

Derivation in Fulfulde: Affixation as a Preferred Strategy over Compounding

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Abstract

Compounding is the frequent way in which words are formed in most world languages. Combining two or more words to form a compound word is most often common in many languages; however, affixing of a bound morpheme to a root to derive new word can also serve the purpose. This paper is a study of Fulfulde derivation which aims at comparing derivation through compounding and affixation in the language. The objectives of the study are: to identify some derivational morphemes and lexemes in the language; to compare the derived words through affixation and compounded words; and to analyze the semantic relevance of the words formed through the two processes. The sources of data are introspection, observation, interview, and published and unpublished materials. The published sources include but not limited to books, journals, articles and proceedings. The unpublished ones include theses, dissertations and projects. Data obtained from the primary and secondary sources have been analyzed using Descriptive Method. The paper re-affirmed that affixation is a better choice for the native Fulfulde speaker than the compounding in deriving words considering the data presented in table III, as in examples: Suudu-kaa'e → kaa'eeru, Nebbam na'i → Na'iijam/kaynaadam, ndiyam bundu → bunduujam, maaroori-lare → lareeri. However, some speakers of the language who lack derivational morphemes choose compounding as a process in their word formation. Apart from being extravagance of words in forming the compound words, it also indicates the incompetence of the speaker of the language.

Key words: *Compounding, Derivation, Semantics, Word formation processes.*

Introduction

Every language is in need of new words because there are new inventions which need to be named and communicated about. Hence, words are formed either by

morphemes or by lexemes; attaching to each other or separately. They are either derived from other word classes such as nouns, pronouns, verbs, adjectives and adverbs, or compounded with different bases such as nouns, pronouns, verbs, adjectives or adverb.

There are two types of word formation processes: Morphological and non-morphological Mel'čuk (2006). Morphology is the study of the internal structure of words and of the rules by which words are formed (Fromkin, Rodman, and Hyams 2007:77). The morphological features of a language may differ from those of another language and may be classified as synthetic, analytic, agglutinative or polysynthetic. An agglutinative language is a language where by the stem of a word is followed by suffixes, each with their own meaning (Booij 2005:42). A typical example of such a language is Fulfulde. For instance the Fulfulde word such as *reedu* "stomach", *reeduu-jo* "pregnant woman", *reeda-nii-dō* "one who impregnates", *reed-entee-dō* "one who is to be impregnated", *reeda-nii-yoooodō* "one who is impregnated coming from a far distance" provides an example of polymorphemic words in Fulfulde where a morpheme {reed} can be linked to morphemes such as -jo, -nii, -entee, -yoo and -dō.

Word formation is divided into two kinds: derivation and compounding (Booij 2005:5). Changing the word class of a word which is termed derivation can be the result of the combination of morphemes changing its simplex to complex forms, example *juul* (base morpheme) *juul-de* 'prayer' *juul-ir-de* 'mosque' *juul-u-be* 'muslims', *dirb* 'base morpheme' *dirb-ir-de* 'grinding stone', *dirboobe* 'grinders' *siwt* 'base morpheme', *siwtaare* 'holiday' *siwtugo* 'resting'. St. Croix (1998:366-367) identified a stem *pul* with several derivational suffixes as *pull-o* 'fulani', *ful-ful-de* 'the name of the language' *pul-aaku* 'fulbe code of conduct', *pul-debbo* 'an oldish pullo woman', *pul-fulo* 'a Fulani of pure descent', *pul-kaad-amku* 'shameless dealings or unworthy of the fulbe code of behaviour', *pul-kaad-o* 'a half-caste i.e. offspring of members of different breeding', *pul-kaare* 'acting shamefully among the fulbe group to which one belongs'.

