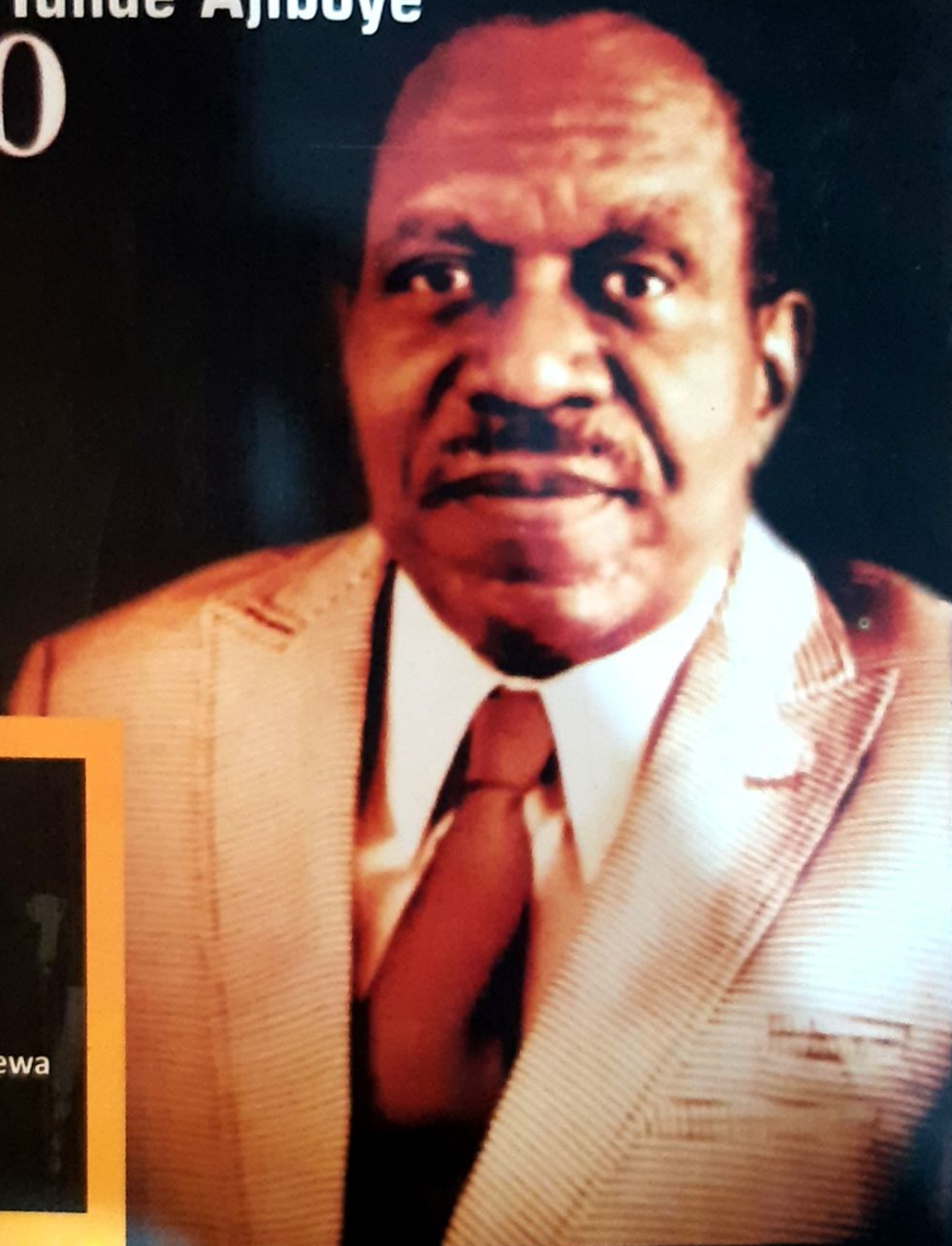


LANGUAGE, PEDAGOGY & SOCIAL DISCOURSE

In Honour of
Professor Tunde Ajiboye
at **70**



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CHAUUSA, IGBU AND YORUBA CONSONANTS

A CONTRASTIVE STUDY OF HAUSA,
NA'ALLAH, Abdullahi & AMAECHI
Journal of Linguistics
Department of Linguistics and Nigerian I

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Contrastive Analysis: An Overview
Contrastive Analysis (CA) is the systematic comparison of two or more languages to identify their similarities and differences (Johannesen-Schmidt, 1964).

