

A LEXICO-SEMANTIC CONTRAST OF HAUSA COLOUR TERMS, COOKING TERMS AND FRUIT TERMS

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Abstract

This study is Lexico-semantic fields in Hausa and English. Lexical-semantics is the study of words' meanings which include the study of the structure of how words form their meanings, how they act in grammar and compositionality, and the relationships between the distinct senses and uses of a word. The aim of this research is to analyse the semantic fields of all colours, cookery, and fruit terms in Hausa and English languages. The paper identified the similarities and differences as well as the limitations on such similarities and differences in the selected semantic fields. The theoretical framework of this research is Componential Analysis (C.A) by L. Hjelmsleve, R. Jakobson and F. G. Lounsbury in order to identify the presence and absence of lexical terms in the fields in both languages under study. The research also adopt Banathy's Models of Contrastive Analysis. Primary source data was collected through the intuitive knowledge of the researcher to complement secondary sources: books, dictionaries and the internet. The findings reveal that Hausa speakers may likely experience difficulty in identifying some colour, cooking and fruit terms in English without apparently seeing them. This is because they have no single lexical identities; rather, they are identified or subsumed under some terms as in *gashi* whereby words like grill, bake and roast are subsumed under it, and also colours like grey, pink, brown, purple and orange are identified by things or objects that have the colours naturally. The research concludes that there is a significant relationship between people's lexical and cultural realities because people have words only for things experienced in their world-view. Thus, lexical words and activities not experienced are likely not to be assigned names in any culture.

Key Words: Lexico-Semantic Contrast, Colour Terms, Cooking Terms, Fruit Terms

Introduction

Human beings use language to communicate among themselves within social settings. Communication is the exchange of ideas, thoughts beliefs, norms and values from one person to another. The act of communication depends heavily on meaning derived by the communicators. It is worthy of note that people's world views differ culturally. This difference is also revealed in their linguistic and cultural realities. Words are never created for objects that have not been experienced. People only create words for objects within their world views. Therefore, semantics as a branch of linguistic study needs to be studied in order to draw a relationship between the sense and objects. Abochol (2015,P.83) opines that “ semantics is that level of linguistic analysis where meaning is analysed and it is the most abstract level of linguistic analysis since we cannot see or observe meaning as we can observe and record sound”.

Origin of Hausa Language and the People

One of the major focus of this work is Hausa, a language group widely spoken in the Northern part of Nigeria. The Hausas are mostly found in states like; Kano, Kaduna, Zaria, Katsina, Bauchi, Jigawa, Sokoto, Zamfara, Kebbi etc. and other parts of the Middle belt. The language has also spread to other countries in Africa such as Niger, Chad etc. It is also the largest and best known member of the Chadic subfamily of the Afro-Asiatic family of languages.

Hausa region is broadly divided into the eastern and western parts with a considerable degree of mutual comprehensibility. Now with considerable number of radio stations broadcasting in Hausa at the local, national and international levels, and newspapers published in the language, and the language taught in schools and universities, the continuing use of the language for normal purposes in everyday communication is guaranteed. Northern Nigeria which is the domain of Hausa people and language, presently, is experiencing heavy flood of immigrants from other parts of the country, in villages, towns and cities. The Hausa people also travel to other areas in Nigeria and

overseas. This is the reason for the growing number of Hausas in the Diaspora. Hausa tradition and culture are influencing other communities; thus, assimilation of some of these immigrants could be seen vividly in the area. In some of these core northern states, one can observe that some of the immigrant children are now fluent speakers of Hausa. The trend is so natural that they reflect the different dialects of the area of their domicile. This has cut-across all the ethnic groups, particularly those born and grown in the area. It is against this background that this paper focuses on the semantic fields of colour, cookery, and fruit terms in Hausa and English.

Conceptual Review

Cooking Terms

The act of preparing food for human consumption is known as cooking. The cooking process involves using a variety of methods and tools to prepare a set of ingredients so that they are digestible and have flavour. The cookery process uses a scientific method and so the quantities of different ingredients and the conditions in which the food is prepared influence the resulting product. Heat is often applied to food during the process. Cooking covers both the necessity to eat and the desire for variety in what is eaten. A combination of taste, sight and nutritional requirements come together in subtle ways to make each meal different. Each culture has developed its own methods and techniques for preparing their food, creating unique and rich recipes that have now been shared throughout the world. However, the obsession with the art of cooking is one thing all cultures share.

