

AN EXPLORATION OF HAUSA ADDRESS PATTERNS AND NAMES

Gloria Ifeoma Amanchukwu & Ephraim Chukwu

Department of English Language and Literature

Nnamdi Azikiwe University, Awka

Abstract

This paper examines the naming practices in relation to address patterns among culture and the people across Northern Nigeria especially the Hausa community. Ninety data on address pattern were selected for the analysis using the anthropological linguistics as the approach in extracting the linguistic features embedded in Hausa address system. The names were selected through primary and secondary methods. The findings from this study showed that the appropriate address phrase depends on several variables including the interlocutors' degree of respect and familiarity. The study concluded that Hausa address terms are gender sensitive, formal, culturally, socially, and politically loaded.

Key words: Titles; Anthropological; Gender; Culture; Linguistics

Introduction

Every community views naming as a highly significant socio-cultural aspect, which is why ceremonial rituals are always held in conjunction with it. A naming ceremony is a symbolic act that is typically, socially, and historically maintained, depending on the expectations and presumptions of members of a specific society. This aspect of culture is founded on old customs that have been handed down through the ages. The identity that is carved out for each person through the names they bear remains consistent despite the cross-cultural variances that define human communities. Names are useful tools for determining a person's gender, place of birth, nationality, ethnicity, religion, and standing in the family and larger community. In the opinion of Mphande (2006), names are regarded as an essential component of the language inventory and are believed to be the most significant vocabulary in any language. Names are therefore considered to be social symbols that are created for and associated with every individual, regardless of their nationality, gender, ethnicity, or creed. Given that all cultures have unique naming customs and that these customs play a significant role in the formation of an individual's identity, names and naming are thought to be universal phenomena.

Humanity's naming customs differ greatly from one another because these names appear to have no inherent cultural significance to an outsider. For example, a Hausa-speaking Nigerian would question why an English man would bear such names as Stone, Grass, Fox, and the likes. This is because among the Hausa, names are chosen to represent non-lineage-

related circumstances surrounding a child's birth in addition to factors related to the people's values, profession, and religion. This practice is still prevalent among Fulani herders in Northern Nigeria. They wander from the North to the South along grazing routes and have a habit of naming their children after the well around where they temporarily settle when the child is born. Beyond simple identity or referentiality, human names have significant historical, socio-cultural, and ethno pragmatic implications in many African languages. However, naming conventions are culturally specific, with African names having a notably semantic and semiotic burden due to their communicative roles (Bariki, 2009). Similar to this, personal names in Nigerian languages not only relate to one individual, but they also serve multiple purposes.

According to Nwagbara (2010), the process of naming has deep social significance in numerous Nigerian societies and cultures, with far-reaching consequences beyond assigning a name to an individual. As names offer fundamental proof of a person's identity, they help people relate and engage with the world around them which can be seen among the Hausa people. This is the crux of this paper.

Smith (1970) defines Hausa people in relation to their language as "the people who speak the Hausa language." They have contact with the Arabs and Arabic cultures going back to the seventh century. Hausawa are one of the largest ethnic groups in West Africa. They are racially diverse but culturally homogeneous people and are largely based in northern Nigeria. One of the Hausa cultures is naming. For the Hausa people, a child's name establishes his identity in the community, and without one, he remains an outsider. They believe that naming ceremonies are a genuine means of ritual expression of an individual's identity. According to Ubahakwe (1982), African names have a noteworthy influence on a person's personality and are a part of African cultural history.

Being a component of African names, Hausa names also have this cultural legacy. In Hausa cosmology, a person is a representation of the reality that his name, in a sense articulates. For instance, the name "*Na'imah*", which means "enjoying the bounty of God," in Hausa instills in its bearer the need to be someone extremely tangible in the community, whether consciously or unconsciously. To analyze the shades of meaning associated with names and naming in Hausa, anthropological linguistics is used as an approach to extract the linguistic features associated with the names especially the addressing systems of the Hausa people which will be the crucial point of this study. The major significance of this study; it will be helpful in introducing non-Hausa speakers to the language and will open the eyes of Hausa speakers who have not had the chance to learn such information about their own tongue. Considering this, the purpose of this study is to examine Hausa address patterns by highlighting the unique features of Hausa address patterns and personal names to limelight.

Therefore, the objectives include, finding out how names such as titles determine or contribute to the personality of the bearer and to find out the linguistic features and functions embedded in Hausa language. This research intends to answer the following questions:

1. What are the linguistic features surrounding the practice of Hausa address patterns?
2. How does name such as titles determine or contribute to the personality of the bearer?

