

Zaria Journal of Liberal Arts (ZAJOLA)

Faculty of Arts, Ahmadu Bello University, Zaria

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Faculty of Arts,
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dobieje@noun.edu.ng

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Olukoshi@gmail.com

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Nuremberg Institute of Technology,
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richard.woditsch@th-nuernberg.de

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University of Guelph, Canada.
kolapof@uoguelph.ca

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University of Malaya, Kuala Lumpur,
Malaysia.
sitiarni@um.edu.my

Dr Tapiwa Shumba
University of Fort Hare, South Africa
tshumba@ufh.ac.za

EDITORIAL POLICY

Zaria Journal of Liberal Arts (ZAJOLA) is a peer-reviewed journal, published bi-annually by the Faculty of Arts, Ahmadu Bello University, Zaria, Nigeria. The journal welcomes manuscript of original articles, from scholars around the globe, in the various areas of Liberal Arts. The articles may be product of descriptive or analytical research, field research notes, reviews of publications and printed materials, drawn from, but not limited to Languages and Linguistics; Law; Environmental Sciences, Education; Management Studies; Cultural and Literally Studies; Theatre Arts; Philosophy; Religion; History and Strategic Studies; Archaeology and Heritage Studies; Developmental Studies and Social Sciences.

All manuscripts submitted for publication should adopt APA 8th Edition Style of referencing. The manuscripts should be typed double-spaced with sufficient margins and should count between 4,000 and 6,000 words, including the abstract, references, and appendices. The Manuscripts should not be under consideration for publication in any other research outlet.

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For further enquiries, please contact:

Editor-in-Chief

ZAJOLA, Dean's Office,

Faculty of Arts

Ahmadu Bello University, Zaria

zajola@abu.edu.ng,

Cc: abuzajola@gmail.com.

EDITORIAL COMMENT

This Edition of *Zaria Journal of Liberal Arts* marks the end of the year 2023. In this Edition, there are twelve well written articles by distinguished scholars.

The Edition opens with Ibrahim Muhammad Abdullahi's article on the implications of the New Normal on 21st century African novel and the impact of ICT. In a related study, Saleh Ahmad Abdullahi explores a semiotic approach of Emoji characters as used in WhatsApp chat messages. Through Ahmed Yerima's *Pari* and Fosudo's *Another Episode of Trauma*, Oladolapo Ojediran and Olayinka Magbagbeola interrogate enraged voices and social realities in Nigeria.

In linguistics, Hassan Usman Gadaka carries out a morphological analysis of Polar tone in Gudi and Yaya dialects of Ngamo language while Abdulrahman Umar works on the semantic aspects of repudiation in Basa language.

Ezekwesiri Okebugwu Nwosu, Nwaoha Chimaroke Chizoba and Tobeckukwu Odunze are concerned about the attack on Igbo indigenous religion. To them, this act can be defined as imperialism while Azuka Felix God's presence and Emily Oghale God's presence are concerned with the issues and perspectives in teaching and learning in urban society with the integration of multimedia, developmental and career guidance.

In his article on archaeology, Ogunlade Simeon Oluwole assesses some potential heritage sites in Nigeria. Following this is the article of Eraye Chistopher Michael and Jimoh Buhari Edun. The two scholars examine the implications of forest crime on socio economic development in Boki local government area of Cross River State. Alawode Musa Ajibola, on his own, examines the ideological nexus between Zaria and Ife Art schools.

In French studies, Tajudeen Abodunrin Osunniran and Hannah Kojusola Kuponiyi bring out the linguistic characteristics and discursive functions of filler words in French and Yoruba films. In a related field, Aliyy Abolaji Abdulrazaq carries out a reflection of lexical gaps in some translation works by Yoruba translators.

It is important to note that the view and opinions presented in these articles are solely those of the authors. Happy reading.

