Investigating Methods of Generating Meanings and Derivation of Words in Arabic and Hausa Languages: A Comparative Analytical Linguistic Study

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ARTICLE INFO	ABSTRACT
	The current study aims at identifying the methods of generating meanings and derivational words in Arabic and Hausa Languages and possible inconsistencies and incongruities that exist between the two languages. The study also aimed at exploring the areas of similarities and differences between the two languages. The study revealed that both Arabic and Hausa languages are similar in ways of: derivation, compounding, functional change and borrowing in varying degrees. Whereas the differences include backformation which is existed in Hausa but is not found in Arabic, consequently, commonalities in the two languages are confirmed in the origins, impact and effect resulting from the direct contact.

Introduction

Hausa is a Chadic (Afroasiatic) language spoken by an estimated 30 million or more first-language speakers (more than any other sub-Saharan language), mainly in northern Nigeria and southern Niger. It is also spoken by diaspora communities of traders, Muslim scholars, and immigrants in (mainly) urban areas of west Africa (e.g., Ghana, Cameroon), and also in the Blue Nile Province of the Sudan.

In fact, the Arabic and Hausa Languages are classified within the Afro-Asiatic Family languages family, Chadic branch, because of their kith and kin relationships between the two Languages. Moreover, there are some of linguistic manifestations that confirm that the ''two languages'' descend from one origin. Abu-Manga (1998,)Great scholars who took great interest in the study of these manifestations, particularly the relation of mutual origins or etymology of them.

Arabic is a wide spread language which is spoken by many peoples, as McWhorter, et al. (2019, p.39) pointed out:

> Arabic actually covers a dozen different languages. Arabic, as dominant as it is today, began as the obscure language of Bedouins. Its influence spread through Islam across the Middle East and into Africa.

He went further to say that Hausa is also spoken in many different countries, "Hausa is also spoken in Niger, Benin, Ghana, Togo, Chad, and Cameroon, and is used by about 40 million people".(op.cit.p.37).
On hid turn, Furniss (1996, p.2) observes:

the Hausa language is spoken by more than 50 million people in Nigeria, Niger, northern Ghana and in communities from Kaolack in Senegal to Khartoum in Sudan.

Furthermore, Green (1963, p. 25) cited in Bello (1985) and Zima (1968, p. 365) are of the opinion that Hausa enjoys wide-spread usage, as a minority language and/or lingua franca, in most West African countries and within certain settler clusters in parts of North and Central Africa.

One of the considerations that linguistic scholars saw in the division and classification of languages is the components that constitute the language and its analysis to know the relationship between the structure and the meaning and stages of this relationship, such as what the German scientist August Schlegel (1767-1845) distinguished three groups of languages:

   a. Affixal - Affixational languages: Kirundi (Niger-Congo: Burundi);
   b. Inflectional - Inflecting languages, like: Greek.
   c. *Synthetic and analytical. Language (Languages without a grammatical structure, like: Chinese.) (Valiyeva, p. 50)*

Wafi A. (2002,p.195), considered the most important characteristics of the derivational language is that words change their structures derivationally and that the affixed languages form their words by affixations, while in the rigid languages remain the same in terms of structure and connotation. *As Tulaimat* (2000, p. 63) opines that:

   Arabic and Hausa Language are classified in the first group, the derivational   one in terms of form, but in terms of meaning there are several points where the two languages meet.

Objectives of the Study
This paper aimed at identifying commonalities, similarities and the differences between the two languages in ways of generating meanings and methods of deriving words.

Questions of the Study
The current study tries to answer the following raised questions:
   a. 1)What are the reasons that led to this ?
   b. 2)What are the relation between these similarities and the standardization of the generative rules?
   c. 3) To what extent does each language behave?

Method of the Study
The paper used three approaches. The first is the descriptive approach in describing the nature of the Arabic languages and Hausa languages in generation and derivation to know the behavior of each language. The second is the comparative approach which aims at identifying the aspects of similarities and differences and in a little part. The third is the historical approach.

Limitation of the Study
The paper built its limits by referring to what Pei said in his book entitled "A Basic Introduction to the Science of Language". Mario (1998p.157) pointed out that the processes of word formation in English are : 1- Derivation 2- Compounding 3- Clipping 4- Backformation5- Coinage 6- Functional change7- Borrowing8- acronym9. blending10. antonomasia, 11- folk etymology

Material of the Study

The material of the current study is a set of words gathered by the researchers in both Arabic and Hausa languages. Moreover, the data of the study embrace the processes of word formation in both Arabic and Hausa languages, besides the words exemplifying these processes.

