



WWJMRD 2017; 3(12): 409-419
www.wwjmr.com
International Journal
Peer Reviewed Journal
Refereed Journal
Indexed Journal
UGC Approved Journal
Impact Factor MJIF: 4.25
e-ISSN: 2454-6615

Unubi, Sunday Abraham
Department of Igala Language
and Culture, School of
Languages, Kogi State College
of Education, P. M. B. 1033
Ankpa, Nigeria

Yusuf, Sadiya
Department of Hausa
Language, School of
Languages, Kogi State College
of Education, P. M. B. 1033
Ankpa, Nigeria

Correspondence:

Unubi, Sunday Abraham
Department of Igala Language
and Culture, School of
Languages, Kogi State College
of Education, P. M. B. 1033
Ankpa, Nigeria

Fundamental Linguistic Information on English, Igala and Hausa Languages

Unubi, Sunday Abraham, Yusuf, Sadiya

Abstract

This paper explores the fundamental linguistic information on English, Igala and Hausa languages. As it is often said, information is power. The fundamental information on these languages as provided by the researchers here includes how their names came to be, their locations and ethnographies, their genetic and typological classifications as well as their sociolinguistic profiles and dialectal issues. Of course, this typological and philological linguistic information is highly necessary for linguists and language enthusiasts as it brings to their fingertips in just a single article such information that is basic for any kind of study in these languages under focus here and other languages of the world.

Keywords: English, Igala and Hausa.

Introduction

At any level of linguistic study (whether phonology, morphology, syntax, pragmatics or sociolinguistics) of any language, supplying the basic or fundamental linguistic information about such language is of utmost importance, and should be the usual practice. This is because such language did not just fall from the sky. It actually belongs to a particular branch of the tree of family of languages typologically. And besides, such linguistic information provides a window through which that language is viewed by the linguist. In other words, by such information, the linguist is equipped with vital firsthand knowledge about that language. It is like tracing the route of something, which takes one to the destination of that thing, and thereby leading one to know all that is needed (both good and bad) about that thing at last.

ENGLISH: Name, Location and Ethnography

Obviously, the name 'English' is related to 'England', and English was spoken first in England about 1,500 years ago. However, it was in existence before then. Geographically, the English language was confined to 'the British Isles', a group of Islands lying off the north-west coast of the continent of Europe in the northern temperate zone of the world. Furthermore, there are two main islands, namely Britain, the larger of the two, and Ireland, the smaller. Politically too, the British Isles today also comprises two main parts, namely the United Kingdom of Great Britain and Northern Ireland, made up of England, Wales, Scotland (i.e. Britain), and Northern Ireland, with its capital at London; and the Republic of Ireland, with its capital at Dublin. Associated with the British were the Celts, the Romans, the Anglo-Saxons and the Danes. The **Celts** were the first inhabitants of the British Isles about 500 and 100 BC. The age in which they existed is called 'The Iron Age'. Having spread through central and Western Europe, they arrived in south-eastern England. They did not speak English, but their languages belonged to the Indo-European family of languages, to which English also belongs. The Romans were a succession of peoples of the Ancient World who invaded Britain from the Middle East around the Mediterranean in the period of 3000 BC – 500 AD (3,500 years). They developed a literate civilisation based on agriculture and slave labour, and through military prowess brought other peoples under their control. The Roman Empire with Latin as its language and its capital at Rome in Italy, was the most extensive of all, and with the conquest of Britain, it reached almost its fullest extent.

By the end of the fifth century AD, the Roman Empire in Western Europe had disappeared and had been replaced by ‘barbarian’ kingdoms. The **Anglo-Saxon** invaders arrived in Britain in large numbers with the intention of settling, when with the Roman withdrawal, the native British were left to fend for themselves. The Anglo-Saxons were chiefly interested in the fertile eastern and southern parts of Britain, which were also closest to their homeland in Germany. They set up a number of kingdoms which included: Kent, Sussex, Essex, Wessex, Northumbria, East Anglia, and Mercia. The whole area occupied by the Anglo-Saxons later came to be referred to as ‘Angla-land’ (‘the land of the Angles’, the Angles being more in number than the Saxons), and from this word, ‘England’ is clearly derived. Finally, the Danes were warlike, heathen and Norwegian beings from Scandinavia, popularly known as Vikings, who attacked the British Isles or England around 800. They descended on the English coast and penetrated far inland, plundering and burning. Later in the ninth century the Danes finally came to England to settle, especially in the eastern parts of the country after the Anglo-Saxon kingdoms had virtually disappeared (Jowitt, 2009:1-10).

Culturally, English is known for folk tradition. Its folklore is the folk tradition that has evolved in England over the centuries which abounds in England in all forms, from the semi-historical to Robin Hood tales to contemporary urban myths, and aspects of cryptozoology such as the Beast of Bodmin Moor. Examples of surviving English folk traditions include the Morris Dance and related practices such as the Abbots Bromley Horn Dance and the Mummers Play. Religiously, Christianity became the most practised religion in Britain centuries ago. However, polytheistic religions or paganism were practised before Christianity took hold. These religions include Celtic polytheism, Norse paganism, Roman polytheism, and others. Some were introduced by the Anglo-Saxons, who had their origins in ancient Germanic tribes. Christianity was first introduced through the Romans. Legend links the introduction of Christianity to England to the Glastonbury legend of Joseph of Arimathea. Also, Matras, as cited by Edden and Hughes et al (2011:8) report that in British society, especially the Roman community of Gorton and Manchester, gender differences are highlighted through religious ceremonies

such as birth, marriage and death. According to them, for example, women are not likely to travel alone to represent their families at an event such as burial, and that if they wish to attend, they will accompany their husbands.

Genetic and Typological Classification

According to Wilton (2001:1), the English language belongs to the West Germanic branch of the Indo-European family of languages. This broad family includes most of the European languages spoken today. The Indo-European family includes several major branches, as follows:

- Latin and the modern Romance languages;
- The Germanic languages;
- The Indo-Iranian languages, including Hindi and Sanskrit;
- The Slavic languages;
- The Baltic languages of Latvian and Lithuanian;
- The Celtic languages; and
- Greek

The influence of the original Indo-European language, designated proto-Indo-European can be seen today, even though no written record of it exists. The word father, for example, is vater in German, pater in Latin, and pitir in Sanskrit. These words are all cognates, similar words in different languages that share the same root.

The English language has its origin in north-western Germany, from where it was brought to England by the Anglo-Saxons. At the time this happened, approximately 1,500 – 1,600 years ago, English was very different from what it is today, in grammar, vocabulary and pronunciation. This difference is indicated by the use of the expression ‘Old English’ (or, sometimes, ‘Anglo-Saxon’) to refer to the earlier form of the language. Since then, Old English has evolved into the language of today. This evolution is regarded generally as falling into three main stages or periods, as follows:

Old English: 500 to about 1100 AD

Middle English: about 1100 – 1500 AD

Modern English: 1500 – present day.

