

**A LEXICOSTATICSTICAL COMPARISON OF NGWA DIALECT OF IGBO AND
THE STANDARD IGBO**

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**DEPARTMENT OF LINGUISTICS STUDIES
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BENIN CITY**

OCTOBER, 2025

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**A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT OF
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OCTOBER, 2025

CERTIFICATION

I, **EKEKWE VICTORY CHIAMAKA**, a student in the department of Linguistics Studies, University of Benin, with Matriculation Number **ART2100754** have met the course work and research requirements for the Bachelor of Arts Degree at the University of Benin. This project is original and has not been submitted for any other degree or diploma program at this or any other institutions.

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DEDICATION

This project work is dedicated to God Almighty, whose grace, wisdom, and strength made this achievement possible, and to my beloved mother, whose love, prayers, and unwavering support have been my greatest motivation.

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TABLE OF CONTENTS

Title Page - - - - -	ii
Certification- - - - -	iii
Dedication- - - - -	iv
Acknowledgements- - - - -	v
Table of Contents - - - - -	vi
Abstract- - - - -	ix

CHAPTER ONE: BACKGROUND TO THE STUDY

1.0 Introduction- - - - -	1
1.1 The Ngwa Language and Its People- - - - -	3
1.2 The Standard Igbo- - - - -	4
1.3 Methodology- - - - -	6
1.3.1 Method of Data Collection- - - - -	6
1.3.2 Selection of Participant - - - - -	7
1.3.3 Interview Procedure- - - - -	9
1.3.4 Method of Data Analysis- - - - -	10
1.4 Purpose of the Study- - - - -	10
1.5 Aim and Objectives- - - - -	11
1.6 Significance of Study and Justification of Study - - - - -	11

CHAPTER TWO: REVIEW OF RELEVANT LITERATURE

2.0 Introduction-	-	-	-	-	-	-	-	-	13
2.1 Conceptual Review of Literature--	-	-	-	-	-	-	-	-	13
2.1.1 Dialect-	-	-	-	-	-	-	-	-	14
2.2 Previous Studies-	-	-	-	-	-	-	-	-	27
2.3 Concern of The Present Study-	-	-	-	-	-	-	-	-	33

CHAPTER THREE: THEORETICAL FRAMEWORK

3.0 Introduction-	-	-	-	-	-	-	-	-	34
3.1 Lexicostatistics and Glottochronology-	-	-	-	-	-	-	-	-	34
3.2 Theoretical Framework for Lexicostatistics-	-	-	-	-	-	-	-	-	35
3.2.1 The Comparative Method-	-	-	-	-	-	-	-	-	36
3.2.2 Glottochronology-	-	-	-	-	-	-	-	-	36
3.2.3 Dialectology and Sociolinguistics-	-	-	-	-	-	-	-	-	38
3.2.4 Sociolinguistics	-	-	-	-	-	-	-	-	38
3.2.5 Language Contact and Borrowing-	-	-	-	-	-	-	-	-	39
3.2.6 What is Language Borrowing?	-	-	-	-	-	-	-	-	39
3.2.7 Loan words versus cognates-	-	-	-	-	-	-	-	-	39
3.3 Importance of Theoretical frame work to the study-	-	-	-	-	-	-	-	-	40
3.5 Organization of Data-	-	-	-	-	-	-	-	-	43
3.5.1 True Cognates-	-	-	-	-	-	-	-	-	43

3.5.2 Near cognates- - - - - - - - - 44

3.5.3 Non cognates- - - - - - - - - 45

CHAPTER FOUR: PRESENTATION AND ANALYSIS OF DATA

4.1 Introduction- - - - - - - - - 46

4.2 Lexicostatistics- - - - - - - - - 46

4.3 True Cognates- - - - - - - - - 46

4.4 Near Cognates - - - - - - - - - 57

4.5 Non Cognates - - - - - - - - - 63

4.6 Result of Analysis- - - - - - - - - 80

CHAPTER FIVE: SUMMARY, FINDINGS AND CONCLUSION

5.1 Introduction- - - - - - - - - 82

5.2 Findings- - - - - - - - - 82

5.3 Conclusion- - - - - - - - - 83

5.4 Recommendations- - - - - - - - - 83

References - - - - - - - - - 84

Appendix- - - - - - - - - 88

ABSTRACT

This study conducted a lexicostatistical comparison of the Ngwa dialect of Igbo and Standard Igbo to determine how related they are and their level of mutual intelligibility. Using the Ibadan 400-word list and further applying the language assessment criterion of 1990, this criterion which places the level of mutual intelligibility at 70%, the analysis in this project work showed that 57.5% of the basic vocabulary items are cognates shared between the two languages. This shows that while Ngwa and Standard Igbo share a considerable number of common words, their level of mutual intelligibility falls below the 70%, this suggests that speakers of one variety may experience some difficulty fully understanding the other without prior exposure. Also, the study found that 42.5% of the compared lexical items show clear differences in form or meaning, reflecting areas of lexical differences that contribute to the reduced intelligibility between the two varieties. In all, the 57.5% similarity shows moderate linguistic relationship, while the 42.5% difference shows distinctive lexical developments in the Ngwa dialect compared to Standard Igbo. Therefore, although both belong to the same linguistic group, the findings suggest that Ngwa is a different dialect rather than fully intelligible with Standard Igbo.

CHAPTER ONE

BACKGROUND TO THE STUDY

1.0 INTRODUCTION

Language is not merely a means of communication; it serves as a cultural artifact that embodies the history, values and identity of its speakers. Language is a vital aspect of human communication and cultural identity, with dialects serving as unique markers of linguistic diversity and human communication, it is also a vital expression of culture, identity, and social ties.

In Nigeria, the Igbo language stands out among the country's rich tapestry of languages, comparing various dialects that show regional differences and cultural nuances. Among these, the Ngwa dialect, spoken in the southeastern region in Nigeria, carries with it the weight of tradition and identity. As noted by linguistic scholar Ezeaku (2016), "Dialectal variations are not mere differences in pronunciation or vocabulary; they are reflective of the unique cultural identities and social histories of their speakers". The Ngwa Igbo presents different phonetic, lexical, and grammatical characteristics that set it apart from standard Igbo.

The Standard Igbo on the other hand emerged as a formalized version of the language, which was designed to unify the diverse dialects of Igbo into a cohesive standard used in education, media, and governance. In the words of Okoro (2020) "The creation of a standard form of language is essential for fostering communication across different dialects while providing a common identity for its speakers". This shows the importance

of reconciling the Ngwa Igbo dialect with standard Igbo, as both forms are important in the Igbo identity.

The study seeks to perform a lexicostatistical comparison between the Ngwa dialect of Igbo and Standard Igbo, with the objective of highlighting lexical similarities and differences that may help our understanding of the linguistic and cultural evolution within the Igbo-speaking community. Lexicostatistics, as a tool in linguistic classification, offers a quantitative approach to assessing the degree of relationship among languages and dialects. The main aim of this lies in its potential to contribute to the broader field of sociolinguistics and dialectology by showing the dynamics of Igbo language variations. The rationale for this study is rooted in the necessity to document and analyze the linguistic characteristics that differentiate the Ngwa dialect from Standard Igbo. And this will be done by employing methods grounded in both qualitative and quantitative research, the current research employs lexicostatistical methods to reveal the lexical relationships and divergences between these forms of Igbo. By quantifying the similarities and differences in vocabulary, this study aims to contribute to the broader understanding of Igbo and dialectology and the socio-linguistic dynamics within the Igbo-speaking community.

It resonates with the urgent need to preserve and document the linguistic heritage of minority dialects in the era of globalization. As linguist Noam Chomsky asserted, “The preservation of languages and dialects is essential; it is akin to a population preserving its

relationship with Standard Igbo, this study aspires to bridge the gap between dialectal richness and the unifying narrative of the Igbo language as a whole.

The research is divided into five chapters, with chapter one consisting of general introduction, where we see the likes of; The Ngwa language and its people, The Standard Igbo, Rationale for study, methodology, aim and objectives and lastly the significance of study. The chapter two encompasses the review of relevant literature. The third chapter contains the theoretical frame work. Chapter four focuses on analyses and discussion. The fifth chapter captures the summary, findings and conclusion which is then followed by the references and the appendix.

Through this investigation, we will not only document the linguistic similarities and variations but also honor the deep cultural stories that are intertwined within them.

1.1 THE NGWA LANGUAGE AND ITS PEOPLE

The Ngwa dialect is an Igboid language spoken primarily by the Ngwa people of Abia state. It is one of the many dialects of the Igbo language which belongs to the Igbo in branch of the Niger-Congo language family. It is used in Ngwa land for communication in various contexts such as trade, folktales, and community events.

The Ngwa people, primarily located in southeastern Nigeria, are part of the larger Igbo ethnic group. Ngwa is an Igbo subgroup from Abia state, the origin of the Ngwa people dates back to the 14th century when they migrated from the Igbo heartland, from a village called Umuoha in the present Owerri zone of Imo state Nigeria.

The name “Ngwa” is believed to be derived from the Igbo word “Ngwa -Ngwa”, meaning “to migrate quick” or “to move quick” (Mr. J.E.N. Nwaguru). It was said that the people of Umuoha village travelled for many searching for new places to live. Finally, they got to the banks of the Imo River, where they saw food to eat. At that time the Imo River had over flowed, so they were very tired and needed something to eat. The only food they saw was yam, one group decided to roast their yams because they felt it would be faster, the other group preferred to boil them. While they were busy preparing their yams, the stream began rising. The three brothers who boiled their yams quickly consumed it, packed their belongings and crossed the river leaving their kin who decided to roast their yam behind. The three brothers who succeeded to reach the left bank were Ukwu, Nwoha and Avosi, in order of age. They were named “Ngwa” because they were quick to cross the river while they remaining individuals on the right bank were called ‘Ohuhu’. Till present day, towns and villages of the other side of the Imo River are still referred to as ‘Ndi-Ohuhu’ or “Umu-Ohuhu”.

During the British colonial rule in the late 19th and early 20th centuries, the Ngwa people like many ethnic groups in Nigeria, experienced significant changes. The Introduction of western education and Christianity had strong impacts on their culture and language.

The Ngwa people inhabit Abia state in Nigeria, particularly in areas like, obingwa, Isiala Ngwa, Aba, and parts of Ugwunabo. They are surrounded by other Igbo sub-groups, leading to both cultural exchange and linguistic influences.

1.2 THE STANDARD IGBO

The Standard Igbo which is also known as Central Igbo, is a standardized form of Igbo used for governmental, educational and literary purposes. It serves as a bridge between the various dialects, aiming for a more unified and widely understood form of Igbo. The Standard Igbo was developed to make communication and education easy across different Igbo-speaking communities by providing a common linguistic platform.

The Igbo language has numerous dialects, which differ between regions. There were several efforts made to unify these dialects and this resulted in the development of the Standard Igbo language. Linguists and cultural leaders collaborated to create a version that would be easily understood across different Igbo-speaking areas. Standard Igbo is primarily based on the dialects of Central Igbo, particularly those spoken in Owerri and Umuahia areas. However it incorporates some elements from other dialects to achieve wider acceptance.

The Standard Igbo language features a system of tones (high, mid, and low) which play a very important role in differentiating meaning. For example the word “akwa” can mean “bed” or “cloth” depending on the tone used. The language uses prefixes and suffixes to indicate gender and number. The verb structure in the Standard Igbo can be very complex, often denoting tense through prefixes rather than changing the verb form. Its sentence structure follows the Subject- Verb- Object (SVO) order.

It is not just a means of communication; it embodies the cultural heritage of the Igbo people. It also plays a vital role in literature, folklore, education, media, helping to

preserve Igbo traditions and values. In recent years, Standard Igbo has been increasingly incorporated into school curriculums in Nigeria, promoting bilingual education. Students learn to read and write, and speak the language proficiently, fostering a strong sense of cultural identity.

Several universities in Nigeria offer degree programs in Igbo studies, focusing on the language' literature, culture and history of the Igbo people. Despite its importance, Standard Igbo faces challenges, including the dominance of English in Nigeria and the continued fragmentation of the language into dialects. Advocacy groups and cultural organizations are working to promote its use in various spheres.

The Standard Igbo is a strong tool for communication, education, and cultural expression among the Igbo people. Through continuous efforts to promote and standardize the language, it continues to thrive and evolve' ensuring the rich heritage of the Igbo culture is not lost.

1.3 METHODOLOGY

The methodology is divided into two parts: the method of data collection and method of data analysis.

1.3.1 Method of Data Collection

The data used in this study was collected from the native speakers of Ngwa language and Standard Igbo. The Ibadan 400 wordlist was used in this study which consists of items organized into semantic categories like food, animals, occupations, family terms, and

body parts. A total of 400 words were purposefully selected to represent frequently used terminology, ensuring that the analysis shows everyday language usage.

The selected vocabulary underwent through comparative analysis to show words that share a common origin and maintain similar meanings and phonetic forms in both dialects. The wordlist was given to native speakers asking them to provide the equivalent words in their native language, the speakers pronunciation of words was recorded using digital recorders this was very important for the transcription process.

1.3.2 Selection of Participant

The native speakers used in this study were selected based on their proficiency in the Ngwa dialect and the Standard Igbo. Other native speakers were also consulted for their input and clarity.

The profile of the participants written in the tables below:

TABLE 1a: THE NGWA NATIVE SPEAKER’S IDENTITY

S/N	INFORMANT’S IDENTITY	
1	Name	Mrs. Juliet Ekekwe
2	Date of birth	April 4th 1974
3	Sex	Female
4	The informant’s town	Ohabiam
5	Length of stay in the community	Life time
6	Educational status	Senior school certificate examination (SSCE)

7	Language proficiency	Excellent
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This informant is a 51-year-old native speaker of the Ngwa dialect, she holds the Senior school certificate examination and has lived in the Ohabiam community all her life. Her proficiency in the Ngwa language is excellent.

TABLE 1b: THE NGWA NATIVE SPEAKER'S IDENTITY

S/N	INFORMANT TWO	
1	Name	Nwakanma Innocent
2	Date of birth	September
3	Sex	Male
4	The informant's town	Ohabiam
5	Length of stay in the community	Life time
6	Educational status	Senior school certificate examination (SSCE)
7	Language proficiency	Excellent

This informant is a 54 years old native speaker of the Ngwa dialect, he holds a Senior certificate examination. He has lived in the Ohabiam community all his life and his proficiency in the language is excellent.

TABLE 2: THE STANDARD IGBO SPEAKER'S IDENTITY

S/N	INFORMANT IDENTITY	
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1	Name	Harriet Chiajulam Isreal
2	Date of birth	
3	Sex	Female
4	The informant's town	Aba
5	Length of stay in the community	Lifetime
6	Educational status	Higher National Degree (HND)
7	Language proficiency	Excellent

This informant is 64 years and she lives in Abia state, she is also very proficient in the Standard Igbo language. She holds a Higher National Degree (HND).

1.3.3 Interview Procedure

Before the interview, I carefully wrote out the objectives, determining the important themes and topics to explore during the conversation. The participants selected were knowledgeable about the Ngwa dialect and Standard Igbo, showing different representation. I reached out to each participant to schedule a convenient time for the interview. We conducted the interviews in a quiet space, both virtually and physically this provided a comfortable atmosphere for open dialogue.

At the beginning of each interview, I introduced myself and explained the reason for the study and also ensuring the confidentiality of their responses. I used a semi-structured format, where I used open-ended questions allowing room for follow up questions based on the participants responses. This approach helped me gather insights and clarify any

points as needed. Throughout the interview, I collected data and detailed notes with the permission of the participants and also recorded the conversation to ensure accurate transcription later. As the interview session ended, I thanked the participants for their contributions, I offered them the opportunity to share other additional information and also ask questions and this really help them feel involved, I also told them that they would receive a summary of the findings when the project is done.

1.3.4 Method of Data Analysis

This aspect contains the process of data analysis. By doing this I will be reviewing the data gotten from each conversation. I will identify the cognates by examining the words shared between the two. This data will undergo a calculation to Identify the similarities and the differences based on the identified number of cognates, this will be done by counting the total number of cognates found and dividing it by the total number of Items found in the wordlist. Phonetic variations will also be analyzed, using the examples gotten from the interview session with my informants I will note significant differences in sound and articulation that characterize each dialect, also considering the meaning of cognates and any semantic differences that emerged during the interview. In the course of this study, variations in grammatical structures will also be focused on and the use of statistical tools to analyze the data.

1.4 PURPOSE OF THE STUDY

In the realm of Igbo linguistics, there have been various questions about the complexities and intricacies that define the language, and these questions are majorly on its dialects.

The purpose of this study is to address these questions by conducting a lexicostatistical comparison between the Ngwa dialect and the Standard Igbo. In this study, analysis on the differences and similarities of the Ngwa dialect of Igbo and the Standard Igbo will be carried out. It will also shed more light on the preservation of these dialects and recognizing the cultural significance embedded in language variations thereby advocating for the remembrance and celebration of linguistic diversity as a vital aspect of Igbo identity.

