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Language as Reflection of Peoples Culture A Socio Linguistics Study of Hausa Dialect Speakers Sokoto, Kano, Katsina and Zaria

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ABSTRACT

The Sokoto, Kano, Katsina And Zaria dialect demonstrators a large amount of variation when compared to the Hausa standard dialect, in many respects. The dialect is a clear manifestation of the linguistic idiosyncrasies of the Sokoto dialect speakers. This can easily be established wherever a group of Hausa speakers gather for a discussion, owing to certain linguistics features associated with the dialect; coupled with some sociolinguistics factors. The Sokoto dialect speaker of the north through his unique pronunciation and intonation as well as choice of vocabulary. This is the subject matter of this work. It analyzed the dialect as a mirror of the culture of its speakers by examining various forms of speech used in different semantic domains, as well as some aspect of the culture such as taboo, kinship terms and registers found in the occupations, people seem to practice most, like blacks smiting, cloth dyeing, pottery, weaving etc.

INTRODUCTION

A part of being a major means of communication, language plays a tremendous role in man's life both socially and culturally, it's however important to note that there are certain ways in which society influences upon language and language acts upon society. The relationship between language and culture is obvious so much so that extinction of one calls for the extinction of the other. It is not surprising therefore to see different speakers of different language viewing the same concept or ideas in different ways. Concepts such as language and culture, speech community dialect, pidgin, diagnosis etc.

Trudgill, P. (2009), in his view shared by several other sociolinguists). Says the study of language within the content of speech community is sociolinguistic. The common topic of linguistic analysis i.e phonology, morphology, syntax, discourse analysis and semantics) continue to be the areas primarily investigated. Continue to be the areas primarily investigated but another interesting aspect is the infinite variety of language use.

The efforts of linguists and anthropologists in the past few centuries towards recognizing the role of language in the promotion of culture and society led to the inclusion of the work of sociolinguistics in the school curriculum especially in high institutions of learning.

DEFINITION OF SOCIOLINGUISTICS

According to Gideon A. (1981;10) sociolinguistics is the part of linguistics which is concerned with language as a social and cultural phenomenon. It investigates the fields of language and has close connection with social science especially social psychology, anthropology human geography and sociology.

Giddens A. (1981;10) sees sociolinguistics as the study of the interrelationship of social variables and language, as the sociolinguists have discovered, not only geographical tradition causes the same language to be spoken in many different ways. The facility of the speaker's relationship or of their situation, status sex roles, and even political movement are expressed in different linguistic behaviour. Some linguistics changes are the result of how social variable come to be incorporated in the language.

DEFINITION OF BASIC TERMS LANGUAGE

Language is as old as man himself. The existence of man related to the existence of language as every normal human being must have a language. Language is equally the most important attribute that sets man over and above other lesser' beings. Hence the need to study language, to understand its uses and characteristics.

The new Encyclopedia Britannica (vol.10,1981:642) defines language as an expression of idea by means of speech sounds communicated into words, words are combined into sentence. It went further to assert that every philosophically and mentally normal person acquired in childhood the ability speak

or listen to communication that comprises a circumscribed sets of noises resulting from movement of certain speech organs within the throat and mouth, by means of which he is able to impact express feelings and emotions to influence the activities of others and to comport himself with varying degrees of friendliness or hostilities towards person (s) who make use of substantially the same sets of noises.

CULTURE

In simple term, culture means the total way of life of members of community. Man depends upon his culture for the development of human qualities. The concept of culture is used in various ways with different meanings.

Giddens (1981:10) defines culture as a sort of learned behaviour in any particular society which includes those ideas, techniques and habits which are passed on by one generation to another in a sense, a social heritage and which are virtually a set solution to problems that in the course of time, others have not or solved before.

Trudgill, P. (1974) sees culture as the sum total of knowledge, attitude and habitual behavioral patterns shared and transmitted by the members of particular society.

Edwards Taylor, (1877) who was credited for giving the first definition of culture, also an anthropologist, sees culture as that complex whole which includes knowledge, belief, art, law moral, customs and any other capability and habit acquired by man as a member of society.

RELATIONSHIP BETWEEN LANGUAGE AND CULTURE

There is a little question that language reflects social processes. As psychologists have pointed out people unconsciously choose to respond to stimuli that they perceive are important to them. These same principles, called selective attention seem to underline language as well. Something that is adaptively unimportant to members of a given society may have no separate name in that societies language or may have one general name covering the phenomenon and a number of related phenomena.

