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A CONTRASTIVE ANALYSIS OF MARGHI AND ENGLISH LANGUAGES

MASTER THESIS

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Approval of the Graduate School of Educational Sciences

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ABSTRACT

A CONTRASTIVE ANALYSIS OF MARGHI AND ENGLISH LANGUAGES

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Second language acquisition (SLA) is one of the most studied disciplines in the field of Applied Linguistics especially in terms of teaching English either as a second or foreign language. Various theories have been developed over the years in a bid to tackle the challenges arising from SLA. Pioneer of them is the contrastive analysis (CA) a theory which believes that the mother tongue of second language learners is the sole source of the problems in SLA. Therefore, the linguists have to engage in comparative studies of the learners' language and the target language (TL) to identify similarities and differences that exist between them which are then used to design suitable and effective materials for teaching. This research examines and compares the structures of Marghi, a language spoken in northern-eastern Nigeria, and English by adopting the contrastive analysis approach. The findings revealed that the majority of the differences lie in the phonetic sounds, lexical, and morphological systems of the two languages. The study has also shown that as predicted by the CAH strong version, the differences that exist between the two languages lead to negative interference in the learning process of Marghi native speakers especially at the phonetic level. However, contrary to the assumption of the CAH strong version, not all similarities lead to positive transfer, some of the similarities are in fact responsible for the learning difficulties of the Marghi L2 learners of English. Recommendations are given at the end of the findings.

Keywords: Second Language Learning, Contrastive Analysis Hypothesis, Marghi, English, pedagogical implications.

ÖZ

MARGİ VE İNGİLİZCE DİLLERİNİN KARŞITSAL ANALİZİ

ANDIYARIYAU YOHANNA

İngilizce Öğretmeliği Yüksek Lisans Programı

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Ikinci dil edinimi (SLA) uygulamalı dilbilimi alanında, özelliklede ingilizce öğretiminde gerek ikinci dil gerekse yabanci dil olarak en cok işlenen konularından biridir. Yıllardır SLA'dan doğan sorunlara karşı műcadele etmek için birçok teori geliştirildi. Bunların öncűsű ikinci dil öğrenenlerin en bűyűk sorunlarından birinin ana dillerinin etkisi olduğunu savunan karşıtsal analizdir(CA). Bu nedenle, dilbilimciler ðğrencilerin ana dilleri ve ikinci dilleri arasında var olan benzerliklerini ve farklılıklarını tespit edip ona göre daha etkili öğretim materyalleri hazılamaları için karşılaştırmalı çalışmalar yapmaları gerekir. Bu araştırma, Nijeryanin Kuzey-Batısında konuşulan bir dil olan Margi ve karşıtsal analiz yaklaşımını benimseyen ingilizce dilinin yapısını inciler ve karşılaştırır. Araştırma sonundaki bulgular, iki dil arasindaki en bűyűk farklılıkların fonetik sesler, sözlűksel ve morfolojik sistemlerinde olduğunu gösterir. Aynı zamanda bu çalışma CAH gűçlű sűrűmű tarafindan tahmin edildigi gibi iki dil arasinda var olan farklılıklar,özellikle fonetik dűzeyde Margi yerli konuşmacıların öğrenme sűrecinde olumsuz girişime yol açmakta olduğunu gösterir. Ancak, CAH'in gűçlű versiyonunun aksine, tűm benzerlikler positif aktarımlara yol açmamakla birlikte, benzerliklerin bazıları aslında Margi L2 ingilizce öğrenenlerin öğrenme zorluklarından sorumludur. Bulgular sonunda öneriler verilmistir.

Anaytar Kelimeler: İkinci Dil Ögrenimi, Karşıtsal Analiz Hipotezi, Margi, İngilizce, pedagojik sonuçlar.

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LIST OF ABBREVIATIONS

Adj……..……Adjective

Adv……..……...Adverb

CA……..……...Contrastive analysis

CAH……...……Contrastive Analysis Hypothesis

Det……..……..Determiner

EFL……...……English as a Foreign Language

ESL……..……..English as a Second Language

Inter. aux……...…….……Interrogative auxiliary

L1…….....First Language

L2……...Second Language

MHQ…….. Modifier Head Qualifier

MT…….Mother Tongue

N……Noun

Neg. aux……..Negative Auxiliary

NP……..Noun Phrase

Pl……...Plural

Poss……...Possessive

Prep……..Preposition

Prest……Present

Prog…….Progressive

Pst……Past

SLA……Second Language Acquisition

SVO……...Subject Verb Object

TL…….....Target Language

V…….Verb

Vt……..Transitive Verb

CHAPTER I

INTRODUCTION

Background of Study

The process of learning a language does not only involve one's ability to know the vocabulary and the meaning of that language, but also the ability to convey thoughts and ideas of the speaker to the listener while at the same time adhering to the principles guiding the phonological, morphological, syntactic and even the pragmatic systems of the language in question. When this is achieved in a language user, it is said that the person has attained a "communicative competence" of that language. Communicative competence is a term coined in the 1960s by Dell Hymes which is a combination of four main components; namely, socio-cultural competence, grammatical competence, discourse competence, and strategic competence (as cited in Memon, Abbasi & Umrani, 2016, p. 273). In second language acquisition (SLA), second language learners are known to encounter some levels of difficulty in the target language either in its sound system, or in sentence structure, or in vocabulary and spelling. With the intent of combating these problems, linguists and language teachers developed various approaches to teaching second language over the years such as the Grammar Translation Method (GTM) developed in the 1500s which was later adopted to teach English, French and Italian from the 17th to the 19th centuries; Direct Method established around 1900 in Germany and France; Oral or Situational Method founded between the 1930s and was in practice until the 1980s; Audio Lingual (or Structural approach, or Army, or New Key) Method developed in 1942 but was widely practiced in the 1950s and 1960s; Cognitive Method developed between the late 1950s to the 1960s, Communicative Language Teaching (CLT) developed in the 1970s to mention but a few in order to make teaching and learning second languages easier.

Through my years of experience as an ESL teacher, I have noticed that there are certain areas second language learners generally find challenging in learning English language namely, tenses, noun/verb agreement (concord) and pronunciation of some English vowels. There are, however, some areas that some L2 learners may find more difficult compared to other learners and vice versa. For example, a speaker of Hausa, a language widely spoken as lingua franca in all the Northern parts and Middle belt region of Nigeria, as well as in West and Central Africa and also belonging to the Chadic family - of the Western sub-branch under the Afro-Asiatic language phylum in Newman's classification of African languages (1990), tends to find it difficult to pronounce the sound /p/ in English words but a Marghi native speaker pronounces it effortlessly in the same language.

Propounders of CA in the field of second language acquisition hold that the mother tongue of an individual can either hinder or facilitate the learning process in a second language (L2) learner (Saville-Troike, 2006, p35). This claim has been tested in a number or studies carried out on different languages in the field such as the ones conducted by Abdulkadir (2015), Momani and Altaher (2015), Ativie (2015), and Lekova (2010) among others. Studies carried out by researchers have proven that languages, especially those which do not come from the same family can have differences in their syntactic structures (Abushihab, 2012; Alduais, 2012; Mohammed & Al-Oliemat, 2016; Youn & Meng, 2015), phonological structures (Bello, 2016; Mbah & Ayegba, 2012; Rahimpour & Doviase, 2011;), morphological systems (Kazemain & Hashemi, 2014; Rahman, 2011) or in their semantics as seen in Ivanonovska, Daskalovska and Celik (2012). The findings of these research studies modelled the background for this research as they provided the proofs that variations among languages can result in a negative transfer when it comes to second language acquisition and usage (Kurani & Trifoni, 2014; Ngambam,

2016) . Also, given the status of English language in Nigeria and the unfavourable fate of the Marghi language (which will be seen in the later part of this chapter), I deemed it necessary to conduct this research not only by carrying out a contrastive analysis between English and a Nigerian language (i.e. Marghi), but also to add to the very few works and studies written and conducted on the language. Observing other similar studies carried out on L2 learners of English (c.f. the Literature Review), I noticed that the linguistic structures of both languages can in turn pose challenges for the Marghi L1 speakers in second language learning. It is, however, of paramount importance to mention that very few works have been written on the Marghi language. In fact, the only comprehensive book on the Marghi grammar was written in 1963 by Carl Hoffmann in which the writer examines as extensively as possible the linguistic elements of the Marghi language in terms of phonology, morphology, syntax, and semantics. This is why only his work was used to explain the Marghi linguistic components in my research.

A General Overview of Languages in Nigeria

As indicated by the SIL *Ethnologue on Languages of the World* (2015), Nigeria has five hundred and twenty-six languages. Three hundred forty-eight are 'active', i.e., languages which are graded under the 6b level of and regarded as 'vigorous' on the Expanded Graded Intergenerational Disruption Scale (EGIDS), nineteen are institutional, seventy-eight are considered still developing, thirty are in trouble, forty-four are endangered and seven are extinct. Nigeria is noted to constitute 20% of the 2,000 languages spoken in Africa (Aito, 2005, p.1). As indicated by Newman's classification of African languages (1990), all Nigerian native languages belong to the Afro-Asiatic phylum. As such, no native language in Nigeria belongs to the Indo-European phylum – a language family to which the English language belongs.

In a bid to achieve national unity and also a sense of belonging among speakers of these over four hundred languages, the 1979 National Language Policy and the 1999 Nigeria Constitution selected three out of these languages as the major and national languages which are to serve as regional languages or lingua franca namely, Yoruba - used in the west, Hausa - used in the north, north-eastern and middle belt of the country, and Igbo - used in the southern and south-eastern part of the country (Dada, 2010, p.418). In addition, the government also made it mandatory that beside their mother tongue, every student should learn at least one of these languages as a subject in school at least at the primary level (Omotoyinbo, 2015, p. 84). It should be noted however that these languages are not only restricted to their regions (i.e., spoken only within their demography), but all co-exist with each other to some degree. For example, I am an L1 speaker of Marghi; I obtained my primary and secondary education in northern Nigeria, but was taught Igbo and Yoruba during those years. I have also lived with native speakers of both languages in the north, and even though I use Hausa as a medium of communication within my immediate community, I use Marghi with all members of my family.

English has been proven to be the most spoken language around the world and has even been considered a '*global language'* Crystal (2003). According to him:

> A language achieves a genuinely global status when it develops a special role that is recognized in every country[…]firstly, (as)[…]the official language of a country, to be used as a medium of communication in such domains as government, the law courts, the media, and the educational system[...]the role of an official language is today best illustrated by English[…]Secondly, a language can be made a priority in a country's foreign-language teaching, even though this language has no official status[…]English has already reached this stage (pp. 3-6).

English is recognised by the Nigerian National Language Policy and the 1999 Constitution as the official language to be used in administration, the National and State Houses of Assembly, judiciary, commerce, all government activities and official interactions, as well as the medium of instruction from the primary to the tertiary levels of education (Dada, 2010, pp. 420-421). This explains the reason why passing English with a distinction is one of the prerequisites of gaining admission to any university in Nigeria irrespective of the field the candidates intend to study. Sadly, Marghi does not fall in any of the categories mentioned above. It is neither a national nor a major language, nor is it a lingua franca or an official language. In fact, it can be considered as one of the languages that are at risk of endangerment because out of the 182,200,000 of the Nigerian population, only 168,000 speak it (SIL, 2006) which is a drop from the 200,000 as recorded by the 'Index of Nigerian Languages' in 1992. This drop can be associated to intermarriage, urbanization, and language shift mostly to Hausa, not to mention the scarce literary works (academic or non-academic) written in the language. Socio-linguistically, Marghi is among the minority languages in Nigeria.

Overview of Marghi Language

A Brief History and Geographical Location of Marghi Language. Marghi is a language spoken in some parts of Borno and Adamawa states of the North-eastern part of Nigeria. According to Noral history, the Marghi people occupied the northern part of the Borno Empire before its consolidation and expansion. This led to a gradual shift of the Marghi people to the southern part of the state which has become their habitat till this day. This is the reason why the majority of the population of the Marghi people are found in Borno state and only a quarter of them in Adamawa state.

Demography and Phylum Classification. According to the 2006 and 2014 SIL statistics, the Marghi language has a total population of 168,000 speakers distributed between Borno and Adamawa states (both located in the North-eastern part of Nigeria) in Askira/Uba and Damboa Local Government areas and in Uba, Madagali, Mubi and Michka Local Government areas respectively (Ethnologue.com, 2015; Hoffmann, 1963). Greenberg's classification of African languages (1963) indicates that African languages belong to a language phylum known as Afro-Asiatic. Under this phylum are six language families, namely, Berber, Chadic, Cushitic, Egyptian, Omotic and Semitic. All Nigerian native languages belong to the Chadic family. The Chadic family is further divided into four branches: West Chadic, Biu-Mandara, east Chadic and Masa. Marghi language belongs to Biu- Mandara branch of the Chadic languages under the Afro- Asiatic phylum. The language consists of four dialects (cf. chapter IV).

Statement of the Problem and Aim of the Study

As mentioned earlier in the introduction, English, though widely spoken across the world, still remains one of the languages non-native speakers find quite challenging to learn and use either in the classroom or in the society at large. Usually, most languages that do not belong to the same family or phylum tend to have a lot of dissimilarities in their linguistic elements. English and Marghi languages being of different linguistic origins are expected to have such linguistic dissimilarities. According to the theory of contrastive analysis, such dissimilarities can pose some challenges and limitations in learning L2 for each native speaker of first languages (L1) mainly due to negative transfer (Keshavarz, 2012, p. 8). This is actually the case for L1 speakers of Marghi when learning English -as I observed from my teaching experience and my conversations in English with Marghi L1 speakers. The purpose of this study is thus to examine

the linguistic structures of Marghi and English languages and identify their differences and similarities.

Significance of the Study

English is not only a language widely spoken across the world; it is also the official language of education, judiciary, bureaucracy and general communication in Nigeria. As a result, it has a high social status where fluency and accuracy have become essential for every educated/literate individual (and even the less literate) in the Nigerian society. However, faced with the natural challenges of learning the English language, most people are unable to achieve competence in English because of poor learning foundation. Therefore, this study will be of great significance in the field of English Language Teaching in the sense that, through a contrastive study of the languages under study, it will give an insight into the factors to pay attention to when designing English teaching materials most especially for native Marghi students learning English.

Research Questions

The study shall address the following research question:

1. What are the similarities and differences between the linguistic systems of Marghi and English language in terms of:
    a. Phonetics
    b. Morphology and lexis
    c. Syntax

Scope and Limitation of the Study

The research study shall compare some linguistic elements of the languages under study namely, phonetics, morphology, lexis, and syntax. This is because these elements form the basics of a language, i.e., the sound systems, word formation and their functions and sentence formation in a language, respectively (O'Grady, Dobrovolsky & Katamba, 1996), and they are needed in the early stages of language learning. The main limitation of the study is insufficiency of materials on Marghi language. As earlier stated, very few works are done on Marghi language. In fact, the only available text is the one written by Hoffmann in 1963, and except for some allophonic studies carried out by Maddieson (1987) on the vowels of Marghi taken from Hoffmann's grammar book, the language has not been studied since then. It is thus the only source which I intend to use to present the linguistic elements of Marghi language in this research. Moreover, it is a theoretical study which has no participants involved, thus, all the cited examples are based on the Holy Bible (1973), where Marghi is officially used, and my observations through my years of experience as an ESL teacher, and the available literature.

CHAPTER II

LITERATURE REVIEW

Introduction

Language is a phenomenon that has been in existence as old as man itself. It is a mode of communication adopted and used only by man consisting of orderly array of sounds into larger units to form intelligible speech. O'Grady et al. (1996) refers to it as a '*creative system*'; they assert that for a language to be considered a language it must "allow novelty and innovation in response to new thoughts, experiences, and situations" (O'Grady et al., 1996, p. 1). Diversity in language also brought about diversity in cultures, beliefs and norms. However, humans, being social animals, have always craved the need to still connect with each other in spite of these diversities, hence the need to learn each other's languages aside from their own mother tongue in order to bridge the gap and achieve connection. For every human, learning the first language they come in contact with comes as naturally as every other mental behaviour they acquire from and during childhood. As a matter of fact, behavioural psychologists such as J.B. Watson (the main founder of the behaviourist theory of language acquisition), Leonard Bloomfield, and B.F. Skinner among others are of the view that language learning is a habit formation acquired as a result of the influence of one's environment. According to them, all humans obtain language as babies through imitated and repeated babblings of the adult utterances produced around them and these babblings receive either positive or negative reinforcements. Those that receive the positive reinforcements will become syllables that develop into words and be permanently imprinted in the mind of the individual whenever the context reoccurs, while the ones with the negative will be discarded. With time (i.e. advancement in age), the individual combines those words to form

sentences through “generalisations and analogue (as in ***goed** for went, ***doed** for did, so on)” (Demirezen, 1988, p. 136). Rivers (1968) puts it that,

> in the process of trial and error, in which satisfactory utterances are reinforced by understanding and agreement, and inaccurate utterances are rejected by lack of reward, children progressively discover to make better discriminations until their production approximates the speech of adults” (as cited in Mehrpour & Forutan, 2015, p. 31)

Thus, based on the behaviourists notion, language learning involves a process of habit formation of a stimulus-response interaction which is strengthened through reinforcement i.e. *Stimulus – Response – Reinforcement* (S-R-R) where stimulus is the linguistic input, response is the imitation to the input and repetition of the ones that got the positive reinforcement, and reinforcement is the reward that strengthens the (‘good’) habits (Saville-Troike, 2006, p. 35).

Another perspective on mother tongue acquisition is that of the mentalists, also known as conceptualism, or the Chomskian theory named after its propounder Noam Chomsky in the 1950s. The Chomskian theory serves as a criticism to the behaviourists’ view of first language acquisition. The cognitivists are of the view that the human language ability is innate and it will manifest itself in everyone without any external manipulations. They assert that all humans possess an internal language ‘app’ known as the Language Acquisition Device (LAD) which enables them to possess general knowledge of all languages because languages, according to Chomsky, share the same principles which he referred to as *Universal Grammar*; and that unlike what the behaviourists put forward in their theory, humans in their infancy will only need to activate this device and their language ability will be automatically switched on allowing them to

acquire any language which eventually becomes their mother tongue (Aljoundi, 2014; Mehrpour & Forutan, 2015; Saville-Troike, 2006). The cognitivists regard language as a natural instinct and not as something external to be learned and perfected through practice.

