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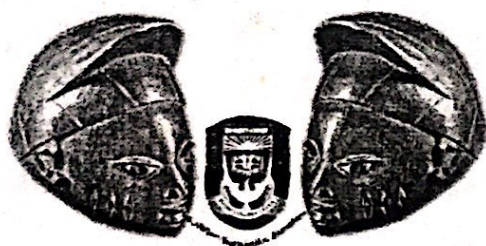


**DEPARTMENT OF LINGUISTICS & NIGERIAN LANGUAGES,
UNIVERSITY OF ILORIN, ILORIN, NIGERIA**

VOL. 1, 2008

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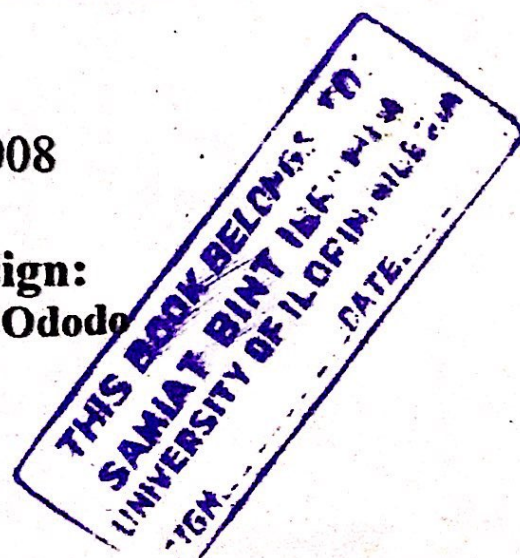
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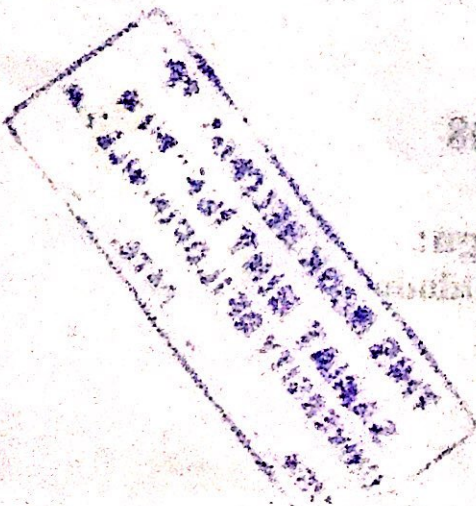
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Format:

- (a) There should be a separate title page including author's name and mailing address.
- (b) The title of the article, but not the author's name, should appear on the first page of the text.
- (c) APA referencing style is required.
- (d) Footnotes should be numbered consecutively and typed double-spaced at the end of the paper.

Submission should be accompanied with the sum of Two Thousand Five Hundred Naira (N2,500.00k) for assessment. When a paper is accepted for publication, the contributor would be required to pay Seven Thousand Naira only (N7,000.00) as publication support fee.

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PREFACE

This is the maiden issue of our departmental journal, **ÈDÈ: Journal of Linguistics, Literature and Culture (JLLC)**. As the name suggests, the journal covers various aspects of Linguistics, Literature and Culture. This issue contains twelve incisive and well-researched papers. Eleven of these papers are written in English language, while the last paper is written in Yorùbá language. Each of the papers is written by one or more experts.

In the first paper, Ajiboye and Omoloso highlight the extent to which morphological and tonal modification of English words borrowed into Yorùbá have affected their semantic interpretations. The paper employs descriptive model to draw insights from relevant aspects of morphological and phonological analyses of human language, especially Yorùbá.

Oyebola, in the second paper, endeavours to account for the apparently deviant behaviour of Hausa alveolar and palata consonants with respect to the palatalisation process. He provides evidence for the cyclisity of the palatalisation role. He also discusses the organization of the lexicon into different levels and provides justification for the setting up of the levels.