In compounding, two or more lexemes combine to form a new word. Compounding is the formation of one word from two or more words, example in Fulfulde *baajol-leddi* 'snake', *dada-suudu* 'mistress', *jawmu-wuro (jauro)* 'mayo', *suudu-kaa'e* 'burnt bricks', *bii-loonde*, *hayre-dirbirde* 'grinding stone' and many more. Depending whether the meaning of the compound can be determined from the head of the compound, the compound word can be either endocentric or exocentric

(Aronoff and Fudeman 2005:114). Derivation and compounding are processes of word formation that uses morphemes and lexemes respectively. Thus, compounding can be regarded as a process of derivation that combines two or more lexemes while derivation is the branch of morphology that deals with word formation through the use of both morphemes and lexemes. In word formation, languages rely more on either derivation, or more on compounding or the mix of the two.

This paper deals with two kinds of word formation processes: affixation and compounding. It focuses on derivational morphology and describes where morphemes can combine or be separated to form a new word.

The Fulfulde Language

The Fulfulde language is classified among African languages, as a member of Niger-Congo, under the West Atlantic group. It has some family members such as Wolof, Serer, and Joola. (Greenberg, 1963). It has six dialects across West Africa, which are: (i) Fuuta tooro, (ii) Fuuta Jaaloo, (iii) Masina, Sokoto and Western Niger, (iv) Central Northern Nigeria, (v) Eastern Northern Nigeria, and (vi) Adamawa Dialects.

This same language, known by several names such as Fulfulde, Fula, Pulaar, Peul, is spoken by the Fulani all over West Africa and the world at large (Aminu, 2017:24). The language extends from the North West of present-day Mali to Fuuta Tooro in Senegal, to Fuuta Jaalon in Northern Guinea, to the fertile Masina area and the western part of Niger bend, to Upper Volta towards West and South of Niamey to Northern part of Nigeria (Arnott 1974:2). In Nigeria, the language stretches from Sokoto which is a major Fulbe geopolitical unit to Kano, Katsina, Bauchi, Jos area and via Borno to Adamawa and Taraba states. It is used as a language of wider communication in Adamawa, Taraba, Gombe and Bauchi states. The total number of users in Nigeria was about 16 to 18 million (2026 SIL International).

The three dialects in Nigeria are: Sokoto and Western Niger which are found in states, such as, Sokoto, Kebbi, Kwara, and Kogi. Central Northern Nigeria and Eastern Northern Nigeria which are found in states such as, Borno, Bauchi, Yobe, Kaduna, Plateau, Kano, Katsina, Jigawa, and Gombe (Arnott, 1970).

Statement of the Problem

Most of the compound words in Fulfulde can be expressed as a single derived word that can be understood i.e. the meaning is overt. Fulfulde being a noun class language, the class affixes must be attached to a noun stem for the noun to have a reference. Every noun in the language must belong to one and only class. For this reason, most of the endocentric compounds, except in the case of personal names, can ordinarily be a stem with an affix instead of two or more lexemes. Example: *suudu-kaa'e* 'room built with stones, can simply be *kaa'eeru*. Where *kaa'e* as the stem and *ru* as the class. Some of the compound words are borrowed from other languages and translated directly into Fulfulde. Example *kawtal-hoore* 'unity' which is borrowed from '*hadin kai*' in Hausa language can simply be called *kawtal* where *kawt* is the stem and *al* is the class. Also, the class markers in Fulfulde can be used to simplify the compound words into one derived word. For example *nebbam-na'i* can simply be referred to as *dam na'i* or *na'ijam* where *dam/jam* is a class that marks liquid. The structure of a language over time is distorted through incomplete or unacceptable use of words in the speech or incorrect or inappropriate use of the language. By frequent use of compound words instead of the appropriate word formation process which is affixation in Fulfulde language is a threat to the language vitality. One of the symptoms and consequence of language endangerment which results to language death is the distortion of structure of a language. However, languages differ in their morphological typology and their morphological processes, as stated by Spencer et al (2009:156) that "Vietnamese for example has no bound morpheme so that the only morphology in the language is compounding".

