



ABSTRACT

This research examined the "dialectal differences of three dialects, Wukari, Takum and Donga. The research showed that differences in three dialects were caused by migration, isolation, intermarriage, and influence of neighbouring languages, and they also have similarities in certain lexical items, these make the dialects mutually intelligible. The research has five headings in which the first one deals with the introductory aspect of the research including the historical background, geographical location of the Jukun people, aims and objectives as well as

THE DIALECTAL DIFFERENCES OF JUKUN LANGUAGE: AN OVERVIEW OF TARABA STATE

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Introduction

Our daily lives take us through a succession of activities requiring the use of language; there is hardly any activity that could be carried out in a society without the use of language. According to Hall (1968:159), language is the institution whereby human communicate and interact with one another by means of habitually used oral-auditory symbols. Particularly language in the use may differ from one region to another and a language is said to exhibit some differences from one geographical area to another.

Hudson (1980:36) defines language as a set of linguistics items with a similar social distribution. This means that language are made up of sound, vocabularies and meaning. Every speech community is likely to manipulate the various categories of language, as they are Suitable for its culture, occupations, norms roles and the various interests it is protecting.

It is believed that the Jukun language has some features in similar everywhere it is spoken across Nigeria, there are however, differences from certain communities to another. The differences in a language occasioned by regional and social factors are what linguistics have called "dialect". Hartman (1972:65) defines dialect as "a regional temporal, or social variety of a language, in pronunciation, grammar and vocabulary from the standard language, which is in it a socially favoured "dialect". Fromkin and Rodman (1974:88) asserts that when communication barriers separate groups of speakers, be it a physical like an ocean or a mountain range, or social barrier of a political, racial class or religious kind-dialectal differences not only occur but they are re-enforced." Going by the above definitions, almost all human languages have some sort of



the scope and delimitation. The second heading focuses on the review of related literature. The third one deals with language and dialect, the origin of dialect, types of dialect and theoretical framework. The other one is the summary and conclusion of the research work and bibliography, finally the appendix containing data collected.

Keywords: Dialect, Variation, Lexical, Phonological and Semantics

dialects any speaker of a language speaks a dialect of that language. In most of the states in Nigeria where the Jukun language is spoken, it is possible to find at least more than one dialect of the language, for instance, the variety of Jukun spoken in Benue, Bauchi, Plateau, Adamawa and Nasarawa States. Even within the Taraba State itself, there are dialect variations from one community to another, which is the major concern of this research.

HISTORICAL BACKGROUND

The Jukun are the people occupying the area commonly referred to as the Benue valley. This area is located in the present Taraba state, the Jukun all over recognize Wukari as their headquarters and it forms the seat of their administration especially after the collapse of the Kwararafa empire in the 19th century, the Jukun are the descendants of a people known as "Wapan who came from a place called Yemen in the Arabian peninsula, they settled near Lake Chad and founded the town of Kukawa Borno emirate which later became the capital of Kenem Borno. Jukun were great warriors. By the 16th century they had evolved a state known as Kwararafa which by the middle of three that century had successfully attacked Kano on three occasions, finally destroying Kano in 1517. The Jukun people also waged successful attacks on towns such as Zaria, Katsina, and Gombe. However, with the emergence of the powerful Hausa and Fulani empires in the 14th and 19th centuries respectively known as Hausa Bakwai, the Jukun became the object of campaigns by the rulers of these empires and as a result the Jukuns subsequently driven southwards to their present site in the Benue valleys of central Nigeria.

GEOGRAPHICAL LOCATION

Jukun is the name commonly given to a tribe estimated to number some 1,250,000 people in 1991 population census. The tribe occupies approximately the area from 90 to 120 and from 70N 10°N. This area intersected by the Benue River, is not occupied exclusively by Jukun people, group from several other tribes such as Tiv, Igala, Igbira, Igede, and Idoma are scattered round the same area. The dialects to be treated in this study are those of the Takum area, in the extreme south-central part of the area describe above, and of the Wukari are about fifty (50) miles further north and thirty seven (37) miles to the west while dialect of Donga, about eighteen (18) miles south-east of Wukari. The main objectives of this study are to: identify the lexical, phonological, and semantic differences in the three dialects namely Wukari, Takum, and Donga dialects. Examine the core of dialectology, to identify reasons why variations exist in Jukun language, and to see whether these variations



affect communication. Offer explanations for the differences and why some dialects are more accepted than the others.

