PATTERNS OF LANGUAGE VARIATION AMONG NNEWI NORTH DIALECT SPEAKERS

Nwosu, Florence Chika
Department of Linguistics and Nigerian Languages
University of Ilorin, Ilorin, Kwara State, Nigeria
Email: nwosu.fc5099@gmail.com

Abstract
The obligatory role of language in the man's daily social interaction can be likened to food that fuels the energy tank of man. The way one uses language tells who, what and where he from. Several sociolinguistic scholarly articles reviewed for this study indicated that some social factors motivate diverse forms of language use among speakers of a language. Nonetheless, patterns of language variation among Nnewi North dialect speakers have not received much scholarly contribution. This study examines the patterns of language variation in the speech of the Nnewi North dialect speakers of Igbo language. The objectives of the study are to: (i) determine the patterns of language variation among the speakers of Nnewi North dialect of Igbo; and (ii) factors that influence the patterns of the variation in the speech of the Nnewi North dialect speakers. Purposive sampling was used to select twenty (20) respondents, who are Nnewi North indigenes. Ibadan 400 wordlist of basic items, audio recording device (Sony Digital Dictation Machine –ICD-PX 470), unstructured interview and direct observation were instruments used in gathering data for the study. Communication Accommodation Theory was adopted for the analysis of the data. The recorded data were transcribed and subjected to Communication Accommodation method of analysis to determine how dialect speakers of Igbo language from Nnewi North navigate their language use during their interpersonal social interaction, as well as the factors that instigate such pattern of language use. The findings of the study show that: (i) manner of language use of Nnewi North dialect speakers of Igbo are influenced by a number of sociolinguistic factors; (ii) the sociolinguistic status of education, migration, language contact, age, place of birth, and place of residence are the factors that prompt patterns of language use of Nnewi North dialect speakers; (iii) mutual intelligibility among Nnewi North speech community is not tempered with in spite of the diverse pattern of language use among its speakers; and (iv) the variants of Igbo language found in the study provided evidence of synonymy in Igbo language.

Keywords: Patterns of Language variation, Nnewi North, Dialect, Communication Accommodation Theory

Introduction

Language, a patterned symbolic system is used by man, who is a social being, to communicate and share his thought and cultural identity. It is also a system of social interaction by which members of a language domain: social group, in-group, cultural background, and diverse discipline express ideas.

In spite of the fact that language is rule governed, certain factors internal to the language can make an impact in the way a language is used. Moreover, man and the language he uses is non static; they share the same attribute of being dynamic. Language adjusts and becomes elastic in order to incorporate changes that come as a result of insatiable communicative needs of its speakers. Nwosu and Nnaji (2021, p. 2) affirm that "Variability is made manifest by the way man varies in the manner with which he engages the various forms of linguistic variables in his speech". The inclusion of certain genres of language use such as jargon, slang, Pidgin, code-mixing, code-switching, standard and non-standard varieties of a language in social interaction can be found to be evidence of the sociolinguistic status of the speakers of a language or dialect. This is a sociolinguistic study that explores the patterns of language variation in the language use of the Nnewi north dialect speakers. Nnewi is one of the towns situated within the Inland West Igbo (IWI) (Ikekeonwu, 1987) or East Niger Group of Dialects (ENGD) (Nwaozuzu, 2017). The dialect is within Anambra South Senatorial; District of Anambra State, Southeastern, Nigeria. It is one of the twenty-one (21) local government areas of Anambra State. Nnewi North comprises four major towns, namely, Otolo,

Uruagu, Umudim and Nnewichi. Nnewi North is often referred to as "the Japan of Africa" due to the presence of numerous thriving indigenous manufacturing companies – automobile manufacturing, plastics, textiles, and pharmaceuticals (www.propertypro.ng).

Nnewi North is surrounded by neighboring towns. In the south is Nnewi South LGA, with towns such as Utuh, Ukpor, Amichi, Ekwulummili etc; in the West is Ekwusigo LGA, with towns such as Ihembosi, Oraifite, Ichi, Ozubulu etc; in the North is Ihiala LGA, with towns such as Lilu, Okija, Uli, Amorka etc; in the Northeast is Orumba North, with towns such as Nanka, Okoh, Okpeze etc; and in the East is Aguata LGA, with towns such as Uga, Umuchu, Igbo-Ukwu, Ekwuluobia etc.

Nnewi North indigenes are vastly known with their business prowess most especially in the manufacturing and sales of automobiles. There are also educated and people of different professions among them. As a result, people from different tribes and tongues reside and travel to and fro Nnewi North for business. Among the effects of the association of Nnewi North indigenes with the people of different language and cultural backgrounds is the acquisition of other languages, dialects, and other forms of language use that are foreign to them. These alien languages and other forms of language use include English, Pidgin, Yoruba, Hausa, French, slang, jargon, code-mixing, code-switching and word borrowing.

