

Implication of Lexical Variation on Cohesion, Unity and Understanding among the Various Fulfulde Speaking Communities of Northern Nigeria

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Abstract

The study was concerned with Implication of lexical variation on cohesion, among the various Fulfulde speaking communities of Northern Nigeria. It was guided by one main objective; to show lexical variation in Nigeria. The study used cross-sectional research design with a sample size of 140 respondents. It also employed qualitative techniques to analyze the collected data by use of table. The researchers used questionnaires to collect data from respondents. The study found out that lexical variation of Fulfulde exists in Nigeria. However, the respondents unanimously accepted that Fulfulde to be standardize. The study concluded that there is need to harmonize lexical differences among the dialects so as to have a standardize form of Fulfulde in Nigeria.

Keyword: Implication, Lexical Variation, Cohesion, Unity, Various, Communities, Northern Nigeria.

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1.0 Introduction

The study was to explore the lexical variations of Fulfulde in Nigeria. The focus will be on lexical variations of Fulfulde in three Fulfulde dialect speaking domains of Adamawa, Central and Sokoto zones. It will go a long way in weeding out inter-dialectal differences which can provide a bridge and lead to a way to unify the language for the literate generation of the future.

The status of Fulfulde dialectal variations in Nigeria is in a state of crisis for both the Fulve and the Government. Absence of a standard dialect has become a problematic issue not only to the Fulfulde speakers but also the Government. For the Fulve, the issue has generated difficulties in communication among the speakers of the language and to the Government; it hinders the effective uniform implementation of good policies especially the nomadic section of the universal basic education program of the Government. This study is aimed at investigating the lexical variation of the three dialects and presents by the way of illustration, a summary of the problems that can be highlighted in respect of Fulfulde dialectal fragmentation.

1.1.1 Historical Perspective

Fulfulde has been categorized under Niger Congo language family by Greenberg (1970). The Fulve were located in Futa – Toro, within the Senegal valley where they spoke Pular, the original and most ancient form of Fulfulde (Mammadou, 2000). Pular is a tongue very close to the neighboring languages of Senegal i.e. Serer and Wolof. We also know that as early as the 13th Century, the Fulve of Futa – Toro started migrating. 1st sought wards into Futa – Jalon and then Eastwards into Masina in the Niger River valley which they reached in the 14th Century. They were merely pastoralists. However, in the 15th Century they set on moving Eastwards again across the country of the Massina, then reached Hausa land which they left for the Lake Chad area. The land was occupied by Borm all along their mate the Fulve had been seating there as lineages and clans in the different areas they crossed creating seven Fulve communities all over West Africa.

According to Mammadou (2000), they moved southwards into the Benue Valley some of them, having previously immigrated into the whole of Hausa land: Kebbi, Sokoto, Kasina, Zaria, Bauchi and up to the Jos plateau and the Mambila high lands. From these areas of central Sudan, they were to push again further East into Chad Republic up to the Nile valley in Sudan Republic. This immigration lasted for centuries but is still continuing nowadays. According to Mammadou however, the Fulve pastoralists stabilized and settled as sedentary communities and also inter- married with the indigenous people. In some places, some of their groups were assimilated by the indigenous people and disappeared within the host tribes. In other regions, the Fulve predominated and took political control of the country. That was the case, among others, of Hausa land and Fombina (Southern Nigeria and Cameroon). In most of these countries, they were able to maintain and preserve their own language. Fulve, in some other places, like Northern Nigeria, lost their mother tongue to the benefit of the local prevailing vernacular (Hausa).

Due to the distance from Futa – Toro, their starting point and due to the long period, that has elapsed original language been modified into several related Fulfulde dialect which is the major concern of the study.

