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ABSTRACTS

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Vowel Nasality in Naija (Nigerian Pidgin)

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“Vowel nasality in Naija” proposes to discuss nasal vowels in Naija, an extended pidgin spoken in Nigeria (West Africa). Nasal vowels have been much studied in West African languages where two major propositions have been put forward to identify the source of nasality. The propositions are (i) final nasal consonant coda source (VN source: Ferguson (1966) to Greenberg (1966), Stahlke (1971), Atoyebi (2009), Salfner (2013)) and (ii) pre-vowel nasal consonant source (NV source: Hyman (1972) and Williamson (1973)). Sample data were taken from Ewe, Yoruba, Ikaan and Oko to support VN source hypothesis, whereas NV source proposition was defended from a range of Volta-Congo languages like Bamileke, Nupe, Jukun, Akan, Idoma and Ijo. Moreover, Stahlke (1971) had already noted earlier that languages like Akan might pose some challenges to VN source hypothesis.

This paper aims at contributing to the discussion by differentiating between nasal and nasalized vowels. This is achieved through the study of their distribution. It is observed that in Naija, nasal vowels are seen without any nasal consonant in the neighbourhood whereas nasalized vowels are observed to be adjacent to nasal consonants.

It also proposes diachronic evolutionary stages of nasal vowels. Two schema have been proposed. These are $CVN > C\tilde{V}N > C\tilde{V}$ and $CNV > CN\tilde{V} > C\tilde{V}$. These schema can be decomposed into three stages which can be named ‘formatory, assimilatory, and nasal vowel stages’.

This paper supports the claim that the source of nasal vowels as found in Naija is from VN source sequence, and their emergence follow the first scheme.

The data of this work were got from NaijaSynCor Project, sponsored by ANR, based on a 500 kw audio corpus. Twelve monologue sound files of five minutes each were examined, recorded from twelve speakers representing all the regions of Nigeria, paying special attention to a balanced sampling between the Northern and Southern parts of the country. NaijaSynCor data were autographically transcribed but this work requires phonetic transcriptions. Our selected data were, therefore, phonetically transcribed automatically on SPPAS¹. The textgrid files produced by the SPPAS were opened on Praat for some thorough phonetic scrutiny. SPPAS uses SAMPA² phonetic symbols. Therefore, SAMPA phonetic symbols are used in this work.

Atoyebi, J. D. 2009. A Reference Grammar of Oko. PhD Universität Leipzig. Fakultät für Geschichte, Kunst- und Orientwissenschaften.

Ferguson, C. A. 1966. Assumptions about nasals: a sample studies in phonological universals.

In J. H. Greenberg (ed.) *Universals of Language*. Cambridge, MA: MIT Press, 53-60.

Greenberg, J. H. 1966. Synchronic and diachronic universals in phonology. *Language* 42, 508-517.

Hyman, L. M. 1972. Nasals and nasalisation in Kwa. *Studies in African Linguistics* 3, 167-205.

Salfner, S. 2013. Final nasal consonants and nasalised vowels in Ikaan. In *SOAS Working Papers in Linguistics*, Vol. 16.

¹ SPPAS (SPeech Phonetization Alignment and Syllabification) is a new tool to produce automatic annotations which include utterance, word, syllabic and phonemic segmentations from a recorded speech sound and its transcription.

² SAMPA (Speech Assessment Methods Phonetic Alphabet) is a machine-readable phonetic alphabet.

- Stahlke, H. (1971). On the status of nasalised vowels in Kwa. In C.-W. Kim & H. Stahlke (eds.) *Papers in African Linguistics*. Edmonton: Linguistic Research, Inc., 239-247.
- Williamson, K. (1973). More on nasals and nasalisation in Kwa. *Studies in African Linguistics* 4, 115-138.

Analysis of Proverbs in Contemporary Hausa Ajami Poetry

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A proverb is a short well-known statement that gives practical advice about life (ME 2012:1194). The contemporary Hausa poets make use of proverbs in their compositions. Thus, this paper aims to analyse the functions and uses of proverbs in contemporary Hausa Ajami poetry. The findings indicate that, in spite of the fact that the poets introduce various changes to the proverbs, such as omissions, additions and changes of syntactic structures to the fixed phrases (Adamu 2017:249), they tend to use the proverbs in the appropriate and relevant context.

A Morphological Analysis of Tiv Compounds and Compounding

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Compounding as a morphological process is a common word formation process in many languages. In Tiv language, the composition of compounds which is the combination of two or more free words to function as single words is morphologically complex. Tiv language, allows compounds to be formed with elements from any word class; thus, producing structures like noun + noun, noun + verb, verb + noun, adjective + noun, phrasal compound and so on. The study aimed at explicating the process of compounding in Tiv as well as analyse the different compounds attested to in the language. This was achieved by identifying the compounds, determining their types, describing their structures and formation, explicating the units they represent and the function they perform in given syntactic structures. Data was collected through elicitation and written documents. The result revealed that, compounding is a productive word formation process in Tiv language. The intricate nature of the composition of compounds in the language only expresses its agglutinative nature. The study recommends a replication of similar studies in other indigenous languages to enhance their descriptive status and ensure the proper documentation of such structures.

Àbèsàbèsì Syllable Sonority: An Acoustic Account
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Scholars opine that ‘the role of syllable in phonological theory has been controversial, ... it is part of the conceptual baggage left from traditional grammar’. The Generative Phonology School believes that syllable is an essential concept for understanding phonological structure because it is the “abstract unit of prosodic organization through which a language expresses much of its phonology.” Sonority is a core aspect in studying the syllable structure of a language. The importance of syllable sonority cannot be over emphasized. In phonetic term, there is sonority principle which state that the center of a syllable; namely the syllable nucleus often a vowel, constitutes a sonority peak that is preceded and/or followed by a sequence of segments-consonants-with progressive decreasing sonority value; that is sonority has to fall towards both edges of the syllable³¹. The above investigated in relation to Àbèsàbèsì syllable structure. We use acoustic cues as produced in praat to account for Àbèsàbèsì syllable sonority. Àbèsàbèsì known as Akpes in literature is spoken in nine communities in Akoko North West Local Government and in one in Akoko North East in Ondo State, Nigeria⁴. Although, Agoyi 2015 using Generative phonological framework argued that Dája, one of the Àbèsàbèsì lects strictly features open syllable structure, and that the lects that feature close syllable structure in the surface level have open syllable at the deep level; presuming that a phonological rule of deletion cause the coda that feature at the output level⁵; this study tests the sonority level of the V, CV, and CVC pattern perceive in some of the lects, using praat test the acoustic cue of the sonority. Part of the findings of research is that though the tone of the deleted vowel is perceived on the final consonant in the CVC syllable shape, the sonority of the second ‘coda’ is lower than the sonority of the onset. In data which feature similar consonants at the onset and coda position attests low coda sonority.

*Migration, Etymology and Linguistic Classification of Names in Akoko, Ondo State:
The Logical Connections*

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Naming is an indispensable part of language formation. The concept of naming is one of the repertoires of language. The scope of this research is Akoko people and their languages in

³ The concept is from Kenstowicz M (1994:250, 254-264) *Phonology in Generative Grammar* Blackwell, Cambridge M A, and Oxford UK

⁴ Agoyi T O (2008) “The phonology of Àbèsàbèsì vowel harmony” PhD Thesis submitted to the Department of Linguistics and Languages, Adekunle Ajasin University Akungba Akoko, Nigeria.

⁵ Agoyi T. O (2015) “Àbèsàbèsì Syllable Structure A Generative Phonological Approach” *Ago-Iwoye Journal of Languages and Literary Studies* 6:246-270 Nigeria

Edo and Ondo States in Nigeria. Akoko is a place where one finds multiple linguistic patterns that are not mutually intelligible. Languages like Àbèsàbèsì,⁶ Ukaan, Ọwọ̀n Àfa, Yoruboid, Ùhùùàmì, Ùkùè and many dialects constitute the varying linguistic patterns of this region. One major attribute of Akoko settlement is that it is controlled by linguistic multilingualism, yet Languages serve as a major determinant factor controlling the settlement systems. This is seen from names which is used as mark of identification, relationality, distinction, meaning, reference that are linked to the place of origin. The eulogies retrieved confirm our supposition. Logically, the most plausible starting point for the evolution of language is a bonding device based on the exchange of social information concerning relations within the social network.⁷ This paper, therefore, examines the phenomenon of names of places in Akoko using descriptive survey method which enables us to dig deep into the facts as shown in the collected data. This clearly unveils the history, migrations patterns and the proto for of Akoko languages. This research investigates the etymology of the names of places in Akoko; including community names using the etymo-linguistic evidence to trace the history and linguistic relatedness. The names examined in this paper reveal that the Akoko people migrated from more than twenty different cultural origins in Nigeria who came to settle at various times of history but are united by social, cultural and economic activities. For instance, Işua, and Izon are in Ondo North and South Senatorial Districts but the names linked to Izon such as Ijọ̀n Àgòrìjọ̀n (clans of Ijọ̀n) Okèjọ̀n (hill of Ijọ̀n) etc. are found in Işùà, Ìkàrà̀mù, Àkùnnù respectively. The Ika-Igbo, Nupe, Epira from Delta, Niger and Kogi states respectively are also present in the area. These Akoko peoples who are united by their economic activities acquire the local language and Yoruba simultaneously.⁸ For political reason Yoruba is their lingua-francas. Linguistic belief that it is possible to find some degree of similarity in some languages that may not have generic relation.⁹ The future of this study lies in the prospect of language loss and birth in Akoko region since physical and social distances enable speakers of one variety to distinguish themselves from speakers of other dialects. The research ends by discussing the linguistic related problems impose on migration and historical researches and studies.

A Morphological Analysis of Clipping in Igede Language

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One of the basic units of linguistic structure is the word. Interestingly, words play an important role in the human ability to use language creatively due to their dynamism. Indeed, there are several derivational morphological processes, such as backformations, blending, clipping and many others that account for this lexical productivity across different languages. Clipping for instance is a word formation process that involves the shortening of a polysyllabic word by deleting one or more syllables. Examples of such formation in English language are: “exam” for examination, “fridge” for refrigerator etc. While this phenomenon

⁶ Agoyi T.O. (2013) “Classification of Àbèsàbèsì,” *International Journal of Languages and Literature*, USA, vol. 1,(1) pp.37-55

⁷ Dunbar R., (2001) “Theory of Mind and Evolution of Language”, in *Approaches to Evolution of Language*, Cambridge: CUP, p. 99.

⁸ Agoyi, O. T., (2014) “Àbèsàbèsì Language Documentation and Maintenance,” *The International Journal of Engineering and Science*, vol. 3, Issue 7, (July), p. 2.

⁹ Agoyi, O. T., (2001), “The Category of Number and the Generic Classification of Ekiromi,” *Inquiry in African Languages and Literatures*, p. 77.

has been investigated in English Language, a similar attention is yet to be paid in this regard to Igede language. It is against this background that this paper, which has adopted a derivational-morphological framework, examines clipping in Igede as an aspect of derivational morphology. In doing this, the researcher explored the diverse types of clippings that exist in Igede language: initial, medial, final and complex. For instance, initial- ‘okpale’ for ‘ohe ho kpale’, medial-’onam’ for ‘onyinam’, final ‘odi’ for ‘odije’ and the complex type- ‘ejwo’ for ‘ugbenjwo’. Data employed are drawn from competent native speakers of the language. From the analysis, it was discovered that chipping exists in Igede at all the levels and is worthy of being studied.

Towards a Dependency-Annotated Treebank for Bamana: Tthree kó Challenge

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For a long time, one of the essential linguistic tools has been a morphologically disambiguated corpus. In recent years, building of treebanks (syntactically annotated corpora) have become increasingly available and quickly developing resources. Bamana Reference Corpus has a morphological annotation, but it lacks a syntactic one. We develop its syntactic annotation, which is based on Universal Dependencies [Aplonova, Tayers 2018]. During the annotation process, we faced numerous challenges, the hardest among which were three homonymous lexemes kó.

The kó was already a subject of a detailed analysis in [Creissels 2009: 181-188], but an issue of its part-of speech affiliation, which is crucial for a syntactic annotation, was not raised. In Bamana Reference Corpus, kó is always annotated as a quotative copula, however, Vydrin [2017] mentions, that, perhaps, we could postulate several homonymous lexemes: quotative copula (1), subordinate conjunction (2) and evidentiality marker (3).

(1) *Á kó í bá té né yé.*
3SG QUOT 2SG mother NEG 1SG.EMPH PP
'She said: «I am not your mother»'

(2) *Béé táa-ra kà à fɔ́ kó Námaramatu dòn!*
all go-PFV.INTR INF 3SG tell that Namaramatu PRES
'Everyone went and said that this is Namaramatu '

(3) *Ò t̀̀g̀̀ yé kó Jásun.*
that name EQU EVID Jasun
'His name is Jasun'.

We can easily distinguish quotative copula from others by applying a formal criterion of a presence of subject. As for two other cases, the borders are more vague and need a more profound analyses. Therefore, in the syntactic annotation, we decided to annotate a quotative copula as other copulas (by a part-of-speech tag VERB), while two other uses are annotated as particles. However, this decision does not mean that the question of differences between kó subordinative conjunction and kó evidentiality marker is solved. Using a newly annotated treebank of Bamana, I will analyze the syntactic structures where occurrences of kó annotated as particle and provide possible variants of their part-of-speech affiliation.

