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## Language Shift, Maintenance and Death in Hadejia Emirate: A Sociolinguistic Survey

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### Abstract

*This research looked at the linguistic phenomena of shift, maintenance and endangerment as they apply to the languages in Hadejia Emirate of Jigawa State. The research delves into multilingual issue which causes communication challenges among the diverse language groups in Hadejia Emirate. The aim of the study is to identify the dominant languages and minor languages that are endangered in Hadejia Emirate of Jigawa State. It also aims at examining the direction of language shift among the various languages in Hadejia Emirate. The methods adopted for data collection is ethnographic research method which involves participant observation and interview. The Theoretical Framework adopted for the research is Ethnologue's Expanded Graded Intergenerational Disruption Scale (EGIDS) and UNESCO's Graded Intergenerational Disruption Scale (GIDS) as put forward by Lewis and Simons (2009). The result of the research will be presented descriptively in line with qualitative techniques. Finally, this research intends to proffer maintenance strategies for the endangered languages.*

**Keywords:** Sociolinguistics, Language Shift, Endangerment and Death

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### Introduction

This study investigates interrelated sociolinguistic phenomena of language shift, maintenance, endangerment and death in the Hadejia Emirate of Jigawa State. Hadejia Emirate is both geographical and political entity that becomes the bastion of many ethnic and linguistic groups. Geographically, Hadejia Emirate is located in the Northern Nigerian Semi-Desert area of the Savannah Zone. While in the Northeastward, it is between the Sokoto Caliphate and the former Kanem-Borno Empire. It lies approximately between 10.00°E and 10.45°E of longitude and between

12.00°N and 13.05°N of latitude. Hadejia is bordered to the north by Gumel Emirate and northeast by Nguru (Yobe State), to the east and south by Katagum Emirate (Bauchi State), and to the west it shares a border with Ringim Emirate (in Jigawa state). To the southwest, it shares border with Dutse Emirate (also in Jigawa state). The Emirate has eight (8) local governments namely; Auyo, Birniwa, Guri, Kaugama, Kiri Kasamma, Hadejia, Kafin Hausa, and Malam Madori. Hadejia Emirate is a multilingual area that absorbs some languages in which some of the speakers of these languages manifest an attitude of

shift from their minority languages to dominant ones in various communicative domains. Language shift results when speakers of a particular language abandon their language, willingly or for some other reasons, in favour of another language which then take-over as their means of communication and socialisation. Meanwhile, Crystal (2008, p. 9) described language shift as the gradual or sudden move from the use of one language to another, either by an individual or by a group among second- and third- generation speakers, who often lose their attachment to their mother-tongue when faced with the pressure to communicate in a dominant language. Thus, "the main cause of language shift – and by implication language endangerment and death – is the pressure that the weaker languages experience from more powerful and prestigious languages" (Batibo 2005 in Gomwalk and Erin 2016, p. 148). This is a common practice among various social groups in Northern Nigeria due to the prestige accorded to Hausa which serves as the dominant language in the region.

Similarly, language maintenance is closely related to language shift. The term is used to describe a situation in which a speaker or a group of minority language speakers continue to use their language in some or all spheres of life despite competition with the dominant language to become the main language in their spheres (Yusuf, 2015, p. 187). It is a situation in which a group of people retain the use of their language in

some or all areas in spite of competition from a more powerful leading language. In Nigeria, most of the Endangered Minority Languages (EMLs) are gradually losing ground, thereby, making way for the use of dominant language(s) in their geo-political zones or resort to using Pidgin English.

There are divergent views on the conceptualization of language endangerment among various linguists, historians, educationists and anthropologists. Among those contributed on it are Hornsby (2013), Gloria (2013), Lewis et al (2013), Johnson and Tohono (2002), Miyaoka (2001), Adeyanju (2014), Haruna (2014), and Junaidu (2014) among others. According to Yusuf (2017, p 451) language endangerment is when speakers of many smaller, less dominant languages abandon their heritage language for variety of reasons and begin to use another. When there is no intergenerational transmission of the heritage language, there may be no speakers who use the language at all and the consequence is for the language to become extinct. However, Hornsby (2013, p. 1-3) argues that there are 3 criteria used as guidelines for confirming an endangered language. He calls them, "The Indicators of Language Endangerment" which are: the number of speakers currently living; the mean age of native and/or fluent speakers; and the percentage of the youngest generation acquiring fluency in the language concerned. Hornsby (2013, p.1), also suggests that a more inclusive scale would

look like something proposed by (Lewis, 2006) containing seven parameters of endangerment, which are: age; language use; demographics; language cultivation; development; literacy, and education; status and recognition; language attitude and amount and quality documentation

