

# Domains of Kanuri Loanwords in Margi

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## Abstract

The socio-cultural contact between Kanuri and Margi led to an inevitable borrowing of words from Kanuri to Margi. As such, this research paper deals with the investigation of the different domains of incidence in that the borrowing took place. In collecting data for the research, an unstructured interview was used (along with a tape recorder) to record the articulation of the informants for transcription purposes. Brann's (2006) 16 Domains of Incidence was adopted as the model of approach in this research. The data collected showed that there are eight domains where loanwords from Kanuri to Margi took place. The domains include school, office, market, temple, club, home, color, time and direction, weather and climate. The work identified 78 Kanuri loanwords in Margi. The numbers of loanwords identified in each of the domains are: school 7, office 6, market 10, temple 8, club 2, home 29, colour time and direction 13, weather and climate 3. The findings of the research established that the domain of home has the highest number of Kanuri loanwords in Margi. Finally, this paper claims that the early contact that led to borrowing between Kanuri and Margi was in their place of residence, customary or official location. Therefore, the knowledge acquired can serve as a valuable reference material for linguists who might be interested in the study of loanwords and comparative linguistics between Kanuri, Margi and other African languages.

**Keywords:** domain, loanwords, Kanuri, Margi, language

## 1. Introduction

This paper is a study of the domains of Kanuri loanwords in Margi. Here, domains of incidence refer to the different social contexts or instances of interaction between people. It is the setting where people and family members meet for different aspects of life, and in relation to that, the speech communities they occupy contain different numbers of domains that define their social lives. These include among others: religion, education, club, bars, home. This paper explores the different settings through which Kanuri and Margi interact with each other which in turn, leads to a



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borrowing from Kanuri (the source language) to Margi (the target language). It also identifies the particular domain where the target language borrows heavily from the source language.

Linguistic borrowing is a very common and intensively studied phenomenon. A particularly prominent group of borrowings are loanwords, and a series of recent publications can be found in the African contexts that have analyzed their integration into the target language (Salim, 1981; Yalwa, 1991; Bulakarima, 1999; Abdullahi, 2008; Modu; 2017). It is possible for one language to take words from another and make them part of its own vocabulary. The language from which elements are taken is known as the *donor/source* and the one which takes from another is known as the *recipient/target* language (Ogah & Amos, 2009). Therefore, loanwords are words borrowed from one language to another. Though most of the studies on loanwords are centered on their phonological adaptation process, the current research tends to be different by concentrating rather on the domains of incidence that partake in the process of borrowing.

### **1.1 Background of the study**

Many researchers conducted their studies in a way where Kanuri was treated as either a donor or recipient of the words. This is because Kanuri has borrowed from many different languages, and other languages have also borrowed from it, one of which is Margi. Because Margi is one of the less extensively written languages, reviews on its linguistics borrowing or other aspects are rare. Nevertheless, the former reviews provided hitherto serve the purpose of this research.

Both Margi and Kanuri are from different language families. As classified in Greenberg (1966), Kanuri is a member of the Saharan family of the Nilo-Saharan phylum of the African languages, while Schuh (1982) in his classification of the Chadic family included Margi as the member of the Chadic family of the Afro-Asiatic Phylum. However, with regular contacts between the two languages, mutual borrowing becomes inevitable. Hence, a brief background of both the source and target languages is provided.

#### ***1.1.1 The Kanuri language***

According to Greenberg (1966) in Shettima and Bulakarima (2012), Kanuri is a member of the Saharan branch of the Nilo-Saharan phylum of African languages. This has been widely accepted and followed by many (p. 30). Greenberg (1966) presents the Saharan branch according to the following groupings: Saharan (a) Kanuri and Kanembu, (b) Teda and Daza, (c) Berti and Zaghawa. However, Greenberg (1971) in a later publication reduced the number of Saharan sub-branches, simply by listing the major languages of each group as follows: Saharan: Kanuri, Teda, Zaghawa and Berti (p. 423). These, he refers to as four basic units of the Saharan language family.

