A CONTRASTIVE ANALYSIS OF ENGLISH AND HAUSA PROVERBS

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Abstract

This study titled, "A Contrastive Analysis of English and Hausa Proverbs" examines the areas of difficulties, similarities and differences that exist between Hausa and English proverbs. Proverbs are vital elements of communication in every language and they are dynamic and complex in nature; having the capacity to enrich the lives of their users. There are more socio-cultural realities to the meaning of proverbs than the mere linguistic examination of their form and these include the psychological, sociological, cosmological, as well as other pragmatic features. The data for the study were generated from secondary sources and specifically a total of one hundred proverbs from the work of Muhammad Bello and Frank Williams. Fifty (50) were selected from each of the two blocs of languages, Hausa and English. The theoretical framework adopted for the study is Quirk's Structural Grammar but the data were analysed using Banathy's and Wilson's Model of Analysis. From the findings, some of the forms, patterns, distributions and varieties of English and Hausa proverbs are similar. However, there are shades of differences though all proverbs reflect the cultures from which they originate but the degrees of differences are factors why they are difficult for learning and translation from Hausa to English. This study recommends that English and Hausa proverbs should be given adequate consideration so as to improve learners' performance in the use of English proverbs.

Introduction

Language, either spoken or written and consisting of words in a structured and conventional way, is a system of human communication. It is a facility by which a people's culture can be understood and transmitted. Hausa is one of the three majority

languages in Nigeria. It is the link language among the non-native and predominantly monolingual native speakers in northern Nigeria. As the only ready language of wider communication in the northern region, the utilitarian relevance of Hausa has drawn more non-native speakers of virtually all the minority languages to stand out as the regional lingua franca. The implication is that one generation after another of these minority groups that speak Hausa now know far less of their mother tongues, use them less frequently than the Hausa medium, hardly make a successful sentence in their mother tongues without lacing it with strings of code-mixed or code-switched utterances especially in spontaneous (verbal) communicative engagements. The obvious implication is that while Hausa is gaining the number of its fluent speakers, the minority groups yielding to the force of a stronger cultural wave are causing their languages to lose native speakers. This is a case of partial language death; a sociolinguistic phenomenon that is threatening many languages across the world.

The study of proverbs offers a useful means of not just transmitting culture but also promoting social morality, good manners and ideas from one generation to another. Proverbs express folk ideas, which underlie the thought and action of a given group of people. Abrahams (1973: 117) defines proverb as a short and witty traditional expression that arises as part of everyday discourse as well as in the more highly structured situations of education and judicial proceedings.

According to Amfani (2009), African languages can only be adequately classified, analysed, and described if the comparative approach is adopted by all stake-holders in the study of the languages. In this regard, many writers have written on the values of contrastive analysis and among them is Lado's (1957:2) who holds that the differences that may exist between languages could be the causes of difficulties that speakers of a first language (L1) may experience while speaking a Second language (L2). Banathy's article on the potentials and limitations of contrastive linguistics analysis shares the same views

with Lado (1969). These views show that knowing the linguistic and cultural elements of the first and Second Language (L2) would help teachers focus more attention on the areas of need to be stressed.

Another study that is of relevance is the work of Nickel and Parren (1971) in which they expressed the need for examining the contrasts and similarities between languages as a way of helping in the study of Applied Linguistics and construction of language teaching courses. Based on close observation, the presence of proverbial errors explains students' inability to use appropriate proverbs, semantic categories and other linguistic units. This explains why errors made by Hausa students while translating proverbs into English have become sources of concern.

Every language of the world has proverbs and the rules governing their use. English and Hausa are two different languages with different linguistic histories, origins, backgrounds, families and conditions that make them mutually different. The differences that exist between English and Hausa proverbs are parts of the factors that constitute problems for the teaching and learning of English to the Hausa learners of the language. Even though scholarly works have been done on the English and the Hausa proverbs, the researchers intend to stretch the frontiers of such works by comparing and contrasting English and Hausa proverbs to unravel the implications of the linguistic differences that affect the teaching and learning of English as a Second Language (ESL).

