha na zuwa-

Graduality does not prevent progress or slowly wins the rest.

Meaning: This proverb is advising one to take things easily, calmly and gradually.

Never be disturbed as one progresses slowly. Running too fast might lead to retrogression.

Message: one should plan one's life accordingly.

4.7.6 Precaution (Lura/ rigakafi)

Rigakafi ya fi magan.

Prevention is better than cure, and

Idan kaga gemun dan'uwanka ya kama da wuta shafa wa naka ruwa

If your neighbours beard catches fire pour water on your own

Meaning: one should look before one's leaps rather allowing urge to drives one into doing things. I.e. this proverb stresses the need to plan accordingly before doing things.

(take a preventive measure against something).

Message: to be far sightedness.

Da muguwar rawa gara kin tashi

Better sit still than performing a bad dance.

Meaning: one should be claver in understanding and making judgment about a situation.

Message: one should not neglect a minute affair. Or one should not go into something that would turn out to be bad.

[an hakin da ka raina shi ke tsole ma ido

The smallest piece of grass that you disregard may poke your eye

Meaning: one should not underrate any body,ie reflect on day to day happenings, and carefully in order to live peaceful in this material world.

Message: An advice.

4.7.7 Deligence (Himma)

Duniya ba ta auren rago

The world does not marry an indolent.

Meaning: With laziness one will never excel in this world in order to live happily. One should work hard

Message: one must work hard to achieve one's set goals.

Zomo ba ya kamuwa daga zaune.

A hare is never caught while sitting down.

Meaning: nothing would be achieved without much effort.

Message: this proverb is a sign of hardworking.

{yuya ba ta haihuwar da mai ido.

Laziness does not produce a thing of worth.

Meaning: this proverb condemns laziness and encourages hard work

Message: it emphasizes determination.

Sai an sha wuya akan sha daji.

Enjoyment comes after struggle.

Meaning: this proverb propels people to struggle hard in order to achieve their target goals in their lives.(worldly affair).

Message: advice.

4.7.8 Contentment

Kwalayi mabulin wahala.

Greediness is the key to all troubles.

Meaning: if one is over ambitious to have envy other one is fore-warned that one is opening gate to all trouble.

Message: warning.

Guntun gatarinka ya fi sari ka bani.

Your little axe is worth more than someone else's bigger axe.

Meaning; one should utilize the little resources at one's disposal rather than waiting or relying on someone's glory.

Message: be mindful of your business/resources.

Abin aro ba shi rufe katara.

A borrowed cloth does not cover one's thigh

Meaning; relying on someone else's assistance will not satisfy one's need.

Message: be contented to what you have.

Idan baki yaci, ido da kunya

When mouth eats, the face is in shame or the mouth that eats has put the face in shame.

Meaning: whoever is not contented with what he owned and relied on other, his integrity is at stake.

Message: do not fore-see other people's stuff and neglect yours.

4.7.9 Goodness and Virtuosity

Nagari shi ke sai da kansa

The good (behaviour of) one advertises oneself and

Kowa yayi nagari don kansa

Whose ever does well is for himself

Meaning: this means for anybody to virtuous he must be obedient and self-respecting, before one could be acknowledged.

Message: loyalty is essential to peaceful co-existence.

Kowa ya bi a bi shi

The obedient will be rewarded.

Meaning: the proverb advice one to do unto others as one would want it done to oneself.

Message: goodness is something reciprocal.

Sarki baban kowa

King the father of all.

Meaning: this proverb means that whoever has any problem of whatever sort is free to go to the king for solution, just like children go to their parent for solutions to their problems.

Message: this proverb shows that the king should be just to all.

Alheri dauko ne bas hi faduwa kasa banza

Goodness is a magnet; it does not fall to the ground for anything.

Meaning: If one does good things to others, one will in turn get kindness from others

Message: one should always kind.

Doka da ga gida a ke fara ta

Charity begins at home.

Meaning: one is expected to be self-discipline, before he could be of help to others.

4.7.10 Didactic, admonitory- i.e. one should always learn a lesson from the day to day happening of the world. This includes;

Duniya kurkudu-kudu kukan kurciya mai hankali yakan ga ne jawabinki

World cock- doodle – doo the cry of the dove only the intelligent discerns the lesson there in.