Corpus Bambara de Référence <http://cormand.huma-num.fr/>

Universal Dependencies <http://universaldependencies.org/>

Aplonova, Ekaterina, Tayers, Francis M. 2018. Towards a dependency-annotated treebank for Bambara, 16th International Workshop on Treebank and Linguistic Theories.

Creissels, Denis. 2009. *Le malinké de Kita*. Rüdiger Köppe Verlag. Vol. 9. (Mande languages and linguistics). Köln.

Vydrin, Valentin. 2017. Bamana jazyk (Бамана язык) [Bamana]. In Valentin Vydrine, Yulia Mazurova, Anderj Kibrik & Elena Markus (eds.), *Jazyki mira: Jazyki mande (Языки мира: Языки манде)* [Languages of the world: Mande languages], 46–143. St. Petersburg: Nestor-Historia.

Signed Languages in Africa and the Foster Legacy: Solving the Paradox

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“Seeds of Hope, the Andrew Jackson Foster Story” is the title of a movie dedicated to Dr. Andrew Foster, released February 2018. This paper discusses the progressive and sustained marginalization of signed languages in Africa by foreign signed languages and of course the Signed English as opposed to the legacy of the man who introduced one of the major foreign signed languages in much of Africa. Andrew Foster is the first African American deaf graduate of Gallaudet University, who incorporated the teaching of deaf children in Africa in his missionary career between 1957 and 1987, resulting to the establishment of over 32 Schools for the Deaf in 13 African countries including Nigeria and Ghana (Runnels, 2017; Brooks, 2018).

Andrew Foster has severally been praised and entitled the name “Father of Deaf in Africa” by various scholars in Deaf studies and signed language linguistics, for his gigantic

efforts in pioneering Deaf education in Africa, but little discussion has been raised on the adverse consequences the introduction of foreign signed languages has had on indigenous African signed languages, except for Schmaling (2003), whose argument on the negative effects of foreign signed languages to Deaf education in Africa has hardly been followed up by other scholars. In line with Schmaling's argument, this paper discusses the gross lack of development of signed languages in Africa sustained by the presence of foreign signed languages in Africa, the linguists' lack of interest in the study of signed language linguistics, and the impacts of these to African linguistics.

Data discussed in this paper were collected through several community outreaches in Nigerian and Ghanaian Deaf communities, which include signed language materials collected using video recording, qualitative survey and interviews. Data analysis is in comparison with American Sign Language, one of the major foreign signed languages in Africa. This paper further emphasizes above other things, the need for the documentation and development of signed languages in Africa, and the need for more linguists to engage in signed language linguistics studies, as a way of solving the paradox of Dr. Foster's legacy and its adverse effects to signed languages in Africa.

- Brooks, G. (2017, February 15). *Seeds of Hope, the Andrew Jackson Foster Story* [video file]. Retrieved from <https://www.youtube.com/watch?v=ij3d-GjqTyA&t=7s>
- Runnels, J. (2017). Dr. Andrew Foster: A Literature review. *American Annals of the Deaf*, 162(3), 243-252.
- Schmaling, C. (2003). A for Apple: the impact of Western education and ASL on the deaf community in Kano, Northern Nigeria. In Monaghan, L. F. et al (eds.). *Many Ways to Be Deaf: International Variation in Deaf Communities*. Washington, D.C.: Gallaudet University Press.

Phraseological Units in the Process of Translation: An analysis of Shakespeare's "Merchant of Venice" and Dahiru Idris's "Matsolon Attajiri"

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According to Cowie (1982:2), phraseology is not just a discipline, but it is a 'Language of Culture. He interconnects linguistic relativity in the cultural connotations of phraseology strings. Hereunder, Kavka (2003:41) viewed phraseology as a phenomenon, which modern linguists has connotations of reference primarily to 'grammatical structures'. Or, as Arnold posited (1986:166) it may mean a group of words whose meaning is difficult or impossible to understand from the knowledge of the words considered separately". This paper therefore, intends to delve into the analysis of phraseological units from both structural and Semantic perspective from the translation made by Dahiru Idris of Shakespears' Merchant of Venice. The continued differences in translation process from English to Hausa is not without some common features that require careful analysis of this sort. The study as stated above, will center on the aspect of structural and semantic point of view during the translation process.

The aim of the work is to analyze the ways of rendered phraseology units and to determine what structural and semantic changes they undergo in the process of translation. With reference to the analysis, the following objectives have been set:

To define the concept of phraseology units. ii. To provide evidence, that translation of English phraseology units into Hausa are often multifarious iii. To compare and classify the selected examples from "Merchant of Venice" and "Matsolon Attajiri" in the aspect of

phraseological translation. And iv. To establish how equivalents are made more adequate in the context they appear. Along this line, use of phrases that have different literal meaning and omission of original phrases or using the phrases which are not used in the original text will be given the requisite treatment. The paper intends to use contrastive method in identifying phraseological differences between Hausa and English as depicted in the 2 books. Descriptive method and frequency value would be considered in drawing conclusions of the translation patterns.

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- Arnold. (1986). *The English Word*. Moscow: Vyssaja Skola.
- Cowie, A.P. (1981). *The Treatment of Collocations and Idioms in Learners' Dictionaries*.
- Cowie, A.P. (1994). *Phraseology*. Oxford and New York. Pergamon.
- Cowie, A.P.(1982). *Stable and Creative Aspects of Vocabulary Use*. London. Longman.
- Cowie, P., Howarth P. (1996). *Phraseology International Journal of Lexicography*.
- Newmark, P. (1988). *A Textbook of Translation*. New York: Prentice Hall.

Nigerian Pidgin English and its Influence on Students' Writing in Standard English
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The paper aims at exploring Crystal's (1987) conception of Pidgin as well as its effects on its users to reaffirm or refute some of his claims, especially in the Nigerian context. The data for the study were collected from samples of sentences extracted from essays written by level 300 students of B.A English at the Bayero University, Kano. Four sentences each showing manifestations of the effects of Pidgin were selected using purposive sampling technique. After the presentation and analysis of the data, it was discovered that Pidgin English has a substantial influence on the students' ability to write effectively in Standard English in different linguistic aspects, such as phonology, morphology, syntax and semantics. Moreover, Nigerian Pidgin English (NPE), being used as a lingua franca among students from the country's diverse ethnic backgrounds on the University campuses, also contributes to the students' failure to write good English. It is equally noteworthy that Pidgin, in many ways, affects the students' grasp of the English language even beyond their university studies. In the final analysis, this study reaffirms most of the assumptions established by Crystal on Pidgin.

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- Akinluyi, T. O. (1977). *The Place of Pidgin in Nigeria and its Educational Implications*. M.A. Thesis. University of London.
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Peculiarities of Chadic Border Languages in the Middle Belt of Nigeria
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Chadic languages – and in particular those bordering Benue-Congo languages in the Nigerian middle belt – have undergone “tremendous transformational processes” in the past. This holds true not only for major, but also for minority languages of the West-Chadic group like Kwami, Kupto, Piya and Widala. All of these languages, which are spoken in typical retreat areas by not more than 15.000 speakers, are at least partly threatened by extinction through the heavy influence of Hausa. These facts of being isolated and influenced by Hausa on the one hand, but also the close vicinity to neighbouring Adamawa and Jarawan Bantu languages on the other hand has led to certain linguistic innovations and peculiarities on various grammatical domains. Among the most prominent typological features observed are the inflation in the sound system, the loss of nominal plural and a tone levelling in favour of the low tone (esp. seen in Piya and Widala). But the loss in the realm of the noun leads – like in ‘communicating vessels’ – to an expansion of the pronominal and verbal system. Thus, we can observe the appearance of the enlargement of the pronominal sets for future and subjunctive (so in Kupto, Piya. and Widala respectively), the existence of ‘Logophoric Pronouns’ (in Piya and Widala) and the use of the so-called ‘Intransitive Copy Pronouns’ (like in Kupto, Piya and Widala). Within the domain of the verb itself we find an increase of verbal plurals (in all above mentioned languages) and partially an inversion of traditional TAM-morphemes, i.e. high vowels - generally denoting the ‘accompli’ in Chadic languages (as also in Kwami and Kupto) - turn the other way round to low vowels (like in Widala). Finally it should be stated that the above mentioned typological features might be understood as innovations but could also be partly analysed as contact-induced phenomena by the surrounding Benue-Congo languages.

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Measuring Phonological Complexity in West Africa

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Typological studies tell us that the phonological complexity of natural languages tends to an equilibrium: languages can't be too simple nor too complex. The phonological 'contained complexity' shown by natural languages is easily observable in the World Atlas of Language Structures (WALS) (Dryer & Haspelmath 2013). The WALS considers the size of the inventories of phonologically relevant elements (consonants, vowels, syllables, and tones), identifies a certain number of inventory types and then assigns a value to each of them. For example, the statistical analysis shows that the consonant inventories can be grouped into 5

main types: small (6-14 consonants), moderately small (15-18), average (22 ± 3), moderately large (26-33), and large (34 or more) (Maddieson 2013). A similar categorization can be carried out for the number of vowels, syllable structures, and tone contrasts. If we decide to define the phonological complexity as the complexity resulting from these four phonological elements, then we'll notice that no language displays, let's say, a small set of consonants plus a small set of vowels plus a simple syllabic structure plus the absence of tonal contrast – analogously, languages don't present a maximum degree of complexity either. As a general observation, a language displaying a high degree of complexity within an area of its phonological system (e.g. high number of consonants) will compensate for such complexity in another area of the system (e.g. absence of tone and or moderately complex syllable patterns), so that the equilibrium will be preserved. From this idea of 'equilibrium' doesn't follow that all the phonological systems are equally complex, but rather that (1) their overall complexity is the result of a modulation operating within the different phonological areas of the system (consonants, vowels, etc.), and (2) that extremely complex or extremely simple systems are very unlikely. When it comes to linguistic areas, it is possible to observe how different areas are characterized by specific values pertaining to this or that aspect of the phonological system. The syllabic structure found in African languages, for example, tends to be simple or relatively complex, as opposed to the syllabic patterns found in European languages. Nevertheless, it comes as no surprise that Africa, in terms of phonology, is not as homogeneous as the analysis of the syllabic structure alone seems to suggest. In terms of phonological complexity, West Africa turns out to be a very interesting case. The goal of this paper is to define the characteristics of West Africa as a phonological area in terms of both overall phonological complexity and diffusion of dominant traits. To illustrate the relative homogeneity of the West African phonological area, a quantitative measurement – i.e. a working 'index of phonological complexity' – will be introduced.

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Creation and Reusability of Digital Resources from Two Related Kwa Languages. The Case of Akan and Ga

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We would like to contribute to the ongoing discussion on Reproducibility in linguistics [1]. The topic is the role of linguistic data, and how it should be managed and made accessible. Different from early efforts in Language Documentation which had a strong focus on the collection and presentation of primary data, we here focus on the scientific issues of verification and accountability. The Linguistic Society of America encourages linguists to make the data sets behind their publications available, to annotate data, and to provide

metadata according to current standards.[2] The issue addressed by LSA is partially an older one, and has also been addressed closer to home. [3] To us it seems that a key issue for linguists on both side of the Atlantic is the question which structure data should take and its quality.

In this presentation we will describe digital resources of the Kwa languages Akan and Ga. We will present an Open Access Interlinear Glossed Text corpus of Akan which consists of around 10 000 phrases, and a valence lexicon for Ga which has been derived from a Toolbox project created by Dakubu which has served for the development of her paper dictionary.[4] The lexicon has 7080 entries, of which 5014 are for nouns, and 935 for verbs. 722 entries were annotated for valence. [5] In addition we have developed an Akan tagger which we at present are testing on transcripts of recorded radio shows from Ghanaian radio stations. [6]

In our presentation we will describe the internal structure and the quality of the material, and discuss how it can be used in linguistic research. We further will address the development of digital resources for two closely related African languages taking into consideration computational as well as linguistic considerations. Given the structure of our present resources, how can we build efficiently an Akan online dictionary using our Ga lexical resources, and how can we use not only our experience from building the Akan corpus, but also the linguistic information contained in the Akan corpus to more efficiently create an IGT corpus for Ga?

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Musical Transformation in Accordance to Language Change in West Cameroon

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Language in my opinion has one of the fastest speed in terms of mobility. It moves as people migrate and equally on its on through different means like social networks, music, mobile communication and marketing. Recently, they have been a high rate of mobility due to globalization which has also influenced the dynamism in languages. These dynamism is seen in different areas and one of these is in the music domain. Popular music is highly influenced

by language change in the same way as it influences language change too. This is because there is an urge to earn a living through music and this can be achieved by giving out what the masses prefer and in the language that is best understood by them. On the other hand, in order to fit into the society and move with the trend, many people want to use the languages they hear in popular music.

