

Effect of The Use of Honorifics Among Hausa-English Bilinguals in North and Western Senatorial Zones in Zamfara State.

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Abstract

This sociolinguistic study explores the use of Hausa honorifics among Hausa-English bilinguals in Zamfara state, examining their functions, implications, and effects on bilingual communication. The research investigates honorifics as a form of address in Hausaland, highlighting their role in conveying respect, politeness, and social hierarchy. It also examines the sociolinguistic implications of honorific use among bilinguals, including code-switching, language choice, and identity negotiation. Additionally, the study determines the effects of honorifics on Hausa-English bilinguals' language use, social relationships, and cultural identity. Findings reveal the complex interplay between languages (Hausa-English) culture, and social context in shaping honorific use, with implications for intercultural communication, and sociolinguistic theory.

Keywords: *Honorifics, Bilinguals, Hausa-English*

1. INTRODUCTION

This study intends to explore the interactional and interpersonal interpretation of Hausa as a principal sociocultural and linguistic group on: 'A Sociolinguistic Study of the use of Honorifics among Hausa-English Bilinguals in Zamfara State.' Honorifics are derived from the outputs of politeness strategies where these directly or indirectly convey such status differential between speaker and addressee/referent. The honorific dimension is used to account for the differentiation of personal pronouns to certain languages, not in terms of their reference to the roles of the participants in the situation of utterance, but in terms of their relative status or degree of intimacy (Lyons, 2000). Language correlates with the social behaviour of man, and it is a purely social phenomenon. The society in this regard should be classified according to the social strata and the aim of the classification or stratification in this study is to provide information from the sociolinguistic point of view with regard to changes affecting the use or abuse of honorifics by Hausa-English bilinguals and the consequent effects which could be positive or negative in terms of communication and relationship in the community.

Any study of speech acts is basically rooted in the social life of the community. Therefore, honorifics as the aspects of adaption to the environment and circumstance, formation and expression of personality, social structure and interaction, cultural values and beliefs, are all facts of on-going whole (Hymes,17). This clearly shows the relation of language content to the content of culture and the degree to which they reflect and affect each other. This work is linked to and concerned with the aspect of linguistic performance known as the ethnography of communication, and specifically, the use of honorifics in Hausa. The function of reference is a central concern to the study of speech acts, because reference involves the relation of the speech event to social interaction that is concerned with speech as an instrument for the acquisition and maintenance of personality, role and status.

In the Hausa speech community, there are considerable differences in the conventions governing the application of intimate forms in languages and in the matters of distance and nearness which is based on class, wealth, familiarity etc or kinship relationship (filial, matrimonial etc.) Status (servant, master, etc) and age (younger, older etc) (Madak, 107). Honorifics or honorific markers also symbolize a man's/ woman's social position in relation to the people around them, so that by the use of one or the other of them, the status of the speaker to the person addressed is really recognized. Furthermore, the general analysis of the functions of honorifics within a community helps to bridge the gap between description of language and description of behaviour which includes speech or language in terms of ecology, personality, social structure, religion.

In any general analysis of communication and action, speech is but one mode among many, and the degree and way and manner in which it is used varies among groups and individuals, because there exist significant differences within a single society. The value attached to speech is required in the definition and evaluation of groups and roles and how much speech enters into socialization. Honorific terms also involve respect paid to a person; their worth or achievement; high moral conduct and good reputation. Through the use of honorifics, social position is also recognized which provides the verbal barometer of a given society. The importance of honorifics in Hausa society can be summarized as follows: - The honorifics of social situation/institutions, the honorifics of family and societal relationships and the honorifics of sex indication Hausa, under whose platform this study is conducted, is a prominent member of the Chadic language family (which contains over one hundred languages spoken to the south, West and East of Lake Chad (Furniss and Jaggar). By the 11th Century, there emerged Hausa states which had fully developed by 13th century. Prominent among these were Daura, Kano, Katsina, Zaria and Kebbi. At present, the Hausa language is the most widely spoken language among the

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languages of the Western Sudan, an area covering Savanna land from Lake Chad, westwards to the upper reaches of River Niger. Hausa speaking communities are often found in some northern parts of West African countries apart from Nigeria, such as Ghana, Dahomey, Benin Republic, Niger, Cameroon, with some settlements elsewhere known as 'Zango' or 'Sabo'.

