Linguistic Factors Responsible for the Occurrence of the Varieties in Anaang Language and The Standardization of The Language

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ABSTRACT

Having realized that there are four varieties of the Anaang Language via Anaang Central Dialect (ACD), Anaang Northern Dialect (AND), Anaang Southern Dialect (ASC), and Anaang Western Dialect (AWD); this study aims at discovering the linguistic factors responsible for the occurrence of the varieties. With this objective in mind, we used survey and library sources; stratified random sampling with 80 Anaang indigenes using 20 Anaang wordlist and five simple sentences for interpretation. Later, a comparative analysis was employed. It was realized that interference and bilingualism are responsible for the varieties in the language. Furthermore, it is suggested that the methods such as modernization, borrowing, adaptation, adoption, codification and literary production should be employed in other to achieve standardization in the language.

Keywords:	Linguistic Factors, Varieties, Standardization and Anaang Language

1.0 Introduction

Sociolinguistics is an aspect of linguistics, which studies the role of language in the society. As defined by Nordguist 2019 'Sociolinguistics is the relationship between language and society', it takes language samples from sets of random population, subjects and looks at variables that include such things as pronunciation, words choice and colloquialisms. According to Hudson (1996:1) sociolinguistics could be defined "as the study of language in relation to society". This definition includes dialects and the relation between word, meaning and culture. Another paramount factor in the study of sociolinguistics is that it enlightens us on the nature of language and the nature of the society. This is done empirically through data collection and analysis.

1.1 Preamble

The destination of this work is to investigate the socio-linguistic factors responsible for the occurrence of varieties in Anaang and search for possible linguistic techniques of standardizing the language

1.2 Analysis of Data

From the interview of the eighty Anaang indigenes from Anaang Local Government Areas of Akwa Ibom State using the Ibadan 400 wordlist, 20 Anaang wordlist and five simple sentences, we collated data numerically first from each LGA for comparative analysis. After this analysis, we realized that all informants in each LGA pronounced words almost in the same manner.

Through examination of data and the analysis, new facts about the language as used in the society are discovered. Moreover, self-intuition i.e personal experience is another source of obtaining information on Anaang language as it relates to the society. These methods are used in this work and it has been discovered that interference and bilingualism are the outstanding factors responsible for the dialectal varieties found in the Language.

2.0 LINGUISTIC FACTORS RESPONSIBLE FOR THE OCCURRENCE OF THE VARIETIES IN ANAANG LANGUAGE

Linguistically, Anaang people are unique as they are known for the use of some specific sounds which are dominant in their speech. Such sounds are the use of the voiceless palatal alveolar affricate /tʃ/ at sound position where the Ibibio people use the voiceless alveolar fricative /s/. Example: "come here" Anaang - /diche/; Ibibio – /diise/; "look at" Anaang - /kache/; Ibibio - /kase/. Changes also occur using the Lateral /l/ at the sound position where the Ibibio's use the voiced alveolar plosive /d/. Examples: "come" Anaang - /li/, Ibibio - /di/; "he is mad" Anaang /alama/, Ibibio /adama/. The Local Government Areas that are located along the boundaries of Anaang land with either the Igbos or the Ibibios are the ones that are divergent because they are influenced by the language of the tribes.

For instance, some of the Abak people of the Anaang Central Dialect (ACD) are bounded in the East Central by the Ibibio's and they are influenced by the voiceless alveolar fricative /s/ feature found in Ibibio language. A few examples are provided below:

Table 1

Interference of Ibibio Language on part of ACD in Abak (Ediene, Ibagwa, Ukpom, Ikot Etok Udo)

GLOSS	IBIBIO	PART OF ABAK ACD CLOSE TO IBIBIO	OTHER PARTS OF ANAANG LAND
Heart	/esit/	/esit/	/etʃid
It is lost	/asop/	/asop/	/atʃop/
Laugh	/sak/	/sak/	/tʃak/
Look at	/se/	/se/	/tʃe/
Dwarf	/isɔ/	/isɔ/	/itʃɔ/
Dizziness	/isɔŋ/	/isɔŋ/	/itʃɔŋ/
Bamboo	/asad/	/asad/	/atʃad/
Dry	/asaad/	/asaad	/atʃaad
plate	/usan/	/usan/	/utʃan/

From the above table, it is realized that Ibibio words have the voiceless alveolar fricative /s/ as its predominant sound where Anaang words have voiceless palato affricate /tʃ/. Therefore, constant interaction by some members of ACD people in Abak with the Ibibio has made the voiceless alveolar fricatives to influence their words.