People have done critical studies of dialects variation of (their respective) languages but not much has been written on the Jukun language. Ameh (1993), writes on language and dialect of Idoma people. In his dissertation, he accounted for different dialects of the Idoma people. He gives reasons why the differences are more marked in some communities than others. Obah (1977), writes on the dialect question in Igede language, the aim of his study was to demonstrate that Igede language has within it three dialects namely: Oju, Lo, and Uwoukwu. Onda (1991) also writes on dialect variation in Igede language, the study relied on regional variations and adopts both historical and social interpretation of the understanding of dialect division in Igbede language. Green and Igewe (1967), also work on five Igbo dialects and in comparing the lexical items shows that there are corresponding forms in Igbo dialects. Adeyanju (1989), carry out a research on Hausa language and according to him there are several dialects of Hausa language including Bausanci spoken in Bauchi State, Sakkwatanci spoken in Sokoto State, Katsinanci spoken in Katsina State, Kananci spoken in Kano State, and which is regarded as the standard form of the Hausa language. Dunstan (1969), also carry out a research on Efik language and according to her, Efik, Ibibio and Annang are spoken in Cross-River State. Dunstan states that all dialects of Ibibio are mutually intelligible with Efik. Annang, according to Dunstan is closely related to Efik and both form a cluster of at least partially mutually intelligible dialects. Ameh (1994), writes on dialects variations in Igala. In her statement of research problems, she observes that the manner of speech of Ogugu is different from other dialects of Igala. Ameh attributes these differences to the separation, which took place a long time ago. She however, states that there are dialects and sub-dialects of Igala. Just like Igbo language but these dialectal differences do not in any way impede mutual intelligibility Fromkin and Rodman (1981), on their variation study state that variation exists among the English language spoken in Britain, Australia, and the United States of America. They identify three major dialects of the British dialects areas namely the Northern dialect spoke in New England and around the Hudson River, the mid land dialect spoken in Pennsylvania, and the southern dialect. They state that differences exist between the standard American English and the Black English in United state of America and that variation exist among them. Spencer (1971), carried out a study, on English language in West Africa. Based on his study, the English language spoken in Ghana is quite different from the way Nigerians use and speak English.

These works are relevant to this study because just like any other language, the Jukun language have dialects and sub-dialects; each of these dialects differs in pronunciation, vocabulary and meaning. This was as a result of boundaries and isolation that took place centuries ago. However, there is mutual in intelligibility among the dialects of Jukun language. W.R Lukas (1985) identified about twelve (12) dialects of Jukun based on spartial method these dialects are: Wapan, Kpa, Nyifo, Wanu, Gwana, Tsan, Kona, Kpazo, Wapan, Apang, Ndama, Ocan and Kur.

LANGUAGE AND DIALECT

Human communication takes place principally through the medium of language and because of the functions language performs and the form it takes; it is very difficult to give a specific generally accepted definition for the term language. Linguistics approach the notion language" from diverse



point of view. Edward 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".

The above definition emphasizes a number of the important aspects of language. Language is purely a human activity, although some animals have communication systems, which have certain analogies to human language. All human beings use, language to interact with other members of the same speech community. Language as an instrument of communication has a system of arbitrary Conventional symbols and such symbols are primarily vocal and auditory produced by the organs of speech but secondary systems such as writing and other codes may complete the vocal systems.