In simple terms, honorifics are words or word forms that express a speaker's respect for the hearer(s) or referent(s). Honorifics also indicate the social status of people involved in a discourse. Honorifics such as 'Mr' and 'Mrs' and 'Ms' indicate the mental status of individuals. Honorific can also denote occupation as in-Rev., Doctor, Esq. etc. Holders of academic degrees such as Ph.D. are usually addressed as Drs. Furthermore, honorifics such as 'Sir' or Madam are often used by subordinates when addressing superiors or when responding to them. Finally, addressing an individual with honorifics usually bestows on them a sense of importance and honour and this serves to make them more receptive to the discourse. The (mis) use of honorifics could also attract positive or negative effects from those who are addressed in an ethnographic setting or context.

1.2 Statement of the Problem

Honorifics as a dimension of language use reflect respect and status, which play a vital role in speech and general communication in Hausa society. An individual plays a multiplicity of roles as he/she interacts with his/her social groups and the pressure of context of the situation continually forces them to modify their linguistic output leading to use and abuse in relationships in society that have consequential effects. This study also intends to fill a vacuum by investigating the sociolinguistic use of honorifics among Hausa-English bilinguals in Zamfara State and situate the effects on the addressees/referents. To the best of this researcher's knowledge based on available literature, there is no work that was done on the sociolinguistic use of honorifics among Hausa-English bilinguals in

Zamfara State. In order to fill this intellectual lacuna, there arose the need for this study.

1.3 Aim and Objectives of the Study

The aim of this research is to carry out a sociolinguistic study of the use of honorifics among Hausa-English bilinguals in Zamfara State. The study therefore has the following specific objectives:

- (i) To investigate the use of honorifics as a form of address in Hausa land;
- (ii) To examine the sociolinguistic implications of the use of honorifics among Hausa-English bilinguals;
- (iii) To determine the effects of honorifics on Hausa-English bilinguals.

1.4 Research Questions

To be able to achieve the desired objectives, the following research questions are paramount:

- (i) How are honorifics used as forms of address in Hausa land?
- (ii) What are the sociolinguistic implications of the use of honorifics among Hausa-English bilinguals?

1.5 Significance of the Study

This study on 'The Effects of Honorifics on Hausa-English Bilinguals in Zamfara State' is significant in several ways. Firstly, very few studies have been done on Honorifics and therefore, there is paucity of literature on the topic. This work would expand the frontiers of knowledge on the features of honorifics, its use and its effects on both speakers and addressees or referents. Secondly, most works on honorifics are largely based on the data gathered from English and other European languages, notably works by Hymes, Lyons and Firth. These earlier classical

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works need to be supported or even challenged by further research in other languages, strictly differentiating previous studies in European languages, especially from Hausa language. This study is significant in doing that. Furthermore, this study is significant, as a study of the linguistic features of honorifics is an 'attention grabber' and aids communication, harmony and efficient interaction among the Hausa speakers. Another significance of this research is that it helps in enriching the language-use among Hausa-English bilinguals by exploring different address terms used in social interaction by different interlocutors in the study setting.

This study extends the focus of other studies conducted in other settings on Hausa honorifics by Yakasai, Jibril and Beita to the Hausa-English bilinguals as a cultural and linguistic group of Nigerians in Northern Nigeria where Hausa is the versatile lingua franca for communication. Finally, the findings of this research will extend the intellectual frontiers of knowledge in sociolinguistics and its related areas of interactional sociolinguistics and ethnography of communication (or speaking).