Statement of the problem

Language is all about communication, but when that line of communication is broken, trouble is sure to follow. Some Hausa names like the addressing patterns seem so weary that they only make sense when accompanied by a linguistics explanation. Some of these names may be misinterpreted because they sound disparaging and inappropriate, which can occasionally cause listeners to interpret the names incorrectly. For example, the name "*Geero*" (millet) might mean a kind of grain in translation. Still, the most sensible explanation for it would be that the name belongs to a person who was born during the harvest of millet. Therefore, the main thrust of this claim exists in the defense of the fact that many names are obtained contextually—that is, from certain circumstances surrounding the situation. A portion of these misunderstandings originate from a lack of prior understanding of the Hausa address system. Based on this premise, the goal of this paper is to refute some of these myths by offering a linguistics explanation of how Hausa names and helps to clarify some of these names.

Naming as a Distinctive Symbols in the Hausa Address Patterns

In many African cultures, a name conveys a great deal about the person it represents, the language it comes from, and the community to which it belongs. Africans have therefore tried to effectively establish their identities by preserving those unique characteristics that speak of their African origin, both at home and abroad. Hence, using African names is the most obvious way to assert and preserve one's African identity. As a result, names serve as a tool for speaking and understanding reality and serve to preserve all the unique characteristics of the people who go by them, according to Mphande (2006).

A name is used by three distinct people: the giver, the bearer, and the caller. According to Mphande (2006), a person's name can disclose something unusual about them or perhaps even an occurrence from their past. Names such as "*Balarabe, Faruq, Hamzah, Hamidah, Jamilah,*" among many others, are unmistakably Hausa names. Whenever and wherever such a name is given, the person wearing it already has an identity; this identity encompasses the individual and his language.

Therefore, among the Hausa, naming and self-identification are historical practices that are passed down through the generations. One knows that with the arrival of civilization, there have been a few changes here and there. Still, the cultural core is intact. In Hausa society, names given to a person are determined by the circumstances surrounding or prevailing at the time of their birth, certain features on them, achievement in life and other characteristics. The names are derived from a multiplicity of service, both modern and traditional; proper names, nicknames, titles, pronouns, and affixes are commonly used as they portray the cultural values and changes over time. The instances of foreign and religious influence from other languages i.e., Persian language of Iran (Arab- Islamic culture) and Shona language of Zimbabwe (African culture) are typical examples prevailing in Hausa language sharing the same characteristics of being an African and an Islamic State and eventually make them Hausanized, for example they tend to adopt Arab names such as the personal name *Ahmad*, and, many compound personal names begin with *Abdul* (servant of) followed by one of the attributes of *Allah*, e.g. *Abdulrahman*, *Abdulsalam*, *Abdulmalik*, *Abdulaziz*. Therefore, it is impossible to say with certainty that names represent the genuine identities of those who bear them and been addressed. However, if identity is understood as a form of sharing in one's personality, then there is still some validity to the argument that names serve as identity identifiers.

Previous Studies

Names exist as part of the socio-cultural setting of every society. Names are used as channels of information, especially, on society's attitudes or observation towards the named. Musonda, Ngalande and Simwinga (2019) state that it is important that one has a good knowledge of the imagery and metaphor of the language under consideration to appreciate their names. Boluwaduro (2019) examined the concepts of ideology and identities in Ibibio personal names from ethnographic and ethno-pragmatic perspectives. The study sought to explicate the social and cultural motivations of each name and to understand the bearers' attitude towards their names and the perception of community members to each name. The author identified four categories of Ibibio names, such as Christian religion, order of birth, endearment, and character attributes, which portray the characteristics, cultural norms, and religious beliefs of the name-bearers. The researcher argued that identities constructed in Ibibio personal names are intrinsically localized in the name-bearers' transfer of their cultural conceptualization of their personal names to their lived experiences. ("Ideology and identity construction in Ibibio personal names")

Imoh (2019) studied the structure of Basa personal names where he outlined the various structure of Basa personal names, namely, words, phrases, sentences etc. Imoh and Dansabo (2020) studied the ethno-pragmatics of Basa personal names where they did a general

investigation into the language of Basa naming practices; they examined Basa sentential names, focusing on those names that are composed in sentences and undergo complex morphological and morph syntactic operations to derive their surface forms.

