

## Comparative Analysis of Hadejia and Guddiri Dialects of Hausa

Hassan Dauda Kwalam

Department of Hausa, School of Secondary Education (Languages) Jigawa State College of Education and Legal Studies Pmb 1009, Ringim

doi: <https://doi.org/10.37745/bjmas.2022.0390>

Published January 8, 2024

---

**Citation:** Kwalam H.D. (2024) Comparative Analysis of Hadejia and Guddiri Dialects of Hausa, *British Journal of Multidisciplinary and Advanced Studies: Arts, Humanities and Social Sciences* 5 (61),14-27

---

**ABSTRACT:** *It is a common phenomenon in any society to have a different group of people who speak the same language based on their regional or social identity, but one may find that, there are some similarities and differences among the languages of these groups. These differences are called variation. The particular variation which is peculiar to a specific region or social group is called dialect (Wardhaugh & Fuller, 2015). The Hausa language is one of the languages that is full of different dialects. Those include Kananci (Kano dialect), Sakkwatanci (Sokoto dialect), Guddiranci (Guddiri dialect), Hadejanci (Hadejia dialect) and so on. This dynamism of language as a means of communication is what makes it an area worthy of research. The Hadejia and Guddiri dialects are said to be the same by some researchers. Thus, this study aims to examine the differences and similarities between Hadejia and Guddiri dialects.*

**KEYWORDS:** comparative analysis, Hadejia, Guddiri, dialects, alternation, germination, tone, metathesis Hausa

---

### INTRODUCTION

A language is a system of communication that consists of a set of rules governing the use of words, sounds, and grammatical structures to convey meaning. It includes both the lexical (vocabulary) and grammatical (syntax) components of a spoken or written form of communication. Languages vary widely in their structure, complexity, and cultural significance, and are classified into families based on shared linguistic features. The study of language is known as linguistics, which encompasses various subfields such as phonetics, phonology, morphology, syntax, semantics, and pragmatics (Swann et al., 2004). Understanding the intricacies of language is crucial for effective communication, education, and cultural preservation. Hausa is a major world language, spoken as a mother tongue by more than 30 million people in Northern Nigeria and Southern parts of Niger, in addition to diaspora communities of traders, Muslim scholars and immigrants in urban areas of West Africa (Southern Nigeria, Ghana, Togo, and the Blue Nile Province of Sudan). It is widely spoken as a second language and expanded rapidly as a *lingua franca* (Jaggar, 2001:1).

However, in this paper we are going to state that research question, significance, design, theoretical framework method of data collection as well as data analysis techniques for accurate and objective comparison of the two dialects in question.

### **Research Questions**

This research will answer the following questions:

1. What are the phonological differences and similarities between Hadejia and Guddiri dialects?
2. What are the syntactic differences and similarities between Hadejia and Guddiri dialects?
3. What are the semantic differences and similarities between Hadejia and Guddiri dialects?

### **Significance of the Study**

Understanding the relationship between the Hadejia and Guddiri dialects can be significant for several reasons, including:

1. Analysing the relationship between these dialects can shed light on the historical migration patterns of the communities who speak them. This information can be used to reconstruct the linguistic evolution of the languages and their diversification from a common ancestor.
2. Both Hadejia and Guddiri dialects may be under-resourced and face endangerment. Studying their relationship can contribute to their documentation and preservation efforts, ensuring the survival of these unique linguistic expressions.
3. Studying the shared and divergent features of Hadejia and Guddiri dialects can contribute to the field of comparative dialectology, providing valuable insights into the processes of linguistic change and variation.

### **Sociolinguistics**

Sociolinguistics is a subfield of linguistics that explores the relationship between language and society. It examines how social factors such as gender, age, ethnicity, social class, and region influence language use and variation. Sociolinguistics also investigates how language is used to construct and maintain social identities, power relations, and cultural values. This interdisciplinary field draws on insights from anthropology, sociology, psychology, and communication studies to provide a holistic understanding of language in its social context (Swann et al., 2004). The study of sociolinguistics has practical applications in fields such as education, linguistic planning, language revitalization, and language policy (Wardhaugh & Fuller, 2015).

### **Dialect**

Wardhaugh & Fuller (2015) explained dialect as a regional or social variation of a language that is characterized by distinctive pronunciation, grammar, and vocabulary. Dialects can arise due to geographic isolation, historical settlement patterns, migration, and social factors such as education and socioeconomic status.