Kanuri, however, is dialectally fairly diverse. Standard Kanuri is the variety spoken in and around Maiduguri, a variety now used on radio and television broadcast and seen in most works printed in Kanuri (Cyffer & Hutchison, 1990). Similarly, Bulakarima (1997) identifies six dialects of Kanuri instead of the four dialects earlier proposed in Bulakarima (1987). According to him, these six dialects constitute what is referred to as the Kanuri Language. They are Bilma, Dagəra, Manga, Mowar, Suwurti and Yerwa.

### 1.1.2 *The Margi language*

According to Greenberg (1963), Margi language belongs to the Chadic language family that has not been studied extensively. Newman (1990), classifies Chadic as a family which belongs to the Afro-Asiatic phylum as consisting of four coordinate branches – West, Biu-Mandara, Central, East and Masa (Jungraithmayr & Ibrizmov, 1994) (p. 95). Margi belongs to the Central Chadic, Biu-Mandara Sub-group A: thus, making it a close relative of Bura, Kilba and a more distant relative of Hausa (Dlibugunaya, 1999).

Hoffmann (1963) in his attempt to classify Margi dialects recognized its four divisions as (p. 3):

- a. The *Màrygí Bábál*: “The Margi of the plain (*bábál* “open place”)”,
- b. The *Màrygí Dzənyú*: “The Margi of near (*údzər*) the mountain (*nyú*)”,
- c. The *Màrygí Pùtái*: “The Margi of the West (*Pùtái*)’ or briefly ‘West Margi’ and
- d. The *Màrygí tí ntəm* (also simply *mjir tí ntəm*): also explained as “the Margi (or “people”) who cry (mourn) with a pot” (*tí ntəm* instead of *tíd əntəm*, from *tì* ‘to cry’, *dú* ‘with’, *əntəm* ‘pot’).

### 1.1.3 *Contact between the two languages*

Löhr (1998) opines that relevant linguistic findings have established strong connections between Kanuri and Margi via Malgwa (Formerly known as “Gamergu”). Similarly, Cyffer, Löhr, Platte, & Tijjani (1996) state that:

The area around the Lake Chad is characterized as an example for a region where ethnic changes abundantly took place and still do. For example some Kanuri districts, or the leaders of those districts, are (unofficially) named after other ethnic names (e.g. *Margi*, *Shuwa*) or Kanuri clan names are identical with ethnic names of other groups, e.g. Tera, Bade. Both people speak a Chadic language and live in the south and west of the Kanuri respectively. These are indications that the Kanuri formerly absorbed and integrated these peoples (p. 49).

The above assertion shows that Kanuri has contact with many Chadic languages in which Margi is not an exception. As a result of these contacts, borrowing of words became unavoidable.

## 2. Literature Review

Borrowing is the process of importing linguistic items from one linguistic system into another, “a process that occurs when two languages are in contact over a period of time. It is an instance where foreign elements are introduced in the native language, while in the substrata interference speakers adopt another language and abandon their own” (Abdullahi, 2008:24).

In his discussion of the different types of borrowing, Muhammed (1987) mentions two primary types of linguistic borrowing. These are direct borrowing and cultural borrowing. According to him, “direct borrowing deals with borrowing within the same speech area, and cultural borrowing is when the borrowed items are from different languages” (p. 69). Consequently, he realizes that there is inadequacy in distinguishing between the two by saying that “there is no absolute distinction to be made between dialect boundaries and language boundaries,” asserting that “linguistic borrowing also depends upon the nature and degree of contact between two languages.” (p. 69). In another view, Salim (1981) identifies two types of borrowing: intra-language and inter-language. He explains that “both types of borrowing have similarity in that the behaviour of given speakers may be either a conscious or unconscious one” (p. 16).

So many attempts have been made to distinguish code switching and borrowing. One of the early approaches in doing so is that of Scotton (1988) who uses the level of social significance of the item. His view is that if the non-native item carries social significance, it is a code-switch. The criterion might not be helpful where the form and meaning are identical but the label is different. The assertion of Hoffer (2002) is that, “Since 1950 many attempts have been made to find diagnostic criteria which will distinguish borrowing, transfer, interference, code-switching, code-mixing, so on” (p. 6). Abdullahi (2008) claims that “up to now, there is no consensus in an attempt to distinguish between code-switching and borrowing” (p. 39). However, the chief criteria used in distinguishing them have been:

- a. degree of use by monolinguals, and;
- b. degree of morphophonemic integration.