In the onomastic literature of African naming practices, especially the aspect of grammatical description, there are several related studies in linguistic onomastics such as Mensah and Ishima (2020) who investigated sentential names in Tiv and categorized Tiv names into several categories of sentences, examining the semantic, pragmatic, social and spiritual meanings. Their investigation shows a reflection of grammatical structure of Tiv language. Adopting the onomastics theory, Owu-Ewie, Obeng and Hammond (2021) explored the morpho-syntactic features of Akan (Fante) personal names. The authors established in their findings that morphologically the names have single root words as in Opoku, Asare and Ofori. These names do not have affixes attached to them. The study showed that female names are derived from male names through the process of suffixation. Example include, Amissaba “female name” is derived from Amissa “male name” plus -ba “suffix” and Fosuwa “female name” is derived from Fosu “male name” plus -wa “suffix.” At the syntactic level, the authors examined Akan (Fante) personal names on phrasal and sentential levels. The structural types of names comprised simple, complex, and compound sentences. The study further showed that some of the names perform declarative, interrogative and imperative functions.

In a sociolinguistic analysis of Kusaal personal names, Abubakari (2020) opined that the Kusaas have a typology of personal names including day-names, family names, nicknames, shrine names, death-prevention names, and circumstantial names, among others. The author contended that personal names in Kusaal constitute a set of linguistic forms that have significant semantic content, rather than being considered as “mere forms.” The naming patterns of the Kusaas reflect important socio-cultural and religious beliefs and practices of the people. The study concluded that personal names among the Kusaas reveal their cultural world view and the circumstances surrounding the birth of the name-bearer as well as the impact of the name on the bearer.

A paper on a pragmatic approach to Obolo names by Ayuwo’s (2018) observed that Obolo personal names are largely contextual; majority of the names have a background meaning based on which they become applicable. The paper demonstrated that Obolo personal names have situational, psychological, and sociological competences, and concluded that the names do not just serve identification purpose, but also have crucial pragmatic import that depict experiences and situations surrounding the bearers or the givers. Nsoh and Atintono (2010) examined personal names among the Farefari speakers of northern Ghana from a socio-cultural perspective. It was brought to light that Farefari names reflect cosmological and sociolinguistic information encoded in surface linguistic structure for the

purpose of identifying individuals in the culture. Nsoh and Atintono's paper focused on two kinds of names, namely *siger* "names of dead parents or ancestors" and *yubo'ore-a* "names given to children immediately after birth." Essentially, the study showed that personal names in Farefari, especially among Boome, Guren, Nankani, and to a lesser extent the Nabt speakers, are morphologically characterized by the prefixation of *a-*.

In Africa and beyond. Names and naming practices have immense socio-cultural, sacred, and emotional impact. It is so because names are believed to have inherent power that indexicalizes lives and behavior of people positively or negatively. Names are believed to be pointers to people's way of life and socio-cultural experience and give deep insights into the cultural patterns, beliefs, ideology, and people's religion. Among the Hausa people, spirituality serves as a bond that binds them and guides their physical existence, and in the African cultural worldview, the essential ingredients and essence of everything, including humans, is spirituality. This view aptly describes the Hausa situation because naming is a product of social, cultural, and spiritual realities.

Theoretical Framework

Linguistic Anthropology

According to Duranti (1997), "Linguistic Anthropology is the study of language as a cultural resource and speaking as a cultural practice". The language of the people is inextricably interwoven with their culture and thought. In linguistic anthropology, language is considered as a social tool. It is a cultural practice and verbal activities that link and fit verbal activities to the real world. Foley (1997) aptly states the role of linguistic anthropology and its instrumental function as "the sub-field of linguistics which is concurred with the place of language in its wider social and cultural context, its role in forging and sustaining cultural practices and social structures. This is also true of Hausa address system. A society's world is fitted to words and words may also be fitted to the world. There is a strong relationship between the world, which is reality, and the word, which is language. To Duranti (1997), linguistic signs are therefore representations of the word and to a greater extent the world. In the current study, the Hausa address systems are the linguistic signs, and the socio-cultural interpretations of the names representing the real world. Since the world and culture practices are dynamic, the addressing system of the Hausa people is also affected by this dynamism. The language is a manifestation and description of the complexity and diversity of the people's way of life and practices. The language of the people is manifested in their addressing systems and practices which is the center of this paper. The language of the people also depicts the social stratification of the society.

Linguistic anthropology uses general theoretical frames in specific socio-cultural contexts. It focuses on how language allows for and creates differentiations between groups, individuals, and identities. Addressing can be considered as a universal cultural practice. In discussing the theoretical concerns of contemporary linguistic anthropology, Duranti discussed three interconnected analytical notion that help to understand the function of language in culture. There is performance, indexicality and participation. But the most important one suitable for Hausa address system is indexicality. Indexicality is a linguistic concept where the meaning of a word or expression depends on the context of the speakers' reference. In indexicality, language is used as a tool through which our socio-cultural world is constantly described, evaluated, and reproduced. Hausa address system is an aspect of cultural indexicality. In this theory, linguistic expressions, or tags such as Hausa address names are connected to some aspects of the socio-cultural context of the Hausa. Some Hausa address refers to personal, temporal, spatial and social deixis.