This work is a contrastive analysis of English and Hausa proverbs. The aim is to identify the similarities and dissimilarities between proverb usage in Hausa and English using Wilson's (2009) model of proverb translation and Banathy's (1968) contrastive model. The choice of these models is because they are suitable for describing the proverbs in the two languages adequately. It is hoped that this study will provide an insight into the proverbs of the English and Hausa languages that will improve the knowledge of ESL learners and teachers' performances as it relates to the teaching/learning of English as a second language. The study will enhance or broaden the

explanations of the relationship that exists between the English and Hausa languages particularly on the patterns and processes, structures and syntactical arrangements of their proverbs and teachers Hausa Language will understand the areas of differences and devise how to enhance students' understanding of the proverbs of the target language (English).

Conceptual Explication

Under this section of the paper, key concepts are clarified to shed more light on the topic. These include definition of proverb, features of proverbs and types of proverbs.

Definition of Proverbs

There are several definitions of proverbs as there are scholars, some of which are reviewed below. Mieder (2004) defines proverbs as concise traditional statements of apparent truths with currency among the folk. From a broader perspective, proverbs are short, generally known sentences of the folk that contain wisdom, truths, morals, and traditional views in a metaphorical, fixed, and memorisable form and that are handed down from generation to generation. Zeng (1983:6) describes English proverbs as "oral products by English folks, as results of their daily life, which are popular among the folks in forms of fixed meaningful and moral sentences in plain, vivid, rhythmic, and memorable language."

Okunowo (2012:22) says "almost everybody who understands his indigenous language is a living carrier of proverbs. They exist in every language to express particular message and they are also simple and concrete sayings popularly and repeated, which express a truth, based on common sense or the practical experience of humanity and are often metaphorical". According to Okoh (2008:128) "proverbs may differ from culture, but the fact that they are context bound, they mean more than just the textual outline and constitute an important form of communication". He added that, proverbs occupy a commanding position in the rhetorical arsenal of African cultures. In

virtually every African society they constitute a dominant device, whether in everyday conversation or more serious formal talk.

Features of Proverbs

Different features of proverbs have been identified by various scholars in the field of Paremiology. Here, the ideas of two influential scholars will be referenced. Norrick (1985:32) expounding the views of Seiler proposed the following characteristics as guide to identifying proverbs from other similar items. Firstly, proverbs are self-contained. According to him, proverbs must be self-contained by which he means that none of their essential grammatical unit may be replaced. In Norrick's words "Seiler introduces this definitional criterion solely to distinguish proverbs from proverbial phrases. With reference to the Norrick words, proverbial phrases like "to face the music" and "Brown as a berry" are immediately excluded from the class of proverbs because they lack precisely essential grammatical units but can be described in terms of their properties such as prepositional statements, elliptical sentences, and the traditional nature that correlate closely with their status as items of folkloric.

Another theorist of the characteristics of proverbs is Trench (1853:16). His thesis is that three things constitute a proverb; namely shortness (brevity), sense which is sometimes sacrificed for alliteration, and salt. Trench argues that "a proverb must have salt, that is, besides its good sense it must in its manner and outward form be pointed and pungent, having a sting in it, a barb which should not suffer it drop lightly from the memory". Marvin (1916, in Trench, 1855:17) also opines that wit and humour in proverbs are common with men who live in favoured lands. There is a wisdom as well as pleasure in quoting an adage for instruction that is likely to be received with a laugh or a smile, and it is no wonder that it is in countries where there are liberty and opportunity that a large number of such adages should be in used. It is however, different where misrule and oppression depress the spirits of the people or where the struggle for existence is so severe that life is full with anger. In such places, there is an

incongruity in pleasantries of speech, and wit and humour seems out of place. Yet when under such circumstances, nature is true to herself, and in the face of the most adverse conditions, men will sometimes quote an amusing aphorism and droll sayings will suddenly spring into popularity; indeed, some of the wittiest phrases had their origins in terms of distress and suffering. Proverbs have been called "the tears of humanity," not because they are sad, for many are joyous not because they are depressing, for many filled with laughter but because so many have made appearance when the life of people were embittered by hard toil or made perilous by treating injury and loss.