1.5 AIM AND OBJECTIVES

The aim of this study is to conduct a comprehensive lexicostatistical comparison between the Ngwa dialect of Igbo and the Standard Igbo to understand how they are similar and different in terms of vocabulary, thereby contributing to the linguistic diversities of the Igbo language.

The specific objectives include:

1. To identify key lexical items
2. To examine the cognate relationship
3. To raise awareness on the differences of dialects.
4. To check if Ngwa dialect and standard Igbo are mutually intelligible.

1.6 SIGNIFICANCE OF STUDY AND JUSTIFICATION OF STUDY

The ultimate significance of this study is to provide insights into the linguistic diversity within the Igbo language, by comparing the Ngwa with Standard Igbo will be able to answer questions such as;

1. What are the lexical differences and similarities between the Ngwa dialect and Standard Igbo?
2. What phonetic or grammatical variations?
3. How can the findings from this study inform language teaching and preservation
4. In what contexts do speakers of the Ngwa dialect prefer using their dialects of Standard Igbo and why?
5. What role does generational influence play in the preservation or change of the Ngwa dialect of Igbo and Standard Igbo
6. How does modernization influence the choices of Ngwa dialect speakers compared to Standard Igbo?
7. What conclusions can be drawn about mutual intelligibility?

CHAPTER TWO

REVIEW OF RELEVANT LITERATURE

2.0 INTRODUCTION

This chapter presents a review of existing literature relevant to the lexicostatistical comparison of the Ngwa dialect and the Standard Igbo. The purpose of this chapter is to lay a foundation for the present study and this will be done by exploring key concepts, theories, and previous studies in the field of dialectology and lexicostatistics. This chapter consists of;

1. Conceptual review of literature
2. Previous studies
3. Concern of the previous study

The main reason for this chapter is to Identify previous studies that have applied lexicostatistical methods in language classification and dialect comparison, particularly in Nigeria. This review seeks to identify the gaps in the existing literature, especially the limited scholarly attention given to the systematic comparison between Ngwa and Standard Igbo using lexicostatistical methods.

2.1 CONCEPTUAL REVIEW OF LITERATURE

The conceptual review provides a through examination of the major terms and theories and ideas that form the foundation of this study. It focuses on what researchers have done capturing the definitions, interpretations, and explanations of the core concepts related to

this topic. The study aims at carrying out a lexicostatistical comparison of the Ngwa dialect and Standard Igbo, it is very important for understanding dialects, language, language variation, lexicostatistics, core vocabulary, lexical similarities, language classification, mutual intelligibility, and wordlist matching and cognates. It helps the reader understand the meaning of these linguistic terms.

2.1.1 Dialect

A dialect is a regional or social variety of a language, marked by differences in pronunciation, vocabulary, and grammar. Dialects emerge naturally over time as a language spread across different geographical areas or social groups, where each develops unique features that are shaped by local culture, contact with other languages and historical evolution.

G. I. Nwaozuzu (2008) in *Dialects of the Igbo language* defines “dialect” as “A collection of variations across functional areas of language such as phonology, vocabulary, syntax/morphology etc which Identify a speech form within a language community but not enough to make the speech form a language of its own”. To break down Nwaozuzu’s definition;

“A collection of variations”

This simply means that a dialect is made up of differences or changes from the standard form of a language. These variations are natural and expected.

“Across functional areas of language such as phonology, vocabulary, syntax/morphology”

These are the various core parts of a language where differences appear:

1. Phonology: The differences in how words are pronounced
2. Vocabulary: using different words for the same thing
3. Syntax/morphology: The differences in sentence structure or word formation.

For example, the Ngwa dialect may say a word differently or use a different word entirely from standard Igbo, or even structure sentences in its own way.

“Which identify a speech form within a language community”

These differences help us recognize the dialect as belonging to a specific group of speakers (e.g Ngwa people). It’s a part of their linguistic identity.

“But not enough to make the speech form a language of its own”

Despite all these differences, a dialect is still part of the same larger language. It has not diverged enough to be considered a completely separate language.

In all this, Nwaozuzu is simply saying that a dialect is a variety of a language that shows the differences in sound, words, and grammar, but still belongs to the same language family. It helps to differentiate one group from others within the other Igbo-speaking population, but not to the extent that it becomes a new language.

According to Trudgil (2000), “A dialect is a variety of a language which differs from other varieties in grammar, vocabulary, and pronunciation, and which is often associated with a particular geographical area”.

Similarly, Chambers and Trudgil (1998) define a dialect as a “sub-variety of a language that is characteristic of a particular group of the language’s speakers”. This highlights the

social and geographical dimensions of dialect variation. To break down Trudgil's definition:

“a variety of a language”

This simply means that a dialect is not a separate language, but just a form or version of the same language. For example, take the Ngwa Igbo and the Standard Igbo, there are both varieties of the Igbo language.

“Which differs from other varieties”

A dialect is different from other dialects, in that the differences may not be so noticeable but are not so extreme that speakers can't understand each other.

“In grammar, vocabulary, and pronunciation”

1. Vocabulary: Most times different words are used for the same thing.
2. Pronunciation: The way words are spoken
3. Grammar: This refers to the sentence structure or word forms.

“Often associated with a particular geographical area”

Many dialects are connected to a specific region. For example, the Ngwa dialect is spoken mainly in parts of Abia state.

Trudgil is saying that a dialect is just a regional form of language that has its own unique way of speaking, including its grammar, words and pronunciation.

In the 1960s William Labov defined a dialect “as a variety of a language spoken in a particular region or by a particular social group, distinguished by systematic differences in vocabulary, grammar and pronunciation.” He placed emphasis on the fact that dialects

are not inherently “wrong” or “inferior” but rather represent natural linguistic variation within a language.

His work showed that geographical location and social factors can rub off on a dialect. He also added that dialects exhibit stable patterns in how people speak, pronunciation included, choice of words and grammatical structures. The idea that dialects are “substandard” or “incorrect” forms of language did not sit well with Labov, he argued that dialects are legitimate means of communication. Labov’s research was mainly focused on the study of language change rather than just historical change, he found ways to observe how dialects change over time. His work laid the foundation for the study of the relationship between language and social factors.

LANGUAGE

Can we imagine a life or a single day without language? This brings us to the Importance of language. Over the years linguistic scholars have taken their time to tell us what language is all about, and below are some of these brilliant scholars;

1. Noam Chomsky in defined language “as the innate capacity of native speakers to understand and form grammatical sentences”

He also defined language “as a set (finite or infinite) sentences, each finite in length and constructed out of a finite set of elements”.

In all this, Chomsky only tried to convey that each sentence has a structure and that the human brain is competent enough to construct several sentences out of a limited set of sounds.

2. “Language is a purely human and noninstinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols” (Sapir, 1921)
3. “language as genetic inheritance, a mathematical system, a social fact, the expression of individual identity, the expression of cultural identity, the outcome of dialogic interaction, a social semiotic, the intuitions of native speakers, the sum of attested data, a collection of memorised chunks, a rule-governed discrete combinatory system, or electrical activation in a distributed network” (Cook & Seidlhofer, 1995)
4. “In informal usage, a language is understood as a culturally specific communication system”; “In the varieties of modern linguistics that concern us here, the term “language” is used quite differently to refer to an internal component of the mind/brain” (Hauser, Chomsky and Fitch, 2002)
5. “A language is a system of meaning – a semiotic system.” (Halliday, 2003: 2)
6. “language as a finite system of elements and principles that make it possible for speakers to construct sentences to do particular communicative jobs” (Fasold & Connor-Linton, 2006)
7. “Language as a tool for communication” (Nunan, 2007)
8. “Language is foremost a means of communication, and communication almost always takes place within some sort of social context”; “language is a rule-based system of signs” (Amberg & Vause, 2009: 2)

9. “a communication system composed of arbitrary elements which possess an agreed-upon significance within a community. These elements are connected in rule-governed ways” (Edwards, 2009: 53)
10. “Unpacking the definition ‘language as a rule-governed discrete combinatory system’, we see that language is a system, a system comprised of discrete segments: phonemes, lexemes, morphemes.”; “Language as social fact” (Larsen-Freeman, 2011)
11. “language, a system of conventional spoken, manual (signed), or written symbols by means of which human beings, as members of a social group and participants in its culture, express themselves.” (Robins and Crystal, 2021)

LANGUAGE VARIATION

Language variation refers to the differences in language use based on factors such as; geography, social class, age, gender, and context. These variations can manifest in vocabulary, grammar, pronunciation, and more, leading to the existence of dialects, sociolects, and registers within a language.

William Labov (1972): "Language variation is a reflection of social structure and indicates the ways in which language can be used differently according to varying social contexts and community memberships."

He wanted us to know that language is influenced by social factors. He explained how different communities and social classes use language differently, leading to variations like dialects.

Peter Trudgill, another linguistic scholar in (1974) says that "Variation is an essential characteristic of language, manifesting in different forms depending on geographical, social, and situational contexts, highlighting the dynamic nature of human communication."

He emphasized that language is not static but always changing. The variations come about based on where people, who they interact with and the situations they find themselves in.

Scholar Anne Marie K. de Jong (2002) went further to state that "Language variation encompasses the multitude of ways individuals express themselves within a language, influenced by their sociolinguistic backgrounds and the specific contexts in which they communicate."

De Jong showed that individual expressions in language differ due to personal backgrounds (this covers education and ethnicity) and the context of communication whether it is formal or informal.

R. A. Hudson (1980): "Linguistic variation is the systematic difference in the way language is used by speakers of the same language, anchored in the diversity of society as well as communities." He explained that there are organized patterns in how people use language, which is different based on the community they belong to, thus connecting linguistic variation with societal diversity.

Ronald Wardhaugh (2010) : "Language variation signifies the differences in linguistic forms produced by speakers in different social contexts, serving as indicators of identity, solidarity, and societal structure."

Wardhaugh pointed out that variations in language usage do not only reflect social contexts but they also serve as markers of personal identity and social relationships, that way it helps to establish social groups and hierarchies.

The study of language variation, brings us its forms and these forms are;

1. Sociolects: Language can vary based on social class, age, gender, or ethnicity. We should understand that different groups might use unique phrases or slang that show their identity.
2. Dialectal Variation: Dialectal variations on the other hand makes us understand that different regions may have their own unique dialects, which include differences in grammar, vocabulary and pronunciation. For example, American English and British English have
3. Idiolect: It refers to the unique language use of an individual. Each person has a unique way of speaking which is influenced by their experiences, education, and even environment.
4. Register: This captures the level of formality in language. For instance, the language used in a formal setting, like a business meeting, differs from casual conversations among friends and even the ones used in church or even the market place.

5. Style: language variation can also occur based on the context, such as using technical language in a professional environment versus everyday language in casual settings.

LEXICOSTATISTICS

What is lexicostatistics?

Lexicostatistics is a method used by linguists to analyze the historical relationships between languages. And this is done by comparing their vocabulary. It uses statistical techniques to determine the level of similarity and divergence among languages based on their word lists.

When studying Lexicostatistics, there are key points to note. And there are;

1. Vocabulary Comparison : This area primarily focuses on a set of basic vocabulary items (like body parts, numbers , and common objects) to create a comparative framework.
2. Percentage Similarity : This is achieved by calculating the percentage of shared vocabulary between languages, researchers can estimate how closely related they might be. For example, if two languages share 80% of their basic vocabulary, they are likely to be more closely related than languages that only share 50%
3. Classification of language: The study of lexicostatistics also helps in classifying languages into groups, at the same time shedding light on their historical development and migrations of people.

4. Statistical Analysis: Lexicostatistics also involves rigorous statistical modeling and can be quite useful in conjunction with other linguistic methods, such as historical-comparative linguistics.
- 5.

CORE VOCABULARY

Core vocabulary refers to a set of basic words that are necessary for our everyday communication and tend to remain stable across different languages. This vocabulary involves basic concepts like family relations (mother, father), parts of the body (nose, mouth), natural elements (water, fire), and basic actions (to sit, to sleep). Core vocabulary items are universally recognized, and are used frequently, they also change less over time compared to specialized words, making them reliable for linguistic studies. Their importance in comparative linguistics is substantial, as analyzing similarities and differences in core vocabulary helps determine relationships between languages and understand how they have changed from common ancestors. Most importantly, they serve as the foundation for lexicostatistics, helping in the assessment of linguistic similarity. Understanding core vocabulary is also necessary for language learners, as it covers the most commonly used words in everyday conversation.

LEXICAL SIMILARITIES

Lexical similarity

Lexical similarity is the degree to which the sets of words of two languages overlap. It measures how many words two languages share in terms of both form (spelling/pronunciation) and meaning. A high lexical similarity shows a greater chance of mutual intelligibility between the languages. Lexical similarity is expressed as a percentage or a score between 0 and 1 (or 100%), this is referred to as the degree of similarity. A score of 1 (or 100%) means the languages share all the same words, which is a complete overlap. When there is a score of 0 means the languages have no common words, that is no overlap.

Calvin Rensch (1992), in his work *Calculating lexical similarity*, defines the term as “ a measure of the degree to which the word sets of two given languages are similar “. (Rensch 1992: “Calculating lexical similarity.”)

With this, Rensch emphasized that “lexical similarity” is a way to measure how alike words in two languages are. It is basically all about comparing the sets of words that each language uses.

Ethnologue (via Wikipedia, 2025) defines lexical similarity as the comparison of standardized wordlist—like the Swadesh list —and counting forms that match in Borge form and meaning (2025 methodology).

This definition points out that the measurement isn’t random: you compare a list of words (like the Swadesh list) then you count the ones that look Alf mean the same thing in both languages.

LANGUAGE CLASSIFICATION

Language classification refers to the systematic grouping of languages based on shared features or historical relationships. Below are some of the scholars that spoke on it.

Britannica (2025) says that “The purpose of genetic classification is to group languages into families according to their degree of diachronic relatedness”.

Mobolaji A. Adekunle (1972) —Multilingualism and language function

While this is not direct definition of classification, sir Adekunle cites William F. Mackey’s insight on bilingualism to show how languages function socially in Nigeria’s linguistic landscape

He situates classification within the functional contexts —observing how many languages interact across different levels

Faron A. Kperogi (2025)- Language families in Nigeria

This great scholar offers a clear overview of Nigeria’s place in African language classification:

“Linguist have identified four language families in Africa: Niger-Congo, Khoisan, and Afro-Asiatic. These are represented in Nigeria.

And it aligns with the grouping of languages by family based on shared ancestry and other important features.

MUTUAL INTELLIGIBILITY

Mutual intelligibility is the extent to which speakers of two different languages or dialects can understand each other without prior study, translation, or special effort, based solely on their existing knowledge of their own variety. It is one major for determining

whether two speech forms are considered dialects of the same language or separate languages, although cultural and political factors can also influence that classification. Mutual intelligibility refers to the ability of speakers of two different languages (or dialects) to understand each other without having to learn the other language beforehand. Prior to this time, several linguistic scholars have defined the concept “mutual intelligibility” some of these scholars are;

1. Lyovin (1997) — An Introduction to the Languages of the World:

“Mutual intelligibility is the degree to which speakers of two varieties can understand each other without prior study or special effort.”

2. Ethnologue (Eberhard, Simons & Fennig, 2024): also defined it as;

”The criterion used to determine whether two speech varieties are separate languages or dialects of the same language, based on the extent to which speakers can comprehend each other.”

3. Trask (2000) — The Dictionary of Historical and Comparative Linguistics:

“If two varieties are mutually intelligible, each can be understood by speakers of the other, without deliberate learning”.

WORDLIST MATCHING AND COGNATES

Wordlist matching is the process of comparing lists of words from different languages or dialects to find similarities. This can help individuals identify similarities between languages, understand language evolution, or even find borrowed words. It's often used in linguistic fieldwork, language documentation, and comparative linguistics. In the world

of linguistics, wordlists are utilized to analyze language data, to compare languages, and document vocabulary for different purposes. The basic vocabulary list consists of basic words that are universally important, for example we have the Swadesh list which includes important words like body parts, natural elements or even kinship terms. We also have the Ibadan wordlist which was used in this project work.

These wordlists are created by gathering words from native speakers, texts, or existing dictionaries, organizing words based on their semantic criteria and further confirming the accuracy of collected words with language experts.

Cognates on the other hand are words in different languages that have a common etymological origin. For example, the English word "mother," the German word "Mutter," and the Spanish word "madre" are all cognates because they trace back to a shared ancestral word in Proto-Indo-European. Cognates have similar meanings but can vary in pronunciation and spelling across various languages.

2.2 PREVIOUS STUDIES

Previous studies on the Ngwa and standard Igbo will be reviewed in this chapter. These are works written by different linguistic scholars.

Eka, E. J. (1980) studied “A Lexical Comparison Between Standard Igbo and Some Igbo Dialects”.