Abubakre's paper sets out to investigate the similarities and differences in the operation of affixation in Hausa and Eggon. The paper demonstrates that affixation in the two languages performs a productive role in the lexicon of the languages. The paper recommends that more indigenous Nigerian languages be studied and documented for future use.

In the fourth paper, Ajiboye highlights the three factors that determine how bare nouns are construed in Yorùbá. He focuses attention on the first factor and proposes that the generic versus non-generic construct of Yorùbá bare nouns is crucially determined by

the distinctions between permanent and temporary state verbs.

Sanusi and Omoloso's paper deals with the role of proverbs in preserving archaic lexical items and expressions in Yorùbá. The paper focuses on a survey of archaic words and expressions in Yorùbá, exemplifying with relevant Yorùbá proverbs. The paper also examines and brings into focus the linguistic problems facing the younger generation of Yorùbá speakers. It also recommends that the teaching of Yorùbá proverbs be included in school curriculum as a deliberate policy.

In the next paper, Fakuade and Amoruwa examine the attitudes of Polytechnic students towards instructional materials used in the teaching and learning of English. The paper focuses on the attitudes of students towards paper based and audio-visual materials. The major finding of the paper is that both the students and the teachers showed positive attitudes towards recommended texts.

Ayodabo discusses the place of English in literacy developments in some English speaking nations with particular reference to Nigeria. It also examines the efforts of scholars in documenting the history and functions of English language in Nigeria and elsewhere.

Sharndama's paper examines the morphology and syntax of the Kilba panegyrics. The paper reveals that praise epithets, phonoaesthetic and loan words are the common vocabularies used in the composition of panegyrics. It also shows that well patterned and emotive vocabularies exalt, laud, entice the patron and prompt action.

Adeyemi's paper focuses attention on the dynamic changes that Yorùbá society has experienced on moral issues. The paper considers how Yorùbá literature portrays morality with the intention to improve the societal moral standard. The paper concludes that the portrayal of Yorùbá moral philosophy in Yorùbá literature takes the form of preaching and teaching which persuade and infect readers.

In Orimogunje's paper, emphasis is placed on the Yorùbá verbal arts used in the indigenous healthcare delivery system. He

discusses the functions of the verbal arts used in Yorùbá indigenous healthcare delivery system with a view to showing the role literary genres play. The paper concludes with a stress on efficacious nature of the functions of Yorùbá verbal arts.

AbdulRaheem's paper focuses attention on the influence of Arabic Language on Yorùbá literature. The paper discovers that traces of Arabic cum Islamic elements are found in literary genres of Yorùbá literature. The paper suggests that Arabic and Yorùbá scholars should make more efforts to expose Yorùbá literature to the world through original works and translations.

Adeosun's paper examines the effects of globalization on Yorùbá culture, particularly marriage institution. The paper also considers the adverse effects of economic, political, technological and scientific development on the Yorùbá cultural settings. It recommends the total return to the proper and original cultural ways of life among the Yorùbá.

Professor Y.A. Ajayi
Editor-in-Chief

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AFFIXATION IN HAUSA AND EGGON: A COMPARATIVE ANALYSIS

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Abstract

Language is a vital tool in human and societal development. The dynamic nature of language requires continuous studies in order to keep pace with development and expand the frontiers of knowledge. The present study is an attempt in this direction. It closely examines affixation, a morphological process, in Hausa and Eggon with a view to describing and analyzing its manifestation in the two languages. The similarities and differences in the operation of affixation in Hausa and Eggon are focused. The study shows among others, that affixation in Hausa and Eggon performs a productive role in the lexicon of the languages. Hausa is a member of the Chadic sub-group of the Afro-Asiatic language family. Eggon is classified as a Benue-Congo language, which is a sub-member of the Niger-Congo family. The choice of two genetically different languages is to justify the fact that some of the universal properties of natural language do vary from language to language, irrespective of their genetic relationship. This study is an attempt to contribute to the study of our indigenous languages in order to meet the challenges of development, most especially in the aspects of language teaching and learning. Our methodology is descriptive. It is hoped that this study will further enhance the development of the languages and consequently national development. Therefore, this paper recommends among other things, that more indigenous Nigerian languages be studied and documented for use.