Regional dialects develop as a result of geographic isolation and contact between speakers. For example, speakers in different parts of the Hausa lands may pronounce words differently due to differences in settlement patterns. These regional dialects can be so distinct that speakers from different regions may have difficulty understanding each other. The Hausa dialects consist of three Subsections: East, West and North. The eastern dialects include *Kananci* (Kano dialect), *Zazzaganci*

(Zaria dialect), *Guddranci* (Guddiri dialect), *Bausanci* (Bauchi dialect) and *Hadejanci* (Hadejia dialect) respectively. The western dialects include *Sakkwatanci* (Sokoto dialect), *Zamfaranci* (Zamfara dialect), *Kabanci* (Kebbi dialect), *Gobiranci* (Gobir Dialect), and *Katsinanci* (Katsina dialect) respectively. The northern dialects include *Damagaranci* (Damagaran dialect), *Arawanci* (Arawa dialect), *Dauranci* (Daura dialect), and *Gumalanci* (Gumel dialect) respectively.

Social dialects, on the other hand, reflect differences in social class, education, and ethnicity. For example, speakers from lower socioeconomic backgrounds may use different vocabulary or grammar than speakers from higher socio economic backgrounds. These social dialects can be influenced by factors such as education and exposure to different linguistic communities.

### **The Relationship between Hadejia and Guddiri Communities**

Currently, Hadejia is situated northeast of Jigawa. Hadejia's name comes from the names of the prominent hunter "Haxe" and his wife "Jiya," who is credited by history with founding the town (Wakili, 1989, p. 1). The Emir of Hadejia is the head of the Council of Kings of the kingdoms of Jigawa state because his kingdom was the hub of this kingdom and is also the largest of the kingdoms in Jigawa state. Eight local government areas make up the Hadejia emirate: Guri, Kiri kassama, Auyo, Birniwa, Hadejia, Kafin-Hausa, Mallam Madori, Kaugama, and Kiri kasama.

One of the well-known Hausa lands, Guddiri land is situated in what is now the states of Bauchi and Yobe in north eastern Nigeria. Katagum is the centre of Guddiri territory. In addition, Misau, Damban, Azare, Lanzai, Yayu, and other cities are located on this territory. We can be certain that *Guddirawa* are Hausa people since the leaders of these towns have the typical Hausa leadership styles. Apart from Hausa, Guddiri land is comprised mainly of Fulani, Kanuri and Kare-kare tribes. These native clans were tightly knotted by marriage and of course by religion. The name Guddiri was derived from the epithet 'BornoN'guddiri', meaning "little Borno" (Ibinola, 2009). *Guddirawa* is the popular folkloric name of the inhabitants. Their major occupations were farming, fishing, iron smelting and hunting (Ibinola 2009).

The Guddiri area and Hadejia are adjacent. The town's founders were brothers from the start, according to history. Since the Shehu Usman DanFodio Jihad and the Hausa wars, they have had an excellent relationship. Their marriage, political, and economic ties are still strong. For instance, King Haji of Katagum married King Muhammadu's daughter, while King Mamman of Misau married King Muhammadu's daughter of Hadejia (Tukur, 1999, p. 103).

Then Hadejia and Guddiri dialects are subsection regions of Hausa eastern dialects. They are also related to similar languages including Fulfulde, Bade and Kanuri languages. This has helped a lot in making the dialects look similar despite the many differences between them.

### **Theoretical Framework**

The theory of language variation laid out by Labov (1972) will be applied in this study. In 1972, William Labov proposed a ground-breaking theory of language variation in his book "Sociolinguistic Patterns." This theory challenged the traditional view of language as a fixed and uniform system. Instead, Labov argued that language is inherently variable and that this variation is patterned and systematic.

## **Research Design**

Descriptive qualitative research is being utilized in this study of the differences and similarities between the Hadejia and Guddiri dialects. The descriptive qualitative approach in the field of dialectology is a research methodology that focuses on documenting and analysing the linguistic features of dialects in a detailed and comprehensive manner.