2. REVIEW OF RELATED LITERATURE

2.1. Preamble

This chapter will present a review of the literature with reference to concepts related to the study, such as: honorifics, Hausa language and people, the English language, bilingualism and sociolinguistics, It also contains empirical review of previous works on honorifics as well as the review of theoretical framework of the study.

2.1. Conceptual Review

In this section, concepts related to the study will be reviewed to establish a line of inquiry and to set the pace for the research. The concepts of

honorifics, Hausa language and people, the English language, Bilingualism, Sociolinguistics and a brief history of Zamfara State have been reviewed.

2.2.1 Honorifics

As a medium of communication, language serves also serves as a reflection of traditional institution reflecting social structures, cultural norms and values and interpersonal relationships (Abdulhusain & Alfelugi, 2024). Every society has varieties of ways in signifying politeness, power, status and solidarity which are an integral part of communication between interlocutors. The many linguistic and grammatical device which are employed in showing respect or as Eragamreddy (2024) puts It, "...respectful meaning, coded in the most honorable form... are known as honorifics."

Pragmatics, sociolinguistics and anthropological studies are all parts where honorifics study can be found. This is due to their role in finding out about communication and its relationship to social entities. Honorifics form an essential grammatical ana lexical system that the speaker must use carefully in maintaining social harmony and avoid pragmatic failure. Thus, to express communicative competence in a speaker from pragmatic perspective, honorifics are employed to express sensitivity to contextual communicative variables such as, age, social status, kinship, and formality levels among interlocutors.

According to Kridalaksana, a honorific is a lingual form used to express respect and which in certain languages is used to greet people (5). Brown defines honorifics as a broader term of respect to indicate the relative position of speech partners, referents, and people around (10). Honorific is a linguistic form used to express respect for the speech partner or the person in question, which is culturally necessary (Kridalaksana,11). Brown

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and Levinson include honorifics as part of language politeness problems. The honorific system in many languages has two sides, namely deferential and humilities (10). They add that honorifics are a system that deals with respect for others expressed through polite speech. Further, Kridalaksana also defines honorific as a lingual form that is used to express respect which in certain languages is used to greet others (11). The use of honorifics in interaction, even though it has been bound by some grammatical rules of language, its use will reflect the culture of a language speech community in question. Jibril, affirms that honorifics in Linguistics means “attributing or doing honour to somebody” (22). It is used to express the levels of politeness and respect. Technically speaking, honorifics are systems of linguistic signs linked by their use(s) to stereotypes of honour and respect. Aghe avers that “different ethnic/linguistic communities have different perceptions of honorific styles as it is used and grounded on their cultural values and norms that guide them in communicating with other social group(s)” (31).

Honorifics are words or word forms that are used to express a speaker’s respect for the hearer(s) or referent(s). Honorifics also indicate the social status of people/individuals. Honorifics can also denote occupation, as in Reverend, Doctor, Esq. etc. holders of academic doctorates such as PhD are usually addressed as Dr. Honorifics, such as Sir or Madam are often used by subordinates when addressing superior or when responding to queries from them. Certain societies consider the use of honorifics pejorative and therefore consider them as Face Threatening Acts (FTAs). This is the case in most western societies in such societies where the use of honorifics are a “threat to face” value in interaction. Honorifics can also be face threatening when the conditions that make them felicitous are not met. For instance, when a

superior address a subordinate as: ‘Sir’ it may be considered patronizing and insincere.

Overall, the use of honorifics contributes to the understanding of how language catalog/list social relationships, mediates power dynamics and functions as a tool of both inclusion and exclusion among people in a linguistic community. By this it is meant that honorifics are an embodiment of the intersection of linguistic form, social structure and cultural value systems, which are deeply rooted in the social nature of human communication

The Nigerian Society places a great deal on the use of honorifics. Honorifics, in the Nigeria setting, is used to emphasize honour and respect. Addressing an individual with honorifics usually bestows on them a sense of importance and honour, and this serves to make them more receptive to the discourse. In a recent study, Serefica presented the typology of honorifics used in different ethno-linguistic communities as follows:

Appellative Honorifics: These are honorific used according to parts of speech which are subdivided into two: Pronoun Appellative and Noun appellative relating to kinship sub kinship, age, rank a professional, first naming and no naming.