### **Statement of the Problem**

Many studies have been conducted on Hadejia Emirate. These studies range from its history (see Wakili, 1989), economy (see Abdulkadir, 1985), politics (see Mustapha, 2009), and agricultural development (see Bello, 2004) among others. However, none of these studies dwelt on the sociolinguistic survey of Hadejia Emirate as a multilingual society and how this multilingualism, as a factor, prompts many minority language speakers to linguistically shift from their various languages to the language of wider communication and which as a result endangered their indigenous languages or even make them become extinct. Therefore, it is against this background that this study filled this research vacuum and sociolinguistically examine the causes of language shift, endangerment and death in the Hadejia Emirate and how the endangered ones would be maintained and revitalised.

### **Objective(s) of the Study**

This study aims at identifying sociolinguistic phenomena of language shift, maintenance, and death in Hadejia Emirate of Jigawa

State. The objectives of the study are:

- i. to look at the dominant and minority languages in Hadejia Emirate.
- ii. to identify the direction of shift among the languages of Hadejia Emirate.
- iii. to find out which languages are endangered and dead in Hadejia Emirate.
- iv. to offer best language maintenance and revitalization strategies for endangered languages in Hadejia Emirate.

### **Review of Related Literature**

There are many studies on the language shift, maintenance, endangerment and death on various minority languages around the world. Therefore, our review will be restricted on the Endangered Minority Languages (EMLs) in Nigeria and Jigawa State in particular.

#### **Language Shift, Maintenance, Endangerment and Extinction in Nigeria**

Although a number of Nigerian languages have been written about, and the languages have been researched on and published in various monographs, books, journals and magazines, only negligible number of them have been described and documented. Thus, there are quite a number of minority languages that are yet to receive the

attention of scholars. In spite of that, some attempts have been made by some scholars to study these minority languages, factors responsible for shifting by their speakers that led to their endangerment and extinction as well as ways of their maintenance and revitalisation. What follows are some studies on language shift, maintenance, endangerment and extinction of minority languages in Nigeria.

Danjuma, Gomwalk and Erin (2016) make a sociolinguistic survey of language shift, maintenance and endangerment in Pankshin Local Government Area of Plateau; a multilingual and multicultural area that contains a number languages. They observe that Hausa is fast growing in use in Pankshin LGA even though Ngas is the dominant language. Thus, Ngas, Tarok, Kadung, Dokpai, Tal, Fier, Mupun, Mchip, Takas and Tembes are shifting toward Hausa at different rates. Consequently, all the above mentioned autochthonous languages in Pankshin LGA are at a great risk of suffering early attrition. They argue that "without any exception, all these languages are endangered if the trend of shift to Hausa is not halted immediately" (Gomwalk and Erin, 2016, p. 156). Finally, the proffered solutions they give to this fast rate of language shift observed are: language revitalisation programme; language documentation and; the use of the languages during pedagogic instructions as well as in a print and electronic media.

However, Sarbi (2016) studies the endangerment of the Eggon language by using the following parameters: The degree of endangerment, factors that led to the endangerment thus; migration; exogamy; economic factor; education factor; socio-political factor; religious factor and attitude of the speakers. He also investigates the inability of the Eggon language to respond to new domain, the use of the Eggon language by the native speakers and the possibility of reversing the endangerment of Eggon language.

Muhammad (2017) in his study titled "Language on the brink of extinction: the case of Kwarkwanci" examines how Kwarkwanci – an endangered minority language in Gwaram Local Government Area of Jigawa State is almost extinct. Using ethnographic research method he observes that the language has only one female speaker and that many native speakers of the language abandoned their language and use Hausa in their day-to-day activities because of the stigma that people suffer when they are identified as ones speaking the language for it is seen as inferior when compared to Hausa thus leading to its gradual death. Finally, he makes a recommendation on how to revitalise the language through: (a) documentation of the remnants of the language and; (b) designing a government policy whereby many younger children from the language community would be enticed and encouraged to become active speakers of the language.