## **METHOD OF DATA COLLECTION**

In this study of the similarities and differences between Hadejia and Guddiri dialects, a multidimensional approach that integrates interview, observation, questionnaire and the analysis of existing literature is used. During interviews with native speakers, researchers gather information about their language usage, including pronunciation, vocabulary, and sentences. Observations of native speakers in naturalistic settings like conversations or community interactions reveal unique linguistic features. Previous documents including academic studies, linguistic atlases, and other relevant sources provide context for new findings and help to identify similarities and differences between the dialects. In addition, a total of 1,400 respondents completed the questionnaire, with 700 of them coming from each of the seven local government areas of Hadejia and Guddiri. By combining these methods, the researcher obtains a comprehensive understanding of the similarities and differences between Hadejia and Guddiri dialects.

### **Data Analysis Techniques**

Content analysis is used to analyse the data in this research on the similarities and differences between the Hadejia and Guddiri dialects. Content analysis is a technique used to methodically look over and analyse the text, audio, or visual content. Tavakoli (2012) defined content analysis as a procedure which is used to convert written or spoken information into data that can be analysed and interpreted.

### **The Phonological Differences and Similarities between Hadejia and Guddiri Dialects**

Phonology is defined as a branch of linguistics that studies the sound system of a language. Many variationists' sociolinguistic studies have focused on phonological variation, or how the pronunciation of certain phonological features varies between speakers and contexts. Typically this would involve identifying a set of phonological variables (e.g. phonemes whose realisation varies) (Swann et al., 2004, p. 238).

### **The Phonological Differences between Hadejia and Guddiri Dialects**

The Hadejia and Guddiri dialects exhibit some phonological differences. They are as follows:

#### **Alternation**

Alternation term occurs in phonology for the indication of variation in pronunciation of a particular phoneme, usually determined by adjacent sounds or syllables (Swann et al., 2004 p. 8.). Thus, alternants of the phoneme /u/ in Hausa are [i], [ɪ] and [u] as in *biki*, *biki* and *buki* respectively. The word *gadoo* (bed) ends with the vowel /oo/, but when the suffix {-n} is added as in *gadon*, the vowel is pronounced [a]. The sound alternations that occur in the Hadejia and Guddiri dialects show both their similarities and differences. They are as follows:

- a. When the voiceless palato-alveolar fricative /ʃ/ comes before an unrounded vowel in the Hadejia dialect, it becomes a palatalized voiceless glottal fricative [hj]. In Hausa, the unrounded vowels are /i/, /ii/, /e/, /ee/, /a/, and /aa/. However, when /ʃ/ comes before an unrounded vowel in the Guddiri dialect, it is not realized as [hj]. Consider the following examples:

| Guddiri dialect | Hadejia dialect | Gloss               |
|-----------------|-----------------|---------------------|
| Shakkaa         | Hyakkaa         | Doubt               |
| Shaayi          | Hyayii          | Tea                 |
| Shinkaafaa      | Hyinkaafaa      | Rice                |
| Shimi           | Hyimi           | Undergarment        |
| Sheege          | Hyegee          | Bastard             |
| Sheewaa         | Hyeewaa         | Scream for pleasure |

As you can see from the above examples, in Hadejanci, the /ʃ/ sound that occurs before the unrounded vowel sounds are realised as [hj] sound in every word, whereas in Guddiri dialect, the /ʃ/ sound does not change. Additionally, this contradicts the opinions of academics like Baba (1988), who claimed that the Hadejia dialect is the same as the Guddiri dialect.

- b. An additional way to differentiate the Hadejia dialect from the Guddiri dialect is by observing that in the Hadejia dialect, the /ʃ/ sound that appears in a word-final syllable before a vowel /i/ is realised as the sound [h], whereas in Guddiri, it remains unchanged. Take a look at these instances:

| Guddiri Dialects | Hadejia dialect | Gloss    |
|------------------|-----------------|----------|
| Gaashii          | Gaahii          | Roasting |
| Gooshii          | Goohii          | Forehead |
| Rashii           | Rahii           | Loss     |
| Taashii          | Taahii          | Flight   |
| Baashii          | Baahi           | Debt     |

- c. In the Guddiri dialect, the sound /k/ is always realised as the [ʔ], regardless of the vowel sound that comes after it. However, this substitution does not occur in the Hadejia dialect. Consider the below examples:

| Hadejia Dialects | Guddiri dialect | Gloss         |
|------------------|-----------------|---------------|
| Qafaa            | ʔafaa           | Leg           |
| Qirgaa           | ʔirgaa          | Count         |
| Qeetaa           | ʔeetaa          | Malice        |
| Buƙaataa         | Buʔaataa        | Need          |
| Qootaa           | ʔootaa          | Wooden handle |