Meaning: The world is described as the cry of dove which is apparently meaningless therefore; the intelligent can discern that the cry is a meaningful message cautioning one to be abreast of one's affairs.

The same implies to life happening and circumstances might not suggest anything to the unintelligent, but the discerning record whatever he encounter to face the future challenges. In other word, the salient overt happenings in the world whether good or

bad on someone are made to serve a lessons for one to know how best to lead one's life, even though it is not all that comprehend it message except the intelligent.

Message: life activities are lessons for the intelligent people.

Duniya Tsangayar makaranta wurin koyan hali

World school-faculty the place to learn good character.

Meaning: The world is linked with faculty where one learns lessons from others be it either inside or outside the class. i.e. from the social interaction with fellow friends, the world is also like a school faculty where human beings learn from the episodes and happening that arise day by day, these events are conceptualize in order to enrich and broaden human knowledge on how best to handle things as they ensure or simply how to undertake one's life.

Message: The world is a school faculty where lesson are learnt.

Duniya tarihi abin da ya wuce ake zanawa.

World is history, it is the bygone issue that are listed.

Meaning: The world life is described as history in the sense that lessons are contained in it. I.e. in looking that the past event one finds light to illuminating one's future. The happenings, event that in the world today look similar or alike to those that have passed, so, the world itself serves as a lesson to its dwellers, for whatever position one occupy one would through history, learnt that someone has occupied it before him.. One should be prepare to be part of history and leave a good legacy to the unborn generations to come.

Message: life is a history meant to serve as lessons for those who are alive.

Duniya gurun kaza gani da wani ya isa wani tsoron Allah.

World the round wise slaughtering of fowl, seeing (bad) things on someone is enough(reason) for one to fear God.

Meaning: The proverb is suggesting that just as the slaughtering of fowls serves as lessons to other fowls, so also, the happenings in the world are supposed to

Serve as lessons to humans. In other word, humans are warned to be cautious of the world event so that they do not fall victims to similar trap (mishap) of fellow humans.

Message: one should learnt lesson from the mistakes of others.

4.7.11 Hierarchy. i.e. in order to live peacefully with one another in the society, many proverbs point that life is viewed as hierarchical in nature, things, and beings are not equal in their positions, age etc. there is therefore, gradation of people, in the event in life.

Duniya matakin bene, wani gaba da wani.

World is a staircase, one above the other.

Meaning: The world is hereby put akin to stairs in the sense that in life things or human are not always the same. Life should be follow with caution so as to live in harmony with one another.

Message: one should accord respects to all and sundry in the society in order to live peacefully.

4.8 Prediction of Similarities and Differences

From the descriptions and analyses of English and Hausa proverbial data collected, one can see that the form, variety and distribution of English proverbs would not pose any difficulty to

Hausa learners in the learning of proverb structures. The Hausa second language learners of English may tend to neglect the form aspect of because of the sameness in the two languages. For example considered the form of SVOC (NP+VP+NP) of English proverb and SVO (NP+VP+NP) form in Hausa proverb as in;

English Proverb: A friend in need is a friend indeed

Hausa Proverb: Fede biri har wutsiya.

This structural formation cannot pose difficulty when it comes to contextual translation. The proverbs that could be more problematic to Hausa learners of English in terms of translations are the once that appears to be culture-bound, that is those with no equivalence in the target language.

Despite the disposition of some levels of similarities in the two proverbial patterns of English and Hausa had display the use of similar form and variety, i.e. in structure and meaning for example:

4.9 Similarities of English and Hausa Proverbs

1. Idan wuta ta koni mutum in ya ga toka sai ya gudu
Once bitten twice shy
2. Da muguwar rawa gwamma }in tashi
A fruitless effort is worse than idleness
3. A bar kaza ciki gashinta
Let a sleeping dog lie
4. Nuna sani a kasuwar jahilai wauta ne

Where ignorance is bliss it is folly to be wise

5. Karamin sani ƙ uƙ umi ne

A little learning is a dangerous thing

6. Mai rai ba shi rasa motsi

Hope springs eternal in the human breast

7. Gani ya kori ji

Seeing is believing

8. Ba kullum a ke kwana a gado ba wata rana ko a kasa sai a kwana

Life is a mixture of the sweet and the bitter.