Review of Related Literature
Language variation can be referred to as the differences that exist in the way users of language alternate in their language use as a result of the external factor of age, geographical location, social affinity, gender, culture, and educational level of the language speaker. Language variation is a continuous process and there may never be a moment of standstill so long as there are people that speak it. Often, speakers of a language try to make their language as simple and understandable as they could or a bit complex depending on what, where, and who they are speaking to.

Language does not change or vary by itself. Variation comes into play when there is divergence in the way the language speakers employ the linguistic variables of the language in their everyday speech. A variable can be defined as a linguistic feature which displays variation according to one or other parameter. In all human languages spoken or signed, there exits cases in which speakers have multiple ways of saying the same thing. Some variations are accidental and transitory; it may arise from the mechanical limitations of the speech organs, for instance and may not be fully under the speaker's control. A choice between two or more distinct but linguistically equivalent variants represents the existence of a linguistic variable. Lexical variability may cause speakers from Aberdeen, North-East Scotland, for instance, to choose between the terms 'boy', 'loom', 'loonie', ' or 'lad', 'laddie'', when referring to a young male person, or between 'quine', 'quinie', 'lass', 'lassie' or 'girl' in reference to a young female. Variable is not only limited to lexical items, but it also cuts across other levels of linguistic structure. Speakers may exploit phonological variables by choosing from different pronunciation of the same sound segment. For example, Aberdonians may pronounce 'what' using either the Scottish standard [ʍ] or the (stereotyped) local form [f] as in [fitsạʔ] for (what's that?). However, alternation in (wh) is typically treated in binary in the community in that other pronunciation such as [w] can also be heard in the accent (Dominic Watt, 2007).

Following Fischer's (1958) pioneer study on availability of variation in the language use of language speakers, Labov's language variation studies followed suit (Labov, 1966, 1972a, etc) Labov in these studies demonstrated the existence of systematic differences between speakers in their use of certain linguistic variable.

Trudgill (1974) in her study in Norwich, investigated certain phonological variables – three consonant variables and thirteen vowel variables. The consonant variables were the /h/ in words like 'happy' and 'home', the [ng] in 'walking' and 'running', and [t] in 'bet' and 'better'. In the first two cases, only the presence or absence of –h pronunciation and the [ŋ] versus [n] realisation of [ng] were of major concern to

Trudgill. In the case of the last variable (i.e. /t/), Trudgill considered four variants of (t) variable namely: an aspirated variant, an unaspirated one, a glottalized one, and a glottal stop. Trudgill ordered the variants and weighted the aspirated and the unaspirated as being least marked as nonstandard, the glottalized variant as more marked, and the glottal stop as definitely marked as nonstandard. The thirteen vowels variables were the vowels used in words like bad, name, path, tell, here, hair, ride, bird, boat etc. Trudgill observed that most of these vowels had more than two variants in weighing. Therefore, some imposed quantification were again required to differentiate the least preferred variables i.e. the most nonstandard, and the most preferred variety (i.e. the most standard).

In the study of Belfast's three working class communities namely, Bally Macarret, Hammar and Clonard adopted the social network approach that is quite different from the classical Labovian approach. In the study, Milroy (1980) observed that:
   (a) the tight-knit network to which the young Clonard women belongs clearly exerts pressure on its members who are linguistically homogeneous; and
   (b) it is how closely or loosely knitted a social group a person belongs to
       that determines the local dialect forms he/she uses.

Macaulay (1977) examined how linguistic variation correlated with social class. According to Macaulay, Glasgow was known to be a class-conscious city, with the idea that how one spoke depended on which class he was in (marked through things like where you were from and what you did for a job) was an accepted social ideology. Macaulay's investigation focused on five main phonological variables which confirmed clear connections between variation and social class. The phonological variables included:
   i. the vowel in words like hit, kill, and risk;
   ii. the vowel in words like school, book, full, and fool (yup, Scottish English
       doesn't contrast the final two words);
   iii. the vowel in words like hat, sad, and back;
   iv. the diphthong in words like now, down, and house; and
   v. the glottal plosive as an alternative to /t/ in words like butter and get.
       (https://thesociallinguist.wordpress.com/tag/ronald-macaulay/).

