

LINGUISTIC EFFECTS OF MIGRATION ON IGALA LANGUAGE IN THE 21ST CENTURY

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Abstract

The work discusses how migration of people to Igala speaking communities has affected the linguistic fecundity of the language and the researcher uses different instances of usage to express the findings. The study adopts (sociolinguistic) eclectic theory to analyze the data collected. The researcher made use of questionnaires, interviews and observation and written texts as instruments for the collection of data. The work discusses brief history of the Igala people, code switching, code mixing, linguistic effect of migration on Igala language, pidginization, linguistic diversity, linguistic social justice and language contact. Findings from this study reveal that migration of people into Igala results in code-switching, code-mixing, borrowing and pidginization among others. Based on the above findings, recommendations were made for a linguistic study of the effect of migration on Igala language for pedagogical purposes and for the avoidance of language dearth.

Key words: Igala, Migration, Language, Pidgin, Eclectic-theory

Introduction

According to Lemaitre (2005), migration can be defined as the process of going from one country, region or place of residence to settle in another. The duration of this new settlement varies, but the focus here is on individuals who relocate either semi permanently or permanently to another linguistic region. Migration is not a new phenomenon, and it is not always motivated by war. Migration sometimes is prompted by natural disaster, such as volcanic eruption, earthquakes, floods etc., which destroy homes and livelihoods requiring people to flee to safer locations, sometimes permanently (Lemaitre, 2005). In other

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cases, people may be required to move by fiat of a government or through the acquisition of their lands by private businesses (legitimately or illegitimately). The case of development such as the building of dams or the creation of new towns and cities may displace a population. In the case of migration, speakers of one language make contact with speakers of another. Some individuals will become fully bilingual as children, while others learn a second language more or less well as adults. Language in contact can result in fractured identity, language change and new constructions of identity (Lee, 2001). According to Lee (2001), language can change and develop by itself slowly. Language change and develop usually goes with adaptation of development and pattern which invariably change system of society life, such as level of education, social, culture and technology mastery. The process of language change is influenced by two factors: internal and external changes (Hickey, 2003). Internal change refers to grammatical while external change is caused by other languages. These changes in the linguistic environment, studied by linguists as "contact linguistics" and by sociolinguists as "language ecology," result in changes in the languages themselves (Hockey, 2003).

A good number of young and educated Nigerians migrate to urban and rural areas in search for job opportunity, but immediately they got the job, more than 60% percent of this group settle down in towns and cities outside their state and rarely returned home (Jibril Atene 2001:4). Few ones among them visit their ancestral homes ones in a decade while others do not do that at all, thereby putting their family members in oblivion. And since they do not visit homes with their families, their children and wives they married outside their native homes, they hardly learn or speak Igala which serves as their mother tongue (M.T).

In addition, poverty has also been identified as one of the causes of migration. According to Andohol (2016:106) "the Nigerian poverty situation has exhibited cyclical movement overtime, which has maintained a steady upward trajectory ranging from about 15% of the estimated 180 million populations as at 2018. This means about 90 million Nigerians are living in poverty conditions. Poverty conditions comes with negative attributes such as loss of confidence and self-esteem, malnutrition, helplessness, child abuse, inadequate investment, inflation, unemployment, corruption, government in effectiveness and social disorder. When able bodied persons (both male and female) are not employed, the result is poverty. Company such as Coal Company at Okaba near Ankpa, sharp sand and mining at Iyale in Dekina local government. Others

include presence of higher institutions, market and cashew plantations which brought many Okada riders (motorcyclists) from different places to Igala land.

Theoretical Framework

The concept of linguistic effect of migration on Igala language is found within the theories of socio-linguistics and these could be better accounted for by using eclectic theory. The theories analyzed in this study are:

- Theory of language variation
- Bilingualism theory
- Push and pull theory.