Acquiring a second language, however, doesn't come as easily and naturally to humans as the first language. It requires a more deliberate and conscious effort that consists of more difficulties, flaws and errors than experienced while acquiring the native/mother/first language which even the universal grammar notion of the cognitive theory cannot fully explain why. In our attempt as humans to connect with each other, we are compelled at one point of our lives to learn a second language to serve that purpose. As earlier mentioned in the first chapter of this study, linguistic research and studies have revealed that these difficulties are the major cause due to the presence of the first language in the human mind. It is in attempt to explain the reason for this phenomenon that applied linguists carried out research studies in the field of second language acquisition -a field of applied linguistics concerned with the study of individuals or a group of individuals learning a language aside from the one they acquired in childhood, and the processes involved in learning that language through the use of a theory known as *Contrastive Analysis* (Saville-Troike, 2006, p. 2). The additional language doesn't necessarily have to be the second one they may be learning; it can actually be the third or even the fifth. As such, the language in question is being referred to as a *target language* (TL).

This chapter gives an in-depth review of the available literature on the subject under study. It intends to give the conceptual framework on the general knowledge of what contrastive analysis is, the theoretical framework of studies carried out on various languages that are also related to this research, and finally, the empirical framework centring on contrastive studies carried out between some Nigerian languages and English language.

Conceptual Framework

Conceivably, through years of research and studies, one of the most controversial matters in the field of second language acquisition is the question of whether or not the mother tongue of a language learner has an influence on the process of second language learning. Researchers, on the other hand, have also been trying to find an easier way to tackle the challenges encountered in second language learning most especially English language since it is the most widely learned language in the world. However, before I proceed any further with this chapter, it is imperative that I dwell a bit on what the theory of Contrastive Analysis is about, its definitions, background, ideologies, and finally its benefits or contributions to the field of SLA.

Contrastive Analysis

Definitions. There are varying definitions as to what CA is. On a superficial level, one can simply put it as the comparison of (usually) two or more languages for the purpose of linguistic studies (researcher's view). This definition is in line with the one given by Richards and Schmidt (2010) in which they delineate contrastive analysis as "the comparison of the linguistic systems of two languages, for example the sound system or the grammatical system" (p. 129).

Saville-Troike (2006) describes it as "an approach to the study of SLA which involves predicting and explaining learner problems based on a comparison of L1 and L2 to determine similarities and differences" (p.34). Perhaps, a more elaborate definition of CA that best presents the aim of this study is the one given by Keshavarz (2012). He defines contrastive analysis as "the systematic study of a pair of languages in order to identify their structural differences and similarities, usually for translation or teaching purposes" (Ibidem, p.5). I intend to use this

definition as a compass for my research because, even though I am comparing two languages namely, Marghi and English using the CA theory, I intend to study some of the linguistic structures of both languages in comparison to each other, point out their differences, observe the areas of difficulty Marghi L2 learners encounter when learning English how these difficulties should be approached in the English language learning class.

Brief Background of Contrastive Analysis. The concept of language comparison can be traced back to the 18th century in the era of *Comparative Linguistics* (initially referred to as Comparative Philology). It is a field of linguistics that deals with the comparison of languages in order to trace their genealogical relationship known as *Comparative Historical Linguistics*. This classification enables linguists to establish languages with common ancestor, and this ancestor is referred to as the '*proto-language*' (Keshavarz, 2012, p. 4). Another form of comparative linguistic studies is the Contrastive Analysis also referred to as Contrastive Linguistics. It is a field developed based on the theories of structural linguistics (Structuralism) and behavioural psychology (Behaviourism) in the 1940s and the 1950s by the applied linguist Robert Lado in his work titled *Linguistics Across Cultures* published in 1957. Unlike Comparative Historical Linguistics, however, CA does not compare languages historically, but studies them in their present natures. Early advocates of CA were of the notion that language acquisition was behavioural which basically entails habit formation. They believed that since language acquisition is a behavioural process which with time becomes a habit, there will always be an interference of the first language (first habit) when learning a new one; thus a case of transfer which may either facilitate or interfere with learning the new language; consequently, the terms positive and negative transfer were originated. The proponents of CA were of the opinion that the level of transfer when learning a second language depends on the degree of similarities of

elements between the learner's first language and the TL; if there are high similarities between the elements of the two languages, a positive transfer is expected, but if the similarities are low, the L1 will stand as interference in the L2 learning (Keshavarz, 2012; Saville-Troike, 2006). Hence, CA was first established with the purpose of predicting and explaining L2 learners' errors through the concept of the structural linguistics theory to examine two languages comparatively in order "to increase efficiency in second language teaching and learning" (Saville-Troike, 2006, p.34); and although it aimed at studying languages at grammatical, lexical, phonological and morphological level, CA back then was mostly successful in the area of phonology.

In the present day, though applied linguists still use CA to compare and contrast languages in order to develop easier ways to teach and learn a second language, they, however, no longer use it to predict and explain or assume the areas where the learners' errors will be. They use it rather to reveal how the two languages differ by detecting plausible problematic areas in the TL and propose practical solutions to overcome these problems. Secondly, aside from being used in SLA, CA is also used as a tool in translation theory to examine cases of *equivalence* that occur in between languages (Keshavarz, 2012, p. 5). Modern day studies show that CA is now used for phonological, morphological, syntactical, lexical and semantic comparisons of languages as will be seen in the later part of this chapter.

As stated by Keshavarz (2012), there are two major branches of CA; namely, *Theoretical Contrastive Analysis* or *Theoretical Contrastive Studies* and Applied Contrastive Analysis. According to Fisiak (1985), theoretical contrastive studies give:

> 'an exhaustive account of the differences and the similarities between two or more languages, provide an adequate model for their comparison, and determine how and which elements are comparable, thus defining such notions as congruence (i.e.

> semantic similarities), equivalence, correspondence (similarity between two words in two languages), etc.' (as cited in Keshavarz, 2012, pp.5-6).

He further indicated that it is a study that is language detached because, instead of exploring how a given unit found in one language is presented in another, it rather looks for the realization of a universal category in both languages. In other words, theoretical contrastive linguistics is used purposely for linguistic objectives.

Applied Contrastive Analysis, on the other hand, is considered an aspect of applied linguistics since its introduction by Robert Lado in the 1950s. Its application has been mostly for pedagogical purposes in SLA to explain why learning certain aspects of the TL is more difficult than others, to solve problems of errors in second language learning as well as help inter-lingual transfer between languages during text translations and finding lexical equivalents in the process of compiling bilingual dictionaries (Keshavarz, 2012, p.6).

Contrastive Analysis Hypothesis (CAH). Contrastive Analysis Hypothesis (CAH), as defined by Tajaree (2015), is 'an area of comparative linguistics concerned with the comparison of two or more languages to determine the similarities or differences between them either for theoretical purposes or for purposes outside the analysis itself' (p.1). It is a hypothesis upon which the Contrastive Linguistics builds its theories which adopted the notion of the behavioural psychologist, B.F. Skinner, who proposed in his book '*Verbal Behaviour'* (1957) that language acquisition and development, like other actions in humans, is a learned behaviour that gets better with time and regular practice. He further states that humans learn by associating experiences referred to as *classical conditioning.* According to him, learning a language in essence is "the formation of new habits acquired through repetition and strengthening by the reinforcement of correct responses" (Keshavarz, 2012, p.7); and that language is not a mental process but rather a

mechanical response to the environment. He gave the definition of verbal behaviour as "a behaviour reinforced through the mediation of other persons needs [...] certain refinements" (Skinner, 2014, p.2).

Given this background, the advocates of CA proposed that since older habits die hard and have the tendencies of affecting the new ones, the same could be said about language, i.e., the first language of an individual plays a vital role in their acquisition of a second one, hence the concept of transfer. It was upon this foundation that the structural linguists, who were of the thought that finite structures of two distinct languages can be compared, opted to examine the surface forms of the learner's L1 and the target language. They did this by comparing and contrasting the structures of the two languages to determine levels of similarities or differences and to predict the learner's errors/difficulties aiming to design suitable teaching materials to conquer these difficulties. This was in line with Fries' (1945) ideology in which he asserts that "… the most effective materials [for foreign language teaching] are those that are based upon scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learner" (as cited in Keshavarz, 2012, p. 9). They believed that the more the similarities between the learner's L1 and the L2, the lesser the difficulties the learner will encounter while learning and vice versa, as stated in the second page of Lado's book on CA in 1957 titled, '*Linguistics Across Cultures'* :

> Individuals tend to transfer the forms and meanings, and the distribution of forms and meanings of their native language and culture to the foreign language and culture, both productively when attempting to speak the language and receptively when attempting to grasp and understand the language…as practiced by natives (as cited in Keshavarz, 2012, p. 8).

Various Versions of the CAH. The thoughts of the CAH were initially founded on the theory of transfer (i.e. facilitating vs. interference); however, these thoughts have experienced some modifications over the years which have given rise to various versions of the CAH. There are three versions of the CAH: *the strong version, the weak version,* and *the moderate version.*

*The Strong Version***.** With its principles strongly founded on the theories of behaviourism and structuralism, the CAH lays more emphasis on the notion of transfer from the learners' first language to the target language. Propounded by Wardhaugh in 1970, the strong version is of the belief that the level of difficulty to be encountered by the L2 learners greatly lies in the degree of similar elements that exist between their native language and the target language. As stated by Wardhaugh (1970), the CAH strong version is of the view that more similarities between the L1 and the L2 will enhance or '*facilitate'* SLA hence, the term '*positive transfer*; while fewer similarities will act as interference on SLA and, the term '*negative transfer*'. It therefore advocates that by looking at the elements in the learner's L1 and that of the target language and comparing them side by side, accurate predictions can be made on which elements in the L2 the learner will find difficult. This, in turn, will enable linguists and language teachers to draw up the appropriate teaching materials (Behfrouz & Joghataee, 2014; Keshavarz, 2012; Saville-Troike, 2006). These assumptions are further given credence by Lado (1992):

> "One of the strongest claims of CAH is that with a systematic comparison of the language and the culture to be learned with the native language and the culture of the student it was possible to predict and describe the patterns that will cause difficulty in learning, and those that would not, and also claimed that the key to ease or difficulty in foreign language learning lie in the comparison between native and foreign language. So, those elements that were similar to learner's native language would be

simple for him and those elements that were different would be difficult" (as cited in Tajareh, 2015, p. 1110).

Although the strong version of CA played an influential role in the field of SLA for quite a long time, there were however criticisms to its claims prominent of which was that it could only effectively justify inter-lingual errors; i.e., its theories could only account for the errors made in acquiring a second language which arise from the interference of the learner's native language (Behfrouz & Joghataee, 2014). Also, among other criticisms was the impossibility of predicting errors anticipated from the learner which, according to Hughes (1980), were dependent on three factors: "the learner, what has to be learned, and the way in which what has to be learned is presented to the learner (as cited in Yang, 1992, p. 139). Wardhaugh (1970) describes the version as "quite unrealistic and impracticable, even though it is the one on which those who write contrastive analysis usually claim to base their work" (p.3).

*The Weak Version***.** Realizing that the notion of interference of the strong version of the CAH was rather intense and had loop holes and the predictability of errors unpractical, Wardhaugh (1970) proposed another theory for the CAH which he referred to as the *weak version*. Although it still holds onto the concept of transfer, it however abandoned the concept of error prediction of the strong version. As stated by Wardhaugh (1970), the weak version is a "more realistic and practicable" (Keshavarz, 2012, p. 11) method of explaining errors encountered by L2 learners as opposed to the strong version. Keshavarz (2012) describes it as "…a model with diagnostic and explanatory" (p.11). It's a version that involves the linguist and the language teacher explaining difficulties met by L2 learners based on their learning process observations; i.e. "errors are examined and explained after they have been produced by the

second language learner" (Behfrouz & Joghataee, 2014, p. 1871). Keshavarz (2012) sums up the weak version as thus:

> "the weak version recognizes the significance of interference across languages, the fact that such interference does exist and can explain difficulties, but it also recognizes the fact that linguistic difficulties can be more profitably explained after they have been observed" (p.11).

Advocates of the weak version strongly claim, however, that transfer is mainly a facilitator and not an interference in language learning which positively helps L2 learners as in the case of an Iranian EFL learner who, when faced with [θ and ð], he/she replaced these items with [s and z] in his native language linguistic knowledge (Behfrouz & Joghataee, 2014). When this instance occurs, however, the researchers point out that it results in a short fall. They concluded that:

> "EFL learners used nativization process to change the pronunciation of some words according to their native language phonetic system in order to ease their production. If this happens in learning, we are faced with negative transfer again, and it is one of the most tapping dilemmas during second/foreign language learning" (p.1872).

The Moderate Version. Confronted with the unrealistic predictive theory of the strong version and the flawed transfer concept of the weak version of the CAH, applied linguists, Oller and Ziahosseiny put forward a less contentious version. Founded upon their study conducted on spelling errors made by L2 learners of English which involved a spelling dictation to two groups of participants namely, "Group H" comprising of "foreign students whose native language employed Roman alphabets" and "Group NR" consisting of students whose native language used

some form of non-Roman system (Oller & Ziahosseiny, 1970), they revealed that contrary to the "prediction" theory of the strong version and the "positive transfer" claims of the weak version, the participants in Group H whose native languages have Roman alphabets made more spelling errors in comparison to the participants with non-Roman system languages in Group NR. Hence, they discarded both versions deeming them to be too strong and too weak to explain SLA errors and proposing a model they referred to as the moderate version, which according to them, best explains the principles involved in second language learning.

Further prove of the transfer theory of the CAH moderate version is portrayed in Behfrouz and Joghataee (2014). In their study, they selected 100 bilingual participants of Persian and Turkish ranging from secondary and high school students, to freshman university students who were learning English as a second language. The participants were then subjected to a three-month instruction during which they were given a list of English words that were similar to certain words in either their native language or their second language to study their pronunciation and meanings. Although parts of the study revealed cases of positive transfer which were due to the similarities that occur between English and the participants' L1 and negative transfer due to the differences that existed therein, other results, however, showed that there were instances of negative transfer due to the similar features that existed between English and the students' L1. Evidence was presented when the participants were asked to pronounce the word 'class' in English which has the same pronunciation and meaning in Persian, the students used the Persian pronunciation /kelas/ rather than the correct English form /klæs/. Also in the case of the words '*it'* and '*ıt'* which look similar in spelling, but have different pronunciation in English and Turkish and different meanings ('*third-person'* singular in English and '*dog'* in Turkish) respectively, the students were confused by them. According to Behfrouz and Joghataee (2014)

these phenomena are clear indications that "EFL learners used nativization process to change the pronunciation of some words according to their native language phonetic system in order to ease their production" (p. 1872), further adding that:

> "linguists assumed that mispronunciation is not because of pronunciation difficulties, since all human beings are equipped with the same type of vocal tract and nervous system; (therefore), it is possible for anyone to produce sound involving new combinations of phonetic features or new sequences of sound" (pp. 1872-1873).

In the moderate version, Oller and Ziahosseiny (1970) maintained that as opposed to the strong version's notion of transfer which holds that more similar elements between the L2 learner's native language and the target language result in fewer errors encountered in language learning, more similarities actually lead to more errors because of overgeneralizations in the mind of the learner, while more differences result in less errors. The hypothesis is further confirmed by Brown (1987) who states that "inference causes some more problems on the basis of learning when two items are similar while a little inference happens when there are two distinct items to be learned" (as cited in Behfrouz & Joghataee, 2014, p. 1872).

Review of Related Literature

CA has been used to explain reasons for transfer in SLA quiet a number of research studies as well as study the structures of languages. One of such researches is the one carried out by Abushihab in 2014. Abushihab (2014) carried out a study in which he analyses the written English of Turkish L2 learners of EFL using CAH and error analysis. His study involved twenty (20) participants from second year university students of the Department of English. The participants were then registered in a writing course under a formal classroom setting (i.e. with

an instructor, time durations and topics of study) for a whole semester. At the end of the semester, the students were requested to write a composition on a specific topic which was also conducted under a formal examination setting (i.e. with time limit, words limitation, and adhesion to components of writing, i.e., grammar, cohesion, expression etc). Using Dulay et al. (1982) linguistics categorization of errors, he made a list of the aspects of writing under which to analyse the students' written compositions, namely, (a) tenses (b) prepositions (c) articles (d) voice (i.e., active and passive) and (e) morphology. After examining all twenty participants' written essays, the research revealed that the participants' errors were mostly in the use of article which was up to 29% followed by their usage of prepositions that rated at 28%; the least errors were committed in the use of the active and Passive voice at only 9.5%.Tenses errors were 15%, while their errors in the morphological aspect was recorded at 18.4%. Next, using the CAH, Abushihab (2014) explains the reason for each error committed by the participants who still made those errors even though they were second year students majoring in English.

In the usage of articles, the participants committed 52 articles errors; they were found to either omit them when they were needed or use them wrongly. He explains that such errors occurred because of the absence of the definite article 'the' in Turkish language. According to him, Turkish language only has the indefinite article 'a' unlike English that has both the definite and indefinite articles. Abushihab (2014b) explains that the difference in articles usage in the languages resulted in a negative transfer in the subjects, hence the errors they made when using articles in their essays. He supported his findings with some examples:

a. English is an international language in _ world. (Omission of the).
b. Language helps in building a good relations among people. (Misuse of a). (Abushihab, 2014, p. 219)

Explaining the errors committed by the participants in their use of prepositions Abushihab (2014) elucidated that unlike English language, which has a number of preposition markers that are independent words and serve different functions, some prepositions in Turkish such as *in*, *on* and *at* are all marked with the suffix *–da.* As a result, the students encountered some difficulties when applying prepositions in their sentences. As in the case of the articles, they either omitted them or used them wrongly in sentences as shown in the examples illustrated in the study:

a. We cannot talk _ the topic. (omission of the preposition)
b. I like to study <u>on</u> university. (misuse of the preposition) (Abushihab, 2014, pp.218-219).

In the usage of the active and passive voice, the students committed 17 errors which accounted for only 9.5% of the total percentage of errors recorded in the research (Abushihab, 2014b). According Abushihab, contrary to the passive voice in English which takes on auxiliaries and changes the word order, the Turkish passive only undergoes affixation (pp.219-220); thus, the students committed the following errors:

a. I _ interested in learning English. (BE omission).
b. I <u>am</u> decided to listen to English T.V. (misuse of passive)
c. The lecture <u>was</u> given was interesting. (BE addition) (Abushihab, 2014, p. 220)

In the morphological aspect, the subjects errors arose from not using plural markers or using them wrongly, to incorrect use of comparatives and wrong word form which made a total of 33 errors (Abushihab, 2014). Examples of such errors as recorded by Abushihab (2014) are as follow:

a. I attend three lecture weekly. (Lack of plurality).
b. One advantages is studying abroad. (addition of the plural ending – s)
c. It's importance leads us to use English out the university. (misuse of possessive)
d. English is important than other languages. (incorrect use of comparative).
e. I was very please when I passed all my exams. (wrong word form). (p.221)

Abushihab attributed all the errors made by the research participant to negative transfer of the elements of their L1 (Turkish) to their L2 (English), thus confirming the CAH strong version theory of transfer which he did successfully through the diagnostic and explanatory concept of the CAH weak version.