In this paper, Hausa address systems have personal deixis because there is always a person whom a child is named after. Regarding temporal deixis, Hausa address systems are unique because each address has an automatic birthday first name that points to the day of the week that he/she was born. For example, *Danladi* for male, *Ladi* for female indexicalises the day Sunday. There are also spatial address referring to localities within the Hausa society where people were born. Social deixis refers to the social centre that is the social status, power, and rank of the addressee as referent. These may include *Galadima*, *Gimba*, *Gimbiya* that are specifically from the Hausa palace. Indexical modes like address names therefore link language and speech to the wider system of sociocultural life of the people.

Methodology

Ninety address patterns were collected from respondents, the library and archive. These address patterns were grouped based on their typologies and linguistic markers. In addition, ten Hausa speakers were randomly selected and interviewed as principal informants to corroborate information on meaning and address patterns. They were from diverse backgrounds in order to get a balance view. The researcher had to mostly rely on verbal interviews and observation because little has been written about the language, which presented a significant obstacle to the work's documentation. The opinions of the interviewees on the address patterns of Hausa language, their meanings and imports were harmonized. Also, the personal experience and observation of the researcher was used to implement the instrument. The contextual meaning of the patterns as used in Hausa community from the pragmatic perspective were revealed, linguistic classifications of the addressing patterns were portrayed and their features such as morphological, syntactic, and semantic analyzed based on indexicality.

Data and Discussion

The Syntax-Pragmatics of Names in Hausa

Sentences of command, statements, and interrogative sentences as well as phrases are some of the sources of traditional personal names in Hausa. The following examples will give an insight on how some personal names can be analyzed in this category.

Datum 1: Phrase Nouns

Phrases are part of sentences. Some Hausa personal names exhibit the structure of Hausa phrases. Examples:

- a. *Babangida*
Baba (noun)- *n* (link) – *gida* (noun)
Transliteration: father house
Gloss: The father of household
- b. *Mijinyawa*
Miji (noun) -*n* (link) - *yawa* (noun)
Transliteration:
Gloss: The groom of many brides

Datum one provides names with the noun-noun combination. In these endocentric combinations, the words on the left side *baba* “father,” *miji* “husband” are the head nouns of the expressions while *gida* “house,” *yawa* “bride” are the respective modifiers. The phrases have the link “n” connecting the two nouns which may mean the preposition, “of.” Example (1a) expresses information about the power and efficacy of being a head of the household. On the other hand, example (1b) is indicating that the power of a man has given him the right of becoming the husband of many wives. Example (1b) can also imply mockery to a womanizer or as a title. The reading of the meaning of the names do not suggest that family members can depend on the bearers, rather, it implies that all and sundry can benefit from the services of the bearer as the holder of power.

Datum 2: Phrases with negative particles

- a. *Baafaashi*
Baa (negative part) – *fashii* (verbal noun)
Transliteration: No postponing
Gloss: Do not postpone.
- b. *Baagudu*
Baa (negative part.) – *guduu* (verbal noun)
Transliteration: No retreat
Gloss: Do not retreat.

c. *Baakuso*

Baa (negative part.) – *ku* – *soo* (verbal noun)

Transliteration: No like

Gloss: You don't like.

The Hausa names further emerged as negative particles. A negative particle in Hausa language is marked by the morpheme *Baa*, which means “no” in the expressions. The morpheme often occurs in the expressions' initial position preceding the base verb. Example (2a) informs a person against the danger of postponement because tomorrow might be too late. (2b) is a motivational name that encourages people who may be going through undesirable situations such as financial constraints, child mortality among others not to despair in such adversities. Example (2c) has a linking word *Ku* referring to the pronoun “you” which implies that the expression is referring to group of people while (2a) and (2b) refer to any individual.

Datum 3: Simple Sentence of Command

Simple sentences normally consist of subject, verb, and object. Examples are:

a. *Abaamu*

Abaa (verb) – *mu* (object)

Transliteration: Give us

Gloss: Let us have it

b. *Abarshi*

Abar (verb) – *shi* (object)

Transliteration: Give him/her

Gloss: Let him leave.

c. *Jaashigaba*

Jaa (verb) – *shi* (object) – *gabaa* (adverb)

Transliteration: move him/her forward

Gloss: Pull forward.

d. *Soodangi*

Soo (verb) – *dangi* (object)

Transliteration: Love relations

Gloss: Love of relations

As can be seen from the names above, the names are pointers to their users' practices and through names the Hausa are able to reveal how the natural function together to construct an individual's destiny. The address patterns indicate a command expressions base on the belief of the people. (3c) indicates or advices one to make a move towards one's destiny. (3b) can be seen as a nickname towards a repeatedly statement by the person.