Pronoun Appellative: What applies to Noun Appellative honorifics applies here as well.

General Appellative Honorifics: These are, according to Abdulaziz and Mohammed, 2020 as cited in Serefica, 2022 honorifics used in general situations as titles before people’s name, e.g. ‘Mr’, ‘Mrs’, ‘Miss’, ‘Sir’ and ‘Madam’.

Kinship/Sub-kinship Appellative Honorifics: These reflect close relationship between communication parties to show respect to addresses relatives, while **Sub-**

kinship are non-relative terms, which may be addressed with terms of a relationship usually they are originally family expression.

Rank Appellative Honorifics: These are very particular to the society status of a person.

Professional Appellative Honorifics: These are associated with certain professions that can be used as: Professor, Dr, Nurse for people who have qualifications as such. (164)

All these literature reviewed on honorifics as a concept is relevant to this study.

An honorific word is a title that conveys esteem or respect for positions or ranks when used in addressing or referring to a person. Sometimes, the term honorific is used in a more specific sense to refer to an honorary academic title. This implies that honorifics are signifiers of whom an addressee is, thus helping to prepare the mind of the audience for the processing of the information that a speaker presents about a person. According to Matthews, the following are instances of honorific titles in the English language:

1 a. Mr. (Mister): this is a title used for men irrespective of a person's marital status in English.

b. Mrs. (Misses): this is the title for a female married person.

c. Ms. this is the title for a female whose marital status is unknown or where it is not desired to be known

d. Mx (Mix)/Ind. (Unindicated)/ Misc. (Miscellaneous): this is the title that is used where there is avoidance to express gender through honorifics.

e. Master: this is the title for young men or as a style for the heir to Scottish peerage. It may also be used as a professional title for example, for the master of a college programme or the master of a merchant ship.

f. Miss: This is the title for girls, unmarried women and (in the UK) married women who continue to use their maiden name (although *Msis* often preferred for the last two). In the UK, it has been traditionally used in schools to address female teachers, regardless of marital status. It is also used, without a name, to address girls or young women and (in the UK) to address female shop assistants and wait staff. In the U.S., these terms are styled with a period: Mr. or Mrs. The argument for this is that these honorifics were originally abbreviations of *Mister* and *Mistress*, while in Great Britain, periods are typically not used (98).

Honorifics that denote a person's occupation in the English language are Doctor, Esquire, Captain, Coach, Officer, Reverend, Rabbi, and so on. In academia, holders of academic Doctorate such as PhD/DPhil/MD/DO are addressed as *Doctor* abbreviated as (Dr.), Professor, abbreviated (Prof.). Some honorifics that replace a person's name are Sir, Madam, Ma'am, Your Honour, Your Majesty, The Right Honourable, Your Excellency, The Chancellor, The Vice-Chancellor, The Secretary, The Prime Minister, The Senator, The Legislator, Your Holiness, The Pope, His Beatitude or The Most Blessed. The above honorifics are used as prefixes before a person's name. An example of a post-nominal honorific is QC (Queen's Counsel) which is used to refer to a judge or barrister in the Queen's or King's Counsel. For heads of schools, the following honorifics are used in the English language: Headmaster/Mistress, Principal, Master, Warden, Dean, Head of Department, Regent, Rector, Provost, Director, and so on. Honorifics for the ecclesiastical order in the Christendom are: Most Reverend, Eminence,

Reverend, Priest, Reverend Father/Father, Reverend Sister, Archbishop, Bishop, Pastor, Shepherdess, Elder, His Grace, Deacon, Deaconess, President, Presbyterian, Brother, Knight, Lady, Dame, Rabbi/Grand