Although there have been criticisms against the viability of the CA theory in addition to the belief that it was only very successful in studying the phonology of languages in its early years. Various research studies have been and are still being carried out to prove the viability of this theory by comparing the mother tongue of the L2 learner and the target language to find similarities or differences of those languages and then study further to see how these similarities or differences can affect their language learning processes. These researchers have broken the ground and proven that CAH cannot only be used to study the phonology of languages, but also their morphology, syntax, lexis and semantics. Furthermore, they do not only stop at making those comparisons, but also try to proffer ways of how learning can be made easier for L2 learners whose native languages have more dissimilarities with the target language. Evidence can be seen in the work of Shanawaz (2013) and Youn and Meng (2015) .

In their study, Youn and Meng (2015) presented the syntactic distribution of WH-questions in English and Mandarin Chinese and its implications in learning Chinese to English native speakers. The researchers did this by studying the syntactic structure of the languages in

question and also studied side by side how WH-questions function in the languages. At the end of the study, it was revealed that there is a similarity in the syntactic word-order pattern of Chinese and English which makes it easier for English native speakers to form correct sentences in Chinese. However, the case is different in the WH-question sentence structure in which they normally appear at the beginning of the sentence in English, but come at the end in Chinese. The variation in position tends to pose some challenges for English L2 learners of Chinese native speakers, most especially the beginners. Consequently, the study proffered teachers with solutions to this problem. Even though it is seen that the languages exhibited differences in their WH-question sentence structure, there is, however, a phenomenon in English language referred to as the 'echo question', where the WH-question comes at the end of the sentence. The teacher can guide the L2 learner to adopt this structure when trying to construct a WH-question sentence in Chinese.

Applied linguists believe that CA is a very effective tool to be used in SLA to make language learning and teaching a lot easier in the language classroom. Shanawaz (2013) used the theory of CA to look at the challenges encountered by second language learner using Bangla, an Indo-Aryan language under the Indo-Iranian branch of the Indo-European languages, and the English language, which also belongs to the Indo-European language family, but under the West-Germanic branch, as languages of study. He intended to use his research to attempt to overcome challenges encountered by L2 learners of either Bangla or English language by studying and comparing morphosyntax of both languages. To achieve this, the study began by looking at the morphology and syntax of both languages in isolation before passing them through a comparative analysis to present their similarities and differences. The study shows that English and Bangla share some morphological similarities, but also have their dissimilarities. This is seen

in their pronouns where both languages have different words to indicate first person, second and third persons, and also a provision for singular and plural. Pronouns in both languages take on the objective case when serving as direct or indirect objects, and possessive case when used to indicate possession. The nouns in both languages are inflective. However, there are no gender markers in Bangla pronouns and their pronouns operate functionally, i.e. to express familiarity, politeness, honour, and distance, and when it comes to measure words. Unlike English nouns, Bangla nouns must be attached to a measure suffix. The major difference seen between the syntax of both languages is in the structure. English language sentence structure is *subject-verb-object* (SVO), whereas Bangla's is *subject-object-verb* (SOV). English and Bangla also exhibit syntactic differences in terms of aspect and tense.

Another case is seen in the work of Abushihab (2012) who looked at the dissimilarities in the pattern of the Turkish syntax and the English language syntax. He also tried to examine if there are certain common traits shared by both languages by looking at sentence examples in Turkish language, doing gloss translation of the sentences into English (i.e. word for word translation and not meaning translation/interpretation, which shall be the same method to be used in this research), and then, observing the differences, or otherwise similarities of their syntactic structure. The researcher concluded that both languages have different word-order; where the Turkish syntactic structure is in the subject-object-verb (SOV) order (Abushihab, 2012), and the English structure is in the subject-verb-object (SVO) order (Chomsky, 1957). Furthermore, Noun Phrase plurality is determined by the subject of the sentence in English language, whereas it is regularly singular in the Turkish. Both languages, however, share the same rules regarding the transitivity of verbs in which they both carry direct and indirect objects, but with a slight difference in the aspect of the position relationships between the Transitive Verb (Vt) and the

Noun Phrase (NP) in both languages. In English sentences, the Vt comes after the NP; the case is reversed in Turkish sentences. In one of his studies, Abushihab (2014) pointed out that such differences can lead to cases of transfer resulting in errors during second language learning. He recommended that the English language teacher should therefore take into cognisance the learner's L1 if their learning process is to be facilitated since learners of English tend to rely on their L1 linguistic knowledge. He states that "the best way to benefit from the mother tongue is to contrast it with the target language" (p. 221)

Another study was conducted by Aldauis (2012) on the syntactic structure of simple sentences in statement forms between the Standardized Arabic and the Standard English language, using the Contrastive Analysis Hypothesis (CAH) approach of Lado (1957). In the study, Aldauis collected five hundred sentences from both languages from academic publications made up of simple sentences and also some complex sentences which he broke down into simple forms to describe, compare, and predict possible challenges that each L1 speaker might face in the L2. At the end of the research, the results revealed that Standard Arabic simple sentences have a free-word-order syntactic structure which has provision for restrictions and rules for verbal, non-verbal, nominal and 'equational' case, in comparison to the Standard English that exhibited a fixed-word-order structure that has provision for only the nominal type. Hence, this can pose a problem in terms of L2 language learning for each of the L1 speakers, most especially in the case of Arabic native speakers who are trying to learn the English language. Another problem revealed by the study was in terms of translation from each of the languages into the other.

Perhaps, the most interesting study is the one undertaken by Urdaneta, (2011), which critically observed the influence L1 can have on the target language in the writing skill when

Spanish L1 students were given tasks in L2 – English language (both belonging to the Indo-European language family). The study used 24 participants made up only of native Spanish students of a particular university in Colombia in their first semester and were engaged in a writing exercise in English language which was personally observed by the researcher. The researcher also carried out interviews with the teachers on the general performance of the students' writing skill in L2. The teachers' responses were then compared with the students' writing exercises for authentication. The conclusion of the study showed that students transferred their first language writing knowledge (i.e. Spanish) to the second language writing (English) exhibiting a phenomenon of a negative transfer, a clear indication that there is a difference in the syntactic structure of both languages.

As I clearly mentioned in Chapter I, English serves as both an official and a second language in Nigeria. In fact, it serves as a form of lingua franca (although sometimes grammatically mutilated) in some parts of the country. Notwithstanding, from studies carried out on some Nigerian native languages, there are more differences in their linguistic elements with that of English which could be the reason why Nigerians including those in regions where English is used as a lingua franca (Ativie, 2010) often find learning English quite hard and riddled with errors. Add to this my observations during my years of teaching. Sadly, quite a number of these Nigerians carry the relics of these difficulties all the way to adulthood. This is probably the reason why ESL teachers in Nigeria have taken up contrastive studies to come up with effective strategies of teaching that might help Nigerian ESL students learn English not only correctly, but also easily.

One of such studies is seen in Uzoigwe (2011). In a comparative study carried out on the determiner phrase structures of number, adjectives (both quantifiers and qualifiers),

demonstratives and genitives in Igbo and English languages, Uzoigwe (2011) established that unlike English language, the Igbo language has the determiner/modifiers come after the head in its determiner phrase structures whether numbers, e.g *Nwany* – 'women two' (Uzoigwe, 2011, p.77) or quantifiers, qualifiers, demonstratives, or genitive though not in all cases. The study further revealed some exceptions where the determiners are pre-positioned before the head 'X'. These exceptions were found in aspects of number, demonstratives and some of the quantifiers (pp. 77- 79). However, even with the similarities, Uzoigwe (2011) pointed out that Igbo L2 learners/speakers of English "have ways of carrying over the structure of their mother tongue to English subconsciously" (Uzoigwe, 2011, p. 76). Uzoigwe (2011) summarily recommended that SLA teachers bear such differences which exist between the determiner phrase structures of both languages in mind when designing teaching materials. In this way, the difficulties encountered by Igbo L2 learners of English can be effectively tackled. She also recommends that more contrastive studies between Igbo and English languages need to be carried out.

Interestingly, studies have also shown that noun phrases in some Nigerian languages can occur in form of just one word or a constituent, as seen in Ativie (2010). In his analysis of the noun phrase (NP) structures of English and Esan (a language spoken by a group of people in the Midwestern part of Edo state in Nigeria) languages, Ativie indicated that NP in Esan language can be a single word mostly proper nouns, or it can be in form of combination of names of persons or places. Unlike the case of the Igbo L2 English learners, the degree of errors committed in some L2 English speakers depends largely on the level of differences between the language and that of English. This is the case of Esan L2 speakers of English. In a contrastive analysis research carried out on the syntactic problems faced by Esan L2 learners of English, Ativie (2010) examines the grammatical phrasal structures of both languages. He started by

looking at the NP structures of English and Esan and revealed that they both contain modifiers, head word and qualifiers (MHQ) but not in the same sequence. However, he indicated that the English NP is structured MHQ while that of Esan is HMQ. For example,

H M M M H M M M M M M H
Ebe ni hẹnhẹn ọbhili = book the first black = The first black book (p.3).

English can also have "Determiner, Ordinal Epithet and Nominal (DEON)" as modifiers (Ativie, 2010, p.3), while the Esan modifier can only serve as D, E, and O (p.4). He also mentioned that as obtainable in English NP, the modifier (M) is an optional element in Esan language.

Another way Esan is different from English language -as indicated in Ativie (2010)- is in the usage of articles. Unlike the English language, articles in Esan are seldom used. This, in turn, leads to the Esan L2 speakers of English omitting both the definite and indefinite articles when speaking English (p.4). The study also revealed that the majority of Esan nouns do not take plurality markers as in English. Their plurality is indicated by "the numeral-modifying element which post-determines the number or accountability of the H" (Ativie, 2010, p. 6). This implies that the Esan L1 speaker sometimes transfers this feature into English. The study also showed that the NP structure of the Esan language has a maximum range of three modifiers in an NP. As a result, it hampers the English descriptive ability of the Esan L1 speaker in English which has the capacity of containing up to 11 modifiers in an NP.

Studying the Verb Phrase (VP) structure of both languages, Ativie (2010) revealed that English and Esan have a similar pattern which is MHQ. The major difference lies in the verbs. English verbs are generally known to be regular or irregular, dynamic or stative. Esan verbs on the other hand are typically regular, e.g:

Inodẹ, imhẹn tunẹ = Yesterday, I run

Ẹlẹna, imhẹn tunẹ = Today, I run (Ativie, 2010, p. 11)

Apparently, this results in a case of negative transfer from the learners' L1 to the target language English for verbs tenses or aspectual contrasts.

At the end of the study, Ativie (2010) revealed that similar aspects shared by the languages under study facilitate learning for the English L2 Esan learner, while areas of differences result in negative transfer leading to errors. Ativie (2010) therefore recommended that to contain these learning difficulties faced by the Esan-English bilinguals, the English language teacher should give attention to teaching the nouns and verb phrases as well as the structures of the nominal and verbal groups which are the main aspects which the Esan L1 learners of English find difficult. He further noted that it will be more effective if these topics are taught to L2 learners of English from the elementary level.

Second learners do not only experience L1 influence on their L2 syntactic ability, but also their phonological abilities. Studies have revealed that when certain phonological features in the L2 are not obtainable in the learner's native language, the learner tends to experience difficulties complying with these differences. As a result, certain phonological errors are likely to be committed in their pronunciation of the TL. The danger of such pronunciation inaccuracies is that it can lead to miscommunication (Awal, 2013). For example, an L2 speaker of English who pronounces '*five'* /faiv/ as [paip] will have his/her listener confused, e.g. *There are five /faiv/ players* will be heard as *There are pipe /paip/ players.* Such confusion between the consonants /f/, /p/, /b/ and /v/ is common among the native Hausa L2 speakers of English as presented in Malah and Rashid (2015).

In a theoretic contrastive study of the phonetic sounds in English and Hausa, Malah and Rashid (2015) revealed that consonants such as **/ ð θ p v and ʒ/** which are present in the English consonant but nonexistent in Hausa will likely result in substitution of phonemes where similar phonemes in Hausa language will replace the English ones. This means that the consonant **/p/** will be replaced with **/f/** in words like /fen/ for /pen/, /fi:ful/ for /pi:pl/ etc; **/v/** will be replaced with **/b/**, e.g /gib/ for /gɪv/; **/θ/** will be replaced with **/t/**, e.g. /tit/ for /ti:θ/; **/d/** for **/ð/**, e.g /mʌdʌ/ instead of /mʌðə/; while **/dʒ/** will substitute **/ʒ/**, e.g. /predʒʌ/ for /preʒə/. All these mispronunciations are attributed to the differences in phonemes between the Hausa and English languages which, in turn, conform to the theory of negative transfer of the CAH strong version.

A similar and more practical study was carried out by Abubakar (2014) in which he discussed the English pronunciation problems Hausa speakers encounter. Using the data collected from sixty native Hausa speakers selected from three different universities across northern Cyprus through background questionnaires, pronunciation test attitude questionnaire, and interviews, Abubakar (2014) revealed that Hausa L1 speakers encountered difficulty in pronouncing certain English vowels as /ɔ:/, /ɜ:/, and /ʌ/. His study also confirms the findings of Malah and Rashid (2015) that the consonants /ð/, /θ/, /v/ as well as /f/ tend to be rather challenging to the native Hausa L2 speakers of English.

In another study conducted by Ogundepo (2015) shows the same results for Yoruba, a language belonging to the Benue-Congo branch of the Niger-Congo phylum spoken in the western part of Nigeria L2 speakers of English. In a side by side comparative study of the phonetic sounds of English and Yoruba languages, Ogundepo revealed that Yoruba L1 speakers whose language has just five vowels find it challenging to distinguish between the vowels **/æ/, /a:/**, **/ʊ/**, **/u:/**, **/ɪ/** and **/i:/**; and like the Hausa native speakers resort to substitution technique for

the pronunciation of certain consonants in English. Such consonants as /**v z θ** and **ð**/ are substituted with /**f s t** and **d**/ respectively. Supra-segmentally, the situation is no different. As typical with Nigerian languages, Yoruba is a tonal language unlike English which "is an intonation language" (p. 5). This makes it hard for the Yoruba L2 speakers of English to assign the right intonation to sentences and the appropriate stresses to words. Ogundepo also indicated that morphological differences between languages can affect the way L2 learners express themselves in the TL and by extension can also affect the way they compose sentences in that language and he explained that superlative markers like *–er*, *-est, more-*, or *most-* do not exist in Yoruba; rather, '*ju*' and '*julo*' are used to express both quality and quantity. The implication of these disparities is that a Yoruba L2 speaker or learner of English will most likely produce sentences like, "*Yemi fine pass Busayo*" instead of "*Yemi is finer than Busayo*" (p. 6) or "*Yemi is better looking than Busayo*".

These studies prompted me to also conduct a contrastive study of Marghi and English in order to improve the English learning process of the native Marghi learner because, as stated by Ogundepo, carrying out contrastive studies between indigenous languages and the language of instruction enables the language teacher "an opportunity to prepare new language teaching materials and diverse language testing techniques […] (and) also facilitates a cultural understanding of certain underlying factors that predisposes students to some deficiencies in target language competence" (p.7).

Theoretical Framework

Every study is founded upon a particular theory upon which it is built. In the review of literature above, it is evident that all studies are focused on carrying out comparisons between languages using the CA because it is known to be an effective tool used for carrying out the

contrastive studies of language (Keshavarz, 2012). Consequently, this research study is based upon the theory contrastive analysis. As I have elucidated earlier in this chapter, the CA theory is built upon three versions of hypothesis which are (a) the strong version (b) the weak version and (c) the moderate version. For this study, I intend to use the strong version to conduct the comparison of the languages under study. My reason for choosing the strong version is informed by the fact that I seek to carry out a contrastive study of English and Marghi paying attention to the similarities and differences that exist between them, discuss how these differences and similarities affect the learning process of native Marghi L2 learners of English using my observations through my years of experience as an ESL teacher, and the Holy Bible (1973) for authentic examples. The CAH strong version best suits these purposes because it is the version that studies languages at a theoretical level (Behfrouz & Joghataee, 2014; Dost & Bohloulzadeh, 2017; Wardhaugh, 1970) as intended in this research study. Summarily, as cited in Keshavarz (2012), the CAH strong version as outlined by Lee (1968, p. 186) holds the notion that:

1. Difficulties encountered in L2 learning is solely caused by negative transfer from the learners' L1 which is chiefly due to the differences between the two languages.
2. The degree of difficulties to be encountered by the L2 learners depends on the level of differences that exist between the languages.
3. To be able to predict the difficulties or errors that will occur in foreign language learning, a comparative study between the learners' L1 and the TL needs to be conducted.
4. The differences established by the CA between the L1 and the TL determine what language teacher needs to focus on when teaching TL to the learners.

It is upon these notions that I have based my research study.

CHAPTER III

METHODOLOGY

Introduction

This chapter presents the layout of this study, and the procedures employed in collecting and analysing the data for this research work. It shall therefore address the following sub-headings:

i. Research design
ii. Data collection procedures
iii. Data analysis.
iv. Ethical considerations

Research Design

I would like first to provide definitions of what '*Research'* and '*Design'* mean. Walliman (2011) defines research as "a term used…for any kind of investigation that is intended to uncover interesting or new facts" (p.1). A more elaborate definition was given by Mouly (1978) in which research is defined as "the process of arriving at dependable solutions to problems through the planned and systematic collection, analysis, and interpretation of data" (as cited in Zacharias, 2012, p. 5). From these definitions therefore, it can be categorically said that research is a study embarked upon with the sole aim of solving a problem or answering a question which at the end of the day solves that problem.

Design, on the other hand, is the "purpose or planning that exists behind an action, fact or objects" (*Oxford Living Dictionaries.com*, 2018). Every research, whether it is an action research or one that aims to ascertain scientific main beliefs or establish general laws and theories

requires a design that serves as a layout for the study. Various researches and literatures have proposed different definitions of the term research design. MacMillian and Schumacher (2001) describe research design as "a plan for selecting subjects, research sites, and data collection procedures to answer the research question(s)" (as cited in Mafuwane 2011, p. 68). This implies that a research design must be set in such a way that it answers the question(s) that forms the bases upon which the research is built.