The Detroit study by Shuy et al, (1969) cited in Wardhaugh (2010) focused on the use of three variables, one phonological variable and two grammatical variables. According to Lawal (2014), the phonological variable is the realization of a vowel plus a following nasal consonant as a nasalized vowel. For instance, the word 'bin' being realized as /bĩ/ instead of /bin/. The grammatical variables were multiple negation and pronominal apposition. For example, 'that guy', 'he don't care'. Wardhaugh (2010) highlighted the study on Detroit speech by Wolfram (1969) where certain linguistic variables were investigated. Wolfram's study was based on the pronunciation of final consonant clusters, and he considered the combinations of final consonants in such words as, 'test', 'wasp', apt, cast etc., and 'th' in words like "smooth, tooth, cloth; final stops in words like "good and shed; and r-pronouncing in words like ''sister' and 'pair'.

Cheshire (1978) in her study of linguistic variation in Reading in England focused on the distribution of linguistic variable ('s') in the speech of three groups of boys and girls and drew a number of conclusions which included that:

   (a) girls used the 's' ending as much as boys but did not exhibit the same correlation between frequency of use and index scores;

   (b) girls shifted their use of the ('s') variable in the standard English norms in formal situations to a greater extent than boys; and

(c) variation in boys' speech is governed by norms that are central to the vernacular culture   and are transmitted through the peer group.

Cheshire (1982) further 'Reading Study' tagged 'relationship between use of non-standard varieties and adherence to peer group norms', identified 11 non-standard features and measured their frequency of use by boys and girls in a Reading playground, differentiating between those who approved or disapproved of minor criminal activities. She concluded her study with such findings as:

(a) all children who approved of peer group criminal activities were more likely to use non-standard forms, but boys more so;
(b) all children who disapproved of such activities use non-standard forms less frequently, but the differences between the groupings of girls were more stark;
(c) suggests that variation in dialect is a conscious choice, influenced by (declared) social attitude;
(d) males are more susceptible to covert prestige, but social attitude is more of a determining factor than gender; and
(e) a more negative attitude to the peer group's criminal activities can be seen as aspirational and therefore those children would be less susceptible to the covert prestige form (and more susceptible to the overt prestige of standard forms)

Russel's (1982) investigation on sociolinguistic variation in an urban African setting (Mombassa, Kenya) focused on the variation of voiced and voiceless alveolar dental stop/ post alveolar affricate (ʈ/ ʨ) and (n d/ n j) in the speech of Mombassan 'insiders'. The work of Bernstein (1971) on 'language and social class' rather than distinguishing between Standard English and Regional Dialect, came up with the terms 'Restricted code' and 'Elaborated code' in order to distinguish between what he saw as two distinct ways of using language as opposed to the two distinct dialects of standard English and the regional dialect. According to Bernstein, elaborated code has a more formally correct syntax, having more subordinate clauses and fewer unfinished sentences. It also contains more logical connectives like 'if' and 'unless', as well as more originality and more explicit reference. The restricted code on the other hand, has a looser syntax, uses more words of simple coordination like 'and' and 'but'. It also contains more clichés, and more implicit reference so there are a greater number of pronouns than the elaborated code. In Bernstein's earlier articles, it was implied that middle-class children generally use the elaborated code (although they might sometimes use the restricted code), whereas working class have only the restricted code. However, Bernstein later modified this view point to say that even working-class children might sometime use the elaborated code; the difference between the classes is said to lie rather in the occasion on which they can use the codes.

Despite the work done on language variation in the western world by the likes of Labov (1966), Shuy (1969), Trudgill (1974), Macaulay (1977), Cheshire (1978, 1982), Milroy (1980), Russel (1982) etc; many indigenous scholars in language variation studies such as Agbedo (1991, 1997, 2001), Omego (2013), Eweama (2020), Fakuade, Lawal and Rafiu (2020), Nwosu and Nnaji (2021), and others have carried out immeasurable tasks to examine and ascertain the criteria for language variation in some of our indigenous languages.

Theoretical Framework
The study adopted Communication Accommodation Theory for the analysis of the data. Communication accommodation theory (CAT) is a theory of communication developed by Howard Giles in the early 1970s.The theory argues that when people interact they adjust their speech, their vocal patterns and their gestures, to accommodate others. The theory explores the various reasons why individuals emphasize or minimize the social differences between themselves and their interlocutors through verbal and nonverbal communication. The theory focuses on both the intergroup and interpersonal factors that lead to

accommodation, as well as the ways that power, macro and micro-context concerns affect communication behaviours. Communication accommodation theory describes two main accommodation processes namely; Convergence and divergence processes. Convergence refers to strategies through which individuals adapt to each other's communicative behaviours to reduce social differences while divergence refers to the instances in which individuals take note of the speech and non-verbal differences between themselves and their interlocutors.