Prof. Abubakar Sule Sani

Editor-in-chief

30th November, 2023

NOTE ON CONTRIBUTORS

Ibrahim Muhammad Abdullahi

Department of English and Literary Studies,
College of humanities,
Al-Qalam University, Kastina, Kastina State.
ibramabdul@gmail.com

Saleh Ahmad Abdullahi

Department of Languages,
Nigerian Army University Biu, Borno State.
salehmadbiri24@gmail.com
<https://orcid.org/0000-0002-2221-083X>

Oludolapo Ojediran, PhD

Department of the Performing Arts,
University of Ilorin, Ilorin, Kwara State.
Ojedirano@yahoo.co.uk

Olayinka Magbagbeola

Department of Theatre and Media Arts,
Ekiti State University, Ado-Ekiti, Ekiti State.
olayinka.magbagbeola@eksu.edu.ng

Hassan Usman Gadaka

Department of Hausa,
Umar Suleiman College of Education Gashua,
Yobe State Nigeria.
ughassan77@gmail.com

Abdulrahman Umar, PhD

A. A. Kure State University of Education, Minna,
Niger State.
aumar00034@gmail.com

Ezekwesiri Okebugwu Nwosu,

Department of History and International Studies,
Alvan Ikoku University of Education, Owerri,
Imo State.

Nwaoha Chimaroke Chizoba,
Department of History and International Studies
Alvan Ikoku University of Education, Owerri,
Imo State.

Tobechukwu Odunze Nwachukwu
Department of Political Science
Alvan Ikoku University of Education, Owerri,
Imo State.

Chigozie Constance Onyeukwu
National Museum,
Owerri, Imo State.

Azuka Felix N. God'spresence
Department of Educational Foundations
University of Nigeria, Nsukka
pheloskky.2blessed@gmail.com

Emily Oghale God'spresence
Department of Film and Multimedia Studies
Faculty of Communication and Media Studies
University of Port Harcourt
emily.godspresence@uniport.edu.ng

Ogunlade Simeon Oluwale PhD
Department of Surveying and Geoinformatics
The Federal University of Technology Akure, Ondo state Nigeria
soogunlade@futa.edu.ng

Eraye Christopher Michael
Department of Sociology
Federal University of Lafia, Nasarawa State, Nigeria
chriseraye@yahoo.com

Jimoh Buhari Edun
Department of Sociology
Faculty of Social Sciences
Federal University of Lafia, Nasarawa State, Nigeria
jimohbuhariedun@gmail.com

Alawode, Musa Ajibola (PhD)
Department of Fine Arts
Faculty of Environmental Sciences
Lagos State University
whereisdralawode@gmail.com

Tajudeen Abodunrin Osunniran, PhD
Department of Foreign Languages,
Obafemi Awolowo University, Ile-Ife,
Osun State, Nigeria.
osunniranta@oauife.edu.ng

Hannah Kojusola Kuponiyi
Department of Foreign Languages,
Obafemi Awolowo University, Ile-Ife,
Osun State, Nigeria.
hannahkuponiyi@gmail.com

Aliyy Abolaji Abdulrazaq, PhD
Islamic University of Niger Republic
abolaji1978@yahoo.com

Bintu Abdurrazaq Tahir, PhD
Department of Arabic,
Faculty of Arts,
Ahmadu Bello University, Zaria.
fattah075@gmail.com
08064298870

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A Morphophonological Analysis of Polar tone in *Gudi* and *Yaya* Dialects of Ngamo language

Hassan Usman Gadaka

Abstract

This paper discusses the polar tone in Gudi and Yaya dialects of Ngamo language within the pan-theoretical framework of phonological boundary. The theory is used along with other devices in classical generative phonology to give a satisfactory theoretical framework. The paper reveals that genitive bound morpheme 'a-' (masc.), 'an-' (fem) and 'ana-' (pl.) with low tone, meaning 'one/those who does/do..., one/those who has/have... in Gudi dialect respectively, are polar to the tone of base word initial position. In this situation, tone polarity necessitates change of low tone of base word initial syllable to high tone. Whereas the equivalent genitive bound morpheme 'bob-' (masc.), 'an-' (fem.) and 'ana-' (pl.) in Yaya dialect has a flexible tone depending on the position of a tone of word initial syllable to make it polar. The paper also found out that noun+noun compound is another form of polar tone as in noun-base 'bo' (masc.) meaning 'a mouth, language, sharpness, border or edge' with a fixed low tone in Gudi dialect been attached to the preceding word initial syllable. This process changes the tone of the base word initial to be high where it is low in order to meet Ngamo phonological rules of tone polarity in the derived form. Unlike in Yaya dialect, whereas the tone variation affects the noun-base word 'bo' only.