Data Analysis

The researchers will discuss some applicable methods of word formation in the two languages (Arabic and Hausa) respectively:

First: Derivation

In derivation, a word is formed through the derivational affixes and inflections. Suffixes which are used to derive nouns including many, of which are '-ment' in 'agreement', '-hood' in 'brotherhood', '-ship' in 'friendship', '-ness' in 'kindness', '-dom' in 'kingdom', '-age' in 'storage', '-let' in 'starlet', and '-ess' in 'actress' (Williamson, 2004:233). There are suffixes which are used to derive adjectives, including '-less' in 'careless', '-ly' in 'friendly', '-some' in 'tiresome', '-full' in 'handful', '-ish' in 'childish', '-al' in 'conditional', '-y' in 'sunny', '-ing' in 'interesting', and '-ed' in 'bored.' Suffixes which derive verbs include '-ize' in 'criticize', '-ify' in 'signify', '-en' in 'widen', and '-ate' in 'isolate.' Suffixes which are used to derive adverbs include '-ly' in 'happily', '-wise' in 'likewise', '-ward' in 'westward', '-wide' in 'worldwide', and '-style' in 'westernstyle' (Snyder and Thomson, 2006:180). As for derivational prefixes, they are all used to derive verbs: 'en-' in 'enlarge', 'em-' in 'empower', 'be-' in 'belittle', and 'de-' in 'delimit' (Erlich, 1995,p.144).

Based on Yule G. (2006:58), that "This process is called derivation and it is accomplished by means of a large number of small "bits" of the English language which are not usually given separate listings in dictionaries. These small "bits" are generally described as affixes".

The Arabic Language has four types of derivation:

1 - The small derivation such as كتب Kataba,مكتب Maktab,مكتوب Maktoob.. etc

2 – The big derivation such as قطف ghatafa,قطع ghataa,قطم ghatama.. etc

3 – The bigger derivation such as رجب rajab, برج buruj, جبر jabr, جرب jarab... etc

4- The biggest derivation (blending) as in بسملة basmala andبرمائي barrimaee

The Arabic Language scientists differed on the biggest derivation (blending), Ibn Jinn is one of the most advocates for blending, as he made a special approach for blending and cited a specific number of examples which are relatively small proportion when compared to the articles of the lexical Arabic Language. Al-Suyuti says about him: "This was created by Imam Abu al-Fath Ibn Jinni...but not certified in the Arabic Language" Al-Suyooti, J. (1986,p.347) Other scientists also exclude the great derivation (blending) from the sections of the derivation and consider it as a form of compounding Amin A. (1956,p.14), although we think it includes both compounding and clipping.

The first thing to note in the lesson of derivation in Arabic, that it is not taught as an independent lesson, but the scientists consider it within grammatical and morphological lessons. Until some of the latecomers who devoted a great deal of space in their classifications and dealt with independently, but through the curricula of grammarians and morphologists, they focused on many issues mainly: whichever is the origin in the derivation, the verb or the noun (gerund)? And is the derivation auditory... And what is the origin of the Arabic words. is it tripartite or dual?

In the origin of derivations, the Kufians said that the verb is the origin and showed the foundations on which they based their opinion Alanbari A. (1912). The Basrians argued that the noun is the origin and defended their opinion by showing the possible arguments.

What we go into is the view of some modernists that the origin of derivations is not the same. The verb is the origin of some words and the noun is origin as well, as well as the letter. "The origin of all derivations is something else, neither the noun nor the verb," says Abdullah Amin. "Most of the derivative words are taken from the noun (gerund)" Amin (1956,p.14).

As for the standardization of derivation, we believe that the derivation went through two phases: the first stage was auditory, which is the stage of recording, regulation, and argumentation. Ahmad Faris says about that: "We are not authorized to invent or say what they did not mention, or create analogy which they didn't come with, because that leads to language imperfection and the invalidity of its facts" Faris A. (1993,p.67). He mentioned this text after discussing a derivative issue that stated: "It is who led us to the fact that اجتنان) ijtinan (means hiding, is one who led us that جن( )Jinn(is derived from that word. " Ibid. p 78

The second stage is a derivation standardization phase, which was described in its beginning as a mistake and error, and it is difficult to determine a definite beginning for. Today we think that the need for terminology has increased, the linguistic competency weakened and the acquaintance to be familiar with the written heritage reduced, so it is inevitable to say standardization of derivation within the limits of the possible because there are patterns which are difficult to formulate likewise at all.

The third issue, namely the origin of the Arabic word: it is likely that it is dual origin because it is in correspondence with the nature of linguistic development from easy to many and few to many and this origin said by a number of modern scientists such as Sheikh Abdullah Al-Alayli in his book (Introduction to the Study of the Language of the Arabs), Mohammed Al-Mubarak in (Philology and Characteristics of Arabic Language), and Anastas Al-Karmali in (Emergence of the Arabic Language), and Jerji Zidan in (Philosophy of Language) Al-Mubarak M. (1981,p.87).

In the Hausa Language, the gerund (the name of the event) is the origin of the derivation unanimously. Daoud T. M. (2001,p.154); the derivation in Hausa is almost standard today, but there are some formulas that are difficult to derive based on their patterns because of extinction or scarcity.

As for the origin of words, which is likely by the Hausa linguists is the dual origin of verbs. Taher Mohammed says: "The roots of verbs are mostly single-syllable, and the single type (CVC) is more common than the type (CV), but the two-syllable roots of the type (CVCV) are frequently used." Ibid p. 97

The derivations mentioned by Arab scholars are twelve, namely: active participle, passive participle, noun of the instrument, noun of time, noun of place, noun of state, noun of one time, noun of comparative, noun starts with (م), noun of the gerund and the simile adjective. Ibn Yaish, (2001).