Datum 4: Names as Statements

A statement explains a certain situation. The following Hausa address names can be examined as statements in the language:

- a. *Naasaamu*
Naa (noun) -*saamu* (verb)
Transliteration: I get
Gloss: I have gotten mine/it
- b. *Yaabaani*
Yaa (noun) – *baa* (verb) – *ni* (object)
Transliteration: He/she give me.
Gloss: He gave me.
- c. *Anaaruwa*
A (noun) -*naa* (verb) – *ruwaa* (complement)
Transliteration: Rain fall
Gloss: It is raining
- d. *Magaawaata*
Mai (noun) – *ganin* (verb) – *wata* (object)
Transliteration: Someone sees moon
Gloss: A moon sighter

The data also revealed names as declarative statements that seek to provide some sorts of information. The formation of a simple declarative sentence involves a subject preceding the verb. The names in this category basically constitute subject, verb, and object. Within Hausa meaning, the name implies that the bearer or the callers have positive transformation of one's life when the child was born. In example (4d), the meaning can be derived if broken into syllables, but the pronunciation changes the spelling for better ease. Example (4c) indexicalises a child born on a raining day while (4d) indexicalises a moon interpreter.

Datum 5: Names as Question Sentence

There is a Hausa personal name with structure of question in Hausa sentences. Example include:

- a. *Waakesoo*
Waa (interrogative word) – *ka* (pronoun) – *soo?* (verb)
Transliteration: Who wants it?
Gloss: Who is in need of it?

Names as a question sentence seek some sorts of information from an addressee. The data specifically revealed the Wh-question type, marked in Hausa by the interrogative pronoun *waa*. The personal name in (5a) appeared as rhetorical question. In an interview, the name-giver (a parent) noted that the name was given to the bearer as a way of finding out who

needs something. The meaning of the name implied that it can also be referred to hawkers of products or services.

The Mopho-Pragmatic of Names in Hausa

- Affixation (Prefix/Suffix)

Datum 6: One way of addressing those that have been on pilgrimage to the holy land is by or through religious title such as:

Male	Female	Gloss
a. <i>Alhaji</i>	<i>Hajiya</i>	pilgrimage
b. <i>Mallam</i>	<i>Malama</i>	teacher
c. <i>Ustaz</i>	<i>Ustaziya</i>	teacher
d. <i>Sharif</i>	<i>Sharifiya</i>	honourable

Other titles include:

Titles	Gloss
e. <i>Alaramma</i>	Quranic reciter
f. <i>Imam</i>	Prayer leader
g. <i>Wali</i>	Helper

Other religious terms that have no female equivalent due to the influence of Islamic religious orientation and political system include terms like *Alaramma* (Quranic reciter that is someone who has memorized the entire Quran), *Liman/Imam* (prayer leader of a mosque), *Sheikh* (religious figures or scholars), *Wali* (guardian, custodian, protector, or helper) and the like. The above data are of Islamic background specifically Arabic origin. (6b and 6c) are used to designate a person versed in the Arabic language meaning teacher or leader. (6d) is used as an honorific title meaning noble, honorable, and highborn. The titles also have the suffixes *-a* and *-ya* attached to the male names to derive the female titles. Hausa names can include the title (6a) *Al-Hajj(i)/Hajj(i)* to indicate that the person has undergone the Muslim pilgrimage to Mecca.

Datum 7: *Names with traditional titles*. There are numerous types of traditional expressions used to dignify or honour the addressed person. Such terms convey honour, social superiority, official, patronage and the like.” Also, such terms may be used in several forms, before, with or without the name of the addressee. The gender-specific terms are:

Male	Female
a. <i>Sarki</i>	<i>Sarauniya</i>
b. <i>Gimba</i>	<i>Gimbiya</i>
c. <i>Maigida</i>	<i>Uwargida</i>

Others include:

	Titles	Transliteration	Gloss
d.	<i>Mai Garii</i>	owner place	Chairperson
e.	<i>Sarkin Fada</i>	king trouble	Chief of Staff
f.	<i>Sarkin Noma</i>	king farming	Minister of Agriculture
g.	<i>Sarkin Dawaki</i>	king culture	Minister of Culture

But such terms as *Mai garii*, *Sarkin fada*, *Sarkin noma*, *Galadima*, and the like are only male inclined there is no female equivalent for them. For example: Title, first name plus last name as in *Sarki Mohammed Bosso* (male) *Sarauniya Hauwa Ahmadu* (female). Most of these titles are used in isolation; however, they can be used with or without first name, middle name, or full formal name. Before the advent of colonialism and British rule in Nigeria, Hausa society is an organized one with everyone having specific roles and functions. They can be called ministers. The above titles are some examples of such ministers. *Mai gari* meaning the owner of a land indexicalises the chairperson, *Sarkin fada* meaning king of trouble implies Chief of Staff, *Galadima* is the interior minister (*cikin gida* meaning inside the palace), *Sarkin noma* meaning king of farming but implies Minister of Agriculture. From the foregoing, it is obvious that the traditional address titles are descriptive in nature.

