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Dialectal: A Study in Fulfulde Kesu'en and Kirii Dialects in Taraba and Adamawa States

Abstract

The dynamic nature of language is evident in the dialects of the language. An understanding of dialects of a language is a reflection of the vibrancy of how that language is used in the communities that use it. Sociolinguistics as a field of study examines the relationship between language and society. It looks at how language varies between different social groups, as well as how language is used to convey social meaning. Studies on dialect variation which is one of the areas of interest in the field have been conducted to show the differences in language use among speakers from various regions or social groups. This study centres on the dialect variations in Fulfulde language of Adamawa and Taraba states with emphasis on Kesu'en and Kirii dialects. It is an investigation into the variability of grammar in dialectal variation. Structural dialectology of Peter Trudgill's perspective was adopted to analyze Kesu'en and Kirii dialects of the Fulfulde language from Adamawa and Taraba states. A variety of lexicons from the two dialects was used to determine the variations that exist within the neighboring dialects in the northeastern part of Nigeria. This study states that the Kesu'en and Kirii dialects are variations of the Fulfulde language, differing in spelling, pronunciation, and lexical usage. However, these variances do not impede communication between speakers of the different dialects, as they are mutually intelligible. The study revealed instances where the Kesu'en and Kirii dialects exhibit similarities in spelling and pronunciation of words. Additionally, it has been noted that certain lexical items in the two dialects display variation through the use of tone. It concludes that dialects are a strong indicator of cultural identity, reflecting the unique linguistic features that evolve within specific communities.

Keywords: Dialect, Variation, Kesu'en and Kirii

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1.1 Introduction

Dialect variation refers to the differences that exist between different dialects of a language. These differences can include differences in pronunciation, grammar, and vocabulary. This can be caused by a number of factors, such as geographic separation, historical events, and social factors. Dialect variation in sociolinguistics helps to shed light on how language is shaped by social factors. In a language, there exist regional dialects as speakers of the same language are naturally distributed within the geographical areas of a particular region in which the said language exists. Regional dialect can be said to be the easiest way of

observing a variety in a language. In fact, if one travels within a linguistically geographical zone in which a particular language is spoken, one is likely to find different people speaking different dialects of the language. Moreover, this can only happen if that particular language in question is spoken in the area for hundreds of years. In this case, one is certain to notice that there exists a differentiation of pronunciations as travellers move within a linguistically geographical zone in which a particular language is spoken. These differences can be in the choices of words, meaning, phonology and syntax, and this gives a picture of regional dialects. As one also moves from one location to the other, one is bound to notice very distinctive local colorations in the language. All these distinctive varieties in a geographical set up are called regional dialects.

This study however seeks to examine the variations that exist in fulfulde language by looking at dialectal words. Dialectal words are special word forms that indicate the linguistic origin of the speaker. There is a remarkable difference in the language tone of the Fulbe people that distinguishes individual's location in the zonal distribution. For instance, Fulbe living around Sardauna, Bali, Gasol, Ardo-kola and Jalingo Local Governments of Taraba state have a distinct tone from others. Similarly, the tone of Fulbe from Mayo-Belwa, Yola, Fufore in Adamawa state is clearly different from that of others from other zones.

However, it is noteworthy that due to long time or centuries of intercultural activities between Hausas and Fulbe, certain words seem to have been integrated into the lifestyle and certain expressions in fulfulde culture. Most importantly too, the sharing of practices based on the common principles of Islam that is the predominant religion of the Fulbe have left traces of language sharing and combination of Fulfulde and Arabic words.

1.2 History of the Fulbe People and the Language

Lewis, (2009:42): states that Fula also known as Fulani or Fulah, is a Senegambian language spoken by approximately 36.8 million people across 18 countries in West and Central Africa, belonging to the Atlantic geographic group within Niger-Congo and specifically to the Senegambian branch. Unlike most Niger-Congo languages, Fula is spoken as a first language by the Fula people from Senegambia to Cameroon, Nigeria, and Sudan, as well as by related groups like the Toucouleur people, and as a second language by various peoples in the region. Nigerian Fulfulde, a variety of Fula spoken by the Fulbe people in Nigeria's Northern region, belongs to the West Atlantic branch, has 40-50% intelligibility with Adamawa Fulfulde, and is most similar to Central-Eastern Niger Fulfulde.

1.3 Statement of the Problem

Fulfulde is a language spoken by the Fulbe ethnic group in Nigeria. The problems associated to this research include difficulties to comprehend phonological differences among Kesu'en and Kirii Dialects of Adamawa and Taraba, the difficulties to distinguish the lexical variations among the two Dialects as well as inability to ascertain the borrowing patterns among the two Dialects. It is in view of this that, this study adopted a structural dialectology theory to study the variations that exist in Fulfulde language from the two neighboring states, Adamawa and Taraba in the northeastern part of Nigeria.