Scholars and researchers discussed this aspect in a way that needless for repetition and concluded that the participation of Arabic and Hausa in the linguistic assets to derive the nouns of active participle, place, and instrument. Abu-Manga M. (1999), for examples:

Hausa word	المقابل العربي Arabic Equivalent	النوع Type of dervation
manomi	مزارع muzarie	اسم فاعل ism faael
masayi	مشتر mushtarin	اسم فاعل ism faal
madoki	مضرب midrab	اسم آلة Ism Aala
mabuɗi	مفتاح miftah	اسم آلة Ism Aala
majema	مدبغة midbaga	اسم مكان Ism makan
marina	مصبغة misbaga	اسم مكان Ism makan
mahauta	ملحمة malgama	اسم مكان Ism makan

It should be noted that what has been said about the derivation of derivatives, starts from morphological perspective away from semantics. The patterns of Arabic derivations are formed based on their meanings for example: the gerund that indicates disease or voice is formed on (فُعال fuaal) pattern, for instance:

دُعاء dua, زُكام zukam, صُراخ surakh, عُواء auwaa, مُشاء mushaa, سُعال suaal.

The verbs of these gerund are: دعا (da'aa), زكم (zakum), صرخ (sarakha), عوى (awa), مشى masha, and سعل saala. They are tripartite and the morpheme of their gerund that indicate voice or disease is the addition of ألف (alif) before the final letter along with ضمة (damma) in the first letter.

Similarly, gerunds that indicate inconsistency and fluctuation often based on فعلان (faalan) pattern as Ibn Jinnie said: "Sibawayh said about the gerunds that came on فعلان pattern are used for turbulence and movement as in النقزان(annagzan), الغليان(algalayan), الغثيان(algathayan), they form the verbs according to the pattern" Ibn Jinni A. (1955:2/152) and in the modern age meanings of similar pattern were generated, these are such as الهيجان (alhayajan), الغليان(algalayan), الفوران(alfawaran) and النزوان(annazawan). Fayed K. F, (2004,p.102)

"You find intensified gerund of four letters for repetition as in:الزعزعة(azzaazaa), القلقلة(algalgalah) and الصلصلة (assalsalah). The gerund pattern الفعلى(alfaala) is used for rapidity as in البشكى(albashka) and الجمزى(aljamza)". Ibn Jinni A. (1955,p.2)

Such behaviour exists in the Hausa Language; the gerunds indicating the meaning of the kinetic verbs, their patterns are constant.

المصدر	المعنى meaning
kashewa	القتل alghal
cinyewa	الأكل alakl
sayarwa	البيع albaei
korewa	الطرد attard
buɗewa	الفتح alfath
bayarwa	العطاء alataa

The Hausa Language also generates meanings that recognized by one of the senses through a constant pattern similar to the Arabic pattern (فاعِ) as in:

الكلمة	المعنى
daɗi	اللذة allizzah
tsami	الحموضة alhumudah
ɗaci	المرارة almararah
zaki	الحلاوة alhalawah
wari	للرائحة النتنة arraihah
ɗari	البرود albarood
tashi	الناعم annayim
gafi	طعم اللوبيا (النية) taamu allubia (annaiyah)
lami	بلا طعم (مسيخ) bila taam (maseekh)

The word (gari) is considered from this kind of generation that means (flour) in which the sense of touch was taken into account, some of the familiar phrases in Hausa are: (yazama gari) which means (became flour), as well as the word (tsari) for water that used for washing grain and seeds before grinding, such as corn, millet and others, after fermentation and changing color. It can be said that from this word (tsari) Hausa generated the word (fitsari) to mean (urine) maybe that is because of stinky smell which exceeds seeds washing water. The word (fi) here is a prefix that means (exceed) a command verb exceeding, whereas the root (tsari) means stinky water.

By analyzing the words in the previous table, we find that they are two-syllable words (cvvcvv) and we can't find a specific root if we consider the long vowel sound (a:) is a morpheme inserted within the word and the long vowel sound (i:) is a suffix, the remaining sounds that are difficult to define.

This generation is not consistent in Hausa, there are words denoting meanings similar to the meanings of the previous words but does not follow the pattern (فاعِ) such as:

الكلمة	المعنى
kaushi	خشونة khushoonah
laushi	لدن ladun

One of the directions of the Arabic Language in the generation of meanings and derivation of important words that it derived from the human body a lot of vocabulary and still generate and derive to this day, for example, from the word (رأس) derived more than thirty-five words including the (رأس): became honored, (رُئِس): complained a headache, or became great, (راءس): lagged behind fighting, (الرائيس): is the head of the valley, (رآس): the seller of animal head, and (المرأس): the horse which bites the heads of other horses. Anis I. et al. (2004:س ،أ ،ر)

From the word (رجل) they generated more than sixty meanings,Ibid (ل ،ج ،ر). Such as:(رَجَلْ): hit his leg, (الراجل): going on food, (الرجل) the adult male, (الرجلان): (الراجل), (الرجلة): the tendency of water from a rocky to a flat land, and (المرجل): a pot that made of cooked clay.

Such manner exists in the Hausa Language, but in a lesser way, they derive from the word (ido) or (idanu) in one of the dialects they derived the following words:

ado	للزينة lilzeena
duba/ dubawa	للنظر lilnazar
mudubi	للمرأة lilmaah
adana	احفظه بعيدا عن العين ahfazhu baeedan ani alain

From the mind: Hankal

To slow down and not to rush: ahankali

This kind of generation is found in most languages and is not limited to Arabic and Hausa.

