

**CONTRASTIVE ANALYSIS OF LEXICAL AND PHONOLOGICAL  
VARIATIONS IN ENONE AND ENOCHI VARIETIES  
OF IDOMA LANGUAGE**

**BY**

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## DECLARATION

I declare that this thesis is written by me in the Department of English and Literary Studies under the Supervision of Professor (Mrs.) T. O. Gani-Ikilama and Dr. Isyaku Saminu. The information derived from the literature have been duly acknowledged in the text and a list of references provided.

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Signature

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Date

## **CERTIFICATION**

This thesis titled ‘A Contrastive Analysis of Lexical and Phonological Variations in Enone and Enochi Varieties of Idoma Language’ by OGRA, Owole Comfort meets the regulations governing the award of the degree of Master’s of Arts (MA) in English Language of the Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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## **DEDICATION**

This work is first dedicated to God Almighty, my Father; to my Lord and Saviour Jesus Christ, my greatest Companion and; to the Holy Spirit, my Teacher and Guide, Who have been my help in the writing of this work.

Also, I dedicate it to my treasured family – my beloved husband Adekunle Adeyemo and our loving kids – King, Taiwo and Kehinde.

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## ABSTRACT

This thesis titled ‘A Contrastive Analysis of Lexical and Phonological Variations in Enone and Enochi Varieties of Idoma Language’ was embarked upon with the intention of investigating the lexical and phonological variations that exist in Enone and Enoch speech forms. The study examines and analyzes some of the differences and similarities which are common in the dialects; to determine the level of mutual intelligibility among speakers of the two dialects. It also examines the extent to which surrounding languages have influenced the two dialects of study. The study adopts an eclectic approach by using Generative Dialectology which was propounded by Chomsky and Halle (1968) and Contrastive Analysis approach which started mainly from Robert Lado’s *Linguistic across Cultures* in 1957. Fifty copies of questionnaire were administered to native speakers of the dialects and all were retrieved. Interview, tape recording and researcher’s observation of the dialects were part of the methods used for collection of data. The data was analysed using tables. The study reveals some lexical and phonological similarities and differences found between Enone and Enoch dialects. A similar word for example is “dog” which is called “ewo” in the two dialects. A word which shows difference in the two dialects is “water”. While “water” is called “enyi” in Enone dialect, it is called “enkpo” in Enoch dialect. The study shows 78% similarity and 22% difference between Enone and Enoch dialects. The study also shows that tone plays an important role in Idoma language generally. Finally, the study reveals that despite some differences in the lexis and phonology of Enone and Enoch dialects, they are highly mutually intelligible dialects of the Idoma language.

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.0 Background to the Study**

One of the principal uses of language is for communication. People often use a language to signal their membership of a group and to construct different aspects of their social identity. Language is at the centre of every human activity. Communication through language is the principal activity that differentiates humans from lower animals. Language is primarily spoken and every language has a homeland from where it spreads to other areas. Every language is characterised by various features regardless of who speaks what and where. Not everyone who speaks a particular language speaks it in the same way as others: that is, no two people speak exactly the same way. There are different sources of variations in speech. Some features of speech, however are shared by groups and become important because they distinguish one group from another. The same way different languages often serve a unifying and separating function for their speakers, so do speech characteristics within languages. The most important desire and act of every ethnic group is to protect their language in order to maintain their identity and culture.

Every language that is spoken over any significant area is spoken in somewhat different forms in different places; these are its regional dialects. Besides, even in a single community, a language may be spoken differently by members of different social groups. This is to say that, no human language is fixed or uniform, all languages show internal variations. Actual usage differs from group to group, and speaker to speaker in terms of the pronunciation, the choice of words and the meaning attached to those words. The differences found within a language can be mutually

intelligible among speakers of the language. If they are mutually intelligible, the speakers consider themselves speaking different dialects of the same language but if the differences are not mutually intelligible among speakers, it is obvious that they are speaking different languages. Variations which are found in a language and are peculiar to particular speech forms of people living in a speech community are known as dialects. A dialect is a distinct form of a language which is either regional or social in origin and differentiated from other forms of the language by specific linguistic features. In this research, effort is made to examine the speech forms of a particular language, which is the Idoma language spoken among the Idoma people. The research is based on the fact that certain variations are found in the speech forms of the language because, naturally, the speakers live in different environments. They also interact and socialise differently in different contexts for different purposes. The work sets out to study the Enone and Enochi speech forms of Idoma language spoken in Benue State, Nigeria.

### **1.1 Location of the Idoma People**

The Idoma people are an ethno linguistic group that primarily inhabit lower in the western areas of Benue State: kindred groups can be found in Cross River and Nasarawa States. According to Idoma National Forum (2014), the Idomas are the second largest ethnic group in Benue State and the native speakers occupy nine Local Government Areas. Working with the National Population Census (NPC) (2006), the population of the Idoma people is 1,307,627 (since the previous census figures are controversial and so not available in the Benue State NPC Office). They occupy areas of land which lie within both the broad valley of the Benue River and the Cross River Basin. As Erim (1981:3) explains

The main thrust of Idomaland is an elongated belt of territory from Benue River to the Northern fringes of Igboland. Averaging about two hundred and eight

kilometers from North to South slightly over forty-eight kilometers from East to West, the area is flanked by the Tiv and the Igede to the East and the Igala to the West.

The geographical contours of this region, according to Ochefu (2002) cited in Okpe and Ochefu (2012) had been clearly established by the mid-nineteenth Century. As a result, regardless of the administrative and political changes introduced during and after the colonial era, Ochefu (ibid) noted that the Idoma ethnic label and territory has, by and large remained virtually unchanged.

### **1.1.1 Brief History of the Idoma People**

The name 'Idoma' refers both to the people and the language. There are various views about the origin of the people. Different authors have made attempts to explain the origin and history.

In the view of Ode (1981), the Idoma people are of four main groups namely: the Idoma, the Igede, the Ufia and the Akweya. Of these four groups, the Idoma and the Akweya have a tradition of migration from the confederacy of Kwararafa which the Idoma refer to as Apa. Igede tradition is silent about Apa, and Ufia tradition is definite on their migration from the Cross River to their present location. The ancestors of modern Idoma were by no means one. From available evidence, it can be deduced that some ancestors of modern Idoma migrated from east of Wukari in present day Taraba State and moved along the Benue River: some groups reached modern Igala land before they finally moved into Idoma division. Erim (1981) is of the view that the migration was in three phases. In the first phase, the earliest group left between 1625 and 1685; the phase two was movement from the north of Igala land between 1655 and 1745; and the last phase was a large scale emigration from Ankpa kingdom north-east of Idah between 1685 and 1745.

### 1.1.2 Idoma Language

One of the first linguistic scholars involved in classifying West African languages was Diedrich Westerman (a German). Odumuh (1994:8) states that in 1927, he (Westerman) isolated “a phylum which he referred to as Western Sudanic and distinguished six sub-branches: (1) West Atlantic (2) Mandingo (3) Gur (4) Kwa (5) Togo Remnant (6) Benue Cross”.

After Westerman, Joseph Greenberg, an American Linguist in 1955 classified all mainland African languages into four major families, namely: Khoisan, Nilo-Sahara, Afroasiatic, and Niger-Kordofanian (initially called Niger-Congo).

What is important for this present study is their recommendation about names and terminology.

Williamson (1987) cited in Odumuh (1994:8) reports of such reforms

names for more closely-related groups avoid geographical names that have been used at a higher level instead use the suffix -oid which was introduced by Greenberg in the term Bantoid to mean ‘the group of languages which includes Bantu’ and in Jukunoid to mean ‘the group of languages which includes Jukun’. Elugbe (1979) introduced Edoid, Akinkugbe (1980) introduced Yoruboid, and Armstrong (1981) Idomoid, for the groups which include Edo, Yoruba and Idoma respectively.

What this means is that Idoma belongs to a group of languages. It belongs to a language cluster called Idomoid. This language cluster includes Yala, Akweya, Doma, Idoma, Igede, Akpa, Ufia etc. Armstrong (1955) classifies Idoma language as belonging to “the Kwa family”, of which, ‘along with Ibo and two or three less widely spoken languages, it forms the easternmost extension.’ The Kwa language family according to Greenberg (1963) extends along the Guinea Coast from Liberia to the Cross River of Nigeria and inland for about 200 miles. Ethno linguistic studies according to Okpeh and Ochefu (2012) have shown that the Idoma language belongs to a larger family group – the Niger-Congo language family. According to them, within this Niger-

Congo family, some languages including Idoma, Igala, Yoruba and Igbo belong to another subgroup, the Kwa language family. The Idoma, Igala and Yoruba are related languages. However, the languages differ phonetically and structurally. Their phonetic and structural make up are not the same. To some extent, Idoma is related to Igala, but Igala is more closely related to the Yoruba than the Idoma.

The first grammar of Idoma language appeared in 1935. This was put together by Captain R. C. Abraham. He printed 20 copies of “the grammar of Otukpo dialect of Idoma” in bound form (Odumuh, 1994). This was edited and revised in 1954 and 114 copies were printed this time. The text contained extensive wordlists, proverbs and a chrestomathy in addition to the grammar. The book was republished in 1967. According to Odumuh (ibid), Abraham adopted the International Phonetic Alphabet of the International Phonetic Association. In 1967, Abraham did a classification of the Idoma language and grouped it into five varieties which are:

1. The Okpoga variety: this variety is spoken by the Okpoga and Edumoga people of Okpokwu Local Government Area.
2. The Enone variety: the Otukpa, Orokam, Owukpa and Ichama people speak this variety.
3. The Otukpo (Enochi) variety: speakers of this dialect include the inhabitants of Ohimini and Otukpo Local Government Areas which comprise the Otukpo, Ugboju, Adoka, Oglewu, Ochobo, Onyangede, Okpiko and Aume districts.
4. The Agatu variety: the inhabitants of Apa and Agatu Local Government Areas speak this dialect.
5. The Igumale variety: this is spoken by the people of Ado Local Government Area, which is made up of Igumale, Agila, Ulayi, Ijigban districts.



Idoma language according to Abraham (1967) in the above explanation is divided into five varieties but with a critical look at them, one can say that the Idoma language is divided into: Central Idoma (which Apeh (2012) calls ‘Idoma proper’) and the Idomoid. The Central Idoma comprises two major speech forms – Enochi and Enone. Enochi is spoken in the eastern part of Idoma land, while the Enone is spoken in the western part. The Enochi and Enone variations as Apeh (ibid) says form the two major speech forms with sub-varieties under them. This is because there are different districts or villages under each of them. ‘Enochi’ literally means ‘morning sun’ and ‘Enone’ means ‘evening sun’. Enochi and Enone are mainly differentiated through the predominant use of the alveolar lateral /l/ and the roll /r/. While the /l/ is mostly used by the Enochi, the /r/ is mainly used by the Enone speakers. The districts under Enochi include; Otukpo, Ugboju, Adoka, Oglewu, Onyangede, Agadagba, Okpiko, Ochekwu with Agatu which has a relative difference. Under Enone are; Otukpa, Okpoga, Orokam, Owukpa, Ichama with Agila as relatively variant (Apeh, ibid).

On the other hand, the Idomoids are the varieties that share very little mutual intelligibility with the “Idoma proper” dialects.

## **1.2 Statement of the Problem**

Language is not a uniform and unchanging system of communication. It is expected that a language spoken by a group of people in the same speech community should be understood by all, but with societal change, migration and other factors, it is a natural phenomenon for variations and changes to occur. The variety of language used by groups of people in neighbouring communities can be different depending on a number of reasons such as ethnic, regional, political, social, age and educational status. When talking about dialect variations, it is

essential to note whether the speech forms have linguistic affiliations and whether or not they are mutually intelligible. Enone and Enoch speakers in Idoma land have lived as neighbours, and their speech forms are in varying degrees mutually intelligible. Sometimes, among the people, there are intelligibility problems during communication. At times, when a person who speaks Enone communicates with a person who speaks Enoch, there tends to be misinterpretation and a break in communication because some of the lexical items used by the Enone speakers are not known to the Enoch speakers and vice versa.

The misunderstandings that arise as a result of differences in the lexis and phonology of these speech forms have also affected the younger generation (especially those born and brought up outside Idoma community): some of the young people find it difficult to identify which variety is being spoken at any particular time. These difficulties call for an examination of the two speech forms with a view to ascertain whether they are dialects of the same language or whether they are distinct languages.

### **1.3 Research Questions**

This study sets out to examine the variations that exist between Enone and Enoch speech forms.

Below are questions put forward which the study seeks to provide answers to:

1. What are the differences in the areas of lexis and phonology in these speech forms?
2. What factors are responsible for these variations?
3. What is the level of mutual intelligibility between speakers of the two speech forms?
4. In what ways do the neighbouring languages influence the speech forms that are selected for this study?

5. What do the speech forms selected for this study reveal concerning dialects and languages?

#### **1.4 Aim and Objectives of the Study**

This research is generally aimed at identifying the areas of differences that exist between Enone and Enochi in Idoma land. Specifically, the research intends to achieve the following objectives:

1. to examine the lexical and phonological variations in the two speech forms;
2. to find out the reasons for the variations in these speech forms;
3. to determine the level of mutual intelligibility between the speech forms;
4. to determine the level to which Enone and Enochi are being influenced by the surrounding languages; and
5. to find out what the two speech forms reveal about dialects and languages.

#### **1.5 Justification and Significance of the Study**

Different researches have been carried out around the world in different languages, for example, studies on English language, Chinese language, Spanish language, African languages etc have been done by different scholars. Even within Nigeria, studies on language and dialect variations have been carried out. An example of work on Nigerian languages is *Twelve Nigerian Languages* by Elizabeth Dunstan in 1969. Studies have been done on Idoma language by scholars like Abraham (1935), Armstrong (1950) and also researches have been carried out by undergraduate students on Idoma language. Different studies have been carried out on Otukpo, Agatu, Orakam, Owukpa, Agila, Otukpa, Adoka and Ugboju varieties.

The choice for Enone and Enochi is because, to a large extent, based on our investigation, no study has being carried out on comparing the lexis and phonology of Enone and Enochi varieties. Again, lexis and phonology are strong signifiers of speech forms and that is why the research

focuses on them. Variations can also hinder or aid understanding and a number of these variations can be found in the two speech forms selected for this study.

The researcher who is from Enone has also lived with the Enochi people and has observed a number of differences that hinder mutual intelligibility found in the two speech forms. This study will help in understanding some of the variations and also to bridge the gap by examining the lexical and phonological variations left by previous researches, thereby giving new insight into the differences found.

A research of this nature will also offer a scholarly opportunity to contribute to the linguistic information available in the language. In addition, a documenting of these differences will help further studies on Idoma language.

## **1.6 Scope and Delimitation of the Study**

This study focuses on the lexical and phonological variations in Enone and Enochi, bringing out the similarities and differences that exist between them. Even though there are other sub-varieties, the Owukpa variety will be used in this study as the norm for Enone while the Otukpo variety will be used for the Enochi.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Preamble**

This chapter reviews basically literature related to this study. The review focuses on studies and issues on our research topic; the contributions of some scholars to the study of language variations are explained, and the theoretical framework for the study is also discussed.

#### **2.1 Language**

Syal and Jindal (2008:3) state that “everybody knows the answer to this question but nobody has so far been able to come out with any standard definition that fully explains the term **language**”. To Syal and Jindal (ibid) language is such a very important form of communication between humans that it is difficult to think of a society without language. Firdaus (2014) opines that the existence of language cannot be separated from human life, even though it is obvious that all activities related to interaction among people necessitate a language. According to him, language is the most valuable asset of any society and members of a community understand each other through the use of language. For O’Grady and Dobrovolsky (1989:1) “language is many things: it can be a system of communication, a medium for expression, a matter for political disagreement and a catalyst for nation building”. Brooks and Warren (1972) say that, language is the most important means of communication in the human society, and man is regarded as the animal with language, the symbol-making animal.

One of the oldest and most commonly cited definitions of language according to Yul-Ifode (2001) is that of Edward Sapir. Sapir (1921:8) defines language as “a purely human and non-

instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols”. This definition as Syal and Jindal (2008) put it can be discussed from two aspects: ‘human’ and ‘non-instinctive’. By ‘human’ it means that language is an exclusively human property and all normal human beings uniformly possess it. Syal and Jindal go on to say that even though animals have a communication system, it is not a developed system. Most or all non-human species can exchange information, but none of them are known to have a system of communication with a complexity that in any way is comparable to language. By ‘non-instinctive’ as Sapir has said, it means that language is not transferred from parents to children. Every child has to learn the language of the society he or she is born into or raised.

Bloch and Trager (1942:5) are of the view that language is “a system of arbitrary vocal symbols by means of which a social group co-operates”. This definition points to the fact that language is a system. This means that sounds are joined to form meaningful words and words are also joined to form meaningful sentences. However, Bloch and Trager’s definition as Yul-Ifode (2001:2) explains “is seen to reflect only indirectly the communicative function of language, while emphasis is on its social function”. Gumperz (1962) sees language as a body of verbal signs abstracted from the totality of communicative behaviour on the basis of certain structural or genetic consideration. This definition of Gumperz explains language as a behaviour that is genetically inherent in human. Based on this, it is obvious that behaviour tends to vary among humans. Even those that are genetically inclined may have different communicative behaviour. Idris (2005) opines that language is used socially to transmit the pattern of human behaviour, comprising the thought, speech, actions, teachings, artifacts, customary beliefs, social reforms of each ethnic group from generation to generation. Idris (Ibid) continues by saying that any

generation that fails to transmit these qualities on to the successive generation is deemed to have failed. Language remains the only means by which human beings create and carry on with themselves the body of concepts, attitudes and skills that constitute civilisation.

Anyadike, Olemadi and Odoemelam (2015:86) see language as

an organised system of speech used by human beings as a means of communication among themselves. It is such differentiated system of speech as used by a section of the human race, for example, the English language. It is also described as a system enriched by words and phrases used by persons having special knowledge. Languages are in a constant process of change, in sound, in form, and in meaning, so long as they are spoken.

From all the definitions of language given above, it is clear that it is not possible to have just a single definition of the term 'language' that will bring out all the characteristics of language. Sapir's definition however, tends to be more encompassing as it acknowledges the fact that even though only humans possess language, animals too have a communication system. Sapir's definition also takes into account the fact that language is a system, it involves the use of sounds and symbols, it is used for communication and it is non-instinctive since all normal human beings have to learn the language of their society.

It is evident from all the explanations above that language is the property of human beings, it is primarily speech, and it is also an important means of communication among people in the society. Language is the medium of conversation and so, the most important means of communication in the human society. The entire activity of human beings depends on language. Based on this, one can therefore say that language is a system for communicating; it is a double system (sounds and meanings) of arbitrary vocal symbols used for communication among human beings in the society.



### **2.1.1 Communication and Language**

The definitions of language explained above have communication as central to language. Hymes (1964) explains that the origin of language resides largely on the necessity of man to transfer his inner thoughts, ideas, and cumulative experience to another for the purpose of behaviour control or to impose order in his community. He explains that the early man soon began to live with his neighbours and the language he acquired and used was a combination of cries and gestures or unstructured language which with time and necessity acquired shape and structure. Richmond and McCroskey (2009) add that the importance of communication in human society has been recognised for thousands of years, far longer than we can reveal through recorded history.

Awoniyi (1982:2) looks at communication as the “means by which we pass on from one person to another our ideas, feelings, our knowledge, our requests, and indeed every aspect of human life”. Man’s use of language is socially determined to express self, thoughts, organise his world and transmit his feelings, ideas and information. Lunenburg (2010:1) defines communication as “the process of transmitting information and common understanding from one person to another”. This definition as Lunenburg explains underscores the fact that unless a common understanding results from the exchange of information, there is no communication. Khattak, Yaqoob and Basri (2003:1) are of the opinion that “communication is a two-way process of reaching mutual understanding, in which participants not only exchange (encode-decode) information but also create and share meaning”. They further explain that understanding is the essence of communication. Rahman (2010:3) agrees with this assertion when he says that “meaning is central to communication”. Adler and Towne (1978) posit that everything that has ever been accomplished by humans and everything that will ever be accomplished involve

communication with others. They (Adler and Towne) describe communication as a process between at least two people that begins when one person wants to communicate with another. Michalak and Yager (1979:1) assert that, “communication originates as mental images within a person who desires to convey those images to another. Mental images can include ideas, thoughts, pictures, and emotions”.

Keyton (2011) is of the view that the elements in the communication process determine the quality of communication. A problem in any one of these elements can reduce communication effectiveness. This only happens when there is an intention of understanding and being understood by those involved in a communication situation. They go on to say that communication depends on the ability not only to send but also to receive messages. In the view of Ogala (2007), communication is the most often used human survival skill. Individuals are more likely to perceive information favourably when it conforms to their own beliefs, values, and needs.

The human capacity to communicate in the words of Willems and Varley (2010) is believed to be casually dependent upon language. Intuitively this seems plausible since most communication relies on language. As Willems and Varley further explain, communication can be viewed as a matter of coding and de-coding linguistic information. The speaker codes information and puts his thoughts into words, while the listener de-codes the linguistic information, taking the input from the speaker and translating it back into a thought. In this scenario, it is the code (in this case language) that matters for communication and individuals with a common code can communicate because they share that code. Chande (1997) says that the desire to communicate

was the main cause of language making. To West (2003), language is a tool for communication.

Semin (1998:7) is of the opinion that

... any communicative act does two things at the same time: it not only enables the communication of the intentions, goals, desires and wishes of the participants, but it also reproduces 'language'. Thus, the very production of verbal communication always entails the reproduction of 'language' ... language is seen as the medium facilitating intended communication. Language facilitates communicative intention as well as being the intended medium.

From the foregoing, it is important therefore to say that language is a means of communication, one which allows greater flexibility in expressing emotions, conveying information and discussing ideas.

## **2.2 Dialectology**

Britain (2015) refers to dialectology as the study of the way sounds, words and grammatical forms differ within a language. Britain (ibid) opines that the term is usually used to describe the study of both accents and dialects and on the whole, dialectology has focused on the geographical distribution of different accents and dialects, and according to Chamber and Trudgill (1998), it has begun to investigate social factors such as age, gender and position in society. Vajda (2013) sees dialectology as a branch of sociolinguistics that studies the systematic variants of a language.

Traditionally, dialectologists study the variety of language used within a particular speech community, that is, a group of people who share a set of norms or conventions for language use (O'Grady, Archibald, Aronoff, and Rees-Miller, 2001). This research is a study of two speech forms – Enone and Enoch varieties spoken by a group of people called the Idomas.

## **2.3 Dialects**

The term “dialect” according to Vajda (2013) was first coined in 1577 from the Latin word ‘dialectus’, meaning ‘way of speaking’. Yul-Ifode (2001:148) submits that a dialect is “a variety of a particular language associated with a particular group of speakers and usually intelligible with other varieties”. For Syal and Jindal (2008:55), “the variety of a language according to the user is called a dialect”. It is determined by a speaker’s social or geographical background. This definition given by Syal and Jindal confines dialect to the way individuals use language. A dialect does not only stop at individual, an individual may have his or her way of communication but a dialect of a language goes beyond that, it is a collection of different individual speech. O’Grady et al (2001) refer to dialect as a regional or social variety of a language which is characterised by its own phonological, syntactic, and lexical properties. As O’Grady et al further explain, a dialect that is associated with a particular social class can be termed sociolect, a dialect that is associated with a particular ethnic group can be termed ethnolect. Francis (1983:1) refers to dialects as

... varieties of a language used by groups smaller than the total community of speakers of the language. Any language spoken by more than a handful of people, and which has existed for a long time exhibits the tendency to split into dialects which may differ from one another along dimensions of language, content, and function: vocabulary, pronunciation, grammar, usage, social function, artistic and literary expression.

When the language of one group of people shows regular variations from that used by other groups of speakers of that language, we speak of a dialect (Fromkin and Rodman, 2011).

Ferguson (1971:30) says a dialect is

any body of human speech patterns which is sufficiently homogeneous to be analysed by available techniques of synchronic description and which has a sufficiently large repertory of elements and their arrangements or process with broad enough semantic scope to function in all formal contexts of communication.

Fromkin and Rodman (2011) state that dialects are mutually intelligible forms of a language that varies in systematic ways. Based on this definition, it means that every speaker, whether rich or poor, regardless of region or origin, speaks at least one dialect, just as each individual speaks an idiolect. Dialects as Chamber and Trudgill (1998:3) opine “are also often regarded as some kind of (often erroneous) deviation from a norm – as aberrations of a correct or standard form of language”. A dialect however, is not an inferior or degraded form of a language, and logically could not be so because a language is a collection of several dialects.

A dialect of a language is considered mutually intelligible with other dialects of the same language (Yul-Ifode, 2001). For instance speakers of Northern American English can understand speakers of Southern American English. Enone speakers of Idoma language can understand Enochi speakers and vice versa. The same thing goes for Hausa speakers of Sokoto and Kano dialects. However, the notion of mutual intelligibility can be problematic, since the dialects of Chinese – Mandarin and Cantonese – are not mutually intelligible.