- d. Vowels are also different in Hadejia and Guddiri dialects, because in the Hadejia dialect the vowel /u/, when it comes at the beginning of a word after the sound /ʔ/, is realised as the vowel [a]. But in the Guddiri dialect, this does not happen as can be seen in the following examples:

| Guddiri Dialects | Hadejia dialect | Gloss   |
|------------------|-----------------|---------|
| ʔungozoomaa      | ʔangozoomaa     | Midwife |
| ʔunguwaa         | ʔanguwaa        | Quarter |
| ʔunguluu         | ʔanguluu        | Vulture |
| ʔungurnuu        | ʔangurnuu       | Potash  |

- e. There is a realisation of the sound /ʔj/ as the [kj] in the Guddiri dialect, which does not occur in the Hadejia dialect. Additionally, this alternation has a few examples. The research presented on the difference between Standard Hausa and Guddiri dialects such as Bagari (1978), Ali (1986) and Sani (2003) gave one example. Here it is:

| Hadejia dialect | Guddiri dialect | Gloss                      |
|-----------------|-----------------|----------------------------|
| ʔyaaʔyaa        | Qyaaƙyaa        | Plural of son and daughter |

### Gemination

Gemination is the articulation of a consonant for a longer duration than that of a single sound in phonology. Gemination is commonly interpreted as the doubling of the consonant and is symbolized as a doubled letter in several writing systems (Crystal, 2008 & Salim, 1990). Gemination as a non-dialectal is found in all dialects, as in *hannu* (hand), *kunne* (ear), *kalli* (look at), *shakka* (doubt), and *hamma* (yawning). There are dialectal which is also found in northern dialects, such as *hulla* (cap) instead of *hula*, *jakki* (donkey) instead of *jaki*, and *kassuwa* (market) instead of *kasuwa*. The distinction between the Hadejia and Guddiri dialects can be explained in terms of germination. Consider the following examples:

| <b>Guddiri Dialect</b> | <b>Hafejia Dialects</b> | <b>Gloss</b>  |
|------------------------|-------------------------|---------------|
| Baa nii da laafiyaa    | Ban nii da laafiyaa     | I am sick     |
| Baa kaa da laafiyaa    | Bakkaa da laafiyaa      | You are sick  |
| Baa kii da laafiya     | Bakkii da laafiya       | You are sick  |
| Baa shii da laafiyaa   | Bas shii da laafiyaa    | He is sick    |
| Baa taa da laafiyaa    | Bat taa da laafiyaa     | She is sick   |
| Baa mu da laafiyaa     | Bam mu da laafiyaa      | We are sick   |
| Baa kuu da laafiyaa    | Bakkuu da laafiyaa      | You are sick  |
| Baa suu da laafiyaa    | Bas suu da laafiyaa     | They are sick |

As we have shown in the aforementioned cases, germination takes place in the Hafejia dialect between the long vowel sound of negation (where the vowel becomes short) and the consonant sound of the pronoun. However, there is no such scenario in the Guddiri dialect.

### **Tone**

The use of pitch in language to differentiate between lexical and grammatical meaning is known as tone. Hausa is a tonal language. Each of its five vowels may have a low tone, high tone or falling tone in a word. The following examples illustrated by Sani (2003) show how the tonal realizations of the Hafejia and Guddiri dialects differ

| <b>Hafejia dialect</b> | <b>Guddiri dialect</b> | <b>Gloss</b>   |
|------------------------|------------------------|----------------|
| Dánwákee               | Dànwákee               | Dumpling       |
| ‘Yàrkáazaa             | ‘Yàrkáazaa             | Little chicken |
| Dónʔállah              | Dònʔállah              | Please         |
| Dónmé                  | Dònmé                  | For what       |
| Dányáaro               | Dànyáaro               | Little boy     |

In Hafejia dialects, all of the words that come before them in the above-mentioned examples have a high tone, as do the words that come after them. However, the first word has a low tone in the Guddiri dialect, whereas the words that follow have a high tone. In other words, this is because the Guddiri dialect exhibits tonal polarity in these situations.