The Ika people are bounded in the North West by the Azumini and Abala (Igbo). This is the reason they are affected by the Azumini/Abala (Igbo) dialectal trait, the voiced alveolar plosive /d/. A few examples of words from Azumini/Abala (Igbo), which influence the AWD zone, Ika to incline to voiced alveolar plosive /d/ are as follows:

Table 2

Interference of Anaang Language with Igbo (Azumini/Abala)

GLOSS	AWD (ANAANG)	SOUND /d/	GLOSS	AZUMINI (IGBO)	SOUND/ d/
Well done	adenam	/adenam/	Well done	ndeewo	/ndeewo/
African star apple	/udala/	/udala/	African star apple	/udala/	/udala/
I am coming	/ndidi/	/ndidi/	patience	ndidi	/ndidi/
I am alive	ndu	/ndu/	life	ndu	/ndu/
Young man	dede	/dede/	Young man	dede	/dede/
First daughter	adada	adada	first daughter	ada	/ada/
blood	ubara	ubara	blood	obara	obara

Derived from the table above, the Igbo words illustrated above have the voiced alveolar plosive /d/ as a predominant feature as such their constant communication with the people of AWD makes them to be influenced by this sound.

2.1   Interference

Interference is the influence of the linguistic structure of a particular language on another. When a child is born, he acquires his mother tongue, L_1. However, as the child grows up in this communal environment, he starts to interact with children in the neighbouring language community.

Gradually, this interaction culminates to the adoption of another language. This leads to the adoption of the second language L_2. The adoption of the linguistic pattern of L_1 previously acquired affects the phonology of the L_1 and elements of their linguistic structures will be intertwined together. According to Halliday (1964:224):

Any given individual makes use of more than one language so defined, but the one that is defined by the community of which he himself is a member is his native language. In general, native language equals L_1 where all their registers and restricted languages are drawn.

Apparently, when an individual lives in his community, he will be acquainted with the social, political, economic and cultural norms of their community. So when a language is adopted on the linguistic patterns already developed, there must be an effect. The L_1 will either affect the second language L_2 or the L_2 affects the L_1 depending on the intensity. This occurs as the individual is a subordinate bilingual, that is, a person who adopts the L_2 after the L_1 had already been adopted.

2.2   Bilingualism

This is an acquisition of two languages or individual's linguistic versatility. The person who speaks two languages is called a bilingual. According to Yule (1996:185).

Some of Anaang people living along the border local government areas acquire two languages interchangeably. In circumstances like this, the linguistic traits imminent in the language they speak regularly will influence the other. The boundary people of Anaang living in Abak, Ikot Ekpene, Obot Akara, Essien Udim, Ika, Oruk Anam and Ukanafun trade with the Igbos they became acquainted with Igbo people and because of their trade tend to speak Igbo in addition to Anaang

Moreover, the Anaang people in (Abak) living at the border region with the Ibibio people tend to be influenced by the Ibibio linguistic features as they are very conversant with them in politics. Most of all, those Anaang people living in these borders intermarry with the Igbos, the Ibibios and their children adopt the two languages. According to Yule (1996:185):

Individual bilingualism, however, can simply be the result of having two parents who speak different languages. If a child simultaneously acquires the French spoken by her mother and the English spoken by her father, then the distinction between two languages may not even be noticed. However, even of this type of bilingual, one language tends eventually to become the dominant one, with the other in a subordinate role.

Commercial and political affiliations make some of the Anaang people to use the Igbo and Ibibio languages more than the Anaang language. Moreover, in Oruk Anam, most of them work and trade with the Ogoni and Andoni more regular than Anaang. Therefore, there is that tendency for the Anaang people living in the border areas with the Igbo at Ngwa, Ndoki, Azumini, Abala and Umuhia to be affected by the Igbo language, which has reflected in the feature of their dialect whenever they want to speak Anaang.