9. Kowa ya }ona runbunsa ya san inda toka ke kudi ne

Apparent stupidity can be concealed wisdom

10. Ana kukan targade ga karaya ta zo

To jump from the frying pan in to the fire.

11 Saboda Karen gidanka ka kan ga karen wani.

Like attracts like

12 Komi nisan jifa kasa zai fad' o

He who laughs last laughs longest

13 Dawan wani karkarar wani

One man's meat is another man's poison

14 Rigakafi yafi magani

Prevention is better than cure

15 Sai biri ya zo hannun malam ya kan yi gu]a, in ya zo hannun bamaguje sai kuka.

- When the cat is away the mice may play
- 16 Wurin barnar giwa ba a kula wa da ta biri
In the face of serious disaster small woes pass unnoticed
- 17 Kowa ya zubar mani da tsamiyata sai in zubar masa da nononsa
To pay back in the same coin.
- 18 Barewa ba ta yin gudu d' anta yayi rarrafe.
Like father like son
- 19 Abin mutum abin wasansa.
Practice (experience) makes perfect.
- 20 Komai da jin talala saki ya fi shi
Independence is preferable to the most benevolent subjugation
- 21 Kwai a baka ya fi kaza a akurki.
A bird in hand is worth two in the bush.
- 22 Maganin ma }i gudu ban kashi
Desperate measures require desperate remedies
- 23 Rashin towu a ke cin wake a kwana
In the country of the blind the one eyed man is the king.
- 24 Bayan wuya sai dadi.
After the storm comes calm.
- 25 Da rana ake awo, da dare sai a ci tuwo
There is a time and place for everything.
- 26 Mara gaskiya ko cikin ruwa ya yi jibi
A guilty conscience needs no accuser.

- 27 Dan banza yashi ko an dunkule shi sai ya waste.
Once a thief, always a thief.
- 28 Rai dangin goro, hutu yake so.
All work and no play make jack a dull boy.
- 29 In kaga gemun Jan'uwanka ya kama da wuta shafa wa naka ruwa
Forewarned is forearmed.
- 30 Mai rabon shan duka baya jin kwabo sai ya sha.
He who is destined to suffer, will suffer.
- 31 Kada kaza ta yi murna don taga ana jan hanjin yar uwar ta
Do not rejoice at the misfortunes of others.
- 32 Ba a fafe gora ranar tafiya
Do not put off your plans until the last moment.
- 33 Sannu ba ta hana zuwa sai dai a dade ba a je ba
Slow and steady wins the race
- 34 Komai gudun barewa ta rage daji
One should realize the limits of one's capabilities
- 35 Shirin zaune yafi na tsaye
Great haste is great waste.
- 36 Zuciyar mutum birninsa.
A person is entitled to his private thoughts, opinions and beliefs
- 37 Ba a shan zuma sai an sha harbi
Success comes after tears.

- 38 Babba juji ne, kowa ya zo ya shara zuba
Uneasy lies the head that wears a crown.
- 39 Idan kai da tsoka kowa ya taba nasa ya ji
Before you criticize others criticize yourself.
- 40 Labarin zuciya a tambayi fuska
One's thoughts are portrayed on one's face.
- 41 Da haka muka fara, kuturu ya ga mai kyasfi
Small misfortunes can have disastrous result.
- 42 Da safe a kan kama fara, in rana ta yi sai su tashi
The early bird catches the worm.
- 43 Inda fata ta yi taushi nan aka mai da gaban jima
One takes the line of least resistance.
- 44 Cinnaka ba ka san nagida ba.
It is an ill-wind that blows nobody any good
- 45 Duniya juyi juyi, kwa]o ya fa]a a ruwan]imi.
Life is full of ups and downs.
- 46 Ko ina huntu za shi da sanin mai riga.
He who pays the piper, calls the tune.