According to Lehrer (1974), two terms could be identified with regard to culinary field and these are: the basic terms and peripheral terms.

The basic terms include: cook, bake, boil, roast, fry, grill (or boil in American English) steam, simmer, stew, poach, braise, sauté', French-fry, deep-fry, barbecue, and charcoal (or charcoal grill).

The peripheral terms include: parboil, plank, shirr, seal lop, flambé, rissoler. Other compound words such as steam-back, pot-roast, oven poach, pan-boil, pan-fry and oven-fry are also grouped under the peripheral terms.

Colour Terms

As observed by Geeraerts (1990), in Butari (2010), the hardest things to observe are those which one sees every day. This is obvious of the questions; what is colour? Or what is red, white, black...? The term 'colour' is therefore easier to describe than define. Colour can be seen as sensation produced in the eye by rays of decomposed light or simply, the effect produced by a ray of light of a particular wavelength. As frustrating as the definition of familiar phenomenon as colour is, scholars like Conklin in Hymes (1964) explains colour as the evaluation of visual senses determined by its content, where its range is measured in wavelength by the spectrum.

The spectrum of colours forms a continuum in which languages cut it up in different ways, (Lobner, 2006). Helmsley (1953) in Butari (2010) says that the origin of colour in any given language can be influenced by three factors:

- (a) There are some objective features such as: *the green living plants, the red of blood, the blue of the sky and even the 'natural' system of rainbow* (
- (b) Colour is determined by cultural needs. This entails that cultural considerations make certain colours distinctively important e.g. 'black' colour could symbolize mourning; red could symbolize danger in western language/culture. At the intra-cultural level (
- (c) There could be some psychological foci. Thus in the series of papers written by Brown & Lenneberg and by Lenneberg himself, the colour spectrum is considered an ideal aspect of the environment to study psycholinguistically because it is continuous in human experience, whereas colour terminologies are categorical

The Berlin-Kay theory of basic colour terms maintains that the world's languages share all or part of a common stock of colour

concepts and those terms for these concepts evolve in a constrained order. There are basically eleven colours in English: black, white, yellow, orange, green, blue red, pink, brown, purple and grey. Along with the above are some peripheral colours names in English e.g.

Reach	Beige	Lemon	Gold	Tan	Lime
Maroon	Bronze	Rose	Ivory	Olive	Jade
Lilac	Chartause	Apricot	Khakhi	Poppy	Cream
Mauve	Crimson	Buff	Magnanta	Navy blue	
Emerald	Turquoise	Tan	Mustard	Rust	
Coffee	Scarlet	Mustard	Silver	Golden	

Source: (Filleubaum and Rapoport (1971) and *Longman Dictionary of Contemporary English* (2001)

Contrastive Analysis

Contrastive analysis provides an easily accessible source of information relevant to translation techniques, second language learning, and the search for linguistic universals. Gass and Larry (2001) state that contrastive analysis is a way of comparing languages in order to determine potential errors for the ultimate purpose of isolating what needs to be learnt and what does not need to be learnt in a second language learning(SLL) situation. They discuss the two positions of CA, which they call "predictive" and "explanatory", and "strong" and "weak" version, respectively. James (2005) discusses the differences between the strong and the weak versions of CA. He explains that the strong version claims to be able to predict errors, whilst the weak one claims to be able to diagnose the errors after they have been made. However, he does not believe in the two versions, but states that CA is always predictive, whereas the job of diagnosing errors after they have been made belongs to Error Analysis (EA). So, it could be understood that CA must be done prior to EA, in order to avoid problems with error-identification and to know what errors to attribute to negative transfer. This research confines itself to a contrastive study of selected semantic fields of Hausa and English. The semantic fields to be contrasted are; colours, cookery and fruits.

