

The Contributions of Language to The Cultural Heritage of The Hausa Society

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Abstract: Language is the most important information and communication characteristic of all human beings. Only human beings have spoken and written language and language is the key note of culture because without it, culture does not exist. Language is power as well as great instrument for cultural preservation and transmission. This paper discusses the influence of language on the Hausa culture. How language affects the Hausa speaking community in Nigeria. This paper points out how language affects the thinking, career, norms, traditions etc. of the speech community of study. It is the medium of language that conveys the socio-political, economic, and religious thoughts from individual to individual and from generation to generation. Language and culture are so intertwined that one cannot survive without the other.

Keywords: Language, Contributions, Cultural heritage, Hausa.

I. Introduction

Language is power. Language is a weapon for cultural preservation and transmission. Only humans have spoken and written language. Other animals can communicate through sounds, gestures, touch and smell, but the meaning of these signals is fixed and their use is limited to the immediate environment and situation. Language on the other hand does not consist of learned symbols or codes that represent something else. Gestures, facial expressions, drawing and numbers are symbols, yet the most useful and flexible symbols remain written and spoken words. These words express cultural values and norms. These words are power packs in decisions, policy, resolution and these words can be combined according to grammatical rules to express need, fear, vision, mission and security (Aja Akpuru Aja, 2008: 2).

Speaking Nigerian languages is part of the Nigerian culture. A citizen of Nigeria that cannot speak his own local language is not regarded as a thorough bred son of the soil. Language is a very fascinating subject in any community. It is a medium of communication between people of different backgrounds and social status. The language a person speaks gives him an instant definition of his origin. Nigeria is a multilingual group of states consisting of over five hundred spoken languages from Hausa to Igbo, Yoruba, Ibibio, Fulani, Edo, Kanuri, Efik, Fulfulde and several others in hundreds.

The concept of language, culture and cultural heritage will be described in subsequent sub sections. The relationship between language and culture will also be explored.

II. Literature Review

Scholars have done great researches on language, culture and cultural heritages of different languages of the world. Their works are reviewed below for a better understanding of this study. This section is divided into theoretical studies, empirical studies and summary of literature review.

2.1. Theoretical Review

The different definitions and opinions of different authors on the concept of language, culture and cultural heritage will be presented in this section.

2.1.1 An overview on Language

Language is as important as human life because it is only through language that human beings communicate their ideas, beliefs, feelings, emotions, cultures etc. effectively.

Hornby (1999), defines language as “the system of communication in speech and writing that is used by people of a particular country”. This is a medium of communication used by people of a defined geographical location. Language as it is generally known (Obot, 2002) performs several functions. It allows the individual to a full membership of his community and equips him with the power of self expression which makes him a complete human being, since its absence even in part, renders the individual incomplete. It also provides a medium for inter personal communication for the different members of the society. Adegbite (1992)

as quoted in Udeze (2002:144) sees language as “a human phenomenon that has form which can be described in terms of the units of sounds (phonemes), words (morphemes), phrases, sentences and paragraphs...” ‘Form’ refers to means by which sounds are connected with meaning in language. Language has a context of meaning and shared experience within which it operates. It also has a context of situation because communication depends upon elements of shared experience between the parties communicating.

The new Encyclopaedia Britannica defines language as ‘an arbitrary system of vocal symbols by means of which human kind as members of social group and participants in culture interact and communicate’. The above stresses that language is a phenomenon that is produced by man’s vocal system for communication. Similarly, Anigbogu, Mbah and Eme (2010), view language as a means which human beings devised for communicating ideas, feelings, emotions, desires etc. through complex vocal or written symbols.

Language is an important factor in human life. Bloch and Trager (1942) as cited in Igbokwe (2013:45), describe language as “a system of arbitrary vocal symbols by means of which a group co-operates”. Expanding the above citation, one can further say that language is a system of structured arbitrary vocal symbols by means of which human beings make meaning and communicate with one another in a given community. Language is a system of rules in which sound, structure and meaning are integrated for communication.

All people and races have languages and that is the vehicle that carries their various visions and worldviews along. Hausa language is one of the numerous languages spoken in Nigeria and all over the world today. Language provides man a means of not only expressing himself but also transmitting his cultural heritage from ages to ages.