There are seven dialect groups that are distinguished within Fulfulde in Africa including the one spoken in the Sudan republic. These are:

- Pulaar group – spoken in Senegal valley and Futa - Toro

- Fula/Pular group – spoken in Futa-Jalo in the Republic of Guinea
- Masina group – spoken in Mali and Burkina Faso Republic
- Sokoto group – spoken in Burkina, Benin Republic and Western Niger
- Central Northern Nigeria group – Nigeria and Western Niger
- Adamawa group – spoken in Chad and Cameroon Republic
- Sudan group – spoken in Nile Red Sea

1.1.2 Theoretical Perspective

Dialectology is the study of linguistic variation in terms of geographical distribution of speakers. Dialectology arose in Europe about a century ago as a result of the interest of historical linguists observing the spread of sound changes across regions especially rural areas. Later dialectological studies came to include lexical variations.

This study is guided by the theory of grammatical rule by Callary (1971). The notion of grammatical rule can be profitably applied to dialectal studies.

The following are the rules of the theory;

1. One dialect may have a rule in its grammar that is absent from the grammar of another dialect.
2. A dialect may differ in lack of a rule in one dialect through diachronic loss.
3. Dialect may also differ in the order of application of the same or similar rules.
4. Dialects may also differ in the relative generality of analogous rules in their grammars (that is the grammar of one dialect may contain a rule that applies in a more general context than the same rule in another dialect).

Rule addition, rule loss, rule reordering and rule generality are four constructs from linguistic theory that may enable dialectologists to convert dialects data into facts and to make more general statements about dialect. However, this study was basically concerned with dialect variation. Therefore the above theory will be of importance to support the investigation of Fulfulde dialect variation as well as to work out the proposal of its standardization.

1.1.3 Conceptual Perspective

According to Prasad (2009: 231) dialect is a specific form of a given language, spoken in a certain locality or geographical area, showing sufficient differences from the standard of literally form of that language, as to pronunciation, grammatical construction and idiomatic use of words, to be considered a distinct entity, yet not sufficient by distinct from other dialects of the language to be regarded as a different language. A dialect is considered standard if it is used by the upper class, political leaders, in literature and it is taught in schools as a correct form of the language. Overt prestige refers to these dominant dialects, Calary (1971).

Saussure (1964:19) said a variety of dialect may be defined as a set of linguistics items with similar social distribution.

Crystal (1985:92) defined dialect as a regionally or socially distinctive variety of a language, identified by a particular set of words and grammatical structures. Spoken dialects are usually also associated with a distinctive pronunciation or accent. Any language with a reasonably large number of speakers will develop dialects, especially if there are geographical barriers separating groups of people from each other, or if there are divisions of social class. One dialect may predominate as the official or standardized form of the language and this is the variety which may come to be written down.

1.1.4 Cohesion can be define as the state of cohering or sticking together if there is cohesion within a society, organization, or group, the different members fit together well and form a united whole, while Wikipedia define cohesion linguistically as the grammatical and lexical linking within a text or sentence that holds a text together and gives it meaning. Cohesion is of two type grammatical cohesion and lexical cohesion. Grammatical cohesion is based on structural content while lexical cohesion is based on lexical content and background knowledge.

1.1.5 Community can be defined as people with common interests living in a particular area broadly.

- a. Webster defines community as a unified body of individuals such as: the people with common interests living in a particular area broadly.
- b. A group of people with a common characteristics or interest living together within a large society.
- c. A body of persons of common and especially profession interests scattered through a larger society.
- d. A body of persons or nations having a common history or common social, economic, and political interests.
- e. A group linked by a common policy.
- f. An interacting population of various kinds of individuals in a common location.

1.1.6 Northern Nigeria: Northern Nigeria was an autonomous division within Nigeria, distinctly different from the southern part of the country, with independent customs, foreign relations and security structures. In 1962 it acquired the territory of the British Cameroons, which noted to become a province within northern Nigeria.

1.2 Problem Statement

Language is an important medium for communication and instruction in any society. A language must be well

understood and widely spoken in order to achieve the objective of communication in a given nation or country. Nations all over the world rely on medium of a language for the achievement of the goals of nation building. However a society may not be able to realize the goals of development aspirations due to the impediments of dialectal variations of a particular language. In that context, Fulfulde has various dialectical variations in Nigeria in particular and the West African sub region where the language is spoken among the inhabitants of the area. The many variants of the Fulfulde have become a problem for the language, the Fulve and the country where the language is spoken. For instance, in Nigeria there are three dialects of the language according Arnott (1970). The dialectical variations have caused social and policy implementation problems for the country.

