

**LANGUAGE ACCOMMODATION AND LINGUISTIC
BORROWING IN THE GAMBARI QUARTERS,
ÌLORIN, NIGERIA**

BY

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CERTIFICATION

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DEDICATION

This work is dedicated to my Late Mother:

**Alhaja Mulikat Àníkẹ̀-Ọ̀kín,
Ọ̀lọ̀fàmojò,
Ọ̀lálọ̀mí ọ̀mọ̀ Abísujóókọ,
Ìjàkadì lorò Ọ̀fà,
Ìyá mi Àníkẹ̀,
Abiyamọ̀ Abọ̀já-gbọ̀rọ̀gbọ̀rọ̀,
Ìyá tó rẹ̀ran lẹ̀bẹ̀ tó jẹ̀fọ̀,
Nítọ̀rí kí n lẹ̀ níláárí.
O kú kíkẹ̀ tó o kẹ̀ mi,
O kú gígẹ̀ tó o gẹ̀ mí,
O kú ọ̀gbọ̀n inú tó o fí ró mi bí asọ̀,
Èyin lọ̀mọ̀ Olómù Apẹ̀rán,
Ọ̀mọ̀ Ọ̀lọ̀rọ̀-agogo,
Ọ̀mọ̀ Abùrókò-lówó-lówó.
Sùn un re o**

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ABSTRACT

Language accommodation, a phenomenon in urban sociolinguistics, is the conscious and conscientious use of other languages' repertoire in communication. Existing works on urban sociolinguistics, particularly in the Nigerian context, have mainly concentrated on the endangerment of minority languages among urban inhabitants with less attention paid to language accommodation. This study was, therefore, designed to investigate language accommodation among Hausa immigrants in the Gambari Quarters of Ilorin, in order to identify the patterns of linguistic relationship between Hausa and Yoruba as well as describe the dynamics of accommodation among the Hausa settlers.

Howard Gile's Communication Accommodation and Masanori Higa's Directionality theories were adopted as the framework. The survey and ethnographic designs were used. Respondents comprised 288 Hausa and 96 Yoruba speakers between ages 18 and 50. Language Accommodation and Linguistic Borrowing questionnaire was administered to 384 respondents. Unstructured interviews were conducted with five Hausa and five Yoruba informants who had lived in the community for over 40 years, while participant observation was carried out in market, home, school, religious and workplace domains. Quantitative data were analysed using descriptive statistics, while qualitative data were subjected to thematic analysis.

Approximately 99.5% of Hausa immigrants in Gambari have the same proficiency in the two languages. The mother tongue was retained in the home domain because the parents (77.1%) spoke Hausa to their children, demonstrating language loyalty and maintenance. In the market domain, 83.3% of the Hausa respondents used Yorùbá, confirming solidarity. In the school domain, 90.7% of the Hausa speakers conversed in Yorùbá with their friends and classmates. In the workplace, 95.2% of the Hausa respondents conversed in Yorùbá, showing language accommodation in accordance with the politics of interaction. In discussing religious matters, 64.1% of the Hausa respondents used Yorùbá, reinforcing language adaptability. There was heavy borrowing of Hausa words related to religion, cuisine, clothing, and animal husbandry among others into the Yorùbá language. Linguistic phenomena including morpho-phonemic processes, such as consonant/vowel substitution, deletion/eletion, for instance, were observed in many of these words. For example, the expression *gánní-á-fíjì* (seeing is believing), was borrowed from Hausa. Borrowed Hausa words were made to conform to the CVCV syllable structure of the Yorùbá syllable pattern through vowel insertion. This was evident in words like *lállè* (henna), *tàttàsaí* (pepper) and *másálláci* (mosque) which became *laali* (henna), *tàtàsé* (pepper) and *másálási* (mosque) respectively. Hausa lexical items containing glottalised consonants, ɓ, ɗ, ƙ, were substituted with closely related sounds like b, d, k.

Language accommodation in the Gambari Quarters of Ilorin signalled harmonious co-existence among Hausa immigrants and their Yoruba hosts. This linguistic practice is recommended for other communities with mixed ethnic groups in the country.

Keywords: Hausa immigrants, Language accommodation, National integration, Linguistic borrowing

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CHAPTER ONE

INTRODUCTION

1.1 Background to the study

This research work examines the linguistic accommodation processes as well as lexical borrowing of Hausa in Gambari Quarters of Ìlòrin Kwara State, Nigeria a metropolitan Yorùbá community highly populated by both Yorùbá and Hausa ethnic groups. There is no doubt about the fact that there has been peaceful co-existence of Hausa and Yorùbá in this community for over a century which has led to almost all the members becoming bilingual speakers, mastering and using the two languages effectively. This study engages the sociolinguistic factors that underline this peaceful co-existence between the Hausa community and their Yorùbá host, which have brought about language contact leading to lexical borrowing of Hausa lexical items by Yoruba speakers. In this chapter, we delve into the linguistic background of Yorùbá, a clear picture of Hausa and Yorùbá languages, their features and their sentence structures. The scope, being the introductory chapter, also, covers specific sections such as the statement of the problem, the significance of the study, the research objectives, and the research questions.

1.1.1 Socio-cultural background of Ìlòrin, Kwara State

Kwara is a state in Northern Nigeria which was established in 1967, when the Federal Military Government divided Nigeria into twelve new states, according to McKenna (2019). When the 19 states were founded in 1976, it lost the three Igala divisions east of the Niger River to Benue State. Parts of its territory in the northwest were annexed to Niger State, and parts of its territory in the southeast were annexed to the newly formed Kogi State. McKenna added that Kwara is one of the country's most heavily populated regions. The majority of the people who live there, primarily, Yorùbá, Nupe, Busa, and Baatonun are Muslims. Ìlòrin the state capital and largest, is an educationally advanced city.

As previously stated, Kwara State was established in 1967, specifically on May 27th, when General Yakubu Gowon's Federal Military Government separated the four areas that comprised the Federation of Nigeria into 12 states. The state was formed from the ancient Ilorin and Kabba provinces of the erstwhile Northern region and was once known as the West Central State until being renamed 'Kwara,' a local term for the Niger River. The map on page three of this thesis shows this information clearly.

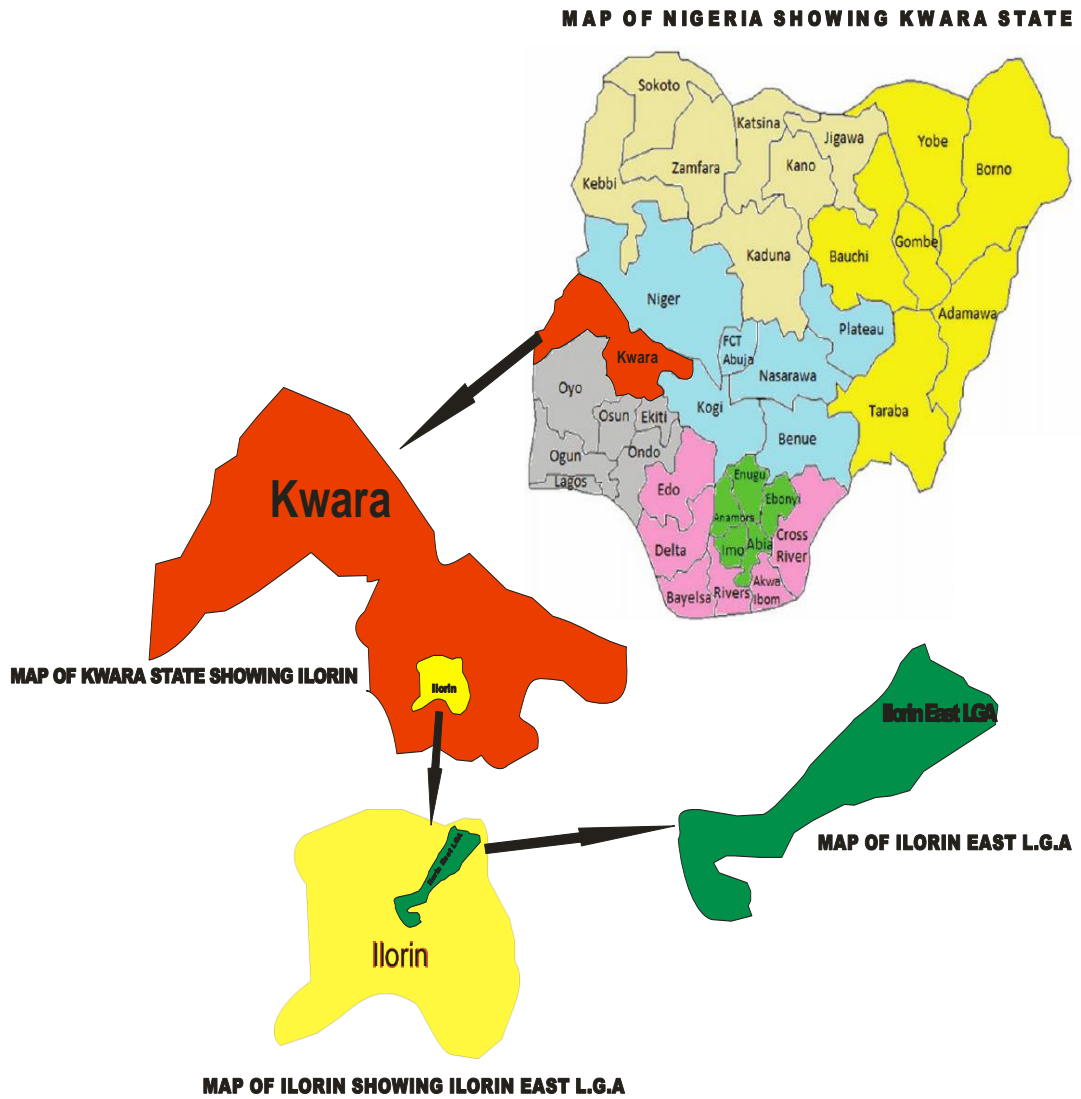


Figure 1.1: Maps showing Nigeria, Kwara State and Ilorin East Local Government ([www.lonelyplanet.com>africa](http://www.lonelyplanet.com/africa))

Since 1976, Kwara State has decreased significantly as a result of Nigeria's state-creation operations. The Idah/Dekina component of the state was taken away and merged with a piece of the previous Benue/Plateau State on February 13, 1976, forming Benue State. On August 27, 1991, five local government units, Oyi, Yagba, Okene, Okehi, and Kogi, were excised to establish the new Kogi State, and the sixth, Borgu, was merged with Niger State. According to the National Population Commission, Kwara State had a population of 2.37 million people in 2006. This group accounts for about 1.6 percent of the country's total population, which has relied largely on immigration for population growth and socioeconomic development (Nigeria 2006 Census Figures).

As stated in Britannica (2019), Ìlọ́rín city, the historic emirate and capital of Kwara State in North Central Nigeria, is located on the Awun River, a minor tributary of the Niger, and was built by Yorùbá people in the late 18th century. It grew into a kingdom that was a vassal state of the Òyó Emirate. Kakañfò (field marshal) Àfònjá, Òyó's commander of Ìlọ́rín, staged a rebellion in 1817 that destroyed the unification. He was aided by Mallam Alimi (a Fulani from Sokoto) by Fulani warriors and slaves, and also by Hausa slaves. Àfònjá was increasingly dominated by the Muslim Fulani. When Alimi was slain, his son, Abdulsalam, became the Emir of Ìlọ́rín and pledged allegiance to the Caliphate of Sokoto. Ìlọ́rín conquered various cities in Yorùbá region as a Muslim emirate, and devastated Òyó (ancient Òyó, or Katunga) 40 miles (64 kilometers) northwest, the Òyó capital in 1837. Abdulsalam launched a jihad toward the sea, which was only halted by the Ìbàdàn victory over cavalry men at Oshogbo in 1840 (Britannica, 2019).

Throughout the 19th century, Ìlọ́rín was a key trading hub for the Hausa of the North and the Yorùbá of the South. It opposed British administration vehemently, and not until 1897, when the Royal Niger Company's army arrived after defeating Bida (106 miles east-northeast). Ìlọ́rín was the only Yorùbá territory included in the Northern Nigeria Protectorate in 1900, which eventually developed into the Northern Province and then the Northern region with the split of the country's administrative regions in 1967. Ìlọ́rín was an outpost of West Central, which ultimately became Kwara State. Although its tradition order is of Yorùbá-speaking Fulani emirs, modern Ìlọ́rín is primarily populated by Muslim Yorùbá people (McKenn, 2019). As reported

in onlinenigeria.com, Ilorin is served by the railway and highway from Lagos (160 miles south-southwest), via Ibadan, which intersect in the city.

1.1.2 Indigenous groups in Kwara State

Kwara State is regarded as the state of 'harmony' because of the cordial interactions that prevail among its multicultural and diverse population of about 2.5 million people. West Central State was the initial name for Kwara State; however, it was eventually changed to Kwara State. Saraki (2014) added that 'Kwara' is local name that Nupe people gave to River Niger which forms the northern border of the state. According to him Kwara means 'Sea' or 'Lake'. From Niger State to Kogi State, the River Niger flows through Jebba, Edu, and Patigi Local Government Areas of the state.

1.1.2.1 The Yorùbá group

The Yorùbá group in Kwara State as reported in allnigeriainfo.ng (2020) is one of the state's major ethnic groups. This group of people is just like the Yorùbá in other states. Idonsabi noted that as a result of the large population of Yorùbá living in Kwara State, the state is regarded as a Yorùbá state. According to Abdussalam (2012), Yorùbá make up the vast majority (about 75%) of Kwara State's population, with sizable Nupe, Bariba, and Fulani minorities. They are also in control of the economy and the political seats of Kwara State. According to allnigeriainfo.ng (2020), there are also the Igbomina who are a sub-group of the Yorùbá who occupy the North Central axis of the Yorùbá region. Interestingly, all other ethnic groups in the state can also speak Yoruba Language.

1.1.2.2 The Nupe group

The Nupe group is a popular and influential group in the Middle Belt region. More often than not, the people of Nupe are mistaken for Yorùbá (Aribidesi, 2022). This predominantly Muslim group has a lot in common with the Yorùbá and Hausa. Idonsabi added that the Nupe ethnic group consists of several sub-groups that all speak related languages. The Nupe trace their origin to Tsoede, an Igala prince from Idah during the 15th century.

As reported by Aribidesi, the Nupe reside in big towns or cities known as Ezi as well as smaller villages identified as Tuaga or Kangi. They live in wards made up

of compound clusters. The major authority is a village chief who is assisted by village elders. In the Niger basin, the Nupe occupy around 6,950 square miles of lowland. They are dispersed over West Central and Northern Nigeria, although the most of them live in Niger State. Bida, Minna, Agare, Lapai, Mokwa, Jebba, Lafiaji, and Pategi are their major cities. In Kwara State, the Nupe are found in Edu and Pategi local government areas. There are over 1.5million Nupe in Nigeria (Tukool, 2018).

1.1.2.3 The Bariba group

Omipidan (2018) mentioned that the Bariba, also, called Baruba and Baatumbu (plural) are found in Kaiama and Baruten local government areas of Kwara State with a population of about 400,000. He added that geographically, 80% of the Bariba inhabit the neighbouring Benin Republic with about one-eleventh of Benin's total population. The Bariba people are predominantly Muslims and speak the Baatonum language. They are concentrated mainly in the north-eastern part of the republic of Benin, especially around the city of Nikki, which is considered their capital. There are around 400,000 Bariba in Kwara State (Stuart, 2006).

1.1.2.4 The Fulani group

The Fulani constituted the major ethnic group found in the Ilorin capital of Kwara State. Despite the fact that practically majority of them speak Yorùbá rather than Fulfulde, their Fulani ethnicity cannot be denied. This is not to suggest that all of Ilorin's indigenous people are Fulani. It is also thought that some of the Àfònjá groups are of Òyo-Yorùbá ancestry. Aside from that, there are authentic Fulani in Ilorin who can communicate in Fulfulde. They live in Kwara Central together with Yorùbá ethnic groups. They are mostly livestock farmers (Infoguidenigeria, 2020). There is no doubt that despite all the above-mentioned ethnic groups, we still have a significant number of Hausa minorities.

1.1.3 The Hausa people and their settlements in Ilorin

When talking about the Hausa settlements in Ilorin, we cannot but mention Gambari Area, an area that was named after the Hausa settlers, which in no time became a major settlement and centre of commercial activities in Ilorin between 17th and 18th centuries. According to Sa'ad (2013: 36),

Before embarking on any business deals, Hausa traders from the north of the Niger River halted at the area (Gambari). Each trader was accompanied by an indigenous host, whom they labelled "Maigida" (the host). It was the Maigida's obligation to market the goods for his consumers.

Sa'ad went on to say that as the Gambari market grew, so did markets in other sections of Ilorin, which grew in line with products that were either local to the unit of the community or located in the region. Perhaps, it was as a result of this that Hausa traders later on spread to other areas of the town like Karuma, Ojagboro, Maraba, Sango, Oke Sunna Isalèojà, Ipata and many more areas in Ilorin township with large concentration of the Hausa migrants. In these areas, a large number of Hausa migrants who settled as a result of commerce are found.

1.1.4 The study area

Our study area covers the whole of Gambari area which is dominated and highly populated by Hausa and Yorùbá ethnic groups in Ilorin metropolis. In this area, places like schools, homes, markets and work places are not left out. This area is in Kwara State's Ilorin East Local Government Area.

1.1.4.1 Population and socio-economic characteristics

Gambari Quarters is situated within Ilorin East Local Government Area, which has an area of 486km and a population of 204,310 at the 2006 census as reported by Citypopulation. Describing Gambari Quarters as a very good example of an urban center is not an exaggeration because it was one of the three settlements that originally comprised the nucleus of Ilorin Township. The other two settlements were Idiape peopled by Òyó Yorùbá and Gaa Fulani which consisted of non-nomadic Fulani herdsmen. Of these three settlements, Gambari is the most developed and their own main market was the central market in the town (Jimoh, 2018).

In fact, Gambari market, as an international market, was an outpost of the historical trans-Saharan trade, even before the emergence of Afonja as Aare Onakakanfo of the Òyó Empire. Early European and non-European travellers who visited Yorùbá land throughout the 18th and 19th centuries attested to the international status of Gambari market. Danmole (2012: 1) recounted in detail that:

The tales of travellers are filled with details regarding the transactions that took place at the Gambari market. Ogbomosho, New Òyo, Abéòkúta, and Lagos to the south, were all having trading relationship with Ìlòrin. It also ran a thriving long-distance trade with Kano, Sokoto, and Borno to the north.... Because it was frequented by long-distance traders, the Gambari market was an international market. Horses and horse trappings were reportedly transported for sale from North Africa, as were silk apparel, Arabian carpets, salt, and spears. Slaves were apparently for sale in their hundreds.

According to Jimoh (2018), Gambari market also flourished as an international slave market, especially during the internecine wars across Nigeria, when Nigerian agents of European slave traders frequented the market to buy slaves in hundreds every day. Apart from being pre-eminent as the only international commercial centre in the Nigerian hinterland north of Egba and Ijebu lands but South of the Niger River, Gambari Quarters produced most of the star warriors of the ever-conquering army/cavalry which facilitated the establishment of Ìlòrin hegemony over a vast area of Yorùbá land. Jimoh added that the primacy of Gambari Quarters in the historical development of Ìlòrin was not limited to business acumen and military powers alone. It also included the propagation of Islam and the development of Islamic scholarship. In fact, scholars in Gambari Quarters were among the core groups of scholars that joined hands with Shehu Alimi to transform Ìlòrin into a citadel of Islamic excellence and scholarship. For example, Sheikh Abubakar Bube from Gobir land and Sheikh Al-Takuti, a Nupe man, were among the first few Islamic scholars who established schools of advanced Quar'anic studies in Ìlòrin. The two schools produced great Islamic scholars who made history even outside Ìlòrin. For example, Sheikh Salihu, one of the students of Sheikh Al-Takuti of Koro Tapa in Baruba Area, relocated from Gambari to Lagos, where he became and remained the chief Imam of Lagos from 1830 to 1853, during the reign of Oba Kosoko of Lagos. Similarly, Sheikh Muhammadu Na-Allah, a Hausa man by descent, who graduated from Sheikh Abubakar Bube's school moved to Lagos and became a front-line Islamic scholar.

Even in the establishment of modern schools, Gambari Quarters did not play a second fiddle. This brought about the establishment of the following government and

private nursery, primary as well as secondary schools like Karuma Primary Schools A & B, Pake Primary School, Ipake/Ipata Primary School, Shamsudeen Primary School, Future Leader Nursery/Primary School, Zarat Nursery/Primary School. There are also secondary schools like Akerebiata Junior Secondary School, Karuma Secondary School, Apata Karuma Secondary School and many more. Health facilities in this area are provided both by the public and private sectors. There is a community primary health clinic and maternity hospital located in the Quarters; we also have Awodi College Hospital and Abata Karuma Hospital in the neighbourhood. Notable among the private health facilities are Akonji Hospital and Peace Clinic and Maternity.

As an urban centre where law and order need to be maintained in order to give room for peaceful co-existence among the inhabitants, a police station and Police C Division are located in the area. A very big modern police station has just been completed there too. Mosques are conspicuously located in Gambari Quarters. Apart from the central mosque, there are various mosques in almost every nook and cranny of the area. All of these mosques are dominated by Hausa and Yorùbá worshippers. Gambari Quarters, no doubt demonstrates a zero tolerance for religious violence of any kind, this makes it a very peaceful area which has never recorded any case of religious unrest. This calmness as well as the economic prospect of the area have encouraged people of various languages, cultures and ethnic groups to settle in the area.

It is apposite to mention here that every facility required of an urban settlement can be seen in this community. These facilities are described in Noah (1993:152), where he equates urbanisation to a manifestation of growth or expansion in the spatial status of human habitations towards city status. This indicates the presence of social amenities such as water, electricity, transportation, good schools as earlier mentioned and others that are usually unavailable in rural areas. Finally, there is no gainsaying the fact that Gambari Quarters is an urban centre per excellence, going by the submission of Bloch, Fox, Monroy and Ojo (2015:5) on what an urban settlement in Nigeria looks like:

It's difficult to define what makes an "urban" area, both philosophically and practically. Urban settlements are characterized as built-up areas that are demographically large and generally densely populated. In practice, governments designate settlements for enumeration purposes using a variety of criteria; there is no universal standard. The size of the population, its density, its administrative status, and the composition of its workforce are all elements to consider. A town is deemed urban in Nigeria if it has a population of 20,000 or more people, which is a high population threshold compared to other developed nations.

1.1.4.2 Hausa language and community in Ìlòrin

According to Pawlak (2006), the first Yorùbá settler in Ìlòrin was Òjò Ìšekùṣe who came from Òyó with his people. Ìlòrin was under the influence of the Alááfin of Òyó and became a capital of the newly established Yorùbá kingdom. There were Kanuri, Nupe, Gwari, Kambari, also Hausa and Fulani in Ìlòrin. All these communities were independently organised and had their traditional rulers. In the 19th century, Shehu Abdul Alimi, a Fulani leader, came to Ìlòrin with a mission to spread Islam. Shehu Alimi died in 1817 and the Yorùbá kingdom was incorporated into the Fulani State of Sokoto. It was gathered that in 1825, after many years of fighting for succession, Sarki AbdulSalami was nominated as the head of the Ìlòrin Muslims (Sarki Abdusalami of Ìlòrin). This was the beginning of great influence of Hausa and Fulani and the strengthening of the position of the Hausa language in Ìlòrin.

Pawlak added that Kwara State is a multi-lingual society in which the Yorùbá, Nupe, Hausa, Fulani and Baruba ethnic groups live side by side and the Hausa language functions as the lingua franca in the region. However, other languages are also spoken as mother tongues. Hausa has been used there for nearly 200 years. As for the Yorùbá language, its strong position results from the significantly great number of users.

The Hausa people, according to Pawlak, are labelled by other groups living in Ìlòrin as Gambari. They live in Sango (local equivalent of the label Zango) which is the settlement of the Hausa community (babban wurin Hausawa). He added that this may be an indication that the Hausa are newcomers in Ìlòrin. However, they do not treat themselves as migrants, or temporary settlers. They have lived there for many years and they have one or several ancestors of Hausa origin in that place. Therefore,

they see themselves as among the native speakers or indigenes of the town. Little wonder, it was concluded that as for the states of Hausa in Ilorin, it is said to be 'harshen gama gari' meaning language that unites (all parts of) the city; which is a straight equivalent of *lingua franca*. Ilorin was a key commercial center between the Hausa of the north and the Yoruba of the south throughout the 19th century. Despite the fact that Ilorin was conquered by Fulani, their language, the Fulfulde language could not displace the Yoruba language in Ilorin, but Hausa language did. Reason for this development is that Hausa language had already dominated all languages in the north including Fulfulde because it was regarded as the general language. Consequently, many scholars refer to northerners of Fulani and Hausa origin as Hausa-Fulani in their researches. This is therefore, the reason that informs the choice of the topic of this study since Hausa language has a great impact on the Yoruba people and the language in Ilorin and Gambari Quarters in particular.

1.1.5 The linguistic situation in Nigeria

According to the *Sunday Tribune* of August 22, 2010, Nigeria's overwhelming demographic dominance with regards to population has resulted in a plurality of languages, with over 471 languages, including English and Pidgin, although Lewis (2009) claims that Nigeria has 527 languages. Nigeria's linguistic situation is complicated, with a high level of multilingualism.

The number of languages spoken in the country cannot be estimated with any level of confidence. This is due to a number of causes, the most important of which is the interdependence of languages and dialects. Scholars disagree on whether language forms should be considered language and which should be considered dialect in specific situations. Despite the fact that English is the official language of the country, Findlay (2018) mention that the Hausa are the largest ethnic group in Nigeria. With estimates of their population reaching 67 million, Hausa is spoken by around 25% of the Nigerian population as a second language. Igbo by about 18% of the population, and Yorùbá by about 21% of the Nigerian population. All these are also major languages in Nigeria next to Hausa. These languages are considered semi-formal. Apart from these major languages, the country has numerous languages that can be categorized as minor or minority languages. It should also be mentioned that, despite the fact that Nigeria has over 470 languages, they are not fairly distributed.

Capo (1990:2) points out that as a result of the “Berlin Conference” of 1885, most present-day (post-colonial) African countries became bilingual and multilingual. Batibo (2005:79) mentions that this outcome has promoted Nigeria as the chief multilingual nation on the African continent with over 485 languages spoken within the country. Batibo also describes Nigeria as a medium sized country with a high population density of about one hundred and twenty million people (although the current population of the country, according to worldometers.com, puts her population at 200,927,714 as at 2019). As said earlier, the English language is the country's official language. The Hausa language is spoken in the north, Yorùbá in the south-west, and Igbo in the south-east. These three languages make up the majority of the country's indigenous languages.

Shuaibu (2018) states that Nigeria can be aptly described as pluralistic, being a multi-lingual, multi-ethnic and multi-cultural society. This has made its linguistic situation a complex one and as a result of this complexity, the linguistic description has become a difficult task. This is one of the reasons why determining the precise number of indigenous languages in Nigeria is always a challenging undertaking. At present, estimation ranges between 200 and 500 (Ugwoke, 2000; Omale, 2000; Emenanjo, 2002; Egbokhare, 2004; Asowata, 2010). As observed by Jowitt (1991), the issue has been beclouded by the primary linguistic challenge of differentiating language from dialects. In some instances, it is very difficult trying to classify a particular speech-system used as a medium of communication within a social group. Most scholars, Hansford, Bendor-Samuel and Standford (1976) and Awonusi (2004) however agree to an estimate of 400 local languages. Therefore, attempts at describing the linguistic situation in Nigeria will involve the identification of the various languages and their varieties in the linguistic repertoire of the community; their distribution in terms of use and user; and the community attitudes towards them.

Onadipe-Shalom (2018) indicates that there are nine languages recognised as regionally prominent in Nigeria. These are Hausa, Igbo, Yorùbá, Fulfulde, Kanuri, Efik/Ibibio, Tiv, Ijo and Edo, while the others are regarded as minor languages. These minor languages are twenty-five languages which have about 100,000 speakers or more. She added that the more prominent among them are Edo, Annang, Nupe, Urhobo, Igala, Idoma, Epira, Gwarri and Itsekiri. Applying Ferguson's (1966) Eight of the nine languages listed above meet the criteria for being classified as "major" or

"minor" languages, with native-speaker populations of over one million. Only Edo falls short of the criteria by 45,000 speakers, and so ranks first among minor languages (those spoken by fewer than 100,000 people) alongside twenty-five other languages, including Annang, Nupe, Urhobo, Igala, Idoma, Epira, Gwarri, and others. The remaining 300 languages are the mother tongues of small minority groups dispersed around the country, with speakers accounting for just about 7% of the overall population. Thus, three types of languages arise based on the population of native speakers: major languages, minor languages, and minority languages (or languages with less than 100,000 native speakers) (Agbeyisi, 1984). This takes us to the three categories grouping of Nigerian languages in terms of the numerical strength by Awonusi (2004) as follows:

- i. The Decamillionaire languages: These are Hausa, Igbo and Yorùbá languages. They are multi-million speaker languages and function both as local lingua francas and as a regional or state languages in the areas where they are spoken.
- ii. The millionaire languages: These are languages with at least a million speakers and have been identified with states where they are predominant. These languages have also been promoted by the Federal Government media (radio broadcast or network languages) since the 70s. These are Edo, Efik (Ibibio), Fulfulde, Idoma, Igala, Ijo, Kanuri, Nupe and Tiv.
- iii. The minor languages: These are the other languages which are spoken as mother tongue but are rarely used in education. Some of these languages are already going into extinction.

Ayeomoni (2012), in his own functional classification of languages in Nigeria, mentioned that the different domains of the use of the various languages in Nigeria are classified into three categories as follows:

- (a) Indigenous or native languages: Hausa, Yorùbá and Igbo have been constitutionally recognised as 'major'.
- (b) Exogenous or non-indigenous: In this category, we have English, French, Arabic and other languages like German and Russia which have a rather restricted functional scope.
- (c) Pidgin languages: This is represented by Nigerian Pidgin English, with a dual status of being of once indigenous and now exogenous.

Now, there is need for us to briefly look at the three major languages spoken in Nigeria, starting with Hausa as follows:

The Hausa people of Africa speak Hausa, which is part of the Chadic language group of the Afro Asiatic language family. Northern Nigeria and many sections of Western Africa speak it as their first language. According to Ethnologue (2019), Hausa is spoken as a primary language by over 43 million people and as a second language by over 19 million. It is the official language of Kano, Kaduna, Katsina, Bauchi, Jigawa, Zamfara, Kebbi, Gombe, and Sokoto in Nigeria. Hausa has a wide user base in Western Africa and is the language most commonly used in popular media within and outside Nigeria such as Voice of America (VOA), British Broadcasting Corporation (BBC), Deutsche Welle, Voice of Russia, Radio France Internationale and China Radio Stations. Hausa is a language that is taught in Northern Nigerian schools, from primary to university level. In the North, Hausa is widely utilized for local governance. This includes meetings in local councils, local courts, and meetings in urban and rural palaces (<http://onlinenigeria.com>>cities).

Yorùbá is an African language that belongs to the Niger-Congo phylum and is spoken in West Benue-Congo (Williamson and Blench 2000:31). Blench (2019) reclassified Yoruba language under Volta-Niger in what he called “Niger-Congo restructured”, he mentioned that the Volta-Niger languages are newly named ‘Eastern Kwa’ plus the Gbe cluster. They constitute virtually all the languages of SW Nigeria and are probably broadly equal to Chadic in numerical terms. Yorùbá is spoken in Oyo, Ogun, Ondo, Lagos, Ekiti, Osun, Kwara, Kogi, Delta and Edo states of Nigeria. Yorùbá is spoken in Cameroon, Togo, Republic of Benin, Ghana, Sudan, Sierra Leone, and Cote d'Ivoire, in addition to Nigeria, where it is spoken by about 30 million people. A substantial number of people in Brazil, Cuba, and Trinidad & Tobago speak the language outside of Africa. Without a doubt, Yorùbá is one of Nigeria’s major languages; in fact, next to Hausa, it is the second largest language in Nigeria according to Ilesanmi (2004). Thirty five percent of the total population of the country speaks the language effectively. Fabunmi and Salawu (2005) observe that the media, including the press, radio, and television, employ the Yorùbá language. It is also used as a formal teaching language and a subject in the primary school curriculum. It is a curricular course in high school and post-secondary education (including university).

The third language is Igbo, which is one of Nigeria's four official languages. As reported by Center for Language Technology (2022), it belongs to the Benue-Congo group of the Niger-Congo language family. It is spoken by about 18 million people in Nigeria and Equatorial Guinea. Onadipe-Shalom (2018) added that it is the dominant language in the Eastern part of Nigeria and it is spoken in Anambra, Enugu, Abia, Imo, Ebonyi and in some parts of Delta and Rivers States. Igbo is also spoken in lower primary school and is taught as a subject all the way through university. Adult education and local councils use the language as well. The Igbo population is put at 18% of the Nigeria population. It is used in mass media communication such as radio and television in the Southern Delta region.

In explaining the Nigerian Pidgin (NP), Adekunle (1972: 198) mentioned that “It is the most widely used language for inter-ethnic communication in shopping malls, casual conversations, offices, and linguistically diverse cities”. No doubt, the use of Nigerian Pidgin English has become a common phenomenon to the people in different walks of life. The Nigerian Pidgin (NP) has been categorized as an exogenous language (Adegbija, 2001). According to Elugbe (1995), Faraclas (1996), and Egbokhare (2001), as cited by Aziza (2015), the majority of the vocabulary in Nigerian Pidgin English comes from English, its superstrate language, while its structure and functions are strongly tied to Nigeria's indigenous languages, or substrate languages. It is reported to be Nigeria's most frequently spoken language, with 3 to 5 million native speakers and more than 75 million second language speakers. Because it is ethnically neutral, its speakers come from all walks of life, regardless of age, education, or socio-economic standing. It is frequently spoken in cities and urban areas, academic institutions' campuses, military and police barracks, and bus and taxi stations throughout the country. As a result, it has a variety of regional and socio-economic variants, however its standard form is spoken in the Niger-Delta region of Nigeria, particularly in Benin, Sapele, Port Harcourt, and Warri (Faraclas, 1996; Egbokhare, 2001).

1.1.6 The linguistic situation in Gambari Quarters of Ilorin

Ilorin, like most cities with linguistic diversity, is a mash-up of various ethnic nationalities. The city is thus home to the city's several ethnic groups which include the Yorùbá, Hausa, Fulani, Nupe, and Bariba. Nonetheless, there are various ethnic

groups from both within and beyond the country who are not native to the city. Here we have the Igbo, the Ijaw and other groups in Nigeria. These people communicate in their various languages. There are also few Arab people that communicate in Arabic with their Muslim ‘brothers’ who are Islamic musicians and use the Arabic language in Islamic worship and also in Islamic schools located in various areas within the city. There is no doubt that the immigrants in Ìlòrin, especially in our area of study, communicate mostly in Hausa and Yorùbá despite the fact that the Hausa residing there have their mother tongue which is Hausa. Even the few ones that are neither Hausa nor Yorùbá prefer to communicate in either Hausa or Yorùbá language. But to the Hausa, the use of Hausa is more pervasive in the home, while children play and interact in Yorùbá with their playmates in the community. There is a considerable difference in the use of these languages in domains like home, schools, workplace, religious settings and market places. Yorùbá and Hausa are the two widely spoken linguistic codes in this area which enjoy superiority over other languages due to their statuses as *lingua franca* in some regions. In Ìlòrin, especially in the area covered by the study, the Hausa language remains the preferred language choice in the home domain among the Hausa. While in other domains, they code switch between Hausa and Yorùbá or converse in Yorùbá language as the case may be. On the other hand, the Yorùbá ethnic group in this area, despite the fact that their preferred language choice in the home and other domains remains Yorùbá but with heavy borrowing of Hausa lexical items in their conversations.

Our grouping of the Hausa in Gambari is going to be in accordance with the grouping of Onadipe-Shalom (2018:14) in her study on Obalende as follows:

- i. A group of people who understand at least three languages in the community, the languages are their mother tongue, Hausa, Yorùbá and English. But in our case Arabic is the third.
- ii. A group comprising those who understand and speak two languages. These are the Hausa and Yorùbá languages. The other category is the traders who are always in transit and who speak Hausa, English and Arabic though with low proficiency.
- iii. The third group comprises those who understand and speak four languages, namely: two exoglossic foreign languages which are English and Arabic and two endoglossic languages, Hausa and Yorùbá

- iv. The fourth group comprises the monolinguals in the community. The number in this category is very few as only the newcomers in the community can be classified in this group. She added that this last point affirms Oyetade's (1992: 33) submission that:

It is misleading to assume that multilingualism implies large-scale individual bilingualism and the fact of the situation is that in many multilingual countries many individuals are monolinguals.

1.1.7 Hausa-Yorùbá language families

(i) The Hausa language

Jika (2017) mentioned that Hausa is the most frequently spoken language in West Africa, aside from Kiswahili. He went on to say that the language is part of the Chadic language family of Afroasiatic languages. More than any other Afroasiatic Phylum language in Sub-Saharan Africa, the language is strongly related to Arabic and Hebrew (Jaggar, 2011). It is primarily found in northern Nigeria and the Republic of Niger, among other places. According to recent estimates, Hausa is the mother tongue (first language) of roughly eighty to one hundred million people, with over one hundred million non-native speakers demonstrating varied degrees of proficiency in the language (Yusuf, 2011). Hausa language is one of Nigeria's three principal indigenous languages (Adeniyi & Bello, 2006).

In the opinion of Sauwa (2015), Hausa people are predominantly located in African countries such as Niger, Cameroun, Ghana, and so on. Although the language is used as a commerce language across the north or a much larger south of West Africa (Benin, Togo, Ivory Coast, and so on) and Central Africa (Chad, Central African Republic, Equatorial Guinea and North Western Sudan). Particularly, it is also used by some radio stations such as BBC, VOA, RFI in their broadcast. It is taught in universities in Africa and around the world. The language is formally divided into major and minor dialects; Eastern Hausa dialect include Kananci which is spoken in Kano, Bausanci in Bauchi, Dauranci in Daura, Hudduranci in Katagun, Misau and part of Borno and Hadeja in Hadeja, while western Hausa dialects include Sakkwatanci in Sokoto, Kabanci in Kebbi, and Katsinanci in Katsina, etc.

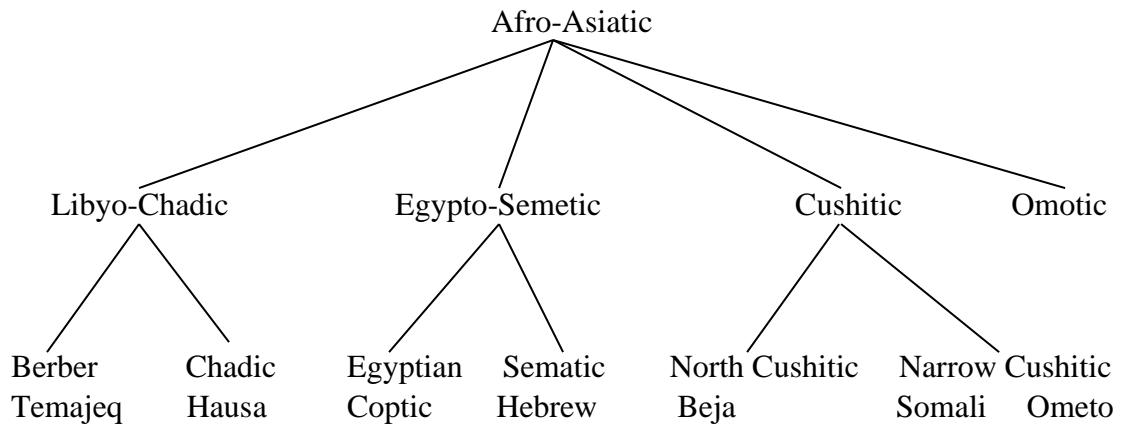


Figure 1.2: Relationships among the modern Afro-Asiatic languages (Wolff, 2014: 8)

(ii) The Yorùbá language

Yorùbá is a tonal language spoken natively by roughly thirty million (30,000,000) people in Nigeria and the neighboring countries of Benin and Togo, according to Enikuomehin (2015). He added that Yorùbá speakers live in states like Oyo, Ogun, Osun, Ondo, Ekiti, Lagos, Kogi, and Kwara in the southwest. Capo (1989) classifies the Yorùbá language into the Yoruboid language family. However, Greenberg (1963) classifies Yorùbá into the Kwa language phylum containing some languages like Igbo and Nupe. Elugbe (1995) on the other hand categorises the Yorùbá language into the Niger-Congo language phylum. As stated earlier, Blench (2019) reclassified Yoruba language under Volta-Niger in what he called “Niger-Congo restructured”, he mentioned that the Volta-Niger languages are newly named ‘Eastern Kwa’ plus the Gbe cluster. They constitute virtually all the languages of SW Nigeria and are probably broadly equal to Chadic in numerical terms. Yorùbá is the only language extensively spoken in Nigeria's south-western region where it is a first language of over 19 million people according to Ethnologue (2015). It is virtually used in the whole of South-Western part of Nigeria, particularly in the present Ekiti, Lagos, Ogun, Ondo, Osun and Òyó states as well as in some parts of Kogi, Kwara, Delta and Edo as mentioned earlier.

Similarly, it is strongly asserted by Abimbola (1977) as quoted by Ayelaagbe (1996), that there are strong Yorùbá influences in the Republics of Benin, Togo, and Sierra Leone as well as in South and Central America. In Brazil, Yorùbá is now adopted as an official language and a language to be taught in schools. Yorùbá is spoken as a second language by 22 million people in various countries (Igboanusi & Peter, 2005: 77; Grimes, 2000: 202). According to Dada (2007), the language has been designated as one of Nigeria's major languages due to the large number of people who speak it. He went on to say that it has progressed to the point where it is now a school subject from basic school to university level, primarily in the country's southern regions. Bamidele (2019) mentioned that Yorùbá language (according to the Ethnologue of World Languages), is in the Niger-Congo family, Atlantic-Congo sub-family, followed by the Volta-Congo, Benue-Congo, Defoid 17, Yoruboid, and Edekiri group of Languages. She added that this can be better illustrated with the genetic tree below:

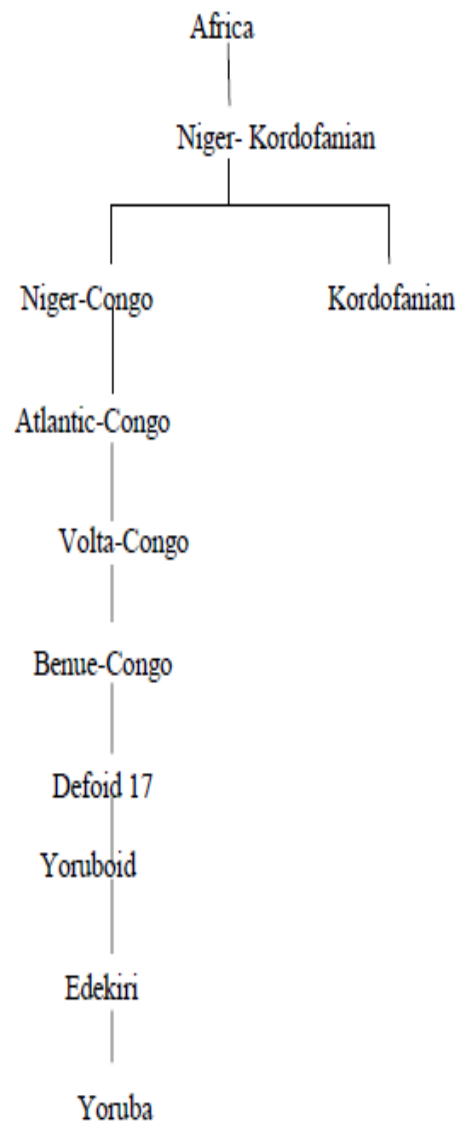


Figure 1.3: Yorùbá genetic classification (Bamidele, 2019: 4)

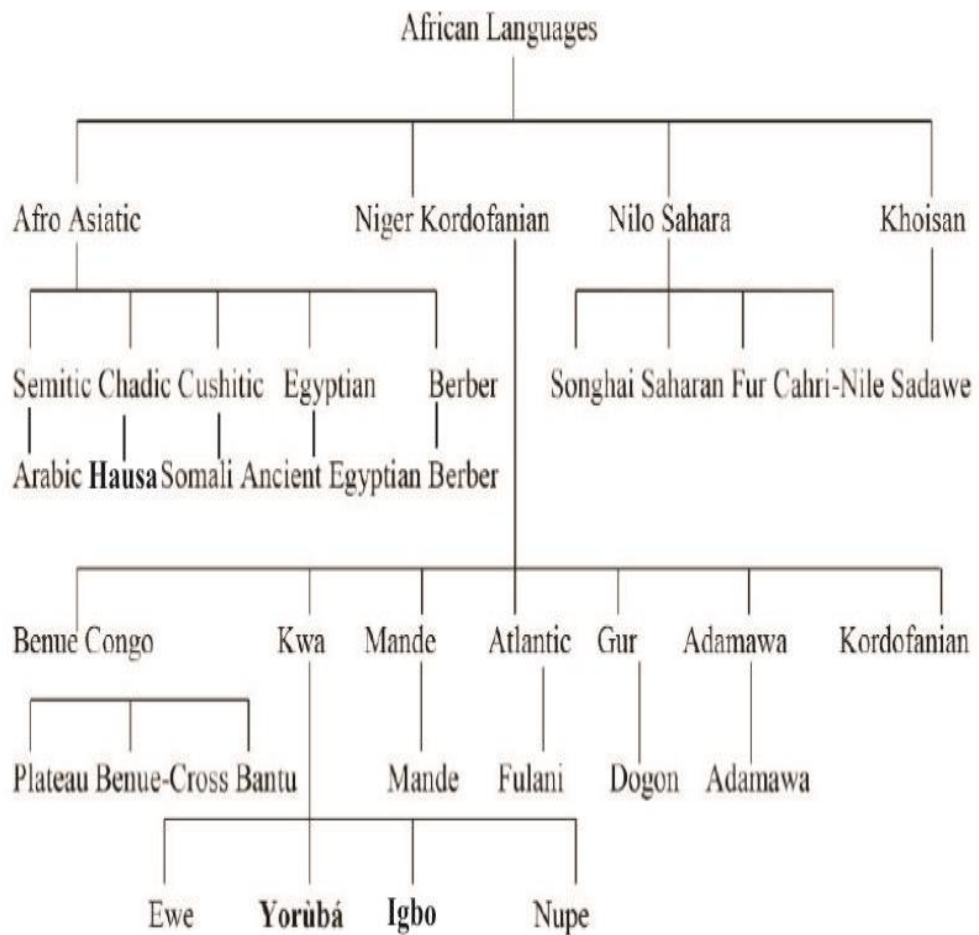


Figure 1.4: Genetic classification of African languages (Yusuf, 2007: 124)

However, Blench (2019) in his restructuring of Nigerian languages classifies Yoruba language under Volta-Niger. He mentioned that the Volta-Niger languages are the newly named 'Eastern Kwa' plus the Gbe cluster. He added that they constitute virtually all the languages of South West Nigeria and are probably broadly equal to Chadic in numerical terms. The Figure 1.5 below shows the tree for Volta-Niger:

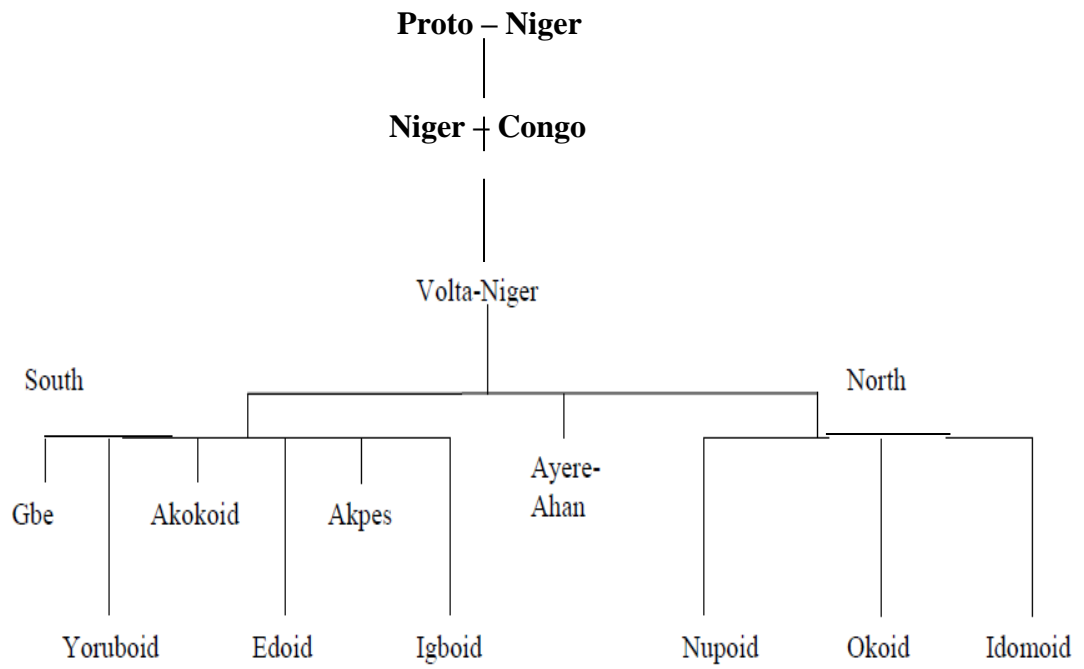


Figure 1.5: The Volta-Niger languages (Blench, 2019)

1.1.8 Dialects of Hausa and Yoruba languages

Sarkin-Gulbi and Ahmed (2018) opine that dialect refers to the differences in language use between speakers of the same language living in different locations. They buttress Sani (2009:2) and Yahaya (2013:106) who argue that dialect variety refers to the various variations of language spoken in different geographical localities or by distinct groups of language speakers based on age, gender, and social status. As a result, dialect refers to the different spoken varieties of a particular language by a certain ethnic group living in various sociolinguistic locations.

1.1.8.1 Hausa dialect

Linguists define Hausa dialect as a variety of a language that distinguishes a specific group of language speakers and is most often used to regional mannerisms as a result of geographical, social, and linguistic variables. (Sarkin-Gulbi and Ahmed, 2018). To some extent, the dialectology of the Hausa language is debatable. Few Hausa dialects, including the eastern, western, northern, and southern dialects, were identified by Abubakar (2004). In the words of Shehu (2015), there are multiple unique Hausa dialects in both Nigeria's northern states and Niger's republic. The majority of dialects are concentrated in metropolitan cities. For example, in the northern portion of Nigeria, Kananci is extensively spoken in Kano, which is located in the north center part of the country. Sakkwatanci is used in Sokoto, and Katsinanci is spoken farther north of Kano, with a preponderance of speakers in Katsina. The Zazzaganci dialect is spoken immediately south of Kano, with a majority of speakers in Zaria. Dauranci are concentrated in Daura, north of Kano and east of Katsina, whereas Bausanci and Guduranci are concentrated in Bauchi State. Shehu went on to say that the dialects spoken in the Niger Republic include Damagaranci, which is spoken in Damagaram (Zinder), a city in Kano's northern region. Gobiranci is spoken in Gobir (Tsibiri) to the west of Sokoto, Arewanci is spoken in Dogon Douchi to the east of Niamey, and Kurfayanci is spoken in Kurfey (Filingi) to the north of Niamey. Kyanganci, which is spoken in Gaya, and Agadanci, which is spoken in Agadez, are two more Hausa dialects with a relatively tiny population in Niger.

Aside from the dialect classifications listed above, some researchers have divided Hausa dialects into Western and Eastern dialects. Sakkwatanci, Katsinanci, Kurhwayanci, and Arewanci are Western dialects spoken in Sokoto, Katsina, Kurfey,

Dogon Doutci, and Maradi, respectively, while Kananci, Dauranci, Bausanci, Guduranci, and Zazzaganci are Eastern dialects spoken in Kano, Daura, Bauchi, and Zaria, sequentially (Gulbi and Ahmed, 2018). In contrast to the preceding classifications, Bello (1992:13) indicated that the primary Hausa dialects can be divided into the following categories:

- i. Western Dialect – Sokoto, Tawa, Zamfara and Kebbi
- ii. Eastern Dialects – Kano, Hadejia, Azare, Katagum, Misau, Jama'are, etc.
- iii. Northern Dialects – Katsina, Maradi and Zinder
- iv. Southern Dialects – Zaria and Bauchi

Kananci dialect is usually considered the standard and thus giving it high prestige. Kurfayanci's western and eastern Hausa dialects together with Damagaranci and Adaranci represented the conventional northern native Hausa communities. These dialects are spoken in the dry zone bordering the Sahara desert in west and central Niger, particularly in the Tilberi, Tahoua, Daso, Maradi, Agadas, and Zindar districts, and are mutually intelligible with other dialects, including Sakkwatanci. Hausa is also spoken in Cameroon and Chad, where it is classified as a hybrid dialect of northern Nigeria and the Niger Republic. The way native Hausa speakers in those nations speak Hausa have been greatly influenced by French (Newman, 2000). From the submissions so far, one may conclude that the presence of various dialects in a language indicates the richness of its vocabularies and other linguistic items. As a result, even among the same speakers, the language is used in a variety of ways.

1.1.8.2 Factors responsible for dialectal variations in Hausa

Languages survive and spread globally, according to Sarkin-Gulbi and Ahmed (2018), as their applications transfer from one location to another. As a result, the factors that drive dialects to spread in any language are self-evident. They went on to say that this is why linguists believe that a language without dialect is on the point of extinction, if not already endangered. The following factors contributed to the formation and spread of Hausa dialects, according to Sarkin-Gulbi and Ahmed:

- i. Migration: It simply refers people's movement from one place to another for a variety of reasons, including trade, work, and the quest of knowledge and adventure. As a result of acculturation on both sides, people's attitudes toward their language tend to shift, and dialect issues may occur.

- ii. Geographical factors: Physical barriers, such as mountains, rivers, and dense forest often prevent people speaking the same language from communicating directly with one another, creating a communication barrier. When this occurs, the ability to have a language variation inside the language becomes critical.
- iii. Grammatical/linguistic factors: This is the main cause for the creation of a dialect; thus, the purpose of dialect is to have a variety of words and phrases in the language in order to enrich it. As a result, speakers tend to improve their vocabulary and sentence structure.
- iv. Social factors: Language gaps are frequently caused by the social position of speakers. The ruler's speech, for example, differs from that of their subjects because rulers' use of language is grand and flowery due to their word choices and usage.
- v. Environmental factors: This is where assimilation becomes a problem. When two or more speakers of different languages come into contact, the minority faces the prospect of assimilation. The dominant language will benefit from new word variations, resulting in dialect development.

As reported in <https://www.iaaw.hu-berlin.de/region/afrika/seminar>, the term "standard Hausa" was coined in the Eastern Dialect. It is based on the Hausa dialect "Kananci," which is spoken in Kano, a large Hausa commercial town in Northern Nigeria. Standard Hausa has been accepted as the written language in books and newspapers, as well as for radio and television broadcasts. This type is used in schools, colleges, and universities as a subject and course as well as a language of instruction. It is worth mentioning that the Hausa dialects are mutually intelligible.

1.1.8.3 Yorùbá dialect

Yorùbá refers to a group of dialects that are mutually intelligible to varied degrees. Ethnologue lists twenty unique variations that can be classified into three primary geographic dialect groups based on significant differences in pronunciation, grammar, and vocabulary. Northwest Yoruba, Southeast Yoruba, and Central Yoruba are three Yoruba dialects (www.mustgo.com/worldlanguages/yoruba/). As listed by Awobuluyi (2001: 15) some dialects of Yoruba include Ònkò, Òndó, Ìjèbù, Ègbá, Èkitì, Owé, Ìyàgbà, Ìkálè, Ìgbómìnà, Standard Yorùbá, etc. The standard variation cuts across all dialects and unites the Yorùbá people together. The various Yorùbá

dialects in the Yorubaland of Nigeria can be classified into five major dialect areas: North-West, North-East, Central, South-West and South-East (Adetugbo, 1982). As far as Adeniyi (2010) is concerned and as one of the recent classification, Yorùbá dialects has seven variations as indicated below:

- i. Eastern Yorùbá (EY): Ùkàré, Òbà, Şúpàré, Ìdó-àní, etc.
- ii. North-Eastern Yorùbá (NEY): Ìyàgbá, Ìjùmú, Òwe, Òwòrò, Gbèdè, Ìkírí, Bùnù, Àyèré
- iii. Central Yorùbá (CY): Ifè, Ìjèsà, Èkítì, Àkúrè, Mòbà
- iv. South-Western Yorùbá (SWY): Èkó, Àwóri, Ègbá, Yewa
- v. Western Yorùbá (WY): Ànàgó, Kétu, Ifè (Togo), Ònòrí, Şábe, and other dialects spoken in other parts of the world.
- vi. South-Eastern Yorùbá (SEY): Ìjèbú, Ìlàjè, Ìkálè, Oòndó, Òwò
- vii. North-West Yorùbá (NWY): Òyó, Ònókò, Òşun, Ìbòlò, Ìgbómìnà.