2.1.2. The concept of culture and cultural heritage

Culture is the people’s way of life. Culture determines how members of a society think and feel. It directs their actions, outlook and language use. In Goertz’s (1973:89) assertion:

Culture is network (transmitted historically) of meanings, embedded in symbols, a system of ideas, inherited and expressed in the form of symbols which people communicate, perpetuate and stretch their knowledge concerning their attitude towards life. Through language, the people’s culture is known.

The above citation reveals that there is a binding string between language, culture and society. As the society moves its course, it draws language along. It serves as a base for cultural identity.

Amadi (1982), reports that culture has three main components; ideology, technology (arts and crafts) and social organization. Ideology is composed of ideas, beliefs and values shared by the society (human grouping) while technology involves skills and material of traditional arts and crafts such as items for the satisfaction of food, clothing and shelter requirements of the people, other works of arts and crafts includes dying and weaving of Hausa, Yoruba and Igbo.

According to Gornwa (1992), culture is the advanced development of human power, development of body, mind and spirit by training and experience or evidence of intellectual development of arts, beliefs, social institution exhibiting the characteristics of community or race. In other term culture in totality is people’s community within a specific place, period, environment ranging from language, mode of dressing, socio-cultural activities, etc.

Aliyu (1998), describes culture as a pattern of life that man has evolved in his attempt to understand the use and control of his social and natural environment. It is therefore what really makes a man human. Culture is the totality of values, habit and social behaviours, mode of life and belief system of a group of people, the language used by the people must possess these values. Language and culture share symbiotic relationship (Okeke, 2000). It is also a complex whole which includes knowledge, beliefs, arts, morals, customs and any other capabilities and habits acquired by a man as a member of society (Taylor, 2002).

Njemanze (2008: 26) opines that culture is about social behaviour, belief, values of a society. Culture is associated with language and customs of a particular group. Culture consists of shared products of society while society consists of people and their interaction within a community. A society could therefore not exist without culture while culture needs to be maintained by the society. Language and culture are used concurrently everywhere.

Malnowski (2012), opines that culture is an organic unity with four dimensions of social organization, belief and material and outfit dimension of this transformation of existing order. It is the patterned way of thinking, feeling and reacting acquired and transmitted mainly through symbols (Roger and Fleck, 2012).

Obiegbu (2016:60), asserts that culture is the totality of ways and manners people live their lives and be able to make sense of their existence. Every group and society have cultures that constitute the framework for their lives and behavioural patterns. Culture is the distinctive achievements of people including their embodiments in artefact (Olotuah, 2016). It is the sum total of the way of life of a people, their material and non-materials expressions and their capability to adjust to their environment (Olotuah & Olotuah, 2016). Similarly, culture is the sum total of everything that contributes towards the formation of practical, physical and mental

dimensions of people's way of life. However, it is clear that culture does not stop at social cultural gathering, dancing and singing. It also includes the economic, social, religious aspect of the society in question (Gali & Danjuma, 2019).

To a layman, culture could be explained to him as his ethnic group's mode of dressing, language, eating, dance, trading and so forth, in totality, his way of life.

Heritages are cherished characteristic features of a society passed down from generation to generation through conscious preservation. It refers to the riches of extinct societies which are of historic, educational, recreational and economic importance preserved and handed over from one generation to another. Put differently, heritages are significant endowments emanating from man and nature. Following from the above, it could be categorized into two based on their sources namely: ecological/natural heritages and cultural heritages.

Globally, the importance of heritage to countries and even in developing nations like Nigeria cannot be over emphasized. This is due to its economic, historical, tourist, aesthetic, educational and research significance. Nigeria is endowed with both natural and cultural heritages. It is the most populated (over 140 million based on the 2006 census figure), multi ethnic and multi lingual country in Africa, with over 250 ethnic groups. It has the Igbo to the East, the Yoruba to the West and the Hausa-Fulani to the North as major ethnic groups among other perceived minor ethnic groups (Onyima, 2016).

Cultural heritage is the legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. Cultural heritages evolve from man's ingenious activities, preserved and transmitted through oral traditions or in written concrete forms across generations of human societies (Ogundele, 2000).

Oral tradition is the body of information concerning history, culture and environment of a people at any given time and space. This information is often obtained through the words of mouth. It is also a set of verbally transmitted pieces of information about the experiences and world views of a people. These experiences and world views are preserved in the memories of the group of people and are transmitted from one generation to another (Ogundele, 2000:14).