Introduction

Ngamo is one of the languages of the Chadic family spoken in north-eastern Nigeria (Newman, 1977:7)¹. Ngamo tribe called themselves as *Ngamaya* or *Ngamo*. The word probably means 'the man' from a root which appears in the Karekare language as *nga* = man, and in the Ngamo language as *ngo* = man. There is a possible etymological connection between *Ngamaya* and *Gamuia*, the name of a tribe belonging to the Gaaliin, a Negroid-Arabs group in the Egyptian Sudan (Meek, 1931:269). Ngamo people claim to trace their origin from the east.

¹Newman (1977) is generally accepted classification of Chadic languages which proposes four major branches in the Chadic family: West, comprising languages spoken in northern Nigeria; Biu-Mandara, comprising languages spoken in northeastern Nigeria and northern Cameroon; Masa, comprising languages spoken in southwestern Chad, extends in into eastern Cameroon; and East, comprising languages in western and central Chad.

They were said to have left Yemen south of Arabia between 1000 A. D. and 1300 A. D. They were believed to be one of the minor Kwararrafa groups of tribes that moved to the shores of Lake Chad Basin together with the Jukun and Bomo people (Bulus, 1985). This claim indeed strengthens the Greenberg's classification of the Ngamo language under the Chadic group of languages which clearly shows that Ngamo people were indigenous to the Chad Basin Area (Greenberg, 1963).

The Chad Basin Area was the region under the former Kanem Empire². The possible factor responsible for migration of Ngamo people out of the Chad might be to search for secured place from civil war in the region. Therefore, Ngamo people moved to the south where they settled at Ngazargamu for a long stay. Later Ngamo decided to relocate to a new place because of their resistant to be assimilated by the Kanuri people (Bulus, 1985). They moved southward and settled at Kolom for some years before they later migrated to Guduku (places in the area of present Gombe State). Ngamo people were not safe in the above places too. After a few years they decided to look for a more secured place to live. Ngamo moved to the southern and western parts of Potiskum, the influential city in Yobe State (Schuh 2001:1).

Although information on Chadic languages spoken in Yobe State has increased especially when Yobe State Languages Research Project was emerged in the last decade, but our linguistic knowledge on Ngamo today almost comes entirely from the works of (Schuh 1978, 1982, 1984, 2005a, 2005b, 2005c, 2004, 2003a, 2003b, 2001 etc). Apart from the above, yet there is no other linguist that published research on linguistic aspect of the language except a few copies of comparative studies (Gashinge 1993), (Samuel 2007), (Zulyadaini 2008), (Gadaka 2008 & 2015). This paper is, therefore, an attempt to describe morphophonological variations of polar tone in *Gudi* and *Yaya* dialects of Ngamo language and to provide valuable information to research development especially to Ngamo morphology and phonology being one of the languages of northern Nigeria which has not received much research attention.

²Kanem was an ancient empire of Kanuri people. Kanuri language is a member of the Saharan branch of the Nilo-Saharan phylum of African languages spoken predominantly in Nigeria as mother tongue by millions of people. Also it is spoken in Niger, Chad and Cameroon (Greenberg, 1960:30). Kanuri was the dominant language of the region before nineteen century and has had a major impact on Ngamo language especially in terms of loanwords.

Literature Review

According to Gashinge, Janga-dole & Goge (2004: iii) in an introduction, commented on the distinctions between long and short vowels and distinctions between tones (whether a syllable is spoken with a higher or lower voice pitch) were both important for the pronunciation and for distinguishing the dictionary. In order to make the dictionary more useful to those who are not fluent speaker of Ngamo, vowel length and tone were marked in the dictionary entries, by the use of small diacritic marks above the letters. Long vowels have a macron above the vowel, while short vowels have no marking for length. Low tones have a grave accent (`) over the vowel, high tones have no accent marks, falling tones have a circumflex accent (^) and rising tones which are rare, have a hachek (ˇ). This can be illustrated in example (1):

Example 1:

Tone	Dialect	Word	Gloss
a. High-high	[Y]	buuru	‘go around’
b. Low-low:	[Y]	bùurù	‘knee’
c. Low-low	[Y]	zàazì	‘porcupine’
d. High-low:	[Y]	zaazì	‘husbands’
e. Low-low:	[G]	gèdè	‘left’
f. Low-falling	[G]	gèdê	‘passing’

Tones of words are the major source of difference between the *Gudi* and *Yaya* dialects in the dictionary. One may compare the tones of the following words which are otherwise the same in the two dialects. This can be seen in example (2) below:

Example 2:

Tone	Gudi	Tone	Yaya	Gloss
a. Low-low:	kòorò	High-high’	kooro	‘donkey’
b. Low –low:	bòlò	Low-high:	bòlo	‘two’
c. Low- falling:	shòorî	High-low:	shoori	‘root’

The present research observes the morphophonological variations of polar tone in *Gudi* and *Yaya* dialects of Ngamo language not the lexical comparison between Ngamo dialects.