1.4 Research Questions

The following questions guide the conduct of this research work:

- i. What are the phonological differences that exist among the selected dialects of Fulfulde?
- ii. What are the lexical variations that exist among the selected dialects of Fulfulde?

- iii. What are the variations in the pattern of borrowing among the selected dialects of Fulfulde?

1.5 Aim and Objectives of the Study

The aim of this study is to identify the sociolinguistic variations that exist in Fulfulde language. Specifically, the objectives of the study are to;

- i. identifies the phonological differences of the selected dialects of Fulfulde
- ii. identify the lexical variations of the two selected dialects
- iii. identify the variation in the pattern of borrowing of the selected Fulfulde dialects.

1.6 Significance of the Study

The study attempts to identify the variations that exist in the dialects of Fulfulde in Adamawa and Taraba states. The knowledge of these variations will be of great significance to teachers, students and other stakeholders of Fulbe by adding to the body of literature and providing reference teaching materials, especially on the regional variations that exist in Fulfulde language. The study will enhance teaching materials by developing region-specific teaching resources that reflect local dialects, improves language instruction to teachers. The research will help students in better understanding of dialects by appreciating regional differences and nuances in Fulfulde language, improves language skills, developing proficiency in local dialect. It also helps fulbe stakeholders in language preservation, documentation and promoting Fulfulde dialects for future generations.

1.7 Scope of the Study

The scope of this research is to study the language variations that exist in Kesu'en and Kirii Dialects of Fulfulde language from Adamawa and Taraba states respectively. There are many dialects of Fulfulde language in those States. A research of this magnitude would have been better to encompass as many dialects as possible, but doing that would not only be too cumbersome, but would make the research to be complicated. This therefore calls for narrowing down of the scope to the two selected dialects.

2.1 The Concept of Language

Language is the system of communication in speech and writing that is used by a people of a particular speech community (Bloch and Trager, 1980): It is often said that humans are inherently social beings, and one crucial factor that enables to fulfill this role is the ability to communicate through language. Language serves as the fundamental tool for social interaction, convey information and share a wide range of ideas, thoughts, messages, feelings, and viewpoints. Ayeomoni (2006): emphasizes that, the indispensability of language is inseparably linked to human existence in society. Undoubtedly, language plays a pivotal role in human lives.

Skiba (1997): posits that, language plays a fundamental role in shaping human thoughts, constructing group and individual identities, perceiving the world, and organizing social relationships and political systems. Peter (1998): further asserts that, emphasizing that language is not a mere abstract concept created by scholars or lexicographers, but rather a product of the collective efforts, necessities, connections, pleasures, affections, and preferences of countless generations. It has a solid foundation deeply rooted in the experiences and realities of everyday life.

Accordingly, "Sociolinguistics is the study of the relationship between language and society" (Fishman, 2003:1-12). This definition of sociolinguistics proposed by Fishman in

2003 emphasizes the relationship between language and society. This view aligns with the broader field of sociolinguistics, which examines the ways in which social factors, such as age, gender, ethnicity, social class, and geographic region, influence language use and variation. Fishman's definition highlights the importance of considering the social context in which language is used.

Human beings are inherently social creatures, always belonging to a specific group of people known as a community. Each community possesses its own unique characteristics, including its distinct way of communication. The concept of a speech community goes beyond simply focusing on groups that speak the same language. It acknowledges that language represents, embodies, constructs, and constitutes meaningful participation in society and culture (Owaniyi, 2017):.

These communities develop through prolonged interaction among individuals who adhere to shared and recognized beliefs and value systems regarding forms and styles of communication. While human are born with the innate ability to learn language, this is done within the cultural and societal frameworks that shape the process of acquiring the skills to communicate with others. Traditionally, this framing occurred exclusively through face-to-face interactions within communities of speakers. However, constant relocation, mass migration, transmigration, ever-evolving technology, and globalization have transformed many societies, necessitating more detailed descriptions and theories about the nature of speech communities.

2.2 Language Variation

Wardhaugh (1986:137): suggest that "a linguistic variable is an element within a language that can be realized in different ways by different speakers or even by the same speaker on different occasions". There are seven main types of linguistic variables, including phonological, syntactic, lexical, connected speech processes, social indicators, social markers, and stereotypes.