Below is a family tree of Indo-European languages clearly showing the position of English:

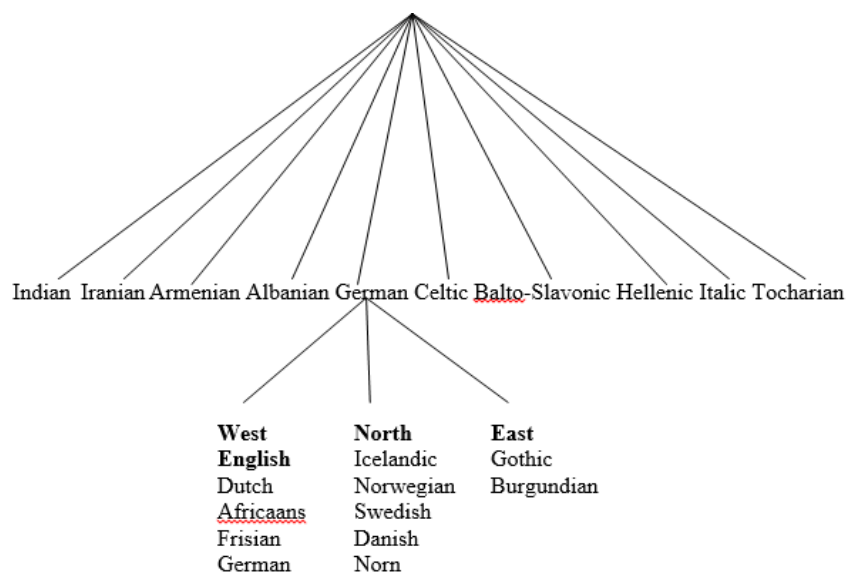


Fig.1: The place of English in the Indo-European Language family (Culled from Finch (200:4)

Sociolinguistic Profile and Dialect Situation

Sociolinguistics is concerned with investigating the relationships between language and society the goal being a better understanding of the structure of language and of how languages function in communication; the equivalent goal in the sociology of language is trying to discover how social structure can be better understood through the study of language, e.g., how certain linguistic features serve to characterise particular social arrangements (Wardhaugh, 2010:12). There is a great deal of relationship between the English language both in British society and other societies around the world. In other words, there are dialectically different varieties of English which vary from one society to another.

To this end, the dialects of English are as follows: the Standard English is the dialect of English that the grammar, syntax, morphology, slang and vocabulary are most widely accepted and understood. It is the English of well-bred Londoners, especially graduates of the public schools, and overtly generally considered prestigious. With its Received Pronunciation (RP) accent, it is commonly or variously called Oxbridge English, BBC English, Queen's English, and Upper Class English or 'Posh' English; the Cockney English is originally the dialect of the working class of East End London. One of the most renowned and undoubtedly striking peculiarities of Cockney has always been its Rhyming Slang. Rhyming Slang is a kind of slang in which a word is replaced by another word or phrase that rhymes with it (Santipolo, 2001:423); Estuary English is the dialect used from London down the Thames into Essex, Sussex, and even Kent. However, a new working and middle class dialect has evolved, and is rapidly become 'the southern' dialect. It combines some of the characteristics of Cockney with RP, but makes much less use of Cockney Slang. The Yorkshire dialect of English refers to the Northern English language variety spoken in England's historic county of Yorkshire. It is known for its sing-song quality, a little like Swedish; Scottish English is the dialect used in Scotland, and Scotland has more variations in dialect than England. However, the variations do have a few things in common. In rural areas, many older words and grammatical forms, as well as phonetic variations still survive, but are being rapidly replaced with more standard forms. There are also several urban dialects, particularly in Glasgow and Edinburgh. In Highlands, especially the Western Island, English is often people's second language, the first being Scottish Gaelic.

Irish English is the dialect used in Ireland. English was imposed on Irish, but they have made it their own. Irish English is strongly influenced by Irish Gaelic; the Australian English is predominantly British English, and especially from the London area. Its vowels reflect a strong Cockney influence. Also, many common words refer to the traditions of the bushman or bushie – the early explorers and settlers of the outback (wilderness); the American English derives from seventeenth century British English. Virginia and Massachusetts, the 'original' colonies, were settled mostly by people from the south of England, especially London. The mid Atlantic area -- Pennsylvania in particular was settled by people from the north and west of England and by the Scots-Irish (descendants of Scottish people who settled in Northern Ireland). Other varieties are New Zealand English, Canadian English, South African English, Nigerian English, etc. (Boeree, 2014:1-11).

IGALA: Name, Location, Demography and Ethnography

Igala is the name of the people as well as their language. 'Abo Igala' meaning the Igala people is the term the people use to call themselves. The name 'Igala' is believed to have been derived from two traditional sources. One tradition says the name 'Igala' is a fusion of two nouns forming a compound: 'Iga' means a sheepfold or a pen; while 'ala' means sheep. Due to vowel elision, the two words (iga+ala) have now become IGALA. According to this tradition, the first settlers in the land (Igalaland) called the 'Iga-ala-mela' meaning nine sheepfolds or pens, considered themselves as God's flock who were going about in search of greener pastures but eventually found one in this location. They were then generally referred to as the Iga-ala people, and this nomenclature later metamorphosed to become Igala. From here, the name Igala-mela (joined with Odolu), which is now one of the twenty-one Local Government Areas in Kogi State, was derived.

In addition, the second tradition has it that the name 'Igala' is a derivative of the Yoruba name for antelope – Igala. It suggests that there were many antelopes during the early migration into the land, giving rise to the name IGALA. This looks plausible, considering the fact that so many of Igala villages were named after animals. For instance, Oj'uw'ochà means 'antelope hill', Ugwòl'awó means 'guinea fowl's bath', Obagwu means 'chimpanzee', Aj'ukábú means 'baboon's river', just to mention a few (kwekudee-tripdownmemorylane.blogspot.com).

Furthermore, Etu (2001:7) reports that according to a source, the original name for Igala was Akpoto and their Chief or Headman was called Ogala, the latter name means "the leader can never lose his way or cannot go wrong" (because he has people working with him or that he works with advisers). The land of Akpoto people was invaded by a group of Yoruba adventurers from Oyo, and as the invaders began to overpower the natives, the latter escaped eastwards in large numbers. The few people that remained behind in Idah area (the centre of Igala civilization) began to be referred to as Ogala's people, the phrase which gradually became the Igala people or the people of Igala. It should be added that the name Akpoto began to be detested and was construed as derogatory. Before 1950, the name shifted on many people to the north-east of Idah, especially on the people called Idoma, shortly after their independence from Igala in 1949.

According to Edimeh (2006:1), Igalaland (Aṅe Igala) refers to the territory where the people speaking the Igala language are numerically and culturally dominant, and whose common political identity dates back to the early 17th century Attah Ayegba Oma Idoko. Igalaland is not coterminous with the former Igala Kingdom as it no longer includes Idomaland, Igboland and Ebiraland where the Atta held sway.