Review of Related Literature

Studies conducted within the Lexico-semantic contrast include that of Aryeh (1988) who conducted a research on the “Contrastive Analysis of Hebrew and English Dress and Cooking Collocations: Some Linguistic and Pedagogic Parameters”. The aim was to explore Hebrew and English dress and cooking verbs and their nouns/object collocations. The research used open/close models of language activity which contrast the automatic patterned aspect with its creative, meaningful counterpart. The work revealed that the collocational behaviour of the Hebrew verbs described lends support to a mixed 'memory/meaning' rather than totally semantic explanation of selection restrictions. He submitted that this linguistic analysis lends support for the adoption in the context of language learning pedagogy of a mixture of rote and cognitive strategies. The reviewed work is relevant to this study because it explored Hebrew and English dress and cooking lexical terms and their collocatives as well as the pedagogical implications while this study explores more lexical terms from various semantic fields of English and Hausa.

Marta (2011), worked on the topic “An English-Spanish Contrastive Analysis of Culturally Loaded Phraseological Units Containing Kinship Terms”. The aim of that study was verifying which cultural connotations of the selected terms are reflected in the phraseological units contained in the corpus and identifying any possible cross-cultural and linguistic difference or similitude. The findings revealed that phraseological expressions involving different kinship terms (*mother, father and uncle*), embody a high degree of cultural load. In fact, they show different connotations in different cultures. Therefore, the fact that language is a vital part in the culture seems to be demonstrated too. In short, it revealed that the cultural connotations of each kinship term and phraseological units vary according to the language. It concluded that the notion of language as a social practice should be supported, so that culture would become the core of language teaching.

Marta's study is related to this study because it is restricted to kinship term at the phraseological unit with the aim of discovering cross-cultural and linguistic differences between English and Spanish. This has greatly added to what this research wants to explore in the study of, colour, cookery, and fruit terms of Hausa and English.

Zubairu & Sabariah (2015) investigated the Segmental Phonemes of English and Hausa languages. The research intended to explore these objectives: to identify the similarities and differences between the segmental phonemes of English and Hausa languages, and to predict learning difficulties among the Hausa ESL learners based on this comparison. Learners of English as a second language (L2) are usually faced with difficulties largely contributed by the features of their first languages (L1). The study used Behaviourists and Structural linguists in the 1950's and 1960's founded the theoretical foundations of the Contrastive Analysis (CA) and since then, this approach has been employed in the second language acquisition studies.

Methodology

This study focuses on a world language (English) and Hausa, one of the major languages in West Africa and Nigeria in particular. Considering the diverse nature of the study, written, verbal and electrically coded materials served as sources of data. Data collection methods included library research, oral interview and the internet. This study made use of Banathys contrastive model of analysis. The traditional contrastive methodology subsumed two basic steps in contrasting two languages: Description and Comparison. Krzeszowski (1990:43) mentioned three main steps in classical contrastive studies namely, Description, Juxtaposition and Comparison. Here Krzeszowski is concerned with the description of the two languages, putting the languages side by side and then carry out a comparison of the element to be described in the two languages

Theoretical Framework

The theoretical framework of this research is Componential Analysis. It was propounded by L. Hjelmsleve, R. Jakobson and F. G. Lounsbury. They explained how word meaning can be accounted for in linguistics through a componential Analysis (CA). Componential analysis (feature analysis or contrast analysis) is the analysis of words through structured sets of semantic features, which are given as “present”, “absent” or “indifferent with reference to feature”. The method thus departs from the principle of compositionality.

Componential analysis is typically for structural semantics which analyses the components of a word’s meaning. Thus, it reveals the culturally important features by which speakers of a language distinguish different words in a semantic field or domain, (Ottenheimer, 2006). Akase (2011, p. 203) asserts that “It is a process whereby the meaning of a word is expressed in terms of the combination of all the features that made up such words. For example, we can express the meaning of ‘girl’ as (+HUMAN, +FEMALE,-ADULT -MARRIED -MALE)”. In this regard, sense components or semantic features are often treated in terms of binary contrast (e plus (+) or minus (-) values), such that the presence of a particular semantic marker often suggest the absence of another.

Palmer (2002, p. 102) explains that component is “the total meaning of a word being seen in terms of a total number of distinct elements or components of meaning”. Thus, componential analysis is a theory that analyses meaning of words by the use of feature symbols known as components.

Presentation and Analyses of Data

This section contains the description, presentation and analyses of the data. The data collected are arranged in the following format: introduction which serves as background of each selected semantic field on the study, the Hausa semantic terms and English semantic terms presented in tabular form for clear illustrations.

