

BORROWING AS A MEANS OF LANGUAGE ENRICHMENT: A CASE STUDY OF C'LELA BORROWINGS FROM HAUSA LANGUAGE

Shehu Ladan and Mamuda Dahiru Tambuwal
State College of Legal and Islamic Studies, Sokoto
shehuladan16@gmail.com

ABSTRACT

This paper is an attempt to investigate borrowing as a means of language enrichment which specifically refers to a sociolinguistic situation in which a word or phrase which has been taken from one language is used in another language. Language borrowing as the paper investigate enhances the language existence to generate a large number of words as we have seen with C'lela, which has different variables of borrowing that the speech community engaged in. In order to fit in more lexical items into the language, such as loan word, loan blend and loan translation. Code switching is also another linguistic phenomenon that C'lela speakers engaged with one another in their conversations to show linguistic proficiency or difficulty in finding the right word for ideas outside traditional subject matters. Moreover, same time, it could be a factor affecting the choice of a variety of a language to suit a particular situation. The paper answers such questions like how did C'lela borrow lexical items from Hausa; what area of vocabulary are the borrowings eminent? What configuration changes did the borrowed vocabulary items undergo and how has the borrowing lead to the overall development of C'lela language?

Keywords: linguistic borrowing, C'lela, Language Development

INTRODUCTION

Language is not merely a means of communicating information, but a very important means of establishing and maintaining a relationship with other people in a community. In sociolinguistic point of view, there is complex society all over the world. This multilingual situation is what gave the individual the ability to speak as many languages as possible that they have contact with. A speaker of many languages is referred to be multilingual, and multilingual nations exist in different continents. Some European nations are multilingual to a certain extent such as Belarus, Belgium Switzerland, etc.

Some African and Asian countries are also multilingual nations. For instance, Nigeria recognizes three major languages, (NPE, 2014), India fourteen languages, (Kamal, 1996). Canada in addition to English and French has various Indian and Eskimo Languages within its border, and the USA is not the monolingual nation as some may assume, because there are three major languages, and Spanish speaking population is one of them.

Bilinguals or multilingual are people who because of ancestry or share place of residence have a social and emotional connection with other language groups. Borrowed words or loan words are mostly used to fill in the lexical vacuum especially in an area where the object or concepts are new. A loan word in this sense is a comparative lexical variant which comes into use in order to fill the gap. The situation when C'lela loan words from Hausa usually are among the educated class who are mostly in contact with objects or

concepts in Hausa culture. Loan words are cordial as they are considered to be to an extension of C'lela vocabularies. Hausa loan words are used mostly by the educated class in urban and few in rural areas.

However, it is rather impossible to do away with the issue of borrowing between languages in contact, but it is important to establish a body or board responsible for given names to new objects and concepts for rapid lexical expansion of C'lela language.

The purpose of this paper is to explore on how, why and where this language engaged in borrowing. As a matter of fact, the concept of borrowing is what boosts the language and virtually all world languages involved in borrowing. If we look critically at the world major languages like English, German, French and perhaps some major African languages like Hausa they actively engage in this process. Subsequently, the data gathered in this study focused on the method and procedure used which include consulting published and unpublished materials, conducting an interview with different people who believed to be native speakers of Eelna. I equally used some papers and or documents about the language as well as the Dictionary and their culture found at history bureau and Nigerian languages library where some information has been gathered and recorded for some years ago. The sampling techniques also employed in this research, is a random selection of both young and old speakers of C'lela language for the interview.

The findings indicated that the lexical items C'lela borrowed from Hausa virtually touch every aspect of life, which include materials, animals, farm equipment and crops as well as educational sector.

The Concept of Linguistic Community

Speech is a form of social identity, and it is used consciously or unconsciously to indicate membership of different social groups or different speech community. Linguistic community according to Gumperz (1962) is a social group which may be either monolingual or multilingual held together by the frequency of social interaction patterns and sits off from surrounding areas by weakness in the lines of communication. Hornby (2005) defines society as people in general, living together in communities. On the other hand, it is the group of people who join for a particular purpose.