West Africa is an area with so many languages including pidgin which keeps expanding and increasing with the movement of people and through other means as earlier mentioned. In the case of Cameroon, Pidgin as one of the many languages is fast growing as compared to some years back when it was highly considered the language of the “illiterates” and “uncultured” (Tande 2006). Due to an increase in the population of those speaking pidgin through mobility and birthrate, it is becoming a widely used language in West Cameroon (English speaking regions) and even extending now to other French regions or cities. As a result of these linguistic contacts between English speakers and French speakers, another language has evolved known as Camfranglais which is a combination of: French, English and pidgin (Schröder 2007). This has become so common such that, communication pattern in terms of speaking, writing and popular music have changed its trend.

This paper aims at showing how music in west Cameroon have transformed following language change mostly in the direction of pidgin, Camfranglais and mboko. In the past, most Cameroon music was either in English, pidgin (with a mixture of mboko at times), French or the local languages (with musicians like Dina Bell, Charlotte Mbango, Ben Decca, etc.) but the situation now is quite different as most musicians try to make the Cameroon music unique through the use of all aforementioned languages in one music (Mr. Leo, Daphne, Obeytheking etc.).

The paper will also take a look at some Nigerian popular music to show how the idea of the use of two or more languages seem to be the norm rather than the exception and in the case of Nigeria, the combination is mostly pidgin and different local languages.

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Linguistic Spaces in Hausa Trado-Medical Antiquities: A Neglected Aspect in Hausa Anthropological Linguistics
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This paper is an attempt to peep at a forgotten and neglected aspect of Hausa linguistics in the name of Anthropological Linguistics. It is a study which sets out to provide an overview of the subject under review as suggested by the paper’s title: “Linguistic spaces in Hausa trado-medical antiquities”. The data are gathered from primary and secondary sources specifically during field work and several contacts with selected Hausa practitioners. The focus of the study include the relevance of language in the Hausa trado-medical heritage; the identification of the major historical landmarks of Hausa traditional medicine namely ancient and pre-colonial healing traditions. Likewise, this work traces the Linguistic spaces in the herbal and faith medicine (*Bori* and *Tsibbu*). These are then explored in three stages namely, the linguistic spaces in the medicinal sources; branches of Hausa medicine, and the

classification of illness, application and administration of drugs. The paper equally engages on the linguistic aspects in Hausa taboo, incantations, magic spells, communications, prayers, gibberish and citations regarded as medicinal sources and *materia medica*, in the name of medicine. In Hausa trado-medical antiquities, language is an integral part of medicine, the popularity and efficacy of medicine depends on the nature of the linguistic devices attributed to it. The supernatural forces in the magical medicines and the general healing tradition have a secret code named *naqali/asiri/gindi* (secret code). Interestingly, the code is a linguistic drill in the classical ancient Hausa grammar. Language is therefore medicine, and medicine is language in the perceptions of Hausa trado-medical professionals. Without language there is no cure.

*NAIJASYNCOR. Methodological and Technical Challenges of a Corpus-Based Study of Naija
(a Post-Creole Spoken in Nigeria)*

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This paper presents early reflections on the NaijaSynCor survey (NJC) financed by the French research financing agency ANR (Caron 2017). The nature of the language surveyed (Naija, a post-creole spoken in Nigeria as a second language by close to 100 million speakers) has induced a specific choice of theoretical framework (variationist sociolinguistics) and methodology (a corpus-based study using Natural Language Processing). Half-way through the 4 year-study, the initial methodological choices are assessed taking into account the nature of the data that has been collected, and the problems that occurred as early as the initial stages of their annotation.

Whereas Nigerian Pidgin is a creole (expanded pidgin) established in the Niger Delta and in Ajegunle (Lagos) (Elugbe & Omamor 1991; Faraclas 1996; Deuber 2005), NJC has chosen to name Naija the variety it is surveying, i.e. a post-creole spoken as a second language in most of Nigeria today. The objective of the study is to determine what is Naija today, where and how is it spoken, and by whom. In its geographical expansion, is it influenced by the vernaculars it gets into contact with? In its functional expansion, is it influenced by Nigerian English? Is it influenced by the education, age, sex of its speakers? Can it be considered as stabilised or is it still rapidly changing?

The framework chosen is that of variationist sociolinguistics (Tagliamonte 2012). In the absence of sufficient written data, it has been decided to test those hypotheses on an oral corpus to be compared with existing corpora of English, both British and Nigerian, and the Deuber corpora (Deuber 2005) recorded in Lagos almost 20 years ago. The size and nature of the object we want to study imply numerous constraints in collecting the oral data, its annotation, and its analysis.

As it stands now, the NSC corpus counts 330 audio files representing over 27 hours of recording with 477 speakers. The Deuber corpus comprises 50 audio files (8 hours). Our aim is to annotate each file as finely as possible and query the resulting corpus with the help of the demographic information collected from each of the 477 speakers. The audio files are time-aligned, annotated for morphology, dependency syntax, information structure and intonation.

The scope of the corpus has compelled us to make the annotation process as automatic as possible, with the help of multiple programmes : PRAAT (Boersma & Weenink 2013) for alignment, ElanCorpa (Chanard 2014) for transcription, translation and semi-automatic tagging; SPPAS (Bigi & Hirst 2012; Bigi, Caron & Oyelere 2017) for phonetisation and

syllabification; Analor (Avanzi, Lacheret & Victorri 2008) and ProsodyPro (Xu 2013) for prosodic annotation; Arborator (Gerdes 2013) for dependency syntactic annotation; Trameur (Fleury & Zimina 2014) for information retrieval and analysis. The metadata was processed through an application based on Arbil, and developed by Christian Chanard (Llacan) to make it more user-friendly.

The parallel use of so many different applications requires precise coordination and constant review to adapt the procedures and ensure a smooth workflow. One of the main challenges is to make sure that the temporal indexes of the annotations are preserved by the various programmes so that prosodic, communicative and syntactic hierarchies can be projected on each other. Another challenge is linked to the nature of the linguistic object itself: as a rapidly expanding post-creole, it is somehow unstable, and we have to deal with innovations for which the annotation system must be revised and revisable without having to redo the annotation and without loss of information. A certain degree of lability must be built into the methodology to allow for this inherent dimension of the research project. Two examples of change of procedure will be given concerning phonetisation and syllabification on the one hand, and dependency syntax on the other hand.

As a conclusion, we will present some intermediary and preliminary observations concerning first the sociolinguistic status of Naija with a quick presentation of the metadata, and second the linguistic structure of the language, with examples taken from serial verb constructions, focus and communicative strategy.

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Creole Languages in Education and Their Role in Shaping Caribbean Identities: Models for Integrating English Lexifier Creoles into School Curricula in The Eastern Caribbean

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This paper identifies and analyzes attempts that the people of the Western Caribbean (specifically in Honduras, Jamaica, Haiti and Aruba) have made thus far in addressing the serious problems that have arisen in the Caribbean due to the imposition of European colonial languages as languages of instruction in the education systems of those territories where most the population speak a creole language to envision how the peoples of the Eastern Caribbean (specifically in Statia and St. Croix) might also find a way to begin to transform a formal educational system whose language policies have reduced children to failures and victims into a system that equips children to be powerful agents in the learning process.

The establishment and expansion of systems of education in both the colonial and neo-colonial Caribbean as a means of perpetuating metropolitan hegemonic cultural and linguistic models has more often than not valued the contributions of Europeans over the linguistic and cultural contributions of Africans and Indigenous peoples (Faraclas et al. 2008). From the beginning of formal education in the region, issues of choice of language of instruction, materials, and subject matter have been decided upon by powers foreign to the Caribbean, i.e. the colonial administrators before independence and the foreign ‘advisers’ and ‘experts’ after independence.

In a number of territories of the Caribbean, the various stakeholders in the formal education process (students, teachers, parents, administrators, etc.) have attempted to decolonize educational institutions by re-forming these institutions according to their own image and interests. On the Western Caribbean such initiatives seem to have advanced more than in the other parts of the Caribbean. The evidence from the Western Caribbean will be utilized to make recommendations as to how similar efforts could be successfully undertaken in the Eastern Caribbean, where such initiatives have been comparatively few and far between.

The possible solutions are not predicated on the basis of models developed in the formal systems of the metropolises, and thus are not another colonial imposition of an inappropriate and imported ‘fix’ on the peoples of the region. Instead, elements are identified from the informal educational systems which have emerged organically over the past five centuries from the feminized, Africanized, Indigenized creole cultures of the Caribbean as a foundation stone and as a source of inspiration for the design and implementation of education policies and practices that serve the interests and better reflect Caribbean peoples.

Use of Address Forms among Staff of Bayero University Kano
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Address forms are social phenomenon. They are significance for effective and successful communication and have long been considered a very salient indicator of status of relationships. Because of series of social factors, address forms vary in different situations (Yang 2010). This paper investigates the use of address forms among staff of Bayero University Kano, Nigeria. The aim is to find out whether there is variation in the use of the terms between academic staff in three Faculties (Humanities, Social and Management Sciences and Clinical Sciences). An ethnography research method is used to collect data and variationist sociolinguistics theory to analyze the data. The result of the analysis shows that there are differences in the use of the terms among the academic staff of the three Faculties in the University. The use of religious term 'Malam' is more pronounced in the Faculty of Arts and Islamic Studies, academic title 'Professor or Doctor' is frequent in the Faculty of Social Sciences and Professional title 'Sir' in the Clinical Sciences. The research also reveals that there is variation in the use of the terms among female's staff in the tree Faculties. In addition, Age, gender and social status determined the use of the address forms among the academic staff in the University.

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Hausa Lexicon and Phraseology in Depicting History and Culture
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Language is the main tool of human communication, and also the main carrier of social civilization. The linguistic study of Hausa lexicon and phraseology is not in the research of language application, but also a comprehensive research topic concerning history and culture, society etc. This study has great significance both in linguistics and history and culture and sociology of Hausaland.

Hausa lexicon and phraseology are rich and colourful, some refers to the historical culture of West Africa region, some came from the foreign colonial's culture, and also some reflects the characteristics of the Hausa people. In this study, the author will do the research from the structure and meaning of some Hausa lexicon and phraseology, in order to help the language learners or the researchers to have a better understanding of the special culture and history of the Hausa people. In order to break the cultural barriers between different languages and enhance the ability of cross-cultural communication.

The TAM System in Kanuri – Genealogical, Areal and Universal Factors
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The basic TAM system of Kanuri is aspectual. A relative of Kanuri still illustrates this. Beria, the eastern member of the Saharan family, still illustrates the original system perfective – imperfective. The western members, esp. Kanuri, operate a more differentiated system within the perfective aspect. However, in the negative context the old aspectual concept is still visible. The paper looks into the emergence of these categories. The historical development of the TAM can be traced from the first half of the 19th century. In this period new TAM categories emerged. Areal factors are probably responsible for the enlargement of the system. To what extent universal factors play a role remains to be investigated. However, some features may give a hint.

The Expression of Phasal Polarity in Manding (Mande) and Senufo (Gur)
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Phasal polarity items are “structured means of expressing polarity in a sequential perspective” (van Baar 1997:40). The ALREADY concept and the STILL concept occur in

affirmative clauses, while NOT YET and NO LONGER are the expressions occurring in negative clauses.

In the Manding variety Bambara, clause-final items – adverbs or particles - are used to express phasal polarity. *kàban* ~ *kà bán*, *kàkɔɔ* and *kélèn* express the ALREADY concept, which states that a situation holds at reference time, implying a further reference point at a prior phase where it didn't hold. *hálisa* ([hálísà], [hálisà]), *háli bi*, *túgun* and, in some varieties, *bilen~blèn* express the STILL concept. A situation marked by a STILL expression holds at reference time and implies a further, subsequent phase where the state does not hold. *bán*, *fɔlɔ* express the NOT YET concept i.e. the non-occurrence of the state at reference time implying a reference at a subsequent phase where this state holds. The expression of the non-occurrence of the state at reference time implying a reference at a prior phase where this state holds is NO LONGER, in Bambara *túgun* or *bilen*.

According to van Baar (1997:80ff.), individual phasal polarity items often originate 1) in another expression within the same phasal polarity system; or 2) they develop from outside the system but from the same language; or 3) they are borrowed. One aim of the presentation is to discuss the origin of some of the Bambara polarity items. For instance, *kàban* 'already' and *bán* 'not yet' originate from the same verb *bán* 'finish, terminate'; however as phasal polarity items they do not have the same form. The two NOT YET expressions *bán*, and the alternative *fɔlɔ* originate from verbs with opposite meanings: 'finish' and 'start with', a situation that calls for an explanation. *túgun* is the expression for the NO LONGER and for the STILL concepts.

Although the expression of phasal polarity is very different in the Senufo language Supyire, where the STILL, NOT YET and NO LONGER concepts are tenses encoded as auxiliaries, there are some parallels between this language and Bambara. They concern their likeliness to be combined with different aspects and changes of meaning resulting from these combinations (cf. Carlson 1994).

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Ma-causatives in Tomo Kan Dogon: Between Causatives and Passives

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In Tomo Kan language (Dogon < Niger Congo) there are two types of causatives which can be regarded as contact and distant ones. Distant causatives are derived via addition of the suffix -ma, and if it is added to a contact causative marker, then the causal chain described becomes more distant in any sense of the term (cf. [Kulikov 1993]):

sé:dù íwⁿ dàngà-rì
Seydou child sit-CAUS.PFV
'Seydou seated a/the child.'