The vocabulary of any language consists of words that are used to refer to objects or things in a physical and social environment of a people. Since culture embodies these, entire one can therefore, say that language is an expression of culture. For example, the lexical items that exist in language portray the culture of the society.

Therefore culture dictates language, that a people culture dictates the types of vocabulary used in their language.

The interrelationship between language and other aspect of culture is so close that no part of the culture of a particular group can be properly studied without reference to the linguistic symbols in use.

PROBLEM STATEMENT/JUSTIFICATION

The linguistic nature of the Nigerian society

For generations before arrival of Europeans, Nigerians taught their children informally about their culture, work, survival skills, and social activities. Some societies gave more formal instruction about society and culture as part of young peoples' rites of passage into adulthood.

Many scholars hold similar view that Nigeria has three major indigenous languages which are Hausa, Yoruba and Igbo due to two reasons. The first reason is that they have the largest number of speakers among all the languages found in the country. The other reason is that they are being taught at all the levels of education in the country as well as used for mass communications. Other major languages include Fulfulde, Kanuri, Ibibio, Tiv, Efik, Edo, Ijaw, Igala and Nupe: Falola (1999).

OBJECTIVE(S) OF THE STUDY

The aims are answering the question of second language education in transformation of the Nigerian education among our society.

LITERATURE REVIEW

Emenanjo (in Ajuloetal S.B. 2000) maintained that the relationship between language and culture remains one of the unresolved issues in linguistics and anthropological studies. He further brought an excerpt from the Nigeria National Culture Policy (1983:5). Culture is the totality of the ways of life evolved by people in their attempt to meet to challenges of living in their environment, which gives order and meaning to their social, political, economic, aesthetic, regions norms and modes of organization, thus distinguishing people from their neighbors. Emenanjo further stressed that since there is no people without language all such challenges only be understood through their language use.

Many studies have been conducted on Hausa language and culture. Some of them treated only some aspect of Hausa language and culture leaving out some aspect untouched. In particular, sociolinguistics studies as it relates to Hausa speakers.

Jega (1994) in his B.A thesis titled; language culture and society in zamfara state examined the impact of language upon culture. He further illustrated that language has been and continued to be the medium through which culture is disseminated. He also highlighted that most of the culture, attitudes, which Hausa speakers share are reflected in their speech. Yet he only explored certain aspect of language and culture relationship with little impact on sociolinguistics.

Another B.A thesis written by FIKA (1988) focused on cultural reflections in Hausa folktales. She analysed the immense contributions of Hausa folktales in Hausa culture preservation and development. Despite the fact that she presented many stories, she concentrated more on the relationship between culture and folktales.

Yahaya (1996), discussed the development of socio-cultural life of Hausa speakers. She asserted that taboo words can be found in the entire socio-cultural life of Hausa speakers. She highlighted some causes of neglect in the use of taboo which can be attributed to both internal and external influence, she once again stressed the fact that language and culture are complementary in that culture is a treasure deposited by practice of language. But taboo words are not enough to portray the much rooted relationship that exists between language and culture. From the above review that it is obvious the studies have not sociolinguistics aspect of the relationship between language and culture especially as it affect Hausa native speakers, hence the justification for this present study.

The overall aim of this work however is to explore the content to which language reflect the culture of its speaker. There are certain characteristics of a societal way of life that can be based on the way people use their language. There are also many aspect of the physical environment in which society lives which is reflected in their language, normally in the structure of their lexicons. The social environment can also have an effect on vocabulary, for example the society kinship system is reflected in its language and that is the reasons why anthropologists tend to be more interested in this particular aspect of language.

Therefore this study will explore in particular the physical and social environment as well as cultured aspect of the Sokoto Hausa speakers. These include the norms and the values they uphold, their occupations, kinship terms, taboos etc.

LANGUAGE OF THE SOKOTO PEOPLE

The major indigenous language of Sokoto people are Hausa, Fulfulde and Zabarma. There are a lot of settlers from other parts of Nigeria, example Yoruba, Igbo, Epira etc. Hausa is the predominant language and is spoken even by the non-native Hausas living in sokoto.

The Sokoto dialect (Sakkwaranci) is one of the major dialects of Hausa others are Kananci, Zazzaganci. Katsinaci, Bausanci, Dauranci etc. within the Sokoto dialect there are also sub-dialects. This sub-division can be based on west and east. The eastern dialects comprise Zamfaranci and Gobiranci while western dialects comprise kabanci Etc.