The first criteria entail that established loans are commonly used by monolingual speakers, whereas code-switching tends to be a transitory phenomenon. Some linguists however, argue that the frequency of occurrence is an inconclusive measure to differentiate between code-switching and borrowing. Poplack (1988) too seems

to suggest that “the use of a borrowed item is code-switching until enough speakers use it and it is accepted by native speakers into their dictionary” (p. 220). Based on the above views of different scholars, we can deduce that the main difference between borrowing and code-switching is that borrowed items are integrated into the borrowing language, while code-switching implies the use of two or more different language codes within the same stretch of speech.

In his publication, Allison (2015) says that “the socio-cultural influence the Kanuri had on the Makary Kotoko language is evident from the number of Kanuri loanwords in the language” (p. 5). He identified 916 borrowings in a database containing a little over 3000 distinct lexical entries, out of which 401 have a Classical Arabic (C.A.) source. Of those with a C.A. source, 133 show evidence of having been borrowed through Kanuri. In addition, another 379 items (with no apparent C.A. source) have been borrowed from Kanuri. This makes borrowings from Kanuri (512 in total) account for more than half of the known borrowings in the language and about one-sixth of the Makary Kotoko lexical database. The table below shows how the borrowings from Kanuri (considering only those with no apparent C.A. source) are distributed among the different lexical categories of Makary Kotoko.

Kanuri borrowings	Number
Nouns	302
Verbs	12
Adjectives	32
Adverbs	15
Ideophones	8
Grammatical morphemes	10
TOTAL	379

The above distribution shows that Nouns were heavily borrowed by the Makary Kotoko language with a total number of 302 lexical items. This is followed by adjectives with 32 lexical items, 15 adverbs, 12 verbs, 10 grammatical morphemes and 8 ideophones, making ideophones the least lexical category borrowed from Kanuri.

Grema (2011) in his analysis of Kanuri loanwords in Hausa classifies the loans based on the semantic domain of usage of the loanwords in Hausa as well as the phonological and morphological adaptations of them. Eight specific domains were identified in the work. They are: the domains of Education, Religion, and Culture, Politics, Transportation, Farm, Personal and Place names, Homes and Anomalous.

Percentages of each of these domains were identified. Based on the findings, the domain of religion and culture has the greatest number of loanwords from Kanuri to Hausa with 48.10 percent. This is according to him, due to the fact that Islam came to the Kanem Borno Empire before reaching the Hausa land.

Mohammadou (1997), in his study of Kanuri imprint on Adamawa Fulbe and Fulfulde, found that the Fulfulde-Kanuri contacts successively took place in a double contrasting environment of Borno and Fombina. In his findings, Mohammadou (1997) obtained 2,221 Kanuri loanwords in Fulfulde. For statistical distribution and of the loans, he distributed them into eight sections:

- a. Environment- 237 Loans,
- b. Man and society- 585 Loans,
- c. Sedentarization- 317 Loans,
- d. Islamization- 409 Loans,
- e. Jihad- 346 Loans,
- f. Abstracts- 173 Loans,
- g. Arts- 64 Loans, and
- h. Language- 86 Loans.

Bulakarima (1999) in his analysis of Kanuri loanwords in Guddiranci states that “Guddiranci borrowed words from Kanuri either directly or indirectly. Although Guddiranci has intimate contacts with other Chadic languages, Karai Karai, Ngizim, Bole, Ngamo and Bade as well as some Niger-Congo languages (Fulfulde).” His findings reveal that out of the 91 loanwords found in Guddiranci, 45 are from Kanuri while the remaining 46 are from Karai Karai, Ngizim, Bole, Ngamo, Fulfulde and Bade.

Bulakarima (2001) provides not only an important collection of English and French loanwords in Kanuri but also discusses their sound correspondences. According to him, since the ultimate aim of the study is to pave way for the incorporation of all the necessary loanwords and phrases, even the Greek compound words like *demos cracia* which was Anglicized to “democracy” and transferred to the Kanuri language via Arabization by suffixing “tiya” to the roots “demos” - people and “kratein” – to rule – to form the word “dimukratia” in Kanuri.