On the other hand, there are some titles that are gender specific. The female titles have a suffix *ya* as seen in (7a) and (7b) while (7c) implies the owner of the house as male and keeper of the house as female. This category simply indicates the roles and functions of a father and a mother in the house.

Datum 8: Compounding

- Diminutive-Based Compounds

In Hausa, the diminutive comprises the following three items: *dan*, *yar* and *yan*. According to Yusuf (2011), “diminutive in Hausa occurs with reference to number and gender”. Diminutive can be used as a base to have a compound word when attached to a noun, for example *Dan jaakii*. The title has *dan* as a dependent morpheme which needs to be attached with an independent morpheme *jaakii* “donkey” that contains the stem *jaak-* and a suffix *-ii* to form a compound name meaning son of a donkey/little donkey but implies motorcycle that is someone who operates and works extensively. These address patterns are mostly used in the market environment. Other examples include:

- Dan-baabaa*
Transliteration: son father (son of a father)
Gloss: a wise person
- Dan-gajaa*

Transliteration: son fool (son of a fool)

Gloss: a dull person

c. *Yar-gooyoo*

Transliteration: daughter back (daughter of back)

Gloss: a lesbian

d. *Yan-aroo*

Transliteration: son borrow (sons of borrowing)

Gloss: thieves

● Noun-Based Compound

This type of compound title is by far the most common one in Hausa. Examples include *Mijin-maikoosai*, *Mijii* stands as a noun, an independent morpheme; *-n* stands as a genitival linker and a dependent morpheme that needs to be attached to a noun *Mijii*; *maikoosai* (a noun) is also an independent morpheme and it becomes *Mijin-maikoosai* (husband of beans cake seller) implying “a police”. Others include,

a. *Gidan-albasaa*

Transliteration: house onion (house of onion)

Gloss: prison

b. *Gajan-amana*

Transliteration: lack trust (lack of trust)

Gloss: an old customer

c. *Mijin-mai-koosai*

Transliteration: husband person beancake

Gloss: a police

The structure of titles and expressions in language typically reveals recurring patterns of organization, which give speakers the resources to establish new reference based on the structure within the language. The compounding thus explains the certain titles as phrases that have a different meaning compared to common terms used by the native speakers of the Hausa language. They are mostly used at the market context.

Datum 10: Clipping

Addressing sometimes takes an emotional tone; addresses are called with a friendlier, more passionate, and more amiable tone. The intimacy is marked either by tone or by the contraction of the names. Contracted short forms are found in names such as pet names. The classification of the contracted forms came up with the ways short forms are formed through the process of dropping the first or last syllables of the first name. Polysyllabic names became disyllabic after the process has taken place. Names are either given to individuals or they adopt for themselves. Naming is an extremely popular characteristic of

most African languages. The self-selected nick/pet names have a positive connotation, the imposed names suffer resistance and are often maintained in secrete. Positive nicknames are symbols of compliment and great achievement; they may be used at all levels and by everyone. Examples include:

- End Deletion

Basic forms	Sex	Clipped forms
a. <i>Abubakar</i>	M	<i>Abu</i>
b. <i>Adam</i>	M	<i>Ado</i>
c. <i>Ibrahim</i>	M	<i>Ibro, Iro</i>
d. <i>Maryam</i>	F	<i>Mairo</i>
e. <i>Sa'adatu</i>	F	<i>Sa'a</i>

The examples above are the process of clipping of the last syllables. In (10a) above, the name *Abu* is formed from the original form *Abubakar*. Thus, the last syllables *bakar* is removed from the original form. The same is applicable to (10e). While other names removed the last syllables from the original form and the suffix *o* is added to the clipped names.