Types of Proverbs

Pobota (2011:70), using Taylor's maxim to establish ways of understanding proverbs, raised the following three fundamental questions: what is a proverb? What do non-specialists of proverbs think about them and what are the proverbs to them? What are the characteristic elements that comprise a proverb? Pobota (2011:22) identified three types of proverbs; namely, Universal proverbs, Local proverbs, and Regional proverbs. Jamal (2012:3) also argues that proverbs fall readily into three main categories; the first type takes the form of abstract statements expressing general truths, e.g. *Absence makes the heart grow fonder.* The second type, which include many of the more colourful examples, uses specific observations from everyday experience to make a point that is general e.g. *you can take a horse to the river, but you can't make him drink* and *Don't put all your eggs in one basket.* The third type of proverb comprises sayings from particular areas of traditional wisdom and folklore. This category is used for healthy injunction e.g. *after dinner rest a while, after supper walk a mile.*

According to Black (1999:123), there are four major types of proverb in English; Substitution, Contraction, Antonyms, and Expansion. However, they can equally be categorized into regional base, structure, variation and form. This study critically analyses the data collected using this arrangement in order to disclose the dissimilarities in the proverbs being studied.

From the above definitions, it can be adduced that proverbs are wise sayings, property of specific speech communities with didactic functions and certain basic features such as rhythmic, plain, vivid, moral notes. The aim of this paper is to analyse the selected proverbs from the perspective of rhetoric in terms of their rhythmic, syntactic, and lexical structures.

Theoretical Framework

The authors acknowledge that many descriptive models have been developed to study CLA. For example, Lyons (1994), Selinker (1992) James (1996) and Mohammed (2000) identified some models of contrastive analysis. Lyons (1972) point's semantic model, Selinker (1992) mentioned structural model, Functional model, Pragmatic model, Semanto-grammatical model, Transformational model, Giaglossic model, and Eclectic generative model. James (1996) pointed out Structural or Taxonomic model, Case Grammar, Transformational Generative model, Contractive Generative Grammar. Finally, Mohammed (2000) identified some descriptive grammatical models mentioned such as Traditional Grammar, IC analysis, Transformational Generative, Sector Analysis, Pedagogical Grammar and Communicative Model.

The traditional contrastive methodology subsumes two basic steps in contrasting two languages: Description and Comparison. (Krzeszowki (1990), on the other hand, speaks of three main steps in classical contrastive studies: Description, Juxtaposition and Comparison. Here Krzeszowki is concerned with the description of the two languages, putting the languages side by side and then, comparison the element to be described in the two languages. According to Banathy (1968) and Di Pietro (1971), there are necessary steps that must be taken in contrasting two languages. Banathy (1968:6) states the steps that include the:

(i) Rational or purpose for which contrastive language analysis is undertaking.
(ii) Scope and depth of coverage.
(iii) Language theory upon which the comparison is based.

(iv)   Frame work within which the comparison is made.
(v)   Procedures used in making the comparison.
(vi)   Format and style of formulation of the contrastive statement.

Di Pietro (1971:2-31), proposed the following analytical steps from the transformational generative point of view:

a.   Observed the differences between the surface structures of two languages; such surface may range from total absence of some surface features, one of the two (each of the language) languages to partial sharing of a feature; and
b.   Formulate the deep to surface (realization) rules concerning the various expressions of NUMBER in each of the language involved.

Here, the third step is restricted to operational. The two languages have to be labelled as native and foreign respectively. The study will, however adopt the following analytical procedures of contrastive language analysis on the two languages- English and Hausa which are:

(i)   Locates the best structural description of the two languages.
(ii)   Establish the element to be described in the two languages (determined the depth and coverage).
(iii) Determine the frame work and describe the two languages.
(iv)   Select the contrastive model to use.
(v)   Predict areas of similarities and differences.
(vi)   Establish a hierarchy of difficulties and giving qualitative and quantitative pedagogical implications.