Meanwhile, Garba (2018) makes a sociolinguistic study of an endangered language in Bauchi State referred to as Gera language; a West Chadic language, which belongs to Afro- Asiatic Language family. Using ethnographic research, her study observes that Gera language speakers use to shift to Hausa through substitution, accommodation, code-mixing and code-switching in various social domains that resulted in the borrowing of significant number of Hausa words into the language which makes Gera critically endangered. The study found out that the shift had some significant impacts on the Gera structure as there were several elements of the Hausa language that have gained entry into the Gera language. The affected domains include the Gera lexicon and phonology. The study also revealed that demographic variables are associated with endangerment of Gera as it was the older people who were about 60 years that could speak the language. So also, gender is associated with the endangerment of Gera, because amongst the adult Gera-speaking respondents there were more males who spoke the language than the females. This is a great predicament, because the women were usually the ones who were expected to teach the language to the children, since they are usually at home. Consequently, she recommends that for Gera language to be revived and revitalised the followings steps have to be taken: (i) revitalisation and preservation efforts; (ii) revitalisation through immersion (iii)

language documentation and (iv) using the language in the media.

## **Research Methodology and Theoretical Framework**

The methods adopted for data collection in this study were interview, observation and questionnaire. Oral interview was used to elicit information from some of the respondents. Only the older respondents were interviewed, because the minority language speakers in the Hadejia Emirate found fell into this category. The respondents were asked a set of predetermined questions with the aim of getting information regarding: i) the level of the endangerment of the languages in Hadejia Emirate, ii) the demographic variables associated with the endangerment iii.) the extent of shift by the minority languages in Hadejia Emirate and; iv) the level of ethno-linguistic consciousness and maintenance of minority languages in Hadejia Emirate.

Since the researcher speaks one out of the languages in the study, that is Hausa, a reliable informant who is fluent in both languages would be used by means of informant-aided participant observation. In the company of the informant, the researcher would visit public places and make observations, with the help of the informant regarding the language in use by the persons in that selected place and the activities in which they were engaged. The techniques will also be used in other

domains such as the farms, wells and rivers and other places. In this case, the respondents will be observed quietly by the researcher without engaging any talk. This is known as the passive method. All observations will be written down or recorded by the researcher.

The questionnaire is also used and distributed with the help of two research assistants who travel with the researcher to all the study sites. The Questionnaire will ask for the following information: Linguistic Bio-data, which includes information pertaining to age, gender, class/form, occupation, place of birth, religion and place of residence of the respondents. Then the respondent's linguistic data will also be asked which includes the respondent's first language, number of languages spoken, and the languages used in different speech domains. The domains include the home, school, market and other places. The respondents will also be asked about their linguistic repertoire, which is an account of the languages they spoke, beginning with the one they were most proficient to the least. Lastly, the respondents will also be asked about their language pattern, which is their chosen language while speaking with different people including their parents, siblings, spouses, peers and children.

The study adopts Ethnologue's Expanded Graded Intergenerational Disruption Scale (EGIDS) and UNESCO's framework, Graded Intergenerational Disruption Scale

(GIDS) as put forward by Lewis and Simons (2009) and reported by Obiero (2010:210 – 211). It is a 13-level model with the help of which all the world's languages (including those for which there are no longer speakers) can be classified. From the scale, a language can be evaluated by answering 5 key-questions regarding its identity function, vehicularity, state of intergenerational language transmission, literacy acquisition status, and a societal profile of its generational use. The EGIDS is an attempt to expand the scope of the categorizations to include all of the 7,105 languages reported on in the 17th edition of the Ethnologue, not just those which are losing users and uses. The expansion has made it possible for us to use the scale not only to calculate the degree to which a language has been endangered, but also the level of development that has been achieved, as standardisation and modernisation (language planning) activities have been implemented in an increasing 86 number of languages in which the interest, requests, participation and decisions of the leaders of a particular language group have been crucial for any language development (Lewis et al 2013:2).