Introduction
Contrastive Analysis: An Overview
Contrastive analysis (henceforth CA) is the systematic comparison of two or more languages, with the aim of describing their similarities and differences (Johansson, 1970). It has the purpose of providing input to applied disciplines such as foreign language teaching and translation studies. CA has often been done for practical/pedagogical purposes. The aim has been to provide better descriptions and better teaching materials for language learners. When we compare, we often see things more clearly. The contrastive method proves to be a useful heuristic tool capable of throwing valuable light on the characteristic features of the languages contrasted (Firbas, 1992: p. 13). The main idea of CA, as propounded by Robert Lado in his book *Linguistics Across Cultures* (1957), was that it is possible to identify the areas of difficulty a particular foreign language will present for native speakers of another language by systematically comparing the two languages and cultures. Where the two languages and cultures are similar, learning difficulties will not be expected, where they are different, then learning difficulties are to be expected, and the greater the difference, the greater the degree of expected difficulty. On the basis of such analysis, it was believed, teaching materials could be tailored to the needs of learners of a specific first language. In practice, we often focus more on a surface comparison of languages, starting with the sounds, then the grammar and the lexicon ('micro linguistics', in James' 1980 terms). Later, matters of language use discourse structure ('macro linguistics') came to the fore and new fields such as contrastive sociolinguistics, cross-cultural pragmatics and contrastive rhetoric emerged.

1. Describe and compare the mother tongue /L1/ source language and the foreign language /L2/ target language

1. Describe and compare the mother tongue /L1/ source language /L2/ target language.
 2. Predict points of difficulty.
 3. Use the results in order to improve teaching materials.
- The procedure of CA involves four stages:
1. Description (i.e. the two languages are formally described)
 2. Selection (i.e. certain items or areas are selected for comparison)
 3. Comparison (i.e. finding similar and different items)
 4. Prediction (i.e. in which areas the errors will most probably occur)

Contrastive studies is divided into theoretical and applied. Theoretical contrastive studies give an exhaustive account of the differences and similarities between two or more languages, provide an adequate model for the comparison, and determine how and what elements are comparable. They are language independent, which means that they do not investigate how a particular category or item present in language A is presented in language B, but they look for the realization of a universal category X in both A and B (Fisiak, 1981).

Applied contrastive studies belong to applied linguistics. Frisak (1981) explains that drawing on the findings of theoretical contrastive studies they provide a framework for the comparison of languages, selecting whatever information is necessary for a specific purpose. The main focus of applied contrastive studies is the problem of how a universal category X, is realized in language A as Y, is rendered in language B, and what may be the possible consequence on this for a field of application (Frisak, 1981). They are also concerned with the identification of probable areas of difficulty in another language where, for example, a given category is not represented in the surface and interference is likely to occur. So they are rather interested in the surface representation of language.

Veréb, The Languages and their Speakers

Hausa, Igbo and Yorùbá: The Languages and their Speakers
The names Hausa, Igbo and Yorùbá refer to the languages and the people. The three languages are the indigenous languages with the largest number of speakers in Nigeria. Hausa is spoken principally in the northern part of the country, Igbo in the south-east, and Yorùbá in the south-west. While Háúzá is a member of the Chadic language family, Igbo and Yorùbá belong to the Kwa language family going by Greenberg's (1963) classification. However, they were reclassified alongside some other Kwa languages, grouped together and named West Benue-Congo by Blench (1989), and together with the East Benue-Congo make up the Proto-Benue-Congo.