Oral tradition remains an indispensable cultural heritage management strategy among pre-modern and pre-historic Africans which continues to be relevant in contemporary Nigeria. Most oral traditions obtained through ethnographic studies have been confirmed by archaeological and historical findings (Fasuyi, 1973). The clan and village heads, kings, chiefs, deity priests, aged/older men and women serve as repositories and custodians of their oral tradition. They include traditional proverbs, tales/dance by moon lights (known as '*akukoifo/egwuonwa*' among the Igbo of Eastern Nigeria), adages, lullabies, poems, riddles, incantations, praise songs such as '*oriki*', recitals of traditional religious like the '*ifa*' verses among the Yoruba of Western Nigeria and other facets of their individual cultural heritages

Oral tradition has proved to be a useful instrument to professionals like the archaeologists and ethnographers in locating and identifying cultural heritage sites/areas for further studies and preservation. Cultural heritage is however limited to man-made artifacts and ideologies (Eluyemi, 2002).

Tangible cultural heritages include man's physical ingenious products which can be touched and seen such as architecture buildings, defensive walls and ditches, crafts, tools, ivory, cowries, paintings, textiles, pestles, mortars, iron furnace, knives, food, wooden objects, tombs and graves goods, temples, dresses, pottery and potsherd pavements, monuments, books, works of art and among other artifacts. 'Artifacts as a broad concept are objects and/or features made and/or used by man/humans in an attempt to cope with the challenges and problems of social and natural conditions. It is therefore important to state that man cannot survive without the construction and use of artifacts (Ogundele, 2014:5). This further gives a deeper explanation that the function of cultural heritages to society.

On the other hand, non-material or ideological cultural heritages include all intangible and invisible aspect of a people's way of life such as ideas, folklore, kinship, norms, values, world view, philosophies of life, religion, beliefs and practices, music, dance, festivals, traditions, language and knowledge among others (Nnonyelu, 2009: Ogundele, 2000).

Cultural heritages can be defined as the sum total of the people's cherished arts, customs, festivals, sacred or worship sites, norms, values, ideologies, dress and dress-patterns, traditional monuments and architectures, technology and technological sites and other artifacts which are cherished and conserved for their historical, political, educational, recreational and religious significance among others. Cultural heritages are therefore the sum total of material and non-material cultures of a particular society transmitted across generations.

The above enumerations show the complexity of cultural heritages but for simplistic purposes they could also be classified as moveable (artifacts) and immovable cultural heritages (monuments) based on their nature of portability which requires different specialized skills for their preservation (Onyima, 2016).

2.1.3. The relationship between Language and Culture

One of the basic characteristics of language is that it reflects the culture of its speakers. Language provides man with a means of not only expressing himself but also transmitting his cultural heritage from ages to ages. The ability of humans to transmit culture through the medium of language is frequently exploited, most of the time unconsciously by every use of language.

Adekunle (1999:242) asserts: “in a mono-cultural and mono-lingual community, language devises so many ways to express the various dimensions and intricate patterns of cultural realities”. This citation upholds that the cultural background of a people is so intermingled with language that people cannot fully understand and appreciate themselves without the common knowledge of their language.

According to Obot (2002), language performs different functions but beyond all functions, language acts as a vehicle whereby the culture of the society finds verbal expression. It is this strong bond between culture and language that has prompted analysis to compare their co-existence too that of the body and soul. Indeed, Ifemesia (2001), conceived of this relationship in terms of a *symbiosis*, ‘culture can hardly be fully developed and applied outside language and conversely, language and culture are coeval and are meaningful and comprehensible only in the context of each other’. It is through language that cultural information is stored in the memory for subsequent retrieval.

Elugbe (1991) as cited in Omega (2004:168), states; “...however, language may have arisen and however, diversity may have arisen in the first place, it is obvious that language is part of the culture of every human society: language is a useful ingredient for people’s survival”. What people know about their ancestors depends on the kind of language they preserved for them. Rich language vocabulary portrays rich culture. Language is as much product of culture as culture is a product of language, for both are concerned with expression, communication and instruction within a given social structure. Each is a total reflection of the other. Language and culture are two sides of a coin and none is complete without the other. Their relationship one to the other and to the society to which they belong is like that which exists between a tree and its roots and branches. The society is the tree; the roots are the cultural expressions, while the branches and foliage represent the language of the society. Without its foliage, all that remains of a tree are its stump and roots and it does not take long after a tree is deprived of foliage for that tree to die an unnatural death (Acholonu, 2010:26).