- Initial Deletion

Basic forms	Sex	Clipped forms
f. <i>Abubakar</i>	M	<i>Bubakar</i>
g. <i>Ahmadu, Amadu</i>	M	<i>Madu</i>
h. <i>Usmanu</i>	M	<i>Manu</i>
i. <i>Asma'u</i>	F	<i>Ma'u</i>
j. <i>Hadiza</i>	F	<i>Dija, Dije</i>

In the above-mentioned, the form *bubakar* was clipped from the original form *Abubakar* which is a borrowed Arabic name. In the process of forming the clipped name, the first syllable of the original form was deleted. The same is applicable to other names in this category. (10k) presented above contains the clipped form *Dija/Dije* as part of the form *Hadiza*. The *j* in the clipped form substitutes the *z* because of the interference of the language. The form in (10h) is an Arabic name. the name was trimmed to form a new form *Madu*. In the process of clipping, *Ah/A* was deleted from the original word. The resultant form obtained is *Madu*.

- Vowel/Consonant Deletion

Changing a consonant or a vowel in the root of the basic form or dropping the consonant totally.

Basic forms	Sex	Clipped forms
k. <i>Abubakar</i>	M	<i>Habu</i>

<i>l. Auwalu</i>	M	<i>Lawan</i>
<i>m. Hadiza</i>	F	<i>Dije</i>
<i>n. Maryamu</i>	F	<i>Mamu</i>

Unlike previous examples where the first or last syllables are clipped in each case, the examples here are formed through dropping of the consonant or changing of consonant or vowel. However, in the names above, the clipped form *Habu* was obtained from the original form *Ababukar*. In example (10o), the middle *rya* was deleted to get *mamu* while in (10l), *h* was added to the first syllable and the last syllable was clipped off to get the name *Habu*.

Datum 11: Loan Translation

In Hausa society, professional titles are as many as the occupation themselves. English loan address patterns undergo the linguistic way of pronunciation in Hausa language. Various titles are changed to suit the pronunciation pattern of the host language. There are many Hausa address patterns which are changed, examples include:

Male	Female	Gloss
a. <i>Kwaminishina</i>	<i>kwaminishiya</i>	commissioner
b. <i>Sakatara</i>	<i>sakatariya</i>	secretary
c. <i>Senata</i>	-	<i>Senator</i>
d. <i>Onarable</i>	-	<i>Honourable</i>
e. <i>Opisa</i>	-	<i>Officer</i>

The above titles are gender specific in Hausa language. The titles have female address pattern with the suffix *ya*. On the other hand, general title include: *Sanata* (Senator), *Onarable* (Honourable), *Opisa* (Officer) among others that do not have female variation. These terms can be used in isolation or with or without first name depending on the individual, the circumstances, and the degree of familiarity. An interesting feature in Hausa language is the reversal of job title from the initial position to the last position, for instance, instead of *driver Bello*, *Carpenter Abu*, or *mechanic Adamu*, they are conventionally addressed as *Bello dreba*, *Abu Kafinta* or *Adamu Makanike*.

Semantics of Names in Hausa

Datum 12: Reference

- Address patterns indicating the year, season the child was born, for example.

Male	Female	Gloss
a. <i>Dan azumi</i>	<i>Azumi</i>	born during Ramadan.
b. <i>Sallau</i>	<i>Tasallah</i>	born on the day of Id-El-Fitr.
c. <i>Wada</i>	<i>Yalwa</i>	born when the parents had abundant wealth.

- Address patterns referring to actual day when a child was born, for example.

Male	Female	Day
a. Balaraba	Balaraba	Wednesday
b. Dantani	Tani	Monday
c. Dantalata	Talata	Tuesday
d. <i>Danjuma</i>	<i>Jummai</i>	Friday
e. <i>Dan'asabe</i>	<i>Asabe</i>	Saturday
f. <i>Danladi/Ladi</i> ,	<i>Ladidi</i>	Sunday
g. <i>Danlami</i>	<i>Lami</i>	Thursday

- Names as Nicknames

Nicknames are either given to individuals or they adopt for themselves. Nicknaming is an extremely popular characteristic of most African languages. Positive nicknames are symbols of compliment and great achievement; they may be used at all levels and by everyone. For example:

Names	Sex	Gloss
a. <i>Mai Nasara</i>	Unisex	successful one
b. <i>Zaki</i> (lion)	M	brave one
c. <i>Damo</i> (land monitor lizard)	M	patient and kind one
d. <i>Tunkiya</i> (sheep)	F	patient and kind one

On the other hand, negative nicknames are ridiculing, insulting, unacceptable and upsetting to the addressees, sometimes known and sometimes unknown to the addressee. For example,

Names	Sex	Gloss
a. <i>Aku</i> (parrot)	Unisex	talkative person
b. <i>Bera</i> (mouse)	M	Habitual thief

Datum 13: Address pattern in descriptive terms and phrase

In Hausa Society, a lot of nicknames were highly descriptive and imaginative they refer to the addressee's distinctive stature. They are names indicating unusual features, for example.