The rationale behind this research is to carry out a contrastive study between English and Marghi languages using the CAH, hence, I shall adopt the contrastive analysis approach. As already defined in chapter II, CA is the methodical comparing and contrasting of the structures of the learners' L1 with that of the TL (Keshavarz, 2012). Conversely, contrastive analysis serves both as a theory and as an approach (Dost & Bohloulzadeh, 2017; Yok, n.d; Zaki, 2015). As an approach, CAH strong version compares linguistic categories of two languages through a scientific and systematic analysis from which predictions can be made about the difficulties encountered by L2 learners (Behfrouz & Joghataee, 2014). The findings can then serve as a reliable source to be used to design suitable "instructional materials in second/ foreign language teaching" (Yok, n.d, p.86).

Data Collection Procedures

Although there are uncountable contrastive analysis studies carried out between English and other languages across the world, but none has ever been done between Marghi and English languages and there is only one known written text on the grammar of Marghi language on which I shall solely rely for the linguistic components of the language. Therefore, the data for this research come from two sources, namely, (a) written grammar texts on both Marghi and English for the contrastive and a structural analysis to be carried, and, (b) The Holy Bible

translations in both languages for illustration purposes; *Alkawal Bilin gi Yesu Kristi* (1983) for the Marghi translation, and *The Holy Bible, New International Version* (1974) for the English translation. I am using The Holy Bible because there are no other publications in Marghi to serve my purpose.

Data Analysis

This research study entails the use of contrastive analysis approach to examine the structures of Marghi and English languages. The data collected for this research shall be analyzed by following the procedures used in carrying out contrastive analysis as stated in Keshavarz (2012):

1. Selection: This entails choosing the TL to be compared with the learners' L1. According to Keshavarz (2012), the "selection can be based on the analyst's teaching experience and bilingual intuition, if s/he shares the same native language with the learners" (p.14).
2. Description: Involves a "parallel description" (p. 15) of the languages in question, i.e., both languages should be described using the same linguistic paradigm or structure.
3. Comparison: Having done a parallel description of the languages, the analyst/researcher is required to side by side "compare and contrast" (p. 15) the features of the languages to identify the similarities and differences that exist between them.
4. Prediction: Once done with describing and contrasting the languages, prediction can be made about the difficulties encountered by learners when learning the L2 based on the differences and similarities revealed by the contrastive study.
5. Verification: This is the final stage of the procedure in which the analyst/researcher ascertains whether the predictions made actually occur in the learners or not.

Therefore, in conducting this research, the above procedures were used to select and analyse the linguistic elements examined therein. One of my advantages in carrying out this study is that I am a native speaker of Marghi and English is my academic field of speciality. This enables me to successfully carry out the analysis without needing the assistance of a translator.

Ethical Consideration

This research is conducted according to the ethics and principles guiding academic research studies at the Department of English Language Teaching, Near East University, which is in strict compliance with the 6th edition of the American Psychology Association (APA, 2010) publication guide with respect to shunning. Furthermore, all data and materials used and/or cited in this research study are properly acknowledged and documented in accordance to the APA (6th edition) style.

CHAPTER IV

FINDINGS AND DISCUSSION

Introduction

Proponents of CAH hold the belief that carrying out a comparative study between two languages helps linguists as well as language teachers understand the learner's language in relation to the TL properly. This enables the linguist or language teacher to draw up suitable teaching materials and develop effective language teaching strategies which, in turn, make second language learning a lot easier. Following the CA theory, this chapter aims to answer the research question posed by this study and the data shall be presented under these headings accordingly.

1. What are the similarities and differences between the linguistic systems of Marghi and English language in terms of:
    a. Phonetics
    b. Morphology and lexis
    c. Syntax

However, before I proceed with presenting my findings and discussion, I will like to focus a bit on Marghi language in terms of its varieties names, as well as its form of codification.

Dialects, Categories, and Names of Marghi Language

Marghi language is considered as a dialect cluster and it includes all the aforementioned categories. Marghi dialects are referred to either by the names of the category to which they belong to i.e. Marghi *Babal*, *Nti Ntəm* etc, or by the name of the town in which it is spoken, e.g. Marghi Wandi, Marghi Lassa, Marghi Uba, etc. The Marghi *Babal* and *Dʒərŋu* dialects are very

closely related. They have almost identical grammatical structure and the dialects are mutually intelligible. As a result, the speakers of each of the dialects can converse freely with one another. Their major difference lies in the vocabulary. The Marghi *Putai* and the Marghi *Nti Ntəm* are rather a different stock. They are not closely related to each other like the other dialects, neither are they related to the other two. Ironically they sound like the dialects of separate neighbouring languages of the Marghi land. The Marghi *Putai* is closely related to Bura and Chibok languages, while Marghi *Nti Ntəm* is closely related to Kilba (all neighbouring tribes to Marghi both in terms of demography and linguistic classification belonging to the group A Biu-Mandara sub-branch under the Chadic branch of the Afro-Asiatic phylum according to Newman's 1990 classification of African languages).

The Marghi ethnic group is divided into four categories recognised by even the Marghi speakers. Namely:

1. *The Marghi Babal*: This means Marghi of the plains (i.e. *babal* 'open field or place'). The speakers are found in areas of Məsa, Lassa, ŋuyim, bdəle, ŋuthavu, and other northward part of the Marghi land.
2. *The Marghi Dʒərŋu*: *Dʒərŋu* means 'near the mountains' and it is used to refer to the Marghi speakers in the areas of Madagali, Gulagu, Wanu, Dlaku, Magar, Midhi etc.
3. *The Marghi Putai*: This means Marghi of the West '*puta'i* and their area extends from the west to the north-east, north of the Marghi land, and the north-west of Chibok. It includes Damboa, Gəmsəri, Imir-Shika, and Mədla
4. *Marghi nti ntəm*: The name of these Marghi speakers is rather more peculiar than the others because they did not take their name from their location like the others, but

from one of their cultural practices. *Nti ntəm* in Marghi language means ‘to cry (i.e. mourn) with a pot’. This is because of their custom of using a drum made from the upper part of a pot to mourn their dead. They are also however referred to as the southern Marghi. They are found in Wandi, Uvu, Uda, Məva and Uba .

Codification

Marghi can be said to be a standard language because it has been reduced to writing, and although it uses the English alphabet, it still has its own set of alphabetical system that is used in its orthography and also phonological representation. Examples can be seen in the sounds below:

> [phy] is a labio-palatal voiceless fricative that starts like the English voiceless bilabial plosive [p], then proceeds to the voiceless glottal fricative [h] and finally ends as the voiced alveolar glide [j]. An example of a word with this sound in Marghi is *phỳdî* ‘fishing net’

However, like most languages, one of its dialects is generally and universally used in the written representation of the language which is the Marghi Bàbál. This is probably because it was the first dialect of the Marghi people the Missionaries had contact with and I will use it. Examples are drawn from the few early scripts written by those Missionaries for Spiritual and Academic purposes which include among others:

1. *Alkawal Bilin gi Yesu Kristi* (The New Testament) by the Bible Society of Nigeria (1983).
2. *Kakadur Na aga Sur gunggur sili anu Iji*. *Wu myar Marghi* (The book on how to respect God, in Marghi language). Church of the Bredren, Lassa, Nigeria, 1956 (Hoffmann, 1963, pp. 14-15).

3. *Lagwur Rubutsini Wasika Anu Mwal* (How to write a letter to a friend). Yaki da Jahilci NORLA. Zaria (1955) (Hoffmann, 1963, p. 15).
4. *Marghi.Kakadur Kiratsini I.* A Marghi Primer prepared by Church of Brethren Mission (no date).

Findings of the Contrastive Study

Description of Linguistic Elements in Marghi and English. My studies of various materials on English and Marghi have revealed the following about the linguistic elements examined in this research study. The linguistic elements included in this section will be: phonetics, morphology and lexis and syntax.

Before I present the phonetic sounds of both languages, I will like to first introduce the alphabets operating in each of them.

Alphabets. Although the Marghi alphabet is represented by the Roman letters as in English, there are certain characters in the Marghi language alphabetical system that are not found in that of English and vice versa as seen below. The English alphabet has its own alphabetical system that is uses.

Following is the Marghi alphabet as presented by Hoffmann (1963):

ʾ, a, b, ɓ, c, d, ɗ, dl, ʤ, e, ə, f, g, gy, gh, ghy, h, hy, i, j, k, ky, l, m, n, ny, ŋ, o, p, r, s, sh, t, tl, ts, u, ụ, v, vb, w, ʾw, y, ʾy, z, zh.

English alphabet:

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

Conversely, the orthographic representations of the Marghi alphabet is also used to represent its phonology, while the situation which is in its orthography and also phonological representation is not the case in English as we shall see shortly.

Phonetics

***Phonetic Sounds*.** Richards and Schmidt (2010) define phonetics as " the study of speech sounds" (p.434). Under this subtitle, I shall make a side by side presentation of the speech sound systems to reveal the similarities they share as well as their differences. I will first present the sound systems of both languages.

Vowels. Vowels are speech sounds produced within the oral cavity through movements of the body of the tongue and the lips without any air obstructions (Zsiga, 2008; O'Grady et al, 1996).

Marghi Vowels. On the surface, Marghi phonology is made up of ten (10) vowels constituting of seven (7) pure vowels *a, e, ə, í, o, u, ụ* and three (3) diphthongs *ai, au,* and *ia*. However, only six (6) of those pure vowels are phonemes. This is because according to Hoffmann (1963), the vowel [ụ] is not really regarded as a pure vowel because it is considered as an allophone of [ə]. Also sometimes the vowel [í] also serves as an allophone of [ə], but unlike [ụ], it is a pure vowel that represents a specific phonemic sound which can be sometimes used to an allophone of [ə]. However, sometimes switching [ì] with [ə] will either totally change the word or create a meaningless word all together. Furthermore, the 'allophonic relationship' only exists in a very few Marghi words the case with [ụ] and [ə]. For example, the word *ɟákádụ*, i.e. *'to choose'* can also be pronounced as *ɟákádə* to still mean the same thing; but the word *mɓədụ* means 'to escape' while *mɓidụ* means 'to blow (a musical pipe)'. However, in the case of *imi*

'water' it cannot be produced as *əmə* which does not mean anything but in rare cases like *ɟəbá* 'to tell' still has the same meaning as *ɟibá*; or *ashiná* and *ashəná* 'today'. Thus, the vowels of Marghi along with their examples are:

Vowel	Marghi word	Gloss
/ɑ/	*ashəná*	today
/e/	*meleri*	rice
/ə/	*ədzụ*	body
/í /	*íyàwu*	oyester
/o/	*ndolɟir*	button
/u/	*upụ*	flour
/ɑi/	*mai*	go
/ɑu/	*ɗau*	difficult
/iɑ/	*sia*	release

English Vowels. English, on the other hand, has twenty-four (20) vowels made of twelve pure (12) vowels and eight (8) diphthongs in its phonological system. Although all the vowels revolve around the same letters the Marghi vowels are made of, their pronunciation is of a different quality (Zsiga, 2008). The pure vowels consist of long and short vowels. All the long vowels – with the exception of [æ], are tense, while all the short vowels are lax (O'Grady et al, 1996). The following are the English pure vowels:

Vowel	word	transcription
/i:/	seal	[si:l]
/ɪ/	lit	[lɪt]
/e/	set	[set]
/æ/	tab	[tæb]
/ɜ:/	serve	[sɜ:rv]
/ɔ:/	sport	[spɔ:t]

/ʊ/	foot	[fʊt]
/ʊː/	smooth	[smʊːθ]
/ɒ/	mop	[mɒp]
/ɑː/	part	[pɑːt]
/ʌ/	cut	[kʌt]
/ə/	doctor	[dɒktə]

Like the long vowels, all the eight (8) diphthongs are tense. Below is a list of them:

Diphthong	word	transcription
/eɪ/	pay	[peɪ]
/aɪ/	height	[haɪt]
/ɔɪ/	oil	[ɔɪl]
/əʊ/	boat	[bəʊt]
/aʊ/	out	[aʊt]
/ɪə/	cheer	[ʧɪə]
/eə/	where	[weə]
/ʊə/	sure	[ʃʊə]

Consonants. Consonants are speech sounds which, unlike vowels, are produced with an air obstruction either completely (in the case of stops), partially (as in the production of laterals), with only a narrow opening causing the air to escape with an audible friction (in the case of fricatives), or blocked in the oral cavity causing the air to pass through the nasal cavity (to produce nasal sounds) (Richards & Schmidt, 2010).

*Marghi Consonants***.** Marghi phonology is made up of forty consonants and, like its vowels; they are produced and represented in the same as their orthography. However, two out of these consonants are also considered as allophones of the voiceless and voiced bilabial plosives

[p] and [b] respectively (Hoffmann, 1963) which I shall discuss later. The following are the phonemic consonants of Marghi language:

Consonant	Marghi word	Gloss
/ʾ/	*ʾi*	do
/b/	*bàbàl*	field or plains
/ɓ/	*ɓəɓəl*	broken
/ć/	*mnćálá*	calabash
/d/	*dəgəl*	bed
/ɗ/	*ɗəụ*	to chew
/dl/	*dlàmà*	cloud
/ʣ/	*ʣàɓʣà*	stupid
/f/	*fiyà*	keep
/ʃ/ or /phy/	*ʃdî* or *phydî*	fishing net
/g/	*gụ*	fetch
/gy/	*gyàsə*	huge
/gh/	*àghdà*	duck
/ghy/	*gyàmàghy*	a young lady
/h/	*hà*	cistern
/hy/	*hyìr*	tooth
/j/	*jìgụ*	guinea corn
/k/	*kər*	head
/ky/	*kyànkàr*	black
/l/	*làgà*	bow
/m/	*mənàgə*	beautiful
/n/	*nà*	yesterday
/ny/	*nyì*	love
/ŋ/	*ŋàlə*	bite
/p/	*pəl*	hand
/r/	*retà*	half

/s/	*sili*	shy
/sh/	*shìshì*	hair
/t/	*tərà*	pass by
/tl/	*tlàtə*	wait
/ts/	*tsàɗə*	sweep
/v/	*kuvu*	first female child
/vb/	*hàvbàwu*	describing sudden escape from a place
/ʋ/ or /bghy/	*ʋàʋgù*	bat
/w/	*wù*	tree
/'w/	*'wà'wì*	eel
/y/	*yà*	to give birth
/'y/	*'yàr*	smoke
/z/	*zər*	son/male child
/zh/	*zhù*	betroth

As I cited earlier, two out of those forty consonants are considered allophones of [p] and [b]; they are [ʃ] or [phy] and [ʋ] or [bghy] respectively. Although regarded as allophones, they are nevertheless still phonemes like the vowel [ì].

English Consonants. The English consonants are made of twenty-four (24) distinctive phonemes and some of them are pronounced and represented as their orthography. In Marghi some twists happen to the consonants which I shall deal with later in this section. Below is a list of the phonemes of the English consonants:

Consonant	Word
/p/	present
/b/	beautiful
/t/	trip
/d/	drum

/k/	kitchen
/g/	girl
/f/	figure
/v/	visitor
/m/	moon
/n/	nemesis
/ŋ/	hang
/s/	simple
/z/	zip
/ʃ/	shadow
/ʒ/	measure
/ʤ/	jungle
/ʧ/	church
/θ/	theme
/ð/	though
/r/ or /ɹ/	region
/l/	literal
/h/	heal
/j/	yesterday
/w/	winter

Morphology and Lexis. It is true that phonology constitutes the speech sound system used in a language, but for those sounds to function properly in a language they need to be integrated to form a word which a language speaker can use to express him/herself. This aspect of language is explained by a field of linguistics called morphology. Morphology is a branch of linguistics concerned with how speech sounds are used to form words and the rules governing these words are formed to function in a language. Owens (2012) defines it as an "aspect of language concerned with rules governing change in meaning at the intra-word level" (p. 438),

while O'Grady et al (1996) describes it as "the system of categories and rules involved in word formation and interpretation" (p. 721).

Morphology plays two major roles in a language. It has the ability to generate new words in a language, or modify already existing ones (Lardiere, 2008). For example, the noun 'beauty' can take on different word classes through morphological processes; it can be an adjective when the suffix '-ful' is added to it to become 'beautiful' and also function as an adverb with the addition of another suffix '-ly' to become 'beautifully'. In morphology, there are various processes through which words are created. These processes include affixation, derivation, compounding, reduplication, suppletion and inflection.

Lexis is the set of vocabularies or words contained in a language. It entails the formation and functions of the words that operate in a language.

There are two elements needed in morphological process; they are the free and the bound morphemes. Free morphemes are lexemes that can stand independently and convey a meaning in the lexis of a language. Bound morphemes on the other hand, are lexemes which cannot stand on their own, but require to be attached to a free morpheme. Every language has its distinctive morphological process through which it governs its lexical system. In this section, I will examine some of the lexical systems and morphological processes that exist in both Marghi and English languages.

Affixation. Is a morphological process in which a word is modified by adding a bound morpheme to a free morpheme. Affixation process usually changes the lexical category of a word. There are three types of affixation; namely prefixation, infixation, and suffixation.

Prefixation. This is a morphological process in which a bound morpheme is attached to the beginning of a word or free morpheme. Of the two languages under study, English has a more defined prefixation in its morphological process. I refer to it as 'more defined' because in Marghi the prefixation is more of compounding in which another lexeme is added to the noun. Prefixation in English is usually used for nouns to give it a negative connotation, e.g.

Un + kind → unkind
Im + possible → impossible
Un + born → unborn
Un + well → unwell etc.

The above words in Marghi therefore will be:

gərà/kərà (negation marker) + *hànkàl* → *gəràhànkàl/kəràhànkàl* (unkind)
not + kind → not kind

gərà/ kərà + *yà* → *gəràyà/ kəràyà* (unborn)
not + born → not born

gərà/ kərà + *ŋgà* → *gərà/ kəràŋgà* unwell)
not + well → not well

Categorically speaking, the word '*gərà*' or '*kərà*' is a lexeme in Marghi used as a negation marker e.g.:

Tsu nàjà gərà/ kərà shìlì → she/he still hasn't come/arrived
Still he/she not come/arrived

Infixation. This is when a bound morpheme is affixed within a word. Coincidentally, both English and Marghi languages do not have infixation in their morphological processes.

Suffixation. Is a morphological process in which a lexeme is formed by annexing a bound morpheme to a free one. This process operates in both English and Marghi. Suffixation in English language can be used to change the function of a word from one lexical category to another, i.e., from nouns to adjectives, or nouns to adverbs, used on adverbs to show manner, or to denote comparative and superlative qualities of a noun, or the state of an abstract noun e.g.