CULTURE AND OCCUPATION

The homogeneity of the culture of Sokoto people is not in doubt. The state is predominantly Muslim where the practice of Sharia law is highly encouraged. The people can warily be identified by their mode of dressing which has Islamic inclination. A typical Hausa man wears Kaftan and Babbar Riga with a cap to match and their women use wrappers of shawl which is in line with Islamic belief, A typical Muslim women will not let her body to be seen by any other man other than her legitimate husband.

The notable festival for these people since they are mostly Muslims are Eld-El Fitr and Eld-El-Kabir (just like the Christians celebrate Easter and Christmas). The festivals are celebrated annually. They later marks the end of the Ramadan fasting month which all Muslims all over the world observed for one full month, while the former features slaughtering of sacrificial lambs in commemoration of the act stated by the prophet of God Ibrahim.

ANALYSIS

Sokoto dialect (or Sakkwatanci as it a generally known) is a dialect of a vast area which extends up to Southern Niger Republic.

SOKOTO DIALECT SPOKEN AREAS

The area widely known to be speaking Sakkwatanci are the north-western part of Nigeria (it includes Sokoto Zamfara, Kebbi and Katsina state) as well and the southern Niger Republic.

FEATURES OF SOKOTO DIALECT

Sokoto dialect has major and minor features. These features are mainly based in the area of phonology, syntax and lexis.

PHONOLOGICAL FEATURES

CONSONANTAL DIFFERENCES

Stern. HH (1983) sums up phonological processes as simply a case of articulation. The logical process is one of the major differences one can easily notice between Sakkwantanci and other Hausa dialects. For examples, voiceless bilabial fricative used in standard Hausa differs from labialized glottal fricative/hw/and voiced glottal fricative/h/which are used in Sakkwantaci, Examples:

TABLE 1: SHOWS GHLTEL FRICATIVE

I (A)	SAKKWATANCI	KATSINA	KANO	ZARINA	STANDARD HAUSA	CLOSS
1	Hwaataa	Fata	Fata	Fata	Faataa	Skin
2	Hwaaraa	Fara	Fara	Fara	Faara	Locust
3	Hwarii	Fari	Fari	Fari	Farii	White
4	Hitaa	Futa	Fita	Futa	Fitaa	Went out
5	Hiiraa/	Zance	Zance	Zance/Tadi	Hiiraa	Conversation
6	Huraa	Fura	Fura	Fura	Furaa	Porridge

As observation from the examples reveals that all the variant sounds /f/, /hw/ad /h/ are fricative. But what makes them distinct sounds are their places or articulations. The voiceless bilabial fricatives /f/ when followed by a low vowel /a/ the realization of the sounds in the opposite dialects is substituted with a labialized glottal fricative /hw/. But when the sounds followed by the front vowel /i/ and /e/ the realization of the sounds in Sakkwatanci is substituted with a voiceless glottal fricative. Those can be represented using diagram /f/ /hw/ and /h/ /{a/ low vowel/} {i/ and /e/ front vowels}.

A (a) the voiceless post – alveolar attractive /ts/in standard Hausa differs to glottalised post –alveolar affricatives /tc/ in sokoto dialect example:

TABLE 2: GLOTTALISED POST –ALVEOLAR

SOKOTO DIALECT	KATSINA	KANO	ZARIA	STANDARD DIALECT	GLOSS
Tciga	Tsiga	Tsiga	Tsiga	Tsiga	A town
Tciii	Tsini	Tsini	Tsini	Tsiii	Sharp point
Katcina	Katsina	Katsina	Katsina	Katsina	A town
Tcaadaa	Tsada	Tsada	Tsada	Tsaada	Expensive
Waatceewaa	Watsewa	Watsewa	Watsewa	Waatseewaa	Dispersed

An observation from the above examples reveals that both sound /ts/ and /tc/ are post alveolar affricative. But what makes them distinct is their places of articulation. And the whole process can be summarized using diagram /ts/ /tc/ /-(i.e front vowels) (and /a/) low vowels in some exceptional cases.