The four stages mentioned above are going to be employed in this study to achieve the set goal. To do this, we will look at the consonants of the three languages under our study so as to be able to describe the consonants and compare them in order to predict the points of difficulty for speaker of any of the languages learning whichever one as L2 and to be able to improve teaching materials for the predicted difficult consonants.

The Consonants

The Consonants
The consonant chart of Hausa, Igbo and Yorubá are shown below. This is for easy accessibility in the course of the discussion.

Hausa Consonant Chart

	Bi-labial	Palatalized bilabial	Alveolar	Retroflex	Palato-alveolar	Palatal	Velar	Labio-velar	Labialized-velar	Palatalized velar	Glottal
Sonorant	b		t d				kg		k ^w g ^w	k ^h g ^h	ʔ
Plosive											
Fricative			f v	s z	ʃ ʒ		k		k ^w	k ^h	
Affricate											
Nasal	m		n				ŋ				
Lateral			l								
Trill			r								
Flap			ɾ								
Approximant						j					
Approximant/semivowel							w				

Those consonants placed at the left hand side of the column are voiceless. Those on the right hand side are voiced. Adopted from Sani (1989: p. 19)

Igbo Consonant Chart

	Bi-labial	Labio-dental	Alveolar	Palato-alveolar	Palatal	Velar	Labio-velar	Labialized velar	Glottal
Plosive	p b		t d			k ɡ	kɸ ɡɸ	k ^w ɡ ^w	
Fricative		f v	s z	ʃ ʒ		ɣ			
Affricate									
Nasal	m		n	ɲ					ɲ
Trill									
Lateral			l						
Approximant					j				
Approximant							w		

Yorùbá Consonant Chart

	Bi-labial	Labio-dental	Alveolar	Palato-alveolar	Palatal	Velar	Labio-velar	Glottal
Plosive	B		t d			k ɡ	kɸ ɡɸ	h
Fricative		f	s	ʃ ʒ				
Affricate								
Nasal	M		n					
Trill			r					
Lateral			l					
Approximant					j		w	

The diagrams above describe the consonants of the three languages as a field of CA. We also found out that Hausa language has thirty-four consonants, Igbo language has twenty-eight consonants while Yorùbá language has eighteen. The consonant phonemes are discussed below in order to compare the consonants of the languages as one of the procedures of CA:

The Plosives

These are consonant sounds made by a complete but temporary blockage of the air flow and a sudden release of the relevant articulators i.e. the parts of speech production involved. The plosives in the three languages are not the same as we can see. A few of them are common to all the three languages. The common ones are /b, t, d, k, ɡ/. Igbo and Yorùbá have the following /kp, gb/ common to them but not attested in Hausa. Hausa language has the following plosives /k^w, ɡ^w, k^h, ɡ^h, ʔ, ʔ^h/ which are not attested in both Igbo and Yorùbá.

The implication of these differences according to CA is that any speaker learning any of the other two languages would not have difficulty pronouncing the common plosives, /b, t, d, k, ɡ/. However, the Hausa speaker learning Igbo and / or Yorùbá would have difficulties making the voiceless and voiced labio-velar plosives /kp/ and /gb/ which are not attested in his/her language. There is the tendency that such a learner would want to substitute them with labialized velar plosives, /k^w, ɡ^w/, the voiceless, /k^h/ for voiceless /k^w/ and voiced /gb/ for voiced /ɡ^w/ in his/her pronunciation of the Yorùbá words as shown below in (1).