Bloch and Trager (1942:5), see language as "a system of arbitrary vocal symbols by means of which a social group CO-operates". This definition specifically mentioned the unifying function of language in the society. Hall (1968:158), views language as the institution where by humans communicate and interact with each other by means of habitually used oral auditory arbitration symbols". Chamsky (1972:13), regards language as "the innate ability of inactive speakers to understand and form as the actual utterances grammatical sentences, and produced at a given time. Saussure cited Hartman (1972:218), has also stressed the view of language being general patterns in the speech of community as the speaking activity of an individual in a particular situation. According to Bright (1964:14), no language is as monolithic as our descriptive grammars sometimes suggest. Where sufficient data are available we find diversity within languages in all levels-phonological and lexical. In summary, the above definitions portray language as: primary auditory, that is, produced form of sounds. It is arbitrary, that is there is nothing inherent in a particular object that makes it to bear its own name. It is conventional; it is used based on tacit agreement. It is productive, everyday people make and understands new sentences. Language is unique, only human can use it. It is universal; all human societies speak one form of language or the other. Language is part of the social man and could be said to be an essential part of human existence. It is the principal tool that helps us to express our thoughts and perhaps the most important single factor which sets man apart from other animals. At one point of language diversity is dialect, which is our primary concern in this study.

Hartman and Stock (1972), defines dialect as a regional, temporal and social variety of a language differing in pronunciation, grammar and vocabulary from the standard language, which is in itself a socially favoured dialect. According to Langacker (1972) dialect is a "variety of speech that differs from the rest of the speech community in regards to a number of traits, each point of difference stems ultimately from the failure of an invocation to be adopted by all speakers of the language" Crystal (1985), defines dialect as a speech form of a showing given language spoken in a certain locality showing form of that sufficient differences from the standard form of that language as to pronunciation, grammatical constructions and idiomatic usage of words to be considered a distinct entity, yet sufficiently distinct from other dialect language to be regarded as a different language.

THE ORIGIN OF DIALECT

Linguist believed that in the English language, the issue of dialect is fairly recent. According to them, there was no distinction between language and dialect in English until that word dialect was borrowed from Greek during the renaissance. This led to the Greek culture influencing the English



decision in distinguishing between language and culture. The Greek language had three distinct local varieties (Lonic, Donic, and Athic) descended by divergence from a common spoken source that each variety having its own literary traditions and uses logic or history, Doric for Choral and Lyric works and Attic for tragedy, there is needed to separate the sense of language from that of dialect. In synchronic (Descriptive) linguistics, language can either refer to a common language on its way to dissolution or to common language resulting from unification. A dialect in this regard refers to any one of the related norms subsumed Under the general name language, historically, the result of either divergence or convergence language is super ordinate and dialect in super ordinate, which means that one can use language without reference to dialect but dialects meaningless unless some reference is made to other dialects and a language to which they can be said to belong Semantically, one can say that every dialect is a language, but not every language is a dialect.

Petyt Hudson (1980), share the view that if two or more groups who differ in speech regard the same form of speech as standard or if they share a common written form they are dialects rather than different languages.

TYPES OF DIALECT

General linguistics is concerned with the analysis and description of regional, social or temporal varieties of a language showing how they differ in pronunciation, grammar, and vocabulary and how they are distributed, that aspect of general linguistics is called dialectology. The study of dialects has come out with various types of dialect.

Social Dialect

Within each of the dialect areas there is considerable variation in speech according to their social setting. In other Words, people from different social groups speak different from other groups. Different situations call for different dialects. Language use differs from one occupation to another for instance; the jargons and styles of the medical and dialect practioners are different. This use of language by different occupation is termed register. Social dialect is associated with specific class and depends on a variety of factors.

This is the geographical distribution of linguistics terms. The language used by a group of speakers may show Systematic differences in pronunciation, choice of word for objects and things around them and in the syntactic arrangement of the words to form sentences based on regional background. When there is no contact between groups who use the same language changes in one area of that same speech community do not affect the other areas and this will result in the differences in the use of that language. Regional variation in vocabulary can be seen in American and British English respectively.