The work of Schuh (2003) is one of the most important works that focuses on the phonological and morphological adaptations of Kanuri words as they have been borrowed into other Chadic languages (Bade and Ngizim). The very large majority of loanwords identified are ‘substantive’ items- nouns and verbs. For example, in his analysis, of the 561 Kanuri loanwords in Ngizim, 390 are nouns and 118 are verbs, the remaining 53 being a mixture of adjectives, adverbs, ideophones, interjections,

particles and conjunctions.

In her work, Rothmaler (2006) examines how Arabic words are integrated into Kanuri and used in producing the shape of the words to fit into the Kanuri lexicon through the insertion and weakening of an epenthetic vowel at a word-initial position. Example:

- a. áláji < al-hajj “Title for somebody who has undertaken the pilgrimage to Mecca”
- b. alkali < al-khadi “Judge”

Here, the nouns are incorporated including the article *al* which is the definite form of the noun. While in these words:

- a. líwúlà < al ibra “Needle”
- b. láirà < al akira “here after”

This is a case of the weakening of the sounds /b/ and /k/ in the borrowed words as nouns with the article and the initial vowel dropped.

The most extensive single work on Margi and also the most detailed and reliable is that of Hoffmann (1963) who provides a detailed description of the phonology, morphology and syntax of Babal Margi.

Dlibugunaya (2016) establishes a Margi phonemic inventory by using the classical phonemic discovery procedure of particularly minimal pairs and free variation. The work identifies the consonant and the vowel system of Margi and provides detailed descriptions with regard to their distribution into a different environment in a word. The finding of the work reveals that the consonant /v/ does not occur in a word-initial position, while the consonants /b, w, f, v, t, d, d̥, z, dz, n, tl, dl, sh, zh, c, gy, ky, hy, ghy, ny, k, g, h, gh, j, 'w, 'y/ do not occur in the word-final position. But the consonants /j, v/ can only occur in word-initial and medial positions. Concerning the distribution of phonetic vowels in Margi, Dlibugunaya (2016) states that these can occur in all the three positions in a word, i.e., word-initial, word-medial, and word-final positions.

### 3. Methodology

The methods through which the data for this research is collected are discussed under the following sub-headings: the area of the study, method of data collection, sample selection, description of the method, and data collection procedure.

#### 3.1 Area of the study

This research is based on the Margi (*Margi Putai*) or West Margi spoken in Damboa Local Government Area of Borno state. The Margi West (*Margi Putai*) dialect is

chosen for this research because of its contact with the Kanuri language.

### 3.2 Method for data collection

An unstructured interview is applied to the selected groups of *Margi Putai* native speakers. A tape recorder is also used to record the articulation of the lexical items for the purpose of transcription by the researcher. This method is adopted in order to give a chance to those who can neither read nor write. Therefore, obtaining information from such people is impossible by the application of a mere questionnaire.

### 3.3 Sample selection

Fifty (50) *Margi Putai* respondents were selected from the area of the study. The average age of the sample population of people interviewed ranged from 25 to 50. This is because people of that age-range tend to have full mastery of their native language.

### 3.4 Data collection procedure

The researcher lists 300 words randomly drawn from Bulakarima, Bosoma, & Bulakarima's (2003) *Kanuri-English Dictionary*, which were presented to the respondents to give their *Margi Putai* equivalents on the question schedule prepared for the interview. The same manner is maintained from one respondent to the other.

### 3.5 Description of the method

The interview questions are divided into two sections: section one being the introductory part where information about the participants are collected, it consists of questions such as; name, age, occupation, his or her language variety, local government, village, and educational background (if any). In section two, the researcher lists the selected number of basic vocabulary as in the Bulakarima et al (2003) *Kanuri-English Dictionary*. Informants are asked to provide their *Margi Putai* equivalents. However, the researcher is at liberty to read out the words in the list to his informants.

### 3.6 Model of approach

The model of approach that was adopted for this research is that of Brann (2006). The work of Brann (2006) identifies three typologies or *archi* domains that can be applied to Nigerian urbana. The three levels are: local, state, and federal. Each of these *archi* domains as discussed in Brann (2006) are seen in three different levels of incidence or media of expressions: the local vernacular languages, the lingua francas and the official languages.