Arokoyo and Lagunju (2019) submit that Standard Yorùbá is the official language in politics, schools, education, entertainment, and the media, and it is also recognized as a regional language by the government. They went on to say that the standard Yorùbá is the form that every Yorùbá can speak and that it serves as a common Yorùbá heritage.

1.1.8.4 Factors responsible for dialectal variations in Yoruba

The features responsible for the dialectal variations we find in the Hausa language have been discussed. These factors do not apply to the Hausa language only but also to other languages. As people migrate from one location to another for professional purposes, the necessity to interact with others who speak a different language always emerges. This always results in the emergence of dialect(s) of any language. The same reasons which have been elucidated above are also responsible be discussed for the emergence of different dialects of the Yoruba language.

1.1.9 Hausa–Yorùbá features

Among the common features of the two languages are the tone, intonation, stress and gender, while Hausa makes use of all the four features, the Yorùbá language exhibits only tones and intonations (Banjo, 1996).

Because Yorùbá is a tone language, it is difficult to go beyond the tones and intonation that may be described using terminology like head-type and nucleus-

position (which have been used to describe/analyse other languages, including English). However, it is revealed in this study that Yorùbá does display some recurrent intonation qualities, such as overall fall (declination) for assertions and overall rise for specific types of questions, in addition to lexical tonal patterns.

Carnochan (1964), Connell and Ladd (1990), and Lanivan (1992) are among the few works on Yorùbá intonation that do not portray Yorùbá as having a system of intonation like Hausa (see Milcer and Tench, 1980; 1982; Lindau, 1986.) Carnochan, Connell, and Ladd, as well as Lanivan, undoubtedly provide great insights into the internal structure of some Yorùbá utterances as a tone language.

Some linguists are still sceptical of the idea that a tone language might use intonation. The 20th century researchers (e.g. Bae, 1998:38; Roca and Johnson, 1999:394; Roach, 2000:162) who continue to refer to world languages as tone and intonation languages point to this observation; this, no doubt, diverts attention away from the study of certain language intonation. It's no surprise, then, that most African tone languages have no distinction between theories of tone and intonation in their descriptions. The focus of analysis is always on the mutual impacts of tones on one another, with frequent mention of the phenomenon of down drift as being more unique to the races directing tonal interaction than to the rules of intonation per se. For example, while the phenomena is useful for describing statement intonation, where tonal interaction is obviously important, it does not provide a good comprehension of tone in linguistic questions.

The Hausa language, according to Bagari (1986) and Newman (1987), has only these tones, that is, low (\), high (/), and falling (^) which is realised as a result of the combination of high plus low tone on a single syllable. Falling tone is also called a compound tone. However, falling tone only occurs on CVV and CVC syllables.

Tone is lexically important in both the Hausa and Yorùbá languages as in other tone languages. Change of a tone on the same segmental phonemes could result either in a change or entire loss of meaning. For example:

<u>Hausa</u>		<u>English</u>
Gùgà	(HL)	'ironing'
Gùgá	(LH)	'well container'
Kái	(F)	'head'
Kaí	(H)	you (Masculine, Singular)
Màráyá	(HHH)	'Urban Centre'
Màráyà	((LHL)	'orphan'

In addition to its lexical functions, tone also has grammatical functions. Change of a tone on the same segmental phonemes in a sentence could lead to a grammatical change as well. For example in Hausa:

- (i) Yáa Zóo (HH) ‘He (past) come’ (He has come)
- (ii) Yâa Zóo (FH) ‘He (fut.) come’ (He will come)

The Yorùbá language on the other hand, according to Bamgbose (1967), Dustan (1969) and Awobuluyi (1978) among others, exhibits three basic sets of tones. These tones are low (̀), Mid (-) and high (/). Each syllable in Yorùbá bears any of the three basic tones. Words, as well, could be mistaken for another without tone marking owing to the similarity in spelling (Ogunbowale, 1970). For example:

- apá (MH) ‘arm’
- àpá (LH) ‘scar’
- apà (LL) ‘a wasteful person’

The intonational pattern of Hausa-Yorùbá languages is descending in nature of pitch in sentences. The term ‘downdrift’ is often used to describe intonational system of both Hausa and Yorùbá languages (Hyman, 1975; Sani, 1989).

The number of Hausa phonemes has been a subject of argument by different Hausa phonologists. For example, Dustan (1969) states that Hausa has thirty basic sounds; Newman (1987) believes the sounds to be thirty-two, while Sani (1989) argues that the number of Hausa phonemes is thirty four, with five short vowels and their corresponding long vowels plus two diphthongs.

Hausa has a set of glottalised consonants alongside the voice and voiceless ones, e.g. /d/ versus /f/ and /d/. It also has palatalised and labialised consonants alongside sounds like /kj/ and /kw/ versus /k/. The hooked letters /ḅ, ḍ and ?j/ represent the laryngealised (sometimes implosive) stops and semi-vowels, while /ḳ, ḳj, kẉ and s’/ are ejectives.

Here are the consonants of the standard Hausa in their phonetic and orthographic representations.

Phonetic representation

[b]
 [ɓ]
 [m]
 [ɸ]
 [ɸ̣]
 [t]
 [d]
 [ɗ]
 [l]
 [r]
 [ŋ]
 [ɲ]
 [ɳ]
 [s]
 [z]
 [sʰ]/[sʔ]
 [ʁ]
 [ʃ]
 [ts]
 [dz]
 [j]
 [k]
 [kj]
 [kw]
 [ḳ]
 [ḳj]
 [ḳw]
 [g]
 [gj]
 [gw]
 [w]
 [h]
 [ʔ]
 [ʔj]

Orthographic representation

b
 ɓ
 m
 f
 fy
 t
 d
 ɗ
 l
 r
 n
 n̄
 n̄
 n̄
 s
 z
 ts
 r
 sh
 c
 j
 y
 k
 ky
 kw
 ḳ
 ḳy
 ḳw
 g
 gy
 gw
 w
 h
 ʔ
 ʔj

The vowels are:

- | | | |
|------------|------------|------------------|
| (i) Short: | (ii) Long: | (iii) diphthongs |
| i u | ii uu | ai au |
| e o | ee oo | |
| a | aa | |

The Yorùbá language on the other hand, according to Bamgbose (1967), Dustan (1969) and Awobuluyi (1978), has eighteen consonants, seven oral vowels and five nasal vowels which are written orthographically by adding an ‘n’ to each of the oral vowels except ‘o’ and ‘e’.

The consonants are as follows:

Phonetic representation	Orthographic representation
[b]	b
[m]	m
[f]	f
[t]	t
[d]	d
[s]	s
[r]	r
[l]	l
[n]	n
[ʃ]	ṣ
[dʒ]	j
[j]	y
[k]	k
[g]	g
[kp]	p
[gb]	gb
[w]	w
[h]	h

The seven oral vowels are:

i	u
e	o
ɛ [ɛ]	ɔ [ɔ]
a	

The five nasal vowels are:

ĩ	ũ	in	un
ẽ	õ	en	on
ã		an	

Vowel and consonant harmony according to Awobuluyi (1978) are some common features of the Yorùbá language. The consonants / n / and / l / alternate with each other. Thus, the consonant / l / occurs with oral vowels only as in the following examples:

Bíbèlì	‘Bible’
lé	‘to pursue’
là	‘to split.’

The / n / on the other hand occurs with a nasal vowel only as in:

ní	‘to have’
nù	‘to wipe’

For consonant harmony, especially in the foreign words loaned into Yorùbá, if the first of the two consonants involved is / b / or / p /, the vowel inserted normally is / u /. If it is any other consonant, the vowel harmony and consonant harmony are very rare features among the Chadic language, but do occur only in the Dangaleast and Tangale languages.

Vowel elision process differs between Hausa and Yorùbá languages. For example, in Hausa language, elision occurs without assimilating any vowel features (Bagari, 1986; Sani, 1989). For example:

Mái wàkà —————> Mávàki ‘singer’ (male)

Mái nòmàa —————> Mánòmíi ‘farmer’ (male)

Yorùbá language on the other hand, a close vowel occurring as the second or third in a sequence of two or three vowels before a boundary is elided. For example:

dé ilé —————> dèlé ‘get home’

ìdí ọkò —————> ìdíkò ‘motor park’

In addition, in Yorùbá language, a consonant never occurs without being followed directly by a vowel. Because of this, two consonants never follow each other in Yorùbá (Awobuluyi, 1978). This is because the Yorùbá language lacks a closed syllable type, whereas the Hausa language does. Furthermore, consonant assimilation is very common in Hausa language which is against the vowel assimilation of Yorùbá language (Sani, 1989), For example:

tufka tukka ‘plaiting’

barci bacci ‘sleeping’

1.1.9.1 Gender as a feature in Hausa language

According to Murthy (2012), the word gender originated from Latin ‘genus’ which means ‘kind’ or ‘sort’. But in English, gender indicates whether a person or animal is male or female. Gender can also be referred to sex, which can be male, female, neutral or non-living thing. Gender can therefore in this regard be classified as sex identification which could be male or female, and it is applicable to living or non-living things.

Gender in Hausa is a two-term system: masculine and feminine. It is operative only in the singular (Newman, 1997 in Garba, 2016). However, Newman (1997) in Abubakar (2018) explained that all singular NPs in Hausa have gender, Nouns or Pronouns denoting people or large animals that are biologically male have masculine gender, example *míjìi* (*husband*), *yaároò* (*boy*), *zaákìi* (*lion*), *bàjímíi* (*large bull*) and *so on*. Similarly, nouns or pronouns denoting people or large animals that are biologically female have feminine gender, example *maàtaá* (*wife*), *yaárinyaà* (*girl*), *zaákányàà* (*lioness*), *saánìyaá* (*cow*) and *so on*. Abubakar cited Skinner (1997) that,

in Hausa the system of the language divides all its nouns into two classes – masculine and feminine. So *gídá* (*house*) is masculine, because you refer to it as either ‘*yá*’ or ‘*shí*’ or ‘*sà*’. Whereas *fitílà* (*lamp*) is feminine, because you refer to it as either ‘*tá*’ or ‘*ítá*’, these can be clearly seen from the following sentences:

1. Musa yaá giínaà *gídá* (Musa built a house) → Musa yaá giínaà *shí* (Musa built it)
2. *Gídá* yaá ruúsheè (a house collapsed) → *Yaá* ruúsheè (it collapsed)
3. Yaá koóneé *gídá* (he burnt a house) → Yaá koóneé *sá* (he burnt it)
4. *Tákàrdá* cè ákà baá nì (is a paper given to me) → *Ìtá* ceè ákà baá nì (it is given to me)
5. *Kàshè wútá* (turn off the light) → *Kàsheé tá* (turn it off)

As far as Hausa language is concerned, it is ungrammatical to say *gídá taá ruúsheè* or *tákàrdá neè ákà baá nì*, but *gídá yaá ruúsheè* or *tákàrdá ceè ákà baá nì*.

Nevertheless, Hausa language has habitual or regular gender. Newman (1997) noted that, some nouns particularly animate nouns have common gender, and can be either masculine or feminine without any change in form. This includes noun compounds formed with the particle ‘*mai*’ (one who). All these are marked simply as noun, example, *kaákaà* (grandparent), *líkítà* (doctor), *mai líkò* (one who is incharge). For example:

1. **Kaàkaánaá** neè (he is my grandfather) → **Kaàkaátaá** ceè (she is my grandmother)
2. **Líkítà** yaá zoó (doctor [male] has come) → **Líkítà taá** zoó (doctor [female] has come)
3. **Mai Íkoò** né (he is a ruler) → **Mai Íkoò cé** (she is a ruler)

Abubakar (2018) mentioned that, there are some grammatical categories which are used to indicate gender as follows:

Independence Personal Pronoun

	Masculine gender	Feminine gender	Plural
1 st P	na / ni	ke / ki	mu
2 nd P	ka	ke / ki	ku
3 rd P	ya / shi	ta / ita	su

In the above examples, the pronouns *na* and *ni* are common gender while **na**, **ya**, **ke** and **ta** always used to be in the subject position as well as **ni**, **shi**, **ki** and **ita** sometimes used in the object position.

Copula

Batagarawa (2014) in Abubakar (2018) mentioned that the Hausa copula ‘**nee/cee**’ is a grammatical element devoid of independence meaning, which differentiates between masculine singular and feminine singular respectively. He added that, considering the above view, particle ‘**nee**’ in Hausa copula must be corresponding to the NP subject of masculine gender and similarly ‘**cee**’ must be corresponding to the NP subject of feminine gender. Example:

- | | | | | | | |
|--------------------------------|---------------------|------------|---|---------------------|---------------------|------------|
| 1. Bello | Maálaàmií | neè | → | *Bello | Maálaàmií | ceè |
| 3 rd PMS | 3 RD PMS | MS/P | → | 3 rd PMS | 3 rd PMS | FS |
| (Bello is a [male] teacher) | | | | | | |
| 2. Halima | Maálaàmaá | ceè | → | *Halima | Maálaàmaá | neè |
| 3 rd PFS | 3 rd PFS | FS | → | 3 rd PFS | 3 rd PFS | MS/PL |
| (Halima is a [female] teacher) | | | | | | |

Definite article n/r

Abubakar (2018) notes that, grammatically, Hausa nouns have their own nature with definite article to indicate gender because every female name in Hausa would not match with particle ‘**n**’ in the same way, male name could not accommodate particle ‘**r**’. So, the Hausa particle ‘**n**’ applies only to the masculine gender and plural, while the particle ‘**r**’ applies to the feminine gender, for example:

- | | |
|----------------------------------|---|
| 1. hùlá + r = hùlár Bàbá | * hula + n = hùlán Bàbá (father’s cap) |
| 2. hòtó + n = hotón yaárò | * hòtó + r = hotór yaárò (boy’s picture) |

Suffixes

According to Zaria (1981) in Abubakar (2018), there are eight derivational morphemes which can be used to form nouns with feminine gender from masculine gender in morphological process, example:

Suffixes/Morphemes	Masculine gender	Feminine gender	Gloss
1. aa	bákíí	bákaá	black
2. waa	kútúruú	kútúrwaá	leper
3. uwaa	gúrguù	gúrgùwaá	lame
4. iyaa	sheégeè	sheégìyaá	bastard
5. anyaa	zoómoó	zoómányàà	rabbit
6. niyaa	bàraáwoò	bàràuniyaá	thief
7. inyaa	yaároò	yaárínyaà	boy/girl
8. anniya	doòdoó	doòdánniyaá	goblin

Specifier

Specifier is one of the grammar categories which indicate gender in Hausa. It has masculine gender, feminine gender and plural. Look at the following examples:

Masculine gender	Feminine gender	Plural
1. Waáníí yaároó yaá zoó (some boy has come)	Waátaá yaárínyaà taá zoó (some girl has come)	Waásuú mútaneé sún zoó (some people has come)

It is ungrammatical in Hausa to use that category (specifier) in opposite correspondence,

Example:

***Waátaá** yaároò yaá zoó ***Waáníí** yaárínyaà taá zoó

These explanations above are linguistic evidences on appropriate gender usage in Hausa. Nevertheless, in good and effective Hausa language usage, every noun or pronoun must be used with suitable corresponding gender (Abubakar, 2018).

1.1.10 Hausa-Yorùbá sentence structures

All languages have the basic sentence structure of subject and predicate. However, the basic word order throughout African languages according to Awoniyi (1982) is SVO (Subject + Verb + Object of the traditional grammar of e.g. Hausa and Yorùbá languages). He further states that there are equally some other languages that exhibit SOV (Subject + Object+ Verb) word order like Kanuri, Galla and Amharic.

Awoniyi (1982) opines that sex-gender systems are rare in African languages, except in Ijaw language which has been reported to have gender for masculine and feminine nouns. So also Hausa according to Banjo (1996) unlike Yorùbá or Igbo.

Dustan (1969) further claims that consonant clusters, whether they are first or last in a syllable, are challenging for both Hausa and Yorùbá speakers, particularly in the borrowed phrase. Hausa language has three basic syllable structures – CV, CVV (where VV can be a long vowel or a diphthong) and CVC, CV and CVV are also called open syllables while the CVC type is termed as the closed syllable, because of the consonant that follows after a short vowel. For example:

cí	(CV)	‘cat’
jì	((CVV)	‘hearing’
kài	(CVV)	‘head’
yáu	(CVV)	‘today’
nàn	(CVC)	‘here’
càn	(CVC)	‘there’

Yorùbá language also has three basic syllable structures according to Dustan (1960). They are (i) a syllabic nasal ‘N’ (ii) a vowel ‘V’ and (iii) consonant and vowel ‘CV.’ For example:

- | | | |
|-------|------------|-----------------------|
| (i) | / ó n bò / | “she/he/it is coming” |
| (ii) | / a / | “we” |
| (iii) | / gé / | ‘to cut’ |

Awóniyì (1982) and Bánjo (1996) believe that some African languages do not have a system of gender in them. For example, in the Yorùbá language, the pronoun “ó” in “ó n bò” could be, “he/she/it is coming”. But Hausa distinguishes noun and pronoun genders. For example, feminine nouns mostly end with the vowels “a” or “aa” while masculine gender nouns end with other vowels other than “a” or “aa” (Galadanci, 1976). For example:

góná	(feminine)	‘farm’
mùrà	(feminine)	‘catarrh’
àbókí	(masculine)	‘friend’
sàbùlù	(masculine)	‘soap’
cíwò	(masculine)	‘sickness’
záurè	(masculine)	‘entrance hall’
kyàù	(masculine)	‘beauty’

Also, personal pronouns are described by genders in Hausa. For example:

Ni	‘I’	(first person, singular)
Kai	‘you’	(2 nd person, singular, masculine)
Ke	‘you’	(2 nd person, singular, feminine)
Shi	‘he’	(3 rd person, singular, masculine)
ita	‘she’	(3 rd person, singular, feminine)
mu	‘we’	(1 st person, plural)
ku	‘you’	(2 nd person, plural)
su	‘they’	(3 rd person, plural).

1.1.12 Articulation in Hausa and Yoruba

1.1.12.1 Articulation

As mentioned in American Journal of Philosophy, the terms articulate, articulation, inarticulate and their relatives, are in common use as applied to human speech. But, like in so many other circumstances, we may use them without fully comprehending what they signify, or even with a misunderstanding of what they really mean. In a general way, articulation is held to be a distinctive character of our spoken speech, as contrasted both with our own inarticulate utterances, such as laughing, crying, yelling and with the more or less analogous utterances of the lower

animals (www.jstor.org/stable/287029). Articulation is simply a synonym for human utterances.

In production of any sound in a particular language, there are organs that are responsible for this. These organs work together and they are also known as the articulators. In producing sounds by articulators, the function of air streams cannot be over emphasised. There is no single speech sound that can be articulated without the assistance of an airstream.

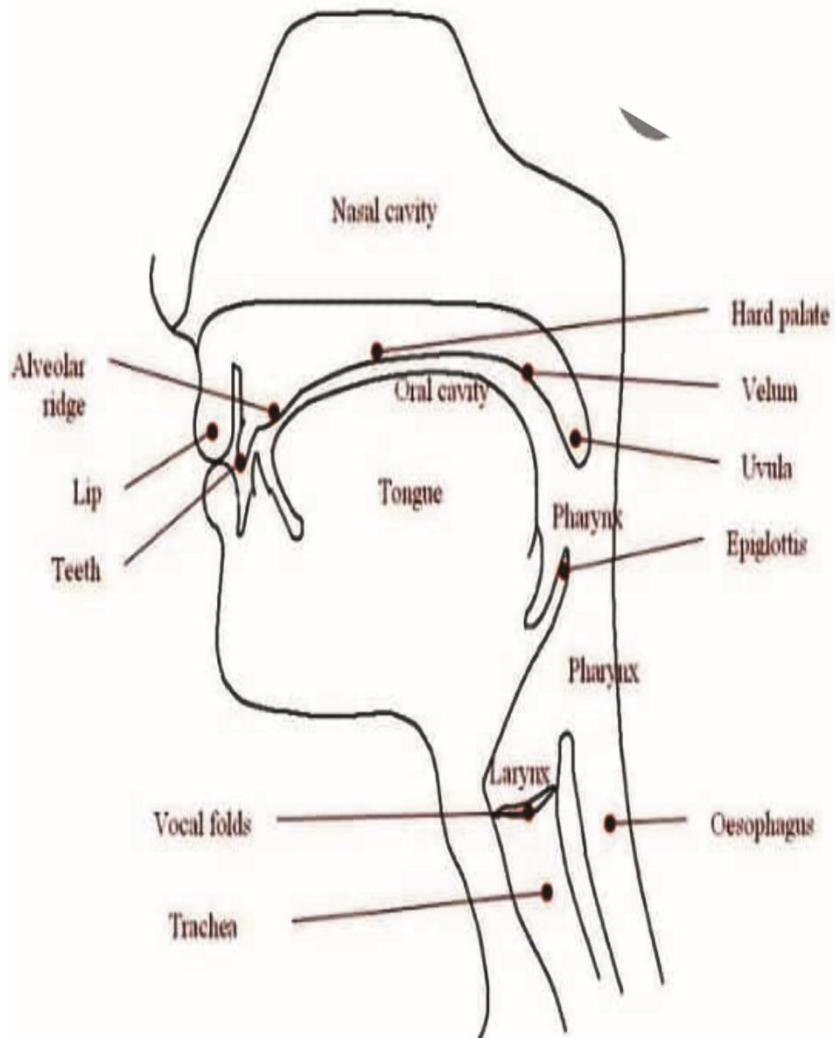


Figure 1.6: Diagram showing articulatory organs (Frufu's phonoweb, 2021)

These organs of articulation have been enumerated as follows:

- | | | | |
|--------------------|--------------------|------------------|--------------------|
| (i) Alveolar ridge | (ii) Lips | (iii) Teeth | (iv) Epiglottis |
| (v) Esophagus | (vi) Larynx | (vii) Vocal cord | (viii) Hard palate |
| (ix) Oral cavity | (x) Soft palate | (xi) Velum | (xii) Uvula |
| (xiii) Pharynx | (xiv) Nasal cavity | (xv) Tip | (xvi) Body |
| (xvii) Tongue | (xviii) Root | | |

According to Sani (2005), in sound productions by articulators, the function of the airstream cannot be over emphasised. There is no single speech sound that can be articulated without the assistance of an airstream. The airstream can either be EGRESSIVE, meaning moving out of the mouth or, INGRESSIVE, moving into the mouth. There are two types of airstreams that play a vital role in the articulation of Hausa sounds. One is the lung air otherwise known as pulmonic airstream, and the second is the airstream initiated by the closure of the glottis known as Glottis airstream.

a) Pulmonic Airstream: Sani (2005) explains, the lung muscles in certain situations compress the lungs so as to force the air out (egressive) or expand it to let the air move in (ingressive), just like sending the air in and out of a balloon. Sani adds that the vast majority of speech sounds for all languages are articulated on Pulmonic egressive airstream. But as for Pulmonic ingressive however, it is only found to be useful in the production of yawning or snoring.

b) Glottalic Airstream: There is a situation whereby one shuts the glottis (the space between the vocal cords) and the air in the lungs contained below it. When this happens, the air in the vocal tract itself will form a body of air that can move upwards (egressive) or downwards (ingressive), depending on the movement of the closed glottis (Sani, 2005). After the above points regarding articulation, the actual production of Hausa consonants can be clearly done in the light of the following three things:

- i. Point or place of articulation
- ii. Manner of articulation
- iii. State of the glottis.

Now let's examine these one after the other:

i. Point or place of articulation in Hausa

This implies that when sounds are made, the tongue contacts the lips at times and just the lips join together to make sound at other times; the tongue also touches the soft palate or the rear section of the alveolar tongue at times. As a result, location of articulation refers to the contacting of areas in the vocal tract of speech organs (Rahman, 2020). According to Sani (2005), there are seven different points of articulation for Hausa consonants, as follow:

Bilabial (Leɓawa) – This is where the lower lip approaches or makes contact with the upper one, as in the articulation of [b], [ɓ], [m], and [ɸ]

Alveolar (Hankawa) – Where the tip of the tongue approaches or makes contact with the alveolar ridge, as in the articulation of [t], [d], [l], [r], [n], [s], [z] and [s’]

Retroflex (Nafe-harshe) – Where the tip of the tongue and the back of the alveolar ridge make contact, as in the articulation of [ɖ] and [ɗ]

Post alveolar (Hanka-gandɓa) – Where the blade of the tongue and the back of the alveolar ridge make contact, as in the articulation of [ʃ], [tʃ] and [dz]

Palatal (Gandawa) – Where the front of the tongue and the hard palate approach one another or make contact, as in the articulation of [j] and [ɲ]

Velar (Handawa) – Where the back of the tongue and the soft palate or velum make contact, as in the articulation of [w], [k], [k̄], [ŋ] and [g]

Glottal (‘Yan Makwallato) – This is the drawing together of the vocal cords thereby narrowing down the glottis or, their contact with one another thereby shutting the glottis, as in the articulation of [h] and [ʔ] respectively.

Looking at the above consonants as produced and classified in terms of their various places of articulation carefully, one realizes that they are twenty six (26) out of the thirty four (34) Hausa consonants, by virtue of their nature of articulation; they are referred to as simple consonants. Conversely, the remaining ones totalling eight (8) are called consonants with secondary articulation.

Unlike in the situation whereby the simple consonants have one level of articulation, the consonants with secondary articulation have two levels (compounded) of articulation. In other words, we can say that these consonants have additional phonetic features over and above their basic/primary one. According to

Sani (2005), below are the consonants featuring in their respective places of articulation:

1. Palatalised bilabial /ɸj/

This consonant is bilabial in nature. Apart from the lips touching in production, the front of the tongue is lifted up to the hard palate, a phonetic feature known as palatization. The sound becomes a palatalized one.

2. Labialised velars /kw/, kw/ and /gw/

In articulating each of these sounds, the back of the tongue and the soft palate/velum would primarily make contact. Besides, what is called lip rounding is added, a feature referred to as ‘labialization’.

3. Palatalised velars /ky/, ky/ and /gy/

Here, after the back of the tongue and the soft palate/velum make contact, the front of the tongue is raised towards the hard palate.

4. Palatalised glottal stop /ʔj/

For this one, the two vocal cords would primarily make contact i.e. the glottis would be shut. Then, the front of the tongue is moved towards the hard palate.

ii. Manner of articulation in Hausa

The mode the airstream is affected in its flows from the lungs and out of the nose and mouth is referred to as the manner of articulation. In a nutshell, here we refer to the role that air plays in articulating speech sounds. This can be viewed as how much obstruction the airstream gets in articulation before it escapes. The importance of the airstream cannot be over emphasised. However, as earlier mentioned, no one consonant can possibly be articulated without the involvement/application of the airstream. In a similar manner, the two articulators (active and passive) must first of all either make contact, or simply approach one another. Now, in the former case it implies that the particular airstream involved in the particular articulation would completely be obstructed, while such obstruction would be partial in the other case. For example, when we take the case of articulating the Hausa consonant [b], the airstream gets complete obstruction in between the two lips. And if we consider the consonant [s], the airstream gets partial obstruction in-between the alveolar ridge and

the tip of the tongue because the articulators in this case do not come into contact with one another so as to stop the air completely.

Thorough investigation reveals that there are ten (10) different manners of articulation that relate to the Hausa consonants as follows:

1. Stop/Plossive ('Yan bindiga)

Airstream involved air is Pulmonic egressive. The air passage in this situation is blocked at some points by the active and passive articulators before it is released in an abrupt manner. It does so by causing some explosion. This blockage can happen at the following places:

- The lips, as in /b/
- The alveolar ridge and the tip of tongue as in [t] and [d]
- The soft palate/velum and the back of the tongue as in [k], [kj], [kw], [g], [gj] and [gw]
- The glottis, as in [ʔ] and [ʔj].

2. Implosive (Hadiyau)

Airstream: Glottalic ingressive. The articulators here after making contact and separating, the air goes/sink down the vocal tract. The implosive consonants found in Hausa are [ɓ] at the lips and [ɗ] at the tip of tongue and the alveolar ridge.

3. Ejective (Tunkudau)

Airstream: Glottalic egressive. Here, after the articulators make contact and separate, the air gets its freedom to escapes out. Consonants [k̟], [kj̟], [kw̟] and [s̟] are all ejectives. Again, one can compare the articulation of [k] and [k̟] on the other hand, and [s] and [s̟] on the other.

4. Nasal ('Yan hanci)

Airstream: Pulmonic egressive. Unlike in the situation where the air escapes at the rest of the places, the articulators here after blocking the air passage at some points, the soft palate/velum lowers down so that after the air gets released it escapes through the nose. Consider the following consonants:

- [m] at the lips
- [n] at the alveolar ridge and the tip of the tongue
- [ɲ] at the hard palate and the back of the tongue
- [ŋ] at the soft palate/velum and the back of the tongue.

5. Fricatives ('Yan zuza)

Airstream: Pulmonic egressive. The air gets some partial freedom here, in the sense that the articulators simply approach one another, that is to say they do not make contact and block the air passage. The air is released slowly so that instead of explosion, friction is heard. The following consonants are found to be fricatives in Hausa: [s], [z], [ʃ], [ɸ] and [ɸj].

6. Affricates ('Yan atishawa)

Airstream: Pulmonic egressive. Here the air gets complete obstruction for a second or so. When it released the sound comes out in a form of sneezing, as the air gets a very narrow passage through which it passes out. Example of these is [tʃ] and [dʒ].

7. Laterals ('Yan jirge)

Airstream: Pulmonic egressive. The two articulators block the air for a while before it is released to escape. And in this situation, the air escapes along the side of the tongue as in the articulation of [l], at the tip of the tongue and the alveolar ridge.

8. Trill/Roll (Ra-gare)

Airstream: Pulmonic egressive. The active articulator (tongue) strikes against the passive one (alveolar ridge) at quick intervals. This makes the air to stop and start at the same intervals. Speech sound [r] is the only trill/roll in Hausa.

9. Flap (Ra-kade)

Airstream: Pulmonic egressive. Here also the active articulator strikes against the passive, as in 8 above. But this time around only once before the air gets its way to escape, as in the articulation of [t].

10. Approximant/Semi vowel (Kinin wasali)

Airstream: Pulmonic egressive. The articulators narrow down the air passage by approaching one another. But unlike in the case of fricatives, the narrowing down here does not reach the extent where the air has to force its way out thereby causing friction. Rather, the gap they leave is not narrow enough to cause friction. And going by this the articulators are said to be in open approximants (Sani, 2005). These consonants are [j] at the front of the tongue and the hard palate; and [w] at the back of the tongue and the soft palate respectively. Sani added that compare the articulation of

[j] and that of the vowel [i], or the articulation of [w] and that of vowel [u]. You will definitely be able to note some similarities in each case.

iii. State of the glottis in Hausa

Sani (2005) opines that in articulation, the glottis can possibly take three different shapes, depending on the kind of sound to be articulated. It can be tightly shut; it can be narrowed down; it can be open. Each of these states has phonetic significance in so far as there are particular sounds associated with it.

1. Tightly shut glottis

The vocal cords are tightly held together, shutting the glottis. A glottal stop sound such as [ʔ] is among the consonants produced as a result of tightening the glottis.

2. Narrow glottis

The vocal cords are drawn together in such a way that the glottis is considerably narrowed down. So narrow is the glottis in fact, that the air has to use some force to find its way. The air pressure at this point makes the vocal cords to flap against one another or vibrate, causing an audible noise known as ‘voice’ or ‘phonation’. All speech sounds whose articulation involves vibration of the vocal cords are known as ‘voiced’. Consonants like [z], [d], [dz], [g] for instance, and all vowels are voiced.

3. Open glottis

The vocal cords here are kept widely apart, leaving the glottis wide open and the air passing through freely. Therefore, as the air passes without obstruction no pressure is exerted on the vocal cords to vibrate, and no voice/phonation is produced. Sounds articulated under this condition of the glottis are thus known as ‘voiceless’. Consonants like [s], [t], [tʃ], [k] and the like are all voiceless.

In order to judge whether a speech sound is voiced or voiceless you simply need to place your finger-tip on the larynx during the articulation. If you feel some vibration from within, the sound is voiced, and if not, it is voiceless. Compare the articulation of [z] and [s]; [d] and [t]; [dz] and [tʃ] and [g] and [k]. You will notice

that while the first consonant in each pair is voiced, the second one is voiceless. So, in general a consonant is either VOICED or VOICELESS.

1.1.13 Hausa phonemes

Sani (1989) made us to believe that there are a total number of forty-four phonemes in the Hausa language, out of which thirty-four are consonants and five pairs of single vowels five of which are short and five are long. The thirty-four consonants are as follows:

1.1.13.1 Consonants

Yusuf (2007) opines that Consonant sounds are made by completely or partially restricting air flow in the vocal tract at certain places. Consonants, according to Oyebade (1992), are classified according to their place and manner of articulation (state of the glottis). Phonation refers to the various states of the glottis as instructed by the larynx in order to produce speech. In all languages, the glottis can be voiced or voiceless when producing speech sounds.

1.1.13.2 Hausa consonants

Phonetic representation	Orthography	The three-term label	
[b]	e.g. bá yá (back)	b	voiced bilabial stop/plosive
[ɓ]	e.g. tá báyá (pestle)	ɓ	voiced bilabial implosive
[m]	e.g. má ngwàró (mango)	m	voiced bilabial nasal
[ɸ]	e.g. kú mfá (foam)	f	voiceless bilabial fricative
[ɸj]	e.g. fyá dé (raping)	fy	voiceless palatalized-bilabial fricative
[t]	e.g. tú dù (hill)	t	voiceless alveolar stop/plosive
[d]	e.g. dá ré (night)	d	voiced alveolar stop/plosive
[ɗ]	e.g. tá dī (conversation)	ɗ	voiced retroflex implosive
[l]	e.g. bú lálà (whip)	l	voiced alveolar lateral
[r]	e.g. bá rà (begging)	r	voiced alveolar trill
[ŋ]	e.g. nó nò (sour milk)	n	voiced alveolar nasal
[ŋ]	e.g. cà n (there)	n	voiced velar nasal
[ɲ]	e.g. há nyà (road)	n	voiced palatal nasal
[s]	e.g. sí kàrí (sugar)	s	voiceless alveolar fricative
[z]	e.g. zà nè (wrapper)	z	voiced alveolar fricative
[s']	e.g. tsí ntsí yá (broom)	ts	voiceless alveolar ejective
[r]	e.g. rú wá (water)	r	voiced alveolar trill
[ʃ]	e.g. shá nù (cattle)	sh	voiceless post-alveolar fricative
[tʃ]	e.g. cì yá wà (grass)	c	voiceless post-alveolar affricate
[dʒ]	e.g. jà kì (donkey)	j	voiced post-alveolar affricate
[j]	e.g. yà bó (praise)	y	voiced palatal approximant/semi vowel
[k]	e.g. kà ré ((dog)	k	voiceless velar stop/plosive
[kj]	e.g. kyá u (beauty)	ky	voiceless palatalized velar stop/plosive

[kw]	e.g. kwári (valley)	kw	voiceless labialized-velar stop/plosive
[k̠]	e.g. káyà (thorn)	k̠	voiceless velar ejective
[k̠j]	e.g. kyálle (piece of cloth)	k̠j	voiceless palatalized-velar ejective
[k̠w]	e.g. k̠wàró (insect)	k̠w	voiceless labialized-velar ejective
[g]	e.g. rágá (net)	g	voiced velar stop/plosive
[gj]	e.g. gyára (repair)	gj	voiced palatalized-velar stop/plosive
[gw]	e.g. gwàni (expert)	gw	voiced labialized-velar stop/plosive
[w]	e.g. wúká (knife)	w	voiced labio-velar approximant/semi vowel
[h]	e.g. háyáki (smoke)	h	voiceless glottal fricative
[ʔ]	e.g. bá'á (joke)	ʔ	glottal stop/plosive
[ʔj]	e.g. 'yá'yá (children)	ʔj	palatalized-glottal stop/plosive

	Bilabial	Palatalized Bilabial	Alveolar	Retroflex	Post Alveolar	palatal	Velar	Labiovelar	Labialized Velar	Palatalized Velar	Glottal	Palatalized Glottal
Stop/Plosive	b		t d				k g		kw gw	kj gj	ʔ	ʔj
Implosive	ɓ			ɗ								
Ejective			s'				k̟		k̟w	k̟j		
Nasal	m		n			ɲ	ŋ					
Fricative	ɸ	ɸj	s z		ʃ						h	
Africate					tʃ dʒ							
Lateral			l									
Trill/Roll			r									
Flap				ɾ								
Approximant Semi-vowel						j		w				

Figure 1.7: Hausa consonant chart (Sani, 2005:13)

1.1.13.3 Vowels

Yusuf (2007) opines that, vowels are sounds produced with very little blockage in the vocal tract's air route. Air flow is not obstructed by any of the articulators. Vowels can also be characterized from a phonetic standpoint as speech sounds that are articulated by vibration of the vocal cords rather than blockage of air passage. Unlike the articulation of consonant in which the air has to be obstructed in one way or another, in the articulation of vowels the air-flow is relatively unobstructed. Similarly, all vowels are voiced, unlike their consonant counterparts some of which are voiced, some are voiceless or even neutral.

1.1.13.4 Hausa vowels

In standard Hausa there are five pairs of single vowels, five of which are short and five are long, as follows:

[i] and [ii]

e.g. cìyáwà (grass) and jíúkà (grandchild)

[e] and [ee]

e.g. màcé (woman) and géému (beard)

A long vowel is often marked by either writing it twice or with a colon, e.g. uu or u:, aa or a:, whereas a short vowel is left unmarked, e.g. u, a. In this study however, we will adopt the first alternative of showing a long vowel.

[a] and [aa]

e.g. gáshì (roasting) and bááshì (debt)

[o] and [oo]

e.g. sábó (a proper name) and ƙóófà (door)

[u] and [uu]

e.g. úwá (mother) and búútà (kettle)

Now, the question is, how are these vowels articulated? The phonetic features of vowels as it were, heavily depend on TWO factors, namely the tongue position and the lip position:

1.1.13.5 Tongue position

Which part of the tongue is highest in the mouth during articulation? How high is the highest part? These are the questions which have to be answered in this connection. For the first question, the tongue can be highest at the front, at the back or in between, the centre. The answer to the second question on the other hand, is that it

can be high, touching the roof of the mouth; mid, a short distance away from the roof; and it can be low, a long distance away.

1.1.13.6 Lip position

In the articulation of vowels, the lips may SPREAD, they may be ROUNDED or NEUTRAL, depending on the kind of vowel. For spread and neutral positions however, the term UNROUNDED is more commonly used. Having discussed this, we can proceed to classify those single vowels as follows:

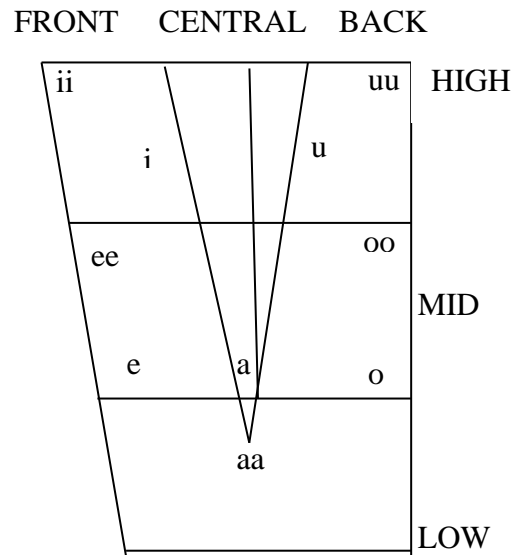
1.1.13.7 Long vowels

[ii]	→	high front unrounded
[ee]	→	mid front unrounded
[aa]	→	low central unrounded
[oo]	→	mid back rounded
[uu]	→	high back rounded

1.1.13.8 Short vowels

[i]	→	same as the long one, except that it is lower and more central.
[e]	→	same as the long one, except that it is lower.
[a]	→	same as the long one.
[o]	→	same as the long one, except that it is lower and more central.
[u]	→	same as the long one, except that it is lower and more central.

They are represented in the diagram below:



A diagram of tongue positions in the articulation of monophthongs.

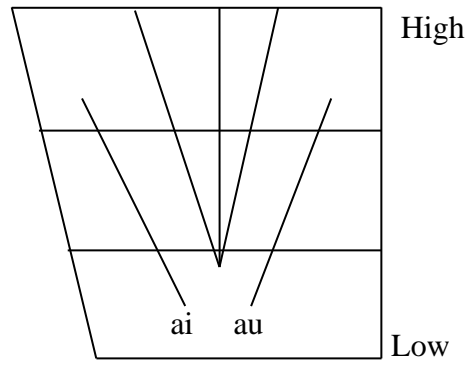
Figure 1.8: Hausa vowel chart (Sani, 1989:1)

MONOPHTHONGS refers to the five pairs of single vowels we have been discussing and similar words. Aside from these, Hausa features another form of vowel, the DIPHTHONG. A diphthong is just a combination of two distinct vowels. To put it another way, it's two separate vowels articulated at the same time. In Standard Hausa, two distinct diphthongs are discovered to operate:

[ai], such as in áíkì (work) and màì (oil).

[au], such as in káuyè (village) and táurí (toughness).

The tongue is held low in the mouth for the initial part of the articulation of [ai], then elevated to the point where it must reach to articulate [i]. The articulation of [au], on the other hand, is similar, except that the back of the tongue is lifted to the point where it must reach to articulate [u]. They are represented in the diagram below:



A diagram showing how the tongue is raised in the articulation of the diphthongs [ai] and [au]

Figure 1.9: Hausa diphthongs chart (Sani, 2005:16)

1.1.14 Yorùbá phonemes

According to Bamgbose (2011) there are thirty phonemes in the Yorùbá language. They are grouped into eighteen (18) consonants and twelve (12) vowel sounds.

1.1.14.1 Yorùbá Consonants

The eighteen Yorùbá consonant sounds are: /b, t, d, k, g, kp, gb, f, h, dɔ, s, ʃ, m, n, l, r, j, w/. Their classification which is based on the place of articulation, manner of articulation and state of the glottis. The consonants are illustrated below:

Phonetic representation	Orthography	The three-term label
b	/b/	voiced bilabial plosive bàtá ‘shoes’, abà ‘huts’, bá ‘meet up with’
t	/t/	voiceless alveolar plosive tà ‘sell’, etídò ‘river bank’, tò ‘arrange’
d	/d/	voiced alveolar plosive dà ‘pour’ àdà ‘cutlass’, dúdú ‘black’
k	/k/	voiceless velar plosive kí ‘what’, kókóró ‘key’, oko ‘farm’
g	/g/	voiced velar plosive gà ‘spread’, gèlè ‘headgear’
p	/kp/	voiceless labial-velar plosive pàkúté ‘trap’, àpótì ‘box’, pò ‘be many’
gb	/gb/	voiced labial-velar plosive gbà ‘take’, ìgbà ‘period’, gbó ‘to hear’
f	/f/	voiceless labio-dental fricative fèrèsé ‘window’, òfo ‘zero’, ifé ‘love’
s	/s/	voiceless alveolar fricative sìsì ‘young lady’, sálúbàtá ‘slippers’, àsè ‘party’
ʃ	/ʃ/	voiceless palato-alveolar fricative sokoto ‘trouser’, asà ‘eagle’ custom’ àsá
h	/h/	voiceless glottal fricative ha ‘scratch’, ihò ‘hole’, háhá ‘sheet of corn’

j	/dʒ/	voiced palato-alveolar affricate jà ‘fight’, òjò ‘rain’, jàgùdà ‘thief’
m	/m/	voiced bilabial nasal màmá ‘mother’, màlúu ‘cow’,
n	/n/	voiced alveolar nasal nínú ‘inside’, nà ‘beat’, àná ‘yesterday’
r	/r/	voiced alveolar trill rà ‘buy’, ara ‘body’, rí ‘see’
l	/l/	voiced alveolar lateral lá ‘leak’, ilé raise’, àlá ‘dream’
y	/j/	voiced palatal approximant ya ‘draw’, iyàwó ‘wife’, iyà ‘mother’
w	/w/	labio-velar approximant wá ‘search’, owo ‘money’, wàhála ‘trouble’

(The Yoruba words are adapted from Abidemi, 1996; Ajunwa, Ibiowotisi, Osinomumu and Nzomiwu, 2006).

The consonants are shown in the table below:

Place of Articulation								
Manner of Articulation	Bilabial	Labio dental	Alveolar	Palato Alveolar	Palatal	Velar	Labial Velar	Glottal
Plosive	b		t d	ʃ		k	kp	
Fricative		f s				g	gb	h
Affricate				dʒ				
Nasals	m		n		(ɲ)			
Tap			r					
Lateral			l					
Approximant					j		w	

Figure 1.10: Yorùbá consonant chart (Oyebade, 2007:229)

Here also, the actual production of Yoruba consonants can be clearly done in the light of the following three things:

- i. Point or place of articulation
- ii. Manner of articulation
- iii. State of the glottis.

Now let's consider these one after the other:

i. Point or Place of articulation in Yoruba

Place of articulation refers to area where consonants are being produced. It directs the attention to the type of sounds of consonants that are being produced. The active and passive articulation meet in point to produce a particular consonant sound are as follows:

1. **Bilabial** – This is the place where the lower and the upper lips make contact as in the articulation of [b].
2. **Palatal** – This is produced when the middle of the tongue approached the hard palate as in the articulation of [j] and [y].
3. **Velar** – The consonant sound is been produced when the back of the tongue made contact with soft palate as in the articulation of [h] and [g].
4. **Labio-dental** – The consonant sound is been produced by the lower lip and the upper as in the articulation of [f].
5. **Alveolar** – It is produced by the contact of the tip of the tongue with the alveolar ridge as in the articulation of [t], [d], [s], [r], [n] and [l].
6. **Post-alveolar** – This consonant sound is produced by the blade of the tongue in making contact with hard palate and also alveolar as in [ʃ].
7. **Labio-alveolar** – It is produced when both lips made contact with back of the tongue with soft palate and result of it all will come from that of the upper lip with the soft palate as in the articulation of [gb], [kp] and [w].
8. **Glottal** – The consonant is produced in between the two glottis.

ii. Manner of articulation in Yoruba

In articulating any sound, the active and passive articulator would make contact with one another. After the contact, they would cause complete obstruction as said earlier in the airstream, but if they just approach one another, they would cause partial obstruction. Manner of articulation in Yoruba are classified into six as follows:

1. **Stops/Plossives** – Consonant sounds that comes out with a great difficulty from the airstream, which means that the action blocks the air passage momentarily at some points and when it releases, it will pass out quickly with a bullet sound [b], [t], [d], [y], [k], [g], [kp], [gb]. As for the consonants [kp] and [gb], when the air passes out, the airstream may re-enter back again momentarily.
2. **Fricatives** – The articulators approach one another; they don't make contact and block the air passage. The air has to force its way out to friction e.g. [f], [s], [d], [s] and [h].
3. **Nasals** – The articulators blocks the air passage at some points and the air passed through the nose. They are [m] and [n].
4. **Trills** – The active articulator strike against the passive one quickly at intervals and the air also stops and starts again to escape as in [r].
5. **Laterals** – It is being produced when the articulators block the air at the middle of the mouth and released to pass along side of the tongue as in [l].
6. **Approximants/Continuants** – The narrowing down of the air passage by the approach of two articulators does not reach the extent where the air has to force its way out with some friction rather, the air has to cause friction as in [j] and [w].

iii. **State of the glottis in Yoruba**

The state of the glottis refers to the amount of vibration in the vocal cords, and closure in the glottis when speech sound is being produced. In Yoruba articulation, the state of the glottis is classified into two and they are: 1. Open glottis and 2. Narrow down glottis.

1. **Open Glottis** – Here, the glottis position are kept in wide passage, apart from leaving the air to pass freely without any obstruction and no pressure is exerted on the vocal cords to vibrate, sounds articulated under this condition of the glottis are known as “voiceless” as in [h], [k], [kp], [s], [ʃ] [t] and [w], etc.
2. **Narrow Down Glottis** – The vocal cords are drawn; the glottis will become narrow and will make the air to use some force to find its way out. The air

pressure makes the vocal cords to flap against one another to produce an audible voice known as “voice” e.g. [b], [d], [g], [y], [m], [n] and [r].

1.1.14.2 Yorùbá vowels

A Yorùbá vowel sound system exhibits both oral and nasal vowel sounds instead of the long and short vowel sounds that exist in the Hausa language. There are seven oral and five nasal vowel sounds in Yorùbá, and these are: i, e, ɛ, a, o, ɔ, u, ï, ã, ɛ̃, ɔ̃, ù. They are all represented in the following words as examples:

The oral vowels are:

i	/i/	close front unrounded vowel <i>ìyá</i> ‘mother’, <i>orí</i> ‘head’, <i>ìta</i> ‘outside’
e	/e/	half close front unrounded vowel <i>ewé</i> ‘leaf’, <i>ejò</i> ‘snake’, <i>ikólè</i> ‘dustpan’
ɛ	/ɛ/	half open front unrounded vowel <i>ɛpà</i> ‘groundnut’, <i>ɛgɛ</i> ‘cassava’, <i>ɛwà</i> ‘beans’
a	/a/	open central unrounded vowel <i>àgè</i> ‘kettle’, <i>abà</i> ‘hut’, <i>adè</i> ‘chair’
ɔ	/ɔ/	half open back rounded vowel <i>ɔpɔlɔ</i> ‘frog’, <i>ɔbɛ</i> ‘knife’, <i>ɔsàn</i> ‘orange’
o	/o/	half close back rounded vowel <i>okó</i> ‘farm’, <i>ikókó</i> ‘pot’, <i>ólógbó</i> ‘cat’
u	/u/	close back rounded vowel <i>ewúre</i> ‘goat’, <i>kúrò</i> ‘leave’, <i>isu</i> ‘yam’.

The nasal vowels are:

in	/ĩ/	close front unrounded nasal vowel <i>èyìn</i> ‘back’, <i>ìgbín</i> ‘snail’, <i>rìn</i> ‘to walk’
ɛn	/ɛ̃/	half open front unrounded nasal vowel <i>ìyɛn</i> ‘that one’, <i>hɛn</i> ‘yes’
an	/ã/	open central unrounded nasal vowel <i>itàn</i> ‘story’, <i>ràn</i> ‘to send’, <i>alákàn</i> ‘crab’
ɔn	/ɔ̃/	half open back rounded nasal vowel <i>ɔpɔnì</i> ‘crocodile’, <i>ibɔn</i> ‘gun’
un	/ũ/	close back rounded nasal vowel <i>ràkúnmi</i> ‘camel’, <i>ɛkùn</i> ‘tiger’

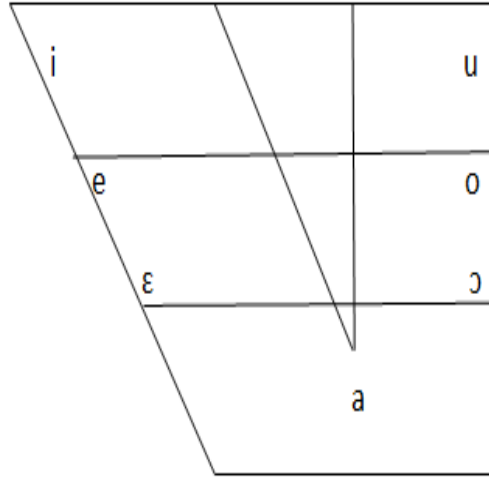


Figure 1.11: Yoruba oral vowel chart (Oyebade, 2007: 235)

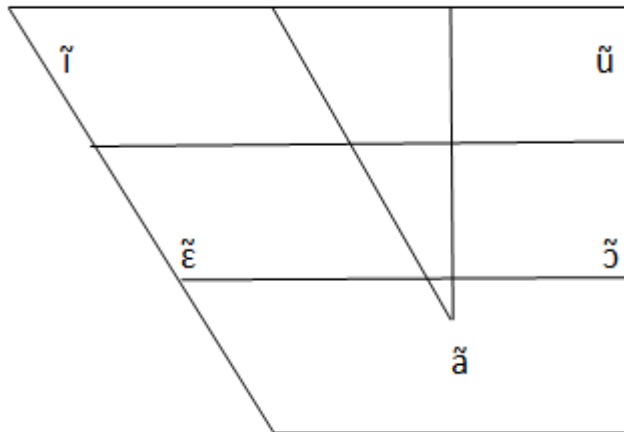


Figure 1.12: Yoruba nasal vowel chart (Oyebade, 2007: 235)

1.1.15 Differences between Hausa and Yoruba languages under place of articulation

There are variances in the sound systems of the two languages, as seen in the diagrams above. This is probably the reason for the phonological influence on Hausa language by the Yorùbá language for the Yoruba individuals brought up in the Northern part of Nigeria, and the same thing applicable to the Hausa individuals brought up in Yoruba land where Yoruba language influence their spoken Hausa. There are sounds which are present in the sound system of Hausa but not found in Yorùbá and those in Yorùbá language sound system which are absent in Hausa sound system, these can be seen in the following illustrations:

1. Bilabial

Here, the Hausa sound /b/ and /ɸ/ are found in Hausa but not available in Yoruba language.

2. Alveolar

The sound /z/ and /s'/ are found in Hausa but not found in Yoruba language.

3. Retroflex

In Hausa there are /ɽ/ and /d'/ but not available in Yoruba sound system.

4. Post alveolar

The sound /ts/ in Hausa sound production is not found in Yoruba sound production which brings about another difference under post alveolar as in the word “tsintsiya”

5. Labio-dental

/f/ is the sound produced by the contact of lower lip with the upper teeth in Yoruba which does not exist in Hausa sound production.

6. Velar

Here, the sound /k/ in Hausa does not exist in Yoruba sound system.

7. In Hausa we have the sound /ʔ/ which does not exist in Yoruba sound system.

8. Labio-velar

Here, we have the Yoruba sounds like /gb/, /kp/ and they are not available in Hausa sound system.

9. Labialised velar

Under this we have the sound /kw/ in Hausa but not found in Yoruba.

10. Palatalised velar

Here, we have in Hausa language sounds like /ky/- [kj], /ky/-[kj], /gy/-[gj]

11. Palatalised glottal

The sound /ʔj/ here is found in Hausa but not available in Yoruba sound systems.

1.1.16 Differences between Hausa and Yoruba languages under manner of articulation

The differences here will show those manners of articulation that are present in Hausa sounds production which are not present at all in Yoruba sound production.

1. Stops/plosives

The sounds /kw/, /gj/, /gw/, /kj/, /ʔ/ and /ʔj/ in Hausa manner of articulation are not available in Yoruba sounds production. In the same vain, Yoruba sound /kp/ and /gb/ is missing in Hausa sound system which denotes their differences.

2. Implosives

There is nothing like IMPLOSIVE in Yoruba sound system. So, the sound /b/ and /d/ in Hausa sound production do not exist in Yoruba completely and this perhaps is the main reason why an average Yoruba speaker of Hausa found it difficult to pronounce words with these sounds, instead they are being replaced with the sound /b/ and /d/ which are found in both languages.

3. Ejectives

Here also in Yoruba sound system or production there is nothing like EJECTIVE as it is in Hausa. The sounds are /k/, /kj/, /kw/ and /s'/.

4. Affricates

The sound system under AFFRICATE that Hausa and Yoruba shares is /dʒ/.

5. Fricatives

Under this we have the sound /z/ and /ʒj/ in Hausa sound production but not available in Yoruba.

6. Flaps

The consonant sound is produced when the active articulations strike the passive one just only once before the air passes out as in the articulation of sound /ɺ/ in Hausa manner of articulation but found not in Yoruba sounds production under manner of articulation.