Language functions differently in different situations, and to appreciate how language works, we need to contextualize it appropriately, to establish the relationships between language usage and the exact purposes for which, and circumstances under which, it operates. The contextualized procedures of language that ensue in society emphasize on diversities on that language, for such disparity is central to what makes language and meaning social. Language speakers have ranges of different sets of diversities, and these collections of variances are the material with which they engage in communication. For instance, in Labov's (1966) classic study of the use of [r]~ [∅] variants of /r/ by New York speakers of English, for example, speakers' preferential use of the [r] variant in particular interactional settings was attributed to the prestige associated with this variant. More so, Labov's classic study on sound change on the Island of Martha's Vineyard in Southeastern Massachusetts examined the distribution of raised or centralized variants in (ay) and (aw) diphthongs (Labov, 1972a). Labov's work was a comparison of the distribution of the centralized and noncentralised variants among the speakers of different ages. He suggested that the differences between the speakers of different ages could be seen as synchronic evidence for the processes of language change that had hitherto been observed only as historical processes. Nwosu and Nnaji (2021) equally applied the Communication and Accommodation theory to the analysis of the data for their study on correlation between sociolinguistic variables and linguistic variation in Anambra Igbo, which confirmed the social variables of age, geographical location, language contact, internal migration, and education as the stimulators of variation in the language use of the observed respondents. The most important aspect these studies lie in their ability to establish that the relationship between social and linguistic variables could be studied systematically. Thus, this study applied Communication Accommodation theory to trace the roles sociolinguistic status of education, geographical location, gender, language contact, migration, place of birth, place of residence, and age play in the manner with which indigenes of Nnewi North use language.

Methodology
This is a sociolinguistic study with the aim of probing the patterns of language variation in the language use of Nnewi North dialect speakers. Purpose sampling method was used to select twenty (20) respondents that cut across diverse sociolinguistic status of education, geographical location, migration, age, language contact, from who the data for the study were collected. Ibadan 400 wordlist of basic items was the instrument used in collecting the data for the study. Secondly, one-to-one social contact between the researcher and the respondents was recorded with the use of audio recording device (Sony Digital Dictation Machine ICD-PX 470) in order to collect undiluted and unsuspecting patterns of variation in the language use of the respondents. The tape recorded data was transcribed and was analysed using Communication Accommodation method of data analysis in order to establish different communication strategies speakers of Nnewi North dialect adopt in their day to day interpersonal social interaction and the factors that played out such patterns.

Data Presentation and Analysis
The data gathered from the respondents demonstrated that sociolinguistic status of language contact, migration, education and age, place of birth, and place of residence played fundamental roles in indicating the patterns of language use of the respondents. The following are the analysis presented in Tables based on the impact of the observed sociolinguistic status of the respondents that instigated the patterns of variation in their language use.

Language Contact/Migration

Language contact is the social and linguistic phenomenon by which speakers of different languages (or different dialects of the same language interact with one another leading to a transfer of linguistic features (Nordquist, 2019).

Language contact and migration are essential motivators of variability in the language use of speakers of language or dialect. Language contact is contagious; it is a linguistic occurrence that takes place when people from different linguistic backgrounds meet. Languages and cultures exchange hands as long as there is social relationship that lasted for a period of time between people from different language and cultural backgrounds.

Migration is the most active factor that triggers off language contact. When two individuals of separate languages converge, after certain duration of time, they influence each other, language and culture wise. At the end, borrowed words and cultures evolve and are adopted by the participants involved. Language contact propelled by migration can be grouped into inter-language contact and intra-language contact. Inter-language contact occurs when there is diffusion of two or more separate languages as a result of people from different sociolinguistic backgrounds coming together while intra-language contact encompasses speakers of the same language acquiring the different dialects of the same language due to their internal movement from one dialectal background to another. Thus, the analysis below portrays the impact of language contact and migration on the language use of Nnewi North dialect speakers:

Table 1 Variation Based on Language Contact/Migration

S/N	Standard Igbo	Age 13 - 16	Age 20 - 40	Age 45 and Above	Gloss
1.	Nnaochie	ọnkụlụ	ọnkụlụ/nnaochie	nnaochie	Uncle
2.	Onye ọbia	visitọ/gesịtị	visitọ/gesịt/ọbịa	onyeọbịa/ọbịa	Visitor
3.	Dinta	họnta	họnta/ọchụanụ	ọchụnta/dinta	Hunter
4.	Amosu	wichi	wichi/ọṅụọbara/amosu	amosu	Witch
5.	Mkpịsịaka	finga/aka	aka/mkpịsịaka	mkpịsịaka	Finger
6.	Ntu	nelu	nelu/ntu	ntu	Nail
7.	Ike	bọtọmụ/ike	ike/otele/otule	ike/otune/ọsụọhụ	Buttock
8.	Nkwụelu	tombo	mmanya/tombo	mmanya, tombo/nkwuenu	Palm wine
9.	Ojoko	pụlantenu/une	pụlantenu/uneojii/abịrịka	ojoko	Plantain
10.	Unere	banana/une	banana/unere/une	unele/banana/unere	Banana
11.	Ahụekere	gụranọtụ	gụranọtụ/ọkpa	ọkpakpa/gụranọtụ	Groundnut
12.	Ahịhịa	gụrasị/ahịhịa	gụarasị/ ahịhịa/	afịfịa/aịfịa/ ahịhịa	Grass
13.	Ikwe	mota/ikwe	mota/ikwe/odo	ikwe/odo	Mortar