The work of Brann (2006) identifies 16 domains of incidence. These are:

- a. **Familiar:** 1. Home (H), 2. Farm (F), 3. Workshop (W)
- b. **Communal:** 4. School (S), 5. Market (M), 6. Club (C), 7. Resto (R), 8. Dispensary (D), 9. Temple (T), 10. Entertainment (E).

- c. **Public:** 11. Office (O), 12. Legion (L), 13. Assembly (A), 14. Bar (B), 15. Palace (P), and 16. Unibus (U).

The Kanuri loanwords in Margi identified in this research were established on the basis of the themes derived from the contact between Kanuri and Margi. As such, the loanwords are classified into domains as in Brann (2006).

#### 4. Discussion on Findings

Based on the data obtained for the current research, eight domains were identified. These are the domains of school, office, market, temple, club, home, colour, time and direction, and weather and climate.

##### 4.1 School

The Kanuri loanwords in this group belong to the domain of school (education). School is any place of instruction, whether traditional, Islamic, or western (public) (Brann, 2006). The loanwords identified in this domain belong to Islamic, not western or traditional education.

<i>No.</i>	<i>Kanuri</i>	<i>Margi</i>	<i>Gloss</i>
a.	Kakkadə	kakadu	‘book’
b.	Maləm	Malum	‘teacher’
c.	kəra	kərkəra	‘reading’
d.	goni	gwani	‘scholar’
e.	fasari	pasari	‘translation’
f.	ruwo	rubo	‘writing’
g.	masku	masku	‘expert’

The words above are found only in Islamic education within the Kanuri speaking communities. For example, *máləm* is used mostly in referring to a person that teaches small children the Quran at the *Sangaya* level while *gòní* is a teacher to the *máləm* who teaches the advanced aspect of the religion. Therefore, compared with the western education, *máləm* is equivalent to an NCE, Diploma or Degree holder, while *gòní* can be accorded the level of a Masters or PhD holder.

##### 4.2 Office

An office is at the centre of either public or private administrations corresponding to local, state and federal levels (Brann, 2006). The words in this subsection are mostly used in the traditional system of administration in Kanuri. They are borrowed into Margi to serve the same purpose.

<i>Sl.</i>	<i>Kanuri</i>	<i>Margi</i>	<i>Gloss</i>
a.	maina	maina	‘prince’
b.	yerima	yerima	‘prince’
c.	bələma	bulaama	‘ward head’
d.	galadima	galadima	‘senior title’
e.	kaigama	kaigama	‘senior title’
f.	Nana	Nana	‘princess’

In the above examples, the words *máinà* and *yerima* (in a and b) with the same gloss ‘prince’ are used in different cases. The one in (a) is used generally for the King’s son, while the one in (b) is used to denote the senior prince of the ruling house. The senior title *Kaigama* is used to denote commander of the Army whereas *galadima* is derived from the word *galtə>galatə* which literally means “advice” together with the bound morpheme (suffix) *-ma* which is used to derive agential noun from a verb. As such, *galtəma>galatəma>galadima* is a traditional title given to an adviser of the Shehu or Emir.

### 4.3 Market

A marketplace denotes any level of exchange or purchase of goods either at the local family stall or at the stock exchange market. Depending on the level of the markets, local languages are used at the level of market stalls in the home market, buyer’s languages are used in the traditional market whereas, in supermarkets, prices are fixed on the products, which does not give room for bargain. In the case of Kanuri and Margi, the contacts that led to borrowing were a result of traditional market exchanges that are based on Kanuri. The Kanuri loanwords in this group are made up of those that belong to trade and occupation.