On the other hand, a social variable refers to behavioral factors that can be correlated with linguistic variation. These factors include region, age, social class, ethnicity, among others, and they are believed to account for language variation in individuals or speech communities.

Language variation can be defined as the differences in how a language is used within a speech community. This phenomenon has always been of interest to sociolinguists and has been discussed by various sociologists and language scientists. Wardhaugh (1986): argues that when closely examine any language, will consistently find significant internal variation, and speakers constantly utilize the various possibilities available to them.

Labov (1972 :181), on the other hand, points out that "it is common for a language to have multiple ways of expressing the same idea. He further emphasizes that "both internal structural pressures and sociolinguistic pressures play a role in the systematic alternation that drives linguistic change".

Sapir (1976:32), is of the opinion that, "language undergoes variation depending on the person being spoken to or spoken about". Trudgill (1974): argues that the social structure of a speech community is reflected in its linguistic behavior. Social variation can lead to linguistic variation. Bailey and Bickerton (1973): suggest that language variation arises from ongoing changes. They also emphasize the significant role of the environment in which the variation occurs.

Language variation describes the relationship between language use and various factors such as gender, ethnicity, age, occupation, and social class. This study focus on how language varies based on the speakers from neighboring states.

2.3 Dialect variation

Dialect variation refers to the variation of language that is influenced by social, cultural and historical factors Linguistic Society of America (2020). Dialect variation emphasizes that the variation of language is shaped by a variety of factors, including social, cultural, and historical influences. It recognizes that different groups of people may use different forms of language based on their social and cultural backgrounds, and that these variations are influenced by historical factors such as migration, colonization, and political events. However, the definition did not adequately capture the role of individual speakers in shaping dialect variation. While social, cultural, and historical factors play a significant role in dialect variation, individual speakers may also contribute to the development of dialect features through their own linguistic choices.

Similarly, "Dialects variation refers to the use of distinctive speech forms by a specific group of people within a speech community" Johnson, (2018:156). This definition of dialect variation focuses on the use of distinctive speech forms by specific groups of people within a larger speech community. It highlights the fact that dialect variation is not just a matter of individual differences in speech, but is also a marker of group membership and identity. However, this definition may be criticized for not providing a clear explanation of what constitutes a "distinctive speech form" or a "speech community." Different scholars may have different definitions of these terms, which could lead to different interpretations of the definition.

2.4 Regional Variations of Language

In any given language, there are regional dialects that arise due to the natural distribution of speakers within specific geographical areas. The existence of different language varieties across various regions has been a subject of study for centuries, tracing its origins back to the nineteenth century's historical comparative linguistics.

Regional dialect differences can be attributed to several factors, with geography being a significant influence. Physical barriers such as rivers, mountain ranges, or vast stretches of uninhabited land can separate populations and, over time, cause their dialects to diverge. These differences manifest in the choice of words and sentence structure, creating a unique linguistic landscape for each region.

A dialect is a distinct form or variety of a language that is associated with a specific regional, social, or ethnic group. It is characterized by unique linguistic features such as pronunciation, vocabulary, and grammar. However, it is important to note that dialects are theoretical concepts, as language variation is so widespread that each language is actually a continuum of languages, varying from speaker to speaker and group to group. Therefore, it is difficult to draw absolute boundaries between different forms or varieties of a language Labov, 1966, 1972; Akere:, 1977; Milroy, 1987:, Akmajian, 2004:, Salami, 2006:.

2.5 Theoretical Framework

For the purpose of this research, structural dialectology of Peter Trudgill's perspective was adopted to analyze Kesu'en and Kirii dialects of the Fulfulde language from Adamawa and Taraba states. A variety of lexicons from the two dialects are used to determine the variations that exist within the neighboring dialects in the northeastern part of Nigeria.

Structural dialectology focuses on the systematic study of linguistic variations within a language, particularly in terms of phonology, morphology, syntax, and lexicon. Peter Trudgill, a prominent sociolinguist, emphasizes the importance of geographical and social factors in shaping dialectal differences. His work highlights how dialects develop distinct features due to historical, cultural, and geographical influences.

In the context of the research on Kesu'en and Kirii dialects of Fulfulde, Trudgill's perspective is relevant by highlighting the geographical Influence; The study examines dialects from Adamawa and Taraba states, which are geographically proximate but may have developed distinct features due to historical and cultural factors. The theory examines the lexical variations by analyzing lexicons from both Kesuen and Kirii dialects, the research aims to identify variations that reflect the unique characteristics of each dialect, aligning with Trudgill's emphasis on linguistic features shaped by regional factors.