The contrastive model selection depends on the linguistic model. CLA may be Operational for generalized models (those with generative power), or Taxonomic, for autonomous model (that is, those that operate only at the surface structure.

However, this study will expose Banathy's (1968) Taxonomic Contrastive model. The reason being that the model may be applied to both autonomous and generative models and is very popular. A comparison of English and Hausa proverbs, using the model will form a basis for a better description of the languages, the preparation of teaching materials and, the ability to supplement inadequate materials. In Banathy's (1968) taxonomic CLA, the analyst seeks those elements which are shared and unshared by the source and goal

languages and identifies them according to hierarchy of difficulties (Di Pietro, 1971). Banathy's (1968:6) taxonomic model states that in contrastive analysis, the analyst:

    a. Takes inventory of tasks that the students have to learn in both languages.

    b. Based on the contrastive data, the analyst recognizes items in the inventory that are similar to approximate the native language and the culture of the learner. Those items have to be learnt because they are (shared) and some of these items comprises the relevant input competence of the learners.

Wilson Model of Proverbs Translation

This research employs Wilson's model of translation and structural grammatical model (eclectic models) for the analysis of English and Hausa proverbs. For several reasons, the use of these eclectic models has many advantages. The main advantage is that a large body of accepted translation for proverbs exists between various languages, thus removing any question on validity on a specific translation example. The second equally important reason is that proverbs generally include metaphors and thus provide a body of culturally accepted metaphor translations. Furthermore, as they are heavily embedded in a culture and reveal conceptual thinking, proverbs provide insight into a language group's way of thinking. This insight is reciprocal, in that it can provide a guide into the translation of text.

Wilson's model relies on a fundamental concept of translation as well as on specific views of message and meaning. The basic premise underpinning translation is that, when translating, the translator undergoes a set of cognitive behaviours (analyses, interprets, reformulates) in which a proverb (the message) transfers from the source language to the target language. The message involves, at least, the concept and its vehicle, and it exists in terms of Saussure's sign (2004; 65) translatable by rules and processes as presented in Holme's model of translation (1988:83). To summarize Wilson's component, the act of translation is a procedure in which a basic text becomes the goal text, and fundamental to the whole course is that translation is a cognitive activity comprising multiple processes that are sequential,

and interdependent. The components and processes vary in their presence and strength from one sign to the next, and from one translation to another.

No discussion of Wilson's model is complete without addressing the role of comparative linguistics as it is a mapping of structures from one language to another, the linguistic structure, or vehicle for the message functions in the model mainly from the perspective of comparative linguistics. Vinay and Dartnet's in Wilson's (2010) approach also applied to Hausa and English which draw insight from a concept of planes of expression and procedures in order to locate proverbs that are similar between Hausa and English, with a focus on lexicon and syntax. They categorize seven specific procedures to identify structural differences that facilitate translation: literal translation, equivalence and adaptation.

Vinay and Darbelnet distinguish between direct translation (borrowing, calque, and literal translation) and oblique translation (transposition, modulation, equivalence and adaptation) in order to account for the translations that appear to be word-for-word as opposed to those which are not. Having made this distinction, they are then able to address the lexical and syntactic aspects of these two categories. The seven procedures explained by Vinay and Darbelnet are not necessarily applied in isolation from each other. As cognitive processes, they operate concurrently and consecutively, as they undergo analysis, interpretation and reformulation in the same manner as the other processes that are part of the translation model. The Wilson model of translation relies on Vinay and Darbelnet's work to address the issue of translation that resides at the level of linguistic structures. Comparative linguistics relies heavily on the translator's knowledge and experience. For Example:

i.   Hausa proverb: *A bar kaza cikin gashinta*. English proverb: Let a sleeping dog lie.

ii.   Hausa proverb: *Abinda da ka shuka shi za ka girba* English proverb as you make your bed, so you lie on it.

iii.   Hausa proverb: *Dokin mai baki ya fi gudu.* English proverb Empty vessels make the most noise

The theoretical framework advances intuitions from the structural grammar of Quirk and Greenbaum (2004) in the analysis of the proverbial sentences considered in this research. It also finds the contrastive analysis of Robert Lado (1957) very helpful as it is basically concerned with how two languages can be compared and contrasted in terms of their similarities and differences.