## **Data Presentation, Analysis and Discussion**

### **Data Presentation**

The simple percentage and indices scale analysis are used on the data obtained from speakers of minority languages in Hadejia Emirate. The data is presented in the tables below:

Table 1: In what domain do you use your language?

| S/N | Language | Home  | School | Market | Office | Place of Worship | Total |
|-----|----------|-------|--------|--------|--------|------------------|-------|
| 1   | Bade     | 70 %  | 00 %   | 30 %   | 00 %   | 00 %             | 100 % |
| 2   | Fulfulde | 90 %  | 00 %   | 10 %   | 00 %   | 00 %             | 100 % |
| 3   | Hausa    | 100 % | 98%    | 100 %  | 100 %  | 100 %            | 100 % |
| 4   | Manga    | 80 %  | 0 %    | 10%    | 0 %    | 10 %             | 100 % |
| 5   | Ngizim   | 100 % | 00 %   | 00 %   | 00 %   | 00 %             | 100 % |

Source: field work

The above table shows that Hausa is the dominant and most versatile language as its domains of usage are home (100%), school (98%), market (100%), office (100%), and worship (100%). Fulfulde and Bade are strong home languages with limited public usage. While Manga is

moderately used at home, and marginal in other domains of usage as in home (80%), market (10%), worship (10%). While, Ngizim is exclusively a home language with 100% usage at home, 0% in all other domains.

Table 2: How frequent do you use your language?

| S/N | Language | Always | Sometimes | Never | Total |
|-----|----------|--------|-----------|-------|-------|
| 1   | Bade     | 40 %   | 60 %      | 00 %  | 100 % |
| 2   | Fulfulde | 70 %   | 30 %      | 00 %  | 100 % |
| 3   | Hausa    | 100 %  | 00 %      | 00 %  | 100 % |
| 4   | Manga    | 85 %   | 15%       | 00 %  | 100 % |
| 5   | Ngizim   | 5%     | 5%        | 90%   | 100 % |

Source: field work

As the table above shows, Hausa has the most frequency of use among the languages spoken in Hadejia Emirate constituting 100% percent of usage always, followed by Manga with 85%. While Fulfulde takes 70% of the

frequency of usage, Bade and Ngizim take 40% and 5%, respectively. This shows how. Thus, Ngizim is the least language with frequency of usage in Hadejia Emirate.



Table 3: How would you rate your attitude towards your language?

| S/N | Language | Very Good | Fair | Poor | Very Poor | Total |
|-----|----------|-----------|------|------|-----------|-------|
| 1   | Bade     | 10%       | 30%  | 25%  | 45%       | 100%  |
| 2   | Fulfulde | 75%       | 20%  | 05%  | 00%       | 100%  |
| 3   | Hausa    | 100%      | 00%  | 00%  | 00%       | 100%  |
| 4   | Manga    | 80%       | 20%  | 00%  | 00%       | 100%  |
| 5   | Ngizim   | 00%       | 05%  | 10%  | 85%       | 100%  |

Source: field work

As the above table reveals, Hausa has the highest language attitude among the languages spoken in Hadejia followed by Manga with 80%.

Meanwhile, Fulfulde has 75% and Bade has 10%. Ngizim is the least language with poor attitude among its speakers in Hadejia Emirate.

Table 4: What language(s) do you currently speak apart from your mother-tongue?

| S/N | Languages    | Percentage |
|-----|--------------|------------|
| 1   | Bade         | 5%         |
| 2   | Fulfulde     | 5%         |
| 3   | Hausa        | 70%        |
| 4   | Manga        | 19%        |
| 5   | Ngizim       | 1%         |
|     | <b>TOTAL</b> | 100%       |

Source: field work

The above table shows that Hausa, constituting about 70%, is the most dominant language spoken as a second language (L2) by other indigenous speech communities in Hadejia Emirate. While, Manga takes

19%, Bade and Fulfulde each take 5%, respectively. On the other hand, Ngizim takes 1% of the languages spoken as L2 by other autochthonous speech communities in Hadejia Emirate.

Table 5: How comfortable are you when speaking your second language more than your mother-tongue?

| S/N | Language | Very Comfortable | Comfortable | Not Comfortable | Total |
|-----|----------|------------------|-------------|-----------------|-------|
| 1   | Bade     | 50%              | 30%         | 20%             | 100%  |
| 2   | Fulfulde | 40%              | 45%         | 15%             | 100%  |
| 3   | Hausa    | 15%              | 35%         | 50%             | 100%  |
| 4   | Manga    | 60%              | 30%         | 10%             | 100%  |
| 5   | Ngizim   | 90%              | 10%         | 00%             | 100%  |

Source: field work

When it comes to comfortability of speaking a second language more than a mother tongue, the above table shows that 90% Ngizim speakers are very comfortable when speaking another language followed by Manga with 60%. Meanwhile,

Bade takes 50% while Fulfulde takes 50% respectively. On the other hand, Hausa takes 15%. This shows the level of endangerment of Ngizim in Hadejia Emirate due to its under usage among its speakers.