Justification for the Study

There are many borderline cases between compounding and affixal derivation. There is no sharp boundary between them. For instance, in Fulfulde, noun classes can appear both at the beginning of a word, separated from the stem or at the end of the word attached with the stem.

Example:

ndu ndiyam at the beginning, *ndiyamru* at the end 'bottle water';

ndi lare at the beginning, *lareeri* at the end 'ungrinded cereals;

dam bundu at the beginning, *bunduujam* at the end 'well water';

ngol hottollo at the beginning, *hottollowol* at the end ‘cotton garment’.

If one find instances whereby a class can be employed either at the beginning of a word separately or attached at the end of a word to derive a new word, then there is a need for a research on the role of classes in Fulfulde word formation processes.

If the demarcation of inflection and derivation, and the demarcation of compounds and syntactic constructions can play a prominent role in the morphological literature, then there is a need to research on the demarcation of compounding and derivation (Rally 2009:2).

Since information on affixal derived words can take precedence information on compounded words on the basis of either a class is infused in a stem or separated from the stem, it is then plausible to conduct research in this area so as to prioritize affixation over compounding for native speakers. By so doing, the word formation process of the language will be well maintained.

Data Collection

There are two sources of data collection in this paper: The primary source and the secondary source. The data was collected at the time when the researcher was doing his PhD research on the word formation strategies in Fulfulde in 2019, which he completed the study in 2020. The data is still relevant because it is still synchronic and within the scope of this study.

The primary source of data obtained in this study is from the researcher himself a native and fluent speaker of Fulfulde language. Other sources are as follows:

Discussions

Also, the oral sources of information were obtained from native speakers, with the target population Fulfulde speakers of the Adamawa dialect as classified by Arnott (1970). In the Adamawa dialect, information was obtained from students of the Federal College of Education Yola through free discussions in Fulfulde among the native speakers of the language, in which the researcher observed the target population and wrote down some important points obtained from the population.

Interview

An unstructured interview was conducted by asking questions generally in a face-to-face contact with the interviewees so as to have a flexible approach to questioning, with a bare minimum of direct questioning. A sound recorder is used during the interview so as to keep all the conversations in record. There are two

groups of people engaged in the interview: the young and the old. The age of the young is from 20 years to 30 years while that of the old is from 40 years and above. Two persons were interviewed from each group; 26 and 30 years old from the first group and 41 and 46 years old from the second group. The first interviewee a 41-year-old, is an Islamic scholar who interprets Arabic Islamic books and teaches in Fulfulde language in Yola town. He teaches in classical Fulfulde language because this is how he is also being taught. He receives the message in the language from his teachers and convey the message in exactly the same language as received. That is why the language he uses in his teaching Fulfulde is standard compared to the one spoken by the larger society. He went further to explain why is the kind of Fulfulde spoken by some people in Adamawa state is far from being standard.

The second interviewee who is a 46-year-old discussed on the reasons why the grammatical rules of the language are being violated and what are the corrective measures to be taken. Yola being cosmopolitan where people of different background settle and learn the language minding less of its grammatical rules, they often violate the grammatical rules of the language. An object should answer a name not different from a class which is associated with. Example: gertogal ‘a chicken’ cannot be said *dô* as in gertogal *dô* but *ngal* as in ‘gertogal *ngal*’.

The third interviewee who is a 30-year-old made some ungrammatical use of words in the language. For a word to mark relationship in terms of meaning with another, it has to follow the rhyme of the word that tends to be related. Example in family relatives: baabiraawo ‘one’s father’, daadiraawo ‘one’s mother’, bappiraawo ‘one’s paternal uncle, kaawiraawo ‘one’s maternal uncle’, maamiraawo ‘one’s grandfather or grandmother’ and so on. In state of the above pattern, he uses baaba *am*, dada *am*, bappa *am*, kaawu *am*, maama *am* with a separate pronoun ***am*** in replacement of *-aawo* suffix. From these points, one would understand that the second point is referring to suffixes and the third one is referring to noun classes in the language.”