## The Phonological Similarities between Hafejia and Guddiri Dialects

### Alternation

Despite the phonemic realisation of the Hafejia and Guddiri dialects differ in many ways as previously mentioned, the dialects are similar when it comes to standard Hausa's realization of /fj/ as [f]. Here is an example to prove what is explained above:

| Standard Hausa Dialects | Hafejia and Guddiri Dialect | Gloss      |
|-------------------------|-----------------------------|------------|
| Fyaacee                 | Faacee                      | fed up     |
| Fyaadee                 | Faadee                      | Rape       |
| Fyauce                  | Fauce                       | Swoop down |

### Metathesis

Phonological metathesis occurs when two adjacent sounds switch places, as in *bincike* (research) [1 2 3] and *binkice* [1 3 2] (Sani, 1999). The Hafejia and Guddiri dialects exhibit a range of metathesis, which at times highlights their distinctions and at other times highlights their commonalities. Consider the below examples:

| Standard dialects | Hafejia dialect | Guddiri dialect | Gloss           |
|-------------------|-----------------|-----------------|-----------------|
| Yaaloo            | Laayoo          | Laayoo          | Garden egg      |
| Bagaaruwaa        | Bagaaruwaa      | Gabaaruwaa      | Egyptian mimosa |
| Daurayaa          | Daurayaa        | Darwayaa        | Rinse           |
| Kusurwa           | Sukurwa         | Sukurwa         | Corner          |
| Gauraya           | Garwaya         | Garwaya         | Mix             |

Apart from the fact that the word's meaning remains unchanged, this metathesis has an additional interesting feature. If the syllable from which the metathesis is derived has a high tone, it maintains that tone, without switching to low or falling tones.

## The Syntactic Differences and Similarities between Hafejia and Guddiri Dialects

An aspect of grammar refers to sentence or clause structure (i.e. how words combine to form sentences). Syntactic structures may vary between languages and language varieties, and also socially and stylistically (Swann et al., 2004, p. 307).



**The Syntactic Differences between Hadejia and Guddiri Dialects**

There are several noticeable syntactic variations between the Hadejia and Guddiri dialects, despite their extensive vocabulary and grammar similarities. These are a few instances:

**Pronoun**

The Hausa language has many types of pronouns (Sani, 1999). However, the variations in the usage of personal pronouns between the Hadejia and Guddiri dialects will be discussed in this section. The usage of personal pronouns in non-sentence settings is impacted by this distinction. Whereas employing them in a sentence doesn't differ in any way. Consider the following examples:

**Guddiri Dialect**

| <b>Persons</b>                         | <b>Singular</b> | <b>Plurals</b> |
|--|-----------------|----------------|
| First person                           | Nii             | Muu            |
| Second person<br>Masculine<br>Feminine | Kai<br>Kee      | Kuu            |
| Third person<br>Masculine<br>Feminine  | Shii<br>Itaa    | Suu            |

**Hadejia Dialect**

| <b>Persons</b>                         | <b>Singular</b>    | <b>Plurals</b> |
|--|--------------------|----------------|
| First-person                           | Niiyaa             | Muuyaa         |
| Second person<br>Masculine<br>Feminine | Kaiyaa<br>Keeyaa   | Kuuyaa         |
| Third person<br>Masculine<br>Feminine  | Shiiyaa<br>Itaayaa | Suuyaa         |

The examples given above clarify what was said earlier, that Hadejia and Guddiri dialects are different dialects, not as Bagari (1978) and Baba (1988) described them as the same dialects.

**Tenses**

However, to account for the similarities and differences in tenses between the Hadejia and Guddiri dialects, emphasis will be placed on the usage of the relative and general continuous tenses.

The time that something is being done is indicated by the general and relative continuous tenses in the Hausa language. The general continuous tense is used in general sentences, whereas the relative

continuous tense is used in relative sentences. This is one of the distinctions between the two types of tenses. The employment of tense markers is another. "kee" is used for the relative continuous tense and "naa" for the general continuous tense. The Guddiri dialect's usage of the two tenses is supported by the information provided. Regarding the use of tense markers, however, things are different in the Hadejia dialect. Tone distinguishes the general continuous tense and relative continuous tense markers in the Hadejia dialect. Similar to how the relative continuous tense has "naa" with a low tone, the general continuous tense has "naa" with a high tone. This distinction is a significant fact that establishes the differences between the Hadejia and Guddiri dialects.