3. METHODOLOGY

The method deployed in collecting data was participant observation. This method was considered suitable for a qualitative research design, the very type that is employed here. This is because the method creates room for the researcher to become immersed in the culture and setting she is studying. While taking on the role of a participant in the use of honorifics during interactions with the subjects been observed, she also observed others use these honorifics on others and observed the linguistic behaviour of those using honorifics and the effect they create on those addressed with honorifics. Though the method was time consuming, it yielded positive results in terms of ability to produce reliable primary data that was used for this study. Out of the fourteen (14) local government areas in Zamfara, four (4) local governments were purposively selected as sampled local governments for the purpose of observation, with each sampled local government representing each of the three senatorial zones in the state. From Zamfara North zone, Kauran Namoda Local government was selected; Anka Local government from Zamfara West Zone and Gusau and Tsafe Local government areas in from Zamfara Central zone. The purposive sampling method was used to avoid the selection of a local government area that was not accessible due to the activities of kidnappers and bandits in Zamfara state. Using the instrument of participant observation, the researcher collated over one-hundred honorifics used by Hausa- English bilinguals from the sampled areas. It was from this poll of data that fifty were randomly selected to serve as the data for this study. The data was

analysed using Brown and Levinson's politeness theory. Specifically, their tenets of the speaker (S) and the addressee or hearer (H), social distance (D), and the positive effect of politeness represented by the desire to be liked, approved, respected, and appreciated by others, were deployed in the analysis and interpretation of the data.

3.1 Data Presentation, Analysis and Interpretation

The data presented below are those that have political undertone and often used when expressing political issues.

Political Sphere Honorifics

Table 1: The table indicates political undertone and often used for Politicians and Royalty.

S/N	Hausa Honorifics	English Interpretation
1	Mai Girma	Honourable
2	Mai Martaba	Your Majesty
3	Yallabai,	Rich and responsible person
4	Hakimin Yanki	Mayor
5	<i>Shugaba</i>	Chairman
6	Wakili	Councillor
7	Jagora Mai geskiya	Truthful leader
8	Mai zamani	Leader of the aged
9	Sarkin matasa	Leader of the government
10	Jagoran Matasa/Dattawa	Leader of the youths/elders

The data presented under this section were basically honorifics that were used to communicate respect to the personalities so addressed by the speakers. In Datum 1, 'Mai Girma'

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is an honorific used by Hausa speakers, and often loosely too, to address members of the political class, especially party members, regardless of whether or not they have been elected or appointed into an office. Linguistic borrowing as a language feature is also seen in datum 5 and 6 where the words ‘ciyaman’ and ‘kansala’ for the English ‘chairman’ and ‘councillor’ respectively are deployed as honorifics to show a form of respect and a mark of politeness to those being addressed. Other honorifics that are often used in local palaces to express respect, admiration and regards to people especially the political class include Datum 2 ‘mai martaba’ meaning ‘your majesty;’ Datum 3 ‘Yallabai’ meaning ‘a rich and responsible person;’ Datum 4 ‘Mai girma’ referring to Mayor, Datum 7 ‘Mai geskiya’ referring to a truthful leader; Datum 8 ‘Sarkin zamani’ referring to leader of the aged. Data 9 to 10 in the category above are all honorifics pouring out political respect and encomiums on those being referred to.

From the data presented under this section, there are evidences of Brown and Levinson’s propositions in their theory of politeness that foreground these data to some sociolinguistic implications. There are assumed speakers(S) who make use of these honorifics while referring to the addressees or hearers (H) forwhom these honorifics are meant as forms of regard and respect. Inherently, these honorifics are face saving either to the face of the speaker or the hearer. It is obvious that in deploying the use of honorifics, the speakers employ different sorts of strategies to avoid the bad effect of Face Threatening Acts either to the hearer’s face or to speaker’s face. There are relevant social and cultural circumstances of the context that are the most influential factors in the speaker’s decision of the use of honorifics and these are: the social distance (D) between the speaker and the addressee which places the addressee on a higher

social pedestal; and the relative power (P), which the addressee has above the speaker. Similarly, by the use of honorifics, speakers create positive effects of politeness, respect, approve of others and appreciate them. Honorifics of political sphere are used to show respect and deference to leaders in the political front and are an important part of the culture of the Hausa as it proves the importance of leadership and responsibility in the culture.