The last interviewee, who is a 26-year-old, called was interviewed to comment on the first three speakers’ observations on the language. He said he could not continue learning the Arabic Islamic books because it is difficult for him to understand the old Fulfulde used in teaching the books and therefore, he stopped at the first book and could not continue. He said he is aware that each word has to be in a certain noun class but he is used to calling every word with *dô*. He also said that he uses ***am*** for his kinsmen and ***maako*** for someones kinsmen. Example: instead of saying

bappiraawo he may simple say *bappa am* or *bappa maako* ‘my uncle/his uncle’ and so on.

The secondary source of data is gathered through visits to various University libraries, research centers and Colleges of Education. These libraries include Department of African Languages and Cultures library, Centre for the Nigerian Languages and Folklore library, and library of Fulfulde Section at Federal College of Education Yola.

Compounding

There are circumstances where by a linguistic unit is composed of elements that functions independently, a process known as *compounding* (Crystal, 1980:96). Fagge, (2012:32) states that compounding is a morphological process whereby the combination of two or more words results in the formation of a new word. Aronoff and Fudeman, (2005:45) view compounding as a special type of derivation, since it involves the formation of one lexeme from two or more other lexemes.

Many languages find it easy to form its new words through compounding. Personal names, novel concepts, loan translation etc are usually formed through compounding. Fulfulde language is not exceptional. There are nouns and adjectives that are formed in Fulfulde through compounding as follows:

- i. Sendandu Haaramji (2nd Month of Muslim)
- ii. Haaram Miiraawo (3rd Month of the Muslim year)
- iii. Banjaaru Arandu ‘the first Banjaaru’ (4th Month of Muslim year)
- iv. Banjaaru Tumbiindu ‘the middle Banjaaru’ (5th Month of Muslim year)
- v. Banjaaru Sakitiindu ‘the last Banjaaru’ (6th Month of Muslim year)
- vi. Suumeteendu Waw6e (7th Month of Muslim year)
- vii. Wayrordu Suumaye (8th Month of Muslim year)
- viii. Hoodere doofiinde (shooting star)
- ix. Hoodere-yahoore (planet)
- x. Hoodere-jaabiire (venus)
- xi. Tobbere-mawnde (full stop)
- xii. Baital-maali (native treasury)
- xiii. Bii-aadama (human being)
- xiv. Bii-daada-daadiya (adopted child)
- xv. Bii-yaaye (brother/sister of the same mother)
- xvi. Bii-kord6 (child of a slave woman)

(Mukoshy 2014)

Compounding therefore, is an important word formation process in Fulfulde just like any other word formation processes. However, as stated by Mel'čuk (2006), in the hierarchies of morphological processes, suffixation under affixation is in the highest level of word formation. Compounding is non grammatical morphological process (Mel'čuk 2006:290).

Lexeme

Lexeme is a basic abstract unit of a lexicon on the level of langue, or in a broader sense, it is a lexical unit or element of the vocabulary (Trauth and Kazzazi 1998: 670-671). In the Fulfulde language, lexemes must be accompanied by a noun class morpheme. The bound morphemes are attached to verbs, nouns, some pronouns, adjectives, and ordinal numbers (Mukoshy 1991:26). Class morpheme in Fulfulde is always attached to its stem except in the case of proper nouns (personal names). Example: 1. *Pull-o* 'Fulani' *debb-o* 'woman' *gork-o* 'man' 2. Hammadu, Buba, Hamajulde (personal name). Hence, the compounded word may carry along the morphemes attached to the lexemes. Example: *reedu-njaaluuru* 'unwanted pregnancy', where both the lexemes carry the class affix *ndu*. Also, in a compounded word like *hunduko-maayo* 'river bank', where the class morpheme *ngo* is present in both the lexemes. In the case of personal name as the head of the compound, only the second lexeme carries the nominal class. Example: *daada suudu* 'mistress' where *daada* has no class marker and *suudu* has a class marker *ndu*.