The social problem aspect of the Fulfulde dialectical variations could be attributed to the inability of the language to withstand the influence of other languages on Fulfulde such as the Hausa and English languages which have widely replaced Fulfulde as a medium of communication. McIntosh (1984: 3) posits that in northern Nigeria, the lingua franca, Hausa is gaining ground at the expense of other languages such as Fulfulde. This fact is very evident in southern Zaria. Where Hausa is the lingua franca of the market place, for only few Fulve speak a smattering of Katab or Kaje and no non-Fulve speak Fulfulde. Moreover, Hausa and English are used in the local schools. The result is that amongst the Kaceccere-en, Fulfulde is the language of the home but not of the wider world.

In other words due to Fulfulde dialectal variations, the influence of other languages has affected the growth of the language and reduced it to the brink of extinction. Besides, the Fulve in spite of their large number could not effectively communicate among themselves due to the presence of many Fulfulde dialectical variations. Also the various variants of the language have thwarted government good intention towards its policy of providing universal basic education to all its citizens. For instance, which of those various variants of the Fulfulde will the government adopt in order to implement its policy of universal basic education? These are some of the salient issues that underscore the need for lexical variation on cohesion of Fulfulde in order to explore the effect of its dialectal variations, for immediate action.

1.3 Purpose of the Study

The main purpose of the study is to examine dialect variation in Northern Nigeria, and the specific objective is to show lexical variations of Fulfulde dialects in Nigeria.

1.4 Research Questions

- a) What is the extent of the dialectal differences among the Fulfulde speakers in Nigeria?

2.1 Theoretical Review

The study was based on the Grammatical Rule Theory proposed by Charles-James, N. Baileys (1950s), cited in Robert E. Callary (1971) which stated that, the notion of grammatical rule can be profitably applied to dialect study. As Robert D. King (1969) said, in order “to gain any insight into dialect differences we must concern ourselves with the grammars of languages, not their vowel or consonant systems, list of morphemes, and so on the use of grammatical rules immeasurably facilitates the basic task of the dialectologist, which is to account for the fact that dialects are in many important ways similar but are undeniably different in many other significant respects. Furthermore, dialects frequently differ in certain characteristic ways that can best, that is, most revealingly, be described by grammatical rules. Some examples follow.

First, one dialect may have a rule in its grammar that is absent from the grammar of another dialect. Diachronically, this situation can be looked upon as the addition of a rule to the grammar of one dialect but not to another. King (1969: 39-46) Diachronic observation about language change which may include reference to rule loss and rule addition, can often be made from synchronic descriptions. Samuel Jay, K. (1963: 311-312) but the present concern is with synchronic rule presence rather than diachronic rule addition. The following example of addition of rules in the grammar of one dialect and not in another, as well as some of the other types of dialectal differentiation to be discussed, are taken from black English because the data is readily available and black English is receiving more than a little attention at the moment. However the same type of phenomenon is observable in many white dialects as well.

One characteristic of Black English is the tendency to reduce word – final consonant cluster such as phonetic realization as [des] for orthographic desk, [P ðe S] for past [rif] for rift, [win] for wind and [men] for mend are relatively common. Dillard (1972: 62-65) this rule states that in word final position following a consonant, a second consonant is deleted that is

$$C \longrightarrow \emptyset/C - \#$$

A second way in which dialects may differ is the lack, of a rule in one dialect through diachronic loss. A familiar example is loss in standard English of the rule inserting more than one negative in a single sentence. Somewhere between Shakespeare’s time and our own, the rule creating multiple negations was lost from the grammar of standard English although it survives in many varieties of both black and white English. It should be

noted that diachronic rule loss in one dialect has the effect of synchronic rule presence in another dialect.