Male	female	Gloss
a. <i>Bebe</i>	<i>Bebiya</i>	Deaf, mute
b. <i>Kuturu</i>	<i>Kuturwa</i>	Leper
c. <i>Makaho</i>	<i>Makauniya</i>	Bling

There are also names indicating infants born in an unusual way, for example:

Male	female	Gloss
b. <i>Mairiga</i>	<i>Mairiga</i>	born in a cool
c. <i>Mantau</i>	<i>Mantai</i>	the forgotten one
d. <i>Shekarau</i>	<i>Shekarau</i>	a child staying for one or more years in the womb.

Names indicating an individual tribe, area or born or town, for example.

Male	female	Gloss
a. <i>Banufe</i>	<i>Banufiya</i>	<i>Nufe</i> person
b. <i>Dan Kano</i>	<i>Yar Kano</i>	<i>Kano</i> person
c. <i>Dan Fage</i>	<i>Yar Fage</i>	person from <i>Fage</i> area

Datum 14: Semantic Extensions

"Name avoidance" is a significant factor in both focused and unfocused interaction within the Hausa society. Examples include:

Names	Gloss
a. <i>Kanina</i>	my younger brother
b. <i>Kanwata</i>	my younger sister
c. <i>Yayata</i>	my senior sister
d. <i>Yayana</i>	my senior brother
e. <i>Dan uwa</i>	brother
f. <i>Yar uwa</i>	sister
g. <i>Baba</i>	father
h. <i>Mama</i>	mother

A few people are forbidden from having their names revealed; some addressers are unsure of the names, while others are unaware of them. The situation is avoided by using attention grabbers and semantic extension. To address someone the same age as the addresser's own son or daughter, use the kin terms *dan nan* "this son" *dana* "my son", *yar nan* "this daughter, and *yata* "my daughter". When referring to someone who is the same age as the speaker but whose name the speaker does not know, the terms *Dan uwa* "brother" and *Yar uwa* "sister" are used, respectively. When referring to someone who is older than the speaker, one uses the terms *yayana* "my senior brother" or *yayata* "my senior sister," whereas *kanina* "my junior brother" or *kanwata* "my junior sister" is used to refer to someone who is younger. In addition, Hausa people frequently refer to those who are old enough to be their parents as *baba* "father," *kawuna* "uncle," *Inna* "mother,"

mama "mother," etc. Essentially, some terms with preexisting meanings were either based on acquisition or extension.

Conclusion

Through the speculative lenses of linguistics, the article explored the pragmatic content and linguistic features of addressing the status system of Hausa culture. The constant construction, re-creation, and upkeep of these kinds of relationships in face-to-face conversations is mostly accomplished vocally through the selection of nouns. The relationship between language and society can be explained by the combination of grammatical rules and societal norms.

Every social difference that exists between speakers and that must be acknowledged and displayed for an interaction to proceed well is manifested in choice of language. Every kind of address expression has a unique application for specific individuals and settings. The prevalence and regularity of title use in Hausa language demonstrated the value of manners; it sounds as a polite and humble exchange is a remarkable aspect of the Hausa address system. The use of kinship address terms also reveals the language's distinctive characteristics; Hausa is found to be highly dependent on family relationships; this is particularly noteworthy when using kinship terms for a non-relative or in reverse addressing. Restrictions in the use of pronominal and personal names on the one hand, and the tendency to use general, occupation titles, honorifics, and formality terms combine to create a persistent sense of formality in Hausa culture, language, and address terms. Hausa interlocutors are likely to employ various strategies of addressing; these varieties provide the speakers with an extensive range of terms to address the recipients.

The use of an appropriate address phrase depends on several variables, including the interlocutors' degree of respect, familiarity, formality, intimacy, age, gender, personality, social status, religious orientation, and family relationship. As a result, knowing grammar rules alone is insufficient; one also needs to understand one's place in the group and how language is utilized in daily life. The idea that language is sensitive to its social context was supported by this article. Every linguistic event is intrinsically linked to the situation in which it occurs. It is not enough to only provide language input to a learner; they also need to be informed when, what, to whom, and how to express themselves in different contexts. Grammar rules alone are not enough; we also need to understand the sociolinguistic principles, or standards of appropriateness. Hausa address terms are obviously gender-sensitive, somewhat formal, culturally, socially, and politically loaded, according to the study of the terms given in this research. The goal of the paper was to present a framework for understanding the subject because the sociolinguistic nature of this fascinating topic has not yet received the thorough examination it merits. Additional research appears to be

necessary in areas like identifying the factors that influence the use of terms that are negatively impacting others.

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