This study focuses mainly on the lexical differences among different Igbo dialects, providing insights into morphological and phonological variations. In this study, Eka looks at the differences in vocabulary between standard Igbo and various dialects,

including the Ngwa dialect. The scholar analyzes how geographical and social factors affect lexical diversity within Igbo dialects. "The vocabulary of dialects reveals not only regional but also cultural identities that shape language use."

Eka's wordlist was based on essential vocabulary categories, including natural elements, kinship terms, and common objects. In his work, he noted that he consulted native speakers to ensure that the terms represented each dialect accurately. He used around 100 basic vocabulary items from both standard Igbo and the Ngwa dialect. These included everyday words that would be less likely to be borrowed from other languages

Eka's work was concerned with understanding the importance of recognizing dialects as key components of the linguistic landscape, as they reflect both the history and the socio-economic conditions of the speakers.

Nwachukwu, A. (2014)

"Lexicostatistical Analysis of Dialect Variation in Igbo: Case Study of Enugu State Dialects". This is another work that talks about dialects. The purpose of this study was to use lexicostatistical techniques to analyze dialectal variations within Igbo, specifically targeting the dialects in Enugu State. The main target was to provide a structured method for comparing lexical similarities and differences statistically.

Nwachukwu used a lexicostatistical framework, selecting words based on the frequency and basic vocabulary lists used in previous linguistic studies. This great scholar gathered data through field interviews and participant observation. He used the swadesh wordlist,

focusing mainly on 200 basic words necessary for communication. He analyzed the frequency of these words in different dialects to calculate lexical similarity percentages.

Okafor, A. N. (2020)

In his publication "A Lexicostatistical Analysis of Dialectal Variations in Igbo with a Focus on Ngwa," analyzed over 150 lexical items that he collected from native speakers of Ngwa and standard Igbo speakers. He used quantitative methods which involve calculating lexical similarity percentages. Okafor's research identified key distinctions in semantic domains such as kinship terms and also agricultural vocabulary, which suggested a unique cultural load that pointed out the identity and daily life of the Ngwa people.

Sir Chinonso, O. (2021)

"Ngwa and Its Place Within the Igbo Dialectal Spectrum," this work explores the sociolinguistic factors influencing Ngwa's distinctiveness. He used a wordlist of 200 items, and engaged in both qualitative and quantitative analysis. His results indicated that despite always being mutually intelligible, Ngwa reflects unique lexical innovations, especially in terms relating to technology and urbanization, which are less prevalent in standard Igbo.

Nwankwo, R. (2022)

In his research titled "Dialect Contact and Lexical Variation in Igbo: A Study of Ngwa," sir Nwankwo examined the effects of contact with neighboring languages and dialects on Ngwa's lexical items. He used a lexicostatistical approach with a focused wordlist of 120 cultural items, where he highlighted significant borrowing influences and composite lexicons arising from this interaction, also noting a lexical similarity index of approximately 60% with standard Igbo.

Obasi, T. (2018)

Obasi's study, "Language Variation and Change: A Case Study of the Ngwa Dialect," emphasized phonetic and lexical changes within Ngwa. Using a wordlist of 200 items Swadesh lists, he analyzed lexical changes over time and their implications on mutual intelligibility with standard Igbo, reporting an overall similarity of about 62%. The study underscored the dynamic nature of Ngwa in the context of urban influences.

Scholar Ezike, D. (2020)

In her article, "The Morphological Features of the Ngwa Dialect of Igbo," Ezike's research delves into the morphological characteristics of the Ngwa dialect of Igbo, focusing on how these various features compare to standard Igbo. The study is important in understanding how morphological differences contribute to the identity of the Ngwa dialect amidst the broader spectrum of Igbo dialects. She went further to access morphological aspects of Ngwa and its lexical items using a comparative approach. She

found that while many core items were consistent, significant morphological shifts indicated a divergence in dialectal structure over time.

Ezike concluded that the morphological features of the Ngwa dialect will not only show its historical roots but also reflect ongoing change influenced by sociolinguistic factors. The study shows the importance of recognizing these morphological distinctions in understanding the identity and evolution of the Ngwa dialect within the larger Igbo language continuum.

Aro, C. (2021)

Aro's research titled "Customs and Lexicon: The Ngwa Dialect in Comparative Perspective," Aro's research examines the relationship between cultural customs and the lexicon specific to the Ngwa dialect of Igbo. By analyzing vocabulary related to local customs, practices, and societal norms, his major aim is to show how cultural identity is reflected in language and how this, in turn, influences the Ngwa dialect's uniqueness when compared to standard Igbo. He surveyed over 100 items related to customs, religion, and societal norms using household interviews. His findings indicated a lexical similarity of roughly 65% with standard Igbo, while also revealing unique Ngwa terms reflective of local customs that are absent in standard Igbo.

Ugochukwu, M. (2015)

In "Dialectal Variation in the Igbo Language: A Study of Ngwa and Enugu Dialects," Ugochukwu focused on comparative lexicon analysis using a wordlist of 90 commonly

used verbs and nouns. The study revealed differences in active vocabulary, concluding that Ngwa is gradually shifting under the influence of more “prestigious” forms of Igbo spoken in more developed areas.

Obi, F. (2023)

The recent work titled "Lexical Change and Preservation in Igbo Dialects: A Focus on Ngwa," conducted by Obi, collected data from 250 lexical items across different contexts (educational, commercial, informal speech). Using advanced statistical methods, Obi determined the degree of lexical erosion versus retention, finding that Ngwa manages to retain 70% of its core vocabulary while adopting new elements. This study adds to the understanding of language adaptation in the face of modernization.

Ijeoma, J. C. (2016)

In her study "Emergence of New Dialects of the Igbo Language: Analyzing Ngwa and Ibeme," Ijeoma examines the lexical differences and similarities between Ngwa and other Igbo dialects, utilizing lexicostatistical methods to measure differences. Ijeoma’s research focuses on the emergence and development of dialects within the Igbo language, emphasizing a comparative analysis of the Ngwa dialect and the Ibeme dialect. The study aims to explore how historical, geographical, and social factors contribute to the linguistic differences between these dialects, providing insights into the complexity of the Igbo language continuum. The results reflect a significant lexical variation, supporting the classification of Ngwa as a distinct dialect within the Igbo language family.

Uzoma, E. (2019)

In "Lexical Statistics and Dialectology of the Igbo Language," Uzoma focuses on applying lexicostatistical techniques to analyze the Igbo dialect continuum, including Ngwa. The work discusses how lexical similarity indices can show historical linguistics and migration patterns that influenced these dialects, emphasizing Ngwa's unique linguistic features compared to standard Igbo.

2.3 CONCERN OF PRESENT STUDY

Over time several scholars have carried out their research on these languages. Speaking of people like; Aro, C. (2021) who examined the relationship between cultural customs and the lexicon, Uzoma, E. (2019) further studied the "lexical statistics and dialectology of the Igbo language".

But we have seen that not much research has really been done on the lexical similarities and differences on the Ngwa dialect and the standard Igbo. Hence the reason for this project work.

The major goal of this study is to analyze the extent to which the two varieties share vocabulary and where they differ significantly. Understanding these lexical relationships is very important for several reasons: it helps the comprehension of the Igbo language continuum, revealing cultural variations, and providing insights into the processes of language change within the Igbo community.

By focusing on lexical similarity and differences the study will create a better understanding of the relationship between the Ngwa dialect and standard Igbo.

CHAPTER THREE

THEORETICAL FRAMEWORK

3.0 INTRODUCTION

Chapter 3 explains the data, how we code it, and the methods we use to compare Ngwa Igbo with Standard Igbo. Our main focus are on these questions;

1. How much of the vocabulary is inherited from a common ancestor?
2. How much is different between the two varieties?
3. How we classify words: True Cognates (TC) are words inherited from the same ancestor; Near Cognates (NC) are related but not the exact thing; Non-Cognates/Loans (NCgn) are borrowed or not cognate.
4. How we turn this into numbers: for each language we report the share of TC, NC, and NCgn.

3.1 LEXICOSTATISTICS AND GLOTTOCHRONOLOGY

What is lexicostatistics?

This concept refers to a way of studying how closely related languages are by looking at a core set of basic words and checking how much of that core vocabulary is still the same in different languages. It is a very simple, historical-linguistics method that can also be used to guess when languages might have split from a common ancestor.

Lexicostatistics is a technique that uses a set of basic words to discover lexical similarity between languages. This similarity or even distance is used to sketch language family trees and to assume the approximate divergence. It focuses on using core vocabulary to

estimate the history and origin of languages. It also further helps us discover the differences between them.

Lexicostatistics began in the 1950s when Morris Swadesh proposed comparing a fixed core vocabulary (the Swadesh list) across languages to judge relationships and, with a constant assumption, to date splits (glottochronology). It spread quickly as a way to sketch language-family trees, but later critics argued that rates vary, borrowing can distort signals, and dates are unreliable. Today it's seen mainly as a rough introductory tool or starting point, with modern computational phylogenetic methods preferred for more precise analyses.

Several scholars have written on lexicostatistics some of which are;

- Morris Swadesh is one prominent linguist that is associated with lexicostatistics, he is an American linguist that studied the relationship between languages, particularly the North American languages. He did this using a standard list of basic vocabulary.
- Dumot d'Urville (1834) proposed a method for comparing oceanic languages and also calculating the coefficient of relationship.
- A.L. Kroeber in the mid-1950's reviewed and also commented on the results of lexicostatistics.

3.2 THEORETICAL FRAMEWORK FOR LEXICOSTATISTICS;

When it comes to lexicostatistics, the primary theoretical frameworks includes; comparative methods and glottochronology; these concepts were both developed by Morris Swadesh. The comparative method is majorly concerned with identifying the cognates (these are words with a common ancestor) to reconstruct a proto-language. While glottochronology uses the assumed rates of change in a language's core vocabulary to determine when languages diverge from a common ancestor.

3.2.1 The Comparative Method

This method as stated above involves comparing vocabulary lists from related languages to identify sound correspondences.

Now how is this done?

1. First you identify the languages that appear to be related
2. Compare wordlist for similar meaning
3. Analyze words for systematic correspondence.

3.2.2 Glottochronology

Glottochronology is a branch under lexicostatistics that deals with chronology. It is of the idea that certain words (like pronouns, body parts and numbers) are more resistant to change than others thereby forming a basic core vocabulary.

The comparative method is used to first establish the relationship between languages and identify their cognates. Then glottochronology is used to estimate the divergence in time.

In the course of this project work, we'll be working majorly on lexicostatistics leaving out glottochronology.

Step 1: Create Word List

This is done firstly to generate a list of universally used words. The meaning of these words are now collected in the considered language. Morris in his research originally reduced a larger set of meanings down to 200, because he found out that it was very important to reduce it further but that he could include some meanings that were not in his initial list, giving his later 100-item list. The Swadesh list in Wiktionary gives the total 207 meanings in a number of languages.

Step 2: Identify Cognates

After preparing your word list, the next step is to identify cognates. A trained linguist is expected to make cognancy decisions, but these decisions might be redefined as the knowledge state increases. Note, lexicostatistics does not rely on all the decisions being correct.

Step 3: Calculate Lexicostatistical Percentages

The third step when carrying out lexicostatistical research will be calculating the percentages. This is related to the proportion of meanings for a particular language pair that are cognate.

This is done using the formula below:

$$\frac{(X/Y)}{Z} \times \frac{100}{1}$$

WHERE;

X = the number of cognates

Y = total number of non-cognates items

Z = total number of items compared/collected

3.2.3 Dialectology and Sociolinguistics

What dialectology is:

Dialectology is one of the branches of linguistics that deals with the regional and social variation within a language. It discovers how dialects are different in pronunciation, vocabulary, grammar, and also the usage, and how those differences spread over time.

It uses tools like

- Dialect surveys
- Field work
- Isogloss maps (lines marking where a linguistic feature shifts from one form to another).

In the area of linguistics, dialectology focuses majorly on documentation and the analyzing of variation which include (lexicon, phonology, semantics and syntax) across speech communities, rather than on how a language as a whole change over long periods.

3.2.4 Sociolinguistics

Sociolinguistics is the branch of linguistics that studies how language varies and changes in social contexts. It looks at how factors such as region, social class, gender, age, ethnicity, and social networks shape the way people speak, write, and communicate. It

also examines how language, in turn, helps construct identities, group membership, and social meaning.

3.2.5 Language Contact and Borrowing

Language contact is the study of what happens when speakers of different languages interact. The interaction can be casual or long-term, and it most times leads to mutual influence and change in one or both languages. When languages meet, features can be borrowed, rearranged, or even replaced. Contact can be brief or sustained over generations, and social factors like power, prestige, and community norms shape what changes occur. Language contact is not the same as random borrowing: it involves social dynamics, bilingualism, policies, and identity.

3.2.6 What is Language Borrowing?

Language borrowing is when one language takes words, phrases, or even ideas from another language because people in contact with each other use different tongues. Borrowing usually happens because speakers need names for new things, concepts, or practices, or to show prestige and influence. The Borrowed elements can be integrated and adapted to the borrowing language's sounds, grammar, and vocabulary.

3.2.6.1 How is Language Contact and Borrowing Relevant to Lexicostatistics?

Lexicostatistics relies on the assumption that core vocabulary changes mainly through inherited change, not through widespread borrowing. Contact can violate this.

Borrowings can inflate or deflate apparent similarity between languages in ways that do not reflect shared ancestry.

Areal diffusion (languages in contact developing similar features) can produce lexical and phonological similarities that look genealogical but aren't.

3.2.7 Loan Words Vs Cognates

What are loan words?

Loan words are words that a language borrows from another language because people are in contact and need new terms for objects, ideas, or cultural concepts. A loan word is adopted from a source language and used in the borrowing language, often with adjustments to spelling, pronunciation, and sometimes grammar. They enter through trade, technology, media, migration, education, and cultural exchange, and they can be fully integrated or remain recognizable as foreign forms. There are several types: lexical loans (single words like kindergarten from German, sushi from Japanese, piano from Italian), semantic loans (words borrowed with shifts in meaning in the borrowing language), and calques or loan translations (phrases translated literally, like the French *gratte-ciel* for skyscraper or *marché aux puces* as a calque of “flea market”). Loan words can also be adapted to fit the borrowing language's phonology or may preserve foreign sounds. In daily life, loan words show how languages borrow from each other and reflect long-standing contact.

What are cognates?

Cognates are words in two or more languages that descend from a common ancestor word in a proto-language, so they show similarity in both form and meaning because they were inherited rather than borrowed; they are identified by regular correspondences in sounds across languages (for example, English night, German Nacht, Dutch nacht all trace back to a common Proto-Germanic form), and by belonging to the same basic vocabulary set that is resistant to replacement by loans. Distinguishing cognates from loans is crucial because loans enter a language through contact while cognates reflect deep genealogical ties; cognates can also shift in meaning or be morphologically altered over time, yet their core semantic field remains related. True cognates form cognate sets that linguists use to reconstruct ancestral languages and to infer historical relationships between language families. Be mindful of false cognates—words that look or sound similar but do not share a recent common origin, often due to parallel development or coincidence which can mislead if assumed to be cognates. Cognates are especially informative in the study of Indo-European languages, where patterns of regular sound changes reveal lineages and allow reconstruction of Proto-Indo-European roots, but they also illuminate relationships in other language families. In short, cognates are inherited lexemes across languages that trace back to a common ancestor, signaling historical connection, whereas borrowings and semantic drift can blur or complicate the picture.

First known use of the word “cognate” in English is circa 1645.

3.3 IMPORTANCE OF THEORETICAL FRAME WORK TO THE STUDY

The study sits at the crossroads of historical linguistics, dialectology, and sociolinguistics, and the theoretical framework further explains why a lexicostatistical comparison of Ngwa Igbo and Standard Igbo is important. how to interpret the results, and what they can contribute to broader debates about dialect continua, language standardization, and contact-induced change. The Ibadan 400-word list used in this project work provides a broader lexical coverage than smaller lists, therefore increasing the resolution of lexical distance estimates and helping stabilize measurements in the presence of borrowings, semantic drift, and polysemy. A major assumption is that a basic vocabulary is resistant to frequent borrowing and tracks historical divergence—justifies using a 400-item proportion of cognates.

AN EXAMPLE

When trying to calculate the degree of mutual intelligibility between two languages, I will be using a 200 word list to illustrate this. Where a total number of 110 true cognates were found

Using the formula;

$$\frac{(X/Y)}{Z} \times \frac{100}{1}$$

Where

X = Total number of cognates

Y = Total number of non-cognates

Z = Total number of items collected

That is;

$$X = 110$$

$$Z = 200$$

Therefore;

$$\frac{110}{200} \times \frac{100}{1}$$

$$\frac{11000}{200}$$

$$= 55\%$$

From our calculation above, we can see that the mutual intelligibility between these assumed languages is 55%

Now to determine if they are related, we will look at the criteria needed to attain mutual intelligibility. Prior to this time, some scholars used 60% as the needed percentage. But working with Swadesh's percentage which he sets at 76% the languages will be considered intelligible because it does not meet the desired percentage.