1. Introduction

Hausa is classified as a member of the Chadic phylum of the Afro-Asiatic language family (Comrie, 1991; Newman, 2000; SIL, 2008). Hausa is one of the three major indigenous languages in Nigeria. Eggon belongs to the Benue-Congo language family, which is a sub-group of the Niger-Congo language family.

Hausa is said to be the single most widely spoken language in Nigeria and Africa apart from Swahili. In northern Nigeria, Hausa is the first language of at least 25 million people and as many as 20 million people speak Hausa as a second or third language (SIL, 2008). As a result, it has become the lingua franca in most parts of the northern Nigeria. Although, there are about seven dialects of Hausa, they are mutually intelligible. Hence, no dialect is regarded as superior to the others.

The major dialects are Western, Northern, Eastern and Southern. There are also Ghanaians and non-native dialects. The Kano variety also called Kanancil, is usually referred to as the 'standard' Hausa. It is the variety used in nearly all printed materials and is most heard in broadcast media, both local and international.

Eggon is the language spoken by a large number of people in Nassarawa state, Nigeria (Ayeni, 2004). It has twenty five (25) locally recognized dialects but their status is unclear (Gordon 2005). The web edition of the Ethnologue (2008) puts the number of speakers at approximately 200,000 people. Eggon is still regarded as a minority language going by the population of the speakers. According to Uwe (2008), Eggon is still struggling to emerge as a major language for literary development. However, it has a dictionary to its credit.

The purpose of this study is to closely examine affixation as a word formation process that has enriched the lexicon of Hausa and Eggon. In doing this, we discuss the functions of the affix types that are attested in the morphology of both languages for the purpose of comparison. Thus, the analysis and exemplification of the affixation processes in the two languages form the central focus of the study. The finding of the study is that genetically different

languages may or may not exhibit similar phenomenon.

Affixation is a common and productive word formation process in languages and it is also productive in the languages under study. Affixes perform both lexical and grammatical functions in the two languages thereby contributing to the development of the languages.

Lexical functions refer to the effects of affixes on the free morpheme that acts as the root or stem in the word formation process. The grammatical functions of affixes on the other hand refer to the effects of affixes on the roots in which case, the class of the roots / stems does not change but there is added information such as plural or tense marking. These details will be presented in the present study.

It is hoped that this study will further enhance the development of the languages and contribute positively to the linguistic situation in Nigeria. Since language is the chief means by which human beings communicate and interact, its development will go a long way towards enhancing national development. Therefore, this paper recommends among other things, that more indigenous Nigerian languages be studied and documented for use.

2. The Morphology of Hausa and Eggon

The branch of linguistics that studies the word formation processes in languages is known as morphology. Morphology, according to Crystal, (1990:225), is "the branch of linguistics which studies the structures or forms of words primarily through the use of morphemes". The morpheme is the basic concept of the study of rules guiding word formation. It is the most fundamental unit in morphology. Oyebade, (1992:82) defines the morpheme as "the minimal meaningful unit of grammatical analysis which may constitute a word or part of a word". When it is a word on its own, it is regarded as free morpheme. Examples of free morphemes in Hausa and Eggon are shown in (1) below:

(1).	<i>Hausa</i>	<i>Eggon</i>	<i>Gloss</i>
(i)	[ruwa]	[àmi]	'water'

(ii)	[namà]	[èbiǝ]	'meat'
(iii)	[dziki]	[ǝgàbà]	'body'
(iv)	[magàni]	[agumu]	'medicine'

Each of the words in the examples above consists of only one morpheme that cannot be sub-divided into any meaningful parts. That is, each has independent existence and meaning. Thus, it is regarded as a free morpheme. But when it functions as part of a free or another morpheme it is called bound morpheme otherwise known as affix.