Professional Sphere Honorifics

The data presented below are those that have professional underpinnings and often used when expressing issues relating to peoples professions.

Table 2: The table indicating language of professionalism, identifying a person of a particular field.

S/N	Hausa Honorifics	English Interpretation
11	Likita	Doctor
12	Bakanike	Engineer
13	Shehin Malamin boko	Professor
14	Mallami	Male teacher
15	Mallama	Female teacher
16	Maga takarda	A secretary/writer
17	Tarin ilimi	Fountain of knowledge
18	Shugaban	Chairman
19	Mamallakin fili ko gida	Landlord
20	Manajan Banki	Bank manager

A good number of honorifics found in the the course of this study were honorifics that reflected the profession of the addressees as shown in datum to 11 to 20. ‘Likita’ refers to a doctor; ‘Injiniya’ is an engineer; ‘Shehin boko’ is a professor; ‘Mallam’ and ‘Mallami’ as male and female teachers respectively; ‘Maga takarda’ is a

secretary/ writer; ‘Sarkin Shugaban’ is a chairman, ‘Sarkin fawa’ a bank manager. Other honorifics such as ‘Rijiya’ which means fountain of knowledge and ‘Sarkin maigida’ are not directly professions but are honorifics used to complement the characteristics that people possess or what they do at certain points in time. The social import of the use of these honorifics is that there are speakers who make use of these honorifics while referring to the addressees who are the hearers. Most often than not, people are esteemed when they are addressed by the kind of jobs they do especially when those jobs are reputable and valued by the society thus addressing people using honorifics of professions is not only face saving to both the speaker and the addressee but boosts the self esteem of the addressee or hearer. Social distance and relative power between the speaker and the addressee is equally revealed in the use of honorifics of professional sphere and all these are socially in tandem with Brown and Levinson’s Theory of politeness. The positive effects of the use of these honorifics of profession cannot be overemphasised as respect and regards for individuals with specific skills is underscored. This reflects the importance of these professions in Hausa land and by extension, the significant roles these professionals play.

Traditional/Religious Sphere Honorifics

The data presented here were those considered to express the traditional cum religious milieu of the Hausa-English bilinguals in the study area.

Table 3: The table indicates cultural identification of people according to class and status and gender.

S/N	Hausa Honorifics	English interpretation
21	Sarki	King
22	Mai Daraja	Chief

23	Alhaji	Male honorific title for a rich person and one who has performed hajj
24	Hajiya	female honorific title for a rich person and one who has performed hajj
25	Jigo	Honorific reference to a leader
26	Gimbiya	Princess
27	Allah shi baka nasara	Honorific reference to a royal person
28	Alaramma	One with vast knowledge of the quoran
29	Garkuwa	Honorific for a traditional leader
30	Asiri	A formidable person

The Hausa society (and the African society in general) has a rich tradition and culture that is expressed by their language. This is manifested in the enormous use of honorifics of the traditional and religious spheres available in this data. Honorific traditional titles and religious laurels are replete in Hausa such as: ‘Sarki’(king); ‘Mai yaki’(chief); ‘Alhaji/hajiya’ (male/ female who have performed a hajj); ‘jigo’(honorific reference to a leader); ‘gimbiya (a princess); ‘Allah shi baka nasara’(honorific reference to a royalty); ‘Alaramma’(one that is knowledgeable in the quoran); ‘Garkuwa’(traditional leader); ‘Asiri’(a formidable person). As proposed in Brown and Levinson’s politeness theory, we can discern between the speaker who uses these honorifics and the hearer and addressee who is addressed with the use of the honorifics, and whose social distance and relative power may put him at a disparity with the speaker. Besides the social import of the use of these honorifics in reflecting the important role of tradition and religion, they express the social diversity of the Hausa society.