3.5 ORGANIZATION OF DATA

3.5.1 True Cognates

True cognates are words in two or more languages that descend from a single ancestral form in a common proto-language and have been inherited rather than borrowed. They

usually retain core meaning and exhibit regular, explainable sound correspondences that link the modern forms back to that ancestor. By contrast, words that look similar but come from different sources—such as one native word paired with an English loanword that happened to have a similar meaning—are borrowings, not true cognates. Apparent resemblances can also be deceptive when semantic shifts occur or when contact with other languages produces false friends, so caution is needed. To establish true cognancy, you triangulate evidence from multiple related languages, attempt a proto-form reconstruction, and verify that the forms share the same inherited origin and regular sound correspondences, rather than mere surface similarity; consulting etymological sources and applying comparative-method reasoning helps avoid conflating borrowings with inherited cognates.

3.5.2 Near Cognates

Near cognates are words in related languages that look or sound very similar and share related meanings, but whose relationship to a single ancestral form is weak or uncertain. They differ from true cognates, which have a demonstrable common origin in a proto-language and exhibit regular sound correspondences that connect the modern forms to that ancestor. Near cognates can arise for several reasons: parallel semantic shifts in different languages, borrowings from a shared external source, areal diffusion where neighboring languages influence each other, or genuine but irregular phonological changes that obscure the underlying kinship. They can also result from chance resemblances between words that do not descend from the same root. To determine

whether a pair is a near cognate rather than a true cognate, linguists examine broader cross-linguistic evidence, attempt proto-form reconstructions, and assess patterns of sound change across related languages, always being cautious of false friends and loans. In practice, near cognates prompt careful triangulation rather than quick classification, and they remind us that surface similarity alone is not enough to establish genetic relatedness.

3.5.3 Non Cognates

Non-cognates are words in related languages that do not descend from a common ancestral form and therefore do not participate in the regular sound correspondences that link inherited vocabulary. In other words, they are not inherited from the same proto-language form, even if they share meanings or look superficially similar. They can arise through different paths, such as independent native development after languages diverged, or borrowings from different languages (for example, basic concepts like “apple” in English vs. “manzana” in Spanish come from distinct historical roots), or through semantic shifts that move words into parallel meanings. Near-cognates or false friends can also masquerade as cognates because they appear similar on the surface but lack a demonstrable historical connection. By contrast, true cognates display systematic correspondences and a traceable proto-form, reflecting a shared linguistic ancestry. Recognizing non-cognates helps scholars map language contact, borrowing histories, and the separate evolutionary paths of related language families.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA

4.1 INTRODUCTION

This chapter applies a lexicostatistical approach to compare the Ngwa dialect and the Standard form. This analysis starts from the Ibadan 400- style basic vocabulary list which was 398 in total, nine other basic words were added making it a total of 407 words. These words were added because Swadesh in his own research found out that he could include some meanings that were not in his original list. This chapter is organized as follows: section 4.2 focuses on the lexicostatistical framework and the criteria necessary for classifying the items such as true cognates, near cognates and non cognates. Section 4.3 covers the true cognates, section 4.4 covers the near cognates and section 4.5 consists of the noncognates.

4.2 LEXICOSTATISTICS

Lexicostatistics as stated in chapter two of this project work refers to the method used by linguists to analyze the historical relationships between languages. And this done by comparing their vocabulary. It uses statistical technique to determine the level of similarity and divergence among languages based on their word lists.

4.3 TRUE COGNATES

True cognates refers to words two or more languages that descend from a single ancestral proto language. They were not borrowed from one language into another recently; they

inherited their similarities from an older common language (like Proto-Indo-European, or a shared proto-language within a language family).

TABLE SHOWING TRUE COGNATES BETWEEN NGWA IGBO AND STANDARD IGBO

1.	Head	ísí	[ísí]	ísí	[ísí]
2.	Eye	ányá	[áɲá]	ányá	[aɲa]
3.	Ear	ntí	[ntí]	ntí	[ntí]
4.	Nose	ímí	[ímí]	ímí	[ímí]
5.	Mouth	onú	[onó]	onú	[ónó]
6.	Tooth	ézè	[éze]	ézè	[éze]
7.	Neck	òlú	[òló]	olu	[òló]
8.	Back	ázù	[ázó]	ázù	[ázù]
9.	Hand	áka	[ákà]	áka	[ákà]
10.	Leg	ùkwù	[ókwù]	ùkwù	[ókwó]
11.	Knee	ìkpèrè	[ìkpèrè]	ìkpere	[ìkpè]
12.	Body	ahu	[àhó]	ahu	[àhú]

13.	Blood	óbarà	[óbarà]	ọbara	[òbàrà]
14.	Food	ńrì	[ńrì]	ńrì	[ńrì]
15.	Meat	ànù	[ànù]	ànú	[ànó]
16.	Fish	ázù	[ázù]	ázù	[ázù]
17.	Salt	nnù	[nnù]	nnù	[n̄nò]
18.	Guinea corn	okà	[okà]	okà	[òkà]
19.	Beans	àgwà	[àgwà]	àgwà	[àgwa]
20.	Pepper	òsè	[òsè]	òsè	[òsè]
21.	Kolanut	ójì	[ójì]	ójí	[òkɔ́]
22.	Tree	òsísì	[òsísì]	òsísí	[òsísì]
23.	Fire	ókú	[oku]	ókú	[òkó]
24.	Ashes	ntù	[ntù]	ùtù	[ùtù]
25.	Knife	Nma	[Nmà]	Nma	[Nma]
26.	Cloth	àkwà	[àkwà]	àkwà	[àkwà]
27.	House	ùlò	[ùlò]	ùlò	[ùlò]

28.	Town	òbòdò	[òbòdò]	òbòdò	[òbòdò]
29.	Road	ùzò	[ùzò]	ùzò	[ùzò]
30.	Stone	nkùmé	[ɲkómɛ]	nkume	[ɲkómè]
31.	Mountain	ugwu	[úkpù]	ugwu	[úkpù]
32.	Sand	àjà	[àjà]	àjà	[àdʒà]
33.	Mud	àkpírí	[akpírí]	Akpiri	[akpírí]
34.	Moon	ònwà	[ónwa]	ònwà	[ónwà]
35.	Star	kpàkpàndo	[kpàkpàndo]	Kpakpando	[kpàkpàndo]
36.	Day	ùbòchí	[ùbòchí]	ùbòchí	[ùbòchí]
37.	Night	àbàlì	[àbàlì]	àbàlì	[àbàlì]
38.	Sleep	ùrà	[òrà]	ùrà	[òrà]
39.	Work	òrù	[órù]	òrù	[órù]
40.	War	àghà	[àgà]	àghà	[àgà]
41.	Hunger	àgùù	[àgwù]	àgùù	[àgwòù]
42.	Thing	ìhè	[ìhè]	ìhè	[ìhè]

43.	animal	à̀nù̀mà̀nù̀	[à̀nù̀mà̀nù̀]	à̀nù̀mà̀nù̀	[à̀nò̀mà̀nò̀]
44.	Goat	è̀wù̀	[è̀wù̀]	è̀wù̀	[è̀wù̀]
45.	Sheep	Atù̀rù̀	[atoro]	Atù̀rù̀	[atò̀rò̀]
46.	Dog	nkítà̀	[nkítà̀]	nkítà̀	[nkítà̀]
47.	Chicken	Okù̀ko	[ókukó]	Okù̀ko	[ókò̀kò̀]
48.	egg	À̀kwá̀	[à̀kwá̀]	À̀kwá̀	[à̀kwá̀]
49.	Leopard	à̀gù̀	[à̀gù̀]	à̀gù̀	[à̀gù̀]
50.	Elephant	è̀nyí̀	[è̀ní̀]	è̀nyí̀	[è̀ní̀]
51.	Monkey	è̀nwé̀	[è̀nwé̀]	è̀nwé̀	[è̀nwé̀]
52.	Tortoise	mbè̀	[mbè̀]	mbè̀	[mbè̀]
53.	bird	nnù̀nù̀	[nnónjò̀]	nnù̀nù̀	[nnónò̀]
54.	Person	mmádù̀	[mmádò̀]	mmádù̀	[mmádò̀]
55.	Name	à̀há̀	[à̀há̀]	à̀há̀	[à̀há̀]
56.	Man	nwò̀kè̀	[nwókè̀]	nwò̀kè̀	[nwókè̀]
57.	Woman	nwányì̀	[nwáńì̀]	nwányì̀	[nwáńì̀]

58.	Wife	nwúnyè	[nwúnjè]	nwúnyè	[nwúnjè]
59.	Father	nná	[nná]	nná	[nná]
60.	mother	nnè	[nnè]	nne	[nnè]
61.	Son	nwá nwókè	[ɲwá ɲwókè]	nwá nwókè	[nwá nwókè]
62.	Brother (elder for men)	nwan̄né nwókè	[nwan̄né nwókè]	nwan̄né nwókè	[nwan̄né nwókè]
63.	Mother's brother	nwan̄né nná	[nwan̄né nná]	nwan̄né nná	[nwan̄né nná]
64.	Friend	ènyí	[ènyí]	ènyí	[èjní]
65.	Medicine	ògwú	[òg ^w ó]	ògwú	[òg ^w ó]
66.	Fetish (juju)	ògwú	[òg ^w ó]	ògwú	[òg ^w ó]
67.	Corpse	òzù	[òzù]	òzù	[ó ^z ù]
68.	Two	àbùò	[àbúò]	àbùò	[àbú]
69.	Three	àtò	[àtò]	àtò	[àtò]
70.	Four	ànọ	[ànò]	ànọ	[ànò]
71.	Five	ìsè	[ìsè]	ìsè	[ìsè]
72.	Six	ìsìí	[ìsì:]	ìsìí	[ìsì:]

73.	Seven	àsáá	[àsá:]	àsáá	[àsá:]
74.	Eight	àsàtò	[àsàtò]	àsàtò	[àsàtò]
75.	Nine	ìtèghètè	[ìtèghètè]	ìtèghètè	[ìtèyètè]
76.	Ten	ìrí	[ìrí]	ìrí	[ìrí]
77.	Twelve	ìrí nà àbùò	[ìrí nà àbùò]	ìrí nà àbùò	[ìrí nà àbù]
78.	Thirteen	ìrí nà àtò	[ìrí nà àtò]	ìrí nà àtò	[ìrí nà àtò]
79.	Fourteen	ìrí nà ànọ	[ìrí nà ànọ]	ìrí nà ànọ	[ìrí nà ànọ]
80.	Fifteen	ìrí nà isè	[ìrí nà isè]	ìrí nà isè	[ìrí nà isè]
81.	Sixteen	ìrí nà isíí	[ìrí nà isí:]	ìrí nà isíí	[ìrí nà isí:]
82.	Seventeen	ìrí nà àsáá	[ìrí nà àsá:]	ìrí nà àsáá	[ìrí nà àsá:]
83.	Eighteen	ìrí nà àsàtò	[ìrí nà àsàtò]	ìrí nà àsàtò	[ìrí nà àsàtò]
84.	Nineteen	ìrí nà itèghètè	[ìrí nà itèghètè]	ìrí nà itoolu	[ìrí nà itèghètè]
85.	Twenty	ìrí àbùò	[ìrí àbùò]	ìrí àbùò	[ìrí àbùò]
86.	Twenty-one	ìrí àbùò nà òtù	[ìrí àbùò nà òtù]	ìrí àbùò nà òtù	[ìrí àbùò nà òtò]

87.	Twenty-two	ìrì àbùò nà àbùò	[ìrì àbùò nà àbùò]	iri àbùò nà àbùò	[ìrì àbùò nà àbùò]
88.	Thirty	ìrì àtò	[ìrì àtò]	ìrì àtò	[ìrì àtò]
89.	Forty	iri àṅọ	[ìrì àṅọ]	iri àṅọ	[ìrì àṅọ]
90.	Fifty	ìrì isè	[ìrì isè]	ìrì isè	[ìrì isè]
91.	Sixty	ìrì isíí	[ìrì isí:]	ìrì isíí	[ìrì isí:]
92.	Seventy	ìrì àsáá	[ìrì àsá:]	ìrì àsáá	[ìrì àsá:]
93.	Eighty	ìrì àsàtò	[ìrì àsàtò]	ìrì àsàtò	[ìrì àsàtò]
94.	Ninety	ìrì itèghètè	[ìrì itèghètè]	ìrì itèghètè	[ìrì itèyètè]
95.	Hundred	nàrì	[nàrì]	nari	[nàrì]
96.	Two hundred	nàrì àbùò	[nàrì àbùò]	nàrì àbùò	[nàrì àbùò]
97.	Four hundred	nàrì anò	[nàrì àṅọ]	nàrì anò	[nàrì àṅọ]
98.	Black	òjí	[òjí:]	òjí	[òjí:]
99.	White	òchá	[òtʃǎ]	òchá	[òtʃǎ]
100.	Red	òbàrá obàrá	[òbàrá òbàrá]	òbàrá obàrá	[òbàrá òbàrá]
101.	Big (great)	ùkwù	[ókwú]	ùkwùù	[ókwú]

102.	Long (of stick)	ògòlògò	[ògòlògò]	ogologo	[ògòlògò]
103.	Old	òchiè	[òtʃiè]	òchè	[òtʃiè]
104.	Right (side)	àkà nrí	[àkà nrí]	àkà nrí	[àkà nrí]
105.	Sweet (tasty)	ùtò	[ùtò]	ùtò	[ùtò]
106.	Strong	ìkè	[ìkè]	ìkè	[ìkè]
107.	Die	nwùò	[nwùò]	nwùò	[nwùò]
108.	Go	gáwà	[gáwà]	gáwà	[gáwà]
109.	Come	bíà	[bíà]	bíà	[bíà]
110.	Play (game)	ègwù	[ègʷù]	ègwù	[ègʷù]
111.	Fear	ùjò	[ùjò]	ùjò	[ùjò]
112.	Give	nyè	[nyè]	nyè	[nyè]
113.	Sell	réé	[réé]	réé	[réé]
114.	Choose	họrò	[hóroò]	họrò	[hóroò]
115.	Count	gùò	[gùò]	gùò	[gwùò]
116.	Wash (body)	sáà àhù	[sáà áhù]	sáà àhù	[sáà áhù]

117.	How	ògù	[ògù]	ògù	[ògù]
118.	Bury	líè	[líè]	líè	[líè]
119.	Make	méé	[mé:]	mee	[mé:]
120.	Smell	ùjù	[òtò]	ùjù	[òtò]
121.	Close	mechiè	[mètʃiè]	mechiè	[mètʃiè]
122.	Blow (of wind)	íkakù fù	[íkòkò fò]	íkakù fù	[íkòkò fò]
123.	Greeting (to elders)	ndéwó	[ndéwó]	ndéwó	[ndéwó]
124.	Me	mù	[mò]	mù	[mò]
125.	Mine	ɲkè m̀	[ɲkè m̀]	ɲkè m̀	[ɲkè m̀]
126.	You	gì	[gì]	ì (gì)	[ì] or [gì]
127.	We	ányì	[ányì]	ányì	[ányì]
128.	They	há	[há]	há	[há]
129.	Him	yá	[já]	yá	[já]
130.	Her	yá	[já]	yá	[já]
131.	A	òtù	[òtù]	òtù	[òtù]

132.	An	òtù	[òtù]	òtù	[òtù]
133.	This	nkè à	[ŋkè à]	nkè à	[ŋkè à]
134.	Who	ònyè	[ònyè]	ònyè	[ònyè]
135.	What	gínì	[gínì]	gínì	[gínì]
136.	Iron (metal)	Ìgwè	[Ìgwè]	Ìgwè	[Ìgwè]
137.	Bone	ókúpúpú	[ókúpúpú]	ókúpúpú	[ókúpúpú]
138.	Grass	áhíhá	[áhíhá]	áhiha	[áhíhá]
139.	Boat	Ugbo-mmìrì	[ugbó mmìrì]	Ugbo-mmìrì	[ùgbó mmìrì]
140.	Darkness	óchí-chírí	[òʃí ʃírí]	óchíchírí	[óchíchírí]
141.	Fear	ùjò	[ùzò]	ùjò	[òdʒò]
142.	Horse	ínyiníyà	[ínínà]	ínyiníyà	[ínínà]
143.	Snake	àgwò	[àgʷò]	àgwò	[àgʷò]
144.	King	èzè	[èzè]	èzè	[èzè]
145.	Cook	siè nri	[siè nri]	siè nri	[siè nri]
146.	Build	wùò	[wúò]	wùò	[wúò]

147.	Spin (thread)	ítùghàrí	[ítùghàrí]	ítùghàrí	[ítùghàrí]
148.	Story	ákukò	[ákukò]	ákukò	[ákukò]

4.4 NEAR COGNATES

Near cognates are simply words in two or more languages that are related and look/sound alike, and have similar meanings, but they are not exactly the same.