Another work on Ngamo phonology is by Schuh (2005a) focusing on *Gudi* dialect alone. The data on which Schuh based his study were collected in 2004 supported by a grant from US National Science Foundation (Award #BC-011129). The paper makes an internal reconstruction of the totality extension **t* in *Gudi* dialect of Ngamo. It was a sample paper made for a linguistic course 110 in the Department of Linguistics, University of California, United States of America. The paper introduced lengthy about Ngamo language. Also discussed Ngamo phonology that the consonant system of Ngamo is straight forward and requires little comment other than to note that NC at the beginning of a word, for example, *ngàrkô* ‘he tied’ is a unit phoneme. Ngamo has distinctive vowel length. Long vowels were written in the paper as double vowels, e.g., *ɔ̀̀rà* ‘getting down’ with a short ‘*u*’ Vs. *ɔ̀̀rà* ‘dust’ with a long ‘*uu*’. Like all Chadic languages, Ngamo is a tone language.

Ngamo has two basic tones: High (H), marked with an acute accent (´) and low (L), marked with a grave accent (`). Also, High +Low can be associated with one syllable to give a falling (F) tone, marked with a circumflex accent (ˆ). A parallel Low + High configuration on one syllable to give rising (R) tone is rare have a hacek (ˇ). The possible syllables of Ngamo are CV, CVV and CVC. “Extra-heavy” syllables CVVC (a syllable with a final consonant cluster) are not allowed. The present study is concerned with the morphophonological variations of polar tone in both *Gudi* and *Yaya* dialects not phonological processes of *Gudi* dialects alone. Therefore, Schuh (2005c) cannot be treated here as tone variation between *Gudi* and *Yaya* dialects of Ngamo language.

The most recent work on Ngamo tone is by Schuh (2009a) describes the tonal system of the *Gudi* dialects of Ngamo language. The paper focuses on tones and tonal alternation of Modern *Gudi* Ngamo (MGN), but the history of the system sheds considerable light on why the tones now behave as they do. Section 2 of the paper, therefore lays out the Great Ngamo Tone Shift (GNTS), a dramatic sound change that has affected the ones of only *Gudi* Ngamo as a list rule and gives two diagnostic contexts showing the operation of these rules. Section 3 looks at monomoraic clitics, showing that the GNTS has applied to them, causing their tones to reappear on their hosts, even where the clitic attaches phonologically to

different word. Section 4 discusses the tones of clitics and tonal effect of clitics. Section 5 attempts to account for the tones several further phrase types, referring to the rules presented and discussed in section 3 and 4. Section 6 briefly compares the tones and tone rules of *Yaya* and *Gudi* dialects of Ngamo language and section 7 looks a bit further back in to the history of tones in Yobe State Chadic languages. The present study is concerned with Ngamo polar tone variations with regards to morphophonological focus between *Gudi* and *Yaya* dialects. On the basis of the data Schuh (2009a) gathered, section 6 briefly compares the tones and tone rules of *Gudi* and *Yaya* dialects of Ngamo language. Schuh (2009a) cannot be treated here as through work on tone variations between *Gudi* and *Yaya* dialects of Ngamo language. Thus, there is the need for an improvement on the earlier study.

Schuh (2009b) studies Ngamo genitives based on three factors that determine the form of genitive constructions in Ngamo language which include: (i) gender of the head noun;(ii) specific lexical features and (iii) tones of both N_1 and N_2 in N+N genitive constructions. Ngamo is a language with grammatical gender, a feature that shows up not only in genitive construction but also in pronoun agreement, demonstrative agreement, agreement with independent possessives, ('mine', 'yours', 'Johns'), and Noun +Adjective constructions. As in all Chadic language that has grammatical gender, Ngamo has a three-way agreement system which is masculine, feminine and plural. N+N genitive constructions have a floating high tone between the nouns in both *Yaya* and *Gudi*, but the effects are different. The effects of floating high usually show up on N_2 , but in certain cases on N_1 in *Yaya*. Because of the Great Ngamo Tone Shift (GNTS), it is not possible to directly compare nouns with particular tone patterns. The present study is concerned with the morphophonological variations of polar tone not pronoun agreement. More data should be procured on both *Gudi* and *Yaya* dialects of Ngamo language not merely genitive construction.