Thirdly, dialects may also differ in application of the same or similar rules. A potential case of this rule reordering is found in Samuel Jay Keyser's review of Kurath and David list the following phonological realizations for three speakers of English; Winchester (synopsis 105) Five {a – E), twice [eɪ]; down [ðe.U]; out [ðU]; Chaleston (synopsis: 136), five [a.ɪ], twice [ð.ɪ], down [ðe.U], out [ðeu], S. J Keyser (1953: 307)

Keyser maintains that these dialectal variations can be best described by positing two phonological rules. Rule 1, a → e/-u (- voice) Will generate the correct form for the Charleston speaker rule 2, a → ð/- u will generate the correct form for the new born dialect.

Fourthly dialects may also differ in the relative generality of analogous rules in their grammar. That is grammar of one dialect may contain a rule that applies in a more general context than the same rule in another dialect. This is more apparently one of more common ways in which dialects differ. Rule generalization in black and standard white English is relatively common. One particular revealing example is the realization of embedded, or indirect or yes or no questions. Standard English realizes yes/no questions differently. For example the main declarative sentence *he was going* has the related *-was he going?* Which the embedded or indirect interrogative *I asked if he was going?* For main yes/no questions the interrogative transformation which inverts the auxiliary and the subject main phrase is applicable but for an embedded yes/no questions it is not.

In Black English however, the situation appear to be quite different at least on surface. We find forms such as 'I asked did he do it? I asked Fred do they want to go and George, go and see if the man is gone. What is actually at work? Here the relative generality of the same transformation. The interrogative which is standard white English applies only to main yes/no questions but in Black English applies to both main and embedded questions, Jespersen (1964: 352)

To illustrate the phenomenon of the rule generalization some speakers try to imitate eastern New England speech thinking it carries within it more prestige than their native dialects. On the basis of such perceived forms as [baθ] *bath* and [laf] *laugh*, speakers who hyper correct may assume a rule by which /ðe/ becomes [ð] in certain environments

$$|\partial e| \longrightarrow [a] / - \left[\begin{array}{l} + \textit{Obstruent} \\ + \textit{continuent}, \\ - \textit{voice} \end{array} \right]$$

Rule addition, rule loss, rule reordering and rule generality are four constructs from linguistic theory that may enable dialectologies to convert dialect data into dialect facts and to make more general statements about dialect similarities and dialect differences.

2.2.1 Definition and meaning of Independent and Dependent Variable

2.2.2 A dialect is a variety of a language that is systematically different from other varieties of the same language Crystal (1995: 91) describes dialects as *dia-* a commonly used prefix derived from the term dialect and used in linguistic studies whenever a dialectal frame of reference is required. Dia-linguistics is sometimes used to refer to the study of range of dialects and language used in a speech community. A dia type is a term used by some sociolinguists to refer to a variety of language defined according to its use or purpose. It thus contradicts with dialect which is a variety defined in terms of regional or social groups of users. Alternative terms include **variety** and **register**. A dia system's the network of formal relationship which shows the common linguistic system assumed to two or more dialects as a framework for displaying their structural differences. The term dialect (from Latin *dialectus*, *dialectos* from ancient Greek word *dialektos* 'discourse' from *dia* through and 'lego' speak) is used in two distinct ways to refer to two different types of linguistic phenomenon. In the first usage is more common among the linguistics, which refers to the validity of language that is a characteristic of the particular group of the language's speaker despite their differences, these varieties known as dialects are closely related and most often mutually intelligible, especially if close to one another on the dialect continuum. The term is applied most often to regional speech patterns, but a dialect may also be defined by other factors, such as social class or ethnicity. A dialect that is associated with a particular social class can be termed a *sociolect*, a dialect that is associated with a particular ethnic group can be termed as *ethnolect* and a region dialect be termed a *regiolect* (Wikipedia).

Dialect has been defined also as a variety of a language that is a set of linguistic items with similar distribution. Hutson (1996: 22). Then Longman dictionary of contemporary English defines dialect as a particular form of a language that is peculiar to a specific region of social group.