Dialectal variation as Vajda (2013) points out, is present in most language areas and often has important social implications. The earliest recorded instance where dialectal information played a role in history according to Spolsky (1998) appears in the Bible. In the Book of Judges chapter 12 verses 4 – 6, there is a story of a struggle between the Gileadites and the Ephraimites

... and the Gileadites took the fords of the Jordan against the Ephraimites. And when any of the fugitives of Ephraim said, “let me go over”, the men of Gilead said to him, “Are you an Ephraimite?” when he said, “No”, they said to him, “Then say Shibboleth,” and he said “Sibboleth”, for he could not pronounce it right, then they seized him ....

As a result of these, Vajda (2013) explains that the word ‘shibboleth’, which in ancient Hebrew means either ‘ear of grain’ or ‘flowing stream’, has come to mean a distinguishing mark or criterion.

Everything that has been explained above of what a dialect is shows that within a given language there are a number of dialects, and between two dialects, there may be lexical, phonological and grammatical differences even though they may have the same core system of language in common. In Enone and Enochi, differences are observed in the area of lexis, phonology and other aspects.

### **2.3.1 Types of Dialects**

#### **2.3.2 Regional Dialect**

Wardhaugh (2006:43) asserts that “regional variation in the way a language is spoken is likely to provide one of the easiest ways of observing variety in language”. Wardhaugh (ibid) goes on to explain that as one travels throughout a wide geographical area in which a language is spoken, and particularly if that language has been spoken in that area for many hundreds of years, you are almost certain to notice differences in pronunciation, in the choices and forms of words and in syntax. Regional dialects may differ not only in their pronunciation but also in their lexical choices and grammatical rules.

Apeh (2012) writes that in Idoma land, Enochi is spoken in Idoma east and the Enone is spoken in Idoma west. According to Ahmad (2008), Hausa language dialects can be classified into two group; the western and eastern dialects. The western dialect is spoken in Katsina, Sokoto, (i.e. including Gobir, Zamfara, Kebbi) and Maradi in Niger Republic. The eastern dialect is spoken in Kano, Daura, Damagaran (Zinder in Niger Republic), Zaria and Bauchi.

### **2.3.3 Social Dialect**

Yule (2010:254) affirms that “whereas the traditional study of regional dialects tended to concentrate on the speech of people in rural areas, the study of social dialects has been mainly concerned with speakers in towns and cities”. Yule (ibid) adds that in the social study of dialect, it is social class that is mainly used to define groups of speakers as having something in common. As described by Trudgill (1983), a social dialect is a dialect which is thought of as being related to its speakers’ social background rather than, geographical background. Although Trudgill suggests that there is a relationship between social variation and regional variation. As Holmes (2008) puts it, a social dialect is a linguistic variety which is distinguishable in vocabulary, grammar and pronunciation.

To Firdaus (2014), a social dialect is a variety of language, that is, a register which is associated with a social group such as economic class, an ethnic group (precisely termed *ethnolect*), an age group, etc. According to Firdaus (ibid), *sociolects* involve both passive acquisition of particular communicative practices through association with a local community, as well as active learning choice among speech or writing forms to demonstrate identification with particular groups. The basic concept of a *sociolect* as Firdaus further explains is that a person speaks in accordance with his or her social group whether as regards one’s ethnicity, age, gender, religion, economic class, class of resident, etc. For example, there are different varieties of English language in Nigeria – Broken, Pidgin and different forms of Nigerian English. These varieties are associated with different classes of individuals. A Pidgin is commonly associated with the uneducated as *lingua-franca*, but as Banjo (1995) explains, a Pidgin has become a Creole in some parts of the Niger Delta and performs some other social roles. A Pidgin as Jowitt (1991) points out flourishes as a

medium of inter-ethnic communication, especially among less educated people and serves as lingua franca for children from different ethnic background. Standard English is associated with the educated, and even the extent to which one is able to speak a certain degree of Received Pronunciation is prestigious.

## **2.4 Factors Responsible for the Development of a Dialect**

There are a number of factors that are responsible for the development of a dialect. Some of them are explained below

### **i. Migration**

Mass migration according to Wolfram and Schilling-Estes (2006) is a factor that can contribute to the formation of a dialect overbroad geographic areas. They explain that, once settlements are established, dialect boundaries may reflect migration from those points and geographic features such as mountains, rivers, and lakes are important in so far as they shape migration routes. Either the resulting dialect is that of the original homeland of a particular migrating population or it is a dialect mixture formed by leveling of differences among the migrants from more than a homeland. The degree of dialectal differences depends to a great extent on the length of time a certain population has remained. As Wolfram and Schilling-Estes (ibid) further explain, migration patterns vary overtime and are unique to different cultural groups. They can involve geographical movement as well as movement from rural to urban settings.

### **ii. Geographical or Physical Factor**



Geographical or physical features according to Wolfram and Schilling-Estes (ibid) often play a role in the development of dialects because rivers, lakes, mountains, forests, valleys, and other features of the terrain determine migratory routes that people take and where they settle. Wolfram and Schilling-Estes go on to say that when we mention physical boundaries; we are actually talking about lines of communication, and the fact that discontinuities in communication have taken place between communities due to physical conditions. They added that the most effective type of communication is face to face, and when a group of speakers do not interact regularly with other speakers, the likelihood of dialect divergence is heightened. Being isolated from other speakers tends to allow a dialect to develop in its own way, through its innovations that are different from those of other dialects.

Hansford (1976) explains that as different changes occur in different parts of the total language area, so dialects develop and given enough time, these dialects will diverge further and further apart. The influence of geography has however diminished with the advent of technology (phones, roads, automobiles). These same factors are also emerging in differences between rural and urban speakers (Wolfram and Schilling-Estes, 2006).

### **iii. Social Factor**

Wolfram and Schilling-Estes (ibid) state that, in urban areas, members of social groups such as employees in a particular job are bound to develop a peculiar variety of a language with time. Different economic settings bring about the development of specialised vocabulary items associated with different occupations; they also may affect the direction and rate of language change in grammar and pronunciation. They further observe that social economic status also plays a role in the development of a dialect. For example in America, social class is a fact and it

influences almost every regional variety of English. Yule (2010) supports this fact by saying that the upper, middle and lower classes differentiate themselves from each other by a whole range of social behaviour such as occupation, dress, education and social activities including language.

## **2.5 Distinction between a Language and a Dialect**

The controversy as to what a dialect is and what a language is, is a very old one, and according to Hammarström and Nordhoff (2011), there are no agreed upon criteria on how to resolve this problem. Haugen (1966) points out that language and dialect are ambiguous terms. As Haugen writes, the term ‘dialect’ was borrowed from Greek during the Renaissance. There was the existence of a number of clearly distinct written varieties in use in classical Greece, each associated with a different area and used for a different kind of literature. Haugen further points out that the Greek situation has provided the model for all later usages of the two terms with the resulting ambiguity. Language can be used to refer either to a single linguistic norm or to a group of related norms, while a dialect to refer to one of the norms. In the words of Wardhaugh (2006:28), “the situation is further confused by the distinction the French makes between *un dialecte* and *un patois*”. The former is a regional variety of a language that has an associated literary tradition, whereas the latter is a regional variety that lacks such a literary tradition. Therefore *patois* tends to be used pejoratively, it is regarded as something less than a dialect because of its lack of an associated literature.

To study dialects, it is important to first decide how to determine when two similar forms of a language are merely dialects of the same language and when they are separate languages.

### **2.5.1 Distinguishing a Language from a Dialect**

#### **i. Mutual Intelligibility**

Vajda (2013) says that mutual intelligibility is a purely linguistic criterion in differentiating a language from a dialect. As Vajda explains, linguists generally use mutual intelligibility as one of the primary factors in deciding between a language and a dialect. Akmajian, Demers, Farmer and Harnish (2001) define mutual intelligibility as a situation in which two or more speakers of a language or closely related languages can understand each other. Vajda (ibid) questions that; can the speakers of two different language forms readily understand one another? If they cannot, then the two forms would normally be considered separate languages – at least by linguists. Such is the case with Dutch, German and English, which are not mutually intelligible. Vajda points out that there are at least five thousand forms of speech across the world that are different from one another as German is from English. These would normally be considered separate languages. He goes on to say that if language difference causes only minimal problems in communication, there is a tendency to call the variants dialects of a single language. Such is the case with British, Australian, American English and the English of India, and all dialects of English.

Hoch (1991) argues that mutual intelligibility does not always lead to clear cut results. There are cases like Norwegian and Swedish which because they have different standard varieties and literary traditions, would be called different languages by most people including linguists, even though the two languages are mutually quite intelligible. Here, cultural and sociolinguistic considerations tend to overrule the mutual intelligibility test.

## **ii. Culture**

Another point in differentiating a language from a dialect is cultural, and it takes into account the opinion of the speakers. In the point of view of Vajda (2013); do the speakers themselves think of their form of language as a variety of a more standard form of speech? Is there a neutral or

standardised form of the language that speakers look to as a norm? According to Vajda, this is certainly true of the varieties of English spoken in the United States. Most of the people who speak southern English or Booklynese would consider their language forms to be local variants of American English; they would also recognise certain newscasters as speaking English ‘without an accent’.

On the contrary, most of the language forms that share a single literary standard are mutually intelligible but a few are not. This is the case with the Chinese language – Mandarin Chinese and Cantonese are best known examples. These two are more different from one another than German is from English, yet all of them use a single standard written form. As Wardhaugh (2006) observes, Mandarin Chinese and Cantonese are mutually unintelligible Chinese languages but called ‘dialects’ by the Chinese themselves because they are united through a common writing system and tradition.

### **iii. Political Status**

Do the political authorities in a country consider two language forms to be separate languages or dialects of a single language? Vajda (2013) seems to be of the opinion that extremely different, non-mutually intelligible language forms may be called dialects simply because they are spoken within a single political entity and it suits the rulers of that entity to consider them as such. Vajda cites the example of Ukrainian and Russian during the time of Russian empire. Ukrainian (called Little Russian) was considered a substandard variety of Russian (called Great Russian).

On the other hand, Vajda (ibid) claims that language forms that are quite mutually intelligible can also be considered separate languages for purely political reasons. Such is the case with

Serbian and Croatian in the former Yugoslavia. Before the break-up of the former Yugoslavia, Hammastrom and Nordhoff (2011:1) point out that

Serbo-Croatian was considered a single language, whereas now Bosnian, Croatian, and Serbian are considered three distinct languages despite their grammars not having undergone any change. The reason for this change in status is clearly political and not linguistic.

Linguistically, these two language forms are more similar than the English spoken in Texas and New York; linguists, in fact, usually called them both by the name Serbo-Croatian. However, for entirely political reasons, the Serbs and the Croats have deliberately invented separate literary standards to render their language more divergent than it really is (Hammastrom and Nordhoff, *ibid*).

Syal and Jindal (2008:60) identify the following as the differences between a dialect and a language.

1. A dialect is smaller, confined in its range to a smaller area. A language is larger in range and size.
2. A dialect is used for limited number of functions and rarely in official, administrative and educational contexts. A language is used for a greater number functions in different contexts.
3. A dialect often does not have official status. A language has official status.
4. A dialect is not codified in formal writing, in grammars and dictionaries and may not have a written literature. A language is codified and standardised, in writing, grammars and dictionaries, and it has a written literature.
5. A dialect is often considered less prestigious. A language has social prestige.

The best one can do in defining a language as something which is different from a dialect can be summarised in the following lines according to Vajda (2013)

if two language variants are mutually intelligible and subscribe to the same literary standard, they are dialects of the same language rather than separate languages, provided of course that, there is no overriding political reason to think otherwise. And, if two language variants are not mutually intelligible, they are different languages unless there is some overriding political or cultural reason to consider them the same language.

It is therefore important to say that the difference between a language and a dialect is to a certain extent linguistic and to a certain extent a matter of opinion based on extra-linguistic considerations. Every language has several dialects; every speaker of every language is also a speaker of at least one dialect of that language; and since the pronunciation conventions of a dialect constitute an accent, every speaker of every language speaks with some accent.

## 2.6 Isoglosses and Dialect Boundaries

Chambers and Trudgill (1998:89) define isogloss as “a line marking the boundaries between two regions which differ with respect to some linguistic feature (for instance, a lexical item, or the pronunciation of a particular word)”. Chambers and Trudgill further state that “isogloss is intended to convey the fact that a line drawn across a region will show two areas on either side which share some aspect of linguistic usage but which disagree with each other”. As Wardhaugh (2006) suggests, an isogloss serves as marker of dialect variation, separating regions where people who speak the same language differ from one another. It distinguishes an area in which a certain feature is found from areas in which it is absent.

Wardhaugh (ibid: 45) emphasises that “when several isoglosses coincide, the result is sometimes called a **dialect boundary**. Then we may be tempted to say that speakers on one side of that

dialect boundary speak one dialect and speakers on the other side speak a different dialect”. Yule (2010:243) lends support to the assertion above when he says that “a dialect boundary is a line representing a set of isoglosses, used to separate one dialect area from another”. Yule (ibid) stresses that a dialect boundary has to do with regional differences in speech, and some linguistic items such as a lexical item, or the pronunciation of a particular word.

### 2.6.1 Dialect Continuum

Yule (ibid: 244) writes that

another note of caution is required with regard to dialect boundaries. The drawing of isoglosses and dialect boundaries is quite useful in establishing a broad view of regional dialects, but it tends to obscure the fact that, at most dialect boundary areas, one dialect or language variety merges into another. Keeping this in mind, we can view regional variation as existing along a **dialect continuum** rather than as having sharp breaks from one region to the next.

A dialect continuum as Yule points out is the gradual merging of one regional variety of a language into another. A dialect continuum is a network of dialects in which geographically adjacent dialects are mutually comprehensible, but with comprehensibility steadily decreasing as distance between the dialects increases. An example as given by Wardhaugh (2006) is the Dutch-German dialect continuum, a vast network of dialects with two recognised literary standards. Although mutual intelligibility between standard Dutch and standard German is very limited, a chain of dialects connects them. Due to several centuries of influence by standard languages (especially in Northern Germany, where even today the original dialects struggle to survive) there are now many breaks in intelligibility between geographically adjacent dialects along the continuum, but in the past these breaks were virtually nonexistent.

Chamber and Trudgill (1998) assert that there are many parts of the world where, if particular attention is paid to dialects spoken by people in rural areas, it would be discovered that, as one

travels from village to village, in a particular direction, one becomes aware of linguistic differences which differentiates one village from another. Sometimes, the differences are larger and sometimes smaller, but they will be collective. Chamber and Trudgill continue by stating that the further one goes from the starting point, the larger the differences will become. The effect of this is a dialect continuum. Chamber and Trudgill claim that if the distance involved is large enough, that if we arrange villages along our route in geographical order, while speakers from village A understand people from village B very well, and those from village F quite well, they may understand village M speech only with considerable difficulty, and that of village Z not at all. Villagers from M, on the other hand, will probably understand village F speech quite well, and villagers from A and Z only with difficulty. In other words, dialects on the outer edges of the geographical area may not be mutually intelligible, but they will be linked by a chain of mutual intelligibility. According to Chamber and Trudgill (ibid: 5), at no point is there a complete break such that geographically adjacent dialects are not mutually intelligible, but the cumulative effect of the linguistic differences will be such that the greater the geographical separation, the greater the difficulty of comprehension.

### **2.6.2 Style, Register and Jargon**

The study of dialects as Wardhaugh (2006:51) notes “is further complicated by the fact that speakers can adopt different **styles** of speaking”. As Wardhaugh explains, one can speak very formally or very informally, the choice being governed by circumstances. Ceremonial occasions almost invariably require very formal speech, public lectures somewhat less formal, casual conversation quite informal and conversation between intimates on matters of little importance may be extremely informal and casual. Romaine (2000:75) adds that “style can range from



formal to informal depending on social context, relationship of participants, social class, sex, age, physical environment, and topic”.

**Register** is another variation in language, defined as variety according to use, in contrast with dialects defined as variety according to user (Halliday, McIntosh and Stevens 1964). Yule (2010:259) affirms that

a register is a conventional way of using language that is appropriate in a specific context, which may be identified as situational (e.g. in church), occupational (e.g. among lawyers) or topical (e.g. talking about language). We can recognise specific features that occur in the religious register (Ye shall be blessed by Him in times of tribulation), the legal register (The plaintiff is ready to take the witness stand) and even the linguistics register (In the morphology of this dialect there are fewer inflectional suffixes).

According to Yul-Ifode (2001:154), “the occupation of a person is another factor that can cause language to vary. This is particularly so in the use one makes of the technical terms that constitute the **jargon** of one’s vocation”. Yule (ibid: 259) emphasises that

one of the defining features of a register is the use of jargon, which is special technical vocabulary (e.g. plaintiff, suffix) associated with a specific area of work or interest. In social terms, jargon helps to create and maintain connections among those who see themselves as “insiders” in some way and to exclude ‘outsiders’.

### **2.6.3 Classification of Registers**

According to Glottopedia (2013), two perspectives of register classification can be distinguished. The first approach as proposed by Hymes (1979) and Halliday (1989) is context-based. The second perspective differentiates registers on the basis of text collections (Biber, 1995).

#### **2.6.3.1 Context-Based Register Categorisation**

Halliday (1990) sees context-based register categorisation as a ‘semantic concept’ which can be defined as a configuration of meanings that are typically associated with a particular situational

configuration of **field**, **mode** and **tenor**. The linguistic features and the particular values of the three dimensions of field, mode and tenor determine the functional variety of a language. These three parameters can be used to specify the context of situation in which language is used.

i. Register according to the field of discourse

This is defined as “the total event, in which the text is functioning, together with the purposive activity of the speaker or writer; it thus includes the subject-matter as one element in it” (Halliday, 1994). The field describes activities and processes that are happening at the time of speech. Such registers according to Syal and Jindal (2001) include the register of science, the register of law, register of religion etc.

ii. Register according to the mode of discourse

This, according to Halliday (1994) refers to the function of the text in the event, including therefore both the channel taken by the language – spoken or written. This variable determines the role and function of language in a particular situation.

iii. Register according to tenor of discourse

Tenor of discourse (sometimes also referred to as style; Esser 2009:78) describes the people that take part in an event as well as their relationships and statuses. As Halliday (1994) submits, the tenor refers to the type of role interaction, the set of relevant social relations, permanent and temporary, among the participants involved. All three variables (field, mode, tenor) taken together enable people to characterise the situational context specifically, and, thus, to recreate part of the language that is being used.

### **2.6.3.2 Text-Based Register Categorisation**

Biber (1995:1) defines register as “situationally defined varieties”. Biber also agrees with Halliday in that “important components of the situational context include the purpose of communication, the physical mode (spoken or written), the production circumstances, and various demographic characteristics of the speaker/writer” must be taken into consideration.

In contrast, Teich (2003) believes that Biber chiefly focuses on the grammatical characteristics of different texts types. He does not infer from the context which linguistic features will probably occur in a text, rather “he looks at register only from the text end as a set of texts that exhibit relatively high/low frequencies of occurrence of particular grammatical features” (Teich, 2003:27). Biber distributes registers to different kinds of texts, and afterwards he investigates linguistic differences or similarities. According to Biber, several linguistically and situationally similar kinds of texts constitute a register.

## **2.7 Phonology**

Daura (2012) states that; in every language there are sounds which are peculiar to the language that may be different from those of other languages. For Lass (1984), phonology is about patterns of sounds, especially different patterns of sounds in different languages or within each language, different patterns of sounds in different positions in words. Comrie (2007) is of the view that phonology is concerned not with physical properties of sounds but rather with how they function in a particular language. Ekundare (1996) looks at phonology as the study of the properties of the sound system of a language which speakers have mastered and internalised by the time they are competent users of it. The sound system involves the actual pronunciation of words, which can be broken up into the smallest units of pronunciation known as a phoneme, for

example, words like ‘cat’, ‘pat’, ‘fat’ have different phonemes at the beginning, and so the phonemes contrast with each other to produce different words. In the words of Yule (2010:42)

phonology is essentially the description of the systems and patterns of speech sounds in a language. It is, in effect, based on a theory of what every speaker of a language unconsciously knows about the sound patterns of that language. Because of this theoretical status, phonology is concerned with the abstract or mental aspect of the sounds in language rather than with the actual physical articulation of speech sounds.

Phonology can be looked at from two angles; either as the description of sounds of a particular language or as the rules that govern those sounds (Yusha’u, 2015). For example, we can talk of the phonology of the Idoma language, phonology of Hausa or Yoruba or English or any other language.

In discussing phonology, it will be important to also briefly explain phonetics. This is because the two are interwoven. Ladefoged (1975) states that phonetics is concerned with describing the speech sounds that occur in the language of the world. Comrie (2007) sees phonetics as a field of language study concerned with the physical properties of sounds. Yule (2010:26) describes phonetics as “the general study of the characteristics of speech sounds”.

The relationship between phonetics and phonology as pointed out by Osisanwo (2012) is that phonetics supplies raw material, while phonology cooks them. In other words, phonetics supplies the data for phonology. While phonology concentrates on how sounds are organised in individual languages, phonetics concentrates on the actual sound making. In order to do phonology, therefore, you will necessarily need to know at least some of the phonetics. Roach (1993) tries to show a connection between phonetics and phonology when he says both are concerned with speech with the ways in which humans produce and hear speech. To Yul-Ifode (2001:20),

“phonetics describes and classifies speech sounds; phonology studies the use, organisation, patterning of these speech sounds in languages”.

From these given explanations, it can be inferred that all languages have sounds and sound systems. These sound systems have to be internalised by the speakers of the language. The knowledge of the sound system is what helps a speaker to identify the combinations of sounds which are accepted in a language, and those which are not, and also to recognise foreign accent in a language. Since this research is a dialectal study, the sound system of the Idoma language will be used in determining where there is variation in the two speech forms under study.

### 2.7.1 Phonology of Idoma Language

According to Apeh (2012), the Idoma language has thirty-nine phonemes of which, twenty-five are consonant sounds and fourteen are vowel sounds. The fourteen vowels are divided into seven long and seven short vowels. The differences found in the dialects are all present in the sound system of the language. The consonants are called ‘ukonsonanti ku Idoma’ and the vowel sounds are called ‘uvawelu ku Idoma’.

### 2.7.2 Idoma Language Consonant Chart

	<b>bilabial</b>	<b>labio-dental</b>	<b>alveolar</b>	<b>alveolar palatal</b>	<b>velar</b>	<b>labial velar</b>	<b>glottal</b>
plosives	p b		t d		k g	kp gb	
fricatives		f	s				h
affricates				č j			
nasals	m		n		ŋ ŋw   ŋy	ŋm	
roll			r				

lateral			l				
semi-vowel	w			y			
labialised					kw gw		

### Idoma consonants with examples

	Sound	Idoma Word	Transcription		Meaning in English
1.	/b/ as in	bɔbi	/bɔ bi/	-	ugly
2.	/gb/ as in	gbo	/gbo/	-	tie
3.	/d/ as in	dɔka	/dɔ ka/	-	ask
4.	/f/ as in	fiɔfu	/fiɔ fu/	-	much
5.	/g/ as in	gɛ	/gɛ/	-	flog
6.	/h/ as in	hɛ	/hɛ/	-	cut
7.	/j/ as in	jɛ	/dʒɛ/	-	grow
8.	/k/ as in	kocho	/koʃ o/	-	please
9.	/l/ as in	le	/le/	-	eat
10.	/m/ as in	ama	/ama/	-	bell
11.	/n/ as in	na	/na/	-	wash
12.	/ŋ/ as in	nga	/ŋa/	-	scarce
13.	/p/ as in	pa	/pa/	-	roast
14.	/kp/ as in	ikpo	/ikpo/	-	leg
15.	/r/ as in	ra	/ra/	-	buy
16.	/s/ as in	ɔsi	/ɔ si/	-	business
17.	/t/ as in	ta	/ta/	-	write
18.	/w/ as in	wa	/wa/	-	come
19.	/y/ as in	ya	/ja/	-	do
20.	/tʃ / as in	ɔchɛ	/ɔ tʃ ɛ/	-	king
21.	/gw/ as in	gwiye	/gwije/	-	bath
22.	/kw/ as in	kwu	/kwu/	-	die
23.	/ŋw/ as in	nwu	/ ŋwu/	-	learn
24.	/ɲy/ as in	nyɔ	/ ɲyɔ /	-	go
25.	/ɲm/ as in	nma	/ɲma/	-	sorry

### 2.7.3 Idoma Language Vowel Chart

	Front	Central	Back
close	i		u
half-close	e		o
half-open	ɛ		ɔ
open		a	

Idoma has short and long vowels. The long vowels are realised just by lengthening the short vowels. Generally, vowel length does not have a lexical or semantic effect: in other words vowel length does not change meaning.