According to Igbokwe (2013:750), language has societal relevance. It stands as the basis for social action, it facilitates interpersonal and their ethnic cooperation. This makes language part of man and culture. The foregoing buttresses the fact that language and culture are in constant interaction. Fundamentally, culture influences the structure and use of language and in turn language can influence cultural interpretations of reality. Language is the communication tool, as well as the documentary confirmation of culture. Language’s one of the fundamental primordial expressions of cultural differences. A spoken language identifies and distinguishes a group of people that speak that that language from other human races. There is also a remarkable synergy between language and culture.

The acquisition and transmission of other cultural traits depends on language. Language is not only a necessary condition for culture, it is itself part of culture. Language thus constitutes the basis of a people’s personality and people renouncing the use of language are doomed to stagnation and even to retrogression and disappear completely as a people (Sekou, 1978) as cited in Igbokwe (2013).

Obiegbu (2016:73), points out that there are serious implications for the combined roles of culture and language in activating the thought process. One implication is that it is the type of culture the society has that determines its mode of transmission. Oral cultures are transmitted orally and written cultures are transmitted both orally and in the written form. Another is that cultures which express themselves in their own languages are uniquely placed to do so effectively, certainly more effectively than cultures that depend on an alien language with its alien cultural baggage to do the job. The native speakers naturally acquire the ability to manipulate their language for use in effective thinking. Culture manifests itself through concepts while language does the same through propositions in the form of statements. The concepts are stored in the memory through the medium of language and thinking proceeds from remembered concepts and propositions which are converted into speech. Culture is a product of human mind and it is defined, propagated and sustained through language. The relationship between language and culture is indisputably symbiotic. Language serves as an expression of culture without being entirely synonymous with it. In most cases, a language forms the bases for ethnic, regional national or international identity.

Culture refers to the way of life of a people. This includes their customs, traditions, ideas, arts, values, and their language. Invariably, language can be described as the repository of culture, since a language cannot express or name and entity that is not part of that culture. Some scholarly works on language, culture and cultural heritage will be reviewed below.

2.2. Empirical Review

This section gives an overview of the works of different scholars on culture and cultural heritage.

Adeleke (2005) in Islam and Hausa culture points out that Islam and Hausa language are currently the most distinguishing features of the cultural trait of the Hausa. Yet, Islam is not indigenous to Hausa land. The study tries to answer the question on how Islam came to be infused into Hausa culture as to become one of its most distinguishing characteristics by tracing the historical processes that made this possible. The study explored only Islam and Hausa language while this article tries to touch other aspects of the Hausa heritage as well and how Hausa language influences the Hausa culture.

Onyima (2016) studies Nigeria cultural heritage: preservation, challenges and prospects. The researcher descriptively presents a historical, anthropological and archaeological account of the Nigeria cultural heritage. The researcher also presents some challenges that do obstruct efforts at preserving heritages such as trafficking and exportation of Nigeria arts, thefts and looting museums vandalization, commerce, change and development projects. The researcher also makes a clarion call to all to work tediously towards the preservation of our cultural heritage. The researcher did a great job but was not able to limit the scope of his study to a particular geographical area in the country called Nigeria that is why this study is geared towards the northern part of Nigeria.

Ibrahim, Fakhru and Mohammed (2018) in their study Hausa people of Northern Nigeria and their development describes Hausa culture as that which is basically based on Islamic settings. The researcher characterizes the Hausa population and its culture as complicated in nature, possessing several extreme features of life in both urban and rural settings, agriculture, and the manufacture of highly specialized crafts, etc. The researchers try to explain the Hausa culture but this article describes and fully elaborates the Hausa culture and how the culture is been affected by Hausa culture.