ìj sé:dù-li íwⁿ dàngà-rà-mí
1SG Seydou-ACC child sit-CAUS-CAUS.D.PFV
'I told Seydou to make the child sit'.

The causative marker might be related to another ma-suffix in Tomo Kan whose basic meanings are hortative and modal passive:

[kò lwé] yèlé byà:-mà-ló
NONH.POSS medicine easy have-MOD-FUT.NEG
The medicine for that cannot be found easily.

Séliyà: wá jòⁿ lò: jèʔⁿè byà:-mà-só
custom LOC woman 2 marry.PFV be.able-MOD-FUT
According to our custom, one can marry two women.

Although the semantics of the two suffixes is quite different, I propose an analysis according to which those are different instantiations of the same morpheme. Firstly, I will show that the affix cannot be analyzed as a modal marker in terms of the semantic map presented in [van der Auwera & Plungian 1998]. Secondly, decomposing the distant causative structure, I will try to show that there are semantic reasons for the shift. Thirdly, I will propose a formal analysis of the phenomenon in question.

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Lexica Iconicity in Adamorobe Sign Language (AdaSL) and Ghanaian Sign Language (GSL)
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Sign languages are natural human languages used by deaf communities around the world. Linguistics research on different sign languages has revealed that sign languages differ from each other at various levels of linguistic description (Perniss et al. 2007). This paper’s goal is to present preliminary findings on lexical iconicity in a rural sign language, Adamorobe Sign Language (AdaSL) and an urban sign language, Ghanaian Sign Language (GSL) using patterned iconicity as proposed by Padden et al. (2013, 2015). De Vos & Pfau (2015) acknowledged that the structural properties of rural sign languages fit into previously established typological classifications which were done mainly for urban sign languages. However, they found that rural sign languages also exhibit certain unique typologically marked features that are not found in urban sign languages (De Vos & Pfau, 2015).

The visual modality of sign languages offers a high potential for iconicity (resemblance relationships between form and meaning). Of particular interest is the understanding that iconicity is not monolithic but demonstrated through different devices and strategies that may be influenced by cultural factors and specific communicative contexts. Padden et al. (2013, 2015) showed that signers exhibit systematic preferences for iconic representation of tools, choosing either an action-based (depicting how the object is held) or a perception-based (depicting dimensions of the object) strategy.

Three groups of participants were recruited for this study; 5 native AdaSL signers, 5 native GSL signers and 5 hearing non-signers. Pictures of 30 selected household tools and objects were presented on a laptop screen and participants signed these items with sign language or gesture. Data from the signers and the non-signers were analysed for two strategies; handling and instrument strategies. The results were coded with ELAN using the criteria proposed by Padden et al. (2013).

Preliminary results show that AdaSL and GSL signers, and the gesturers prefer instrument strategy for naming household tools and objects. Signers and gesturers employ the

body as an iconic device and the hands depict how the object is used. The preference for instrument strategy in both AdaSL and GSL seem to emerge from gestural resources used in Akan and Ga speaking communities in Ghana. Typological differences do not affect the preference for instrument or handling strategies in the conventional sign languages.

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A Study on Transitivity in Koring: Systemic Functional Grammar Perspective
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This paper studies transitivity in Koring. It is based on the theoretical framework of Systemic Functional Grammar (SFG) Theory developed by Halliday. SFG is organized into three modes of meaning. These include textual mode, interpersonal mode and experiential mode. The system of transitivity is the focus of the experiential mode. Both paradigmatic and syntagmatic aspects of the experiential grammar of the Koring clause will be examined. Koring is one of the developing languages spoken by some minority groups in southeast and southsouth Nigeria. The data used in the analysis were generated from oral utterances made by some native speakers of Koring language. The generated data were confirmed by another set of native speakers of the language. The data were analysed by categorizing them into participant, process and circumstance, which are core elements of transitivity on the perspective of SFG. It is discovered that, like many languages of the world, transitivity on the perspective of SFG theory applies in Koring language. However, the behaviour of verbs (processes) in the language, as it concerns transitivity, has some interesting unique features. For instance, a material process may involve two participants as in "Onwè (participant) ùre ùkwuelè (process) le mma (the door). There are some processes that accommodate three participants as in " Ogba (participant) ùre (process) Kpesùme (participant) ùkwùre (participant). Moreover, processes with three participants do not give room for the use of prepositions that are usually required. They make the use of prepositions unnecessary. For instance, in " Ovie (participant) ùtàñ (process) Kpesùme (participant) agbò (participant)" which literally means "Ovie sold banana to Kpesùme", the preposition 'to' is not found in the sentence. It is also observed that while every intransitive verb (process) can be used as a transitive verb, not every transitive verb can be used as an intransitive verb. The study will go a long way into contributing to the study and development of the language. The study will also contribute immensely to the study of Nigerian languages and African linguistics in general, especially as it concerns the application of SFG theory.

The Reconstruction of Noun Classification in Ghana-Togo-Mountain Languages

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The presentation compares the synchronic gender systems of most of the Ghana- Togo- Mountain languages, revealing huge differences with respect to their design and complexity, in order to establish an improved reconstruction of the proto-system. This reconstruction aims at improving the existing one (Heine 1968) by including new data and by applying a systematic cross-linguistically oriented approach to the analysis of gender systems as proposed by Güldemann (2000) and, with a particular focus on Niger -Congo, Güldemann and Fiedler (2018). This approach consistently distinguishes the four following gender-related concepts: (a) agreement classes as the ultimate basis of the system of genders, (b) gender (classes) as reflecting the classification of nouns in the lexicon/reference domain, (c) noun (form) classes as the partial reflex of genders hosted by the nouns themselves and (d) declension classes as reflecting the morphological variation of nouns triggered by number, gender etc.. Even though Heine (1968) included agreement forms in the description of the synchronic systems, his reconstruction seems to rely mainly on noun form classes, so that it does not reflect the agreement-based proto -system of genders but rather that for declension classes. The new theoretical approach also contributes to the reconstruction of gender systems in Niger-Congo in general.

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Structural Properties of Multi-Word Fixed Expressions in Nigerian Pidgin English

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„Structural properties of multiword fixed expression in Nigerian Pidgin English”
Keywords: phraseology, Nigerian Pidgin English, structural properties

Nigerian Pidgin English – lingua franca in Nigeria spoken by approximately 90 million people. is full of idiomatic expressions, metaphors and metonymies. Even though they have been formed from English-based verbs, nouns or adjectives, they aren’t always understandable for Standard English native speakers i.e. joinbodi ‘unrest’ mind tell me ‘intuition’, man-pikin ‘male child’, sew and cut ‘tailor’.

Firstly, all expressions were divided into groups based on their structure, i.e. verb-verb, noun-noun, adjective-adjective, verb-noun, noun-verb, noun-adjective, verb-adjective, adjective-noun. Secondly examples in each group were analysed related to the three aspects:

What part of speech is created as a result?

How the expression behaves in the sentence?

Which part of expression is head, and which is modifier?

Secondly, sentences or other multiword expressions that are equivalents of single notions will be analysed, i.e. take eye see ‘look without touching’, come follow me stay cohabitation’, i beta pass my nebor ‘(portable) generator’.

As the last one there will be analysed a group of expressions borrowed in the same form as it functions in English, but has gained the new meaning, i.e. raincoat ‘condom’.

In the conclusion there will be shown that created expressions or direct borrowings have rather African character than express English patterns.

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Hausa Language and Social Media

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In European countries, Asia and very few in the African continent, the use of social media is the key to success toward the development of social, economic, political and academic activities, especially in language and literature. Every language reflects unique world view with its own value system. This means that language reflects physical, cultural and social life of the people. The paper examines the role and impact of the social media in communicating, projecting and transmitting cultural knowledge. Such roles are functional and plausible for human existence, interactions, appreciations of human diversity, heritage, tolerance and linkage, especially in this age of promoting of cultural globalization and acculturation. The social media, in contemporary time, has a significant influence on the communication culture of young Hausa men and women. The paper also discusses the educational advantages of social media to Hausa community especially in the conduct of studies and research on Hausa language. In order to obtain a good conclusion, this paper emphasizes on the need for Hausa students and researchers to embrace the culture of using social media in the conduct of their research.

India-Hausa Films as a Source of Neologisms in the 21st Century Hausa Language

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Hausa as a rich West African language requires no introduction. A language expands, on general principle, by the growth in the number of its users either as first or second language speakers. Among other reasons, language contact, mass media, science and technology,

economic needs and cultural domination are the major agents for this growth. Consequently, Neologism as an act of inventing words becomes necessary to accommodate the need for effective communication. In today Hausa speaking northern Nigeria, “India-Hausa/Indian-Hausa” is a popular tag given to mainly Telugu and some other mainstream Bollywood films dubbed in the Hausa language. In their effort to appeal to their customers, the translators of these films use some unheard of, powerfully expressed words and phrases in first the titles and the dialogues of the dubbed films. Gradually, the words and phrases are being accepted and incorporated into the everyday usage by many people. This study intends to take a closer look at this and its implication in Hausa in the 21st century. The data is drawn from five (or more) selected dubbed movies by Algaita Dub Studio, the company at the forefront of this creativity.

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Tense Markers in Kalabari: A Synchronic Study

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The diachronic and synchronic approach to language study was first introduced by Ferdinand de Saussure, a Swiss scholar considered by many as the father of modern

linguistics, to refer to two possible approaches to the study of any language. While the diachronic approach refers to the study of a language in its evolution over time, the synchronic addresses the study of that language at a particular point in time, usually in the present. In this paper, we aim to undertake a synchronic study of the Kalabari language, a West African language spoken in the southern part of Nigeria, with particular reference to markers which express the concept of time through tense markers that indicate the past, the present and the future. A specific area of interest is to observe how speakers of Kalabari, an ijoid language of the Niger-Congo family whose basic word order is Subject-Object-Verb (Harry, 2004: p. 15) express this concept in relation to English, a Germanic language of the Indo-European family with a basic word order of Subject-Verb-Object (Finegan, 1987: p. 78) and to note any influences arising from it. This is of interest because English is the official language of Nigeria and every Kalabari speaker is required to learn it to be able to communicate with the wider world.

Why Don't We Tidy Up the Grammar of Hausa and Analyze 'After/Behind' in 'After Class/After He Arrives/He's Behind' etc. as Prepositions?

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Traditional accounts: (English) prepositions govern NPs, conjunctions govern clauses

So: 'after' assigned distinct part-of-speech label:

[+NP] 'after [three days]' = *preposition*, but:

[+clause] 'after [you have left]...' = *subordinating conjunction*

Recent approaches analyze both above instances of 'after' as PREPOSITIONS which (like verbs) simply differ in complements they take, so little justification for part-of-speech distinction (e.g., Emonds 1972, Huddleston & Pullum 2002:chap. 7, after Jespersen 1909: parts 2, 10-15).

Hausa? Recent reference grammars follow traditional dual classification (Wolff 1993; Newman 2000:chap. 57; Jaggard, 2001:606ff.), analyzing **baayan** in **baayan kwaanaa uku** 'after three days' as a *preposition*, but as a *conjunction* in **baayan kin taashi** 'after you have left' (**baayan** = "transitive (genitive) preposition" **baaya-n** lit. 'back-of'). See Bagari (1987).

Prepositions head phrases similar in structure to phrases headed by verbs, so we can apply same unified framework to equivalent constructions. Evidence:

Head prepositions allow alternation of both nominalized VPs and finite clauses, so **zân zoo [baayan sun taashi]** (= finite clause comp.) = **zân zoo [baayan taashinsù]** (= nominalized VP comp.) 'I'll come after they have left'. So analyze both tokens as prepositions.

Transitive verbs license both NP and clausal complements, e.g., **naa ji [màganàfki]** 'I understand (hear) [your remark/speech]', **naa ji [kin yi auree]** 'I understand [you've married]'. We would not wish to assign two instances of verb **ji** 'hear' to distinct categories (both = verbs). Same unified classification for prepositions with different complements.

Clausal complements require same morphosyntactic form of governing verb as direct object NPs. Especially visible with "Grade 2" verbs with final-**i** form in both environments, e.g., **naa nèemi [in gan shi]** 'I tried (sought) [to see him]', cf. **naa nèemi [aikii]** 'I looked for [a job]'. Again parallel to how verbs select complements, prepositions behave no differently. No justification for assigning to different primary part-of-speech

Genitive preps conventionally classified as "adverbs" because traditional prepositions must have overt complements, but not a valid condition, we can extend revised analysis to include

“intransitive genitive prepositions” with null complements, e.g., **sun koomàa [baaya Ø]** ‘they went [to the back/behind Ø]’ (= intransitive prep. + Ø). So PPs consist of head preposition with or without an overt complement, = “transitive” and “intransitive” prepositions. Functional/syntactic analogy with verbs, e.g., dual-transitivity verbs, e.g., **sun kaamàa shi** ‘they grabbed him’, cf. intransitive **àbîn dà ya kaamàa dàgà nân** ‘what reaches from here’.