1.1.17 Differences between Hausa and Yoruba languages under the state of glottis

1. Tightly shut Glottis

When the vocal cords are closely tight, shutting the glottis with the air passing below it is what is referred to as tight glottis. Here there is the production of sound /ʔ/ in Hausa which do not exist in Yoruba sound production under the state of glottis.

2. Narrowed down Glottis

Here, /z/ sound is the only sound that can be noticed that exists in Hausa and not exist in Yoruba sound systems.

3. Open Glottis

Among all the sounds in Hausa under the above mentioned state, /tʃ/ sound is the only visible one that is missing in Yoruba. In the other way round sounds like /h/, /kp/, /ʃ/, /w/ and /f/ are visible under Yoruba (open glottis), but not available in the open glottis of Hausa sound production.

1.1.18 Differences in vowel sounds of Hausa and Yoruba languages

A careful study of the vowel systems of both languages as revealed above indicates that a lot of differences exist between them. In the first place, Hausa has a total of (12) vowels and Yoruba also has (12). The vowels of each language can be classified differently thus: Hausa has (5) short and (5) long vowels referred to as monophthongs including (2) called diphthongs. While Yoruba has (7) oral vowels and (5) nasal vowels. Also, the term diphthong which denotes the joining of two distinct vowels, that is two different vowels articulated simultaneously. These are not

available in Yoruba sound system which may make the Yoruba learners of Hausa to pronounce the diphthongs wrongly. The Hausa diphthong sounds are /ai/ and /au/ like in the pronunciation of the words:

[ai] as in aíkì (work) and màì (oil)
[au] as in káúyè (village) and táurí (toughness).

As mentioned earlier, the tongue is held low in the mouth for the initial part of the articulation of [ai], then elevated to the point where it must reach to articulate [i]. The articulation of [au], on the other hand, is similar, except that the back of the tongue is lifted to the point where it must reach to articulate [u]. The same thing is applicable to some Yoruba vowel sounds like:

ɛ	/ɛ/	half open front unrounded vowel ɛpà 'groundnut', ɛgɛ 'cassava', ɛwà 'beans'
ɔ	/ɔ/	half open back rounded vowel òpòlò 'frog', òbɛ 'knife', ɔsàn 'orange'

1.2 Statement of the problem

Much scholarly attention has been concentrated on the extinction of minority languages almost to the exclusion of linguistic accommodation among speakers of different languages who come in contact. The examination of Hausa immigrants' language behaviour in many parts of Nigeria has received little attention. The few available works on Hausa migrants focus much on their historical and cultural background, morphology, phonology, syntax, and grammar. This shows a dearth of literature on the language practices of these immigrants, especially those who have made Ilorin their second home. Many Hausa who have been culturally integrated into the Yorùbá culture by virtue of their long stay are often faced with the problem of which language to use. Choosing to use the language of the host communities as against the mother tongue tends to open a vast array of opportunities.

Whether or not settlers choose to integrate into the host communities has its own attendant challenges. For example, absolute integration may cause identity issues, particularly for those who are fluent in the host community's language. Apart from this, the one nation identity of Nigeria is questionable, especially if one considers the fact that settlers often maintain distinct identities from the host community. Svendsen (2010) states that studies like this will adequately point out the

psychological, cultural and religious indices responsible for convergence or divergence. Linguists therefore, need to study the language use patterns of migrants to urban places like Ìlòrin, Lagos and Ibadan. This would help in making appropriate decisions and policies on language and ethnicity related matters. Until this is done, there will always be issues related to language and national issues, such as attitude, identity, ethnicity, and inter-ethnic relations.

Also, it is a known fact that languages influence each other when different speakers interact closely due to language contact; this makes the borrowing or loaning of some concepts unavoidable, as this broadens the communicative capacity of one language, it negatively causes the death or decay of another. This study, therefore investigates the role of language accommodation in the encouragement of unity nationwide in order to profile a conception of language accommodation practices in other multilingual urban centres. In this study, the factors and consequences of language contact and the extent to which Hausa language has affected the vocabulary of Yorùbá among the Yorùbá indigenes of Gambari Quarters in Ìlòrin will be examined.

1.3 Aim and objectives of the study

The study's overall aim is to investigate the linguistic accommodation strategies of Hausa immigrants in Gambari Quarters of Ìlòrin metropolis, with the intent of eliciting the factors that influence language choice and their effects on the linguistic repertoire of the Yorùbá speakers of Gambari Quarters speech community. The specific objectives are to:

1. examine the choice of language usage among the Hausa settlers of Gambari Quarters in different domains in accordance with the assumptions of Giles, Taylor and Bourhis (1973) and Giles (1980)'s Accommodation Theory. This is in order to unravel the truth or otherwise of such claims. These assumptions are epitomised in the following three processes:
 - i. Similarity - attraction processes: The first presumption that is made at this level is that there is a high tendency for speech community members to get drawn to any other group of people who share the same language(s) with them. Putting it differently, there is the likelihood of one forming affinity with others who appear to share similarities with him. This is known as

convergence. Giles et al submit that while speech convergence is taken too favourably, speech divergence is not. Secondly, divergence is an attempt to stick to one's language rather than make room for another speaker's language. This is driven by the urge to show one's ethnic identity and to maintain social distance. Finally at this level, there is also the assumption that attempts made at communicating in the other group's language are well appreciated and encouraged by the group whose language is being used.

- ii. Social exchange process: At this level, it is assumed that there are other desirable gains to be achieved by the speaker apart from the open idea of accommodating the language of the other group. Another assumption here is that the speaker of a given language will get drawn to the language of a different group in as much as the benefits to be derived from them are believed to be greater than the process involved. Finally at this level, Bourhis (1979) posits that language users take up specific behaviour which are deemed to bring them profitable rewards while those with negative rewards are done away with. Convergence therefore, in the view of Giles, Bourhis and Taylor (1977) is a quest to gain social approval.
- iii. Causal attribution processes: At this level, it is assumed that there is at all times, an underlying incentive behind accommodating and using the language of the other group. If the motivation, objective, view and attitude of the speaker is deemed suitable, the receiver will carry on the conversation in that language.

All the above processes are broadly analysed in chapter two of this work, under Theoretical Framework.

2. find out how the choice of a language usage affects the Hausa immigrants of Gambari Quarters in the different domains.
3. determine the extent of language accommodation in Gambari Quarters.
4. find out how the extent of language accommodation has upheld national integration in Gambari Quarters.
5. identify the identity showcased in the language choice of the Hausa immigrants in Gambari Quarters.
6. identify the factors responsible for lexical borrowing in Gambari Quarters speech community.

7. determine some linguistic changes that occur in some of the loaned words, with focus on phonological, morphological and semantic changes.

1.4 Research questions

For an effective engagement of the above research objectives, the following research questions have been formulated:

1. What is the choice of language usage among the Hausa people of Gambari Quarters in different domains?
2. How does the choice of language usage affect the Hausa immigrants of Gambari Quarters in different domains?
3. What is the extent of language accommodation in Gambari Quarters?
4. How does the extent of language accommodation influence national integration in Gambari Quarters?
5. What is the identity showcased in the language choice of the Hausa immigrants in Gambari community?
6. What are the factors responsible for lexical borrowing among the Yorùbá people in Gambari Quarters speech community?
7. What are the linguistic changes that occur in some of the loaned words, with focus on phonological, morphological and semantic changes?

1.5 Significance of the study

Studies in language practices of migrants in urban areas have mainly focused on the sociological approach despite its limitations. There is a dire need to examine language accommodation of people of other ethnic groups in order to ascertain the psychological factors responsible for convergence and divergence. This study fills this gap as it provides a clear insight into language use practices of other tongues in their settlements. A study in urban sociolinguistics will yield both theoretical and pragmatic advantages. Therefore, this study is significant in many ways, especially since the study area is situated within Ìlòrín metropolis which is virtually recognised as a point of convergence for people of cultural diversities. This research will add to the wealth of knowledge, particularly in the field of endoglossic bilingualism, urban sociolinguistics and linguistic accommodation in the country. The study can therefore spur other researchers to take interest in language behaviour in settler's communities. As of today, there are skeletal scholarly works on migrant settlers who are scattered

around the country; there is a need to examine in detail the role of language use in ensuring a peaceful atmosphere in such environment. This study, therefore, examines the linguistic accommodation practices of Hausa-speaking settlers in this area, with a special interest in situating the theoretical context in urban sociolinguistics. This will propel and bring about a sense of national unity among Ilorin residents.

This type of research, as emphasised by Brann (1996), contributes to our understanding of linguistic style together with usage in rural-urban migration, as well as the function of inter-ethnic marriages, living and schooling together in amicable ties between linguistically and culturally diverse groups. This study will also help to curb violence and promote intra ethnic communication. The results of findings will bring to the limelight, the extent to which Hausa speakers accommodate the Yorùbá language, both in their private and public discourses. A study of this kind will shed more light on the process of accommodation of groups which are linguistically and culturally distinct but living within the same neighbourhood.

In addition, there have been much scholarly works on minority languages in contact with major languages. Adegbija (2007) opines that among the minority language speakers, the younger generations tend to shift to English and major languages which are largely due to the opportunities the languages afford them. Such works among others include Dada (2006, 2007), Anyawu (2011) and Onadipe-Shalom (2013). The point of departure in this present research work is seen here since the focus is on speakers of Hausa which is a major language, who now migrated to Ilorin for various motives. This is what was described by Igboanusi (2010:2) as internal migration which comprises short distance movements of rural or urban habitants of one language group to a completely divergent linguistic domain.

This study, no doubt would contribute immensely to urban sociolinguistic study. This research will reinforce the prevailing opinion among linguists, especially sociolinguists that "language contact" or "languages in contact" refers to practical sociolinguistic situations in which people from various ethnolinguistic backgrounds converge at a specific location for whatever reason or reasons to interact, thereby creating a veritable ground for language contact between these people's languages (Agbedo, 2007:31); and that the direction of contact is determined by factors of social prestige (Thomason, 2001). In addition, language contact, being a sociolinguistic phenomenon, is at its most fascinating and challenging states.

Furthermore, directionality theory is relatively a new model of language contact investigation in this part of the globe, the effectiveness and usefulness of which most linguists seem not to have realised. This investigation in essence will help fill these gaps in scholarship. It is expected that new insights into the nature of linguistic systems, the mechanisms by which they interact to produce new communication strategies, and human creativity in adopting and adapting new materials to be reshaped into new manifestations will emerge as a result of this research's analysis. Also, factors responsible for the lexical borrowing shall be explored using directionality theory to examine some linguistic changes that occur in some of the loaned words.

In addition, it will lead to insights on group relationship and group identities and how processes of directionality shape them. Understanding the social forces that guide directions of language use in specific domain in a given speech community is of vital importance both to language planning in areas like education, politics, and socio-economic welfare, and to understanding of the ways languages change. Expectedly, the study will also provide brief but accurate introductions that will appraise the state of language contact; and lead to great insights in improving teaching and learning in linguistic studies. The research will also serve as a point of reference to other investigators, sociolinguists, linguists, the general public and other scholars.

1.6 Scope of the study

In this research, the study of Language accommodation will focus on the Hausa immigrants in Gambari Quarters only. The choice of this area is informed by its age-long existence and the accessibility of the Hausa in this community, despite the fact that there are several Hausa settlements in Ìlòrín metropolis. The study will examine how linguistic accommodation is being practised among Hausa settlers, either for convergence or divergence tendencies. It will also investigate their manners or attitudes and inter-ethnic relations with their Yorùbá hosts. The outcome of this research can be used to conclude for all other Hausa settlements in Ìlòrín and even Kwara state at large.

On the other hand, the research is also designed to study the issue of Hausa lexical borrowing as an outcome of language contact in Ìlòrín dialect of Yorùbá, i.e. the scope of this segment of the research will be centred mainly on how Hausa

language which is the language of the immigrants has affected the spoken form of Yorùbá of the Ìlòrin people (Forward transfer). Other consequences of language contact such as code-switching, phonological, morphological and semantic changes are to be examined using sociolinguistic analysis on directionality theory to determine the degree of the effect of language contact.

In order to cover the above scope, the researcher selected Gambari Quarters in Ìlòrin township for field work and data elicitation for this study. This is because this area is highly populated by Hausa and Yorùbá ethnic groups. The choice of this Hausa-dominated area is expected to yield ample data for the determination of the extent to which Hausa language has affected Ìlòrin Yorùbá. This is because of the reason mentioned earlier, that Ìlòrin as a metropolitan Yorùbá town is highly populated by both Yorùbá and Hausa ethnic groups.

1.7 Summary

In this chapter a general background to the study is given. The research goes on to explore the history of Hausa communities in Ilorin, particularly in Gambari Quarter, where the research was conducted. The chapter also emphasises the linguistic and cultural diversity of Ìlòrin metropolis, Gambari Quarters to be precise. The first chapter contains general information on the problems, aim and objectives of the study, as well as the scope, significance, and methodology. It examines the socio-cultural background of Ilorin and the indigenous groups in Kwara State namely the Yorùbá group, the Nupe group, the Bariba group and the Fulani group. The chapter also discusses the Hausa people and their settlements in Ilorin which is the study area as well as Hausa-Yoruba language families and sentence structures. It equally examines the linguistic situation in Nigeria and in Gambari Quarters of Ilorin, which is our area of study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Preamble

This chapter comprises two parts: first, review of related literature, where we will examine the previous works that are relevant to the study like urbanisation and all that it entails. Also, we would discuss, in this part, the issues that are associated with urban sociolinguistics and language contact. These are language choice, language attitude, language maintenance, language shift, language loss, and language transfer. Furthermore, in the second part, the theoretical framework as well as the empirical studies that would help us to situate the research would be examined.

2.1 Urban sociolinguistics

Bulot and Veschambre (2006) opine that “urban sociolinguistics is sociolinguistics of discourse (should it deal with linguistic and/or language attitudes or even with attested language practices) since it problematises the correlations between space and languages around discursive materiality. Brann (1996: 19), on the other hand, posits that “Urban sociolinguistics is concerned with ethnic groups' linguistic adaptation in cities and communication inside this microcosm.” Thus, a thorough examination of urban sociolinguistics cannot be overemphasised as it is important for research into not only the culture of immigrants but also the growth and progression of urban harmony. This lucidly reinforces the concept of urban sociolinguistics. These immigrants are not only dispersed across different settlements and locations but they also can be identified in specific locations such that it comes naturally to relate the places and its environs with them. An example of this is the Hausa in Ilorin, Kwara state who are dispersed in various notable Hausa areas commonly referred to as Sango or Sabo within the city and other towns in the state. As immigrants become acclimatised to foreign lands, they begin to take in, understand and utilise the language and cultural practices of the host communities. McLaughlin

(2009) opines that speaking an urban language is to articulate an urban identity. In his opinion, migrants to the city adopt and modify the ways in which they speak as part of the process of becoming urban.

In every country, urban centres and locations will continuously remain the meeting point for different languages and varying cultures. This explains the sparse/little likelihood of coming across a monolingual except for the migrants who are new in town. It is a frequent practice for urban dwellers to possess eloquence in their indigenous languages along with the predominant languages in their host communities. The Ilorin metropolis fits accurately into this research for obvious reasons: one, it is a commercial centre and secondly the city is flourishing financially. The city boasts also of guaranteeing one of the best living standards for its inhabitants in comparison to other cities in Nigeria. All these are borne out of the fact that the town is a state capital and a centre connecting Hausa and Yorùbá lands commercially, which triggered the uncontrollable influx of people from diverse part of northern, western and eastern parts of the country for commerce, government parastatals, industries including facilities such as the Ilorin airport and railway station.

This study beams its light on language use in three major domains, the home, outside the home which will include domains such as religious places, especially mosques, market, schools and parastatals. This is to buttress the assertion of Brann, (1996: 22) that "in addition to the dominant and genuine language usage in cities, the issue of language maintenance and shift emerges in regard to all three components of the configuration, namely familial, communal, and official." Migration, as a multifaceted process, causes significant changes in social life, the economy, politics, and, of course, language interaction and usage. The confluence of linguistic diversities and the development of new multilingualisms all across the world is one of the most visible macro-effects of modern migration. In this sense, metropolitan environments provide the ideal setting for the coexistence of linguistic and cultural variations, as a result of and in urban mobility (Britain and Cheshire, 2003) and heterogeneity (Britain and Cheshire, 2003) (Mithier, 2007). New urban multilingualisms, coinciding with the development of ethnic and cultural variety, collide with changes in socioeconomic stratification, affecting identity creation, as Clark (2009) indicates. Since the pioneer research on urban diatechnology and variation, such changes emerging from new modes of migration have resulted in a significant reorientation in

the scientific approach to urban linguistic variety. For analysing current urban phenomena, emerging developments in urban sociolinguistics advice adopting new transdisciplinary or even multidisciplinary viewpoints (De Olga-Ivanosa, 2013). She went on to say that as migration has become more intense, new linguistic phenomena have emerged, which are discussed in *Multilingualism and Language Diversity in Urban Areas*. Through multidimensional and interdisciplinary insight into specific regions of language interaction, identity formation, urban sociology, and education, we may learn about acquisition, identities, space, and education. How the structure of L1 impacts the structure of L2 and vice versa; how multilingual immigrants create their identities and how the host community perceives them; how emerging multilingualisms affect monolingual institutions and speakers.

Bilingualism which is one of the results of language contact is no doubt a common phenomenon in urban centres. The socio-cultural factors that have contributed to the development of bilingualism in Africa have been highlighted by Beardmore (1986), Appel and Muiyken (1987), Mansour (1983), Dada (2006:28-30), which are also relevant to other areas around the globe. Onadipe-Shalom (2018:26-27) presents some of these factors as follows:

1. The aftermath of tribal war

Tribal wars often result in the subjugation of the weaker ethnic group. The amalgamation of the conquered by the strong territories produces bilingualism to the effect that the language of the colonial masters is usually the preferred language. This can be seen in some African countries like Nigeria, Cameroun, and Ghana.

2. The desire for upward social mobility

Inter-community trading is a major factor in the social economic and cultural development. It promotes both individual and societal bilingualism in such communities. In this instance, the minority language speakers understand that they need the prestigious language for upward economic and social mobility. This phenomenon is common among the youth who most of the times choose other languages that guarantee economic and social development. Onadipe-Shalom added that Dada (2006) also notes that second language acquisition gives opportunities for cultural development. According to her, Alenxander (2003) remarks that multilingualism should be viewed as an asset rather than a problem. He concludes that

“indeed, if handled properly, languages, like all other resources, have a job-creating potential. Indeed, there are indications that indigenous languages are also economically viable today.

3. The environmental factors

This according to Onadipe-Shalom (2018) also promotes bilingualism in major Nigerian languages such as Hausa and Yorùba. Oyetade (1990) emphasises bilingualism in major Nigerian languages like Hausa and Yorùbá is a prevalent phenomenon, as evidenced by the capability of most Nigerians to speak a major language in addition to their mother tongue. He claims that environments with a large land mass without any visible barriers such as rivers and mountains are platforms for bilingualism. Mansour (1993) added that monolingualism and multilingualism are products of the socio-historical processes in an environment. He goes further to say that monolingualism only flourishes in a nation where linguistic unity is deliberately fostered through the imposition of a standard language.

Being among the fastest developing cities in the country, Ìlòrín is inhabited by both the natives and the non-natives. While many of these settlers speak numerous minority Nigerian languages, a substantial number of them speak Hausa, Fulani and perhaps Igbo. Despite this, many researches and inquiries into the linguistic situation in Nigeria, particularly in Ìlòrín, beamed their light more on the English and Yorùbá languages or English and other Indigenous languages.

2.1.1 Urbanisation and its effects on language use

Before going deep into the effects of urbanisation on language use, there is the need to understand what urbanisation is all about. According to Uttara, Bhuvandas, Nishi, and Vanita (2012), urbanisation refers to a general rise in population as well as a settlement's level of industrialization. It involves a growth in the number of cities and their size. They go on to say that it represents people moving from rural to urban regions. In their own assertion, McGranahan and Satterthwaite (2014) present their view on urbanisation that it is widely acknowledged that urbanisation entails a population movement from rural to urban areas. The urbanisation level is best assessed from a demographic standpoint by the urban population share, with the urbanisation rate being the pace at which that proportion is rising. When people use the term "urbanisation" to refer to urban population growth, it is a bit confusing: when

urban and rural populations grow together, it is not really urbanisation; and because the global population is growing at about twice the rate that the urban share is growing, it is a bit confusing. Even more perplexing is the use of the term "urbanisation" to refer to the expansion of urban land cover: the rate of expansion of urban land cover is roughly three times that of urban share growth, and while urbanisation entails growing settlement density, declining settlement density is increasingly driving urban land cover expansion (p. 4). We may deduce from all of the preceding definitions of urbanisation that it relates to the extension and growth of towns and cities in all aspects of development, frequently at the expense of rural regions.

Childs, Van Herk and Thorburn (2007) submit that the extent to which urbanisation affects language change is made obvious by research which reveals that both historic and innovative patterns are influenced by linguistic and social factors connected with urban development. The work looks into the linguistic effects of urbanisation in Petly Harbour community near St. Johns which has gone through several economic changes. The cross-generation research analyses how speakers accustom themselves within a lowly situated urban land scope through their use of highly salient, locally related features from two linguistic domains. Childs et al (2007) found out that inter dental stopping e.g., "dis ting" for "this thing" and non-verbal smirking, e.g., "that's something I remember" are both stereotypes of new found land English.

This study, like in Childs et al. (2007), looks at language use as affected by linguistic and social factors as it relates to urban development. This study and the one under review also share the opinion that urbanisation creates diverse varieties of a specific language like the hybrid from which in turn affects the standard language and therefore, gives speaker a sort of identity.

The present researcher and the researchers of the work under review hold divergent opinions in their linguistic options and social variables. The study of the reviewed work was done in two English speaking environments which focused on phonology. The current study on the other hand is being carried out in a multilingual community in which Yorùbá and Hausa are regarded as major spoken languages. In contrast, also, it deals strictly with lexical analysis. It's impossible to deny the truth that in a multilingual society or community, language contact is a definite and certain

phenomenon which affects the use of language by individuals, and the case of the Yorùbá speakers in this community is not different.

The discoveries in the two studies also point out that urbanisation is the front-runner of language stereotypes, while some outcomes from the most popular varieties related to urbanisation can be clearly seen in all features. Every speech community has different reactions to urbanisation based on the employment and usage of linguistic and social constraints.

Robins (2002) in his research on the use of ‘Sheng’ in Nairobi among teenagers, described it as an urban youth sociolect that combines English, Kiswahili, and ethnic languages while also sharing many characteristics with slang in order to generate a new, hybrid identity. The ‘Sheng’ is interpreted to mean the challenges and struggles of youth identity project, and that the Kenyan kids have a variety of different identities thanks to the institutions of family, religion, school, and popular media.

Robins therefore, views ‘Sheng’ as a hybrid variety of three or more languages in an urban speech community like the current study which studies the hybrid variety of Yorùbá language as it subsists as well in an urban society. The two studies place a special focus on identities, but ‘Sheng’ only gives identities to the youths which defines them. The hybrid variety of Yorùbá language is no doubt noticeable in the language use of the Yorùbá speakers in Gambari Quarters of Ìlòrín, as a result of heavy borrowing from Hausa which is one of the outcomes of linguistic contact.

The findings of Najafdari (2009) on the outcome of proficiency on multilingualism, attitudes and social class among multilingual pre-university Mysore students are related to this study. While the work of Najafdari is comprehensive research that involves many languages like Kannada, Urdu, Hindi, Telugu, English and others. The work captures the effects of multilingualism proficiency on error finding (spelling, vocabulary and grammar) and also points out the effects of proficiency on the social class and attitude of students towards learning. The present study in one of its two segments explores the effects of social class on language use in a multilingual society and focuses only on Yorùbá speakers. It is made known and clearly expounded in both research works that a multilingual society has effects on linguistic usage.

It is very obvious here that as one of the effects of urbanisation on language use, Hausa and Yorùbá has a great influence on each other. The effects of this being that the child may suffer difficulty in attaining a high-level proficiency and mastery of the mother tongue alone. Subsequently, code switching, code mixing and heavy borrowing from other contact languages are seen in the child's language use. The concept of language use is neither strange nor is it a distinctive feature of Yorùbá bilinguals. Language use is a general sociolinguistic phenomenon that has been strongly affected by urbanisation and therefore opens up possibilities to urban varieties of a particular language. Thus, lexical items from other various languages came in to improve and further enhance the vocabulary of the bilingual.

Asher (1994) concedes also that urban dialects often seem closer to standard forms of a language than rural dialects are...the relation of urban dialects to standard languages is indirect and complicated. It also asserts that urban varieties are historically based on these standard languages but not on the dialects of rural hinterlands. Despite the fact that a handful of urban speakers may attempt to perfect and meet up with 'standard' pronunciations and grammar, there is not enough evidence to assume that the majority of urban speakers engage in this. A lot of them appear not to be affected by the distinguishing features of the standard and non-standard forms of urban language which are usually noticeable and reoccurring in language. Asher's assertion may not be correct as far as the case of urban dialect of Yorùbá language spoken in Gambari area is concerned, because as a result of heavy borrowing from Hausa language which has completely changed the face of the dialect, one cannot therefore claim that it is closer to the standard Yorùbá dialect and also enriched their vocabulary.

2.1.2 Causes of urbanisation

The development of an urban area happens as a result of economic opportunities (trade), availability of basic social amenities (health, electricity, water, education), tourism and a good transportation network which conserves time and money, administration, defence or even religion. Gambari Quarters give an insight on the activities and amenities available in the city. As far as trade is concerned as mentioned earlier, Gambari market as an international market was an outpost of the historical trans-Sahara trade, even before the emergence of Afonja as Aare

Onakakanfo of the Òyó Empire. Early European and non-European travellers who visited Yorùbá land in the 18th and 19th centuries attested to the international status of Gambari market.

According to Jimoh (2018), Gambari market also flourished as an international slave market, especially during the internecine wars across Nigeria, when Nigerian agents of European slave traders frequented the market to buy slaves in their hundreds every day. Apart from being pre-eminent as the only international commercial centre in the Nigerian hinterland north of Egba and Ijebu lands south of the Niger River, Gambari Quarters produced most of the star warriors of the ever-conquering army/cavalry which facilitated the establishment of Ìlọrin hegemony over a vast area of Yorùbá land.

As earlier mentioned, even in the establishment of modern schools, Gambari Quarters did not play the second fiddle. This is seen in the establishment of many governments and private nursery, primary as well as secondary schools like Karuma Primary Schools A & B, Pake Primary School, Ipake/Ipata Primary School, Shamsudeen Primary School, Future Leader Nursery/Primary School, Zarat Nursery/Primary School. There are also secondary schools like Akerebiata Junior Secondary School, Karuma Secondary School, Apata Karuma Secondary School and many more. As also mentioned earlier, health facilities in this area are provided both by the public and private sectors. There are community primary health clinic and maternity hospital located in the Quarters;

This calmness as well as the economic prospects of the area has encouraged people of various languages, cultures and ethnic groups to settle in the area. It is prominent to mention here that every facility required of an urban settlement can be seen in this community. These facilities are described in Noah (1993:152) where he equates urbanisation to a manifestation of growth or expansion in the spatial status of human habitations towards city status. This indicates the presence of facilities such as water, electricity, transportation, good schools as earlier mentioned and other privileges unavailable in rural areas. The peculiar attributes of Gambari area of Ìlọrin city unarguably set it out as an urban area as it possesses the basic social amenities as mentioned above. No doubt, the international market situated in the area draws people from different walks of life and culture to the environment as a result of business opportunities, commerce and trade. The contact and inter-relationship between and

among these diverse ethnic groups will definitely affect their language as traces and instances of language borrowing become inevitable.

2.1.3 The process of urbanisation

A country is seen to become increasingly urbanised as its urban populations increase in number, and the proportion of its population living in urban settlements rises. The level of urbanisation is widely believed to differ all around the world but generally mirrors the wealth of individual countries. Keita (2005) takes a look into how urbanisation process connects Africa to the rest of the world. The study shows that from 500 BC until 1800 AD, a host of migrations took place in Africa. The Bantu migrations from equatorial to southern Africa that occurred until around 200 AD represent the linguistic bonds which connect two-thirds of the African continent. He further posited that between AD 300 to 1000, what could have served as the link between African regions and ultimately connect them to various parts of the globe is urbanisation. As a consequence of this urbanisation process, rural villages which functioned initially as support to their immediate inhabitants grew into centres of trade, religion and administration and now supporting a large region. Urbanisation and the commerce it promoted contributed to the global and exploration of the modern age.

It is noteworthy based on the articles reviewed on the causes of urbanisation to say that the process of urbanisation, including that in Gambari Quarters in Ilorin metropolis, followed a unique pathway. However, from a more universal perspective, basic processes are at work whenever large numbers of people try to stay together. The growth of urbanisation is influenced by three important processes as follows: expanding food production, emerging industry and trade, and increasingly hierarchical government and all these peculiarities bring about language contact and linguistic change.

2.1.4 Language choice

Dweik and Qawar (2015) mention that although the majority of the world's people can only communicate in one language, a significant portion can communicate in two or more. When speakers of two or more languages get together, a choice must be taken on which language will be utilised. It should be noted that many factors influence language choice, and they may interact with or against one another,

resulting in a complicated web of interactions that makes explaining any language choice event extremely challenging. Language choice, according to Dweik and Qawar, is the intentional incorporation of words, phrases, clauses, or sentences from another language into the linguistic repertoire of the speaker. Language choice appears natural, automatic, and spontaneous for bilinguals and multilinguals. In every discourse, speakers select appropriate registers, genres, styles, mediums, and tones of voice based on the interlocutor (who), topic (what), context (where), and medium (how).

In line with the above, Fasold (1990) therefore, added that for the multilingual speaker, multilingualism is a useful tool for interacting with others. This means that one language might be spoken at home or among close friends, while another would be used for business and trade, and yet another might be used to communicate with government authorities.

As a result, language choice refers to the speaker's cautious selection of a word, phrase, clause, or sentence from another language from his or her linguistic arsenal. Sociolinguistics has asserted as axiomatic that a speaker's choice between varieties is likewise constructed, contrary to the widely believed assumption that language use is unsystematic (Dweik and Qawar, 2015).

Language choice occurs in all civilizations, although it is more common in multilingual societies since verbal repertoires frequently contain more than two languages (Alterhanger-Smith, 1987; Barbely, 2000). Barbely (2000) states that in every communication context, when one possesses more than two languages in his verbal repertoire, decisions must be made. Whitely (1969:55) opines that, there are two basic reasons why someone should learn another man's language. One, to trade with him or exert authority over him, and two, for religious or political reasons. Resource sharing is the major factor or motivation for language choice since this does not exist in a monolingual situation. It has been said that bilingual or multilingual persons are those who have the option of choosing between dialects or languages but the problems of bilinguals choosing between two languages and its effect on the subsequent language, culminated in the birth of minority language and language death. This is because whoever opts for a language apart from his or her mother tongue, may be exposing his or her mother tongue to the risk of language death.

Choice of language is a common phenomenon in an urban multilingual situation in which bilingual speakers have to select which specific language will be employed in a particular circumstance or occasion. Oyetade (2001) cited in Onadipe-Shalom (2018) observes that language choice is synonymous with function, significance or role. Onadipe-Shalom mentioned seven functions identified by Ferguson (1996) as group function, official function and language of wider communication (LWC), educational, religious, and international school subjects. Furthermore, language choice is thought to be inflamed by additional factors like setting, the participants, the topic and function of the interaction. This circumstance makes Fishman (1965) claims that some topics are better handled in one language than another. In relation to this topic, Oyetade (1990) refers to the example of Ervin-Tripp (1968) on language use by Japanese women. As discovered by the research, most immigrant Japanese women who are married to Americans converse in English at home with their husbands, children and neighbours when talking about American ways of life, but normally converse in Japanese when dealing with personal issues or issues concerning Japanese environments. This confirms the notion that the mother tongue is widely used to evince feelings that are lacking in the second language. Thus, the Japanese language is employed in their dealings with their Japanese friends. This further reveals the fact that language choice relies on the consideration of which language would fit in best for communicating certain ideas, or emotions and feelings. It is not compulsory that the chosen or preferred language must be the dominant language. Another reason for choosing a language could be the unavailability of its representation in the native language. Crystal (1997:363) added that some languages may better explain some concepts and ideas.

Buda (1991) in his own study on language choice is of the opinion that a major consideration in language choice is the speaker's proficiency in the language. Concerning this, he went on to say that there are two types of language choices namely preference and constraints. He believes that a bilingual may feel more comfortable in speaking his mother tongue and may decide to use his second or third language when he meets with a non-native speaker. Rubin (1968) notes that Guarani-Spanish bilinguals in Paraguay speak Spanish with strangers and mere acquaintances but communicate in Guarani with friends and other intimate people. Moreover, among the young Paraguayans, the use of Spanish is common at the beginning of courtship, but

as the relationship become intimate, they tend to revert to Guarani. Rubin also reports that in Paraguay, proficiency of the participants is a major determinant in language choice. On the other hand, he explains that the head doctor in Paraguay may decide to speak Guarani or Spanish, depending on the language which the patient feels more comfortable with.

Language choice may be determined also by the span of residence in a given area. Hakuta (1991) notes that most adults who had lived on the Hispanic Island for less than 15 years speak Spanish whereas those who had lived for over 15 years speak English. Also, Hakuta (1991:13) concludes that “language choice is a socially mediated variable related to ethnic identification, but it is constrained by the limitations of skill in the two languages (i.e., if one does not know the other language, the choice will be unavailable).” The findings of Hakuta confirm that the transition in diverse Hispanic populations is the result of a combination of processes involving proficiency, choice, and attitudes.

As far as Lenora (1980) is concerned, location is also a determinant factor in language choice. He mentioned that while the use of Breton in Brittany is common in the large market, the language is rarely heard in the town shops though the buyers and sellers are bilinguals. Consequently, institutional support factors for any language, for instance its usage in administration, education, media, church and the like will increase the maintenance of some languages and encourage language shift in other minority language.

David, Ibtisan, Naji and Shena, (2003) try to investigate the extent of language shift in the Punjabi Sikh community in Malaysia. They centred on the language choice patterns of the speakers to discover the dominant language in the home and religious domains while interacting with different interlocutors. Their findings show that language shift has begun in the area, with the community moving to English or utilising a hybrid code of Punjabi, Malay, and English.

In addition, David (2006) maintains that language choice is influenced by socio-economic class, gender, educational achievement, ethnicity, age, occupation, rural and urban origin, speakers, topic, geography, media, and the formality of the setting. Fasold (1990) backs up these conclusions. Coulmas (1997) affirm that people make language choices for a number of reasons. Individuals and groups select words, registers, styles, and languages to meet their specific demands for communicating

ideas, associating with and separating from others, the establishing or defending dominance. People have the ability to adapt their linguistic repertoires to new situations and develop their languages for specific purposes. Ferrer and Sankoff (2004) observe that a speaker's language preference is determined by dominant languages. As a result, most bilinguals and multilinguals may prefer to communicate in their dominant language because it provides them with more advantages, economic rewards, social network development, and better chances. The acceptance and functioning of a dominant language can influence the choice of that language. A speaker's language choice is influenced by the dominant language. Because of its broader social roles, a more prestigious language is frequently preferred as a medium of communication in numerous areas. Similar opinion is shared by Pillai (2006) who attested to the fact that dominating languages can be employed in both formal and informal spheres of communication to enable acquire prestige, better economic access, authority, and power in the community.

Similarly, Piller (2004) is convinced that in a multilingual society, the language spoken by the majority can be regarded as superior to the language spoken by the minority. The majority of people speak the community language, which serves a broader social function. As a result, speaking the community language has greater advantages for the speakers, and it can influence their language choice because it expands their social network. Holmes (2008) argues that impersonal thoughts are expressed in a dominant language, resulting in social distance between speakers. However, a less dominant language is useful in expressing personal messages because it helps the speakers to establish solidarity in interactions. Managan (2004) is also of the opinion that the choice of a dominant language confers prestige and allows people to interact more with other people and things that lead to a chance of expanding their social network and increasing their economic success. When a person joins a language group, that group becomes his or her social network, and they build a sense of identity that can be expressed through language choice and speaking style (Dweik and Qawar, 2015).

Oyetade (2007) utilises a questionnaire for language background to investigate the language use patterns of Akoko speakers in relation to Yorùbá. His finding is that there is a split commitment among the people both to Yorùbá and Akoko languages but the Akoko language is mainly used in the home domain.

Lewis (1984) as well hypothesises that “the openness of a community is related to its people’s language choice. He argues that some communities are open to linguistic and non-linguistic contact and these contacts may result in the adaptation of a new language whereas other communities may reject contacts due to “authoritarian attitudes, dogmatism, pride or indifference”.

Other studies on language usage in urban centres to be reviewed include Ansah (2014) who stated that there are numerous researches on use of language in multilingual societies in Africa (see Yakubu et al., 2012; Kamwangamalu, 2000; Ncoko et al., 2000; Bodomo et al., 2009 among others). Brokensha (1966) and Johnson (1973, 1975) produced major studies use of language in Larteh, according to Ansah. In his introductory chapter, Brokensha (1966), an ethnographic study, summarily tackles the issue of language use in Larteh, whereas Johnson's researches are in-depth. Brokensha provides a summary of the linguistic situation in Larteh, as well as the functional distribution of three primary languages: Larteh, Twi, and English, in his opening chapter. Larteh was described as a home language that was learned as a first language by children. At school, English was taught, and school lessons were taught in Twi. Twi was seen as a respectable language, associated with education and Christianity to some extent. English was used at church because it was necessary, especially when there were non-Africans present

Brokensha went on to say that even when the congregation was made up entirely of Larteh speakers, the language spoken in worship was Twi. In this regard, he used the Pentecostal Church of Larteh as an example, where the attendees were Larteh speakers but Twi was used. In addition to the use of English in school, educated adults conversed in Twi. Outside of the classroom, students who wanted to improve their speaking abilities or impress non-literates employed English. This is just to confirm the point made by Ansah that in a multilingual community, the multilingual speaker must choose the appropriate language based on the domain of use and the linguistic repertoire of speech participants. Therefore, there must be a factor or factors that usually govern language choices made by multilingual speakers.

Johnson (1973) conducted a comprehensive investigation of the patterns of language use in Larteh, a bilingual society. His findings corroborated those in Brokensha (1966) and detailed all facets of language use in the Larteh group. The domestic purpose of Larteh was further buttressed by Johnson's observation that, while

school children spoke Twi and English at home for practice, it was often considered disrespectful and disloyal, especially when used in the presence of adults. At Larteh, the author observed that the home was largely monolingual. The author also mentioned that the Bible, hymnals, and prayer books were all written in Twi. Only when visitors were present was English used, as was the situation when the author and his wife went on a field trip to the Larteh Presbyterian Church.

The Basel Missionaries advocated the use of Twi in education and made it the cornerstone of their educational system. The language of instruction was Twi, and Larteh youngsters only learned it at school. The Gold Coast educational authority made some attempts to send instructors to Larteh who could speak Leteh or Kyerepong (Guan language) to teach the lower elementary levels. The usage of Leteh was authorized but not encouraged in school. Switching between Leteh and Twi was also discouraged because it was thought to impede schoolchildren's learning progress.

Leteh was the most popular choice for traditional ceremonies. Nonetheless, certain Twi phrases were heard during libation pouring, orations, and speeches. English was not spoken in those situations except among the audience. Johnson (1975) concluded by discussing the triglossic link between Leteh, Twi, and English. He described the linguistic situation as one marked by a split of communicative functions among the three languages, a scenario that has resulted through a lengthy period of incremental change. The author claims that the functional distribution of languages in Larteh is not random, and he proposes a set of guidelines for predicting language choice in a multilingual community like Larteh. The rules were divided into three categories: repertory rules, situational rules, and metaphorical rules.

Ndukwe in Emenanjo (1990) notes that language choice patterns are especially significant for minority languages as a determinant of their salience, or even continued existence in the face of the powerful lingua franca. He also notes that the social factors that determine the choice of any language can relate to attitudes of hostility, receptiveness, and loyalty towards particular languages and their speakers.

On the part of Kassam (1991), his focus is on the socio-cultural limitations on the choice of language in a multilingual community such as Ahmadu Bello University, Zaria. The study makes use of functional and empirical approaches to study language choice in a multilingual society and its pedagogical implications in a bi/multilingual society. The study highlights how socio-cultural factors could

determine a speaker's choice of language in various domains and how it appears to control patterns of language use. In addition, it explains how socio-psychological technique supplies a tool for studying language at micro and macro levels particularly the applications of elucidating sociolinguistic methods.

The several studies examined above and the present studies are similar in the sense that they investigate the use of language in a multilingual society, effects of socio-cultural on language use and how certain social and situational limitations affect language and types of language variations available like hybrid, borrowing and so on. Their divergences lie in the field of reference. The works examined above made use of a tertiary institution, while this study centers on Hausa and Yorùbá speakers in Gambari Quarters of Ilorin.

2.1.4.1 Determinants of language choice

Elliott (1997) notes that in multilingual communities, there are two main factors that influence language choice. These are:

- i. Instrumental purpose
- ii. Integrative purpose.

In the following lines, Elliott illustrates the difference between integrative and instrumental methods to second language learning:

Integrative purpose has been highlighted in subsequent research, while the relevance of instrumental purpose is now being underlined. However, it is worth noting that instrumental purpose has only been identified as a major component in a few studies, but integrative purpose is consistently associated to second language learning success. It has been observed that pupils prefer instrumental rather than integrative motivations for learning a language. Those who take a holistic approach to language learning are more likely to be motivated and successful in their language learning (92).

In the same process, Elias (1977) stated that both instrumental and integrative purposes are critical components of success; integrating purpose has been proven to be the most effective way to maintain long-term success when learning a second language. He went further to say that the importance of integrative purpose in learning another language cannot be over-emphasised, because integrative learning is the type of learning which assimilates the second language learner into the language

ethnolinguistic environment and makes him/her a bonafide member of that speech community.

According to Gardner and Lambert (1972), integrative purpose is defined as a learner's favourable attitude toward the target group and desire to integrate into the target language community. In the desire of the second language learner to be so proficient in second language in such a level that Bloomfield (1933) describes as “absolutely indistinguishable from the accent of the native speaker of the target language”. Under such condition, the language learner wishes to be so proficient in the speaking of the second language so as to qualify to be a member of that target language community.

Instrumental purpose is professional oriented and the desire to learn some aspect of the target language which will enable him/her to upgrade the social mobility and achieve success in their professional, economic, and social objectives. Hudson (1980) says instrumental purpose is usually defined by a desire to gain something useful or tangible from the study of a second language. He emphasised that learning a language for a practical goal, such as fulfilling school or university graduation requirements, demanding better pay based on language skills, interpreting, or obtaining higher social standing, is more utilitarian. Based on that, Gardner and Lambert (1972) are of the opinion that learners with instrumental purpose are mostly interested in learning a second language for professional or educational interests.

Supporting the notion of instrumental purpose, Crystal (1997) outlines five factors that can determine language choice as follows:

1. Education: Learning a new language may be the only way to have access to knowledge. This element prompted the widespread use of Latin throughout the Middle Ages, and it continues to encourage the global use of English today.
2. Economy: A vast number of people have relocated in order to find jobs and improve their living conditions. This factor accounts for the majority of the linguistic diversity in the United States, as well as a growing proportion of bilingualism in modern Europe.
3. Religion: People may want to live in a country where religion is oppressed. In any situation, it may be necessary to acquire a new language.

4. Natural disaster: Floods, volcanic eruptions, hunger, and other such calamities can result in large population shifts. As people are resettled, new language contact situations occur.
5. Politics: The linguistic implications of annexation, resettlement, and other political and military activities can be swift. People may be forced to become refugees and learn their new home's language. The indigenous people may need to learn the invader's language in order to thrive following a successful military invasion.

Without mincing words, the second point that talked about the economy above is no doubt one of the reasons a large number of Hausa immigrants found themselves in Gambari area and later scattered to other areas that are highly populated by the Hausa people in Ilorin metropolis today. This factor really serves as a determinant factor for their language choice. In a multilingual urban culture, sociolinguists are especially concerned with the use of code-switching and code-mixing, both of which are common features of bilingual communication.

Linguistics and allied areas such as Anthropology, Sociolinguistics, Philosophy, and Psycholinguistics explain and apply these two concepts in wide terms. To be honest, there are no limits to the research that can be done on these occurrences. As a result, concepts and their meanings are altered. Code mixing is a synonym for code switching, which is the employment of two or more languages in a different order by bilingual speakers within a single speech, as defined by Kachru (1978) and Muysken (2000); Olumuyiwa (2013). Poplack (1980) cited in Olumuyiwa (2013) says in a discourse, code switching is the switching between two or more languages at the clause level, whereas code mixing is the mixing of two or more languages within a phrase. According to Sridhar and Sridhar (1980), code mixing is the process of switching from one language's linguistic units (words, phrases, clauses, etc.) to another's inside a single sentence. Similarly, according to Bhatt (1977), the two terms are interchangeable. Despite the fact that these two terms are similar, there is a distinction to be made. Code switching occurs when a language speaker speaking, for example, English turns to French (and back to English, if necessary) throughout a single discussion. Here the speaker is not interspersing a few words from one language with those from the other. He speaks one language for a while before switching to another. A sentence or part of a sentence is pronounced in one language,

the next in another, and so on. There may not always be a clear cutoff. A single sentence's phrase may be in a separate language (Khullar, 2019).

It is now obvious that when two or more languages come into contact, they will invariably influence one another. One of such influences is code-switching. Code-switching comes about as a result of language in contact. It has been variously defined by scholars. Ilori (1992) defines it as a situation whereby one finds at least two or more languages functioning side by side for the individual, each representing a different cultural and linguistic world view. Also, Bloomfield (1993) sees it as "the employment of more than one language by speakers on the execution of a speech act". In his own view, Adeniran (1995) maintains that in the same discourse or engagement, it is the employment of two or more linguistic varieties or the alternation of two or more languages. Code-switching and code-mixing can occur in discussion between speakers' turns or inside a single speaker's turn, according to Wardhaugh (2006). It might take place between sentences (inter-sentential) or within a single sentence in the latter instance (intra-sentential). Wardhaugh adds that code-switching might result from personal preference or be utilised as a key identification marker for a group of speakers who must cope with many languages in their common endeavours.

The employment of two or more languages in the same linguistic circumstance is something that is frequent and comparable to the preceding definitions. The speaker shifts from one language to another in the same communication encounter, depending on the context, audience, topic matter, and other factors. Bloomfield (1933) outlines four broad factors responsible for code-switching which include setting, participants and the topic of discussion and the functions of the interaction. Akindele and Adegbite (1991) on their own part list six reasons for code-switching as follows:

1. Lack of facility in a language
2. Serving a linguistic need of providing lexical, Phrasal, or sentential fillers in an utterance.
3. Quoting someone and also in qualifying (amplifying or emphasising) parts of utterances.
4. Speakers specifying their involvement in communication or marking and emphasising group identity.
5. Conveying confidentiality, anger or annoyance.

6. Excluding someone or people from a conversation.

On the other hand, the random swapping of two languages within a sentence is known as code mixing. Code mixing is defined by Wardhaugh (2006) as “a process where speakers alternate between one language and the other within the same conversation and even within the same utterance”. Pfaff (1983) says that this language behaviour is governed by linguistic and socio-linguistic factors. Banjo (1983) calls it language mixing and observes that it occurs in a sentence mode of elements of language ‘A’ and language ‘B’. When lexical or phrasal components from two or more languages are combined in a single phrase, this is known as blending. Code-mixing, according to Harmers and Blanc (1989: 35), is "the case of components of one language in another language" (for example, the usage of Hausa lexemes in a Yorùbá conversation). According to Hudson (1996: 53), the objective of code-mixing is to portray an ambiguous circumstance. To do this, the speaker selects terms from one language and combines them with a few phrases from the other. Oloruntoba-Oju (1999) says code-mixing happens when components from two or more language systems are combined at random. In spontaneously occurring discourse, it is frequently an unintentional illocutionary behaviour. Despite the fact that no law governs the level of code-mixing, different societies and individuals maintain a level of code-mixing that is controlled by competence, whether consciously or unconsciously. Mixes can be phonological (in the form of loan blends), morphological, syntactic, lexico-semantic, phrasal, or pragmatic, and they might include the insertion of a single element or a partial or whole phrase from one language into an utterance in another.

Code-mixing also occurs when the affected item is a technical usage. It is often an unconscious illocutionary act as mentioned earlier. It is primarily used as a solidarity marker. Finally, it necessitates that the conversationalist be well-versed in both languages' grammar as well as be conscious of societal standards.

2.1.5 Language attitude

One of the fundamental subjects in societal bilingualism is Language attitude. According to Baker (1992), Language attitude refers to those feelings that people have for their languages or the languages of other people. According to Appel and Muysken (1987: 16), in the study of linguistic attitudes, there are two basic theoretical

approaches. The first is the behaviorist viewpoint, which claims that attitudes can be studied by observing people's reactions to different languages, i.e., how they are used in real-life encounters. Attitudes, according to the mentalist viewpoint, are an internal, mental state that can lead to specific behaviours. Fasold (1984: 147) added that it can be thought of as a variable that exists between a stimulus and a person's response. Williams (1974: 21) presents a classic mentalist definition of attitude that 'Attitude is considered as an internal condition generated by some sort of stimuli and which may influence the organism's immediate reaction'. This view as far as Coronel-Molina (2009) is concerned, complicates the experimental approach, because if an attitude is an internal state or readiness, rather than an apparent response, we must count on the person's accounts of their attitudes or infer attitudes indirectly from behaviour patterns. Coronel-Molina (2009:3) continued by saying:

The behaviorist perspective on attitudes is the other side of the coin. Attitudes, according to this view, are simply the responses people have to social situations. This perspective makes research easier to conduct since it eliminates the need for self-reporting or indirect intervention... These kinds of attitudes, on the other hand, aren't as intriguing as they would be if they were defined mentally, because they can't be used to anticipate other behavior... Social psychologists who embrace the behaviorist definition consider attitudes as a single unit in general. Attitudes are frequently divided into subparts, such as cognitive (knowledge), affective (feeling), and conative (activity) components, according to mentalists...

And also adds that:

The fact that linguistic attitudes are specifically about language distinguishes them from other attitudes. Some studies of linguistic attitudes focus solely on attitudes toward language.... The term of linguistic attitude is frequently enlarged to encompass attitudes toward speakers of a specific language or dialect. A broader definition allows for the treatment of all kinds of language-related behavior, including attitudes toward language maintenance and planning attempts.

Jaspaert and Kroon (1988:157) examines potential social theories to explain some conflicting outcomes, emphasizing the link between attitudes and language change and language choice:

...social factors have an equivocal impact on language shift processes: in some cases, a factor appears to influence language shift in one direction, while in others, the same factor appears to affect language shift in the opposite direction (Fishman, 1972). As he points out, the only way to resolve this ambiguity is to develop a theory of social impact on language shift that accounts for the presence and direction of patterns of effect on language shift in connection to the social and linguistic context in which the process is analyzed... Attitudes, or notions connected to attitudes, may play a key role in such a theory. However, it should be highlighted that attitudes are most often introduced in linguistic study as relatively independent ideas, not clearly tied to any theory for the explanation of behaviour...

Attitudes can be positive or negative. Major languages enjoy positive attitude from their speakers since they are esteemed better seen as or more prestigious. Hence, bigger languages tend to drown the voices of those who speak small languages. Language attitude greatly influences language use and language learning. Appel and Muysken (1987:63) report that members of the minority groups always display a negative attitude towards their language, and even oppose its teaching. To them, the minority language is not so valuable to be used as a medium of instruction or taught as a subject in school since it is a stigmatised language.

For example, speakers of minority languages in Nigeria show positive attitudes to their mother tongue. This positive attitude is an impetus to their survival despite the fact that the mother tongue faces danger of extinction. Also, it is a well-established fact that the reason why there is not an embracing and a unifying national language yet is because the speakers of minority languages in the Senate are all clamouring for the acknowledgement of their own languages. This is the proof that when users of minority languages facing extinction challenges are given the right orientation, they will most likely show support for their teaching.

The significance of a thorough analysis of language attitude in the study of language shift and language policy making has been highlighted. Baker (1992) opines that until the right attitude is established not much can be achieved. He observes that "Attempting language shift through language planning, language policy making, and the deployment of human and material resources can all come to naught if attitudes are not receptive to change; language engineering can flourish or fail depending on

community attitudes,” Being positively predisposed to the subject of language attitude becomes essential in bilingual policy and practice.

Furthermore, Baker (1992) submits that the study of language attitude is basically to unravel reasons behind the people’s acceptance or otherwise of a language. Besides, it is better to undertake a study that comprises attitude with these entire variables, as this will give a comprehensive picture of the situation. Significantly, it will reveal which of these variables affect language in major and minor ways (Baker, 1992:48). Baker’s study in Wales reveals that children within the age 11-14 are favourably disposed to Welsh in both integrative and instrumental attitude. Nevertheless, children who are 14 years and above are less favourable to Welsh, since according to them, the language is unimportant in sports and watching television and video which are primary events of many teenagers’ lives. Baker stipulates that this negative attitude is usually noticeable as the children get to the third year in secondary school. Moreover, Baker (1992:32) posits that ‘an instrumental approach toward acquiring a second language or conserving a minority language may be motivated by a variety of factors, including career advancement, status, achievement, self-actualization, or basic security and survival.’ This perspective, according to Onadipe-Shalom (2018) is confirmed in Soleye (2006), in his research of the attitudes of civil servants in Ogun State. She stated that according to his research, employees have a positive attitude towards the English language. The fact that English is the nation's official language, and competency in English is required for interviews for civil service positions and promotions, necessitates this. According to Dada (2006), his research on a minority language spoken in the Northern part of Ondo State called Erushu shows that while the older Erushu speakers are favourably disposed to the Erushu language and can be said to operate Erushu-Yorùbá bilingualism, the youth are more inclined to speaking in Yorùbá and thus they are Yorùbá-English bilinguals.

Further studies present instances of language attitude studies within and outside Nigeria. Some of these include Gardner (1972), Romanine, (1980), Lambert (1981), Cook (2000), Brown (2000), Munkaila and Haruna (2001), Oyetade (2002), Obiols (2002), Akande and Salami (2010), Adeniran (2012), Afuye and Oladunni (2016), including Odinye (2017), Language attitude, according to Afuye and Oladunni (2016), has to do with how a language and its users are treated openly.

Every society has its own attitude on the use of dialects and other forms of language. Oyetade (2002:51) adds that in a multilingual speech community, various languages are classified based on the number of speakers, the domain of usage, the level of linguistic analysis, and other factors. As a result, some languages are referred to and described as local or national, major or minor, national or official, and others as lingua franca or regional. The tasks given to each of these languages are determined by the society's attitude toward them. In Nigeria, for example, English is regarded as a national language of some sort, whereas Yoruba, Hausa, and Igbo are seen as additional sorts of national languages in terms of politics, trade, commerce, schooling, and, of course, science and technology (Afuye and Oladunni, 2016). Although as far as I am concerned English is not Nigeria's 'national language' but Nigeria's official language.

Odinye (2017) mentions that because attitudes cannot be evaluated directly, assessing linguistic attitudes necessitates probing into other aspects of life. A person could, for example, inquire about the opinion of a person whose speech sample they had just heard. The responses reflect how people are perceived and how they communicate. On how those being interviewed could be willing to accommodate the persons and languages that they just heard on the recordings, opinions and attitudes are recorded. He went on to say that identifying linguistic attitudes might be as simple as asking why certain languages are used or not. Odinye went further by explaining that demonstrations of positive feelings about a language might convey a sense of linguistic complexity or simplicity, ease or difficulty in learning, importance, elegance, social standing, and so on. Attitudes toward a language can also reveal how people feel about the individuals who use it. Learning a second or foreign language may be influenced by one's attitude. Language attitude measurement gives information that can be used in language education and planning. Brown (2000) states how to develop attitude and make the following submission:

Attitudes, like other elements of cognition and affect development in humans, emerge early in life as a result of parental and peer attitudes, interactions with people who differ in a variety of ways, and interacting affective variables (p. 180).

To demonstrate how essential attitudes research is for sociolinguistics, Obiols (2002) said that it may predict certain linguistic behaviours such as language choice in

a multilingual society, language loyalty, and language prestige. According to Romanine (1980), the foundation of attitude assessment is that individual attitudes may be ranged along underlying dimensions. She, however, noted that "translating attitude from the subjective realm into something objectively measureable is a regular difficulty in any research that combines social categorisation and/or perceptual evaluations" (p. 213).