#### Short Vowels

	Vowel	Example	Transcription	Meaning in English
1.	/a/ as in	abɔ	/abɔ /	- hand
2.	/i/ as in	imu	/imu/	- mosquito
3.	/o/ as in	odahɔ	/odahɔ /	- deaf
4.	/ɔ / as in	ɔkpa	/ɔ kpa/	- book
5.	/e/ as in	ewo	/ewo/	- dog
6.	/ɛ/ as in	ɛnɛ	/ɛnɛ/	- mother
7.	/u/ as in	ufi	/ufi/	- fear

#### Long Vowels

	Vowel	Example	Transcription	Meaning in English
1.	/ā/ as in	aa	/ā/	- you (plural)
2.	/ī/ as in	ligii	/ligī/	- small
3.	/ō/ as in	oojɛ	/ōjɛ/	- to grow
4.	/□/ as in	gbongoo	/gbɔ ŋg□/	- long
5.	/ū/ as in	duudu	/dūdu/	- all

- |    |           |      |      |   |       |
|----|-----------|------|------|---|-------|
| 6. | /ē/ as in | gee  | /gē/ | - | will  |
| 7. | /ē/ as in | ngεε | /ŋē/ | - | leave |

## 2.8 Tone System

Yip (2002:1-3) describes tone

as the use of pitch in language to distinguish lexical or grammatical meaning – that is, to distinguish or to inflect words. All verbal languages use pitch to express emotional and other paralinguistic information and to convey emphasis, contrast and other such features in what is called intonation, but not all languages use tones to distinguish words or their inflections similarly to consonants and vowels. Languages that do have this feature are called tonal languages; the distinctive tone patterns of such a language are sometimes called tonemes.... Tonal languages are extremely common in Africa, East Asia, and Central America but rare elsewhere in Asia and in Europe....

Pike (1948) classifies tone into two: register and contour tone. In register tone system, the syllable of words is uttered on level of pitches whereas, in contour tone system, they are uttered with glides. Odden (1995) states that in many tonal African languages, tones are distinguished by their pitch level relative to each other, known as register tone system.

### 2.8.1 Tone System in Idoma

According to Odumuh (1994), the Idoma language has a three tone-level discrete register system. It has high (´), mid (˘) and low (ˋ). Armstrong (1985) observes that the use of tone is a very important aspect of the life of the Idoma people as it carries a lot of information. This is what makes the flutes, talking drums, horns meaningful in Idomaland. Apeh (2012) affirms that there are sets of words which can only be clear with tone indicated. Many semantic values can be realised using tones.

Examples:

- |           |           |
|-----------|-----------|
| /é nÉ / – | mother    |
| /é nε/ –  | yesterday |



/àkpà/ – bridge

/àkpá/ – district name

/áda/ – father

/adá/ – a girl's name

Amali (1992) is of the view that it is economical to mark the high tone and leave the low tone unmarked. Amali (ibid) further says that, the mid tone is the least common in Idoma and its omission would be the least economical system. Apeh (2012:85) contends that “the issue of tonal marks which is advocated for by some scholars do not enjoy the patronage of the Idoma Language and Literacy Committee (ILLC)” for reasons that he (Apeh) agrees with. According to him “the use of tonal marks will become another hazard to the learner who will be faced with conjunctive/agglutinative orthography or disjunctive/isolating on the one hand faced with the elision problem to inconsistencies of application of tonal marks”.

## **2.9 Lexis**

Sowa (2000) claims that grammar and words belong to the area of linguistics, but the concepts they express belong to the extra-linguistic knowledge about the world. In his explanation, Sowa (ibid) mentions that for each language, the lexicon must provide the links that enable a language processor to carry messages from one province to the other. Besides accommodating the idiosyncrasies of each language, the lexicon must support all the possible uses of language. Each use has a different purpose, which requires a different kind of information.

In the opinion of Akinpelu (2001:173), lexis refers “to vocabulary or the entire stock of words in a language”. Akinpelu goes on to say that lexis is the collection of words (that is, the internalised dictionary) that every speaker of the language has. All lexical items have referents, that is, words are either written or spoken symbols of real life things. This does not mean however that all

lexical items have referents to real life things that can either be seen or touched. It means, therefore, that lexical items can refer to abstract things, for example delicious, scent, anger etc.

In discussing lexis, the cultural background of the different users of a particular language cannot be ignored. Ellis and Tomlison (1980) assert that each society has its own culture, and the nature of that society determines the meaning of the lexical items or uses.

The word 'lexicon' is a term which is used by linguists to refer to those aspects of language which relates to words, otherwise known as its lexical aspect. Jowitt (1991:126) states that

the lexicon of a language including one-word lexemes, phrasal lexemes, idioms etc contains hundreds of thousands of items, it is frequently augmented by fresh coinages and importations, and new meanings are constantly being added to existing meanings of existing words, while the gains are only partially offset by obsolescence of some items or of certain meanings of some items.

According to Jowitt, this has been a large part of the story of most of the world's languages in the present Century and it has accompanied and signaled huge advances in empirical knowledge and the vast social changes which the Century has witnessed. The Lexicon of a language according to Sowa (2000) is the bridge between a language and the knowledge expressed in that language. In Sowa's explanation, the lexicon as a bridge is partly language dependent, partly language independent, and partly domain and application dependent. It needs not contain all information about the language and domain, but it must contain the hooks that link the language-dependent words to language-dependent grammar and to the language-independent, but domain-dependent conceptual structures. "Every language has a different vocabulary, but every language provides the grammatical mechanisms for combining its stock of words to express an open-ended range of concepts" (Yusha'u, 2015:46).

Different languages, however, differ in the grammar, the words, and the concepts they express. Similarly, different dialects of a language have different words to express a wide range of concepts. Though, the words in a dialect may vary, they may mean the same thing, only that they are different words that form the lexicon of the language. For example we have ‘crib’, ‘line’, ‘sidewalk’ in American English for ‘cot’, ‘queue’, ‘pavement’ in British English. Similarly, Enone has ‘igbidu’, ‘uroko’, ‘oja’ (okro, mat, market) for Enochi ‘ikpoho’, ‘ipoto’, ‘olihi’. The present research will analyse the different words that denote the same meaning in the two varieties under study.

## **2.10 Review of Literature on Language Variation**

Different scholars have carried out different studies on language variation in English language. Most of the studies are based on social class, sex, age, style and network. Out of these studies, social class is the most researched area. The most popular of these studies is that of American sociolinguist, William Labov.

Labov carried out a research in New York City in 1962. He studied the pronunciation of /r/ in the middle, and final positions of words, for example ‘car’ and ‘heart’. The New York accent as Thomas (2004) explains is a non-rhotic accent, unlike most American accents, meaning that the /r/ is not pronounced, just as in most British varieties of English. Yule (2010:255) says that “Labov combined elements from place of occupation and socio-economic status by looking at pronunciation differences among salespeople in three New York City department stores”. The department stores are Saks Fifth Avenue (the highest social ranking), Macy’s (middle social ranking) and Klein’s (lower social ranking). Labov collected data through a variety of methods

including, asking participants to read a word list and a passage: an informal interview was also conducted; this was to try to collect natural speech in the interview (Thomas, 2004).

Yule (2010:255) explains that “in the department stores, there was a regular pattern in the answers”. The higher the Socio-economic status of the store, the more /r/ sounds were produced, and the lower the status, the fewer /r/ sounds were produced by those who worked there. So, the frequency of occurrence of this linguistic variable (r) could mark the speech samples as upper middle class versus middle class versus working class. Other studies according to Yule (ibid) confirmed this regular pattern in the speech of New Yorkers. Labov concludes from these findings that rhoticity appears to be related to social status. This (as Thomas (2004) explains) tells us that rhoticity in New York is an important, useful indicator of social status. Labov’s work laid the foundation for many sociolinguistic studies.

This current study is concerned with establishing phonological and lexical variations of two speech forms of a given language and not on socio-economic class of people. This research however, aligns with Labov’s work because it is also analysing some aspects of variations which are, phonology and lexis.

Similar to the study carried out by Labov in the U.S.A., Trudgill (a British linguist) in 1974 investigated the speech of residents of Norwich, England. Cruttenden (1979) notes that Trudgill was interested in the pronunciation of particular variables in different socioeconomic status groups and different speech styles. For example, ‘walking’ and ‘talking’ were regarded as the standard form while ‘walkin’ and ‘talkin’ as the non-standard form peculiar to the local accent. As Cruttenden (ibid) observes, Trudgill also found out that class is more of a determiner of non-standard usage than gender, though women in all social classes are more likely to use the overt

prestige or Received Pronunciation form. The results reflected those found by Labov in New York City: the higher the socioeconomic status of the speaker, the more frequently he or she uses the standard variant. All socioeconomic groups used more standard variants with increasing formality of the speech style. Another social marker in Trudgill's study according to Yule (2010:256) "is called '[h]-dropping', which makes the words *at* and *hat* sound the same. It occurs at the beginning of words and can result in utterances that sound like *I'm so 'ungry I could eat an 'orse*". In contemporary English, this feature is associated with lower class and less education.

The present study is interested in ascertaining lexical and phonological variations of a group of people who have speech forms that are mutually intelligible among the speakers. Members do not live in a class society like those in Trudgill's study. However, this study to some extent aligns with Trudgill's work since pronunciation (phonology) is part of it.

Milroy (1970) carried out a research on language and social networks. Unlike Labov and Trudgill, Milroy was interested in social network of individuals rather than their economic class. Milroy investigated three working-class communities in Belfast: Ballymacarrett (a Protestant area in East Belfast), Hammer (a Protestant area in West Belfast), and the Clonard (a Catholic area in West Belfast). Chambers (2003:77) points out that the subjects of Milroy's study are

mainly under-educated working-class whites. The men are especially ghettoised. Those who are employed usually work in local factory and seldom venture outside the neighbourhood where sectarian factions come into conflict. The women are much less restricted in their movements, both for working and for recreation.

In her study of the three working-class communities in Belfast, Northern Ireland, Milroy found significant deviations from the classic class and gender pattern. Linguistic variation in these

communities could be explained on the basis of differences in speakers' social network structures. According to Wardhaugh (2006:181), "people develop close and continuing relationships with each other, and they help one another, first their kin and then their co-religionists". Cruttenden (1979) observes that in Milroy's study, there was a correlation between linguistic variation and a speaker's integration in a social network. Members of a speech community are connected to each other in social networks which may be relatively 'closed' or 'open'. A person whose personal contacts all know each other belong to a 'closed network'. An individual whose contacts tend not to know each other belong to an 'open network'. Cruttenden (ibid) further states that closed networks are said to be of high density: open class networks are said to be of low density. Moreover, the links between people may be of different kinds: people can relate to each other as relatives, as neighbours, as workmates, as friends. Where individuals are linked in several ways, for examples by joy, family and leisure activities, then the network ties are said to be multiplex.

Over and above gender differences or class differences as Wardhaugh (2006) explains, Milroy discovers that it was how closely or loosely knit a social group a person belonged to that determined their use of the local dialect forms. This present research is however not based on social networks or gender differences but on varieties of a language.

Bernstein (1971) also carried out a research on language and Social Class but unlike Labov, Trudgill and Milroy, his study took a different dimension on language variation. His study is based on Restricted and Elaborated code. Cruttenden (1979) says that Bernstein came up with the two terms in order to distinguish what he saw as two distinct ways of using language as against the two distinct dialects of Standard and Regional dialect.

The Elaborated code has a more formally correct syntax, having more subordinate clauses and fewer unfinished sentences. There are also more logical connectives like 'if' and 'unless', as well as more originality and more explicit reference. The Restricted code has a looser syntax, uses more words of simple coordination like 'and', 'but', there are more clichés, and more implicit reference so there are a greater number of pronouns than the elaborated code. An elaborate code arises where there is a gap between speaker and listener which can only be crossed by explicit speech. A restricted code arises when speech is exchanged against a background of shared experiences (Cruttenden, *ibid*). Wardhaugh (2006:337) adds that "it is Bernstein's view that every speaker of the language has access to the restricted code because all employ this code on certain occasions ... and it is a language of implicit meaning".

Spencer (1971) worked on English language in West Africa and based his study on the types of English spoken in West Africa. According to Spencer, the English that is spoken in West Africa is quite different from the English spoken in Britain, America and Australian. Even within West Africa, differences exist in their use of English. The way Nigerians use and speak English is different from the way Ghanaians and other West African countries speak English.

Dunstan (1969) worked on twelve Nigerian languages in which four aspects of each of the languages are studied. The twelve languages studied by Dunstan are Efik, Etsako, Fula, Hausa, Igbo, Ijo, Isoko, Itsekiri, Nupe, Tiv, Urhobo and Yoruba. The aspects of each of the twelve languages studied are the consonants, the vowels, the syllable structure and a brief statement of the tonal or intonational structure of the language. In Dunstan's work, the charts of the consonants and vowels of each language are largely charts of the phonemes or significant sound contrasts of the language. Along with the twelve Nigerian languages studied is English language.

As Dunstan has explained, the study of English language along with the Nigerian languages will enable users of the book to compare whichever language(s) they are interested in with English as regards consonants, vowels, syllables structure and tone or intonation. The work of Dunstan aligns with the current study since the focus of this study is on varieties of a language, nevertheless, Dunstan's work does not cover Idoma language which is the language under study.

### **2.11 Earlier Works on Dialects of Idoma Language**

Amali (1992:101) writes that, "the first written and published work on Idoma language appears in Clark's *Specimen of Dialects* in 1848" where it was mistaken to be a Gold Coast (modern Ghana) language. The dialect used in writing is the western Idoma dialect and according to Armstrong (1985:1), "it is written impressionistically". The collection of those words is the efforts of Scott, a sawyer and a settler in Fernando Po whom Clarke knew in 1841. Scott wrote a short vocabulary of nine words.

The first really substantial account of an Idoma dialect according to Armstrong (1985:1-2)

was printed in Koelle's *Polyglotta Africana* (1854), which gives almost three hundred words of Yala of Ogoja. Koelle was a very fine scholar but not a linguist or a phonetician in the modern sense. His writing of Iyala is impressionistic and the PhD thesis on Yala by Bunkowske (1976) shows that the orthographic problems of Yala are quite different from those of central Idoma.... In 1854, Samuel Ajayi Crowther accompanied Dr Baikie on his voyage up the Benue to Garoua and collected a list of Idoma words in the pattern of Koelle's *Polyglotta Africana*. These were published in Crowther's *Journal of an Expedition up the Niger and Tshadda Rivers* in 1854.

From the view point of orthographic development, Odumuh (1994:13) states that

the first milestone can be traced in the early 1920s. Following the completion of a railway line, a Methodist Mission and a school were established at Igumale. Mr. Norcross, a Reverend gentleman working with that mission produced a translation of the *Gospel of Mark* and *The Acts of the Apostles* in addition to a primer and a hymnal in Igumale (or Southern dialect). Norcross too was not a linguist; he followed the Igbo spelling system: writing [ε] as ẹ, [ɔ] as ọ, [ŋ] as ñ.



In the words of Armstrong (ibid), Norcross modelled his spelling on English and paid no attention to vowel doubling (diphthongs) and tripling (triphthong) and tone system.

The next advance according to Odumuh (1994) is recorded by the Catholic Mission which adopted a phonetic script: [ɛ ] and [ɔ ] instead of ẹ and ọ. This as Amali (1992:102) explains “introduced a very sectarian aspect into the already heated debates over orthography”. Many people came to regard the letter-form ẹ and ọ and ε and ɔ as symbolic of Methodism and Roman Catholicism respectively.

In 1923, Judd, a missionary published a short description of the Keana or Eastern Arago dialect of Idoma in the *Journal of the African Society*. Once again, this orthography is impressionistic (Armstrong, 1985), and the dialect, which is in Lafia, at the extreme north eastern end of the Idoma distribution cannot be taken as typical for present-day orthographic purpose in central Idoma.

The publication of this primer is followed by the work of Abraham (1935). According to Amali (1992:102), “Abraham’s studies laid the solid foundation for the promotion of the Idoma language and culture throughout Idomaland, Nigeria and the world”. As Armstrong (ibid: 3) comments, “Abraham prepared a careful, cyclostyled grammar of Otukpo dialect of Idoma”. A revised edition was published by the University of London in 1950. The book was republished in 1967. It was a four-in-one book; *Idoma Language*, *Idoma Word Lists*, *Idoma Chrestomathy*, *Idoma Proverbs*. Abraham studied the Idoma language and grouped the language into five varieties: Enone, Okpoga, Otukpo (which is also called Enochi), Agatu, and Igumale varieties (Apeh, 2012).

After the work of Abraham, Armstrong in 1950 came to Idoma land on a fellowship to study the language and culture of the people (Odumuh, 1994). Armstrong saw the importance of Abraham's work and started a full-scale dictionary of Idoma. In the words of Amali (1992:103), "Armstrong could be regarded as a strong admirer and a scholar of Abraham's work on Idoma". While Abraham laid the foundation for contemporary Idoma studies, Armstrong further developed these studies through his numerous publications. They (Abraham and Armstrong) are the founding fathers of Idoma studies and giants in the field. Armstrong concentrated on the Otukpo variety "which he called central dialect of Idoma" using the word 'central' in a purely geographical sense (Odumuh, 1994:14). He also did some work on the Igumale and Agila varieties. He classifies the Idoma language into Idoma central, north, west, south and east.

While Abraham classified the dialects of Idoma into five varieties using area names (like Agatu, Otukpo etc), Armstrong distinguished the dialects by using central, southern, western etc. But according to Apeh (2012), Idoma language is linguistically divided into two major varieties – Enone and Enochi with many sub-varieties under each of them.

By the 1960s, the Methodist Mission at Ika carried out a study of the Agatu variety under the leadership of Reverend Hugh Mackay. Mackay was later succeeded by Spencer Dibble and as Odumuh (1994) explains, both men built on the work done previously by Dibble.

The studies explained above are all based on works carried out by different people on Idoma language, but the present study is different from all of them because none of the works has compared Enone and Enochi varieties in terms of bringing out the lexical and phonological variations that exist between them.

## 2.12 Contemporary Studies (Students' Projects) on Dialect Variation in Idoma Language

Akpala (1993) carried out a research on language and dialect: Idoma language as a case study. The study covers Otukpo, Agatu, Edumoga, Akweya and Yache. The analysis is on phonology, structure and vocabulary. In Akpala's work, the differences derived from the use of consonant and vowel sounds are explained. Akpala also explains the addition of extralinguistic items to produce different sounds, for example, 'tree' in Otukpo and Edumoga is called 'ochi' but in Agatu it is 'ukpochi'. A point of phonological difference in Akpala's study is change of one consonant to the other, for example 'market' is 'olihi' in Otukpo but 'ipih' in Agatu. Here the lateral sound /l/ changes to voiceless plosive /p/ and the vowel /o/ in 'olihi' changes to /i/ in 'ipih'.

According to Akpala, tone plays a very important role in Idoma, for instance, the word 'eye' using different tones is capable of realising many semantic values:

èjè	beans
èje	wine
è jè	tiger
èjé	song
è jε	tiredness.

In the study, Akpala also observes that there is no morphological distinction between verbal and nominal roots, and words are formed by composition rather than derivation. In other words, it is not possible to derive for example an adjective from a noun like in English, 'democrat-democratic'.

The work however does not give accurate representation in some of the analysis made. ‘Moon’ in western Idoma is called ‘Ƴwia’ but in Akpala’s analysis, it is called ‘Ƴyicho’ which is not accurate. ‘Ƴyicho’ is not western Idoma but Agatu (a sub-variety of Enochi).

Akpala’s work is in line with the present study in that the study is examining lexical and phonological variations but his work is different from this present study because it does not compare Owukpa (Enone) with Otukpo (Enochi), and his work is based on bringing out differences alone, whereas, this work is concerned with bringing out differences and similarities.

Another work on dialect variation in the Idoma language is by Adoche (1998). The study adopts the phonological, lexical and syntactic level of language analysis. The scope covered five dialects of the Idoma language where a comparison is made and examples of the similarities and differences among the five dialects are given. Adoche compared Idoma central, north, west, south and east. Adoche’s study follows the classification of the Idoma language made by Armstrong 1950.

A point of difference noted in her study is the use of the phoneme /w/ and /g/. While the north uses /w/ as in ‘wa’ (come), the central, western and eastern Idoma use /g/ for ‘come’ as in ‘ga’. ‘Market’ is called ‘ipihi’ in the north, ‘olihi’ in the central dialect, and ‘oja’ in the west, east and south. ‘Rat’ is pronounced as ‘ifu’ in all the dialects. ‘Sheep’ is pronounced ‘ala’ in all the dialects. The study however, is different from this present study. Adoche did a general comparison of Idoma central, north, south, west, and east, meanwhile, in each of the zones, there are many sub-dialects. For example in the west (which is also called Enone), there are Otukpa, Okpoga, Orakam, Owukpa and Ichama varieties. Each of these varieties has its own distinct features which Adoche’s work did not go into. This present study specifically is concerned with

bringing out the lexical and phonological variations using Owukpa as the norm for Enone and Otukpo as the norm for Enochì which Adoche's study did not cover.

Otanwa (2012) carried out a study on the sub-varieties of Enone. The work is based on the phonological, lexical, and semantic analysis of the varieties namely: the sub-dialects of Otukpa, Orokam, Owukpa, Ichama and Edumoga. Otanwa states that there are points of similarities and differences in the sub-dialects, and in most differences the meanings of the words remain the same, but the spellings and pronunciations are changed. A word like 'salt' is called 'ikerike' in Orokam while it is called 'oma' in Owukpa, Otukpa, Ichama and Edumoga varieties. 'Food' is pronounced 'ogle' in Otukpa, 'ojire' in Orokam and Ichama, 'ojre' in Owukpa and 'odule' in Edumoga. 'Market' is called 'oja', 'rat' is called 'ifu' in all the sub-dialects. Otanwa further states that the differences in the sub-dialects are as a result of some factors such as, intra-ethnic marriage, trade, etc.

The study however has some shortcomings. Like Akpala, Otanwa did not give accurate analysis of some of the lexical items. For instance, 'gruel' in Orokam, Otukpa and Owukpa variety is called 'umu' but in Otanwa's analysis, 'gruel' is referred to as 'enyi'. The word 'enyi' is 'water' in these varieties. In Otukpa, the word 'cutlass' is called 'ogbangle' but Otanwa refers to it as 'ogbandle'. Otanwa also called 'cloth' 'ili' for Otukpa variety whereas it is called 'iri'. The Otukpo variety calls cloth 'ili', not Otukpa. Again, the word 'buttocks' in Owukpa is 'omuchu' but she refers to it as 'okwu'. 'Okwu' is not Owukpa variety but Otukpo.

In line with the current study, phonological and lexical variations have been established and Enone as one of the dialects of study. However the comparison for the present study is on Enone and Enochì and not sub-dialects of Enone.

## 2.13 Related Studies on Dialect Variation in other Nigerian Languages

### IGEDE

In 1991, dialect variation in **Igede** from a sociolinguistic viewpoint was carried out by Agi. The analysis is on vocabulary and phonology of three dialects of Igede (Ito, Oju and Owokwu). Agi says that syntax “is a rather more complex area of study and demands greater skills”. Agi observes that Igede has old and new orthographies. The old orthography was used in the *Iro Onwanwa* published in 1980. The new orthography was developed by John Adimah in 1987 which was in collaboration with the Igede language committee and Igede Literacy and Bible Translation Trust. Agi looks at elision and replacement of sounds in the language and states that the replacement of vowels in Igede language is either to conform to the new orthography or to show which sound is actually the basic sound in the language.

### IGBO

Agbala (1995) carried out a comparative study of Owerri and Ezza dialects of **Igbo** language, and the analysis is based on grammar, phonology and lexis. Agbala notes that differences and similarities among different languages and dialects of the same language can be observed in the lexical contents, grammar and phonology. The arrangement of morphemes in the Ezza and Owerri dialects are different in most cases. In Owerri dialect, the nominal phrase ‘I am’ is ‘am I’. According to Agbala, there is also the absence of conjunctive element in Owerri dialect while it is present in Ezza dialect. There is no concord relationship between the verb and the noun in the two dialects. In most cases, it is the pronouns and adjectives that carry out the job. Pronouns have no grammatical gender; they can be used for masculine and feminine. Agbala also examines the similarities and differences in lexical items between the two dialects:

<b>Ezza</b>	<b>Owerri</b>	<b>English</b>
Ibo	uzo	door
Ujuru	epe	orange
Ododo	uhie	yellow
Aza	asa	answer
Ikpere	ikpere	knee
Onwu	onwu	death
Agba	agba	jaw.

Agbala further mentions that the majority of Igbo speakers from different dialects understand one another during communication despite the differences.

## **IGALA**

Ajodo (1995) carried out a research on dialect variation in **Igala** language. The work is based on three dialects of Igala language – Ogugu, Ibaji, and Central. Phonological, lexical and syntactic differences and similarities are investigated. Ajodo analyses vowel and consonant changes by comparing some lexical items collected from the three dialects. A prominent feature that distinguishes Ibaji dialect from Ogugu and the Central dialects as Ajodo explains is the use of the nasal sound at the end of sentences.

## **TIV**

Dialectal variation in **Tiv** was carried out by Keggku (1998). The study is a lexical approach and it is based on Sankara, Kparev and Ityoshin speaking communities in Benue State. Keggku explains that loan words mostly from Hausa and English are replacing the use of indigenous words in Tiv language. Examples of similar lexical items, different lexical items and borrowed

lexical items in the three dialects of study are given. The word ‘sauce’ is ‘pocho’ in Kparev, ‘ahom’ in Sankara and ‘mzembe’ in Ityoshin dialects. According to Keggku, borrowings from other languages has to a great extent contributed to change noticed in the language. Words like ‘kujira’ (sitting stool), ‘kenpe’ (pant) are loan words from Hausa. ‘Ayari’ (comb), ‘kokoro’ (padlock) are loanwords from Yoruba. The study also shows that differences in the dialects are caused by migration, inter-marriages and influence of neighbouring languages.