1 (c) trill /r/ in standard Hausa is substituted with either /i/ or /u/ and /s/ in sakkwatanci and other neighbouring dialects. This process is what Abuabakar (1985) refers to as the process of rhotacization. In this situation /s/ is substituted in either medial or even final position of a word. Consider the following examples:

TABLE 3: NEIGHBOURING DIALECTS

SOKOTO DIALECT	KATSINA	KANO	ZARIA	STANDARD DIALECT	GLOSS
Galgadi	Gargadi	Gargadi	Gargadi	Gargadi	Warning
Kalkashi	Kalkashi	Kalkashi	Kalkashi	Karkashi	Under
Malka	Malka			Maska	Rainy season
Hwalkee	Falke	Farke	Farke	Farkee	Itinerant trade

(d) Germination is also another phonological process that is common in sokoto dialect much more than in the rest of the Hausa dialect. Consider the following:

TABLE 4: GERMINATION.

SOKOTO DIALECT	KATSINA	KANO	ZARIA	STANDARD DIALECT	GLOSS
Jakki	Jaki	Jaki	Jaki	Jaaki	Donkey
Raggoo	Rago	Rago	Raggo	Ragoo	Weak or lazy
Kassuuwaa	Kasuwa	Kasuwa	Kasuwa	Kaassuuwaa	Market

The explanation to the above process is that long vowels in the other dialects are substituted in sakkwatanci with a short vowels and the consonant that follows the long vowels germinate, taking the features (sound) of the neighboring consonant. Labialization in initial position in sokoto dialect is another phonological process which is lacking in the other Hausa dialects.

TABLE 5: PHONOLOGICAL

SOKOTO DIALECT	KATSINA	KANO	ZARIA	OTHER DIALECT	GLOSS
Zwaahi	Zafi	Zafi	Zafi	Zaakill	Heat
Dwai	Doyi	Doyi	Doyi	Dooyii	Odour
Lwaasa	Lasa	Lasa	Lasa	Laasaa	To lick
Hwansaa	Fansa	Fansa	Fansa	Fansa	To Redeem

(e) Another phonological process in which sakkwatanci differs from other dialects is a process in which /u/ changes to /b/ or /m/ or /r/. Consider the following examples:

TABLE 6 : PHONOLOGICAL

SOKOTO DIALECT	OTHER DIALECT	GLOSS
Sabkaa	Saukaa	Descending
Sabeo	Sauroo	Mosquito
Arme	Aure	Marriage

Metathesis is another phonological process in sakkwatanci which is lacking in other dialects. Examples:

TABLE 7: PHONOLOGICAL

SOKOTO DIALECT	OTHER DIALECT	GLOSS
Darwayaa	Daurayaa	Rinsed
Kiiwaa	Kyuuyaa	Indolence
Taakamaa	Taakamaa	With a sense of pride

HONORIFIC TITLES: this refers to the formal way of address. Sokoto people have various social classification as such different forms of addresses are used to address an individual in the society. Below are some examples represented in the table.

TABLE 8: PHONOLOGICAL

S/N	SOKOTO	KANO	KATSINA	ZARIYA	STANDARD	ENGLISH
1	Diya	‘Ya	Diya	Ya	Diya	Female child
2	Magaji/Wa	Wa	Yava	Yaya	Yaya	Older sibling
3	Danda/Jariri	Jariri	Jinjiri	Jariri	Jariri	Babv bov
4	Tobashi/Taubashi	Abokin wasa	Abokin Wasa	Taubashi	Taubashi	Cousin
6	Baba	Abba	Baba	Baba	Baba	Father’s brothers
7	Dan magaji	Dan wa	Dan wa	Dan-wa	Dan-wa	Nephew
8	Divar magaaji	Tar wa	Yar wa	Yar-wa	Yar-wa	Niece
9	Zuri'a/Dangi	Zuriya/Dangi	Zuriva	Zuriya	Zuriya	Descendants

TABLE 8: TABLE 7: PHONOLOGICAL

S/N	SOKOTO	KANO	KATSINA	ZARIA	STANDARD	ENGLISH
1	Bisashe	Dabbobi	Dabbobi	Dabbobi	Dabbobi	Livestock
2	Tunkiya	Yar tunkiva	Kasganya	Tunkiya	Tunkiya	Lamb
3	Doki	Ingarma	Namijin Doki	Doki	Doki	Stallion
4	Godiya	Godiya	Macen Doki	Macen Doki	Godiya	Mare
5	Kuti-kuti	Agwagwa	Agwagwa	Agwagwa	Agwagwa	Duck
6	Maiki	Mikiya	Maiki	Mikiya	Mikiya	Eagle
7	Shaho	Gaggafa	Shaho	Shaho	Shaho	Hawk
8	Kolo	Ungulu	Angulu	Ungulu	Ungulu	Vulture
9	Mussa	Mage	Mage	Kuliya	Kyanwa	Cat
10	Kusu	Bera	Bera	Bera	Bera	Mouse
11	Burgu	Gafiya	Gafiya	Gafiya	Gafiya	Rat