Origin of C'lela Language

Lelna or c'lela (chilela) is a Kainji language situated in western Kebbi state, Nigeria. It is known as Dakarkari among Hausa speakers. C'lela is a language with its dialects at Ribah, Dabai, and Sanchi. The native speakers of C'lela were estimated to be 90,000, (Augi & Lawal, 1990, p. 3). The language, however, is among Niger-conge family.

The Concept Of Language

People may ask, what is language? It is the everyday use of words that involves several different sounds we use to express our feelings is usually known as language.

A child learned the language of the community in which he is born, by constant reinforcement and by the reactions of those around him. Language is the central feature of

the culture of any society. It is a reflection of thoughts, feelings, values, beliefs and the experiences of a community of speakers.

Furthermore, language is a vehicle of thought which shapes the most characteristic of the human faculty. The development of the ability to take part in higher forms of reasoning depends, to a large extent, on the use of language. Language helps ensure a degree of cultural uniformity, thereby facilitating interpersonal and cognitive communication.

Without language, the development and transmission of shared values and traditions would be impossible within a given community. This is one of the reasons why an indigene of a particular place would enjoy the jokes, comprehend the idiomatic expressions and interpret correctly even the non-verbal signals that make up the totality of that community's language. For the same reason, translation becomes tricky business essentially because knowledge of the individual words in a particular statement would not necessarily guarantee a full understanding of the statement produced, (Olaoye, 2013).

The Concept of Linguistic Borrowing and Code switching

Borrowing is a sociolinguistic situation in which a word or phrase which has been taken from one language is used in another language. A loan word is a word taken over from one language into the vocabulary of another language (Garba, 1979). This transfer of words, phrases or even ideas from one language to another is technically called borrowing.

No language in any society which has come in contact with any other society or societies is pure of the others languages. All such languages have adopted some loan words from others. Loanwords according to Garba (1979) are milestones or date marks in the history of philology because of the indicated dates of Linguistic changes (Synchronic or diachronic). The sources of civilization and the degree of contact between languages and the speakers, loanwords can thus show what each nation or societies have learned from each other.

Code Switching

Language switching and shifting are not solely determined by the social situation. As postulated by (Trudgill, 1986), speakers can use switching to suit their purpose to influence or determine situation as they wish to convey nuances of meaning and personal intention and this consequently results to bilingualism. An example of this could be cited in Hausa- C'lela communities where the verbal repertoire of most C'lela natives comprise of Hausa and C'lela and in most cases, language switching becomes inevitably uncontrollable.

Examples to be cited in this respect include the following sentences:

- i. Em *hankuri*– (be patient)
- ii. Ma *nakon Makaranta* (I am going to school)
- iii. Ne sam *fitila* (give me the lamp)

The above examples are some illustrated cases in which code is switching with some lexical items cited at a time. It should also be noted that the italicized words in these examples are loaned from Hausa vocabularies and incorporated into the lexical items of C'lela language. The C'lela bilingual speakers use them alternatively in their usual discussions.

However, in an environment where Hausa is a dominant language, code or language – switching is presumably done subconsciously, and it serves certain communicative functions to C’lela bilingual. This helps as a means of conveying confidential and intimate conversation. It also enables the speakers to signal two identities at once. For example, a C’lela speaker in a principally Hausa environment can switch into Hausa when interacting with a native speaker and maintain his mother tongue in the discussions.

Loan Word

Garba (1979) defines loan words are words taken over from one language into the vocabulary of another language.

Examples: from English to Hausa

Theatre – Tiyata

Lettuce – Latas

From Hausa to English

Fadama – Fadama e.t.c.