Same reanalysis extends to monomorphemic prepositions/particles which govern both NPs and subordinate clauses, e.g., **dàgà** ‘from’ prototypically governs NPs as prepositional ‘from’, e.g., **yaa zoo [dàgà Kanòò]** ‘he came [from Kano]’, but can also take clausal ‘just because’ complements, e.g., [**dàgà naa cêe** ‘yàayàa dai?’] **sai ya taasoo minì** ‘[just because I said ‘how’s it going?’] he attacked me’.

Conclusion? = unified prepositional analysis captures fact that these elements/words represent a single formal and functional entity, so simplifies the grammar.

Functions of Prepositions in Pular: e and ka
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The presentation contains the results of an analysis of two most frequent prepositions in Pular Fuuta-Jallon (Guinean variety of Fula). This is part of a bigger research of Pular part of speech system. Prepositions in Pular present a certain interest as there are several prepositions proper containing multiple grammatical and semantic functions and a lot of other words, technically attributed to other parts of speech, but carrying prepositional function. Prepositions *e* and *ka* are the two most frequently used prepositions and contain more functions than any other preposition or prepositional word in Pular. In addition these two prepositions are the only ones that can constitute complex prepositional constructions, a function that has been analyzed in our prior works (Kosogorova 2015) and doesn’t appear in this research. We analyzed prepositional contexts with 215 examples of *e* and 351 examples of *ka* with special attention to the dialect attribution of each data source. The sources included oral tradition texts, journal articles and other published sources, such as textbooks and brochures. The data were evaluated from two points of view, namely syntactic function and semantic attribution.

The two main groups of contexts with the preposition *e* can be labeled as locative and comitative. Comitative is comprised of several lesser groups, such as comitative proper (19,5%) of all contexts with this preposition), comitative with sociative suffix (15%), reciprocal (1%) and conjunction (1%). Locative meanings are subdivided into three groups: directive (6%), superessive (‘on top’) (15%) and inessive (‘inside’) (11,5%). Other than those two major groups the *e*, the data pool has yielded several minor groups, such as temporal meaning (5%), idiomatic compound *e maábe* ‘at home’ and some others, not exceeding 7% of the total data.

The preposition *ka* has a much more unified meaning pattern. The main group can be outlined as a locative and subdivided into the following subcategories: place (35%), including place in impersonal constructions (‘where can one get a haircut?’) (2% of total contexts), direction (41%) and two special subcategories *ka yaasi* ‘outside’, both place and direction (2,5%) and *ka hewti* ‘up to the limit’ (4%). The rest of contexts with the preposition *ka* are divided into four groups – three having temporal, addressative and idiomatic meanings and not exceeding 2% of the total number of examples. The fourth however presents a major difference and comprising 11% of the examples cannot be neglected: *ka* is used as a conjunction in locative subordinate clauses. Although the prepositions *e* and *ka* have largely

intersecting functional areas, this distinction makes *ka* unique, as no other locative preposition can introduce subordinate clauses in Pular.

Kosogorova, Maria, 2015. Distribution of locative prepositional constructions in Pular using *e* and *ka*. In: Cultural and linguistic processes in Africa. Moscow, Kluch-S. Pp. 87-100.

The Hausa Cultural Lexicon in Relation to the Snail-sense Theory – the Critical Discourse Analysis of Balaraba Ramat Yakubu’s Selected Writings

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The main objective of this paper is to project examples of Hausa cultural lexicon regarding topics such as women’s agency, strategies of life, social status, relationships, hierarchies, empowerment that are manifested in several literary works of contemporary Hausa writer Balaraba Ramat Yakubu, for instance “*Wa zai auri Jahila?*”, “*Ina sonsa haka*”. Hence, I will analyse that problematic with reference to the concept of ‘snail-sense’ feminist theory, a term coined by a Nigerian writer and scholar Akachi Adimora-Ezeigbo. The notion emphasises the importance of the effective dialogue or negotiation within social environment that enable women to confront all obstacles. In order to grasp complex Hausa social phenomena and gender issues, the paper adopts the Critical Discourse Analysis, which according to several researchers (Wodak, Van Dijk) can be defined as a problem-orientated interdisciplinary approach, that sees discourse – language usage in both speech and writing – as a form of social practice.

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Negation in Wam, an Adamawa Language of Nigeria

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Wam, commonly known as Kugama (glottocode: kuga1239), is an undescribed Adamawa language spoken in a number of villages in Mayo-Belwa LGA and Fufore LGA of Adamawa State of Nigeria. The speakers refer to their languages as *já: wàm* ‘the Wam language’. The name Kugama is an exonym, but today it is regularly used by the Wam themselves when speaking in other languages.

In this presentation, I would like to discuss issues around negation in Wam. There are two strategies in the formation of clausal declarative negation that depend on the type of construction.

The first case of negation is conveyed by means of adding a negative marker [ʔã] to a corresponding positive clause, i.e. there is symmetrical negation. This type of negation is restricted to non-verbal constructions which are formed with the [à] focus marker.

The second type of negation is a discontinuous negative marker. The position of the first element of the negative marker [ɲa] is found after the subject and before the verb. The second element of the negative marker [ʔã] is placed clause finally. The discontinuous negative marker is found in verbal and non-verbal (locative predication) constructions.

In addition to the two principal strategies in the formation of negative sentences, I will set forth examples related to the negation of non-declarative clauses and variation found in affirmative vs. negative sentences. As an example, there are changes in pronoun usage that seem entirely dependent on the type of sentence (affirmative vs. negative).

Other interesting aspects are:

The existence of a discourse-related [wa] marker. This could be treated as part of the information structure of the language and will be explored more in detail during my next field-trip experience during spring 2018. In negative sentences, the [wa] gets deleted.

A distinction between short and full forms of the negative clauses in Wam.

The creation of antonyms derived through negation.

*Adverbial Modifiers Involved in Introducing Direct Speech within Hausa Modern Narrative
(on the Sample of Humaira Lavan Zango's Novel 'It doesn't befit me')*

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Neil Skinner in his introduction to *Hausa Tales and Traditions: an English Translation of Tatsuniyoyi na Hausa (originally compiled by Frank Edgar)* provided some analysis of Hausa folk narrative, in particular, he suggested that in Hausa *tatsuniyoyi* and *labaru* direct speech was “always preferred to indirect” [Skinner 2013: xxvi]. Taking this idea further Skinner indicated that striking feature of the narratives was “monotonous Hausa use of *ce* (‘say’), where in English there would be a wide range of expressions such as ‘exclaim’, ask, reply, answer, suppose, say to oneself” not to mention all the adverbial expressions, such as

‘angrily, shocked, in surprise, indignantly,’ etc.” [Skinner 2013: xxvi-xxvii]. The aforementioned specific nature of Hausa tale was inherent to early creative writing as well.

Modern popular literature widely known as ‘*littatafan soyayya*’ attests to a bright development of aesthetic expressiveness. This is particularly true as regards variability in *how* direct speech is introduced. The present study is aimed at examining formations with the verb *ce* which function as an introduction of direct speech in modern Hausa creative writing. Addressing Humaira Lavan Zango’s novel *It doesn’t befit me (Ban cancanci haka ba)* I propose structural semantic analysis of non-verbal adverbial modifiers which accompany the speech verb *ce* and perform significant role in the structure of direct speech introduction.

Comparing to traditional narrative modern texts demonstrate considerable shift of the focus from *what* is being reported to *how* and *under what conditions* the reporting is done. Among other speech verbs *ce* remains the most frequently used by Hausa authors. As semantically *neutral* verb it allows establishing semantic coherence with a wide range of adverbial expressions. Thus, adverbial modifiers have eventually become an aesthetically loaded element of Hausa narrative. The frequent and creative use of adverbial modifiers is a noteworthy contribution made by the writers of Northern Nigeria to the development of Hausa language and Hausa art of narration.

Skinner N. (ed. and trans.) *Hausa Tales and Traditions* Vo Cb: Being a Translation of Frank Edgar’s *Tatsuniyoyi Na Hausa*. Routledge, 2013.

Verbal Inflection in Akebu
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The paper deals with verbal inflection in Akebu, a Kwa (Ghana – Togo mountain) language spoken in Togo. The language is poorly described. While phonology and noun class system were briefly described among others by Heine (1968) and Storch & Koffi (2000) and a dictionary is compiled by Koffi (1981), Akebu verb has never been a topic of a separate work. Our study is based on the data collected during three field trips in 2012, 2013 and 2016 to the village of Djon and neighbouring villages of Kotora and Djitrane in the prefecture of Akebu.

The morphological structure of the Akebu verb may be represented by the pattern (i), where CPN means class-person-number marker, STEM means the stem of the verb, and optional TAM means a separate tense-aspect-modality marker. Generally, a specific TAM value results from a combination of all the three members of the structure: class-person-number marker series, choice of the stem and, in some forms, overt TAM marker.

(i) CPN – (TAM) – STEM

There are two verbal stems in Akebu: basic stem (1a) and factative stem (1b).

- (1) a. *lō-cō* *wà-cō-kpā*
3.PFV-tell_{BASIC} CL-tale-CL
‘He has told a tale.’
b. *ø-cóó* *wà-cō-kpā*
3-tell_{FCT} CL-tale-CL
‘He told a tale.’

The factative stem is derived from the basic stem by a number of rules for regular verbs, but a representative set of irregular verbs is attested, as well. For regular verbs,

- TV¹⁰ and TV₁V₂ give TVV and TV₁V₂V₂ and raise the tone: t̩à > t̩āā ‘ask’, cō > cōó ‘tell’,

- TVV just raise the tone: fēē > fēé ‘sweep’,

- WV, NV and CV_η take the formative -lv¹¹ / -nv (whose vowel is subject to the vowel harmony, whose tone is middle if the basic stem’s tone is low and high otherwise and whose nasality is triggered by nasals in the basic stem) and raise the low tone of the stem: wō > wōlú ‘chew’, kòṅ > kōnū ‘be long’,

- CVVCV and CV₁V₂V₂CV inverse the tones: kpōòpù > kpòòpū ‘be big’.

Class-person-number markers group in series that express cumulatively person and number and TAM (including negation, as well). In 3rd person, noun class agreement prefix most typically can be separated, but in some slots is contracted. The 1st noun class distinguishes simple and conjoint agreement forms. Table 1 contains the most frequent CPN series, and (2a–b) exemplify a TAM contrast expressed by them.

- (2) a. *gúú-ká* *kà-lā-tò*
 spoon-CL CL-3.PFV-fall.down
 ‘The spoon fell down.’
- b. *gúú-ká* *kà-láá-tò*
 spoon-CL CL-3.HAB-fall.down
 ‘The spoon falls down.’

Table 1.

person & number or noun class	default		perfective		prospective	
	basic	conjoint	basic	conjoint	basic	conjoint
1SG	<i>ń-</i>		<i>n’-</i>		<i>n’ń-</i>	
2SG	<i>ń-</i>		<i>ńl’-</i>		<i>ńl’ń-</i>	
1PL	<i>yāl’- / l’- / yá-</i>		<i>yál’ń’- / y’ń’-</i>		<i>yál’ń’- / y’ń’-</i>	
2PL	<i>ńāńá- / ná- / ńá-</i>		<i>ńán’ń’- / ń’ń’-</i>		<i>ńán’ń’- / ń’ń’-</i>	
ŊŪ	<i>∅-</i>	<i>ń-</i>	<i>l’-</i>	<i>n’-</i>	<i>l’ń’-</i>	<i>n’ń’-</i>
PƏ	<i>pà-</i>		<i>pà-l’-</i>		<i>pà-l’ń’-</i>	
ʦƏ	<i>∅-</i> (voicing stem consonant)		<i>l’-</i>		<i>l’ń’-</i>	
WƏ	<i>wà-</i>		<i>wà-l’-</i>		<i>wà-l’ń’-</i>	
YƏ	<i>yà-</i>		<i>yà-l’- / y’-</i>		<i>yà-l’ń’- / y’ń’-</i>	
KƏ	<i>kà-</i>		<i>kà-l’-</i>		<i>kà-l’ń’-</i>	
KPƏ	<i>wà-</i>		<i>wà-l’-</i>		<i>wà-l’ń’</i>	
	habitual		negative prospective & habitual		negative perfective & factative	
	basic	conjoint	basic	conjoint	basic	conjoint
1SG	<i>(ń)n’ń’-</i>		<i>ńń’-</i>		<i>(ń)n’ń’-</i>	
2SG	<i>ńl’ń’-</i>		<i>āńń’-</i>		<i>ńl’ń’-</i>	

¹⁰ Here we use C for consonants, V for vowels, W for glides, N for nasal stops, T for consonant that are neither glides, nor nasal stops.

¹¹ An underspecified vowel subject to the vowel harmony is marked as *v*.