Variation Theory

The discipline known as variation theory (e.g Labov 1971, 1984; Sankof 1982, 1988 G. Sankof and Labov 1985), takes a combination of several linguistic techniques ranging from anthropology, sociology, corpus and statistic among others to scientifically investigate language use and structure as manifested in natural context. On the whole, the variations are concerned with how language can be characterized by its preoccupation with (i) accounting for grammatical details in connected discourse, and (ii) by analyzing the apparent instability of linguistic form – functional relations.

The principal object of description of the variation linguists is the speech of individuals qua members of a speech community. Thus, an important aspect of any study in the variationist framework has to do with entry into the speech community, where the observation of language use in its sociocultural setting is carried out (Agbedo 2003). Above all, the specific access to the vernacular is relatively reserved for intimate or casual situations. It also involves corrections of style shifting which are (themselves imposed by the combined pressures of group membership and the social meaning within certain linguistic options. The motive for imposing the language shifts is based on current research which results in population genetics. The Igala language is undergoing rapid change due to bilingual effect which has resulted in code-mixing and code-switching among the people found in Igala speech communities.

Theory of Bilingualism

“Language provides a variety of ways of saying the same thing – addressing and greeting others, describing things, paying compliments.” Holmes (2008:3). Bilingualism is a matter of language choice and it is equally a linguistic phenomenon. A bilingual individual switch from one code to another when it

comes to linguistic performance. The theories of bilingualism integrate a neuro – functional model (the segment of verbal communication and their relationships): implicit knowledge, pragmatics and motivation and a given set of hypothesis on language processing. Cummins (1980, 1981) separate underlying model of bilingualism with the two languages operating in isolation. It reveals that two languages use by an individual though on the surface are not connected because they do not function through the same central cognitive system. This position is rejected by research studies on the ground that linguistic competence is transferred and interactive.

Fishman's concept of bilingualism and diglossia is concerned with functional allocation of languages or varieties by placing less emphasis on the importance of the situation with only two languages allows for presence of "Several separate codes" or polyglossic countries. Fishman, unlike Ferguson clearly differentiates between the sociological situation, where the two languages co-exist in the same speech community (diglossia), and the psychological situation is that the two languages co-exist within one and the same individual (bilingual) Berger (1990).

Push and Pull Theory

Net migration rates (2008) reveals the position of Lee in "push-pull" theory. Lee's push-pull theory divides those factors causing migration into two segments: push and pull factors, he further says that "push factors are those things that are about one's life, things that attract one to move to another area". In contemporary societies, one's ability to have access to health facilities, social security and safe environment is usually linked with bureaucracies and reactions to classical diglossia, the conflict perspective or sociolinguistics of the periphery. Eckert 1980, Woorlard 1985 centred this within model of economic relations where the centre dominates the periphery (cf. Edirinnie, L. K 2000). Ferguson introduces the term diglossia to mark the distinction between prestigious (high variety) and less prestigious (low variety), though, both of them are assigned different and appropriate functions according to context.

Push Factors

- No enough job opportunities
- Famine or drought
- Political fear or persecution
- Poor medical care
- Natural disaster

- Death threats
- Lack of political or religious freedom
- Pollution (in all forms)
- Discrimination

Pull Factors

- Job opportunities
- Better living conditions
- Political and/or religious freedom
- Education
- Better medical care
- Security
- Industry

The relative peace, fertile farmland, the vast cashew plantations, job opportunities and the flourishing motorcycles (Okada), water supply truck (Meruwa), job opportunities in Igala land has pulled many non-Igala citizens from their home land to Igala land and this has encourage the speaking of pidgin English in Igala geographical territory generally.

Brief History of the Igala People

The Igala people speak Igala as their mother tongue, and the language is Kwa-subgroup of Niger –Congo family group like Ebira, Idoma and Yoruba etc. Obayomi 1980:144) affirms that “it may only be necessary to stress that the evidence from recent linguistic studies have shown that Igala were a descendants of the Igaloid whose origins have been traced to the River-Niger-Benue confluence area” this part of the Igala origin is also reported in Agih (2019:30).