3. Affixes in Hausa and Eggon

Affixes appear as sub-parts of another morpheme, usually the free morpheme. It does not occur in isolation. It is meaningful only when it is attached to a free morpheme (i.e. a root/stem). An affix may occupy the structural position of a prefix, in which case it occurs before the root or it can occupy the position of a suffix, occurring after the root (Oyebade, 1992:85). In some other languages, we have an affix occurring in between two morphemes. This is called an infix.

Suprafix is another type of affix. Tones, stress, pitch, syllable and other suprasegments or the prosodic features are examples of suprafix. Hausa and Eggon are tone languages and as such tones perform both lexical and grammatical functions in the languages.

In Hausa, plurality is marked by changes in the tones of the root word in addition to the changes in the segments as shown in the examples below:

(2). Singular	Plural	Gloss
(i) [mota]	[motootsi]	'motor (s)'
(ii) [sufana]	[sufanooni]	'spanner (s)'
(iii) [riga]	[riguna]	'dress(es)'
(iv) [dzaka]	[dzakuna]	'bag (s)'
(v) [daki]	[dakuna]	'room(s)'
(vi) [kwàndo]	[kwanduna]	'basket (s)'
(vii) [kwano]	[kwanuka]	'plate (s)'
(viii) [kare]	[karenuka]	'dog(s)'

(ix) [gida]	[gidadze]	'house (s)'
(x) [wuri]	[wurare]	'place (s)'

In these examples, the plural form is derived first, by the addition of the plural suffix, and then one of the tones of the singular form also changes. This is a language specific rule that must be obeyed to produce well-formed structures in Hausa.

Similarly in Eggon, the tones are used to mark plurality as follows:

(3) Singular	Plural	Gloss
[àklá]	[aklá]	'monkey(s)'
[ènú]	[enú]	'fowl(s)'
[ìbì]	[ibi]	'goat(s)'
[í?ì]	[i?i]	'seed(s)'
[àku]	[aku]	'mountain(s)'
[à?áná]	[a?áná]	'match stick (s)'
[àkě]	[akě]	'room (s)'
[ètsùkú]	[etsùkú]	'market (s)'
[jùnû]	[junû]	'frog (s)'

As shown in the above examples tones are also significant in the lexicon of Eggon. For instance, the tone of the first syllable of the singular form usually changes to the mid tone to indicate plurality irrespective of the type of tone that the form previously carried.

In addition to the suprafixed discussed above, Hausa and Eggon also attest prefixes and suffixes. As mentioned earlier, infixes are very rare in both languages. The following prefixes are found in Hausa: *ma-* 'doer of', */mai-/* 'owner of', */ba-/* 'a native of', */maras-/* 'not', */yar-/* and */dan-/* meaning 'a man of' or 'a son of'. Hausa also has the following suffixes: */-n/* and */-r/* which function as gender maker, determiners or markers of definiteness as well as possessive marker.

Similarly, Eggon has the prefixes */l-/* which literally means 'the' but has a more generic meaning; and */malâ-/* meaning 'doer of'. Thus, it provides the agentive notion to the verb stem to which it is added in the word formation process. In the examples in (4) through

(8) in the next section we discuss the affixation processes in both languages for the purpose of comparison.

4. A Comparative Analysis of Affixation in Hausa and Eggon

Affixation is the morphological process by which morphemes are put together to form new word(s). According to O'Grady, Debrovolsky and Katamba, (1996: 138-139), affixation is the addition of an affix to a free morpheme that acts as root or stem. In this section, we will discuss the types of affixation in the languages under study.

Affixation is a productive morphological process that enriches the lexicon of languages. It is found in Hausa and Eggon performing different lexical and grammatical functions. Affixes in both languages are used to derive new words as well as to inflect existing words for grammatical functions. The affixes are thus derivational and inflectional. Thus, the additions of the prefixes to the root morphemes result in changing the class of the root morphemes as well as providing additional information.