The two languages we are concerned with are Hausa, the source language, and English. The main concern, however, is to translate English proverbs to Hausa Language (i.e. to compare their similarities) in such a way that their meaning and quintessence are not lost. Also, to identify the structural differences of the proverbs in the two languages. This would be done by employing three models, the Wilson's (2004) model of translation, Quirk's (1988) Structural grammatical analysis and the Banathy's (1968) model of contrastive analysis.

These models are used in order to enable the reader gain a thorough understanding of Hausa culture presented in English. These would not make the messages in the proverbs suffer a loss of meaning in the process of translation. Theoretical framework also involves the use of Banathy's (1968) model of contrastive model of analysis in order to elucidate the sentential proverbs to arrive at their meaning, essence and usage in the Hausa society. The main concern of this research is undoubtedly within the purview of contrastive linguistic analysis as a social science which has to do with the application of two languages in solving pedagogical problems as enunciated by Sealey and Carter, (2004). For adequate analytical handling, the authors of this paper decided to deploy eclectic theoretical framework so that the different classes of data can be approached using the most appropriate ones at each point.

Methodological Issues

The data for this study which consist of English and Hausa proverbs were generated from both primary and secondary sources. Some primary sources include Bello Muhammad's *Karin Maganar Hausawa*, Ibrahim Madauci, Yahaya Isa and Bello Daura's *Hausa custom*, as well as Frank Dickens and William Golding's *The most important English proverbs*. The proverbs selected were the ones that show resemblance of associated terms in the two languages (English and Hausa).

From each of the sociolinguistic divides (Hausa and English languages), fifty proverbs were purposively picked. One hundred proverbs are used to display the stages of similarities and differences of proverbs from the two languages under the study. Descriptive analysis is used to show or summarize data points in a constructive way such that patterns might emerge that fulfil every condition of the data for comparison.

The researchers did not interfere with the cultural imports or the original meanings of the proverbs although all the items under section two were classified using the following themes. i.e., peaceful living, knowledge, patience, honesty and truth, caution, resoluteness, hard work, contentment, goodness, virtuosity, obedience, respectability, love for a close relation, mutual assistance and finally, humour. Data analysis for this study was done using Banathy's Model of Contrastive Analysis and Wilson's Model of Analysis.

Data Presentation and Analysis

The data were analysed on the basis of certain related subjects. For example, section one describes English and Hausa proverbs using Banathy's (1968) model of Contrastive analysis, while section two considers the translation of English and Hausa proverbs based on peaceful co-existence in the society using the Wilson's model of proverb translation. The proverbs were analysed using the following stages. First, the proverbs in Hausa language were identified, then their English equivalents (or translated versions) to help reader(s) access their linguistic meanings and messages.

Description of English and Hausa Proverbs

A. The data in this section indicate that English proverbs are defined in terms of form, pattern, distribution and variety. This analytical description helps the researcher to look into the proverbial forms such as the structure of the proverbs; their range of distribution and whether the English proverbs conform to the English sentence order or not.

    i. A *friend in need is a friend indeed*
       Form: SVCA (subject, verb, compliment)
       Pattern: regular pattern (arrangement of word order)
       Distribution: advice
       Variety: subject + predicate

    ii. A *great talker is a great liar*
       Form: SVC (subject, verb, complement)
       Pattern: regular
       Distribution: precaution
       Variety: Subject + predicate

    iii. A *friend in need is a friend indeed*
       A *picture is worth a thousand words*
       Form: SVC (subject, verb, complement)
       Pattern: regular
       Distribution; love
       Variety: Subject + predicate

B. From the following data, there appears a degree of similarity despite the partial disparity according to form, pattern, and distribution in the variety. For example:

    i. A *Fede biri har wutsiya*
       Form: Verbal Phr +Adv Phr +NP
       Pattern: Regular
       Distribution: Truth
       Variety: Verb + Object.