Demographically, Igala land is located within the triangle formed by the confluence of the Rivers Niger and Benue. The Igala people are found east of the confluence of these rivers. The land is bounded on the west by River Niger, on the east by Enugu State, the south by Anambra State and on the north by Benue/Nassarawa States. It is 120 kilometres wide and 160 kilometres long. It is located approximately between latitudes 6° 80' and 8° north and longitudes 6° 30' and 7° 40' east and covers an area of about 13, 665 square kilometres (Egbunu, 2001:5). According to Edimeh

(2006:5), Igalaland is mostly rural but urbanization has gradually set in. The major centres of population include Idah, Ejule, Anyigba, Egwume, Dekina, Okpo and Abejukolo. The settlement pattern in the land differs from place to place. For instance, in Ibaji area, annual flooding of the low-lying land restricts settlement to a few high ridges. Thus there are a few large, compact and permanent villages as well as temporal farm settlements which are abandoned at flood time. On the other hand, as one moves northwards from Idah, the typical pattern is that of dispersed settlements loosely grouped together in villages. Expectedly, the population in Igalaland is becoming increasingly cosmopolitan in nature. This is because people of various ethnic backgrounds are attracted by the numerous educational institutions, government establishments and business opportunities that exist in the area.

Agriculturally and economically, Edimeh (2006:4) notes that the major occupation of the Igala people is agriculture. Ecologically, Igalaland is blessed. This is because it is located in the area of transition between the high forest conditions of the forest belt and the drier, more open conditions of the Savannah. With an average rainfall of about 50 inches annually, the Igala farmers grow the major crops of the forest zone such as yam, cocoyam, maize and cassava, while they also cultivate crops that thrive in the drier Savannah conditions. These include millet, beniseed, guinea corn, melon, groundnut and beans. The conditions of Igalaland also support the growth of deciduous forest interspersed with stretches of Savannah woodland and fairly tall grasses. The economic trees found here include iroko, obeche, raffia palm, oil palm, locust bean, okra and kolanut. While the forest provides timber and game, the numerous rivers provide plenty of fish. Apart from agriculture, Igala people also engage in trading. Igala traders sell mostly agricultural products to as far as the northern states of Nigeria and southwards to Orba and Onitsha markets. The major Igala markets include Ejule, Afor-gamgam, Anyigba, Ajaka, Afor-Ankpa and Ega-Idah. Many crafts and arts are actively practised by the Igala people, the products of which form articles of local and long-distant exchange. These include blacksmithing, carving, sculpturing, dyeing and weaving. The high esteem with which artisans and craftsmen are held is discernible from their being the subject of praise songs. Hunting is another highly valued occupation in Igalaland. Hunters are believed to have both magical powers and knowledge in the curative use of herbs. They also founded villages.

Culturally, the central geographical location of the Igala people has exposed them to a wide variety of linguistic as well as cultural influences from other ethnic groups in the country. Notable among these are the Epira, the Bini, the Igbo, the Hausa, the Idoma and the Yoruba ethnic groups. For purpose of identification, the Igala people have three deep horizontal marks on their cheeks with one vertical mark right at the top of the horizontal marks. However, with the advent of Islam and Christianity, this practice has become less common. In Igala communities, events such as marriage, birth and burial are widely celebrated according to the custom and tradition of the people. For example, death among the elderly is usually celebrated through a traditional dance called 'obelé' or 'iya'oye'. In addition, kola nut (obi) is an essential ingredient in Igala traditional marriage. In view of this, Iyere (2011:199) reports that

without it, no traditional marriage can be celebrated. This is because the breaking and eating of it symbolise peace, unity, love and acceptance among the people. Like any group of people, the Igalas are ruled by a figure called the 'Ata'. The word Ata means 'father' and the full title of the ruler is 'Ata Igala', meaning, the Father of Igalas. The new Ata Igala is HRM Idakwo Michael Ameh Oboni II. He ascended the throne of his fore fathers in February, 2013, after the demise of Ata Aliyu Ocheje Obaje (Unubi, 2015:10). Below is a map of Igalaland showing different local government areas and towns, and that of Nigeria showing the place or position of Igala.

Genetic Classification

Genetic classification of languages, that is, finding out how languages are related, is currently the field of linguistics that is most controversial among linguists. However, according to Negedu (2003), as cited in Unubi (2015:10), Igala as one of the African languages, belongs to the Kwa subgroup of the Niger Congo language family. The Niger Congo languages constitute one of the world's major language families and Africa's largest in terms of geographical area and number of speakers.

According to Omachonu (2012:55), the name Kwa refers back to Krause's work in 1895, who used it for the languages between Western Ivory Coast and Yorubaland. But the name Benue-Congo is accredited to Greenberg who introduced it to circumvent the Semi-Bantu terminology of Johnston's work of 1922. Furthermore, Unubi (2015:11) quotes Bendor-Samuel (2006) as commenting that the "Benue-Congo is the largest of the subfamilies within Niger-Congo in terms of the number of languages, speakers and geographical extent. It stretches from Binin-Nigeria border across Nigeria eastward to Kenya and southward to the Cape". Thus, it covers over half the habitable terrain of the continent and a similar percentage of the population.

In a related development, Olson (2004:7) reports that there is a relationship between Kwa and Benue-Congo but it has generated much discussion in the Niger-Congo genetic classification literature. He says that first, recent scholarship has cast doubt on the original division between the two branches as set up by Westermann (1949) and retained by Greenberg (1995). Second, there is some evidence that the two groups should be considered a single branch under Volta-Congo, rather than two. Furthermore, he says that Greenberg (1995) includes with the old Kwa several languages which are today no longer considered to be parts of the new. They include: Kru, Yoruba, Nupe, Bini, Idoma, Igala, Igbo and Ijaw. According to him, in Williamson's (1989a) classification, Yoruba, Igala, Nupe, Bini, Idoma, and Igbo have all been moved to the new Benue-Congo, while Kru and Ijaw are now considered neither (new) Kwa nor (new) Benue-Congo.