3.0   Standardization

Ancestors of Anaang had done their best in giving names to things found around their environment and finding description to situations around them. They created words, which fitted into the circumstances, events, activities, festivities and occasion of their time. These situations were not unconnected with their worship, culture and tradition, which of course, we know was African traditional region. Great were they all, for creating words including proverbs that still accommodate our situations today and are still relevant, even when most English proverbs have become clichés. We have noticed very well that with the advent of the European exploration of the Niger Delta in search of oil and the subsequent imposition of alien government, alien culture and traditions

have over shadowed our reasoning and the ways of life. There have been the introduction of Christianity against the African traditional region where the use of hens, goats and libation were employed as sacrifices to the gods of African herbs and superstition of the gods which brought about the introduction of education: primary, secondary and university. Electricity has replaced the lantern made from sap and grease of pear trees. The introduction of clothes and shoes has replaced the use of leaves and bare footedness. Modern amenities such as radio, television, and telephone have been introduced as new information gadgets for information dissemination, which have replaced the town crier. (Nyarks 2006:69)

However, computer invention, telephone communication, refrigerators and electric cookers, permanent cement building with new architectural designs which beautify our cities and the use of machines and other assorted sophisticated invention from science and technology which our ancestors did not see have no names in the Anaang language.

Consequently, the above and other developments, which our ancestors did not seek, have no names and descriptions in Anaang language. Let us now give names to these new inventions and find new descriptions to new events around us. Most circumstances now have no description in our language rather we are borrowing to speak in our own words. Let us create new words to represent some new things that have no vocabulary in our language. While the Yorubas, Hausas and Igbos have done their own we may be found wanting in schools and in the streets when everyone will use their language to teach, buy and sell.

Therefore, today we have proposed that while we have established our orthography let us develop our language so that it may be used to teach our pupils and students; and may also be used to communicate in the international market amidst the technological and scientific development of today. We should create, improve and enrich our vocabulary, so that it may attain the height of a standard language. We should enrich our vocabulary to meet up with the international demand. That is to say, its lexicon has to be enlarged, developed and improved either through borrowing or new formation of words to have an alternative for all items and situations in teaching and every aspect of scientific and social endeavours.

Every international language we have seen today was worked up to that level by the users. English which is the international language today in the fifth and six century, borrowed words from nearly all languages in the world, nearly every super nation is depending on the wealth of others indirectly to maintain its status.

Fortunately, today in the national education policy we are asked to use the mother tongue or the language of the immediate community in the first three years of the primary school. Though we have got orthography, this is one step towards language development. The question is, where are the vocabularies for teaching the students since our lexicons are limited due to the limited situations of our ancestral times.

A language that is written has to be standardized. This is concerned with creating linguistic norms that cut across regional or social differences and thus provide a common standard that is not only accepted but is used in education".

(Olayemi im Emenanjo 1990:105)

The various dialects found in Anaang language cannot enable us to grow because there is no standard variety. Therefore, it is suggested that the standard variety should be selected, and the lexicon improved by developing the vocabularies. This process involves enrichment, selection, promotion and projection of a variety of language that has been accepted as the standard written form. This standardization could be achieved in the following ways:

3.1 Modernization

Through the process of modernization thousands of new words, which are contemporary to our times, are brought to use. This will enable the language to discuss all facts of modern life, education, science, technology, literature, etc. this modernization of our language can be achieved through borrowing, translation, coinages, (formation of new lexical items). This process will enable the language to

communicate with the modern world and fit in properly in the space of time in all aspects of its endeavor. Olayemi in Emenanjo (1990:105) agrees that modernization concerns the development of inter-translatability with other languages in a range of topics and forms of discourse.

3.2   Literary Production

The use of our orthography in creative writing is another process of promoting our language. This involvement of the language by using the orthography in writing will naturally enrich its vocabularies through the power of creativity.