14.	Ahụaja	wọlụ/aja	wọlụ/aja	ahụaja/aja	Wall
15.	Nkata	basịketi/nkata	nkata	nkụta/nkata	Basket
16.	Ngwuru	Kọmpọụndụ/ezi	mbara/ezi	ngwulu	Compound
17.	Ime obodo	vileji/obodo	vileji/obodo	ime obodo	Village
18.	Ụmị	welụ	welụ/ebe mmiri na-adọ	ụmị	Well
19.	Apịtị	pọtọpọtọ/mọdụ	pọtọpọtọpọrọpọtọ/mọdụ/a pịtị/apụtụ	ajaụpa/ajaụlọ/pọlọ pọtọ/apịtị	Mud
20.	Uzuzu	dọsụtụ	dọsụtụ/uzuzu	uuzu/etum	Dust
21.	Ehi	nama/ehi	nama/ehi	efi/nama	Cow
22.	nwaologbo	buusu	buusu/katị/pusi	buusu/ọnanwụrụ	Pussy
23.	odogwu	dọkụ/ọdọgụma	dọkụ/ọdọgụma	obagwu	Duck
24.	Aguiyi	Korokodaị/ngwere mmiri	korokodaị/aguiyi	ọba/aguiyi	Crocodile
25.	Nna	mpa/papa/nna	mpa/papa/nna	nna/papa	Father
26.	Nne	Mma/mama/nne	mma/mama/nne	nne/mma/mama	Mother
27.	Mpempe akwa	Pisisi akwa	pisisi/pisi/mpekere/ibekiri	mpempe/mpekele	Piece
28.	bụ̀	wọzụ	wọzụ/bụ̀bụ̀	wụ̀/wụ̀bụ̀	Was
29.	Koo ekoo	sụwelụ	buo ibu/fulite elu	fụọ afụọ/ koo ekoo/zaa azaa	Swell
30.	Ọ́nụ́ụ́tūtụ́	dọnụ	dọnụ/chíọ̀bụ̀bọ	chíófūfō, chím̀fótá ụ́ụ́tù, ùzúúūtù, ónúúūtù	Dawn
31.	Àkàrà	àkàrà	àkàrà	àkàrà	Bean cake
32.	Máị máị	máị máị	máị máị	máị máị	Moi moi
33.	Tíì	tíì	tíì	tíì	Tea
34.	Shúgà	shúgà / chúgà	shúgà / chúgà	shúgà / chúgà	Sugar
35.	Ịchàfù	ịchàfù/ ịshàfù	ịchàfù/ ịshàfù	ịchàfù/ ịshàfù	Scarf
36.	Àkàmù	àkàmù	àkàmù	àkàmù	Pap
37.	Mílìkù	mílìkù	mílìkù	mílìkù	Milk

38.	Èlétírìkì	èlétírìkì	èlétírìkì	èlétírìkì	Electric
39.	Bùlókù	bùlókù	bùlókù	bùlókù	Block
40.	Bóòlù	bóòlù	bóòlù	bóòlù	Ball
41	Ọ́tụ̀	ótụ̀/íhé nwányì	ótụ̀/íhé nwányì/ojonto/kazona/ǹkè nwányì	ọ́tụ̀/íkpù/ọ́hụ́	Vagina
42.	Nsị	nsị/nshị	ǹśị/ǹshị́	ǹsị́	Faeces
43.	Ákpú	ákpú/àbàchà	ákpú/jíákpū̄, àbàchà	ákpú	Cassava
44.	Ísí	ịsí/íshí	ịsí/íshí	ísị	Head
45.	Àsị́	àśị/àshị́	àśị/àshị́/ùghá	úgà/ǹtụ́	Lie
46.	Úkwù ōsīsī	ósísí/óshíshí	ósísí/óshíshí/úkwù ōsīsī/ úkwù ōsīsī	óísí/ úkwù ōīsī	Tree
47.	Loo	loo/noo	loo	nyòó	Swallow
48	Ǹ̀ụ̀ọ́	ǹ̀ụ̀ọ́, láá	ǹ̀ụ̀ọ́, láá/nwụ̀ọ́/ ǹ̀ụá	ǹ̀ụ̀ọ́	Drink
49.	Sùe ́/Sù ọ́	sùe ́/sụ̀ọ́/ ṡuó sùe ́/sụ̀á	sùe ́/sụ̀ọ́/ ṡuó sùe ́/sụ̀á	sùó/sụ̀ọ́	Pound
50	Kùọ́	kùọ́/kùá	kùọ́/kùá/lùó	kùọ́/tie	Beat