Gali and Danjuma (2019) conduct a study on Socio-cultural rejuvenation: a quest for architectural contributions in Kano cultural centres, Nigeria. The researchers describe the socio-cultural life of Hausa/Fulani which is dominated by various activities, the normal get together, commercial activities and cultural entertainment. The work reveals the lack of efficient and functional culture centre in the state since its creation, to preserve traditional and cultural heritage so as not to be relegated to the background and be swallowed by its foreign counter parts the study concludes by advocating the necessity of promoting and protecting our cultural heritage through architectural contributions to socio-cultural revitalization in the state by designing cultural centres that will create stable employment for the state for organizing arts and crafts competitions and providing research units, graphic arts, and film units as well as generate income for the government. The researchers fail to describe the cultural heritages in Kano State as a Hausa society that is what this study tries to describe out rightly.

The above cited works are on Hausa culture and cultural heritage. This research is aimed at describing and elaborating the Hausa culture and cultural heritage and to clearly spell out how Hausa language has contributed to the preservation of the Hausa cultural heritage which is not stated in any of the works explored above.

III. Discussions

3.1. The Hausas and the Hausa society

Hausaland sometimes referred to as the Hausa kingdoms was a group of small independent city states in Northern Central Africa between the Niger River and Lake Chad which flourished from the 15th to 18th century CE. The name Hausaland derives from the Hausa term '*kasar hausa*' meaning 'the country of the Hausa language'. The origin of the Hausas is not known, but one hypothesis suggests that they were a group of indigenous people joined by a common language '*Hausa*'. While another theory explains their presence as a consequence of a migration of people from the Southern Sahara desert (Cartwright, 2019).

According to Olotuah and Olotuah (2016:653), the savannah region in Northern Nigeria is the home of the Hausa people. The Hausa form the majority of the people inhabiting the middle belt and northern states of Nigeria. The Hausa people are a large ethnic group who share close historical and cultural ties with other related tribes especially the Fulani. They form the majority of the people inhabiting Kano, Kastina, Sokoto, Kebbi, Jigawa, Kaduna and Bauchi States of Nigeria. They are also indigenes of Nasarawa, Niger, Plateau and Yobe states. Across the Nigerian Borders the Hausas are natives of the Northern parts of many West African countries. The Hausa language is thus one of the most widely spoken languages in West Africa and Africa. The Hausas are largely an agrarian people. They engage in other occupations too, such as fishing, hunting, leather works, pottery, textiles, blacksmithing and weaving. The natural domestic architecture of the Hausa people is a vivid element of their physical and spiritual culture. Their house forms express the collective aims and desires of their communities for an environment ideally suited for their lifestyle rather than individual goals.

The culture of the Hausa is greatly influenced by Islam which is the dominant religion practised by the majority of them. Islam as professed by adherents, is a way of life and its norms and principles influence the behavioural pattern of the people. The influence of Islam on the traditional architecture of the Hausa is pre-eminent and has reinforced other socio-cultural factors aside from religion, which are determinant of the house form of the Hausa people. These include family organization and kinship relationships, the social relations between individuals, the community life of the people, security and safety and ways of gaining livelihood.

3.2. The impact of Hausa language on Hausa culture

The acquisition and transmission of other cultural traits depends on language. Language is not only a necessary condition for culture. It is itself part of culture.

The Hausa people have unique cultural practices, most of which have stood the test of time: their religion, mode of dressing, food, marriage, etc. and these cultural practices have been greatly influenced by the Hausa language. Hausa language has contributed immensely to the promotion and preservation of Hausa culture.. Hausa language has influenced the Hausa cultural heritage positively in so many ways:

Culture refers to the way of life of a people. This includes their customs, traditions, ideas, art, values etc. Invariably, language can be described as the repository of culture, since a language cannot express or name an entity that is not part of that culture (Obiegbu, 2016). From this citation the Hausa language reflects on the thinking, feelings, emotions, norms, values and traditions of Hausa culture. All these concepts are been conceptualised in the mind through language. The Hausa people store all these concepts in the mental lexicon in Hausa language. And all these concepts are been expressed through Hausa language. All these concepts listed above are part of the Hausa cultures that are expressed through Hausa language.