Apart from Omachonu (2000), Ejeba (2008) and Ikani (2010) which focus on aspects of Igala grammar and a few others, there is a dearth of literature on Igala (Omachonu, 167). According to Bendo Samuel, “Igala is classified as one of the language under the Yurobial group of languages which is itself a division of Benue-Congo sub-family under the auspices of the Niger-Congo family of languages. In Oshita (121), Omale maintain that Igala is a tone language. He further explain that, a single word could produce different meanings depending on the pitch sound applied. For instance, the word “Oji” in Igala could mean “head”, “a thief”, depending on the pitch applied. Again, the Igala word “Okoko”

could mean money or husband, depending also on the tone applied. It is for the reason that tone marks are very vital in the Igala language so as to avoid ambiguity and grammatical confusion.

Diversity and Linguistic Social Justice

One of the biggest challenges most migrants faced is not only related to the fact that their identities may be constructed as marginal in the new society, but also, the basic linguistic fact is that they have to learn a new language all over. Language learning for adults migrants presents dual challenges: they are tasked to learn a new language while communicating in that language. They have to communicate with it while learning the language (Bremer, Roberts, Vasseur, Simonol, and Broader, 2013). Language by nature is all pervasive in our daily lives including formal and informal interactions which are inevitable channeled through the medium of a particular language. Consequently, for the non- Igala migrants, the language they learn in their new environment is often the medium through which they can sustain themselves as citizens, neighbors, workers, parents, patients, customers, students and many other social roles people play in their respective speech communities. Brubaker (2014:23) observes that "the major sources of linguistic inequality come from the pervasiveness of language and from increasingly and inescapably "language" nature of political, economic and cultural life in the modern world".

The Effect of Migration on Language

In every situation of migration, there are bound to be elements such as language in contact, a fusion languages, culture, cultural identity and role of language among others. We shall here examine briefly some of these elements.

i. Language in Contact

According to Gibson (2004:73), "language contact is social as well as linguistic phenomenon by which speakers of different languages interacts leading to transfer of linguistic features". Language and migration can be seen as fundamental characteristics of the human species. When we talk about language of attritions of the species, we do not refer to a specific language but the human mental capacity to learn and use language; Ferdinand de-Saussure refers to this as "innate language faculty" in Chomsky's term. The linguistic relationship between Igala language, faculty and migration remains poorly understood. It is in most cases assumed that the Igala language under study developed through and over a given periods. Historically, we traced (Igala) exodus from Wukari (Jukun Kingdom to actions of Abutu Ejeh. The movement

is significant and symbolic thus it correlates with linguistic archaeological and indelible records (Corballis 2004). Furthermore, it has also been proposed that the evolution of the language faculty which is a matter of innatism might be straight forwardly connected to the requirements of spatial navigation (Hauser, Chomsky, and Fitch, 2002).

Additionally, the bulk of what comparative linguistic evidence tells us about prehistoric migrations is highly speculative and for that reason. Manning (2016) renews how historians employ linguistics evidence in conjunction with archaeological and posing genetics evidence to scale- down prehistoric Igala people as they received the migrants in new environment. Exodus of Africa energetic people from the face of Africa to the developed world through slavery gives serious concern. The expansion of market such as Bagana, Ejule, Afo-gam-gam, Anyigba and sheria cow-markets have greatly magnetized migrants from different places within the federation to Igala land; and this has caused an adverse effect on the quality of the language. The Igala language, identities and ideologies is exactly what this research displays. Language as an emblem can without any reservation be influenced, changed through lexical manipulation and pidginization processes among speakers of different languages. Anesh (2010) avers that migration has become tied to the cross of linguistic mapping and international borders. International mobility by contrast entails crossing linguistic borders as its often the case of international migration in china (Chang, 2009) language is a system and each and every one of us draws on the system or systems available to users in a variety of ways. Language use "parole" in Saussure's concepts is a property of an individual while linguistic diversity is ubiquitous and each individual repertoire formulated in childhood and during youthful ages undergo bigger or smaller changes throughout our life time as we lose an accent, incorporate a new style, forget a term or learn a new way of speaking including change in intonation and accent is a key aspect of our individual identity. Language contact occurs in a variety of ways including language convergence, borrowing and relexification. The most common products are pidgins, creoles, code-switching, and mixing languages. Other hybrid language, such as English, does not strictly fit into any of these categories. Language contact is a major factor in language change (Obanya, 2004).