Table 1 of the analysis shows that the respondents between the ages of 13 - 16 are the main users of borrowed words due to the influence of inter-language contact induced by migration (see data -1 - 30). They also combine the use of the standard and the dialectal forms of Igbo language. The respondents under the ages of 20 - 40 equally make use of borrowed words, standard and dialectal aspects too. Another significant strategy of language use among the respondents between the ages of 13 - 16 and those between the ages of 20 - 40 are the uses of euphemism (see datum 41: ihe nwanyị and nke nwanyị for 'vagina'); neologism (see datum 8: tombo for 'palm wine'; datum 21: nama for 'cow'; datum 25: mpa, papa for 'father'; and datum 26: mma and mama for 'mother'); and slang by only those within the ages of 20 - 40 (see datum 41: ojonto and kazona for 'vagina'). However, the respondents between the ages of 45 and above maintained the use of the Nnewi North dialectal form of Igbo language. Although there are few occasions of the use of borrowed words due to effect of inter-lingual language contact by some of them (see Datum 11: gụranọtụ; Datum 22: buusu); and the use of neologism (see Datum 8: tombo; Datum 21: nama; Datum 25: papa; and Datum 26: mma and mama). The analysis at the same time revealed that both the younger and the older in age among the respondents adopt the use of borrowed words as seen in Data 31 - 40. The reason for the use of such borrowed words in this case is due to non-existence of traditional names for the lexical items in Nnewi North dialect or Igbo language right from the beginning. Therefore, these words are borrowed into the dialect, but are modified in spelling and pronunciation to conform to the rules of grammar of Igbo language. Data 34 and 35 are examples of free variation, where the Nnewi North dialect speakers use voiceless palatal affricate in place of voiced palatal fricative and the use of voiced palatal fricative in place of voiceless palatal affricate.

Education/Age

After the coming of the White men to Africa, basically all African populace, including the Nnewi North dialect speakers embrace education as part of life obligatory that must be fulfilled. Education refers to the discipline that is concerned with methods of teaching and learning in schools or school-like environments, as opposed to various non-formal and informal means of socialization. The data analysed for the study disclosed that the educated and the younger in age among the respondents combine the use of Igbo and other languages in their speech. In a particular utterance or sentence, they are found slipping in one or two foreign words into their Igbo construction. They code-mix their language use. Wardaugh (2006) argues that code-mixing occurs when conversant use both languages to the extent that they change from one language to the other in the cause of a single utterance. Accordingly, Hoffman (1991) said that code-mixing is an act of switching one language to another used within the same sentence. Code-mixing is also the use of two or more languages by a bilingual or multilingual interchangeably in the same speech, social interaction, or communication event (www.onlineenglishstudies.com). The following analysis in Table 2 highlights the impact of education/age/residence on the Nnewi North dialect speakers' language use:

Table 2: Variation Based on Education/Age/Residence

S/N	Standard Igbo	Transliteration	Age 13 - 20	Age 45 and above	Gloss
1.	Nye m iko dị na gbamgbam.	[give me cup is on zinc]	Nye m kọpụ dị na zinc	Nye m iko dụ na gbamgbam	Give me the cup on the zinc.
2.	Ọkwụrụezi ahụ achaala	Pawpaw that ripe [pst.]	Pọpọ ahụ achaala	Ọkwụrụezi/pọpọ ahụ achaana	The pawpaw has ripened.
3.	Ikenna gara ụka	[Ikenna go[pst.] church]	Ikenna gara chọọchị.	Ikenna jere ụka/chọọchị	Ikenna went to church
4.	A chọrọ m ikpa olugbu	[want I pluck bitter leaf]	A chọrọ m ipulọkụ bitter leaf.	A chọrọ m ikpa onugbu	I want to pluck bitter leaf.
5.	Gaa zụta agwa.	[go buy beans]	Gaa zụta bins	Jee gota agwa/beans	Go and buy beans.
6.	E nwere m ahụ ọkụ	[have I fever]	E nwere m fiva	Ahụ ọkụ na-enwu m.	I am having fever.
7.	Ọ na-aria ịba na ịba ọchananya	[he/she sick [prog.] malaria and typhoid]	Ọ na aria malaria na taifọdụ.	Ọ na-aria ịba na ịba ọchananya/taifọdụ	He/she has malaria and typhoid.
8.	Nye m akpụkpọukwụ ahụ.	[give me slippers that]	Nye m silipasi ahu	Nye m akpụkpọukwụ ahụ.	Give me that slippers.
9.	Wetere m ọgọdọ m.	[Bring I wrapper I]	Wetere m rapa.m	Chitara m ọgọdọ m.	Bring my wrapper for me.
10.	Resị m ose na nnu.	[sell me pepper and salt]	Resị m ose na salt	Resị m oso na nnu.	Sell pepper and salt to me.
11.	Anyị bi n'ụlọ ala	[we live house ground]	Anyị bi na bungalow	Anyị bi n'unyo ana	We live in the bungalow.
12.	Ụgbọala m adaala afọ.	Motor I fall[pst.] stomach]	Moto m adaala afọ.	Ụgbọana m adaana afọ.	My tyre has flattened.
13.	Obi na-azụ oke bekee.	Obi rear {prog.] rabbit	Obi na-azụ rabiti.	Obi na-azụ oke bekee.	Obi is rearing rabbit.