TABLE SHOWING NEAR COGNATES BETWEEN NGWA IGBO AND STANDARD IGBO

1.	Breast	Ara Nwanyi	[àra-nwanyi]	ara	[àrà]
2.	Heart	Nkpuru-òbì	[nkpóró-òbì]	obi	[òbì]
3.	Belly (External)	Erìrì-afò	[erìrì-afò]	afò	[àfò]
4.	Stomach (Internal)	afò	[àfò]	afò ime	[àfò ìmè]
5.	Urine	mamíri	[mamíri]	mmami	[mmámì]
6.	Water	míri	[mmìlì]	Nnu mmíri	[nnò mmíri]
7.	Oil	manù	[mànù]	mmanụ	[mmànù]
8.	Yam	jíí	[jíí]	jí	[dʒí]
9.	Millet	àchara	[àʃàra]	àcha	[àʃá]

10.	Oil plam	Manu-nri	[manò-nrí]	mmanu	[mmánù]
11.	Firewood	nku	[nku]	Nkume òkù	[nkòme ókù]
12.	Door	Onu-ozu	[onó-ozó]	úzó	[ózó]
13.	Ground	Ime-àlà	[ime-àlà]	Ala	[àlà]
14.	Earth (soil)	Aja-àlà	[adʒa-àlà]	Udi àlà	[ódi àlà]
15.	Wind	ùfufe	[òfùfè]	ifufe	[ifùfè]
16.	Rain	Miri	{mírí}	Mmri ozuzo	[mmírí òzùzò]
17.	Sunshine	Ànyànwù	[àɲàɲwù]	Anyàànuà	[àɲààɲà]
18.	Sun	ànwù	[ànwù]	Ànyà ànwù	[àɲà ànwù]
19.	Lies	àshí	[àsí]	Àsí	[àsí]
20.	Donkey	Ínyínya	[íɲíɲa]	Inyínya íbu	[íɲíɲa íbù]
21.	Cock	Òkè- Òkùko	[òkè ókùkù]	Òkùko nwoke	[ókùkù nwòkè]
22.	Wing	Nkù	[ɲkù]	Nkù anù	[nk nkù ànù]
23.	Horn	èpí	[èpí]	mpí	[mpí]

24.	Male	nwà -nwòke	[nwà nwókè]	nwòke	[nwókè]
25.	Female	nwányi	[nwà nwáɲì]	nwányi	[nwáɲì]
26.	Child	nwárákiri	[nwárákìrì]	nwá	[nwá]
27.	Children	úmú rákiri	[umú rákìrì]	ùmúááká	[òmóóká]
28.	daughter	nwá nwányi	[nwá nwáɲì]	nwá nwányi	[nwá nwáɲì]
29.	Thief	ònyè òhíí	[òɲè òhíí]	onye ohíí	[òɲè óhí]
30.	Chief	nzè	[nzè]	èzè /okpára	[èzè / ókpara]
31.	Eleven	irí na òtù	[irí na òtù]	irí na otu	[irí na òtò]
32.	Short (of stick)	nkpùkpù	[ɲkpòkpò]	mkpùmkpù	[ɲkpómkpó]
33.	Wet	ìhè ndímírí	[ìhè ɲdí mírì]	mmírí	[mmírì]
34.	Hot (as fire)	Ídí òkù ka òkù	[ídí òkù ká òkù]	okù	[òkù]
35.	Cold	òyìí	[òyìí]	oyi	[òjì]
36.	Left	àká íkpá	[àká íkpá]	àká èkpè	[àká èkpè]
37.	Good	mmá	[mmá]	mmá	[mmá]
38.	Hard	ìsì ikè	[ìsì ikè]	sirí ikè	[sirí ikè]

39.	Defecate	inùrù nsi	[inòrò nsi]	nùọ nsi	[ɲʷóò nsi]
40.	Kneel	íkperé	[íkperé]	gbàdàà íkperé	[gbàdà: íkperé]
41.	Lie down	jérò alá	[jéro àlà]	dòò alá	[dòò àlà]
42.	Sleep	íhí orà	[íhí orà]	hié urà	[hié órà]
43.	Fall	ídàà	[ídà:]	dàà	[dà:]
44.	Run	Íga-oso	[íga ósò]	gba oso	[gbá: ósò]
45.	Touch	ímètu - àkà	[ímètu -àkà]	mètu	[mètu]
46.	Remember	Ichètà-ihè	[tʃètá-ihe]	chètà	[tʃètá]
47.	Greet	ikèlè	[ikèlè]	kèlè	[kèlè]
48.	Ask	jùò	[dʒò]	jù	[dʒù]
49.	Reply	zá	[zá]	záá	[zá]
50.	Look for	chọyá	[tʃóya]	chọọ	[tʃó:]
51.	Get	gwetá	[gwetá]	nwètà	[nwètà]
52.	Take (money)	gwèrè	[gwèrè]	wèrè	[wèrè]
53.	Buy	zùrù	[zòrù]	zùtà	[zòtà]

54.	Divide	kèbiè	[kèbiè]	kèwàa	[kèwà]
55.	Shoot	suò	[súò]	tùò	[túò]
56.	Roast	hòu	[hòú]	nùò	[nùó]
57.	Pound	sùò	[súò]	kùò	[kwúò]
58.	Beat (drum)	Ikù èkwè	[ikù èkwè]	íkù ígwè	[ikù ígwè]
59.	Break (pot)	gbajie	[gbàdzie]	Gbajie ite	[gbàdzie ítè]
60.	Break (stick)	gbàjie-osísí	[gbàdzie òsísí]	kùò osísí	[kwúò òsísí]
61.	Cover	nkpùchiè	[nkpùtʃí]	kpùchiè	[kpùtʃìè]
62.	Stink	ìsì	[ìsì]	Isi ojoo	[ìsì òdzò]
63.	Blow	ìfù	[ìfù]	fù	[fù]
64.	Lizard	ngbéré	[ngbéré]	ngwéré	[ngwéré]
65.	Laugh	òchí	[òtʃí]	chia òchì	[tʃià òtʃí]
66.	Weep (cry)	àkwá	[àkwá]	tie àkwá	[tie àkwá]
67.	Plait (hair)	íkpa ísì	[íkpa ísì]	tee ísì	[tè: ísì]
68.	Weave	íkpa ísì	[íkpa ísì]	kpà àwpà	[kpà àwpà]

69.	Sew	Idu- àkwà	[idu àkwà]	kpa àkwà	[kpàrà àkwà]
70.	Surpass	nkàrí	[nkàrí]	kàrírí	[kàrírí]
71.	Hair	ntùtù ísí	[ntùtù ísí]	ntùtù	[ntùtù]
72.	Jaw	àbà -onu	[àbà ọ́nú]	ègbùgbù ọ́nù	[ègbùgbù ọ́nú]
73.	Market	òma-ahia	[òma-ahia]	ajia	[àhià]
74.	Bush	Ime-òhiò	[ime-óhió]	òhià	[óhià]
75.	Sea	òsimírì	[òsimírì]	Oke òsimí	[òkè òsimí]
76.	Rainy season	ùdù mírí	[ùdù mírí]	ùdù mmírì	[ùdù mmírì]
77.	Bee	àhú	[àhú]	anụ	[àṅù]
78.	Husband	dì	[dì:]	dì	[dì]
79.	Guest (stranger)	íbìà	[íbìà]	òbìà	[óbìà]
80.	Walk	ígà ije	[ígà-ídẓè]	jèè íxjè	[dẓè: ídẓè]
81.	Jump	Ifétí- élú	[ifeti élú]	gbaa élú	[gbà: élú]
82.	Fly	íga efe	[ígà éfè]	fèè	[fè:]
83.	Fight	ògú	[ògù]	gbàà ògú	[gbà ògù]

84.	Year	àjò	[àdʒó]	àfò	[àfó]
85.	bad	njò	[nɲó]	njò	[nɲó:]
86.	Eat	írè íhè	[írè íhè]	ríè	[ríè]

4.5 NON-COGNATES

Non cognates are words in different languages that do not come from the same ancestral word. In other words, they don't share a common root in a proto-language. These words are not alike in any way.

TABLE SHOWING NON-COGNATES BETWEEN NGWA IGBO AND STANDARD IGBO

1.	Tongue	írè	[írè]	ásusù	[ásusù]
2.	Chin	àba	[àbà]	íke onú	[íke ónó]
3.	Beard	Ahúhú-onu	[ahóhó- ɔnụ]	ntùtù ímí	[ntùtù ímí]
4.	Navel	útúrú	[ótóró]	Akpa afò	[ákpa àfó]
5.	Arm	ikpèrè àka	[ikpèrè àka]	ákà	[ákà]
6.	Nail	Npìsiri-ákà Na npisiri-ukun	[Npìsiri-ákà] [Nanpisi- ókón]	Mkpìsi ákà	[Mkpìsi ákà]

7.	Buttocks	onú-nsi	[onó-nsi]	ázù alá	[ázù alá]
8.	Penis	ámú	[ámó]	Mkpisi nwoke	[Mkpìsì nwòke]
9.	Thigh	nkpálàku	[nkpálàku]	ùbù ùkwù	[ùbù ùkwù]
10.	Vagina	òtilà	[ótilà]	írè nwànyi	[írè nwànyi]
11.	Skin	áhú - áhú	[àhó- àhó]	àkpùkpò	[àkpòkpò]
12.	Saliva	ású	[àsó]	mmámì onú	[mmámì ónó]
13.	Feaces	sí	[sí]	íkwù	[oikwó]
14.	Soup	nchá	[nɲa]	ójí	[ójí]
15.	Fat	ívù	[ívù]	àbò	[àbò]
16.	Palm wine	Myí-ngwò	[myí-ngwò]	mmàyà	[mmanjia]
17.	Cassava	jápu	[jápù]	ákpù	[ákpù]
18.	Maize	ùkorù	[ukorò]	ókà	[ókà]
19.	Okra	òkwùrù	[òkwòrò]	òkpùkpù	[ókpòkpò]
20.	Plantain	àbíriíka	[àbíriíka]	ùkù	[òkù]
21.	Banana	ùninè	[ùninè]	ùnkò	[ùnkó]

22.	Orange	èpè	[èpè]	òránjí	[òránjí]
23.	Groundnut	ahùekere	[ahùekere]	ntù	[ntù]
24.	Tobacco	ànwùrù	[ànwùrù]	tòòbákò	[tòbákò]
25.	Cotton	òghò	[òghò]	ìcòtòn	[kòtò]
26.	Seed	ńkpùlù	[ńkpùlù]	òku	[òkù]
27.	Leaf	àkwùkwò- òsìsì	[àkwùkwò- òsìsì]	àhí	[àhí]
28.	Bark (of tree)	àhù- òsìsì	[àhù- òsìsì]	òkùàkpù	[òkù àkpù]
29.	Root	Ngwòrògwù	[ngwòrògwù]	mkpùrù	[mkpùrù]
30.	Thorn	ògwù	[ògwù]	Ntì	[ntì]
31.	Stick	òfòr	[òfòr]	òkù	[òkù]
32.	Charcoal	Nnyì	[nnyì]	Nkume òkù oji	[nkùme òkù]
33.	Smoke	Anywùrù- òkù	[anywùrù- òkù]	íkùkù	[íkùkù]
34.	Water pot	ítè-míní	[ítè míní]	mkpùrù mmírí	[mkpùrù mmírí]

35.	Cooking pot	íte-ejíesí mírí	[íte-ejíesí mírí]	èfèrè esinri	[éfére nri]
36.	calabash	òba	[óba]	ójí	[ódzì]
37.	Grinding stone	Nkùma-lajiakwu ihe	[Nkùma- lajiakwu ihe]	Nkùme ncha	[ɲkómè nɲa]
38.	Mortar	íkwè	[íkwè]	ncha	[nɲa]
39.	Hoe	ògù	[ògù]	òkpà	[ɲkù]
40.	Axe	Egbùgbù	[egbùgbù]	òkwà	[ókwà]
41.	Matchet	Mma-úkwú- ogbuàdàní	[Mma-úkwú- ogbuàdàní]	mma	[mma]
42.	Spear (war)	ùbè	[ùbè]	ògù	[ógù]
43.	Bow (weapon)	uta	[ota]	ùdò	[údó]
44.	Arrow	Àku	[aku]	ògù	[ògù]
45.	Iron (metal)	Ìgwè	[Ìgwè]	Ìròn	[Ìròn]
46.	Mat	ùtè	[ute]	mkpùrùosis	[mkpùrù osis]
47.	Basket	Ekete	[ekete]	àkpà	[àkpà]
48.	Bag	akpà	[akpà]	òkpùkpù	[ókpùkpù]

49.	Rope	eriri	[erírí]	òkù	[akpà]
50.	Needle	ntútú	[ntútú]	ákwà	[ókò]
51.	Thread	owù	[òwù]	ídí	[ídí]
52.	Robe	èfèkà	[èfèkà]	ùbò	[òbó]
53.	Hat	òkpù	[òkpó]	úkà	[òkpà]
54.	Shoe	Agbí-úkwú	[agbí- ókwó]	akpúkpò	[àkpúkpo]
55.	Money	íkpié	[íkpié]	egò	[egò]
56.	Wall	úweí-nwuda	[úweí-nwóda]	ùbò	[òbó]
57.	Room	Onuzo-ùlò	[ónózó-ùlò]	ùlò	[ùlò]
58.	Compound	eziukwu	[eziukwu]	òbì	[òbì]
59.	Village	ògbe	[ògbe]	ùlòdòrò	[ólóóró]
60.	Well	ùmí	[ùmí]	òlù	[òlù]
61.	Rubbish	ùzò	[úzò]	àjo ihe	[àjò ihe]
62.	Farm	óru	[órú]	ùgbò	[ògbó]
63.	Bush	Ime-ohio	[ime-óhió]	ohià	[óhià]

64.	River	íyí	[íyí]	òsìmírì	[òsìmírì]
65.	Dust	Ntú	[ntú]	Unyí	[ùní]
66.	Dawn	ídà-àlà	[ídà-àlà]	ututu	[òtòtò]
67.	Thirst	Íkpó-nkù	[íkpo-nkò]	Agùù mmírí	[àgwòò mmírí]
68.	Dry season	ókochí	[okochí]	ùdù ókà	[ùdù ókà]
69.	Song	ùrí	[ùrí]	àbù	[àbù]
70.	Word	Nku	[ŋkù]	Okwu	[òkwù]
71.	He-goat	Nkpi	[nkpi]	Ewu nwoke	[èwù nwòkè]
72.	Cow	Nnama	[nnama]	Ehi	[èhí]
73.	Cat	Akiko	[akikó]	Pusi	[pùsì]
74.	Rat	Oke	[òkè]	Oso	[ósó]
75.	Duck	Odele-igbo	[òdèlè-igbo]	Odum mmiri	[ódòm mmírí]
76.	feather	abuba	[abùba]	Nku nnụnụ	[nkó nnónó]
77.	Tail	ọdụ	[ódù]	ụkpụ	[òkpò]
78.	Crocodile	aguiyi	[àgòjìjì]	Agwo inyinya	[àgwó iníya mmírí]

				mmiri	
79.	Snail	ègú	[ègú]	ejula	[èd͡ʒùlà]
80.	Housefly	ísi úló	[ísi òlò]	Inyinyu	[ìjɪjɪ̀]
81.	Mosquito	anwùta	[ànwòtà]	umukoro	[òmòkòrò]
82.	Louse	ùkè	[úkè]	nti	[nti]
83.	Vulture	ùdèlè	[ùdèlè]	úkpú	[òkpù]
84.	Kite	Ègbè	[Ègbè]	úgo	[ùgò]
85.	Hawk	egbe	[Ègbè]	okpú	[ókpù]
86.	Guinea fowl	Ègbè	[ogazi]	okpùkpa	[ókpùkpa]
87.	Bat	ùsù	[ùsù]	ùda mmùo	[Ùdà mmùò]
88.	Senior/old	Oke-ibi	[òke ìbì]	ònyè òkèpè	[òpè òkèpè]
89.	Old person	Oke madu	[òkè mmàdú]	ágádì	[ágádì]
90.	In law	ògò	[ògò]	dì/nwúnyè nwanne	[dì/ nwúnè nwan̄né]
91.	Hunter	onye nta	[ònyè nta]	dintá	[dintá]
92.	Doctor (native)	Dìbià-ùdi nala	[dìbià ódì nala]	dokita	[dókità]