Second: Compounding

Randolph Quirk et al., (1985,p.1567)   say "a compound is a lexical unit consisting of more than one base and functioning both grammatically and semantically as a single word".

According to Pei M. (1998:155), compounding is made "by putting two roots (two free morphemes) side by side" this definition is not different from what Abdul-Sabour Shahin said: "annex" one word to another so that they form one phrase with one unified concept" Shahin A. (1987,p.290), This method is overlapped between morphology and grammar. In morphology, it is studied in the blending study, in which a word is generated out of two or more words, such as: (برمائي) and in the issues of grammar we look into the structures whether they are attributive structures or mixing structures or addition, this is in the Arabic Language. Ibid p. 292.

According to Yule G. (2006:55), "This combining process, technically known as compounding, is very common in languages such as German and English, but much less common in languages such as French and Spanish".

In Hausa, it investigates the way of structure in grammar specifically the phrase, and it may also be an additional, attribution, descriptive, gerund, or mixing phrase.

This method in both languages mostly generates the innovations of civilization and it is considered as kind of idiomatic expressions... their example in the Arabic Language are:فرس النهر – خضراء الدمن – جاد الله – القمر الاصطناعي.

Examples in Hausa Language are:

اللفظة المركبة Compound words	معناها الحرفي Literal meaning	المعنى المولد Generated word
farar hula	القبعة البيضاء algubaa albaydaa	مدني عكس عسكري Madani aks askari
gidan waya	دار السلك daru alsilk	مكتب البريد maktab albareed
yakin basasa	حرب البسوس harb albasoos	الحرب الأهلية alharbul ahliya
gidan mai	بيت الزيت baytu azzayt	محطة الوقود Mhatatu alwagood
faɗ kamutu	قع وتوفَّ gaa wa tawaffa	صحن الزجاج sahnu azzijaj
ba haya	دون أجرة dooda ujrah	دورة المياه dawratulmiah

Third: Clipping

Clipping is defined by Yule G. (2006:56), "This occurs when a word of more than one syllable (facsimile) is reduced to a shorter form (fax), usually beginning in casual speech".

It is a form of words to be reduced into one or more letters and it is rare in both languages and does not exist in Arabic spoken language, examples in Hausa are:

الكلمة	تقصيرها	معناها meainig
Aishatu	A'i	عائشة Ayshah
Saadatu	Sa'a	سعاد Suaad
Fatimatu	Fatu	فاطمة Fatimah
Zakariyau	Ya'u	زكريا Zakariah
Salamatu	Sala	سلمى Salma

It is noted that the shortening in the Hausa Language is frequent in the borrowed proper nouns particularly, but not in the origin words.

Fourth: Coinage

"The most typical sources are invented trade names for commercial products that become general terms (usually without capital letters) for any version of that product. Older examples are aspirin, nylon, vaseline and zipper; Word formation more recent examples are granola, kleenex, teflon and Xerox". Yule G. (2006,p.53).

The creation of a new word by coincidence, which is more like improvisation. What is noticed in Arabic that: Usually it is in the vernacular dialects, as in the words: (توالي), (جنجويد), and (دبابين) - in the Sudanese vernacular. The word: (كفاية) developed by the Egyptian opposition. The term (خادم الحرمين الشريفين) Custodian of the Two Holy Mosques, which the late Saudi King Fahd bin Abdul Aziz nicknamed himself, and the word: (حماس) Hamas, which refers to the Islamic Resistance Movement in Palestine. Such coined words do not live up to the standard Arabic that governed by argumentation and guarded by dictionaries, only after a while.

In English, "The most typical sources are invented trade names for commercial products that become general terms (usually without capital letters) for any version of that product. Older examples are aspirin, nylon, vaseline and zipper; Word formation more recent examples are granola, kleenex, teflon and Xerox". Yule G. (2006,p.53).

It is also noted that the language academies undertake the coinage of Arabic words to meet the new meanings. The Cairo Academy has developed hundreds of vocabulary, including what was became popular and what was rejected by the community, including what was used along with the foreign word such as (المرئي), (المزياع للراديو) الحاكوم للريموت), (للتلفزيون) and (الجمزي لمترو الأنفاق).

The situation is relatively different in the tongue of Hausa than in the Arab tongue, there are vocabulary developed by influential people in the Hausa community became popular and entered the dictionary, and the most famous of that vocabulary are the following: tazarce – birk – sak - maimaita

The first word (tazarce) was made by former Nigerian military president Sani Abacha and was intended to allow him to continue in civil governance after the end of his military rule period. It then became a reference to every president who served two or more terms, as Oba Sanjo did.

The second word was made by the well-known Nigerian politician, Abubakar Rimi, nicknamed "King of Change" when he spoke about his party. He said (mun birke birk) to coin this word as an absolute and object. The third word – (sak) coined by former President Mohammed Bukhari in a famous political address in the city of Kano in 2003 and meant (sincere) or (only), the last word was added to the Hausa dictionary to mean (repetition) of the exam and greeting in the Eids then the politician Malam Ibrahim Shekarau, the current governor of Kano State developed the word semantically, he intended by the word to be elected for a second term.