1PL	<i>yálV́V́- / yV́V́-</i>	<i>yálíṅ- / yíṅ-</i>	<i>yálV́V́- / yV́V́-</i>
2PL	<i>ɲánV́V́- / ɲV́V́-</i>	<i>ɲáníṅ- / ɲíṅ-</i>	<i>ɲánV́V́- / ɲV́V́-</i>
ɪŪ	<i>lV́V́- nV́V́-</i>	<i>lṅ- nṅ-</i>	<i>lV́V́- nV́V́-</i>
PΘ	<i>pà-lV́V́-</i>	<i>pà-lṅ-</i>	<i>pà-lV́V́-</i>
ʈΘ	<i>lV́V́-</i>	<i>lṅ-</i>	<i>lV́V́-</i>
WΘ	<i>wà-lV́V́-</i>	<i>wà-lṅ-</i>	<i>wà-lV́V́-</i>
YΘ	<i>yà-lV́V́- / yV́V́-</i>	<i>yà-lṅ- / yṅ-</i>	<i>yà-lV́V́- / yV́V́-</i>
KΘ	<i>kà-lV́V́-</i>	<i>kà-lṅ-</i>	<i>kà-lV́V́-</i>
KPΘ	<i>wà-lV́V́-</i>	<i>wà-lṅ-</i>	<i>wà-lV́V́-</i>

Overt TAM markers are -kV́- for past (3), -pV́- for future and -fV́V́- for not-yet tense.

- (3) *tù-wā sa wà-kà-kpòòpū*
 thing-CL this CL-PST-be.big_{FACT}
 ‘This thing was big.’

An analytical progressive form is built with the auxiliary *yā* ‘stand’ that is combined with habitual (4).

- (4) *gúú-ké kà-yā kà-láá-tò*
 spoon-CL CL-PROG CL-3.HAB-fall.down
 ‘The spoon is falling down (at the moment).’

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Grade 2 Verbs in Hausa Verbal Compounds: The Problem and a Possible Solution

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In my analysis of Hausa verbal compounds, the paucity of V+NDO and V+PDO (Verb+Noun/Pronoun Direct Object) compounds in which the verb was a grade 2 verb raised an important question (McIntyre 2006, chapter 5). I tried to answer this question with a hypothesis which I still feel is correct, but which I would like to ‘air’ once again in this panel where the question seems particularly relevant.

V+NDO compounds are the largest group of Hausa verbal compounds (425 from 626), however, grade 2 verbs are found in only 30 of these 425 V+NDO compounds – and in 4 of 44 V+PDO compounds (McIntyre 2006: 155). Given the fact that grade 2 verbs form “...the largest class of basic transitive verbs in the language.” (Newman 2000: 642) this distribution is somewhat surprising.

It is not only the numbers which are surprising; grade 2 verbs in compounds lack the markers which are typical for other verbs. Firstly, most verbs in these compounds have an imperative form, but a number of compounds have a verb which is unmarked. However, with gr2 verbs, one cannot know whether the verb has the imperative form or is unmarked (the normal form); e.g., in *d̄auki-sàndankà* (lit. take stick.of.you[m.]) ‘matrilocal marriage’) the verb *d̄auki* (with its LH form) could be either. Secondly, in a significant number of compounds the verb is ‘tone lowered’, a form not found outside of compounds; e.g. *kòomàa* [LL] *baaya* (reactionary ideology, recession) is neither the usual (grade 1) *koomàa* [HL] nor imperative *kòomaa* [LH]. Thirdly, final vowel shortening – a marker typically found in V+NDO compounds (see McIntyre 2006:95) – is not found in the 30 V+NDO compounds with a grade 2 verb; indeed, only 4 such compounds have a simple noun where final vowel shortening of the NDO is possible – but does not occur.

In other words, while one might reasonably expect grade 2 verbs to provide the largest number of V+NDO compounds, they are conspicuous both by their almost total absence and by the absence of markers typically found in other compounds.

I offer a hypothesis in which the initial Low tone of grade 2 verbs is seen as a significant element in answering the question posed above.

Linguistic Repertoires of Refugees in Internally Displaced People’s (IDP) Camps in North East Nigeria

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Crises orchestrated by the activities of an Islamist extremist group in Nigeria, Boko Haram, has resulted in the destruction of lives and properties in many communities and settlements in North East, Nigeria. Consequently, vast number of survivors who fled from the volatile areas have inadvertently moved to different refugee camps designated by the Nigerian government as Internally Displaced Peoples’ Camps popularly referred to as IDP Camps. Given the fact that the linguistic landscape of North East Nigeria is crassly diverse, the situation where people from different linguistic backgrounds co habit in camps under stringent conditions would yield to some linguistic challenges. Equally, the camps have been attracting the attention and presence of international agencies such as World Health Organisation, among others, who often send officials to the camp for sundry purposes. Given the fact that the language of communication among the international personnel would be a global language, English, whereas as the camps are characterized by linguistic diversity with Hausa as the most popular language.. This scenario definitely yields to some linguistic issues.

The aim of this work, therefore, is to examine the linguistic repertoires of people living in some selected IDP camps in North East Nigeria. The focus of the work is basically to examine how the various individuals and sub groups use language in different domains of their lives in the camp. The study attempts to also consider issues of language politics as it relates to language preference and language choice as well as how the choices influence the socio-economic wellbeing of the inhabitants. Information reflects the trends in language development in not just North East Nigeria but in Nigeria. It also reflects on the relationship between language and conflict.

Typology of Negation in Atlantic Languages
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This paper deals with typological study of negation in the Atlantic languages. The Atlantic group is a branch of the Niger-Congo Phylum, spoken in west Africa. This group suffers from a lack of linguistic studies, only few main languages (Wolof, Pulaar, Sereer) have been described and mostly just partially. However, the group is known to have a very complex verbal morphology with a rich system of Tense-Aspect-Mood (TAM). In these languages, the negation is often integrated into the TAM-system, thus, the first step of a study on negation is to describe the TAM-system and the negation process of the individual languages. The required data have been found, for a part in published studies, and for the other part in specifically realised fieldwork.

This work puts the focus on the interactions between TAM and negation on the one hand, and on the other hand on all the linguistic elements involved into the negation phenomenon in Atlantic languages. The second step is to set up the synchronic typology of negation in Atlantic languages. In order to describe the negation process in the context of TAM cross-linguistically, I will use the terminology and criteria defined by Miestamo (2005) and Dryer (2013a,b).

This work is the first comparative study on TAM and negation systems in the whole Atlantic languages. All subdivisions of this group are represented by one or several key languages, i.e. a sample of about 30 languages. On this basis, we can sketch hypothesis about the previous state of these languages to discover the historical processes implicated in negation, using the comparative method and internal reconstruction to have a diachronic view of negation in Atlantic languages.

This talk aims to present a typological study on TAM~ and negation structures in Atlantic languages. First, I will present the description of individual key languages, stressing the fieldwork's data. The second point will focus on the typological analysis of negation. The third part will be dedicated to diachrony and internal reconstruction.

DRYER Matthew S. 2013a. "Order of Negative Morpheme and Verb". In: Dryer, Matthew S. & Haspelmath, Martin (eds.) *The World Atlas of Language Structures Online*. Leipzig: Max Planck Institute for Evolutionary Anthropology. <http://wals.info/chapter/143> [29/03/2018].

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Empathy as Subversion in Women's Literature: A Study of Forced Marriage Narratives

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The portrayal of empathy within Hausa fiction evokes emotional responses between characters that enable the authors to effectively piece together their storylines. This paper will examine how Hausa authors showcase empathy in the context of forced marriage through creating connections among characters in order to provide the protagonist(s) with a lifeline to hold onto in traumatic situations. It will demonstrate how empathy becomes a form of subversion, a silent protest that aids and provides emotional support to the victims of forced marriage, who are mostly young girls. It argues that unlike real-life scenarios—portrayed by the media in ways that lack empathy by mostly conveying the victims' narratives only through reporting—fictional narratives employ empathy as a stepping stone to the 'sharing of affect' (Keen, 2006) that solidifies the narrative themes the authors want to describe. Examples will be drawn from two selected Hausa novels: Yakubu's (1990) *Wa Zai Auri Jahila* and Rahma A. Majid's (2006) *Mace Mutum*. By comparing and contrasting these similarly themed novels, this paper aims to show the role of empathy in the paths the protagonists take in their journeys within these novels.

A Sketch on Tonal Homophones in Ibibio

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We look at tonal homophone as a phono-semantic phenomenon where a linguistic form has the exact sound-tone equivalence yet yields different denotative meanings. Though this phenomenon is not new, it is only recently that scholars have begun to turn their attention to it (cf. Newman & Newman, 1979; Urua, 2007; Kwong, 2009, for example). As a corollary, very scanty literature, description, analysis is available on the subject. The primary focus of this paper, therefore, is to foreground tonal homophone in Ibibio in order to engender its better understanding as well as compare it with what obtains in other (Nigerian) languages. This study sourced its data, primarily, from oral recording and the library. Part of our preliminary findings indicate that: a) tonal homophony is not only a lot more pervasive in occurrence than often imagined, but it is also a notorious factor in semantic ambiguity; b) it has precarious implications for translation and automatic speech recognition; c) it can be exploited covertly, but potently, for vilification and deception. As this phenomenon is seldom sufficiently understood, analyzed, we urge a more indepth investigation, especially, from a cross-linguistic perspective.

Secularization of the Religious Lexicon in Hausa

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The paper discusses instances of the process of secularization (i.e. desacralization) within the Hausa language which occurs when the originally religious lexicon (and phraseology) penetrates into spheres of secular life and is used in non-religious discourse. In Hausa, the process affects mostly the terms of Arabic origin, cf. Greenberg 1947: 94; Baldi 2008. The phenomenon is manifested in various communicative contexts and includes different types of linguistic factors. The most salient examples of the secular function of religious lexicon are:

- religious lexicon in petrified expressions, which function as communicative rituals, such as *Inshaallah*, *Assalamu alaikum*, *Bismilla*,
- terms of religious origin which have gained a new meaning and are used in common language, e.g. *al'umma*, *diyya*, *sadaka*,
- new Hausa words or phrases that creatively explore the original religious lexicon in derivation and compounding, e.g. *yi Allah-wadai*, *hodar iblis*, *yi imani da/(a)*...

The examples collected from literary texts, press and everyday communication are to show how Islamic religion enriches the language means in the area of lexicon and phraseology. They also indicate the ongoing changes of the borrowed terms and their adaptation to the Hausa systemic devices. With reference to studies on the secularization of Christian religious lexicon in European languages in earlier centuries and in modern times (Burkhardt *et al.* 2012; De Grazia 1980) the process is seen not only as a linguistic phenomenon but also as a manifestation of changes in social mentality and customs.

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Verb Nominalization in San Maka

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The presentation will focus on verb nominalizations in San Maka (< Eastern Mande < Mande < Niger Kongo>).

The term *nominalization* is often used to define the process of a transcategorial operation as well as the result of this process. I will use it in the first sense. I will regard nominalization as a range of grammatical means that allows a verb to act as a noun (Comrie and Thompson 1985; Koptjevskaya-Tamm 1993; Lehmann 1982).

The main strategy of the verb nominalization in San Maka is morphological: by adding suffixes, both agglutinative and added by fusion. This method is used for the following types

of nominalization: action → the name of action, action → the result of action, action → participants of action (actor, patient).

There are four suffixes of nominalization:

a) suffix (infix) *-i/ -e/ -ε/ -ma-* *prolongation of the final vowel* (added by fusion); it denotes the name action (gerund); it is the base of other nominalized forms:

<i>sí</i>	‘to take’	<i>síí</i>	‘taking’;
<i>bù</i>	‘to open’	<i>bùù</i>	‘opening’;
<i>dúrū</i>	‘to hide’	<i>dúrūr</i>	‘hiding’;
<i>dórō</i>	‘to teach	<i>dórōē</i>	‘teaching’;
<i>mārō</i>	‘to press’	<i>mārōē</i>	‘pressing’;
<i>dà</i>	‘to seed’	<i>dāē</i>	‘seeding’;
<i>gā lì</i>	‘to look for’	<i>gāmālì</i>	‘looking for’;
<i>bòò là</i>	‘be able’	<i>bòòmālà</i>	‘capacity’;

b) *-máá* : suffix denoting the result of action:

<i>dúrū</i>	‘to hide’	<i>dúrūr</i>	‘hiding’	<i>dúrūmáá</i>	‘result of catching’;
<i>kòré</i>	‘to cook’	<i>kòréé</i>	‘cooking’	<i>kòréémáá</i>	‘result of cooking’.
<i>tórē</i>	‘to plaster’	<i>tórēē</i>	‘plasting’	<i>tórēēmáá</i>	‘result of plasting’.

c) *-lì/ -lí* : suffix denoting the actor of action:

<i>dārāā</i>	‘to teach’	<i>dārāālì</i>	‘teacher’;
<i>màh̄ b̄ū</i>	‘to eat food’	<i>màh̄b̄ūlì</i>	‘eater’;
<i>dàgōā s̄ì</i>	‘to give fetish’	<i>dàgōāsilì</i>	‘fetish maker’;
<i>dāné k̄ō</i>	‘to give fruit’	<i>dānék̄ōlì</i>	‘fruit bearing (tree)’.

d) *-wōlé*: patient of action:

<i>dò</i>	‘to know’	<i>dòē</i>	‘knowing’	<i>dòēwōlé</i>	‘smth been known’;
<i>tórē</i>	‘to plaster’	<i>tórēē</i>	‘plasting’	<i>tórēēwōlé</i>	‘smth been plastered’.

The usage of the presented forms in different types of sentences will be shown.