- (1)
- | | | | | | | | |
|----|------|---|-------------------|--------|----|---------------------|-------------|
| a. | /kp/ | → | /k ^w / | /èpà/ | as | /èk ^w à/ | 'groundnut' |
| b. | /gb/ | → | /ɡ ^w / | /gbà/ | as | /ìɡ ^w à/ | 'calabash' |
| c. | /kp/ | → | /k ^h / | /akpà/ | as | /ak ^h à/ | 'arm' |
| d. | /gb/ | → | /ɡ ^h / | /ègbà/ | as | /èɡ ^h à/ | 'chain' |

A Yorùbá speaker learning Igbo or Hausa would have problem in making the voiced labialized velar plosives /kʷ/ and /gʷ/ according to CA because the velar plosives /k, g/ are not attested in his/her language. The tendency is for such a learner to substitute the velar plosives /k, g/. This would make the Yorùbá speaker to pronounce the following Igbo and Hausa words as follows:

(2)

English	Igbo	Yorùbá	English	Hausa	Yorùbá
Cloth	/ák'ù/	/ákà/	cocoa-nut	/k'ák'á/	/kákà/
break-fruit	/úk'ù/	/úká/	Basket	/kwàndó/	/kákà/
Mortar	/ík'è/	/íkù/	Frog	/kwàdò/	/kàndò/
Medicine	/ɔg'ù/	/ɔgù/	paternal aunt	/g'ágá/	/kádò/
snake	/íg'ɔ/	/agɔ/	Duck	/ágwàgá/	/gágo/

There are however four plosives in Hausa which are not attested in Igbo and Yorùbá. These include the palatalized velar, /kʲ/, the glottal, /ʔ/ and the palatalized glottal, /ʔʲ/. The tendency is there for both Igbo and Yorùbá speakers learning Hausa to substitute the palatalized velar plosives /kʲ, gʲ/ with the velar plosives common to the languages as shown in the sample words below:

(3)	Hausa	Igbo	Yorùbá	Gloss
a.	/kʲànnà/	/kannà/	/kànnà/	'feeling of abomination'
b.	/gʲànnà/	/gànnà/	/gànnà/	'groundnut'
c.	/kʲànnà/	/kànnà/	/kànnà/	'scratch'
d.	/gʲànnà/	/gànnà/	/gànnà/	'correction'
e.	/kʲànnà/	/kànnà/	/kànnà/	'door'

The pronounced words in Igbo and Yorùbá in the examples in (3) above are meaningless except (3a) where /kannà/ pronounced by Igbo speaker means 'like' while /kànnà/ pronounced by the Yorùbá speaker means 'catch' in Hausa language when the speaker tries to pronounce the word that means 'feeling of abomination'. Thus there would be mispronunciation between the speakers of the three languages as a result of the sounds in the two languages.

The Implosives

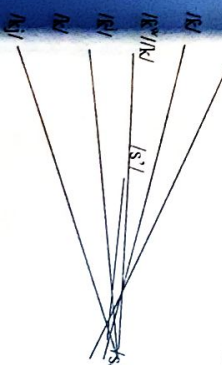
These are sounds produced when air is sucked in instead of being blown out. The vibrating vocal cords are brought down acting as suction pump, causing rarefaction of

the three languages under study only Hausa has implosive consonant sound, viz. /b/ and alveolar /d/. By implication therefore according to CA, it can be predicted that Igbo and Yorùbá speakers would have problems in pronouncing the two sounds. The counterparts that are attested in their own languages by way of transferring their phonetic knowledge from their mother tongues. The following are some Hausa words and likely pronunciation by Igbo and Yorùbá speakers:

(4)	Hausa	Igbo	Yorùbá	Gloss
a.	/bàràwò/	/bàràwò/	/bàràwò/	'to be hidden'
b.	/bòjè/	/bòjè/	/bòjè/	'thief'
c.	/kubécwà/	/kubécwà/	/kubécwà/	'one'
d.	/dàjà/	/dàjà/	/dàjà/	'ostrich'
e.	/dàwàsi/	/dàwàsi/	/dàwàsi/	