14.	Gaa gbanyere m onyonyo.	[go put I television]	Gaa gbanyere m Tv.	Jee gbanyere m onyonyo/Tv.	Go and put on television for me.
15.	Anyị na-egbu ọkụkọ n'Ekeresimesi niile.	[we kil [prog.] fowl in Christmas all]	Anyị na-egbu chicken every Christmas.	Anyị na-egbu ọkụkọ n'Ekeresimesi niine.	We kill fowl every Christmas.
16.	Jụọ ọkụ osisi ma ọ ruchaala ụlọ ọkụkọ ahụ.	[ask carpenter whether he do[pst.] cage that.	Jụọ carpenter ma ọ rụchaala kaje ahụ.	Jụọ ọkụ osisi/kapịnta ma ọ ruchaana ụlọ ọkụkọ ahụ.	Ask the carpenter if he has done the cage.
17.	Á chọrọ m̀ ịtā ákị bèkéè.	[want I chew coconut]	A chọrọ m ịta kokonọtụ	Á chọrọ m̀ ịtā ákụ́ bèkéè.	I want to eat coconut.
18.	Wèré ìgòdó gbáchìe ónúúzò.	[take key lock door]	Were ki gbachie dọ.	Wèré ìgòdó/ki gbáchìe ónúúzò.	Lock door with the key.
19.	Nwá nà-èhí úrā n'élú àkwà.	[child sleep [prog.]on bed.	Nwa na-ehi ụra na bedi.	Nwá nà-áráhụ́ ụrā n'énú àkwà/bedi.	The baby is sleeping on the bed.
20.	Òsíkāpā dị n'ìtè.	[rice is on pot]	Rạịsị dị na pọtụ.	Òsíkāpā/raịsị dù n'ìtè.	There is rice inside the pot.

The analysis on Table 2 above shows that the respondents within the ages of 13 – 20 are the main carriers of code-mixing. In the process of collecting data, it was noticed that these set of respondents are more active in speaking English than Nnewi North dialect and Igbo language generally. The three factors found to be responsible for the manner of language use of this set of the respondents are, education, age, place of birth and place of residence. Many of them out rightly informed the researcher that their being exposed to formal learning in schools, not being given birth to in Nnewi or in Igbo land, as well as not being residents of Nnewi or Igbo speech community interfere with their Igbo language. As a result of the identified sociolinguistic status, they majority of the time, picked the Igbo language they speak with a lot of encouragement and explanation from the researcher. However, the respondents between the ages of 45 and above, who can as well be regarded as the custodians of the language and culture of the people, maintained the use of Nnewi North dialect of Igbo in their speech. Nevertheless, some of the respondents within this group were in some instances, found code-mixing. The response gotten from them was that using borrowed words are easier for them than the Igbo or Nnewi North dialect equivalents. They equally said that the age and the level of exposure of the person they are speaking with depend on the manner of their language use. They used to code-mix when they are talking to educated person and when they are talking to their growing children who go to school, because to them, they understand them better when they code-mix or when they speak English to them.

Discussion of Findings
The data collected from the indigenes of Nnewi dialect speakers, which was subjected to Communication Accommodation method of analysis, has confirmed that certain external factors propel language speakers of Nnewi North dialect to use language in various dimensions. The patterns of variations in the language use of the Nnewi North dialect speakers found in this study are caused by social factors of language contact, migration, education, age, place of birth, and place of residence. It was found out that the age, educational level, the place of birth and the place of residence of our respondents influence their manner of language use. Our respondents between the ages of 13 – 40 adopt several dimensions of language use, such as the use of the standard form of Igbo language, code-mixing, borrowed words, euphemism, slang, neologism, and a few patches of Nnewi North dialect in their speech. However, the respondents between the ages of

45 and above maintained the use of the Nnewi North dialectal version of Igbo language. Although there were cases of them using borrowed words because of the educational background of some of them; coupled with the fact that there are no traditional names for the affected words (see Data 31, 32, 33, 34, 35, 36, 37, 38, 39, 40). More so, the respondents within this age bracket make use of neologism. (see Data 21, 25, and 26).