Names are one's identity and as one's identity reflect one's culture. The Hausa names are given to new born children or people after birth, situations surrounding their birth, their numbers in a family and people's roles in a society after they had grown up. Any Hausa speaker can grasp meaning of the names by mention, because they have deep Hausa language roots and showcased Hausa way of life. Some Hausa names are 'Dawo', 'Arzika', 'Dawi', 'Gerau', 'Maigero', 'Maiwake', 'Shekarau', 'Ruwa', 'Makau', 'Hankaru', 'Shibkau', 'Nomau', 'Sarki', 'Mayfari', 'Yarima', 'Nagona', 'Bako', 'Bara', 'Hana', 'Bawa' to mention but a few. All these names are formed from the combination of sounds which when pronounced produces a word. Invariably, these names are stipulated in Hausa language thereby making Hausa language a tool in upholding Hausa culture.

Most of the Hausas practice the Islamic religion. This worship was brought down to them by traders from North Africa, Mali, Borno and Guinea. In the course of trading, almost all of them embraced this religion and since then, they have been holding tenaciously to it. Followers of Islam are known as Moslems or Muslims and their practices are based on the teachings of the prophet Mohammed, as recorded in their Qur'an. They hold their worship sessions in the mosque and have the practice of praying of praying five times a day. They believe in the existence of the Almighty, Supreme God, whom they call Allah. Although the Qur'an and some ritual songs/hymns are written in Arabic language, some teachings and instructions are given in Hausa language. Some recitations are done in Hausa. And these teachings on Islam as a religion, the basic tenets, beliefs and principles are being passed through generations by means of spoken and written language. So, language as it is today has influenced the Islamic religion positively thereby upholding the Hausa tradition and culture.

The Hausa traditional marriage is mostly based on Islamic rites and not as time consuming or expensive as the Igbo and Yoruba traditional marriage ceremonies. Early marriage and polygamy are very normal and common with the Hausa culture. However, the process leading up to the marriage is slightly similar to what is obtainable to other regions in Nigeria. When a man sees the woman, he wants to marry, he has to, first of all, seek permission from her parents. The family of the bride to be will then conduct an investigation on the background of the man to determine his religious beliefs, ethics, moral and family customs, as well as every important detail concerning his upbringing. This investigation is done by asking around about the family and their background and this can only be achieved by means of language. It is only done in form of conversations and interviews in order to elicit important information from people. The groom to be if approved by the woman's family is allowed to see her briefly but any form of physical contact, romance or courting before marriage is highly discouraged. The intended couple's conversations are a product of language; they debate things to the point where they decide to live together. Once the woman accepts the marriage offer, the man sends his parents or guardians as well as elderly relatives to formally ask for her hand in marriage. In this visit the man makes his intention known openly while they would be bride's parents gives her consent, an act known as 'Gaisuwa'. The man makes his intention known through spoken words and gestures which are forms of language. Marriage is marked by bride price, given by the groom's family to the bride and a dowry for the bride provided by her family. And after the *Gaisuwa*, the dowry bidding begins. They usually try to keep it as low as possible since they believe that a lower dowry attracts more blessings. The payment of dowry is known as 'Sadaki', after which the 'Sarama' follows, that is the act of the fixing the wedding date. Then the wedding called 'Fatihah' comes, followed two events are organized depending on the decision of the two families involved. While deliberating the issue of bride price and in the process of paying bride price, verbal and non-verbal forms of communication are employed. And this language of marriage and marriage rites are passed unto generations as element of culture.

Greetings are elements of a society's culture. Hausa greetings are part of Hausa culture. Basic greetings such as: 'sannu, salama alaikum' (hello), 'sannu da zuwa' (welcome), 'kana lahiya/kina lahiya' (how are you?), 'ina kwana' (good morning), 'barka da yamma' (good afternoon/good evening), 'Allah ya ba mu alheri' (good night), 'sai sannu, sai gobe' (goodbye), 'Allah ya ba da sa'a' (good luck), 'sannu barka' (sorry), 'don Allah' (please), 'na gode' (thank you), 'ina son ki/ina son ka (i love you), 'taya

muma (congratulations) etc. are being expressed through language and these expressions reflect gender which means that there is a clear distinction between male and their female counterpart in the Hausa society. Hausa is a gender language which points out that there is a vivid definition of roles that are played by males and females in the Hausa culture. So, these greetings which are elements of Hausa culture are being uttered and responded in Hausa language thereby elevating the greeting styles and culture.