## **HAUSA**

Yusha’u (2015) did a comparative study of the lexico-phonological variation of Kano and Sokoto dialects of **Hausa**. Her study examines the lexical and phonological variations found in Kano and Sokoto dialects of Hausa. According to Yusha’u, the Kano and Sokoto dialects which are known as eastern and western dialects conflict at the regional base. They have neighbouring states between them where other dialects of Hausa are spoken. Yusha’u says that in the Kano and Sokoto dialects, notable linguistic differences can be observed in their lexis and phonology. The Kano dialect is mostly used in the media, literature and also in higher institutions of learning. In the explanation, variations found in the dialects of the Hausa language are because the speakers live in different environments. Yusha’u goes on to say that tone also plays a very important role in the variations between Kananci (Kano) and Sakkwatanci (Sokoto). Words like “kujeraa” (chair) in Kananci is pronounced as “kujeeraa” in Sakkwakanci, “cinye” (eat) in Kananci is “canye” in Sakkwatanci. Yusha’u observes that there is also the deletion of vowels in some words, “sha’awa” in Kananci is “shawa” in Sakkwatanci. Phonological differences of consonant sounds are also given. The use of plosive /p/ in Kananci is /h/ or /hw/ in Sakkwatanci. There is



also difference in the use of /p/ or /f/ variables between the two dialects. Some lexical differences examined include:

English	Kananci	Sakkwatanci
soap	sa ábūlūu	tokáa
mat	táabámáa	wūndii
fly	kudaa	kujee

Yusha’u notes that the dialects are mutually intelligible among the speakers despite the differences.

## 2.14 Theoretical Framework

Generative dialectology according to Chamber and Trudgill (1998:39), “involves the application of concepts and findings from generative phonology to the description and comparison of different dialects”. Chamber and Trudgill (ibid) write that generative dialectology presupposes a two-level approach to phonology which posits (i) underlying forms, which are the phonological forms in which lexical items are listed in the lexicon, and (ii) phonological rules, which convert these underlying forms into surface forms and thus, ultimately, into their actual pronunciation.

Generative phonology stems from the work of Chomsky and Halle (1968). It belongs to the Transformational-Generative theory. Chomsky and Halle founded the Generative School of Phonology in the late 1950s. Its basic premises are that phonological structure reflects the linguistic competence of the individual native speaker to compute a phonetic representation for the potentially infinite number of sentences generated by the syntactic component of the grammar, and that this competence can be investigated in a serious scientific fashion

(Kenstowicz, 1994). Kenstowicz further explains that the generative point of view has become dominant in the field of linguistics and has had different degrees of influence on other cognitive sciences. The generative methodology in which systematic alternations are derived from a common underlying form by an ordered set of rules was successfully applied to such well-known languages as Russian, Japanese, French, and Spanish by Chomsky and Halle's first generation of graduate students.

The primary concern of generative phonology as Ogunsiji and Sunday (2011) point out is the development of the rules that will deal with the pronounceability of the strings 'generated' by the syntactic component of the grammar. It establishes rules that produce only the well-formed utterances of a language. Thus phonology becomes concerned with answering the questions

- (i) What are the general principles underlying the pronunciation of words, phrases and sentences?
- (ii) How far do these principles reflect the general principles underlying natural language?

This research is centred on the fact that phonological and lexical forms vary in the dialects of a language especially when native speakers of the dialects try to communicate with each other. The word 'ukro' in Enone dialect is the same as 'uklo' in Enochi dialect. In this example, even though the difference is in /r/ and /l/, it is remarkable that both sounds, that is, /r/ and /l/ are found in each of the dialects, which means they are only variations.

Olaofe (1982) views Contrastive Analysis as a process of determining the formal similarities and differences between languages for purely theoretical reasons. Johansson (2008:1) defines Contrastive Analysis as the "systematic comparison of two or more languages, with the aim of describing their similarities and differences". Contrastive Analysis in the opinion of Schmitt

(2002:258) is the process of “comparing the grammatical structures of two languages... in an attempt to ascertain structural differences which are believed to pose the greatest problems to second language writers.” Schachter (1974) defines contrastive analysis as a point by point analysis of the phonological, morphological, syntactic, or other subsystem of two languages. Contrastive Analysis therefore compares and contrasts two or more languages by describing the properties of each and then drawing a conclusion on their similarities and differences.

Contrastive Analysis was first suggested by Whorf (1941) as Contrastive Linguistics, a comparative study which emphasises linguistic differences. The work of Charles Fries (1945) is said to have firmly established Contrastive Linguistic Analysis as an integral part of the methodology of Target Language Teaching. The publication of Robert Lados’ book *Linguistics across Cultures* in 1957 was the start of modern applied Contrastive Linguistics. In later studies the term *Contrastive Linguistics* changed to *Contrastive Analysis* (Fisiak, 1981).

This present research is comparing two dialects of the same language. Since Contrastive Analysis theory compares two languages with the aim of describing their structural similarities and differences, the theory will be useful for this research.

Therefore the theoretical framework adopted for this study is a combination of the Generative Dialectology and the Contrastive Analysis approach.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.0 Preamble**

In this chapter, attention is given to the method by which the research work is carried out. The chapter consists of sources of data, method of data collection and analytical procedure used. This work, being a lexico-phonological study, has a two-prong approach for data collection: one is to ascertain the actual words, and the other to ascertain the pronunciation of the words.

#### **3.1 Sources of Data**

##### **3.1.1 Primary Source of Data**

There are two primary sources; the first is the researcher and some other speakers, and the second is the use of a questionnaire/interview.

##### **I (a) The Researcher**

The researcher, being a native speaker of Enone, and also a speaker of Enochi (the community in which she grew up) plays an important role in the data collection of the research. The researcher draws upon her personal knowledge, experience and observation of the two speech forms to draw up a wordlist which is administered to chosen respondents, (1) for identification of the lexical items and (2) for the pronunciation of the items.

##### **(b) Other Speakers**

The other speakers include some elderly speakers and some youths. They are to provide available backing for the data as far as the actual lexical items and their pronunciation are

concerned. The elderly speakers are between the ages of 60 and 70, and the youths are between the ages of 25 and 35. They are people who have proven competence in the dialects under study.

## **II Questionnaire/Interview**

Respondents are to supply the Enone and Enochi versions of the words in writing. In addition, the researcher conducted an oral interview with informants in the two zones selected for this study to get information on the pronunciation. The informants' pronunciation of the words were recorded and transcribed.

### **3.1.2 Secondary Source of Data**

This complements the primary sources, and it is archival: that is, it comprises earlier works (books and researches) on the subject.

## **3.2 Method of Data Collection**

The data for this work are collected using the following techniques

- a. Generating a list of 100 words.
- b. Questionnaire administering/interview.
- c. Audio recording.

### **3.2.1 Questionnaire Administering**

For the questionnaire administering, the wordlist designed were administered to chosen Enone and Enoch speakers in Owukpa district and Otukpo district in Benue state. The respondents from the two zones are to write the Enone and Enoch versions of the English words. For the respondents who can neither read nor write, picture of the item or object is shown to them to pronounce. The questionnaire is divided into section A and section B. Section A contains the 100

(one hundred) English words, and also consists of two columns; the first column is for the Enone speakers to fill while the second column is for the Enoch speakers to fill. For the Section B, the respondents are to provide the answers to the questions by ticking the appropriate column, and where necessary, give examples.

### **3.2.2 Research Population/Questionnaire Distribution**

Fifty copies of questionnaire were compiled for the study. Twenty-five copies were distributed in Owukpa district, and twenty-five copies in Otukpo district. Owukpa district represents Enone while Otukpo district represents Enoch. The respondents were randomly chosen from two age ranges – between 25 and 45 – and then from 46 years and above.

For the choice of the fifty copies of questionnaire, the researcher feels that they will be adequate for the analysis of the data since they are randomly distributed. This will also provide the researcher the opportunity for a thorough analysis. The researcher aims at a purposive randomisation across the gender and age groups of the respondents. A copy of the questionnaire comes at the end of the work as appendix v.

### **3.3 Audio Recording**

A total of eight people were used for the recording – four people from Enone, and four people from Enoch. The English words are said aloud as the informants pronounce them in Enone and Enoch respectively. The informants are made up of elderly speakers and youths. Two elderly speakers and two youths each from both Enone and Enoch zones were selected.

### **3.4 Analytical Procedure**

The written versions supplied by the respondents were compared. The recorded versions were transcribed and also compared. For the lexical analysis, the variations shown by the participants' response to the wordlist and the frequencies are tabulated. The similarities between the two will be analysed first, then the differences. The phonological analysis is also discussed using tables. The consonant differences will first be analysed followed by the vowel differences.

## CHAPTER FOUR

### DATA PRESENTATION AND ANALYSIS

#### 4.0 Preamble

This chapter presents the data collected and proceeds to analyse and discuss them.

#### 4.1 Presentation of Data and Analysis

The fifty copies of questionnaire distributed to both Enone and Enochi speakers were all retrieved and analysed. All the respondents from both dialect zones supplied the Enone and Enochi versions of the English words given in the questionnaire, though some of their answers were not accurate. They are explained in our analysis. The recorded versions were also transcribed and used for the phonological analysis.

##### 4.1.1 Language Spoken

**Table 1: Respondents' reply on the dialect they speak**

DIALECT	DIALECT SPOKEN	TOTAL
ENONE	25 respondents = 100%	25 = 100%
ENOCHI	25 respondents = 100%	25 = 100%

Table 1 above reveals that all our respondents from Enone confirm that they speak and understand Enone, and all our respondents from Enochi confirm too that they speak and understand Enoch. This means that we can have reliable data on the two speech forms from our respondents.



## 4.2 Words Supplied by Enone and Enochi Respondents

A list of 100 English words designed and given to Enone and Enochi speakers in order to elicit from them the corresponding Enone and Enochi words were all collected and analysed. This is not to say that all the respondents are English speaking or educated, but the questionnaires aided by our interview helped to get the information supplied below.

**Table 2: Word List**

S/N	English words	ENONE			ENOCHI		
		Enone words	% agreement of our respondents	% variable	Enochi words	% agreement of our respondents	% variable
1	orange	aremu	100%		alemu	100%	
2	bird	agbanọ	100%		igbanọ	100%	
3	pig	esi/ eshi	100%		ehi/okome	100%	
4	tongue	igbrenyi	100%		igblenyi	100%	
5	buttocks	omuchu/ onchu	96%	4%-apronchu	okwu	100%	
6	dog	ewo	100%		ewo	100%	
7	lie	achu	100%		ekengbe	100%	
8	poverty	eha	100%		eha	100%	
9	power	ofu	100%		ofu	100%	
10	dirty	inyi	68%	32%-obrinnyi	inyi	100%	
11	groundnut	oburonu	100%		obonu	100%	
12	farm	edro/ elo	100%		ehọ	100%	
13	palm tree	och'ari	28%	72%-ari	och'ali	28%	72%-ali
14	hoe	inyiro	100%		enu/ inyilo	100%	
15	firewood	ewu	100%		efu	96%	4%-efuokwola
16	school	unokpa	100%		unokpa	100%	
17	moon	owia	100%		oya	100%	
18	food	ojire	100%		odule	100%	
19	water	enyi	100%		enkpọ	100%	
20	you (plural)	ala	92%	8%-awọ	aa	100%	
21	navel	udo	100%		udlo	100%	
22	respect	ojirima	100%		ojilima	100%	
23	fish	ebenyi	100%		ebenyi	100%	

24	cassava	oyira	100%		oyila	100%	
25	pot	esi	32%	64%-ete 4%-ete-enyi	ehi	24%	76%-ete
26	king	ochē	100%		ochē	100%	
27	head	efu/ikpēfu	100%		eyi/ ikpeyi	100%	
28	devil	ibri	100%		ebili	100%	
29	pain	onō	88%	8%-iyeofu 4%-ofuochē	onō	100%	
30	rope	ongwa/ori	100%		ongba	100%	
31	eat	re	96%	4%-reojire	le	100%	
32	oil	anō	100%		anō	100%	
33	beans	eje	100%		eje	100%	
34	work	ukrō	100%		uklō	100%	
35	hair	inyirēfu	100%		inyilēyi	100%	
36	friend	okpa	100%		oklobia/ onchenya	100%	
37	we	anō	100%		alō	100%	
38	child	oyi	96%	4%-oyinēnche	oyi	100%	
39	journey	iyawu	100%		iyawu	100%	
40	today	enche	100%		iche	100%	
41	God	Qwōicho	100%		Qwōicho	100%	
42	smoke	odudu	100%		odudu	100%	
43	bag	ekpa	100%		ekpa	100%	
44	banana	ogēde	100%		angbō	100%	
45	wife	onya	96%	4%-onyaoche	onya	100%	
46	rice	ochikapa	100%		ochikapa	100%	
47	maize	akankpa	100%		igbankpa	100%	
48	ear	alō	100%		ahō	100%	
49	ram	omurede	100%		omlede	100%	
50	frog	akre/ akri fu	96%	4%-qbana	akle	96%	4%-abana
51	market	oja	100%		olihi	100%	
52	gruel	umu	100%		enyi	100%	
53	cloth	iri	100%		ili	100%	
54	okro	igbidu	100%		ikpohō	100%	
55	bicycle	egre	100%		egele	100%	
56	mat	uroko	100%		ipoto	100%	
57	money	ije	100%		ije	100%	
58	white	enēle	100%		enēhe	100%	
59	egg	aji	4%	96%-ajugwu	ayi	84%	16%-ayugwu
60	lion	agaba	88%	12%-odumu	agaba	96%	4%-odumu
61	gun	egbe	100%		egbe	100%	
62	bridge	akpa	100%		akpa	100%	
63	because	osugwu	100%		higbu	100%	
64	stomach	ipu	100%		ipu	100%	

65	elephant	adagba	100%		adagba	100%	
66	witness	ijari	100%		ijali	100%	
67	night	otu	100%		otu	100%	
68	evening	one	100%		onene	100%	
69	duck	idogwu	100%		idangblo	100%	
70	snake	egwa	100%		egwa	100%	
71	rat	ifu	80%	20%-ikrekwu	ifu	100%	
72	cow	ena	100%		ena	100%	
73	what	ine	96%	4%-inene	odi	100%	
74	mother	ene	100%		ene	100%	
75	mirror	ogigo	100%		ogigo	100%	
76	mortar	oji	100%		oji	100%	
77	pestle	ootu	100%		eetu	100%	
78	road	owe	100%		owe	100%	
79	wine	eje	100%		eje	100%	
80	onions	arubasa	100%		alebacha	100%	
81	goat	ewu	100%		ewu	100%	
82	yam	isi	100%		ihi	100%	
83	blood	eyi	100%		oyi	100%	
84	cricket	ata	100%		ata	100%	
85	hospital	unechi	100%		inechi	100%	
86	drugs	echi	100%		echi	100%	
87	sickness	ere	100%		oche	100%	
88	injection	oje	100%		oje	96%	4%-ojeokwu
89	throat	ipoko/ orongboko	100%		ikpoko	92%	8%-oko
90	sit	chiche	100%		yaje	100%	
91	front	obu	100%		iyobu	100%	
92	plate	ochibu/ogo	100%		ochubu/ogo	100%	
93	grave	unoji	100%		unoji	100%	
94	death	ikwu	100%		ikwu	100%	
95	house	ole	100%		ole	100%	
96	comb	efie	100%		efiyei	96%	4%-odofiyeyi
97	back	igbisi	100%		igbihi	100%	
98	ten	igwo	100%		igwo	100%	
99	eight	alata	100%		ahata	100%	
100	nine	alane	100%		ahane	100%	

(Source: Field Survey, 2015)

#### 4.2.1 Discussion on Enone and Enochi

The data presented in Table 2 confirm that, lexical items in Enone and Enochi exhibit both similarities and differences. The data also show the percentage agreement and percentage variable of our respondents for each of them. The respondents from Enone all agree over 86 (eighty-six) out of the 100 (one hundred) words supplied, while the respondents from Enochi agree over 91 (ninety-one) out of the 100 (one hundred) words. This means that among the Enones, there is controversy concerning 14 words, while among the Enochis, only 9 words are in dispute. The reasons for the controversial words will be discussed later in this work.

On the other hand, the Table reveals 78% agreement between the Enones and Enochis over the same 100 words in our data. The similarities (that is, the 78% agreement) show that there is high mutual intelligibility between the two speech forms. See Appendix I for extracted list of similarities. The dissimilarities, that is, the differences (which are 22%) prove that the two speech forms are dialects of the same language.

In addition, in the same list of 100 words above, there are 40 words (Appendix II) which have similar spellings and pronunciation in the two dialects. This is another strong confirmation that Enone and Enochi are dialects of the same language. This list is followed by yet another one of 38 words, (Appendix III) which in the two dialects have the same meaning but slightly different pronunciations. Examples are ‘agbanɔ/igbanɔ’ (bird), ‘igbrɛnyi/igblɛnyi’ (tongue), ‘ɛfiɛ/ɛfiyɛi’ (comb), with these changes found at the initial, medial and final positions of the words respectively.

#### **4.2.1.1 Other Issues**

##### **4.2.1.1.1 Enone Dialect**

From Table 2 above, one can see that in Enone dialect, the word ‘pig’ is spelt ‘esi’ /esi/ or ‘eshi’ /eʃi/, and the word ‘buttocks’ is ‘omuchu’ /omutʃ u/ or ‘onchu’ /ontʃ u/. From the data gathered for this work, our recordings show that while ‘eshi’ and ‘omuchu’ are mostly used in speech by the elderly speakers, the younger speakers prefer to use ‘esi’ and ‘onchu’ when communicating with one another. (See Appendix IV). This reveals that the choice of words can be age related.

#### **4.2.1.1.2 Synonyms**

Our data reveals the presence of synonyms in Enone dialect. This is unlike the words above where the differences are just in spellings. Examples of synonyms in our data are the following

<b>English</b>	<b>Enone</b>
farm	ədɾo/ɛlo
frog	akre/akrifu
plate	ogo/ochibu
throat	orongbọkọ/ipọkọ
rope	ongwa/ori

#### **4.2.1.1.3 Age Issues**

In the examples above, age related differences can be observed from our recordings and interview concerning the synonyms. Elderly speakers use ‘orongbọkọ’ and ‘ori’ (in the last two examples), while the younger speakers prefer to use the alternatives: the old and young use the first three examples on the list.

#### **4.2.1.2 Enochi Dialect**

##### **4.2.1.2.1 Synonyms**

Our word list also shows that Enochi has synonyms. The following are examples

**English****Enochi**

pig

okome/ehi

hoe

enu/inyilo

plate

ogo/ochubu

friend

oklobia/onchanya

**4.2.1.2.2 Gender Issues**

The word ‘friend’ in Enochi dialect is ‘oklobia’ or ‘onchanya’. These are not just synonyms. ‘Oklobia’ is used when referring to a male friend, while ‘onchanya’ is used when referring to a female friend. The words are used according to who is using them. If a male is referring to a friend he uses the word ‘oklobia’: if it is a female who is speaking about a friend, she uses the word ‘onchanya’.

**4.3 Lexical Differences between Enone and Enochi Dialects****Table 3**

S/N	ENGLISH WORDS	ENONE WORDS	ENOCHI WORDS
1	pig	esi/esh	okome/ehi
2	lie	achu	ekengbe
3	hoe	inyiro	enu
4	moon	owia	oya
5	water	enyi	enkpo
6	head	efu	eyi
7	because	osugwu	higbu
8	friend	okpa	oklobia/onchanya
9	banana	ogede	angbo
10	market	oja	olihi
11	gruel	umu	enyi
12	okra	igbidu	ikpoho
13	mat	uroko	ipoto

14	duck	idogwu	idangblo
15	what	ine	odi
16	sickness	ere	oche
17	sit	chiche	yaje
18	buttocks	omuchu/onchu	okwu
19	rope	ori/ongwa	ongba
20	hair	inyirefu	inyileyi
21	farm	edro	eho
22	throat	ipoko/orongboko	ikpoko

(Source: Field Survey, 2015)

#### 4.3.1 Discussion: Misunderstanding/Break in Communication

Table 3 shows 22 lexical items which represent 22% differences between Enone and Enoch dialects. Even though the percentage agreement has confirmed that the two are dialects of Idoma language, it is important to point out that 22% is enough to bring about confusion or misunderstanding between the speakers of the two dialects. Sometimes, when a person who speaks Enone dialect communicates with someone who speaks Enoch dialect, there tends to be a break in communication because of the differences in some of the lexical items. For example, if during a process of communication, an Enone speaker tells Enoch speaker:

“**orongboko** yum le nmo, a le **enyi** lo le ne?” which means

“my **throat** is dry, do you have **water** at home?”, this will bring about misunderstanding for the Enoch speaker because his dialect uses a different word for ‘throat’. Also, the word ‘enyi’ which is ‘water’ in Enone is ‘gruel’ in Enoch dialect, hence, the Enoch speaker from the conversation above may think that the Enone person is referring to ‘gruel’.

Another word which can bring about misinterpretation between the speakers of the dialects is ‘**ɛfu**’. For example, if an Enone speaker says to an Enochi speaker, “**ɛfu** ya Agbo jọ kwu gbẹ” which means “Agbo’s **head** is very big”, the Enochi speaker may misunderstand the Enone speaker as ‘**ɛfu**’ is ‘firewood’ in Enochi dialect while ‘**ɛfu**’ is head in Enone dialect.

Furthermore, some of the younger Idoma natives born and brought up outside Idoma land may also find some of the lexical items confusing. When some of these lexical items are used in speech, these younger people may recognise that the speaker is speaking Idoma language, but possibly will not be aware which dialect is being spoken. They may find it difficult to differentiate which dialect uses a particular lexical item.

#### 4.4 Dialect More Widely Spoken

**Table 4: Views of respondents from both Enone and Enochi dialects about which dialect is more widely spoken**

<b>DIALECT</b>	<b>VIEW OF ENONES</b>	<b>VIEW OF ENOCHIS</b>
<b>ENOCHI</b>	100%	100%
<b>ENONE</b>	0%	0%

(Source: Field Survey, 2015)

##### 4.4.1 Discussion

Table 4 shows that 100% of our Enochi respondents agree that Enochi dialect is more widely spoken in Idomaland. Surprisingly, also 100% of our Enone respondents agree that Enochi is widely spoken.

The Enochi dialect, especially the Otukpo variety is considered the ‘central Idoma’ dialect because it is understood by all other dialect speakers of the Idoma language. Our



questionnaire/interview confirms this. Also, our findings are in line with the “Idoma Language and Literacy Committee (ILLC)” (Apeh, 2012) which accepted and adopted the Otukpo dialect as the central or ‘Standard’ Idoma dialect.

#### 4.5 Neighbouring Influence on the Dialects

**Table 5: Influence of surrounding languages on Enone and Enochi dialects**

	AGREEMENT ON INFLUENCE	DISAGREEMENT ON INFLUENCE	TOTAL
<b>ON ENONE</b>	18 = 72%	7 = 28%	25 = 100%
<b>ON ENOCHI</b>	5 = 20%	20 = 80%	25 = 100%

(Source: Field Survey, 2015)

##### 4.5.1 Discussion: Enone Respondents

In response to the question as to the influence of neighbouring languages, 72% of our respondents from Enone affirm that surrounding languages like Igala and Igbo (from Obolo-Afo) have influenced the Enone dialect. They believe that words have been borrowed from the surrounding languages mentioned above into the Enone dialect. For example, words like ‘aduwa’ (prayer), ‘ihanyi’ (problem), are loan words from Igala. Words like ‘akwuna’ (prostitute), ‘opipi’ (pepper fruit) are loan words from Igbo language into the Enone dialect. According to some of our respondents, trade contacts, inter-marriage etc between the Enone people and the neighbours are part of the factors responsible for the borrowing.

##### 4.5.2 Enochi Respondents

For the Enochi dialect, only 20% of our respondents agree that neighbouring languages have influenced the Enochi dialect. 80% of our respondents disagree with this claim. The Otukpo people share boundary with the Tivs but there is little or no known example of loan words from Tiv language into Enochi dialect. Some of our respondents agree that though there is trade contact between the Enochi people and the Tiv people, there is no vocabulary item borrowed from Tiv into the Enochi dialect. Interviews with elderly Enochi speakers confirm this. This is a sociological mystery which can be a topic for another research.

#### 4.6 Differences in Lexical Items for Each of the Dialects

In the data (word list) presented in table 2 above, it was observed that in some cases, different lexical items were supplied by each of the dialects under study for the same English word. Out of the 100 words, 14 words from Enone, and 9 words from Enochi given by our respondents are not in agreement. These words are presented – a dialect at a time – in the tables below.

**Table 6.1: Enone Lexical Dialectal Differences**

S/N	ENGLISH WORDS	ENONE WORDS	% AGREEMENT	% VARIABLE
1	buttocks	omuchu/ onchu	96%	4% - apronchu
2	dirty	inyi	68%	32% - obrinyi
3	palm tree	qch'ari	28%	72% - ari
4	you (plural)	ala	92%	8% - awq
5	pot	esi	32%	64% - ete 4% - ete-enyi
6	pain	qno	88%	8% - iyeofu 4% - ofuqche
7	eat	re	96%	4% - reojire
8	child	qyi	96%	4% - qyineche
9	wife	qnya	96%	4% - qnyaqche

10	frog	akre/ akrifu	96%	4% - ọbana
11	egg	aji	4%	96% - ajugwu
12	lion	agaba	88%	12% - odumu
13	rat	ifu	80%	20% - ikrekwu
14	what	inẹ	96%	4% - inẹnẹ

### 6.1.1 Explanations on the Words

Our sources of reference are

- a. the elderly Enone respondents, and
- b. the researcher who is a native speaker of the Enone dialect.