### Dative

Dative describes the relationship between the verb and the nouns in a sentence (Gital, 1987). Hadejia differs from the Guddiri dialect in the way it uses dative form, as will be seen in the following examples:

| Hadejia Dialect               | Guddiri dialect              | Gloss                        |
|-------------------------------|------------------------------|------------------------------|
| Audu yaa taaraa wa Ali kudi   | Audu yaa taaraa kudi a Ali   | Audu collected money for Ali |
| Lamii taa gasaa wa Kande nama | Lamii taa gasaa nama a Kande | Lami baked meat for Kande    |

The "wa/ma" dative changes to "a", which verifies the difference between the two dialects in the case of noun and pronoun datives.

### Possessive

The possessive indicates that one noun takes ownership of another noun. There are two types of possessive, long possessive as in *mota taka* {your car) and short possessive as in *motarka*(your car) (Galadanci, 1976). The application of short possessives will be examined in this study. The use of the short possessive, which has a noun at the beginning, a link element (which indicates gender and number), and a pronoun, is where Hadejia and Guddiri dialects vary. If the third person singular masculine is used, this is where the differences lie, as demonstrated by the following examples:

| Standard Hausa Dialect | Guddiri dialect | Hadejia dialect | Gloss      |
|------------------------|-----------------|-----------------|------------|
| Kudinsaa               | Kudinshii       | Kudinshii       | His money  |
| Jakinsaa               | Jakinshii       | Jakinshii       | His donkey |
| Gonarsaa               | Gonarshii       | Gonarshii       | His farm   |

### Negation

A negative sentence indicates that some action is not happening, something no longer exists or that a subject does not possess a particular quality. In most scenarios, it can be easily identified by the words *ba...baas inbazaizoba*(he will not come), *babu/ba* as in *babu/ba kaya* (there is no stuff) and *kada*, as in *kadakashiga* (don't enter). The Hadejia and Guddiri dialects differ in how negative sentences are constructed. Consider the following examples:

| Guddiri dialect        | Hafejia dialect        | Gloss                     |
|------------------------|------------------------|---------------------------|
| Ba ka daawoo gidaaba   | Ba ka daawoo ba gidaa  | You didn't come home      |
| Ba ta baa ni kwabon ba | Ba ta baa ni ba kwabon | She didn't give me a coin |
| Ba su sha ruwa ba      | Ba su sha ba ruwa      | They did not drink water. |

### The Syntactic Similarities between Hafejia and Guddiri Dialects

Despite the explanation of numerous grammatical details on the variations between the Hafejia and Guddiri dialects, a syntactic feature will highlight the shared feature between these two dialects. Here, it is:

#### Pronominal Subject Copying

Pronominal subject copying is one of the parts of syntax where there are similarities between Hafejia and Guddiri dialects. To gain a better understanding of the information, consider these examples:

| Standard Hausa Dialect | Hafejia and Guddiri dialects | Gloss                          |
|------------------------|------------------------------|--------------------------------|
| Malam yaa cee na zoo   | Malam yaa cee na zoo ni      | The teacher asked me to come   |
| Malamyaaceeka zoo      | Malamyaaceeka zoo ka         | The teacher asked you to come  |
| Malam yaa cee ki zoo   | Malam yaa cee ki zoo ki      | The teacher asked you to come  |
| Malam yaa cee mu zoo   | Malam yaa cee mu zoo mu      | The teacher asked us to come   |
| Malam yaa cee su zoo   | Malam yaa cee su zoo su      | The teacher asked them to come |

### The Semantic Differences and Similarities between Hafejia and Guddiri Dialects

The study of linguistic meaning. Semantics is concerned with the meaning of words and sentences and with the relations between words (sometimes termed 'sense relations'). Word meanings may vary regionally and between social groups, giving rise to semantic variation. The semantic relationships between Hausa dialects can be explained in large part by the meanings of several words (Musa, 1995). To express our meaning, we were compelled by this to use a few terms from the Hafejia and Guddiri dialects.