The Hausa Language Academy undertakes the other part of the coinage, these are some HLA coinage, (Ibid.p.56)

farar hula	القبعة البيضاء Algubbaa albaidaa	مدني عكس عسكري Madani Aksu askari
gidan waya	دار اللاسلك Daru alslak	مكتب البريد Maktabul bareed

Coinage is one of the hypothetical theories that attempt to explain how human language emerged. It is a stage that all languages experienced.

Fifth: Backformation

That is, when a word shifts from one group to another different group in terms of morphological, grammatical and may be semantic characteristics. As Yule G. (2006:56) says: "A very specialized type of reduction process is known as backformation". It is a frequently used behavior in the Arabic Language under no control... a lot of adjectives changed into proper nouns, and so the verbs and gerund did, for example:

الكلمة Word	أصلها Origin	التحول Change into proper noun
الطيب Tabeeb	صفة Adjective	علم proper noun
أمير Ameer	صفة Adjective	علم proper noun
ذكية Zakiya	صفة Adjective	علم proper noun
وفاء Wafaa	مصدر Gerund	علم proper noun
جمال Jammal	مصدر Gerund	علم proper noun
تغلب Taglab	فعل Verb	علم proper noun
يعوق Yaoog	فعل Verb	علم proper noun
يزيد Yazeed	فعل Verb	علم proper noun
يحيى Yahya	فعل Verb	علم proper noun
عواطف Awatif	جمع plural	مفرد علم proper noun
محمدون Muhammadoon	جمع plural	مفرد علم proper noun

This behavior is known in the Hausa Language, but most of the functional change is limited to adjectives that turn into proper nouns.

الكلمة word	معناها **meaning**	أصلها **origin**	التحول change
dogo	طويل **Taweel**	صفة adjective	علم proper noun
uba	أب **Aab**	صفة adjective	علم proper noun
kaka	جد **Jid**	صفة adjective	علم proper noun

It is noticed that the two languages involved in the generation by functional change, and the generation in the Arabic Language is broader and more comprehensive because the nature of the verb formation in Arabic sentence differs from the Hausa Language, in which the pronouns and times are before the verbs. The Arabic Language showed functional change at various levels.

Sixth: Borrowing

As Muhammad al-Mubarak says: "A phenomenon of the similarities of languages and being affecting each other" Al-Mubarak. (1981,p292). There is no living language except that it influenced others and affected by others as well, and it not necessary to be a mutual effect, it may from one side. Arabic Language influenced a number of languages and affected by them. English, for example, borrowed thousands of words from Arabic, and vise versa. Ghoneim E. (1990,p.14),

"Throughout its history, the English language has adopted a vast number of words from other languages, including croissant (French), dope (Dutch), lilac (Persian), piano (Italian), pretzel (German), sofa (Arabic), tattoo (Tahitian), tycoon (Japanese), yogurt (Turkish) and zebra (Bantu)" Yule G. (2006,p.54).

The same thing happened to other languages such as Persian, Turkish, Hebrew, Abyssinian, Sanskrit, Syriac Languages and, most recently, Italian and French. It is worth mentioning that the languages adapt the vocabulary they borrow acoustically, morphologically and semantically, as the Arabic Language has adapted the following vocabulary acoustically: Al-Mubarak M. (1981,p.298-299).

الكلمة	أصلها	لغتها Language	نوع التكيف Sort of adaptation
فهرس fahras	فهرست fahrasat	الفارسية Persian	صرف بالحذف
جمارك /جمرك jumruk/jamarik	كمرك kumruk	التركية Turkish	صوتي
باذنجان bazinjan	بادنكان badinkan	الفارسية Persian	صوتي دلالي
فردوس firdous	براديس bradees	الرومية Romanian	صوتي

It is noted that the Hausa Language, like other languages, influenced others and affected by the languages which were in contact in the fields of life, besides Arabic and English, Hausa borrowed from French (in Niger in particular) and the languages of Kanuri, Fulani, Berber, Igbo (specific words) and Sangi. Hausa also adapted its borrowed words, as in the following examples: Abu-Manga M. (1994,p.140)

الكلمة	معناها	أصلها Origin	نوع التكيف adaptation
layi	assaf wal الصف والخط khat	انجليزي line	صوتي acoustic
gol	azzahab الذهب	انجليزي gold	صرفي morphological
keke	darraja دراجة هوائية hawaeeya	kekeri يوربا	صرفي morpholoical

It is noted that the vernacular dialect in Sudan borrowed specific words from Hausa, namely: - قدو قدو – دكوا – أقاشي - Guru - Dakwa - Kaddo which is the inverted word of (دقو دقو) which means "الفرا" thick drinking - and spatial reverse in the voice of the (جيم and قاف) is found in the Sudanese vernacular dialect .

One of the ways to generate meanings and derivation of words is the method of repetition which was not mentioned by Mario Pei, perhaps because of its absence. in European languages. Repetition or intensification is the repetition of all or part of the word to generate a specific meaning. Imam Y. (2009:199). It is clearer in Hausa so we will address it first.