#### 1. **Omuchu/Onchu (Buttocks)**

4% of our respondents refer to ‘omuchu’ as **‘apronchu’**. ‘Apronchu’ is ‘one side of the buttocks’. Therefore, the respondent’s answer is not accurate.

#### 2. **Inyi (Dirty)**

For the word ‘inyi’, 32% of our respondents gave **‘ob’rinyi’**, which means ‘it is dirty’. This means that the respondents use a sentence for ‘inyi’ instead of giving the word for it.

#### 3. **Qch’ari (Palm tree)**

‘Palm tree’ in Enone dialect is ‘qch’ari’ but 60% of our respondents refer to it as **‘ari’**. ‘Ari’ is the ‘palm fruit’ and not the tree.

#### 4. **Ala (You(plural))**

While ‘you’ in the plural form is ‘ala’ in Enone dialect, 8% of the respondents call it **‘awo’**. ‘Awo’ is the singular form of ‘you’.

#### 5. **Əsi (Pot)**

28% of our respondents are in agreement with the standard form ‘əsi’, while 68% refer to ‘pot’ as **‘əte’**: 4% refer to it as **‘əte-enyi’**. ‘Əte’ actually means ‘clay pot’. The general name by which any kind of pot is called in Enone dialect is ‘əsi’, whether aluminum pot, metal pot, stainless pot or clay pot. The reason why most of the respondents prefer to use ‘əte’ instead of ‘əsi’ according to the explanation given by one of the people interviewed is probably because clay pots were popular in the village and were used in the olden days before aluminum and stainless pots came.

This made the people get used to calling any kind of pot ‘**ẹtẹ**’. ‘Water’ in Enone is ‘**enyi**’, so ‘**ẹtẹ-enyi**’ literally means ‘pot water’.

#### 6. **Ọnọ (Pain)**

‘Pain’ in Enone is ‘**onọ**’ and 88% gave that word. But 8% supplied ‘**iye ofu**’ for it while 4% gave ‘**ofu ọchẹ**’. ‘Iye ofu’ means ‘body pain’ while ‘ofu ọchẹ’ means ‘it is paining me’. These are round about answers.

#### 7. **Re (Eat)**

One respondent which represents 4% refer to ‘eat’ as ‘**re ojire**’. ‘Ojire’ is ‘food’, therefore this respondent has only given an extension, that is, ‘eat food’.

#### 8. **Ọyi (Child)**

For this word, one respondent which represents 4% gave ‘**oyinenche**’ which means ‘small child’. It is obvious that this respondent has only qualified the word.

#### 9. **Ọnya (Wife)**

The word ‘wife’ is ‘**onya**’ but one respondent gave ‘**onya ọchẹ**’ which means ‘somebody’s wife’.

#### 10. **Akre/Akrifu (Frog)**

Only 4% refers to frog as ‘**ọbana**’. This is not correct because ‘ọbana’ is not ‘frog’ but ‘toad’.

#### 11. **Aji (Egg)**

96% of our respondents gave ‘**aj’ugwu**’ which means ‘chicken egg’. This is rather surprising because the general name for all kinds of eggs in Enone is ‘aji’, which is why the dialect has the following

- (1) ‘aj’apa’ which means ‘lizard egg’
- (2) ‘aj’agbano’ which means ‘bird egg’

‘Aj’ugwu’ is ‘chicken egg’. Does this mean that the eggs from chicken are considered more important than any other egg?

## 12. Agaba (Lion)

The Idoma word for ‘Lion’ is ‘agaba’ but 12% of our respondents refer to it as ‘**odumu**’. ‘Odumu’ is ‘Lioness’.

## 13. Ifu (Rat)

20% of our respondents refer to ‘rat’ ‘**ikrekwu**’. ‘Ikrekwu’ is ‘mouse’ and not ‘rat’. Those that refer to ‘rat’ as ‘ikrekwu’ may not be aware that a mouse and a rat are not the same.

## 14. Inẹ (What)

Only 4% of our respondents wrote ‘**inẹnẹ**’ which means ‘what is it?’ As in other cases above, this person must prefer an extension. The answer expected is ‘what’, not ‘what is it?’

**Table 6.1.2: Enochi Lexical Dialectal Differences**

S/N	ENGLISH WORDS	ENOCHI WORDS	% AGREEMENT	% VARIABLE
1	palm tree	och’ali	28%	72% - ali
2	firewood	ẹfu	96%	4% - ẹfuokwola
3	pot	ẹhi	24%	76% - ẹtẹ
4	frog	akle	96%	4% - abana
5	egg	ayi	84%	16% - ayugwu
6	lion	agaba	96%	4% - odumu
7	injection	oje	96%	4% - ojeokwu
8	throat	ikpoko	92%	8% - oko
9	comb	ẹfiyẹi	96%	4% - ọdofiyẹyi

### 6.2.1 Explanations on the words

Our source of reference here are the elderly Enochi respondents.

#### 1. **Qch’ali (Palm tree)**

64% of our respondents refer to ‘palm tree’ as **‘ali’** instead of ‘och’ali’.

Just like the explanation given above for ‘palm tree’ under Enone dialect, ‘ali’ is the palm fruit while ‘och’ali’ is the palm tree.

#### 2. **Efu (Firewood)**

For this word, 4% of our respondents supplied **‘efu okwola’** which means ‘wood for making fire’. Here, the respondent has qualified the word ‘firewood’.

#### 3. **Ehi (Pot)**

The word ‘pot’ in Enochi dialect is ‘ehi’ but 92% of our Enochi respondents wrote **‘etẹ’**. This shows that most of the Idoma native speakers prefer to call ‘pot’ ‘etẹ’ instead of ‘ehi’ (Enochi dialect) or ‘esi’ (Enone dialect). This is clear from some of our respondents’ answers given under Enone dialect which we explained above. ‘Etẹ’ is ‘clay pot’ while ‘ehi’ or ‘esi’ is the general name for all kinds of pot.

#### 4. **Akle (Frog)**

While ‘frog’ in Enochi is ‘akle’, 4% of our respondents gave **‘abana’**. ‘Abana’ is ‘toad’ and not ‘frog’. This probably means that the respondent is not aware that a toad is different from a frog.

#### 5. **Ayi (Egg)**

The Enochi word for ‘egg’ is ‘ayi’ but 16% of our respondents refer to it as **‘ay’ugwu’**. ‘Ay’ugwu’ is ‘chicken egg’ while ‘ayi’ is the general name for all kinds of eggs in Enochi dialect.

## 6. Agaba (Lion)

One respondent, that is, 4% gave ‘**odumu**’ instead of ‘agaba’. ‘Odumu’ is ‘Lioness’ and not ‘lion’.

## 7. Oje (Injection)

4% of our respondents refer to ‘oje’ as ‘**oje okwu**’ which means ‘give injection’. ‘Oje’ is ‘injection’; therefore this respondent has only given an extension, which is ‘give injection’.

## 8. Ikpokọ (Throat)

For the word ‘ikpokọ’, 8% of our respondents wrote ‘**okọ**’. ‘Okọ’ is ‘neck’ and not ‘throat’.

## 9. Efiyẹi (Comb)

4% of the respondents refer to ‘efiyẹi’ as ‘**odofiyẹi**’ which means ‘something to comb the hair’.

### 4.7 Phonological Variations in Enone and Enochi Dialects

The dialectal variations observed from the differences in the use of consonants and vowels are tabulated below. The consonantal variations will first be analysed, then the vowel variations.

#### 4.7.1 Variations in Consonant Sounds

**Table 7.1.1: /r/ and /l/**

S/N	ENGLISH WORDS	ENONE (Transcription)	ENOCHI (Transcription)
1	orange	arẹmu /arẹmu/	alemu /alemu/
2	tongue	igbrẹnyi /igbrẹnji/	igblẹnyi /igblẹnji/
3	palm tree	ọch’ari /ɔ tʃ ari/	ọch’ali /ɔ tʃ ali/
4	frog	akre /akre/	akle /akle/
5	food	ojire /odʒire/	odule /odule/
6	respect	ojirima /odʒirima/	ojilima /odʒilima/
7	cassava	oyira /ojira/	oyila /ojila/
8	devil	ibiri /ibiri/	ebili /ebili/



9	eat	re /re/	le /le/
10	witness	ijari /idʒari/	ijali /idʒali/
11	ram	omurede /omurede/	omulede /omulede/
12	cloth	iri /iri/	ili /ili/
13	work	ukrɔ /ukrɔ /	uklɔ /uklɔ /
14	hair	inyirɛfu /ɪnjirɛfu/	inyilɛyi /ɪnjilɛji/
15	bicycle	ɛgrɛ /ɛgrɛ/	ɛgɛɛ /ɛgɛɛ/
16	onions	arubasa /arubasa/	alebacha /alebatʃ a/

(Source: Field Survey, 2015)

## Discussion

A major distinguishing feature between the two dialects under study is the use of alveolar lateral /l/ and the roll /r/. In table 7.1.1 above, even though the differences are in /r/ and /l/ sounds, it is remarkable that both sounds, that is, /r/ and /l/ are found in each of the dialects, which means they are only variations. However, the lexical items which are distinguished by /r/ and /l/ mean the same thing. It can be observed from the table above that the sound differences occur at the initial and medial positions of words.

**Table 7.1.2: /s/ and /h/**

S/N	ENGLISH WORDS	ENONE (Transcription)	ENOCHI (Transcription)
1	pig	esi/eshi /esi/ /eʃi/	ehi /ehi/
2	yam	isi /isi/	ihi /ihi/
3	back	igbisi /igbisi/	igbihi /igbihi/
4	pot	ɛsi /ɛsi/	ɛhi /ɛhi/

## Discussion

Other consonant variations that exist between Enone and Enochi dialects are the use of the voiceless alveolar fricative /s/ and the glottal sound /h/ as seen in the table above. The /h/ sound used by the Enochi speakers in some position in words is substituted with the /s/ sound by Enone speakers. The sound changes are noticed only in medial position in the words.

**Table 7.1.3: /l/ and /h/**

S/N	ENGLISH WORDS	ENONE (Transcription)	ENOCHI (Transcription)
1	white	ɛnɛlɛ /ɛnɛlɛ/	ɛnɛhɛ /ɛnɛhɛ/
2	farm	ɛlɔ /ɛlɔ /	ɛhɔ /ɛhɔ /
3	eight	alata /alata/	ahata /ahata/
4	ear	alɔ /alɔ /	ahɔ /ahɔ /
5	nine	alanɛ /alanɛ/	ahanɛ /ahanɛ/

### Discussion

The /l/ and /h/ sounds are also variations that exist between these two major dialects. In this case, the alveolar lateral /l/ used in some positions in words by the Enone speakers is replaced with the glottal sound /h/ by the Enochi speakers. These changes are mostly found in the medial positions of words as can be seen in the table above.

**Table 7.1.4: /gb/ and /gw/**

S/N	ENGLISH WORDS	ENONE(Transcription)	ENOCHI (Transcription)
1	rope	ɔngwa /ɔ ngwa/	ɔngba /ɔ ngba/
2	because	osugwu /osugwu/	higbu /higbu/

### Discussion

There are cases where the labiovelar plosives /gb/ and /gw/ are exchanged in words. Where the /gw/ sound is used by the Enone speakers, the /gb/ sound replaces it in Enoch dialect as shown in the table above. Here also, the sound difference is found in medial position in the words.

**Table 7.1.5: Total change of one consonant with another**

S/N	ENGLISH WORDS	ENONE (Transcription)	ENOCHI (Transcription)	VARIATION
1	firewood	ɛwu /ɛwu/	ɛfu /ɛfu/	/w/ and /f/
2	head	ɛfu /ɛfu/	ɛyi /ɛji/	/f/ and /j/
3	maize	akankpa /akankpa/	igbankpa /igbankpa/	/k/ and /gb/
4	we	anɔ /anɔ /	alɔ /alɔ /	/n/ and /l/
5	egg	aji /adʒi/	ayi /aji/	/dʒ/ and /j/
6	throat	ipoko /ipɔ kɔ /	ikpoko /ikpɔ kɔ /	/p/ and /kp/

### Discussion

Another area where variations occur between Enone and Enoch dialects is in the total change of consonant sounds in words. In the examples above, the consonant sounds are totally different in the pairs of words: the vowels are the same in each case. In /ɛwu/ and /ɛfu/ (firewood), Enone uses the bilabial sound /w/, while Enoch uses the labio-dental fricative /f/. For the pair /ɛfu/ and /ɛji/ (head), the labio-dental fricative /f/ is used by Enone speakers while the Enoch speakers use /j/. Other variations can be seen on the Table 7.1.5.

It has been observed from these examples that, change of one consonant with another all occur in medial position in the words.

**Table 7.1.6: Addition/Omission of sounds/syllables in both dialects**

S/N	ENGLISH WORDS	ENONE (TRANSCRIPTION)	ENOCHI (TRANSCRIPTION)
1	today	ɛnchɛ /ɛntʃ ɛ/	ichɛ /itʃ ɛ/
2	you (plural)	ala /ala/	aa /aa/
3	navel	udo /udo/	udlo /udlo/
4	front	ɔbu /ɔ bu/	iyɔbu /iyɔ bu/
5	evening	ɔnɛ /ɔ nɛ/	ɔnɛnɛ /ɔ nɛnɛ/
6	comb	ɛfiɛ /ɛfiɛ/	ɛfiyɛi /ɛfijɛi/
7	groundnut	oburonu /oburonu/	obonu /obonu/

## Discussion

In this Table, the differences can be seen with either the addition or omission of sounds in words. For example, there is an addition of the velar nasal /n/ in the word /ɛntʃ ɛ/ (today) by Enone speakers while it is omitted by Enoch speakers. There is also an addition of the lateral sound /l/ in the word /ala/ (you (plural)) in the Enone dialect while it is not found in Enoch. The word /udlo/ (navel) has /l/ sound added to it in Enoch dialect but omitted in Enone dialect. The word ‘front’ which is /ɔ bu/ in Enone is /iyɔ bu/ in Enoch. Here, there is the addition of vowel /i/ and the alveolar-palatal sound /y/ sound in Enoch dialect but not added in Enone. The word ‘evening’ which is /ɔ nɛ/ in Enone dialect is /ɔ nɛnɛ/ in Enoch dialect. There is an addition of an extra syllable – with the nasal sound /n/ and vowel /ɛ/ in Enoch dialect. For the word ‘groundnut’ /oburonu/, there is the addition of the short vowel sound /u/ and alveolar roll /r/ in Enone dialect but not present in Enoch dialect. ‘Comb’ /ɛfijɛi/ has an addition of vowel /ɛ/ and /i/ at the final position for Enoch dialect but omitted in Enone.

It is noteworthy that shorter versions of the words are found in both dialects. The addition and omission of sounds mentioned above for both Enone and Enochi dialects occur at different positions – at initial, medial and final positions of the words.

#### 4.7.2 Vowel Sounds

**Table 7.2.1: Variations in Enone and Enochi Dialects**

S/N	ENGLISH WORDS	SOUND VARIATION	ENONE (Transcription)	ENOCHI (Transcription)	REMARKS
1	bird	<b>a/i</b>	agbanɔ /agbánɔ /	igbanɔ /igbánɔ /	At the initial position, the /a/ sound used by the Enone speakers is exchanged with the /i/ sound by Enochi speakers.
2	maize	<b>a/i</b>	akankpa /akánkpa/	igbankpa /igbánkpa/	The vowel sound /a/ used by Enone speakers is substituted with /i/ at the initial position of word.
3	devil	<b>i/e</b>	ibri /ɪbri/	ebli /èbli/	Here, the /i/ sound used by Enone speakers is changed with /e/ sound in Enochi at initial position of word.
4	today	<b>ɛ/i</b>	enche /ɛntʃ è /	iche /íʃ è /	At the initial position, the /e/ sound used by Enone speakers is replaced with /i/ sound by Enochi speakers.
5	blood	<b>e/o</b>	eyi /ejí/	oyi /ojí/	At the initial position of word, the vowel sound /e/ in /eyi/ for the Enone dialect is substituted with the vowel sound /o/ /oyi/ in Enochi dialect.
6	food	<b>i/u</b>	ojire /òdʒìré/	odule /òdùlé/	While vowel /i/ is used by Enone dialect speakers, /u/ is used by Enochi dialect speakers at the medial position.
7	hair	<b>u/i</b>	inyirefu	inyileyi /injilejí/	The sound /u/ at the final

			/ɪŋjirɛfú/		position for Enone dialect becomes /i/ for the Enochi speakers.
8	hospital	<b>u/i</b>	unɛchi /únɛtʃ í/	inɛchi /ínɛtʃ í/	At the initial position, the /u/ sound in Enone is substituted with the /i/ sound in Enochi dialect.
9	plate	<b>i/u</b>	ochibu /otʃ íbú/	ochubu /otʃ úbú/	The difference here is also found at the medial position. The /i/ sound in Enone dialect is exchanged with the /u/ sound in Enochi dialect.
10	pestle	<b>o/e</b>	ootu / õtu/	eetu /ẽtu/	The sound difference here is seen at the initial position. The vowel sound /o/ used by Enone speakers is replaced with /e/ by the Enochi speakers.

(Source: Field Survey: 2015)

From the explanation above, it is obvious that the variations that exist between Enone and Enochi dialects in the area of vowel sounds occur at the various positions. However, the variations occur more at the initial position of words.

## 4.8 Other Discussions

### 4.8.1 The Use of Tone in the Dialects

Tone also plays a vital role in both Enone and Enochi dialects. For instance, the word ‘cloth’ is pronounced ‘**í rì**’ in Enone dialect but ‘**í lí**’ in Enochi. ‘Onions’ is ‘**á rúbásá**’ in Enone but ‘**à lebá chá**’ in Enochi. ‘Hair’ is ‘**í nyirɛfú**’ in Enone but ‘**í nyilɛyí**’ in Enochi dialect. Again,

there are sets of words which can only be clear with tone mark indicated. Tone has a semantic function in the two dialects under study. A word that has the same spelling can mean different things in Enone and Enochi dialects. This is referred to as **homographs**, that is, same spelling, and different meanings. Examples are given below

ENONE		ENOCHI	
WORD	MEANING	WORD	MEANING
á ló	ear	à lò	we
eyí	blood	eyì	head

#### 8.1.1 Homophones

A word can also be pronounced in the same way but still mean different things in Enone and Enochi dialects. This is referred to as homophones, that is, same pronunciation, different meanings. For example:

WORD	ENONE	ENOCHI
è fú	head	firewood
enyì	water	gruel

#### 4.8.1.2 Tone in Enone Dialect

Some words from our word list above in Enone dialect which are spelt alike but mean different things (homographs) are also differentiated from one another with tone.

- i. Òkpa - friend  
Ókpà - walking stick  
Òkpà - a kind of food made with Bambara nut



- ii. Ójǎ - market  
Òjá - gallon
- iii. È ʦ í - drugs  
éʦ í - date
- iv. È sí - pot  
È sì - gift
- v. È wù - mountain  
È wú - firewood

#### 4.8.1.3 Tone in Enochi Dialect

In Enochi dialect, tone is also used to differentiate words that have the same spelling but mean different things. Examples are:

- i. ì jè - money  
ì jé - song
- ii. È fú - firewood  
È fù - mountain
- iii. È hi - pot  
È hì - gift

#### 4.8.2 Elision in Enone and Enochi Dialects

Elision has to do with the deletion or omission of sounds, syllables or words in speech under the influence of neighbouring sounds. This in language occurs for the purpose of economy of effort. This omission is often indicated in print by an apostrophe. Elision occurs in both Enone and Enochi dialects. From our data collected, the following examples are seen

- a. ɔch'ari/ɔch'ali (palm tree) in Enone and Enochi dialects respectively would normally have been written 'ɔchi ari/ali – that is, palm tree,

(tree) (palm)

but with the elision it becomes ‘qch’ari’ /ɔ ʃ ari/ (Enone) and ‘qch’ali’/ɔ ʃ ali/ (Enochi). The vowel sound /i/ at the end of ‘ochi’ (tree) is elided and joined with ‘ari’/‘ali’.

b. aj’ugwu (Enone)/ay’ugwu (Enochi) (chicken egg). The /i/ sound at the end of ‘aji’/‘ayi’ (egg) is elided and joined with ‘ugwu’ (chicken).

## 4.9 Findings

Our research reveals a number of things in Enone and Enochi dialects.

1. That the lexical similarities that exist between the dialects are more than the differences, which explains why the two speech forms are dialects and why they are mutually intelligible.
2. It was observed from our word list that there are lexical items which have the same spelling and pronunciation in both the Enone and the Enochi dialects, the word ‘dog’ is ‘ewo’ in both Enone and Enochi dialects. Again, we noticed that there are words which in both dialects have the same meaning but have slightly different pronunciations. The word ‘enche’ (today) in Enone dialect is ‘iche’ in Enochi dialect.
3. From the study, we found out that, a word can have more than one way of spelling and pronouncing it, particularly in Enone dialect. A word like ‘pig’ can be spelt and pronounced either ‘esi’ /esi/ or ‘eshi’ /eʃi/, and ‘buttocks’ can either be ‘omuchu’ /omuʃ u/ or ‘onchu’ /ontʃ u/. Here, age plays a role in the choice of word.
4. The study has also shown that synonyms exist in the two dialects. The word ‘pig’ is translated ‘ehi’ and ‘okome’, ‘hoe’ is ‘enu’ and ‘inyilo’ in Enochi dialect. In Enone dialect, the word ‘frog’ is translated ‘akre’ and ‘akrifu’, ‘throat’ is ‘ipokq’ and ‘orongbokq’; ‘farm’ is ‘edrq’ and ‘elq’. However, from our data, we discovered that synonyms are more common in Enone dialect than in Enochi dialect.

5. This study reveals that the Enochi dialect particularly the Otukpo variety is widely spoken in Idoma land.
6. The research also shows that a word like ‘enyi’ in Enone dialect means ‘water’ but in Enochi dialect ‘enyi’ means ‘gruel’, ‘efu’ in Enone dialect means ‘head’ while it means ‘firewood’ in Enochi dialect. This means that the same word can mean different things in two dialects.
7. From the study, we also found out that, as a result of trade contacts and the fact that the Enone dialect share boundaries with the Igbos and the Igalas, words have been borrowed into the dialect from these languages. For the Enochi dialect, we discovered through our research that even though the Otukpo people share boundary with the Tivs and there exist trade contacts between the two, there is no known example of borrowed words from Tiv language into the Enochi dialect.
8. This research has also revealed that the /r/ phoneme is used in Enone dialect to correspond with /l/ in Enochi dialect. And even though the /r/ and /l/ phonemes have different phonetic realisations, they function in Idoma language as if they belong to the same phoneme. They are used interchangeably. For example, ‘work’ is ‘ukro’ in Enone but ‘uklo’ in Enochi dialect. Again, where the Enone dialect speakers use the voiceless alveolar fricative /s/, the Enochi speakers use the glottal sound /h/ to correspond with it. The word ‘yam’ for example is ‘isi in Enone but ‘ihi’ in Enochi. Where the alveolar lateral /l/ occurs in words in Enone dialect, the glottal sound /h/ is used in Enochi dialect, a word like ‘nine’ in Enone dialect is ‘alanẹ’ but it is ‘ahane’ in Enochi dialect. The /gw/ sound as used by Enone speakers corresponds with /gb/ sound in Enochi dialect. ‘Ongwa’ and ‘Ongba’ are good examples.

9. Furthermore, from this research we have discovered that, at times there is a change of one consonant with another in words between the two dialects. The word ‘egg’ for instance is ‘aji’ /adʒi/ in Enone but ‘ayi’ /aji/ in Enoch dialect. Here, /dʒ/ is exchanged with /j/. There is also the addition and deletion of sounds in words in the two dialects. In Enone dialect ‘ala’ (you (plural)) is ‘aa’ in Enoch dialect; ‘udo’ (navel) in Enone dialect is ‘udlo’ in Enoch dialect.

Apart from findings in lexical and phonological variations, the researcher has also discovered that:

- i. all the words in the two dialects end in vowel sounds. Generally, Idoma consonants do not occur in word final positions except ‘ŋ’ which is mostly a negation. For example ‘ng poŋ’ /ŋpoŋ/ (I didn’t hear). Consonants also hardly occur at word initial position if the word is a noun. This means that vowels normally begin and end most words in Idoma, especially the noun class.
- ii. tone plays a very important role in Idoma language generally. It can have a semantic function, thereby bring about change in meaning of words.
- iii. some of the younger respondents who speak Enone tend to mix it with Enoch. According to them, Enoch is simplified and it gives them prestige among friends.
- iv. variations also occur as a result of geographical locations of the dialects, trade contacts, and influence of neighbouring languages.

From this study, we can say that the Enone and Enoch dialects are by and large mutually intelligible: the differences pointed out, except for a few cases do not impede mutual

intelligibility. The speakers consider themselves speaking the same language – Idoma – though they acknowledge that there are variations in the language.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND SUGGESTIONS FOR FURTHER RESEARCH**

#### **5.0 Preamble**

This chapter focuses on the summary and conclusions drawn from the major findings of the study. It reiterates the contents of all the previous chapters and recommendations that would help further researches in this area of study are also made.