2.2.3 Variation

Variation can be defined as a change or differences in condition, amount or level typically with certain limits Webster (1828). The Longman dictionary of contemporary English has also defined variation as a difference or change from the usual amount or form of something.

One of the early descriptions of language variation divided it into two categories; variation according to the

user and variation according to use, (Halliday, McIntosh and Stevens (1964: 87) in Ball J. (2005: 15). Variation according to the user involves aspect of language which a person always carries around with him or herself. Language which reveals that speakers' place of origin, gender, age, social class, ethnicity, education. Together this makes up part of individual person identity and reveals his or her group membership.

Language variation according to use is variation which can occur in any one's speech as they move from one situation to another. Let us say Professor Smith is the mother of two small children. In the course of her day, Professor Smith' use of language will vary as she moves from talking to her children, to giving lectures in the University class, to talking to her colleagues over morning tea, to ringing the electrician, to fix the light, to doing the shopping and so on. In all this her speech will reveal her Australian accent, her sex and social class which are with her all the time. Ball J. (2005: 22)

3.1 Research Design

The work is a case study of Fulfulde dialectal variation in Northern Nigeria. It is designed in form of a cross sectional survey. The study used a mixed method but more of quantitative approach in the collection of data using structured and unstructured questionnaire. The study employed qualitative techniques to present personal data of respondents and the data collected from unstructured questionnaires.

3.2 Target Population of the Study

Target population refers to the entire individuals that have knowledge of the phenomenon being studied. The Fulfulde dialectal variations in Nigeria have been divided into three major categories, namely Adamawa, Sokoto, and central dialect. The study therefore used three Fulbe National Unions found in the various geographical zones of the Fulfulde dialects. These Unions are Tabital pulaaku international, Mi yeti Allah Cattle breeders and FULDAN. Hence, the entire union members and their executives made up the population of the study.

3.3 Sample Size

The researchers used purposive and simple random sampling techniques in the selection of sample size. The purposive is used in selecting the three most popular Fulbe Unions these are: Tabital Pulaaku International, Mi Yetti Allah Cattle Breeders of Nigeria and FULDAN. It is also used in selecting three high ranked executives of each Union to be interviewed (chairman, secretary and treasurer)

The Random Sampling Technique is used to select three States in each dialectal Zone out of the nineteen States of the Northern Nigeria. These selected in each dialect zone are:

1. Central Dialect Zone: Kano, Bauchi and Gombe.
2. Eastern Dialect Zone: Adamawa and Taraba.
3. Sokoto Dialect Zone: Sokoto, Katsina and Kebbi.

Therefore, the researcher used 140 members of the three unions in each of the eight selected state as respondents of the study.

3.4 Data Collection Instruments

The data for the study have been collected using questionnaire -designed by the researcher (questionnaire data).

3.5 Data Collection Methods

Questions for the Union members respondents to assess the Fulfulde dialectal variation among Adamawa, Sokoto and Central dialects. This instrument consists of two sections, A and B. Questions about the demographic characteristics of Union members respondents are contain in section A, and section B contains open-ended questions. The questions on this part of questionnaire were used to ascertain the aforementioned dialects.