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Nostratic (Euro-Asian) Origin of the Mande Language Family and Afro-Nostratic Languages **Ihor Rassokha**

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The idea of the work occurred as a result of the comparison of a 100-words list of the basic vocabulary (according to Swadesh) from 85 world languages with the semantically similar 100-notion lists of words, the deepest among more reliable parent language reconstructions – Nostratic (Rassokha 2010). Thirteen “Congo-Kordofanian” languages from different language families were studied using the method mentioned above. The languages Bantu, Yoruba, Kwa and Ijaw gave the percentage of coincidences with the nostratic

reconstructions almost on the level of casual coincidences, and the languages Kru, Gur, Senupho, Adamawa-Ubangi, Atlantic and Mande showed the result corresponding to the results of Nostratic languages. Geographically 5 groups of these probably Nostratic African languages (we will conditionally call them Afro-nostratic language macro family) such as Mande, Kru, Gur, Senupho and Western Atlantic are a compact massive in the South-West of Western Africa, the borders of which pass through Cote d'Ivoire. In our opinion, growing of rice in regions with damp equatorial climate changed the growing of millet in more Northern arid regions of Sahel, from which the ancestors of Afro-Nostratic peoples came. Besides growing millet, nostratic peoples bred cattle, domesticated in the Mesolithic period (Rassokha 2009). The famous Sahara frescos of "the cattle-breeding period" in the mountains Tassily-Anger are the evidence of the fact that such population, initially Caucasoid, got to the Tropical Africa at the Neolithic epoch. Besides culturological and archeological arguments for possible Nostratic, Euro-Asian origin of Afro-Nostratic languages there are genetic arguments. From the six probably Nostratic African language families according to their origin we chose namely the language family Mande for more detailed analysis. A comparison of Mande languages grammar and their basic vocabulary according to a 100-words list as well as the comparison of a complete list of nostratic reconstructions of V. Illich-Svitych with the vocabulary and grammar of the language Bamana and Russian have been made. Statistically significant result has been obtained - more than 28% of lexical and phonetic similarities with the nostratic reconstruction in both languages. The hypothesis of the necessity of the statistically significant lexical and phonetic similarities with the nostratic reconstruction of V. Illich-Svitych for each nostratic language has been stated.

Prohibitive Negation along West Africa's Central Coast

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Negative exponents in the languages of West Africa have received some attention of late. The collection of studies by Cyffer and Ziegelmeyer (2009) accompany other investigations of the Bantu family (Nurse 2008, Devos and van der Auwera 2013) and the Mande languages just south of the upper Niger River (Idiatov 2012). West African language families of the central coast as well as their upcountry relatives, however, remain largely ignored.

Two key facets of negation in West Africa were identified by Ziegelmeyer (2015, 2016) in his assessment of the Wider Lake Chad Region. One was a special marker for prohibitive negation and a second was the dichotomous expression of standard negation along TAM dimensions. For now, we set aside the multiple forms of standard negation. We concentrate instead on the prohibitive, as it occurs among Niger Congo languages of West Africa's central coast. The area of investigation extends from the Bandama-Tano-Volta watershed of Ivory Coast and Ghana to Calabar near the Nigeria/Cameroon border, including upcountry extensions into the Togo Mountains and along the River Benue.

Our specific focus is prohibitive expression in coastal languages and their associated families. We attend to both prohibitive marker form as well as its placement, preceding or following a clausal verb. For this preliminary study, our database consists of 23 languages from the coastal region. They include members from Potou-Tano, Na/Ka-Togo, Yoruboid, Nupoid, Idomoid, Edoid, Igbooid, Central Nigerian, Delta-Cross and Ijoid (Heine and Nurse 2000). For possible comparison, we consider principal languages of the Wider Lake Chad Region, Hausa and Kanuri, as well as Bantu and Mande.

Overall, we find that prohibitive form along the central coastal area is non-uniform, as is its placement relative to a verb. Prohibitives exhibit five principal shapes. One consists of a nasal consonant, either as the sole exponent of prohibition or as the second element of a split prohibitive marker. Its area of use encompasses the Kwa languages of Ghana, Togo, Republic of Benin, and many West Benue Congo languages of the Niger-Benue confluence, including Nupe, Gwari, Igala, Yoruba, Yala, Igbo as well as Jukun of the Benue. The only exception in the confluence subarea is Ebira, which manifests the form *àsú*. A second shape, a front vowel preceding the verb, is confined to Edoid languages, which are spoken immediately west of the River Niger and south of the confluence zone. A third distinct syllabic shape consists of an alveolar plosive and either a front or back vowel. This is restricted to the Togo Mountain region. Still a fourth and fifth prohibitive shape are limited to Ijo and Delta Cross Kana, which, respectively, show *kumo* and a zero segmental form accompanied by special tone marking.

The prevalence of a nasal consonant shape for the prohibitive across a relatively large swath of coastal West Africa is intriguing. Several factors present themselves. For instance, the nasal may be a remnant of a historical form that incorporated a nasal consonant, although the distinct non-nasal forms found elsewhere, particularly among more conservative upcountry populations, seem to suggest otherwise. We also note from Hagemeijer (2009) that Portuguese contact along the coast brought nasal form *não*, leading to the possibility of external influence. We give consideration to these and other factors as well as the propensity for micro-areas in West Africa, propounded by Hyman and associates (2015) after analysis of a variety of phonological features.

The Conceptualization of 'Mouth' in Hausa and Fulfulde: A Comparative Analysis
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Beginning with the pioneer work of Lakoff and Johnson (1980), research over the decades have shown that human body is universally the most productive model for the conceptualization and coding of various concepts in almost all human linguistic domains, an idea rooted in what is known as the linguistic embodiment which itself is a model of the experiential theory of linguistics. Further research in this area have been extended to African languages in general (cf. Abinet, 2015; Heine & Reh, 1982; Heine, et al. 1991; Kraska-Szlenk, 2014 and the references therein) and Hausa in particular (cf. Pawlak, 2014; Amajir, 2013, 2014; Gwarzo, 2015; Ibrahim, 2018) focusing on given target domains and how Hausa body parts are extended into these domains.

The point of departure from the previous studies is that, this paper solely focuses on baki “mouth” as a body part term, its phraseological connotations as well as its extensions in coding abstract domains that are otherwise difficult to express, and the underlying cognitive mechanisms that motivate these extensions. Furthermore, it seeks to lead the way into cognitive comparisons between Hausa and Fulfulde embodiments, to establish similarities and variations that may lead to the understanding of the influence of contact in linguistic conceptualizations of genetically distinct but geographically neighbouring languages – a pioneer attempt of a sort. Based on these objectives, the paper answers the following questions: (i) what are the collocational nature of the term baki “mouth” in Hausa, (ii) what

are the semantic notions coded by this term, (iii) what are the cognitive mechanisms involved in these mappings, and (iv) how do the coding and mechanisms in Hausa compare to those in Fulfulde?

The data for the study is collected from the popular Hausa novel *Magana Jari Ce* (Iman, 1936) from which all expressions involving the term *baki* were extracted, grouped and analysed. As a native speaker of both languages, the exact Fulfulde conceptual (not literal) coding of the notions expressed by *baki* are provided, not minding whether they involve the same term, or even body part, at all. That provides an avenue to compare how these notions expressed using *baki* in Hausa are coded in Fulfulde, providing a basis for analogy of the conceptual similarities between the two languages (see the sample data below):

Sample data:

Hausa	Lit.	Fulfulde	Lit	Gloss
...kashe baki	kill mouth	...sukkii honnduko	block mouth	Ended his pride
...cika baki	fill mouth	...duudugo haala	much talk	bragging
...rufa baki	close mouth	...maɓɓu honnuduko	close moth	shut up

Dependent Forms in Landuma Nina Sumbatova

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In Landuma (Mel < Niger-Kongo; Guinea), the TAM-meanings and polarity are expressed within a *verbal complex*, i.e. a sequence of several elements ordered with respect to the verbal stem:

Agreement prefix	TAM/taxis/negation prefix	Verb stem	Direct & indirect object pronoun(s)	Tense particle (past, future)	Assertive/negative particle
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The fullest complex (as shows above) appears in the independent affirmative clauses with a default type of information structure (the predicate of the sentence is part of its focus), cf. (1). Object pronouns and tense particles are optional.

- (1) Fatu wə-n-sɔn kɔ mi na lɛ
 Fatu 3SG.AN-FCT-give her this PST ASR
 'Fatu gave this (e.g. rice) to her/him'.

Other types of verbal forms are mainly marked by the absence of a certain slot in the form structure. In particular, Landuma has verbal forms that can be viewed as *consecutive*. They consist of an agreement prefix and the verb stem: all other positions are absent (bold in (2)).

- (2) “kʌnkʌ wə-n-fəntrʌ lɛ, yə-sut kɔ, ŋ-ɔ sanba n-ʌ-keyʌ sɔ”
 every 3SG.AN-FCT-lie.down ASR 1SG-hit her CL-COP cause 2PL-NEG-steal yet
sə-der yə-fəntrʌ wə-sut mi, Fatu **wə-fəntrʌ wə-sut** kɔ,
 1PL-come 1SG-lie.down 3SG.AN-hit me, Fatu 3SG.AN-lie.down 3SG.AN-hit her
 Dinʌba **wə-fəntrʌ wə-sut** kɔ
 Dinaba 3SG.AN-lie.down 3SG.AN-hit her

[The grandmother said:] “Each of you will lie down, I’ll beat you so that you do not steal.” I came, lay down, she beat me, Fatu lay down, she beat her, Dinaba lay down, she beat her’.

The consecutive forms are used to head the following clause types:

(A) non-first clauses of a clause-chain – a structure that consists of several predications connected without a conjunction:

(a) if the clause-chain encodes several consequent situations as in (2),

(b) if different clauses in a chain encode semantic components of a situation;

(B) purpose clauses without a conjunction;

(C) certain types of clausal arguments (for example, with the matrix verbs *faŋ* ‘want’, *tam* ‘be able’, *nesa* ‘fear’);

(D) adverbial clauses introduced by the conjunctions *ʌnʌ* ‘when’, *hʌŋ* ‘until’, *sabu-sa* ‘in order to’, etc.

A similar range of syntactic functions is characteristic of the forms with the TAM prefix *cə-*, but, unlike the “consecutive forms”, these forms express simultaneity (a secondary predication in a clause chain, a temporal clause with the simultaneous meaning as in (3), etc.).

- (3) wə-ne lɛ Suti-Manɛ **wə-cə-borʌ** bʌlʌŋ b-i
 3SG.AN-hear ASR Suti-Mane 3SG.AN-SIM-tap xylophone AGR-DEF
 ‘He hears Suti-Mane tapping his xylophone’.

The “consecutive” and “simultaneous” forms belong to a special syntactic class of verbal forms, i.e. dependent forms. The syntactic functions of dependent forms cover the functions typical of general converbs (in the Altaic-type languages) and, partly, the functions of the infinitives.

The basic syntactic opposition of verb forms in Landuma is the opposition of finite vs. dependent forms. Monoclausal structures, the first clauses in a chain and relative clauses are normally headed by a finite form, non-first clauses in a chain – by a dependent form.

Adverbial and complement clauses make use of all verb form types.

Negative Constructions in Sam (Adamawa Language of Nigeria)

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The Sam language, commonly known as Kpasham (glottocode: kpas1242), is a Niger-Congo sub-variety spoken by about twenty thousand people across five neighbouring villages in the North-eastern Adamawa State of Nigeria, a zone of ongoing conflict with difficult access for researchers. Because of the delicate geopolitical and historical scenario Sam has remained an under-described language until now.

The current research on Sam is part of the AdaGram initiative to explore Nigeria’s linguistic diversity and wealth through the creation of grammatical analysis, linguistic documentation, and sociological/anthropological descriptions. Typologically speaking, Sam is a tone language (three register tones, rising and falling contours), with aerial phonological traits like labio-velars and implosives, and it also presents complex interaction between the

segmental morphological features and non-concatenative properties of tone, indexical of the West African linguistic area. In addition, as well as bearing dynamic word-order, Sam features highly productive compounding and affixation.

During the 3rd Symposium on West African Languages, I would like to present relevant strategies and issues in the formation of negative sentences and negative counterparts of adjectival forms (or qualitative words). While being a basic grammatical feature, it is at the same time a source of relevant debate/discovery, as no other analysis of the language exists prior to this one..

The general strategy to negate affirmative sentences in Sam is by the addition of a discontinuous negative marker of the form: [ɲa-...-ʔa]. Tones vary according to adjacent segments and the glottal stop might be dropped (e.g. if preceded by a vowel, then a sequence of vowels is realized instead of VʔV). While the former element -ɲa- is found earlier in the sentence (more often after the subject), the latter is always added clause-finally. This also applies to non-verbal clauses. Attested tenses and moods include: present, future, and past; progressive, perfect, imperfect, and imperative. The latter triggers a particular negative construction where the first element of the discontinuous negative marker is replaced by a morpheme [báŋ], while the second element is attached clause finally as expected. The meaning of this morpheme is still unclear.

With regards to Sam adjectives or adjectival words, negative forms (or antonyms) can occur by means of lexical opposites of the type: wúnā zwé 'they are good people' vs. wúnā bòfjàgàlē 'they are bad people'; and as a result of a grammatical operator that uses the same discontinuous negative marker observed in clause negation. It results in adjectival constructions of the type: good vs. not good, e.g. wúnā zwé 'they are good people' vs. wúnā ɲà-zwē-ā 'they are not good people'. Other adjectival words make partial use of the discontinuous negative marker, i.e. only the second element of the marker is present, while the first element is dropped.