Research Methodology

The researcher used text books, journals, dissertations, internet facilities and theses on Ngamo and other language studies on either phonology or dialectology to obtain secondary data. Also tape recorder and handset facilities were used to

record interviews and discussions as primary source of data for the study. The researcher used unstructured interview and observation as methods of data collection for the research. Questions were presented to the respondents in an informal and relaxed atmosphere, where some valid and significant data about polar tone variations were gathered. Such questions were presented to the respondents in a face-to-face encounter.

The interview was done in two different categories, depending on dialect of the respondents. Ten (10) respondents from Bawayo, Gamari, Gana, Gashinge and Kadi provide data on Yaya dialect. Moreover, ten (10) other respondents from Dinkiri, Falau, Garkuwa, Gudi and Shengile provide data on Gudi dialect. The population of this study comprised of all Ngamo native speakers of Bauchi, Gombe and Yobe States of North-Eastern Nigeria. Being that it will not be possible to have the responses of the entire population, it has become necessary to select a sample population from the general population for their representation. Hence, quota sampling technique is used for the study. Therefore, the researcher uses twenty (20) native speakers of Ngamo Language in the area of study as research respondents. However, the trips to above mentioned places and beyond have given the researcher the opportunity to conduct an interview with Ngamo natives on dialectal variations in their respective language area. The major aim was to collect required data and to verify the correctness of the data gathered for the research. The researcher gathered nine hundred (900) Ngamo *Gudi* and *Yaya* wordlist.

Theoretical Framework

The analysis for this research was done based on the theory of phonological boundary.

Devine and Stephens (1976:285) explore the logical basis of the phonological boundary hypothesis within a pan-theoretical framework, in the sense that the analysis outlined hold any theory of the phonology that operates with rules, whether they are ordinary process rules or functional equivalents such as rules for the distribution of allophones. Further, Devine and Stephens (1976:287) outline three classes of analysis of the status and function of boundaries in phonology as follows:

1. $XY \rightarrow ZY$, always (wherever XY appears in a string, it is always changed to ZY).
2. $VW \rightarrow VW$, always (VW is never changed – vacuous rule).

3. a. AB sometimes → CB
- b. AB sometimes → DB; and/or
- c. AB sometimes → AB; etc. ('contradictory rule').

Therefore, the analysis of the present researches based on number (1) and (2) classes of analysis of the status and function of boundaries in phonology outlined above. This is as a result of the process of change or not change in the tone of the initial syllable of the base word when prefix with the same or opposite tone is attached to form a polar tone.

Polar Tone Variations in Ngamo Dialects

Tone is one of the important aspects of phonology to be taken into consideration in Ngamo dialects study. Base on the data collected from the field, each of Ngamo syllables may have a high, low, falling or rising tone. Therefore, one can identify four tones in Ngamo language as indicated by diacritics over the vowels except in the high tone where the vowel is left unmarked in the present research. Tone polarity is believed to be one of the features of the supra-segmental phonology. This feature is very common in *Gudi* and *Yaya* dialects of Ngamo language which is treated as follows:

Masculine Prefix Polar Tone

Gudi dialect has a genitive bound morpheme 'a-' meaning 'one who does..., one who has... (masculine)'. The prefix has a low tone which is polar to the tone of a base word with high tone in the initial position. The low tone of the prefix is fixed even if the base word has a low tone in the initial position. In this situation, tone polarity necessitates the change of the tone of the base word initial portion to high tone as illustrated in example (3) below:

Example 3:

	Base Word	Gloss	Derived Form	Gloss
a.	/màtò/	Death	[ʔà+matò]	Decease
b.	/g ^j izò/	Smith	[ʔà+g ^j izò]	Metal craft person
c.	/hìplà/	Evil spirit	[ʔà+hiplà]	Mad man
d.	/bànò/	House	[ʔà+banò]	Householder
e.	/màrà/	Farming	[ʔà+marà]	Farmer
f.	/mùzàm/	Hunting	[ʔà+muzàm]	Hunter