The analysis on the data equally authenticated the observation of some of the respondents that the level of educational exposure of their discussants determines the manner of language use they adopt.

Conclusion
The systematic analysis carried on the data for the study has succeeded in validating the existence of different patterns of language variation in the speech of the Nnewi North dialect speakers due to the effect of sociolinguistic status of education, age, language contact, migration, place of birth, and place of residence. The study will serve as a point of academic reference for the future researchers in the field of language variation studies.

References
Agbedo, C. U. (2001). *Linguistic variation and change in Igbo: a quantitative approach*. Nsukka: ACE Resourcs Konsult.
Bernstein, B. (1971). *Class, codes and control*. London: Routledge.
Cheshire, J. (1982). *Variation in an English dialect*. Cambridge: C. U. P
Cheshire, J. (1978). Present tense verbs in reading English. In Trudgill (Eds).
Dominic Watt (2007). "Variation and the variable". In: the Routledge *Companion to Sociolinguistics*. London: Taylor & Francis Group. (https//www.Llamas_carmen_mullany_louise_stockwell_peter_the_routledge_C.pdf – Adobe Reader). Retrieved October, 2020.
Eweama, C. C. (2020). "Phonological variation in Owerri Dialect of Ìgbò". In Àkùngba journal of Linguistics and Literatures. No. 11, June (Ed.) Pp. 87-95. Adekunle Ajasin University, Àkùngbá-Àkókó, Nigeria.
Fakuade, G., Lawal, T. A. and Rafiu, A. (2020). Variation in Onko Dialect of Yoru Macroloinguistics, Vol. 8 No 2 (Serial No. 13), pp. 64-82. Nanji University, China: New York, The Learned Press.
Fischer, J. (1958). "Social influences on the choice of a linguistic variant." Word 14: 47-59.

Ikekeonwu, C.I. (1987). Igbo dialect cluster: A classification. University of Nigeria, Nsukka: Linguistics Departmental Seminar Series.
Labov, W. (1966). *The social stratification of English in New York City*. Washington DC: Center for Applied Linguistics.
Labov, W. (1972a). *Sociolinguistic patterns*. Philadelphia: University of Pennsylvania press.

Macaulay, R. K. S (1977). *Language, social class and education*: *A Glasgow study*. Edinburgh: Edinburgh University Press. Retrieved March, 2020 from https://thesociallinguist.wordpress.com/tag/ronald-macaulay/)
Milroy, L. (1980). *Language and social networks*. Oxford: Basil Blackwell Publishers.
Nordquist, R. (2019). Learn the function of code-switching asa linguistic: glossary of grammatical and rhetorical terms. Retrieved from https://www.thoughtco./code-switching-language-1689858
Nwaozuzu, G. I. (2017). Dialects of Igbo language. Revised Edition. Nsukka: University of Nigeria Press Ltd.
Nwosu. F. C. and Nnaji, C. I. (2021): Correlation between sociolinguistic variables and linguistic variation in Anambra Igbo. Igede Igbo journal of Igbo studies. Vol. 5 No. 1. Pp. 1 – 21. Department of Linguistics African and Asian Studies, University of Lagos, Lagos, Nigeria.

Omego, C. (2013). *Sex Variation in taboo expression in Igbo speech community*. Nigeria: National Association of Igbo Language Teachers. Accessed February, 2020. From afrrevjo.net/journals/laligens/vol_3_no_2_art_9_OmegoCU.pdf.

Russel, J. (1982). Networks and sociolinguistics variation in an African urban setting. In Romain, S. ed. (1982).

Shuy, R. (1969). Sociolinguistic research at the center for applied linguistics: the correlation of language and sex. Glornata international di sociolinguistica. Rome: Palazzo Baldassini.

Trudgill, P. (1974). *The social differentiation of English in Norwich.* Cambridge: Cambridge University Press. (indiagaldies.blogspot.com/2017/3/peter-trudgill.html). Retrieved November 2020.

Wardhaugh, R. (2010). *An introduction to sociolinguistics.* 6th edition. United Kingdom: Blackwell Publishing Ltd.

Wardhaugh, R. (2006). An *introduction to sociolinguistics* [M]. UK: Blackwell Publishing.

Wolfram, W. (1969). A sociolinguistic description of Detroit negro speech. Washington, D. C: Center for Applied Linguistic.

www.cambridge.og
www.propertypro.ng

www.britannica.com