Datum 1 Colour Terms

Colour is a natural phenomenon which can be found in all human languages in the world. The perceptions in which languages see colour vary depending on the culture of the people. Researchers have shown that colours in some languages are viewed by either their wetness or dryness. This study explores the colour terms in English and Hausa with the purpose of identifying the similarities and differences.

Table 1: Componential Analysis of Basic Colour Terms in Hausa and English

	Black	White	Red	Green	Yellow	Orange	Pink	Blue	Purple	Brown	Grey
Bak'i	+	-	-	-	-	-	-	-	-	-	-
Fari	-	+	-	-	-	-	-	-	-	-	-
Ja	-	-	+	-	-	-	-	-	-	-	-
Shud'i	-	-	-	-	-	-	-	+	-	-	-
Kore	-	-	-	+	-	-	-	-	-	-	-
Rawaya	-	-	-	-	+	-	-	-	-	-	-

Based on Berlin and Kay's prediction, Hausa basic colour terms fall under the fifth stage where it states that white (fari), black (bak'i), red (ja), green (kore), yellow (rawaya) and blue (shud'i) can be found as basic colour terms. The Hausa names of other colours are descriptive using the word 'ruwan' meaning 'water' like in 'ruwan lemo' for 'orange', ruwan k'asa for brown, ruwan toka for grey etc. This goes to confirm the report of Conklin's findings of Hanunoo colour terms as contained in (Lyons, 1968, Leherer, 1974). The report states that languages see colour in terms of their lightness, darkness,

wetness and dryness. Hausa Language therefore sees colour in terms of their wetness, hence the name ‘*ruwan*’ is used to describe some colours.

The absence of some colour names in Hausa does not mean that the language does not know of their existence. It only means that Hausa does not have single lexemes or words for those colour terms. As stated above, a Hausa speaker can only describe the colours based on their appearances in relation to some objects that have the same colour by referring to the names of those objects for easy comprehension. That is why we have ‘*ruwan lemo*’ for ‘orange’, *ruwan k’asa* for brown, *ruwan toka* for grey etc. On the peripheral colour names in Hausa, the language borrows words from English and translates them and also attaches them with the word ‘*ruwan*’ to indicate the wetness of the colour. Example, ‘*ruwan gwal* for golden, *ruwan azurfa* for silver, *ruwan tagulla* for bronze etc.

Datum 2 Cooking Terms

According to Lehrer (1974), two terms could be identified with regard to the culinary field and these are: the basic terms and peripheral terms.

The basic terms include: cook, bake, boil, roast, fry, grill (or boil in American English) steam, simmer, stew, poach, braise, sauté’, French-fry, deep-fry, barbecue, and charcoal (or charcoal grill).

The peripheral terms include: parboil, plank, shirr, seal lop, flambé, rissoler. Other compound words such as steam-back, pot-roast, oven poach, pan-boil, pan-fry and oven-fry are also grouped under the peripheral terms.

Table 2: Dictionary Meanings of Cooking Terms in English

Cooking Terms	Dictionary meaning	Possible collocates
Bake	To cook by dry and continuous heat, as food in an oven.	Cake, bread
Boil	To cook in liquid agitated by gaseous bubbles.	Potato, rice
Cook	To prepare for consumption by the action of heat as in roasting or boiling	Beans, yam
Deep fry	To fry in large quantity of fat with high degree of heat.	Potato, yam
Fry	To cook or be cooked in hot fat, usually over direct heat.	Mushrooms, egg
Grill	To cook on a gridiron; by tormenting with heat	bacon ,suya,
Parboil	To boil partially.	Rice
Poach	To cook egg, fish etc. without their shell in boiling water, milk or other liquid until coated.	Puddings, fish
Roast	To cook before an open fire or by placing in hot ashes or embers etc. - heat to an excessive degree.	Meat, yam
Simmer	To boil gently or with a signing sound.	Source, stew
Smoke	To treat food (fish , meat) with smoke	Fish, meat
Steam	To cook until it gives off vapour.	Water, vegetables

Hausa Culinary Terms

Dafaa is a verb in Hausa language and it means to prepare food through the use of heat. It is therefore a cover term for the process of preparing for consumption. The word cook is *dafaa* in Hausa

Language. Besides this super ordinate term, the following lexemes have been identified: *Tafasa*'-boil, *soya*'-fry, *gasa*'-roast, *turara*'-steam, *Kama* 'babbaka' etc. The word *kama* means to cook yam, cassava or cocoyam by putting it in the hole after heating with fire for some minutes, then removing the fire, and putting the tubers in the hole, covering it with sand for at least an hour'. *Babbaka*' means exposing hairy animals to fire just to burn the hair.