An instance of attitude and second language learning are found in Gardener (1972). His research in Canada shows that attitude is more related to achievement in second language learning than aptitude. Munkaila and Haruna (2001) investigate the motivations and attitude of some German students learning the Hausa language. They propose that their motivation is purely instrumental rather than integrative since Hausa is learnt by the students to facilitate man-power support, academic exchange, and knowledge of other African languages. Besides, the aspiration to be enlightened in modern occurrences in Hausa land, power to counter misconceptions about prejudices against Africa in Germany and maintenance of cultural heritage were among the objectives emphasised. Munkaila and Haruna, in their paper, observe that while the German students exhibit a positive attitude to Hausa, Africans studying African languages maintain negative attitudes towards it. Munkaila and Haruna (2001: 45) discover that "most of these African students' colleagues often consider an African studying an African language as less intelligent; hence he or she is often subjected to ridicule." This same attitude is also very common here in Nigeria where students offering other courses regard those studying any Nigerian languages as second-best students.

Gardner and Lambert (1972) look at how attitudes affect learning. They defined motivation as a construct made up of specific attitudes after studying the interrelationships of a variety of various sorts of attitudes. The 'attitude' learners hold toward members of the target language culture is the most significant of this category. "The roots of the motivations are deep within the student's own cultural background release to the background projected by the L2 culture" (Cook, 2008:140). Lambert (1981; 1990) distinguished between "additive" and "subtractive" bilingualisms. Learners in additive bilingualism believe that learning a new language adds something fresh to their skills and experience without taking away from what they already know. In subtractive bilingualism, on the other hand, they believe that

acquiring a new language will jeopardize what they already have. Cook (2000:141) states that “successful L2 acquisition occurs in additive settings; learners who regard acquiring the second language as a means of reducing themselves will not succeed.” Brown (2000: 141) concludes that, "it is clear that positive attitudes benefit second language learners, but negative attitudes may lead to diminished motivation and, in all likelihood, failure to achieve competence due to decreased input and interaction."

2.1.6 Language maintenance and language shift

Language maintenance refers to a language's continued use in the face of competition from a more powerful regional and social language. It also refers to measures or actions performed by speakers of a given language to ensure its survival in the face of competition from a more distinguished language. This endeavor could be formal or casual, and it could be purposeful or unintended. Language maintenance, according to Hoffman (1991), is a situation in which people of a community attempt to preserve their native languages. "In the previous 500 years, it is estimated that more than half of the world's languages have vanished" (Janse & Toi, 2003; Sasse, 1992). When younger members of a minority speech group stop speaking their parents' language and instead speak the dominant majority language, this is one of the most common definitions of language shift. As a result, the parents' language is not handed on to the following generation (Dyers, 2008). Language maintenance, on the other hand, happens when a language is maintained over generations despite the presence of multiple languages in a society - the sort of stable diglossia outlined by Fishman (1972). All studies on language shift and maintenance can be summarized into two generalisations, according to Dyers (2008), citing Myers-Scotton (2006:89), namely:

- at work, there's usually a combination of elements that support either shift or maintenance; and
- patterns of shift maintenance can be measured on a continuum in a bilingual population, with some persons using only the first language (L1) at one end and others using only the second language (L2) at the other. For example, in an intergenerational shift, we might observe the older members of a family speaking the L1 (but with some competency in the L2), whereas the youngsters, despite almost complete comprehension of the L1, only speak the L2 (cf. also Warner, 2008).

In addition, Myers-Scotton (2006:90) enumerates the following societal, in-group and individual factors as being among those factors central to language maintenance:

- demographic factors – a significant number of people who speak the same L1 living together;
- occupational factors – working with fellow L1 speakers who have constrained socio-economic mobility;
- educational factors – e.g., official provision of the L₁ as a medium of instruction;
- social networks and group attitudes about the L₁ as an ethnic symbol; and
- psychological attachment to the L₁ for self-identity.

The above factors are certainly present among the Yorùbá-Hausa bilinguals in Gusau, as a result, causing language shift among the younger ones between age 18 and even 40 years old individuals. In the other way round, the older ones ensure that their mother tongue is maintained despite all these factors.

Dada (2006:67) is of the opinion that language shift occurs “when a language succumbs to another language's consuming influence, forcing its speakers to adapt to the dominant language”. Oyetade, (2009) demonstrates the fact that the Akoko language speakers are actually shifting to Yorùbá, a situation posing a great danger to the language. This research actually revealed the extent of language shift among Hausa immigrants in Gambari Quarters, because it was discovered that for adverse socio-political reasons, the above mentioned speakers have shifted to a host language which is Yorùbá.

2.1.7 Language loss

Language loss results from the influence of contact. It could be an individual phenomenon or a communal phenomenon; for instance, when an individual stays away from his language, there is the tendency for him to lose his language in the long run. Most vocabularies will die gradually if an individual or group abandons the language; as time passes, dead vocabularies will lead to the loss or death of the entire language. Linguistic loss occurs as a result of language change. According to Appel and Muysken (1987:42),

Speakers will become less - competent in a language as it loses territory in a specific group. In linguistic minorities, children are generally less fluent in the group's language than their parents... the minority's loss of lexical skills - language and literacy go hand in hand... The dominant language's words are gradually displacing the minority language's words.

As a result of a recessive impact resulting from its disuse, a shift from the usage of language 'A' to another, for example, causes language 'A' to suffer loss.

2.1.8 The notion of bilingualism

The use of two languages by an individual or a society is referred to as bilingualism. It is the presence of two languages in an individual's or a speech community's repertoire (Akindele and Adegbite, 1991). Farinde and Ojo (2005) define bilingualism as a situation whereby two languages co-exist within a speech community. However, it can be described as the capability of an individual or a community to have more than a language in his/her repertoire. It becomes relevant when a person or a society communicates using two languages. One of these languages is the first language or mother tongue in this case, while the other is the second language. Each of the two languages has its own system or code and features or characteristics.

Because the development of fluency involves sustained exposure to a given language, the bilingual person has learned or acquired each code as a separate entity. The term "extensive bilingualism" should be taken to mean mastery of basic communicative skills, such as reading, speaking, writing, and listening, as well as grammatical rules and a significant vocabulary in the target language, rather than near native fluency.

Many Nigerian school children are today mandated to learn a second language because of international interactions. Language like English, which is widely used in the world for social, political and educational matters. Some Nigerian school children also select languages such as French and Arabic. However, the French language has been approved by Federal Government to be taught at all levels of school (Punch, 2016). The genesis of bilingualism could be traced to the following factors:

2.1.8.1 Colonialism

Colonialism is one of the most important sources of bilingualism. It is through this process that many African countries became bilingual in English and their mother tongue. The colonial masters employ the pattern of governing a country's indigenous peoples through its rulers. It was employed by British to govern countries like Nigeria, Ghana and Kenya.

2.1.8.2 Trade and commerce

When people from linguistically different societies come together for commercial purposes, they are bound to learn each other's languages. In other words, an attempt by an individual or community to trade with another individual or community also results in bilingualism. In bilingual trade and commerce activities, it is not only goods that are exchanged but also the languages and culture of those involved. This is the reason why many Nigerians are able to speak their mother tongues in addition to other indigenous languages.

2.1.8.3 Borderline areas

Bilingualism can also be traced to borderline areas, that is, communities which share the border of two different countries. For instance, the occupants of Iganla, a community which shares the boundaries of Nigeria and Cameroon are bilingual simply because they interact with Cameroonians who speak French and Hausa people who speak Hausa. Inhabitants of this town speak Hausa and French.

2.1.9 Forms of bilingualism

Apart from India, Nigeria is the second single largest multilingual nation in the world with over 500 languages spoken within it. With the nation's natural, social and political resources unevenly distributed, there is always the desire by many Nigerians to move to ethnolinguistic groups other than their own, in search of "greener pasture" or self-actualisation. It is, therefore, the major cause of bilingualism or multilingualism in the country. Bilingualism refers to a scenario in which individuals can speak two or more languages, whereas multilingualism refers to a condition in which people can speak three or more languages in a community where two or more languages coexist.

In sociolinguistic literature, most researchers including Weinreich (1953) Hall (1964) Mackey (1965), Haugen (1978), and Baker (2006) agree that both bilingualism and multilingualism imply one and the same concept. In fact, one of the founding fathers of modern linguistics, Bloomfield (1933) defines bilingualism as "native-like command of two or more languages". The reason for this agreement is based on their observation that multilingualism can be regarded as a series of bilingual relations.

Researchers see bilingualism as a multi-dimensional process based on dual or two-way relations. For instance, Diebold (1964) and Valdes (2003) opine that a bilingual person may be incompetent or competent. The competent bilingual may be receptive or productive. The receptive bilingual may be fragmentary or full; while the productive bilingual may be faulty or fluent. Ferguson (1959) believes that bilingualism may be based on entirely new languages or mere dialects. The dialect may be a stylistic variation or a patois, that is, mutually unintelligible dialects; while the new dialectal language may be cognate (of the same family) or non-cognate.

Mackey (1965) and Baker (2006) are of the opinion that bilingualism poses problems of apt definition and delimitation. However, these researchers maintain that bilingualism may be described by category, scale and dichotomy. Bilingualism by category thinks of "species of bilingualism", namely proficiency and function, where proficiency is all about the degree of mastery or competence possessed by the speaker in the bilingual situation. This involves how fluent the speaker is and how competent he is in each of the languages. This may further involve other categories as:

- (a) **Complete bilingualism:** This is where the carrier is good in each of the languages that one may hardly detect which of the languages is the carrier's mother-tongue.
- (b) **Perfect bilingualism:** This relates to a carrier who is quite good in each of his languages but one can detect lapses, mistakes, and slips in his phonology, idioms, lexis, and so on in the second language.
- (c) **Partial bilingualism:** This is a situation in which the carriers are usually poorly orientated in the second language or lack information or contact in the second language.
- (d) **Incipient bilingualism:** This refers more or less to a beginner – bilingual who can speak in telegraphic code or one word, two words, sentence fragments making some sense in speaking but a lot in listening.

- (e) **Passive bilingualism:** This refers to a carrier who understands the second language when he reads or hears but cannot write or speak them.

The information in the graph below summarises the different types of bilingualism:

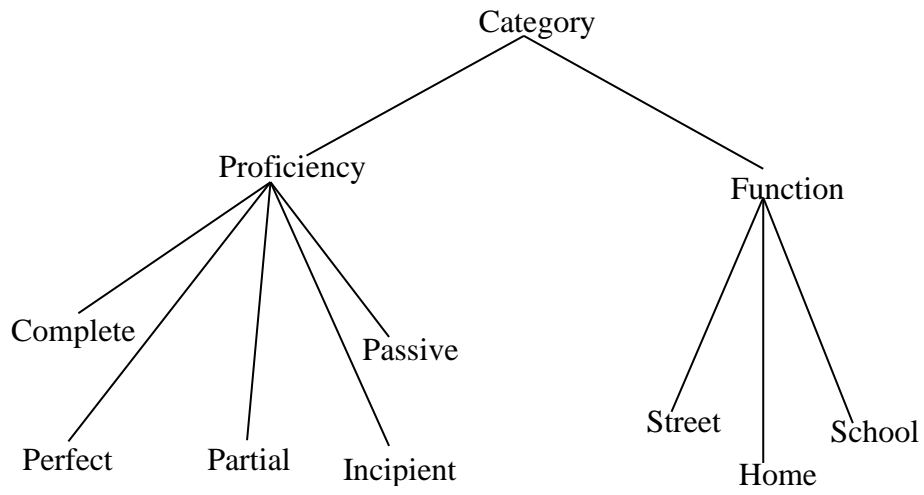


Figure 2.1: Bilingualism by category (Wardhaugh, 2006: 101)

On the other hand, we have bilingualism by dichotomy in which an “either or” relationship or division is created where bilingual states are paired with one state prevailing over another at a time. For instance:

- (a) Coordinate versus compound bilingual where the bilingual is either keeping the two or more languages apart (coordinated) or merges them (compound). Coordinate bilinguals code-switch while compound bilingual code mix for separate purposes and environment (Wardhaugh, 2006).
- (b) Individual versus National bilingualism involves an individual being bilingual in a monolingual society or a nation also being bilingual (or multilingual, as Nigeria), even when some of its citizens or residents are monolingual.
- (c) Simultaneous versus sequential bilingualism is a situation where an individual may master two or more languages simultaneously, master the language acquisition stage or, alternatively, master the languages in sequence. This could explain the reason for L₁, L₂, L₃ and so on.
- (d) Regressive versus progressive bilingualism is the pathway where one of the languages of the multilingual may suffer neglect and possible death due to lack of use while in the progressive; the multilingual uses his languages dynamically. The graph below summarises the above information:

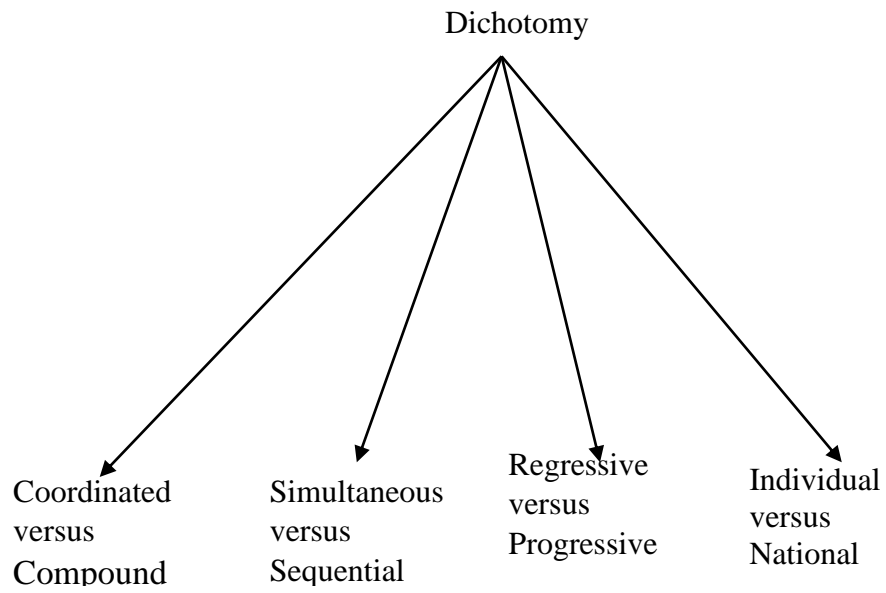


Figure 2.2: Bilingualism by dichotomy (Wardhaugh, 2006: 101)

There is yet another dimension to the study of bilingualism first advanced by Weinrich (1953). This is bilingualism by scale whereby bilingualism is analysed by weight or units of measurement, some of which are:

- (a) Dominance configuration, which Weinreich (1953) describes as “a syndrome of characteristics on which the language is rated”. In it, one of the bilingual’s languages may influence his personality more than the others, especially in such situations as: eating, dressing, speaking and picking peers, friendship strategies, and attitude to people who speak one’s language versus those who do not.
- (b) Profiles of multilingual background measure the bilingual according to the length or amount of time spent in a given language. In other words, the more time spent speaking language or interacting with the speakers, the better and higher the rating of that language and the bilingual.
- (c) Bilingual Semantic Differentials is another scale of bilingualism and it states that a bilingual may have more acquisition or repertoire of vocabulary and meaning in one of his languages than in the others. Vocabulary power implies the language power and it means that the bilingual has a great command in that language where he commands more vocabulary. The graph below summarises the above information:

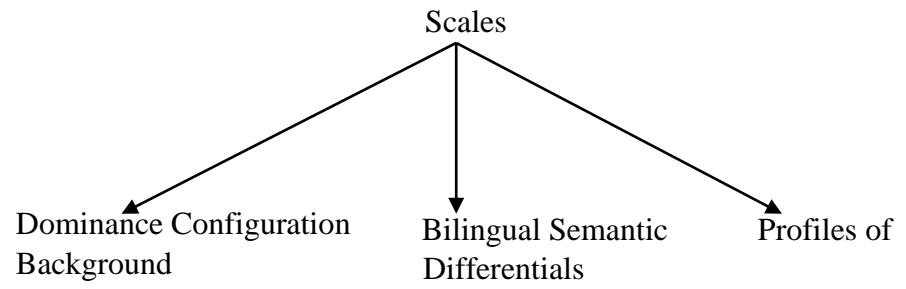


Figure 2.3: Bilingualism by scales (Weinreich, 1953: 109)

This researcher agrees with Baker (2006) and other researchers, including Ferguson (1959), Diebold (1964), Mackey (1965), Valdes (2003), and Wardhaugh (2006), whose findings and opinions have been reviewed in this section that, measuring bilingualism with its dimensions is as tedious as it is varied. Its analysis is also fraught with “an over-lapping and interacting dimensions” whose dividing line is quite an imaginary one.

Farinde and Ojo (2005) give two forms of bilingualism in any societies which are societal bilingualism and individual bilingualism. Societal bilingualism means a society that recognises two official languages by law while individual bilingualism describes a circumstance in which a person is fluent in two languages.

2.1.10 The results of bilingualism

The following have been identified as constituting the results of bilingualism.

2.1.10.1 Linguistic interference

Because there is no agreed-upon definition, the concept of interference appears imprecise to some extent. As a result, determining what constitutes interference and what does not is sometimes subjective and, in some situations, based on an individual's perspective. What one person sees as source language interference, another may see as a different kind of error or even a completely acceptable answer in the target language. Baker (2009: 307) presents the interference law as follows:

the law of interference states that phenomena associated to the makeup of the source text tend to be transferred to the target text. Interference is determined by the translator's professional experience and the socio-cultural context in which a translation is produced and consumed; for example, experienced translators are less affected by source-make-up, texts, and tolerance for interference increases when translating from a highly prestigious culture.

Toury (2004) observes that the experience of a language user goes a long way to showcase the level of interference in language use situation. Even adult language users who are supposed to have mastered the art of alternating between two languages have fallen victims of language interference.

Kussmaul (1995:17-18) argues that we can discover interference equally in beginners and advanced translators. According to him, even adults have difficulties

and doubts about their languages, in the works of children and young people, the frequency of interference will be greater.

According to Aixela (2009:75), interference " is the importation into the target text of lexical, syntactic, cultural, or structural components typical of a distinct semiotic system that are infrequent or non-existent in the target context". Interference is thus a manifestation of 'unusual' or 'non-existent' forms or words in the target language, whose importation into the target text is explicitly triggered by source-text formulations. Thorovsky (2009:86), in his paper titled "Researching Lexical Interference", affirms that "By linguistic interference, I mean the unintentional transfer of some components of source language (SL) to the target language (TL)." By this statement, Thorovsky expresses the view that interference is "unintentional" and consequently unconscious tendencies that result in errors in the use of language.

Hopkinson (2007:13) asserts that "linguistic interference is a feature in any language use setting, and when the language is working from L1 into L2, interference from the L1 source text becomes a vital element in the production of the L2 target text." Logically, it is likely that there will be more interference in language use into someone's second language, but, the 'strange' and surprising thing is that interference occurs even in the L1. In this situation, language analysts rely on the word-for-word translation. It is therefore imperative that we should extend our attention to the level beyond the word. Linguistic interference manifests itself in the following ways:

- a) **Phonology:** interference manifests in the spoken form of the target language. This can be seen clearly at the phonetic level particularly in the articulation of certain sounds of the target language (e.g. English) which are absent in the mother-tongue (e.g. Yorùbá). For instance, the voiceless dental fricative /θ/ and its voiced counterpart /ð/ are substituted with /t/ and /d/ respectively in Yorùbá. Also, the voiced labio dental fricative /v/ is substituted with its voiceless counterpart /f/ in Yorùbá.

Tiffen (1980) specifically discussed the interference problems faced by the Hausa learners of English for example. Most of the Hausa speakers of the English language speak it with Hausa accent. The reason is that the Hausa language has a different set of phonemes and the Hausa learners or speakers of the English language transfer the Hausa sound properties or their nearest equivalent into the target language, English language.

Apart from these phonological differences between English and Hausa or between Hausa and Yorùbá language, Tiffen (1980) also observes that they differ from each other in their systems of tone, syllable structures, vowel distribution, etc.

Kapenlinski (1965) further makes an assertion on the phonetic difficulties experienced by various nationalities that are learning the English language. For example, he corroborates the arguments made by Politzer (1976) and Tiffen (1980) on the cases of phonological interference in the speaking of English as a second language. To him, it is an established fact that phonetic and phonological interference difficulties are derived primarily from the phonemic and tonemic structures of the speaker's first language.

He further observes that, the typical difficulty of a Hausa native speaker who is learning English is the pronunciation of the voiceless labio-dental fricative sound /f/. In this case, the Hausa speakers substitute the nearest sound of the Hausa sound system, namely voiceless bilabial fricative sound /Φ/ which usually passes unnoticed in the case of English sound /f/, but never when sound /Φ/ takes the place of English /p/. Nevertheless, he says Hausa people seemed to have difficulty with other consonants that have a place in their sound system as in the case of the Yorùbá language as well.

Udochukwu (1995) believes in the fact that languages do come in contact and the result usually is linguistic interference. Thus, when two languages of diverse cultures like Hausa and Yorùbá come in contact there is bound to be interference at different levels, either phonological, morphological or at the syntactic.

- b) **Syntactic level:** Interference could also be manifested at the syntactic level with the transfer of constructions from Nigerian languages into English e.g. 'I am coming' for 'I will be back', 'NEPA has taken light' for 'NEPA has ceased power', 'I want to sign my form' for 'I want to register for my course'.
- c) **Lexical Interference:** This has to do with the choice of words and expressions. Interference is obvious here because the English language must primarily communicate the local experience. An example is the use of kinship terms such as sister, brother, father or mother to refer to persons in the extended family who may not be so related in the strict English sense. Also,

the use of 'drink' for anything that has fluid, e.g. 'I am drinking mango' instead of 'I am sucking or taking mango.'

2.1.10.2 Code-switching

A code is not just a type of language, but it is also a language in and of itself. A code is a set of specific linguistic variations used to represent various verbal planning techniques. In communication, a code is a system of words, letters, figures or symbols used as a piece of information to represent other forms that are not necessarily of the same kind (Oladosu, 2011).

When two or more languages come in contact, they are inevitably influenced by one another. One of such influences is code-switching. Code-switching comes about as a result of languages in contact. Code-switching has been variously defined by scholars. Ilori (1992) defines it as a situation whereby one finds at least two or more languages functioning side by side for the individual, each representing a different cultural and linguistic world view. Also, Bloomfield (1993) sees it as "the employment of more than one language by speakers on the execution of a speech act". In his own view, Adeniran (1980) maintains that in the same discourse or interaction, it is the employment of two or more linguistic varieties or the alternation of two or more languages. Code-switching can occur in discussion between speakers' turns or inside a single speaker's turn (Wardhaugh, 2006). It can occur between sentences (inter-sententially) or within a single sentence in the later instance (intra-sententially). Wardhaugh adds that code-switching might result from personal preference or be utilised as a significant identifier for a group of speakers who must cope with many languages in their shared endeavours. There are two types of code-switching and they are as follows:

2.1.10.2.1 Situational code-switching

According to Farinde and Ojo (2005), this involves the use of two different languages for two or more different occasions. Different occasions demand different languages to be used. In order to function efficiently, a speaker needs to know the languages suited for different occasions. For example, in a formal gathering which involves people from the three linguistic tribes, Hausa, Igbo, Yorùbá, it will be out of place to use any of the three indigenous languages. The languages suited for such a gathering is English which cuts across ethnic groups.

2.1.10.2.2 Conversational code-switching

Farinde and Ojo (2005) also define this as the bringing together of the different linguistic items within the same communicative encounter. The grammatical structure of this communicative encounter must follow the grammatical rule for a single language. Therefore, the speaker must understand the syntactic structures of the two languages in question.

2.1.10.3 Code-mixing

This is a common feature among Nigerian bilinguals who are competent in English and one or more of Nigerian languages. Code-mixing can be defined as the mixture of lexical items of two or more languages within a single sentence. Code-mixing as described in Hamers and Blanc (1989), is the usage of components from one language in another. It is the transition from one language's linguistic units (words, phrases, clauses, and so on) to another's inside a single sentence. Olorunjobi (1999) posits that when components from two or more language systems are used at random, this is known as code-mixing. It's possible that it'll happen as a result of a backlash (receding competence in a language or as a result of the influence of L2 or reduced context of L1). It frequently occurs because the speaker is unable to find an acceptable word in his native language or perceives the terminology in the target language to be more appropriate. Code-mixing, according to Alabi (2007), is a common inadvertent illocutionary behaviour in natural discourse. Despite the fact that code-mixing has a rule, many societies and people retain their level of code-mixing, whether purposefully or accidentally, as a result of skills.

Ansre (1971) was the first to research or observe code-mixing in West Africa and revealed its association with English and West African languages. He defined it as introducing various pieces of English into the performance of West African languages in order to demonstrate English's effect on those languages.

In terms of informal studies of grammar, the two terms 'code mixing' and 'code switching' are used interchangeably by some linguists and also referred to utterances that emanated from the aspects of grammatical system. While code switching dwells on the shifting of languages from one grammatical system to another, the term 'code mixing' advocates a mix form, drawing from the clear-cut grammars. That is to say, code mixing emphasises the formal aspect of language

structures or linguistic competence, while code switching stresses linguistic performance. The practice of code mixing, which stems from competence in two languages at the same time, implies that these competences are not kept or processed separately. “Today, this tendency is referred to as code mixing,” Wardhaugh (1986:86) writes, “a scenario in which individuals occasionally opt to use a code generated from two different codes by blending the two.” The interaction of English with a polylectal Nigerian society resulted in a mingling of English and indigenous Nigerian languages. This is due to the socio-cultural context in which Nigerians utilise the English language. In a language contact scenario, especially a close one where an exoglossic language serves an official function in a country, the language is going to be impacted by its linguistic and cultural role (Bamgbose, 1985).

2.1.10.3.1 Motivation for code-mixing

As reported in Shodhganga.inflib.net, motivation can be defined as “desires, wants, wishes, aim, goals, needs, drives, motives and incentives. Technically, motivation can be traced to the Latin word “movere” that means “to move.” A motive is an inner state that energises, actuates, activates or moves (hence motivation), that directs or channels the behaviour towards the goals. Motivation is the act of giving somebody a reason or incentive to do something. In this context, the sociological, situational, linguistic and cognitive factors that impel or serve as impetus to the articulation of mixed languages is referred to as motivation. Language users code mix as a method to overcome production challenges or to improve bilingualism. The more opportunities we have to learn foreign languages, the more likely we are to fine-tune and extract the fundamentals in our own tongue. Some bilinguals, according to Grosjean (1982), mix two languages when they do not find acceptable words or phrases in one language and there is not a translation for the other.

2.1.10.3.1.1 Message intrinsic factors

According to Bhatia and Ritchie (2004), quotes, reiteration, topic comment or relative clauses, hedging, interjections, idioms, and deep entrenched cultural wisdom are some of the variables that cause code mixing. Cross-linguistic language mixing is stimulated by direct quotation or reported speech among bilinguals.

2.1.10.3.1.2 Situational factors

Situational factors according to Bhatia and Ritchie (2004), some languages are seen as better suitable to specific participant/social groups, settings, or themes than others. They also imply that social factors such as class, religion, gender, and age might have a qualitative and quantitative impact on the pattern of language mixing.

2.1.10.3.1.3 Language gap

The absence of capabilities in one language when a bilingual speaker discusses a certain issue is referred to as a language gap. When there are no acceptable translations for the terminology required, a bilingual code is used (Oladosu, 2011). Language gap is actually one of the factors that necessitate code mixing.

2.1.10.3.1.4 Societal factors

Societal factors appear to be the common factors which force a bilingual to code mix. Romaine (1995) says a bilingual person may change languages for a variety of reasons. They can turn back and forth so as to reassess contact in terms of a variety of social grounds, or to avoid delineating the interaction in terms of any social grounds by using continuous code switching (intra-sentential). The latter function of avoidance is critical because it recognises that code flipping is frequently used as a neutrality technique or as a means of determining which code is most relevant and appropriate in a given situation. Interlocutors, physical surroundings, and other characteristics such as social position, race, age, and so on all have a significant impact on people's utterances.

2.1.10.3.1.5 Physical setting

Bilinguals can code in a variety of contexts by mixing their languages. According to Ervin (1964), different contexts (settings) may be limited in terms of the number of participants, the physical environment, the subjects and purposes of discourse, and the technique used.

2.1.10.3.1.6 Domain

When the discourse of informal genres impacts on specific sectors such as computers, business, cuisine, fashion, showbiz (film and music), and general lifestyles, bilinguals tend to code mix (Oladosu, 2011).

2.1.10.3.1.7 Stylistic motivations

A language gap could be the cause of some lexical insertions. They are also present in code mixed utterances. Aesthetic aspects including the desire to emphasize or highlight a point, the need for explanation or elaboration, and the need for focusing or topicalization must have influenced code mixing in this circumstance (Oladosu, 2011).

2.1.10.3.2 Differences between code-switching and code-mixing

As stated by Khullar (2018), both code-switching and code-mixing involve the joining of two or more languages or codes in some fashion. These are less severe cases of language contact than Pidgins and Creoles. Ayeomoni (2006) mention that code-switching and code-mixing are well-known traits in the speech pattern of the average bilingual in any human society the world over. The phrases code-switching and mixing are so closely connected in sociolinguistics that most linguists don't mind using them interchangeably. Khullar added that both entail the hybridization of words, phrases, clauses, or even whole sentences from two or more languages. In trying to define the two concepts, Jatau (2019: 2) cited Bokamba (1989) thus:

Within the same speech event, code-switching is the mixing of words, phrases, and sentences from two different grammatical (sub) systems across sentence boundaries. The embedding of multiple linguistic components such as affixes (bound morphemes), words (unbound morphemes), phrases, and sentences from a cooperative activity where the participants must reconcile what they hear with what they comprehend in order to infer what is meant or known as code-mixing.

Jatau (2019) points out that some people have used the words "code-switching" and "code-mixing" interchangeably to describe two types of alternation in the use of two languages in a single discourse, whereas code-mixing applies to the alternate use of components from two languages within a sentence. The difference between the two is best encapsulated in the following sentences:

1. *Mún tàfí kàsúwá yàu àmmá a ò ra ǹ̀kan kan.*
We went to the market today but we didn't buy anything
2. *Yàu a lọ sọjà s̀̀gb̀̀n- bà mù sàyí kómaí bá*
Today we went to the market but we did not buy anything

Sentence No. 1 illustrates code-switching, while No. 2 illustrates code-mixing.

2.1.10.3.3 Functions of code-switching and code-mixing

As reported by Al-Abdely (2016), the reasons for code-switching have been thoroughly investigated from a variety of linguistic perspectives. The functions of code-switching in this work are based on conceptual model of code-switching (2006). As far as Hoffman (1991) is concerned, there are ten functions of code-switching. They include:

1. To discuss a certain issue.
2. To use someone else's words.
3. To draw attention to something.
4. To insert a pause in a sentence.
5. To rephrase in order to make something clearer.
6. To express a sense of belonging to a group.
7. To indicate that the speaker intends to explain the topic of the discourse for the interlocutor.
8. To make a request or demand more gentle or more forceful.
9. To fill a genuine lexical gap or compensate for the absence of an equivalent translation.
10. When a statement is meant for an exclusive audience, it is acceptable to exclude others.

Al-Abdely (2016: 13) adds that:

Appel and Muysken (2006) suggested a functional model for code-switching, which claims that code-switching is utilized to achieve distinct functions in social interactions. The ultimate goal of code-switching, according to Hoffman (1991), is to achieve effective communication between the speaker and receiver. It can be deduced that people purposefully code-switch from one language to another in a given context. These goals differ depending on the situation and the type of interlocutors.

As far as code-mixing is concerned, Oladosu (2011) gives three functions thus:

1. To show that you are a part of a group and that you are of the same ethnicity.
2. It expresses one's reaction to what is being stated.
3. The home language (the "we" code) is employed by minorities to indicate in-group, informal, and individualised behaviours.

2.1.10.4 Loan and borrowing of words

This is the process of taking over and making use of words from other languages. This is because of the fact that there is no language that is self-sufficient. As such, languages borrow from one another. In Nigeria, we have each of the indigenous languages borrowing from the others e.g. ‘Albásà’, ‘láfìà’, ‘námà’ are borrowed from Hausa into Yorùbá.

Miller and Trask (2015) affirm that the process through which languages interchange linguistic elements is referred to as borrowing. Curiously, the borrowing language does not plan to return the word, and the lending language does not intend to give it back. Borrowing (also known as lexical borrowing) is the process through which a term from one language gets accepted for usage in another, according to him. A borrowing, a borrowed word, or a loanword is a word that has been borrowed. In the opinion of Haspelmath (2015), loanword or lexical borrowing is defined as a word that entered a language's lexicon as a consequence of borrowing, transfer, or copying at some point in its history. However, while this definition is uncontroversial, there are a few points to consider. To begin with, the term borrowing has been used in two different ways: (i) as a general term for all types of transfer or copying processes, whether they are the result of native speakers incorporating elements from other languages into the recipient language or non-native speakers enforcing properties of their native language into a recipient language. By far the most common use of the phrase appears to be in this broad sense. However, it has also been used in a narrower sense: (ii) "to refer to the incorporation of foreign elements into the speakers' native language." Substratum interference/imposition is a term used by Thomason and Kaufman (1988:21) to describe imposition, interference as a cover term for borrowing/adoption, and substratum interference/imposition. Whether any element of the structure of a language is affected by the importation of characteristics from other languages or from external sources, such imported features are said to be loaned (Busa (2000). Busa (2000) also quotes Hartmann and Stork (1972) that when discussing linguistic borrowing or loan words, who described borrowing as words brought into a language directly from a foreign language but their translation or imitation of an idea taken over from another language.

Ward (2003: 3) opines that close contact with other languages lead to a mixing of languages. This leads to the borrowing of many words. This is the reason Olaoye

(1994: 7) shares the opinion of Dittmar (1976) who argue that there is no language in any society that has not come in contact with another society or societies, that have not adopted some loanwords from others. Therefore, linguistic borrowing is the process of taking over and making use of words from other languages. This is because of the fact that there is no language that is self-sufficient, even the English language is not an exemption in this regard. It is also a universal phenomenon that where two or more languages and culture come in contact. In one way or the other the contact will result in borrowing of lexical items, phrases and ideas.

Indeed, various linguistic authorities have provided insights on the topic of linguistic borrowing from different angles. "Borrowing is the copying of linguistic elements from speakers of another speech form" (Gleason, 1961: 446). Loan word is defined by Spencer (1971: 147) as "innovation that cannot be accounted for in terms of heredity while yet being structurally connected to a donor language." In their words, Howard and Amvela (2000: 32) assert that "borrowing is a process of speakers imitating a word from a foreign language and at least partially adapting it in sound or grammars to their native language."

Linguistic borrowing, loan words, loan adaption, words assimilation or acclimatisation, stolen words and phrase, etc. are all terms variously applied to this popular linguistic phenomenon. Word borrowing as earlier stated is a universal feature of all human languages owing to the fact that nearly all languages have some new words, phrases or even sentences imported into them from other languages.

Numerous linguists have defined the word borrowing in various ways. Majority view the word borrowing basically as one of the few ways languages add to their vocabulary repertoire in order to meet up with the challenging needs of every day usage. Development in most cases is accompanied by a lot of changes which ultimately affect almost all facets of human endeavours, including language. As time passes and improvements are made in terms of inventions and trends, languages take up new words while dropping off some of their old vocabularies. For instance, some Yorùbá borrowed words for old currencies like 'toro', 'sìsì', 'poun' etc. are no longer used as frequently as they were before. These words and numerous others like them were in use not quite up to fifty years ago in Yorùbá land. But at present, most people under the age of thirty are not very conversant with them. This shows that as much as language borrows words, they also do away with a handful of old ones.

Loan words, according to Kemmer (2010), are words adopted by a speaker of a language from another language (the source language). Borrowing is another term for a loan. This refers to the process of adapting words from the source language into their indigenous language. “Loan” and “borrowing” are metaphors, because there is no literal lending process. There is no direct transfer from one language to another neither is there any way of returning words to the source language. They are directly brought into usage by speech communities that speak a different language from the source that the word originated from.

From whichever side one views the concept, language borrowing entails taking words, phrases or sentences from one language into another without any obligation or plan to return them. The researcher therefore, strongly leans toward the term ‘adoption’ as referent to borrowing. This is connected to the fact that the steps of adoption involve one having to take a phoneme, word, or phrase into another language’s lexicon through the process of integration. Regardless of what the concept is called: adoption, adaptation, word borrowing, loan words, word stealing, word acclimatisation, and alien words etc., the interpretation remains undifferentiated. This study therefore looks into the lexical borrowing of Hausa words by the Yoruba speakers of Gambari Quarters of Ilorin, together with some changes that occurred to these borrowed words. The study also examines the classes of words related to religion, cuisine, clothing and animal husbandry among others into the Yoruba language.

2.1.10.4.1 Types of linguistic borrowing

According to McGregor (2015), there are two types of borrowing. They are loantranslations or calques and loan blends.

a. Loantranslation or calques

Loantranslation or calques are a special type of borrowing in which the morphemes composing the source words are translated item by item. Examples are English “power politics” from German “Machpolitik” and Chinese “nanpengyu” (male friend) from English “boy friend”.

In linguistics, a calque or loantranslation is a word or phrase borrowed from another language by literal word-for-word (Latin: “verbum pro verbo”) or root-for-root translation. For example, the common English phrase “flea market” is a phrase

calque that literally translates the French “marcheaux puces” (“market where one acquires flea”).

b. Loanblends

Similar to calques are loanblends in which one of the morphemes, that is the main lexical morpheme is borrowed, and the other is native as in Pennsylvanian German *bassig* “bossy” with borrowed stem and native suffix, - *ig* a German morpheme corresponding to the English - *y* suffix.

2.1.10.4.2 Reasons for linguistic borrowing and recognising loanwords

The reasons for linguistic borrowing are numerous. These reasons can all be accounted for under contact situation. Bamgbose, Banjo & Thomas (1995) mentioned that languages in contact certainly impact each other in many ways and the commonest and best known is borrowing which is mostly restricted to vocabulary or lexical items. Most often, if the contact is a harmonious one, the substrate culture may become bilingual, prompting the need to borrow concepts and aspects of culture of the superior language. In respect of this, Bamgbose et al. (1995) opines that although borrowing is usually mutual, in the Nigeria language contact, the traffic is always one way, that is, from English into Nigerian languages for the obvious reason that English speaking nations are associated with higher technology, industrialisation, education, military prowess, good standard of living and so on. They nevertheless further explicate that, a host of borrowings from Nigerian languages into English do occur even if it is limited to only the Nigerian brand of English. Examples include expressions such as “kia-kia bus”, “tokunbo cars”, “keke NAPEP”, and so on. Some of the circumstances responsible for linguistic borrowing include:

- 1- Borrowing of lexical items across language boundaries can be argued to be the product of bilingualism from the side of the ones doing the borrowing. Haugen (1978: 82) affirms that “when a person is efficient in two languages, he tends to borrow words from one language into the other.” In the words of Awoniyi (1982: 20), “the unilingual simply accepts the new words in their vocabulary and becomes an agent in the diffusion of the words”. Bamgbose et al. (1995) add that such borrowing becomes the properties of the receiving languages as a whole and not only that of the person who introduces it.

- 2- The challenge of assigning new designations is another factor which is undoubtedly a widespread reason why linguistic borrowing occurs. Things, persons, places and concepts that exist in only one of the languages involved will trigger such borrowing. Awoniyi (1982) explains that “the importation of western technology brings about borrowing of suitable words.” Samuel (1972) posits that if there is a vacant slot the language receives a greater number of loan words. Ajolore (1982:150-152) lends credence to this assertion when he declared that the commonest reason for linguistic borrowing is when a language needs to find new names for new people, places, objects, notions and concepts which it has come in contact with. According to Weinreich (1966), this sort of lexical borrowing occurs as a result of the fact that utilising a pre-made designation is more cost-effective than defining things from scratch.
- 3- The clash of Homonyms is another factor. Weinreich (1966) is of the view that a word may be borrowed to resolve the clash of homonyms. He observes that because of the clash between the words “currum” for “cart”, and “carnem” for “meat” from French, words may be borrowed. Samuel (1972) holds the same perspective with Weinreich when he submits that words may be borrowed to clarify ambiguity and limitations as a result of polysemy or homonymy.
- 4- Another reason which could serve as catalyst for linguistic borrowing could be the need to find a mild or pleasant word or phrase to be used in place of more unpleasant or offensive word. This is called euphemism. Weineirch refers to an example in the Olonet dialect of Russia in which the finish word “repaki” becomes a welcome euphemism for menstruation. The same thing goes for the Hausa word “al’ada”, borrowed by Yorùbá in Ìlòrín to refer to menstruation, instead of the real Yorùbá word “nkán ósù.” Brook (1979) buttresses this fact when he posits that for some imaginary sins which have been a subject of reproof in the past, the use of loan words could be accepted instead of words of native origin. Looking at examples of some cultures, there are a handful of words which when expressed are seen as taboo and foul. These words are therefore forbidden from being used due to the fact that they are viewed as inappropriate and unsuitable. Therefore, instead of using the words, speakers of such language now resolve to borrowing from other languages. Examples of this kind of words are “àzákàrí” (male private part), “fárjì” (female private

part), “háilà” (women monthly flow) borrowed into Hausa language from Arabic, and later borrowed from Hausa into Yorùbá language respectively in Gambari area and in Ìlòrín metropolis as a whole.

- 5- One of the important reasons for the linguistic borrowing is the need for differentiation of words. In the opinion of Weinreich (1996), a bilingual may discover that some of his semantic fields are not sufficient when compared with the other language he is exposed to. He gives an example that the Italian dialects spoken in Switzerland are considered to have tagged along with a single word “corona” to denote “wreath” and “crown.” However, because of their contact with German, they felt they should differentiate and then borrowed the word “kranz” for “wreath” retaining “corona” for “crown”.
- 6- The social value that a language is accorded is another reason why bilinguals borrow lexical items from a source language by symbolic association of the source language in a contact situation with social values. What is meant by symbolic association is that in a case where one language has been given social value and bestowed with prestige, there is a high tendency that a bilingual will make use of identifiable loan words from such a language in an attempt to display the social status covering the knowledge that it symbolises. This is made apparent in the advanced borrowings of appellation for concepts that have superior names in their original language. This can be seen in the speech of the average Yorùbá speakers of the Hausa language who do not hesitate to make a show of their advanced state of acculturation and knowledge of the source language which is Hausa.

An individual may be prompted to ask, why do most languages borrow? Why cannot a language come up with new words for new items? Various linguists have put forward rationales behind this linguistic phenomenon. One of such linguists is Robins (2002) who posits that when speakers of various languages and means interact in any manner, they will employ terms from other languages to refer to objects, processes, and methods of behaving, organising, or thinking for which words or phrases are not accessible or convenient in their own language (p. 180). Going by Robins’ submission, we can conclude that some of the factors why languages borrow words include:

- 1- Unavailability of words or phrase to name a new stum or behaviour.

- 2- Hornby (1985) postulates that a language borrows words because of the political power or prestige enjoyed by a language. He observes that prolonged cultural interaction, particularly with speakers of a language with political power or prestige in any sector, results in a significant degree of vocabulary borrowing from that language in the sphere in question.

A proof of this can be seen when one factors in the status of English language in comparison to Nigerian languages totalling over 500. Virtually, all the Nigerian languages, big and small, borrow words from the English language and in contrast, there is considerable hesitation on the side of the English language to take up words or phrases from these Nigerian languages, the former being the language of administration and education.

- 3- By means of scholarship and acquisition of knowledge, a lot of borrowing is required. Most words having to do with Islamic scholarship and of Arabic origin are borrowed by Yorùbá from Arabic through Hausa. Examples of these words are:

- i- Name of some of the days of the week like: *jímà, tàlátà, làrùbá, àl'àmìs, àsábàr.*
- ii- Names of Arabic or Islamic origin like *Abúbákàr, Núhù, Máryàm, Balkis, Hàlímàtù, Àlì, Mùhámádù,* etc., are used alongside Yorùbá names like *Báyò, Dèjì, Odúnayò, Dámilólá, Tolú, Arámidé, Tópé,* etc. after the acceptance of Islam by the Yorùbá ethnic origin.
- iii- Majority of the religious terminologies as well as terms relating to Islamic rites and rituals are also borrowed from Arabic by Yorùbá speakers through the Hausa language. Examples of these terminologies are *janaba, aniyàn, arsiki, alojona, imani, haila,* etc.

On the other hand, English, being a language of administration, trade and western education, gained regular usage in such circumstances relating to western trade, commerce, banking activities, international relations, etc. Some words, phrases, or characteristics may be transmitted or borrowed as a result of contact from one language to another (for whatever cause). This is a natural occurrence around the world. Words are borrowed by all languages, regardless of their status. Even though indigenous users of a language may be aware of this fact, the level of influence of one language on the other is one that the native speaker might be unconscious of. As a

result of this propensity to borrow, a lot of languages may assimilate to a great level such that they begin to look like their unrelated neighbours even more than their genetic relatives. From this, a new linguistic area is created. By linguistic area we mean a situation in which a group of languages come to have in common a host of related features as a result of contact, not by genetic origin.

Borrowing is now widely recognized as a separate and prevalent occurrence. At some point in their lives, every language borrows from another. Most of the reasons why languages borrow words from other languages revolve round the point of need and prestige. The speakers of a language can acquire some new concepts arising from the richness of other languages as a result of contact. And in order to internalise the concepts from other languages, they can borrow the terms from the language as occasioned by a need to bring these concepts into their own tongue. For example, in Ìlòrin, as a result of contact which was made possible by trade, commerce and of course religion, many Hausa concepts were brought to the Yorùbá language.

Linguists designate words as loanwords if their structure and meaning are remarkably similar to those of a word from another language from which it may have been obtained due to a credible language contact scenario, and the similarities have no reasonable alternative explanation. Most significantly, we must rule out the idea of derivation from a shared ancestor, which is a common cause of cross-linguistic word similarity. As a result, if two languages that cannot be traced back to a common ancestor share a term, it is reasonable to infer that the word is a loanword. For instance, Hausa loanwords are easily identified among Yorùbá words.

Oxford Dictionary of Rhymes (2019) explains the preconditions for borrowing as follows:

1. Close contact in especially multilingual situations, making the mixing of elements from different languages more or less common place.
2. The domination of some languages by others (for cultural, economic, political, religious, or other reasons), so that material flows ‘down’ from those ‘high’ languages into ‘lower’ vernaculars.
3. A sense of need, users of one language drawing material from another for such purposes as education and technology.
4. A combination of any or all of the above. Individuals may employ an unusual expression because they believe it is the best appropriate term, the

only feasible term (with no counterpart in any language), or the most stunning term.

2.1.10.4.3 History and development of borrowing of words

Indeed, the practice of linguistic borrowing is an age long trend among languages. Putting it accurately, it is a difficult task to mention the specific date when this practice started. Nonetheless, there is a time frame in which linguistic borrowing has been purported to have started. In the opinion of Busa (2000:28), “one of the world most powerful languages travelled far and wide to other parts of the world for the purpose of trade, conquest and expedition. Through these ways, a larger number of words were loaned from so many languages across the globe into English.” Busa further postulated that in 1066 AD, English borrowed a lot of words from French as a result of the capturing of England by a French conqueror by name William. Glatthorn (1971) agrees with Busa as he affirms that English language has borrowed a lot of words between 1650-1750 AD from the Algonquian language spoken by Indians who occupied the territory in the 17th Century. The amalgamation of the country (Nigeria) in 1914 by the British also played a major role in the coming together of different tribes in the search of education, commerce or business. This automatically opened up the room for linguistic borrowing among these various tribes in Nigeria. A lot of languages borrowed from each other. For example, the Hausa language borrowed a lot of words from Yorùbá, as follows:

Àgógó (clock)
Kátákó (wood)
Àsháná (matches)
Àlàbó (food made from yam powder)
Kèké (bicycle), etc.

The Yorùbá language which is also another means of communication in the Gambari Quarters of Ìlòrín and the major means of communication in Ìlòrín metropolis, has also borrowed heavily from the Hausa language. Examples of these borrowed items are as follows:

Hausa	Yorùbá	English
dáwà	dáwà	guinea-corn
fúrá	fúrá	porridge
géro	jéro	millet
kàn dá	kànnda	waste
kúlikúli	kúlikúli	groundnut cake

màsà	mósà	millet cake
nónò	núnù	fermented milk
sóbò	sóbò	local drink
tàttàsaí	tàtàsé	soft pepper
tsókàr námà	èran námà	flesh part of the meat
túwó	túwó	solid food
wáké	wáńke	beans

From the literature review so far, we can conclude that the concept of borrowing in language comes about as a result of direct contact of different languages which can occur as a result of war, trade, religion, education and so on. It therefore becomes unavoidable for linguistic borrowing to happen between the languages. In this study we will look at the factors responsible for lexical borrowing among the Yorùbá people in Gambari Quarters speech community. We will also look into the linguistic changes that occur in some of the loaned words, with focus on phonological, morphological and semantic changes?

2.1.10.4.4 Borrowing/loan strategies

There is a specific compulsory process that must be adhered to so as to create room for acceptability before a word or phrase can be borrowed from one language and become a part of another. This is due to the fact that the amount of phonemes available in the phonemic catalogue of different languages and their types are not equal. In that case, it requires that a language has to come up with a strategy for dealing with strange or foreign words or sounds. To buttress this claim Whitney (1994) in Tijani (2015) affirms that in a circumstance like this, the recipient language normally pursues either of the following two strategies:

1. Either the recipient language replaces the foreign phoneme with one of its own that is phonetically similar, example [f] for [v], [z] for [x], etc. or
2. The recipient language retains the phoneme from the source language, by that, acquiring a new phonemic distinction through borrowing. The first example of replacing a phoneme with another one phonetically similar to it is found in Hausa phonemes borrowed into Yorùbá language as follows:

Hausa	Yorùbá	English
a- [kw] - kwái	[k] - kóí	egg
b- [ts] - tsìré	[s] - sèré	a kind of roasted meet
c- [gw]- gwángóní	[g] - góngóní	tin
d- [b] - sóbò	[b] - sóbò	a kind of local drink

However, the two strategies above are widely acknowledged by linguists as the fundamental processes of borrowing. Whatever the situation may be, words and phrases are nevertheless recognised and treated as foreign in origin, and attempts are made to pronounce them as such (Hornby, 1985).

2.1.10.4.5 Sociological factors that trigger borrowing

In the words of Hakibou (2017), the following are the primary causes that traditionally trigger borrowing:

1. Lexical concision

Borrowing is a common occurrence among speakers of established languages. Although the source language may contain a matching word, one language user may want to borrow to have a word that provides clarity and simplicity in a context. The English term "finish" is favoured over the French word "final," for example. Instead of saying "au final," a French speaker chooses to use "au finish." Similarly, the acronym "SMS" is more commonly used than the French term "texto." The French academy has made an effort to coin new words to replace English ones that have been borrowed, such as "courriel" for "e-mail" and "fin de semaine" for "weekend." This endeavour at coinage has resulted in the introduction of a new component that triggers borrowing. When matching words and phrases have been invented, personal convenience borrowing emerges. Another term that induces borrowing is lexical insufficiency.

2. Lexical shortage

Another condition that prompts multilingual individuals to borrow words from one of their spoken languages into another is a shortage of words to convey realities. There are only few instances of French and English that may be offered here. The words "fiancé" and "fiancée" in French refer to the man to whom a woman is engaged and the woman to whom a man is engaged. There don't appear to be any English words that correspond to these. As a result, the two words have been adopted from French and used in English. Another example is the French word "machine," which refers to a piece of machinery having moving elements that is meant to do a specific task. Other terms in the same group have their spelling changed, such as "machete" for "machette," or their pronunciation changed, such as "machination," though the fricative /ʃ/ is retained. The register of cooking provides a third example. It's the word

"fricassée," which refers to a hot dish comprised of little meat and vegetable bits in a white sauce. The term "literal translation" or "calque" refers to a specific sort of borrowing. In the target language, the literal translation is used. The English word for "grate-ciel" is "skyscraper," which is a reconstruction of the literal phrase "scrapesky." Borrowing is a more formalized version of code-switching in terms of linguistics.

2.1.10.4.6 Differences between borrowing and code-switching

Both phenomenon are associated to language contact and are dependent on the speaker's volition, that is, a speaker is free to borrow a term or phrase as well as code-switch during a conversation. Borrowing, on the other hand, has fewer participants than code-switching because borrowing is more formalized and linguistically regulated than code-switching, which has no rules and no standard pattern or form. In any case, code-switching lacks formal material support, whereas borrowing can be seen in formal language, both written and spoken, as well as dictionaries and encyclopaedias. The main distinction between borrowing and code-switching is that code-switching is completely unstructured and only occurs in an oral context. Each language has a very well-known official list of borrowed words, and a speaker can include words from other languages into a single document. It is up to the interlocutor or reader to verify the meaning of borrowed words. Code-switching occurs only when bilingual or multilingual speakers are involved in a conversation (Hakibou, 2017). As a result, code-switching is a type of contact-induced speech behaviour rather than a type of contact-induced language change. Code-switching is distinct from borrowing in this regard. Nevertheless, when an utterance has only one word from one language and all other words are from the other language, determining whether this word is a loanword or a single-word switch might be challenging, for example:

Òun ni gíwá ilé iṣẹ́ náà
he is the head of the company
he is elephant house work the.

A loanword is a word that can be utilized as a component of a language from the perspective of the entire language rather than a single speaker. It's especially useful in situations when there's no code-switching, such as monolingual speaking. For identifying loanwords from single-word swaps, this is the easiest and most reliable criterion.

To summarise it all, Nguyen (2008) concludes that loan words have become integrated into the recipient language of a community and are also seen as a part of it as a result of their widespread use. Another crucial distinction between borrowing and code switching is this. Unlike loanwords, which are integrated into the linguistic system of the other language and have become established within a linguistic community's vocabulary, words from the other language are employed in their original sense when code-switching. In contrary to borrowing, code-switching is seen as a one-time process that can occur at any moment. Nguyen (2008) further adds that, in other words, degree of integration is mainly used as a criterion to draw a line between the two languages contact phenomena. Thus, it is assumed that loanwords are adopted on a morphological as well as phonological level into the recipient language whereas words used in code-switching are not... (Appel & Muysken, 1987).

2.1.10.4.7 Implication of Yorùbá language borrowing words from Hausa language

The uninterrupted acquisition and utilisation of any lexical item from one language to another which is a natural phenomenon, habitually has some effects on the substrate language. These effects come to light with the passage of time. One of these includes lexical changes which are largely semantic, some words will hold on to both shapes and meanings and others will not.

Also, a hybrid version of Yorùbá language which is referred to as “New” Yorùbá in this work is developed and the intelligibility is centred on those who understand or have some understanding of the language being borrowed from. Consequently, the standard form of Yorùbá language is rarely spoken in Ilorin metropolis and this easily establishes the Yorùbá indigenes as ones who have had contact with the northern part of the country.

Despite the fact that the vocabulary of the Yorùbá speakers in Gambari Quarters of Ilorin is immensely influenced by heavy loaning from the Hausa language, it has indeed enriched the Yorùbá lexicon in this area with these loan words, which of course are not very intelligible in the south-west of the country.

2.1.10.5 Diglossia

A diglossic scenario emerges in a society, according to Wardhaugh (2006), when two distinct codes exist with unambiguous functional separation; that is, one

code is used in one set of circumstances while the other is used in a completely distinct set. Ferguson (1972) submits that diglossia is a typically constant language scenario in which, in addition to the main dialects of a community's languages, there is a divergent, highly codified (often grammatically more sophisticated) superposed variety that is learned primarily through formal education and is used for most activities. It is the vehicle of a large and respected body of written literature, either from an earlier period or from another speech community.

Farinde and Ojo (2005) remark that Akindele and Adegbite (1999) criticise the above definition by Ferguson. They believe that it is too narrow for our situation of language use. According to them, diglossia occurs where two or more codes exist side by side in a speech community and each has a defined role to play in communication. Codes existing side by side and playing different roles could be a language or dialect. They now define diglossia in a wider sense as the assignment of roles to different languages which exist side by side in a bi/multi-lingual society.