Again, Olson (2004:7) reports that Williamson (1989a) offers evidence for rejecting the old division between the two groups. First, she (Williamson) claims that there are no single lexical items that occur in all of the branches of the old Benue-Congo that are not in the old Kwa. For example, Greenberg (1970), also cited in Olson (2004:7), suggests that the form ana 'child' is an old Benue-Congo innovation, but Williamson claims that the form should be gwana, and that variants of this form occur in Igbo and Yoruba. In addition, Olson (2004:7) quotes Greenberg (1970) as stating that "Many other such innovations could be cited",

but unfortunately, he fails to provide them. Second, there are no noun class innovations that occur in all the branches of the old Kwa which are unique to the old Benue-Congo. The accepted realignment of Kwa and Benue-Congo, according to Olson (2004:7) is based primarily on Brennett and Sterk's (1977) lexicostatistical study. In rejecting Greenberg's Kwa/Benue-Congo division, they note that the distinction between the two was originally on genetic and typological grounds. That is, the old Kwa languages were said to have no or limited concord systems, whereas the old Benue-Congo languages were said to have functioning

concord systems. However, Brennett and Sterk claim that in reality the languages form a genetic and typological continuum from one extreme to the other rather than a dichotomy. In addition, their lexicostatistical and shared innovation evidence reject the distinction as well. Instead, they (Brennett & Sterk) offer a regrouping of the languages into what they called "Western South Central Niger-Congo" (i.e., new Kwa) and "Eastern South Central Niger-Congo" (i.e., new Benue-Congo). Below is a family tree of Benue-Congo languages clearly showing the position of Igala:

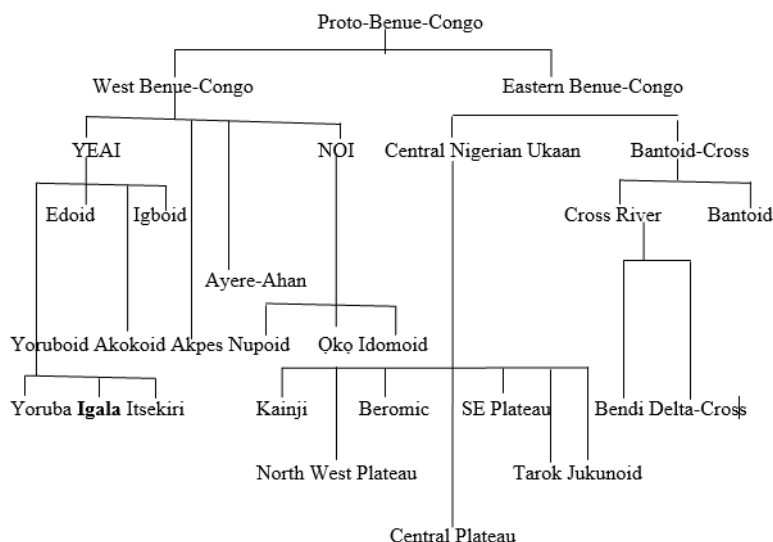


Fig 2: The Place of Igala in the Genetic Classification of Benue-Congo (Culled from Omachonu (2012:60))

Typological Classification

Typological classification, which is the classification of languages according to their structural and functional features in common, classifies Igala as a language of the Yoruboid branch of the Defoid family. According to Negedu (2003) as cited in Unubi (2015:10), the Defoid languages constitute a branch of the present Benue Congo language family. It comprises the Yoruba, the Igala and the Itsekiri groups of south-western Nigeria. It is believed that these languages have a close linguistic affinity to the extent that some scholars like Armstrong, opines that they can have a common dictionary! This assertion, however, can be described as an overstatement, since it is not possible for different and independent languages to have a common dictionary, no matter the degree of affinity.

In a similar fashion, Capo (1985:103) reports that the term Yoruboid is used to refer to a compact language complex including Yoruba, Itsekiri and Igala. According to Hoffmann (1976), cited in Capo (1985:103), the Yoruboid complex is a major branch of the Yoruboid-Akokoid unit of the Benue-Congo division of the Volta-Congo languages. The Akokoid languages are Niger-Congo languages spoken southwest of the Niger-Benue Confluence in Ondo State, Akoko North Local Government Area and Kwara State as well as Kogi State of the North Central Nigeria.

The name (Yoruboid branch of the Defoid) derives from its most widely spoken number, Yoruba. It is therefore noteworthy, at first instance, that the Igala and the Yoruba almost share the same view in their notion of God. There is a very thin line in pronunciation of words that depict divinities with their qualities. Research has shown that the concept of the Ata may have relational connection with a

Yoruba word used to refer to kings both in Ayede Ekiti and Oshogbo respectively. Armstrong (1965) as cited in Negedu (2003:117) is emphatic in saying that "the most definite statement that can be made about the Igala is that they had a common origin with the Yoruba and that separation took place long enough ago to allow for their fairly considerable linguistic differences". It is more preferable to say that there is a relational connection between cultures than to say that one emanates from the other since humility has not proven to be a virtue where cultures and civilisations contest for relevance.

According to the match in his lexicostatistic result and the impressionistic classification of earlier linguists, Akinkugbe (1976:7) asserts that the implication for the genealogy of Yoruboid is that Igala must have separated early from the rest of the groups, and that the split of Yoruba-Isekiri (YIS) into Yoruba and Isekiri is a more recent one. In addition to his lexicostatistic evidence, he goes further to present some phonological, morphological, syntactic or semantic evidence to justify or support his argument. One Phonological feature which immediately separates Igala from YIS is the total loss of significant vowel nasalization in Igala. One of the consequences of this innovation for Igala has been the restructuring of the consonant system of that language. While the nasalized allophones of PYIG e.g. ɸ̃ have simply lost their nasalization and merged with their oral counterparts, nasal allophones e.g. n have assumed phonemic status in Igala, as a result of the loss of significant vowel nasalization. Their occurrence is no longer conditioned by a following nasalized vowel. In present-day YIS dialects on the other hand, l and n are still found in a complementary

distribution: **n** before nasalized vowels, and **l** before non-nasalised vowels. In addition, a series of shifts involving some alveolar consonants and which are found to be peculiar to Igala also argue for an early separate Igala branch. They include the following shifts:

(1)	PYIG		IGALA		PYIS
	l	→	n	→	l
	r	→	l	→	r
	s	→	ɾ	→	s

(Akinkugbe, 1976:11).

One interesting thing about these sound shifts in Igala is that they seem to have occurred chronologically in the order in which they are displayed above. Silverstein (1973) as cited in Akinkugbe (1976:11) has tried to explain these sound shifts in terms of the drag chain model: **l** first merged

with **n** leaving a gap by the absence of **l** in the language. Next, **r** became **l** filling the vacuum created by the merger, but itself leaving a gap by the absence of **r** in the language; **s** then shifted to **ɾ**, filling the gap created by **r** → **l**. The last development, i.e. **s** → **ɾ** would explain why the fricative **s** is absent in the present-day Igala.

Semantically and phonologically too, another feature which characterizes Igala on the one hand and YIS on the other, and which is clear evidence for the split of Yoruboid into a YIS and an Igala branch, is the way postulated PY lenis sounds have developed in the two branches. While PY lenis sounds have merged with their fortis counterparts in Igala resulting in consonants with reinforced strictures, in PYIS they have either merged with consonants having less reinforced strictures or have simply been retained as lenis consonants. Thus:

(2)	PY		IGALA		PYIS
	b'/-V [b'á]	→	w [wá]		w[wá] 'come'
	b'/-Ṽ [o-b'ũ]	→	m [ó-mũ]		w̃[o-wũ] 'salt'
	m'[m'í]	→	mɲ [mɲi]		m' [m'í] 'swallow'
	d'/-V [ɰ'í]	→	d'/i→j [ji]		r [rì] 'bury'
	d'/-Ṽ [òd'ũ]	→	d [ò-du]		f̃ [ò-fũ] 'night'

(Akinkugbe, 1976:12).