The repetition in the Hausa Language is divided into two types Ibid P.200:

Type I: total or complete repetition

Type II: partial or incomplete repetition

Examples of the first type are:

الكلمة	معناها	المكررة	معناها
wake	فول الفول- اللوبيا assoya	wakewake	اللون الأرقط Allon alargat
wa	الأخ الأكبر أو (مَنْ) Alakh alakbar or mun	wawa	الأبله alablah
so	وُدّ- حب wud - hub	soso	نبات متسلق (ليف) Nabat mutasallig
maka	اضرب idrab	makamaka	كبار kabbar
sannu	كلمة تقال في المواساة والتعاطف	sannusannu	تمهل tamahhal

Words may be repeated three times as in:

sha	اشرب ashrab	shashasha	الأبله alablah
din	صوت قرع الطبل Sout garu attabl	dindindin	أبد الأبدين abad alabideen

Repetition is sometimes used for plurals as in kala which means color or type - kala kala means types or colors. Repetition may be used in words that are difficult to find their meaning as in tsatsa (echo), and huhu (lung).

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buga	yadrab يضرب	bubbuga	يضرب ضرباً متتالياً Yadrabu darban mutataliyan
yanka	yagtaa يقطع	yayyanka	yagtaa يقطِّع
magana	alkalam الكلام	maganganu	aththarthrah الثرثرة
kane	ashshageg الشقيق الأصغر alasgar	kankane	للشيء الصغير

The complete repetition does not exist in the Arabic Language, and the reason for its absence is due to the nature of the Arabic Language itself, according to a number of scientists it is a triple origin, and built their rules on that, if the triple infinitive root repeated, the generated meaning will become a six-letter infinitive as an origin.

Derived words in Arabic accept prefixes and suffixes. This makes the number of letters exceeds eight characters, and this does not exist in the Arabic. Even the five letters nouns in Arabic Language, one letter at least omitted in plural form, as in خندريس: خنادر/خنارس and سفرجل:سفارج,عنداليب: عنادل,

Partial repetition is abundant in Arabic Language and it takes place by omission. Ibn Manzoor (1290، شقق، وشعع، وشفف), Like: (وشلل:

* شعّ: The emergence of sunlight: شعشع– a shadow that is not dense and it also means mixing the drink with water. المشعشعة: the wine for it is tenderness.

* شفّ: fast and confirmed,...شفشف: start to dry

* الشل: dry hand.. شلشل: poured something.

* طفّ: come closer, and طفطفة: meat and leather.

* عتّ: echoed his words, عتعت: broad.

The clearest expression of the partial repetition in Arabic said by Ibn Jinni: "Al-Khaleel sayed: as if they were deluded elongation in the voice of the grasshopper and said: (صرَّ) and deluded the disconnection in the voice of falcon, so they said صرصر". Ibn Jinni A. (1955)

صرِّ is like the pattern (فَعَّلَ) that denotes elongation and (صر+صر) denoting disconnection, and deletion in the Arabic Language is in the last letter by the agreement of most of its scientists unless there is strong evidence on the otherwise.

We believe that the vast majority of the Arabic vocabulary consists of this partial repetition in its originally six letters words, two letters omitted to be patterned as (فعفع) not (فعلل), putting into account that (اللام) is deleted from two parts, whereas (عين and فاء) are repeated. What makes this view most likely is that the relationship in meaning exists between the word and the repeated word, which is also observed in the Hausa Language in partial repetition.

And another evidence is that there are some words separated into parts with a letter and the original letter is repeated as in (اخشوشن and واعشوشب) which are similar to the pattern (افعوعل) because the origin is: (خشن and عشب) another example is (اغدودن). Ibid.

The complete repetition in the Hausa Language is a form of linguistic development that has arisen in a later period that is difficult to determine because of the absence of the historical dimension in the life of the words of Hausa.

What led us to say evolution or linguistic change is what we observe in the vernacular generation in the Sudanese dialect today resulting from repetition such as:

(تِحِثْ تِحِثْ): For work that violates rules and regulations.

(فوق فوق): not well done.

(جاي جاي): for the attempt

(كلو كلو): used for absolute rejection

The total repetition in the standard language is a kind of verbal grammatical assertion and what is known as (homophone): as in (حيص بيص), and (شذر مذر), we notice the substitution in just one sound.

Additional notes on generating meanings in both languages as in:

1- Difficulty of knowing the original root of some words, such as in Arabic for example الجار, الثوب, والأناقة and الجنين. Ibn Manzoor (1290) (: نوق، وثوب ووجن).

The word (الأناقة) is taken from the الناقة الأنثى, and النواق والمنوق is (spoiled) from which the term (الناقة) made as if the intensity of his manhood lost and became like a tamed she-camel, (تنوق في الأمر): became elegant and generous, the gerund is (تأنقا وأناقة).

(الثوب) is derived from (ثاب) if he returned and came back it is called a dress because it retuned a cloth and returned to the clothes after isolation.

(الجار) neighbor: is from (الجور) injustice, and the relation between the two terms is that the neighbor according to the Arabs; is someone who enters the protection of the tribe and lives nearby, so the tribe protects him from injustice.

الجنين والجن والجنينة والمجنون, are from the same origin (جنن والاجتنان), which mean disappearance, (الجنين) fetus, hidden in the womb, and the jinn (الجن) jin is not seen, and (الجنينة) the garden is dense in trees with shady branches hides what is inside. The mind of the crazy is hidden.