This definition, according to Farinde and Ojo, is suitable for our own purpose because it is broad and covers the situation in Nigeria where there are many languages and dialects existing side by side and playing different roles. It is the practice of using two or more languages or dialects in a community in which one language serves a function and the other does not. It occurs in a community where two or more languages exist side by side and each has a defined role to play in communication e.g. English is designated as the official language, but Hausa, Igbo, and Yorubá are designated as regional languages, or in a narrow sense or within dialects of the language.

2.1.11 Second language learning and acquisition

Farinde and Ojo (2005) state that second language is not acquired but learnt in addition to the mother-tongue or L1. It is possible for such a language to be the language of instruction as well as official language (for instance, the status of English in Nigeria). Also, the second language may not necessarily be a national language; it is a language in which a bi/multilingual person conducts part of his everyday activities, sharing the role with another language in which the person has the greatest linguistic facility or intuitive knowledge.

According to Wilkins (1978) as cited in Abimbola (1996), the term second language is that language being learnt. (L₂) is not the mother-tongue of the person learning it, but it does have some internal social functions. He further mentioned that, most of the countries where second language exists are multilingual countries, such as Nigeria.

Awoniyi (1982) also observes that a person who learns to speak another language apart from his own mother-tongue/native language (L₁), does not rate it as inferior to his own language or he would not have bothered to learn it in the first instance. He further advocates that, in most cases, individuals may decide to learn another language for either political, economic, religious, academic or other reasons.

The second language learning, however, could be owing to the following reasons:

1. to foster national unity in a multilingual society.
2. to broaden communication between different linguistic groups.
3. it also helps in the inter-group or internal and out-group or external/international cooperation, since some African languages such as Hausa, Swahili and Yorùbá are spoken outside of their home territories.
4. the nation can then begin to develop the other languages within its borders.

Phillipson (1985) also asserts that, second language learning can lead to a high level of bilingualism. This is because it can increase the societal goals which include the linguistic and cultural enrichment of the languages involved. This as well may justify the stand of Solarin (1961) as cited in Ayelaagbe (1996), especially in the learning of a Nigerian second language as one of the means to foster national unity where he says:

Nigeria will never be a nation until the Yorubá can joke in Igbo or Hausa, or until a Hausa young man can make an Ibadan damsel blush as she listens to a romantic monologue topped off with a lovely epigram in her own tongue.

Le page (1964) as cited in Mann and Pirbhai-Illich (2007:191) also stressed the value and reasons for the teaching of an indigenous second language in a multilingual nation like Nigeria as follows:

...educating a child in a language that is not one of the country's indigenous languages tends to alienate him from his country's culture.

As outlined in the National Policy on Education (2004), the teaching of the three major Nigerian languages may have resulted in a more effective acquisition of these languages by Nigerian school children. A second language is the official dominant language that is required for education, work, and other essential functions. It is frequently acquired by members of minority groups or immigrants who are natural speakers of another language. A person's second language, also referred to as L2, is a language that is not the speaker's first language but is learnt later. The speaker's dominant language, or the one with which he or she is most at ease, is not always the same as the speaker's native language. As numerous Hausa native speakers in the Ilorin city have discovered, the second language might also be the dominant one. As part of his Monitor Theory, Krashen (1982) distinguished between language acquisition and language learning. According to Krashen, learning a language is a deliberate activity. In the first scenario, the student must engage in normal communication. Error correction is prevalent in natural languages since it is the study of grammatical rules apart from natural languages. Second-language acquisition refers to the process of learning or acquiring a second language (SLA), albeit not all second-language instructors agree on this difference.

2.2 Review of specific works on language accommodation, language contact and linguistic borrowing

Language contact is a linguistic phenomenon that is responsible for borrowing. When languages come in close contact with each other, there are bound to be interferences ranging from phonological to grammatical. Most African countries have been colonized by the Western powers and thus have bequeathed to cultures of their colonizers in terms of language. For example, the language situation in the Nigerian society is worrisome in the sense that over 400 indigenous languages are present in the country. Some are on the verge of extinction while some have assumed the status of local, regional and national language. The English language is recognized as the official language of interaction while three major -languages Igbo, Yoruba and Hausa have been recognized by the Nigerian constitution as regional languages. With the presence of all these languages in contact, there are bound to be loaned and borrowed words from one language to the other. This same situation also applies to Cameroon who was also colonized by the British, German and French. So, it thus

safely to say that the country is marked by the linguistic heritage of the British, French and the German (Nkongho, 2019).

The existence of a higher education institution in a town has a significant influence on the community's socio-political, economic, religious, and political development. Of paramount influence is their effect on the language use of people in the society. In research carried out by Adebola and Adebola (2014) in Ede, a large Yoruba indigenous community in Osun State, Nigeria, it was discovered that the presence of Federal Polytechnic in the town actually influence the spoken Yoruba of the people. This is seen in the aspect of communicative strategies among the Yoruba natives and the influx of students from all walks of life into the local community. The multilingual nature of the Nigerian society makes it complicatory in a way. They further observe that the coexistence of English and Yoruba languages in the Ede community has resulted in a variety of hybrid forms of English, marked by interference, code mixing, and code switching on the side of the second language speakers (L2) (p. 3).

The interaction of the two languages and speakers of the two languages brought about a new form of English and a new form of Yoruba. Adebola and Adebola (2014) opine that when the society influences language and language influences society, there is a twofold connection between language and society. In other words, language and society both influence each other in the sense that it is the society that dictates how language will be used and constructed while it is generally been said that language cannot exist in a vacuum. For example, greetings vary from one society to the other; good morning in the Yoruba society may mean another thing in the English society especially if one considers the context through which it is said. They further contend that “Good morning” is a formal impersonal manner of greeting each other for an English man, but “Good morning” is solely used to begin pleasantries for a Yoruba guy. He then inquires about the health of the individual's wife or spouse, children, and other household members. In essence, the Yoruba educated elite's L1 greetings pattern are carried over to his use of the English language as a second language.

Two languages operating in an environment will surely have influence on each other depending on the extent of their interactions through their respective speakers. Most Nigerians are bilinguals because the country herself is with over four

hundred and fifty indigenous languages. There have various classifications of the number of languages we have in the Nigerian society (Adekunle, 1976; Hansford, et al., 1976; Agheyisi, 1989). What is obviously clear from these various classifications is that the Nigerian society is linguistically diverse in nature. Apart from this, English language has been raised to the status of the official language in Nigeria and as such, a credit pass is usually needed for students to gain admission into higher institutions of learning. This has in turn put pressure on individuals or corporate organizations to work in accordance with the status of English language as the recognized official language in the Nigerian polity.

In the sense of two languages meeting, the speaker plays the act of using whichever in the process of his or her activities. On a larger sociolinguistic scale, the introduction of colonial power and the arrival of missionaries in Lagos in the 18th century resulted in a massive interaction scenario. According to Akere (1982:160), the historical dimension of this issue is the influence of early contact with foreign languages like English, Portuguese, and Creole, which resulted in acculturation. The peculiar linguistic character of Central Lagos is thus of a multidimensional nature which involves the dynamics of language interaction at various levels. An important dimension of this, according to historians (cf. Brown, 1974; Barnes, 1974; Aderibigbe, 1975; Echeruo, 1977; Folami, 1982; Fashinro, 2004), is the external dimension represent by the effect of the contact situation of the early and mid-19th Century when the first settlers in Lagos came in contact with foreigners, mostly Portuguese who came on trading expeditions to the West African coast.

The respondents' proficiency and efficiency in their two languages are measured by code-mixing, as seen in this data. They are no longer present or absent. Fakuade (2004:45) submits that:

Nigeria is an English – speaking nation, and the basic Federal policy on education is to recognize the need to prepare Nigerian children/students to function successfully in an English-speaking nation. This policy ranks English language the only medium through which Nigerian children can be educated. The implementation, as today, has produced, to some extent, mediocre English performance while ignoring home language skills.

According to Akere (1977), the notion of societies can be constructed from linguistically homogenous' monolingual communities, at one end, to linguistically

heterogeneous communities with widespread multilingualism, at the other end. For the sheer fact that code-switching is a hybrid degenerate form of communication, it is often treated with antagonism and sometimes rejection in many cultures around the world (Bamiro, 1996a). Code-switching is viewed as a mark of incompetence' at many levels of usage, especially in the speech of the younger generation.

Ubong (2014) investigates the effect of multilingualism and linguistic hybridity on educated Nigerian spoken English. In his study, four Nigerian Universities comprising of mainly final year students from nineteen linguistic groups were selected in order to know the level of hybridity among educated speakers of Nigerian students. He further explains that:

The conceptual import of linguistic hybridity is that, in a multilingual state like Nigeria, the contact of the English language with several indigenous Nigerian languages have produced other linguistic forms that are slightly, or sometimes, distinctly different from the standardized, native-speaker-British English, and those forms are here referred to as “linguistic hybrids”. The process involved in the derivation of the variant forms of those hybrids are what we have generally coined “linguistic hybridization”. It is a linguistic process that facilitates cross-cultural communication in a multilingual society, especially where a target language is involved (Ubong, 2014: 57).

The interference of languages that are hybridized explains a “situation in which different phonological, morphological, syntactic and semantic innovations or modifications are noticeable in both the spoken and the written language” (Ubong, 2014). This assertion attests to the behaviour of English language in a multilingual environment like Nigeria. As earlier posited in this study, English language and in fact all other indigenous languages should adapt to the environment in whichever they find themselves so as to serve the communicative needs of such environments. This is of course similar to our study but his study is only limited to the influence of a foreign language which has been co-opted as an official language in Nigeria.

Ufomata (1991) observes that the adoption of certain loanwords from English has effected a fundamental change in the phonological system of Yoruba. This includes the violation of the restriction on the occurrence of high tone on the first syllable of Yoruba vowel-initial words as in the following examples:

- a. Agent [édgentI] [éjenti]
- b. Engine [endzini] Enjini
- c. Iron [áyoonu] áyóonu
- d. Officer [ɔfisa) ófísa

In these examples, it is evident that stress in English words is converted to a corresponding set of tonal patterns when borrowed into Yoruba. Another feature of the influence of English on Yoruba in the use of loan words is the establishment of pitch and segment correspondences between the two languages. According to Ufomata (2004), in most instances, loans simply take on these correspondences while consonant clusters which are absent in Yoruba phonological system are resolved by epenthesis or deletion as in the following examples:

English	-	Yoruba
a. barber	-	bábá
b. soldier	-	sójà
c. half penny	-	eépìni
d. street	-	títì
e. kettle	-	kétù
f. bicycle	-	báísíkù (Ufomata, 2004)

At the semantic level however, there are notable exceptions to the correspondences discussed above. In such cases, Yoruba tonal patterns actually keep meaning apart in homonymous English loans e.g.:

“Baby” [bèbí] ‘pretty young lady’
[bébi] baby

[kókò] cocoyam
[kòkó] cocoa

“Party” [pátì] political party
[patí] ‘party, social gathering

“Father” [fádà] male parent
[fadá] reverend father

“sister”[sístà] reverend sister
[sistá] older female (Ufomata, 2004:135)

Bambgose (2006:22-24) after checking into the West African Examination Council of 1997 explains:

Statistics collected from 1995 to 1999 demonstrate not only a significant failure in English, but also a five-year decline in performance. Because entrance to universities, colleges, and polytechnics requires at least a Credit in English, only roughly 9.7% of all students per year may be said to have done well enough in English to earn admission. The rest either get a passing grade or get a failing grade. Every year, the failure rate averages at 64.3 percent, and the failure rate appears to be increasing from year to year, despite incomplete or unavailable results in 1998 and 1999. Given that English is the medium of instruction for other disciplines, it's not surprising that results in those subjects are nearly as poor... Should we, like an official, who shall remain nameless, ostrich-like seek refuge in the excuse that it is due to an "overloaded curriculum" or should we rather call a spade a spade and put the blame where it truly belongs: that lack of competence in English affects performance in all subjects taught through the medium of English?

Arize (1992:25) also observes that:

... (language) is a powerful cultural pattern of teaching since it is via language that the kid is introduced to the world. The worlds of children will be limited and worthless if they do not learn to communicate. We believe that a child's first language should be his or her mother's (father's) tongue before any other language is taught. This is to ensure that the child absorbs the society's cultural norms and values before reaching adulthood.

It must be noted that either in the bilingual or multilingual state, the English language or other languages could still be influenced by the mother tongue. Mainly speaking on the influence of the mother tongue on the English language, this could be done in five major segments: grammatical level, syntactic level, semantic level, lexical level and the morphological level.

Syntactic interference takes place when a speaker negatively uses (L1) sentence structures in (L2). For example, "They (your father) are calling you" instead of "He is calling you." Hence their first language (L1) are grafted on the second language (L2) and the kinds of (L2) expressions used bell-tell-take traces of (L1) structures (Larson-Freeman & Long, 1991; Ellis, 1997).

Grammatical interference occurs when a bilingual fails to understand deeply the rules guiding the grammar of the first language. This comes to play because these

rules are not the ones guiding the second language or the mother tongue of the speaker. For instance, an absence of (L1) structure such as the apostrophe, the active and passive voice, caused difficulty for the learners as they were unfamiliar with its use in (L2) resulting in errors which reflect a gap in the learner's knowledge (Ellis, 1997).

Lexical interference shows up on two levels which are linguistic and cultural levels. There are some linguistic elements that are taken up strongly in the mother tongue because of the culture of the speaker while it is taken so lightly in the first language. For example, masquerade only means deceitfulness, lie while it is related to the dead or ancestors in the mother tongue of a Yoruba or African generally.

Because of the substantial differences in word construction between the first and second languages, morphological interference occurs from issues with word creation and the use of tenses. This brings up the disruption in the semantic order of the English language.

English, which has been taken as the official language in Nigeria, is used widely in the print and electronic media, in the judiciary, police, in law making, in politics and in business. It is the medium of instruction from the upper primary to the tertiary levels. In an attempt to make up for the balance in the use of language in the country, the government put in some laws which guide the use of language; they are referred to as language policies.

Language contact is bound to occur whenever there is multiplicity of languages. This gives room for different people of linguistic origins to have to cause to interact with each other on a daily basis or as the case may be. In the case of Nigeria and as it is in the case of most African countries, a lot of changes occur when two languages meet and when two cultures meet. Interactions between people of different races and cultures breed new languages across the globe. Also, language contact gives room for code switching and code mixing. Adebola and Adebola (2014) state that 'language contact' in its broadest meaning, should be thought of as interaction between two civilizations, which might occur as a consequence of conquests, wars, migration, or colonisation.

Also, Adebola and Adebola (2014) citing Yusuf (1999) further corroborates this by saying that 'in a situation that two languages come in contact in an individual or a community such an individual or host community necessarily becomes bilingual'.

Most of the respondents used for the research by Adebola and Adebola (2014) stated that they learnt English after they had acquired their mother tongue. Due to this fact, 'there are bound to be interferences of the forms and meanings of structure of the native language to the target language' (Adebola & Adebola, 2014). According to them, a teacher who will teach in an environment with a higher education institution must be 'bilingual in order to spot areas of difference and address them by drawing students' attention to these areas of difference and spend more time teaching second language learners the correct usage so that they can become more proficient in the language'. Yalwa (1992) opines that Hausa language has been exposed to a lot of external influences ranging from conquest to commerce as in most cases with other languages of the world. He captures it thus, the history of Hausa reveals that the language has been subjected to several external factors that have influenced and continue to influence both the language and the people. Azben, the first language to impact Hausa, and Arabic are examples of foreign effects. It has now reached a point where most Hausa native speakers cannot tell the difference between their own language's native vocabulary and that borrowed from other languages (p. 101).

Ahmadu and Muhammed (2015) conduct a research on Hausa and French Loanwords in Adamawa Fulfulde. Fulfulde is a language mainly spoken in most West African countries. According to them, Adamawa dialect covers a wide geographical area extending from Adamawa and Taraba states of Nigeria southwards to the republics of Cameroon and Central Africa. So the speakers of the AD living in the republic of Cameroon are most likely to borrow some lexicon from French which is the official language as well as the language of instruction in the country, while those in Nigeria borrow from Hausa, the major language in the region.

Their study was conducted on a question of intelligibility among the interlocutors of the specific languages in contact. The results of their findings show that the selected loanwords from both varieties show that there is heavy borrowing from various languages into the Adamawa dialect of Fulfulde; the most prominent being those from Hausa in the AFN and French in the AFC. Secondly, the results of the intelligibility test show a high tendency of communication gap between speakers of the two varieties, as long as the loan words are used among the interlocutors. The intra group performance of the respondents on the varied loanwords increased the level of unintelligibility among the speakers of these varieties of the same dialect. The

data used for the analysis of the study seem to be limited especially the number of the loanwords sampled. Even the lexical items used in the study are small compared to the level of interactions among the respondents on the daily basis.

Njemanze (2014) examines the challenges, reflections and realities of Nigerian pidgin in a multicultural atmosphere. Nigeria is diverse in cultures and languages though with three major ethnic groups namely Igbo, Hausa and Yoruba. Since the smaller ethnic groups cannot allow the major ethnic groups to lord their languages on them, therefore Pidgin English is then seen as an alternative measure to ensure unity of purpose. The study only examines the linguistic situation in Nigeria, the Nigerian language policy, language contact, Nigerian Pidgin and multilingualism. The multilingual status of Nigeria gives room for suspicion among the various ethnic groups within the polity. He therefore proposes that Nigerian Pidgin should be seen as an alternative route through which mutual intelligibility can be promoted in the nearest future. Till today, Nigerian Pidgin has not been accorded any official status.

Nnebedum, Onuora and Obiakor (2018) offer another view on the implications of borrowing in Igbo language. They opine that there is no language known to be complete nor is there any language that is fully developed to the extent that new words are no longer needed. As noted earlier, languages will often interact with one another and there are to be positive and negative implications. They further explain that there are more negative implications attached to the donor language while positive implications are more on the recipient language because, those borrowed words help in the enrichment of the recipient language vocabularies. On the negative implicative approach to language borrowing, they state that:

Unless in outright borrowing, the phonotactics of the language that does the borrowing (recipient language) is considered in Igbo language for instance, consonant clusters are not allowed and consonant does not come at the end of any Igbo word unlike the English where consonants can cluster up to four times as in “attempts”. (60)

Borrowing is one of the effects of cultural contact. Over the years, borrowing is seen as a source of language enrichment in terms of bringing the lexical items in one language into another language of contact. The Hausa people have been a long time neighbours of Kanuri people. The Kanuri people mainly resident in North Eastern part of Nigeria, Western Niger, South Eastern Chad and Northern Cameroon

Republics. The migration expansion of the Kanuri led to their influx into several parts of Hausa territory wherein they have continued interaction with the Hausa people. Aichatou (2020), in his research conducted on the case of Kanuri lexical borrowing from Hausa in Damagaran, opines that there is a misconception as to how people consider the lexical items borrowed from Hausa to Kanuri as purely Kanuri words. Therefore, he advocates for combining borrowing with neologism in order to fashion out new words for the Kanuri language. This idea is further captured thus by Aichatou (2020:61).

For any language, in general, and Kanuri language, in particular, to survive, to meet its lexical need and become a great vector of development in the socio economic and political arena, it has to create, recreate itself, that is to have the necessary and adequate words and expressions to convey the desired concepts and contexts and to keep pace with the advancement of technology. Since then, neologism has become an important tool for language expansion even though; sometimes it is easier to borrow than to create new words.

Borrowing, according to Komolafe (2014), is an excellent way to expand a language's vocabularies and terminologies. The origins of borrowing may be traced back to the meeting of two or more civilizations. He also claims that the borrowed words are modified to fit the receiving language's morphological and phonological structure. Borrowings can sometimes result in small modifications to the borrowing language's phonological structure. It is also pertinent to state that meaning of words borrowed from one language to another often times do not change in meaning.

According to Komolafe (2014:51), loan words from one language to another can either be through translation or shift. He goes further to expatiate that:

A literal translation of a source phrase into the target language is referred to as loan translation. In loan translation, the meaning of a source language phrase is represented using words and morphemes from the borrowing language, but in loan shift, the corresponding source language terms are rendered using an expression from the adjacent/familiar language rather than the target language. To communicate Arabic designations for mosque, report/information, pair of scissors, and blame, Yoruba adapted Hausa words.

However, the Komolafe's (2014) study on borrowing devices in Yoruba terminography does not extend its tentacles to other indigenous language and how these languages have often influenced the structural constructions of expressions in Yoruba discourse.

Arasanyin (1995) delves into the status of languages in competition in the Middle Belt Nigeria. As we have noted earlier, Nigeria is a country with a lot of indigenous languages that are capable of being developed into a choice and standard language of communication. Some indigenous languages are said to be major while some are said to be minor in status. This is the case in the middle belt of the Nigerian nation state. There have been various arguments as to which language should be elevated to the status of a national language. The Federal Government of Nigeria has developed a language policy for the country but this has not catered for the diverse ethnic groups. In the middle belt Nigeria, there are a lot of indigenous ethnic groups with their own distinct language structures. This has perhaps created a lot of problems for people in the region. Each of these minority languages has a solidarity establishment of mutual intelligibility. Arasanyin (1995: 197) further explains that:

Language among the minority groups has indeed become a tool for multi-level solidarity establishment, a mechanism with which they protect their individual group values and demand values due them. The equilibrium of these two ends is maintained by a social threshold that embodies the basis of linguistic choice attitude and utility.

Mbah, Okeke and Ayegba (2014) affirm that there is a phono-semantic matching between Igbo and Igala. Both are indigenous languages that are somewhat inter related in origin and discourse. There are words in both languages that are phonetically written and pronounced in the same way while some are with a slight difference. According to them, there are some factors responsible for PSM between indigenous languages, namely: (1) Genealogical Factor (2) Language Contact (3) Language Convergence and (4) Linguistic Borrowing. Though their research is related to our study in a slight way, theirs is only one sided as there are other appreciable and approachable theoretical point of view through which we can appreciate the various divergences in interactions that abound from linguistic accommodation of Nigeria's indigenous languages.

Okeke and Obasi (2014) affirm that one of the characteristics of every living language is that it evolves through time with the introduction of new words as a result of new inventions that emerge in many areas of life and human effort. One of such innovations is the introduction of Global System of Mobile (GSM) into Nigeria. This has brought about a lot of introductions of new words through clipping and often times through abbreviation of words. They further affirm that every language needs new words almost every day. The introduction of these new words comes mostly through borrowing, derivation, conversion etc. Language contact is mostly responsible for the introduction of many new words in many indigenous languages of the world.

Ahmed and Daniels (2019) examine the influence of languages in contact on Igbo speakers of the English language. The status accorded to English language today in Nigeria today has placed it on a pedestal of honour such that everybody wants to learn the language. While commenting on the status of the Igbo language in today's world, they further opine that:

The Igbo families of today try to be more English than the Queen of England herself and so we find out that children of such homes, though born and bred in Igbo land, cannot speak the Igbo language at home or even in schools, on the other hand, some Igbo parents who live overseas with their children make it a point to ensure that Igbo is the primary mode of communication in their families. While those living in Nigeria place a law against the speaking of the language in their home. (106-107)

Most indigenous language speakers in Nigeria speak English because of the prestige it carries in the contemporary world. It is therefore important to say that the effect of language contact is inevitable especially when one looks at the transnational migration going on in today's world. In line with this discourse, Adeyemi (2016) comments that there seems to be a relationship between Arabic and Yoruba languages. There are quite a number of traces of Arabic words that can be found in Yoruba language. These words often come into place through trade and commerce, religious activities, borrowing or historical connections. Also, there are a lot of similarities between the two languages – Arabic and Hausa.

Alerechi (2005) comments on consonant substitution in child language (Ikwere). The Ikwere language is spoken in three out of twenty-four local government

areas in River state Nigeria. It was observed that there are different dialects of the Ikwere language. Each child learning the language is expected to attain a certain level of proficiency even though there's no standardized form of the language. She therefore concluded that "adult speakers of Ikwere should be aware of the existing varieties of the language and the forms peculiar to children as this could facilitate effective communication".

Pidgin English has been sometimes slated for alternative mode of interaction between people who do not speak the language of each other. This solution is arrived at in order to allow for mutual intelligibility in communication. Uwaechia (2016:2) corroborates this by stating that:

In speech communities like Samaru and Sabon Gari markets in Zaria, communication takes place in a unique way by code-switching and code-mixing between speakers of two or more languages, and Nigerian Pidgin is used especially by traders to facilitate economic and business transactions. Thus, traders tend to use this form of language in the market to aid communication and to promote sales. The value of pidgin in Nigeria as a sociolinguistic variable is of great importance as it is spoken in the market among buyers and sellers to promote trade. It also serves as a language of wider communication between people of different ethnic groups as noted in a market situation. This is why pidgins receive great attention because of the socio-economic benefits it offers to the educated and illiterate in the country.

Various researches have shown that Pidgin English is accorded special roles in social interaction and for business transactions among people of different cultures and languages. Despite the fact that some people disapprove its use, Pidgin English have continued to flourish especially among different groups of people who do not speak the same language. Having carried out an overview of different studies on the sociolinguistic studies of language contact, there is the need to further explicate the interaction of indigenous languages as to how they breed a new form of language as per different interferences that occurs when these indigenous languages interact and also the influence of foreign languages and culture. This study therefore fills this gap by examining the language accommodation and linguistic borrowing among residents of Gambari Quarters in Ilorin metropolis.

2.3 Theoretical framework

This study makes use of two major theories which are of great importance to a research of this kind. They are the Communication Accommodation Theory (CAT) of Giles (1973; 1980) and Giles, Bourhis and Taylor (1972), Directionality Theory (DT) by Higa (1979). Accommodation theory is responsible for the provision of data relating to language choice and language attitude of the people, the directionality on the other hand is required so as to cater for the study on lexical borrowing among the people under study because it (the theory) encompasses various forms of consequences of language contact events and then the directions they follow.

2.3.1 Communication Accommodation Theory (CAT)

Accommodation theory was proposed in the 1970s, according to West and Turner (2010). In Communication Accommodation Theory (CAT), or ‘speech Accommodation Theory (SAT), in its original form, it is claimed that in a conversation, interlocutors change their speech to their conversational partners (West and Turner, 2010; Giles and Gasiorek, 2013). For example according to Giles, et al (1991), CAT has been used to explain patterns of accommodation between conversational partners/peers (Burlinson, 1986), health care personnel and patient/health care interactions (Kline and Ceropski, 1984), and improvements on children’s sharing behaviours (Burlinson and Fennely. 1981), To this list, one can tentatively add language teaching (Thanasoulas, 1999), human robot interaction, and computer programming (Bickmore and Schulman, 2012). In addition to the views of some scholars, the theory of communication accommodation connects various aspects of human interaction. (Bradac, Hoper & Wiemann, 1989). Rahimian (2013) mentions that among the reasons for adapting communication accommodation theory to different disciplines; as noted by Giles, et al. (1991: 2); is its explanatory power covering “micro and macro contextual communicative concerns within a single theoretical and imperative frame.” Rahimian added that, till this day, there is still a vast explanatory power within the framework of CAT to be investigated and/or applied to other areas.

Rahimian (2013: 13-14) cites Giles, Coupland and Coupland (1991: 4)’s assertion that there are five possible contributory effects of the communication accommodation theory as follows: “(1) social consequences (attitudinal, attributional,

behavioural, and communicative), (2) ideological and macro-societal factors, (3) intergroup variables and processes, (4) discursive practices in naturalistic settings, and (5) individual life span and group language shifts”. Rahimian (2013) adds that Giles, Coupland, and Coupland, (1991) affirmed that accommodation takes place on both the verbal and nonverbal levels of behaviour.

The accommodation theory makes a deep enquiry into all the numerous motives behind why individuals place emphasis on or in other cases, downplay the social contrast between themselves and their interlocutors by means of verbal and non-verbal communication. Studies on urban sociolinguistics over the years have really not been conducted from the accommodation theory view point which steps farther than the sociological perspective of Fishman (1964; 1965) domain analysis of ‘who speak what to whom and when.’ The Fishman sociological model also fails to analyse and detail the phonological facets of language choice, which is fully entrenched in the accommodation theory. These facets include the speaker’s mood, feelings, motives, beliefs and loyalties which are considered as speakers decide on linguistic codes. These are all vital, particularly in inter-group relations so as to ascertain the factors that influence a speaker’s acceptance or rejection of his neighbour’s language.

Beebe and Giles (1984) observe three major reasons why the study of language use should go beyond the sociological approach. First, the sociological approach is remarked to be only descriptive and not predictive. Second, social psychologists believe that speakers’ attitude, perceptions to situations, cognitive and affective dispositions greatly contribute to their speech output aside from social variables such as age, gender, and social-economic status which sociolinguistic studies are noted for. This invariably means that these factors are as important as the demographic factors investigated in the sociological approach. The third assumption is that sociolinguists fail to recognise that languages “often assume the role of an independent variable by creating, defining, and negotiating social settings” (Beebe & Giles, 1984:7). An exception to this observation is found in Labov (1970), Sankoff (1971) and Myers-Scotton (1980), where language is perceived as an independent variable. Also Beebe and Giles (1984:7) note that the accommodation theory, ‘originated in order to elucidate the cognitive and affective processes underlying speech convergence and divergence.’ They went on to say that speakers adapt to other

people's speech patterns in order to achieve one of three goals: eliciting social acceptance from listeners, improving communication efficiency amongst interactants, or preserving good social identities.

Accommodation theory was introduced in Giles (1973) and developed by St. Clair (1979). In the initial study, only purely linguistic features such as pronunciation, intonation, dialect, register, etc., were considered. The accommodation theory argues that speakers adapt to the speech style of their interlocutors whereas divergence is to maintain one's language in order to dissociate from one's interlocutor or to show ethnic differences. Divergence stresses the differences between people. Divergence can come about due to speaker's desire to assert identity and ethnic affiliation. In latter case, speakers of minority languages may insist on or adopt a policy, especially the family language policy or speaking their heritage languages in the home. In addition, divergence is not restricted to separate languages but include diverse styles of speaking such as intonation and accent.

Sachdev and Giles (2004) are of the opinion that accommodation theory is a barometer of the level of social distance among interactants, which means the moving towards or away from others' linguistic code. Also, in their own words, Giles and Coupland (1991:60-61) state that:

Accommodation is to be seen as a multiply organised and contextually complex set of alternatives regularly available to communicators in face-to-face talk. It can function to index and achieve solidarity with or dissociation from a conversational partner, reciprocally and dynamically.

Giles (1980) also argues that accommodation can be seen in numerous works on language and dialect assimilation among immigrant groups into an alien dominant culture. This research therefore, serves as an extension of the fast developing work in this field of study.

Accommodation is also viewed as a medium whereby language users regulate their language or style of speaking to fit in with their interlocutors. Onadipe-Shalom (2018) reports that the accommodation attitude of the non-natives across different age groups is made obvious in Nagpur, India. For instance, young Tamilians in Nagpur, a city in India are noted to be more accommodating of other languages and culture than the older ones. She added that Rajamaham, (1964:1718) admits that:

From the time they began to play on the streets and to go to school or college they are subjects to two different environments – one in their homes and another in the school and playground. But the adjustment of young people is less difficult than that of adult persons who do not possess flexible habits. In fact, children are the agents for bringing non-Tamilians into a Tamilian home.

The study further notes that because Nagpur is considered an ‘all India’ city, linguistic groups are able to develop their languages, literature and culture and this has helped their harmonious co-existence (Onadipe-Shalom, 2018). She cited Paulston (1994) who affirms that ethnic groups within a modern nation-state, given opportunity and incentive, typically shift to the language of the dominant group. This study will therefore; make an attempt to validate the correctness or otherwise of this claim in the case of immigrants in Ilorin metropolis.

The pertinency of this accommodation theory to everyday existence is emphasised in Lee (2013), where he remarks that in everyday conversations, speakers regularly shift and modify their speech patterns and styles to their interlocutors. On the part of Beckham (2015:1) he highlights the significance of accommodation theory to academic performance where he states that accommodation is intended “to remove or reduce impact or relevant and complex language, thereby making assessments accessible and comprehensible.” His study pays attention to how linguistic accommodation can enhance academic excellence among English language learners so as to make them stand favourably with the native speakers in class tests. The study shows that the students’ performance was better improved when compared to that of those who had the normal tests. Despite that, the use of dictionaries and extended periods also has their negative effects as students reported that these methods reduced the pace of their performance.

The study of urban sociolinguistics when viewed from the point of view of accommodation theory helps greatly in understanding and determining the reasons behind the choice of language selections in inter-ethnic relations. Accommodation theory also helps us to pinpoint the reasons for convergence; if presumably it is for gains such as social approval, acceptance or identity in the community.

2.3.1.1 Basic principles and concepts of communication accommodation theory (CAT)

The following are the basic principles and concepts as itemised by Giles and Ogay (2007: 294):

- i. Communication is influenced not only by features of the immediate situation and participants' initial orientations to it, but also by the social-historical context in which the interaction is embedded. For example, an isolated contact between a police officer and a civilian could be tainted by alleged and previous hostile relations between members of these two groups in the neighbourhood or in the media (as many individuals of colour in Los Angeles' rampant area are likely to be aware of);
- ii. Communication is not just about transferring information about facts, thoughts, and emotions (typically referred to as referential communications), but it is also about negotiating salient social category memberships during an encounter through the process of accommodation. For example, when Howard Giles' British relatives question him about some (for them, strange) features of American entertainment and the media, his change from a British to an American vernacular is supposed to be considerably more informative than the overt response offered, according to Giles and Ogay. The impression that he is no longer a new immigrant to the United States, but rather a full-fledged American citizen who has adopted many American principles is communicated here.
- iii. Interactants have expectations about how comfortable they should be. These expectations are based on preconceptions about members of the out group as well as social and situational standards. Calibrating the amount of non-, under-, and overaccommodating one receives may be a crucial factor in deciding whether to continue or end a contact.
- iv. Interactants utilise unique communication techniques to convey their views toward one another and their different social groupings (in particular, convergence and divergence). In this manner, social contact is a delicate balancing act between the desires for social inclusion on one side and difference on the other. We will go on to a discussion of convergence and divergence studies after that, because this final concept was the original

cornerstone of CAT and produced many of the empirical research that flowed from it.

2.3.1.2 Features of communication accommodation theory (CAT)

Features of communication accommodation theory are summarized in Businessstopia (2018) in the following points:

- i. People tend to match the way they talk to the way listeners talk.
- ii. It can be conscious or unconscious.
- iii. Accent, speed, vocabulary, cadence, gestures are some accommodations done.
- iv. It is done to fit in a group or social status.
- v. It shows agreement, belonging and affinity.
- vi. People only show their positive sides while communicating.
- vii. There are other concepts like counter accommodation, under accommodation and over accommodation which affects the effects of communication accommodation theory.
- viii. It can either be beneficial or unfavourable.
- ix. It includes psychological, social and linguistic behaviour of interactants.
- x. Some strategies used are approximation, interpersonal control, interpretability, etc.
- xi. It includes interpersonal, intrapersonal as well as intergroup factors affecting communication.

In an attempt to explain communication accommodation theory further, Wide (2010) submits that there are two main strategies: convergence and divergence and these are the two main potentially possible outcomes of conversation accommodation as stated by Rahimian (2013). These convergence and divergence will be discussed as follows:

2.3.1.3 Convergence

According to Giles (1973), convergence occurs when the interlocutor(s) convert their communication behaviour to be more similar to that of their interlocutor in a conversation. Rahimian (2013) opines that convergence occurs when a conversation partner adopts the same dialect as his or her interlocutor. In convergence, speakers adapt their communicative behaviours in terms of a wide range of linguistic, paralinguistic and non-verbal features in such a way that they become

more similar to their interlocutors' behaviour (Sachdev & Giles, 2004:355). When a speaker alters his or her usual speech to sound more like the interlocutor's speech, or when the speaker converges toward a prestigious norm that he or she feels the interlocutor prefers, this is known as convergence. Here, the speaker embraces the values of the interlocutor and attempts to convey that acceptance by his or her own language behaviour (Wide, 2010). Ross and Shortreed (1990) cite the example of giving street directions to non-natives. As a result of their study, it was discovered that the native speakers presumably adapt their speech style to that of their interlocutor, in terms of modifying their habitual delivery features, functions, and interpretative strategies, in a similar way as a teacher addresses students with learning difficulties (Boylan, 2004).

In the course of this study, convergence is noticed among the Yorùbá and the Hausa immigrants in Gambari Quarters, Ìlòrín. There are instances where a Hausa man in this area will change his intonation to that of a Yorùbá man whenever they are relating on a particular matter in various domains, which could be in the market on matters concerning trade, medical and health issue in the hospital or clinic or among women in the maternity wards, even in the mosques on issues concerning religion and of course among children in schools. Also, there is this issue that has to do with a Hausa immigrant engaging an Ìlòrín Yorùbá man in verbal play and jokes claiming that an average Yorùbá man is a slave to the Hausa people from Gobir. The reason for this is no doubt as a result of religious war that happened between the groups long time ago which is a clear case of convergence.

Convergence is not only observed among people of different tongues. Occasionally, in conversations among individuals of varying age groups, the older can choose to permit and make use of the speech forms of the younger. In the opinion of Rahimian, divergence and convergence can be used in a range of linguistic and non-linguistic communicative behavioural techniques. Rahimian added that convergence and divergence are complicated communicative behaviours because they encompass a wide range of communicative behaviours. Even with comparable conversational counterparts, convergence and divergence may work differently in different scenarios. He cited Bilous and Krauss (1998) who found that female participants converged on some qualities with their male interlocutors while diverging on others. However, compared to the remaining communicative strategies, convergence and

divergence serve communicative purposes. Giles and Powesland (1975) submit that speech convergence is a communication technique that allows an individual to associate with other members of the group, whereas speech divergence is a communication approach that allows an individual to dissociate from the group.

Wide (2010) discusses the issue of upward divergence and downward divergence. According to her, upward divergence occurs whenever speakers alter their speech to reflect the social standards of high-status individuals. James (1993) also mentioned that in upward convergence, the speaker with low variety or less prestige language tries to meet up with the other speaker who possesses a higher mastery of the language or a more prestigious language. As stated by Giles (1980), upward convergence is the most frequently used of all the categories. Anyanwu (2011) gives cases of upward and downward convergence; he mentions that convergence is displayed in the case of a customer who attempts a more prestigious code to interact with a shop attendant in order to display his greater qualification. Also, one may decide to identify with an old classmate who converses in a low variety as a result of low educational background, which is known as downward convergence. This can also be seen in a case of an adult trying to imitate a little boy while playing or conversing with him. Onadipe-Shalom (2013) discloses a downward convergence as a superior officer's resorts to the use of Yorùbá instead of the English language while discussing private matters with a subordinate and upward convergence is exemplified in an interaction between a student and his lecturer. She said a student will strive to speak in Standard English with the lecturer, even though he/she interacts with his/her peers in an indigenous language or pidgin.

Onadipe-Shalom (2018) points out that a case of downward convergence can also be seen in Dada (2005) where the older generation sometimes accommodates the younger ones by speaking Yorùbá, the code of choice of many youths. She mentioned that Dada (2005), in his report, had observed that the children in Akoko, Ondo State communicate in Yorùbá and English actively but passively in Erushu. In his words, 'Accord Photos, one of my informants attested to this position by speaking Erushu to a 10 year old boy in my presence only for the boy to reply him subconsciously, of course, in Yorùbá. Thus, while the youth lean towards Yorùbá-English bilingualism, just because of their degree of proficiency in the two, the adults maintain Erushu-Yorùbá bilingualism.

This research makes an attempt to explore and look into certain attitudes and beliefs which would make a Hausa speaker adopt the Yorùbá language. Can any loss be recorded as a result of convergence? This study demystifies this in terms of loss of identity and language shift. Three vital socio-psychological processes which are constantly expounded under the speech accommodation theory are similarity-support-attraction, social exchange and causal attribution theories.

2.3.1.4 Divergence

According to Sand (2012), while convergence brings meaning together, the term divergence means that communication might be (in)directly used to establish and maintain social distance in different situations. Divergent communication, in one or more ways, is a discourse that keeps information and understanding separated and unlinked. Dougherty, Mobley and Smith (2010: 3) notes that “divergence is a communication act approach for distinguishing oneself from others.” Divergence is a communication method that emphasises disparities in communicators' speech and nonverbal behaviour. Individuals frequently communicate in a divergent manner to emphasise, either to themselves or to the other, that they are members of a distinct group that the other is not (Griffin 2012: 398-399). Divergence is an effort to maintain a linguistic distance from one's interlocutor. The relevance of divergence to migrant communities is shown in Sachdev and Giles (2004). The authors note that in speech accommodation, the in-group can be regarded as an ethnic group (Fishman, 1977). Bourhis (1979:125) observes that:

Speech divergence can be seen as language maintenance strategy whereby interlocutors maintain a linguistic distance in order to affirm their ethnic distinctiveness; especially when accommodating, the second language is perceived as a threat to their ethnic identity.

Similarly, divergence may be seen as a public show of cultural pride when a respondent consciously responds in his/her language instead of the language of his/her interlocutor. In the case of Gambari Quarters, this study assesses if this form of divergence is either a display of cultural pride or that of linguistic inadequacy. Giles and Johnson (1987), Bourhis (1984), Bourhis and Giles (1976) observe that divergence may also be used as a public display of resistance to threat. This is seen in areas like Belgium, Quebec, Wales, and Hungary. Dissociating oneself from one's

interlocutor is done tactfully by employing speech divergence methods. To buttress this Anyanwu (2011:69) points out that:

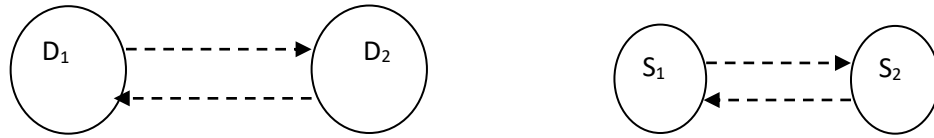
Speech divergence naturally might attract negative reaction from the recipient since it involves the speakers modifying their speech away from those of the interlocutor and increasing the communicative distance between them. This communicative distance would increase social distance.

2.3.2 Directionality Theory (DT)

This directionality theory by Higa (1979) cuts across diverse forms of the outcomes of language contact events and then the directions they follow. It also recognizes the diverse levels of influence (the substratum, adstratum and superstratum) of linguistic borrowing. According to Higa (1979), the directionality of word borrowing is understandably predictable, and no word borrowing occurs unless two cultures and their languages come into contact. Higa claims that word borrowing is not random in the sense that the directionality and amount of borrowing varies from one language to another, frequently as a result of cultural, economic, or military advancement or supremacy. The above however, supports that out of two languages or cultures, one would have a higher social standing in comparison to the other. In rare occasions, the two can be of equal standing.

Higa states that as far as this theory is concerned, mutual borrowing or non-borrowing occurs when two cultures in contact are of equal dominance or otherwise, or when their dominance – subordination relationship is not made crystal clear. Yule (2006:209) argues in line with Higa that if one language is more dominant or advanced than the other, the directionality of word borrowing is not mutual but from the dominant to the subordinate. This study therefore also makes use of Higa's directionality approach because of its suitability for the data. The theory encompasses different forms of consequences of language contact issues and the directions they follow. It also takes into cognizance the substraction, adstraction and superstration influences of linguistic borrowing.

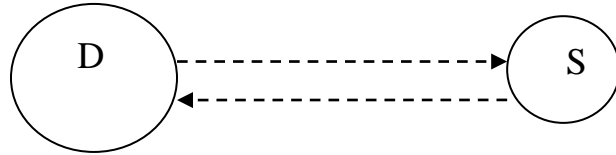
Mutual borrowing or non-borrowing occurs when two cultures in touch are equally dominant or not dominating, or when their dominance – subordination relationship is not clearly defined, according to this idea.



Directionality of borrowing between two cultures that are equally dominant or subordinate (D_1 and D_2 or S_1 and S_2) (Nwaozuzu, Agbedo & Ugwuona, 2013)

Figure 2.4: The directionality of borrowing between Yoruba and Hausa in Gambari Quarters, Ilorin

The diagram above depicts the directionality of borrowing between two cultures that are equally dominant or subordinate (D_1 and D_2 or S_1 and S_2). Higa opines that this is most likely a theoretical case, but the cultural relationship between America and Russia in recent years may, no doubt, be considered as a suitable example in this category, this is because there is but little word-borrowing between the above mentioned two world super powers since the end of the second world war. In case where one is more dominant or advanced than the other, the directionality of culture learning subsequent word borrowing is not mutual but from the dominant to the subordinate. Example of this can be seen in the diagram:

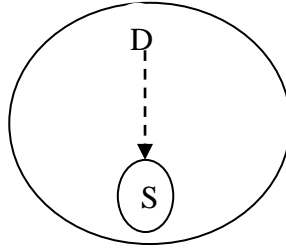


“D” represents Dominant culture, “S” is Subordinate (Nwaozuzu, Agbedo & Ugwuona, 2013)

Figure 2.5: Directionality of lexical borrowing in Gambari Quarters, Ilorin

Here 'D' represents Dominant culture while 'S' is the subordinate; which Higa refers to as substratum borrowing. The above points to the relationship between American culture and Japanese culture, since Japanese has borrowed a great number of words from American English but not vice-versa. In our own case, this points to the relationship between Hausa culture and Ìlṣin Yorùbá culture. No doubt Ìlṣin-Yorùbá has borrowed a large number of words from Hausa language but not vice versa.

As seen in this diagram, a third case occurs when a subordinate culture comes in contact with a dominant culture within the same political unit:



Subordinate in contact with a dominant (Nwaozuzu, Agbedo & Ugwuona, 2013)

Figure 2.6: Directionality of subordinate in contact with a dominant case of Yoruba and Hausa in Gambari Quartes, Ilorin

The above is a digression of the second case explained earlier because it is the directionality of borrowing between a dominant (D) culture and a subordinate (S) culture within the same political unit or community. A very good example of this is the contact between American cultures and the cultures of various immigrants to America. In other word, the contact between Hausa culture and the cultures of various immigrants to Hausa land.

A fourth case is a deviation of the third, when there is a main culture and more than two subcultures within the same country, the sub cultures borrow words to a great extent from the main culture, however, within the subcultures there will be mutuality in word-borrowing or non-borrowing, as in the diagram below:

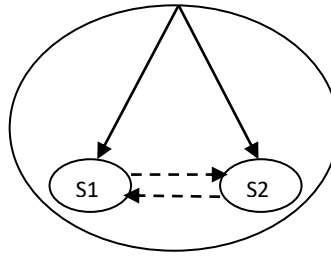


Figure 2.7: The subordinate cultures borrow word heavily from the main culture (Nwaozuzu, Agbedo & Ugwuona, 2013)

The directionality of borrowing between a dominant culture (D) and subordinate cultures (S1, S2 ... Sn) within the country. For instance, both Chinese and Japanese spoken in the United States use a great number of words borrowed from American English but word borrowing between the Chinese and Japanese is very little.

The directionality method of analysis is held in high regards in comparison to the other methods because of its multiple advantages over the others. Due to the fact that language contacts have historically taken place in large places under conditions of social, economic and political inequality which occurred as a result of migration, urbanisation, trade or commerce, the theory will determine the dominant, recipients, and the source language that operate in a given area.

The theory, as mentioned by Winford (2003), will expose the direction of linguistic influence on the different ethno-linguistic groups in a given language contact phenomenon. This theory effectively exposes the social contexts in which linguistic borrowing occurs (e.g. substratum, adstratum and superstratum). This theory can provide insights into the social and linguistic systems that guide and constrain language use in a given area. The theory will also identify the lexical items borrowed from different ethnolinguistic groups as well as the dominant and minority languages of the contact area. The theory also elucidates the mechanisms by which diverse groups in a contact area interact to develop new communication strategies; human inventiveness in adopting and adapting new materials to shape new manifestations of the faculty of language. The theory will also take a look at the lexical items borrowed by the host language of the area. In an attempt to make a methodical sociolinguistic analysis of language contact in any given area, directionality framework seems most workable in this urban speech community due to its pertinency and effectiveness. Therefore, as a result of Higa (1979)'s argument that mutual borrowing or non-borrowing takes place when two cultures in contact are equally dominant or non-dominant, it is then the coming together of these two cultures in contact (Hausa and Yorùbá) that are dominant on each other that guide and bring about the huge number of borrowed Hausa lexical items into Yorùbá in Gambari Quarters of Ilorin as can be seen in the data presentation in chapter four.

2.3.3 Justification for the theory

Since DeLand's (2016) Communication Accommodation Theory (CAT) is a theory that analyses the underlying motives and implications of what happens when two speakers switch communication styles, such theory offers significant practical relevance in understanding diverse motivations and communication techniques used to obtain approval, acceptance, enhance perceptions, or affect how we are perceived. The theory is extremely relevant and useful for this study. It is really helpful in figuring out why people communicate the way they do. The accommodation theory is also considered relevant and applicable for this research because of its importance in unearthing the level of tolerance and resilience of the Hausa immigrants in Gambari Quarters of Ilorin. The theory's merits, according to DeLand, are that it may be applied to a variety of communication settings and social circumstances, such as in the workplace or between partners.

On the other hand, in the Directionality Theory (DT) of word borrowing, Higa (1979) remarks that there is no borrowing of words except two cultures and their languages come into contact. Furthermore, when word borrowing occurs, it is not random in the sense that the directionality and amount of borrowing differ from one language to another, frequently as a result of cultural, economic, or military growth or supremacy. The above points to the fact that, of two languages or even cultures, one will be of higher standing than the other. In rare cases, both can be of equal standing. In whatever case and in an attempt to make a systematic sociolinguistic analysis of language contact in any given area, directionality framework seems most viable in Gambari Quarter of Ilorin urban speech community because of its applicability and effectiveness.

2.4 Summary

In this chapter, urban sociolinguistics as a sub-field of sociolinguistic studies has been extensively explored. Various studies have been devoted to minority languages in urban centres; this became obvious from the works reviewed. Earlier works that concerned language contact which brings about bilingualism and multilingualism were carefully reviewed. Earlier works have overlooked the role of language accommodation among people of diverse languages and cultures that have all come to settle in urban centres. This study however, provides answers to the

following questions; how do we manage the linguistic phenomenon of language accommodation among Hausa and Yorùbá ethnic groups in Gambari Quarters, in order to provide a harmonious and peaceful atmosphere that is free of misunderstanding and ethnic clashes? Also, how can languages build national integration and unity among the Hausa, Yorùbá and other people of diverse languages and cultures that settled in the Quarters? The two theoretical frameworks were also extensively discussed. First, the Accommodation theory of Giles (1970) was employed to account for all that concerns language accommodation including convergence and divergence tendencies among the two ethnic groups. The second, which is the Directionality theory of Higa (1979), was adopted in order to account for the huge number of lexical borrowings that occurs between the ethnic groups under study. The research design and methodology adopted in this work will be examined in the next chapter.

CHAPTER THREE

METHODOLOGY

3.0 Preamble

Like most theoretical linguists, sociolinguists studying social pressures on language in the society have paid a good deal of attention to methodological concerns in their investigations. This section presents methodology as it relates to a sociolinguistic study of this nature. Therefore, our dealings with the topic: “Language accommodation and linguistic borrowing of Hausa by Yoruba in Gambari Quarters, Ilorin” calls for a rigorous method of fact finding, not only in the field but also in consulting relevant published and institutional materials. This study therefore makes use of a mixed method through the use of research design, comprising the ethnographic and descriptive survey designs. The research also embraces both sociological and psychological approaches to language use.

Since the study attempts an inquiry into the language behaviour of Hausa immigrants in Gambari Quarters, the sociological approach is indeed germane considering that the method can be applied to exploring language choice in specific domains. Fishman (1972) notes that the domain analysis model (sociological approach) relates language behaviour to factors like setting, participants and topic. Employing this socio-psychological approach assists us to investigate the motives, intentions and attitudes which motivate language choices.

3.1 Research design

The study employs a mixed-method through the use of research design, comprising the ethnographic and descriptive survey designs. This study has been designed to include the data and input from sources as questionnaire, oral interviews, participant observation, library and Internet materials. The major objectives of this research are to:

1. examine the choice of language usage among the Hausa settlers of Gambari Quarters in different domains.
2. find out how the choice of language usage affects the Hausa immigrants of Gambari Quarters in different domains.
3. determine the extent of language accommodation in Gambari Quarters.
4. find out how the extent of language accommodation has upheld national integration in Gambari Quarters.
5. identify the identity showcased in the language choice of the Hausa immigrants in Gambari Quarters.
6. identify the factors responsible for lexical borrowing in the Gambari Quarters speech community.
7. determine some linguistic changes that occur in some of the loaned words, with focus on phonological, morphological and semantic changes.

The research, as pointed out earlier, focuses on identifying the factors that stimulated language accommodation and the results of lexical borrowing of Hausa among the Yorùbá people of Gambari Quarters in Ìlòrín which is the emergence of the “new Yorùbá”. The research is also designed to conform to the standard procedures as obtained in outcomes and directions of contact events as stipulated by Higa (1979). Research of this nature requires participant observation and analysis of the way speakers use language in social context. Against this background, the main data for this research as mentioned earlier will be sourced through oral interview, participant observation, and the technique of elicitation of information through questionnaire. Also, descriptive analysis of the observed ways speakers use language in particular domains in the area of study will be employed.

3.2 Research instruments and the specific instruments used

The use of these three major means of obtaining data is confirmed by Lieberson and McCabe (1978), Oyetade (1990; 2005; 2007), Akeredolu-Ale (2000), Ikotun and Soyoye (2001), Adegbiya (2004), Dada (2005-2006; 2006), and Anyanwu (2011), that is questionnaire, interviews and participant observation (mixed method) which is the method employed in this study. 384 respondents were involved in this survey; these are people with different demographic backgrounds like age, gender, occupation, religion, and educational background to evaluate how these

sociolinguistic variables affect linguistic accommodation in the area of study. The questionnaire and participants observation also treat respondents' proficiency in the two languages, language attitudes and the nature of linguistic borrowing by the Yorùbá people in the area.

3.2.1 The questionnaire

The main data-eliciting instrument adopted by the researcher is the questionnaire. 40-item questionnaire was used to collect information from responders. There were four sections to the questionnaire. The first section captured demographic information in the area of age, gender, occupation, education and other background information which helped to acquire relevant information as well as understand the responses of the subjects. The second section focused on the subject's language ability, specifically, information on the extent of proficiency in the Hausa and Yorùbá languages. The third solicited information relating to language use; various contexts of situations were presented to the informants and were asked to specify their choice codes such as in conversation between husband and wife, or between parents and children at home. The fourth section asked questions concerning language attitude so as to know their attitudes towards the two languages and how the attitudes contribute to the borrowings on the side of the natives. The questionnaire contained two types of questions namely: (a) the fixed or structured (closed) questions and (b) the open-ended questions. These two categories of data-gathering questions were adopted, taking into cognisance Nwogu's (1991:85) submission that the fixed or structured (closed) questions facilitate estimations of validity and reliability indices for the instrument. Secondly, they are easier and demand less time to complete.

Isiugo-Abanihe (2002:86) also maintains that the respondents would complete this type of questionnaire and return it more willingly. Nwogu stresses further that, the inclusion of "open-ended" question in an instrument of this nature would provide unanticipated and objective information. The relevance of questionnaire is that it enables us to reach a lot of people within a limited time. Also, the respondents get to present frank and honest feedbacks due to its anonymity. Finally, it should be noted that in this instrument, the researcher's adoption of a hybridisation or admixture of the two types of questions was aimed at generating ample data on the subject of this study.

3.2.2 Interviews

An interview is a conversation for gathering information from interviewees by an interviewer (Shuaibu, 2018). Interviews in this study were therefore, carried out to supplement our data from questionnaire. Onadipe-Shalom (2018) affirms that interviews provide face-to-face interactions with the respondents. She cited Nwagbo (2014) who asserts that the unstructured interviews give respondents freedom to express their personal opinions. Interviews in this study were conducted by means of an interview scheduled with five key informants and with twenty other members of the study area. In accordance with research ethics, the interviews were recorded with the consent of the respondents. There were no difficulties in the course of the interviews since most of the respondents understood Hausa and Yorùbá flawlessly.

3.2.3 Participant observation technique

The study is supported with participant observation; this is because the responses to questionnaire items can be subjective. Nevertheless, the views of the respondents were sustained. The significance of this is that naturalistic data is obtained through observing the use of language, as well as the respondents' proficiency and the actual scenario. Constant visitations were made to respondents' houses, schools, mosques, markets and even social gatherings.