There are many routes to language change; migration being one of them is a faster agent of change. Language is always changing and it changes across space and across social group. Language also varies across time (Artchison, 2001). Language change may be thought of as having internal

(intra-systemic), external (contact-based) and extra linguistic (sociopolitical and economic) motivations (Fennel, 2001). It is reasonable to suppose that the migration of people is a leading cause of contact-induced change. In other words, migration is key and extra linguistic factor leading to externally-motivated change. In every case of migration, except where a homogeneous group of people moves to an isolated location, Language or dialect contact ensues (Abel, Guy and Slander, 2014).

ii. Cultural Identity and the Role of Language

The relationship between language and identity is a fundamental one (Andohol, 2009). Identity can simply be defined as who you are; individuality; the condition of being a certain person. In the social sciences, identity is defined as the way that individuals label themselves as members of particular group; in psychology, it refers to an individual's self-esteem or self-image (Booth, 2006). There can be social identity, gender identity, cultural identity, religious identity, national identity and many other identities. Language is intrinsic to the expression of culture. Language is a fundamental aspect of cultural identity. It is the means by which we convey our innermost self from generation to generation. It is through language that we transmit and express our culture and its values. Language, either code or content, is a complicated dance between internal and external interpretations of our identity (Crawford, 2004). Language defines and shapes the human experience. It is because of language that individual experiences are named. One repeatedly encounters poignant stories of having to forget one's language in order to assimilate or acculturate to a new environment. Sadly, this forgetting often includes losing one's roots. This loss of language, which inevitably leads to loss of cultural identity, carries with it many dangerous implications (Crawford, 2004). When we take away the language of a culture, we take away, "its greetings, its curses, its cures, its praises, its laws, its literature, its songs, its rhymes, its proverbs, its wisdom and its prayers" (Fishman, 1999). Barbour (2000), Viktor (2000), Mey (2001) and John (2004) give detailed accounts of how languages have come to be used as identity markers in the context of modern nation state formation.

iii. Replacement as Linguistic Strategy in Igala

Today about 60% of Igala people speaking Igala find it difficult using some Igala words. This non-usage of such Igala words during communication in English or pidgin. The speakers are always found replacing such words with their English equivalent. The Igala words replaced are as follows:

IGALA

Obuka
 Akpete
 Omagwu
 Agwu
 Ojebecha
 Ogba
 Ikpeke
 Achifoo
 Achibuu
 Omelegbe

Fieldwork (interview, 2021).

ENGLISH

Kitchen
 low wooden seat
 pestle
 mortar
 left over food
 fence
 hike-up
 sneeze
 incubus
 undertaker.

Linguistic Effect of Migration on Igala Language

One of the resultant effects of the influx of people from other ethnic groups to Igala land is the creation of Nigerian English based pidgin. The term pidgin refers to a kind of marginal language which evolves to fulfill, communication challenge in certain circumstances. Yule(1996-233) defines pidgin as a variety of language which develop for some practical purposes, such as trading, among groups of people who have a lot of contacts, but who didn't know each other's language. Elugbe and Omamor (1987) view pidgin as "some kind of marginal language that arises to fulfill specific communication need in well-defined circumstances". The phenomenon called pidgin expression, has to some extent vitiated the standard substance and the frequency at which Igala were spoken and written before the migrants came in, thus it has watered down the Igala language literature. Reineike (1964-534) claims that "a minimum of make shift language" will arise when men of different speeches are thrown into contact and must reach an understanding. By this, it means for effective communication to take place, there must be an engagement through language medium that is common to all. This is exactly what the Pidgin English does in Igala kingdom. There are several effects of migration on Igala language. These includes the following:

i. Pidginizations: Instances of Pidgin Discourse Engagements samples**a. Market / Business**

Odenigbo: oga! How market?