The study's focus on structural dialectology allows for a systematic examination of the linguistic differences between Kesu'en and Kirii dialects, providing insights into the language's variation and diversity in the region.

In line with the above, this research examines the relationship and variations between Kesu'en and Kirii dialects spoken in Adamawa and Taraba states. The study investigates the variations in phonology and lexical as well as the mode of borrowing employed by both dialects, particularly from Hausa and Arabic languages respectively. Guided by Dialectology Theory, this research identifies and documents various linguistic features of the Kesu'en and Kirii dialects to preserve cultural and linguistic diversity.

3.1 Methodology

This study uses qualitative data with the recorded speeches delivered by proficient speakers of the language. On the other hand, quantitative data was obtained through the interview. Eight persons were interviewed, Ahmed Bobboi Binkola, Hassan Usman and Abubakar Musa from Adamawa state while Ardo Abdu Yakubu Jalingo, Jalo Buba, Ya'u Umaru Yorro, Aminu Isa and Muhammadu Modibbo from Taraba State. The speakers were selected because they are native speakers of the dialects, proficient in them, and reside in the region. This selection criterion ensures that the speakers' language use is authentic and representative of the dialects being studied, providing valuable insights into the linguistic features and variations of the Kesu'en and Kirii dialects of Fulfulde. To ensure the utmost professionalism and clarity, the study primarily targeted speakers proficient in the selected dialects. The Kesu'en and Kirii dialects have been carefully chosen due to their widespread usage, significant speaker populations, and diverse geographical origins. The study considered 100-150 lexicons from each of the selected dialects of Kesu'en and Kirii from Adamawa and Taraba states in terms of the names of animals, cardinal points, names of things, days of the week as well as the months of the year. The selection of these lexicons is attributed to their daily usage, simplicity, and notable differences between the Kesu'en and Kirii dialects, aiming to highlight distinct words for better dialectal understanding.

Participants were selected using a mixed approach, combining purposive and random sampling techniques. Purposive sampling is employed to ensure that the selected individuals meet the study's criteria in terms of language spoken as the native speakers of Kirii and Kesu'en dialects of Fulfulde language from Adamawa and Taraba states. On the other hand, random sampling is utilized to select respondents randomly from the two dialects after they have met the purposive requirements. The research adopts the use of descriptive approach in the presentation and analysis of the data collected. Data collected was presented, analyzed and interpreted in a tabular format. The three analytical focus of the research which are

phonological, lexical as well as the mode of borrowing of the selected dialects, Kesu'en and Kirii were analyzed accordingly.

4.1 Data Presentation and Analysis

This study presents and analyses the data obtained from the research, focusing on the Kesuen and Kirii dialects of the Fulfulde language. The study examines phonological differences, lexical variation, and borrowing from other languages.

4.1.1 Linguistic Analysis of Lexical Items

The lexical items for this research encompasses the name of animals, days of the week, household equipment, food items, cardinal points, name of things, some verbs and adverbs in kesu'en and kiiri dialects of fulfulde of Adamawa and Taraba states.

Table 1: Name of animals.

S/N	KESU'EN	KIRII	GLOSS
1.	Faatuuru	Kuleru	Cat
2.	Boosaaru	Kutiru	Dog
3.	Fowru	Vusdu	Hyena
4.	Mawndu	Rawadu	Lion
5.	Siiwo	siwo	Tiger
6.	Lelwa	Lelwa	Gazelle
7.	Wamnde	Vamde	Donkey
8.	Nooda	Nooda	Crocodile
9.	Jigaawal	Jigaawal	Vulture
10.	Daawngal	lewal	Crow
11	Cufu	cupu	Mosquito
12.	Gertongal	gertogal	Hen
13	Colli	sholli	Birds
14.	Fallaadi	palladi	Lizard
15.	Tenngu	tenngu	Louse
16.	Boodi	boodi	Snake
17.	Ngaari	Ngaari	Bull
18.	Yaare	yaare	Scorpion
19.	Ngelooba	ngelooba	Camel
20.	Asgumri	Jakarari	Cock
21.	Ndamdi	Ramde	Hi goat

The table above compares the names of animals in the Kesuen and Kirii dialects of Fulfulde in Adamawa and Taraba states. For example, in the Kesuen dialect, the words for cat, dog, hyena, and lion are "Fatuuru," "Boosaaru," "Fowru," and "Maudu," respectively. In the Kirii dialect, these animals are referred to as "Kuleru," "Kutiru," "Vusdu," and "Rawadu," among others, as shown in the table.