3.3 The sampling procedure

Sampling is the process of picking a sub-group from a population to participate in a study; it is the process of selecting a number of persons for a study in such a way that the individuals chosen represent the broader group from which they were chosen. In this study (Ogula, 2005). The researcher adopted the convenience sampling procedure. At the commencement of field work for this study, the sampling was done in a way to depict the different age groups, gender, population, level of education and occupations in the community. The researcher had built a provisional research population of three hundred and eighty-four (384). The selection of this number serves as a representation or sample of the larger population. This is in line with Ogundipe, Lucas and Sanni (2006:100)'s assertion that "in many cases, the population is infinitely too large to be managed within a reasonable time for the study. As reported in the City population web, the Kwara State population for the 2006 census was 2,365,353 with the projection of 3,192,900 for 2016, while the Ilorin East

local government area where Gambari Quarters is located was estimated to be 280,000 as at 2016. Since the entire Hausa inhabitants cannot be met, the purposive sampling helped to give a good representation. The considered factors are demographic variables like age, gender and occupation. Three hundred and eighty four (384) respondents were selected across the area so as to have a candid representative sample. This is in accordance with Krejcie and Morgan (1970)'s table of sample size which stated that the population between 200,000 – 1000000's sampling size is 384. Of the 384 respondents, 310 are parents composed of 210 males and 100 females while 74 are children.

3.4 The population

Population is the entire group, events or thing of interest that the researcher wishes to investigate (Sekaran, 2003:266). To corroborate Sekaran's assertion shodhganga.inflibnet.ac.in reported that population is the full set of individual or of objects having some common characteristics. Based on the above definitions, the target population in this study was the Hausa immigrants and the Yoruba hosts of Gambari Quarters in Ilorin metropolis. Specifically, the research aimed at investigating the level of linguistic accommodation of Hausa immigrants and with the intent of eliciting the factors that influence language contact and their effects on the linguistic repertoire of the Yoruba speakers all in Gambari Quarters of Ilorin, which eventually lead to heavy linguistic borrowing of Hausa by the Yoruba speakers. To achieve this, three hundred and eighty-four (384) respondents were selected across the area, copies of the questionnaires were also administered to each family comprises of husband, wife and at least one or two of their children. The randomly selected respondents were grouped according to their age. The age brackets were classified into five classes as follows: (a) age 18-29, (b) age 30-39, (c) age 40-49, (d) age 50 and above. These respondents are majorly farmers, cattle rearers and traders.

In a family, copies of the questionnaire were administered to the husband, wife and one or two of the children. Gambari central market, including bigger and smaller shops in the area was visited with the questionnaires which was prepared in English, while an interpretation in Hausa was done to the respondents when and where necessary. Different places such as schools, mosques, social gatherings, hospitals

were also visited to obtain direct information with authentic and confirmed responses from respondents.

3.5 Analytical procedure

The basic percentage descriptive statistical approach was used to analyse the data in this study. The implication of this is that all explanations, predictions/inferences, discussions and generalisations came from same set of facts or data generated or elicited from the respondents in the field, through questionnaire, participant observation and oral interviews, without deviating from the responses to the questions on language use in different domains, as well as those questions bothering on attitude and inter-ethnic relations.

3.6 Summary

Chapter three examines the research design and methodology for this study. It discusses the research design while taking into cognizance the choice of language among the Hausa settlers of Gambari Quarters and the extent of language accommodation in Gambari Quarters of Ilorin. The instruments used for the study are questionnaire, interviews and participant observation technique. Convenience sampling technique was adopted in this study while the simple percentage descriptive statistical approach was used for its data analysis. The chapter also explores the sampling technique and the analytical procedures.

CHAPTER FOUR

RESULTS AND DISCUSSION

Choice of language usage and language accommodation in Gambari Quarters

4.0 Preamble

This chapter presents the demographic information of the participants. It equally presents the analysis of the data collected for this research, including the results and discussion which are based on the research questions asked. Demographic data collected were analysed using frequency counts and percentage while they were further presented using charts. Research questions 1, 3 and 5 were answered using quantitative approach while research questions 2, 4, 6 and 7 were answered using qualitative method. The results from the analysis of data are presented as follows:

4.1 Quantitative results on research questions 1, 3 & 5

4.1.1 Demographic information of respondents

Table 4.1: Gender distribution of participants

Gender	Frequency	Percentage
Male	320	83.3
Female	64	16.7
Total	384	100.0

Table 4.1 shows that the total number of participants used for this study was 384. Of these 384 participants, 320 (83.3%) were male while the remaining 64 (16.7%) were female. The result from this table implies that majority of the participants used for the study were males. The figure below further presents the result in bar chart.

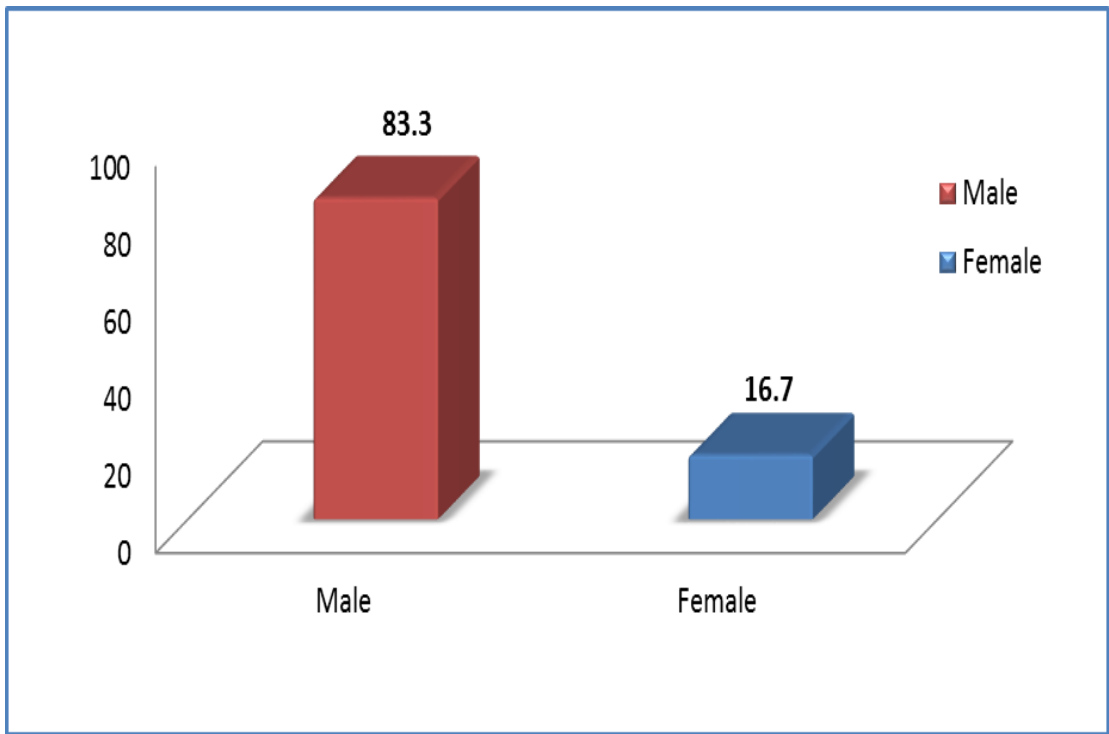


Figure 4.1: Bar chart showing gender distribution of participants

Table 4.2: Distribution of participants based on language spoken

Language Spoken	Frequency	Percentage
Hausa	288	75.0
Yoruba	71	18.5
English	25	6.5
Total	384	100.0

Table 4.2 shows the language in which the participants communicated during the period of data collection. Of the 384 participants, 288 (75%) communicated in Hausa language, 71 (18.5%) communicated using Yoruba language while the remaining 25 (6.5%) spoke English language. The result from this table implies that majority of the participants used for the study communicated using Hausa language. The figure below further presents the result in bar chart.

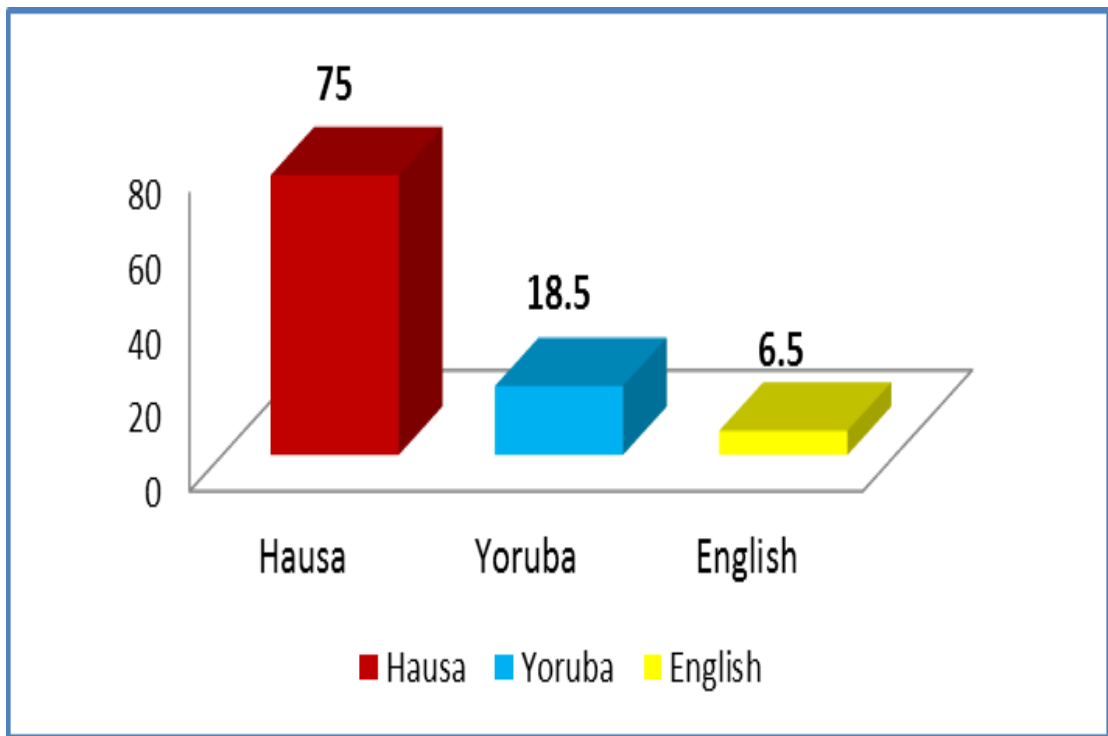


Figure 4.2: Bar chart showing distribution of participants based on language spoken

Table 4.3: Distribution of participants based on their ages

Age (in years)	Frequency	Percentage
18-29 years	34	8.9
30-39 years	184	47.9
40-49 years	69	17.9
50 years and above	97	25.3
Total	384	100.0

Table 4.3 shows age range of the participants. The table indicates that 34 (8.9%) of the participants were between the ages of 18 and 29 years old, 184 (47.9%) of them were between the age of 30 and 39 years old, 69 (17.9%) were between 40 and 49 years while the remaining 97 (25.3%) were 50 years and above. The result from this table implies that majority of the participants (91.1%) were from 30 years and above. The figure below further presents the result in bar chart.

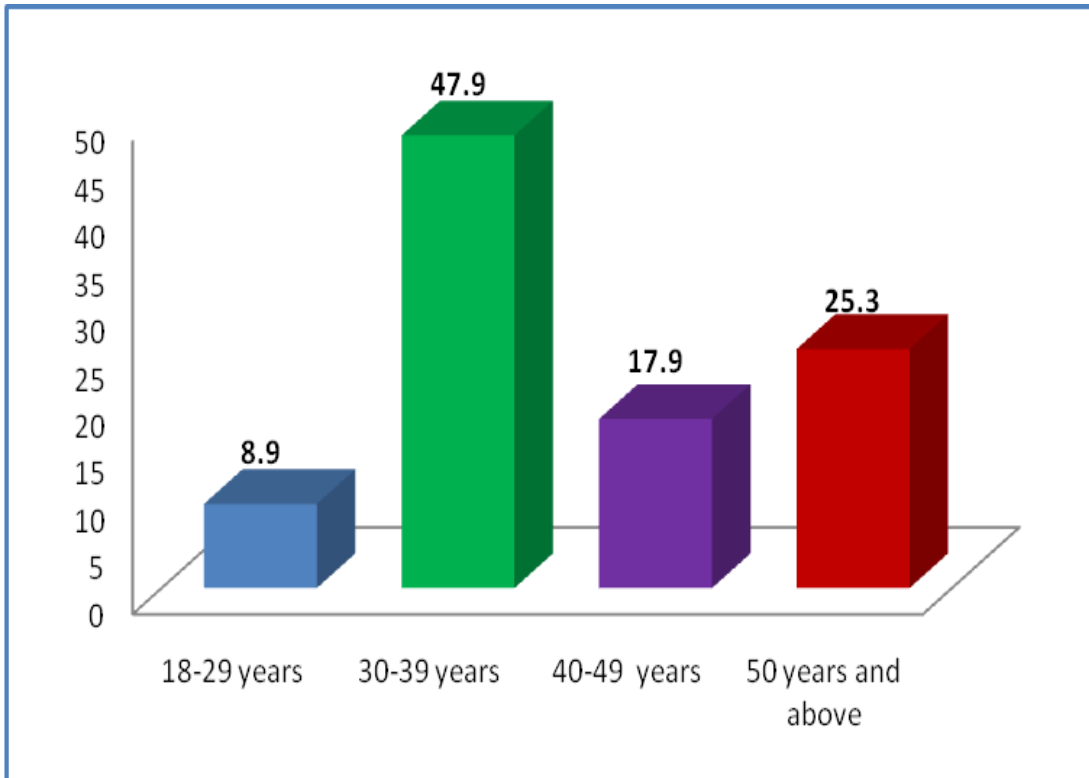


Figure 4.3: Bar chart showing distribution of participants based on their age

Table 4.4: Distribution of participants based on educational attainment

Age (in years)	Frequency	Percentage
No education at all	7	1.8
Primary Education	2	.5
Secondary Education	174	45.3
Tertiary Education	201	52.3
Total	384	100.0

Table 4.4 shows educational attainment of the participants. The table reveals that 7 (1.8%) of the participants had no education at all, 2 (0.5%) of them had primary education, 174 (45.3%) had secondary education while the remaining 201 (52.3%) had tertiary education. The result from this table implies that majority of the participants were those with secondary and tertiary education (97.6%). The figure below further presents the result in bar chart.

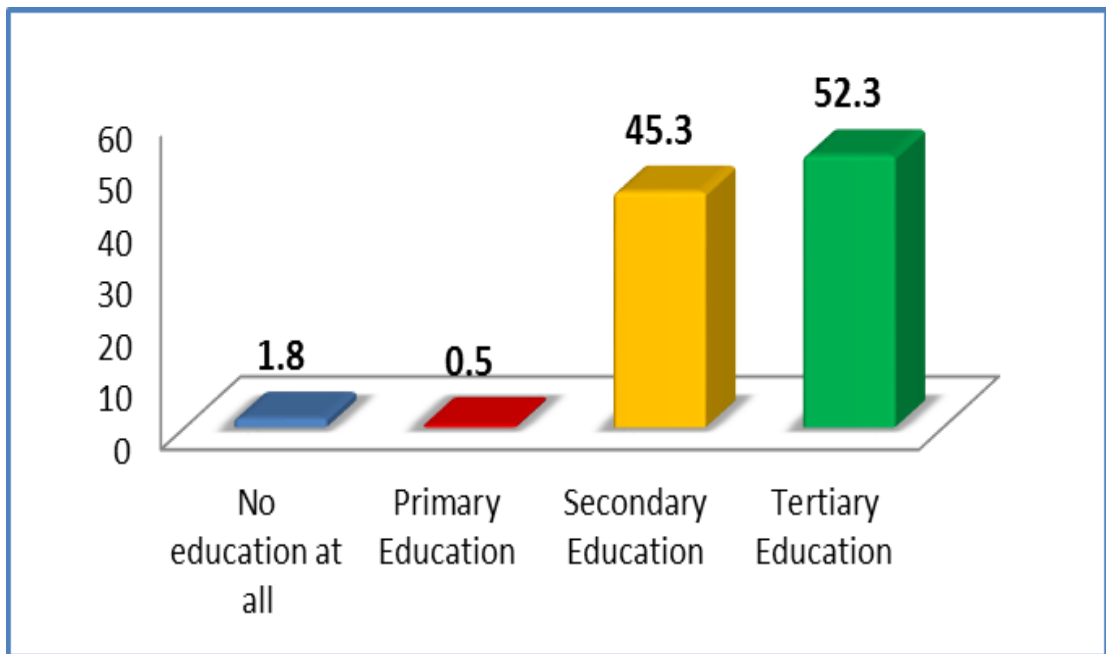


Figure 4.4: Bar chart showing distribution of participants based on their educational attainment

Table 4.5: Distribution of participants based on length of stay in Gambari Quarters

Length of Stay	Frequency	Percentage
Below 10 years	4	1.0
21-30 years	314	81.8
31-40 years	43	11.2
41-50 years	23	6.0
Total	384	100.0

Table 4.5 shows how long the participants have stayed in Gambari Quarters at the time data was collected for this study. The table shows that 4 (1%) of the participants had stayed in the Quarters for less than 10 years, 314 (81.8%) of the participants had stayed in the Quarters for 21 to 30 years, 43 (11.2%) had stayed in the Quarters for 31 to 40 years while the remaining 23 (6%) had stayed in the Quarters for 41 to 50 years. The result from this table indicates that majority of the participants were those who had stayed in the Quarters for over 20 years. The figure below further presents the result in bar chart.

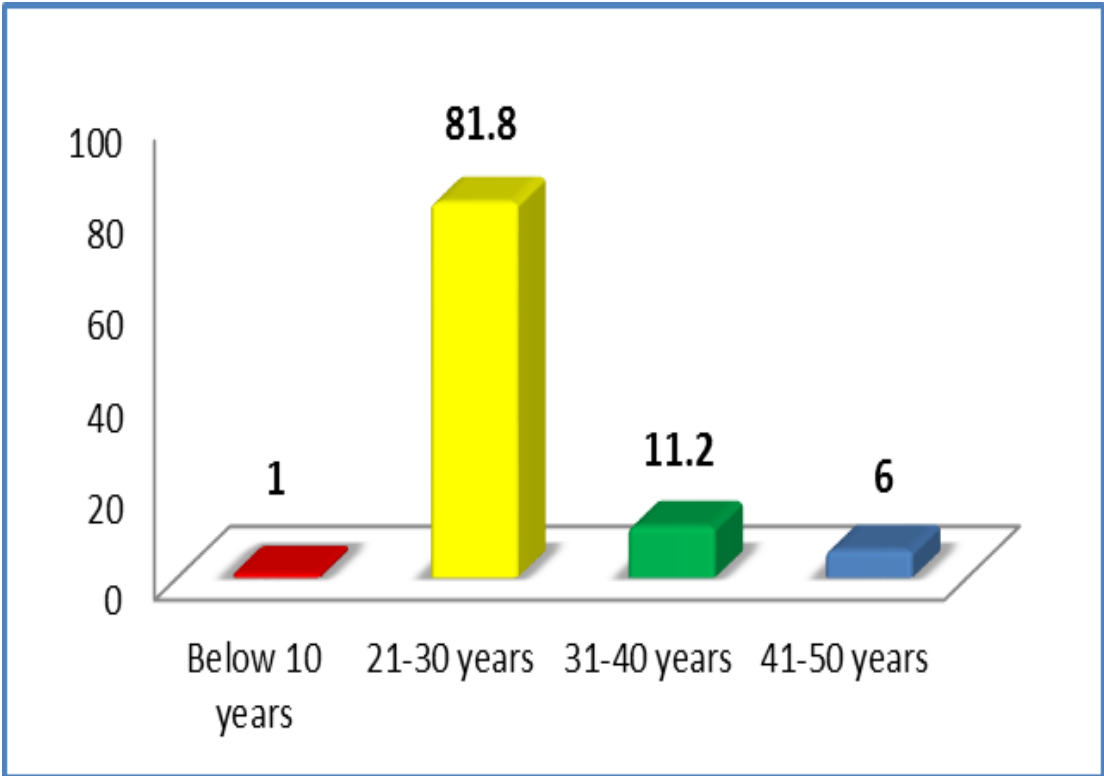


Figure 4.5: Bar chart showing distribution of participants based on their length of stay in Gambari Quarters

Table 4.6: Distribution of Participants based on their occupations

Occupation	Frequency	Percentage
Farming	74	19.3
Trading	237	61.7
Cattle Rearing	46	12.0
Transportation	27	7.0
Total	384	100.0

Table 4.6 shows the participants' occupations. The table indicates that 74 (19.3%) of the participants were farmers, 237 (61.7%) of them were traders, 46 (12%) were cattle rearers while the remaining 27 (7%) were involved in commercial transportation business. The result from this table implies that majority of the participants were traders. The figure below further presents the result in bar chart.

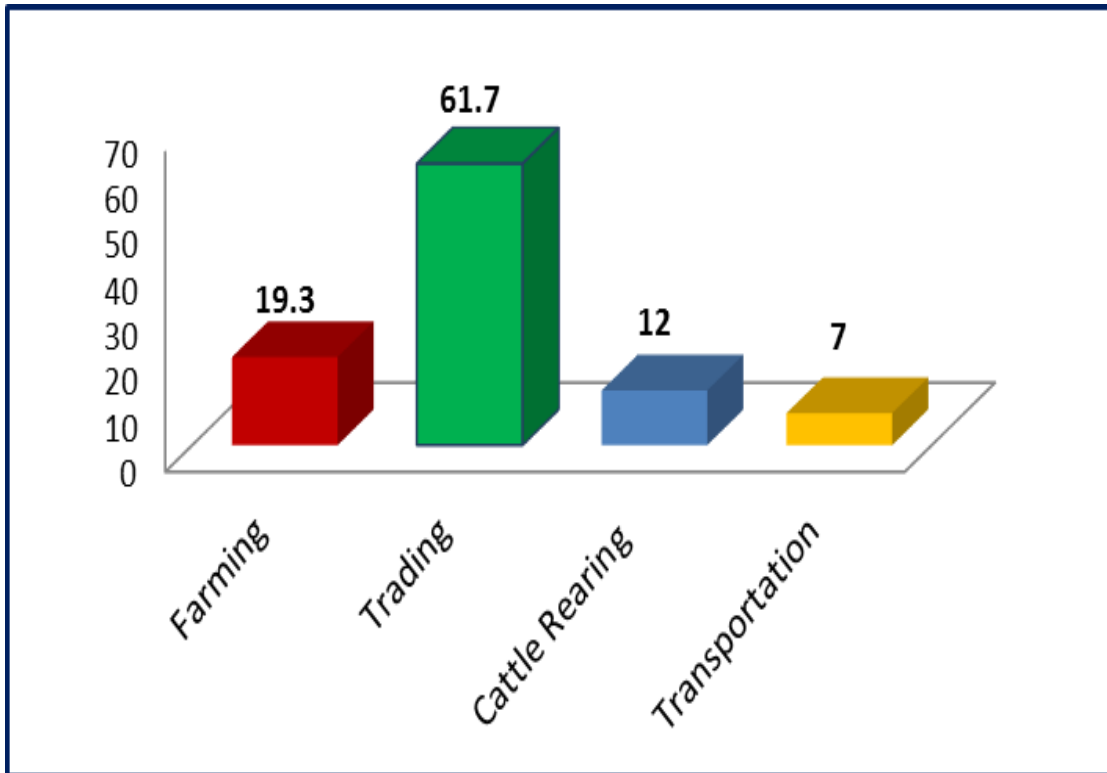


Figure 4.6: Bar chart showing distribution of participants based on their occupations

4.1.2 Answer to the Research Questions

Research Question 1: What is the choice of language usage among the Hausa people of Gambari Quarters while communicating in the following domains?

- i. Market
- ii. Home
- iii. School
- iv. Religious places
- v. Place of work

Table 4.7: Choice of language usage among the Hausa people of Gambari Quarters

SN	Item	Hausa		Yoruba		English	
		Freq	%	Freq	%	Freq	%
1.	while greeting	160	41.7	209	54.4	15	3.9
2.	while bargaining	40	10.4	336	87.5	8	2.1
3.	while interacting with known Yoruba friends	8	2.1	370	96.4	6	1.6
4.	while interacting with strangers from Yoruba background	8	2.1	364	94.8	12	3.0
5.	while talking to yourself or the seller about commodities you want to buy	55	14.3	319	83.1	10	2.6
Average Percentage		14.1%		83.3%		2.6%	
Home							
1.	while communicating with family members	320	83.3	57	14.8	7	1.8
2.	while giving instructions to members of the family	255	66.4	120	31.3	9	2.3
3.	while greeting older people in the home	325	84.6	57	14.8	2	0.5
4.	while communicating with extended family members	321	83.6	48	12.5	15	3.9
5.	while relaxing and joking with family members	260	67.7	116	30.2	8	2.1
Average Percentage		77.1%		20.7%		2.1%	
School							
1.	while communicating with Yoruba friends or colleagues	48	12.5	330	85.9	6	1.6
2.	with people within the school premises	57	14.8	320	83.3	7	1.8
3.	during meeting or assembly time	6	1.6	360	93.8	18	4.7
4.	with teacher or student outside the classroom	8	2.1	366	95.3	10	2.6
5.	while sharing ideas with Yoruba friends or colleagues	4	1.0	365	95.1	15	3.9
Average Percentage		6.4%		90.7%		2.9%	
Religious Places							
1.	while discussing religious matters in religious centres	201	52.3	170	44.3	13	3.4
2.	while interacting within the premises of religious centres	69	18.0	311	81.0	4	1.0
3.	while saying your prayers	334	86.9	48	12.5	2	0.5
4.	while giving instruction to others	49	12.8	330	85.9	5	1.3
5.	while exchanging greetings with others	2	0.5	370	96.4	12	3.0
Average Percentage		34.1%		64.1%		1.8%	
Place of Work							
1.	while interacting with superior Yoruba officers or colleagues	6	1.6	365	95.1	13	3.4
2.	While interacting with junior Yoruba officers or colleagues	6	1.6	360	93.8	18	4.7
3.	While interacting with other Yoruba friends	1	0.3	370	96.4	13	3.4
4.	while having meeting with co-workers	1	0.3	363	94.5	20	5.2
5.	while giving instruction to others	5	1.3	370	96.4	9	2.3
Average Percentage		1%		95.2%		3.8%	

Note: In order to determine answer to the research question, all percentage values for each response set (language) and in each domain were added and divided by the number of items in the domain. This gave the average percentage for each response set (language). Any response set (language) with average percentage that is less than 60% was not accepted as a choice while the one with average percentage of 60% and above was accepted as a choice of language usage.

Table 4.7 shows the language that the Hausa people of Gambari Quarters adopt while communicating in different domains of market, home, school, religious places and places of work. In the market domain, the table shows that (160) 41.7% of the respondents use Hausa language when greeting people, (209) 54.4% use Yoruba language while only (15) 3.9% use English language. Again, (40) 10.4% of the people use Hausa language when bargaining in the market, (336) 87.5% of them use Yoruba language and only (8) 2.1% use English language. When interacting with known Yoruba friends, (8) 2.1% of the respondents use Hausa language (370) 96.4% use Yoruba language while only (6) 1.6% use English language when doing the same. Still in the market domain, (8) 2.1% use Hausa language to interact with strangers from Yoruba background, (364) 94.8% use Yoruba language and (12) 3.0% use English language. In addition, (55) 14.3% of the people adopt Hausa language when talking to themselves about commodities they want to buy, (319) 83.1% use Yoruba language while the remaining (10) 2.6% use English language.

In the domain of home, the table shows that (320) 83.3% of the people use Hausa language while communicating with family members, (57) 14.8% use Yoruba language and only (7) 1.8% use English language. Similarly, (255) 66.4% of the people use Hausa language when giving instructions to members of the family, (120) 31.3% of them use Yoruba language and (9) 2.3% use English language. For greeting older people at home, (325) 84.6% of the respondents use Hausa language, (57) 14.8% use Yoruba Language while only (2) 0.5% use English language. While communicating with extended family members, (321) 83.6% of the people use Hausa language, (48) 12.5% use Yoruba Language while (15) 3.9% use English language. Also, during the time of relaxation and jokes with the family members, (260) 67.7% of the people adopt Hausa language, (116) 30.2% use Yoruba language while only (8) 2.1% use English language.

In the school domain, the table shows that (48) 12.5% of the people use Hausa language when communicating with Yoruba friends or colleagues, (330) 85.9% use Yoruba language while only (6) 1.6% use English language for the same purpose. When communicating with people within the school premises, (57) 14.8% of the people use Hausa language, (320) 83.3% use Yoruba language and the remaining (7) use English language. During meeting or assembly time, (06) 1.6% use Hausa language, (360) 93.8% use Yoruba Language while (18) 4.7% use English language.

In communicating with teachers or students outside the classroom, (8) 2.1% of the people make use of Hausa language, (366) 95.3% use Yoruba language while (10) 2.6% use English language. When sharing ideas with Yoruba friends or colleagues, (4) 1% use Hausa Language, (365) 95.1% use Yoruba Language and (15) 3.9% use English language.

In religious places, the table shows that (201) 52.3% of the people use Hausa language when discussing religious matters in religious places, (170) 44.3% use Yoruba language while (13) 3.4% use English language. When interacting within the premises of religious centres, (69) 18% of the people use Hausa language, (311) 81% of them use Yoruba language and (4) 1% use English language. While saying their prayers, (49) 12.8% use Hausa language, (330) 85.9% use Yoruba language and (2) 0.5% use English language. In giving instructions to others in religious places, (49) 12.8% use Hausa language, (330) 85.9% use Yoruba Language and (5) 1.3% use English language. When exchanging greetings with others in religious places, (2) 0.5% use Hausa language, (370) 96.4% of them use Yoruba language while (12) 3.0% use English language.

With regard to the domain of place of work, the table indicates that (06) 1.6% of the people use Hausa language when interacting with Yoruba superior officers or colleagues, (365) 95.1% use Yoruba language while only (13) 3.4% use English language. When interacting with junior Yoruba officers or colleagues, (06) 1.6% of the people use Hausa language (360) 93.8% use Yoruba language while only (18) 4.7% use English language. Again, the table reveals that (1) 0.3% of the people use Hausa language when interacting with other Yoruba friends, (370) 96.4% of them use Yoruba language while (13) 3.4% use English language. When having meetings with co-workers, (1) 0.3% use Hausa language, (363) 94.5% use Yoruba language while only (20) 5.2% use English language. In giving instructions to others, (5) 1.3% use Hausa language, (370) 96.4% of them use Yoruba language and the remaining (9) 2.3% use English language. Meanwhile, based on the average percentage which is high for “Yoruba” in four of the domains (Market, School, Religious places and Place of work), it can be inferred that the choice of language usage among the Hausa people of Gambari Quarters in Ilorin is Yoruba language.

Research Question 3: What is the extent of language accommodation in Gambari Quarters?

Table 4.8: Language accommodation among the people of Gambari Quarters

SN	Item	SA	A	U	D	SD	Mean	Std. D.
1.	I invite people with Yoruba language background when I have functions	259 (67.4)	125 (32.6)	- (0.0)	- (0.0)	- (0.0)	3.68	.47
2.	I pray together with people speaking Yoruba language in the same place	378 (98.4)	5 (1.3)	1 (0.3)	- (0.0)	(0.0)	3.98	.23
3.	I share space with persons from Yoruba language background in the market	377 (98.2)	2 (0.5)	5 (1.3)	(0.0)	- (0.0)	3.94	.46
4.	I have many friends who are people with Yoruba language background.	380 (99.0)	4 (1.0)	- (0.0)	- (0.0)	(0.0)	3.99	.10
5.	I see nothing wrong in marrying a woman or man with Yoruba language background.	63 (16.4)	321 (83.6)	- (0.0)	- (0.0)	- (0.0)	3.16	.37
6.	I attended functions of the people with Yoruba language background.	381 (99.2)	3 (0.8)	- (0.0)	- (0.0)	(0.0)	3.99	.09
7.	I can worship in the same place with people who speak Yoruba language.	381 (99.2)	3 (0.8)	- (0.0)	- (0.0)	- (0.0)	3.99	.09
8.	My children are free to visit the homes of their friends who are of Yoruba language background.	62 (16.1)	322 (83.9)	- (0.0)	- (0.0)	- (0.0)	3.16	.37
9.	I see nothing wrong with having people of Yoruba language background as neighbours.	381 (99.2)	3 (0.8)	- (0.0)	- (0.0)	- (0.0)	3.99	.09
10.	I derive pleasure from speaking Yoruba language especially with the Yoruba people.	381 (99.2)	3 (0.8)	- (0.0)	- (0.0)	- (0.0)	3.99	.09
Weighted Average		3.79						

Decision Value: 0.00 - 2.34 = Low Extent, 2.35 - 4.00 = High Extent

Note: Mean values of all the items in the table were added and divided by the number of items in the table. This gave the mean weighted average of which 4.00 is the highest value that can be obtained. Any value of the weighted average that is between 0.00 and 2.34 was taken to stand for **No** while the one between 2.35 and 4.00 was taken to stand for **Yes**.

Table 4.8 shows the extent of language accommodation in Gambari Quarters. The table reveals that the respondents strongly agreed that they invite the Yoruba people when they have functions ($\bar{x} = 3.68$), they pray together with Yoruba people in the same place ($\bar{x} = 3.98$), they share the same space with Yoruba people in the market ($\bar{x} = 3.94$), they have many Yoruba friends ($\bar{x} = 3.99$), they attend functions of the Yoruba people ($\bar{x} = 3.99$), they can worship in the same place with the Yoruba people ($\bar{x} = 3.99$), they see nothing wrong with having Yoruba people as neighbours ($\bar{x} = 3.99$) and they derive pleasure from speaking Yoruba language especially with the Yoruba people ($\bar{x} = 3.99$). The table shows further that the people agreed that there is nothing wrong in marrying Yoruba women or men ($\bar{x} = 3.16$) and that their children are free to visit the homes of Yoruba people who their friends ($\bar{x} = 3.16$). Meanwhile, based on the value of the weighted average (3.79 out of 4.00 maximum value that is obtainable), which falls within the decision value for High Extent, it can be inferred that the extent of language accommodation in Gambari Quarters is high.

Research Question 5: What is the identity showcased in the language choice of the Hausa people in Gambari Quarters?

Table 4.9: Identity showcased in the language choice of Hausa people of Gambari Quarters

SN	Domain	Hausa	Yoruba	English
1.	Market	14.1%	83.3%	2.6%
2.	Home	77.1%	20.7%	2.1%
3.	School	6.4%	90.7%	2.9%
4.	Religious places	34.1%	64.1%	1.8
5.	Place of work	1%	95.2%	3.8%
Average Overall Percentage		26.5	70.8	38.3

Table 4.9 shows the identity showcased in the language choice of the Hausa people of Gambari Quarters. The table shows the overall percentage for each of the domains where the Hausa people adopted language as follows: market (Hausa: 14.1%; Yoruba: 83.3%; English: 2.6%), home (Hausa: 77.1%; Yoruba: 20.7%; English: 2.1%), school (Hausa: 6.4%; Yoruba: 90.7%; English: 2.9%), religious places (Hausa: 34.1%; Yoruba: 64.1%; English: 1.8%) and places of work (Hausa:1%; Yoruba: 95.2%; English: 3.8%). Meanwhile, based on the result revealed by the average overall percentage, it can be inferred that the identity showcased in the language choice of the Hausa people of Gambari Quarters is Yoruba. This result is further presented in the bar chart below:

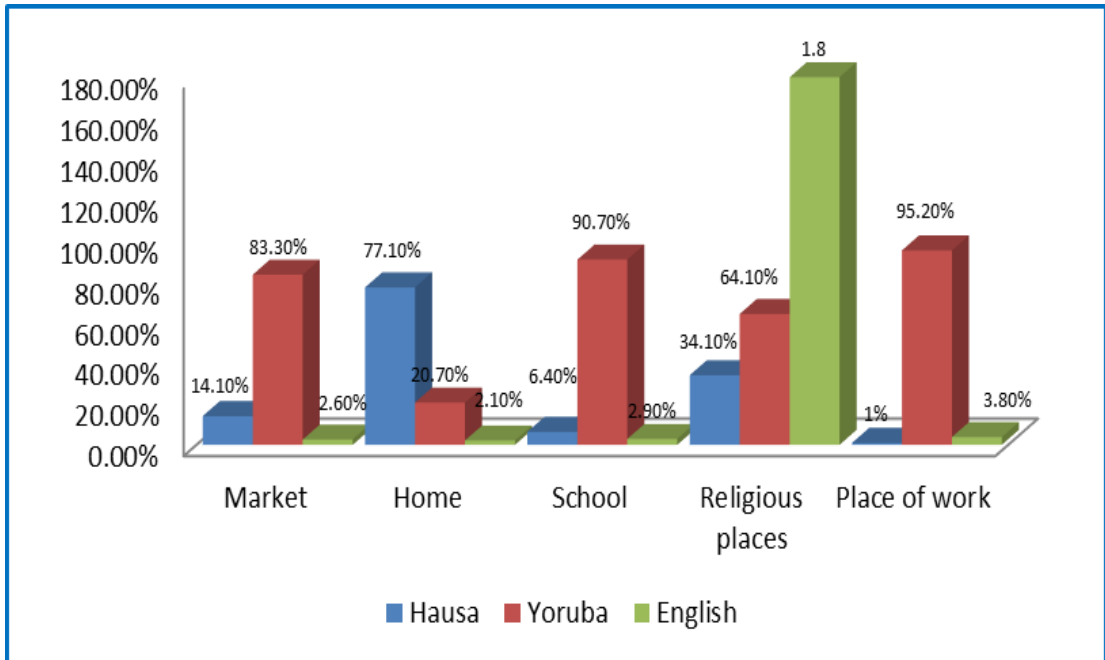


Figure 4.7: Bar Chart showing Identity Showcased in Language Choice

4.2 Qualitative results on research questions 2, 4 & 6

Research Question 2: How does choice of language usage affect the Hausa immigrants of Gambari Quarters in different domains?

Language use in market domain

In the course of the interview, many Hausa respondents mentioned that they preferred to use Yorùbá language when communicating with the Yorùbá people in the market. They said that speaking Yorùbá language would enable them to transact business with the Yorùbá people better since most of them did not understand or speak Hausa language. The respondents went further to say they are affected positively in their communication with the Yorùbá people when they choose to use Yorùbá language because they tend to understand each other better. The following statements made by four Hausa immigrants in Gambari Quarters shed more light on the accommodation processes prevalent in the area:

Speaking Hausa language... *Gáskíyá, ná fí sòn màgánà dà Yárbáncí dúk lókàcín dà náké sòn hárkàr kásúwáncí dà Yárbáwán dà kè nà ùngúwàr, sábdà zá sù fí fàhímtàr àbìndà náké fádì idán ná yí Yárbáncí, dà yáke Yárbáncí kúrùm yáwáncínsù kè jì.*

Translation

Honestly, I prefer to speak Yorùbá language whenever I want to transact business with the Yorùbá people in this area, this is because if I speak Yorùbá they will understand me better, since most of them speak only Yorùbá.

Speaking Hausa language... *Bábù shákkà, dàlìlìin iyà Yárbáncíná shí yá sà náké dà àbòkái Yárbáwá dà yáwà, sábdà, hákà ná yí ímání céwà jìn Yárbáncíná shí yá sà múkà shàkú.*

Translation

There is no doubt that because I can speak Yorùbá and I understand it very well, I am able to have many Yorùbá friends, so, I believe we are very close because I speak their language.

Speaking Hausa language... *Kàmár yàddà káke gání, Yárbáncí náké yì dà àbòkánéná Yárbáwá dà mákwàbtá kó à kásúwá kó à gídá sábdà yánà sà mù fàhímcí júná dà kyàu.*

Translation

As you can see, I speak Yorùbá language with my Yorùbá friends and neighbours either in the market or at home because it allows us to understand each other better.

Speaking Hausa language... *Ní dái nàkàn yí Hausa nè kúrùm lókàcín dà nàkè tàré dà 'yán úwáná Háusàwá kó à gidá kó à mäsálláci. Ammá idán inà tàré dà àbòkànéná Yárbáwá, kó àbòkán ciníki, hár má dà mákwàbtá, nàkàn yí Yárbáncí nè dómín zámù fí fàhímtàr júná.*

Translation

As far as I am concerned, I only speak Hausa whenever I am with my Hausa brothers and sisters may be in our house or in the mosques. But whenever I am with my Yorùbá friends, customers and even neighbours, I speak Yorùbá language because it allows us to flow very well.

Language use at home domain

The response gathered from the respondents here shows that many of them prefer to use Hausa language when communicating with their fellow Hausa kinsmen or family members at home. According to them, despite the fact that they speak Yorùbá in other domains like market, school etc. the major language spoken by respondents at home is mainly Hausa. They added that they cannot afford to lose their indigenous language even in a strange land. Therefore, the dominant position of Hausa language at home was revealed in the course of this interview and it shows that the use of any other language in this domain is very minimal and this invariably contributed to language maintenance among the Hausa immigrants of Gambari Quarters. The following statements were made by some respondents:

Speaking in Hausa language... *Dúk dà cèwà iyáliná nà jìn Yárbáncí kwáran gàské, ná fí sòn yí músù mágánà dà hárshèn Háúsá idán múnà gidá túndà hárshènmú nè. Idán sún fitá wàjé sùkàn yí Yárbáncí dà àbòkànénsù Yárbáwá hár má dà mákwàbtá.*

Translation

Despite the fact that my family speaks Yorùbá fluently, I still prefer to speak Hausa with them at home since it is our language. Whenever they go out, they usually speak Yorùbá with their Yorùbá friends and even our neighbours.

Speaking in Hausa language... *Idán dái zá à bíyè tá tàwá, bábu kyau yin àmfàní dà wání hárshèn ná dàbàn wájén mágánà dà iyálánkà, àbín núfi à nàn shínè bà kà dāukí hárshènká ná ásáli dà múhímmáncí bá. A gásktyá wású gidàjén súnà dà dàbí'ar yin àmfàní dà hárshèn Háúsá tàré dà Yárbáncí wájén mágánà dà iyálánsù. Ammá ní kàm bà zàn yí àmfàní dà wání hárshè à gidáná bá fàcé Háúsá.*

Translation

As far as I am concerned, it is not too good speaking another language with your family member, this simply means you did not value your indigenous language. Actually, some households are in the habit of shifting from Hausa to Yorùbá when communicating within the family in their houses. As for me, I will not speak any language in my house apart from Hausa.

There are also instances of the Hausa language borrowing words from Yoruba language; this can be seen in their conversations at home, since it is clear that they use their Hausa language when conversing with their kinsmen and family at home. The following is a list of Yoruba words related to food that are loaned into Hausa language in Gambari Quarters, Ilorin:

1. Words related to food

Yoruba	Hausa	Gloss
1. Agbàdò	àgwàdó	corn
2. Àgbálúmò	àgwálumá	cherry
3. Àkàrà	àkàrá	bean
4. Ata	áttá	pepper
5. Atarodo	àtárúgú	a kind of pepper
6. Ewédú	àwáísù	crain-crain
7. Ègúsí	àgúshí	melon
8. Èlùbó	àlàbó	yam flour
9. Èbà	tèbá	food made cassava flour
10. Gaàrí	gàrí	cassava flour
11. Ìrèké	ràké	sugarcane
12. Oóyó	áyáyó	crain-crain
13. Ògèdè	àgàdè	banana/plantain
14. Òlèlè	àlèlè	a food prepared with beans
15. Pòmó	kwàmá	animal skin (for food)
16. Wàrà	wàrá	cheese

2. Other Miscellaneous words

The following is a list of other miscellaneous words of Yoruba origin that have been domesticated into Hausa language:

Yoruba	Hausa	Gloss
1. Aago/Agogo	àgógó	clock/wristwatch
2. Agolo	àgwáló	tin
3. Akòwé	àkàwú	secretary
4. Aláààrù	àlárù	porter
5. Aláròró	àláròró	shrewd
6. Èkó	ìkkó	Lagos
7. Èlédè	àládè	pig
8. Gèlè (head tie)	gyàlé	chest cover

9. Gogoro (high)	gwágwáró	tall head tie
10. Gbànjò (to auction)	gwànjó	second-hand wears
11. Ìsáná	àsháná	matches
12. Kèké	kèké	bicycle
13. Mòkólá	kwállá	big covered bowl
14. Ó dàbò	ádàbó	bye-bye
15. Ògá	ògá	master
16. Omọlanke	ámálánké	cart
17. Òníní	àníní	farthing
18. Páànù	kwánò	plate
19. Pátákó	kátákó	wood
20. Sáláńgá	sálgá	pit latrine
21. Títì	títì	tarred road
22. Woroworo (toy)	wárwáró	bangles

Looking at the words above, it is evident that various phonological processes have taken place. In some of the words, changes occurred in consonants only while in some words, it is the vowels that change. Here also, some words have their original structure formation sustained, but the meaning is slightly changed. For instance, in the word “*agbàdo*” and “*àgwàdó*”, “*agbálúmò*” and “*àgwálumá*”, “*gbànjò*” and “*gwànjó*” including “*pátákó*” and “*kátákó*” where consonant [gbà] became [gwà] and [p] became [k] respectively. We also have a case of vowel and consonant deletion like in “*sáláńgá*” and “*sálgá*” and so on.

Language use at school

Here, the analysis of data from the interview revealed that their preferred code at school when interacting with different interlocutors for example, classmates, teachers, and with their friends during break is mostly the combination of Hausa and Yorùbá. It was gathered in the interview that while speaking to the teachers, they use English mostly. But when interacting with classmates and friends, especially during the break, Yorùbá is the language of choice. The reason behind this is that interactions outside the classroom are not formal, therefore they need to use the dominant language of the environment so as to understand each other better. Some informants have the following submissions:

Speaking in Hausa language... *Yáwáncín ‘yán “class” námu “Yorùbá” nè, dón hákà bà mú dà wání hárshè dà mú kè yì ìdán málàmi bá yà cikin “class” kó kúma lókàcín “brake” sáì “Yorùbà” dómín mù íyà màgáńà yàddà yá kàmátà.*

Translation

Most of my classmates are Yorùbá, so whenever the teacher is not in the class or during the break, we have no other language apart from Yorùbá. So as to be able to flow well with one another.

Speaking in Hausa... *Wású dàgà cikin mù ná nà àjì úkù nà jìn “English” àmmá bà sù iyà fádì; dón hákà mún fì sòn yìn “Yorùbà” dómìn shìné “language” dà múkè jì dúkà.*

Translation

Some of us in this JSS III do understand English but cannot speak it; therefore we prefer to speak Yorùbá because that is the language we all speak mostly.

Languages use in religious domain

According to the responses from the interview conducted in this Gambari Quarters on how the choice of language usage affect the Hausa immigrants in religious places. First of all, we need to mention here that Islamic religion is the only religion practiced mostly in this area; therefore, mosques are situated conspicuously in the environment. In discussing with co-worshippers that are from various ethnic groups, there is a shift to the use of Hausa and Yorùbá. This goes further to establish the two languages as major occupation languages in the area. The following statements were made by two of the respondents:

Speaking in Hausa language... *Yàrén dà múkè yì à nà bà wání àbú bánè dón túntùní mú múnà gánín júná kàmár gùdá. Dón hákà inà iyà yí wà wándà náké gánín àlámàr Bàháushè né yàrén Háusá, kó kúmá in yí wà Bàyárábè Yárbáncí. Múkàn yí wà júná dáyá dàgà cikin wádánnàn yárúrukàn kúmá dà yàrdár Allah bábù wání bánbáncì tsàkánín mù.*

Translation

The language we use here does not matter because we already see each other as one. So I may decide to speak Hausa to someone suspected to be Hausa by tribe, or Yorùbá to a Yorùbá person. It is one of these two languages we speak to one another and by the grace of God it doesn't create any barrier among us.

Speaking in Hausa language... *Ìdán zá à bíyè tá támù, mún fì àmfàni dà yárúrukàn Háusá dà Yárbáncí dòn sùnè yárúrukàn nà wúrìn. Múnà mù'ámálà dà júná dà wádánnàn yárúrukàn bà tàré dà wású mátsálólí bá.*

Translation

As far as we are concerned, Hausa and Yorùbá are the languages we use mostly because they are the languages of the environment. With these two languages we interact freely without any problem.

Language use at workplace

It was revealed from the results of the interview here, that the use of English and Yorùbá languages are dominant in all contexts in this domain, i.e., in communicating with friends, juniors and superiors. In communicating with co-workers in all contexts, there is a shift to the use of English and Yorùbá, this also confirms the widespread of accommodation processes in the area. The choice of these two languages, no doubt, has positive impact on the few Hausa working class in the area because it creates equity and sense of belonging among the workers that are predominantly Yorùbá. Although in this area, the use of English is considerably low compared to that of Yorùbá. Some of the respondents have the following to say:

Speaking in Hausa...*A nà̀n Yàrbáwá sún fí Hàusàwá yáwà. Dón hákà múkà zàbí yìn Yàrbáncí à yáwàn lókúttà, wású lókúttà, kúmá tàré dà Túráncí. Kúmá à gáskíyá wánnàn bá yà háddàsà mátsálólí tsàkánín mù. Idán mún ìsá gidàjénmùk úmá sái mù cí gábá dà yìn Hausa, wàtò hárhènmú ná gádò.*

Translation

Here, the Yorùbá are the larger population with very few Hausa people. As a result of this we chose to speak Yorùbá most of the time with little English atimes. And sincerely, this has not been creating any problem among us. When we get to our various houses we continue to use Hausa which is our mother tongue.

Speaking in Hausa language...*Dúk dà yákè Yàrbáncí dà Túráncí nè yàrúrukàn dà ákà fí yì à nà̀n wúrin áikìn námù, hákà múkè áikì tàré bà tàré dà núnà wání bánbáncì bá kúmá mú Hàusàwán dà kè cìkín sù, bá mù jìn wání àbú.*

Translation

Despite the fact that Yorùbá and English are the two most spoken languages in our place of work, it has been so nice working together without showing any differences and it doesn't make any difference to we the Hausa ethnic group among them.

Research Question 4: How does the extent of language accommodation influence national integration in Gambari Quarters?

Table: 4.10 Themes on how the extent of language accommodation influenced national integration

Purpose for Data Collection	Themes
How the extent of language accommodation influenced national integration in Gambari Quarters.	Togetherness Tolerance Acceptance Help Oneness Bonding Religion

The responses gathered from all the respondents here indicate that language accommodation by the two ethnic groups no doubt, influences national integration and promotes harmony and peaceful co-existence in Gambari Quarters. They mentioned that there have never been any records of tribal disputes or uprisings between the two ethnic groups. Many of them added that as a result of quality of their understanding which has fostered their integration, one can hardly differentiate between the Hausa and Yorùbá ethnic groups in the area, especially when it comes to their mode of dressing and other cultural activities. The following are the submissions by three respondents:

Speaking Hausa language...*Bá nà sòn yín Hausa ìdán múnà mù'ámálà dà Yárbáwá, ná fí sòn yín Yárbáncí sábdòdà yìn hákàn nà sà mù yí mù'ámálà kàmár 'yán úwá bà tàré dà núnà bánbánci bá.*

Translation

When interacting with the Yorùbá people, I don't like to speak Hausa language, I prefer to speak Yorùbá language because by so doing we interact like brothers without any segregation. That is the reason why I forced myself to learn how to speak the language when I came to Ilorin.

Speaking in Hausa...*A nàwá gání, yìn mù'ámálà dà Yárbáwá dà háreshèn Yárbáncí nà dà àmfàní dà yáwà, mìsálì, dà fàrkó dái zài sányà mù yí mù'ámálà dà kyàù, ná bíyú, zai sányà mù dāukì kànmù dáyá, ná úkù, zài kárfáfà dánkòn zúmúncì tsàkánín àl'úmómín bíyú dà dái sáuránsù.*

Translation

To me, there are lots of benefits in speaking Yorùbá language with the Yorùbá people. First, it enables us to interact better, secondly, it allows us to see each other as one entity, and thirdly, it also promotes unity among the two ethnic groups and many more benefits.

Speaking Hausa language...*Bábù shákkà, án sàmú àuràtáyà dà yáwà à nàn ùngùwár sábdòdà mún yàrdá dà hársúnà dà kúmá àl'ádún júná. Akwái àuràtáyà tsàkánín mátàsánmù. Dàlilin hákà shínè mún dāukì kànmù dáyá. Háka kúmá à lokàcin wású búkúkúwà, múkàn hádà kúdí kó káyán àbíncí mù bá sù à mátsáyín námù gúdùnmúwá. Sú má hákà ìdán mú nà námù bikín.*

Translation

Of course, there are lots of inter-marriages in this area because we accommodate each other linguistically and culturally. Many of our young men marry Yorùbá women and vice-versa. This is because we consider ourselves as one. Also, in ceremonies, we do contribute money or items like food and give them as a kind of support towards the success of the ceremony. The same thing happens when we are celebrating our own.

Based on the above research, an analysis of responses revealed the following interesting themes which indicate that the extent of language accommodation actually influenced national integration.

Togetherness

As reported in www.merriam-webster.com, togetherness is a state of feeling of closeness and happiness among people who are together as friends, family members and so on. Togetherness breeds coming together to achieve a common goal. It also breeds unity of purpose among individuals. Collectivity/ communality is also as a result of togetherness. Thus, Hausa people living in the Gambari Quarters tend to establish a kind of relationship that transcends mere living together as neighbours. Trade wise, Hausa immigrants of Ilorin metropolis have always seen Ilorin as their home and in order to ease the conduct of business transactions with their Yorùbá counterparts, they use Yorùbá language as the language of business transaction and interaction. According to one of the respondents:

Honestly, I prefer to speak Yorùbá language whenever I want to transact business with the Yorùbá people in this area, this is because if I speak Yorùbá they will understand me better, since most of them speak only Yorùbá.

This means that in Ilorin, the Yorùbá language is the dominant and the language of the near environment. It is therefore thoughtful on the part of the Hausa settlers to speak Yorùbá in order to have broader relationship with their Yorùbá counterparts. Also, the Yorùbá traders traveling to the Northern part of the country will also need to learn the immediate environment's language, which is Hausa. Traders have been known to have the knowledge of many languages because of the close interactions they often have among themselves. Another respondent asserts:

I speak Yorùbá language with Yorùbá friends and neighbours either in the market or at home.

This also supports the view that communal sense of living is embedded in togetherness which also breeds unity among the Yorùbá and the Hausa settlers in Ilorin metropolis.

Tolerance

Tolerance is a by-product of togetherness. Daily and continuous interactions will result in the ability to tolerate each other. Since language is the instrument of interaction, then one can therefore say that the users of language will learn to adapt to talking in each other's language. Also, tolerance also involves deviating from a standard use of a particular language for the purposes of communication and to forge ahead in unity of purpose since the world itself is premised on tolerance. As a result, it is acceptable to conclude that language is a tool for tolerance. Tolerance promotes unity, harmony and national integration. A respondent state that:

As far as I am concerned, I only speak Hausa whenever I am with my Hausa brothers and sisters may be in our house or in the mosques. But whenever I am with my Yorùbá friends, customers and even neighbours, I speak Yorùbá language because it allows us to flow very well.

From this excerpt, one can deduce that speaking the same language breeds mutual cooperation and benefit among the Hausa settlers and their Yorùbá neighbours. The Hausa speakers only speak their language among their peers. In order to gain acceptance and communicate with their neighbours, Hausa settlers learn the language of their local surroundings. For free flow of interaction, Hausa settlers in Ilorin speak Yorùbá language. While supporting this view, another respondent has this to say:

To me, there are lots of benefits in speaking Yorùbá language with the Yorùbá people, first, it enables us to interact better, secondly, it allows us to see each other as one entity, and thirdly, it also promotes unity between the two ethnic groups and many more benefits.

From the response above, it can be deduced that many benefits abound in two ethnic groups tolerating each other. This is the case among the Hausa settlers in Ilorin metropolis and Yorùbá neighbours. Tolerance among the two ethnic groups breeds purposeful and fruitful interaction.

Acceptance

For purposeful living among the two ethnic groups, acceptance is very important and should be given utmost priority. Acceptance also reflects in the area of language which is a tool of meaningful interaction. Literally, acceptance is something offered with satisfaction. Even though the Hausa settlers may not measure up to speaking standard Yorùbá, the Yorùbá people in Ilorin usually accept the Hausa settlers in their abode and so it is with the Hausa people. It has been noticed that there is an interference of both languages in contact. This is allowed for effective communication among both Hausa and Yorùbá speakers. In supporting this claim, a respondent state that:

Of course, there are lots of intermarriages in this area because we accommodate each other linguistically and culturally... We consider ourselves as one.