Derivation

Finnegan, (2004:42) defines derivation as the process that transform a word into another word that has related meaning but belongs to a different lexical category. Derivation is a process of forming words by adding affixes to existing words (Miller, 2007:37). Derivation is a process and result of word formation in which new words are created from already existing words through various processes (Trauth and Kazazi 1998:294). New words are created to the addition of affixes or through sound changes which is termed explicit derivation. A derivation where by new words are created by the process of back formation, conversion, and composition, etc is termed as implicit derivation. Therefore, Trauth and Kazazi 1998:294 divide derivation into explicit and implicit. Hence, derivation is not limited to forming words by only adding affixes to existing words but also by several process which adding affixes is not involved.

Derivational Morphemes

Fromkin et al (2007:13, 77) stated that derivational morphemes are morphemes that when added to a base, produce a new word with new meaning. Examples of Fulfulde bound-base morphemes of nouns are:

-o/jo/wo/ko/dɔ, -ɓe/'en, -el/gel/lel/ngel/yel, -um/ngum/yum,
-on/kon/lon/bon, -a/ga/la/wa/, -o/ko/ho/lo, -nde/dɛ/re,
-ndi/di/ri, -ndu/du/ru, -a/mba/ba/wa, -a/nga/ga/wa/ba,
-ngal/ga/wal, -e/ngel/ge/ye, -i/ngi/gi/wi, -o/ngo/go/wo,
-o/ngol/gol/wol, -u/ngu/gu/wu, -a/ka/ha, -kal/hal, -ki/hi
-o/ko/ho, -ol/kol/bol, -am/dam/jam/ndam, -um/dum/jum,
-e/je/dɛ/le/ye, -i/ji/di/li/'yi

(Mukoshy 1991:26)

Daudu (2008:26-41) describes the morphological processes in Fulfulde, playing particular attention to derivation. He provides some examples of nouns derived from basic nouns, nouns derived from name of a place denoting people of that place: abstract nouns derived from a place or tribe name denoting character; nouns derived from verbs, nouns derived from secondary nouns of instruments; infinitives derived from verbs; proper nouns derived from verbs, and verbs derived from adjectives.

Example:

-Noun from basic noun: ree- (stem) -du (class) jo (class) reeduujo 'pregnant woman'

-Nouns derived from names of place denoting people of: kano: kanoo-jo/kan-ankeejo 'kano man'

-Abstract noun derived from name of a place or tribe denoting character: Kano: Kanoo-ku 'kano behaviour'

-Noun derived from verbs: fer (root) -ndam (suffix) perndam 'civilization'

-Noun derived as secondary noun of instrument: loot (root) -or (suffix) -de (suffix) _ lootorde ‘soap’.

-Infinitives derived from verbs: war (root) -go/-ol/-ki (suffixes) _ warugo/warol/waruki ‘coming’.

-Adjectives derived from verb: juut (root) -a (suffix) juutaa ‘long’.

With verbal extensions: juut-an-a, juut-in-a, juut-ir-a of associative, dative and causative respectively.

Abubakar (2023:6) presented clipping in Fulfulde as a derivational process that is productive. He presented some examples of the clipping as follows:

Full Form	Clipping Form	Meaning
1. jawmuwuro	jawro	chief
2. bandiraawo maako relation	bandiiko	his
3. minyiraawo maako young	minyiiko	his
4. gorko maako husband	goriiko	her

From the above examples, example 1 is not *jawmuwuro* as a single word rather *jawmu wuro* as compound word just like the preceeding examples. All the examples are not clipping but rather blending. There are three types of clipping which all occur in a single word: front clipping, back clipping, front and back clipping. Examples in Fulfulde, respectively are: abubakar → habu, bakari, buba. Blends are words that combine two words into one, deleting material from one or both of the source words. ‘baabikkoy’ a name derived from baaba bikkoy ‘father of children’ where second part of the word baabaa is deleted to baa and combined with the word bikkoy. *jawro* ‘a district head’ derived from jowmu wuro ‘owner of the town’ where both first and last parts of the two words are deleted, the first word at the end while the second at the beginning (Aminu 2020:175).