3.3   Techniques of Vocabulary Development

As already said, every language that is not developed to a standard language needs enrichment of its vocabulary. According to Emenanjo (1990: 89) an undeveloped language should increase its literary capacity through lexical enrichment otherwise the languages concerned runs the runs the risk of "dying out". Anaang is one of the undeveloped languages; the need to create new terms to cater for the new development is imminent if we want to keep with the contemporary society. Almost every Nigerian language that has an enriched vocabulary reveals that where a concept was lacking in the mother tongue, the process of borrowing from another language became the most acceptable strategy for vocabulary development. This process has been found to be less prone to suspicion by native speakers (Emenanjo 1990:90). The techniques of borrowing as well as others have been recommended as a means of enriching the underdeveloped languages of Nigeria. In the second National Workshop on "Translating and interpreting in Nigerian" held at the National Institute of Nigerian Languages in Aba, it was said that "in the quest for the development of language in Nigeria, "Engineers" should lay more emphasis on loan translation strategies.

3.3.1 Adoption Techniques

This process of enrichment involves borrowing the vocabulary from other languages without modification i.e. complete take over.

Examples of earlier communal adoptions are:

Akaamu a Yoruba word loaned by Anaang to mean corn flour.

Suya   a new word borrowed from Hausa into Anaang which means dried meat.

Akporoko   an Igbo word loaned into Anaang which means stock fish.

Akara   Yoruba word borrowed directly into Anaang meaning fired beans ball.

New adoption can be done for instance:

Bob   an Anaang word adopted from English which means an electricity light.

Belgum an Anaang word adopted from Belgium goods which means a second hand good.

Taiwaan   an Anaang word adopted from Taiwan goods which means imitation goods.

3.3.2   Adaptation Technique

This technique involves borrowing whereby the morpheme constitute of the word are translated into the similar morpheme in another language. The transfer or formation of these items may confer same or close to the borrowed phonological component. Examples of earlier adaptation are:

English	Anaang
Slippers	slipasi
Radio	uradio
Soap	sɔɔp
Basin	abesin
Machine	amasin
Police	aborosi
Kerosene	akrasin
New ones can be adopted to be:	
Computer	akomputa
Fan	afan
Television	atelefichon
Trouser	túdásá
Tyre	taya
Indicator	indikatɔ
Bumper	bɔmba
Engine	njin
Bonnet	boned
Truck	atrɔk
Limousine	limosin
Scooter	skuta
Trailer	trela
Automobile	atomobil
Aeroplane	aloplin

Hanger	anka
Aileron	aleron
Parachute	parakud
Helicopter	alikopta
Terminal	tamina
Brochure	brochɔ
Telescope	telekop
Anato my	anatomi
Curriculum	kɔrikolum

3.3.3   Graphazisation

This aspect is concerned with the development of a language. It involves designing and assessing scripts or writing system. This can be achieved with contributions from all walks of life in the speech community namely, literates, illiterates, clergies, professionals, herbalists and traditional leaders. This process should be done with the assistance of a linguist who will handle the designing. Capo in Emenanjo (1990:1) describes graphazisation to be "restricted to devising an alphabet or any wring system (such as vocabulary)". Mostly, it should cover a wide area and all the varieties to avoid controversy.

3.3.4   Codification

This aspect entails a systematic arrangement and documentation of the data collected in a book forming a semi dictionary, which will be used for references on what should be written and how it should be written. This will maintain constancy on the varying spelling practices.

3.3.5   Method of Finding Standard Norm

As already mentioned in the conclusion of our theoretical, framework, we are proposing that the method of internal reconstruction be used in achieving the standard norm or the proto-form method suggested below:

Conclusion

It is realized that these dialectal varieties are brought about by some socio-linguistic factors such as interference and bilingualism due to language contact as discussed in this work. The lexicon of the language is very limited due to the limited ways of our ancient time. Owing to the various varieties found in the language, it cannot develop unless a standard norm is achieved. With a close observation, strict study and consideration of the four varieties found in Anaang language and the recommended methods of standardization, the internal reconstruction or proto-forms method; a standard variety can be achieved. Moreover, when the standard variety is established it can be used in developing the language and enriching its vocabulary through borrowings. Therefore, through the establishment of a standard variety, Anaang language will be used as one of the developed languages for literary works. Also, it will be adopted as a language of instruction, and studies in schools, communication and other social contacts worldwide.

Recommendation

Based on the findings made it is recommended that methods of improving the language such as borrowing, adaptation and adoption techniques should be adopted.

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