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The respect which the use these honorifics accord the addressees and the politeness strategy employed by the speaker create even more social effects.

Family, Kinship and Related Sphere Honorifics

Data presented in this section were those conveying family and kinship related honorifics.

Table 4: The table indicates cultural identification and marital status.

S/N	Hausa Honorifics	English interpretation
31	Mijin Aure	Husband
32	Gido	first wife
33	Baba	Father
34	Mama	Mother
35	Kawu	Uncle
36	Gwaggo	Aunt
37	Iya	mother/grand mother /elderly woman
38	Kaka	grand mother/ father
39	yaya	elder brother
40	Dattijo,	Elderly person

Honorifics of the family/ kinship sphere are very common in Hausa societies and by extension, the larger African cultural settings where the family plays the primordial role of instilling values of respect and regards for elders. This value inculcation translates to polite of use language experienced in the honorifics in this category. For instance, datum 31 to 40 clearly shows the honorifics used in family settings to demonstrate respect and regard for elders. Just as in the other data, the concepts of a speaker using the honorifics and an addressee/hearer being addressed apply here. Similarly, the positive effect of politeness can be gleaned from the

anticipated feelings of the addressees who will obviously be thrilled by the honorifics. The social distance and relative power between the speaker and the addressee may not necessarily apply here as the speaker could even be of a higher social distance and a higher relative power than the addressee.

4. DISCUSSIONS

The findings of this study show that honorific forms abound in Hausa and they are used as forms of address in Hausa land. From the data gathered, presented, analysed and interpreted in this study ranging from datum 1 to 40, it is evident that honorifics are used in Hausa land and they are forms of address. These honorific forms of address in Hausa language can be from the political sphere such as 'Mai geskiya' (a truthful leader), 'Maidugu' (a heroic and fearless leader) etc; from the professional sphere, such as 'Sarkin fawa' (bank manager), 'wali kudu' (a judge), 'likita' (doctor) etc; from the traditional/religious sphere such as 'Alamma' (one with vast knowledge of the Quran), 'sarki' (king) etc; from family and kinship sphere such as 'kaka' (grand father or mother), 'Dattijo' (an elderly person) etc; and from the general sphere such as 'Modibbo' (a wealthy person), 'Mailafiya' (a calm person) etc.

Through the data presented, analysed and interpreted, the study also proves that the use of honorifics among Hausa- English bilinguals has far reaching sociolinguistic implications. Whatever categorizations under which the honorifics fall, be they political, professional, traditional/religious, family/kinship or general sphere, their uses have multiple sociolinguistic implications. The use of these honorifics show that they are an important part of the political, professional, traditional, religious, family and the general life of the people. Through the use of honorifics, there is the sociolinguistic prove that importance is attached to political, traditional,

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religious and professional leaders as well as the hierarchical nature of the Hausa society. Similarly, another sociolinguistic implication of the use of honorifics among Hausa-English bilinguals is that the use of honorifics vary depending on the speaker's relationship with the person being addressed. Most often, the use of these honorifics create a social distance between the speaker and the addressee, especially those of the political, professional, traditional/religious, and family sphere. While the speaker places himself at a low social distance, the addressee who is proven by the use of honorifics to have higher relative power is equally placed on a higher social distance. This is in tandem with Brown and Levinson's politeness theory.

5. CONCLUSION

Based on available data from this study the study found out that honorific forms abound in Hausa land and they are part of the linguistic repertoire of the people, these honorific forms of address in Hausa language can be from the political sphere, the professional sphere, the traditional/religious sphere, family and kinship sphere and from the general sphere. The use of honorifics among Hausa-English bilinguals has far reaching sociolinguistic implications. These honorifics show that they are an important part of the political, professional, traditional, religious, family and the general life of the people as a lot of significance have been attached to them by the Hausa-English bilinguals. Besides, the use of these honorifics further espouses Brown and Levinson's sociolinguistic concepts of speaker, addressee/hearer, social distance and relative power which have been explored by Hausa-English bilinguals who use these honorifics.

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