Table 3: Meanings of Cooking Terms in Hausa)

Cooking Terms	Dictionary meaning	Possible collocates
Soya (fry)	To cook or be cooked in hot fat, usually over direct heat.	Meat(nama), egg(kwai)
Turara (steam)	To cook until it gives off vapour or become soft	Vegetables (ganye),
Gasa (Roast)	To cook before an open fire or by placing in hot ashes or embers etc. – heat to an excessive degree.	Meat(nama), yam(doya)
Tafasa (boil)	To cook in liquid agitated by gaseous bubbles.	Potato(dankali), rice(shinkafa)
Kama	To cook by heating the hole with fire	Yam (doya)
Babbaka	To burn animal hair with fire	Goat(akuya)
Dafaa	To prepare for consumption by the action of heat as in roasting or boiling	Beans, yam

Table 4: The Componential Analysis of Cooking Terms in Hausa and English:

Hausa	English	Water	Oil or fat	Vapour	Amount of liquid	Kind of source of heat	Cooking action	Special utensils	Special additional Purpose	Cooking speed
Dafaa	Cook	+	-	-	*	Fire		Pot		
Soya	Fry	-	+	-	*	Fire		Pan		
Soya	Deep fry	-	+	-	*	Fire		Pan		
Gasa	Roast	-	+	-	*	Fire				High
Gasa	Grill	-	+	-	*	Fire				
Gasa	Bake	-	+	-	*			Oven		
Tafasa	Boil	+	-	-	*					
Tafasa	Parboil	+	-	-	*					soften
Turara	Stream	+	-	+	Few liquid					
Babbaka	_	-	-	-	*	Fire			To preserve	
Kama	_	-	-	-	*	heat		Hole		soften
_	Smoke	-	-	-	*	Fire				
Dafaa	Poach		-	-	*	Fire				
_	Simmer	+	-	-	*	Fire		Pot		soften

*means a component is inapplicable or unnecessary.

_ means absent in the language

+ means present in the language.

The above table shows that English and Hausa universally have culinary terms but the result also shows some differences and similarities in the two languages. Hausa has two cooking terms *Babbaka* and *Kama* that are absent in English as the surface level.

English has ‘poach’ ‘simmer’ ‘smoke’ which are also absent in Hausa at the surface level as presented in the table. Rather, a Hausa speaker may use ‘*dafaa*’ for ‘poach’ as the process is almost the same.

Overlap of meanings: In Hausa Language, the super-ordinate term ‘*gashi*’ (Roast) has the following lexemes under it such as grill and bake as portrayed in the table. This means a Hausa speaker uses the word “*gashi*” to refer to the act of roasting unlike English that has three different terms: roast, grill and bake their meanings are determined by the methods and equipment used for the cooking. Another difference between the two languages is in the use of “*soya* (fry)” and “*tafasa*” (boil)”. There is no distinction between **fry** and **deep fry** in Hausa and also there is no different between boil and parboil unlike English. There are these basic terms: *dafaa* (cook) *suya* (fry), *gashi* (roast), *tafasa* (boil), and *turara* (steam) in both the two languages. Besides, Hausa speakers use pot frying in which fat and oil are not used in the process on things such as groundnuts, tiger nut, beans or soya beans. In Hausa therefore, fry has the components (+fat) while fry in English has the component (+ fat). Germany, according to Salau (2004), also has the same overlaps of meaning with English because it groups together *frying, boiling and roasting* as one under the heading “braten”.

DATUM 3: Fruit Terms

There exists a wide variety of fruits in English and Hausa, most of these fruits are categorised into different classes such as: Berries, Citrus, melons, tropical and wild fruits.