Data Presentation

The following table describes affixation in Fulfulde word formation:

Table I: Stem and Affix

S/N	STEM	± AFFIX	WORD FORMED	MEANING
i.	<i>dirb-</i>	<i>-ir-de</i>	<i>dirbir-de</i>	grinding stone
ii.	<i>hausa-</i>	<i>-jo</i>	<i>hausaa-jo</i>	Hausa man
iii.	<i>kaa'e-</i>	<i>-ru</i>	<i>kaa'ee-ru</i>	Room made with stones
iv.	<i>na'i/kayna</i>	<i>-jam</i>	<i>na'ii-jam/kaynaadam</i>	Butter
v.	<i>hawt-</i>	<i>-al</i>	<i>kawt-al</i>	Unity
vi.	<i>bunduu</i>	<i>-jam</i>	<i>bunduu-jam</i>	Well water
vii.	<i>Lare</i>	<i>-ri</i>	<i>laree-ri</i>	Unprocessed rice

The above table describes the affixation as a process in Fulfulde language. Only suffixes are found in Fulfulde affixation. Suffixes such as *-jo*, *-ru*, *-jam*, *-al*, *-ir-de*, *-jam*, and *-ri* are affixed to stems such as *dirb*, *hausa*, *kaa'ee*, *na'i*, *hawt*, *bunduu*, and *lare* respectively. All the stems end with vowel are lengthened when affixed. The initial consonant /h/ of the stem *hawt* is mutated to /k/ when the affix *-al* is attached. The stem *dirb* has an affix with a verb extension suffix *-ir* and a class suffix *-de*.

The following table describes the compound words in Fulfulde:

Table II: Lexeme and Lexeme

S/N	LEXEME	MEANING	LEXEME	MEANING	COMPOUNDING	MEANING
i.	<i>Haire</i>	Stone	<i>dirbirde</i>	Material for grinding	<i>haire-dirbirde</i>	grinding stone
ii.	<i>goddo</i>	Person	<i>hausa</i>	Hausa language	<i>goddo-hausa</i>	Hausa person
iii.	<i>suudu</i>	Room	<i>Kaa'e</i>	Stones	<i>suudu-kaa'e</i>	Room made with stones
iv.	<i>Nebbam</i>	Oil	<i>na'i</i>	Cows	<i>nebbam-na'i/kaynaadam</i>	Butter

v.	<i>Kawtal</i>	Combining	<i>Hoore</i>	Head	<i>kawtal-hoore</i>	Unity
vi.	<i>Ndiyam</i>	Water	<i>bundu</i>	Well	<i>ndiyam-bundu</i>	Well water
vii.	<i>maaroori</i>	Rice	<i>Lare</i>	Skins	<i>Maaroori-lare</i>	Unprocessed rice

The two lexemes come together to form a compound word. Except the lexeme *kawtal* which is verbal noun, all other lexemes are nouns and therefore, the compound words are noun-based compounds with overt meaning. The proceeding words in the compound words are all nouns as well except *dirb-*, which is a verb.

The following table compares the affixation and compounding word formation processes:

Table III: Affixation and Compounding

S/N	AFFIXATION	COMPOUNDING	MEANING
i.	<i>dirbi-de</i>	<i>haire-dirbirde</i>	grinding stone
ii.	<i>hausaa-jo</i>	<i>goddo-hausa</i>	Hausa person
iii.	<i>kaa'ee-ru</i>	<i>suudu-kaa'e</i>	Room made with stones
iv.	<i>na'ii-jam/kaynaadam</i>	<i>nebbam-na'i/kaynaadam</i>	Butter
v.	<i>kawt-al</i>	<i>kawtal-hoore</i>	Unity
vi.	<i>bunduu-jam</i>	<i>ndiyam-bundu</i>	Well water
vii.	<i>laree-ri</i>	<i>maaroori-lare</i>	Unprocessed rice

There are instances where the meaning is understood, and therefore it is not necessary to have two lexemes compounded as in: *kawtal-hoore* and *haire-dirbirde*, instead, *kawtal* and *dirbirde* alone convey the meanings. Also, there are cases whereby the *dam* class which signifies liquid can clarify the meaning of any nominal that attached the class. For instance, *na'i* and *bundu* when attached with *dam* are automatically referring to the liquid of the nominal.