In Yaya dialect, the genitive bound morpheme is not the same as that of *Gudi* dialect. It is ‘*bob-*’ meaning ‘one who does..., one who has... (masculine)’. Another variation here is that the prefix does not have a fixed tone as in Gudi dialect. The higher the tone of the base word initial position, the lower the preceding tone of prefix as illustrated in example (4) below:

Example 4:

	Base Word	Gloss	Derived Form	Gloss
a.	/ʔârk ^w o/	Song	[bòb+ʔârk ^w o]	Singer
b.	/baʔàša/	Hunting	[bòb+baʔàša]	Hunter
c.	/baarà/	Hunting	[bòb+baarà]	Hunter
d.	/beenà/	Drum	[bòb+beenà]	Drummer
e.	/riiri/	Speech	[bòb+riiri]	Speaker

Secondly, the lower the tone of the base word initial position the higher the tone of the preceding prefix. This can be illustrated in example (5) below:

Example 5:

	Base Word	Gloss	Derived Form	Gloss
a.	/g ^j izò/	Smith	[bob+g ^j izò]	Metal craft person
b.	/màra/	Farming	[bob+màra]	Farmer
c.	/màto/	Death	[bob+màto]	Decease
d.	/rèi/	Lie	[bob+rèi]	Liar
e.	/rùta/	Work	[bob+rùta]	Worker

Feminine Prefix Polar Tone

Ngamo genitive bound morpheme ‘an–’ meaning ‘one who does..., or one who has... (feminine)’ is the same in *Gudi* and *Yaya* dialects. But the variation is that in *Gudi* dialect, the tone of the prefix remains fixed low whether the tone of the base word initial position is high or low. When the tone of the base word initial position is high, then the process of polarity is normal without any change (low versus high). But when it is low the process of polarity necessitates changes in the tone of the base word initial position to ensure the polar tone in the derived form. This can be illustrated in example (6) below of the *Gudi* dialect:

Example 6:

	Base Word	Gloss	Derived Form	Gloss
a.	/màtò/	Death	[ʔàn+matò]	Decease
b.	/hiplà/	Evil spirit	[ʔàn+hiplà]	Mad woman
c.	/màrà/	Farming	[ʔàn+marà]	Farmer
d.	/sàli/	Mould	[ʔàn+sali]	Potter
e.	/tàkùr/	Insanity	[ʔàn+takùr]	Mad woman

However, in *Yaya* dialect of Ngamo language, tone polarity is also observed. But the variation is that the tone of the prefix does not determine to be low or high. Therefore, it does not change the tone pattern of the base word. Rather, it is low when the tone of the base word initial position is high as in example (7) below:

Example 7:

	Base Word	Gloss	Derived Form	Gloss
a.	/ʔârk ^w o/	Song	[ʔàn+ʔârk ^w o]	Singer
b.	/baʔàša/	Hunting	[ʔàn+baʔàša]	Hunter
c.	/riiri/	Speech	[ʔàn+riiri]	Speaker
d.	/dôndô/	Sew	[ʔàn+dôndô]	Tailor
e.	/jadò/	Chattering	[ʔàn+jadò]	Chatter

Secondly, the preceding tone of prefix is high when the tone of the base word initial position is low. This can be exemplified in example (8) below:

Example 8:

	Base Word	Gloss	Derived Form	Gloss
a.	/dàra/	Wealth	[ʔan+dàra]	Richer woman
b.	/màra/	Farming	[ʔan+màra]	Farmer
c.	/màto/	Death	[ʔan+màto]	Decease
d.	/rèi/	Lie	[ʔan+rèi]	Liar
e.	/rùta/	Work	[ʔan+rùta]	Worker

Plural Prefix Polar Tone

Ngamo genitive bound morpheme ‘*ana-*’ meaning ‘those who does..., those who have... (plural)’ is the same in *Gudi* and *Yaya* dialects. The variation between the two dialects is that in *Gudi* dialect, the tone of the prefix is fixed to low-low tone. When it is high, then the polarity will undertake low-low tone of the prefix normal. But when it goes the same way with the base word that has a low tone in its initial position, it has to change to retain the polar tone of the derived form. This can be seen in example (9) below:

Example 9:

	Base Word	Gloss	Derived Form	Gloss
a.	/bànò/	House	[ʔànà+banò]	Householders
b.	/màrà/	Farming	[ʔànà+marà]	Farmers
c.	/sàlì/	Build	[ʔànà+sali]	Potters
d.	/mùzàm/	Hunting	[ʔànà+muzàm]	Hunters
e.	/màtò/	Death	[ʔànà+matò]	Deceases
f.	/gìzò/	Smith	[ʔànà+gìzò]	Blacksmiths

In *Yaya* dialect, the variation is that the tone position of the prefix is flexible. It goes low-low when attached to the base word with high tone in the initial position to retain its polarity in the derived form. This can be seen in example (10) below.

Example 10:

	Base Word	Gloss	Derived Form	Gloss
a.	/ʔàrk ^w o/	Song	[ʔànà+ʔàrk ^w o]	Singers
b.	/baʔàša/	Hunting	[ʔànà+baʔàša]	Hunters
c.	/baarà/	Hunting	[ʔànà+baarà]	Hunters
d.	/beenà/	Drumming	[ʔànà+beenà]	Drummers
e.	/dôndô/	Chattering	[ʔànà+dôndô]	Chatters

Furthermore, the tone of the prefix goes high-high when attached to the base word with low tone in the initial position as in example (11) below:

Example 11:

	Base Word	Gloss	Derived Form	Gloss
a.	/dàra/	Wealth	[ʔana+dàra]	Richer people
b.	/g ^j izò/	Smith	[ʔana+g ^j izò]	Metal craft people
c.	/màra/	Farming	[ʔana+màra]	Farmers
d.	/màto/	Death	[ʔana+màto]	Deceases
e.	/rèi/	Lie	[ʔana+rèi]	Liars

Noun+Noun Polar Tone

Another form of polar tone in Ngamo language is the use of noun+noun compound with a masculine noun-base *bo* meaning ‘a mouth, language, sharpness (of blade), share border or edge’. It is very common to operate in both *Gudi* and *Yaya* dialects. The variation is that in *Gudi* dialect masculine noun *bo* has a fixed low tone. When attached to the base word with a high tone in the initial position is normal in the process of tone polarity (low versus high). The case is when it has been attached to a word with low tone in the initial position; the process of tone polarity stabilizes the tone of the base word initial position to meet the requirement of tone polarity in derived form as illustrated in example (12) below:

Example 12:

	Base Word	Gloss	Compound Word	Gloss
a.	/g ^j ebà/	Inside	[bò+g ^j ebà]	Chest
b.	/g ^w ozùm/	Ngizim	[bò+g ^w ozùm]	Ngizim language
c.	/g ^w ozùm/	North	[bò+g ^w ozùm]	North (Edge of Ngizim)
d.	/zoonì/	Late evening	[bò+zoonì]	West
e.	/garg ^w ù/	Town	[bò+garg ^w ù]	Dry season

In *Yaya* dialect, the masculine noun *bo* has a low tone when attached to a base word with high tone in its initial position as in *bò+Zan* ‘Kanuri language’. But it appears with high when attached to a base word with the low tone in its initial position to stabilize the tone polarity to preceding noun-base compound word in the derived form. This can be exemplified in example (13) below:

Example 13:

	Base Word	Gloss	Compound Word	Gloss
a.	/gàba/	Inside	[bo+gàba]	Chest
b.	/gòzum/	Ngizim	[bo+g ^w òzum]	Ngizim language
c.	/gòzum/	North	[bo+g ^w òzum]	North (Edge of Ngizim)
d.	/zòoni/	Late evening	[bo+zòoni]	West
e.	/gàrgu/	Town	[bo+gàrg ^w u]	Dry season

Conclusion

This paper is an attempt to describe that there exist some phonological and morphological processes in Ngamo that have an effect tone on numerous derivations. The paper appeals to both supra-segmental and auto-segmental analysis. The major factor observed in determining dialectal variation in terms of tone polarity between the two varieties of Ngamo language is the fixed position of the tone of genitive bound morpheme and noun-base word to be low always in *Gudi* dialect. This process necessitates the change of the tone of base word initial position when it has a low tone to become high in order to match the polar tone. The situation is very flexible in *Yaya* dialect, whereas the tone of the genitive bound morpheme and noun-base word appear to be low or high depending on the tone of the word initial position to match with polar tone

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