#### **5.1 Summary**

This research begins with a brief background to the study and what the researcher intends to look at as well as the importance of such a study. The aim of the study has been to find out some of the lexical and phonological differences in Enone and Enochi dialects, to determine the level of mutual intelligibility between the two dialects, and also to highlight the influence of surrounding languages on Enone and Enochi dialects. Our scope covers Owukpa which is used as the norm for Enone and Otukpo which represents Enochi dialect.

The researcher tries to identify various contributions of scholars that are related to this work.

They include definitions and explanations of language, communication, dialects, phonology, and lexis. Earlier works on dialects of Idoma language and dialects of other Nigerian languages related to the work are also reviewed. The theoretical framework the researcher adopts for the study is also explained. The researcher gives the explanations on the sources of data, methods of data collection used for the study. The analyses of the data are done using tables. Other topics such as tone, homonyms, homographs and elision are discussed. Findings from the analyses of

data collected are also explained. The summary and conclusion of the entire work, and recommendation for further studies related to this work are given.

## **5.2 Conclusion**

The main concern of this study has been to examine the lexical and phonological variations that are found in Enone and Enochi dialects of the Idoma language. In the study, we said that the Enone and the Enochi are the major dialects of the Idoma language. Other varieties are sub-dialects under these two major dialects. The study has established that, in Enone and Enochi dialects, differences as well as similarities are found in their lexis and phonology. Some of the differences can bring about misunderstanding and a break in communication during the course of communication between speakers of the two dialects.

Based on the findings above, we can now conclude that the two speech forms are highly mutually intelligible, therefore are dialects of the same language so cannot be passed as separate languages.

## **IMPLICATION OF THE STUDY TO ENGLISH LANGUAGE**

This study which is a ‘Contrastive Analysis of Lexical and Phonological variations in Enone and Enochi varieties of Idoma language’ has contributed to the Study of English language because the variations in the dialects highlighted would be of help in the teaching and learning of English by second language learners who use these dialects.

## **5.3 Suggestions for Further Research**

The researcher admits that this research is not exhaustive or conclusive. It is therefore recommended that further research be carried out in the following areas:

1. The effect of age on language use among the Idoma people.

2. The influence of neighbouring languages on Enone and Enochi dialects of Idoma language.
3. English-based loan words in Enone and Enochi dialects of Idoma language.
4. The use of synonyms in Idoma.

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## Interviews

Mr. David E. Ogra - Enone dialect

Mr Geofry Apeh	-	Enone dialect
Racheal Oka O.	-	Enone dialect
Sunday Ekre	-	Enone dialect
Dr. Adimanyi Joseph	-	Enochi dialect
Mr. Peter Igo	-	Enochi dialect
Victor Oduh	-	Enochi dialect
Mrs Francisca Anyalewa Ujah -		Enochi dialect
Emmanuel Joseph Inalegwu -		Enochi dialect

## APPENDIXES

### APPENDIX I - LIST OF LEXICAL SIMILARITIES

	ENGLISH WORDS	ENONE WORDS	ENOGHI WORDS
1	orange	aremu	alemu
2	bird	agbanọ	igbanọ
3	tongue	igbrenyi	igblenyi
4	dog	ewo	ewo
5	poverty	ẹha	ẹha
6	power	ọfu	ọfu
7	dirty	inyi	inyi
8	groundnut	oburonu	obonu
9	firewood	ẹwu	ẹfu
10	palm tree	ọch'ari	ọch'ali
11	school	unọkpa	unọkpa
12	food	ojire	odule
13	you (plural)	ala	aa
14	navel	udo	udlo
15	respect	ojirima	ojilima
16	fish	ẹbenyi	ẹbenyi
17	cassava	oyira	oyila
18	pot	ẹsi	ẹhi
19	king	ọche	ọche
20	devil	Ibri	ebili
21	pain	onọ	onọ
22	nine	alane	ahane
23	eat	Re	le
24	oil	anọ	anọ
25	beans	eje	eje
26	work	ukrọ	uklọ
27	comb	ẹfiẹ	ẹfiyẹi
28	we	anọ	alọ
29	child	oyi	oyi
30	journey	iyawu	iyawu
31	today	enche	iche
32	God	Ọwọicho	Ọwọicho
33	smoke	odudu	odudu
34	bag	ekpa	ekpa
35	wife	onyia	onyia
36	rice	ochikapa	ochikapa
37	maize	akankpa	igbankpa



38	ear	alọ	ahọ
39	ram	omurede	omulede
40	frog	akre	akle
41	cloth	Iri	ili
42	bicycle	ẹgre	ẹgele
43	money	ije	ije
44	white	ẹnẹle	ẹnẹhe
45	lion	agaba	agaba
46	gun	egbe	egbe
47	bridge	akpa	akpa
48	stomach	ipu	ipu
49	elephant	adagba	adagba
50	witness	Ijari	ijali
51	night	otu	otu
52	evening	ọne	ọnehe
53	snake	ẹgwa	ẹgwa
54	rat	ifu	ifu
55	cow	ena	ena
56	mother	ene	ene
57	mirror	ogigo	ogigo
58	mortar	oji	oji
59	road	owe	owe
60	wine	eje	eje
61	pestle	ootu	eetu
62	onions	arubasa	alebacha
63	goat	ewu	ewu
64	yam	Isi	ihi
65	blood	eyi	oyi
66	cricket	ata	ata
67	hospital	unechi	inechi
68	drugs	echi	echi
69	egg	aji	ayi
70	front	ọbu	iyọbu
71	plate	ochibu/ogo	ochubu/ogo
72	injection	oje	oje
73	grave	unoji	unoji
74	death	ikwu	ikwu
75	house	ọle	ọle
76	ten	igwo	igwo
77	back	igbisi	igbihi
78	eight	Alata	ahata

## APPENDIX II - SAME SPELLING, SAME PRONUNCIATION

S/N	ENGLISH WORDS	ENONE	ENOCHI
1	dog	ewo	ewo
2	poverty	ẹha	ẹha
3	power	ọfu	ọfu
4	school	unọkpa	unọkpa
5	fish	ẹbenyi	ẹbenyi
6	king	ọche	ọche
7	pain	onọ	onọ
8	beans	eje	eje
9	child	ọyi	ọyi
10	journey	iyawu	iyawu
11	God	Ọwọicho	Ọwọicho
12	smoke	odudu	odudu
13	bag	ẹkpa	ẹkpa
14	wife	onya	onya
15	rice	ochikapa	ochikapa
16	money	ije	ije
17	lion	agaba	agaba
18	gun	egbe	egbe
19	bridge	akpa	akpa
20	stomach	ipu	ipu
21	elephant	adagba	adagba
22	night	otu	otu
23	snake	ẹgwa	ẹgwa
24	rat	ifu	ifu
25	cow	ẹna	ẹna
26	mother	ẹne	ẹne

27	mirror	ogigo	ogigo
28	mortar	oji	oji
29	road	owe	owe
30	wine	eje	eje
31	cricket	ata	ata
32	drugs	echi	echi
33	injection	oje	oje
34	grave	unoji	unoji
35	death	ikwu	ikwu
36	house	ole	ole
37	ten	igwo	igwo
38	oil	anọ	anọ
39	goat	ewu	ewu
40	dirty	inyi	inyi



### APPENDIX III - SLIGHT CHANGE IN SPELLING BUT SAME MEANING

S/N	English words	Enone words	Enochi words
1	orange	arẹmu	alemu
2	bird	agbanọ	igbanọ
3	tongue	igbrẹnyi	igblẹnyi
4	groundnut	oburonu	obonu
5	firewood	ẹwu	ẹfu
6	palm tree	ọch'ari	ọch'ali
7	food	ojire	odule
8	you (plural)	ala	aa
9	navel	udo	udlo
10	respect	ojirima	ojilima
11	cassava	oyira	oyila
12	pot	ẹsi	ẹhi
13	devil	ibri	ebili
14	nine	alanẹ	ahane
15	eat	re	le
16	work	ukrọ	uklọ
17	comb	ẹfiẹ	ẹfiyẹi
18	we	anọ	alọ
19	today	ẹnchẹ	ichẹ
20	maize	akankpa	igbankpa
21	ear	alọ	ahọ
22	ram	omurede	omulede
23	frog	akre/akrifu	akle
24	cloth	iri	ili
25	bicycle	ẹgre	ẹgele
26	witness	ijari	ijali
27	evening	ọne	ọneṇe

28	pestle	ootu	eetu
29	onions	arubasa	alebacha
30	yam	isi	ihi
31	blood	eyi	oyi
32	hospital	unęchi	inęchi
33	egg	aji	ayi
34	front	ọbu	iyọbu
35	plate	ochibu/ogo	ochubu/ogo
36	back	igbisi	igbihi
37	eight	alata	ahata
38	white	ẹnẹẹ	ẹnẹẹ

# APPENDIX IV - RECORDED WORD LIST AND TRANSCRIPTION

S/N	English words	ELDERLY SPEAKERS		YOUTHS	
		INFORMANT 1 (ENONE)	INFORMANT 1 (ENOCHI)	INFORMANT 2 (ENONE)	INFORMANT 2 (ENOCHI)
1	orange	/aremu/	/alemu/	/aremu/	/alemu/
2	bird	/agbanɔ /	/igbanɔ /	/agbanɔ /	/igbanɔ /
3	pig	/esi/	/okome/	/esi/	/okome/
4	tongue	/igbreɲyi/	/igbleɲyi/	/igbreɲyi/	/igbleɲyi/
5	buttocks	/omuf u/	/ɔ kwu/	/onf u/	/ɔ kwu/
6	dog	/ewo/	/ewo/	/ewo/	/ewo/
7	lie	/af u/	/ikengbe/	/af u/	/ikengbe/
8	poverty	/ɛha/	/ɛha/	/ɛha/	/ɛha/
9	power	/ɔ fu/	/ɔ fu/	/ɔ fu/	/ɔ fu/
10	dirty	/ inyi /	/ inyi /	/ inyi /	/ inyi /
11	groundnut	/ oburonu/	/obonu/	/ oburonu/	/obonu/
12	farm	/ɛɔ /	/ɛɔ /	/ɛɔ /	/ɛɔ /
13	palm tree	/ari/ /ɔ f ari/	/ali/ /ɔ f ali/	/ ɔ f ari /	/ ɔ f ali /
14	hoe	/inyirɔ /	/ɛnu/	/inyirɔ /	/ɛnu/
15	firewood	/ɛwu/	/ɛfu/	/ɛwu/	/ɛfu/
16	school	/unɔ kpa/	/inɔ kpa/	/unɔ kpa/	/inɔ kpa/
17	moon	/ɔ wia/	/ɔ ya/	/ɔ wia/	/ɔ ya/
18	food	/ojire/	/odle/	/ojire/	/odle/
19	water	/enyi/	/enkpɔ /	/enyi/	/enkpɔ /
20	you (plural)	/ala/	/aa/	/ala/	/aa/
21	navel	/udo/	/udlo/	/udro/	/udlo/
22	respect	/ojirima/	/ojilima/	/ojirima/	/ojilima/
23	fish	/ɛbenyi/	/ɛbenyi/	/ɛbenyi/	/ɛbenyi/
24	cassava	/oyira/	/oyila/	/oyira/	/oyila/
25	pot	/ɛtɛ/	/ɛtɛ/	/ɛsi/	/ɛhi/
26	king	/ɔ f ɛ/	/ɔ f ɛ/	/ɔ f ɛ/	/ɔ f ɛ/
27	head	/ɛfu/	/ɛyi/	/ɛfu/	/ɛyi/
28	devil	/ibri/	/ebli/	/ibri/	/ebili/
29	pain	/ɔ nɔ /	/ɔ nɔ /	/ɔ nɔ /	/ɔ nɔ /
30	rope	/ori/	/ɔ ngba/	/ɔ ngwa/	/ɔ ngba/
31	eat	/re/	/le/	/re/	/le/
32	oil	/anɔ /	/anɔ /	/anɔ /	/anɔ /
33	beans	/eje/	/eje/	/eje/	/eje/
34	work	/ ukɔ /	/ uklɔ /	/ ukɔ /	/ uklɔ /
35	hair	/inyirefu/	/inyileyi/	/inyirefu/	/inyileyi/

36	friend	/ɔ kpa/	/oklobia/	/ɔ kpa/	/oklobia/
37	we	/anɔ /	/alɔ /	/anɔ /	/alɔ /
38	child	/ɔ yi/	/ɔ yi/	/ɔ yi/	/ɔ yi/
39	journey	/iyawu/	/iyawu/	/iyawu/	/iyawu/
40	today	/ɛnɪf ɛ/	/itf ɛ/	/inɪf ɛ/	/itf ɛ/
41	God	/ɔ wɔ riɪf o/	/ɔ wɔ itf o/	/ɔ wɔ itf o/	/ɔ wɔ itf o/
42	smoke	/odudu/	/odudu/	/odudu/	/odudu/
43	bag	/ɛkpa/	/ɛkpa/	/ɛkpa/	/ɛkpa/
44	banana	/ɔ gɛdɛ/	/angbɔ /	/ɔ gɛdɛ/	/angbɔ /
45	wife	/ɔ nya/	/ɔ nya/	/ɔ nya/	/ɔ nya/
46	rice	/otf ikapa/	/otf ikapa/	/otf ikapa/	/otf ikapa/
47	maize	/akankpa/	/igbankpa/	/akankpa/	/igbankpa/
48	ear	/alɔ /	/ahɔ /	/alɔ /	/ahɔ /
49	ram	/omurede/	/omulede/	/omurede/	/omulede/
50	frog	/akre/	/akle/	/akre/	/akle/
51	market	/ɔ ja/	/olihi/	/ɔ ja/	/olihi/
52	gruel	/umu/	/ɛnyɪ/	/umu/	/ɛnyɪ/
53	cloth	/iri/	/ili/	/iri/	/ili/
54	okro	/igbidu/	/ikpɔ hɔ /	/igbidu/	/ikpɔ hɔ /
55	bicycle	/ɛgrɔ /	/ɛgɛɛ/	/ɛgrɛ/	/ɛgɛɛ/
56	mat	/uroko/	/ipoto/	/uroko/	/ipoto/
57	money	/ije/	/ije/	/ije/	/ije/
58	white	/ɛnɛɛ/	/ɛnɛhɛ/	/ɛnɛɛ/	/ɛnɛhɛ/
59	egg	/ajugwu/	/ayugwu/	/aji/	/ayi/
60	lion	/agaba/	/agaba/	/agaba/	/agaba/
61	gun	/egbe/	/egbe/	/egbe/	/egbe/
62	bridge	/akpa/	/akpa/	/akpa/	/akpa/
63	because	/osugwu/	/ohigbu/	/higwu/	/higbu/
64	stomach	/ipu/	/ipu/	/ipu/	/ipu/
65	elephant	/adagba/	/adagba/	/adagba/	/adagba/
66	witness	/ijari/	/ijali/	/ijari/	/ijali/
67	night	/otu/	/otu/	/otu/	/otu/
68	evening	/ɔ nɛ/	/ɔ nɛnɛ/	/ɔ nɛ/	/ɔ nɛnɛ/
69	duck	/idɔ gwu/	/idangblɔ /	/idɔ gwu/	/idangblɔ /
70	snake	/ɛgwa/	/ɛgwa/	/ɛgwa/	/ɛgwa/
71	rat	/ifu/	/ifu/	/ifu/	/ifu/
72	cow	/ɛna/	/ɛna/	/ɛna/	/ɛna/
73	what	/inɛ/	/ɔ di/	/ɔ di/	/ɔ di/
74	mother	/ɛnɛ/	/ɛnɛ/	/ɛnɛ/	/ɛnɛ/
75	mirror	/ogigo/	/ogigo/	/ogigo/	/ogigo/
76	mortar	/ɔ ji/	/ɔ ji/	/ɔ ji/	/ɔ ji/
77	pestle	/ōtu/	/ēitu/	/ōtu/	/ētu/
78	road	/ɔ wɛ/	/ɔ wɛ/	/ɔ wɛ/	/ɔ wɛ/
79	wine	/ɛje/	/ɛje/	/ɛje/	/ɛje/



80	onions	/arubasa/	<b>/alebatʃ a/</b>	/arubasa/	<b>/alubasa/</b>
81	goat	/ɛwu/	/ɛwu/	/ɛwu/	/ɛwu/
82	yam	/isi/	/ihi/	/isi/	/ihi/
83	blood	/eyi/	/oyi/	/eyi/	/oyi/
84	cricket	/ata/	/ata/	/ata/	/ata/
85	hospital	/unetʃ i/	/inetʃ i/	/unetʃ i/	/inetʃ i/
86	drugs	/etʃ i/	/etʃ i/	/etʃ i/	/etʃ i/
87	sickness	/ɛɛ/	/otʃ e/	/ɛɛ/	/otʃ e/
88	injection	/oje/	/oje/	/oje/	/oje/
89	throat	<b>/orogbo kɔ /</b>	<b>/ikpɔ kɔ /</b>	<b>/ipɔ kɔ /</b>	<b>/ikpɔ kɔ /</b>
90	sit	/tʃ itʃ e/	/yajɛ/	/tʃ itʃ e/	/yajɛ/
91	front	/ɔ bu/	/eyɔ bu/	/ɔ bu/	/iyɔ bu/
92	plate	/ogo/	/ochubu/	/ochibu/ /ogo/	/ochubu/
93	grave	/unoji/	/unoji/	/unoji/	/unoji/
94	death	/ ikwu/	/ikwu/	/ ikwu /	/ikwu/
95	house	/ɔ lɛ/	/ɔ lɛ/	/ɔ lɛ/	/ɔ lɛ/
96	comb	/ɛfiɛ/	/ɛfiyɛi/	/ɛfiɛ/	/ɛfiyɛi/
97	back	/igbisi/	/igbihi/	/igbisi/	/igbihi/
98	ten	/ igwo /	/igwo/	/ igwo /	/igwo/
99	eight	/alata/	/ahata/	/alata/	/ahata/
100	nine	/alane/	/ahane/	/alane/	/ahane/

S/N	English words	ELDERLY SPEAKERS		YOUTHS	
		INFORMANT 3 (ENONE)	INFORMANT 3 (ENOCHI)	INFORMANT 4 (ENONE)	INFORMANT 4 (ENOCHI)
1	orange	/arɛmu/	/alɛmu/	/arɛmu/	/alɛmu/
2	bird	/agbanɔ /	/igbanɔ /	/agbanɔ /	/igbanɔ /
3	pig	/esi/	/okome/	/esi/	/okome/
4	tongue	/igbrɛnyɪ/	/igblɛnyɪ/	/igbrɛnyɪ/	/igblɛnyɪ/
5	buttocks	<b>/omutʃ u/</b>	/ɔ kwu/	<b>/ontʃ u/</b>	/ɔ kwu/
6	dog	/ewo/	/ewo/	/ewo/	/ewo/
7	lie	/atʃ u/	/ikɛngbɛ/	/atʃ u/	/ikɛngbɛ/
8	poverty	/ɛha/	/ɛha/	/ɛha/	/ɛha/
9	power	/ɔ fu/	/ɔ fu/	/ɔ fu/	/ɔ fu/
10	dirty	/ inyi /	/ inyi /	/ inyi /	/ inyi /
11	groundnut	/ oburonu/	/obonu/	/ oburonu/	/obonu/
12	farm	/ɛlɔ /	/ɛhɔ /	/ɛlɔ /	/ɛhɔ /
13	palm tree	/ari/ /ɔ tʃ ari/	/ali/ /ɔ tʃ ali/	/ ɔ tʃ ari /	/ ɔ tʃ ali /
14	hoe	/inyirɔ /	/ɛnu/	/inyirɔ /	/ɛnu/

15	firewood	/ɛwu/	/ɛfu/	/ɛwu/	/ɛfu/
16	school	/unɔ kpa/	/inɔ kpa/	/unɔ kpa/	/inɔ kpa/
17	moon	/ɔ wia/	/ɔ ya/	/ɔ wia/	/ɔ ya/
18	food	/ojire/	/odle/	/ojire/	/odle/
19	water	/enyi/	/enkɔ /	/enyi/	/enkɔ /
20	you (plural)	/ala/	/aa/	/ala/	/aa/
21	navel	/udo/	/udlo/	/udro/	/udlo/
22	respect	/ojirima/	/ojilima/	/ojirima/	/ojilima/
23	fish	/ɛbenyi/	/ɛbenyi/	/ɛbenyi/	/ɛbenyi/
24	cassava	/oyira/	/oyila/	/oyira/	/oyila/
25	pot	/ɛtɛ/	/ɛtɛ/	/ɛsi/	/ɛhi/
26	king	/ɔ ɲ ɛ/	/ɔ ɲ ɛ/	/ɔ ɲ ɛ/	/ɔ ɲ ɛ/
27	head	/ɛfu/	/ɛyi/	/ɛfu/	/ɛyi/
28	devil	/ibri/	/ebli/	/ibri/	/ebili/
29	pain	/ɔ nɔ /	/ɔ nɔ /	/ɔ nɔ /	/ɔ nɔ /
30	rope	<b>/ori/</b>	/ɔ ŋgba/	<b>/ɔ ŋgwa/</b>	/ɔ ŋgba/
31	eat	/re/	/le/	/re/	/le/
32	oil	/anɔ /	/anɔ /	/anɔ /	/anɔ /
33	beans	/eje/	/eje/	/eje/	/eje/
34	work	/ ukɔ /	/ uklo /	/ ukɔ /	/ uklo /
35	hair	/ɲyirefu/	/ɲyileyi/	/ɲyirefu/	/ɲyileyi/
36	friend	/ɔ kpa/	/oklobia/	/ɔ kpa/	/oklobia/
37	we	/anɔ /	/alo /	/anɔ /	/alo /
38	child	/ɔ yi/	/ɔ yi/	/ɔ yi/	/ɔ yi/
39	journey	/iyawu/	/iyawu/	/iyawu/	/iyawu/
40	today	/ɛntʃ ɛ/	/itʃ ɛ/	/ ɛntʃ ɛ /	/itʃ ɛ/
41	God	/ɔ wɔ itʃ o/	/ɔ wɔ itʃ o/	/ɔ wɔ itʃ o/	/ɔ wɔ itʃ o/
42	smoke	/odudu/	/odudu/	/odudu/	/odudu/
43	bag	/ɛkpa/	/ɛkpa/	/ɛkpa/	/ɛkpa/
44	banana	/ɔ gɛdɛ/	/angbɔ /	/ɔ gɛdɛ/	/angbɔ /
45	wife	/ɔ nya/	/ɔ nya/	/ɔ nya/	/ɔ nya/
46	rice	/otʃ ikapa/	/otʃ ikapa/	/otʃ ikapa/	/otʃ ikapa/
47	maize	/akankpa/	/igbankpa/	/akankpa/	/igbankpa/
48	ear	/alo /	/ahɔ /	/alo /	/ahɔ /
49	ram	/omurede/	/omulede/	/omurede/	/omulede/
50	frog	/akre/	/akle/	/akre/	/akle/
51	market	/ɔ ja/	/olihi/	/ɔ ja/	/olihi/
52	gruel	/umu/	/ɛnyi/	/umu/	/ɛnyi/
53	cloth	/iri/	/ili/	/iri/	/ili/
54	okro	/igbidu/	/ikɔ hɔ /	/igbidu/	/ikɔ hɔ /
55	bicycle	/ ɛgrɛ /	/ɛgɛɛ/	/ɛgrɛ/	/ɛgɛɛ/
56	mat	/uroko/	/ipoto/	/uroko/	/ipoto/
57	money	/ije/	/ije/	/ije/	/ije/
58	white	/ɛnɛɛ/	/ɛnɛhɛ/	/ɛnɛɛ/	/ɛnɛhɛ/

59	egg	/aji /	/ayi/	/aji/	/ayi/
60	lion	/agaba/	/agaba/	/agaba/	/agaba/
61	gun	/egbe/	/egbe/	/egbe/	/egbe/
62	bridge	/akpa/	/akpa/	/akpa/	/akpa/
63	because	<b>/osugwu/</b>	/ohigbu/	<b>/higwu/</b>	/higbu/
64	stomach	/ipu/	/ipu/	/ipu/	/ipu/
65	elephant	/adagba/	/adagba/	/adagba/	/adagba/
66	witness	/ijari/	/ijali/	/ijari/	/ijali/
67	night	/otu/	/otu/	/otu/	/otu/
68	evening	/ɔ nɛ/	/ɔ nɛnɛ/	/ɔ nɛ/	/ɔ nɛnɛ/
69	duck	/idɔ gwu/	/idangblo /	/idɔ gwu/	/idangblo /
70	snake	/ɛgwa/	/ɛgwa/	/ɛgwa/	/ɛgwa/
71	rat	/ifu/	/ifu/	/ifu/	/ifu/
72	cow	/ɛna/	/ɛna/	/ɛna/	/ɛna/
73	what	/inɛ/	/ɔ di/	/ inɛ /	/ɔ di/
74	mother	/ɛnɛ/	/ɛnɛ/	/ɛnɛ/	/ɛnɛ/
75	mirror	/ogigo/	/ogigo/	/ogigo/	/ogigo/
76	mortar	/ɔ ji/	/ɔ ji/	/ɔ ji/	/ɔ ji/
77	pestle	/ōtu/	/ēitu/	/ōtu/	/ētu/
78	road	/ɔ wɛ/	/ɔ wɛ/	/ɔ wɛ/	/ɔ wɛ/
79	wine	/ɛjɛ/	/ɛjɛ/	/ɛjɛ/	/ɛjɛ/
80	onions	/arubasa/	/alubasa/	/arubasa/	/alubasa/
81	goat	/ɛwu/	/ɛwu/	/ɛwu/	/ɛwu/
82	yam	/isi/	/ihi/	/isi/	/ihi/
83	blood	/eyi/	/oyi/	/eyi/	/oyi/
84	cricket	/ata/	/ata/	/ata/	/ata/
85	hospital	/unɛf i/	/inɛf i/	/unɛf i/	/inɛf i/
86	drugs	/ɛf i/	/ɛf i/	/ɛf i/	/ɛf i/
87	sickness	/ɛrɛ/	/oɲ e/	/ɛrɛ/	/oɲ e/
88	injection	/oje/	/oje/	/oje/	/oje/
89	throat	<b>/orogbo kɔ /</b>	/ikpɔ kɔ /	<b>/ipɔ kɔ /</b>	/ikpɔ kɔ /
90	sit	/ɲ iɲ e/	/yaje/	/ɲ iɲ e/	/yaje/
91	front	/ɔ bu/	/eyɔ bu/	/ɔ bu/	/iyɔ bu/
92	plate	/ogo/	/ochubu/	/ochibu/ /ogo/	/ochubu/
93	grave	/unoji/	/unoji/	/unoji/	/unoji/
94	death	/ ikwu/	/ikwu/	/ ikwu /	/ikwu/
95	house	/ɔ lɛ/	/ɔ lɛ/	/ɔ lɛ/	/ɔ lɛ/
96	comb	/ɛfiɛ/	/ɛfiyɛi/	/ɛfiɛ/	/ɛfiyɛi/
97	back	/igbisi/	/igbihi/	/igbisi/	/igbihi/
98	ten	/ igwo /	/igwo/	/ igwo /	/igwo/
99	eight	/alata/	/ahata/	/alata/	/ahata/
100	nine	/alane/	/ahane/	/alane/	/ahane/



## APPENDIX V – QUESTIONNAIRE

**DEPARTMENT OF ENGLISH AND LITERARY STUDIES  
FACULTY OF ARTS  
AHMADU BELLO UNIVERSITY, ZARIA  
MA ENGLISH DISSERTATION (WORD LIST)**

A research is being carried out on ‘A Contrastive Analysis of Phonological and Lexical Variations in Enone and Enochi Varieties of Idoma Language’. Kindly assist the researcher by supplying the following information:

### BIO DATA

GENDER:                      Male (   )                      Female (   )

AGE:                              Adults of ages 46 and above (   )  
                                        Youths of between 25- 45 (   )

### SECTION A

Kindly supply the Idoma words for the following English words

Please fill in the appropriate column.