The differences occur where Eggon marks gender with prefix /l-/ for masculine and feminine whereas, Hausa uses the allomorph /n-/ (for masculine) and /r-/ for feminine. Also, affixes in Hausa have wider coverage of deriving new words and inflecting the existing ones for gender, number and tense. The Eggon language has fewer examples of the derivational use of affixes. The bulk of the affixes in Eggon perform inflectional function through suprafixation. The examples below show the various functions of prefixes and suffixes in Hausa and Eggon.

Noun Formation by Prefixation in Hausa

Prefixation is the process by which an affix is attached before the root. The prefix /ma-/, is attached to verbs to derive noun of Agent, instrument and place nouns as shown in the examples in (4).

(4)

Prefix	Root morpheme	Derived word	Gloss
(i) /ma-/ + 'doer of'	/dinki/ 'sewing'	[madinki] →	'tailor'
(ii) /ma-/ + 'doer of'	/sòji/ 'loving'	[masòji] →	'lover'
(iii) /ma-/ + 'instrument of'	/duba/ 'look'	[madubi] →	'mirror'
(iv) /ma-/ + 'instrument of'	/kulle/ 'open'	[makulli] →	'key'
(v) /ma-/ + 'place of'	/karanta/ 'read'	[makaranta] →	'school'
(vi) /ma-/ + 'place of'	/sallat e/ 'praying'	[masallat?i] →	'mosque'

The prefix /ba-/ which denote 'tribe / native of' or place of origin is used to derive new words as follows:

(5) Prefix	Root morpheme	Derived word	Gloss
(i) /bà-/ + 'tribe/native of'	/hausa/ 'Hausa'	→ [bahauŋe]	'Hausa man'
(ii) /bà-/ + 'tribe/native of'	/jarba/ 'Yoruba'	→ [bajarbe]	'Yoruba tribe'
(iii) /bà-/ + 'tribe/native of'	/nupe/ 'Nupe'	→ [banupe]	'Nupe man'
(iv) /bà-/ + 'tribe/native of'	/ture/ 'foreign land'	→ [bature]	'White man'

The prefix /mai-/ has the notion of adjective or possession in these examples

(6) Prefix	Root morpheme	Derived word	Gloss
(i) /mai-/ + 'owner of'	/kudi/ 'money'	[maikudi] →	'rich person'
(ii) /mai-/ + 'owner of'	/gida/ 'house'	[maigida] →	'landlord'
(iii) /mai-/ + 'owner of'	/noma/ 'farming'	[mainoma] →	'farmer'

- (iv) /mai-/ + /nama/ [mainama] 'meat seller'
 'owner of' 'meat' →

The prefix /maras-/ 'not' has the notion of negation and can only attach to adjective to derive another adjective as shown in the following examples:

Prefix	Root morpheme	Derived word	Gloss
(i) /maras-/ + /lafia/ → [maralafia]	'not' 'well/healthy'		'the sick one'
(ii) /maras-/ + /dadi / → [maradadi]	'not' 'sweet'		'bitter'
(iii) /maras-/ + /tsau/ → [maratsau]	'not' 'good'		'bad (one)'
(iv) /maras-/ + /lafia/ → [maralafia]	'not' 'well/healthy'		'the sick one'

The prefix /dan- 'son of/ or /yar-/ 'daughter of' provide adjectival notion to noun in Hausa as follows

(8) Prefix	Root morpheme	Derived word	Gloss
(i) /dan- + /kano/ → [dankano]	'son of' 'Kano'		'Kano boy/man'
(ii) /yar-/ + /kano/ → [jarkano]	'daughter of' 'Kano'		'Kano girl/woman'