Table 2: Days of the week

S/N	Kesu'en	Kiiri	GLOSS
1.	Alat	Alal	Sunday
2.	Altine	Altine	Monday
3.	Salaasa	Salaasa	Tuesday
4.	Alarba	Alarba	Wednesday
5.	Alkhaamisa	Alaamisa	Thursday

6.	Jumbare	Jummare	Friday
7.	Asawe	Asawe	Saturday

The table above highlights variations in the names of the days of the week between the Kesu'en and Kirii dialects of Fulfulde, spoken in Adamawa and Taraba states. It is interesting to note the variations in pronunciation, such as Tuesday being called Alat in Kesuen dialect and Alal in Kirii dialect. In Kesuen dialect, the word ends with /t/ sound while in Kirii dialect it ends with /l/ sound respectively. Also, Thursday is known as Alkhaamisa in Kesuen dialect and Alaamisa in Kirii dialect with the variation in /k/ sound insertion in Kesuen dialect. Similarly, Friday is referred to as Jumbare in Kesuen and Jummare in Kirii dialect with the variation at the medial position of the word where in Kesuen dialect, it has /b/ sound at the middle while Kirii dialect used /m/ sound at the medial position of the word. The remaining days of the week exhibit linguistic similarities between the Kesu'en and Kirii dialects. The differences in naming conventions for the days of the week add a unique cultural aspect to the language.

Table 3: House hold equipment

S/N	Kesu'en	Kiiri	GLOSS
1.	Leso	Tiggo	Bed
2.	fitila (Hausa)	pitila	Lamp
3.	faranti (Hausa)	paranti	Plate
4.	Yiite	hiite	Fire
5.	Saare	Bade	House
6.	Wawru	Bundu	Well

The table above showcases the names of household equipment pronounced in both Kesuen and Kirii dialects of Fulfulde in Adamawa and Taraba states, along with their English glossaries. For example, the words Bed, house, well are referred to as Leso, Saare, Wauru, in Kesuen dialect, while in Kirii dialect they are pronounced as Tiggo, Bade and Bundu. In a similar comparison, the words lamp, plate, fire, are referred to as fitila, faranti and Yiite in Kesuen dialect, while in Kirii dialect they are pronounced as pitila, paranti and hiite respectively. Therefore, variations can be noticed in the initial consonant sounds, where Kesuen dialect used /f/ sounds for the words fitila and faranti, Kirii dialect on the other hand, used /p/ sounds for the similar words in their initials. However, for the word fire, the variation exist also at the initial where Kesuen dialect used /j/ sound for Yiite while Kirii dialect used /h/ sound for the simila word.

Table 4: Food items

S/N	Kesu'en	Kiiri	GLOSS
1.	Manda	Fite	Salt
2.	Yerande	randere	Egg
3.	Tewu	te'uu	Flesh
4.	Haako	Taakaye	Soup

The table above compares the food items in the Kesuen and Kirii dialects of Fulfulde in Adamawa and Taraba states. These food items include salt, egg, flesh and soup which are referred to as Manda, yerande, Tewu and haako in the Kesuen dialect, and as Fite, randere, te'uu and taakaye in Kirii dialect. It can be noticed that, the words for salt, egg and soup are pronounced completely different in Kesuen and Kirii dialects. Also, the variation exists in the

word flesh in its final syllable where by in Kesuen dialect, the word ends with /w/ sound while in Kirii dialect it ends with /u/ sound.

Table 7: Verbs

S/N	Kesu'en	Kirii	GLOSS
1.	Yargo	Yarugo	Drinking
2.	Nyamgo	Nyamugo	Eating
3.	Firgo	Firugo	flying
4.	Wargo	Warugo	coming
5.	Darago	Darugo	standing
6.	Watu	Duhugo	Wear
7.	Nyeunu	Nodduu	Call
8.	Hubingo	sakkingo	Throwing
9.	Asingo	wulingo	sweating
10.	Ta'i	helnyí	cutting nails
11.	Tappi	Fiigo	Beat
12.	Yamditi	hoiri	healed
13.	Hasiti	moili	breakfas
14.	Dollugo	fatugo	boiling

The table above compares verbs in the Kesuen and Kirii dialects of Fulfulde in Adamawa and Taraba states. These verbs include "drinking," "eating," "flying," "coming", and "standing" which are referred to as "yargo," "nyamgo," "firgo" 'wargo", and "darago" in the Kesuen dialect. In the Kirii dialect, these verbs are pronounced with a vowel insertion of the /u/ sound, resulting in "yarugo," "nyamugo," "firugo," "warugo", and "darugo". The words wear, call, throwing, sweating, cutting nails, beat, healed, breakfast, and boiling are pronounced differently from Kesuen and Kirii dialects as watu, nyeunu, hubingo, asingo, Ta'i, tappi, yamditi, hasiti, and dollugo are used in Kesuen dialect while duhugo, noddugo, sakkingo, wulingo, helnyí, fiigo, hoiri, moili, fatugo are used in Kirii dialect.