4.1 Union Members Data

Table 1:4.1 Showing lexicon of the three dialects according to union members

English	Isomorphic words	Adamawa & Central	Sokoto & Central	Adamawa & Sokoto	Adamawa	Central	Sokoto
Animals		Dabbaaji					Bisaaji
Bull		Ngaari					Gaari
Camel		Ngeelooba					Yoga /geelooba
Donkey					Wamnde	Mbabba	Babba
She goat/he goat					Ramnde	Damndi	Iloori
Sheep		Mbaala					Baala
People				Himve		Yimve	
Lion		Rawaandu					Mawdu
Ram		Njawdiri					Jawdiri
Monkey		Waandu					Waanu
Nose	Kine						
Finger	Hoondu						
Palm	Newre						
Beard		Wakkude					Waare
Head	Hoore						
Hair	Gaasa						
Eye		Yiitere					Hiitere
Ear		Nofru					Nowru
Hand					Junngo	Juungo	Yuugo
Leg		Kosngal					Koygal
Hen		Gertogal					Geroogal
Rooster					Asagumri	Jakaraari	Jakataari
Ostrich					Ndaw	Jigafurdi	Daw
Egg					Yeeraande	Laalaaje	Boccoone
Neck		Daande					Daane
Wing					Wileewo	Bileewo	Wiyeego
Bone	'Yi'yal						
Intestine		Tetekol					Tekekki/ketetti
Abdomen	Lesjaaburu						
Feather					Bileeji	Leevi	Liiliji
Today		Hannde					Hanne
Tomorrow					Janngo	Jaango	Jaago
Yesterday		Keenya					Keeya
You				Aahan	Aan		
I	Miin						
He/she	Kanko						
They	Kamve						
Them	Hamve						
Their	Mavve						
Because		Ngam					Sabbu/gam
Maize					Butaali	Masardi	Masariiri/kokkoriiri
Flour					Kuroori	Conndi	Conni
Onion					Tingeere	Albasa	Albacce
Salt		Mannda					Landam
Okra					Waskoore	Kuveeje	Takayeeje
Yam	Kappe						
Ashes					Ndoondi	Tooka	Dooni
Cassava		Mbay					Ageeya/badeejum
Gruel					Mbusiri	Kunu	Boyri
Soup			Li'o		Haako		

English	Isomorphic words	Adamawa & Central	Sokoto & Central	Adamawa & Sokoto	Adamawa	Central	Sokoto
Muharram		Haaram arandeeru					Haaran
Safar		Haaram tummbiindu					Miin haaran
Rabi'ul awwal		Haaram sakitiindu					Gaani
Rabi'ul saani		Bannjaaru aranderu					Miin gaani
Jimaadaa awwal		Bannjaaru tummbiindu					Hoddaaru
Jimaadaa saani		Bannjaaru sakitiindu					Wayrordu
Rajab		Suumeteendu wawve (mawbe)					Suumeteendu nayeeve
Sha'aban		Wayrordu suumaye					Gaajel
Ramadan	Suumaye						
Shawwal	Juuldaandu						
Zulkiida	Siwtoraandu						
Zulhaji					Layhaaji	Layhaaru	Layha
Sunday			Alal		Alat		
Monday	Altine						
Tuesday			Talaata		Salaasa		
Wednesday	Alarba						
Thursday	Alhamiisa						
Friday					Jumvaare	Jummaare	Mawnde
Saturday		Asawe					Asaye
East		Fuuna					Lettugal
West		Hiirna					Gorgal
South		Fombina					Hoore hudo
North		Woyla					Sobbirre
Hyena		Fowru					Buruu
Tiger					Ciwo	Wirso	Mallewol
Crocodile		Nooda					Na'oruwa
Lizard		Pallaandi					Fallaadu
Vulture					Jigaawal	Jiga	Jigaare
Mosquito					Cufu	Bowngu	Boogu
Snake		Mboodi					Boddi
Honey		Njumri					Jumri
Scorpion		Yaare					Yahare
Cat		Faatuuru					Muusuuru
Cap					Hufneere	Humneere	Huuneere
Book		Deftere					Dettere
Aero plane		Piirawal					Laana
Skin		Laral					Guru
Bag					Booro	Jaka	Basu
Millet					Yaxiiri	Matiyaari	Gawri
House			Wuro		Saare		
River		Maayo					Maawo
Mountain		Hooseere					Hoceere
High land		Y'oolde					Yakkorgal
Low land		Dirtoorde					Simmitaalo
Well					Wawru	Vunndu	Bundu

English	Isomorphic words	Adamawa & Central	Sokoto & Central	Adamawa & Sokoto	Adamawa	Central	Sokoto
Swampy area		Seevoore					Luggere
Dry place					Ilaagol	Iloojam	Goloore
Sky					Asama/duule	Asamannji	Dow
TOTAL	19	47	04	02	31	27	73