Prefixation in Eggon

There are only two prefixes, /l-/ and /mâlâ-/ in Eggon. The prefix /l-/ performs grammatical function in the language because it only provides additional generic information to the class of the root to which it is added. On the other hand, the prefix /mâlâ-/ perform a lexical function because it is used to derive a new word whose class is different from the class of the root morpheme. In this case the prefix /mâlâ-/ changes the verb to noun. Consider the examples in (9) and (10) below

- | (9) prefix | Root morpheme | Derived word | Gloss |
|-------------|--------------------|--------------|----------|
| (i) /l-/ + | /ànúmu/ → [lànúmu] | | 'male' |
| | 'the' + 'man' | | |
| (ii) /l-/ + | /àse/ → [làs] | | 'female' |
| | 'the' + 'woman' | | |
- (10)
- | | | | |
|-----------------|---------------------|--|-----------|
| (iii) /mâlâ-/ + | /trá/ → [mâlâtrá] | | 'shooter' |
| | 'doer of' + 'shoot' | | |
| (iv) /mâlâ-/ + | /ëze/ → [mâlâ ëze] | | 'dreamer' |
| | 'doer of' + 'dream' | | |

Suffixation in Hausa

Suffixation is the process by which bound morphemes are attached after or at the end of the root or stem to form new words. When a suffix attaches to the root in Hausa the result could be a change in the grammatical class of the root or just to provide additional information. In other words, new words may or may not be formed. In Hausa the suffix /-n/ and /-r/ are first, gender marker, maker of definiteness as well as possessive marker. In the examples below, the suffixes /-n/ and /-r/ function as gender markers, determiner 'the' as well as possessive markers.

The /-n/ is usually added to masculine noun while /-r/ marks feminine as shown in the examples in (11) below:

(11) Gender Marking in Hausa

- | Root morpheme | Suffix | Derived word | Gloss |
|------------------|--------------------|--------------|------------|
| (i) /baba/ + | /-n/ → [baban] | | 'father' |
| | 'masculine marker' | | |
| (ii) /uwa/ + | /-r/ → [uwar] | | 'mother' |
| | 'feminine marker' | | |
| (iii) /jaro/ + | /-n/ → [yaron] | | 'the boy' |
| | 'masculine marker' | | |
| (iv) /jarinja/ + | /-r/ → [jarinjar] | | 'the girl' |
| | 'feminine marker' | | |

(12) The /-n/ and /-r/ functioning as determiners in Hausa

Root morpheme	Suffix	Derived word	Gloss
(i) / gona	+ -r/	→ [gonar]	'the farm'
'Farm'			
(ii) / gida	+ -n/	→ [gidan]	'the house'
'House'			
(iii) / mata	+ -r/	→ [matar]	'the woman'
'Woman'			
(iv) / miji	+ -n/	→ [mijin]	'the husband'
'Husband'			
(v) / yaro	+ -n/	→ [jaron]	'the boy'
'Boy'			
(vi) / yarinja	+ -r/	→ [jarinjar]	'the girl'
'Girl'			

(13) The suffix /-n/ and /-r/ also function as genitive or possessive markers in Hausa as shown in the following examples:

- (i) gida + -n Audu → gidan Audu 'Audu's house'
house of Audu
- (ii) mata + -r Yahaya → matar Yahaya 'Yahaya's wife'
wife of Yahaya
- (iii) kasuwa + -r dere → kasuwar dere 'night market'
market of night
- (iv) baba + -n gida → babangida 'landlord'
father of house

5. Conclusion

We have been able to show in this paper that bound morphemes (affixes) are used in Hausa and Eggon to derive new words and to inflect the meanings of the existing ones. This shows that in both ways, derivational and inflectional affixes enrich the lexicon of the languages. This study shows that affixation is a productive morphological process that enriches the lexicon of both languages. Hence it helps to develop the languages.

We hope subsequent researches into the two languages will bring out more interesting facts about the languages which will

further enhance language development. We therefore recommend the studies and use of other indigenous Nigerian languages.

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