Loan Blend

Loan blend is a compound word or expression consisting of both native and foreign elements. (Matthews, 1997). Loan blend words are little distinct from loan words, in that the former borrows the meaning and the form without any modification, while in loan blend, foreign words are combined with a native form. For examples:

From Hausa to C’lela

Jalka - Jerry can

Gwaiba - guava etc

Loan Translation

Haugen (1982) defines loan translation as notions of functional shift, borrowed construction, and structural break- down, grammatical convergence or syntax from one language with a word to another language.

Loan translation occurs when the morphemes are translated item by item, in this type of borrowing, the meaning is borrowed from the source language, but the form is native.

E.g., English to Hausa

Machine – Mashin etc.

REASONS FOR BORROWING

Here are some of the major reasons why speakers of one language engaged in borrowing from another language.

1. The desire and need to designate new things, persons, places, and concepts for which a language has no terms in its native vocabulary but has sufficient contact with another language which has these terms. This is a universal cause of lexical innovation.
2. To enhance oracy or communicative competence.

3. To conform to the ethics and linguistic requirements of certain professions such as law and medicine.
4. To make one’s speech and writing more internationally intelligible and hence less prosaic.

C’lela Borrowing From Hausa

The data gathered have been presented in the tables below followed by the rigorous analysis.

Table 1: K-C Class (Bulus, 2002)

	Hausa	C’lela	Gloss
1	Adda	K’adda	Cutlass
	Adda	C’adda	Cutlasses
2	Buhu	K’buhu	Sack
	Buhu	C’buhu	Sacks
3	Madubi	K’madubi	Glass
	Madubi	C’madubi	Glasses
4	Jirgi	K’zirgi	Aeroplane
	Jirgi	C’zirgi	Aeroplanes

The table above shows that the Hausa words borrowed by C’lela speakers have some misconfigurations of adding prefixes /k/and /C/ to them for their usage. The [k] prefix is usually making a singular noun in C’lela language. Nouns in this class, however, are inanimate objects. While the plural nouns classes are marked by adding a prefix [c] to them, as exemplified above, the class marker [k’] should not be confused with the pronoun (k) which is written without an apostrophe and replaces a noun.

Table 2: V.S Class

	Hausa	C’lela	Gloss
1	Anini	V’anini	Button
	Anini	S’anini	Buttons
2	Yadi	V’yaadi	Yard (clothing material)
	Yadi	S’yaadi	Yards (clothing material)

(Bulus, 2002).

This table, however, shows how /v/and /s/ prefixes attached to Hausa words borrowed by C’lela language. The [v] prefix attached to Hausa words borrowed are used as a singular marker for non-classes, while prefix[s] replacing prefix [v] forms the plural noun class as it is demonstrated above.

However, the words followed below are not attached with plural form class, but still, have the same unique way of forming their plural noun class or classes. It will be discussed in the analyses below.

Table 3: d-Class

	Hausa	C’lela	Gloss
1	Masa/waina	d’masa	Fried cake
2	Kwa’ba	d’kwalba	Bottle
3	Susu	d’soso’	Sponge
4	Albasa	d’albisa	Onion



From the above table, it is evident that the words noun classes were borrowed from Hausa to C'lela but with some slight changes of adding prefixes to them to suit their language usage. The [d] prefix is used as a marker for a singular noun in C'lela. Noun class with the [d] prefix is inanimate objects or plants of medium size and shape, between that of an egg and a fist. To form the plural of (d) class, we used [c] class marker, just as it is in the [k-c] Class. The class marker [d'] should not be confused with the pronoun [d or ad] which is written without an apostrophe and replaces a noun. Other irregular noun and adjectives, as well as adverbs, will be designated in the table below.