Table 6: What is your level of proficiency in your language?

| S/N | Languages | No Proficiency | Basic | Limited | Bilingual | Intuitive | Total |
|-----|-----------|----------------|-------|---------|-----------|-----------|-------|
| 1   | Bade      | 50%            | 10%   | 10%     | 20%       | 10%       | 100%  |
| 2   | Fulfulde  | 10%            | 10%   | 20%     | 30%       | 40%       | 100%  |
| 3   | Hausa     | 00%            | 00%   | 00%     | 20%       | 80%       | 100%  |
| 4   | Manga     | 5%             | 10%   | 10%     | 40%       | 35%       | 100%  |
| 5   | Ngizim    | 95%            | 00%   | 00%     | 5%        | 00%       | 100%  |

Source: field work

The above table shows the level of proficiency among the languages spoken in Hadejia Emirate. Ngizim is the language with the least proficiency with the 95% of its

speakers followed by Bade with 50%. While Fulfulde have 10% of its speakers with less proficiency in the language, Manga have 5%.

Table 7: Have you ever seen any written document in your language or not?

| S/N | Languages | YES | NO  | Total |
|-----|-----------|-----|-----|-------|
| 1   | Bade      | 20% | 80% | 100%  |
| 2   | Fulfulde  | 30% | 70% | 100%  |
| 3   | Hausa     | 99% | 1%  | 100%  |
| 4   | Manga     | 35% | 65% | 100%  |
| 5   | Ngizim    | 1%  | 99% | 100%  |

Source: field work

The above table shows that 99% percent of the Ngizim speakers in Hadejia Emirate have never seen any written document in their language followed by Bade speakers with 80%. Meanwhile, have 70% percent while

Manga have 65% respectively. On the other hand, it is 1% of the Hausa speakers who never seen any written document in their language in Hadejia Emirate.

Table 8: Can you read or write in your language or not?

| S/N | Languages | YES | NO   | Total |
|-----|-----------|-----|------|-------|
| 1   | Bade      | 20% | 80%  | 100%  |
| 2   | Fulfulde  | 10% | 90%  | 100%  |
| 3   | Hausa     | 90% | 10%  | 100%  |
| 4   | Manga     | 25% | 75%  | 100%  |
| 5   | Ngizim    | 00% | 100% | 100%  |

Source: field work

The above table shows that 100% of the speakers of Ngizim in Hadejia Emirate cannot read or write in their language followed by Fulfulde with

90% and Bade with 80%. While Manga have 25%, it is 10% of Hausa speakers who cannot read and write in their language in Hadejia Emirate.

Table 9: Is your language taught in schools?

| S/N | Languages | YES  | NO   | Total |
|-----|-----------|------|------|-------|
| 1   | Bade      | 00%  | 100% | 100%  |
| 2   | Fulfulde  | 00%  | 100% | 100%  |
| 3   | Hausa     | 100% | 00%  | 100%  |
| 4   | Manga     | 00%  | 100% | 100%  |
| 5   | Ngizim    | 00%  | 100% | 100%  |

Source: field work

The above table shows that among all the languages spoken in Hadejia Emirate, it is only Hausa that is taught in schools in Hadejia Emirate. This is unconnected with the position of the language in the area as the dominant language.

### Analysis and Discussion

#### Dominant and Minor Languages in Hadejia Emirate

It was observed in the study area that there are several languages in Hadejia Emirate. Of the eight local governments of the Emirate, two are autochthonous Hausa-speaking communities among which are *Auyo*, and *Hadejia*. Thus, they are

monolingual speaking communities where Hausa is the dominant language. on the other hand, the other local governments, namely, *Birniwa*, *Guri*, *Kafin Hausa*, *Kaugama*, *Kiri-Kasamma*, and *Malam-Madori* are multilingual communities. The languages spoken in these areas are Bade, Hausa, Fulani, Manga and Ngizim.