#### The Semantic Differences between Hafejia and Guddiri Dialects

The lexicons of the Hafejia and Guddiri dialects differ in how they communicate word meanings. These differences are demonstrated by the following examples:

| Hadejia dialect | Guddiri dialect | Gloss      |
|-----------------|-----------------|------------|
| Sayii           | Fitsaarii       | Urine      |
| Yau             | Miyau           | Saliva     |
| Likidirii       | Bookitii        | Bucket     |
| Gwandaa         | Kubaashi        | Papaya     |
| Qastuwaa        | Coocilaa        | Torchlight |

### The Semantic Similarities between Hadejia and Guddiri Dialects

The explanation of the similarities between these two dialects is made easier by these lexicons. The Hadejia and Guddiri dialects use lexicons that are different from Standard Hausa to convey the meaning of words.

Here are a few of their examples:

| Standard Hausa Dialect | Hadejia and Guddiri Dialects | Gloss                      |
|------------------------|------------------------------|----------------------------|
| Quli-kuli              | Qaraagoo                     | fried peanut cakes         |
| Hanya                  | Turba                        | Road                       |
| Malafaa                | Gurumfaa                     | Straw hat with a wide brim |

### CONCLUSION

The reason for this study on the relationship between the Hadejia and Guddiri dialects is the assertions made by some Hausa dialectologists that the Hadejia region lacks a distinct dialect because some people confuse the Hadejia dialect with the Guddiri dialect (Baba, 1988). Others do not think that the Hadejia and Guddiri dialects are separate Hausa dialects (Abubakar, 1983). In their opinion, these areas are occupied by numerous ethnic groups, each of whom speaks a dialect of Kano combined with the languages of these minor ethnic groups.

Furthermore, it is a known truth that dialects are not precisely defined by borders (isoglosses), nor do they follow a uniform geographic distribution. The Hausa dialect zones are always separated by a gulf, making it easy to locate parts of one region in another (Zarruq, 1990). Dialectologists like Baba (1988), described Hadejia, the origin of the Hadejia dialect as a portion of the Guddiri dialect. Nonetheless, the data and facts provided for this study have shown that the Hadejia and Guddiri dialects are separate Hausa dialects.

Finally, this study acknowledges that each historical Hausa dynasty had its dialect, with the capital of the dynasty serving as the hub of the dialect that bears that dynasty's name, such as *Sakkwatanci*

(Sokoto dialect) from Sokoto, *Kananci* (Kano dialect) from Kano, and *Hadejanci* (Hadejia dialect) from Hadejia. But, as a result of the nature of the Hausa country, which is a wide open country without large rivers and forests, the interaction between the kingdoms developed, which made the people of Hadejia and Guddiri and other types of dialects mix which made it not the ability that makes the dialects look similar to each other. Also, the advent of reading and writing of Western education after the Jihad of Shehu Usman Dan fodio, helped to produce books and newspapers that further confused the clear distinction among Hausa dialects, just as the media of radio and television helped in eliminating the variations between dialects.

## REFERENCES

- Abdulkadir, D. (1982). *Dialectal differences and similarities Between Kano and Sokoto Hausa* [B. A. Dissertation]. Department of Nigerian Languages, Bayero University, Kano
- Abubakar, A. (1983) *Generative phonology and dialect variation: A case study of Hausa dialects* [Ph. D. Thesis]. University of London.
- Ahmed, U. and Daura, Bello. (1970). *Introduction to classical Hausa and the major dialects*. N. N. P. C.
- Ali, H. (1986). *A comparative study of Guddiranci and Standard Hausa* [B.A. Dissertation]. Department of Nigerian Languages, Bayero University, Kano.
- Alkasim, H. (1992). *Dialectal differences in Hausa language: A case study of Bausanci*. [B. A. Dissertation]. Department of Nigerian Languages, Bayero University, Kano.
- Arzika, B. (1995). *Differences and similarities Between Hausa and Gobiranci dialects (Niger Republic): Morphophonology aspects* [B. A. Dissertation]. Department of Nigerian Languages, Bayero University, Kano.
- Baba, T. A. (1988). *A comparative analysis of Guddiranci and Standard Hausa morphonology* [M. A. Dissertation]. Department of Nigerian Languages, Bayero University, Kano.
- Bagari, D. M. (1978). Yaren Guddiranci [Paper Presentation]. First International Conference on Hausa Language, Literature and Culture, C.S.N.L. Bayero University, Kano.
- Bargery, G. P. (1934). *A Hausa-English dictionary and English-Hausa vocabulary*. Oxford University Press.
- Bello, A. (1981). *Nahawun Hausa*. Thomas Nelson Ltd.
- Bello, A. (1992). *The dialects of Hausa*. Fourth Dimension Publishing.
- Dabo, L. M. (1982). *Comparative analysis between Kano and Zaria dialects* [B. A. Dissertation]. Bayero University, Kano.
- Daura, L. M. (1974). Harshen Hausa [Paper presentation]. Mako Hausa ATC/ABU, Kano.
- Crystal, D. (2008). *A dictionary of linguistics and phonetics*. Blackwell.
- Fagge, U. U. (1999). Tasirin Karin harshen a rukuni kajen kirkiro sababbain ma'anoni a Hausa [Paper Presentation]. Taron qarawa juna sani, Jami'ar Bayero, Kano.
- Francis, W. N. (1983). *Dialectology: An introduction*. Longman.
- Galadanci, M. K. M. (1976). *An introduction to Hausa grammar*. Longman.
- Galadanci, M. K. M. (1992). *Hausa don kananan makarantun sakandire*. Longman.
- Garba, M. M. (1980). *An aspect of Hausa case grammar. A text analysis for the dative*. SOAS, University of London.