S/N	ENGLISH	ENONE	ENOCHI
1	orange		
2	bird		
3	pig		
4	tongue		
5	buttocks		
6	dog		
7	lie		
8	poverty		
9	power		
10	dirty		
11	groundnut		
12	farm		
13	palm tree		
14	hoe		

15	firewood		
16	school		
17	moon		
18	food		
19	water		
20	you (plural)		
21	navel		
22	respect		
23	fish		
24	cassava		
25	pot		
26	king		
27	head		
28	devil		
29	pain		
30	rope		
31	eat		
32	oil		
33	beans		
34	work		
35	hair		
36	friend		
37	we		
38	child		
39	journey		
40	today		
41	god		
42	smoke		
43	bag		
44	banana		

45	wife		
46	rice		
47	maize		
48	ear		
49	ram		
50	frog		
51	market		
52	gruel		
53	cloth		
54	okro		
55	bicycle		
56	mat		
57	money		
58	white		
59	egg		
60	lion		
61	gun		
62	bridge		
63	because		
64	stomach		
65	elephant		
66	witness		
67	night		
68	evening		
69	duck		
70	snake		
71	rat		
72	cow		
73	what		
74	mother		
75	mirror		

76	mortar		
77	pestle		
78	road		
79	wine		
80	onions		
81	goat		
82	yam		
83	blood		
84	cricket		
85	hospital		
86	drugs		
87	sickness		
88	injection		
89	throat		
90	sit		
91	front		
92	plate		
93	grave		
94	death		
95	house		
96	comb		
97	back		
98	ten		
99	eight		
100	nine		

## SECTION B: RESPONDENTS' USE OF THE DIALECTS

Kindly provide the answers for the following questions

1. What do you speak? (a) Enone ( ) (b) Enochi ( )
- 2 (a). If you speak Enone, do you understand when an Enochi person speaks? (a) Yes ( ) (b) No ( )
- 2 (b). If you speak Enochi, do you understand when an Enone person speaks? (a) Yes ( ) (b) No ( )



3. Which of the dialects is more widely spoken in Idomaland (a) Enone ( ) (b) Enochi ( )

4. Do the neighbouring languages have any influence on the Enone and Enochi dialects of Idoma language? (a) Yes ( ) (b) No ( )

(If yes, give examples of words that are borrowed from neighbouring languages into the dialects under study).

Enone-----

Enochi-----

# APPENDIX VI

S/N	English Words	Enone words given by Enone respondents for each of the English lexical items (25 respondents). continued on page 112 (Disagreements are highlighted, and Frequency of agreements given on page 112.)												
		1	2	3	4	5	6	7	8	9	10	11	12	13
1	orange	arẹmu	arẹmu	arẹmu	arẹmu	arẹmu	arẹmu	arẹmu	arẹmu	arẹmu	arẹmu	arẹmu	arẹmu	arẹmu
2	bird	agbanọ	agbanọ	agbanọ	agbanọ	agbanọ	agbanọ	agbanọ	agbanọ	agbanọ	agbanọ	agbanọ	agbanọ	agbanọ
3	pig	esi	esi	esi	eshi	esi	esi	eshi	eshi	esi	eshi	esi	eshi	eshi
4	tongue	igbrẹnyi	igbrẹnyi	igbrẹnyi	igbrẹnyi	igbrẹnyi	igbrẹnyi	igbrẹnyi	igbrẹnyi	igbrẹnyi	igbrẹnyi	igbrẹnyi	igbrẹnyi	igbrẹnyi
5	buttocks	omuchu	omuchu	omuchu	omuchu	onchu	omuchu	omuchu	omuchu	apro' onchu	omuchu	omuchu	onchu	omuchu
6	dog	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo
7	lie	achu	achu	achu	achu	achu	achu	achu	achu	achu	achu	achu	achu	achu
8	poverty	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha
9	power	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu
10	dirty	obrinini	inyi	obrinini	obrinini	inyi	obrinini	obrinini	inyi	inyi	obrinini	inyi	inyi	inyi
11	groundnut	oburonu	oburonu	oburonu	obronu	oburonu	obronu	obronu	obronu	obronu	obronu	oburonu	obronu	obronu
12	farm	elo	edro/ elo	elo	edro/ elo	edro/ elo	edro/ elo	edro/ elo	elo	edro/ elo	elo	edro/ elo	elo	elo
13	palm tree	ari	ari	ari	ari	och'ari	ari	och'ari	ari	och'ari	och'ari	och'ari	och'ari	och'ari
14	hoe	inyiro	inyiro	inyiro	inyiro	inyiro	inyiro	inyiro	inyiro	inyiro	inyiro	inyiro	inyiro	inyiro
15	firewood	ẹwu	ẹwu	ẹwu	ẹwu	ẹwu	ẹwu	ẹwu	ẹwu	ẹwu	ẹwu	ẹwu	ẹwu	ẹwu
16	school	unokpa	unokpa	unokpa	unokpa	unokpa	unokpa	unokpa	unokpa	unokpa	unokpa	unokpa	unokpa	unokpa
17	moon	owia	owia	owia	owia	owia	owia	owia	owia	owia	owia	owia	owia	owia
18	food	ojire	ojire	ojire	ojire	ojire	ojire	ojire	ojire	ojire	ojire	ojire	ojire	ojire
19	water	eniyi	eniyi	eniyi	eniyi	eniyi	eniyi	eniyi	eniyi	eniyi	eniyi	eniyi	eniyi	eniyi
20	you (plural)	ala	awo	ala	ala	awo	ala	ala	ala	ala	ala	ala	ala	ala
21	navel	udo	udo	udo	udo	udo	udo	udo	udo	udo	udo	udo	udo	udo
22	respect	ojirima	ojirima	ojirima	ojirima	ojirima	ojirima	ojirima	ojirima	ojirima	ojirima	ojirima	ojirima	ojirima
23	fish	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi
24	cassava	oyira	oyira	oyira	oyira	oyira	oyira	oyira	oyira	oyira	oyira	oyira	oyira	oyira
25	pot	esi	ete	ete	ete	ete-enyi	ete	ete	ete/esi	esi	ete	ete	ete	ete
26	king	ochẹ	ochẹ	ochẹ	ochẹ	ochẹ	ochẹ	ochẹ	ochẹ	ochẹ	ochẹ	ochẹ	ochẹ	ochẹ
27	head	ẹfu	ikprefu	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu
28	devil	ibiri	ibiri	ibiri	ibiri	ibiri	ibiri	ibiri	ibiri	ibiri	ibiri	ibiri	ibiri	ibiri
29	pain	onọ	iveofu	onọ	onọ	ofu-ochẹ	onọ	onọ	onọ	onọ	onọ	onọ	onọ	onọ
30	rope	ori	ori	ori	ori	ongwa	ori	ori	ongwa/ori	ongwa/ori	ori	ori	ongwa	ongwa
31	eat	ree	reojire	ree	ree	re	ree	ree	re	ree	ree	re	re	ree

32	oil	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ
33	beans	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje
34	work	ukuro	ukuro	ukro	ukro	ukro	ukro	ukro	ukro	ukro	ukro	ukro	ukro	ukro
35	hair	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu
36	friend	okpa	okpa	okpa	okpa	okpa	okpa	okpa	okpa	okpa	okpa	okpa	okpa	okpa
37	we	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ
38	child	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyinenche	oyi	oyi	oyi	oyi	oyi
39	journey	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu
40	today	enche	enche	enche	enche	enche	enche	enche	enche	enche	enche	enche	enche	enche
41	god	owoicho	owoicho	owoicho	owoicho	owoicho	owoicho	owoicho	owoicho	owoicho	owoicho	owoicho	owoicho	owoicho
42	smoke	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu
43	bag	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa
44	banana	ogede	ogede	ogede	ogede	ogede	ogede	ogede	ogede	ogede	ogede	ogede	ogede	ogede
45	wife	onya	onyaoche	onya	onya	onya	onya	onya	onya	onya	onya	onya	onya	onya
46	rice	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa
47	maize	akankpa	akankpa	akankpa	akankpa	akankpa	akankpa	akankpa	akankpa	akankpa	akankpa	akankpa	akankpa	akankpa
48	ear	alo	alo	alo	alo	alo	alo	alo	alo	alo	alo	alo	alo	alo
49	ram	omurede	omurede	omurede	omurede	omurede	omurede	omurede	omurede	omurede	omurede	omurede	omurede	omurede
50	frog	akirifu	akirifu	akrifu	akrifu	akrifu	akrifu	akre	akre/akrifu	akre	akrifu	akrifu	akre	akre
51	market	oja	oja	oja	oja	oja	oja	oja	oja	oja	oja	oja	oja	oja
52	gruel	umu	umu	umu	umu	umu	umu	umu	umu	umu	umu	umu	umu	umu
53	cloth	iri	iri	iri	iri	iri	iri	iri	iri	iri	iri	iri	iri	iri
54	okro	igbidu	igbidu	igbidu	igbidu	igbidu	igbidu	igbidu	igbidu	igbidu	igbidu	igbidu	igbidu	igbidu
55	bicycle	egiro	egre	egro	egro	egiro	egro	egro	egire	egre	egro	egiro	egere	egere
56	mat	uroko	uroko	uroko	uroko	uroko	uroko	uroko	uroko	uroko	uroko	uroko	uroko	uroko
57	money	ije	ije	ije	ije	ije	ije	ije	ije	ije	ije	ije	ije	ije
58	white	enele	enele	enele	enele	enele	enele	enele	enele	enele	enele	enele	enele	enele
59	egg	ajugwu	ajugwu	ajugwu	ajugwu	ajugwu	ajugwu	ajugwu	ajugwu	aji	ajugwu	ajugwu	ajugwu	ajugwu
60	lion	odumu	agaba	agaba	agaba	odumu	agaba	agaba	agaba	odumu	agaba	agaba	agaba	agaba
61	gun	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe
62	bridge	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa
63	because	osugwu	osugwu	osugwu	osugwu	osugwu	osugwu	osugwu	osugwu	osugwu	osugwu	osugwu	osugwu	osugwu
64	stomach	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu
65	elephant	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba
66	witness	ojari	ijari	ojari	ojari	ojari	ojari	ojari	ijari	ijari	ojari	ijari	ijari	ijari
67	night	otu	otu	otu	otu	otu	otu	otu	otu	otu	otu	otu	otu	otu
68	evening	one	one	one	one	one	one	one	one	one	one	one	one	one
69	duck	idogwu	idogwu	idogwu	idogwu	idogwu	idogwu	idogwu	idogwu	idogwu	idogwu	idogwu	idogwu	idogwu
70	snake	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa
71	rat	ifu	ikrekwu	ifu	ifu	ifu	ifu	ifu	ikrekwu/ifu	ifu	ifu	ikrekwu	ifu/ikrekwu	ifu/ikrekwu
72	cow	ena	ena	ena	ena	ena	ena	ena	ena	ena	ena	ena	ena	ena
73	what	ine	inene	ine	ine	ine	ine	ine	ine	ine	ine	ine	ine	ine
74	mother	ene	ene	ene	ene	ene	ene	ene	ene	ene	ene	ene	ene	ene
75	mirror	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo
76	mortar	oji	oji	oji	oji	oji	oji	oji	oji	oji	oji	oji	oji	oji

77	pestle	owutu	ootu	owutu	owutu	ootu	owutu	owutu	ootu	ootu	owutu	ootu	ootu	ootu
78	road	owe	owe	owe	owe	owe	owe	owe	owe	owe	owe	owe	owe	owe
79	wine	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje
80	onions	arubasa	arubasa	arubasa	arubasa	arubasa	arubasa	arubasa	arubasa	arubasa	arubasa	arubasa	arubasa	arubasa
81	goat	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu
82	yam	isi	isi	ishi	ishi	isi	ishi	ishi	isi	isi	ishi	isi	isi	isi
83	blood	eyi	eyi	eyi	eyi	eyi	eyi	eyi	eyi	eyi	eyi	eyi	eyi	eyi
84	cricket	ata	ata	ata	ata	ata	ata	ata	ata	ata	ata	ata	ata	ata
85	hospital	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi
86	drugs	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi
87	sickness	ere	ere	ere	ere	ere	ere	ere	ere	ere	ere	ere	ere	ere
88	injection	oje	oje	oje	oje	oje	oje	oje	oje	oje	oje	oje	oje	oje
89	throat	oręķķ	ipęķķ	orięķķ	orięķķ	oręķķ	orięķķ	irięķķ	oręķķ	ipęķķ	orięķķ	orongbęķķ	ipęķķ	oręķķ
90	sit	chiche	chiche	chiche	chiche	chiche	chiche	chiche	chiche	chiche	chiche	chiche	chiche	chiche
91	front	ębu	ębu	ębu	ębu	ębu	ębu	ębu	ębu	ębu	ębu	ębu	ębu	ębu
92	plate	ochibu	ochibu	ochibu	ochibu	ochibu/ogo	ochibu	ochibu	ochibu	ochibu/ogo	ochibu	ogo	ochibu/ogo	ogo
93	grave	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji
94	death	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu
95	house	ęķ	ęķ	ęķ	ęķ	ęķ	ęķ	ęķ	ęķ	ęķ	ęķ	ęķ	ęķ	ęķ
96	comb	ęfię	ęfię	ufię	ufię	ęfię	ęfię	ęfię	ęfię	ęfię	ęfię	ęfię	ęfię	ęfię
97	back	igbisi	igbisi	igbishi	igbisi	igbisi	igbishi	igbishi	igbisi	igbisi	igbishi	igbisi	igbisi	igbisi
98	ten	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo
99	eight	alata	alata	alata	alata	alata	alata	alata	alata	alata	alata	alata	alata	alata
100	nine	alanę	alanę	alanę	alanę	alanę	alanę	alanę	alanę	alanę	alanę	alanę	alanę	alanę

Continued, 14- 25

S/N	English Words	14	15	16	17	18	19	20	21	22	23	24	25	FREQUENCY % of Agreement
1	orange	aręmu	aręmu	aręmu	aręmu	aręmu	aręmu	aręmu	aręmu	aręmu	aręmu	aręmu	aręmu	100%
2	bird	agbanę	agbanę	agbanę	agbanę	agbanę	agbanę	agbanę	agbanę	agbanę	agbanę	agbanę	agbanę	100%
3	pig	esi	esi	eshi	eshi	esi	esi	esi	eshi	esi	eshi	esi	eshi	100%
4	tongue	igbręnyi	igbręnyi	igbręnyi	igbręnyi	igbręnyi	igbręnyi	igbręnyi	igbręnyi	igbręnyi	igbręnyi	igbręnyi	igbręnyi	100%
5	buttocks	onchu	omuchu	onchu	omuchu	omuchu	omuchu	omuchu	omuchu	omuchu	onchu	omuchu	omuchu	96 %
6	dog	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	100%
7	lie	achu	achu	achu	achu	achu	achu	achu	achu	achu	achu	achu	achu	100%
8	poverty	ęha	ęha	ęha	ęha	ęha	ęha	ęha	ęha	ęha	ęha	ęha	ęha	100%
9	power	ęfu	ęfu	ęfu	ęfu	ęfu	ęfu	ęfu	ęfu	ęfu	ęfu	ęfu	ęfu	100%
10	dirty	inyi	inyi	inyi	inyi	inyi	inyi	inyi	ębrinyi	inyi	inyi	inyi	inyi	72 %
11	groundnut	oburonu	oburonu	oburonu	obronu	oburonu	obronu	obronu	obronu	oburonu	obronu	oburonu	obronu	100%
12	farm	ędro/ ęķ	ęķ	ęķ	ęķ	ędro/ ęķ	ędro/ ęķ	ędro/ ęķ	ęķ	ędro/ ęķ	ędro/ ęķ	ędro/ ęķ	ędro/ ęķ	100%

13	palm tree	ari	ari	ari	ari	och'ari	an	och'ari	ari	an	ari	ari	och'ari	40%
14	hoe	inyiṛo	inyiṛo	inyiṛo	inyiṛo	inyiṛo	inyiṛo	inyiṛo	inyiṛo	inyiṛo	inyiṛo	inyiṛo	inyiṛo	100%
15	firewood	ḗwu	ḗwu	ḗwu	ḗwu	ḗwu	ḗwu	ḗwu	ḗwu	ḗwu	ḗwu	ḗwu	ḗwu	100%
16	school	unókpa	unókpa	unókpa	unókpa	unókpa	unókpa	unókpa	unókpa	unókpa	unókpa	unókpa	unókpa	100%
17	moon	owia	owia	owia	owia	owia	owia	owia	owia	owia	owia	owia	owia	100%
18	food	ojire	ojire	ojire	ojire	ojire	ojire	ojire	ojire	ojire	ojire	ojire	ojire	100%
19	water	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi	100%
20	you (plural)	ala	awo	ala	ala	ala	ala	ala	ala	ala	ala	ala	ala	92%
21	navel	udo	udo	udo	udo	udo	udo	udo	udo	udo	udo	udo	udo	100%
22	respect	ojirima	ojirima	ojirima	ojirima	ojirima	ojirima	ojirima	ojirima	ojirima	ojirima	ojirima	ojirima	100%
23	fish	ḗbenyi	ḗbenyi	ḗbenyi	ḗbenyi	ḗbenyi	ḗbenyi	ḗbenyi	ḗbenyi	ḗbenyi	ḗbenyi	ḗbenyi	ḗbenyi	100%
24	cassava	oyira	oyira	oyira	oyira	oyira	oyira	oyira	oyira	oyira	oyira	oyira	oyira	100%
25	pot	ḗsi	ete	ete	esi	esi	ete	ete	ete	ete	ete	ete	esi	28%
26	king	oche	oche	oche	oche	oche	oche	oche	oche	oche	oche	oche	oche	100%
27	head	ḗfu	ikprefu	ḗfu	ḗfu	ḗfu	ḗfu	ḗfu	ḗfu	ḗfu	ḗfu	ḗfu	ḗfu	92%
28	devil	ibiri	ibiri	ibiri	ibiri	ibiri	ibiri	ibiri	ibiri	ibiri	ibiri	ibiri	ibiri	100%
29	pain	onṛo/ongwa	iycofu	onṛo	onṛo	onṛo	onṛo	onṛo	onṛo	onṛo	onṛo	onṛo	onṛo	88%
30	rope	ori /	ori	ori	ori	ori	ori	ori	ori	ori	ori	ori	ongwa	100%
31	eat	re	re	re	re	re	re	re	re	re	re	re	re	96%
32	oil	anṛo	anṛo	anṛo	anṛo	anṛo	anṛo	anṛo	anṛo	anṛo	anṛo	anṛo	anṛo	100%
33	beans	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	100%
34	work	ukurṛo	ukurṛo	ukorṛo	ukrṛo	ukrṛo	ukrṛo	ukrṛo	ukrṛo	ukrṛo	ukrṛo	ukrṛo	ukrṛo	100%
35	hair	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	inyirefu	100%
36	friend	okpa	okpa	okpa	okpa	okpa	okpa	okpa	okpa	okpa	okpa	okpa	okpa	100%
37	we	anṛo	anṛo	anṛo	anṛo	anṛo	anṛo	anṛo	anṛo	anṛo	anṛo	anṛo	anṛo	100%
38	child	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	96%
39	journey	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	100%
40	today	enche	enche	enche	enche	enche	enche	enche	enche	enche	enche	enche	enche	100%
41	God	owṛicho	owṛicho	owṛicho	owṛicho	owṛicho	owṛicho	owṛicho	owṛicho	owṛicho	owṛicho	owṛicho	owṛicho	100%
42	smoke	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	100%
43	bag	ḗkpa	ḗkpa	ḗkpa	ḗkpa	ḗkpa	ḗkpa	ḗkpa	ḗkpa	ḗkpa	ḗkpa	ḗkpa	ḗkpa	100%
44	banana	ogede	ogede	ogede	ogede	ogede	ogede	ogede	ogede	ogede	ogede	ogede	ogede	100%
45	wife	onya	onya	onya	onya	onya	onya	onya	onya	onya	onya	onya	onya	96%
46	rice	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	100%
47	maize	akankpa	akankpa	akankpa	akankpa	akankpa	akankpa	akankpa	akankpa	akankpa	akankpa	akankpa	akankpa	100%
48	ear	alṛo	alṛo	alṛo	alṛo	alṛo	alṛo	alṛo	alṛo	alṛo	alṛo	alṛo	alṛo	100%
49	ram	omurede	omurede	omurede	omurede	omurede	omurede	omurede	omurede	omurede	omurede	omurede	omurede	100%
50	frog	akre/akirifu	akirifu	akre	akre	akire	akrifu	akrifu	akrifu	akrifu	akrifu	akrifu	akre	100%
51	market	oja	oja	oja	oja	oja	oja	oja	oja	oja	oja	oja	oja	100%
52	gruel	umu	umu	umu	umu	umu	umu	umu	umu	umu	umu	umu	umu	100%
53	cloth	iri	iri	iri	iri	iri	iri	iri	iri	iri	iri	iri	iri	100%
54	okro	igbidu	igbidu	igbidu	igbidu	igbidu	igbidu	igbidu	igbidu	igbidu	igbidu	igbidu	igbidu	100%
55	bicycle	egiro	egire	egere	egiro	egere	egiro	egiro	egiro	egiro	egiro	egire	egiro	100%
56	mat	uroko	uroko	uroko	uroko	uroko	uroko	uroko	uroko	uroko	uroko	uroko	uroko	100%
57	money	ije	ije	ije	ije	ije	ije	ije	ije	ije	ije	ije	ije	100%