The Ejectives

In pronouncing the velar ejectives as in Hausa language, the velum is raised, blocking the nasal passage while the closed glottis pushes up pressure behind the back of the tongue. The back of the tongue suddenly lowers releasing the air in the pharynx. Hausa language is the only one of the three languages under consideration that has ejective sounds. The sounds are velar ejective, /kʲ/, labialized-velar ejective, /kʲʷ/ and alveolar ejective, /sʲ/. Yorùbá, there is every likelihood that Igbo and Yorùbá language speakers would pronounce the three as the voiceless velar plosive just as the Yorùbá speaker learning Igbo and Hausa would have done for labialized voiceless velar plosive, /kʲʷ/, and /kʲ/ respectively. By implication a Yorùbá speaker would have six consonant sounds being pronounced as one as shown in the examples below:



Examples:	Hausa	Yorùbá	gloss
	/wàshé/	/kàshé/	'pack'
	/wàlé/	/kàlé/	'college'
	/tálé/	/kàlé/	'shining'
	/wàjà/	/kàjà/	'handkerchief'
	/wàjà/	/kàjà/	'drug'

/kʷaɪ/	/kʷaɪ/	'knee'
/kʷaɪ/	/kʷaɪ/	'gift'
/kʷaɪ/	/kʷaɪ/	'candle'
/kʷaɪ/	/kʷaɪ/	'broom'
/kʷaɪ/	/kʷaɪ/	'structure'

An Igbo speaker on the other hand may/would pronounce the ejectives in Hausa thus:

Hausa	Igbo	Gloss
/kʷaɪ/	/kʷaɪ/	'egg'
/kʷaɪ/	/kʷaɪ/	'tickness'
/kʷaɪ/	/kʷaɪ/	'laziness'
/kʷaɪ/	/kʷaɪ/	'tom'
/kʷaɪ/	/kʷaɪ/	'spider' (fem)
/kʷaɪ/	/kʷaɪ/	'ice block'
/kʷaɪ/	/kʷaɪ/	'rotten'
/kʷaɪ/	/kʷaɪ/	'costly'
/kʷaɪ/	/kʷaɪ/	'purity'

By the pronunciation illustrated above, there cannot be mutual intelligibility between Igbo, Yorùbá and Hausa speakers; so the purpose of communication is defeated.

The Fricatives

These are sounds produced with little or no obstruction to the air-stream. They can be voiceless or voiced. This depends on the language concerned. Hausa language has the following six fricatives, /f, s, z, ʃ, h/. Igbo has the following seven /f, v, s, z, ʃ, r, h/ while Yorùbá language has the following four fricatives /f, s, ʃ, h/. The three fricatives common to the three languages are /f, s, h/. These two /f, ʃ/ are peculiar to Hausa while the following is peculiar to Igbo: /v/. On the other hand, /x/ is present in both Igbo and Hausa, the voiceless labio-dental fricative, /f/ is common to Igbo and Yorùbá. The knowledge of the common fricatives can be transferred to learning any of the three languages by speakers of any of the languages as CA would predict. The Igbo and Yorùbá speakers would find the voiceless bilabial fricative, /p/ and the palatalized bilabial substitute them for the labio-dental fricative, /f/ which is attested in their own languages as in:

	Hausa	Igbo	Yorùbá	Gloss
a.	/fáɗɪ/ (leg)	/fáɗɪ/	/fáɗɪ/	'quarrel'
b.	/fáɗɛ/	/fáɗɛ/	/fáɗɛ/	'taping'
c.	/fáɗɛ/	/fáɗɛ/	/fáɗɛ/	'white'
d.	/fáɗɛ/	/fáɗɛ/	/fáɗɛ/	'butchery'
e.	/fáɗɛ/	/fáɗɛ/	/fáɗɛ/	'support'
f.	/fáɗɛ/	/fáɗɛ/	/fáɗɛ/	'boiling point'
g.	/fáɗɛ/	/fáɗɛ/	/fáɗɛ/	'grasshoppers'