Table 8: Adverbs

S/N	Kesu'en	Kirii	GLOSS
1.	Kenya	Kenya	yesterday
2.	Kikide	Asira	evening
3.	Chomri	Shomri	tiredness
4.	Hade	Kombi	Near

The table above showcases adverbs in the Kesuen and Kirii dialects of Fulfulde spoken in Adamawa and Taraba states. These adverbs include terms such as "kenya" for yesterday, which are consistent in both dialects. The words evening, tiredness and near are referred to as kikide, chomri and hade in Kesuen dialect. While in Kirii dialect, they are pronounced as asira, shomri and kombi. It can be noticed that, the Kesuen and Kirii words for evening and near are completely different while for the word tiredness, the variation exists in the initial syllable where Kesuen dialect used /tʃ/ sound and /ʃ/ is used in Kirii dialect.

4.2 Findings Based on Phonological Differences

Findings of the phonological differences of the selected dialects, Kesu'en and Kirii of Fulfulde language can be observed in the following words:

Table 14.

S/N	KESU	KIRII	VARIATION	ENGLISH
1.	yiite	Hiite	(y - h) consonantal variation	Fire
2.	Wamnde	Vamnde	(w - v) consonantal variation	Donkey
3.	Alat	Alal	(t - l) consonantal variation	Sunday
4.	Cufu	Cupu	(f - p) consonantal variation	Mosquito
5.	Alkhaamisa	Alamisa	/k/ insertion	Thursday
6.	Fallaadi	Palladi	(f - p) consonantal variation	Lizard
7.	Naange	Naage	(n) consonant lengthening	Sun
8.	Colli	Sholli	(c - sh) consonantal variation	birds
9.	chomri	Shomri	(ch - sh) consonantal variation	tiredness
10.	tewu	te'uu	(w - u) consonant/vowel variation	flesh
11.	yyiam	Iyam	(y - i) consonant/vowel variation	blood
12.	wicco	Vicco	(w - v) consonantal variation	Tail
13.	yargo	Yarugo	(u) vowel insertion	drinking
14.	nyamgo	nyamugo	(u) vowel insertion	eating
15.	firgo	Firugo	(u) vowel insertion	Flying
16.	wargo	Warugo	(u) vowel insertion	Coming
17.	darago	Warugo	(a - u) vowel variation	standing
18.	iyende	Iyede	(n) consonant insertion	Rain
19.	njarendi	Njaredi	(n) consonant insertion	Sand
20.	ndondi	Ndodi	(n) consonant insertion	Ash
21.	Balajum	Balejum	(a - e) vowel variation	Black
22.	Danajum	Danejum	(a - e) vowel insertion	White

The phonological differences between the Kesuen dialect of Adamawa State and the Kiiri dialect of Taraba State are evident in the varying spellings of lexical items. For example, words like Yiite and Hiite, Wamnde and Vamnde, Alat and Alal, Cufu and Cupu, Palladi and Fallaadi, Alkhaamisa and Alamisa, Cholli and Sholli, Chomri and Shomri, Tewu and Teuu, Yiyam and Iyam, Wicco and Vicco, where Yiite, wamnde, Alat, Cufu, Palladi, Alkhaamisa, Cholli, Chomri, Tewu, Yiyam and Wicco are used in Kesu'en dialect of Adamawa state and Hiite, Vamnde, Alal, Cupu, Fallaadi, Alamisa, sholli, shomri, Te'uu Iyam, Vicco are used in Kirii dialect of Taraba State respectively. The phonological difference can occur at the initial, medial and the final position of the words as exemplified below; phonological variation at the initial of the words can be seen where by kesuen dialect used the sounds /j/, /w/, /t/, /p/, /t/, /j/ and /w/ for the words Yiite, wamnde, cufu, palladi, chomri/cholli, yiyam, and wicco, while Kirii dialect the initials of those words are; /h/, /v/, /f/, /s/, /l/, and /v/. The phonological difference encountered at the medial position of word is /k/ sound insertion in the word Alkhaamisa for kesuen and alhaamisa for Kirii dialect.

However, the phonological variation of some words can be observed at the final position of the words where by kesuen dialect used /t/, /f/, and /w/ sounds in the words Alat, cufu and Tewu, while Kirii dialect on the other hand used /l/, /p/, and /u/ sounds in words Alal, cupu and Te'uu.