93.	Chief	nzè	[nzè]	èzè /okpara	[èzè /ókpara]
94.	God	chìnèkè	[tʃìnèkè]	Chùkwù	[tʃòkwò]
95.	One	nnàna	[nnàna]	òtù	[ótù]
96.	New	òchie	[òtʃiè]	ọhùrù	[òhóró]
97.	Dry	íkọ- ákọ	[íkọ-ákọ]	nkù	[nkó]
98.	Heavy	lhe ndi anu	[íhè ɲdí anu]	ibù	[ibó]
99.	Full	íjè -èfù	[íjè-efò]	jùpùtara	[dʒúpútàrà]
100.	Drink	únú - íhè	[únú íhè]	ńụọ	[ɲwó]
101.	Swallow	ílo- íhè	[ílo íhè]	lórò	[lórò]
102.	Lick	íra- íhè	[íra íhè]	làrà	[làrà]
103.	Taste	íratu- íhè	[íratu íhè]	ńụọ ńụọ	[ɲwóó ɲwóó]
104.	Spit	arù	[arò]	tùpù	[tòpò]
105.	Vomit	ògbùgbò	[ogbùgbò]	nùopù	[ɲwóòpò]
106.	Give birth	inụrụ anwa	[inwó-anwa]	mụò	[mwóó]
107.	Stand (up)	Gùzùrò-òtò	[gùzùrò òtò]	billie	[billè]

108.	Sit (down)	kpòrò -òdò	[kpòrò òdò]	nùò àlà	[nò: àlà]
109.	Dream	nrò	[ńrò]	hùrù nrò	[hóró ńrò]
110.	Return	lòyàná	[loyàná]	làghàchi	[láɣàtʃi]
111.	Arrive	ngàdù	[ngadó]	rùtèrè	[rùtèrè]
112.	Enter	ííbàyà	[ííbàyà]	bàtà	[bàtà]
113.	Climb	ínù-elù	[inù-elù]	Gbaa ugwu	[gbá: ógwó]
114.	Descend	ihoda	[ihòdà]	dà	[dà:]
115.	Pass (by)	tugbàtié	[tugbàtié]	gàfé	[gàfé:]
116.	Turn round	ikuru	[ikòrò]	tùgharíà	[tòɣàrià]
117.	Follow	ihù	[ihò]	sòrò	[sòrò]
118.	See	ihù-ihe	[ihò-ihe]	hụ	[hò]
119.	Hear	íme	[ímè]	nụ	[nò]
120.	Know	imà-ihe	[imà-ihe]	mà	[mà]
121.	Forget	Chefù-ihe	[tʃéfó-ihe]	chefuo	[tʃéfó]
122.	Think	icheta	[itʃéta]	che echiche	[tʃè ètʃitʃe]

123.	Learn	imụ	[imò]	mụta	[mòtá]
124.	Sing	ùrí	[ùri]	gbaa egwú	[gbaa èg ^w ú]
125.	Dance	nkwà	[nkwá]	gbaa egwú	[gbá èg ^w ú]
126.	Abuse	íkparí	[ikpari]	Gbaa asi	[gbà ási]
127.	Call (summon)	òkpù	[òkpù]	kpòò	[kpò]
128.	Send (someone)	ízí	[ízi]	zipu	[zipò]
129.	Say	síí	[si:]	kwuo	[kwòò]
130.	Ask	jụo	[dʒò]	jụ àjụjụ	[dʒò àdʒòdʒò]
131.	Refuse	Ekwela	[ekwele]	jụ	[dʒò]
132.	Like	màsi	[màsi]	hụ n'anya	[hò nàna]
133.	Want	itchòròm	[itʃòròm]	chòọ	[tʃò:]
134.	Lose	tùfù	[tòfó]	fùò	[fóò]
135.	Carry	vùrù	[vùrù]	kpòrò	[kpòrò]
136.	Show (something)	zíí	[ziì]	gòsi	[gòsi]
137.	Pay for (something)	ikwùò	[ikwóò]	kùò ụgwò	[kwóò òg ^w ò]

138.	Finish	seé	[sè:]	mechà	[mètʃà]
139.	Catch	hoo	[hò:]	jídé	[dʒídè]
140.	Kill	kwoo	[kwò:]	gbùò	[gbúò]
141.	Fry	feé	[fè:]	sàà	[sàà]
142.	Grind	kwoò	[kwò:]	gbàà	[gbà:]
143.	Pour	wùò	[wúò]	wusa	[wùsà]
144.	Throw	tùò	[tùò]	tùpù	[tùpù]
145.	Sweep	íza-ihé	[iza-ihe]	sàà	[sá:]
146.	Burn	ímù-ihe-òké	[imu-ihe-ókó]	nùò òkù	[ɲùò ókó]
147.	Put on (clothes)	Idù- àkwà	[idu àkwà]	yí uwé	[jí ùwè]
148.	Take off (clothes)	fuwa	[fówà]	wepu ùwé	[wépù ùwè]
149.	Pull	tùfù	[tùfù]	dọ̀rò	[dòró]
150.	Push	kwadù	[kwadu]	pùò	[pùò]
151.	Beat (person)	íké madù ihé	[ike madu ihe]	kù	[kù]
152.	Tear	dòkaa	[dòwá:]	kùpù	[kùpù]

153.	Split	mgbasa	[mgbasa]	kéwàà	[kèwá:]
154.	Pierce	ìkpòfù íhé	[ìkpòfò íhè]	tùò	[tóò]
155.	Dig	ùwò	[òwò]	kòwa àlà	[kòwá álá]
156.	Sow	kùò	[kúò]	kù mkpuru	[kù mkpóru]
157.	Plant	kù íhé	[kò íhè]	kù íhé	[kò íhè]
158.	Wring	ígbaghàrí	[ìgbàghàri]	tùo	[tóò]
159.	Mould	kpòò	[kpó:]	wùo	[wúò]
160.	Carve	Itù-ihe	[itò-ihe]	kù òkpùkpù	[kù òkpòkpò]
161.	Tie (rope)	íkechi-íke	[iketʃi-ike]	kọọ	[kò:]
162.	Untie	íketù íhe	[iketù íhe]	tòpù	[tòpù]
163.	Cover	nkpùchíe	[nkpùtʃi]	kpùchíè	[kpùtʃiè]
164.	Open (door)	nkpùchie	[nkpùtʃi]	mèpèè (uzò)	[mèpèè (òzo)]
165.	Bad (rotten)	nmebí	[nmèbi]	njò	[ndzò]
166.	Swell (of boil)	ízà	[iza]	tikpàrà	[tikpàrà]
167.	I	m	[m]	m	[m]

168.	Extinguish	imenwù	[imenwò]	Gbùò òkù	[gbùò ókó]
169.	Wine	myí	[myí]	wáín	[wain]
170.	Bite	ità-íhe	[íta íhè]	tàrà	[tàrà]
171.	Abuse	íkparí	[íkpari]	gbà ásí	[gbà ási]
172.	Witch	Díbià-anya nzù	[dìbià anya nzò]	amùsù	[àmòsù]
173.	Toad	àkírí	[àkírí]	àkpàrà	àkpàrà

The table below shows the number of cognates and non-cognates:

Linguistic Forms	Number of cognates		Number of non-cognates
Ngwa and standard Igbo	True	Near	173
	148	86	

For this analysis the intelligibility criteria used will be the language assessment

association (1990)

The following formulas are used for this analysis;

The text costatistical formulae uses the variables

Where, X= total number of identical items (cognates)

Y= total number of non-cognates

Z= total number of lexical items collected

To get x which is the total number of identical items (cognates) we use this formulae

$$X = \text{true cognates} + \text{near cognates}$$

Ngwa igbo and standard igbo

$$X = 148 + 86$$

$$X = 234$$

From the solution above we seem that the number of cognates between the Ngwa dialect and standard igbo is 234.

To get Y which is the total number of non-cognates we use this formular

$$Y = Z - X (\text{non} - \text{cognates})$$

$$Y = \text{Total number of lexical collected} - \text{total number of cognates}$$

Ngwa igbo and standard igbo

$$Y = 407 - 234$$

$$y = 173$$

The total number for the non-cognates between Ngwa and standard igbo is 173

To get Z, which is the total number of items collected

For Ngwa and standard igbo

$$X + Y = Z$$

Where, $X = \text{total number of identical items (cognates)}$

$$Y = \text{total number of non} - \text{cognates}$$

$$Z = \text{total number of lexical items collected}$$

$$X + Y = Z$$

$$234 + 173$$

$$= 407$$

The total number of compared items is 407 as seen in the data analyzation above.

The analysis is necessary because all the lexical items were evaluated by doing this we can arrive at accurate number of items being compared.

To further determine the identical items for X we use the formular below;

$$\frac{X}{Z} \times \frac{100}{1} = \% \text{ of identical items}$$

To determine the degree of non-cognates.

$$\frac{Y}{Z} \times \frac{100}{1} = \% \text{ of non - cognates}$$

The formular above will be used to get the degree for near and true cognates

1. $\frac{\text{True cognates}}{\text{Total number of lexical items collected}} \times \frac{100}{1}$
2. $\frac{\text{near cognates}}{\text{Total number of lexical items collected}} \times \frac{100}{1}$

A total number of 148 cognates were arrived at.

Lexicostatistical analysis of the true cognates between Ngwa and standard Igbo

$$\text{true cognate} = 148$$

Total number of lexical items collected = 407

$$\frac{\text{True cognates}}{\text{Total number of lexical items collected}} \times \frac{100}{1}$$

$$\frac{148}{407} \times \frac{100}{1} = \frac{14800}{407} = 36.4\%$$

The degree of true cognates = 36.4%

The percentage of true cognates between Ngwa Igbo and Standard Igbo is 36.4%

Near cognate

A total number of *6 near cognates were identified between Ngwa and standard igbo

Using the formula

$$\frac{\text{near cognates}}{\text{Total number of lexical items collected}} \times \frac{100}{1}$$

The lexicostatistical analysis

$$\text{Near cognates} = 86$$

$$\text{Total number of lexical items collected} = 407$$

$$\frac{86}{407} \times \frac{100}{1} = \frac{8600}{407} = 21.1\%$$

The degree of near cognates between Ngwa Igbo and Standard Igbo is 21.1%

Degree of total cognates

After the calculation for true and near cognates between Ngwa and Standard igbo. What we do next is to calculate the overall degree for total cognates in these languages. This will help us check their level of mutual intelligibility.

To calculate for this, we use

$$\frac{(X, Y)}{Z} \times \frac{100}{1}$$

For each variables,

For X

$$\frac{X}{Z} \times \frac{100}{1}$$

For Y,

$$\frac{Y}{Z} \times \frac{100}{1}$$

Where $X = \text{true cognate} + \text{near cognates}$ (total number of cognates)

$Y = Z - X$ (for non cognates)

$Z = X + Y$ (total number of exical items collected)

$$X = 148 + 86$$

$$X = 234$$

$$Y = 407 - 234$$

$$y = 173$$

$$Z = 234 + 173$$

$$= 407$$

Therefore,

$$\frac{(X, Y)}{Z} \times \frac{100}{1}$$

To get the degree of total cognates,

$$\frac{X}{Z} \times \frac{100}{1}$$

$$\frac{234}{407} \times \frac{100}{1} = \frac{23,400}{407}$$

$$= 57.5\%$$

The degree of total cognates = 57.5%

To calculate for non cognates

$$\begin{aligned} & \frac{Y}{Z} \times \frac{100}{1} \\ &= \frac{173}{407} \times \frac{100}{1} \\ &= \frac{17300}{407} = 42.5\% \end{aligned}$$

The degree for non-cognates = 42.5%

From the calculation above the mutual intelligibility between Ngwa and standard Igbo is 57.5% while the differences between both languages is 42.5%.

4.6 RESULT OF ANALYSIS

Linguistic Forms	Percentage for lexical similarity	Percentage for lexical difference
Ngwa and Standard Igbo	57.5%	42.5%

This study conducted a lexicostatistical comparison of the Ngwa dialect of Igbo and Standard Igbo to determine their degree of relatedness and level of mutual intelligibility. Using the Ibadan 400-word list and applying the language assessment criterion of 1990, which places the threshold of mutual intelligibility at 70%, the analysis revealed that 57.5% of the basic vocabulary items are cognates shared between the two varieties.

This indicates that while Ngwa and Standard Igbo share a considerable number of common words, their level of mutual intelligibility falls below the 70% benchmark, suggesting that speakers of one variety may experience some difficulty fully understanding the other without prior exposure.

Furthermore, the study found that 42.5% of the compared lexical items show clear differences in form or meaning, reflecting areas of lexical divergence that contribute to the reduced intelligibility between the two varieties.

In summary, the 57.5% similarity shows moderate linguistic affinity, while the 21.1% difference highlights distinctive lexical developments in the Ngwa dialect relative to Standard Igbo. Therefore, although both belong to the same linguistic group, the findings suggest that Ngwa is a divergent dialect rather than fully intelligible with Standard Igbo.

CHAPTER FIVE

SUMMARY, FINDINGS AND CONCLUSION

5.1 INTRODUCTION

This chapter is mainly focused on the conclusion on the lexicostatistical analysis done between The Ngwa dialect of Igbo and the Standard Igbo.

This project work is divided into five chapters, with chapter one containing the background to the study, chapter two containing the review of relevant literature, chapter three focused on the theoretical framework, chapter four data analysis and the chapter five summary, findings and conclusion.

5.2 FINDINGS

From the comparative analysis between Ngwa and Standard Igbo, we were able to discover that:

1. The level of mutual intelligibility test between Ngwa and standard Igbo shows that 36.4% of their vocabulary are true cognates, this means that these words are exactly alike in both languages. The degree for near cognates was 21.1%, these words were similar but not exactly alike in both languages. From these percentages we can see that to an extent they share a high degree of linguistic similarity but not so high.
2. From the calculation for both True and near cognates, we amounted to a total of 57.5% while the non cognates was a total of 42.5%

5.3 CONCLUSION

This study has examined the lexical relationship between the Ngwa dialect and Standard Igbo using the lexicostatistical method. The findings revealed that both varieties share 57.5% lexical similarity, which falls below the 70% threshold of mutual intelligibility set by the 1990 Language Assessment Criteria. This implies that the Ngwa dialect and Standard Igbo, though belonging to the same linguistic group, are not mutually intelligible at the lexical level. The result also confirms the influence of geographical separation and social factors on the evolution of distinct dialectal forms within the Igbo language. Nevertheless, the degree of similarity observed shows that both dialects still maintain a recognizable linguistic relationship.

5.4 RECOMMENDATIONS

It is therefore recommended that future researchers carry out comparative studies involving other Igbo dialects such as Owerri, Nsukka, and Onitsha to provide a broader understanding of lexical variation within the Igbo language. In addition, scholars should extend their analysis beyond vocabulary to include phonological, morphological, and syntactic comparisons for a more comprehensive assessment of dialectal differences. Furthermore, the Ngwa dialect should be properly documented and preserved to safeguard its linguistic and cultural identity. Language planners and educators should also consider these dialectal variations in their efforts to standardize Igbo, ensuring that the peculiarities of each dialect, including Ngwa, are recognized and respected in the promotion of the standard form.