The Hausa society is very rich when it comes to food. Their most common foods include grains such as: millet, rice, maize or sorghum which are grounded into flour for food popularly known as 'tuwo' which can be eaten with soup called *taushe*, *kaka*, *dagedage* etc. Ground bean cakes called *kosai* or wheat flour fried and eaten with sugar called *fankasau* can be eaten as breakfast porridge and sugar called *koko*. Another interesting thing about food in the Hausa society is that there is an abundance of meat, especially beef, since they do a lot of cattle rearing. They have popular grilled beef delicacies such as *suya*, *kilishi*, etc. Cow milk known as *nunu* taken with *fura* is also one of their frequent and treasured meals. They also have plenty root vegetables such as onions, carrots, etc. All these foods are being referred to using language. These foods are usually specified by their native names such as '*tuwo*', '*masa*', '*dambu*' (dried meat), '*zogale*' (moringa), '*fura da nono*' (yoghurt with millet), '*kilishi*', '*miyan taushe*' (pumpkin soup), '*tsire*' (*suya*), '*kulu kuli*', '*miyan kuka*', etc. These food names and others have been passed to the Hausas from one generation to another thereby upholding the culture.

The Hausa people are known for their elaborate dressing. They have a very restricted dressing code which is majorly due to their religious beliefs the men wear large flowing gown known as '*babban riga*' and a robe like dress with designs called '*jalabia*' or '*juanni*'. The men may or may not wear caps known as '*fula*'. The women are identified by their wrappers called '*abaya*', blouses, head ties, shawls and *hijabs*. They also wear Hausa weaves as their common hairstyles. Hausa women also use jewellery, ornaments and paintings. The *lalli* or *hema* paintings and drawings are also an indispensable part of their makeup. If not for language, all these dresses cannot be passed from generations to generations because they were and are only identified and specified by means of language.

Oral tradition remains an indispensable cultural heritage management strategy among pre-modern and pre-historic Africans which continue to be relevant in contemporary Nigeria. Oral traditions include traditional proverbs, tales/dance by moonlight, adages, lullabies, poems, riddles, incantations, praise, songs, etc. they are only relayed from generations to generations by means of language. Oral traditions in Hausa society can only be passed from one generation to another in form of spoken Hausa language, although some researchers are now into documentation of these oral traditions thereby making them available in written form.

Some occupations such as agriculture, fishing, hunting, cattle rearing, leather works, pottery, textiles, blacksmithing, weaving, etc. are predominant in the Hausa society. Having it in mind that occupation is an element of culture, the people involved in these occupations use language in their day-to-day activities. There is a need for smooth conversation between buyers and sellers, workers and the owners of the work, etc., that is where the importance of language is highlighted. There is also need for a smooth conversation between masters and apprentices by so doing the occupations will be transferred successfully from generations to generations.

Marguba in Aremu (2001:14), identified some Hausa festivals which have been passed from one generation to another till today. They are; annual Argungu festival in Kebbi State, annual Sallah Darbar in Katsina State, Gidan Hausa in Kano State, Farribachama annual festival of Adamawa states etc. The above-mentioned festivals involves the use of language in one point or the order; in giving information, orders, directions, commands, comments, sanctions, praises, insults etc., with the effective use of language the cultures are been transmitted across generations.

From the different elements of culture explored above, we can observe that culture and language are two sides of a coin. Language and culture are intertwined, culture can hardly be fully developed and applied outside language and conversely language and culture are meaningful and comprehensible only in the context of each other. Language promotes culture and cultural transmissions.

IV. Conclusion

The acquisition and transmission of other cultural traits depends on language. Language is not only a necessary condition for culture, it is itself part of culture. One of the basic characteristics of language is that it reflects the culture of its speakers. Language provides man with a means of not only expressing himself but also transmitting his cultural heritage from ages to ages. The ability of humans to transmit culture through the medium of language is frequently exploited, most of the time unconsciously by every use of language. This study described the different aspects of Hausa culture and the effects language has on each of them. It is true that Hausa language is an aspect of Hausa culture but the language has moulded the other aspects of the culture of the society thereby bringing about a great development in their cultural heritage. Most of these cultural traits are been handed over from one generation to the other with the use of language.

Language is a vital tool for communication and in the process of communicating ideas and feelings, the people's way of life is also being communicated. The Hausa culture is transmitted from generation to generation through different elements of culture which are significantly represented through language.

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