<i>Sl.</i>	<i>Kanuri</i>	<i>Margi</i>	<i>Gloss</i>
a.	butu	butuu	‘cheap’
b.	kungəna	kunguna	‘money’
c.	zau	jau	‘expensive’
d.	kasuwu	kasuku	‘market’
e.	riwa	riba	‘profit’
f.	zar	jaar	‘capital’
g.	reta	reta	‘half’
h.	kare	Kari	‘load’

i.	kagəl	kakil	‘smith’
j.	kagəlma	kakilma	‘blacksmith’

The data above indicates that several lexical items were borrowed into Margi language within the domain of the market. This is to show that the two languages have contact with respect to trading and occupational affairs. In example (d) above, the Kanuri word *kasuwu* was borrowed as *kasuku* by changing the bilabial semi-vowel /w/ to velar plosive /k/. This is because the word as used in SKO is a sonorized form of *kasugu*, and due to early contact between the two languages, Margi borrowed and maintained the old form as *kasuku* with some phonological modifications which were discussed in Modu (2017).

#### 4.4 Temple

The loanwords identified in this group are those that have to do with religion. This includes traditional, Christian, or Muslim. The loanwords belonging to religion are that of the Islamic religion. Although some Margi speakers are Christians while others are Muslims (especially the *Margi Putai* dialect spoken in Damboa Local Government Area), we can say that as a result of their early contact with Kanuri people, the following words were borrowed into Margi within the domain of Islamic religion as given below:

<i>Sl.</i>	<i>Kanuri</i>	<i>Margi</i>	<i>Gloss</i>
a.	asham	asham	‘fasting’
b.	mashidi	Mashidi	‘mosque’
c.	luwuran	lukuran	‘Quran’
d.	sala	sala	‘prayer’
e.	liman	liman	‘imam’
f.	laira	laira	‘hereafter’
g.	ladan	ladan	‘muezzin’
h.	zanna	janna	‘paradise’

From the words above, we can conclude that Margi borrows many lexical items from Kanuri that are used in the domain of religion. This shows that the Margi speakers use such words in their Islamic worships.

#### 4.5 Club

The Kanuri loanwords in Margi in this domain are the ones found in settings of social relaxation outside the home. That is to say, the words are used at entertainment centers:

<i>Sl.</i>	<i>Kanuri</i>	<i>Margi</i>	<i>Gloss</i>
a.	ganga	ganga	‘drum’
b.	duwu	duku	‘praise, singer, musician’

The words above are used for entertainment purposes, especially during ceremonies and occasions. For example, it is a commonly known fact that there are people in Kanuri communities who go from one occasion to the other praising people and at times singing in order to earn their livings. Such kinds of people are called *dúwù* in Kanuri. When borrowed into Margi it became *duku*. The reason was that the word was borrowed when the phonology of the source language had not changed.

#### 4.6 Home

The lexical items in this group are those related to objects, structures, materials, animals, and food items that are used at home. It is also a domain of both nuclear and extended families (Brann, 2006). Other words that are categorized into this sub-section are those that are used for naming persons and body parts. Those names are used in Kanuri communities and were borrowed into Margi as a result of a direct interaction between the speakers of the two languages. The following examples illustrate this:

<i>Sl.</i>	<i>Kanuri</i>	<i>Margi</i>	<i>Gloss</i>
a.	njitta	cita	‘pepper’
b.	bəji	buchi	‘mat’
c.	kəndai	kindai	‘woven raffia basket’
d.	kange	kangi	‘smoke’
e.	guwam	gubam	‘pot(water pot/storeypot)’
f.	təmbəli	tumbuli	‘toilet’
g.	buwu	buku	‘ashes’
h.	garu	garu	‘wall’
i.	tasa	tasa	‘metal dish’
j.	sanduwu	sanduku	‘box’
k.	kəmaski	kumaski	‘neighbor’
l.	fatu	patu	‘kitten/new born child’
m.	tarwuna	targuna	‘rabbit’

n.	tautau	toto	‘spider’
o.	koro	kwara	‘donkey’
p.	fər	pur	‘horse’
q.	dagəl	dagil	‘ladder’
r.	səmana	sumana	‘conversation’
s.	shawa	shawa	‘beautiful’
t.	ashir	ashir	‘secret’
u.	Kaka	Kaka	‘grandparent’
v.	Gaji	Gaji	‘lastborn’
w.	Gambo	Gambo	‘a unisex name given to a child born after twins’
x.	bibi	bibi	‘upper arm’
y.	fufu	pupu	‘lungs’
z.	ngulondo	gulandaa	‘finger’
aa.	ngumi	gum	‘chin’
bb.	dəmber	dimbur	‘buttocks’
cc.	shimalo	shimalo	‘tears’