Additional examples of phonological differences can be seen in words such as "darago" and "darugo," where the /a/ sound shifts to /u/, as well as "Balajum" and "balejum," where the /a/ sound changes to /e/. Similarly, "Danajum" and "Danejum" demonstrate a shift

from the /a/ sound to /e/. It is important to note that these alterations in sound can subtly impact the pronunciation of the words.

Furthermore, the phonological discrepancies extend to vowel and consonant insertions in certain words. For instance, in the Kesuen dialect, the sound /n/ is inserted in words like iyende, njarendi, ndondi, while the Kiiri dialect does not have such insertions, as they just pronounced Iyede, njaredi, ndodi. This results in a noticeable difference in pronunciation between the two dialects.

Overall, the phonological variations between the Kesuen and Kiiri dialects contribute to the unique linguistic characteristics of each region, showcasing the rich diversity of languages within Nigeria.

4.3 Findings Based on Lexical Variations

To identify the lexical variation, the data obtained from this research reveals that there is evidence of lexical variation between the two different dialects in question. For instance, the items that varies between Kesu'en and Kiiri dialects of Fulfulde include:

S/N	KESU'EN	KIIRI	GLOSS
1.	Yerande	Randere	Egg
2.	Asgumri	Jakarari	Cock
3.	Ndamdi	Ramde	Hi goat
4.	Faatuuru	Kuleru	Cat
5.	Boosaaru	Kutiru	Dog
6.	Fowru	Vusdu	Heyna
7.	Mawndu	Rawadu	Lion
8.	Daawngal	Lewal	Crow
9.	Manda	Fite	Salt
10.	Watu	Duhugo	Wear
11.	Saare	Bade	House
12.	Wawru	Bundu	Well
13.	Seeboore	walowol	Swampy Area
14.	Dow	Asama	Sky
15.	Leso	Tiggo	Bed
16.	Nyeunu	Nodduu	Call
17.	Hubingo	sakkingo	Throwing
18.	Asingo	wulingo	Sweating
19.	Ta'i,	Helnyi	cutting nails
20.	Pul'debbo	innirajo	old woman
21.	Tappugo	Fiigo	Beat
22.	Hade	Kombi	Near
23.	Yamditi	Hoiri	Healed
24.	Hasiti	moili	Breakfast
25.	Dollugo	fatugo	Boiling
26.	Rulde	Dule	Cloud
27.	Kikide	asiiri	Evening
28.	Haako	Taakaye	Soup

The list of lexical items presented in the above table clearly shows the variation between kesu'en of Adamawa and kiiri Taraba dialects both orthographically and the pronunciation of the words. For better comprehension, here are a few examples: In the Kesuen dialect, an egg

is referred to as "yerande," while in the Kiiri dialect it is called "randere." Similarly, in the Kesuen dialect, a cat, dog, hyena, and salt are known as "Asgumri," "Faatuuru," "Boosaru," and "Fowru," respectively. However, in the Kiiri dialect, they are referred to as "Jakarari," "kuleru," "kutiru," "Vusdu," and "Fite." The remaining items on the table vividly illustrate the differences between the kesuen and kiiri dialects in terms of their lexicon.

4.4 Findings Based on Borrowing

To identify the rate of borrowing in the two dialects, from the data obtained in this research between the two dialects used, there is evidence of borrowing in Fulfulde language prominently from Hausa and Arabic languages. The names of items borrowed from Hausa language are:

Table 16.

S/N	Hausa	Fulfulde	Gloss
1.	Sabulu	Saabulu	Soap
2.	Soso	Sooso	Sponge
3.	Agogo	Agoogo	wrist watch
4.	Kolta	Kolta	Tarred road
5.	Aji	Aji	Class
6.	Makaranta	Makaranta	School
7.	Katifa	Katifa	Mattress
8.	Buta	Buta	Kettle
9.	Kwalba	Kolba	Bottle
10.	Labule	Labule	Curtain
11.	Taga	Taga	Window
12.	Waya	Waya	Telephone
13.	Fitila	Fitila	Lamp
14.	Faranti	Faranti	Plate
15.	Zakara	Zakara	Cock
16.	Masara	Masara	Maize
17.	Bokiti	Bokiti	Bucket
18.	Hawaare	Hawaare	Highland

Due to the geographical location of the Fulfulde dialects in Adamawa and Taraba, situated in the northeastern part of Nigeria, it is not surprising that the Hausa language is widely understood by many inhabitants in the region. As a result, the Kesuen and Kiiri dialects of Fulfulde have incorporated some Hausa lexicons into their vocabulary.