ii. *A rashin tuwo a ke cin wake a kwana*
      Form: Adj Phr + VP + NP
      Pattern: Regular
      Distribution: Manage
      Variety: Subject + predicate

iii. *Wuta ta ci danye balle busasshe*
      Form: NP + VP +Adj Phr
      Pattern: Regular
      Distribution: Plague
      Variety: Subject + predicate

Contrast between English and Hausa Proverbs

The realizations of the English proverbs were in the form of SVOCA, whereas the Hausa proverbial realization were, in some cases VP+VP, VP+ Adj Phr; thus adapting to the regular pattern of SVOCA (NP+ VP +NP). The notions of form in English proverbs are words that signal the conventional pattern (i.e. regular word arrangement to form meaning). For example:

i.   *Fortune favours the bold.*
ii. *Beggars can't be choosers.*
iii. *A watched pot never boils.*

In Hausa, it is also words that indicate conventional pattern but in some cases, these are different patterns that are distinct from English. For example:

i.   *Gani ya kori ji.*
ii. *Feɗe biri har wutsiya.*
iii. *Mahakurci mawadaci.*

The distributional features of English proverbs are mostly warning, advice and admonishing. Such as: 'A great talker is a great liar,' 'all that glitters are not gold', and 'once bitten twice shy' etc. While in Hausa proverbs, it differs because of the descriptive nature of the language. Hausa proverbs discourage laziness, encourage

hardworking, contentment, goodness and precaution etc. For example:

Guntun gatarinka ya fi sari ka ba ni (contentment).

Nagari shi yake sai da kanshi (goodness).

Ƙaramin sani ƙukumi ne (caution).

In some cases, both English and Hausa proverbs share similar distributional features. For example:

1. a. English proverb: *Prevention is better than cure (precaution).*
   b. Hausa proverb: Riga kafi yafi magani (precaution)
2. a. English proverb: *A patient dog eats the fattest bone (patience)*
   b. Hausa proverb: *Mai haƙuri yakan dafa dutse (patience)*
3. a. English proverb: *The value of knowledge lies in its usage (knowledge)*
   b. Hausa proverb: *Amfanin ilimi aiki da shi (knowledge).*

Another remarkable contrast between English and Hausa proverbs is that the structures and meanings appear similar but comparatively the form differ slightly. For example:

4. a. English proverb: *Let the sleeping dog lie.*
   b. Hausa proverb: *A bar kaza cikin gashinta.*

In the above examples, the two proverbs contain the same contextual meanings with a variation in form (register). The proverbs teach that one should not dig on a hidden matter. The metaphor, "dog", used in the English proverb differs with the one used in the Hausa proverb, "kaza" (fowl).

On the table given below are eleven didactic subheading of parallel forms of proverbs in English and Hausa.

S/N	Types of Proverbs	English	Hausa Equivalent
	Peaceful living	*World living is a matter of ability.*	*Zaman duniya iyawa ne.*
	Knowledge	*Knowledge is the significant of world living.*	*Ilimi gishirin zaman duniya.*
	Patience	*The key to life is patience.*	*Abin da ruwan zafi ya dafa, idan an yi hakuri na san yi zai dafa.*
	Honesty, Truth and Objectivity	*A lie only blossoms but bear no fruit.*	*Karya fure take ba ta yaya.*
	Caution	*Worldly affairs should be followed cautiously.*	*Duniya a bi ta a sannu.*
	Precaution	*Prevention is better than cure.*	*(Allura/ rigakafi) Rigakafi ya fi magani.*
	Diligence (Himma)	*The world does not marry an indolent.*	*Duniya ba ta auren rago.*
	Contentment	*Greediness is the key to all troubles.*	*Kwadayi mabudin wahala.*
	Goodness and Virtuosity	*The good (behaviour of) one advertises oneself.*	*Nagari shi ke sai da kansa.*
	Didactic, admonitory	*World school-faculty the place to learn good character.*	*Duniya Tsangayar makaranta wurin koyan hali.*
	Hierarchy	*World is a staircase, one above the other.*	*Duniya matakin bene, wani gaba da wani.*

