ISSN: 1597-5037

The Effects of Language Domination: Focus on Hausa Dominated Duwai Language.

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Abstract:

This research is an attempt to investigate the effects language domination: focus on Hausa dominated Duwai language with the aim of finding out the level of its domination/endangerment. The researchers employed mixed approach that involves observing variables in their natural environments in order to arrive at the research objectives which at the same time uses observation and unstructured interview, group discussion and participation.

Keywords: *Domination, Effect, language. Duwai language and Hausa language.*

Introduction

Duwai is spoken in Yobe State, Nigeria, in the area to the east and southeast of Gashua, the largest city in the northern part of Yobe State. It is one of seven languages of the Chadic family indigenous to Yobe State, the others being Bade, Bole, Karekare, Maka, Ngamo, and Ngizim. Duwai is a member of the West Branch of Chadic and is hence related to Hausa, the dominant language throughout northern Nigeria. Duwai's closest linguistic relatives are Bade, spoken to the west of Duwai in Bade (Bedde) Emirate, and Ngizim, well to the south, around Potiskum. Duwai is a geographical neighbor of Bade and has considerable linguistic interaction particularly with the Gashua dialect of Bade, but in terms of relatedness, the various dialects of Bade form a linguistic group with Ngizim, and Duwai forms its own branch of this linguistic subfamily.

Accurate census figures for the number of Duwai speakers are not available. The Ethnologue gives a figure of 11,386, which seems not unreasonable. The Duwai as an ethnolinguistic group are part of the Bade Emirate, whose headquarters is in Gashua and of which the traditional ruler is Mai Bade. Nearly all speakers of Duwai are Muslim. There are no major commercial or political centers where Duwai is the primary language. Some of the main Duwai-speaking towns are Gangawa, Rinakunu, Gadine, and Cirawa. In the mid-1970's,

the easternmost Duwai speaking town was Dadigar, but even at that time, Duwai was giving way to Kanuri and only the older generation still spoke Duwai to any extent.

Not much is known about dialect variation in Duwai. There are indications that at one time Duwai covered a much larger area than it does now and that there was considerable dialect variation (for example, data collected in Dadigar in 1974 shows significant differences from the Duwai of Gangawa, which is the variety documented on this site). However, the Duwai speaking area is shrinking and the language has been or is being replaced by Kanuri from the east, by Bade from the neighboring Gashua dialect, and, like all minority languages in northern Nigeria, by Hausa. The native name for the Duwai people is @vji (the symbol "@" = IPA "barred i"), but this is also the Duwai word for "Bade". The name Duwai (with initial glottalized "d"), which is accepted by Duwai speakers, provides a way to differentiate Duwai from Bade. The origin of this term is uncertain. It first appeared in Koelle's Polyglotta Africana (1854), which includes a Duwai wordlist. The language is widely known in Yobe State as Tafirifiri (apparently a term of Bade origin describing how.

Chadic Overview

The Chadic Language family comprises about 150 languages that lie in a band south of the Sahara Desert, stretching across southern Niger, northern Nigeria, northern Cameroon, and south-central Chad Republic. A single Chadic language, Hausa, constitutes the entire western end of the Chadic area.' Hausa is the overwhelmingly largest Chadic language with well over 20 million native speakers, whereas most other Chadic languages have fewer than 100,000 speakers. The Hausa native-speaking area covers most of the northwest quadrant of Nigeria and most of southern Niger. It is the lingua franca for all of northern Nigeria and most of Niger. Chadic languages at one time probably formed a block from near the Niger River in the west to their



current eastern extent in Chad Re- public. Hausa has absorbed many of its cousins in the west, Kanuri has replaced Chadic languages west and southwest of Lake Chad, and Kanembu and Chadian Arabic have cut through the original Chadic area of Chad Republic.

In the 1930's, Johannes Lukas presented the first comprehensive classification of languages of the Lake Chad basin, proposing a 'Chado-Hamitic' group and a 'Mandara' or

'Chadic' group (Lukas 1936). A principal criterion for this categorization was the presence or absence of grammatical gender. Greenberg (1950) set the stage for the modern classification of Chadic. On the basis of lexical resemblances and shared patterns in morphology, Greenberg proposed a unitary group of 'Chad' languages with nine subgroups, which included all Lukas's 'Chado-Hamitic' and 'Chadic' languages and was itself a branch of the larger Afrasian (= Afroasiatic) family.

In the first true comparative Chadic publication, Newman and Ma (1966) proposed a subgrouping that unified Greenberg's two largest groups of Chadic—group 1 at the western end and group 9 at the eastern end—into a 'Plateau- Sahel' branch, with the remainder of Greenberg's groups united in a 'Bill-Mandara' branch. They identified a number of sound changes that united or differentiated the various subgroups and reconstructed a list of 150 items for a proto-Chadic lexicon.

Newman and Ma's Plateau-Sahel group soon became untenable. Newman (1978) himself noted that counts of lexical similarities did not justify a special linkage between the western branch (Greenberg's group 1) and the eastern branch (Greenberg's group 9). Moreover, a major criterion for Newman and Ma's classification was a putative correspondence of Plateau-Sahel *s to BiuMandara Research in the late 1960's revealed that many of the Plateau-Sahel languages of Nigeria also have lateral fricatives, thus ruling this out as a criterion for subgrouping.

Drawing on a large amount of Chadic research and publication in the 1960's and 1970's, two reclassifications of the Chadic languages emerged about the same time in the late 1970's. Newman (1977) updated what was known about sound changes among the Chadic languages and presenteda new list of 150 proto-Chadic reconstructions. Newman proposed a four-way division of the Chadic languages into West (= Greenberg's group 1, all spoken in northern Nigeria and including Hausa), Biu-Mandara (= Greenberg's groups 2-7, spoken in northeastern Nigeria and northern Cameroon), Masa (= Greenberg's group 8, spoken mainly in western Chad, extending into eastern Cameroon), and East (= Greenberg's group 9, all spoken in Chad Republic). The map above reflects this classification, lighter to darker shades of gray distinguishing the groups from west to east.