Data Analysis

Affixation and compounding as morphological processes are described with the aid of examples extracted from tables I, II, and III. Examples i. to vii are analyzed as follows:

i. hayre-dirbirde → dirbirde

The Fulfulde language derives instrumental nouns from verbs through suffixing -*ir*+ noun class. The {-*ir*} suffix comes after the root, preceding any class that the instrument is meant to take. The class must appear so as to specify the structure, texture and size of the instrument. It forms an instrument that is used for whatever the verb means. The following are the examples:

(I)

- a) dirba ‘to grind’ → dirb-ir-de ‘grinding stone’
- b) loota ‘to wash’ → loot-ir-de, ‘soap’,
- c) laanya ‘to stir’ laany-ir-gal ‘stirring stick, laany-ir-de (horde) ‘a calabashspoon’.

Compound nouns are formed when there is no way to form the word using the Fulfulde morphemes alone. However, some speakers of the language who lack derivational morphemes choose compounding as a process in their word formation. Apart from being extravagance of words in forming the compound words, it also indicates the incompetence of the speaker of the language. The compound word hair-dirbirde, in table III above can simply be called dirbirde, and the meaning remains intact. This is because the class -de has already revealed the instrument required to do the work of ‘dirba’ which is ‘haire’, therefore, dirbirde is the better option to use. Likewise, for loota and laanya, the class {-de} make it clear, which shape of the objects needed to do the work is being selected. Likewise, the -ir morpheme plays a significant role in indicating that the chosen shape of the object is an instrument that suits the job perfectly because of the nature of the job.

A place name and an instrumental noun share common verb extension {-ir} morpheme. The -ir

+ noun class still forms the place name in Fulfulde language, the only difference is the type of class attached. The noun classes are often attached are -nde and -ndu, which determine to which of the places the noun refers. The following are the examples:

(II)

- a) juula ‘pray’ → juul-ir-de ‘mosque’
- b) jannga ‘read’ → jang-ir-de ‘school’
- c) julna ‘circumcise’ → juln-ir-du ‘hut where circumcised boys remain until they are healed’
- d) ferwa ‘be at rest’ → ferw-ir-du ‘resting room’
- e) tigga ‘fix’ → tigg-ir-de ‘a fixed place’
- f) winnda ‘write’ → wind-ir-de ‘an office’.

ii. goddo-hausa → hausaaajo

The Fulfulde language forms ethnonymic adjectives from language names through suffixing {-jo}. The {-jo} suffix is human-specific because it belongs to {o} class. The following are the examples:

- a) Hausa → Hausaaajo ‘Hausa person’
- b) Kataf → Katafee-jo ‘Kataf man’
- c) Bacama → Bacamaa-jo ‘Bachama man’,
- d) Kilba → Kilbaa-jo ‘Nupe man’,
- e) Boole → Boolee-jo ‘Bole man’,
- f) Tangale → Tangalee-jo ‘Tangale man’

The lexemes *goddo* and *Hausa* that made up the Compound noun *goddo-hausa* as in table II can simply be put *hausaaajo* as in table I. The -jo suffix is a human class which carries the meaning of *goddo* ‘person’ and his ethnic group. A native Fulani would say *hausaaajo* instead of *goddo-hausa*. Any tribe a Fulani native attached the suffix class -jo then refers to the ethnic group to which the person belongs, therefore, it is incompetence of the language that make a speaker chose compound word to form ethnonym rather than affixing the right class -jo to form the word.