- 47 Banza ta kori wofi, dan koli da ka sa dillali.
No harm done when one fool outwits another.
- 48 Komi lalacewar masa tafi kashin shanu
Half a loaf is better than no bread at all.
- 49 Abin da zuciya ta dauka gangar jiki bawa ne.
Where there is a will there is a way
- 50 Kowa ya Jaure kura ya san yadda zai yi ya kwance ta.
Look before you leap.
- 51 Sara]aya ba ya kada itace
Rome was not built in a day
- 52 Akwai ranar }in dillanci, ran da hajar maigari ya Ɓata
The day of reckoning must surely come.
- 53 In zamani ya]inka riga lalle ya kamata a sa.
One should try to conform with the prevailing circumstances.
- 54 Ba girin-girin ba ta yi mai, kura ta gurmi.
The proof of the pudding is in the eating.
- 55 Da ma yaya lafiyar kura balle ta yi hauka
The situation has gone from bad to worse.
- 56 JaƁa bata jin warin jikinta.
The guilty cannot be guilt
- 57 Mugu shi yasan makwantar mugu.
Set a thief to catch a thief.

58 Wuta taci]anye balle busasshe

A plague affects the rich as well as the poor.

59 Dan' uwa rabin jiki

Blood is thicker than water.

60 In dan' uwanka na tunjere, kai ko ka sha rigakafi

When your neighbour's house burns be careful of your own.

4.10 Overall Finding

In regard to the Contrastive analysis of English and Hausa proverbs, the following findings were obtained:

1. The form of English and Hausa proverbs are the similar
2. The distributional characteristics of English and Hausa proverbs are also similar in most cases
3. The variety of English and Hausa proverbs appears to be the similar
4. The pattern of proverb in English and Hausa proverbs differs.

5. Those proverbs that appear to be culturally bound may pose difficulty to Hausa learners when translating them to English proverbs.
6. There are also structural and lexical differences between English and Hausa proverbs. This also may pose problems to Hausa learners.

4.11 Discussion of Findings

The present finding showed that the use of form in English and Hausa proverb are similar. The distributional characteristics of English and Hausa proverbs have the similar element of distribution. It is however worthy to note that Hausa proverbs have wider range of distributions when compared to that of English proverbs. Much of these distributions of English proverbs are mostly of warning, advice and admonishing etc. While proverbs in Hausa language are important cultural element that cannot be ignored.

They are the witty sayings that often evolve the myth, legend and observation of the people. Thus to study the culture, tradition, religion and superstitious belief of a people their proverbs are a good treasure. Hausa proverbs are not exception. They carry the history, philosophy and socio cultural life of the people. In order to communicate this aspect of life of Hausa people, their proverbs must have universal and wider relationship. E.g.: hardworking, contentment, diligence and knowledge etc.

The variety of English and Hausa proverbs are however similar and therefore are referred to as the basic proverbial elements. These elements are the functional position that linguistic units can occupy in sentence. Thus, the first two elements of a proverbial structure are – subject and predicate. These are usually regarded as constant.

This is because there is no proverb or sentence that can do without the two elements. Take for instance in English and Hausa proverb:

s	p
Fortune	favours the bold
The early bird	catches the worm
Labarin zuciya	a tambayi fuska
Rashin sani	ya fi dare duhu.

As it can be seen from the proverbs above, the subject is that part of the sentence which identifies or names what or who is being discussed. Having identified the subject what is left is the predicate. The predicate is that part of the sentence which says something about the subject. The predicate in turn, is made up of a predicator and its complements such as object, adverbial and complement attribute. The pattern of English and Hausa proverbs are also similar. This pattern had followed a similar sequence of words that always co-occur as a meaningful grammatical syntactic structure and occupies a distinct grammatical slot.

The proverbs that appears to be culturally – bound are the once that could pose difficult to Hausa learners of English when translating them into English language. i.e. proverbs that have cultural allusion and have no equivalence in the target language. In this case the Hausa student may resolve to word –for- word, semantic or communicative method to translate the source language to target language. However, in this situation the proverb may not appeal to non-native audience.