The example (f) above *təmbəli* ‘toilet’ is dialectal and it is used mostly in Manga dialect. This is because other dialects like *Yerwa* prefer *səlgá>salaa*. Other dialects do use *ngàwùdí* in referring to the same place (toilet). The example of animals found under this domain are used mostly at home for day-to-day use, but *dagəl>dagil* seems to be confusing as to whether it will be classified as a domestic or wild animal. In this case, it can mean both domestic and wild animal in the sense that even though it is found mostly in the bush, some people do keep it as a pet in their houses.

The examples (u, x, w) above which are names of people are used as common nouns. This is because the name *kàkà* meaning ‘grandparent’ can be used by any man or woman who has grandchildren. *Gàjí* is used in naming a last born in a family. It is also used for both sexes. *Gàmbó* is used to name one who was born after twins, and it is a unisex name. Therefore, the Kanuri loanwords that are used in naming people which have been borrowed into Margi are mostly common nouns and at the same time unisex names. As such, there is no evidence so far in this research that identified any instance in which personal names are borrowed from Kanuri to Margi.

#### 4.7 Color, Time and Direction

The Kanuri loanwords in Margi under this domain are those which are used in association with time, color and direction.

<i>Sl.</i>	<i>Kanuri</i>	<i>Margi</i>	<i>Gloss</i>
a.	yala	yala	‘North’
b.	anəm	anum	‘South’
c.	fəte	putai	‘West’
d.	gədi	gidi	‘East’
e.	mawu	maguu	‘week’
f.	Səbdə	Subdu	‘Saturday’
g.	Talawu	Talaku	‘Tuesday’
h.	Zəma	Jumaa	‘Friday’
i.	kurwum	kurkum	‘yellow’
j.	sələm	sulum	‘black’
k.	liwula	lipila	‘blue’
l.	larawa	larapa	‘Wednesday’
m.	lamisə	lamisu	‘Thursday’

The loanwords in the examples above show that Margi borrowed so many Kanuri words that deal with time and direction. Based on this, it can be asserted that one of the dialects of Margi, “*Margi Putai*” (West Margi) got its name from Kanuri. The term ‘*Fute*,’ for instance, in Kanuri means “West.”

#### 4.8 Weather and Climate

There are some words which are related to weather and climate. That is to say, they describe certain periods of time. For example:

<i>Sl.</i>	<i>Kanuri</i>	<i>Margi</i>	<i>Gloss</i>
a.	kasam	kasam	‘wind’
b.	kulongu	kulonku	‘dew’
c.	bantəgəne	bantukune	‘harmattan’

In the examples above, it is evident that Margi borrowed some Kanuri lexical items that deal with weather and climate. And that out of the three words borrowed, both (a) and (b) were directly borrowed with no phonological changes while in (c) there are some phonological modifications which were all dealt with in Modu (2017).

## 5. Conclusion

This research provides domains in which Margi borrowed Kanuri words. The work has discussed the different modes of contact between the two languages and how the contacts affected the lexicons of both. Based on the data collected and analyzed, eight domains were identified in the work. These are the domains of school, office, market, temple, club, home, colour, time and direction, and weather and climate. About 78 Kanuri loanwords in Margi were identified in this work. The distribution of words shows that the domain of school has 7 loanwords, office places have 6, market 10, temple 8, club 2, names of persons and body parts 9, home 20, colour, time and direction 13, weather and climate 3. Among all of these domains, it is apparent that the domain of home has the highest number of words. Hence, we can deduce that the early contact that led to borrowing between Kanuri and Margi was in their place of residence or their customary or original locations.

The research further shows that there is a contact between Kanuri and Margi which led to borrowing heavily from Kanuri to Margi. It also provides an insight into the long-existing linguistic borrowings between Kanuri and Margi languages. On this basis, it serves as a valuable reference material for linguists who may be interested in the study of loanwords. It also stands to be of great help to teachers, students and researchers who may wish to further their investigation in comparative linguistics between Kanuri and Margi and other African languages.

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