In all the government institutions and the local government secretariats, Hausa is the language of administration, economic transactions in the markets, political and religious activities and educational pedagogy along with English. Thus, Hausa is spoken across the length and breadth of the

local governments. One of the reasons to be adduced for the widespread of the use of Hausa is the mutual intelligibility of the language with the above-mentioned languages within the Hadejia Emirate with the exception of Fulani and Manga. Thus Hausa, Bade, and Ngizim all belong to Afro-Asiatic language family, specifically within the Chadic branch. Therefore, Hausa is adjudged to be the dominant language in the Hadejia Emirate. The use of Hausa is mostly limited to informal settings, apart from mosque sermons. It serves as a major lingua franca and it is used mainly in the markets and by the district heads under the Emirate for administration. Thus, in government settings, it is a ready substitute for English. However, in *Birniwa*, *Guri*, *Kiri-Kasamma*, and *Malam-Madori*, the respective minority languages: Bade, Manga, Ngizim, and Fulfulde are mainly used at home.

In mosques, code-mixing between Hausa and these languages is not infrequent. In some cases, the Friday sermons are delivered in the local languages. So also, in schools the teachers code-switch and code-mix when teaching students for easy understanding of the students. In *Adiyani*, *Gaiya*, and *Zoriyo* for instance, a growing Manga speech communities in *Guri* people are superimposing their language on the local languages (Fulani and Hausa). It is the same in *Lafiya*, *Madamuwa* and *Kubulu* of the same local government where Bade speakers are also exerting their language on the local languages. on the other hand, *Bodala*, *Matara Kano*, *Kwanar*

*Me Labbo* etc. are the nerve centers of *Fulani* speech communities or settlements where Fulfulde is dominant. Meanwhile, the former Ngizim speech communities in *Guri* are *Garabagal*, *Garmaguwan Gabas* and *Garmaguwan Yamma* which have now been taken over by *Manga*.

The findings of the study also revealed that *Ngizim* language ceased to exist in the areas prior to the Sokoto Jihad so got replaced by *Manga* as the majority of the speakers of the *Ngizim* gradually shifted to the former, thus assimilating and endangering the latter. Similarly, in *Baturiya* and *Marma*, the predominant speech communities of *Ngizim* in *Kiri Kasammawere* almost overtaken by *Manga*. Therefore, *Manga* has endangered *Ngizim* thus, pushed it back to *Postiskum*, the largest city in Yobe State bordered by *Guri* where it enjoys a number of autochthonous speakers. Thus, we can say that *Ngizim* is almost endangered in Jigawa State. However, in *Birniwa*, the *Manga* is the dominant language used at home and in the market place in Manga-dominated areas like *Kachallari*, *Machinamari*, *Bulachari*, *Mattafari*, *Alhajeri*, *Marye Bulamalum* etc. Similarly, in *Malam-Madori* *Manga* is systematically pushed to the wall by Hausa, thus relegating it to the home domain especially in the areas that were originated and founded by Manga like *Walmari* (*Gari uku*), *Malari*, *Jajikura* (*Talaku*), *Malari*, and *Dunari*. Meanwhile, in *Kaugama* and *Kafin Hausa* where Hausa is dominated there are some minority speech communities that



spoke Manga like *Girbobo*, a town in Kaugama bordered by *Machina* and *Wasari*, *Sakuwa* and *Yalwa*. These are hamlets in Bulangu district of Kafin Hausa. However, there is a new code spoken in Bulangu called *Kwayamawa*; a speech community which blend and code-mix both Hausa and Manga as their spoken code. In Auyo, Hausa is the dominant language followed by Fulfulde and

then Manga which is spoken in *Unik* ward comprising *Shingen Gabas* and *Shingen Yamma* hamlets two boarder villages between *Auyo* and *Kiri Kasamma*. The latter is a predominant Manga speech community.

The table below summarily shows the dominant and minority languages in Hadejia Emirate:

Table 10: Dominant and Minority Languages in Hadejia Emirate

| <b>S/N</b> | <b>Local Governments</b> | <b>Languages</b>                   |
|------------|--------------------------|------------------------------------|
| 1          | Auyo                     | Hausa<br>Fulfulde<br>Manga         |
| 2          | Birniwa                  | Manga<br>Hausa<br>Fulfulde         |
| 3          | Guri                     | Bade<br>Manga<br>Hausa<br>Fulfulde |
| 4          | Hadejia                  | Hausa<br>Fulfulde<br>Manga         |
| 5          | Kafin Hausa              | Hausa<br>Fulfulde<br>Manga         |
| 6          | Kaugama                  | Hausa<br>Fulfulde<br>Manga         |
| 7          | Kiri-Kasamma             | Manga<br>Hausa<br>Fulfulde         |
| 8          | Malam-Madori             | Hausa<br>Fulfulde<br>Manga         |

Source: Field work

From the above table we can observe that the most dominant language in

Hadejia Emirate is Hausa. It is closely followed by Manga (Kanuri) and

Fulfulde (Fulani). Bade is the minority languages in the Emirate that become dominant in the northeast parts where it possessesspeech communities in Yobe which bordered with the Emirate.