British	-	American
Bucket	-	Pail
Corridor	-	Pavement
Lift	-	Elevator
Filling	-	Station



Service

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Station

THE DIALECTS OF JUKUN

Jukun language has a lot of speakers all over the country today. Jukun language is spoken predominantly in states such as (mentioned in chapter one). An outstanding features of Jukun language is the dialectal differences, from one place to another. Linguistic features such may distinguish these dialects from each other: vocabulary, phonological, syntactic or morphological patterns. In Jukun as in any other language, every individual speaker of a dialect speaks it in a peculiar way that is different from everyone else. In spite of the fact that everyone has a command of a part of the dialects, that is precisely identical with anyone else's what is more obvious among the speakers of Jukun is the fact that people seem to love to demonstrate their command of the language. Hansford et al, (1976) said, mutual intelligibility is often used as means of deciding whether the speech forms are dialects or separate languages. Here it is referring to the speakers understanding each other's forms. If the data collected indicate that the words contained in the dialects are related, the survey will then classify the speech from as members of the same language and the differences between them constituting dialectal differences.

This may however not always be the case because there are many languages that have mutual intelligibility with their dialects language like the Chinese language called Cantonese and their dialects Mandarin have no mutual intelligibility and yet Mandarin is a dialect of Cantonese. Thus, this criterion cannot be totally acceptable because it does not apply to every situation. We can say that languages are distinguished from dialects on the basis of linguistic and sociological factors.

The linguistic factor involves taking lists of words from different speakers of the two speech forms and comparing them. The percentage of words that are found to be the same or related phonologically, syntactically or morphological are taken and analyzed to find out the possibilities of shared origins, the degree of differences or similarities will then prove that the speech forms are dialects of a language or individual languages.

The sociological factor has to do with the recognition by speakers of the two speech forms that their group identify. An example of this is the Jukun language, where although there are many dialects, all speakers of each dialects accept one form of the language as the standard form and they all recognize the fact that they are all Jukuns, the same applied to Igbo and Yoruba language. The closer the degree of contact that two groups have the more their forms are likely to be viewed as dialects and not distinct languages. Here, mutual intelligibility does not count as a criterion but what count is the recognition. This can be seen in the German, French, and Italian experiences where not all their dialects are mutual intelligible but the speakers recognize the fact that their various speech forms constitute a single language.

From a historical point of view, one can speak of language like English, German, Russian and Hindi as dialects of the indo-European language. The assumption here is that there was once a language called indo-European and the speakers of that language who may have various dialects, spread to different parts of the world, consequently the original language eventually diverged into the various under the indo-European languages that are subsumed under the indo-European languages family.

THEORETICAL FRAMEWORK

The basis of this research follows the statement that "dialect is a regional, temporal or social variety of a language differing in pronunciation, grammar and vocabulary from the standard language which is in itself a socially favoured dialect". This statement employ a sociolinguistics framework which covers a range of studies of how language is used in its social context, but all the



studies have one thing in common, they deal with language variation. They emphasize how malleable language is and how its form and functions change across different cultures and across different social institutions within one culture Stubbs (1983:44).

The phenomenon of language variations are therefore not isolable to any particular language of the world. The dialect variations shared characteristics of language or dialect variations emphasized are the stimulants which the above prepositions in Jukun language, for examines the dialect variation in Jukun language, for instance the variation that exist between the dialect of Wapan and Kpazo dialects of Jukun language.

RESEARCH METHODOLOGY

This section discusses the research methodology that is the research sources and forms of data, data collection technique procedure for data analysis lexical items, finding, discussion and analysis of interviews. These are methods employed by the researcher to get sufficient information's.

This is carried out through questionnaires, and the questionnaires were administered to fifty (50) native to fifty (50) native speakers of the Jukun language. The interviews were in form of questions and answers. This is done to examine whether there are variations in the Jukun language, whether mutual intelligibility actually exist and for what reasons and this help the researcher to get enough information. Also, the researcher observes some speakers of the dialects while speaking.

LEXICAL ITEMS

Lexical items are referring to words of a language. They constitute that level of linguistic analysis, which are which are phonological, grammatical and semantic is nature, they are also referred to as the vocabularies of a language. The differences and similarities among dialects of the same language are observed in the lexical contents of the language and is the arrangements of morphemes in the sentences that determine the meanings of such sentences.