Salifu:fain oo!

Odenigbo: yam, how much you de sellam?

Salifu: Dis wan, (okaai.e one) of it is ejikaka (N200.00)

a) Odenigbo: I go pay N150

Salifu: no, I no good like that. Add small moni because you na ma friend.

b. Election Slang

Vote am, vote Ibro, sai baba Ibro, Ibro baba Kogi

Ibroyachijabee,

Ibro I don win

Other Common Hausa Terminologies that find their way into Igala and English code mixing pidgin include:

<u>Hausa</u>	<u>English</u>	<u>Igala</u>	<u>Expression</u>
i. Kasuwa	(market)	Ajaa	how kasuwa be now?
ii. Sallah	(eid-el-kabir)	Owoo-Kekele	how was de sallah?
iii. Mashallachi	(mosque)	Umachi	they don go machallachi
iv. Achibiti	(hospital)	Asibiti	enjoyment I no de for achibiti
v. Namaa	(meat)	Elaa	please come and give me namaa

c. Ibaji/Onitcha Igbo Boundaries

Ibaji

- Oka (rice) they never send de oka?
- Akaba (wooden seat) de akaba is bad.
- Nkita/ubati (dog) I no dey shop ubati meat.
- Isiewu/ ukwobi (goat meat pepper soup) go make ukwobi for me

d. Idoma/ Agatu Eastern Part of Kogi State (Boundary with Igala)

<u>Idoma</u>	<u>English</u>	<u>Igala</u>	<u>Pidgin Expression</u>
i. Idangwo	(duck)	Idagbo	catch de duck
ii. Ameh	(species of yam)	Uchu-Ameh	you sabi eat ameh?
iii. Akpikobonu	(doesn't waste time)	Ikpikobien	make u no kpikobonu o
iv. Ona	Swallow	Ojee	Go and chop Ojee
e. Igbankpa	Corn	Akakpa	The Akakpa sweet ooo

Egbura

<u>Egbura</u>	<u>English</u>	<u>Pidgin Expression</u>
i. Atakpa	big parlour	my fathers are inside de parlour
ii. Omakanta	School	are they not going to omakanta?
iii. Iresu	head	iresu – yengbe "naim cause am
iv. Ogongo	beneseed	they no fry ogongo?

f. Okun (Yoruba) part of Kogi State words/ ex**g. pression**

Yoruba (Okun)	English	Igala	Pidgin Expression
Ono	(road)	Ona	dem road no good at all
Agidi	(made corn food)	Ekwoo	make una give me two agidi
Kpomo	(cooked skin)	Anyo	I like kpomo well well
Awomomeji	(two children)	Amoma	they get two children
Eweduu	(green leaf)	Orodudu	buy eweduu for de soup

g. Christian Religion Song

Jesus is a man of affluence

But those who did not know

Thought he was nobody

Pidgin Interpretation

Jesus nabigi man

Na who no no de

Call am small boy*2

Some practical examples of pidgin commonly used by migrants in Igala linguistic community includes:-

- Wi chop eba -----we ate eba (food made from garri)
- Dem don chop ----- they have eaten
- Dis pikin go spoel----- this child will spoil
- Dis rod ben well well---- this road is really crooked
- Moni bokuyanfu-yanfu----money is plentiful in his hand.
-