For Example Gaba ta kai ni gobarar titi (a Jos)

A literal or word- for- word translation of this proverb may read thus, “forward it took me, the fire incident of Titi in Jos”. This proverb may not make any sense to a non-Hausa speaker, because decoding the individual meaning of the lexical item in the proverb cannot provide the accurate meaning of the Hausa version. For a more accurate and comprehensive meaning, the entire utterance must be translated probably independent of the individual item. In addition to the socio-cultural value that the proverb represents, its historical background must be considered in translating it into English. According to Hausa culture, whenever any disaster befalls on any member of the society such as a fire, armed robbery, an accident, the destruction of human as a result of flood and such a like, some member of the society are supposed to support the victim in cash or kind. So that he/she can regain some of what he / she may have lost in the incident. In some instance, the victim may end up getting more than the lost, as in the case with titi in the above proverb. Titi is an old woman in Jos, the Plateau state capital in Northern Nigeria. It happen that one day a fire burnt down her house to ashes, as she received from sympathisers a lot more than she lost. Thus, she exclaimed “ gaba ta kai ni” meaning “ it is to my advantage” from then , this phrase was adopted and is still being used in similar circumstances. This proverb is, therefore, being used in situation where apparent lost turn out to be a blessing in disguise.

However, word-for-word translation may lost the textual meaning of the above proverb because it does not read like an English proverb. So an alternative translation ought to be given in order to provide a communicative approach to the two languages in question, i.e considered this translation “ in every blue sky, there is a silver lining”. This version is pitty, as such it has proverbial characteristics because it is an English

proverbs that has similar communicative purpose like that of the Hausa proverb. This and other proverbs of these categories are ones to be the sources of students' errors in proverb translation.

Another example of proverb with culture bound is "*Girman kai rawanin tsiya.*" This Hausa proverb is used to show that arrogance leads to a downfall. Humility is the key to any success in life. The reference to culture in the proverb is in the word "*rawani*", which means "turban", which is a headdress that consists of a long piece of fabric wrapped around the head or around a small cap completely covering the hair, worn especially by spiritual leaders and elders in the Hausa community. It is a culture that is borrowed from the Arabs during the advent of Islam in Hausa land. The Arabs use it to cover their heads from desert wind in the autumn, excessive heat in the summer and fog in the winter. The Hausa borrowed it during the contact of the two cultures. It is especially worn by elders and traditional title holders in Hausa culture. The two phrases in this proverb; "*girman kai*" and "*rawanin tsiya*" are metaphorically used to warn. "*girman kai*" literally means "big head" and metaphorically refers to "arrogance" because of the pomposity of the bearer, and "*rawanin tsiya*" literally means "turban of misery", which metaphorically denotes a downfall. Thus, the proverb could be translated literally as: A Big head is the turban of misery. In which case it hardly makes sense even to a native audience, talk less to a non-native audience. In this kind of proverb, one of the options the translator has is to adapt an already existing proverb (or its equivalent) in the translation that has the same communicative function. Below is a semantic translation of the English proverb through a topical shift as in: "Arrogance leads to a downfall". In this case, the ideational components of the source language are retained, while the form and structure of a proverb are compromised. Although the literal version may be intelligible to a non-native audience, yet it does not sound

like a proverb and the culture, especially in “*rawani*”, is sacrificed to achieve communicate ends.

Moreso, “*Kowa ya iya allonsa ya wanke*” is another example of proverb that is associated culture-bound. The proverb is used in any content where cooperative and collective efforts prove difficult and personal commitment and determination are required to achieve a desired objective. The cultural element in this proverb can be traced to the influence of Islam on Hausa culture.

With the introduction of Islam to Hausa land, a traditional method of teaching the holy Qur’an to Muslim children was introduced. By this method, a *mallam* (teacher) is being surrounded by the learners (pupils), everyone with his own slate on which some Qur’anic verses are written for studies and eventual memorization. Since the pupils are enrolled at different periods, instead of the modern categorization by classes, in the traditional Islamic education method, each pupil is being focused on for tutoring and once he is able to understand, he would be instructed to clean his slate for new verses. Thus, it is a situation of learning where each learner is on his own, he/she determines his success or failure through personal commitment and determination. The difficulty in translating this proverb lies in the fact that any audience that does not know how this method of learning operates may not understand the meaning of the proverb. Within the context of the SL, it is difficult for the pupils to be taught collectively because of intellectual differences and variation in the time of their enrolment. Thus, in any context where there is an apparent difficulty of collective work as a result of insurmountable obstacles, this proverb can be used to encourage individual commitment. This proverb can be translated as follows:

- 1a whoever knows his slate can wash it for new verses.
- b Everyone can move at his pace

In (1a) it is a free translation of the proverb with an annotation for clarification. This version can only make sense to a native audience because of the ideational and interpersonal components in the Hausa culture as reflected in the translation, but can hardly make sense to a non-native audience who may not know the cultural context within which the proverb operates.