We believe in this direction that the word (المدينة) the city and (الدين) the religion(40) are from the same origin, which is (دان) that means humiliation and submission, the religion is humiliation and submission to the Almighty God, and the son of the city is a slave because he is owned. Religion is known to all as humiliation. The word (مدينة) which means urban, goes back to the root itself and the pattern (مفِيلة), which is a rare pattern in the Arabic Language, the scientists rooted the (ميم) and made it the (فا) of the word and considered that the root is (مدن) and مدن بالمكان means he lived in, and there is another point of view about (المدينة) which is on (فعيلة) pattern, that is (مفعلة) from the word (دنت) to mean possessed. (مدن) which is a rigid verb that has on poetic or prose grammatical attestation in the Arabic tongue, it is impossible in the Arabic Language to find a word frequently used without witness, and (الحضر) is the common word. Ibid (مدن).

As for its relationship to the root (دان) is humiliation and submission, when the pure Bedouin comes to the city riding his camel is asked to kneel his camel in particular place in the market, and there is a certain place for defecation which is the toilet, whereas he accustomed to it anywhere outdoors, that is why he considered it as a kind of humiliation and submission to the urban power, so a new word was generated to be synonymous with the word (urban), which is the (مدينة). Similarly, we can consider the word (مهنة) is from (الإهانة and مهانة), and (الجمال) is from (التجمل) which is eating the camel hump.

This generative behavior is strongly present in the Hausa Language as it is affixed language at the same time with the static origin, for example:

Maraya: a residential area outside the old city wall or not a village.

Maraya: orphan

Both words were generated from the root (rai) (spirit) from which the Hausas derived the word (rayuwa) to mean living or system of living and then turned to indicate education.

The analysis of the word (maraya) is as follows:

(ma) is a prefix indicates the noun of the place and the active participle.

The root: (raaya) is derived from rayuawa (gerund), as a result of derivation; the last syllable (uawa) was deleted. The Hausa Language does not end in consonant excluding the exceptional cases therefore, (a) was added.

The word (maraya) is composed of two morphemes: mar meaning: lacking

 Rayuwa: the previous

The compound meaning of the two morphemes means (someone without a sponsor) for the loss of his parents or one of them. What strengthens this trend is that the tone in the word (maraya) was changed in order to repeat the (r) mar (rayuwa), and because of frequent listening (r) omitted and replaced by tone.

2 – One of the notes in the two languages gradual progress in the connotation and confirming the meaning semantically.

The progress in connotation such as: هشhashsha, بشbashsha, تبسمtabassama, ضحكdahika, قهقهgahgaha, and طربtariba. Anis A. et al (2004). Ibid.p.56

These are degrees of joy.

Walking Degrees:

 حباhabba - if walked on)four(

حجلhajala - if he walked on one

توكأtawakkaa- if he walked on three

عرجaraja- if he crooked in walking

رسفrasafa- for an enchained person walking

هرولharwala– If run at slaw regular speed.

 جريjaraa: if moved faster than walking

Thus we use (درج) for the boy, and the (خطر) of the young man, and (دلف) for Sheikh. Anis A. Ibid.

 For eyesight:

رمق: If he looks with his eyes.

لحظ: to look from the side of the ear.

لمح: For a quick look.

حدج: Sighted with sharpness.

شزر: enmity look.

استشرف: He put his hand on his eyebrow and looked.

توضّح: If he looks in a way that to make sure.

تصفح: Look at the book or account for refinement.

دنقس: If he looked down. Ibid.

The behavior of Hausa Language is not different from Arabic in those …degrees of joy in Hausa:

Murmushi: Smiling

Dariya: Laughter

 kya kyata: giggle

The walking degrees:

Rarrafe: crawled

 Langa: if he walked on one

 Dogara: if he walked on three

Caccaka: If run at slaw regular speed

 Takara: swaggered

 Gudu: run

For eyesight:

 Hange: He put his hand on his eyebrow and looked.

Fakaice: to look from the side of the ear

Duba: Look at the book or account for refinement.

gani-kalo: look

harara: looking enmity

dukufa: If he looked down.

According to Omar A. (1998,p.252), that part of semantic confirmation is what comes in colors, which are from complex semantic fields in most languages, so they are classified as part of the semantic problems in translationAbu-Mansour Al-Thaalibi cited examples to confirm the color in his book (Jurisprudence of Language and Secrets of Arabic) said: (45) Thaalbi A. (2000, p. 69)

dark red :أحمر قاني – Fresh Green – أخضر ناضر – Bright Yellow – أصفر فاقع - snow-white :أبيض يقق– Deep black :أسود حالك

Arabic Language acquired this meaning through the descriptive structure and noted that these adjectives (حالك, يقق) are rarely used independently and this type of cuddle in the Arabic Language. ناضر, فاقع and (قاني

In Hausa it is said:

baki kirin-sitik: deep black.

fari tas- fat: snow-white.

Kore shar: fresh green.

Ja jawur: dark red.

fatsi kar bright yellow.

Hausa does not use fatsi (yellow color) for all yellow colors, there is another term for yellow, that is (rawaya-dorawa).