In reality, of course migration into settled territory is exceedingly rare. Already during the exodus from Wukari the Igala migrants encountered a lot of difficulties before they locate where they lived today. The story of language is always circled with the story of language contact. The Igala political beliefs and prejudices have deep roots in linguistic discussions and by away it has been linguistically marked heavily by migration. And it further treated as "exceptional language". De-graff (2003) reviewed the argument against...exceptionalism. Other linguists examined the main relationships between the way a specific language is understood, and connected to other linguistic communities. (Green Berge 1965). This article proposes that migration has gross linguistic consequences not only in the area of linguistic boundaries but also, within mutually intelligible system. Migration indeed brings language internal change and it is most often related to rural – urban migration which is a fundamental theme of this research. Experience has shown that the relationship between language and migration changes over time, but this does not mean that international migrants have to learn new languages in their destination, but it becomes ultimate that the first languages undergo certain

level of change. De Bot and Clyne (1994) and Schmid (2004) examine, processes of first languages attrition in Dutch and German emigrants respectively.

ii. Code-Mixing

Code-mixing is one of the main kinds of language choice which is used in discourse Fasold (1984). In code-mixed sentences pieces of two languages are used while the speaker is basically darting from one to another language. Muysken (2000) states that there are three types of code-mixing operation in different bilingual speech communities, this also include the insertion of well-defined chunks of language B into a sentence that otherwise belong to language A. Craystal (1987) posits that there are number of possible reason for switching from one language to another. These include:

1. A speaker who may not be able to express him/herself in only one language switches to the other to compensate for deficiency.
2. Switching commonly occurs when an individual wishes to express solidarity with a particular special group.
3. In some situation, code-switching is done deliberately to exclude a person or group of people from conversation. Skiba (1997), says that code-switching is not a language interference on the basis that it supplements speech. Examples of code-switching in Igala conversation-
 - i. Alukunakaa e gbahaile, (as I was saying) we need to join hands together to build the community by contributing #100 each to manage security issues in Bagaji-odo community. This will save the community from its security problems.
 - ii. Ojo no da ileyiduuyi (god is the master of the entire world) so he can do whatever he likes with anybody's life, he has the final say
 - iii. Ichekuluchenyo (school is good) without school you can never be a great man or woman on this earth. School gives knowledge and knowledge is power.
 - iv. Egbatugba (later) we shall discuss the detailed of the meetings I attended in Senegal.
 - v. Ofofokpaiofofo (vanity upon vanity) is vanity.

iii. Migrants Code-Switching and Code-Mixing Strategies

As the migrants shift base from their mother tongue (MT) environment, the need for learning a language of their immediate environment becomes a necessity to enable them function in various communicative and social roles in the society they found themselves. In many situations, the adult non-Igala

persons who migrated from their home to Igala speaking linguistic environment would first start learning pidginized form of English expressions and the language of the immediate environment to ease their communicative power, and in the process of learning and speaking the new language, they unconsciously code switch and code mixed. See Greenberg (1965), Gogolin (2002) and Morton and Feng (2000).

The main reason for code switching and code mixing is to ensure appropriateness of using one language or the other according to the social context through the process of socialization, ultimately, leading to Hymes'(1974) cultural or communicative competence. (Scotton 1976, 1986-1992; Heller(1988:1). Fasold (1984:181) maintains that code switching has been defined as the use of more than one language in conversation to signal social, discourse and referential meaning. But code mixing is mostly concerned with borrowing as a point of continuum. In code switching, the speaker has variety of code and he selects the one he wants to use at a particular time. For instance, you could have a dialogue like this:

Omehi:	Titi, how are you (English) question
Titi:	Ucholafiya (I am fine)
Omehi:	How is your mum?
Titi:	I le tichochime (she has gone to church)
Omehi:	When did you return from school?
Titi:	Onale (yesterday)

You can now see that why Omehi keeps asking questions using English as a code, Titi keeps replying in Igala but the response matched the questions because she understands English too but resort to use Igala as language code at that moment.