While in (1b) is a semantic translation that may be intelligible to a non-native audience. But the Hausa culture is sacrificed through a topical shift. And there is also a structural shift, which affects the form of the SL version. The implication of which is that the succinctness and pithiness of a proverb are sacrificed for the semantic value. Thus, (1a) does not sound like a proverb in any language.

However, the activity of translating especially Hausa proverbs into literary English is a very difficult task. The difficulty stems from the fact that Hausa and English languages and societies are structurally and culturally different, respectively. It is true that proverbs are universal art forms, but the fact remains that some proverbs make reference to history and cultural events, myths, legends, superstitious and religious beliefs of a people. These however give an L1 speaker of a language an edge over an L2 speaker in matters relating to the accurate meaning of a proverb. In other words, a native speaker's competence may be required in both the SL and the TL for adequate translation between any two Languages. But that is equally not enough because the problems are both linguistic and cultural. At the level of language, some of the problems of translating Hausa proverbs into literary English involve the structural and lexical differences between Hausa and English. At the structural level, Hausa and English

languages are not similar in in some case; as such structural adjustments may be necessary to successfully inter-translate between these languages. At a lexical level, some words like proper nouns are hard to translate, but the translator can always rely on context to decode their meanings. One other reason that necessitates the reliance on context to translate is the fact that no word in any language has a fixed meaning. A word may be used in denotative or connotative senses depending on the context. A translator should understand that meaning is not conveyed through words; hence ideational components must effectively be employed in translation for the adequate decoding and re-coding of nomenclatures and culture-based elements. And that for effective translation words should always be contextualized.

Just like any other language, a single word in one language often has meaning that requires several words in another language. Just like an airport” in English is translated as “*Filin jirgin Sama*” in Hausa. Another problem is that of grammatical particles like articles, verb tenses, markers and singular/dual/plural that do not exist in every language, leading to multiple ambiguities from the perspective of the target language.

For instance, the expression in Hausa “*Na gama yanzu*”, which is in a simple past tense, may be translated in the present perfect tense in English as “I have now finished”. Idioms that have obvious meaning in one language and culture may be completely confusing to speakers from another language and culture.

For instance, the Hausa idiom “*kunar bakin wake*” or the burning of *bakin wake* may not make any sense to a non-native speaker without adequate explanation of the historical and cultural background of the idiomatic expression. *Bakin wake* is said to be one of the subjects of an oppressive traditional ruler that used to tour his territory on a man’s shoulders instead of a horse or any other domestic animal. One day, this ruler climbed on frustrated *Bakin wake*’s shoulder for a normal routine tour, and as they were touring, *Bakin wake* out of anger led them into a furiously burning fire and they both burnt down to ashes. *Bakin wake* sacrificed his life in order to relieve his people from this tyrant leader. From that time, the Hausa people have used that idiom to refer to any suicidal incident. Without adequate knowledge of this background, it is difficult to translate the idiom effectively, as a literal translation will definitely not produce an equivalent version in the target language.

A similar expression is in “*Kamun gafiya Baidu*”. *Baidu* is said to be a hunter who used to catch rats. One day, after catching one, another came out from the same hole and without any weapon at his disposal, he decided to use the first one to hit the second one and eventually both of them escaped. Thenceforth, this idiom is used to describe any situation that involves “falling between two stools”, that is “neither here nor there”. Any attempt to translate this idiom without this background knowledge may lead to confusion.

Any word in a proverb may be regarded as being potentially ambiguous. This is another linguistic problem of translating a proverb. For example, many nouns depicting animals, trees and objects that have denotative meaning may be used in a connotative sense to refer to human beings. Just like the hyena connotes bad character in Hausa folklore.

A proverb is viewed as a unit of translation. Thus, a proverb is translated as a sentence, and this may lead to multiplicity of meaning, depending on the context. For instance, the Hausa proverb “*barewa ba za ta yi gudu ba danta ya yi rarrafe*” analysed above could be interpreted as “like father like son”, “ of an evil crow an evil egg” or “the apple never falls far from the tree”, depending on the context of situation.