Morphologically, there are lexical innovations which can be used as evidence to separate Igala and YIS branches. For example, evidence from Isekiri and Yoruba dialects points to PYIS ò-lè 'thief' while Igala has the form ó-jí which we consider to be original PY stem in view of PY jí 'steal'. Not only that, Igala ó-jí has wider Niger-Congo connections and is thus borne out as an old Niger-Congo stem, while PYIS ò-lè is a YIS innovation. In addition, while PYIS has preserved what seems to have been the original stem for 'thirty' as ọ-gbà in view of its fairly widespread distribution in Kwa, Igala has the form ógwúéégwá ('20+10'). Akinkugbe (1976:13) quotes Hoffman (personal communication) as noting that Ebirá, another neighbouring Kwa language, has a construction for 'thirty' which is parallel to the Igala form. He observes that

some of the Northern Akoko languages of Nigeria (e.g. Ayere and Erushu) have similar parallel forms. It is probable therefore that Igala lost the original PY form for 'thirty' after it branched off into another cultural area which also encompassed Ebirá and some of the Northern Akoko languages.

In summary, according to Akinlabi (2001:837), the typological family of the Yoruboid languages can be expressed as follows: Yoruboid subgroup of the Defoid group of the Benue-Congo subfamily of the Volta-Congo family of the Atlantic-Congo sub-branch of the Niger-Congo branch of the Niger-Kordofanian family. Akinkugbe (1976:16) says that a more accurate picture of the Yoruboid languages can be depicted by the following diagram:

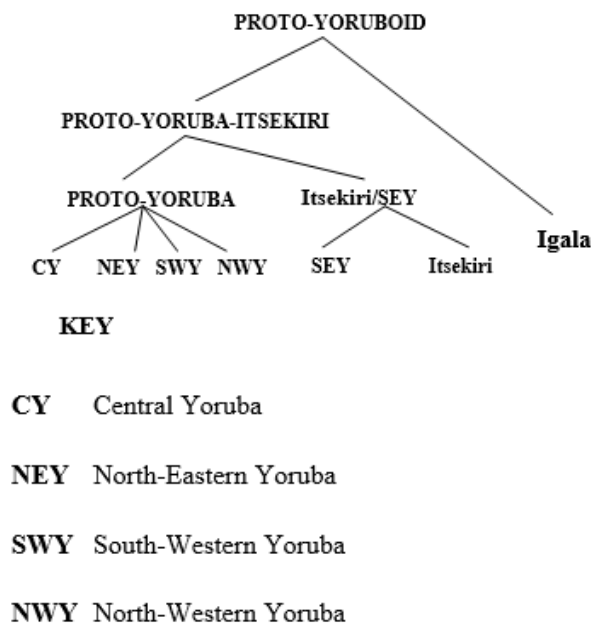


Fig. 3: The Place of Igala in the Typological Classification of the Proto-Yoruboid (Culled from Akinkugbe (1976) as cited in capo (1985:104))

Sociolinguistic Profile and Dialect Situation

Igala land is not like other parts of Northern Nigeria where Hausa is the dominant language but Igala is the dominant language in all the Igala communities of Kogi State. It is worth stating categorically at this juncture that Igala is not a dialect of any language. A dialect, according to Solano-Flores (2006:2360) is defined by linguists as a variety of a language that is distinguished from other varieties of the same language by its pronunciation, grammar, vocabulary, discourse convention, and other linguistic features. Defining the term dialect has become necessary at this point because Olaoluwa (Date?:2) reports that some language scholars like Forde, Westermann and Bryan have classified Igala as a dialect of Yoruba due to the close affinity between the two languages, this however is not so. Clarifying this point, Akinkugbe (1976:11), while matching his lexicostatistic study results with the impressionistic classification of earlier linguists, has found out that the implication for the genealogy of Yoruboid is that Igala must have separated early from the rest of the group. In addition to his lexicostatistical evidence, he confirms evidence of sound shift and lexical innovations in which he points out one phonological feature that immediately separates Igala from Yoruba, and that is the total loss of significant vowel nasalisation in Igala. Corroborating this fact along with Akinkugbe, Arokoyo (2012:8) in a similar study confirms that Igala is distinguishable as an individual language with its historical and environmental experiences. She finds out that the presence of the affricate [tʃ] and the systematic changes in the vowels of Igala mark the major differences between it and the Yoruba language.

However, although there are different varieties or dialects of Igala that differ in pronunciation, grammar and vocabulary from what is popularly referred to as the 'Central Igala', they are still part and parcel of Igala. 'Central Igala', one could argue, is an exclusive preserve of Idah, being the political headquarters as well as the traditional home of the Igala and the Igala-mela, being the nine kingmakers to the Ataship throne. These varieties of Igala became immanent as a direct consequence of linguistic influence exerted on Igala by its surrounding neighbours such as the Bini (Edo), the Ibo, the Idoma, the Hausa, etc. Thus, the Igala dialects have been identified and recorded according to the closest neighbours' influence, as follows:

Akpanya dialect with Idoma/Hausa influence
 Aloma/Ofabo dialect with minimal Igbo influence
 Dekina dialect including Anyigba, Egwume with less external influence
 Ibaji dialect with Igbo/Edo influence
 Idah/Igala-mela dialect with Edo/Igbo influence
 Ogwugwu dialect with Idoma/Igbo influence (Culled from Omachonu 38-9).

Despite the fact that dialects exist in Igala, it is important to point out here that there is high mutual intelligibility among the users and speakers of the language, that is, it is not difficult for speakers to understand one another in a typical conversation.

In Nigeria, Igala occupies the position of the 9th largest ethnic group, and it is spoken by over two million natives in the country. Right from the old Oyo State of Nigeria till date, Igala is used for broadcasting at Radio Nigeria Ibadan after Yoruba. Also, Radio Nigeria Abuja usually dedicates

a day in a week (Friday to be precise) to showcase different cultures of different ethnic groups, and Igala always features prominently. So, Igala is a well-known as well as a well-recognized language in Nigeria.

Omachonu (2011:38) also reports that Igala is a dominant language in Kogi State, occupying nine Local Government Areas; namely: Ankpa, Bassa, Ibaji, Idah, Igala-mela/Odolu, Ofu, Dekina, Olamaboro and Omala. Politically, Igala belongs to Kogi East Senatorial District, North Central Nigeria. Obviously, apart from English and other languages, Igala features prominently in broadcasting in all the radio and television stations in the State, especially the well-known Radio Kogi Ochaja.