Table 4: Irregular Noun

	Hausa	C'lela	Gloss
1	Lalle	Lállè	Decoration of henna leaves
2	Nama	K'nama	Cow
3	Tsatsa	Sáasâ	Rust
4	Sangasanga/Raidore	Sángâ-sángâ	Kind of medicinal herbs
5	Sakata	Sákâtá	Metal bar used to fasten a door or window
6	Mamaki	Mâmmáakí	Wonder

These are irregular nouns in C'lela which do not undergo any morphological process, but tone patterns had been indicated to show how the words are being pronounced. Hence there is an insertion and deletion of consonants and vowels in some words like (saasa for tsatsa) and (mammaaki for mamaki).

Table 5: Adverbs

	Hausa	C'lela	Gloss
1	Sosai	Sòsáí	Very/extremely
2	Sai	Sai	Then, only, nevertheless
3	Maza	Mazi	Quickly

These are also adverbs of Hausa borrowed by C'lela for use in their language. Here, there is no insertion or deletion of either consonants or vowels, but alternating of the vowel at the word final position of [Maza] to [Mazi], alternating vowel [a] for [i] which means quickly.

CONCLUSION

This writes up, has objectively discussed the scope of language and social interactions that had been in existence among natives C'lela speakers. It also looked at the factors that cause or influence the spread of linguistic innovations and morphological manipulations. Borrowing as the main theme of this paper has been extensively discussed through how words are borrowed before it undergone some misconfigurations to suit their linguistic usage. Some linguists however observed that for a language to be well developed, it must accommodate as many speakers as possible. It must also intimate itself with other languages by borrowing since we cannot do away with it. This usually happens either via migration or frequent intermingling with the speakers of other languages nearby. Like the case of Hausa vs. C'lela. The borrowing done by C'lela people shows that Hausa virtually touches every

aspect of life, particularly in animate objects. Furthermore, the words borrowed by C'lela speakers from Hausa have high percentages in noun class than any other class of words, followed by an adverb and host of others.

RECOMMENDATIONS

Borrowing between languages in contact is inevitable, historically. The following recommendations need to be used as guides for the rapid development of C'lela language.

1. The Government should constitute a body or a board with expert linguists that will be responsible for given names to a new object or concepts that are not available in C'lela for rapid lexical expansion of the language. For instance, in China, the government prevents the pollution of its indigenous language. Because it set up a body which has been commissioned to guide against any foreign influence of their language.
2. The C'lela speakers should try to maintain their identity by daily practices of their culture and to stand firm on their mode of speech, and stand off the culture of those they borrowed their Words. The speakers of C'lela should also eschew code switching and code mixing to avoid language endangerment.

REFERENCES

- Augi, A. R., & Lawal, S. I. (1990). *Studies in the history of the people of Zuru Emirate*. Enugu: Fourth Dimension Press.
- Bulus, D. R. (2002). *K'Batksa – c'lela Dictionary, English and Hausa*. Ibadan: Adebanye Commercial Press.
- Garba, C. Y. (1979). *Application of language theory*. Selected papers, Mimeograph. ATC/BUK, Kano: Triumph.
- Gumperz, J. J. (1962). *Types of Linguistic Communities*. Anthropological Linguistics. New York: Oxford University Press.
- Haugen, E. (1982). *Bilingualism, Language and contact and immigrant languages in the United States*. in: Current Trends in Linguistics. The Hague: Mouton.
- Hornby, A. S. (2005). *Oxford English Dictionary*. 7th edn. UK: Oxford University Press.
- Kamal, K. S. (1996). *Language in Education: Minorities and Multilingualism in India*. New Delhi: NCERT.
- Matthews, P. (1997). *The Concise Oxford Dictionary in Linguistics*. New York: Oxford University Press.
- National Policy on Education*. (2014). 4th edn. Federal Republic of Nigeria: NERDC Press.
- Olaoye, A. A. (2013). *The Role of Indigenous languages in National Development: A case study Nigerian Linguistic Situation*. *International Journal of Applied Linguistics & English Literature*, 2, 6-7.
- Trudgill, P. (1986). *Dialects in Contact*. Oxford: Basil Blackwell.