Table 9: WORD AND PHRASES

S/N	SOKOTO	KATSINA	KANO	ZARIA	STANDARD	ENGLISH
1	Masassara	Masassara	Zazzabi	Zazzabi	Zazzabi	Fever
2	Miki	Ciwo	Rauni	Rauni	Rauni	Wound
3	Kumburi	Malolo	Kumburi	Kumburi	Kumburi	Swelling

Table 10: WORD AND PHRASES

S/N	SOKOTO	KANO	KATSINA	ZARIYA	STANDARD	ENGLISH
1	Kasa	Kasa	Yashi	Kasa	Kasa	Soil
2	Laka	Tabo	Tabo	Tabo	Tabo	Mud
3	Rairayi	Yashi	Kasa	Yashi	Yashi	Sand
4	Tudu	Tsauni	Tsibiri	Tsauni	Tsauni	Mountain or hill
5	Tudu	Hayi	Tudu	Hayi	Hayi	Cliff or precipice
6	Kware	Kwari	Gangare	Kwari	Kwari	Valley
7	Tsibiri	Tsibiri	Tsuani	Tsibiri	Tsibiri	Island
8	Gaba	Bakin ruwa	Gaba	Gaba	Gaba	Shore
9	Tabki	Tafki	Wutsivar teku	Tabki	Tabki	Lake
10	Gulbi	Kogi	Rahi	Kogi	Kogi	River or stream

Table 11: WORD AND PHRASES

S/NO	Depicting forms	Personalities of address
1.	Malam	e.g husband, religions leader, or teacher in Islamic school.
2.	Yallabai	Wealthy individual, traditional title holder.
3.	Rankayadade	Wealthy individual or traditional title holder.
4.	Sabbene	Wealthy individual
5.	Ala gafartamalam	Religious leader
6.	Ala jikanmalan	Religious leader
7.	Hajjiya/alhaji	Wealthy individual
8.	Mai gida	Husband
9.	Uwargida	Wife
10.	Ala taimakeka	Traditional title holder

Politics:- the language of politics in Sokoto dialect is characterized by promise to the electorate.

This is evident in some speeches observed during political campaigns,

- “Kun gawancangidan! To dukwandaya bi jam’iyyarmusaiyaginairinsa”.
- “munyialkawalinza mu gina ma waggamakarantaazuzuwabulokbiyu, kumaza mu kamala wannanaikicikinwatabiyu.

PEOPLE’S ATTITUDES TOWARD THEIR DIALECT

They appears to be a feeling of inferiority complex among Sokoto native speakers towards their dialect, especially among the educated (Yanboko) class, for instance, when an educated (Yanboko) speaker is conversing with another speaker of the same dialect, he/she use his/her dialect especially among family members, friends and colleagues. On the other hand, when the speaker meets speakers from other Hausa dialects (e.g Kano dialect), he/she tries to shift from Sokoto dialect to a more central or ‘superior’ dialect.

In reality there are other factors affecting dialect. The second factor which causes Sokoto speakers to modify their speech is when they are away from home e.g when in (Kano, Kaduna, Lagosetc). The speaker tries to modify his/her speech to suit the dialect speaking community they found himself in. the topic of discussion is another factor observed in language use when a discussion involves formal argument (E.g essays etc) the speaker usually chooses to the central dialect, but when it involves a colloquial discussion (e.g story telling) a speaker usually feels free to use his dialect. This attitude towards his dialect always sets the sokoto speaker apart from other Hausa dialect speakers.

RESEARCH METHODOLOGY

The research tend to discuss issues in second language acquisition literary refers to learning language how language undergo change, speaker of second language are usually on aware of the change as the are occurring.

The method of data collection is through consultation of different ethnics group and the use of questionnaire.

CONCLUSION

By way of conclusion, this study began first with an introduction which traced the relationship between language and culture. Definition of language, culture and Sociolinguistics. It also captured the methodology adopted in this research work and the review of related works.

The differences that can be established between Sokoto speakers and other dialect. It is focuses what on the features that differentiate the Sokoto dialect from other (Hausa) dialects, phonological morphologically, syntactically and lexically. There are also differences in their use of taboo and kinship terms. This workcapture Sociolinguistics factors associated with language use among the speakers such as the use of honofic little's, and other attitudes of the speakers towards their dialect.

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