The differences and similarities which exist among the lexical contents of the three (3) dialects language under study are as follows:

ENGLISH	WUKARI	TAKUM	DONGA
Farm	Ada	Dara	Da
Yam	A si	Sura	Suwa
Snake	Anyo	Busuku	Bushi
Sheep	Adun	Dunwa	Dinya
Mother	Ayo	Na	Jo
Tree	Ahin	Nyina	Anyi
Rain	Atyu	Su	Asu
Person	Apa	Pere	Pe
Bag	Andu	Ndura	Nduwa
Bird	Anyi	Nyinba	Ayivu
Bone	Ake	Keba	Kebu
Meat	Awi	Busun	Wi
Fire	Apyu	Piru	Pyu
Chief	Aku	Kuru	Kuru



Frog	Adyiwen	Kwi	Busa
Calabash	Akwe	Kusa	Kusa
House	Ndo	Tana	Ndo
Maize	Zankpa	Kpangara	Rakpa
Groundnut	Fyeken	Fyikin	Fekin
Children	Banchi	Nyika	Dyinka
Monkey	Adun	Kaki	Da
Pot	Ape	Para	Para
Kitchen	Takwin	Tankira	Tinta
Cow	Ana	Ni	Nii
Two	Apyan	Apina	Pyan
Bride	Akische	Wapye	Wapye
Rice	Anyibin	Yriwun	Jiriwuna
Market	Atii	Tii	Tii
Lion	Zeku	Zyekuru	Afii
Food	Akyi	Kira	Kyiya
Scorpion	Ane	Nangba	Ane
Path	Nyaso	Gba	Naso
Leaf	Dyebu	Dyiba	Dyebu
Thief	Vyu	Vyi	Yu
Hoe	Ane	Ne	Ne
Guinea Corn	Aza	Za	Za
Bed	Agudu	Bina	Bina
Masquerade	Bakindo	Busiun	Busun
Dirt	Adyin	Dyin	Adyin
Pepper	Asyita	Syita	Syita
Chicken	Akwi	Kuna	Kuna
Saliva	Atyum	Shan	Shiyan
Nose	Shini	Nwyi	Shini
Hair	Adyin	We	We
Back	Aba	Bara	Bara
Vulture	Ngifi	Duma	Aduma
Beg Bug	Papa	Papa	Papa
Pig	Igo	Igo	Igo
Plate	Tasa	Tasa	Tasa
Morning	Ampum	Ampum	Ampum
Iron (Rod)	Asho	Asho	Asho
Knee	Kunube	Kunube	Kunube

From the lexical items presented above, most words used in the three dialects exhibit both similarities and difference. There are lexical items that differs in the three dialects. Examples are



words like "anyi" "Bird" as used in Wukari dialect Takum Speakers refer to it as "nyim ba" and Donga speakers calls it "nyinu". Maize is referred to as "Zankpa" among Wukari speakers, Tukum refer to its as "Kpangara" and Donga also refer to it as "Zankpa" among and Donga also refer to it as rakpa a". It is also seen from the data presented that, where one dialect has a different name for an object the other two share the meaning as in "pot" while Takum and Donga shares the same name for it as "para", Wukari speakers use a different name for it "ape". However, there are also lexical items that are similar in all the three dialects such item includes:

Igo	-	Pig
Tasa	-	Plate
Kunube	-	Knee
Ampum	-	Morning
Asho	-	Iron (Rod)
Papa	-	Bed Bugs

These words share the same meaning in all the three dialects.

RESULT AND DISCUSSIONS

Jukun languages has borrowed extensively from so many languages and settlers around them like Kuteb, Ichen, Tigum and mostly from Hausa language example of lexical items borrowed from Hausa language are:

ENGLISH	HAUSA	JUKUN WUKARI
Onions	Albasa	Albasa
Cassava	Rogo	Rogo
Kola-Nut	Goro	Goro
Cutlass	Adda	Adda
Bucket	Bokiti	Bokiti
Sunday	Lahadi	Lahadi
Soldier	Soja	Soja
Cat	Kule	Kule
Watch	Agogo	Agogo
Orange	Lemu	Lemu
Prayer	Adu'a	Adu'a
Shirt	Riga	Riga
Well	Rijija	Rijija
Box	Akwadi	Akwadi
Trouser	Wando	Wando
Table	Tebur	Tebur
Sugar-cane	Rake	Rake
Bicycle	Keke	Keke
Spoon	Chokali	Chokali
Pawpaw	Gwanda	Gwanda
Bottle	Kwalda	Kwalda



These words written in Hausa are also written and used in the same manner in Jukun language because the words do not have replacements in Jukun language.