From the above table, out of the 100 words selected in different domains of the language culture Thus, the three dialects shared nineteen (19) Isomorphic words. E.g. (Their – Mavve, She/he – Kanko, Some months e.g.. Suumaye, Siwtoraandu. Days like; Monday = Altine, Wednesday = Alarba. Fruits like; yam = kappe e.t.c). Again, Adamawa and Central dialects used forty seven (47) uniform words .as in (Animals = Dabbaaji, Bull = Ngaari, Almost all the months and all the four longitudes). Also, Sokoto and Central have shared only four (04) words. As in (Soup = Li’o and Hause = Wuro). Lastly, Adamawa and Sokoto have only two shared words (People = Yimve, and You = Ahan). In totality, Adamawa dialects have thirty one (31) independent words. i.e (Donkey = Wamnde, Hand = Junngo, Roosta = Asagumri, Ostrich = Ndaw, Ashes = Ndoondi).Central have twenty seven (27) independent words i.e. (Donkey = Mbabba, Well = bunndu, Rooster = Jakaraari, Ostrich = Jiga furde and Ram = Raagoori).While, Sokoto dialect have seventy three (73) independent words (Animal = Bisaaji, Water = Diyam, Today = Hanne, Ostrich = Daw, Rooster = Jakaraari e,t,c) respectively. The data reveal that Sokoto have the largest independent words of seventy three (73) out of hundred, Adamawa thirty one (31) and central dialect has only twenty seven (27).

However, the three dialects also possessed these features; Sokoto with seventy three (73) descriptive words; Central with eight (8) borrowed words and Adamawa with thirty one (31) clear Lexicons.

Table: 10 revealed Adamawa and Sokoto having less borrowed words from other languages. The lexicon used by these two dialects is the real lexicon of the language. The only differences noted among them are that Sokoto dialect used descriptive names as in *Man – Tagaaxo*. The word *Tagaaxo* comprises of the root “*Tagaa*” and the class marker “*Do*”. *Tagaa* means *Created*. While “*xo*” is a class determiner of person. Adding the two words together, we have *Tagaaxo* = created person. The word *Karooori* comprises of the root “*Karoo*” and the class marker “*ri*”. *Karoo* means *roaring*. While “*ri*” is a class maker of male animal. Adding the two words together, we have *Karooori*- *Roaring* animal. This name is physically describing the action of the animal when it wants to mate with its female counterpart.

The Sokoto dialect has also other specific characteristics that distinguish it from other dialects. The deletion of nasal consonants at the beginning of the word or in the middle of the word as it can be seen in the **table: 10**. Examples are: Farm – *Ngesa* becomes *Gesa*, Bull – *Ngaari* becomes *Gaari*, Sheep – *Mbaala* becomes *Baala*. That was nasal + plosive → nasal (in Sokoto dialect). N + plosive → N

When it occurs in the position other than word initial, it is the plosive part of the sound that disappears, leaving a pure nasal. Examples are: Today – *Hannde* becomes *Hanne*, Monkey – *Waandu* becomes *Waadu*, Neck – *Daande* becomes *Daane* respectively.

N + Plosive → N+Ø .The plosive is deleted when it is preceded by a Nasal.

As such, Sokoto dialect drops sixteen (16) pre-nasal sounds out of the hundred (100) words given as shown above.

The **table: 1** also reveals that Central dialect borrowed directly and indirectly from Hausa language. Direct borrowed word from Hausa was: Ashes – *Tooka* and Indirect borrowed words are: Ram – *Raagoori*, *Raagoo* is Ram in Hausa. The Central dialect adds class marker “*ri*” to name the animal. Corn-stock – *Rummbuwal*. *Rummbu* in Hausa means granary. “*Wal*”is the class marker of corn stock. That is what granary is made up of. In Hausa culture, granaries are made up of corn stock. That reveals that Central dialect borrowed many words from Hausa. Mostly, the process of adding Fulfulde class marker on the Hausa borrowed words indicates the borrowing. Out of the hundred (100) words given to the union members, eight (8) words are borrowed from Hausa.