The table provided clearly demonstrates the borrowing of words from the Hausa language and their integration into the Fulfulde language, particularly in the Kesuen and Kiiri dialects.

However, the lexical items borrowed from Arabic language includes:

S/N	Arabic	Fulfulde	Gloss
1.	Abadan	Abada	Ever
2.	Asl	Asli	Origin
3.	Malak	Mala'ikajo	Angel
4.	Yaumissalasa	Salasa	Tuesday
6.	Janabatun	Janaba	Impurity

The influence of Arabic as the language of Islam has had a significant impact on the Kesuen and Kiiri dialects of the Fulfulde language, leading to the borrowing of vocabulary as shown in the table above.

Furthermore, there are lexical items that are common to both the Kesuen and Kiiri dialects of Fulfulde. This can be attributed to the proximity of the two dialects, intermarriage, social, economic, and cultural integration between them. Some of these shared items include

S/N	KESU'EN	KIIRI	GLOSS
1.	Fuuna	Fuuna	East
2.	Petel	Petel	Small
3.	Tenngu	tenngu	Louse
4.	Hakowol	hakowol	Leaf
5.	Dadol	Dadol	Root
6.	Luwal	Luwal	Horn
7.	Bilewol	bilewol	Feather
8.	Hore	Hore	Head
9.	Ndiyam	ndiyam	Water
10.	Jonta	Jonta	Now
11.	Hande	Hande	Today
12.	Kenya	Kenya	Yesterday
13.	Jango	Jango	Tomorrow
14.	Mbeewa	mbeewa	Goat
15.	Njawdiri	njawdiri	Ryme
16.	Mbaala	Mbaala	Sheep
17.	Ngaari	Ngaari	Bull
18.	Gertogal	gertogal	Hen
19.	Boodi	Boodi	Snake
20.	Njumri	njumri	Honey
21.	Yaare	Yaare	Scorpion
22.	Hufneere	Hufneere	Cap
23.	Deftere	Deftere	Book
24.	Hooseere	hooseere	Hill
25.	Mayo	maayo	River
26.	Asawe	Asawe	Saturday
27.	Altine	Altine	Monday
28.	Salaasa	salaasa	Tuesday
29.	Alarba	Alarba	Wednesday
30.	Karal	Karal	Dry place
31.	Ngelooba	ngelooba	Camel
32.	Siiwo	Siiwo	Tiger
33.	Lelwa	Lelwa	Gazelle
34.	Nooda	Nooda	Crocodile
35.	Jigaawal	Jigaawal	Vulture
36.	loonde	loonde	Pot
37.	Piirowal	Piirowal	Aeroplane
38.	Laral	Laral	Skin
39.	Muuri	Muuri	Millet

The Fulfulde language is constantly evolving, with new words being introduced due to the influence of neighboring languages. The younger generation is particularly active in replacing old words with new ones. The research has observed that native speakers who do not interact much with urban populations tend to preserve the traditional form of the language. On the other hand, individuals who migrate from their original area are more likely to incorporate new lexical items into their language in their new environment compared to those who remain in their hometown.

Moreover, due to the proximity of the selected dialects, Kesuen and Kiiri, as well as their geographical location in the neighboring states of Adamawa and Taraba, there is a blending and interchange of words between the two dialects that often goes unnoticed during communication. However, frequent interaction between the residents of these two states has resulted in mutual intelligibility among speakers of Kesuen and Kiiri dialects.

5.1 Conclusion

This study investigates Kesuen and Kirii dialects as variations of the Fulfulde language, differing in spelling, pronunciation, and lexical usage. Despite the phonological differences and borrowing between the Kesuen and Kirii dialects. The research noted that speakers of these dialects can still understand each other in communication. This mutual intelligibility indicates that the variations and differences do not impede effective communication.

The study has revealed instances where the Kesuen and Kirii dialects exhibit similarities in spelling and pronunciation of words. Additionally, it has been noted that certain lexical items in the two dialects display variation through the use of tone. It has also demonstrated that Fulfulde, a widely spoken language in West Africa, exhibits significant dialectal variation in Adamawa and Taraba states, Nigeria and the study in dialects also increases the knowledge of their linguistic structures.

5.2 Recommendation

This study delves into dialectal variation within the Kesuen and Kirii dialects of the Fulfulde language from Adamawa and Taraba states. The research recommends that future researchers interested in exploring similar topics should investigate various components of dialectal variation, such as word lists related to the human body, kitchen items, and educational items. By examining these aspects, researchers can uncover potential variations across the two distinct dialects.

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