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APPENDIX
A PRESENTATION OF DATA COLLECTION

S/N	ENGLISH	NGWA IGBO		STANDARD IGBO	
		ORTHOGRAPHY	PHONETIC TRANSCRIPTION	ORTHOGRAPHY	PHONETIC TRANSCRIPTION
1.	Head	ísí	[ísí]	ísí	[ísí]
2.	Eye	ányá	[áná]	ányá	[ana]
3.	Ear	ntí	[ntí]	ntí	[ntí]
4.	Nose	ìmí	[ìmí]	ìmí	[ìmí]
5.	Mouth	onú	[onó]	onú	[ónó]
6.	Tooth	ézè	[ézè]	ézè	[ézè]
7.	Head	ísí	[ísí]	ísí	[ísí]
8.	Tongue	írè	[írè]	ásusù	[ásusù]
9.	Jaw	àbà -onu	[àbà onó]	ègbùgbù onù	[ègbùgbù onó]
10.	Chin	àba	[àbà]	íke onú	[íke onó]

11.	Beard	Ahúhú-onu	[ahóhó- ɔnú]	ntùtù ímí	[ntùtù ímí]
12.	Neck	òlú	[òlọ́]	olu	[òlọ́]
13.	Breast	Ara Nwanyi	[àra-nwanyi]	ara	[àrà]
14.	Heart	Nkpuru-òbì	[nkpóró-òbì]	obi	[òbì]
15.	Belly (External)	Erìrì-afò	[erìrì-afò]	afó	[áfó]
16.	Stomach (Internal)	afò	[àfò]	afó ime	[áfó ìmè]
17.	Navel	útúró	[ótóró]	Akpa afò	[ákpa àfó]
18.	Back	ázù	[ázó]	ázù	[ázù]
19.	Arm	ìkpèrè àka	[ìkpèrè àka]	ákà	[ákà]
20.	Hand	áka	[ákà]	áka	[ákà]
21.	Nail	Npìsiri-ákà Na npisiri-ukun	[Npìsiri-ákà] [Nanpìsiri-ókón]	Mkpìsi ákà	[Mkpìsi ákà]
22.	Buttocks	ɔnú-nsi	[ɔnó-nsi]	ázù álà	[ázù álà]
23.	Penis	ámú	[ámó]	Mkpìsi nwoke	[Mkpìsi nwòke]

24.	Thigh	nkpálàku	[nkpálàku]	ùbù ùkwù	[ùbù ùkwù]
25.	Leg	ùkwù	[ókwù]	ùkwù	[ókwó]
26.	Vagina	òtilà	[ótilà]	írè nwànyi	[írè nwànyi]
27.	Knee	ìkpèrè	[ìkpèrè]	ìkpere	[ìkpè]
28.	Body	ahu	[àhó]	ahu	[àhú]
29.	Skin	áhú - áhú	[àhó- àhó]	àkpùkpò	[àkpòkpó]
30.	Bone	ókúpúpú	[ókópókópó]	ókúpúpú	[ókópókópó]
31.	Blood	òbàrà	[óbàrà]	òbara	[óbàrà]
32.	Saliva	ású	[àsó]	mmámì onú	[mmámì ónó]
33.	Urine	mamíri	[mamíri]	mmami	[mmámì]
34.	Feaces	sí	[sí]	íkwù	[òikwó]
35.	Food	ńrì	[ńrì]	ńrì	[ńrì]
36.	Water	míri	[mmílì]	Nnu mmíri	[nnò mmírì]
37.	Soup	nchá	[nɲá]	ójí	[ójí]
38.	Meat	ànù	[ànù]	ànù	[ànó]

39.	Fat	ívù	[ívù]	àbó	[àbò]
40.	Fish	ázù	[ázù]	ázù	[ázù]
41.	Oil	manù	[mànò]	mmanụ	[mmànò]
42.	Salt	nnù	[nnù]	nnù	[n̄nò]
43.	Wine	myí	[myí]	wáín	[wain]
44.	Palm wine	Myí-ngwò	[myí-ngwò]	mmàya	[mmanjia]
45.	Yam	jíí	[jíí]	jí	[dʒí]
46.	Cassava	jápu	[jápò]	ákpù	[ákpò]
47.	Guinea corn	okà	[okà]	okà	[ókà]
48.	Millet	àchara	[àʃàra]	àcha	[àʃá]
49.	Maize	ùkorù	[ukorò]	ókà	[ókà]
50.	Beans	àgwà	[àgwà]	àgwà	[àgwa]
51.	Pepper	òsè	[òsè]	òsè	[òsè]
52.	Okra	òkwùrù	[òkwòrò]	òkpùkpù	[ókpòkpò]
53.	Plantain	àbíííka	[àbíííka]	ùkù	[òkò]

54.	Banana	ùnìnè	[ùnìnè]	ùnkò	[ùnkó]
55.	Orange	èpè	[èpè]	òránjí	[òránjí]
56.	Groundnut	ahùekere	[ahùekere]	ntù	[ntò]
57.	Kolanut	ójì	[ójì]	ójí	[ódzì]
58.	Tobacco	ànwùrù	[ànwòrò]	tòòbákò	[tóbáko]
59.	Cotton	òghò	[òghò]	ìcòtòn	[kotó]
60.	Oil plam	Manu-nri	[manò-nrí]	mmanu	[mmánù]
61.	Seed	ńkpùlù	[ńkpòlò]	òku	[òkò]
62.	Grass	áhíhá	[áhíhá]	áhíha	[áhíhá]
63.	Tree	òsísì	[òsísì]	òsísí	[òsísí]
64.	Leaf	àkwùkwò- òsísì	[àkwòkwo- òsísì]	àhí	[àhí]
65.	Bark (of tree)	àhù- òsísì	[àhù- òsísì]	òkùàkpù	[okò àkpò]
66.	Root	Ngwòrògwù	[ngwórógwò]	mkpùrù	[mkpùrò]
67.	Thorn	ògwù	[ògwù]	Ntì	[ntì]
68.	Stick	òfòr	[òfòr]	òkù	[òkò]

69.	Firewood	nku	[nku]	Nkume òkù	[nkòme ókò]
70.	Charcoal	Nnyì	[nnyì]	Nkume òkù oji	[nkòme ókò]
71.	Fire	ókú	[oku]	ókú	[ókó]
72.	Smoke	Anywúrù- òkú	[anywòrò- òkú]	íkúkú	[íkòkò]
73.	Ashes	ntù	[ntù]	ùtù	[ùtù]
74.	Water pot	ítè-míní	[ítè míní]	mkpùrù mmírí	[mkpòrò mmírí]
75.	Cooking pot	íte-ejíesí mírí	[íte-ejíesí mírí]	èfèrè esinri	[éfére nri]
76.	calabash	òba	[óba]	ójí	[ódzì]
77.	Grinding stone	Nkùma-lajiakwu ihe	[Nkùma-lajiakwu ihe]	Nkùme ncha	[ɲkómè nɲa]
78.	Mortar	íkwè	[íkwè]	ncha	[nɲa]
79.	Knife	Nma	[Nmà]	Nma	[Nma]
80.	Hoe	ògù	[ògù]	òkpà	[ɲkù]
81.	Axe	Egbùgbù	[egbùgbù]	òkwà	[ókwa]
82.	Matchet	Mma-úkwù- ogbuàdàní	[Mma-úkwù- ogbuàdàní]	mma	[mma]

83.	Spear (war)	ùbè	[ùbè]	ògù	[óǵó]
84.	Bow (weapon)	uta	[ota]	ùdò	[údó]
85.	Arrow	Àku	[aku]	ògù	[òǵó]
86.	Iron (metal)	Ìgwè	[Ìgwè]	Ìròn	[Ìròn]
87.	Mat	ùtè	[ute]	mkpùrùosis	[mkpóró osis]
88.	Basket	Eketè	[ekete]	àkpà	[àkpà]
89.	Bag	akpà	[akpà]	òkpùkpù	[ókpùkpù]
90.	Rope	eriri	[erírí]	òkù	[akpà]
91.	Needle	ntútú	[ntútú]	ákwà	[ókù]
92.	Thread	owù	[òwù]	ídí	[ídí]
93.	Robe	èfèkà	[èfèkà]	ùbò	[ùbó]
94.	Hat	òkpù	[òkpù]	ùkpà	[ùkpà]
95.	Shoe	Agbí-úkwú	[agbí- ókwú]	akpùkpò	[àkpùkpó]
96.	Money	ìkpíe	[ìkpíe]	egò	[egò]

97.	Basket	Ekete	[ekete]	àkpà	[àkpà]
98.	Door	Onu-ozu	[onó-ozó]	úzó	[úzó]
99.	Wall	úweí-nwuda	[úweí-nwóda]	ùbò	[úbó]
100.	Room	Onuzo-ùlo	[ónózó-ùlò]	ùlò	[ùlò]
101.	House	ùlò	[ùlò]	ùlò	[ùlò]
102.	Compound	eziukwu	[eziukwu]	òbì	[òbì]
103.	Town	òbòdò	[òbòdò]	òbòdò	[òbòdò]
104.	Village	ògbe	[ògbe]	ùlòrò	[ùlòrò]
105.	Well	ùmí	[ùmí]	òlù	[òlù]
106.	Rubbish	ùzò	[ùzò]	àjo ihe	[àjò ihe]
107.	Road	ùzò	[ùzò]	ùzò	[ùzò]
108.	Market	òma-ahia	[òma-ahia]	ajia	[àhià]
109.	Farm	óru	[órú]	ùgbò	[ùgbò]
110.	Bush	Ime-ohio	[ime-òhió]	ohià	[òhià]
111.	River	íyí	[íyí]	òsimírì	[òsimírì]

112.	Sea	òsìmírì	[òsìmírì]	Oke òsímí	[òkè òsímí]
113.	Boat	Ugbo-mmìrì	[ugbó mmìrì]	Ugbo-mmìrì	[ùgbó mmìrì]
114.	Stone	nkùmé	[ɲkóme]	nkume	[ɲkómè]
115.	Mountain	ugwu	[ùkpù]	ugwu	[ùkpù]
116.	Ground	Ime-àlà	[ime-àlà]	Ala	[àlà]
117.	Earth (soil)	Aja-àlà	[adza-àlà]	Udi àlà	[ódi àlà]
118.	Sand	àjà	[àjà]	àjà	[àdjà]
119.	Dust	Ntú	[ntú]	Unyí	[ùní]
120.	Mud	àkpírí	[akpírí]	Akpiri	[akpírí]
121.	Wind	ùfufe	[òfùfè]	ifufe	[ífùfè]
122.	Rain	Miri	{mírì}	Mmri ozuzo	[mmírì òzùzò]
123.	Sunshine	Ànyànwù	[àṅàṅwù]	Anyàànuà	[àṅààṅà]
124.	Sun	ànwù	[ànwù]	Ànyà ànwù	[àṅà ànwù]
125.	Moon	ònwà	[ónwà]	ònwà	[ónwà]
126.	Star	kpàkpàndo	[kpàkpàndo]	Kpakpando	[kpàkpàndo]

127.	Day	ùbòchí	[ùbòchí]	ùbòchí	[òbóchi]
128.	Night	àbàlì	[àbàlì]	àbàlì	[àbàlì]
129.	Dawn	ídà-àlà	[ídà-àlà]	ututu	[òtòtò]
130.	Darkness	óchí-chírí	[òʃí ʃírí]	óchíchírí	[óchíchírí]
131.	Sleep	úra	[òrà]	úra	[òrà]
132.	Work	òrù	[órù]	òrù	[órù]
133.	War	àghà	[àɣà]	àghà	[àɣà]
134.	Fear	ùjò	[òjò]	ùjò	[òjò]
135.	Hunger	àgùù	[àgwù]	àgùù	[àgwòò]
136.	Thirst	Ikpó-nkù	[íkpo-nkù]	Agùù mmírí	[àgwòò mmírí]
137.	Year	àjò	[àdʒò]	áfò	[áfò]
138.	Rainy season	ùdù mírí	[ùdù mírí]	ùdù mmírí	[ùdù mmírí]
139.	Dry season	ókóchí	[okochí]	ùdù ókà	[ùdù ókà]
140.	Song	ùrí	[ùrí]	àbù	[àbò]

141.	Word	Nku	[ŋkù]	Okwu	[òkwù]
142.	Lies	àshí	[àsí]	Àsí	[àsí]
143.	Thing	ìhè	[ìhè]	ìhè	[ìhè]
144.	animal	ànùmànù	[ànùmànù]	ànùmànù	[ànòmànò]
145.	Goat	èwù	[èwù]	èwù	[èwù]
146.	He-goat	Nkpi	[nkpi]	Ewu nwoke	[èwù nwòkè]
147.	Sheep	Atùrù	[atorò]	Atùrù	[atòrò]
148.	Cow	Nnama	[nnama]	Ehi	[èhí]
149.	Horse	ínyiníyà	[íníjǎ]	ínyiníyà	[íníjǎ]
150.	Donkey	Ínyínya	[íníjǎ]	Inyínya íbu	[ijnijǎ íbù]
151.	Dog	nkítà	[nkítà]	nkítà	[nkítà]
152.	Cat	Akiko	[akikó]	Pusi	[pùsí]
153.	Rat	Oke	[òkè]	Oso	[ósó]
154.	Chicken	Okùko	[ókukó]	Okùko	[ókùkò]
155.	Cock	Òkè- Òkùko	[òkè ókùkò]	Òkùko nwoke	[ókùkò nwòkè]

156.	Duck	Odele-igbo	[òdèlè-igbo]	Odum mmiri	[ódòm mmírí]
157.	egg	Àkwá	[àkwá]	Àkwá	[àkwá]
158.	Sand	àjà	[àjà]	àjà	[àdʒà]
159.	Wing	Nkù	[ŋkù]	Nkù anù	[nk nkó ànò]
160.	feather	abuba	[abùba]	Nku nnụnụ	[nkó nnónó]
161.	Horn	èpí	[èpí]	mpí	[mpí]
162.	Tail	ọdụ	[ódù]	ụkpụ	[ùkpù]
163.	Leopard	àgù	[àgù]	àgù	[àgù]
164.	Crocodile	aguiyi	[àgùjǐjǐ]	Agwo inyinya mmiri	[àgwó ìnjina mmírí]
165.	Elephant	ènyí	[èní]	ènyí	[èní]
166.	Buffalo	atu	[àtù]	enwe ọhịa	[ènwè óhĩa]
167.	Monkey	ènwé	[ènwé]	ènwé	[ènwé]
168.	Tortoise	mbè	[mbè]	mbè	[mbè]
169.	Snake	àgwò	[àgʷò]	àgwò	[àgʷò]

170.	Lizard	ngbééré	[ngbééré]	ngwéré	[ngwéré]
171.	Crab	ikwo	[ikwó]	nza	[nzá]
172.	Toad	àkírí	[àkírí]	àkpàrà	àkpàrà
173.	Snail	ègú	[ègú]	ejula	[èdʒùlà]
174.	Housefly	ísi úló	[ísi òlò]	Inyinyu	[injɪnò]
175.	Bee	àhú	[àhú]	anụ	[ànò]
176.	Mosquito	anwụta	[ànwòtà]	umukoro	[òmòkòrò]
177.	Louse	ùkè	[ókè]	nti	[nti]
178.	bird	nnùnù	[nnónò]	nnùnù	[nnónò]
179.	Vulture	ùdèlè	[ùdèlè]	úkpú	[òkpò]
180.	Kite	Ègbè	[Ègbè]	úgo	[ùgó]
181.	Hawk	egbe	[Ègbè]	okpú	[ókpò]
182.	Guinea fowl	Ègbè	[ogazi]	okpùkpa	[ókpòkpa]
183.	Bat	ùsù	[ùsò]	ùda mmùo	[Ùdà mmòó]
184.	Person	mmádù	[mmádò]	mmádù	[mmádò]

185.	Name	àhá	[àhá]	àhá	[àhá]
186.	Man	nwòkè	[nwókè]	nwòkè	[nwókè]
187.	Male	nwà -nwòke	[nwà nwókè]	nwòke	[nwókè]
188.	Husband	dì	[dì:]	dì	[dì]
189.	Woman	nwányì	[nwájì]	nwányì	[nwájì]
190.	Female	nwányi	[nwà nwájì]	nwányi	[nwájì]
191.	Wife	nwúnyè	[nwújè]	nwúnyè	[nwújè]
192.	Senior/old	Oke-ibi	[òke ibì]	ònyè òkèjè	[òjè òkèjè]
193.	Old person	Oke madu	[òkè mmàdú]	ágádi	[ágádi]
194.	Father	nná	[nná]	nná	[nná]
195.	mother	nnè	[nnè]	nne	[nnè]
196.	Child	nwárákiri	[nwárákìrì]	nwá	[nwá]
197.	Children	úmú rákiri	[umú rákìrì]	ùmúáká	[òmúáká]
198.	Son	nwá nwókè	[ɲwá ɲwókè]	nwá nwókè	[nwá nwókè]
199.	daughter	nwá nwányì	[nwá nwányì]	nwá nwányì	[nwá nwányì]

200.	Brother (elder for men)	nwañné nwókè	[nwañné nwókè]	nwañné nwókè	[nwañné nwókè]
201.	Mother's brother	nwañné nná	[nwañné nná]	nwañné nná	[nwañné nná]
202.	In law	ògó	[ògó]	dì/nwúnyè nwanne	[dì/ nwúnyè nwañné]
203.	Guest (stranger)	íbia	[íbia]	òbia	[óbia]
204.	Friend	ènyí	[ènyí]	ènyí	[èjí]
205.	King	èzè	[èzè]	èzè	[èzè]
206.	Hunter	onye nta	[ònyè nta]	dintá	[dintá]
207.	Thief	ònyè òhíí	[ònyè òhíí]	onye ohíí	[ònyè óhíí]
208.	Doctor (native)	Dìbià-ùdi nala	[dìbià údi nala]	dokita	[dókità]
209.	Witch	Dìbià-anya nzù	[dìbià ɔna nzù]	amùsù	[àmòsù]
210.	Chief	nzè	[nzè]	èzè /okpara	[èzè /ókpara]
211.	Medicine	ògwú	[òg ^w ó]	ògwú	[òg ^w ó]

212.	Fetish (juju)	ògwú	[òg ^w ó]	ògwú	[òg ^w ó]
213.	Corpse	òzù	[òzù]	òzù	[òzù]
214.	God	chìnèkè	[tʃìnèkè]	Chùkwù	[tʃòkwù]
215.	One	nnàná	[nnàná]	òtù	[òtù]
216.	Two	àbùò	[àbùò]	àbùò	[àbùò]
217.	Three	àtò	[àtò]	àtò	[àtò]
218.	Four	ànọ	[ànọ]	ànọ	[ànọ]
219.	Five	ìsè	[ìsè]	ìsè	[ìsè]
220.	Six	ìsìí	[ìsìí]	ìsìí	[ìsìí]
221.	Seven	àsáá	[àsáá]	àsáá	[àsáá]
222.	Eight	àsàtò	[àsàtò]	àsàtò	[àsàtò]
223.	Nine	ìtèghètè	[ìtèghètè]	ìtèghètè	[ìtèghètè]
224.	Ten	ìrì	[ìrì]	ìrì	[ìrì]
225.	Eleven	ìrì na òtù	[ìrì na òtù]	ìrì na otu	[ìrì na òtù]
226.	Twelve	ìrì na àbùò	[ìrì na àbùò]	ìrì na àbùò	[ìrì na àbùò]