Adamawa dialect use standardized Fulfulde lexicons as can be seen in Boy and Girl (Adamawa uses *Surba* – Girl and *derekeejo* – Boy). Pertaining ‘Girl’, Adamawa and Central used similar isomorphic word; while Sokoto stands different with *Suka-gorko* (young male) and *Suka-debbo* (young female). The Adamawa dialect has thirty (30) Fulfulde pure lexicons out of the hundred (100) words.

4.2.1 Discussion of Findings

To show the lexical variation of Fulfulde in Northern Nigeria as regards to the extent of the dialectal variation among Fulfulde speakers in Nigeria, the researcher has given out 100 words list to the union members of the eight states of the Northern Nigeria to test the extent of the dialectal differences among Fulfulde speakers in Nigeria. The answer to the above question was “Yes”. There are lexical differences among the three dialects. Out of the 100 words given, the dialects shared only (19) isomorphic words. Adamawa and Central shared (47)

words while Adamawa and Sokoto shared only (4) words. Central and Sokoto also shared only two (2) words.

The dialects have individual shared words as follow: Adamawa had 31 words, Central 27 words and Sokoto 73 respectively. That showed that there is dialect variation of Fulfulde in Nigeria as earlier stated by Ka (1982-1983) and Miyamoto (1991). It also clearly pointed out that Sokoto dialect had a rule in its grammar that is absent from the grammar of Adamawa and Central dialects: Nasal + Plosive → Nasal.

In other words, when it occurs in the position other than word initial, it's the plosive part that disappears as stated in grammatical rule theory cited by Callary (1971) as: One dialect may have rule in its grammar that is absent from the grammar of the other dialect, which King (1969) referred as addition of rule to the grammar of one dialect but not to the other. Moreover, Adamawa and Central speakers of Fulfulde can hear and comprehend what the Sokoto speakers uttered. Because, in the Sokoto dialect there are rampant used of description of actions, objects and even names.

5.1 Conclusion

Adamawa and central dialects had more related lexical items than Sokoto dialect. However, the Sokoto dialect uses literal translation of the lexicons rather than real lexicons when compared to the Adamawa dialect as its distinctive features. Besides, the Sokoto dialect has a feature of absence of pre-nasal sounds unlike the other dialects and also this particular dialect uses [tS] instead of hook letter [y] which is a prominent characteristics of the other dialects. This therefore, is the greatest shortcoming of the Sokoto dialect in relation to the others. On the other hand, the Central dialect has a lot of borrowed words that have sounds similar to how these words are used in their original language of Hausa or Arabic perhaps these words were borrowed due to lexical deficits in the Central dialect. Hence, it is clear that the Adamawa dialect has more lexicons and is more widely spoken than the other two dialects. Also, the Adamawa dialect directly uses the Bamako approved alphabets which is another distinctive hallmark of the dialect. In conclusion, based on the statistical data collected, there is need to harmonize lexical differences amongst the dialects so as to have a standardized form of Fulfulde.

Lastly the researcher is appealing to **TETFUND** to assist speakers of the three main dialects from the academia in different tertiary institutions that are teaching a course to organize workshops and seminars to standardize Fulfulde in Nigeria.

6.1 Recommendations

After a thorough research and consultations with relevant stakeholders in the area of promotion Fulve culture and the development of Fulfulde, the researchers recommend the following in standardizing Fulfulde:

1. That there is need for a holistic mass mobilization and enlightenment of Fulfulde speakers of the different dialects on the significance of harmonizing the three dialects for standardization.
2. That going by the statistical data collected, machinery should be put in place so as harmonize lexical differences amongst the dialects.
3. That in harmonizing the dialects, preference should be given to simplicity and conservatism of the language as an entity.
4. That establishing a standardized Fulfulde which will be accepted by all will fill in the existing gap with regard to literature and other works on Fulfulde. Thus, more and more books will be written using the standardized form of Fulfulde; which will inevitably create a more responsive social cohesion among the Fulve.
5. That the media as an agent of socialization and change in a community should not be left out. The usage of harmonized dialects should be adopted in all the media outlets. This will promote rapid dissemination of the standardized form Fulfulde to the populace.

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