Similarities and Differences

From the explanations and analysis of English and Hausa proverbial data collected, one can see that the form, variety and distribution of English proverbs do not pose any difficulty to Hausa learners as such from the premise of their structures. The Hausa second language learners (L2) of English may tend to neglect this aspect of the proverbs because of the structural similarities that exist

between the two languages. For example, consider the form of SVOC (NP+VP+NP) of English proverb and SVO (NP+VP+NP) form in Hausa proverb as in;

English Proverb: *A friend in need is a friend indeed.*

Hausa Proverb: *Fede biri har wutsiya.*

This structural formation cannot pose difficulty when it comes to contextual translation. The proverbs that could be more problematic to Hausa learners of English in terms of translations are the ones that appear to be culture-bound; that is, those with no equivalence in the target language.

Other examples can be seen below where different phenomenon are used to represent the same idea in both languages.

a. Hausa: *Idan wuta ta kone mutum in ya ga toka sai ya gudu.*
    English: *Once beaten, twice shy*
b. Hausa: *A bar kaza ciki gashinta.*
    English: *Let a sleeping dog lie.*

In the first example above, while wuta (fire) is used as the source domain for the proverbial semantic expression, 'beaten' (fight) is the source of English's equivalent. In the second example, whereas the Hausa uses 'kaza' (chicken) as its source domain, English uses "dog" as its source domain to represent or express the same ideas in both languages, but signified by different linguistic items confirming how language, culture and thoughts are shaped and interrelated across the world.

i.   *Idan wuta ta kone mutum in ya ga toka sai ya gudu.*
      Once bitten twice shy.
ii.   *Da muguwar rawa gwamma kin tashi.*
      A fruitless effort is worse than idleness.
iii. *A bar kaza ciki gashinta.*
      Let a sleeping dog lie.

Findings

One popular view of teachers of English Language to Nigerian learners of English is that many younger Hausa learners of English hardly make use of proverb in communication and the few who do use them do so wrongly. This study has as its findings that the English and Hausa proverbs examined are in different forms just as the distributional characteristics of the English and Hausa proverbs in this work are different in most cases. The study showed how asymmetrical the meanings of Hausa and English proverbs appeared in most cases particularly where they are culture-bound. Similarly, the category designated as culture bound proverbs is somewhat difficult to Hausa learners especially when translating into the English Language. The syntactic patterns of English and Hausa proverbs are different from each other and it is these same structural and lexical differences that pose a difficult problem to Hausa learners the most.

The findings equally revealed the deeper level of the rudimental components of Hausa Language and culture, the deeper the knowledge of the speakers of the language as it borders on their use of proverbs. In other words, proverbs reveal fundamental truth about life and the worldview of any group of people in general. The study has shown the relative systemic, psychological variation and workings of proverbs in Hausa and English, thereby revealing the universal nature and deployment of proverbs in all human languages.

The differences in structures of proverbs in the two languages revealed that no two human languages are the same. For example, while the Hausa syntactic structure is mostly VP + VP; VP + Adj. Phr., English proverbs showed adherence to the usual English SVOCA structure. For example, the cultural undertones and affiliations explicated by the proverbs of the two languages did show how the representation of 'dog' in English proverbs is mostly in the essence and/or perception of the creature as pet, while for the Hausa, it is usually derogatory.

This research was based on the assumption that proverbs are vital elements of communication in the languages of their users. In the context of this research, there is more to the meaning of a proverb

than the mere linguistic examination of its form and these include the psychological, sociological, cosmological, as well as other pragmatic features (e.g. speaker, hearer intention and presupposition). Based on our findings in this work, it can be rightly concluded that English and Hausa proverbs share certain similarities in terms of the didactic nature, worldview and as communicative fillers in their respective linguistic society. And despite the syntactic and lexical variations of the proverbs formulation in the two languages, their themes tend to remain the same while the classifications are sometimes divided into word by word or phrase by phrase.

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