227.	Thirteen	ìrí nà àtò	[ìrí nà àtò̀]	ìrí nà àtò	[ìrí nà àtò̀]
228.	Fourteen	ìrí nà ànọ	[ìrí nà ànọ̀]	ìrí nà ànọ	[ìrí nà ànọ̀]
229.	Fifteen	ìrí nà ìsè	[ìrí nà ìsè]	ìrí nà ìsè	[ìrí nà ìsè]
230.	Sixteen	ìrí nà ìsíí	[ìrí nà ìsí:]	ìrí nà ìsíí	[ìrí nà ìsí:]
231.	Seventeen	ìrí nà àsáá	[ìrí nà àsá:]	ìrí nà àsáá	[ìrí nà àsá:]
232.	Eighteen	ìrí nà àsàtò	[ìrí nà àsàtò̀]	ìrí nà àsàtò	[ìrí nà àsàtò̀]
233.	Nineteen	ìrí nà itèghètè	[ìrí nà itèghètè]	ìrí nà itoolu	[ìrí nà itèghètè]
234.	Twenty	ìrí àbùò	[ìrí àbùò̀]	ìrí àbùò	[ìrí àbùò̀]
235.	Twenty-one	ìrí àbùò nà òtù	[ìrí àbùò̀ nà òtù]	ìrí àbùò nà òtù	[ìrí àbùò̀ nà òtù]
236.	Twenty-two	ìrí àbùò nà àbùò	[ìrí àbùò̀ nà àbùò̀]	ìrí àbùò nà àbùò	[ìrí àbùò̀ nà àbùò̀]
237.	Thirty	ìrí àtò	[ìrí àtò̀]	ìrí àtò	[ìrí àtò̀]
238.	Forty	ìrí ànọ	[ìrí ànọ̀]	ìrí ànọ	[ìrí ànọ̀]
239.	Fifty	ìrí ìsè	[ìrí ìsè]	ìrí ìsè	[ìrí ìsè]
240.	Sixty	ìrí ìsíí	[ìrí ìsí:]	ìrí ìsíí	[ìrí ìsí:]

241.	Seventy	ìrí àsáá	[ìrí àsá:]	ìrí àsáá	[ìrí àsá:]
242.	Eighty	ìrí àsàtò	[ìrí àsàtò]	ìrí àsàtò	[ìrí àsàtò]
243.	Ninety	ìrí itèghètè	[ìrí itèghètè]	ìrí itèghètè	[ìrí itèyètè]
244.	Hundred	nàrí	[nàrí]	nari	[nàrí]
245.	Two hundred	nàrí àbùò	[nàrí àbùò]	nàrí àbùò	[nàrí àbùò]
246.	Four hundred	nàrí anò	[nàrí anò]	nàrí anò	[nàrí anò]
247.	Black	òjí	[òjí:]	òjí	[òjí:]
248.	White	òchá	[òtʃá]	òchá	[òtʃá]
249.	Red	òbára obára	[òbára òbára]	òbára obára	[òbára òbára]
250.	Big (great)	ùkwù	[úkwó]	ùkwù	[úkwó]
251.	Long (of stick)	ògòlògò	[ògòlògò]	ogologo	[ògòlògò]
252.	Short (of stick)	nkpùkpù	[ɲkpòkpò]	mkpùmkpù	[ɲkpómkpó]
253.	Old (opposite of	ochie	[òtʃiè]	ochie	[òtʃiè]

	new)				
254.	New	òchie	[òtʃiè]	òhùrù	[òhóró]
255.	Wet	íhè ndímírí	[íhè ñdí mírí]	mmírí	[mmírí]
256.	Dry	íkpo- ákpò	[íkpo-ákpò]	nkù	[nkó]
257.	Hot (as fire)	Ídí òkù ka òkù	[ídí òkù ká òkù]	òkù	[òkó]
258.	Cold	òyìì	[òyìì]	oyi	[òjì]
259.	Right (side)	àkà nrí	[àkà nrí]	àkà nrí	[àkà nrí]
260.	Left	àkà íkpá	[àkà íkpá]	àkà èkpè	[àkà èkpè]
261.	Good	mmá	[mmá]	mmá	[mmá]
262.	bad	njò	[njò]	njò	[njò]
263.	Sweet (tasty)	ùtò	[ùtò]	ùtò	[ùtò]
264.	Heavy	Ihe ndi anu	[íhè ñdí anu]	ibù	[ibó]
265.	Full	íjè -èfù	[íjè-efù]	jùpùtara	[dʒùpùtara]
266.	Strong	ìkè	[ìkè]	ìkè	[ìkè]
267.	Hard	ìsì ìkè	[ìsì ìkè]	sìrì ìkè	[sìrì ìkè]

268.	Eat	írè íhè	[írè íhè]	ríè	[ríè]
269.	Drink	únú - íhè	[únú íhè]	nùọ	[ɲʷó]
270.	Swallow	ílo- íhè	[ílo íhè]	lórò	[lórò]
271.	Bite	ítà-íhe	[íta íhè]	tàrà	[tàrà]
272.	Lick	íra- íhè	[íra íhè]	làrà	[làrà]
273.	Taste	íratu- íhè	[íratu íhè]	nùọ núọ	[ɲʷó ɲʷó]
274.	Spit	arù	[arù]	tùpù	[tùpù]
275.	Vomit	ògbùgbò	[ogbùgbò]	nùopù	[ɲʷòpù]
276.	Urinate	inurù mamiri	[inò mànírí]	nùọ mmiko	[ɲʷó mmíkò]
277.	Defecate	inurù nsì	[inòrò nsì]	nùọ nsì	[ɲʷó nsì]
278.	Give birth	inurù anwa	[inʷó-anwa]	mùọ	[mʷó]
279.	Die	nwùò	[nwùò]	nwùò	[nwùò]
280.	Stand (up)	Gùzùrò-òtò	[gùzùrò òtò]	billie	[billè]
281.	Sit (down)	kpòrò -òdò	[kpòrò òdò]	nùò àlà	[nò: àlà]
282.	Kneel	íkperé	[íkperé]	gbàdàà íkperé	[gbàdà:

					íkperé]
283.	Lie down	jérò alá	[jéro àlà]	dòò alá	[dòò àlà]
284.	Sleep	íhí orà	[íhí orà]	híè ùrà	[híè úra]
285.	Dream	nrò	[ńró]	hùrù nrò	[húró ńró]
286.	Go	gáwà	[gáwà]	gáwà	[gáwà]
287.	Come	bíà	[bíà]	bíà	[bíà]
288.	Return	lòyànà	[loyànà]	làghàchi	[láyatʃi]
289.	Arrive	ngadù	[ngadó]	rùtèrè	[rùtèrè]
290.	Enter	ííbàyà	[ííbàyà]	bàtà	[bàtà]
291.	Climb	ínù-elù	[inù-elù]	Gbaa ugwu	[gbá: úgwú]
292.	Descend	ihoda	[ihòdà]	dà	[dà:]
293.	Fall	ídàà	[ídà:]	dàà	[dà:]
294.	Walk	ígà ije	[ígà-ídʒè]	jèè íxjè	[dʒè: ídʒè]
295.	Run	Íga-òsò	[ígá ósò]	gba oso	[gbá: ósò]
296.	Jump	Ifétí- élú	[ifeti élú]	gbaa élú	[gbà: élú]
297.	Fly	íga efe	[ígà éfè]	fèè	[fè:]

298.	Pass (by)	tugbàtié	[tugbàtié]	gàfé	[gàfé:]
299.	Turn round	ikuru	[ikòrò]	tugharíá	[tòyàrià]
300.	Follow	ihù	[ihò]	sòrò	[sòrò]
301.	See	ihù-ihe	[ihò-ihe]	hụ	[hò]
302.	Hear	íme	[ímè]	nụ	[nò]
303.	Touch	ímètu - àkà	[ímètu -àkà]	mètu	[mètu]
304.	Know	imà-ihe	[imà-ihe]	mà	[mà]
305.	Remember	Ichètà-ìhè	[tʃètá-ihe]	chètà	[tʃètá]
306.	Forget	Chefù-ihe	[tʃefó-ihe]	chefuo	[tʃefóò]
307.	Think	icheta	[itʃèta]	che echiche	[tʃè ètʃitʃe]
308.	Learn	imụ	[imò]	mụta	[mòtá]
309.	Laugh	òchí	[òtʃí]	chia òchị	[tʃià òtʃi]
310.	Weep (cry)	àkwá	[àkwá]	tie àkwá	[tie àkwá]
311.	Sing	ùrí	[ùri]	gbaa egwú	[gbaa ègʷú]
312.	Dance	nkwà	[nkwá]	gbaa egwú	[gbá ègʷú]

313.	Play (game)	ègwù	[èg ^w ó]	ègwù	[èg ^w ó]
314.	Fear	ùjò	[òj ^ó]	ùjò	[òj ^ó]
315.	Abuse	íkparí	[ikpari]	Gbaa asi	[gbà ási]
316.	Fight	ògú	[òg ^ò]	gbàà ògú	[gbà òg ^ò]
317.	Greet	ikèlè	[ikèlè]	kèlè	[kèlè]
318.	Call (summon)	òkpù	[òkpù]	kpòò	[kp ^ò]
319.	Send (someone)	ízí	[ízi]	zipu	[zip ^ò]
320.	Say	síí	[si:]	kwuo	[kwú ^ò]
321.	Ask (question)	jùò	[dʒ ^ò]	jù	[dʒ ^ò]
322.	Reply	zá	[zá]	záá	[zá]
323.	Ask	jùò	[dʒ ^ò]	jù	[dʒ ^ò àdʒ ^ò àdʒ ^ò]
324.	Refuse	Ekwela	[ekwele]	jù	[dʒ ^ò]
325.	Like	màsi	[màsi]	hụ n'anya	[h ^ò nàna]

326.	Want	itchòròm	[itʃòròm]	chòọ	[tʃò:]
327.	Look for	chọyá	[tʃòya]	chọọ	[tʃò:]
328.	Get	gwetá	[gwetà]	nwètà	[nwètà]
329.	Steal	ìzù	[ìzù]	N'ugha	[nùya]
330.	Refuse	Ekwela	[ekwele]	ju	[dʒò]
331.	Take (money)	gwèrè	[gwèrè]	wèrè	[wèrè]
332.	Carry	vùrù	[vùrù]	kpòrò	[kpòrò]
333.	Show (something)	zìì	[zìì]	gòsì	[gòsì]
334.	Give	nyè	[nè]	nyè	[nè]
335.	Sell	rée	[rée]	rée	[rée]
336.	Choose	họrò	[hóroò]	họrò	[hóroò]
337.	Buy	zùrù	[zòrò]	zùta	[zòtà]
338.	Pay for (something)	ikwùò	[ikwúò]	kùò ụgwò	[kwúò ùgʷò]
339.	Count	gùò	[gúò]	gùò	[gwúò]

340.	Divide	kèbiè	[kèbiè]	kèwàa	[kèwà]
341.	Finish	seé	[sè:]	mechà	[mètʃà]
342.	Catch	hoo	[hò:]	jídé	[dʒídè]
343.	Shoot	suò	[súò]	tùò	[túò]
344.	Kill	kwoo	[kwò:]	gbùò	[gbúò]
345.	Cook	síè nri	[síè nri]	síè nri	[síè nri]
346.	Fry	feé	[fè:]	sàà	[sàà]
347.	Roast	hòu	[hóú]	nùò	[ɲóú]
348.	Pound	sùò	[súò]	kùò	[kwóú]
349.	Grind	kwoò	[kwò:]	gbàà	[gbà:]
350.	Pour	wùò	[wóú]	wusa	[wòsà]
351.	Throw	tùò	[tòú]	tùpù	[tòpù]
352.	Sweep	íza-ihé	[iza-ihe]	sàà	[sá:]
353.	Burn	ímù-ihe-òké	[imu-ihé-ókú]	nùò òkù	[ɲóú ókú]
354.	Extinguish	imenwù	[imenwò]	Gbùò òkù	[gbúò ókú]

355.	Plait (hair)	ikpa isi	[ikpa ísì]	tee isi	[tè: ísì]
356.	Weave	ikpa isi	[ikpa ísì]	kpa awpa	[kpà àwpà]
357.	Spin (thread)	ítùghàrí	[itùghàri]	ítùghàrí	[itùghàri]
358.	Sew	Idu- àkwà	[idu àkwà]	kpa àkwà	[kpàrà àkwà]
359.	Put on (clothes)	Idù- àkwà	[idu àkwà]	yí uwé	[jí ùwè]
360.	Take off (clothes)	fuwa	[fówà]	wepu ùwé	[wépù ùwè]
361.	Pull	tùfù	[tófó]	dọ̀rò	[dóró]
362.	Push	kwadù	[kwadu]	pùò	[pòó]
363.	Beat (person)	íké madù ihé	[ike madu ihe]	kù	[kò]
364.	Beat (drum)	Ikù èkwè	[ikò èkwè]	íkù ígwè	[ikò ígwè]
365.	Break (pot)	gbajie	[gbàdzie]	Gbajie ite	[gbàdzie ítè]
366.	Break (stick)	gbàjie-osísí	[gbàdzie òsísí]	kùò osísí	[kwóò òsísí]
367.	Wash (body)	sáà àhù	[sáà áhù]	sáà àhù	[sáà áhù]

368.	Tear	dòkaa	[dòwá:]	kùpù	[kùpù]
369.	Split	mgbasa	[mgbasa]	kéwàà	[kèwá:]
370.	Pierce	ikpòfù íhé	[ikpòfù íhè]	tùò	[tùò]
371.	How	ogu	[ògù]	ogu	[ògù]
372.	Dig	ùwò	[ùwò]	kòwa àlà	[kòwá álá]
373.	Sow	kùò	[kùò]	kù mkpuru	[kù mkpùrù]
374.	Plant	kù íhé	[kù íhè]	kù íhé	[kù íhè]
375.	Bury	líè	[líè]	líè	[líè]
376.	Build	wùò	[wùò]	wùò	[wùò]
377.	Wring	ígbàghàrí	[igbàghàri]	tùò	[tùò]
378.	Mould	kpòò	[kpò:]	wùò	[wùò]
379.	Carve	Itù-ihe	[itù-ihe]	kù òkpùkpù	[kù òkpùkpù]
380.	Make	méé	[mé:]	mee	[mé:]
381.	Smell	ùjù	[ùtù]	ùjù	[ùtù]
382.	Tie (rope)	íkechi-íke	[iketʃi-ike]	kọọ	[kò:]

383.	Untie	íketù íhe	[íketu íhe]	tòpù	[tòpò]
384.	Cover	nkpùchíe	[nkpùtʃí]	kpùchíe	[kpùtʃíè]
385.	Open (door)	nkpùchie	[nkpùtʃí]	mèpèè (uzò)	[mèpèè (ùzo)]
386.	Close	mechíe	[mètʃíè]	mechíe	[mètʃíè]
387.	Bad (rotten)	nmebí	[nmèbí]	njò	[ndʒò]
388.	Stink	ìsì	[ìsì]	Isi ojoo	[ìsì òdʒò]
389.	Swell (of boil)	ízá	[íza]	tikpàrà	[tikpàrà]
390.	Blow	ìfù	[ìfò]	fù	[fò]
391.	Blow (of wind)	íkakù fù	[íkòkò fù]	íkakù fù	[íkòkò fò]
392.	Surpass	nkàrí	[nkàrí]	kàrírí	[kàrírí]
393.	Greeting (to elders)	ndéwó	[ndéwó]	ndéwó	[ndéwó]
394.	I	m	[m]	m	[m]
395.	Me	mù	[mò]	mù	[mò]

396.	Mine	ṛkè m̀	[ṛkè m̀]	ṛkè m̀	[ṛkè m̀]
397.	You	gì	[gì]	ì (gì)	[ì] or [gì]
398.	Yours	nke gí	[ṛkè gí]	nke gí	[ṛkè gí]
399.	We	ǎnyì	[ǎṛnì]	ǎnyì	[ǎṛnì]
400.	They	há	[há]	há	[há]
401.	Him	yá	[já]	yá	[já]
402.	Her	yá	[já]	yá	[já]
403.	A	òtù	[òtù]	òtù	[òtù]
404.	An	òtù	[òtù]	òtù	[òtù]
405.	This	nkè à	[ṛkè à]	nkè à	[ṛkè à]
406.	Who	ònyè	[òṛnè]	ònyè	[òṛnè]
407.	What	gínì	[gínì]	gínì	[gínì]