We should note that Hausa does not have the labio-dental /f/ fricative at all which the other two languages would choose as substitute. Thus, mutual unintelligibility would be the result. Considering the fricative /v/ which is peculiar to Igbo language, Hausa and Yorùbá speakers learning Igbo would tend to make the sound as illustrated below:

	Igbo	Hausa	Yorùbá	Gloss
a.	/mɛvɔ/	/mɛɔ/	/mɛɔ/	'disgrace'
b.	/mɛvɔ/	/mɛvɔ/	/mɛvɔ/	'epilepsy'
c.	/mɛvɔ/	/mɛvɔ/	/mɛvɔ/	'ladder'
d.	/mɛvɔ/	/mɛvɔ/	/mɛvɔ/	'fish'
e.	/mɛvɔ/	/mɛvɔ/	/mɛvɔ/	'teaching'
f.	/mɛvɔ/	/mɛvɔ/	/mɛvɔ/	'chance'
g.	/mɛvɔ/	/mɛvɔ/	/mɛvɔ/	'war'

This also would result in mutual unintelligibility among the speakers of the three languages.

The Affricates

Affricates are sounds made with a stop closure but a gentle fricative release. The voiceless and voiced palato-alveolar affricates /tʃ/ and /dʒ/ are attested in Igbo and Hausa languages whereas only the voiced /dʒ/ is attested in Yorùbá. By implication, it is only a Yorùbá speaker learning Igbo and / or Hausa who would have problem with pronouncing the voiceless affricate: /tʃ/. The tendency for such a learner is to substitute the voiceless palatal fricative, /j/ for the voiceless affricate /tʃ/, since it is the closest to it in Yorùbá consonant phonemes. Such a Yorùbá speaker would pronounce the Igbo and Hausa words that contain the voiceless affricate as follows:

	Igbo	Yorùbá	Gloss	Hausa	Yorùbá	Gloss
(7)						
a.	/tʃɪ/	/tʃɪ/	'soup'	/tʃɪ/	/tʃɪ/	'gambing'
b.	/tʃɪ/	/tʃɪ/	'laughter'	/tʃɪ/	/tʃɪ/	'snake'
c.	/tʃɪ/	/tʃɪ/	'cockroach'	/tʃɪ/	/tʃɪ/	'inside'
d.	/tʃɪ/	/tʃɪ/	'guard'	/tʃɪ/	/tʃɪ/	'honour'
e.	/tʃɪ/	/tʃɪ/	'God'	/tʃɪ/	/tʃɪ/	'decease'
f.	/tʃɪ/	/tʃɪ/	'somebodywants'	/tʃɪ/	/tʃɪ/	'business'
g.	/tʃɪ/	/tʃɪ/	'remembered'	/tʃɪ/	/tʃɪ/	'continuous agitation of office'

the air passing out through the sides of the

	Gloss	Yorùbá
their attestation in the		
Gloss		
Igbo	Gloss	
	'house'	
		fi/á/

Cherish, *take*, *draw*, *live*, *go*, *lick*, *bear*

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- students are to repeat the non-attested consonants after the teacher many times in isolation and then in the context of words.
- In addition, teachers need to make use of other teaching materials like cardboard, cards, tape recorders, computers, and the radio in order to show more examples from the three major languages in sounds and words that serve as relevant examples as might be necessary.
- Conclusion**
- Having carried out a contrastive study of the consonant phonemes of the three major Nigerian languages, we were able to describe and predict the points of difficulty the learners of each language are likely to face according to contrastive analysis. We enumerated some of the challenges learners of these languages can follow some of the way out of them. We hope that if teachers of these languages can follow some of our suggestions in this work, it would make their work easier and learners too would enjoy learning any of the languages better.
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ANNEX

Hausa consonants
Hausa language has (35) consonantal sounds

According to Sani (1989, pp. 4-6) recognized in standard Hausa.