Table 5 Berry Fruits in English and Hausa

Berry fruits in English	Berry fruits in Hausa
Blueberry	X
Blackberry	X
Cranberry	X
Nannyberry	X
Gooseberry	X
Raspberry	X
Salalberry	X
Quandong berry	X
Strawberry	X
Elderberry	X
Franckleberry	X
Pitangaberry	X
Wolfberry	X
Yumberry	X
Genipberry	X

From the table above, Berry fruits in English do not have Hausa equivalents because they do not exist in the people's worldview. For instance, all the Berry fruits do not have Hausa names. According to some informants contacted, some of these fruits may be found in the forests but the people do not see the need for assigning names to them. Such fruits may even be viewed as being wild.

Table 6: Citrus Fruits in English and Hausa

Citrus in English	Citrus in Hausa
Orange	Lemun zak'I
Tangerine	Tanjarin
Pomelo	X
Lemon	Lemun tsami
Grapes	X
Clementine	X
Ugli fruit	X
Citron	X
Lime	Lemun tsami

The table shows that Hausa has limited names for citrus fruits unlike English. This is because English citrus fruits are in various forms and kinds, though Hausa has the varieties as English but they are always named as “*Lemu*” with descriptive terms based on either the sweetness or bitterness. In the case of Tangerine, the Hausa speakers borrow the word with some modification to suit the phonological pattern of Hausa as seen in the data.

Table 7: Melon Fruits in English and Hausa.

Melon fruits in English	Melon fruits in Hausa
Water melon	Kankana
Honey melon	X
Cantaloup	X

The table above shows that English has more names of Melon fruits than Hausa. This is because Honey melon and Cantaloup have no names in Hausa but only water melon has as seen in the table. According to the informant, the absence of the names of the two melons may likely be as a result of uninhabitable nature of the fruits or they are considered wild and inedible.

Table 8: Tropical Fruits in English and Hausa

Tropical fruits in English	Tropical fruits in Hausa
Banana	Ayaba
Apple	X
Pineapple	Abarba
Coconut	Kwakwa
Pomegranate	Inibi
Apricot	X
Pawpaw/papaya	Gwanda
Dates	Dabino
Tiger nut	Aya
Mango	Mangwaro
Guava	Gwaiba
African star Apple	Agwaluma
Cashew	Yazawa
Cucumber	X
Avocado	Fiya
Almond	X
Ackee	X
African pears	Atile
Garden egg	Yalo
Rose apple	X
Walnut	X
Cherry	X
Egg fruit	X
Miracle fruit	X
Jack fruit	X
Lychee	X
Naranjilla	X
Hazelnut	X
Hawthorn	X
Sapodilla fruit	X
Medlar fruit	X
Durian fruit	X
Fig	X
Feijoa	X
Xylocarp	X

From the table above, English has more names of tropical fruits than Hausa. This is because English has a wider range of contacts with so many languages than Hausa. Despite the fact that Hausa has limited names of tropical fruits, the language has borrowed some words from English and Arabic such as: apple for apple, cucumber for cucumber without modifications. “Mangwaro” is derived from mango by modifying the middle and also the end sounds. It is also applied to guave which is called “*gwaiba*” in Hausa. However, the word “*inibi*” has its origin from Arabic which stands for Pomegranate. Hausa speakers adapt the word (*inibi*) and constantly use it for pomegranate. The absence of these lexical terms such as: cherry, walnut, ackee. Apricot etc. as portrayed in the table may definitely make it difficult for Hausa speakers to identify them when they are being mentioned without the signified objects.

Table 9: Wild Fruits in English and Hausa.

Wild fruits in English	Wild fruit in Hausa
Soursop fruit	Gwandan daji
X	Tsada
X	'baure
Black palm	'Dinya
Doum palm	Goriba
Eboyi fruit	Kanya
Shea	Kadanya/ ta'bo
Jujube	Magarya
X	Kurna
X	K'ok'iya
X	Faru
X	Gaud'e
X	Lokuki
Deleb palm	Giginya
X	Ciwo
X	Taura
Balanites	Aduwa
X	Malmo
Tamarind/black velvet	Tsamiyar biri
Honey locust	D'orawa
Acacia	Bagaruwa

It seems, in the table above, that Hausa has more names of wild fruits than English. The name wild fruit has no link with English cosmology. The name was coined by Hausa speakers to indicate fruits that are not domesticated in the farm but found in the bush or forest growing independently. Since Hausa speakers are interested in wild fruits, they see the need to give them names as seen in the data. It is interesting to note that English speakers may find it difficult to identify those wild fruits mentioned without English equivalents as shown in the table.