Favour (noun) + -able → favourable (adjective)
Kind (noun) + -ly → kindly (adverb)
Slow (adverb) + ly → slowly (manner)
Smart (noun) + -er or –est → smarter or smartest
Meek (noun) + -ness → meekness (state of being meek)

In Marghi language suffixation is used to describe the state of abstract nouns (as found in English), or adjectives. To achieve this, the suffix '*-kur*' or '*ʤə'* is added to the end of either the noun or adjective as seen below:

ntsàpə (good) + *kur* → *tsàp(ə)kur* (goodness)
jìrì (truth) + *kur* → *jìr(ì)kur* (truthfulness)
zər (child) + *kur* → *zərkur* (childhood)
màlà (woman) + *kur* → *màlàkur* (womanhood)
dəgàl (great) + *kur* → *dəgàlkur* (greatness)
ɓàɓàl (hard) + *kur* → *ɓàɓàlkur* (hardness)

Derivation. As the name implies, this is a morphological process in which a new lexeme is derived from an already existing one (Lardiere, 2008; O'Grady et al, 1996). It is a process from which a new word is not only formed from an existing one, but also changes its lexical category from that of the root word or leaves the new word in the same lexical function as the

root word and it does so with the aid of affixes. Derivational morphological process is found in both English and Marghi languages.

Derivation Process in English. The process can produce a word with a different word class from the existing one, e.g. verb from an adjective, noun from verb, verb from noun, adjectives from verb, adverb from adjective etc as seen below:

valid (adjective) + -ate → validate (verb)
apply (verb) + -ant → applicant (noun)
vapour (noun) + -ize → vaporize (verb)
instruct (verb) + -ive → instructive (adjective)
bearable (adjective) + -ly → bearably (adverb)

Inversely, the new word can still remain in the same word class as the root word:

magic (noun) + -ian → magician (noun)
-de + magnetize (verb) → demagnetize
happy (adjective) + -ier → happier (adjective)
Nigeria (noun) + -ian → Nigerian (noun)

Derivation Process in Marghi. In Marghi, the case is not different. Derivation morphological processes can either change the lexical function of the new word or leave it as it is it. For example:

dənàmà (strong: adj.) + *-kur* → dənàmàkur (strength: noun)
làpìyà (well: adv.) + *-kur* → làpìyàkur (wellness: noun)
hə (marry: verb) + - *ʤə* → həʤụ (marriage: noun)
təl (king: noun) + *-kur* → *təlkur* (kingdom: noun)

Compounding. This is a morphological process in which a new (compound) word is formed by combining two free morphemes. Like in derivation, the new word either changes its

lexical function (usually of one of the root words), or retains the same function as both of the root words (but is only applicable in cases where both words are of the same lexical category), or takes on word class totally different from those of both its base words. Compounding exists in both Marghi and English morphological processes.

Compounding in English.

Spoon (N) + feed (V) → spoon-feed (v)
Under (prep.) + estimate (v) → underestimate (v)
Blue (adj.) + tooth (N) → Bluetooth (N)
Smoking (V) + hot (adj.) → smoking hot (adj.)
Look (V) + out (prep.) → Lookout (N)
Foot (N) + ball (N) → football (N)

Compounding in Marghi

pərtə (Adj.) (white) + *ɗəfụ* (N) (heart) → *pərtəɗəfụ* (N) (pure heart)
ŋụɗəfə (N) (heart) + *pìpìdà* (V)(rested) → *ŋụɗəfəpìpìdà* (N) (peacfulhearted)
yụ (V) (love) + *mdụkur* (N) (Humanity) → *yụmdụkur* (N) (empathy)

Reduplication. It is a morphological process in which a new word is constructed by reduplicating either all or a part of a lexeme. This process is absent in English but present in Marghi and like the other morphologic process in Marghi can change the lexical class of a word or leave it the same class as the base word. Reduplication is the morphological process used to form adverbs in Marghi language as seen below.

Base	gloss	reduplicated form	gloss
kàɗụ(Adv.)	early	*kàkàɗụ* (Adv.)	quickly
sàm(V)	slow	*sàsàm*(Adv.)	slowly
gəlà(V)	measure	*gəlàgəlà*(N)	accurate

sàl(N)	man	*sàsàl*(Adj)	manly
tà'ìụ(V)	stand	*tàtà'ìụ*(V)	straightened

Suppletion. It is a morphological process in which a new lexeme is formed by phonologically changing a part or the whole of the base word. From my studies on this morphological process, it appears that it is mostly used on verbs. In the case of English and Marghi languages the process seems to be predominantly applied on verbs as seen in the examples below:

Suppletion in English

Partial suppletion

buy → bought

seek → sought

think → thought

Total Suppletion

go → went

be → was

eat → ate

Suppletion in Marghi Language

hụ(present) take → *hərì*(past) took

pə(pres.) throw/pour → *pənà*(past) threw/poured

Inflection. This morphological process plays more of a grammatical role most especially in nouns and verbs and it does this through the application of the affixation and suppletion processes. In the next section I have presented how inflection works in Marghi and English languages.

Lexical Systems. Lexical systems tend to function as in the following forms in both languages.

Noun Inflections

Number

Number in English. In English language, almost all nouns are known to take on plural inflections of some form. For example,

Man – men
Box – boxes
Girl – girls
Country – countries
Goat - goats etc.

Number in Marghi. Only personified nouns like man, woman, girl, boy, wife, husband, child, and person have plural inflections in Marghi. But in specifying quantity of animals, places, or things, the number specification is added after the noun in question. Example,

Kwà - kwà'ì → girl– girls
Sàl - shílí → man/ husband – men/ husbands
Màlà - màhìdî → woman/wife – women/wives
zər – ŋushà → child - children

But, when the noun is not a 'human noun' it is:

(four) Houses → *Ki – kì fodə*
House – house four
(three) Mangoes → *màŋgwàrà – màŋgwàrà màkər*
Mango - mango three
(ten) countries → *məlmə - məlmə kʊm*
Country – country ten

On the other hand, there are some human attributive nouns that do not take on plural inflection such as, mother, father, uncle, and aunt, sister, brother, friend. Like the nouns that denote names of places, animals, or things, their plural forms are marked with numbers, e.g.:

(seven) mothers → *mama - mama mədəfụ*
Mother – mother seven
(eight) fathers → *tàdà - tàdà ɕəsụ*
Father – father eight

Nonetheless, there is a word that is used to generally denote that a noun is more than one which is the word '*'yàr*' or its variation '*'yer'*. Thus, you can have:

Kí 'eyàr (houses)
ntəmàhə *'eyàr* (sheeps)

A typical example is found in the Book of Matthew 4:18 of the Marghi Bible translation:

(a) *"... daji ga kutiya zamyer mithlu..."* (p. 7)
..he saw brother-pl-particle two..

The English translation of the same Book and verse is:

(b) "…he saw two brothers…" (p. 837)

In example (a) above, it can be seen that the noun 'zam', 'brother' remains the same, but to indicate that there were more than one brothers the plural form 'yer' was added to the noun.

However, it is noteworthy to know that '*'yàr*' or its variation '*'yer'* are also the plural form of the demonstrative pronoun '*nà*'. '*'yàr*'/'*'yer*' and '*nà*' in Marghi are like 'those'/ 'these' and 'that'/ 'this' in English respectively. Hence, you can have:

Shílì 'yàr → those men
Men those

Sàl nà → that man

Man that

A practical example is illustrated in Matthew 4:3:

"…*shina ntsəkayer ku ga dəfu*." (p. 6)
turn stone+dem.pl-yer+ku for food

Its English translation is:

"…turn these stones to become bread" (p. 837)

Person. Person and number agreement exist in both languages in the following forms as seen in the tables below:

Table 2.1

Persons in English

	Singular	Plural
1st person	*I*	We
2nd person	You	You
3rd person	She, he, it	They

Table 2.2

Persons in Marghi

	Singular	Plural
1st person	*nyu (I)*	*nàmər* (we)
2nd person	*nàgə* (you)	*nànyì* (you)
3rd person	*nàjà* (She, he, it (animate)) *sàrə* (it inanimate)	*nàdà* (they) *sə'er* (they inanimate)

Gender Pronouns. As seen earlier from Table 4.2, Marghi does not have pronouns denoting gender like he, she, him, her, his or hers as it is the case in English language. Every gender in Marghi is described using the noun form of that gender, e.g.:

Kwàrì àvər shìlì – The girl is coming
girl+ the is coming

ndàrì àvər 'ì tlər - The man is working
man+the is do work.

But in the cases when pronouns are used like in the sentences 'She is coming' and 'He is working', the word '*nàjà'* is used in both cases; consequently, we will have '*nàjà vər shìlì'* and '*nàjà vər 'ì tlər'* respectively.

Verbs. From my investigation on the verbs in Marghi and English, I have observed that there are ways in which they differ when it comes to describing some action words. For example, the verb 'eat', in English refers to something that is edible and solid, the verb such as eat pasta, eat an apple, eat corn, but in case of edible things that contain much liquid the word 'take' is used, e.g. take some oranges, take some yoghurt etc. In Marghi, the verb 'eat' – '*səm*' is only used for a 'complete meal', and by complete meal we mean the native food which is made up of solidly cooked maize, guinea corn, or millet flour and the soup. A simpler description is the western pasta/rice and sauce. However, in a situation where one is only eating the food without the soup the verb '*kwàsə*' is used and when only the soup or honey taken the verb for it is '*twu*'. In the case of fruits, a different verb is used, and even then, it depends on the fruit being eaten. For fruits like mangoes, bananas, papaya which are partly solid, the verb '*kwàsə*' is used, but for predominantly liquid fruits like oranges and sugarcane '*nsà*' is used. For harder things like meat, nuts, and biscuits, the action verb is '*ɗụ*'.

Therefore, for the single verb ‘eat’ in English, a number of words are used in Marghi depending on what is being eaten: *səm, twu, kwàsə*’ *nsà* and *dụ*.

Adverbs. Another lexical system in which English and Marghi differ is in adverbs of degree and manner.

Adverbs in English. In English language adverbs of degree are formed by the addition of a suffix to the adverb lexeme, e.g.

slow + -ly → slowly
loud + -ly → loudly

While adverbs of manner are adverbs that are used describe the intensity of a main adverb, e.g. too, so, very etc. Thus, in English we have:

very + quickly → very quickly

Adverbs in Marghi. The degree and manner of an adverb in Marghi are expressed by reduplicating the adverb lexeme. For example:

sàm (slow) → *sàmsàm* or *sàsàm* (very/too slowl(y))
’wàdì (much or many) → *’wàdì’wàdì* or *’wà’wàdì* (very/too much or many)

So, when you have a sentence like:

She eats too/very slowly.

Marghi renders it as:

nàjà’səm sərsəm sàsàm
She eats food slow+manner and degree

Sometimes, the word '*kàkàmtə*' is added after the adverb to describe the degree and manner. Thus, using the example above, the sentence becomes:

nàjà'səm sərsəm sàsàm(kàkàtə)
She eats food slow + manner and degree

Syntax. To be able to convey their feelings and thoughts effectively, humans need to put words together in a strand or strands to form a sentence. However, it is not enough to only have words put together to construct a sentence, but how those words are arranged really matters. Syntax is the branch of linguistics that studies "the ways in which words combine to form sentences and the rules which govern the formation of sentences, making some sentences possible and others not possible within a particular language" (Richards & Schmidt, 2010, p. 579). The structure of a sentence is determined by the positions and roles each lexeme plays in it (grammar) and the formation of those words in relation to their roles in the sentence (morphosyntax). There are acceptable structures in which those sentences are formed for them to make 'sense' in each language, and the grammaticality of a language is determined by the speakers of the language in question (O'Grady et al, 1996). What is considered a correct sentence form in a language can be a distorted structure in another. These nuances are what the field of syntax examines in the sentences of languages. Below are the side by side presentation of the structures of English and Marghi and the rules that govern their construction.

Syntactic Structures of Marghi and English Languages. Investigating the basic structures of sentences in relation to verbs and nouns in both languages under study has revealed the following:

Sentence Structures. Examining the sentences in English and Marghi has revealed that both languages have the simple, perfect, progressive, and perfect progressive tenses. In terms of sentence structures i.e. subject, verb and object (SVO) there are some in which they are similar and some in which they differ as observed below:

Simple tenses

Present

English	Marghi
I eat rice in the evenings.	*Nyà səm màrorí uwàgu*
S V O	I+prest.-à eat rice in+evening
	S V O

Past

I ate rice yesterday	*Nyì səm màrorí nà*
S V O	I+pst.-ì eat rice yesterday
	S V O

Future

I will eat rice tomorrow.	*Nyà sà səm màrorí àzəgụ.*
S V O	I will eat rice tomorrow.
	S V O

Progressive tense

Present

English	Marghi
The children are eating mangoes.	*Ɗushàrì aver kwàsə màŋgwàrà.*
S V O	Children+det+prest-ì. are eating mangoes

S V O

Past

The children were eating mangoes — *Ɗushàra aver kwàsə màŋgwàrà.*

S V O — Children+det+pst-à. are eating mangoes

S V O

Future

The children will be eating mangoes.

S V O

Ɗushàrì kuɗà kwàsəny ndà màŋgwàrà ri.

Children+det+prest.-ì would eat have+pl mangoes the

S V O

Perfect Progressive tenses

Present

Mary has been cooking all day — *Mary à vər ntá sərsəm dágá vià kuɗù*

S V — Mary prog.+is cooking food since daybreak

S V O

Past

Mary had been cooking all day. — The same with the present progressive.

S V

Future

Mary will have been cooking all day. — does not occur in Marghi

S V

Perfect tenses

Present

He has gone to work.	*Nàjà mà'í du tlər.*
S V O	He go to work.
	S V O

Past

He had gone to work	*À mà'ír jà du tlər.*
S V O	had go+pst-r he to work
	V S O

Future

He will have gone to work.	*Nàjà kudà mà'írà du tlər.*
S V O	He would go+pst-ra to work.
	S V O

Negative and Interrogative Sentences. Negation and interrogative sentences of Marghi and English languages have the following structures

Negation. In English negative sentences, the negation marker either takes the subject or verb position in the sentence, while in Marghi it always takes the objective case.

Declarative Negation

English	Marghi
The teacher didn't come.	*Màlləmàrí àndà shìlì màì.*
	Teacher+det neg.aux. come not.

Affirmative Negation

They are not talking	*Nàdà vər ndər màì.*

	They are talking not.

Imperative Negation

Don’t open the pot.	*Sàmà gà mpàhụ ntəmàrì mài.*
	neg.aux. you open pot+det. not.

The entries above show how negations operate in both languages. ‘Not’ is the negation marker in English while ‘*mai*’ is for Marghi. ‘*Sàmà’* is a negation auxiliary that is sometimes used in imperative negative sentences.

Interrogative Sentences. Marghi and English have similar interrogative sentence structures as seen below:

English	Marghi
Who is there?	*Wàŋà vəŋ?*
	Who there?
What is your name?	*Wà tləməŋ rà?*
	What name+poss. Inter. aux-ra?
What do you want?	*Mìŋ nàgà yì?*
	What+do you want?
Which is yours?	*Màrìŋ nəgə nyì?*
	Which+is for you?
Where is the house?	*ụmàrəŋ kì a rì?*
	Where+is house the?
When are you coming home?	*làtəmàrìŋ nàgà shìlià kì rà?*

When+are you come+prep. house inter.aux.

How much is the shoe? *Yìdàuŋ ɓìɓì à rì?*

How much+is shoe the?

Exception: However in the case of the interrogative number 'how many', Marghi and English sentence structures are different as the noun comes before the interrogative marker. Example:

How many people are there? *Njì yìdə̂u à vənà?*

People how many are there?

Noun Position. English operates a determiner phrase structure which is always headed by the determiner, modifier and followed by a noun, e.g.

1. The bag is mine.
   Det. N

2. The big red bag is mine.
   det. M N

3. A blue bag.
   art. M N

Marghi nouns precede the determiners/modifiers as seen in the following examples

1. *Zər àrì à shìlì rì*.
   Boy the has come.
   N det.

2. *Ku kyànkyàr nà*
   Goat black that
   N M det.

3. *ŋushà màkər*
   Children three
   N M

Note: Both definite and indefinite articles do not exist in Marghi language.

Similarities and Differences between the Linguistic Elements of Marghi and English

My studies of various materials on English and the one text written on Marghi together with the data I have collected from my participant have revealed the following about the structures of both languages.

Phonetic level. Marghi and English exhibit some level of similarities in both their vowels and consonants. However, the similarities are more in the consonant sounds than the vowels as seen below.

Similarities between Marghi and English Vowels. Although fewer than the ones in the English language, most vowels of Marghi (both pure vowels and diphthongs) are not only contained in that of English, but are also pronounced in the same way. Below are the vowels both languages share in common:

Vowel	***Marghi***	***Gloss***	***English***
/ɑ/	sàr	grass	same as in f<u>a</u>ther
/e/	kyele	strip of cloth	same as in b<u>e</u>d
/ə/	dəl	to lock	same as in <u>a</u>bout
/i/	indà	sit	same as in t<u>i</u>p
/o/	çombwodî	ant	same as in p<u>o</u>t
/u/	kù	goat	same as in p<u>u</u>ll
/ɑi/	yàŋkai	baggy trousers	same as in h<u>igh</u>
/ɑu/	àù	no	same as in h<u>ou</u>se

Similarities between Marghi and English Consonants. The fact that Marghi phonemes are pronounced and represented in the same way as their orthography has led to a bit of a glitch in the similarities of the consonants between the two languages; i.e., on the surface some of the phonemes look different in both languages, however, they are pronounced the same as below:

Consonant	***Marghi***	***Gloss***	***English***
/b/	*bàbàl*	field or plains	same as /b/ in boy
/ć/	*mnćálá*	calabash	same as /ʧ/ in child
/d/	*dəgəl*	bed	same as /d/ in dog
/dl/	*dlàmà*	cloud	same as /ð/ in that
/f/	*fiyà*	keep	same as /f/ in fill
/g/	*gù*	search/ look for	same as /g/ in garden
/h/	*há*	cistern	same as /h/ in help
/j/	*jìgụ*	guinea corn	same as /ʤ/ in jelly
/k/	*kər*	head	same as /k/ in cream
/l/	*làgà*	bow	same as /l/ in little
/m/	*mənàgə*	beautiful	same as /m/ in meal
/n/	*nà*	yesterday	same as /n/ in nightingale
/ŋ/	*ŋàlə*	bite	same as /ŋ/ in king
/p/	*pəl*	hand	same as /p/ in pen
/r/	*retà*	half	same as /r/ in rate
/s/	*sili*	shy	same as /s/ in ceiling
/sh/	*shìshì*	hair	same as /ʃ/ in shine
/t/	*tərà*	pass by	same as /t/ in tractor
/tl/	*tlàtə*	wait	same as /θ/ in thought
/v/	*kuvu*	first female child	same as /v/ in violin
/w/	*wù*	tree	same as /w/ in wait
/y/	*yà*	to give birth	same as /j/ in yellow
/z/	*zər*	son/male child	same as /z/ in zeal
/zh/	*zhù*	betroth	same as /ʒ/ in treasure

The first major distinction between the speech sounds of Marghi and that of English language is that all Marghi phonemes are produced the same way they are spelt while in English it is not always so. Therefore, most words in English are not pronounced the way they are spelt

but according to how they sound phonologically especially in the case of vowels. For example, the word *àshìna* ‘today’ is spelt, pronounced and transcribed the same way [àshìnà]; while the word ‘judge’ is pronounced and transcribed as [ʤʌʤ] while the letter ‘c’ in ‘cider’ is pronounced and transcribed as [s], i.e. [sel]; but, some words – especially some monosyllabic words which contain the vowels [e], [i], and [ɔ] as well as the consonants [p], [b], [t], [d], [k], [g], [h], [m], [n], [l], [s], and [z], are spelt pronounced and transcribed in the same way, e.g. such words like ‘sit, ‘bet’, ‘bed’, ‘top’, ‘set’, ‘pet’, ‘zip’, ‘kit’, ‘lit’ etc. This singular disparity stands to play a major role even in the case of similar sounds shared by both languages -as we will see later in this chapter.