### **The Direction of Language Shift and Endangerment in Hadejia Emirate**

The observation and the interviews conducted show that the direction of language shift in Hadejia Emirate is both upwards and downwards. There is a frequent shift towards Hausa by the speakers of minority languages like *Bade*, *Fulfulde*, and *Manga*. The domains of use of these languages is progressively restricted and gradually becoming confined to the home domain, as is the case of *Bade*, *Manga*, and *Fulfulde* in Birniwa, Guri, Kiri-Kasamma, Malam-Madori and Kaugama. In Guri local government for instance, *Bade* assumed the position of a dominant language in which it is used in various domains that ranges from.... to markets and mosque. Thus, it is not confined and restricted to home domain. However, in some instance, the speakers of *Bade* and *Manga* shift to Hausa when they meet with Hausa people outside their homes especially those whom they know cannot speak their language, but when they meet with their brothers outside home domain they communicate in their language. So also, when they return home and speak to their children they resort to their mother-tongue. The elderly ones among them communicate in

their native language in almost every social domain they find themselves. In some cases, they elders deliberately fail to respond to shift to Hausa in some instances where they discover that those with whom they are communicating are Hausa people who could speak their language; thus, forcing the Hausa speakers to shift to their language. In that case, the proportion of the language shift by the Hausa speakers to minority languages in their speech community is upward since they are the minor languages in Hadejia Emirate. This is a similar case with the *Manga* speakers in Birniwa and Guri. On the other hand, the *Manga* speakers in Malam-Madori, Kaugama, and Kafin Hausa (Bulangu) shift frequently to the dominant language of their communities (i.e Hausa). In that case the dimension of the language shift is upward rather than downward as Hausa is the major language used in Hadejia Emirate.

However, it was observed that there is a massive and asymmetrical lexical interference from Hausa which assumed the position of absolute dominance in the emirate. More Hausa loanwords are now found in the minority languages. In *Bade* speech community in Hadejia Emirate for instance, some samples of Hausa loanwords are *hasii* 'millet', *azbiti* 'hospital', *sinkaafa* 'rice', *siya* 'destitute', *taado* 'awaken' etc. Meanwhile, observation shows that more lexicons like local flora and fauna were borrowed from Hausa by *Manga* speech community in Hadejia Emirate among which are: *kwasai*'bean cake', *sala*'millet cake',

*buhu* ‘sack’, *barwuno* ‘pepper’, *amalanke* ‘wheel barrow’ etc. This trend of borrowings from the Hausa language was observed to be replicated in both the other non-sister languages to Hausa (Manga and Fulfulde) within Hadejia Emirate, though in varying degrees.

Therefore, it can be deduced that Hausa is fast-growing in use in Hadejia Emirate even though some minor languages are dominant in some district areas of the Emirate. Thus *Manga*, *Bade*, and *Fulfulde* are shifting towards Hausa in various domains and at different rates. Consequently, all these autochthonous languages in Hadejia Emirate are undergoing a shift towards social, political, economic, religious, and educational domains. Consequently, from our research findings above and based on Expanded Graded Intergenerational Disruption Scale (EGIDS) theory we can say that *Ngizim* language is critically endangered in Hadejia Emirate based on its lack of identity function such as vehicularity, state of intergenerational language transmission, literacy acquisition status and societal profile of its generational use. Meanwhile, *Bade* language on the other hand is gradually endangered based on the above parameters as well. Furthermore, our study observed from the interview we have with one of teachers of Fantai Secondary School Hadejia that the instructors in the school are used to find it very difficult to communicate with the students who come from the areas where the Manga minor

autochthonous language is spoken because they do not understand English. Thus, they resort to Hausa when teaching them as an alternative means of passing their instruction/lesson to them though the student’s communicative competence of Hausa was also very poor. So, this shows that even when their parents are speaking to them in their mother-tongue in their home domain whenever they resume to school, they shift to Hausa for proper comprehension of their school lesson.