General Findings

Colour Terms

At the surface, English appears to have more names for colour terms than Hausa. This is because Hausa lacks basic names for brown, pink, grey, orange and purple. However, these colours which seem to be absent in Hausa are being described using things that have those colours either naturally or artificially by attaching the word “*ruwan*” means water. Example; “*ruwan 'kasa*” for brown, “*ruwan lemu*” for orange etc. The results also show that both languages have peripheral colours such as silver (*mai rowan azirfa*) golden (*mai rowan gwal*) etc.

Cooking Terms

The results show that English and Hausa generally have culinary terms and there are differences and similarities in the two languages. Hausa has two cooking terms “*Babbaka* and *Kama*” that are absent in English at the surface level. English has ‘poach’, ‘simmer’ and ‘smoke’ which are also absent in Hausa at the surface level as presented. A Hausa speaker may use “*dafaa*” for ‘poach’ as the process is almost the same.

It has also been discovered that the languages have meanings overlap in the cooking terms. In Hausa for example, the super ordinate term “*Gashi*” (roast) has the following lexemes under it: Grill and Bake as portrayed in the table. This means a Hausa speaker uses the word ‘*gashi* or *gasawa* to refer to the acts of roasting unlike English

that has three different terms: **Roast**, **Grill** and **Bake** and meanings determined by the methods and equipment use for the cooking. Another difference between the two languages is in the use of “soya (fry)” and “*tafasa* (boil)”. There is no distinction between **fry** and **deep fry** in Hausa and also there is no difference between Boil and Parboil unlike English. Besides, Hausa speakers have pot frying in which fat and oil are not applied in the process as in frying groundnuts, tigernut, beans or soya beans. This overlaps English in which frying is only done with fat. In Hausa therefore, fry has the components (+fat) while fry in English has the component (+ fat).

In both the languages, the results show that cooking terms can be used metaphorically to express anger, bitterness and feeling.

Fruit Terms

The findings show that Berry fruits in English do not have Hausa equivalents because they do not exist in the Hausa’s worldview. Concerning Citrus fruit, English has more lexemes than Hausa because of its variety. But Hausa has the varieties which are described by the taste or size of each of them. In the case of Tangerine, the Hausa speakers borrow the word with some modification to suit the phonological pattern of the language as seen in the data. On the melon fruits, Hausa has one single name for melon unlike English that has three. This shows that Hausa speakers may find it difficult to identify the two melons that have no Hausa equivalent when they are stated in novels or newspapers without the use of pictures.

It also reveals that English has more names of tropical fruits than Hausa. This is because English has a wide range of contacts with many languages than Hausa. Despite the fact that Hausa has limited names of tropical fruits, the language has borrowed some words from English and Arabic such as: apple for apple, cucumber for cucumber without modifications. “*Mangwaro*” is derived from mango by modifying the middle and also the end sounds. It is also applied to

guava which is called “*gwaiba*” in Hausa. However, the word “*inibi*” has its origin from Arabic which stands for Pomegranate.

Finally, the results show that Hausa has more names of wild fruits than English. The name “Wild fruit” has no link with English cosmology. The name was coined by Hausa speakers to indicate fruits that are not domesticated in the farm but are found in the bush or forest growing independently. Since Hausa speakers are interested in wild fruits, they see the need to give them names as discovered. Moreover, it is very difficult for Hausa speakers to identify berry fruits since the language is oblivious or silent on their names. This indicates that berry fruits may not be found in Hausa land due to different geographical sphere. This may lead to very serious implications when it is necessary for translation. On the other hand, Hausa has more lexical terms in the wild fruits than English. This may also have implications to English speaker too.

Conclusion

This study discussed semantic fields of colour terms, cookery terms and fruit terms. Using the lexical categories. It observed that there is a significant relationship between people’s lexical and cultural realities. This is as a result of the fact that people have words only for those things experienced in their world-view. Objects or activities not experienced are likely not to be assigned any names.

It was also observed that names are assigned to the various colour, cooking, and fruit terms in both languages under study. This is based on the fact that there are lexical terms of the above mentioned semantic fields but English seems to have more lexical terms in all the fields except in wild fruits. Lexical items for these selected semantic fields vary as they are cultural based.

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