The Hausa behave in a similar way to the Arabic in generation with some differences. The Hausa Language does not count this combination as a description but rather makes it as what is known in its grammar lesson as (amsakama), which is more like the names of sound and action.

3 - Al-Mubarak M. (1981,p.103) says: It is noted in the generation of meanings and derivations in the two languages that each language has given the voice indicative expressive value, for example in Arabic, Mohammed Mubarak says(46): (غامض – غار – غين letter) in the following words shows the disappearance, absence and concealment: (غاب غمي – غبن – غبر – غبش – غفا – غفر – غلف – غلق – غرم – غرز – غرف – غرب – غمط – غمص – غمض – غمر – غام – غال –).

The letter (نون) in the following groups of words shows the appearance: (نشأ – نزف – نزّ – نبذ – نبش – نبت – نفح – نفث)

Ibid. P. 104. (نبع – نبأ- نبح – نبك – نهق – نهض – نطق – نط – نما) also I add:- (نبع – نبأ- نبح – نبك – نهق

As well as the sound of the (قاف) indicates clash, and separation and the letter (سين) shows softness and ease.

This behavior is present in the Hausa, the voice Ɓ indicates separation, opening, and removal such as:

Ɓare: Peeled.

Ɓarka: spilled.

Ɓantare-Ɓantale sculpt and pare.

Ɓalla: Open violently.

Ɓarza: peeling grain

Ɓari: abortion and the fall of what a person carries in his head.

Ɓanna: ruin.

The voice of Ɓ in the above examples is a bilabial aspirated explosive voiced sound.

And the voice of (Z) indicates the line and stripping as stated in these terms.

Zare: threat

zana Coordinated woven wall made of straw, which is known in the Sudanese colloquial (الشرقانية).

Zane: the dress in reference to its threads lines.

Zani: line or lines

Zarewa: for sewing thing in an organized way in a line-like manner.

Zamewa: for person or thing dissociate in a subconsciously organized manner.

The sound of the B (bilateral explosive voiced) indicates the giving and grants in some way.

ba: give

bashi: religion

banza: give for free

bara: begging

Bita: to giving information on a particular topic (reviewing lessons)

bauta: Service (free service)

bawa: slave (offered for free).

It is worth mentioning that the root (ba) is a common structure, it is a lexical-semantic unit and morphological unit because it is a morpheme of attribution and negation in Hausa. Based on this, it can be said that in the Hausa Language, the functional meaning is multiple in a single form, which may be a semantic lexical unit, and it may be a morphological unit, such as (التاء والحركة) in Arabic Language which may be a noun as in (كتبت وقابلت) and maybe a prefix or suffix that shows time and subjectivity as in (تكتب وكتبت).

Results of the Study

After this presentation, we will mention points of agreement and differences between the two languages.

First: points of agreement and similarities between the two languages:

Both languages are similar in ways of generating meanings and words in the general or smaller derivation which is a common way in both languages but in varying proportions. The derivation in the Arabic Language is wide and subdivided, whereas in Hausa it is shortened and limited. The roots of the words in both languages date back unanimously in the Hausa Language to the dual origin with priority to the Arabic Language. The two languages relate the pattern of the word and its meaning, especially in the gerund section; each meaning has a certain pattern often indicated by. It is noted that the Arabs generate meanings and derive words from parts of the human body and so the Hausas do. The two languages have experienced generation of compounding, especially in the advances of civilization.

One of the methods of generation is the backformation method which is rare in both languages in the original words of the nature of the formation of words in both languages. Functional change is also used in both languages. We find that the coinage is a method of generation adapted by the Linguistics academies in both languages. Language borrowing has considerable space in the two languages. The method of partial repetition is abundant in both languages. The two languages sometimes are similar in terms of the difficulty of finding the original root from which the new meaning was generated. The two languages use graduation in a single semantic meaning with multiple words of different shapes. The two languages also have a method of semantic assertion; it is a type of compactness. Sound has a semantic value in both languages. There is a multiplicity of the functional meaning of the same formation in both languages.

Second: differences

The two languages differ as the gerund is the origin of verbs in the Hausa Language, while in Arabic it is likely that the origin of verbs is not the same. The derivatives in the Arabic Language are more than in the Hausa Language. Total repetition is a means of generating important meanings in Hausa and does not exist in Arabic.

The syntax is a semantic morphological issue in the Hausa Language, whereas in Arabic it is a syntactic grammatical issue. The Hausa Language abundantly enjoys the affixation of prefixes and suffixes and there are few in the Arabic Language. The situation in the Hausa Language comes from influential personalities or the Hausa linguistic society. In the language of the Arabs, the coinage is only created by one of the various language academies, and the people in dialects.

Hausa experiences the method of backformation and abbreviation in borrowed words, but in spoken Arabic, it does not exist.

The Arabic Language is governed by the standard level, which was based on what is known as the ages of evidence, so its growth was slow compared to other languages. This is why it remains the same, while other languages change quickly as Hausa does. The comparison between Arabic and Hausa is inconsistent, because it may change over time.

Conclusion

All in all, we confirm that the kinships between the Arabic and Hausa Languages are deep-rooted and multi-methods with multiple branches, which require deep and specialized studies that may lead to the results of changing some of the conceded views in the language study

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