The second reclassification is that of Jungraithmayr and Shimizu (1981), repeated in Jungraithmayr and Ibriszimow (1994). This classification has West and East branches identical to those of Newman (1977). Both reclassifications also recognize 'Masa' as a unitary group. However, unlike Newman's distinct high-level groups of Bill- Mandara and Masa, the Jungraithmayr et al. classification has a single Central Chadic branch. This branch, in turn, has three sub-branches, with the languages of Newman's Masa branch included within one of those sub-branches. It may well be that Masa is linked to the other 'Biu-Mandara'/'Central Chadic' languages, but a low-level classification of Masa within Central Chadic is questionable. Shryock (1989) morphological change, was unable

to find evidence for a link between the Masa languages and the Biu-Mandara/Central Chadic languages as opposed to any other branch of Chadic. The conservative Newman (1977) classification, with four- high level branches, thus seems to be the most plausible among current proposals. Branch affiliations of languages cited below will be indicated by [W], [B-M], [M], and [E] following the language name.

Aim of the Study

The main aim of this study is to investigate the effect of language endangerment focus onDawai language and ascertain the level of endangerment and establish the reasons that lead to the endangerment.

Problem Statement/Justification

In July 2005, Yobe Language Research Project has shown that, in addition to being genetic sisters/cousins, the indigenous Chadic languages of Yobe state constituted an interesting linguistic area i.e., an area which is full of linguistic research opportunities. In spite of this, there is very little published documentation of any of these languages, yet they have substantial communities of first language speakers. This has made Yobe state an ideal place for broad linguistic projects. In addition, some linguistic experts, Crystal 2000, for example, established that only 600 of the 6000 or so languages in the world are 'safe' from the threat of extinction.

Based on the above linguistic expert's assertion, this study come across very little academic research that works on language endangerment phenomenon. Therefore, this has made it necessary for us to make a thorough investigation on the devastating effect of language endangerment in Dawai language.

Scope and Limitation of the Study

This study limits its scope within the areas where on Duwai language is spoken only which includes, Gadani,Dumburi,Gangawa,Masaba,Dadigar,Jirgwaya, Rinikunu,Cirawa, Mari,Gwio-dina all in Bursari local Government in Yobe state.

2. Literature Review

Bamghose, (1993, p. 3) claims that, even though the concept of language endangerment is taken as a given actual fact there is no uniform definition of endangered languages, the most obvious definition is by number of speakers. Obviously, a language with fewer speakers is more likely to be endangered if compared with larger languages. Speakers of such languages tend to learn another language (more widely spoken) for purpose of interaction outside their immediate community, where language loyalty is not strong; it is a short step to language shift and eventually language death. He further said that endangerment is a structure which comes as a result of incidence of domination by a more powerful language. In this sense many African languages will, in varying degree, qualify as endangered either by widely spoken national language such as Swahili or by official language of a wider communication such as English, French or Portuguese.

Machinyanse, (2018, p. 2) argues that, the most widely affected languages by language endangerment are minority languages as a result of certain factors like; globalized economies and media are most prominent social factors that successfully change the culture landscape of the entire globe affecting negatively the languages human speaks. It is clear facts that indigenous languages whose speakers are affected directly by these modern global trends are on the verge of extinction. Other factors are cultural/political/economic marginalization and hegemony, this happen when political and economic power is closely linked to a particular language and culture so much that there is strong incentive and benefit for individuals who use the privileged language, this compels speakers of minority languages to abandon their languages in favour of another more prestigious one.

Simon and Charles (2020) maintained that language endangerment is a serious concern to linguist and language planners. Language planners have turned their attention in the last several decades for a variety of reasons, speakers of many smaller less dominant language stop using their heritage language and begin to use another. Parents may begin to use only the second language for their children and gradually the intergenerational transmission of the heritage language is reduced and even cease. As a consequence, there may be no speakers who use the language as their first or primary language and eventually the language may no longer be used at all. A language may become dormant or extinct, existing only in recordings or written records and transcription. Languages which have not been adequately documented disappear altogether.

UNESCO, (2003) stress that, a language endangerment is simply refers to a situation when the language is on a path towards extinction without adequate documentation. A language that is extinct can never be revived. A language is said to be endangered when its speakers cease to use it in an increasingly reduced number of communicative domains and cease to pass it on from one generation to the next. That is, there are no new speakers, adults or children. About 97% of the world's people speak about 4% of the world's languages, and conversely, about 96% of the world's languages are spoken by about 3% of the world's people (Bernard, 1996, p, 142). Most of the world's language heterogeneity, then, is under the stewardship a very small number of people.

Even languages with many thousand speakers are no longer being acquired by children; at least 50% of the world's more than six thousand languages are losing speakers. We estimate that, in most world regions, about 90% of the languages may be replaced by dominant languages by the end of 21st century. Therefore, language end may be as a result of external forces such as military, economic, religious, cultural, or educational subjugation, or it may be caused by internal forces such as a community's negative attitude towards its own language. Internal pressures often have their source in external ones, and both halt the intergenerational transmission of linguistic and cultural traditions. Many indigenous peoples, associating their disadvantaged social position with their culture, have come to believe that their languages are not worth retaining. They abandoned their languages and cultures in hopes of overcoming discrimination, to secure a livelihood, and enhance social mobility, or to assimilate to the global market place.

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