### **LanguageDeath in Hadejia Emirate**

Our study observed that there is the case of language death in Hadejia Emirate and the language that becomes the victim is *Auyokanci*. Recent studies of languages and rock paintings in northeastern Nigeria prove that *Auyokanci* was a distinct language spoken in Auyo but had become extinct. Temple (1965 in Shehu 2015, p. 47) observed that at the time of compiling his report only two old men spoke *Auyokanci* language. However, in the course of our study, we found that no single person who spoke *Auyokanci* was alive. It is difficult to trace the time when *Auyokanci* had gradually died out. That development, however, took a long, gradual but subtle process, with words and cultural influences from other languages, namely Hausa, supplanting those of the language. Eventually the language lost its speakers and “a language is said to be dead when no one speaks it anymore” (Crystal, 2000, p. 23). It seemed that the language died out hundreds of years

ago because no one speaks it and very insignificant number of words spoken in the language could be recollected. Beside conventional rules advanced by linguists as to why a language dies, migrations (inward and outward), intermarriage and trade were dominant factors that extinguished the *Auyokanci*.

### **Language Maintenance and Revitalization Strategies for Endangered Languages in Hadejia Emirate**

In line with the obvious problems of language shift and endangerment in Hadejia Emirate, viable strategies of language maintenance are outlined for possible adaptation by the relevant authorities. For example, the Bade Forum – which served as a forum for revitalization of Bade language from extinction is in the forefront in reviving the language from extinction through documentation and revitalization. Also, there are extensive researches on Bade language that cut across various linguistic levels. Other proactive solutions towards language maintenance and revitalisation include the following:

- i. Language revitalization programs should be introduced in order to re-educate speakers in their native language and its use.
- ii. Technical support should be provided in the form of the development of pedagogical materials;

the introduction of radio and television broadcasts and the use of the internet to promote these endangered languages in Hadejia Emirate.

- iii. Linguists should be encouraged to get involved in the recording and documentation of endangered languages

### **Findings and Recommendations**

The findings of the study are as follows:

1. Hausa is the most dominant language in the Hadejia Emirate.
2. Speakers of minority languages in the Hadejia Emirate like *Bade*, *Fulfulde*, *Manga* and *Ngizim*, shift to Hausa when they are communicating in the other social domains.
3. The degree of shift by the speakers of minority languages in Hadejia Emirate endangered some of these languages.
4. The fast rate of language shift by the speakers of minority languages in Hadejia Emirate can be slowed down or completely reversed through language maintenance.
5. The endangered minority languages in Hadejia Emirate can be maintained through language documentation and revitalisation.
6. There is an issue of language death of *Auyokanci* which is

one of the minority languages in Hadejia Emirate that once existed.

especially among the younger generations, thereby threatening the intergenerational sustainability of these indigenous languages.

## Conclusion

The sociolinguistic landscape of the Hadejia Emirate in Jigawa State reflects a dynamic interplay between dominant and minority languages, shaped by historical, socio-political, and cultural forces. Hausa has emerged as the most dominant language across the Emirate, functioning not only as the primary medium of communication in public and administrative domains, but also increasingly encroaching upon the private and traditional spaces of minority languages such as Bade, Manga, Fulfulde, and the now critically endangered Ngizim. The pressures exerted by Hausa, through intergenerational transmission, code-switching, and lexical borrowing, have led to a noticeable decline in the vitality of these minority languages. This trend is indicative of a broader upward shift towards Hausa, particularly in multilingual communities where Hausa functions as the lingua franca and a language of upward mobility.

The research findings reveal a dual-directional pattern of language shift: while minority language speakers often shift towards Hausa in formal and public domains, there are instances of minority language retention and even reinforcement in certain localities. However, the overall trend remains one of progressive language attrition,

The case of Auyokanci, now completely extinct, serves as a sombre example of unmitigated language death and underscores the urgent need for proactive language maintenance and revitalization strategies. The EGIDS-based evaluation particularly highlights the critical status of Ngizim and the vulnerable state of Bade, demanding immediate scholarly, community, and governmental intervention.

To stem the tide of language shift and potential extinction, it is imperative to implement multifaceted revitalization programs that include language documentation, the development of culturally relevant teaching materials, media engagement, and community mobilization. The role of local forums such as the Bade Forum and the involvement of linguists in language preservation efforts are commendable and should be expanded to other endangered languages within the Emirate. Ultimately, the future of linguistic diversity in the Hadejia Emirate rests upon the collective efforts of stakeholders to recognize the intrinsic value of all languages and to promote inclusive policies that support linguistic heritage as a critical component of cultural identity and sustainable development.

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