Phonetic representation	Orthography	Gloss
1. [b] example,	bāwā /b/	slave
2. [β] example,	βārāwōβ	thief
3. [m] example,	Māsāām	maize
4. [n] example,	fāā /f/	quarrel
5. [ŋ] example,	fāāfī	raping
6. [t] example,	tāwāā /t/	ink
7. [d] example,	dāāwāād	guineacorn
8. [d] example,	dāākiif	room
9. [l] example,	lāllē /l/	henna
10. [r] example,	bārē /r/	sleep
11. [n] example,	nētsān	far away
12. [ŋ] example,	nān /n/	here
13. [ŋ] example,	fānkā	fan
14. [s] example,	sāmā /s/	sky
15. [z] example,	zākārāz	cock
16. [s'] example,	tsiyāis	poverty
17. [t] example,	rānēr	hole
18. [y] example,	rābīr	half
19. [j] example,	shāyish	tea
20. [ʃ] example,	cācāc	gambling
21. [dʒ] example,	jākāj	bag
22. [j] example,	yākīy	war
23. [k] example,	kālmāk	word
24. [k] example,	kyākkyāāwāāky	beautiful
25. [kw] example,	kwaākwaāk	cocoanut
26. [k] example,	kīfē	refuse
27. [k] example,	kyāāmāāky	feeling of abomination
28. [kw] example,	kwānyāākw	calabash
29. [g] example,	gāngāāyāāg	traditional thing
30. [g] example,	gāngāāyāāg	groundnut
31. [gw] example,	gāngāāyāāg	paternal aunt
32. [w] example,	wāāgāāw	comma
33. [h] example,	wāāgāāw	storm
34. [ʔ] example,	hāāārīh	hour
35. [ʔ] example,	sāā'ā'	freedom
	yāncī'y	

CHAPTER THIRTEEN

INFORMATIVITY AS A STYLISTIC ELEMENT: DISCOURSE IN IFÁ CORPUS AND YORUBÁ PROVERBS

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Introduction

A good stylistic analysis of a text or discourse should be based on a specific mode or framework of a stylistic element, around which such a text or discourse can be described. In the field of Yorubá Studies, analyses of texts or discourse stylistics are relatively not many when compared with other text theories or studies. Few works exist in Yorubá stylistics, using stylistic elements such as grouping, connection, prominence, cohesion and semantic interpretation as propounded by Callow (1974) and adopted for Yorubá texts by Awóyalé (1989). Some of the stylistic elements are yet to be used in relation to Yorubá texts and discourse. For example, no stylistic analysis is known to exist, using intentionality and acceptability, informativity, situationality and intertextuality and reference as propounded by de Beaugrande and Dressler (1981). However, this study attempts to adopt the principle of informativity so as to fill one of these gaps.

A stylistic study should be streamlined into one or two elements of stylistics. Many stylistic works concentrate on the use of features of language such as idiomatic expressions, figures of speech and in some cases, oratorical analysis. Modern stylistic analysis or study should be analyzed around or into one of the stylistic elements. Therefore, this study describes *Ifá* Corpus and some proverbs using the stylistic elements of informativity, that is, "the extent to which presented materials are new or unexpected" (de Beaugrande and Dressler (1981: p. 160).

In this study despite the fact that, *Ifá* and proverbs are culture-bound genres, data is translated into English for the benefit of a wider audience. The Yorubá data are interpreted but, in some cases, uninterpreted, in order to retain the *coulour locale* of the original texts, especially *Ifá* Corpus, "since the indigenous language is more conducive to the interpretation of an indigenous genre" (Ilésanmi, 2004: p. 111).

Objective of the Study

The main objective of this study is to demonstrate the principle of informativity in *Ifá* Corpus and Yorubá proverbs. This is aimed at showing the input and impact of the stylistic element of informativity in the selected texts. The indispensable use of these texts in the daily or important activities among the Yorubá people cannot be