- Garba, M. M. (1982). *Morphology of Hausa verbs: A case grammar analysis* [Ph. D Thesis]. Department of Nigerian Languages, Bayero University, Kano.
- Gital, G. M. (1987). *Typology of dative ordering: A case study of Bausanci dative movement in Hausa dialectology* [M.A. Dissertation]. Department of Nigerian Languages, Bayero University, Kano.
- Ibinola, T. (2009). *Katagum: From State to Dependency (1804 – 1950). A Study of the Political Economy of Colonial Transformation*. Lekan Press.
- Jagger, P. J. (2001). *Hausa*. J. Benjamin Publication.
- Labov, W. (1972). *Sociolinguistics patterns*. University of Pennsylvania Press.
- Malka, J. G. (1978). Nazarin Daidaitacciyar Hausa (Nijeriya) da Hausar Filinge (Jamhuriyar Nijar) ta Fuskar Tsarin Fannin Furuci. *Harshe Journal*, 1 (1), 19-20.
- Muhammad, D. (1990). *Hausa Metalanguage: A glossary of English-Hausa technical terms in language, literature and methodology*. Ibadan University Press.
- Musa, A. (1995). Issues in Hausa dialect boundaries [Paper Presentation]. Fifth International Conference, C.S.N.L. Bayero University, Kano.
- Nafada, I. K. (1998). *Biranci dialect of Hausa: A preliminary survey* [B. A. Dissertation]. Department of Nigerian Languages, UsmanuDanfodiyo University, Sokoto.
- Newman, P. (1982). Grammatical restructuring in Hausa: Indirect objects and possessive. *Journal of African Languages and Linguistics*, 4, 59-73.
- Sani, M. A. Z. (1999). *A study vowel alternation in Hausa* [Ph. D. Thesis]. University of London.
- Sani, M. A. Z. (1999). *Tsarin Sauti da Nahawun Hausa*. Ibadan University Press.
- Sani, M. A. Z (2001). *Alfiyyar Mu'azu Sani ta 3*. Benchmark Publishers.
- Sani, M. A. Z (2011). *Gamayyar tasrifi da tsarin sautin Hausa*. Ahmadu Bello University Press.
- Sani, M. A. Z (2009). *Siffofin Daidaitacciyar Hausa*. Benchmark Publishers.
- Swann, J., Deumert, A., Lillis, T., & Mesthrie, R. (2004). *A dictionary of sociolinguistics*. Edinburgh University Press.
- Tavakoli, H. (2012). *A dictionary of research methodology and statistics in applied linguistics*. RAHNAMA.
- Trudgill, P. (1983). *On dialects: Social and geographical perspective*. New York University Press.
- Trudgill, P. (2004). *New dialect formation: The inability of colonial Englishes*. Edinburgh University Press.
- Wardhaugh, R. & Fuller, J. A. (2015). *An introduction to sociolinguistics*. Blackwell.
- Yakasai, S. A. (1999). *Language across two Borders: A Socio-linguistic Study of Hausa in Konni and Illela border towns* [Ph.D. Thesis]. Department of Nigerian Languages, Bayero University, Kano.
- Yakasai, S. A. (2012). *Jagoran Ilimin walwalar Harshe*. Garkuwa Media Services.