Differences between Marghi and English Vowels. English and Marghi differ in diphthongs as seen below:

Vowel	***English***	***Marghi***
/iː/	gr<u>ee</u>n	Non existent
/æ/	man	“
/ɜː/	s<u>er</u>ve	“
/ɔː/	c<u>our</u>t	“
/ʊː/	sm<u>oo</u>th	“
/ɑː/	l<u>ar</u>ch	“
/ʌ/	b<u>u</u>t	“
/eɪ/	s<u>a</u>y	“
/ɔɪ/	s<u>oi</u>l	“
/əʊ/	s<u>e</u>w	“
/ɪə/	cl<u>ea</u>r	“
/eə/	wh<u>ere</u>	“
/ʊə/	sur<u>e</u>	“
/iɑ/	-	sìà

Differences between Marghi and English Consonants. While I was examining the differences between the Marghi and English vowels, I was able to conclude that most of the vowels that operate in English do not occur in Marghi language; while the case is reversed in consonants. All consonants of English are present in Marghi but almost half of the consonants in Marghi language are absent from English as seen below:

Consonant	***English***	***Marghi***	***Gloss***
/ʾ/	Non existent	*ʾi*	do
/ɓ/	“	*ɓəɓəl*	broken
/ɗ/	“	*ɗəụ*	to chew
/ʤ/	“	*ʤàɓʤà*	stupid
/ʃ/ or /phy/	“	*ʃɗî or phyɗî*	fishing net
/gy/	“	*gyàsə*	huge
/gh/	“	*àghdà*	duck
/ghy/	“	*gyàmàghy*	a young lady
/hy/	“	*hyìr*	tooth
/ky/	“	*kyànkàr*	black
/ny/	“	*nyì*	love
/ts/	“	*tsàɗə*	sweep
/vb/	“	*hàvbàwu*	describing sudden escape from a place
/ʋ/ or /bghy/	“	*ʋàʋàgù*	bat
/ʾw/	“	*ʾwàʾwì*	eel
/ʾy/	“	*ʾyàr*	smoke

Morphological and Lexical Levels. With the exception of infixation which does not exist in either languages and reduplication which only occurs in Marghi, all the other morphological processes operate in Marghi and English the similarities and differences lie in roles they play in assigning the lexical category and functions of words. Morphology and lexis in

language are interrelated because morphology is the process through which lexical function of words are formed and assigned in a language, therefore, I will present their similarities and differences in both languages together.

Morphological and Lexical Similarities between Marghi and English

Table 4.1

Lexical Categories

Lexical Category	**Morphological Process**	**E.g. in English**	**E.g. in Marghi**
Nouns	Derivation	apply(V)+-ant→ applicant (N)	*hə*(V) +-dzə → *hədzụ*(N)(marriage)
	Compounding	Blue+tooth →Bluetooth	*pərtə+ɗəfụ*→ *pərtəɗəfụ*(purehert)
	Suffixation	Child+hood→ Childhood	*zər+-kur→ zərkur*
Adjective	Prefixation	Un+kind→ unkind	*gərà+hànkàl*→ *gəràhànkàl*

Table 4.2

Lexical functions

Lexical Function	**Morphological Process**	**E.g. in English**	**E.g. in Marghi**
Noun *(Number*)	Suffixation	Boy+-s→ boys	*Kwà+-ì→ Kwàì*
	Suppletion	Man → men	*Sàl → shílì*
Verb tenses (pst)	Suppletion	Buy → bought	*hụ → hərì*

Table 4.1 and table 4.2 above show similarities in morphological processes between the languages under study in terms of nouns, adjectives and verbs. In table 4.1, nouns in both

languages can be formed through suffixation, derivation and compounding, and prefixation is the process involved in adjective formation. Table 4.2 shows the morphological process involved in assigning lexical functions to nouns and verbs in terms of number and tenses respectively. Noun plurality in both languages is formed through suffixation and suppletion, while verb past tense is formed through suppletion.

Morphological and Lexical Differences between Marghi and English

Table 4.3

Lexical Categories

Lexical Category	**Process in English**	**Process in Marghi**
Adverb	Suffixation e.g. slow+-ly → slowly	Reduplication e.g. *sàm* → *sàsàm*

Table 4.4

Lexical Functions

Lexical Function	**Process in English**	**Process in Marghi**
Noun number (things)	Suffixation e.g. egg +s → eggs	N/A
(animals)	Suffixation e.g. dog +s →dogs	N/A
(place)	Sufxtn. e.g. country +s→ countries	N/A

As seen in table 4.3 above, English and Marghi only differ in terms of adverb formation in which the process involved in English is suffixation while that of Marghi is reduplication. Marghi and

English also differ in terms of the lexical functions of nouns. Table 4.4 shows that unlike English, not all categories of nouns in Marghi have plural forms (cf. literature review).

Syntactic Level. English and Marghi seem to have a lot of similarities than differences in the following ways.

Syntactic Similarities between English and Marghi. Majorly, English and Marghi appear to have the same syntactic structures in terms of subject – verb – object (SVO) (cf. literature review). For example, using the sentence "I ate rice yesterday", its structure in both languages is:

I ate rice yesterday	*Nyì səm màrorí nà*
S V O	I+pst.-ì eat rice yesterday
	S V O

They also exhibit similarities in their interrogative sentence structure, as manifested in Luke 3:7 and 10 of the Bible translations,

a)	"Who warned you to flee..?" (p.890)	"Waŋu *ga nur nyi abur kinyi awi?"* (p. 123) who have tell you that you run?
b)	"What should we do..?" (p. 890)	"*Mìŋgu di ya ara iu rà?"* (p. 123) what+do we do inter.aux?

Syntactic Differences between English and Marghi. From the syntactic structures of both languages examined in this study, the following are areas in which they differ.

Negation. Position of negation markers are at variance in English and Marghi such that in English the negation marker takes either the subject or object position while in Marghi language it always takes the object position. Practical examples are found in Luke 3: 13 and John 1:24, respectively:

a) "Don't collect any more that you are required to." (p. 890)

b) "…if you are not the Christ…" (p. 920)

The Marghi forms of the sentences (a) and (b) above respectively are thus,

c) "*Danyi səka tsunggu angwara kədi kirwa ga thlana mai."* (p. 123)
you should collect more+than law have assign not.

d) "*Ma nagu ai Kristi mai.."* (p. 189)
if you neg.aux. Christ not.

Noun Position. Nouns in English are post determiners while in Marghi they are pre determiners. Examples,

English noun position

1. The bag is mine.
Det. N

2. The big red bag is mine.
det. M N

Marghi noun position

1. *Zər àrì à shìlì rì.*
Boy the has come.
N det.

2. *Ku kyànkyàr nà*
Goat black that
N M det.

Another feature of nouns in Marghi is that they do not carry articles as it is the case in English as illustrated in John 1:30,

"A man who comes after me has surpassed me…" (p. 920)

It is rendered in Marghi as:

"*Mdu laka avir shili ayukuɗa yu*…" (p.189)
man certain aux. coming after me.

Discussion

Having established the differences and similarities that lie between the compared linguistic elements examined in this study, I shall now consider possible implications they have on the English learning process of the Marghi speaker. The strong version of the CAH believes in the notion of transfer. In this section, using my theoretical findings and my practical examples from my experience, I shall examine how this version applies to the English learning process of a Marghi native speaker.

Phonetic level. Marghi L1 students tend to have challenges mostly with the pronunciation of the English vowels that are absent in Marghi speech sound system such as /ʌ/, /ɜ:/, /æ/, /ɪ:/, /ɑ:/, /ɔ:/, /eɪ/, /ʊə/, /əʊ/ and /ə/. For example, they pronounce 'man' as [mɑn] instead of /mæn/, 'go' as [gɔ] instead of /gəʊ/, /bʌt/ as [bɔt] etc. They also encounter some difficulty in pronouncing some of the consonants even though all the consonants of English are contained in Marghi such consonants as /θ/ and /ð/. As I have earlier indicated, one of the major differences that lie between the Marghi and the English phonemes is in the aspect of representation where all they are the exact physical representation of the alphabet of Marghi but not so in English, as a result, Marghi L2 speakers of English sometimes find it challenging to allocate the real pronunciation to a word. For example, the letter 'j' in the English alphabet is pronounced as [dʒei] so a Marghi English L2 speaker will not find it hard to pronounce 'jelly' or 'just' correctly. However, cases of the letters 'c' or 'd' which are known as [sɪ:] and [dɪ:] respectively, might pose a problem because they represent different sounds in different words. For example, in the words 'call' and 'cell', the 'c' in 'call' is pronounced as [k] while the one in

‘cell’ as [s]. Because of such phenomena, Marghi L2 learners of English still commit exhibit negative transfer even with phonemes that both languages have in common. A practical example is with the pronunciation of the word ‘that’ which they often pronounced as [dɑt] instead of [ðæt] and ‘think’ as [tink] instead of [θink]. Therefore, despite their similarities, some of the sounds in both languages are represented differently, and so interfere in the learners’ pronunciation. This brings to mind the observation of Behfrouz &Joghataee (2014) “EFL learners use nativization process to change the pronunciation of some words according to their native language phonetic system in order to ease their production” (p. 1872).

These findings confirm the transfer theory of the CAH strong version which asserts that the difficulty or ease encountered by an L2 learner depends exclusively on the similarities and differences that exist between the learner’s L1 and the TL. Differences will result in a negative transfer, similarities will facilitate learning.

Morphological and lexical levels. As revealed by my comparison of the morphological processes of both languages earlier in this chapter, their major underlying difference is reduplication which exists in Marghi but not in English. Reduplication in Marghi is solely used for the formation of adverbs while in English language adverbs are formed through suffixation. Perhaps this could be the reason why the Marghi speakers in my English class reduplicate English adverbs in their sentences. For example, when you have the following sentence:

It is raining heavily.

In Marghi it is rendered as,

Pàràrì àvər təɗə dədəgàl.
Rain+det it+is fall big-big

So, when Marghi L2 learners of English attempt to produce the sentence above they say it as:

It is raining big-big

This is because sometimes they translate words based on their innate knowledge of the morphological system that operates in their language – Marghi. So, even when they are able to get the English sentence structure correctly, they use their morphological knowledge in their L1 for the English adverb 'heavily' because as I have indicated earlier, adverbs in Marghi are formed through reduplication process; hence, the word "heavily" in Marghi is '*dədəgàl*' derived from the word '*dəgal*' for 'big'.

Another interesting phenomenon I noticed in the English of the Marghi L1 students in teaching experience is the way they sometimes pluralize their nouns. In words like 'boy', 'girl', or 'boxes' they have no problem, but in words like 'men', 'aunts', they say 'mens' or 'anties'. As the result of my comparison of the morphological processes between Marghi and English revealed that pluralisation in both English and Marghi is done by the same processes – suffixation and suppletion. This is an indication that the students' difficulty in pluralisation is not the result of negative transfer, but because of the similarities that exist between them. This goes to prove the assertion made by Van de Craats (2002) that "some resemblance between L1 and L2 is required before (some) transfers can take place" (p. 20).

On the lexical level, I have noticed that sometimes my Marghi L1 English learners find it hard to attribute the right verb to describe an act of eating. For example, there are instances in which they produce a sentence like, "*I drink three oranges in the morning."* Instead of "I took three oranges in the morning".

Syntactic level. From my teaching experience the common challenge I observed in the syntactic aspect of my L1 Marghi learners of English is in case of the sentences with the HAVE verbs. Because there are no distinctions for the word '*have*' in relation to nouns in Marghi, they often use 'have' throughout their sentences. So, it is not uncommon to find them forming sentences such as:

a. "*I have a friend her name is Keturah*."
b. "*The school have hall*"

The Marghi versions of the above sentences will be:

a. *"ŋwàl àrà yu tləm nyì Keturah*"
   Friend have I name her Keturah

b. "*mbwàdàbƀə àrà Màkàràntà rì*"
   Hall have school the.

Another feature evident in their sentence formation is the omission of the indefinite article in some instances as the sentence "*The school have hall*". This is attributed to the absence of articles in Marghi language. However, regardless of the pre-determiner position of the nouns Marghi, I have not noticed it to interfere with the nominal position in their English sentences.

Recommendations

From my findings through examination of both languages, my results have revealed that majority of the differences that exist between the languages under study lie in their phonetic sounds, and contrary to my hypothesis, although both languages belong to different language families, they share a lot of morphological and syntactic similarities. From my observations I have also found that Marghi L1 students exhibit some forms of transfer from their L1 to English and these are due to both the similarities and the differences shared between the two languages.

As posited by Keshavarz (2012), the main aim of carrying out contrastive studies on languages is to detect areas L2 learners encounter difficulty and design appropriate teaching materials to overcome them. Kazemian and Hashemi (2014) further state that "CA does not suggest a method or technique of teaching; rather it provides raw materials for methodologists, text book writers and syllabus designers as well as instructors with **what of teaching**. They will then find **the how of teaching** (bolding is the author's)." (p.612). However, I have outlined some recommendations for ESL/ EFL teachers most especially those schools in Marghi community and by extension Northern Nigeria. Although I regard them as tentative measures because my research is based on theoretical findings, they are nevertheless methods I have applied in the classroom that have yielded results and have been also recommended or confirmed by other researchers to be effective.

1. English L2 learners especially those whose languages like Marghi do not have the indefinite articles should be taught about the articles that exist in English and how they are used. This could be done through frequently engaging the students in "exercises, drills such as fill in the blanks, correction and multiple choice questions on English articles" (Salim & Kabir, 2014, pp. 28-29).
2. In order to improve the pronunciation skills of the students, the English language teacher should familiarize them with phonetic sounds in English by introducing the International Phonetic Alphabets (IPA) to them (Abubakar, 2014). Alongside, special attention should be paid to those vowels and those 'sensitive' consonants like /θ/, /ð/, /ʒ/, /ʃ/that do not occur in the students' L1 but exist in English. Furthermore, in order to ensure the effectiveness of these methods, Abubakar (2014) points out that those

teachers “with strong Nigerian accent should not be assigned to teach pronunciation classes” (p. 61).

3. English language teachers should use task-based learning method as often as possible in the classroom. This enables L2 learners to participate actively in the learning process and also helps the teacher detect areas where the learners find difficulties and address them accordingly (Momani & Altaher, 2015)
4. Verb inflections as well as tenses of English are other areas that need to be paid attention to since both aspects do not function in the learners’ L1 as they do in English.
5. My findings have revealed that some of the negative transfers are due to overgeneralization because of the similarities shared between their L1 and the L2 as with the case of noun pluralisation. According to Nuryani (2009), teaching the learner will be easier since they it is a feature both languages have in common. To achieve this Nuryani (2009) says “the plural forms of nouns (as well as) pronouns […] be taught communicatively in the class” (p.55), and the students are to be encouraged to always practice them by using them as regularly as possible in speech and writing.
6. Finally, studies have shown that the older an individual gets before learning a language, the more errors they are liable to commit and the longer it takes for them to correct those errors (Van de Craaats, 2002). Therefore, it is important for linguists, language teachers, as well as government to enrich the English language syllabus of elementary and secondary schools in such a way that it covers all the areas mentioned above so as to get the young minds of the learners embedded with its systems.

Conclusion

As indicated earlier, the prerequisites of conducting a study using the CAH is to do a comparative analysis of the languages to be examined and then explain how the findings of the comparison affect the Marghi English learner. In this chapter, I have done a comparison of some of the linguistic elements contained in Marghi and English and outlined the similarities and differences between them, presented the roles those differences and similarities play in the English learning process of the Marghi L1 student and outlined some pedagogical implications based on those findings.

CHAPTER V

CONCLUSION

Introduction

This study is founded on the theory of the CAH strong version, a theory built around the learning as well as teaching of a second language in relation to the learner's L1. Using the CAH, I have examined the similarities as well as the differences that exist between some linguistic elements of English and Marghi languages. I have also investigated the roles these similarities and differences play in English learning process of a Marghi speakers as observed from my years of being an ESL teacher. A review of the literature disclosed that though CA studies have been carried out on some Nigerian indigenous languages, none has everbeen done on Marghi; hence, this is the first of its kind and there is need for more research studies to be conducted.

Summary of the Findings

The findings of this research study revealed that negative transfer due to differences in linguistic elements between Marghi and English are more on the phonetic level and majority of it is in the vowel pronunciation. Marghi L2 learners of English encounter difficulty in pronouncing all of the vowels absent in Marghi language. As for the consonants, Marghi learners of English substituted the 'sensitive' consonants with other consonants to ease the difficulty encountered in pronouncing them. On the morphological and lexical level, learners' main challenge was in adverb formation because of the differences of the process involved in adverb formation in both languages, and the negative transfer exhibited in noun inflection as a result of overgeneralization. My findings on the syntactic level revealed that native Marghi learners of

English encountered difficulty in verb and noun agreement while using the HAVE verb and often omitted the use of the indefinite articles in their sentences.. All these negative transfers are attributed to the differences presented in the syntactic feature of the languages under study.

Recommendations for Future Research

I need to re-emphasize that this study is conducted based on the early stages of English language learning processes of the Marghi native speaker. As a result, not all linguistic aspects of Marghi and English were covered. Future research studies can still be conducted to examine more aspects of English and Marghi languages taking into consideration areas in which Marghi speakers learning English exhibit negative transfer so as to design a curriculum that takes into account all of these problems and make English language learning easier to the learners.