All hypotheses concerning the preliminary analysis of Sam negative constructions will be tested during my following field-trip in spring 2018.

Strategies for Corpus-Driven Lexicography for Manding Languages

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Today, big (or, rather, mid-size) annotated text corpora for African languages do exist (a 25-mn word Helsinki Corpus of Swahili; an Amhara corpus, 23 mn; a Yoruba corpus, 3.5 mn, etc.), some of them are openly accessible, and they are sometimes used in lexicographical work (Wójtowicz 2017). For Manding we have a Bambara electronic corpus (5 mn words, almost 1 mn in the disambiguated subcorpus), and a Maninka corpus (about 3.5 mn). Both corpora are already being used for grammar studies, and constant replenishment of Maninka and Bamana dictionaries is a natural by-product of the corpus-building activities.

The very first corpus-driven dictionary that revolutionized practical lexicography, Cobuild English Dictionary (1987), was based on a text corpus of about 6 mln. words. I.e., our Manding corpora are already not far from this threshold, and will certainly step it over pretty soon. However, no full-fledged corpus-driven studies of the Manding polysemy have been carried out so far. It is time to fill this gap.

One way, the "classical" one, is to use text corpora as sources of numerous natural examples to be analyzed "manually". Even this (very primitive in terms of modern NLP) method may produce impressive results concerning the accuracy of semantic mapping of

senses of a lexeme, establishment of their frequencies and distribution by sources and authors. However, an important impediment to a wide-ranging application of this method is its costliness: the manual handling of one lexeme of an average frequency (some 300 occurrences in the Corpus) may take a whole working day of a qualified lexicographer. To compile a dictionary of 15,000 entries, some 100 years of work by one person is needed (or 10 years by a team of 10 qualified lexicographers, which is hardly realistic).

A solution to this problem can be found in modern unsupervised word sense disambiguation (WSD) algorithms. The classical approach to the unsupervised WSD is based on context-based clustering of the occurrences of a word in an unlabeled corpus into groups corresponding to different senses of the word. A list of examples grouped into senses can be regarded not only as a way to automatically induce a polisemy of the word, but also as an online quasi-lexicographic resource. Yet an obvious drawback of such an ad-hoc corpus-based dictionary article in comparison to a traditional dictionary is that it lacks any description or labeling of the senses. Such labeling can be done manually, of course, but we set as our goal to explore ways to leverage existing lexicographic resources to label induced senses of the word automatically.

Word sense clustering implicitly relies on the information on different groups of words co-occurring with the given word in the examples from the corpus. In a traditional dictionary article, each sense of a word may be illustrated by several usage examples, which also provides a minimal list of a co-occurring context words for each sense. Our idea is to find the best match between a list of automatically induced senses with a list of senses in a dictionary using context words for each sense obtained from the dictionary and from the corpus, respectively.

Our experiments are based on the unlabeled subcorpus of Bamana Reference Corpus and on two of the traditional dictionaries for Bamana: by Dumestre (2011) and by Vydrin (1999) in both of which polisemy is represented rather systematically, but in different ways. We use state-of-the-art unsupervised approach to WSD based on clustering of the word semantic similarity graph that is built using word embedding methods (Pelevina et al. 2016). We employ the same word embedding model and word similarity graph to map the list of context words from a dictionary onto induced sense clusters.

If the proposed model proves successful, it may revolutionize the process of building corpus-driven dictionaries of a new generation in respect to the time and efforts required.

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From an Action to Gesture: Embodied Gestures in Hausa
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Gestures, at first glance, look like spontaneous movements of hands that help the speaker to produce the utterance. However, they have a close link with the speech and their form does not only reflect the speaker's character and temperament but also socio-cultural conditions in which the speaker lives. In the presentation I would argue that co-speech gestures rather than being spontaneous and idiosyncratic reflect a culturally typified action. The assumption is exemplified by four types of Hausa gestures derived from the action of praying, giving, washing and counting. The main discussion concerns cultural actions which gave rise to the gestures as well as the notions associated with the gestures.

Morpholexical Applicative and the Semantic Classification of Hausa Verbs
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Looking at the history of Hausa linguistic scholarship from the early period (1843-1918) to the 21st century, it is evident that researches have been conducted in the domain of Hausa verbs. Despite all the previous studies there are problems in relation to Hausa verbs that are yet to be addressed or tackled, particularly on morpholexical operators such as passive (or suppression), antipassive, applicative and causative. This paper attempts to tackle issue on morpholexical applicative within the framework of Direct Linking Theory and its implication on the semantic classification of Hausa verbs. The paper reveals that grade one verbs such as *tsiira* 'pile up' *sookà* 'pierce' *kwaaxà* 'hit' *dookà* 'hit' *cakà* 'stab' among others when appear in a construction with applicative morpheme *wà* and semantic linker *gà* violate the linking principles while other verbs do not. This violation has semantic implication on such verbs in Hausa. The paper has among other things argued for a modified version of the semantic classification of Hausa verbs. And that the domain of Hausa verbs is still open for further investigation within the morphosyntax and lexical semantics interface.

Understanding Semantics of Reduplication in Hausa
Hafizu Miko Yakasai

Reduplication as morpho-semantic process is by and large a language specific. Indeed, reduplication as universal phenomenon is non-productive in many languages. This idea of reduplication as language specific and its non-productivity in many languages bring difficulty particularly to speakers of other languages (where reduplication is less productive) in understanding meanings brought by reduplication. Hausa being one of those languages that productively uses reduplication for grammatical and lexical formatives is bound to bring difficulty to non-native in understanding the meanings brought by reduplication in the language. For instance, in Hausa semantic properties of the reduplication are not connected with the syntactic function of lexical items, as one lexical category may express two or more meanings related to the reduplication. The paper aims at breaking the linguistic barriers of Hausa in the global communication in understanding semantics of reduplication in Hausa. Therefore, it presents the semantics of Hausa reduplication based on productivity and usage.

On Evaluative Morphology and the Shi- Prefix in Lamnso'
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Yuka (2008) undertakes a morpho-semantic analysis of verbal extensions in Lamnso'. The paper reveals the productive manifestations of verbal extensions and demonstrates their roles in argument and event distribution in the Lamnso' basic clause. What Yuka tags *verbal extensions*, Amiot and Stosic (2014) label *pluractionality*. Pluractionality spells out the connection between derivational morphological markings on a verb and their modifying impact on the internal structure of the event expressed by the verb. Pluractionality has also been referred to as evaluative morphology. Evaluative morphology analyses categories that introduce subtle quality differences of arguments under modification. This paper examines the evaluative features of the *shi-* nominal prefix in Lamnso'. The paper takes advantage of the literature on *shi-* as the noun class marker for Class 19 nouns in Lamnso' to introduce it as a diminutive prefix with the general semantic interpretation of 'small'/'little' (for the same language). The *shi-* prefix is identified here as a polysemous category with varying semantic values. The paper reveals that the *shi-* diminutive introduces pragmatic features yet unstudied for languages like Lamnso'. When the *shi-* prefix combines with the phonological process of reduplication, the limitative rather than the multiplicative interpretation is derived. *shi-* combines with adjectives to introduce scales of the properties denoted by the adjective. Unlike the diminutive identified as a nominal prefix, the augmentative is a verbal suffix that alters the features of the verbal complement. The paper claims that the study of evaluative diminutives across language groups has the potentials of revealing affixed valued features that bring to bear the linguistic significance of size and the pragmatics of evaluation.

Form and Meaning of Hausa Phraseologisms and Their Polish Equivalentents
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The paper presents the comparative analysis of the Hausa proverbs, sayings and phrasal collocations used in the text „Magana jari ce” by Abubakar Imam and their Polish equivalentents adequate to the Polish translations of the text. The Hausa examples are divided into groups according to their structure, properties and semantics. The analysis allows distinguishing phraseologisms that share the conceptual patterns in both languages (e. g. *Allah ya ba ya ci*, lit. *Allah gives Allah wins*, Pol. *Bóg daje, Bóg odbiera*, lit. *God gives God takes away*) and other multiword expressions that differences are motivated by cultural code of language (e. g. *gaba siyaki baya damisa*, lit. *striped hyena is in the front, leopard is at the back*, Pol. *między młotem a kowadłem*, lit. *between hammer and anvil*).

Cross-Linguistic Equivalence of Set Phrases with Culturally Relevant Key Words. Contrastive Analysis of Hausa Proverbs in Regard to Their Polish and English Counterparts

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The proverbs are folklore texts particularly valuable for studying the culture and its representation in the concept of a linguistic view of the world (Underhill 2011; Bartmiński 2006). The aim of this paper is to analyse Hausa proverbs from the perspective of languages representing other cultures (English, Polish). The comparison is based on the idea of conceptual metaphor (Lakoff & Johnson 1980) and its constituent elements of the source and target domain. The proverbs are culture-specific as the exponents of their source domain include culture key words (Wierzbicka 1997) whereas their meanings indicate their target domain (Szpila 2003). Therefore in two or more languages there are sayings referring to different source domains but representing the same target domain, e.g. Hausa: *Karamin goro ya fi babban dutse* ‘Small cola nut is better than big stone’, Polish: *Lepszy rydz niż nic* ‘The saffron milk cap is better than nothing’ and English Something is better than nothing can be considered equivalents at the level of target domain which covers the idea of ‘an useful thing’. Their source domains are different as they refer to ‘cola nut’, ‘saffron milk cap’, ‘something’ respectively. Studies on the semantic content of words that are used in proverbs to conceptualize other notions than their lexical meaning seem to be particularly interesting, as these words are deeply rooted in culture. Hausa key words modelling source domains of the sayings such as *goro* ‘cola nut’, *tuwo* ‘staple food’, *riga* ‘traditional robe’ are essential for understanding the Hausa culture, but are irrelevant for other languages and cultures. The paper discusses the question of culturally relevant key words as the constituents of source domains of proverbs in Hausa and indicates their counterparts in Polish and/or English while coding the same target domain. The data are taken from the published collections of Hausa proverbs (e.g. Yunusa 1977) and the dictionaries (Abraham 1962). Their comparison with the English and Polish equivalents allows identifying lexical exponents of cultural distance between languages and cultures.

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Some Elements of Nyong (Adamawa, Niger-Congo) Morphosyntax

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Nyong is a language spoken in Eastern Nigeria and Cameroon. It belongs to Leco group of Adamawa languages, and it is one of many undescribed Adamawa languages. In this presentation some elements of Nyong morphosyntactic features are presented. The data were collected during the field work in Adamawa province of Nigeria in 2012-2014.

The following features are analyzed:

1. The position in genetic classifications and word lists;
2. Nominal plurality with some interesting distribution of one unregular plurality marker for humans and some animals;
3. Special verbal agreement for plural nouns and pronouns;
4. Pronominal series with some reference to morphemic and submorphemic neutralizations;
5. Coreference of subjects in logophoric contexts;
6. Syntactic features of nominal and verbal predication;
7. Some elements of TAM system;
8. The distinction of adjectives and qualitative verbs;
9. Specifics of ditransitive constructions
10. The reflection of Niger-Congo specifics of kinship terms for siblings.

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On Different Layers of Language Contact in the Wider Lake Chad Area

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The identification of convergence zones in African areal linguistic studies has been reinvigorated in the last two decades, e.g. Aikhenvald & Dixon 2001, Dimmendaal 2001, Güldemann 2008, Heine & Nurse 2008. Several studies fix northern Nigeria as a site where two distinct convergence zones overlap. One is the geographically extended Macro-Sudan Belt (MSB), cf. Güldemann 2008; the second is the Wider Lake Chad Area (WLCA), cf. Ziegelmeyer 2009. In the WLCA languages of different genealogical affiliation like Kanuri

(Saharan), Chadic languages, eastern Fulfulde (Atlantic), and several Benue-Congo languages share a long history of contact. Borrowing, contact-induced grammaticalization, and metatypy may account for lexical transfer and the convergence of structural features. The following typological features appear to be useful in determining the WLCA which overlaps with the northern central part of the MSB, i.e.: lack of ATR vowel harmony, development of surpass comparatives, tense/aspect as coding means for information structure, conjunctive predicative possession, pluractionals formed by reduplication, comitative noun phrase conjunction, existence of a vague future, dichotomy in standard negation, special prohibitive constructions, zero copula for predicate nominals, mixed order of adverbial subordinators, polar question particles, emphatic reflexives formed with the noun “head”, and development of secondary prepositions.

Although it may be useful to consider these distinct zones as overlapping in a single geographic area, it seems equally important to remember that the linguistic interactions defining each are temporally non-adjacent. They represent distinct temporal tiers over a geographic space. In my talk I will therefore concentrate on determining temporal tiers of contact over the WLCA. By doing so we might be able to corroborate historical migrations into the WLCA, e.g. by Kanuri speakers and Fulfulde speakers, on the one hand. On the other hand we might also be able to illuminate northern Nigeria’s role in the history of various peoples who are no longer inhabitants. Exploring the fine-grained areal distribution of structural features may allow us to get a better understanding about historical migration patterns and African pre-history in the area of our investigation.

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