DISCUSSION

Jukun language is undergoing constant changes, as we can see new words being invented into the language due to influences of the neighbouring languages. Old words are being replaced by new ones especially by the younger generation.

In the course of the research, the researcher observes that the native speakers who could not easily mix with the urban people still preserve the old form of the language while the people who migrate from their area of origin are likely to use lexical items in their new environment than those who stay back, it is in view of this that the Jukun language has innovations today.

ANALYSIS OF INTERVIEW

In the section, the analysis of the interview conducted during the study is discussed. The tables of the results are presented in the appendix under various question headings.

Question 1: Do you believe the Jukun language you speak differs from place to place?

All the fifty (100%) respondents believe that their dialect differs from others.

Questions 2: What do you think are the factors responsible for the difference?

This question attracts much enthusiasm out of the fifty respondents, twenty four attributed the dialect differences to boundaries, which is the influences of the neighbouring languages and it constitutes 48%. Two respondents attributed the differences to war isolation. Whenever there is prevalent war in an area people vacate such areas, so also areas surrounded by rivers, such mountains and hills tend to be isolated and cut off from other communities. Three respondents out of fifty attributed the differences to marriage; they believe that intermarriage is a factor to responsible for dialect variation. Twenty-one out of the fifty (50) respondents are of the view that migration and emigration are factors that determine differences in dialects of the same language.

Question 3: Are the differences in words, sound or meaning?

Sixteen people out of the fifty (50) say the differences are in Words. Twenty-four (24) respondents are of the view that dialect differences are mostly in sounds where the Pronunciations and transcriptions vary. Two respondents out of the fifty (50) see the differences in meaning because a word may have different meaning in the three dialects. Eight (8) respondents out of the fifty believe that all the three contribute to the difference in dialects of a language.

Questions 4: Which Dialect of Jukun Language do you speak?

Twenty-three are Takum speakers, five people are speakers of Donga dialect and five speaks other dialects of Jukun language different from the three dialects under study. Out of the fifty respondents, seventeen are speakers of Wukari dialect.

Question 5: Does your dialect impede mutual intelligibility with other dialect?

Looking at the above table we can see that forty-two (84%) respondents believes that there exist mutual that there exist mutual believes dialects despite their the three intelligibility among the three dialects despite their differences, for instance the Wukari speaker can



understand few word while listening to both Takum and Donga dialects. Eight respondents (16%) do not believe that there is any level of intelligibility among the three dialects, because they cannot speak or understand any dialect of Jukun from their own.

Question 6: Which of the dialects do you think is more acceptable?

Twelve people (24%) out of fifty respondents are of the View that the Wukari dialects is more acceptable because it is the first and most dominant as all other dialects- most dominant as all other dialects- originates from it. In other word, other dialects of Jukun language have their root from Wukari being the headquarters of the Jukun kingdom. Secondly, the Wukari dialect seems to have a standard written form more than any of the dialects. Thirdly-three (66%) respondents believe that Takum dialect is more accepted because it is easier to learn, speak, and comprehend. The sounds are easier to pronounce than that of Wukari and Donga. In other word, Takum dialect is commonly used due to its simplicity. Five (10%) respondents said that the Donga dialect is more acceptable because it has shorter words, which makes it easier to learn and teach. However, whether a language or dialect is better or easier than another could be summed up in the words of C.S Lewis as thus: "Language is an instrument for Communication. The language which can, with the greatest ease makes the finest and most numerous distinction of meaning is the best.

CONCLUSION

Since the beginning of this research my aim has been to find out the differences that exist in Jukun language. The findings show that the differences were caused by migration, war, isolation, inter-marriages and the influence of neighbouring languages. It was also discovered that differences exist at the level of phonology, grammar, and semantics. The study also shows that mutual intelligibility exists among the dialects because speakers of the three dialects communicate and understand each other without any need for interpretation. The similarities are due to their common origin.

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