Acceptance also results in unity, in terms of marriage and other social contracts like friendship, even to the extent of contributing to the success of each other during ceremonies. In the linguistic sense, a respondent states that:

It is necessary for us to bring in Hausa words into our conversations because we live together with lots of Hausa people here. They are part of us; we are part of them... Therefore, the coming together of the two ethnic groups as a result of trade and commerce brings about language contact.

From the above quote, it is expedient to state that some Hausa words have found their way into Yorùbá language and vice versa. This is to create a sense of mutual interaction and understanding.

Help

Language is a tool used in helping one another. This point is a conglomeration of all the other points explained above. The essence of language use among the two ethnic groups is to create an atmosphere of a better world devoid of rancour. In order to assist each other in trade and other communal matters, both ethnic groups strive to learn one another's language for the purpose of acceptance, tolerance and togetherness. One of the Hausa respondents state that:

There is no doubt that because I can speak Yorùbá and I understand it very well, I am able to have many Yorùbá friends, so, I believe we are very close because I speak their language.

From the response above, it can be deduced that language is a vital tool of help that can improve mutual interaction and communal existence.

Oneness

Linguistic interaction is premised on the notion of oneness. To achieve unity calls for a unifying tool. Language is this unifying tool that can bring about unity in a multilingual setting like Nigeria. In Nigeria alone, there are over 500 indigenous languages. Interactions in this kind of setting calls for people learning each other's language for mutual intelligibility. Thus, Gambari Quarters in Ilorin is full of Hausa and Yorùbá people who are known to have had cross cultural interaction and engagements. In a society where people understand each other in terms of linguistic interaction, dispute will rarely be recorded or even may not surface at all. In terms of dressing, one can hardly notice any difference between the Hausa settlers and their Yorùbá counterparts. A respondent observe that:

When interacting with the Yorùbá people, I don't like to speak Hausa language, I prefer to speak Yorùbá language because by so doing we interact like brothers without any segregation. That is the reason why I forced myself to learn how to speak the language when I came to Ilorin.

From the response above, one can deduce that in order to have a sense of belonging, the Hausa immigrants in Gambari Quarters have to learn the Yorùbá language. Learning each other's language encouraged brotherhood and good neighbourliness. Progress is guaranteed in such community.

Bonding

As rightly pointed out in the first discussion, in cross cultural interaction, speaking the same language gives a sense of belonging. Language is a cultural tool. In other words, language can be said to be an instrument used to express culture. People who don't understand each other's language will feel incompatible in terms of interaction. Suspicion will be the order of the day for people who don't understand each other's language. A respondent state that:

To me, there are lots of benefits in speaking Yorùbá language with the Yorùbá people one, it will enable us to interact better, two, it will allow us to see each other as one entity, three, it will also promote unity between the two ethnic groups and many more benefits.

According to this respondent, speaking the same language leads to unity among people who even don't share the same linguistic background. Sometimes, this type of relationship leads to marriage to the extent of contributing to each other's success.

Religion

Islam is a common religion that binds the Hausa and the Yorùbá tribes in Gambari Quarters. Arabic language is the language that is regularly utilised in religious worship in the land, one will discover that Arabic lexicon usually feature in both languages. As a result of language contact, this has happened. A respondent said that:

In my own opinion, I believe religion is an important issue that makes it necessary to bring in some Hausa words when communicating in Yorùbá. This is because some of these words are etymologically Arabic words that are domesticated into Hausa and later borrowed by the Yorùbá people as a result of religious affinity.

The Yorùbá have continued to bring in Arabic words from Hausa language. Initially, these purported Hausa words are derived from Arabic lexicons but have been nativised by Hausa.

Research Question 6: What are the factors responsible for lexical borrowing in Gambari Quarters speech community?

The responses gathered from Yorùbá respondents in Gambari Quarters revealed that most of them do not actually speak Hausa language fluently and they do not even use it as a medium of communication within the community, but rather when they speak Yorùbá language, they employ a lot of Hausa words. Although, most Yorùbá youth and even older ones do not know that most of the words they use in their speech are borrowed from Hausa. In the course of the interview, the following statements were made by four of the respondents:

Speaking Yorùbá language... *Ó ɣe pàtàkì fún wa láti ɣe àmúlò èdè Hausa nínú ibánisòrò wa nítorí pé òpò àwọn Hausa ni a jò n gbé nibíyí. Ara wa niwón, àwa náà sì ti di ara wón. Itàn jé kí ó di mímò pé òpò àwọn Hausa ni wón ti gbé agbègbè yí láimoye odún ɣéyìn. Nítorí náà, àjùmòɣe èyà méjì nípaɣè okòwò àti ɔrò-ajé ɣe okùnfà ibáɣepò èdè, tí ó padà ɣe okùnfà yíyá èdè kan wónú ikejì. Kódà àwọn Hausa nibíyí n ɣe àmúlò àwọn òrò Yorùbá kòòkan nígbà tí wón bá n bá àwọn Hausa egbé wón sòrò.*

Translation

It is necessary for us to bring in Hausa words into our conversations because we live together with lots of Hausa people here. They are part of us, we are part of them. Historically, a lot of Hausa people have been living in this area for many years now. Therefore, coming together of the two ethnic groups as a result of trade and commerce brings about language contact, which later brings about borrowing of lexical items. In fact, even the Hausa people here use some Yorùbá words when communicating with their fellow Hausa people.

Speaking Yorùbá language... *Ní èrò tèmi, mo gbàgbó pé èsìn jé nńkan pàtàkì tí ó mú àwọn ọ̀rọ̀ Hausa kòòkan wonú ibánisọ̀rọ̀ ní èdè Yorùbá. Èyí ri bẹ̀ẹ̀ nítorí pé ọ̀pọ̀ àwọn ọ̀rọ̀ wọ̀nyí ni ó jẹ̀ pé èdè Arabic tó di èdè Hausa tí àwọn Yorùbá padà yá nípaşẹ̀ àjùmòşẹ̀ èsìn.*

Translation

In my opinion, I believe religion is an important matter that makes it necessary to bring in some Hausa words when communicating in Yorùbá. This is because some of these words are etymologically Arabic words that are incorporated into Hausa and later borrowed by the Yorùbá people as a result of religious affinity.

Speaking Yorùbá language... *Ní tèmi o, ọ̀pọ̀ ọ̀rọ̀ ni a kì í mọ̀ ojúlówó Yorùbá tí a lè pè wọn. Nítorí náà, a máa n şe àmúlò èdè àyálò Hausa tí ó bá wà ní àrọ̀wótó wa.*

Translation

As for me, there are some lexical items that we do not readily know their real Yorùbá equivalence, we therefore, make use of the Hausa ones at our disposal.

Speaking Yorùbá language... *Kò sí bi a ti şe lè sọ Yorùbá láimú àwọn ọ̀rọ̀ Hausa kòòkan là á, nítorí pé ó ti di párákú fún wa àti pé bi a ti şe dàgbà mọ̀ ọ̀n nìyẹn. Kódà, ọ̀pọ̀ wa ni kò mọ̀ pé ọ̀pọ̀ ọ̀rọ̀ tí a máa n şe àmúlò ní ó wá láti inú èdè Hausa. Bí àpẹ̀rẹ̀, ọ̀rọ̀ bí i; “kòkàrí” nínú “kòkàrí àlùwàlá”.*

Translation

There is no way we can speak Yorùbá without bringing in some Hausa words because they are part of us and that's how we grew up with them. In fact, most of us do

not even know that some words we are using are originally from Hausa language. For instance, the word “kokari” (to make haste) in the phrase “kokari aluwala” (make haste to perform ablution).

4.3 Classes of borrowed words as presented in the data

1. Words originated from Arabic, loaned into Hausa language and later adopted by Yorùbá speakers in Gambari Quarters

The influence of Hausa and Arabic languages on the spoken Yorùbá of the Yorùbá speakers in Gambari Quarters cannot be overemphasized. Yorùbá indigenes in this area have borrowed some Hausa Arabic words through Hausa language into their spoken Yorùbá, this is because a large proportion of Hausa words are etymologically derived from Arabic language. This is as a result of strong affinity between Hausa ethnic group and Islamic religion. The following are the Hausa/Arabic words domesticated into the spoken Yorùbá of the Yorùbá people in Gambari Quarters, Ilorin.

SN	Arabic	Hausa	Yorùbá	Gloss
1.	Alkhair	àlherì	Àliéri	good deed
2.	Alqalam	àlkálámí	Kálámù	pen
3.	alqur'an	àlkùr'áni	Àlùkùràni	holy qur'an
4.	alkubba	àlkyábbà	àlùkínbà	traditional gen
5.	al'amru	àl'amàrì	àliámàrí	issue
6.	al'muhajirun	àl'májìrì	àlùmánjìrì	beggar
7.	al'wudu'i	àlwàlà	àlùwàlá	ablution
8.	al'adhan	làdàn	làdàni	a caller to prayer
9.	alkha'irat	làhírà	àláira	heaven
10.	Addin	àddínì	àdínì	religion
11.	khalifat	hàlífà	àléfà	successor
12.	al'imam	límín	lèmámù	imam
13.	al'iman	ímàni	ímàni	faith
14.	alnasihat	nàsìhà	nàsía	preaching
15.	Attafsir	tàfsírì	tàòsírì	Qur'anic interpreter
16.	attaubat	túbá	túbá	forgiveness
17.	ai'sama'u	sámà	sánmò	sky
18.	al'akhbar	làbàrì	làbàrè	story
19.	Assirru	àsírì	àsírì	secret
20.	as'saum	ázùmí	ásùmí	fasting
21.	Alfitnat	fitínà	fitínà	quarrelsomeness
22.	Alrizqu	àrzìkì	arìsikí	wealth
23.	al'maut	mútúwà	mútúwà	death
24.	Wazir	wàzírì	wàsírì	vizier
25.	albasula	àlbàsà	àlùbòsà	onion
26.	alzaman	zàmàni	sàmàni	period/season
27.	mishkila	mátsàlà	másàlà	problem
28.	alshari'at	shàrìà	ṣèrìà	judgment
29.	albaraket	àlbàrkà	àlùbàrìkà	blessing
30.	alqira'at	kìrà'à	kìrà	reading.

1. Vocabulary related to religion

A lot of words relating to Islam have now been borrowed into Yorùbá language; this is done expectedly with some modifications, phonetic shifts, syllable dislocation, etc.

	Hausa	Yorùbá	Gloss
31.	à yí kòkàrí à yí alwàlá	kòkàrí àlùwàlá	haste to perform ablution
32.	àlló	aló	slate
33.	càrbí	tèsùbáà	rosary
34.	gáskíyà	gàsìkíyá	truthfulness
35.	há bàbbá	àbùbá	an Arabic alphabet
36.	há kàrámí	àkàrimù	an Arabic alphabet
37.	hàkúrí	ànkúrí	patience
38.	máhàddàcì	maadasii	memoriser of the holy qur'an
39.	mài tàfsír	tàòsírì	quranic interpreter
40.	másállácí	másálásí	mosque
41.	sàrkín àddínì	séríkí àdínì	chieftaincy title
42.	shántàlì	séntèlì	a kind of kettle
43.	wánká	wónká	holy bath
44.	tàwádà	tàdáa	ink

Considering the above words one after the other, one will see that a lot of changes have taken place in nearly all the words borrowed into the Yorùbá language, for example: the Hausa word “*wánká*” changes to “*wónká*” thereby changing the /a/ to /o/. The insertion of vowel sounds in between consonant clusters is also evident as in “*gáskíyà*” and “*gàsìkíyá*”. This is because the Yorùbá syllable structure is CVCV, it does not permit consonant clusters. The consonant /z/ in “*ázùmí*” changes to /s/ in “*ásùmí*” in Yorùbá; likewise /k/ in “*àlkálàmí*” changes to /k/ in “*kálàmù*” in Yorùbá language because /k/ is a consonantal phoneme unique to Hausa language. We also have a case of /c/ changing to /s/ as in “*másállácí*” and “*másálásí*.” There are also many cases of deletion and addition of vowels and consonants like in “*làdàn*” and “*làdání*”, “*hàlífà*” and “*àléfà*”, “*àddínì*” and “*àdínì*” and many more.

2. Vocabulary related to food

The following words are the Hausa vocabulary for food items loaned into Yorùbá language with some modifications like vowel insertion, syllable dislocation, etc. as usual:

	Hausa	Yorùbá	Gloss
45.	àlbàsà	Àlùbòsà	Onion
46.	àlkámà	àlikámà	wheat
47.	dànkàlì	dànkàlì	sweet potato
48.	dàwà	dàwà	guinea-corn
49.	fúrá	fúrá	porridge
50.	géro	jéro	millet
51.	gyàdǎ	jeđáá	groundnut
32.	kàndá	kànnàda	waste

53.	kósai	kósé	beans cake
54.	kúlikúli	kúlikúli	groundnut cake
55.	kwákwà	páapà	coconut
56.	mànjá	mànjá	palm oil
57.	másà	mósà	millet cake
58.	nónò	núnù	fermented milk
59.	ràké	rèkéé/irèké	sugar cane
60.	sóbò	sóbò	local drink
61.	tàttàsaí	tàtàsé	soft pepper
62.	tsókàr námà	erán námà	flesh part of the meat
63.	túwó	túwó	solid food
64.	wáké	wáńke	beans

The phoneme /k/ in “*kúlikúli*” as observed in the table above is substituted with /k/ in “*kúlikúli*”, so also /g/ in “*géro*” which changes to /j/ in “*jeró*” and sometimes the sound /a/ changes to /o/ when adopted or loaned into Yorùbá like in “*àlbàsà*” and “*àlùbòsà*.” There is a case of /o/ changing to /u/ as in “*nónò*” and “*núnù*.” Here also, the insertion of vowel sounds in between consonant clusters is evident as in “*àlkámà*” and “*àlikámà*”, “*àlbàsà*” and “*àlùbòsà*.” There is also a substitution of Hausa diphthong /ai/ with /e/ in the words “*tàttàsaí*” and “*tàtàsé*”, “*kósai*” and “*kósé*” respectively. The phoneme /gy/ also changes to /dʒ/ when adopted or loaned into Yorùbá language in the word “*gyàdā*” which changed to “*jèdaā*” in Yorùbá.

3. Vocabulary related to clothes

The following is a list of some of the words of Hausa origin that are domesticated into Yorùbá language:

	Hausa	Yorùbá	Gloss
65.	àlkyábbà	Àlùkínbà	traditional gen
66.	dógúwár rigá	dàndógó	long dress
67.	hùlá	filà	cap
68.	hùlár hábàr kádà	lábànkádà	traditional cap
69.	ràwàní	lávàní	traditional head wear
70.	tàgíyà	tàjìyà	traditional cap

Looking at the words above, we will discover that various phonological processes have taken place, for instance the Hausa word “*dógúwár rigá*” became shortened to ‘*dàndógó*’ when loaned into Yorùbá language, the same thing applies to the word “*hùlár hábàr kádà*” which becomes “*lábànkádà*.” Also, the consonants /g/ in “*tàgíyà*” substituted with /j/, /ɾ/ in “*ràwàní*” substituted with /l/ and /h/ in “*hùlá*” substituted with /f/. The reason for these substitutions is for the borrowed words to fit into the Yorùbá language sound system.

4. Vocabulary related to animals

The following is a list of Hausa words related to animals that are loaned into Yorùbá language:

	Hausa	Yorùbá	Gloss
71.	àgwàgwá	àgbàgbá	Duck
72.	àkúyà	àkúyà	sheep
73.	bùnsùrú	bùsùrú	goat
74.	dóki	dóki	hoarse
75.	gíwá	gíwá	elephant
76.	jàkí	ḡékí	donkey
77.	mússà	músù	cat
78.	ràgó	ràgó	ram
79.	ràkúmì	ràkúmí	camel
80.	tàntàbàrà	tàtábàrà	pigeon

5. Other miscellaneous words

The following is a list of other miscellaneous words of Hausa origin that have been domesticated into Yorùbá language:

	Hausa	Yorùbá	Gloss
81.	ásúsù	ásúsù	bank/safe
82.	àsírí	àsírí	secret
83.	bàllé/bàllàntàná	bèlè/bèlèntàsé	talk less of
84.	bàrgó	bọ̀rùgọ̀	blanket
85.	bàrgó	bọ̀rúgọ̀	bone marrow
86.	dàkàlì	dàkàlì	floor
87.	dàmúwá	ìdààmú	worries
88.	dǎnzákì	dànsákì	hailing a brave person
89.	dìllàlì	dìlálì	middle man
90.	dógón yàró	dóngó yàró	neem tree
91.	fàráwá	ìfáára	introductory
92.	fàsàhà	fàsàà	wisdom
93.	fitílà	fitílà	lamp
94.	fitínà	fitínà	crisis
95.	fítsárí	fúnsáárí	urine
96.	gàlùrà	gàlùrà	ink for marking sacks
97.	gùgá	gùgá	drawing pail
98.	gúrmù	gúrúgú	the lamed
99.	kànánfàrí	kànnáfírí	cloves
100.	kànkàrá	kànkàrá	ice block
101.	kàrà	kàrà	animal market
102.	kárfí	kárfí	strength
103.	kúdí	kúdí	money
104.	kúrmá	kúrúmà	the dump
105.	làbàrì	làbàrè	story
106.	lalle	làálì	henna
107.	lúngù	lúngù	corner
108.	mádàllá	mọ̀dàlá	splendid
109.	maíwá	méwá	a variety of millet
110.	márfí	márfí	cover
111.	mátsàlá	másàlá	problem
112.	námàn rago	eran rago	ram meat
113.	raí-raí dǎré	ewé rere	shrub

114.	rámà	rámọ	revenge
115.	sàbáraà	ewé sàbàrà	shrub
116.	sái ànjímà	sánjímà	good bye for now
117.	sàmàrì	sonmọrì	young man/elite
118.	súná	súná	name
119.	tàkàlmí	tàkàlùmì	shoe
120.	tákàrdá	tákàdá	paper
121.	tsàkání	sàkání	between
122.	tsánání	sánání	hardship/worsen
123.	tsòró	sóró	jealousy
124.	túkúicì	túkúsí	gift
125.	tùràré	tùràrí	scent/incense
126.	túrmí	túrúmí	motar
127.	yàrdá	yòndá	agreed
128.	yì hàkúrí	yànkúrí	be patient.

In the above words, we can see that there are series of changes that are not actually different from those we have seen earlier'. In some of the words, changes occurred in consonants only while in some words, it is the vowels that change. Examples of these are:

4.3.1 Classifications of Hausa borrowed words among the Yorùbá people of Ìlọ́rín

Borrowing has been classified into different forms by various linguists based on their own observations. As a fallout of this research, the following are the main classifications of borrowed words i.e. (1) words related to religion, (2) words related to Food, (3) words related to Clothes, (4) other miscellaneous words.

Also, in the course of this research, it was discovered that borrowing of Hausa words in Gambari area can also be re-classified as follows:

- i. **Complete borrowing without change in meaning:** Words found under this sub-topic are those that do not contain any form of structural change in meaning, e.g.:

Haúsá	Yorùbá	English
mágàní	mágàní	medicine
sóbò	sóbò	local drink
tsánání	sánání	hardship
tùràré	tùràrí	scent/incense
túwó	túwó	food

- ii. **Complete borrowing with a change in meaning:** In this type of borrowing, the original structure formation of the words is sustained with slight changes in the meaning, e.g.:

Hausa	Meaning	Yorùbá	Meaning
gòbè	<i>tomorrow</i>	gòbè	<i>problem</i>
wánká	<i>bath</i>	wónká	<i>spiritual bath</i>

- iii. **Borrowing with change in sound and meaning:** Here, a minor or major change in the original form of a word is noticed i.e. a sound, consonant or vowel, could undergo some modifications in the process of borrowing from the donor language, e.g.:

Hausa	Yorùbá	Gloss
Géro	jéro	Millet
Háusá	Awúsá	A Hausa person
hùlá	filà	cap
hùlá hábàr kádà	filà lábànkádà	a kind of cap
járù mí	sárù mí	brave person

- iv. **Borrowing with the addition of sound but no change in meaning:** As far as the word analysis here is concerned, some words experience some changes by the addition of sounds (consonant/vowel) in word formation, e.g.:

Haúsá	Yorùbá	English
àlífà	àléfà	successor
aíkì	aíkì	work
fàrà	ifáàrà	introduction
sàrkí	sérékì	king
wákè	wáánkè	beans

- v. **Borrowing with the addition of a syllable or word:** Another word formation is observed here, by adding a syllable or another word to a borrowed word, thereby forming entirely new word, e.g.:

Haúsá	Yorùbá	English
halifa mai masa	kàléfà onímásà	compound name
hàléfà dǎn Bárnò	kàléfà dánbòrònó	compound name
sàbàrà	ewé sàbàrà	sabara shrub
námà	eran námà	meat
dàmúwá	idààmú	suffering

- vi. **Sentence/phrase Borrowing:** This simply has to do with borrowing a complete Hausa sentence, e.g.:

Haúsá	Yorùbá	English
bàllàntàná	bèlèntàsé	let alone
à yí àlwàlá	kòkàrí-àlùwàlá	be fast in ablution
gání yá fí jí	gánní-á-fíjí	seeing is believing
sarki goma...	seriki goma...	no condition is permanent

- vii. **Proverbs with Hausa referents and terms:** This refers to proverbs of Hausa which are borrowed by Ìlòrin Yorùbá or proverbs which contain Hausa related words. Examples of these are itemised in the data presentation and analysis, e.g.:

Hausa àpónlé ni málà, Awúsá lawúsá jé gànbàrí pa Fúlàní ò léjò gánní á fiíjí, ìròyìn ò tó àfojúbà kò sèni tí mádàla ò wù, ojú ònà ni aláwòdé ti í bá ni mútúá rìgán kówá	Gloss call a spade a spade a self-inflicted harm carries no grudge seeing is believing mistake has no master death is every body's garment
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4.3.2 Reclassification of Hausa borrowed words in Ilorin Yorùbá

Borrowing of Hausa words in Ilorin can be re-classified under the following headings:

1. Complete borrowing without loss of meaning

	Hausa	Yorùbá	Gloss
129.	àlhálí kùwá	Àlíalíkù	despite the fact
130.	bàllé	Bàlé	apart from
131.	dábáarà	Dábàrà	innovation
132.	dán māsàní	dán māsàní	son of the learned
133.	dàwà	Dàwà	guinea corn
134.	dúníyà	Dúníyàn	world
135.	fitílà	Fitílà	lamp
136.	fitina	Fitínà	trouble
137.	gòbé	Gòbe	Problem
138.	hájiyá	Hájiyá	treasurer
139.	kùnú	Kùnnú	local drink
140.	làdàn	Lààdàní	prayer caller
141.	imàn	lèmámù/imáàmù	religious leader
142.	mádàllá	mòdàlá	splendid
143.	mágàní	Mágàní	medicine
144.	mússà	Músù	cat
145.	rúwá	Rúwá	water
146.	tsánání	Sánání	Hardship
147.	tùràré	Tùràrí	scent/incense
148.	ùbángíjìn dúníyà	òbángíjì dúníyàn	lord of the world
149.	ùbángíjìn sámà	òbángíjì sámà	lord of the sky
150.	wàhálà	Wàhálà	Suffering

II. Complete borrowing with changes in meaning

In this respect the words have their original structure formation sustained, but the meaning is slightly changed as follows:

	Words	Hausa meaning	Words	Yorùbá meaning
151.	gòbè	tomorrow	-gòbe	problem
152.	wánká	bath	-wónká	spiritual bath

III. Partial borrowing without change in meaning

Sound change means having a minor or major change in the original form of a word. That means a sound; consonant or vowel could be changed in the processes of word nativisation or borrowing from the donor language into another. The following words contain such changes:

	Hausa	Yorùbá	English
153	àl'ámàrí	àláámàrí	thing
154	àlhèrì	àlièrì	goodness
155	àlkùr'áni	àlùkùràni	Qur'an
156	ázùmí	ásùmí	fast
157	círómá	sírómá	a traditional title
158	dǎn bàrnó	dán bòrònó	person from Borno
159	dǎn màì dúkà	dán mèdúkà	a Hausa name
160	fítsàrì	fúnsáárì	urine
161	àkùrí	ànkùrí	patience
162	Háúsá	Awúsá	Hausa person
163	hùlá	filà	cap
164	hùlá hábàr kádà	filà lábànkádà	a kind of cap
165	járùmí	sárùmí	hero
166	kúdí	kúdí	money
167	kùr'áni	kuran	Qur'an
168	lálláí	láélláé	indeed
169	màì másá	mèmásá	person selling 'masa'
170	màkáhò	mèkáfò	blind
171	másállácí	másálásí	mosque
172	máyàkí	máyàkí	warrior
173	shàntàlì	séntèlì	a kind of vessel
174	tàfsírì	tàòsírì	interpret/interpreter
175	tàgíyà	tájíà	a kind of cap
176	tsòró	sòró	fear
177	túkúicì	túkúsi	reward
178	wánká	wónká	bath
179	wàzíri	wàsírì	a traditional title
180	zákì	sákì	lion

IV. Borrowing with sound addition and no loss of meaning

As far as this class is concerned, words have undergone changes by addition of sound which could be a consonant or a vowel in word formation, so as to break the clusters because the Yorùbá syllable structure is CVCV as follows:

	Haúsá	Yorùbá	English
181	aíkì	aíkì	work
182	àlkámà	àlikámà	wheat
183	àlmájìrì	àlimájìrì	beggar
184	arzikì	arisikì	wealth
185	fàrà	ifáàrà	introduction
186	sàrkí	sérékì	king

V. Borrowing with addition of syllable or word

In this respect too, another change of word formation is observed (morphological process). Here, we discovered that some words received additional syllable or word attached to the initial Hausa word, thereby forming entirely new words. Examples are:

	Hausa	Yorùbá	English
187	dàmúwá	ìdààmú	suffering
188	dǎn mǎsàní	dán mǎsàní	knowledgeable person
189	fàràwá	ifáára	introduction
190	hàléfà dǎn Bárnò	kàléfà dǎnbòrònó	compound name
191	halifa mai masa	kàléfà onímásà	compound name
192	hàlífàr dǎn mai dúkà	alefa dan meduka	compound name
193	námà	ẹran námà	meat
194	sàbàrà	ewé sàbàrà	sabara shrub

VI. Phrase/sentence borrowing

In Gambari Yorùbá, borrowing of sentences is also observed. This type of borrowing does not contain much number of words. Good examples are the following:

	Hausa	Yorùbá	English
195	à yí kòkàrí, à yí àlwàlá	kòkàrí-àlùwàlá	be fast in ablution
196	bàllàntàná	bèlèntàsé	talk less of
197	gání yá fí jí	gǎnní-á-fíjí	seeing is believing.

VII. Borrowing Hausa word/phrase in Yorùbá proverbs (Adaptation)

There are some proverbs in Gambari Yorùbá which contained words of Hausa, and again the meanings of those proverbs have references to the Hausa man. In this respect, we can cite the following:

198. àpónlé ni málà, Awúsá lawúsá jé
[call a spade a spade]
199. gànbarí pa Fúlàní ò léjò
[blood is thicker than water]
200. kò sèni tí mádàla ò wù, ojù ọ̀nà ni aláwọ̀dé ti í bá ni
[mistake has no master]
201. dàndógó kojá àbínú dá
[cut your coat according to the quality of cloth you have]
202. mútúá rìgán kówá
[death is inevitable]
203. mútúá bá mágàní, kò sèni tí ò ní kú, gbogbo wa la dá agbádá ikú.
[death is an inevitable end that will come for everyone at its own volition]
204. ràkúnmí tó ru káyá, ewúré túnra ẹ̀ àgùntàn á ẹ̀subú lulẹ̀ tí wọ̀n bá gbe le.
[foolish imitation usually leads to disaster]
205. mèkúdí bàyàró bá
[the rich is given the best regard]
206. Olẹ̀ tí ó gbé kàkàkí ọ̀ba, níbo ni ó ti fọ̀n ọ̀n?
[a thief that steals the king's trumpet will easily expose himself]
207. Sèríkí gómà, sàmánì gómà
[different time with different history] or [ten kings for ten seasons]

VIII. Words related to Hausa proper names adopted by Yorùbá speakers in Gambari Quarters

This may be divided into two categories as follows:

- (a) Names of persons based on the day he/she is born.
- (b) Traditional names mainly based on the situation or circumstances under which a person is born or the situation he meets on earth.

(a) Names of persons based on the day he/she is born

It is only Friday which is “Juma’a” in Hausa language that is adopted by the Yorùbá indigene of Gambari to name their children out of the seven days of the week. Here, Muslim male children born on Friday bear “Jimoh” or “Jamiu”, while Muslim female children bear “Jumma” or “Jummai.” This is from the original “Danjuma” as Hausa people will pronounce it.

(b) Traditional names mainly based on the situation or circumstances under which a person is born or the situation he meets on earth

In this second category of Hausa names, a person is named based on the circumstances in which he is born, or based on his peculiar/unique condition. This is no doubt the earliest process of naming children before the contact between Hausa and Islamic religion which influenced his entire way of life. Here, the name “Gambo”, meaning a child given birth to after a set of twins is one of such names adopted by Yorùbá speakers in the metropolis, especially in areas like Gambari Quarters.

IX. Names of the seven days of the week borrowed/loaned by Yorùbá in Gambari from Hausa language

	Arabic	Hausa	Yorùbá	English
206.	al-ahad	láhàdí	làádì	Sunday
207.	al-ithnayn	litìnìn	litìni	Monday
208.	ath-thulathaa	tàlátà	tàlátà	Tuesday
209.	al-arbi’aa	làrbá/làràbá	làrùbá	Wednesday
210.	al-khamees	àlhàmìs	àlà̀mìsì	Thursday
211.	al-jumu’ah	jú má’ à	jímò	Friday
212.	as-sabt	sátí/àssábàr	sátí	Saturday

The etymology of the above words has been traced to Arabic before they were loaned into Hausa language and later loaned into Yorùbá as a consequence of linguistic contact. The phoneme /a/ is inserted in-between the consonant clusters of “alhamis” and the /h/ is dropped, also the phoneme /u/ is inserted to break the consonant clusters of “larba” which therefore gives us “laruba”.

4.3.3 Recorded utterances where Hausa borrowed words featured

The following are the utterances of Yorùbá speakers where Hausa borrowed words featured in Gambari Quarters, Ilorin:

1. Eélóó ni wón ta ṣìnkáfá lánàá?
How much do they sell rice yesterday?
2. Àwọn ọmọ lálàsé ni wón.
They are stupid boys.
3. Wón n kẹ Kùránì gan-an nílẹ wọn
They study Holy Qur'an very well in their house
4. Lójó ọdún, ó wọ àlùkínbà bàbá rẹ
He put on traditional gen on Sallah day
5. Ounjẹ tó wà ní iwájú wọn ni àwọn àlùmónjírí gbé
It was the food before them that was taken away by beggars
6. E yára ṣàlùwàlá, ọjó ti lọ
Quickly perform the ablution, time has gone
7. Tí làdánì bá ti pèrun àsikò tó nù un faa
The moment the 'caller to prayer' calls the prayer, it means it is time
8. Ìpàdé di àlàírá
We meet in the heaven/hereafter
9. Ogbón orí kọ la fi n ẹ àdínì
Religion is not practiced with common sense
10. Òun làáléfà Bàbá Lágbajì
He is the successor of Baba Lagbaji
11. Òun ni lèmámù másálásí jímò
He is the spiritual leader of the Friday Mosque
12. Njẹ iwọ ní hímónì kankan?
Do you have any faith at all?
13. E jẹ kí gbogbo ohun tí mò n sọ yí jẹ nàsià fún yín
Let all what I am telling be a kind of preaching to all of you
14. Lójó wo ni wón ó bèrè táósírì?
When will Qur'anic interpretation/preaching start?
15. Ojú sánmà tó ẹyẹ fò
The sky is sufficient enough for every bird to fly
16. E tétí ẹ gbó làbàrè mi.
Listen to my story
17. Wón ní arísìkì nílẹ wọn gan-an
They have prosperity in their house

18. Kì í ɕe ɔmɔ alálùbàríkà
He is not a blessed child
19. Bàbàriga ló wò pẹ̀lú filà lábà̀nkádà
He put on big gown with traditional cap
20. Fi bà̀rùgò bora torí òtútù
Use blanket to cover up because of cold
21. Kùrùmó lomọ tó o pè wá
The boy you asked to come is deaf and dumb
22. Dákun dúró kí n fún ọ ni túkúsi
Please wait let me give you a gift
23. Àwọn ǹnkan tí ń ɕèlè nílè dúníyàn burú gan-an
Things happenig in the world are very bad
24. Mándàla, jòkó légbèé kan
Splendid, sit in the other side

From the above utterances recorded in different domains of Gambari Quarters in Ilorin, the participants did more of their lexical borrowing mostly from nouns and verbs than other parts of speech but with some modifications. For instance, nouns like *kùrùmó*, *bàbàriga*, *arísìkì*, *ásùmí*, *sánmà*, *làdánì*, *Mándàla*, *alálùbàríkà* and many more are evident in the utterances of the Yorùbá indigenes living in this area. We also have verb and adjective like *ɕàlùwàlá* and *lálàsé* respectively and so on.

4.4 Phonological analysis

According to Fadoro (2014), when words are taken into Yorùbá from other languages, they are nativised and domesticated, which is an essential feature of the Yorùbá language spoken in south western Nigeria. The same thing is applicable to the Yorùbá language spoken in Gambari Quarters of Ilorin where the greater parts of their spoken Yorùbá are borrowed from Hausa language as a result of the age long linguistic contact that exists between the languages. In order to make the Hausa borrowed words conform to the CVCV syllable pattern of the Yorùbá language, some phonological rules like consonant substitution, consonant insertion, consonant deletion, vowel substitution, vowel insertion, vowel deletion, clipping, vowel lowering, monophthongisation, deafrication, devoicing and many more are applied to them. Vowel insertion is done either to break consonant clusters, or to prevent consonants from ending word since the Yorùbá syllable structure is essentially an open one (Fadoro, 2014). Consonant substitution often takes place when the rule of

formation of the Hausa borrowed word is completely contrary to the rule governing the formation of the Yorùbá word, thereby making it difficult to fit into Yorùbá syllabic rule. There appears to be a case of prothesis here, which is when an extra consonant or syllable is added to the beginning of a word without altering its meaning or morphological structure. Other rules apply to words that are borrowed from Hausa to Yorùbá in order to make them conform to the syllable patterns of the Yorùbá language. The examples of these phonological processes are further analysed below from our gathered data:

a. Consonant substitution

Substitution according to Damilare (2015) is a process whereby a phoneme is replaced with another phoneme to form a new word. It is also considered as an act to preserve sounds from deletion, whereby words are reshaped closer to the input form, although some combinations of sounds are not allowed in the recipient language, hence, they undergo certain adaptations. Hock (1991) therefore adds that in substitution, an item is replaced with the phonemes in the recipient language that are closed phonetically.

By consonant substitution, we are referring to the replacement of a consonant or some consonant sounds with other consonants in a word. In this study, instances of consonant replacement in the Hausa words borrowed into Yorùbá language in Gambari Quarters of Ilorin were discovered. These are illustrated in the table 4.9 below:

Table 4.11: Consonant substitution

SN	Hausa	Transcription	Yorùbá	Transcription	English
1.	shàrí'à	ʃàrí:'à	Sèríà	serià	judgement
2.	ràwàni	rà:wàni	Làwàní	Làwàní	turban
3.	ázù mí	á:zù mí:	Asù mí	Asù mí	fasting
4.	há kàrá mí	há: kàrá: mí:	Ákàrí mú	ákàrí mú	an Arabic alphabet
5.	hàkùrí	hàkù: rí:	Ànkùrí	Ànkùrí	patience
6.	láhírà	lá: hí: rà	Làdàni	Làdàni	the caller to prayer
7.	gyàdà	gjàdà:	jedàá	džēdàá	groundnut
8.	sóbò	só: bò	Sóbò	Sóbò	local drink
9.	kùlí kùlí	kù: lí: kù: lí:	Kùlí kùlí	kùlí kùlí	groundnut cake
10.	kósai	kó: sai	Kósé	Kósé	beans cake
11.	géro	gé: ró:	Jéro	džéro	millet
12.	àlkálámí	álká: lámí:	Kálàmù	kálàmù	pen
13.	àgwàgwá	àgwàgwá:	Àgbàgbá	àgbàgbá:	duck
14.	tàgíyà	tàgí: yà	tàjìyà	tàdžìjà	traditional cap
15.	hùlá	hùlá:	Filà	Filà	cap
16.	ràkù mí	ràkù: mí:	ràkù mí	ràkù mí	camel
17.	bárgó	bá: rgó:	bõrúgõ	bõrúgõ	bone marrow
18.	dánzàkì	dá: nzà: kì	dànsàkì	dànsàkì	hailing a brave person
19.	kànkàrá	kànkà: rá:	Kànkàrá	kànkàrá	ice block
20.	kàrfí	ká: rǫí:	kàrúfí	kàrúfí	strength
21.	kúdí	kú: dí:	Kúdí	Kúdí	money
22.	yàrdá	jàrdá:	Yõndá	jõndá	agreed
23.	sóbò	só: bò	Sóbò	Sóbò	local drink
24.	círómá	cí: rò má:	Sírómá	Sírómá	a traditional title
25.	dán bàrnó	dá: n bàrnó:	dán bòrònó	dán bòrònó	person from Borno
26.	dán màì dúka	dá: n màì dú: kà	dán mèdúkà	dán mèdúkà	a Hausa name
27.	hùlá	hùlá:	Filà	filà	cap
28.	hùlá hábàr kàdà	hùlá: há: bàr ká: dà	filà lábànkàdà	filà lábànkàdà	a kind of cap
29.	jàrù mí	džá: rù mí:	Sàrù mí	sàrù mí	brave person
30.	kúdí	kú: dí:	Kúdí	Kúdí	money
31.	kùr' àni	kùr' á: ni	Kuran	Kùràni	holy qur'an
32.	màkàhò	màkà: hò	Mèkàfo	mèkàfo	blind person
33.	máyàkí	má: yàkí:	Máyàkí	máyàkí	warrior
34.	wàzírì	wàzì: rì	Wàsírì	wàsírì	a traditional title
35.	zàkì	zá: kì	Sàkì	sàkì	lion
36.	túkúici	tú: kú: ici	Túkúsi	túkúsi	gift
37.	árzikí	á: rzikí:	árísikí	árísikí	wealth

b. Consonant insertion

This has to do with inserting a consonant either in-between a vowel or a consonant, or at the word final of a borrowed word as the case may be. One thing to note is that there are great irregularities in the phonological system of Hausa words borrowed into Yorùbá language. This can be clearly seen in the insertion and deletion of consonants in many Hausa words that are borrowed by Yorùbá language, as they (consonant insertion and deletion) are the major contributors to the irregularities. These irregularities can be seen in the Tables 4.10 and 4.11 below:

Table 4.12: Consonant insertion

SN	Hausa	Transcription	Yorùbá	Transcription	English
1.	wáké	wá:ké:	Wánke	wánke	beans
2.	àlkyábbà	àlkjá:bbà	Àlùkínbà	àlùkínbà	a kind of garment
3.	dógón yàrò	dó:gó:n yá:rò	dóngó yàrò	dóngó yàrò	tall boy
4.	sàmàrì	sàmàrì	sànmòrí	sōnmōrì	young man/elite
5.	dúníyà	dú:ní:yà	Dúníyàn	dúníjàn	world
6.	kùnú	kùnú:	Kùnnú	kùnnú	local drink
7.	ùbángìjìn dúníyà	ùbá:ngí:ɗjìn dú:ní:yà	ọbángíjì dúníyàn	ṣbángíɗjì dúníjàn	lord of the world
8.	ùbángìjìn sámà	ùbá:ngí:ɗjìn sá:mà	ọbángíjì sánmà	ṣbángíɗjì sánmà	lord of the sky
9.	fítsàrì	φís'ári	Fúnsáárí	fúnsáárí	urine
10.	hùlá hábàr kádà	hùlá hábàr kádà	filà lábànkádà	filà lábànkádà	traditional cap
11	àlmájìrì	àlmá:ɗjìrì:	Àlìmáńjìrì	àlìmáńɗjìrì	beggar
12	gání yá fí jí	gá:ní: yá: φí: ɗjí:	gánní-á-fíjì	gánní-á-fíɗjì	seeing is believing

Table 4.13: Consonant deletion

SN	Hausa	Transcription	Yorubá	Transcription	English
1.	shàrí'`à	ʃàrí: `à	Sèríà	seriá	judgement
2.	àlló	àlló:	Aló	alɔ	slate
3.	máhàddàcí	má:hàddàcí:	Máàdásí	maadasii	memoriser of the holy qur'an
4.	tàttàsaí	tàttàsaí	Tàtàsé	tàtàsé	soft pepper
5.	mússà	mú:ssà	Músù	músù	cat
6.	dìlláli	dìllá:li	Diláli	diláli	middle man
7.	bàllé	bàllé:	Bèlé	bèlé	apart from
8.	mádàllá	má:dàllá:	mòdàlá	mòdàlá	splendid
9.	lállái	lá:llái	Láélaé	láélaé	indeed
10.	bàllàntàná	bàllàntàná:	Bèlèntàsé	bèlèntàsé	talk less of
11.	tàwádà	tàwá:dà	Tàdáa	tàdáa	ink
12.	bùnsúró	bùnsú:rú:	Bùsúró	bùsúró	goat
13.	tàntábàrá	tàntá:bàrá:	tàtábàrá	tàtábàrá	pigeon
14.	dábbà	dá:bbà	Dábà	dábà	animal
15.	dàmúwá	dàmú:wá:	Ìdààmú	idààmú	suffering
16.	dógón yàró	dó:gó:n já:rò	dóngó yàró	dóngó járó	tall boy
17.	fàràwá	ɸá:ràwá:	Ífáára	ifaára	introduction
18.	fàsáhà	ɸàsá:hà	Fàsàa	fàsàa	wisdom
19.	fítsárí	ɸís'á:rí:	Fúnsáári	fúnsáári	urine
20.	gúrmù	gú:rmù	Gúrúgú	gúrúgú	the lamed
21.	mádàllá	má:dàllá:	mòdàlá	mòdàlá	splendid
22.	mátsàlá	má:s'á:là	Másàlá	másàlá	problem
23.	tákàrdá	tá:kàrdá:	Tákàdá	tákàdá	paper
24.	tàwádà	tàwá:dà	tàdáa	tàdáa	ink
25.	tsàkání	s'áká:ní:	sàkání	sàkání	between
26.	tsánání	s'á:ná:ní:	Sànáni	sànáni	hardship/worsen
27.	tsòró	s'òró:	Sóró	sóró	fear
28.	ùbángíjìn dúníyà	ubá:ngí:dʒìn dú:ní:jà	òbángíjì dúníyàn	òbángídʒì dúníjàn	lord of the world
29.	ùbángíjìn sámà	ubá:ngí:dʒìn sá:mà	òbángíjì sánmà	òbángídʒì sánmà	lord of the sky

c. Vowel insertion

Vowel insertion otherwise known as vowel epenthesis can be referring to any process in which a vowel is added to an utterance. Fadoro (2014) mentioned that there are two main reasons for vowel insertion. One, to break consonant clusters, as the Yorùbá language forbids consonant clusters in syllables or even words. According to him, to avoid consonants from ending words, the second type of vowel insertion is used. Let us look at the examples in the table below:

Table 4.14: Vowel insertion

SN	Hausa	Transcription	Yorùbá	Transcription	English
1.	àlhéri	àlhé:ri	Àlìéri	alíeri	good deed
2.	àlkùr'áni	àlkùr'á:nì	Alùkùràní	alùkùràní	holy Qur'an
3.	há bàbbá	há: bàbbá:	Àbùbá	àbùbá	an Arabic alphabet
4.	àlbàsà	àlbá:sà	Àlùbòsà	àlùbòsà	onion
5.	àlkámà	á:lká:mà	àlikámà	àlikámà	wheat
6.	gúrmù	gú:rmù	Gúrùgù	gúrùgù	the lamed
7.	kárfí	ká:rǫí:	kárúfí	kárúfí	strength
8.	kúrmá	kú:rmá:	Kúrúmà	kúrúmà	the dump
9.	làdàn	làdàn	Lààdàní	lààdàní	the caller to prayer
10.	fàrà	ǫá:rà	Ìfáàrà	Ìfáàrà	introduction
11.	gyàdǎ	gǫdǎ:	jèdǎá	dǫèdǎá	groundnut
12.	Alkyàbbà	àlkǫá:bbà	Alùkínbà	àlùkínbà	traditional gen
13.	Bàrgó	bàrgó:	bòrùgó	bòrùgó	blanket
14.	Dàmúwá	dàmú:wá:	Ìdààmú	ìdààmú	suffering
15.	fàràwá	ǫá:ràwá:	Ìfáàrà	ìfáàrà	introduction
16.	Fítsárí	ǫí:tsá:rí:	Fúnsáárí	fúnsáárí	urine
17.	kárfí	ká:rfí:	kárúfí	kárúfí	strength
18.	lállè	lá:llè	Làáli	làáli	henna
19.	márfí	má:rfí:	márúfí	márúfí	cover
20.	tàkàlmí	tàkàlmí:	tàkàlùmí	tàkàlùmí	shoe
21.	túrmí	tú:rmí:	túrúmí	túrúmí	motar
22.	limàn	limàn	Lèmámù	lèmámù	religious leader
23.	dǎn bàrnó	dǎ:n bàrnó:	dán bòrònó	dán bòrònó	person from Borno
24.	fítsárí	ǫí:s'á:rí	Fúnsáárí	fúnsáárí	urine
25.	lállái	lá:llái:	Láélaé	láélaé	indeed
26.	àlbàsà	àlbá:sà	Àlùbòsà	àlùbòsà	onion
27.	Àlkámà	á:lká:mà	Àlikámà	àlikámà	wheat
28.	Àlmájirí	àlmá:dǫírí:	Àlímánjirí	àlímánjirí	begger
29.	árzíkí	á:rzíkí:	Arisiki	arisiki	wealth
30.	Sárkí	sá:rkí:	Séréki	séréki	king
31.	sárkí gómà...	sá:rkí: gó:mà...	séríkí gómà...	séríkí gómà ...	no condition is permanent

d. Vowel deletion

According to Taylor (1994), the operation of delinking the vowel from its time slot is referred to as vowel deletion. Principles guiding syllable construction eliminate unauthorized elements. Let's see the example in Table 4.13 below:

Table 4.15: Vowel deletion

SN	Hausa	Transcription	Yorùbá	Transcription	English
1.	túkúicì	tú:kú:icì	Túkúsí	túkúsí	gift

e. Vowel replacement

Vowel replacement is an instance whereby a vowel or some vowel sounds are deleted and replaced by another; this is in another word called vowel replacement. Sometimes we have vowel replacement in the transition of a word from Hausa to Yorùbá. Examples in our analysis include:

Table 4.16: Vowel replacement

SN	Hausa	Transcription	Yorùbá	Transcription	English
1.	Shántàlí	ʃá:ntá:lí:	Séntèlí	sēntēlí	a kind of vessel
2.	Wánká	wá:nká:	Wónká	wōńká	bath
3.	nàsthà	nàst:hà	noṣià	nōsià	preaching
4.	Àlkálámí	àlká:lámí:	Kálàmù	kálàmù	pen
5.	há bàbbá	há: bàbbá:	Àbùbá	àbùbá	an Arabic alphabet
6.	há kàrámí	há: kàrá:mí:	Ákàrimù	ákàrimù	an Arabic alphabet
7.	Hàkúrí	hàkú:rí:	Ànkúrí	ànkúrí	patience
8.	Hàlífà	hàlí:fà	Àléfà	àléfà	inheritor/successor
9.	àlbásà	àlbá:sà	Àlùbòsà	àlùbòsà	onion
10.	Másà	má:sà	Mòsà	mòsà	millet cake
11.	nónò	nó:nò	Núnù	núnù	fermented milk
12.	Rake	ràké:	rèkéé/irèké	rèkéé/irèké	sugar cane
13.	jàkí	ɗàkí:	její	ɗjejí	donkey
14.	mússà	mú:ssà	Músù	músù	cat
15.	Bàrgó	bàrgó:	boṛùgó	bōrùgó	blanket
16.	ḅárgó	ḅá:rgó:	boṛúgò	bōrúgò	bone marrow
17.	Fítsárí	ḫí:tsá:rí:	Fúnsáárí	fúnsáárí	urine
18.	Kànáḅàrí	Kàná:nḫàrí:	Kànnáḅírí	kànnáḅírí	cloves
19.	làbàrí	Làbá:rì	Làbàrè	làbàrè	story
20.	Lállè	lá:llè	Làáli	Làáli	henna
21.	Mádàllá	má:dàllá:	mòdàlá	mòdàlá	splendid
22.	rámà	rá:mà	rámò	rámò	revenge
23.	sàmàrí	sàmà:rì	soṇmòrì	sōnmòrì	young man/elite
24.	Tùràré	tùràrè:	Tùràrí	tùràrí	scent/incense
25.	Yàrdá	yàrdá:	Yòndá	yōndá	agreed
26.	Lìmàn	lìmàn	lèmámù/ìmáàmù	lèmámù/ìmáàmù	religious leader
27.	Mádàllá	má:dàllá:	mòdàlá	mòdàlá	splendid
28.	mússà	mú:ssà	Músù	músù	cat
29.	ùbángìjìn dúníyà	ùbá:ngí:ɗjìn dú:ní:yà	òbángìjì dúníyàn	òbángìɗjì dúnìjàn	lord of the world
30.	ùbángìjìn sámà	ùbá:ngí:ɗjìn sá:mà	òbángìjì sánmà	òbángìɗjì sánmà	lord of the sky
31.	dán bàrnó	ɗá:n bàrnó:	ɗán bòrònó	ɗán bòrònó	person from Borno
32.	ɗán màì ɗùkà	ɗá:n màì dú:kà	ɗán mèdúkà	ɗán mèdúkà	a Hausa name
33.	Fítsárí	ḫí:s'á:rì:	Fúnsáárí	fúnsáárí	urine
34.	Hùlá	hùlá:	Filà	filà	cap
35.	Lálláí	lá:lláí	Láélláé	láélláé	indeed
36.	màì mäsá	màì má:sá:	Mèmäsà	mèmäsà	person selling 'masa'
37.	Màkàhò	màkà:hò	Mèkàfo	mèkàfo	blind
38.	àlífà	àlí:fà	Àléfà	àléfà	Inheritor/successor
39.	Sárkí	Sá:rkí:	Sérékì	sérékì	king
40.	Bàllàntàná	bàllàntàná:	Bèlèntàsé	bèlèntàsé	talk less of
41.	sárkí gómà...	sárkí: gó:mà ...	sérikí gómà...	sérikí gómà ...	no condition is permanent

f. Total transformation

No equivalent for this word in Yorùbá. So the words listed here have been domesticated for use in the Yorùbá language.

Table 4.17: Total transformation

SN	Hausa	Transcription	Yorùbá	Transcription	English
1.	Càrbí	càrbí:	Tèsùbáà	tèsùbáà	rosary
2.	màì tàfsìr	màì tàfsìr	Tàòsírì	tàòsírì	qur'anic interpreter
3.	Kwákwà	kwá:kwà	Papa	kpákpà	coconut
4.	Tsókà	s'ó:kà	Èran	erán	meat
5.	dógúwár rigá	dó:gú:wá:r rigá:	Dàndógó	dàndógó	long dress
6.	Ásúsù	á:sú:sù	Ásúsù	ásúsù	bank/safe
7.	àsírí	àsí:rí:	àsírí	àsírí	secret
8.	bàllé/bàllàntàná	bàllé:/bàllàntàná:	bèlè/bèlèntàsé	bèlè/bèlèntàsé	apart from
9.	námàn rago	ná:màn ràgó:	erán ràgó	èran ràgó	ram meat
10.	rái-rái dǒré	rá:i-rá:i dǒ:rè:	ewé rere	ewé rere	shrub

g. Same pronunciations

There are also some words that have no differences in their spellings and pronunciations in their usages in Yorùbá language.

Table 4.18: Same pronunciations

SN	Hausa	Transcription	Yorùbá	Transcription	English
1.	Gáskíyá	gá:skí:yá:	gàsikíyá	gàsikíyá	truthfulness
2.	ímàni	í:má:nì	Ìmàni	ímàni	faith
3.	dànkáli	dànká:lì	dànkàlì	dànkàlì	sweet potato
4.	Dáwà	dá:wà	Dáwà	dáwà	guinea-corn
5.	Fúrá	fú:rà:	Fúrá	Fúrá	porridge
6.	Mànjá	mànjá:	Mànjá	màndzà	Palm oil
7.	námà	ná:mà	Námà	námà	Meat
8.	túwó	tú:wó:	Túwó	túwó	a kind of food
9.	àkúyà	àkú:yà	Àkúyà	àkúyà	Sheep
10.	dókì	dó:kì	dókì	dókì	Horse
11.	gíwá	gí:wá:	gíwá	gíwá	Elephant
12.	ràgó	ràgó:	Ràgó	ràgó	Ram
13.	dàkàlì	dàkàlì:	dàkàlì	dàkàlì	Floor
14.	dógón yàró	dó:gó:n yá:rò	dóngó yàró	dóngó yàró	tall boy
15.	fitílà	fití:là	Fitílà	fitílà	Lamp
16.	fitínà	fití:nà	Fitínà	fitínà	Crisis
17.	gàlùrà	gàlú:rà	Gàlùrà	gàlùrà	ink for marking sack
18.	gùgá	gùgá:	Gùgá	gùgá	drawing pail
19.	kàrà	ká:rà	Kàrà	kàrà	animal market
20.	lúngù	lú:ngù	Lúngù	lúngù	Corner
21.	námàn ràgó	ná:màn ràgó:	erán ràgó	erán ràgó	ram meat
22.	sàbàrà	sàbá:rà	ewé sàbàrà	ewé sàbàrà	Shrub
23.	súná	sú:ná:	Súná	súná	Name
24.	dǎn māsàní	dǎ:n má:sàní:	dán māsàní	dán māsàní	son of the learned
25.	dáwà	dá:wà	Dáwà	dáwà	guinea corn
26.	fitílà	fití:là	Fitílà	fitílà	Lamp
27.	fitínà	fití:nà	Fitínà	fitínà	Crisis
28.	fúrá	fú:rà:	Fúrá	fúrá	Porridge
30.	gòbè	gòbè:	Gòbè	gòbè	Tomorrow
31.	hájìyá	há:jìyá:	Hájìyá	hàdzìjǎ	Treasurer
32.	mágàní	má:gàní:	mágàní	mágàní	Medicine
33.	rúwá	rú:wá:	Rúwá	rúwá	Water
34.	wàhàlà	wàhàlà	Wàhàlà	wàhàlà	Suffering
35.	áiki	á:iki	Aíki	áiki	Work

h. Clipping

Clipping, according to Bauer (1993), is the process of shortening a lexeme (simple or complex) while maintaining its meaning and being a member of the same form class. Clipping frequently leads in a shift in aesthetic quality. Katamba (2005) adds a phonological dimension of clipping in his definition as the term for the formation of a new word-form, with the same meaning as the original lexical term, by lopping off a portion and reducing it to a monosyllabic or disyllabic rump.