Conclusion

The aim of this research study was to find out - through the CAH, similarities and differences which exist between the linguistic systems of Marghi and English languages, how they affect the Marghi native speakers learning the English language, pedagogical implications presented by these similarities and differences when teaching English language to the native Marghi students. My research found out that while some difficulties in language learning arise as a result of the differences in linguistic elements that lie between the learner's L1 and that of the L2, others actually make learning easier.

On a final note, as I have mentioned in the first chapter, the limitations of this study is the limited resources on the Marghi language. Secondly, it is a theoretical study which has no participants involvement. Hence, there is need to conduct more CA research studies that involve participants in order to confirm the learning process instances cited in the study.

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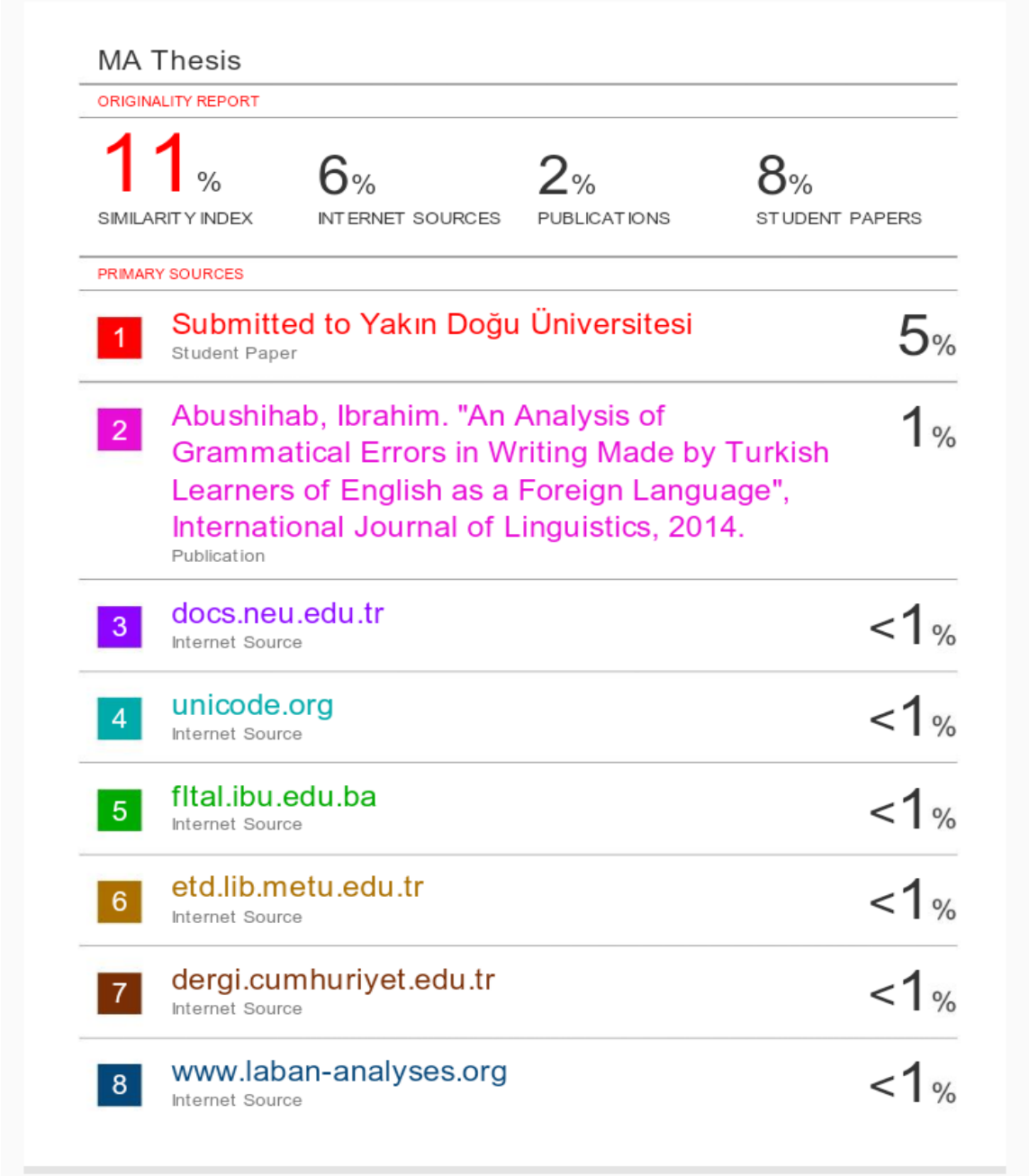
APPENDIX A

Turnitin Report



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APPENDIX B

Transcription Conventions

Below are the convention used in the current research study:

S/No.	Convention	Function
1.	*Italics*	Utterances in Marghi
2.	[ ]	Phonemic representations
3.	/ /	Phonetic representations
4.	→	'It becomes' or 'It is interpreted as'

APPENDIX C

Original Transcript of the Marghi Bible translation

wu imi. Di adagiju ga pahunakir anu nyi, dija ga kutia Mambul gi Iju ivir dzia arkira ja ndigu ambithla ga ndzim ar kiraja. 17Di dahu tsu ga hya adagiju ga nu, "Kuku ngu Bzir giya ku diyu ayu, ku ampina ngudifa yu."

Shetar ga gilaba Yesu
(Ai wu Markus 1.12-13; Luka 4.1-13)

4 1Wu latu na di Mambul gi Iju ga mai di Yesu agwa mtagu ki shetar agilaba nyi. 2Ayukuda bici fodu kumi aga vii fodu kumi ga kuba, di mi ga tu Yesu. 3Di shetar ga shili idaja ga nu, "Ma nagu ngu Bzir gi Iju shina ntsikayer ku ga difu."

4 Amma di Yesu ga nu aska ja, "Kakadu gi Iju ga nu abur mdu ai acitu mbu di difu izhinyi mai, amma sai aga kil ndiryer ku aziba wu nya Iju."

5 Di shetar ga bra hur Yesu alu Urshalima milimu gi Iju, ga fia nyi arkira jugwadur mbwa sala, 6ga nu aska ja, "Managu ngu Bzir gi Iju tidu adzia, gadabar kakadu gi Iju ga nu,

'Iju ara nur nyi anu waladi gindayer kinda bila ngu,
nanda ara kauri ngu di tsia nda,
jangu kwo ntsikayer ai ara tsari pila gu mai.' "

7 Di Yesu ga nu aska ja, "Amma kakadu gi Iju tsu ga nu abur, 'Digu ska gila Iju Mthlagu ngu mai.' "

8 Tsu di shetar ga bra hur Yesu adar kira ngu dzigam ga ncari nyi ptilkur dunya zagu, aga digalkur ginda. 9Ga nu, "Nayu ara na ngu nda ca, magu ga pida wu duda."

10 Di Yesu ga nu ask ja, "Hya dzu da shetar! Gadabar Kakadu gi Iju ga nu abur kil anu Iju Mthlagu ginyi ngu digu azibu a gungguri nyi sili daci."

11 Jangu di shetar ga nggeri nyi, di waladiyer ga shili ga bar nyi.

Yesu ga baditsini thlir wu Galili
(Ai wu Markus 1.14-15; Luka 4.14-15)

12 Satu di Yesu ga ngari abur Yohanna wu fursuna, dija ga mai alu Galili. 13Dija ga ngger Nazarat ga lu Kafarnahum ga inda ar nya tsadur Galili, wu ii gi Zabulum aga Naftali. 14Sku ga ir kir gadabar sku di nabi Ishaya ga nubwa na ana jiri abur,

15 "Zabulun aga ii gi Naftali,
wu lagur tsadu abar ya Urdun,
Galili nir wulfu ku kula Yahudi.

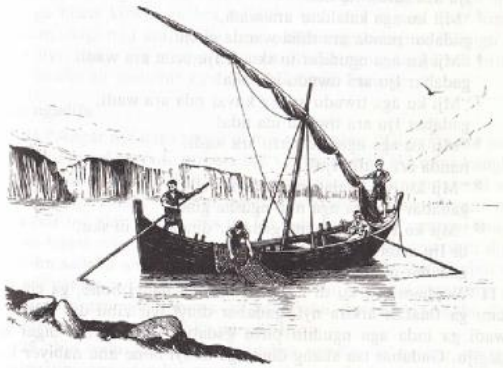
16 Mji yer ku ivir inda wu kwuthlu ara kutia paraku digal,
mji ku ivir inda wu kwuthlur mtu,
paraku ku ara mbilba nda."

17 Daga latu na di Yesu ga baditsini cindir ginda ga nu, "Tubiamu, gadabar ptilkur nir adagiju aliguri!"

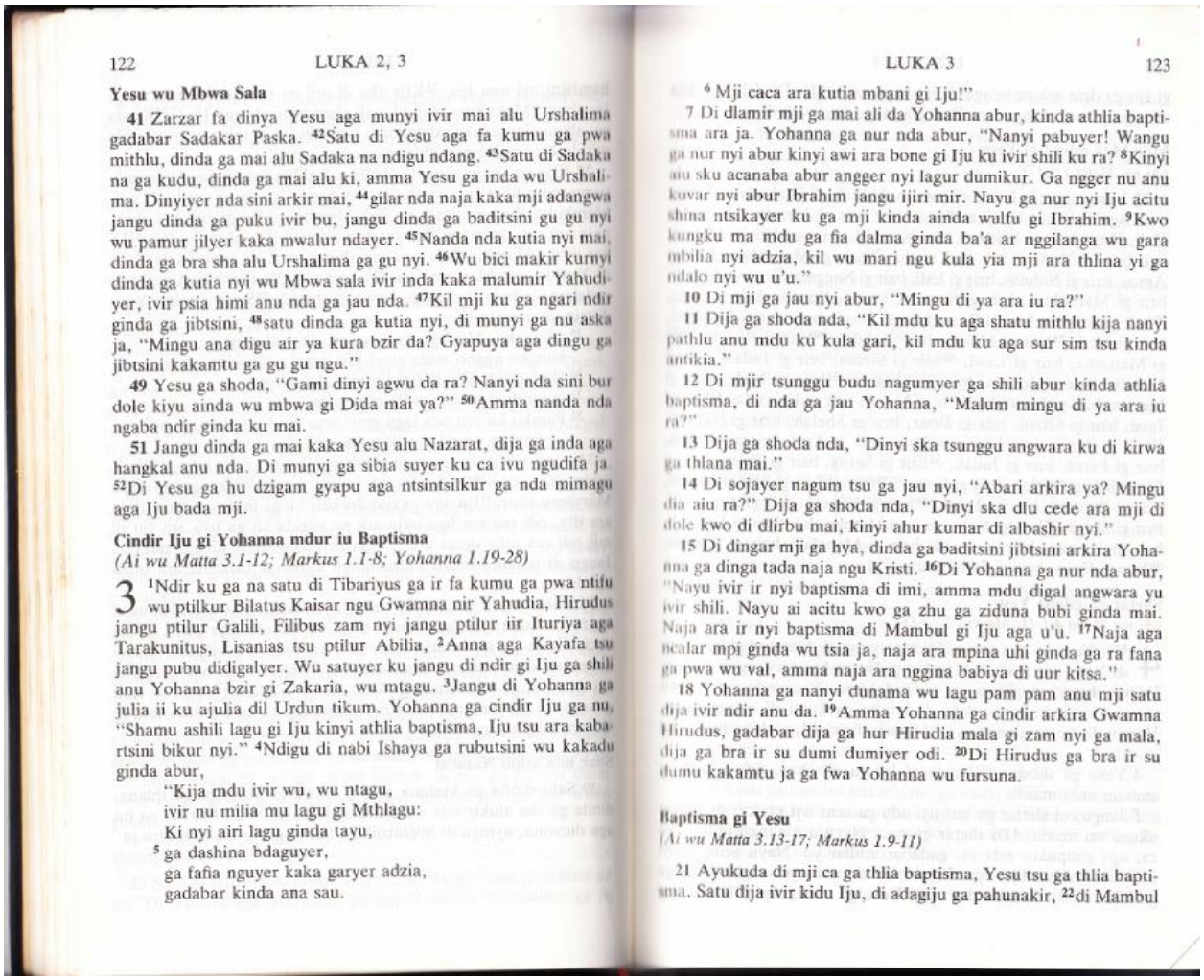
Yesu ga nga mjir tim fodu
(Ai wu Markus 1.16-20; Luka 5.1-11)

18 Satudi Yesu ivir bubu ar nya Tsadur Galili, dija ga kutia zamyer mithlu ivir mba kifi. Simon (ku di mji anga Bitrus) aga zamnyi Andarawus, ivir mba kifi di litagu wu Tsadu. 19Di Yesu ga nu aska nda, "Zibu da mu, nayu ara shina nyi ga mjir nga mji." 20Dungwa dinda ga nggeri litagur nda ga zibu nyi.

21 Dija ga bra bari kushu ga kutia nagum zamyer Yakub aga Yohanna nanda ngusha gi Zabadi nanda wu kwombawal kaka dir nda, ivir iu litagur nda. 22Di Yesu ga nga nda dinda ga nggeri kwombawal aga dir nda dungwa ga zibu nyi.



Mjir tum



Yesu wu Mbwa Sala

41 Zarzar fa dinya Yesu aga munyi ivir mai alu Urshalima
gadabar Sadakar Paska. **42**Satu di Yesu aga fa kumu ga pwa
mithlu, dinda ga mai alu Sadaka na ndigu ndang. **43**Satu di Sadaka
na ga kudu, dinda ga mai alu ki, amma Yesu ga inda wu Urshali-
ma. Dinyiyer nda sini arkir mai, **44**gilar nda naja kaka mji adangwa
jangu dinda ga puku ivir bu, jangu dinda ga baditsini gu gu nyi
wu pamur jilyer kaka mwalur ndayer. **45**Nanda nda kutia nyi mai,
dinda ga bra sha alu Urshalima ga gu nyi. **46**Wu bici makir kurnyi
dinda ga kutia nyi wu Mbwa sala ivir inda kaka malumir Yahudi-
yer, ivir psia himi anu nda ga jau nda. **47**Kil mji ku ga ngari ndir
ginda ga jibtsini, **48**satu dinda ga kutia nyi, di munyi ga nu aska
ja, "Mingu ana digu air ya kura bzir da? Gyapuya aga dingu ga
jibtsini kakamtu ga gu gu ngu."

49 Yesu ga shoda, "Gami dinyi agwu da ra? Nanyi nda sini bur
dole kiyu ainda wu mbwa gi Dida mai ya?" **50**Amma nanda nda
ngaba ndir ginda ku mai.

51 Jangu dinda ga mai kaka Yesu alu Nazarat, dija ga inda aga
hangkal anu nda. Di munyi ga sibia suyer ku ca ivu ngudifa ja.
52Di Yesu ga hu dzigam gyapu aga ntsintsilkur ga nda mimagu
aga Iju bada mji.

Cindir Iju gi Yohanna mdur iu Baptisma

(Ai wu Matta 3.1-12; Markus 1.1-8; Yohanna 1.19-28)

3 **1**Ndir ku ga na satu di Tibariyus ga ir fa kumu ga pwa ntifu
wu ptilkur Bilatus Kaisar ngu Gwamna nir Yahudia, Hirudus
jangu ptilur Galili, Filibus zam nyi jangu ptilur iir Ituriya aga
Tarakunitus, Lisanias tsu ptilur Abilia, **2**Anna aga Kayafa tsu
jangu pubu didigalyer. Wu satuyer ku jangu di ndir gi Iju ga shili
anu Yohanna bzir gi Zakaria, wu mtagu. **3**Jangu di Yohanna ga
julia ii ku ajulia dil Urdun tikum. Yohanna ga cindir Iju ga nu,
"Shamu ashili lagu gi Iju kinyi athlia baptisma, Iju tsu ara kaba-
rtsini bikur nyi." **4**Ndigu di nabi Ishaya ga rubutsini wu kakadu
ginda abur,

"Kija mdu ivir wu, wu ntagu,
ivir nu milia mu lagu gi Mthlagu:
Ki nyi airi lagu ginda tayu,
5 ga dashina bdaguyer,
ga fafia nguyer kaka garyer adzia,
gadabar kinda ana sau.

6 Mji caca ara kutia mbani gi Iju!"

7 Di dlamir mji ga mai ali da Yohanna abur, kinda athlia bapti-
sma ara ja. Yohanna ga nur nda abur, "Nanyi pabuyer! Wangu
ga nur nyi abur kinyi awi ara bone gi Iju ku ivir shili ku ra? **8**Kinyi
aiu sku acanaba abur angger nyi lagur dumikur. Ga ngger nu anu
kuvar nyi abur Ibrahim jangu ijiri mir. Nayu ga nur nyi Iju acitu
shina ntsikayer ku ga mji kinda ainda wulfu gi Ibrahim. **9**Kwo
kungku ma mdu ga fia dalma ginda ba'a ar nggilanga wu gara
mbilia nyi adzia, kil wu mari ngu kula yia mji ara thlina yi ga
ndalo nyi wu u'u."

10 Di mji ga jau nyi abur, "Mingu di ya ara iu ra?"

11 Dija ga shoda nda, "Kil mdu ku aga shatu mithlu kija nanyi
pathlu anu mdu ku kula gari, kil mdu ku aga sur sim tsu kinda
antikia."

12 Di mjir tsunggu budu nagumyer ga shili abur kinda athlia
baptisma, di nda ga jau Yohanna, "Malum mingu di ya ara iu
ra?"

13 Dija ga shoda nda, "Dinyi ska tsunggu angwara ku di kirwa
ga thlana mai."

14 Di sojayer nagum tsu ga jau nyi, "Abari arkira ya? Mingu
dia aiu ra?" Dija ga shoda nda, "Dinyi ska dlu cede ara mji di
dole kwo di dlirbu mai, kinyi ahur kumar di albashir nyi."

15 Di dingar mji ga hya, dinda ga baditsini jibtsini arkira Yoha-
nna ga dinga tada naja ngu Kristi. **16**Di Yohanna ga nur nda abur,
"Nayu ivir ir nyi baptisma di imi, amma mdu digal angwara yu
ivir shili. Nayu ai acitu kwo ga zhu ga ziduna bubi ginda mai.
Naja ara ir nyi baptisma di Mambul gi Iju aga u'u. **17**Naja aga
ncalar mpi ginda wu tsia ja, naja ara mpina uhi ginda ga ra fana
ga pwa wu val, amma naja ara nggina babiya di uur kitsa."