Furthermore, the language is equally spoken in some communities outside Kogi State, which include: Èbú in Delta State, Ólólí and Ífèkù in Edo State, Ógwúrúgwú, Òjò, Ígá and Àsábá in Enugu State, Òdòkpè, Njám, Inómà, Alá, Ígbédò, Ónúgwá, Òdè, Ígbòkényí and Ilá in Anambra State, but certainly not outside Nigeria (Omachonu, 2012:8).

HAUSA: Name, Location, Demography and Ethnography

Ochonu (2008:98) reports that the name HAUSA (also known as Hausawa and Kasar Hausa) denotes the language, people, and land of the Hausa respectively, which are actually fairly recent coinages. The modern usage probably originated from the writings of Othman bin Fodio, leader of the Fulani Jihad, who before and during the Jihad, homogenized the Hausa-speaking but autonomous peoples. Hausa is not just a language; it is a category that has become synonymous, and now correlates, rightly or wrongly, with certain ways of acting, expressing oneself, making a living, and worshipping God. Hausa now carries with it a constellation of cultural, economic, and political connotations. As a language of trade and social contact in West Africa, and as the language of an ethnic group known as Hausa, it has now assumed a cosmopolitan position. The presence throughout much of West Africa of people who speak Hausa as a second language, and the role of the Hausa language as a lingua franca in much of northern Nigeria, speaks to the utilitarian importance of a language whose intertwinement with trade and itinerant Islamic practices dates back to a remote Nigerian antiquity. According to Kraft and Kirk-Green (1994:3), Hausa is primarily the name of a language rather than of a people. By extension, it has come to be used to describe the majority group of northern Nigerians and south-central Nigeriens, linked by a sense of unity based on a common language, history and customs. The present-day Hausa people originate from the Hausa Bakwai, the seven historical states of Kano, Katsina, Daura, Zazzau (Zaria), Biram, Gobir and Rano, which form the nucleus of the Kano, North Central and North-western states of Nigeria and of the contiguous portion of Niger Republic.

Demographically, Lamb (Date?:1) says that Hausa land forms part of the belt of Savannah which stretches across from the Atlantic to the Red Sea. This belt lies between the desert in the North and the coastal equatorial forests to the South. Generically, it is named the Sudan, from the Arabic Beled as-Sudan - Blackman's Land. The gently undulating countryside is only sparsely forested and the higher areas without mountains remain as uncultivated bush. The Hausa population is over 40 million, and their primary religion is

Islam and considered to be the 4th largest Moslem bloc in the world with about 36,000 known Christians, a sizeable number also follows African traditional religion. The Hausa people are the largest ethnic groups in West Africa and the largest ethnic group in Africa. They are chiefly located in the Sahelian areas of Northern Nigeria and south-eastern Niger, with significant numbers also living in parts of Cameroon, Ghana, Côte d'Ivoire and Sudan. Predominantly, Hausa communities are scattered throughout West Africa and on the traditional Hajj route across the Sahara Desert, especially around the town of Agadez.

Geographically, Hausa land is significantly situated at the joining point of different ethnic groups – the Southern indigenous people and the Hamitic strain from North Africa. Rainfall occurs between June and September, leaving the mainly farming population with ample time to develop crafts and, until comparatively recent times, to conduct war. In the rainy season farming demands the full attention of the whole family. Travelling at this time used to be especially difficult, whereas in the dry season the rivers dried up and communication became easy. Until comparatively recent times the roads were poor, so donkeys and camels were widely used.

Historically, the cherished legend of Hausa origins is based on the marriage of Bagdad Prince Abuyazida to the Queen of Daura after slaying a giant snake which occupied the towns only well and terrorized the townspeople. The seven children of this marriage are said to have been the founders of the Hausa states. This fable most likely symbolizes the merger of Arabic/Berber migrations between 500 AD and 1400 AD. Most of the main towns and cities were walled and inter-city warfare was common. Around 1350-80 AD the Islamic faith was introduced into the region of Sokoto via what is now known as Mali, and Sokoto is still regarded as the spiritual and cultural centre of Northern Nigeria. Whilst this establishment of Islam encouraged commercial development in the region, new camel train routes were developed and Kano became the main commercial city.

Economically, the main crops were guinea corn, millet and rice supplemented by groundnuts, onions, beans, yams and sugar cane. The cash crop was cotton and indigo. Crafts observed by Barth and still practised in almost every village are pottery, spinning, weaving and dyeing. Smiths worked in gold, silver, copper and iron, the last being most important for the manufacture of implements and weapons. In Bida, a small town situated 250 miles to the south of Sokoto, there is a group of glass workers. The sand is probably responsible for this craft's establishment, but its workers treasure the belief that their methods originated in Egypt. Tanners and leather workers existed in every main community, the principal areas being Kano and Sokoto. The quality of raw goatskin in Nigeria has always been best in Sokoto, slowly decreasing in standard as one moves eastward. The skins are dark red-haired in Sokoto, lighter red in Kano, white and black and white in Maiduguri. Sokoto has always produced the best ironware as well as the finest leather, used in Europe since mediaeval times.

Genetic and Typological Classification

Kraft and Kirk-Green (1994:3) says that Hausa is classified by J. H. Greenberg as a member of the Chadic group of the Afroasiatic family of languages. It is, therefore, more closely related genetically to Arabic, Hebrew, Berber and

other members of the Afroasiatic family than are most of the rest of the languages of sub-Saharan Africa. According to Jagger (2011:1), Hausa, with perhaps as many as 40 million first-language speakers (within the Afroasiatic/Afrasian phylum only Arabic has more), is by far the largest of the 130 or more languages which constitute the Chadic family. Hausa covers most of the northern and western extent of the family, across northern Nigeria and into southern Niger. Chadic languages also extend into northern Cameroon and western and south-central parts of the Chad Republic, and hitherto unknown languages are still occasionally discovered. This area is one of the most linguistically complex in Africa, and is the location of languages belonging to three of the four great phyla as postulated by Greenberg (1963)—Afroasiatic (e.g., Hausa), Niger Kordofanian (e.g., Fulani), and Nilo-Saharan (e.g., Kanuri).

Jagger (2011:1) also reports that Newman (1977, 1990), Newman and Ma (1966), and Jungraithmayr and Ibrizimow (1994) classify the Chadic family into four branches: West Chadic-A (including Hausa, Bole/Bolanci), West Chadic-B (Bade, Ngizim, etc.), Biu-Mandara = Central Chadic (languages in northeastern Nigeria, e.g., Tera, Margi, and northern Cameroon), East Chadic (western Chad Republic, e.g., Kera) with the closely related Masa group (western/central Chad Republic and northeastern Cameroon). It has also been claimed that Hausa is somehow descended from Semitic (or a Semitic language), an error which is probably attributable in part to the historical prominence of the peoples and cultures of the near and Middle East (see Schuh 1997 for a critique of similar spurious claims regarding Hausa and Ancient Egyptian). Hausa, however, like its Chadic cousins, does not derive from Semitic. Chadic and Semitic are coordinate families which both descend from the same ancestral source. Semitic, like Chadic, is merely one of six independent families within Afroasiatic, and Arabic and Hebrew are no more salient with respect to our scientific understanding of Afroasiatic than is a small Chadic language spoken by a few hundred people living on top of a hill in north-eastern Nigeria.