This possibility of a proverb having multiple interpretations is an advantage to the translator, since he can easily adapt one in the target language as a variant of the source language proverb, depending on the context. But this kind of translation (translating a proverb with a proverb) is in many respects inadequate because of the differences among them linguistically and culturally. And this mode of translation may not expose the audience to the semantic value of the original vocabulary items in the syntax of the source proverb, and may not equally depict the culture of the source language to the audience.

Chapter five

Summary, Conclusion and Recommendations

5.1 Introduction.

This chapter encapsulates what has been done in this research, using Banathy model of contrastive analysis and Wilson model of proverb translation. The research examined the similarities and differences of English and Hausa proverbs under headings such as peaceful co-existence in society and humanity in general. This chapter further summarised the study as a contrastive analysis of English and Hausa proverbs in selected text and draws conclusion from the analysis, and finally makes recommendation, raises suggestions / implications for further research and pedagogy.

5.2 Summary

The study was designed to find out the comparative relationship between English and Hausa proverbs. In carrying out the investigation, the following research questions were raised:

Q1. To what extent are English proverbs and Hausa proverbs similar?

Q2. In what way is English proverb differs from Hausa proverb?

Q3. What difficulties do Hausa students encounter when translating English proverbs to Hausa Proverb?

To answer the questions stated above, relevant proverbs were extracted from the data collected and subjected to comparison at different levels. Quick's model was used to describe proverbs according to their structure, Banathy's contrastive model was then used to contrast proverbs according to form, pattern, distribution and variety.

Finally, Wilson's model of proverb translation was also used, to which Hausa proverbs were translated and categorized to different themes, such as peaceful living, knowledge, patience, honesty, caution, precaution, contentment and deligence. In this research the main position of the use of proverbs by Hausa students in their communities is established. In this study the use of proverb to project the need for peaceful living which is mirror to societal co-existence must be adhered to, proverbs elicits fundamental truth about life and world view in general.

5.3 Conclusion

This research is based on the assumption that proverbs are vital elements of communication in language community. Proverbs are living; dynamic complex and they enrich the lives of their users. In the content of this research, there is more to the meaning of a proverb than the mere linguistic examination of its form. i.e. it include the psychological, sociological, cosmological and as well as other pragmatic features. (Speaker, hearer intention and presupposition). These proverbs generally educate

members of the society to live in peace with one another. They are the vehicle of transmitting norms, values behavioural patterns and therefore encourage unity, and hard work. They focus on the world view in order to advice, warn, instruct, and condemn laziness, impatience and other social vices.

Based on the findings in this research, it can be rightly concluded that English and Hausa proverbs share similarities in terms of world view and peaceful co-existence in the society. Also, despite the syntactic and lexical variation of the proverbs formulation noticed in the two languages, the themes of the proverbs all tend to remain the same.

5.3 Recommendations for further research.

This research cannot claim to have touched all the contrastive tools relevant in this study and all the Hausa and English proverbs that are presently found in the languages were not analyzed. Therefore, proverb studies can continue especially for those Nigerian languages that are yet to be identified and classified. Greenberg (1954). This research suggests the application of other linguistic tools in the investigation of English and Hausa proverbs. There could also be a cross- culture approach to proverbs, Yoruba proverbs could be studied in comparison with Hausa proverbs, Igbo proverbs, and any other Nigerian languages. Collection and documentation of proverb in all Nigerian language should continue.

5.4 Implication of this research for pedagogy.

The research observed with dismay the fact that most Hausa learners of English could hardly speak the language during school hours, not to talk the use of proverbs. Those who manage to use it, do so wrongly. If this continues, a time would come when these students would hardly remember any proverb. This is one of the remote reasons this study is carried out. The following are suggestions that could help students to make use of these proverbs:

1. Inter-class/school competition on proverbs should be encouraged. This in a way could increase and bring the awareness of students in the use of proverbs. Also proverbs clubs could be established in school at all levels.
2. From the primary and secondary level, moral lesson through folktales should be included in the school curriculum to enhance the use of proverbs.
3. Textbooks writers should pay more attention and more publication to include proverbs and other cultural artifact as a way of preserving them.
4. Policy makers should provide more seminars for language teachers on proverbs studies as termly / yearly activities.
5. Finally, parents should play a great role in the development of the use of proverbs by introducing proverbs in their family discourse.

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