18 Yohanna ga nanyi dunama wu lagu pam pam anu mji satu
dija ivir ndir anu da. **19**Amma Yohanna ga cindir arkira Gwamna
Hirudus, gadabar dija ga hur Hirudia mala gi zam nyi ga mala,
dija ga bra ir su dumi dumiyer odi. **20**Di Hirudus ga bra ir su
dumu kakamtu ja ga fwa Yohanna wu fursuna.

Baptisma gi Yesu

(Ai wu Matta 3.13-17; Markus 1.9-11)

21 Ayukuda di mji ca ga thlia baptisma, Yesu tsu ga thlia bapti-
sma. Satu dija ivir kidu Iju, di adagiju ga pahunakir, **22**di Mambul

Ndir arkira mpi

1 [1]Kabi baditsini dunya ndir gi Iju ai. Ndir ku ai aga Iju. Ndir ku tsu jangu Iju. [2]Daga wu baditsini naja aga Iju. [3]Wu lagu ginda ngu di Iju ga ir su ca. Su ai ga irkir dija kula kwa mai. [4]Naja ngu shimalur mpi. Mpi ku tsu jangu airi ku mji akutia paraku. [5]Paraku ku ivir mbil wu kwthu, kwuthlu ai acitu ghadia nyi mai.

6 Sizigu mdu laka ai di Iju ga hyanba, thlim nyi Yohanna. [7]Naja ga shili ga cindir arkira paraku na anu mji, gadabar kinda angari ndir ginda ga mbursa. [8]Ai Yohanna ngu paraku na mai, naja mdur cindir arkir anu mji daci. [9]Kija paraku nir jiri ku ivir mbil arkira mji ca na, ivir shili wu dunya. [10]Ai ja wu dunya, arkira ja ngu di dunya ga parkir, amma dunya nda sini nyi mai. [11]Dija ga shili wu ki ginda, amma mji ginda nda dlir nyi mai. [12]Amma anu mji ku ga dlir nyi, ga mbursa dija, dija ga nanda dunama kinda ana ngusha gi Iju. [13]Iju di kir nyi ngu ayiaba nda, ai ndigu yar mala aga sal, kwo ga hya ara dingar mdu mai.

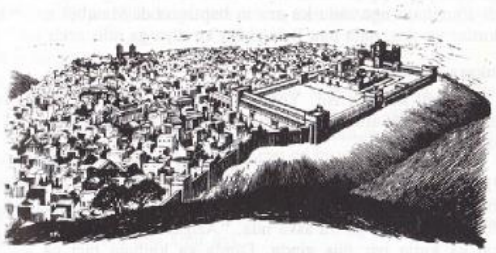
14 Di ndir ku ga sha ga mdu, ga inda wu pamur mir. Dimir ga kutia digalkur ginda ndigu digalkur gi dinyi, ku dija ga nanyi anu Bzir ginda tituku gwang. Naja aga kalalikur odi aga jirkur.

15 Satudi Yohanna ga kutia nyi, di Yohanna ga nca nyi ga nu abur, "Kija mdu ku diyu ivir ndir arkir abur, mdu ivir shili ayukuda yu, naja digal angwara yu na." [16]Dimir ca ga thlia barka arkira barka ara ja, gadabar dija nyinyu diri. [17]Lagu gi Musa ngu di Iju ga namir kirwa ginda, dimir ga thlia tiwudu aga jirkur ginda wu lagu gi Yesu Kristi tsu. [18]Daga baditsini mdu ai savir kutia Iju mai, kil Bzir ginda ku dzu nyi na ngu ga ncar mir papa gi Iju Tada.

Labar gi Yohanna mdur iu Baptisma

(Ai wu Matta 3.1-12; Markus 1.1-8; Luka 3.1-18)

19 Kija sku di Yohanna ga shoda satudi mjir Yahudi ga hyanba pubuyer, kaka mjir Lawiyer ga jau nyi abur, "Nagu ngu wara?" [20]Dija ga nu ar babal abur, "Ai nayu ngu Kristi mai." [21]Dinda ga bra jau nyi abur, "Nagu wa ra? Nagu ngu nabi Iliya ya?" Dija ga nu, "Au." Dinda ga bra jau nyi abur, "Nagu ngu Nabi ku di kakadur Iju ivir ndir arkir ku ya?" Dija ga nu, "Au nayu mai." [22]Dinda ga bra jau nyi abur, "Nagu wa ndang! Nur ya su arkira kir ngu, gadabar kia ahur labar anu ku ga hyanba ya!"



Birnir Urshalima

23 Dija ga nu abur, "Nayu ngu mdu ku di nabi Ishaya ga ndir arkir satu dija ga nu abur,

'Dahu ivir ntsa wu mtagu ivir nu abur,
Iramu lagu gi Mthlagu tayu na!' "

24 Di mjir Yahudiyer nagum ku di mji ga hyanba [25]ga jau nyi abur, "Ma nagu ai Kristi mai, ma nagu ai Iliya mai, ma nagu tsu ai nabi ku di kukadur Iju andir arkir na mai, gami digu aiu baptisma anu mji ra?" [26]Dija ga nu aska nda, "Nayu ivir iu baptisma di imi amma mdu ai wu pamur nyi ku dinyi kula sini. [27]Naja ara ashili ayukuda yu na, naja angwara yu, nayu ai acitu ziduna bibi ginda mai."

28 Suyer ku ca ga na wu Baitania abar ya dil Urdun wu vi ku di Yohanna ivir iu baptisma adi na.

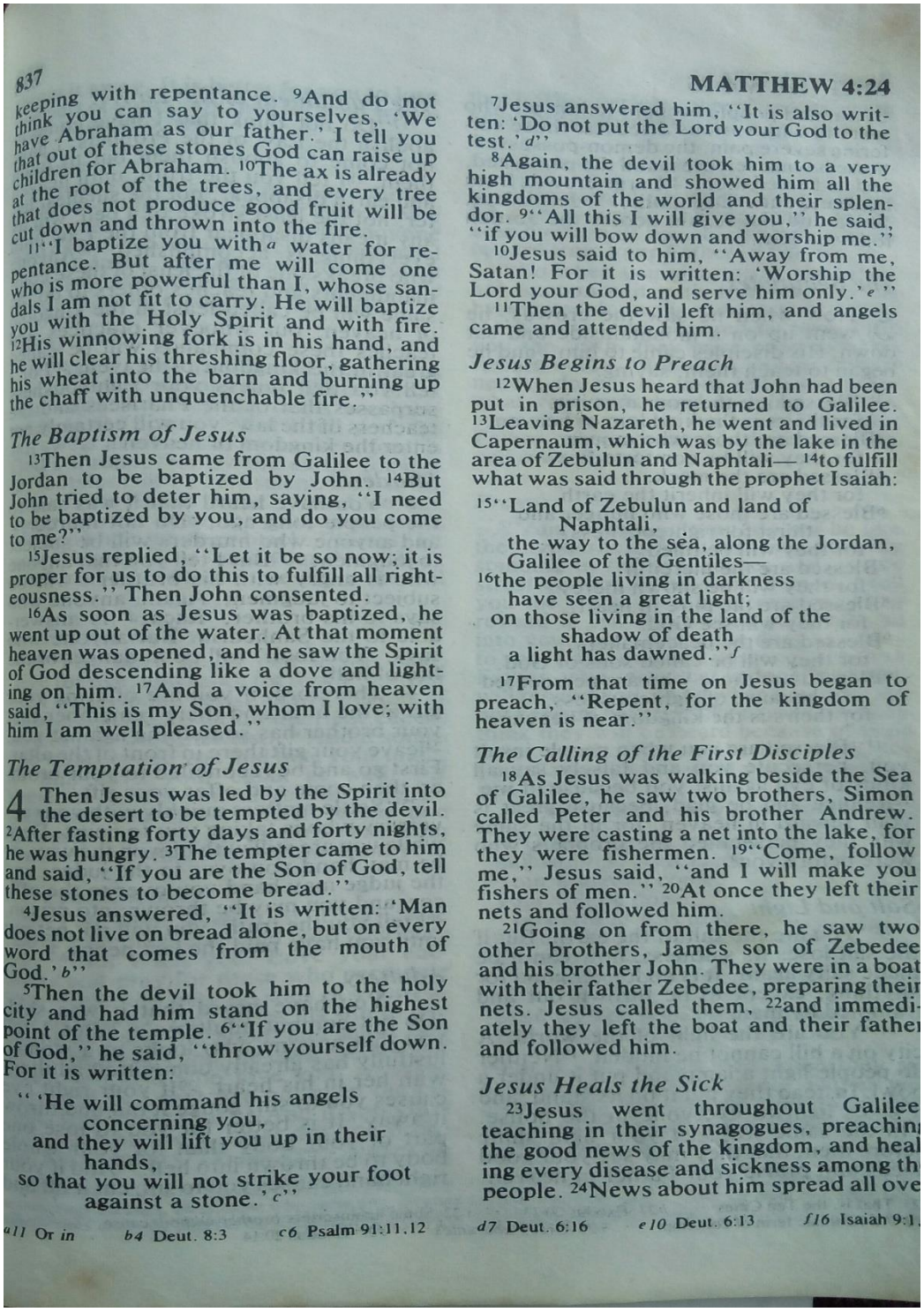
Yesu Bzir Agam gi Iju

29 Azigu kurnyi, di Yohanna ga kutia Yesu ivir shili dzu nyi dija ga nu, "Kutia mu Bzir Agam gi Iju ku ga huna biku wu dunya. [30]Naja ngu diyu ga ndir arkir abur, mdu laka ivir shili ayukuda yu, ku angwara yu gadabar kabi diyu aya ai ja. [31]Nayu di kir da ma nda sini nyi mai, amma sku ana diyu aiu baptisma di imi, gadabar ki mjir Israila abathlika sini nyi."

32 Di Yohanna ga ndir ar babal abur, "Akutiar yu Mambul gi Iju ivir dzia adagiju ndigu ambithla, ga ndzim arkira ja. [33]Nayu nda sini nyi mai, amma mdu ku ga hyanba da abur kiyu aiu

APPENDIX D

Original Transcript of English Bible translation



837

keeping with repentance. 9And do not
think you can say to yourselves, 'We
have Abraham as our father.' I tell you
that out of these stones God can raise up
children for Abraham. 10The ax is already
at the root of the trees, and every tree
that does not produce good fruit will be
cut down and thrown into the fire.
11"I baptize you with[a] water for re-
pentance. But after me will come one
who is more powerful than I, whose san-
dals I am not fit to carry. He will baptize
you with the Holy Spirit and with fire.
12His winnowing fork is in his hand, and
he will clear his threshing floor, gathering
his wheat into the barn and burning up
the chaff with unquenchable fire."

The Baptism of Jesus

13Then Jesus came from Galilee to the
Jordan to be baptized by John. 14But
John tried to deter him, saying, "I need
to be baptized by you, and do you come
to me?"
15Jesus replied, "Let it be so now; it is
proper for us to do this to fulfill all right-
eousness." Then John consented.
16As soon as Jesus was baptized, he
went up out of the water. At that moment
heaven was opened, and he saw the Spirit
of God descending like a dove and light-
ing on him. 17And a voice from heaven
said, "This is my Son, whom I love; with
him I am well pleased."

The Temptation of Jesus

4 Then Jesus was led by the Spirit into
the desert to be tempted by the devil.
2After fasting forty days and forty nights,
he was hungry. 3The tempter came to him
and said, "If you are the Son of God, tell
these stones to become bread."
4Jesus answered, "It is written: 'Man
does not live on bread alone, but on every
word that comes from the mouth of
God.'[b]"
5Then the devil took him to the holy
city and had him stand on the highest
point of the temple. 6"If you are the Son
of God," he said, "throw yourself down.
For it is written:

" 'He will command his angels
concerning you,
and they will lift you up in their
hands,
so that you will not strike your foot
against a stone.'[c]"

a11 Or *in* b4 Deut. 8:3 c6 Psalm 91:11,12

MATTHEW 4:24

7Jesus answered him, "It is also writ-
ten: 'Do not put the Lord your God to the
test.'[d]"
8Again, the devil took him to a very
high mountain and showed him all the
kingdoms of the world and their splen-
dor. 9"All this I will give you," he said,
"if you will bow down and worship me."
10Jesus said to him, "Away from me,
Satan! For it is written: 'Worship the
Lord your God, and serve him only.'[e]"
11Then the devil left him, and angels
came and attended him.

Jesus Begins to Preach

12When Jesus heard that John had been
put in prison, he returned to Galilee.
13Leaving Nazareth, he went and lived in
Capernaum, which was by the lake in the
area of Zebulun and Naphtali— 14to fulfill
what was said through the prophet Isaiah:

15"Land of Zebulun and land of
Naphtali,
the way to the sea, along the Jordan,
Galilee of the Gentiles—
16the people living in darkness
have seen a great light;
on those living in the land of the
shadow of death
a light has dawned."[f]

17From that time on Jesus began to
preach, "Repent, for the kingdom of
heaven is near."

The Calling of the First Disciples

18As Jesus was walking beside the Sea
of Galilee, he saw two brothers, Simon
called Peter and his brother Andrew.
They were casting a net into the lake, for
they were fishermen. 19"Come, follow
me," Jesus said, "and I will make you
fishers of men." 20At once they left their
nets and followed him.
21Going on from there, he saw two
other brothers, James son of Zebedee
and his brother John. They were in a boat
with their father Zebedee, preparing their
nets. Jesus called them, 22and immedi-
ately they left the boat and their father
and followed him.

Jesus Heals the Sick

23Jesus went throughout Galilee
teaching in their synagogues, preachin
the good news of the kingdom, and heal
ing every disease and sickness among th
people. 24News about him spread all ove

d7 Deut. 6:16 e10 Deut. 6:13 f16 Isaiah 9:1

John the Baptist Prepares the Way

3 In the fifteenth year of the reign of Tiberius Caesar—when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abilene— 2during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the desert. 3He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins. 4As is written in the book of the words of Isaiah the prophet:

"A voice of one calling in the desert,
'Prepare the way for the Lord,
make straight paths for him.
5Every valley shall be filled in,
every mountain and hill made low.
The crooked roads shall become
straight,
the rough ways smooth.
6And all mankind will see God's
salvation.' "[a]

7John said to the crowds coming out to be baptized by him, "You brood of vipers! Who warned you to flee from the coming wrath? 8Produce fruit in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. 9The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire."

10"What should we do then?" the crowd asked.

11John answered, "The man with two tunics should share with him who has none, and the one who has food should do the same."

12Tax collectors also came to be baptized. "Teacher," they asked, "what should we do?"

13"Don't collect any more than you are required to," he told them.

14Then some soldiers asked him, "And what should we do?"

He replied, "Don't extort money and don't accuse people falsely—be content with your pay."

15The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Christ.[b] 16John answered them all, "I baptize you with[c] water. But one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire. 17His winnowing fork is in his hand to clear his threshing floor and to gather the wheat into his barn, but he will burn up the chaff with unquenchable fire." 18And with many other words John exhorted the people and preached the good news to them.

19But when John rebuked Herod the tetrarch because of Herodias, his brother's wife, and all the other evil things he had done, 20Herod added this to them all: He locked John up in prison.

The Baptism and Genealogy of Jesus

21When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened 22and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

23Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph,

the son of Heli, 24the son of
Matthat,
the son of Levi, the son of Melki,
the son of Jannai, the son of
Joseph,
25the son of Mattathias, the son of
Amos,
the son of Nahum, the son of Esli,
the son of Naggai, 26the son of
Maath,
the son of Mattathias, the son of
Semein,
the son of Josech, the son of Joda,
27the son of Joanan, the son of Rhesa,
the son of Zerubbabel, the son of
Shealtiel,
the son of Neri, 28the son of Melki,
the son of Addi, the son of Cosam,
the son of Elmadam, the son of Er,
29the son of Joshua, the son of
Eliezer,
the son of Jorim, the son of
Matthat,
the son of Levi, 30the son of
Simeon,
the son of Judah, the son of Joseph,
the son of Jonam, the son of
Eliakim,
31the son of Melea, the son of Menna,

a6 Isaiah 40:3-5 b15 Or *Messiah* c16 Or *in*

God the One and Only,[a,b] who is at the Father's side, has made him known.

John the Baptist Denies Being the Christ

19Now this was John's testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. 20He did not fail to confess, but confessed freely, "I am not the Christ.[c]"

21They asked him, "Then who are you? Are you Elijah?"

He said, "I am not."

"Are you the Prophet?"

He answered, "No."

22Finally they said, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

23John replied in the words of Isaiah the prophet, "I am the voice of one calling in the desert, 'Make straight the way for the Lord.' "[d]

24Now some Pharisees who had been sent 25questioned him, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"

26"I baptize with[e] water," John replied, "but among you stands one you do not know. 27He is the one who comes after me, the thongs of whose sandals I am not worthy to untie."

28This all happened at Bethany on the other side of the Jordan, where John was baptizing.

Jesus the Lamb of God

29The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world! 30This is the one I meant when I said, 'A man who comes after me has surpassed me because he was before me.' 31I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel."

32Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him. 33I would not have known him, except that the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.' 34I have seen and I testify that this is the Son of God."

Jesus' First Disciples

35The next day John was there again with two of his disciples. 36When he saw Jesus passing by, he said, "Look, the Lamb of God!"

37When the two disciples heard him say this, they followed Jesus. 38Turning around, Jesus saw them following and asked, "What do you want?"

They said, "Rabbi" (which means Teacher), "where are you staying?"

39"Come," he replied, "and you will see."

So they went and saw where he was staying, and spent that day with him. It was about the tenth hour.

40Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. 41The first thing Andrew did was to find his brother Simon and tell him, "We have found the Messiah" (that is, the Christ). 42And he brought him to Jesus.

Jesus looked at him and said, "You are Simon son of John. You will be called Cephas" (which, when translated, is Peter[f]).

Jesus Calls Philip and Nathanael

43The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, "Follow me."

44Philip, like Andrew and Peter, was from the town of Bethsaida. 45Philip found Nathanael and told him, "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph."

46"Nazareth! Can anything good come from there?" Nathanael asked.

"Come and see," said Philip.

47When Jesus saw Nathanael approaching, he said of him, "Here is a true Israelite, in whom there is nothing false."

48"How do you know me?" Nathanael asked.

Jesus answered, "I saw you while you were still under the fig tree before Philip called you."

49Then Nathanael declared, "Rabbi

a18 Or *the Only Begotten* *b18* Some manuscripts *but the only* (or *only begotten*) *Son* *c20* Or *Messiah*. "The Christ" (Greek) and "the Messiah" (Hebrew) both mean "the Anointed One"; also in verse 25. *d23* Isaiah 40:3 *e26* Or *in*; also in verses 31 and 33 *f42* Both *Cephas* (Aramaic) and *Peter* (Greek) mean rock.