Regarding the evolution of the Chadic family itself, one generally accepted scenario is that after Proto-Afroasiatic split up, the ancestral core of Chadic subsequently spread westwards across the Sahara into the Lake Chad basin (5/6,000 years ago the "Green Sahara" had vegetation, lakes and wetlands, gradually transforming into an arid desert from about 3,000 BP). Historically Chadic languages were probably spoken from northwest Nigeria to their present extent in the Chad Republic, i.e., to the west and south of Lake Chad, and over time some were replaced by Hausa in the west, and by Kanembu and Chadian Arabic to the east. In addition, the linguistic geography of the family also looks invasive: Chadic languages are contiguous with Plateau and Adamawa languages, so communities of Chadic speakers presumably expanded south historically and displaced or interspersed with resident Niger-Kordofanian languages.

Sociolinguistic Profile and Dialect Situation

Throughout the areas where Hausa is spoken, it is remarkably uniform in pronunciation, vocabulary and structure. Indeed, the varieties of Hausa are at least mutually intelligible or comprehensible. Despite the basic

uniformity of Hausa where it is spoken, one can identify a number of dialect areas. As it would be expected of a dynamic language with a large number of speakers, these dialects themselves show internal variation but each has a feature or cluster of features which are characteristic of that variety. Discussed below are some of the main dialects of Hausa:

1. **Kano Hausa:** The Hausa spoken in Kano, the largest city in the contiguous Hausa-speaking area and the surrounding regions is usually referred to as Standard Hausa. This variety of Hausa is the one used in nearly all printed materials in Hausa, including the Hausa language newspapers in Nigeria. It is also the variety of Hausa most heard in broadcast media, including Nigerian radio and television as well as the international Hausa broadcasting such as the BBC, Deutsche Welle, the Voice of America (VOA), and others.

In pronunciation, a major feature characterising this dialect is seen in words such as *sauka* 'descend' or *zauna* 'sit down', where a *u* appears before another consonant rather than a *b* *f* or an *m* in other dialects. Furthermore, in grammar, this dialect consistently distinguishes between masculine and feminine gender of all nouns just like the French language. For example, *sunu ne* 'it's a name' (where *ne* 'it's' marks masculine) versus *giwa ce* 'it's an elephant' (where *ce* 'it's' marks feminine).

2. **Western Hausa:** The Hausa spoken roughly between Sokoto (Sakkwato) and Gusau in Nigeria, and north to Birnin Konni (Birnin Kwanni) and Tahoua (Tawa) in Niger comprises the Western Hausa. One might consider this variety 'Classical Hausa' for several reasons. First, it has proved quite conservative in terms of retaining features which can be identified as belonging to the more ancient stages of the language. Second, this was the variety of Hausa spoken by Shehu Usman Danfodio and his followers, who carries the *jihad* of Islamic reform in the early 19th century. Part of this reform movement involved the composition of Islamic poetry, which comprises the oldest extensive written documentation of Hausa and nearly all of which is in the Western dialect. Finally, the majority of Hausa praise-singers, who might be considered purveyors of classical Hausa music, are from the Western dialect area, and their music remains popular among all Hausa speakers.

In terms of pronunciation, speakers of Western Hausa still pronounce *b*, *f* and *m* when they come before other consonants. Thus, Western Hausa speakers say *sabka* 'descend' and *zamna* 'sit down', as compared with the Kano Hausa pronunciation of these words. In grammar, the Western Hausa also consistently distinguishes between masculine and feminine, as does the Kano dialect, but instead of the masculine *ne* 'it's' and the feminine *ce* 'it's', as in most of the rest of Hausa-speaking areas, the Western dialect uses *na* and *ta* respectively, e.g. *sunu na* 'it's a name' (masculine), *giwa ta* 'it's an elephant' (feminine).

3. **Northern Hausa:** The Hausa spoken along Nigeria-Niger boarder and into Niger comprises Northern Hausa. Some major

cities in these areas are Katsina in Nigeria and *Narad'i* and Zinder in Niger. In terms of pronunciation, the Northern Hausa is similar to the Western one because its speakers still pronounce *b*, *f* and *m* when they come before other consonants. Thus, Northern Hausa speakers say *sabka* 'descend' and *zamna* 'sit down'. As for grammar, in marking gender of nouns, the Northern Hausa has it in common with the Kano Hausa and so the words *ne* 'it's' for masculine (*sunu ne* 'it's a name') and *ce* 'it's' for feminine (*giwa ce* 'it's an elephant'). In a sense, the Northern Hausa is an intermediate dialect between the more conservative Western area and the more innovative Kano area.

4. **Southern Hausa:** This dialect of Hausa extends from the city of Zaria and its environs (the region called Zauzau) to the Bauci area. Southern Hausa and Western Hausa are really sub-dialects of the larger Kano or Standard Hausa group. In terms of pronunciation, the Southern Hausa shares with the Kano Hausa the pronunciation of *u* in words such as *sauka* 'descend' or *zauna* 'sit down'. Grammatically, the distinctive feature of Southern Hausa is the loss of gender distinction basically in all nouns except those referring to humans and some domestic animals. So, the feminine word *ce* 'it's' is not used at all in Southern Hausa. For instance, the Southern Hausa speakers would say *yaru ne* 'it's a boy' and *yarinya ne* 'it's a girl'. However, a gender distinction for humans does show up in pronoun agreement; e.g. *yaru ya zo* 'the boy came' (with *ya* showing masculine agreement) but *yarinya ta zo* 'the girl came' (with *ta* showing feminine agreement).

5. **Eastern Hausa:** The Eastern Hausa (also known as Guddiri Hausa) has its area extending to cities of Had'eja, Katagum, Azare, Potiskum and other towns in the general vicinity. Like Southern Hausa, Eastern Hausa is actually a sub-dialect of the larger Kono variety. In pronunciation, Eastern and Western Hausas share the similar feature of *u* in words such as *sauka* 'descend' or *zauna* 'sit down'. In grammar, Eastern Hausa has the same characteristics with respect to grammatical gender as Southern Hausa. In addition, the features distinctive to the Eastern Hausa involve somewhat technical aspects of grammar and morphology. One feature distinguishing this dialect from others is the placement of indirect objects after direct objects; e.g. *na tura yaru a Sarki* 'I sent a boy to the king/chief'. In all other dialects, the indirect object comes first; e.g. Kano dialect – *na tura wa Sarki yaru*.