iii. Suudu-kaa'e → kaa'eeru

The noun *suudu* has a class suffix *ndu* with its allomorph *-ru* while the second noun that formed the compound noun is a plural of the word *hayre*. Whenever the class *-ru* is attach to the word *kaa'e* and many related words, the native speaker easily identify and relates the words to a room made of or with the object. Similar examples are as follows:

- a) Loope 'mood' + *-ru* → *loopeeru* 'mood room' instead of *suudu-loope*
- b) Bulok 'block' + *-ru* → *bulokru* 'block room' instead of *suudu bulok*
- c) Kaano 'zinc' + *-ru* → *kaanooru* 'zinc room' instead of *suudu kaano*

iv. Nebbam na'i → Na'iijam/kaynaadam

The *dam* class has allomorphs such as *am*, *dam*, *jam*, and *ndam*. The class describes the object that is liquid in nature and nothing less. Any object that takes the class or any of its allomorph refers to the liquid of that object. Therefore, the liquid is simply called *na'iijam* or *kaynaadam* instead of *nebbam na'i*. 'Kaynaadam' is described in the following similar examples:

- a) Laab 'clean' + *-dam* → *laabdam* 'clean water' instead of *ndiyam laabdam*
- b) Bira 'to milk' + *dam* → *biraadam* 'milk' instead of *kosam biraadam*
- c) kayna 'to melt' + *dam* → *kaynaadam* 'butter' instead of *nebbam-na'i*

v. kawtal hoore → kawtal

the word *hawta* meaning to bring together and *hoore* meaning heads. The {-al} suffix is attached with *hawta* to indicate unity. If /h/ is changed to /k/ then it shows that number has changed from one to many or that unity involves multiple elements. That is to say, the -al suffices when the number is increased to bundle together from the perspective of a native speaker. It is therefore

wordy to form a compound when {-al} is suffixed to a word.

Similar examples are as follows:

- a) Narra 'agree' + *-al* → *narral* 'agreement' instead of *joonde-narral*
- b) ɓanga 'marry' + *al* → *ɓangal* 'marriage' instead of *joonde ɓangal*

vi. ndiyam bundu → bunduujam

The *dam* class has allomorphs such as *am*, *dam*, *jam*, and *ndam* as stated in (iv)

above. Any object that attached the class or any of its allomorph refers to the liquid of that object. Therefore, it is simply called *bunduujam* ‘well water’ instead of *ndiyam bundu*. The difference between the examples in (iv) above and (v) is that the stems in the (iv) are adjectives and verbs respectively, while this example is noun. Thus, all the examples are of the liquid class.

vii. *maaroori-lare* → *lareeri*

-ri, -di, and -ndi are the allomorph class affixes that indicates grains, especially the -ri class which is inseparable with the grain rice. Therefore, most often than not, the stem ‘lare’ attaches the -ri refers to unhusked rice. However, other grains such as *muuri/gawri* ‘sorghum’ *yadiiri* ‘millet’ take the same class suffix but not with stem ‘lare’. A native Fulfulde speaker easily identifies *lareeri* as the unprocessed rice rather than any other grain. The first lexeme *maaroori* in the compound word *maaroori-lareeri* is therefore redundant.

Conclusion

This paper deals with two kinds of word formation processes: affixation and compounding. It focuses on derivational morphology and describes the role of morphemes and lexemes in Fulfulde word formation. The paper is limited to affixal derivation and compounding, as word formation processes in Fulfulde language, particularly in Adamawa dialect. The paper collected primary data from the native speakers, of whom the researcher is one, and secondary data from libraries in various institutions. The paper identifies and describes the word formation processes in Fulfulde language. The paper suggests that the word formation techniques in the language should be utilized and that borrowing techniques from other languages should not be imposed on the word structure of the language. To avoid redundancy, the affixal derivation should take precedence over compounding in the language.

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