58	white	enele	enele	enele	enele	enele	enele	enele	enele	enele	enele	enele	enele	100%
59	egg	ajugwu	ajugwu	ajugwu	ajugwu	ajugwu	ajugwu	ajugwu	ajugwu	ajugwu	ajugwu	ajugwu	ajugwu	4%
60	lion	agaba	agaba	agaba	agaba	agaba	agaba	agaba	agaba	agaba	agaba	agaba	agaba	88%
61	gun	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	100%
62	bridge	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	100%
63	because	osugwu	osugwu	osugwu	osugwu	osugwu	osugwu	osugwu	osugwu	osugwu	osugwu	osugwu	osugwu	100%
64	stomach	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	100%
65	elephant	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	100%
66	witness	ojari	ojari	ojari	ojari	ijari	ojari	ojari	ojari	ojari	ojari	ojari	ojari	100%
67	night	otu	otu	otu	otu	otu	otu	otu	otu	otu	otu	otu	otu	100%
68	evening	one	one	one	one	one	one	one	one	one	one	one	one	100%
69	duck	idogwu	idogwu	idogwu	idogwu	idogwu	idogwu	idogwu	idogwu	idogwu	idogwu	idogwu	idogwu	100%
70	snake	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	100%
71	rat	ifu	ifu	ifu	ifu	ikrekwu	ifu	ifu	ifu	ifu	ifu	ifu	ikrekwu	80%
72	cow	ena	ena	ena	ena	ena	ena	ena	ena	ena	ena	ena	ena	100%
73	what	ine	ine	ine	ine	ine	ine	ine	ine	ine	ine	ine	ine	96%
74	mother	ene	ene	ene	ene	ene	ene	ene	ene	ene	ene	ene	ene	100%
75	mirror	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	100%
76	mortar	oji	oji	oji	oji	oji	oji	oji	oji	oji	oji	oji	oji	100%
77	pestle	owutu	owutu	ootu	owutu	ootu	owutu	owutu	owutu	owutu	owutu	owutu	owutu	100%
78	road	owe	owe	owe	owe	owe	owe	owe	owe	owe	owe	owe	owe	100%
79	wine	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	100%
80	onions	arubasa	arubasa	arubasa	arubasa	arubasa	arubasa	arubasa	arubasa	arubasa	arubasa	arubasa	arubasa	100%
81	goat	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	100%
82	yam	isi	ishi	ishi	isi	isi	ishi	isi	ishi	isi	isi	isi	isi	100%
83	blood	eyi	eyi	eyi	eyi	eyi	eyi	eyi	eyi	eyi	eyi	eyi	eyi	100%
84	cricket	ata	ata	ata	ata	ata	ata	ata	ata	ata	ata	ata	ata	100%
85	hospital	unechi	unechi	unechi	unechi	unechi	unechi	unechi	unechi	unechi	unechi	unechi	unechi	100%
86	drugs	echi	echi	echi	echi	echi	echi	echi	echi	echi	echi	echi	echi	100%
87	sickness	ere	ere	ere	ere	ere	ere	ere	ere	ere	ere	ere	ere	100%
88	injection	oje	oje	oje	oje	oje	oje	oje	oje	oje	oje	oje	oje	100%
89	throat	oroko	oroko	orongboko	orongboko	oroko	orongboko	orongboko	oroko	orongboko	orongboko	orongboko	oroko	100%
90	sit	chiche	chiche	chiche	chiche	chiche	chiche	chiche	chiche	chiche	chiche	chiche	chiche	100%
91	front	obu	obu	obu	obu	obu	obu	obu	obu	obu	obu	obu	obu	100%
92	plate	ochibu	ochibu	ogo/ochibu	ogo	ogo	ogo	ogo	ochibu	ogo	ogo/ochibu	ogo	ogo	100%
93	grave	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	100%
94	death	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	100%
95	house	ole	ole	ole	ole	ole	ole	ole	ole	ole	ole	ole	ole	100%
96	comb	efie	ufie	ufie	efie	ufie	efie	efie	ufie	efie	efie	efie	ufie	100%
97	back	igbisi	igbisi	igbisi	igbisi	igbisi	igbisi	igbisi	igbishi	igbisi	igbishi	igbisi	igbisi	100%
98	ten	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	100%
99	eight	alata	alata	alata	alata	alata	alata	alata	alata	alata	alata	alata	alata	100%
100	nine	alanę	alanę	alanę	alanę	alanę	alanę	alanę	alanę	alanę	alanę	alanę	alanę	100%



# APPENDIX VII

S/N	English Words	Enochi words given by Enochi respondents for each of the English lexical items (25 respondents). Continued on page 117 (Disagreements are highlighted, and Frequency of Agreements given on page 117 )												
		1	2	3	4	5	6	7	8	9	10	11	12	13
1	orange	alemu	alemu	alemu	alemu	alemu	alemu	alemu	alemu	alemu	alemu	alemu	alemu	alemu
2	bird	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ
3	pig	okome	okome	okome	okome	okome	okome	okome	okome	okome	okome	okome	okome	okome
4	tongue	igblenyi	igblenyi	igblenyi	igblenyi	igblenyi	igblenyi	igblenyi	igblenyi	igblenyi	igblenyi	igblenyi	igblenyi	igblenyi
5	buttocks	ọkwu	ọkwu	ọkwu	ọkwu	ọkwu	ọkwu	ọkwu	ọkwu	ọkwu	ọkwu	ọkwu	ọkwu	ọkwu
6	dog	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo
7	lie	ẹkengbe	ẹkengbe	ẹkengbe	ẹkengbe	ẹkengbe	ẹkengbe	ẹkengbe	ẹkengbe	ẹkengbe	ẹkengbe	ẹkengbe	ẹkengbe	ẹkengbe
8	poverty	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha	ẹha
9	power	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu	ọfu
10	dirty	inyi	inyi	inyi	inyi	inyi	inyi	inyi	inyi	inyi	inyi	inyi	inyi	inyi
11	groundnut	obonu	obonu	obonu	obonu	obonu	obonu	obonu	obonu	obonu	obonu	obonu	obonu	obonu
12	farm	ẹho	ẹho	ẹho	ẹho	ẹho	ẹho	ẹho	ẹho	ẹho	ẹho	ẹho	ẹho	ẹho
13	palm tree	ali	ali	ochali	ali	ochali	ali	ali	ali	ali	ochali	ochali	ali	ochali
14	hoe	enu	enu	enu	enu	enu	enu	enu	enu	enu	enu	enu	enu	enu
15	firewood	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu	ẹfu
16	school	unọkpa	unọkpa	unọkpa	unọkpa	unọkpa	unọkpa	unọkpa	unọkpa	unọkpa	unọkpa	unọkpa	unọkpa	unọkpa
17	moon	ọya	ọya	ọya	ọya	ọya	ọya	ọya	ọya	ọya	ọya	ọya	ọya	ọya
18	food	odle	odle	odle	odule	odule	odle	odle	odle	odule	odule	odle	odule	odle
19	water	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ
20	you(plural)	aa	aa	aa	aa	aa	aa	aa	aa	aa	aa	aa	aa	aa
21	navel	udlo	udlo	udlo	udulo	udlo	udlo	udlo	udlo	udlo	udlo	udlo	udlo	udulo
22	respect	ojilima	ojilima	ojilima	ojilima	ojilima	ojilima	ojilima	ojilima	ojilima	ojilima	ojilima	ojilima	ojilima
23	fish	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi	ẹbenyi
24	cassava	oila	oila	oila	oila	oila	oila	oila	oila	oila	oila	oila	oyila	oila
25	pot	ete	ete	ete	ete	ete	ete	ete	ete	ete	ete	ete	ete	ete
26	king	ọche	ọche	ọche	ọche	ọche	ọche	ọche	ọche	ọche	ọche	ọche	ọche	ọche
27	head	eyi	eyi	eyi	ikpeyi	eyi	eyi	eyi	eyi	eyi	eyi	eyi	eyi	eyi
28	devil	ebli	ebli	ebili	ebli	ebli	ebli	ebli	ebli	ebli	ebli	ebli	ebli	ebli
29	pain	onọ	onọ	onọ	onọ	onọ	onọ	onọ	onọ	onọ	onọ	onọ	onọ	onọ
30	rope	ongba	ongba	ongba	ongba	ongba	ongba	ongba	ongba	ongba	ongba	ongba	ongba	ongba



31	eat	le	le	le	le	le	le	le	le	le	le	le	le	le
32	oil	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ
33	beans	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje
34	work	uklọ	uklọ	uklọ	uklọ	uklọ	uklọ	uklọ	uklọ	uklọ	uklọ	uklọ	uklọ	uklọ
35	hair	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi
36	friend	oklobia	oklobia	oklobia/onchenya	oklobia	oklobia	oklobia	oklobia	oklobia	oklobia	oklobia	oklobia	oklobia	oklobia
37	we	alọ	alọ	alọ	alọ	alọ	alọ	alọ	alọ	alọ	alọ	alọ	alọ	alọ
38	child	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi
39	journey	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu
40	today	iche	iche	iche	iche	iche	iche	iche	iche	iche	iche	iche	iche	iche
41	God	owọicho	owọicho	owọicho	owọicho	owọicho	owọicho	owọicho	owọicho	owọicho	owọicho	owọicho	owọicho	owọicho
42	smoke	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu
43	bag	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa
44	banana	agbọ	agbọ	agbọ	agbọ	agbọ	agbọ	agbọ	agbọ	agbọ	agbọ	agbọ	agbọ	agbọ
45	wife	onya	onya	onya	onya	onya	onya	onya	onya	onya	onya	onya	onya	onya
46	rice	ochikapa	ochikapa	ochikapa	ichikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa
47	maize	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa
48	ear	ahọ	ahọ	ahọ	ahọ	ahọ	ahọ	ahọ	ahọ	ahọ	ahọ	ahọ	ahọ	ahọ
49	ram	omlede	omlede	omlede	omlede	omlede	omlede	omlede	omlede	omlede	omlede	omlede	omlede	omlede
50	frog	akle	akle	akle	akle	akle	akle	akle	akle	akle	akle	akle	akle	akle
51	market	olihi	olihi	olihi	olihi	olihi	olihi	olihi	olihi	olihi	olihi	olihi	olihi	olihi
52	gruel	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi
53	cloth	ili	ili	ili	ili	ili	ili	ili	ili	ili	ili	ili	ili	ili
54	okro	ikpoho	ikpoho	ikpoho	ikpoho	ikpoho	ikpoho	ikpoho	ikpoho	ikpoho	ikpoho	ikpoho	ikpoho	ikpoho
55	bicycle	egele	egele	egele	egele	egele	egele	egele	egele	egele	egele	egele	egele	egele
56	mat	ipoto	ipoto	ipoto	ipoto	ipoto	ipoto	ipoto	ipoto	ipoto	ipoto	ipoto	ipoto	ipoto
57	money	ije	ije	ije	ije	ije	ije	ije	ije	ije	ije	ije	ije	ije
58	white	enẹhe	enẹhe	enẹhe	enẹhe	enẹhe	enẹhe	enẹhe	enẹhe	enẹhe	enẹhe	enẹhe	enẹhe	enẹhe
59	egg	ayi	ayi	ayugwu	ayugwu	ayi	ayi	ayi	ayi	ayi	ayi	ayi	ayi	ayi
60	lion	agaba	agaba	agaba	odumu	agaba	agaba	agaba	agaba	agaba	agaba	agaba	agaba	agaba
61	gun	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe
62	bridge	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa
63	because	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu
64	stomach	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu
65	elephant	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba
66	witness	ijali	ijali	ijali	ijali	ijali	ijali	ijali	ijali	ijali	ijali	ijali	ijali	ijali
67	night	otu	otu	otu	otu	otu	otu	otu	otu	otu	otu	otu	otu	otu
68	evening	onẹne	onẹne	onẹne	onẹne	onẹne	onẹne	onẹne	onẹne	onẹne	onẹne	onẹne	onẹne	onẹne
69	duck	idangblo	idangblo	idangblo	idangblo	idangblo	idangblo	idangblo	idangblo	idangblo	idangblo	idangblo	idangblo	idangblo
70	snake	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa
71	rat	ifu	ifu	ifu	ifu	ifu	ifu	ifu	ifu	ifu	ifu	ifu	ifu	ifu
72	cow	ena	ena	ena	ena	ena	ena	ena	ena	ena	ena	ena	ena	ena
73	what	odi	odi	odi	odi	odi	odi	odi	odi	odi	odi	odi	odi	odi
74	mother	enẹ	enẹ	enẹ	enẹ	enẹ	enẹ	enẹ	enẹ	enẹ	enẹ	enẹ	enẹ	enẹ
75	mirror	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo

76	mortar	oji	oji	oji	oji	oji	oji	oji	oji	oji	oji	oji	oji	oji
77	pestle	eetu	eetu	eyitu	etu	eetu	eetu	eetu	eetu	eetu	eetu	eetu	eetu	eetu
78	road	owe	owe	owe	owe	owe	owe	owe	owe	owe	owe	owe	owe	owe
79	wine	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje
80	onions	alebacha	alebacha	alebacha	alebasa	alebacha	alebacha	alebacha	alebasa	alebasa	alebasa	alebasa	alebasa	alebasa
81	goat	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu
82	yam	ihi	ihi	ihi	ihi	ihi	ihi	ihi	ihi	ihi	ihi	ihi	ihi	ihi
83	blood	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi
84	cricket	ata	ata	ata	ata	ata	ata	ata	ata	ata	ata	ata	ata	ata
85	hospital	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi	unęchi
86	drugs	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi	ęchi
87	sickness	oche	oche	oche	oche	oche	oche	oche	oche	oche	oche	oche	oche	oche
88	injection	oje	oje	oje	oje	oje	oje	oje	oje	oje	oje	oje	oje	oje
89	throat	ikpoko	ikpoko	ikpoko	oko	ikpoko	ikpoko	ikpoko	ikpoko	ikpoko	ikpoko	ikpoko	ikpoko	ikpoko
90	sit	yaje	yaje	yaje	yaje	yaje	yaje	yaje	yaje	yaje	yaje	yaje	yaje	yaje
91	front	iyobu	iyobu	iyobu	iyobu	iyobu	iyobu	iyobu	iyobu	iyobu	iyobu	iyobu	iyobu	iyobu
92	plate	ochubu	ochubu	ochubu	ogo	ochubu	ochubu	ochubu	ogo	ogo	ogo	ogo	ogo	ogo
93	grave	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji
94	death	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu
95	house	ole	ole	ole	ole	ole	ole	ole	ole	ole	ole	ole	ole	ole
96	comb	efiyei	efiyei	efiyei	odofiyei	efiyei	efiyei	efiyei	efiyei	efiyei	efiyei	efiyei	efiyei	efiyei
97	back	igbihi	igbihi	igbihi	igbihi	igbihi	igbihi	igbihi	igbihi	igbihi	igbihi	igbihi	igbihi	igbihi
98	ten	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo
99	eight	ahata	ahata	ahata	ahata	ahata	ahata	ahata	ahata	ahata	ahata	ahata	ahata	ahata
100	nine	ahane	ahane	ahane	ahane	ahane	ahane	ahane	ahane	ahane	ahane	ahane	ahane	ahane

Continued, 14 - 25

S/N	English Words	14	15	16	17	18	19	20	21	22	23	24	25	FREQUENCY % of Agreement
1	orange	alemu	alemu	alemu	alemu	alemu	alemu	alemu	alemu	alemu	alemu	alemu	alemu	100%
2	bird	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	igbanọ	100%
3	pig	okome	okome	okome	okome	okome	okome	okome	okome	okome	okome	okome	okome	100%
4	tongue	igblęnyi	igblęnyi	igblęnyi	igblęnyi	igblęnyi	igblęnyi	igblęnyi	igblęnyi	igblęnyi	igblęnyi	igblęnyi	igblęnyi	100%
5	buttocks	okwu	okwu	okwu	okwu	okwu	okwu	okwu	okwu	okwu	okwu	okwu	okwu	100%
6	dog	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	ewo	100%
7	lie	ekengbe	ekengbe	ekengbe	ekengbe	ekengbe	ekengbe	ekengbe	ekengbe	ekengbe	ekengbe	ekengbe	ekengbe	100%
8	poverty	ęha	ęha	ęha	ęha	ęha	ęha	ęha	ęha	ęha	ęha	ęha	ęha	100%
9	power	ofu	ofu	ofu	ofu	ofu	ofu	ofu	ofu	ofu	ofu	ofu	ofu	100%
10	dirty	inyi	inyi	inyi	inyi	inyi	inyi	inyi	inyi	inyi	inyi	inyi	inyi	100%
11	groundnut	obonu	obonu	obonu	obonu	obonu	obonu	obonu	obonu	obonu	obonu	obonu	obonu	100%
12	farm	ęhọ	ęhọ	ęhọ	ęhọ	ęhọ	ęhọ	ęhọ	ęhọ	ęhọ	ęhọ	ęhọ	ęhọ	100%

13	palm tree	ali	ali	ali	ali	ali	ali	ali	ali	ali	ochali	ali	ochali	36%
14	hoe	enu	enu	enu	enu	enu	enu	enu	enu	enu	enu	enu	enu	100%
15	firewood	efu	efu	efu	efu	efu	efu	efu	efu	efu	efu	efu	efuokwola	96%
16	school	unokpa	unokpa	unokpa	unokpa	unokpa	unokpa	unokpa	unokpa	unokpa	unokpa	unokpa	unokpa	100%
17	moon	oya	oya	oya	oya	oya	oya	oya	oya	oya	oya	oya	oya	100%
18	food	odle	odule	odle	odule	odle	odle	odle	odle	odule	odule	odle	odle	100%
19	water	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	enkpọ	100%
20	you(plural)	aa	aa	aa	aa	aa	aa	aa	aa	aa	aa	aa	aa	100%
21	navel	udlo	udro	udlo	udulo	udlo	udlo	udlo	udlo	udlo	udlo	udlo	udlo	100%
22	respect	ojilima	ojilima	ojilima	ojilima	ojilima	ojilima	ojilima	ojilima	ojilima	ojilima	ojilima	ojilima	100%
23	fish	ebenyi	ebenyi	ebenyi	ebenyi	ebenyi	ebenyi	ebenyi	ebenyi	ebenyi	ebenyi	ebenyi	ebenyi	100%
24	cassava	oyila	oyila	oila	oila	oila	oila	oila	oyila	oila	oila	oila	oyila	100%
25	pot	ete	ehi	ete	ehi	ete	ete	ete	ete	ete	ete	ete	ete	8%
26	king	oche	oche	oche	oche	oche	oche	oche	oche	oche	oche	oche	oche	100%
27	head	ikpeyi	eyi	ebili	ikpeyi	eyi	eyi	eyi	eyi	eyi	eyi	eyi	ikpeyi	100%
28	devil	ebili	ebili	ebili	ebili	ebili	ebili	ebili	ebili	ebili	ebili	ebili	ebili	100%
29	pain	onọ	onọ	onọ	onọ	onọ	onọ	onọ	onọ	onọ	onọ	onọ	onọ	100%
30	rope	ongba	ongba	ongba	ongba	ongba	ongba	ongba	ongba	ongba	ongba	ongba	ongba	100%
31	eat	le	le	le	le	le	le	le	le	le	le	le	le	100%
32	oil	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	anọ	100%
33	beans	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	100%
34	work	uklọ	uklọ	uklọ	uklọ	uklọ	uklọ	uklọ	uklọ	uklọ	uklọ	uklọ	uklọ	100%
35	hair	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	inyileyi	100%
36	friend	oklobia	oklobia	oklobia	oklobia	oklobia	oklobia	oklobia	oklobia	oklobia	oklobia	oklobia	oklobia	100%
37	we	alọ	alọ	alọ	alọ	alọ	alọ	alọ	alọ	alọ	alọ	alọ	alọ	100%
38	child	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	100%
39	journey	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	iyawu	100%
40	today	iche	iche	iche	iche	iche	iche	iche	iche	iche	iche	iche	iche	100%
41	God	qwoicho	qwoicho	qwoicho	qwoicho	qwoicho	qwoicho	qwoicho	qwoicho	qwoicho	qwoicho	qwoicho	qwoicho	100%
42	smoke	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	odudu	100%
43	bag	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	ekpa	100%
44	banana	agbo	agbo	angbo	agbo	agbo	agbo	agbo	agbo	agbo	agbo	agbo	agbo	100%
45	wife	onyia	onyia	onyia	onyia	onyia	onyia	onyia	onyia	onyia	onyia	onyia	onyia	100%
46	rice	ochikapa	ochikapa	ochikapa	ichikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	ochikapa	100%
47	maize	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	igbankpa	100%
48	ear	ahọ	ahọ	ahọ	ahọ	ahọ	ahọ	ahọ	ahọ	ahọ	ahọ	ahọ	ahọ	100%
49	ram	omulede	omulede	omlede	omlede	omlede	omlede	omlede	omlede	omlede	omlede	omlede	omlede	100%
50	frog	akle	akle	akle	akle	akle	akle	akle	akle	akle	akle	akle	abana	96%
51	market	oolihi	olihi	olihi	olihi	olihi	olihi	olihi	olihi	olihi	olihi	olihi	olihi	100%
52	gruel	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi	enyi	100%
53	cloth	ili	ili	ili	ili	ili	ili	ili	ili	ili	ili	ili	ili	100%
54	okro	ikpohọ	ikpohọ	ikpohọ	ikpohọ	ikpohọ	ikpohọ	ikpohọ	ikpohọ	ikpohọ	ikpohọ	ikpohọ	ikpohọ	100%
55	bicycle	egele	egele	egele	egele	egele	egele	egele	egele	egele	egele	egele	egele	100%
56	mat	ipoto	ipoto	ipoto	ipoto	ipoto	ipoto	ipoto	ipoto	ipoto	ipoto	ipoto	ipoto	100%
57	money	ije	ije	ije	ije	ije	ije	ije	ije	ije	ije	ije	ije	100%

58	white	enehe	enehe	enehe	enehe	enehe	enehe	enehe	enehe	enehe	enehe	enehe	enehe	100%
59	egg	ayugwu	ayi	ayi	ayi	ayi	ayi	ayi	ayi	ayi	ayi	ayi	ayi	92%
60	lion	agaba	agaba	agaba	agaba	agaba	agaba	agaba	agaba	agaba	agaba	agaba	agaba	96%
61	gun	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	egbe	100%
62	bridge	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	akpa	100%
63	because	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	ohigbu	100%
64	stomach	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	ipu	100%
65	elephant	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	adagba	100%
66	witness	ijali	ijali	ijali	ijali	ijali	ijali	ijali	ijali	ijali	ijali	ijali	ijali	100%
67	night	otu	otu	otu	otu	otu	otu	otu	otu	otu	otu	otu	otu	100%
68	evening	onene	onene	onene	onene	onene	onene	onene	onene	onene	onene	onene	onene	100%
69	duck	idangblo	idangblo	idangblo	idangblo	idangblo	idangblo	idangblo	idangblo	idangblo	idangblo	idangblo	idangblo	100%
70	snake	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	egwa	100%
71	rat	ifu	ifu	ifu	ifu	ifu	ifu	ifu	ifu	ifu	ifu	ifu	ifu	100%
72	cow	ena	ena	ena	ena	ena	ena	ena	ena	ena	ena	ena	ena	100%
73	what	odi	odi	odi	odi	odi	odi	odi	odi	odi	odi	odi	odi	100%
74	mother	ene	ene	ene	ene	ene	ene	ene	ene	ene	ene	ene	ene	100%
75	mirror	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	ogigo	100%
76	mortar	oji	oji	oji	oji	oji	oji	oji	oji	oji	oji	oji	oji	100%
77	pestle	eitu	eitu	eetu	eetu	eetu	eetu	eetu	eetu	eetu	eetu	eetu	eetu	100%
78	road	owe	owe	owe	owe	owe	owe	owe	owe	owe	owe	owe	owe	100%
79	wine	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	eje	100%
80	onions	alebacha	alebacha	alebacha	alebacha	alebacha	alebacha	alebacha	alebacha	alebacha	alebacha	alebacha	alebasa	100%
81	goat	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	ewu	100%
82	yam	ihi	ihi	ihi	ihi	ihi	ihi	ihi	ihi	ihi	ihi	ihi	ihi	100%
83	blood	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	oyi	100%
84	cricket	ata	ata	ata	ata	ata	ata	ata	ata	ata	ata	ata	ata	100%
85	hospital	unechi	unechi	unechi	unechi	unechi	unechi	unechi	unechi	unechi	unechi	unechi	unechi	100%
86	drugs	echi	echi	echi	echi	echi	echi	echi	echi	echi	echi	echi	echi	100%
87	sickness	oche	oche	oche	oche	oche	oche	oche	oche	oche	oche	oche	oche	100%
88	injection	oje	oje-okwu	oje	oje	oje	oje	oje	oje	oje	oje	oje	oje	96%
89	throat	ikpoko	ikpoko	ikpoko	ikpoko	ikpoko	ikpoko	ikpoko	ikpoko	ikpoko	ikpoko	ikpoko	oko	92%
90	sit	yaje	yaje	yaje	yaje	yaje	yaje	yaje	yaje	yaje	yaje	yaje	yaje	100%
91	front	iyobu	iyobu	iyobu	iyobu	iyobu	iyobu	iyobu	iyobu	iyobu	iyobu	iyobu	iyobu	100%
92	plate	ochubu	ochubu	ochubu	ogo	ochubu	ochubu	ochubu	ogo	ogo	ogo	ogo	ogo	100%
93	grave	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	unoji	100%
94	death	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	ikwu	100%
95	house	ole	ole	ole	ole	ole	ole	ole	ole	ole	ole	ole	ole	100%
96	comb	efie	efie	efiyei	efiyei	efiyei	efiyei	efiyei	efiyei	efiyei	efiyei	efiyei	efiyei	96%
97	back	igbihi	igbihi	igbihi	igbihi	igbihi	igbihi	igbihi	igbihi	igbihi	igbihi	igbihi	igbihi	100%
98	ten	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	igwo	100%
99	eight	ahata	ahata	ahata	ahata	ahata	ahata	ahata	ahata	ahata	ahata	ahata	ahata	100%
100	nine	ahane	ahane	ahane	ahane	ahane	ahane	ahane	ahane	ahane	ahane	ahane	ahane	100%