6. **Ghanian Hausa:** As the name implies, the Ghanaian Hausa is the variety spoken by the native speakers of Hausa in Ghana. Since Ghana is outside the contiguous native speaking Hausa area, it may not be possible to separate specific features of native Hausa in Ghana from non-native features typical of Ghanaian Hausa speakers who speak other languages. One feature typical of Ghanaian Hausa but not of any native varieties in Niger and Nigeria is the use of the sounds *ch* and *j*, where Nigerian and Nigerien varieties would have *ky* and *gy* respectively; e.g. *cau* (chow) 'beauty' rather than *kyau* and *jara* 'repair' for *gyara*.

7. **Non-native Hausa:** Hausa is the main lingua franca throughout Niger and the northern two-thirds of Nigeria. It is also widely used as a lingua franca by Muslim population in other countries west of Nigeria; e.g. Benin, Togo and Ghana. Though there is no unified non-native Hausa dialect, certain features typically distinguish non-native from native speakers of Hausa. Phonologically, all native Hausa speakers would distinguish *karu* 'be protected' (with a plain *k*) from *karu* 'be increased' (with an elective *k̄*) or *daidai* 'correct' (with plain *d*) from *daidai* 'one at a time' (with implosive *d̄*). Non-native speakers would pronounce both members of these pairs identically; e.g. using only the plain consonants. An adducible reason for this is that most West African languages lack a set of glottalised sounds (except few that are Hausa's linguistic relatives in the Chadic family and Fula, which have implosive *b̄* and *d̄*).

As for grammatical gender distinction, all native speakers of Hausa would say *yaro ya tafi* 'the boy left' (with masculine singular agreement *ya*) but *yaringa ta tafi* 'the girl left' (with feminine singular agreement *ta*). Non-native speakers would typically use the masculine agreement *ya* for both of these. The reason for this is that most West African languages do not have grammatical gender distinction (e.g. Igala, Esan, Idoma, etc.) exceptions being some but not all Hausa's linguistic relatives in the Chadic family and Tamazhaq, a Berber language to the north of Hausa (<http://aflang.linguistics.ucla.edu/Hausa/Language/dialects.html> with input from the researchers).

Conclusion

Adequate fundamental linguistic information about a language serves as a pivotal guide to the linguist. An adducible reason for this is that if the genetic origin or typology or philology, etc. of such language is sufficiently unearthed, it could guide the linguist into insightful revelation of the phonological, morphological as well as syntactic 'behaviours' of that language. Bearing this in mind, the researchers were moved to embark on this important but strenuous study, which is to be a reference point. Of course, this research has provided a pattern for students of English and Linguistics who want to carry out studies in these languages in particular, to make it part of the introductory section of their works, and it is also a pattern for studies in all languages of the world in general.

References

1. Akinkugbe, F. (1976). An Internal Classification of the Yoruboid Group (Yoruba, Işekiri, Igala). *J. W. A. L. XI*, 1-2.
2. Akinlabi, A. (2001). Facts about the World's Languages: An Encyclopedia of the World's Major Languages, Present and Past. Garry and Rubino (eds). A New England Publishing Associates Books.
3. Arokoyo, B. E. (2012). A Comparative Phonology of the Olùkùmi, Igala, Owe and Yoruba Languages. University of Ilorin.
4. Boeree, G. C. (2014). "Dialects of English". HOME.
5. Eden, N. Hughes, K. & Mc Cormack, E. et al. (2011). A Study Investigating the Cultural Traditions and Customs of the Romani Community in Gorton, Manchester. University of Manchester.
6. Edimeh, F. O. (2006). The Legacies of Atta Ayegba Om'Idoko: A Concise History of Igala Land. Volume 1. CUCA Communications, Akpa.
7. Etu, Y. (2001). Igala History in Questions and Answers. New Concept Incorporated Book House, Jos.
8. Finch, G. (2000). Linguistic Terms and Concepts. Palgrave Macmillan.
9. Iyere, I. J. (1011). "The Socio-Religious Significance of Obi (Kola Nut) among the Igala People of Kogi State" in Cross-Cultural Communication. Vol. 7, No. 2, pp.199-208.
10. Jaggat, P. J. (2011). The Role of Comparative/Historical Linguistics in Reconstructing the Past: What Borrowed and Inherited Words Tell us about Early History of Hausa. Retrieved from: http://eprints.soas.ac.uk/11138/3/JAGGAR_HAUSA_SAINS-FINAL.pdf. 2nd December, 2017.
11. Jowitt, D. (2009). English Language and Literature in Historical Context. Spectrum Books Limited.
12. Kraft, C. H. & Kirk-Green, A. H. M. (1994). An Introduction to the Hausa Language. Adapted from Teach Yourself Hausa. NTC Publishing Group.
13. Lamb, M. J. (Date?). The Hausa Tanners of Northern Nigeria and the Production of Sokoto Tanned Goatskin. Retrieved from: <https://www.harman.co.uk/about/Hausa%20Tanners.pdf>. 3rd December, 2017.
14. Negedu, I. A. (2003) "The Igala Traditional Religious Belief Systems: Between Monotheism and Polytheism" in *Ogirisi: a new journal of African Studies*. Vol. 10.
15. Ochonu, M. (2008). "Colonialism within Colonialism: The Hausa-Caliphate Imaginary and the British Colonial Administration of the Nigerian Middle Belt" in *African Studies Quarterly*. Volume 10, Issues 2 & 3.
16. Olaoluwa, A. S. (Date?). Exceptional Yoruba People. Sambum Global Resources.
17. Olson, K. S. (2004). An Evaluation of Niger-Congo Classification. SIL International.
18. Omachonu, G. S. (2011). "Igala Language Studies: Progress, Issues and Challenges" In Omachonu, Gideon Sunday (ed). *Igala Language Studies*. 15-45, LAP LAMBERT Academic Publishing, Berlin.
19. Omachonu, G. S. (2012). *Igala Language Studies and Development: Progress, Issues and Challenges*. Being the text of a paper presented at the 12th Igala Education Summit held at Kogi State University, Anyigba, Kogi State.
20. Santipolo, M. (2001). On the Opposite Sides of the Continuum: Standard British English and Cockney. A Historical Outline of the Parallel Developments of the Two Varieties. University of Bari.
21. Solano-Flores, G. (2006) "Language, Dialect and Register: Sociolinguistics and the Estimation of Measurement Error in the Testing of English Language Learner" in *Teachers' College Record*. Volume 108, Number 11, pp. 2354-2379.
22. Unubi, S. A. (2015). A Contrastive Analysis of the Use of Conjunctions in English and Igala. Unpublished MA Dissertation, Department of English, Faculty of Arts, University of Jos.
23. Wardhaugh, Ronald. An Introduction to Sociolinguistics. 6th Edition. Wiley-Blackwell.

24. Wilton, D. (2001). "A (Very) Brief History of the English Language". Retrieved from: <http://www.wordorigins.org/index.php/>. 1st November, 2017.