Clipping is therefore a “marginal” word formation process, since it does not bring about great deal of new words. The examples are shown in the table below:

Table 4.19: Clipping**Prefix removed**

SN	Hausa	Transcription	Yorùbá	Transcription	English
1.	yí hàkúrí	jí: hàkú:rí:	Yàhkúrí	jàhkúrí	be patient
2.	à yí kòkàrí à yí àlwàlá	à yí: kòkà:rí: à yí: àlwàlá:	kòkàrí àlùwàlá	kòkàrí àlùwàlá	be fast in ablution
3.	àlkálámí	àlká:lámí:	Kálàmù	kálàmù	Pen
4.	há bàbbá	há: bàbbá:	Àbùbá	àbùbá	an Arabic alphabet
5.	há kàrá mí	há: kàrá:mí:	Àkàrimù	àkàrimù	an Arabic alphabet
6.	mài tàfsìr	mài tàfsìr	Tàòsírì	tàòsírì	qur'nic interpreter

Suffix removed

SN	Hausa	Transcription	Yorùbá	Transcription	English
1.	dógúwár rigá	dó:gú:wá:r rigá:	Dàndógó	dàndógó	Long dress
2.	hùlár hábàr kádà	hùlá:r há:ḡàr ká:dà	Lábà̀nkáda	lábà̀nkáda	a kind of cap
3.	sái ánjímà	sá:i á:njí:mà	Sánjímà	sánḡjímà	good bye for now
4.	àlhálí kùwá	àlhá:lí: kùwá:	Àlialíkù	àlialíkù	despite the fact
5.	ḡán màì dúkà	ḡá:n màì dú:kà	ḡán mèdúkà	ḡán mèdúkà	a Hausa name
6.	mài māsá	mài má:sá:	Mèmásà	mèmásà	person selling 'masa'

i. Monophthongisation

Essien (2020) opine that monophthongisation is a phonological process in which one or two vowel elements of a diphthong are removed, usually the second (offset) element, leaving the stranded stressed (onset) element to be prolonged. It is thus a phonological process in which a diphthong sound becomes a monophthong. It is therefore a process in phonology where a diphthong sound changes to a monophthong. In words that have undergone monophthongisation, digraphs that formerly represented diphthongs now become monophthongs, as in Table 4.18 below:

Table 4.20: Monophthongisation of diphthong

SN	Hausa	Transcription	Yorùbá	Transcription	English
1.	dǎn mài dúkà	ɗǎ:n mài dú:kà	dán mèdúkà	dán mèdúkà	a Hausa name
2.	kósái	kó:sá:i	Kóşé	kóşé	beans cake
3.	mài mǎsá	mài má:sá:	Mèmásà	mèmásà	person selling ‘masa’
4.	máiwá	má:iwá:	Méwáá	méwá	a variety of millet
5.	sái ánjímà	sá:i á:ndʒí:mà	sánjímà	sándʒímà	good bye for now
6.	tàttásái	tàttásá:i	Tàtásé	tàtásé	soft pepper

j. Vowel lowering

In a given syntactic or phonetic environment, vowel lowering is as a circumstance in which an underlying high or mid vowel duplicates a preceding radical-final nonhigh vowel or a low vowel (Abakah, 2013). Going by the above definition, Table 4.19 below can be sited as an example:

Table 4.21: Vowel lowering

SN	Hausa	Transcription	Yorùbá	Transcription	English
1.	làbàrì	làbá:rì	Làbárè	làbàrè	story

k. Affrication

Affrication simply refer to an instance where a non-affricate is substituted with an affricate. Example of this can be seen in the Table 4.20 below:

Table 4.22: Affrication

SN	Hausa	Transcription	Yorùbá	Transcription	English
1.	tàgíyà	tàgí:yà	Tàjíyà	tàdǒjǎ	traditional cap

1. Deaffrication

This is described as a situation where an affricate consonant such as /tʃ/ or /dʒ/ is substituted by another consonant such as /s/. Here also an affricate /ch/ or /j/ is substituted with a fricative or stop, like /sh/ or /d/. In the Table 4.20 below, mostly all affricate consonants /tʃ/ in Hausa words are substituted with fricative consonant /s/, as follows:

Table 4.23: Deaffrication

SN	Hausa	Transcription	Yorùbá	Transcription	English
1.	mátsálà	má:s'á:là	másálà	másálà	problem
2.	tsàkání	s'áká:ní:	sàkání	sàkání	between
3.	tsánání	s'á:ná:ní:	sánání	sánání	hardship/worsen
4.	tsóró	s'ó:ró:	Sóró	sóró	fear
5.	tsókà	s'ókà	Sókà	sókà	flesh of meat
6.	fítsárí	phis'á:rì:	fúnsáárí	fúnsáárí	urine

m. Devoicing

Encyclopededia.com (2020), mentioned that devoicing is a phonetic process in which ordinarily voiced speech sounds become silent immediately following a voiceless obstruent. For example, the /r/ in cream /kri:m/ and the /w/ in twin /twin/. As shown in the Table 4.12 below, the voiced /z/ in most of the Hausa words turned to voiceless /s/ in Yorùbá words.

Table 4.24: Devoicing

SN	Hausa	Transcription	Yorùbá	Transcription	English
1.	záfí	zá:ǫí:	sáfí	sáfí	heat/hot
2.	zákì	zá:kì	sákì	sákì	Lion

n. Lateralisation

Lateralization is a situation where voiced alveolar trill is substituted with voiced alveolar lateral. Example of this can be seen in the Table 4.23 below:

Table 4.25: Lateralisation

SN	Hausa	Transcription	Yorùbá	Transcription	English
1.	ràwàni	rá:wàni	lówàní	lówàní	Turban

4.5 Findings of the study

The findings of the study have implications for language accommodation, language choice, language maintenance, and language shift. There are also implications for language policy, principally as it describes inter-ethnic relations and national integration. In mentioning the findings of this study, we cannot but mention that as a result of the contact of Hausa and Yorùbá in Gambari Quarters, there is a heavy borrowing of lexical items from Hausa by the Yorùbá, and these borrowed items have been incorporated into the Yorùbá language as they are also used to express the Yorùbá speakers' thought and ideas.

4.5.1 Language accommodation

Language accommodation according to Nordquist (2020) is the process through which participants in a conversation change their accent, diction, or other elements of language to match the other person's speech pattern. He added that the most common form of accommodation is convergence, in which a speaker picks a language variety that appears to fit the style of the other speaker. Divergence, which is when a speaker expresses social distance or disapproval by employing a linguistic variety that differs from the other speaker's style, is a less common kind of accommodation. This study establishes the existence of language accommodation in Gambari Quarters. The study establishes the assumption of Giles, Taylor and Bourhis (1973) on the speakers change to conform to the language of their collocutor for acceptance, social approval and potential gains. Other issues examined are the similarity-support-attraction processes, social exchange gain and the casual attribution processes. On similarity-support-attraction our data show that usually, the Hausa people will accommodate the Yorùbá language specifically for the purpose of establishing the required attraction (solidarity).

This clearly confirms Giles et al.'s assumption that speakers exchange their language for another language when the value of doing so is prominent. To a large extent, Hausa immigrants in Gambari Quarters have imbibed Yorùbá language. This is because the language imbibed is of great value, this can be seen from the data elicited from most of the respondents in language use in market domain, for instance, a respondent stated:

honestly, I prefer to speak Yorùbá language whenever I want to transact business with the Yorùbá people in this area, this is because if I speak Yorùbá they will understand me better, since most of them speak only Yorùbá.

This is also obvious and can be noticed among all age groups for the fact that they converse in Yorùbá language with their friends in schools within the community. This study further asserts another postulation of the accommodation theory which states that speakers of a given group in the community will converge to the language of the dominant language for social acceptability. Apart from this, learning the language of the environment allows the indigenes to view the immigrants as the selfsame and thereby champion their integration into the community. This study therefore admits the submission of Nwagbo and Okide (2017:45) that:

Integration as a symphonic coexistence and cooperation between two different ethnic groups is essential for the purposes of cushioning potential conflicts while preserving valuable synergies by the admixture of culture.

As rightly pointed out by Haglund (2010:99) that this is normally done in order to gain status and legitimacy within the general society, and consequently to escape marginalisation and exclusion from society. He added that identity is negotiated rather than being static among the adolescents. As far as he is concerned:

Neither identity nor culture can be represented simply as sets of attributes or as traditions in this perspective. Instead, both are continually negotiated, created and recreated and as a consequence are fluid (Haglund, 2010:97).

Here, no attachment is made between identity and ethnic background, rather to the relationship each individual has established within the community and to the power structure. As proven by the respondents' reports on language choice in different domains, Yorùbá language is the most dominant language in Gambari Quarters. However, it is a language that is vital and one which the Hausa who wants a successful stay in the community must possess. In support of this a respondent asserts that:

to me, there are lots of benefits in speaking Yorùbá language with the Yorùbá people e.g. firstly, it will enable us to interact better, secondly, it will allow us to see each other as one entity, thirdly, it will also promote unity among the two ethnic groups and many more benefits.

No wonder, Joyous (2018) opines that communication powers our daily operations and broadens our horizons. We can have a greater understanding of ourselves and others as a result of this, which will allow us to formulate knowledge and contribute to the advancement of society. She went on to say that we need to be able to relate to one another in order to grasp human communication. Also in explaining the advantages of communication theory, there will be obvious parallels and variations in our behaviour and speech, according to Joyous. We may be able to communicate more effectively with those who have similar experiences and cultural backgrounds to ourselves. Being able to adjust our communication style for others who are different from us, on the other hand, may provide us a better opportunity of comprehending and acquiring new topics, knowledge, and culture.

Therefore, Table 4.6 above shows the extent of language accommodation in Gambari Quarters. The study reveals that Hausa speaker/people in Gambari Quarters invite Yorùbá people when they have functions ($\bar{x} = 3.68$), they pray together with Yorùbá people in the same place ($\bar{x} = 3.98$), they share the same space with Yorùbá people in the market ($\bar{x} = 3.94$), they have many Yorùbá friends ($\bar{x} = 3.99$), they attend functions of the Yorùbá people ($\bar{x} = 3.99$); they can also worship in the same place with the Yorùbá people ($\bar{x} = 3.99$), and see nothing wrong in having Yorùbá people as neighbours ($\bar{x} = 3.99$). They also assert that they derive pleasure from speaking the Yorùbá language, especially with the Yorùbá people ($\bar{x} = 3.99$). The study further reveals that the Hausa people agreed that there is nothing wrong in marrying Yorùbá women or men ($\bar{x} = 3.16$) and that their children are free to visit the homes of Yorùbá people who are their friends ($\bar{x} = 3.16$). Meanwhile, based on the value of the weighted average (3.79 out of 4.00 maximum value that is obtainable), which falls within the decision value for High Extent, this study concludes that the extent of language accommodation in Gambari Quarters in Ilorin, Kwara State, Nigeria is high and impressive.

4.5.2 Language choice

Since language choice as reported in Bartleby (2020) is when the speaker chooses what language to use in a particular situation or environment in bilingual or multilingual community, therefore, a careful study of both the quantitative and the qualitative data on language choice of the respondents show the stable use of

language among the Hausa immigrants of Gambari Quarters. Table 4.5 above show the language that the Hausa people of Gambari Quarters adopt in different domains of market, home, school, religious places and places of work. In the market domain, the table show that 45.6% of the people use Hausa language when greeting people while the remaining 54.4% use Yorùbá language, 12.5% of the people use Hausa language when bargaining while 87.5% of them use Yorùbá language, 2.1% and another 2.1% use Hausa language when interacting with known friends and when interacting with strangers while the remaining 97.9% use Yorùbá Language. Further, 16.9% of the people adopt Hausa language when talking among themselves about commodities they want to buy while the remaining 83.1% use Yorùbá language. The study reveals that language choice pattern is almost the same in all the domains with the exception of the home domain where Hausa language is the dominant language of the Hausa immigrants.

In the home domain, the table shows that 85.2% of the people use Hausa language while communicating with family members while the remaining 14.8% use Yorùbá language, 68.8% of the people use Hausa language when giving instructions to members of the family while 31.3% of them use Yorùbá language, 85.2% use Hausa language when greeting older people in the home while the remaining 14.8% use Yorùbá Language. In addition, 87.5% of the people use Hausa language when communicating with extended family members while only 12.5% use Yorùbá Language. Also, 67.7% of the people adopt Hausa language when relaxing and joking with family members while 32.3% use Yorùbá language.

In the school domain, the table show that 12.5% of the people use Hausa language when communicating with friends or colleagues while the remaining 87.5% use Yorùbá language, 14.8% of the people use Hausa language with people within the school premises while 85.2% of them use Yorùbá language, 1.6% use Hausa language during meetings or assembly time while the remaining 98.4% use Yorùbá Language. Moreover, 2.1% of the people use Hausa language with teachers or students outside the classroom while the remaining 97.9% use Yorùbá language, 1% of them use Hausa Language when sharing ideas with friends or colleagues while the remaining 99% use Yorùbá Language.

In religious places, the table show that 52.3% of the people use Hausa language when discussing religious matters in religious places while the remaining

47.74% use Yorùbá language, 18% of the people use Hausa language when interacting within the premises of religious places while 82% of them use Yorùbá language, 87.5% use Hausa language while saying their prayers while 12.5% use Yorùbá Language, 12.8% of them use Hausa language when giving instructions to others while the remaining 87.2% use Yorùbá Language. Further, only 0.5% use Hausa language when exchanging greetings with others while 99.5% of them use Yorùbá language.

With regard to the domain of place of work, the table indicate that 1.6% and another 1.6% of the people use Hausa language when interacting with superior officers or colleagues and when interacting with junior officers or colleagues while the remaining 98.44% use Yorùbá language. Also, the table reveals that 0.3% and another 0.3% use Hausa language when interacting with other friends and when having meeting with co-workers while the other 99.7% of them use Yorùbá language, 1.3% use Hausa language when giving instructions to others in their places of work while 98.7% of them use Yorùbá language. Meanwhile, based on the average percentage which is high for “Yorùbá” in four of the domains (Market, School, Religious places and Place of wrok), it is therefore inferred in our findings that the choice of language usage among the Hausa people of Gambari Quarters in Ilorin is Yorùbá.

To further corroborate the results and findings above, Table 4.7 also shows the identity showcased in the language choice of the Hausa people of Gambari Quarters. The table shows that the overall percentage for each of the domains where the Hausa people adopted language as follows: market (Hausa: 15.8%; Yorùbá: 84.2%), home (Hausa: 79%; Yorùbá: 21%), school (Hausa: 16%; Yorùbá: 94%), religious places (Hausa: 34%; Yorùbá: 66%) and places of work (Hausa: 1%; Yorùbá: 99%). Meanwhile, based on the result revealed by the average overall percentage, again it is revealed that the identity showcased in the language choice of the Hausa people of Gambari Quarters is Yorùbá.

4.5.3 Language maintenance and language shift

Language maintenance is an attempt or step taken by speakers of a particular language to ensure the survival of their language in spite of being threatened by a more prestigious language. The attempt may be intentional or unintentional, formal or

informal. This is actually realised through the preservation of the language in certain domains, although the language has lost its grip in several other domains. This is exactly the case of Hausa immigrants and their language in Gambari Quarters of Ilorin. According to the data available, as shown in Table 4.5 that in the domain of home, the table shows that 85.2% of the people use Hausa language while communicating with family members while the remaining 14.8% use Yorùbá language, 68.8% of the people use Hausa language when giving instructions to members of the family while 31.3% of them use Yorùbá language. 85.2% use Hausa language when greeting older people in the home while the remaining 14.8% use Yorùbá Language. In addition, 87.5% of the people use Hausa language when communicating with extended family members while only 12.5% use Yorùbá Language. Also, 67.7% of the people adopt Hausa language when relaxing and joking with family members while 32.3% use Yorùbá language. Language maintenance is defined by Hoffman (1991:186) as a situation in which people of a community attempt to maintain the language they have traditionally used. The above assertion by Hoffman actually supports the action of the Hausa immigrants of Gambari Quarters where the table shows that 85.2% of the people use Hausa language while communicating with family members while the remaining 14.8% use Yorùbá language, 68.8% of the people use Hausa language when giving instructions to members of the family while 31.3% of them use Yorùbá language, 85.2% use Hausa language when greeting older people in the home while the remaining 14.8% use Yorùbá Language. In addition, 87.5% of the people use Hausa language when communicating with extended family members while only 12.5% use Yorùbá Language. Also, 67.7% of the people adopt Hausa language when relaxing and joking with family members while 32.3% use Yorùbá language, as mentioned earlier.

The study reveals the great implications it has for the language maintenance and language shift of Hausa in the Gambari Quarters. Fishman et al (1985), argue that language contact always results in one of the three major linguistic situations. First, the local language will still be maintained, second, the community experiences language shift. The third outcome is a situation where the two languages are maintained, leading to a stable bilingualism in the community. Based on the findings of the study, the situation in Gambari Quarters is that the Yorùbá language has not displaced the Hausa as a mother tongue, as it is still relevant in the home domain.

However, the Yorùbá language no doubt has a higher level of maintenance, being the language of the environment and language of wider communication, which has also penetrated into several domains of human interaction in the community. As a result of this, we can come to the conclusion that the two languages are maintained in the target community, though the Yorùbá language enjoys more maintenance.

As evidenced in the study, there is no limitation or restriction in the area as Hausa speakers alternate between the Hausa and Yorùbá languages to fit into that of their interlocutors. Being able to tolerate one another in a community like Gambari Quarters is one of the major reasons why there is both linguistic and cultural cooperation among the inhabitants. Although Oyetade (1990:300) asserts that “there are many cases where the situation is reversed in favour of immigrants such that their language gains more prominence than the host’s language.” Here, the indigenous language has not got such power to intimidate the survival of the Hausa language. In the study area, it is noted that Hausa immigrants despite being bilingual do not hide their identity. Earlier works emphasized on the use of mother tongue as an outstanding feature of identity; Dada (2006:67) confirms that “the Erushu language is preserved on the strength of its cultural identity and the fact that it acts as a prerequisite for authentic group membership.” In Anyanwu (2011:126), the various minority languages in Warri perform symbolic functions to the extent that the writer notes that “the willingness of most of the respondents to disclose their language identity in mixed gathering, even though a substantial number would also want to converge, makes it reasonable for us to assume that it is a way of expressing identity or cultural pride rather than the need to minimise interactions with others or some other factors.” Milroy (1982) views that linguistic differences are exhibited as “symbols of identity and sources of pride for the speakers” (Kerswill, 1994:15). Krumm and Plutzar (2008) identify ethnic identity as one of the major concerns of new migrants. They conclude that:

Most migrants, see their first language as an important part of their personal identity, also as a vital link to their own personal, religious, and cultural origins, as well as to their parents and other family members, again as the only link to an important part of their lives they had to leave behind. It's possible that their languages are the sole constant in their otherwise chaotic existence.

Looking carefully through the use of language at the home domain reveals that Hausa is the dominant language. Hence, it is safe to say the Hausa in this community have ensured the safety of their language by using it rather than the use of Yorùbá language. Giles and Johnson (1987:66) affirm that these divergent tendencies can be taken as a special case of language maintenance at the micro-level. They added that “this type of face-to-face strategy may arguably be an instance of language maintenance par excellence”. These findings are in agreement with Romaine’s. In 2002, she investigated language maintenance strategy among the New York City immigrants. As a result of her investigations, it was revealed that two major types of language maintenance were adopted, i.e. implicit and explicit actions. Implicit actions are such actions that are not carried out deliberately by the child in an attempt to acquire the language while explicit actions are those actions that are deliberately carried out by the parents with the sole purpose of influencing the child to use the language. Hence, living and growing together, schooling together, as well as playing together are examples of implicit actions which have aided the Hausa in Gambari Quarters to acquire the Yorùbá language, while the use of Hausa deliberately by the parents at home is an example of an explicit action.

Among the children, language choice shows that most of them use the Hausa language when interacting with their grandparents, the role of grandparents in language maintenance is therefore emphasised in the study. The data reveals that the Hausa immigrants have carefully guided language use at the domestic or home front against domination of Yorùbá language in any instance of language shift, the home domain is always the last to get affected, hence, as far as the current state of affairs remains the same, the Hausa language is guaranteed survival in a Yorùbá and any other community.

Hausa is one of the three major languages of Nigeria; therefore, it enjoys status, demographic and institutional support factors. It is also used in Education, but not in any public school in Kwara State. So, from the population sampled in various homes and even shops owned by Hausa immigrants in Gambari Quarters, Hausa Radio Stations are the more popular choice. The respondents submitted that they serve as a link to their roots.

The findings reveal that most of the Hausa in this community have almost the same proficiency in the two languages. As earlier stated, the mother tongue i.e. Hausa

is carefully retained in the home domain, leading to inter-generational transmission. No doubt, the phenomenon of language shift is not so evident in this community. This is further buttressed by the following data: In the domain of home, the table shows that 85.2% of the people use Hausa language while communicating with family members while the remaining 14.8% use Yorùbá language, 68.8% of the people use Hausa language when giving instructions to members of the family while 31.3% of them use Yorùbá language, 85.2% use Hausa language when greeting older people in the home while the remaining 14.8% use Yorùbá Language. In addition, 87.5% of the people use Hausa language when communicating with extended family members while only 12.5% use Yorùbá Language. Also, 67.7% of the people adopt Hausa language when relaxing and joking with family members while 32.3% use Yorùbá language. Thus, making Hausa the most preferred language in the home domain.

This study confirms earlier reports according to Onadipe-Shalom (2018) citing Oyetade (1996) that language maintenance is rampant in places where there are large concentrations of native speakers, e.g., Nupe settlement in Mokola, Ibadan. Onadipe-Shalom further mentioned that the study shows that the Nupe who had lived very close to the Yorùbá are able to maintain their ethnic distinctiveness despite their integration into the community. She added that this is largely due to the vitality of the Nupe language, which in this case has to do with the demography of the ethnic group. The paper states that they do not intend to be totally assimilated into the Yorùbá culture. In fact, some of their Yorùbá neighbours also display a working knowledge of the Nupe language. As a result, she finds that the two neighbours are obligated to learn each other's language," but that there is "no compelling reason for them to use the out-group language as a method of gaining admission and acceptance within the neighbouring group (Oyetade, 1996: 383).

4.5.4 Language accommodation and ethnic identity

Looking at the two major concepts here, i.e., ethnicity and identity, Lytra (2016) citing Liddell and Scott (1940) mentioned that, the word “ethnic” is derived from the Greek *ethnos*. Originally meaning “number of people living together, company, body of men, band of comrades”, later in antiquity the word came to refer to “nation people” and in its plural form, *ethnē*, it was used to denote “foreign, barbarous nations” as opposed to “Greeks”. Influenced by the etymology of the word,

traditionally, ethnic groups have been viewed as internally consistent with clearly defined boundaries delineated by language, culture, heredity and other attributes. Although the meanings of ethnicity and ethnic groups may appear clear and unambiguously reflecting an “objective” self-evident social reality, they are indeed complex and emotionally charged concepts (Lytra, 2016 in Nash, 1989). According to Liebkind (2006), the term "ethnicity" comes from the fields of anthropology and ethnology. Ethnicity is a sense of belonging to a group of people who share a common (assumed) ancestry and origin. When the idea in common descent is utilised to bind people together to some extent, an ethnic group is assumed to exist. Liebkind added that this sense of origin is typically achieved by defining ethnicity in based on kinship metaphors.

Even though identity has a reputation for being one of the slipperiest concepts in the social scientist's lexicon, it can be useful in conceptualising how people perceive themselves and are characterised by others (Liebkind, 2006). Identity is therefore, the way something is viewed by the world and also the characteristics that define something. In the words of Verkuyten (2005), identity is all about the intricacies, dilemmas, contradictions, and imperatives of the relationship between individuals and their social environment. People's identities can be seen to have two components, personal identity and social identity, and the latter derives from the recognition of and value attached to membership in various groups (Tajfel, 1981). Ethnicity is generally considered to be a fundamental component of identity, but the prominence of ethnicity differs situationally as well as during the lifetime of an individual. Ethnic identity is therefore, defined by International Encyclopaedia of the Social and Behavioural Sciences (2005) as a sense of belonging based on one's ancestry, cultural heritage, values, traditions, rituals and often language and religion. Ethnic identity also refers to an individual's sense of self in terms of membership in a particular ethnic group. Although ethnic identity is sometimes used to refer simply to one's self label or group affiliation, it is generally seen as embracing various aspects, such as self-identification, feelings of belongingness and commitment to a group, a sense of shared values, and attitudes toward one's own ethnic group (Liebkind, 2006).

Verkuyten (2005) opines that because ethnicity is a result of subjective belief in common ancestry, it differs from other social identities. People's sense of enduring identity and sentiments of kinship are enhanced by knowing where they came from.

Physical similarities, cultural features, language, religion, historical events and mythology can all play a role in the definition and justification of a shared origin, according to Verkuyten. In any case, ethnic identity is not inextricably linked to culture: a strong feeling of ethnic identity can exist even as cultural changes occur. Ethnic identity has traditionally been most salient in immigrant-receiving countries like the USA and Australia, but it has become an increasingly important issue throughout the world, as social and political changes have increased the amount of contact among people from different ethnic groups and, in some cases, have led to ethnic conflict (Phinney, 2001).

As reported by Agbedo (2007:42), language stands as a major ethnic marker because “the language we speak not only give us a sense of belonging with those who speak like us but also gives a sense of difference from those who do not speak like us.” Dyers (2008) asserts that the languages that dominate in intimate domains of language usage, such as the home and conversations with family, neighbours, and close friends, are unquestionably one of the strongest markers of group and individual identity (p. 10). Additional factors like cultural items, beliefs, mode of dressing, history and religion are equally indispensable. The findings of this study show that language and religion are the major ethnic markers among the Hausa immigrants in Gambari Quarters. This is among the reasons that made inter-marriages simple and feasible in this community, it is also buttressed by a respondent who said:

Of course, there are lots of inter-marriages in this area because we accommodate each other linguistically and culturally. Many of our young men marry Yorùbá women and vice-versa. This is because we consider ourselves as one.

It was discovered in the community that mixed marriage is very popular because both the Hausa and the Yorùbá ethnic groups share the same religious belief. This is also evident in the number of people who agreed that there is nothing wrong in marrying a Yorùbá woman or man.

Despite the popularity of Yorùbá in this community, available data reveal that almost all the respondents use Hausa as their choice of language in home and religious domains; this clearly indicates that the Hausa immigrants enjoy good relationship with their Yorùbá hosts. Many people have pointed out that “language is not a necessary necessity to identify with an ethnicity” while discussing ethnic

identity. This submission may be true in as much as the level in the use of the second language is higher than the other language in the community where the immigrants reside. At the same time, social relations such as inter-ethnic marriages, festival celebrations, and joint businesses with confirmation of mutual benefits tend to diminish ethnic boundaries.

As regard language attitude, this research shows that majority of the Hausa ethnic in the target community displays a positive attitude to both their indigenous language and Yorùbá language. This is established in the number of respondents who assert that they are in love with learning the Yorùbá language. This study also reveals that the Hausa regard themselves as peculiar ethnic group different from others. In spite of accommodating the Yorùbá language and people, they are still positively disposed to their languages, a high sense of language loyalty is displayed by them. The study pinpoints religion as one of the conventional touchstones that brings about accommodation in this community.

As established in the home domain, the nature of divergences is evident in either as a means of preserving the indigenous language or revealing their marked distinctiveness. It is very clear from the research conducted that very few Hausa immigrants in this community are negatively disposed to it. As gathered from their responses, we can submit that it is a deliberate act with the aim of not getting too involved in close relationships with their Yorùbá neighbours to the point of losing their identity. People like that are psychologically estranged and cannot support language accommodation. To encourage and promote mutual understanding, second language learners are advised to make deliberate efforts to speak the language of their host community. In stressing the importance of communicating in the other language, James (1993:46) opines that apparently attempted convergence is a sign of willing cooperation and might be more persuasive than achieved convergence. On the other hands, we can also consider this as loyalty to one's language mostly from those who are against the speaking of Yorùbá so as to show that the Yorùbá language is not superior to Hausa.

One notable discovery from this research is that the Hausa dwelling in this study location have not maintained a separate ethnic identity in their interaction with the host community, especially in other domains apart from home. They demonstrate a full integration into their host community; this is discovered from the responses

gathered from the respondents. Another observation that was corroborated by our respondents revealed that business collaboration and trade deals between the Hausa and Yorùbá is regular to the extent that one could hardly differentiate the two ethnic groups, most especially in the market domain. Despite this full integration among the two ethnic groups, the fear of mistaken identity is not entertained by both, not to even talk of loss of identity.

4.5.5 Language accommodation and Socio-political situation in Nigeria

Online Cambridge Dictionary describes socio-political element that is used to describe the variations in political opinions and social classes between groups of individuals. In the words of Jung (2020) Socio-political issues or situations are defined by their social and political characteristics. Consider how materials, ideas, language, bodies, and other things are used in social and political contexts to achieve a certain goal, rather than the material content of a thing. This study therefore, lays emphasis on how important accommodation is for national integration and peaceful co-existence, as apparently languages could create severe challenges in nations. Onadipe-Shalom (2018) explains that Bosswick and Heckman (2006) identify four dimensions of social interactions that can be applicable to this study. They are structural integration, cultural integration, interactive integration and identificational integration. She adds that, all these are intertwined and form the basis for peaceful co-existence in the host community. Also, since structural integration refers to freedom of gaining any position in the target community, Kwara State no doubt has, from time immemorial, become a second home to both the poor and rich, old and young among people of other ethnic groups, especially Hausa ethnic group. As a matter of fact in Kwara State, political positions and offices are given to people from other ethnic groups. For instance, in the course of the interview, it was gathered that the Special Adviser (S.A.) to the Governor during Lawal's regime by name Sulaiman Tahir was a Hausa man. This gesture is doubtlessly not common and immensely contributed to integration among the immigrants and the hosts. Ilorin is one of the very few Yorùbá towns where Hausa immigrants speak Yorùbá language fluently like their mother tongue, and Yorùbá hosts rarely speaks their Yorùbá language without bringing in Hausa vocabularies in form of linguistic borrowing.

This confirms Nwagbo and Okide's (2017: 57) opinion that proficiency in the other's language may serve as an indicator of the degree of integration of the migrants. They affirm that "undoubtedly, proficiency in the hosts' language has been proven to be a very paramount prerequisite in the process of social and cultural integration." Similarly, like structural, cultural as well as interactive integration, the same thing applies to identificational integration whereby no immigrant distances himself from the hosts; come what-may, because of the degree of accommodation and tolerance between the two ethnic groups. Convergence tendencies in Gambari Quarters is very strong and of course one major reason why the Hausa and their Yorùbá hosts have been able to live in sustained harmony and peace year in year out. Conversations with some of my respondents revealed that there are those who do not visit their hometowns, except on special occasions or for family functions. No wonder, most of the individuals possess linguistic proficiency in the two languages and, in the same vein, understand and respect the local cultures and traditions of the host community. Creating room for the Hausa language in the school curriculum and promotion of Islamic education in the community are other steps in the right direction for both the hosts and the immigrants as these completely eliminates any room for misunderstanding, suspicion or mistrust while ultimately fostering socio-cultural integration. All these revealed acts of accommodation and tolerance among the Hausa immigrants and the Yorùbá hosts.

4.5.6 Additional findings

Most of the respondents are male. Even in daily interactions, men are seen to be more dominant in the public sphere. Partly, religion may be the reason behind this fact because men are usually at the fore front in the religious circle/parlance. For example, 83.3% of the populations who are mostly men were available for the research while a paltry number of 16.7% of the population are women.

The young people in Gambari Quarters can be said to be actively involved in language use, especially in terms of language borrowing and language interference. 82% of the research populations who are between ages 31-40 are actively involved in language use in Gambari Quarters. This implies that the youths are always at the forefront of language use and linguistic innovations.

The educational attainment of the Hausa settlers in Gambari Quarters is high, considering the number of respondents that participated in this research. This implies that people who tend to mix the two languages in their conversations are probably the educated elite among them.

This research also shows that most of the Hausa settlers in Gambari Quarters are those who were born and brought up there. About 81.8% of the respondents are between ages 21-30 which indicates that they have been exposed to the two languages right from birth and thus, naturally, language interference, code mixing and code switching are bound to occur in their language use.

The study revealed that mode and place of interaction do determine the level of language use in the conversations of Hausa settlers in Gambari Quarters. At the market, 84.2% of the respondents use Yorùbá language. This is so because Yorùbá is the language of the immediate environment and traders in the market are mostly Yorùbá, while 15.8% of the respondents seldom use Hausa language in the market because Yorùbá is the dominant population of the market. At home, the reverse is the case because Hausa people value their language so much that they cannot trade it for anything and that is why 79% of the respondents do speak Hausa in their various homes. Homes where Yorùbá language is spoken could be as a result of inter-tribal marriage which is a regular occurrence in Gambari Quarters. In the school, the probability of using Yorùbá language as partly language of instruction is high and that is why we have a larger percentage of 94% of the respondents speaking Yorùbá in the school. This is so because Yorùbá is the language of the immediate environment and the teachers are mostly Yorùbá. In religious places, it is during prayers that one can predominantly find the use of Hausa/Arabic languages very captivating and most interesting because most Hausa settlers, code-mix/switch Hausa with Arabic language. Still pertaining to religious place, Yorùbá/Arabic languages are mostly used as the languages of interaction. In places of work, 99% of the respondents stated that Yorùbá language is predominantly used. This might be connected with the fact that the metropolis is largely dominated with Yorùbá people because Ilorin is a Yorùbá town. In language interference in Gambari Quarters, Yorùbá features prominently.

Language breeds communality. This is a typical characteristic of Gambari Quarters. Because of Hausa settler's interactions with their Yorùbá neighbours over a long period of time, consciously or unconsciously, inter-tribal marriages, interactions

friendliness, attending social functions of each other have become the order of the day. To some extent, one may find it difficult to differentiate between purely Hausa homes and Yorùbá homes in Gambari Quarters. Through interactions, some words basically related to Islamic religion, food items, clothes etc. have been domesticated into Yorùbá language, if one is not careful, one may not know that those words are actually Arabic words.

Word borrowing is a prominent feature of the interactions that occur between Yorùbá and Hausa, especially among Hausa settlers in Gambari Quarters. Sometimes, this brings about change in sound and meaning of words. That is, there is a heavy borrowing of Hausa vocabularies here. These borrowed vocabularies have been domesticated into Yorùbá language, which may not be intelligible in other South-Western States of Nigeria.

This study discovers that different morpho-phonemic processes, such as consonant/vowel substitution, deletion/letion, etc. take place in many of these words. This can be clearly seen in the expression ‘*gánní-á-fiji*’ which was borrowed from Hausa language “*gani ya fi ji*” meaning seeing is bigger than hearing (i.e. seeing is believing). Also, Hausa words with consonant clusters are borrowed but with the insertion of vowel or vowels as the case may be so as to make it conform to the CV.CV syllable structure of the Yorùbá syllable pattern. Unlike Hausa, Yorùbá does not allow consonant clusters. Example of this phenomenon is in the words ‘*lalle*’ which becomes ‘*laali*’ (henna), *tattasai* that turned to *tàtàsé* (pepper), *masallaci* becomes *másálasí* etc. at this level also, some words that contain letters considered to be hooked letter (glottalized consonants) are substituted with sound closer to them while borrowing. The sounds are ɓ, ɗ, ƙ, etc.

It was also revealed that since there is no diphthong in Yorùbá, the middle front vowel is therefore used to replace the diphthongs found in the borrowed words e.g., ‘*mèkúdi*’ instead of ‘*maikudi*’, *tàtàsé* instead of *tattasai* etc. This is called Monophtongisation of diphthongs. Lastly, at the phonological level again, some words that contain letters considered to be hooked letter (glottalized consonants) are substituted with sound closer to them while borrowing, this is a process of substituting implosives with plosives. The sounds are ɓ, ɗ, ƙ, etc. as follows:

/ ɓ/ → /b/	as in	ɓarawo	→	bàráwò	(thief)
/ d/ → /d/	as in	kudí	→	kúdí	(money)
/ k/ → /k/	as in	ƙanƙara	→	káńkára	(ice block)
		Rakumi	→	ràkúnmí	(camel)
		hakuri	→	hàkúrí	(patience)

In the course of this research, it was discovered that some of the Hausa words have undergone some changes in the process of borrowing by either insertion or deletion of vowel or vowels, while some have not experienced any changes whatsoever.

It was understood in the course of this research that borrowing is a regular and normal factor in an informal domain. The reason for this is that the informality in the informal domain appears to have increased the free flow of linguistic behaviour of the speaker.

Language use in a formal domain is restricted/confined to the use of one code. This may be as a result of internal monitors that operate to prevent a speaker from borrowing codes except when it is very inevitable. The borrowed words in a speech event can give an identity to the interlocutors. The identity includes sex, faith, literacy level, profession and age. The case of “Sheng” in Nairobi in the literature review is an urban youth sociolect that mixes English, Kiswahili and ethnic languages. It is a mixed-breed code which symbolizes the negotiation and struggle of youth’s identity.

It is also obvious that some Hausa lexical words were included into the vocabulary of Yorùbá speakers of Gambari Quarters in Ilorin metropolis. This may be as a result of the non-availability of those lexical items in the Yorùbá vocabulary and therefore, has to be borrowed, as it is, from target language. It may also be because a concept may be well understood if borrowed from the target language. For instance, the word *ásúsù* was borrowed from Hausa language and the concept was well understood. If the word *bank* had been used it may have been confused with the commercial banks around. But the use of *ásúsù* makes the meaning clearer and explicit.

The data analysis revealed that a substantial part of the vocabulary of the Yorùbá language of Gambari Quarters is made up of words with Hausa/Arabic origin. The Yorùbá language in the Gambari Quarters is therefore a massive linguistic borrower just like many other languages, such as English, French and Arabic in their

own linguistic context. Consequently, the study concludes that Hausa borrowed words exist and are extensively used in the Yorùbá language of Gambari Quarters of Ilorin.

Lastly, urbanisation galvanises the influx of people from various cultural backgrounds into an area because of the social amenities available in the area. This development brings about language contact and language influence among the varieties that interact. This language contact happens in a variety of phenomena, including language convergence, borrowing and relexification. Additional broad themes are pidgin, creoles, code-switching and code-mixing. These whole themes give room for mix breed variety of languages. Borrowing or language choice at any time of interlocution is severely affected by whom you are communicating with, the social context of the communication (domain), the function and topic of discussion.

4.6 Summary

So far, all information gathered from the data has been presented, analysed and discussed. Analyses were made based on the respondents' self-reports of language use in various domains like market, home, school, religious places and place of work. Their level of accommodation towards Yorùbá language, which is the language of the host community was also examined. This chapter focuses on the data presentation and discussion. Demographic information of Respondents along the lines of gender distribution of Participants, distribution of Participants based on their Age, distribution of Participants based on Educational Attainment, and distribution of participants based on length of stay in Gambari Quarters were explored in this chapter. The other side of the analysis of data in this chapter focused on the analysis of Respondents to the research questions and also phonological analysis.

CHAPTER FIVE

CONCLUSION

5.0 Preamble

In this chapter, a review of this investigation and highlights of its findings along with the conclusion are presented. Recommendations are also drawn from theoretical and practical implications.

5.1 Summary of findings

This research work on urban sociolinguistics is aimed at exploring the linguistic accommodation that exists within the Hausa immigrants in Gambari Quarters. It looks into the linguistic behaviours of the people with the aim of identifying tendencies of convergence and divergence towards and away from the Yorùbá language as well as the reasons that influence their choices. The study employs the Communication Accommodation Theory (CAT) of Giles (1973, 1980) and Higas (1979) Directionality Theory (DT). The instruments used for this study include a questionnaire, interview and participant observation. These instruments are highly favourable and generally preferred in studies of this kind (Beebe & Giles, 1984; Sachdev & Giles, 2004).

The study highlights two language choice patterns found among the respondents. The use of these languages in various domains is presented in the fourth chapter of this work. The study affirms that there is a strong usage and maintenance of the Hausa language in this area, which culminates to having a stable bilingualism. This is made evident in the language choices made in the home domain by all the respondents. Gambari Quarters being a mixed community of mostly Hausa and Yorùbá ethnic groups, the use of both Hausa and Yorùbá were confirmed. In the school domain as well as place of work, market and religious places, Yorùbá language is the preferred code.

This study showcases the diverse accommodative habitudes of the Hausa immigrants that serve as a major factor for the harmonious co-existence in the area. Analysis of data provided reveals that most of the immigrants in this area are bilinguals with proficiency in the language used in their immediate environment in order to gain advantage as seen in the postulations of the accommodation theory. This study reveals that the Yorùbá language is employed in virtually all the domains, thereby understanding their level of integration. Among all the respondents, there is a higher level of integration as indicated by their use of Yorùbá language in the area. There is no doubt that Yorùbá is the language of socialization. Despite the availability of various opportunities for the Hausa ethnics to acquire Yorùbá language and the strong bilingualism in the area, it is only but additive as it does not affect the mother tongue in any way.

This study shows that the attitude displayed by the Hausa dwellers in this area towards the Yorùbá language is generally positive. Consequently, this has fostered linguistic accommodation in the community, thereby bringing about peaceful co-existence. The study also reveals that the period of stay in Gambari Quarters influences the respondent's linguistic accommodation. As provided in chapter four, a large number of the respondents who converged to Yorùbá in various occasions are the ones who have spent a sizeable number of years in the area and are fully acclimatized therein. Onadipe-Shalom (2018) cited Bryers, Winstanley and Cooke (2014) who opines that study on migrants and their integration in UK reveals that having a sense of belonging locally is the most important thing in immigration. The authors made reference to some events such as the 9/11 (September, 2001), the 2005 London bombings and the Woolwich in May 2013. Onadipe-Shalom added that these incidents go to prove that if migrants or settlers see themselves as belonging to community, they will make extra efforts at learning the language of the host community and regard their hosts as their brothers and sisters. She said the same can be said of some locations in Nigeria where ethnic clashes are regular occurrences.

5.2 Language accommodation and linguistic borrowing in Gambari Quarters

Language accommodation among the Hausa immigrants was examined immensely in this study. The research reveals that first, majority of the Hausa immigrants are bilinguals; capable of communicating with their Yorùbá neighbours

efficiently. For example, the Hausa children attend the same school with the Yorùbá children. This includes the Islamic school, as well as, where we have both ethnic groups in attendance. The study absolutely shows that the Hausa in this environment practice more of convergence than divergence. There is more convergence displayed in places where they are likely to gain benefits, for instance, in the market domain and instances of buying and selling, where making use of Yorùbá will likely aid in getting favourable bargain. As we are already aware that one language acquires the other so as to have access to the benefits which the indigenous people enjoy. This is corroborated by the data gathered in the course of the research. This finding is further substantiated by the revelation of some respondents who admitted that the cases of intermarriages became popular because Hausa ladies go into marriages with the Yorùbá and vice-versa, so that their children would gain dual citizenship stemming from Hausa and Yorùbá lineage.

Consequently, it was the accommodation on the part of the Hausa immigrants and tolerance on the part of the Yorùbá hosts that brings about bilingualism and linguistic borrowing in the community. It was therefore observed in the findings that large parts of the vocabulary of the Yorùbá language of this area are borrowed words from Hausa due to language contact, accommodation and tolerance. These borrowed words are basically used to satisfy the need for new designations and identity. This study reveals also how these Hausa lexical items have been integrated into the vocabulary of the host community which no doubt enriched the Yorùbá language in this community in no small measure.

5.3 Review of research methodology

Since research methodology, as explained in libguides.wits, is the specific procedures or techniques used to identify, select, process and analyse information about a topic, therefore, a thorough examination of the methodology employed in this research stipulates that the samples are representative of the population as discussed in chapter three. Respondents were selected from various domains in the area so as to have a feasible data. For the researcher to acquire authentic information about the situation of contextual use of language, interviews were conducted in the homes, markets, shops, places of work and even schools of the respondents. This enabled him to authenticate the assertions, as contained in the questionnaire, and make relevant

investigation into bilingual potentiality and accommodation which are pertinent to this research.

Additionally, though the use of questionnaire can be a practical choice, the use of self-report and participant observation method are the better choice and still remains very useful tools for this research; this is because participant observation method provides more flexibility with regard to qualitative research and it also allows a researcher to maintain an open mind. These instruments are therefore all employed in the data collection for this study.

5.4 Recommendations

Listed as follows are the recommendations based on this study of urban sociolinguistics which deals with language accommodation and ‘new Yorùbá’ in Gambari Quarters of Ilorin.

1. The first recommendation is the promotion of cultural integration as opposed to ethnic configuration or common ancestral association. Naturally, people from the same ethnic group are bound to find it very easy to accommodate and associate with themselves but Ilorin being a cosmopolitan geographical setting, is a fertile ground for the promotion of cultural harmony. The Hausas being the recurrent settlers in Ilorin, should see themselves as part and parcel of their immediate environment. Though there have been increases in the number of inter-tribal marriages, government should assist in this area of cultural integration which will in turn continue to breed unity needed for societal development. Though all ethnic groups (Yorùbá and Hausa) should have a distinct identity configuration. They should also have identities but accommodate one another and operate in the “new” joint identity they have created.
2. In a similar vein, language accommodation in the area of education is paramount in a sustainable and effective society. Ilorin as a cosmopolitan city, has given room for accommodation of its settlers. Hausa settlers constitute quite a sizeable number of people residing in the city. Thus, the language used in disseminating knowledge to the learners must not be solely English; neither must it be solely Yorùbá. Thus, our recommendation resides in the domain in which mixture of the two native (Hausa and Yorùbá) goes along with English in teaching and learning

in Ilorin metropolis because children from these two native and ethnic groups attend the same school.

3. The third recommendation relates to the media. The media should be encouraged not to restrict their broadcast contents to Yorùbá language alone. Since Ilorin metropolis is populated by different ethnic groups majorly and of importance to this study the Hausas, the government of Kwara State should deem it fit to add the Hausa language to the broadcasting languages used in the state. This will enable the media outlets to have a broader audience across the different ethnic groups in the state. Listening to Yorùbá and Hausa programmes will help both ethnic groups to integrate in order to solidify the sense of belonging in their interactions. The Hausa community should, as a matter of urgency, buy air time on the radio and television stations and broadcast Hausa contents as a way to further promote their language within the host community.
4. Proficiency in every language acquired should be encouraged alongside the rule of grammar of the languages. This will curb the hybridization of a language which does not encourage the mastery of any language and making the knowledge of the standard form almost impossible. The contact that exists between Hausa and Yorùbá ethnic groups in this area should be encouraged and maintained as this will make one either a bilingual or multilingual which normally come with economic and social advantages. As we know, the knowledge of others' languages encourages social interaction amongst people which also leads to peaceful co-existence and enhances economic interaction among them.
5. In as much as the Hausa immigrants in Gambari Quarters are having cordial relationship with their Yorùbá host, they should be careful not to find themselves in a situation of language shift as time goes on, especially if they continue on the present trend of speaking their language almost only in home domain alone.
6. The Hausa settlers should be given adequate orientation as to how they will learn the language of the immediate environment. The government should employ teachers who can teach Yorùbá as a second language to the Hausa. This will definitely ensure proper integration with the host community. The importance of learning the language of the host community cannot be overemphasized; as opined by Krumm and Plutzar (2008) who asserts that:

Language is now recognised as a crucial issue in integration: knowing the host society's language is seen as a form of "guarantee" for effective integration, while other factors (such as support for the L1, plurilingualism among migrants, intercultural, and especially social factors) are often ignored. The concept is based on the "time on task" theory, which states that the more time people spend learning and utilizing the L2, the greater their proficiency will be.

7. Ilorin is becoming more and more complex by the day because of the influx of people from different parts of the Nigerian nation. So, the migrants/settlers and the host community should be ready to integrate and accommodate one another in order to avoid violence. This is needed for national integration and unity.
8. Since there is a new form of Yorùbá language in the Gambari Quarters, brought about by the borrowing and loaning of words from Hausa language, it is imperative for Linguists to help in developing a new of lexicon for what we will call new Yorùbá in places where we have a predominant settlement of the Hausa ethnic groups.

5.5 Contributions to knowledge

It is critical to investigate the language accommodations of persons from other ethnic groups in order to determine the psychological variables that cause convergence and divergence. This study fills that gap by providing a clear understanding of other tongues' language use habits in their settlements. A study of urban sociolinguistics will provide theoretical as well as practical benefits. As a result, this study is noteworthy in a number of ways, particularly because the study area is located within the Ilorin metropolis, which is widely regarded as a place of convergence for individuals and many cultural backgrounds. This study will contribute to the body of knowledge in the fields of endoglossic bilingualisms, urban sociolinguistics, and linguistic accommodation in the country. The study may therefore pique the interest of other researchers who are interested in linguistic behaviour in settler's communities. As of now, there is a need to dig deeper into the significance of language in maintaining peaceful environment in such a setting. As a result, the focus of this research is on the linguistic accommodation practices of Hausa-speaking settlers in the area, with a particular focus on locating the theoretical

framework in urban sociolinguistics. This will encourage and foster a sense of national unity among residents of Ilorin.

5.6 Limitations of study

The major limitation of this study is the problem of attitudinal disposition of the respondents. The respondents expressed panic about the questions that they were asked since the research is of their ethnic affiliation. Also, the respondents were suspicious at first, due to the political atmosphere of the country. However, the problem was partly solved when evidence of studentship like Identity Card and a letter from the institution were presented to them. Also, the researcher assured them that their responses will be used for research and academic purposes only.

5.7 Further research

The Ilorin metropolis is evidently a multilingual society; comprising mainly of the speakers of the Yorùbá, Hausa, English and Arabic languages, apart from some other few languages. This study focused on language accommodation and the existence of 'new Yorùbá' in Gambari Quarters. This research can further be extended to the languages of other ethnic groups existing side by side with Yorùbá in Gambari Quarters. It would also be interesting to look further into the attitude of the Yorùbá to Hausa language in the area. Definitely, there would be interference and transference between two languages co-existing in a community.

The research can also be replicated in other places where Hausa settlers are fully integrated in their host communities. This will help to determine the attitude of settlers towards learning the language of their host communities. This will assist the government in formulating viable policies that will enhance peaceful coexistence among Hausa settlers and members of the host communities. It is therefore, hoped that this study will spark more investigation into the concerns raised here as they pertain to the settlement of other immigrants.

5.8 Conclusion

The study of urban sociolinguistics in Gambari Quarters against the framework of the Communication Accommodation theory of Giles' (1973; 1980) and Higa's (1979) Directionality theory was embarked on to establish the underlisted fundamental points:

1. The choice of language pattern among Hausa immigrants in Gambari Quarters of Ilorin.
2. The level of resilience and tolerance among the Hausa immigrants.
3. Areas of divergence irrespective of language accommodation.
4. The attitudes of the Hausa immigrants to their Yorùbá host and their language.
5. The implication of ethnic differences on the choice of language.
6. Assessment of the survival of Hausa language in Yorùbá speaking areas.
7. The importance of these findings on language planning for both the community and national integration.

Another fundamental point established by the theories especially Higa's (1979) Directionality theory is the level to which language contact through urbanisation has influenced loaning of words and how some words have been domesticated into the vocabulary of the speakers and therefore given some form of identity.

Finally, whatever the study's flaws, we feel it has provided sufficient insight into urban sociolinguistics, language choice, language attitude, migration, linguistic accommodation, ethnolinguistic vitality, identity, and ethnicity. The work has also shed enough light on the study of lexical borrowing as a phenomenon in urban sociolinguistics, as well as all that goes with it. As a result, this paper represents a modest contribution to urban sociolinguistics research.

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APPENDIX I QUESTIONNAIRE

Dear Respondent,

I am currently a PhD student from the Department of Linguistics and African Languages, Faculty of Arts, University of Ibadan. I am carrying out an investigation on the extent of language accommodation among the people of Gambari Quarters in Ilorin. The study is also aimed at investigating the lexical borrowing of Hausa by the Yorùbá people in the Quarters. Any information you supply will only be used for academic and research purpose; it will not affect you in any way. The questionnaire contains the following sections to which you are expected to respond:

Section A: In this section, you are expected to provide information on the language you use at different places such as market, home and so on.

Section B: This section requests information on the ways by which you accommodate the language of the Yorùbá people.

Section C: This section seeks information on your personal data such as gender, age, etc.

Your time will be highly appreciated.

Thank you.

Shuaibu Abdulwaheed

Researcher

SECTION A Language Choice Questionnaire (LCQ)

What language do you use in the following places and situations?

Market

SN	Item	Hausa	Yorùbá	English
1	while greeting people			
2	while bargaining			
3.	while interacting with known Yoruba friends			
4	while interacting with strangers from Yoruba background			
5	while talking to yourself or the seller about commodities you want to buy			

Home

SN	Item	Hausa	Yorùbá	English
1	while communicating with family members			
2	while giving instructions to members of the family			
3.	while greeting older people in the home			
4	while communicating with extended family members			
5	while relaxing and joking with family members			

School

SN	Item	Hausa	Yorùbá	English
1	while communicating with Yoruba friends or colleagues			
2	with people within the school premises			
3.	during meeting or assembly time			
4	with teacher or student outside the classroom			
5	while sharing ideas with Yoruba friends or colleagues			

Religious Places

SN	Item	Hausa	Yorùbá	English
1	while discussing religious matters inside religious centres			
2	while interacting within the premises of religious centres			
3.	while saying your prayers			
4	while giving instruction to others			
5	while exchanging greetings with others			

Place of Work

SN	Item	Hausa	Yorùbá	English
1	while interacting with superior Yoruba officers or colleagues			
2	with junior Yoruba officers or colleagues			
3.	with other Yoruba friends			
4	while having meeting with co-workers			
5	while giving instruction to others			

SECTION B**Language Accommodation Questionnaire (LAQ)**

Instruction: Tick (√) the appropriate column in the space provided

KEY: SD: Strongly Disagree, D: Disagree, U: Undecided: A: Agree, SA: Strongly Agree

SN	Item	SA	A	U	D	SD
1	I invite people with Yorùbá language background when I have functions					
2	I pray together with people speaking Yorùbá language in the same place					
3	I share space with persons from Yorùbá language background in the market					
4	I have many friends who are people with Yorùbá language background.					
5	I see nothing wrong in marrying a woman or man with Yorùbá language background.					
6	I attend functions of the people with Yorùbá language background.					
7	I can worship in the same place with people with speak Yorùbá language.					
8	My children are free to visit the homes of their friends who are of Yorùbá language background.					
9	I see nothing wrong with having people of Yorùbá language background as neighbours.					
10	I derive pleasure from speaking Yorùbá language especially with the Yorùbá people.					

SECTION C
Personal Information

1. Gender: Male Female
2. Age in years: Below 20 20 -30 31-40 41-50 51 & above
3. Educational Attainment: No education at all Primary Secondary
Tertiary
4. Occupation: Farming Trading Cattle Rearing Transportation
5. How long have you been living in Gambari Quarters (*in years*)?
Below 10 21 – 30 31 – 40 41-50
6. What is your religion? I do not practice any religion Islam
Christianity African Traditional Religion

APPENDIX II

UNSTRUCTURED INTERVIEW GUIDE

Unstructured Interview Questions on Language Usage (UIQLU)

1. What language would you prefer to use when communicating with the Yorùbá people in the market?
2. If Hausa, why?
3. Is there any way you are affected in your communication with the Yorùbá people when you choose to use Yorùbá language?
4. If yes, how does it affect you in:
 - (a) Your understanding of the subject of discussion?
 - (b) Your feeling of closeness to the person?
5. If encouraged, will you love to continue speaking your choice language with the Yorùbá people?
6. If yes, why?

Interview Questions on Language Accommodation Influence on National Integration (IQLAINI)

1. Assuming you do not speak Yorùbá, will you like to learn it?
2. If yes, why?
3. In your communications with Yorùbá people, do you always want to speak Yorùbá?
4. If yes, why?
5. Do you think speaking the Yorùbá language makes you feel closer to them and their values?
6. As a Hausa man, what can you consider as the benefits of speaking Yorùbá with the Yorùbá people?
7. How do you think speaking Hausa language with the Yorùbá people promote peaceful co-existence?
8. In what ways can you say speaking Hausa language with the Yorùbá has brought about togetherness and unity? Example:
 - (a) Is there intermarriage?
 - (b) Do you make any contribution for Yorùbá neighbours during any ceremony?

Unstructured Interview Questions Guide on Lexical Borrowing (UIQGLB)

1. Do you speak Hausa language?
2. If yes, how well do you understand and speak the language?
3. When speaking Yorùbá language do you bring in some Hausa words?
4. If yes, why do you do so?
5. How do you think your communication with others will be affected if you don't bring in Hausa words?
6. Can you give other reasons why it is necessary for you to bring in Hausa words into your conversations?

**APPENDIX III
NAMES OF INFORMANTS**

Name	Age	Date interviewed
1. Alhaji Yahaya Sarkin Hausawa Gambari	61years	25th September & 17th December, 2019
2. Alhaju Babangida Sale	42 years	20th October, 2019
3. Alhaji Ado Abdulmumini	60 years	20th October, 2019
4. Alhaji Rabo Magajin Aska	70 years	25th September, 2019
5. Alhaji Ibrahim Bale Balogun Ba'are	41 years	25th September, 2019
6. Malama Sa'adatu Dogara	40 years	17th December, 2019
7. Binta Galadima	32 years	10th February, 2020
8. Maryam Maikasuwa	30 years	10th February, 2020
9. Mr Idris Ayinde Bello	56 years	11th February, 2020
10. Mr Balogun Bakare	44 years	11th February, 2020