Conclusion

The implication of the study is that there are adverse effects on both the spoken and written form of Igala language. This is prompted by the sub-standard version of Igala being spoken by migrants and other learners, resulting in the production of poor intonation patterns, lexical choices, and semio-syntactic structures. To be on a safe side, the Igala educationist should inculcate the idea of developing the language literalize the teaching in lower primary school, it should be adopt as language of entertainment industry within the Igala kingdom and beyond to enable them sustain the quality of the language. Second language learning is synonymous to migration research reports

globally. Predominantly, today, it takes the receiving societies as its empirical context and as a result our understanding of the linguistic processes, practices and consequences of migration in sending societies into a multilingual is enormous. Language as it is covers the entire human life, it sets the world rolling through interactions, and indeed it preserves the best of human thoughts and achievements, which invigorate life. Language of course is a social phenomenon which binds the people into one but large group called a country or nation. Finally, though language seems abstract, but just like humans, it has a home thus the home of Igala as a language is in Igalaland, thus the native speakers should not allow the migrants to debilitate the language.

Questionnaire

Dear Respondent

This questionnaire contains three sets of question. Frame II is on personal data while frame II and III are designed to test your knowledge of the use of basic Igala language expressions and interpretations. The purpose of this exercise is to generate data for accurate research results. The researcher is in the Department of English and Literary Studies in Kogi State University, Anyigba. As an academic activity, any information given would be treated with utmost confidentiality.

Frame I

1. Age
Below 20 () Below 30 () Below 40 and above ()
2. Gender Male () Female ()
3. The highest educational qualification obtained. SSCE () ND /NCE ()
HND/Degree () Above Degree ()
4. Nationality -----
5. State of origin (if Nigerian) -----

Interview

Frame I contains Question 1-10 and it is designed for interview. Fill in the gap with appropriate information using Igala language as a code.

1. Small room where people cook is called -----
2. Low seat on which people use to sit is called -----
3. What is the name of the long carved wood use for pounding in the mortar -----
4. Mortar is called ----- in Igala

5. Leftover food is called----- in Igala
6. Fence means what in Igala-----
7. What is Ikpeke? -----
8. Sneeze is called -----
9. While sleeping, the spirit that befalls someone is -----
10. Those who carry the dead body to the grave are -----

Frame II

This section comprises 20 sentences i.e questions 11-30. Give meaning of the following words in Igala and interpret it in English

a) <u>Hausa</u>	<u>Meaning in Igala</u>	<u>English interpretation</u>
11. Sallah	Owo	Sallah celebration
12. Allah	Ojo	God
13. Mashallachi	Unyiowo	Mosque
14. Namaa	Elaa	Meat
15. Waya	Telefone	Telephone.
b) <u>Igbo</u>	<u>Igala</u>	<u>English</u>
16. Okiri	Ajaa (ewe)	Nightingale
17. Nkele	Keneli	Canary
18. Unere	Ogede	Banana
19. Anu	Elaa	Meat
20. Madukaego	Onetokole	Human being is more important than money
c) <u>Youruba</u>	<u>Igala</u>	<u>English</u>
21. Opa	Oli	Stick
22. Ewe	Emi	Leaf
23. Ejo	Ejo	Snake
24. Ofuruntu	Alapa	Sky
25. Ile	Unyi	House
d) <u>Idoma</u>	<u>Igala</u>	<u>English</u>
26. Ijenaka	Ijanaka	Cetipade
27. Agaba	Idu	Lion
28. Ije	Oko	Money
29. Ayepa	Ugweta	Junction
30. Adagba	Adagba	Elephant

In support of the above claim, European Commission (2002) affirms that a widely-spoken native language in the destination country can constitute a dull-factor in international migration. Based on this, two different reasons are advanced for such migration pattern. First, as some widely spoken languages are often use as official language of education through information are passed into the immigrants with which the stand to be successful in life. Second, eloquence and fluency in a foreign language is considered as important part of human capital in today's Nigeria Labor Market; thus proficiency is essential skill for seeking job. This idea attest to the fact that 60% of Igala youth if not more than closely associate themselves with friends who speak foreign languages (English, French) than those ones who use local languages including their native one (The Igala language) which serves as their L1, in most cases.

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