Migration, Etymology and Linguistic Classification of Names in Akoko, Ondo State: The Logical Connections

By

Opeyemi. T. Agoyi PhD
Department of Linguistics and Languages,
Adekunle Ajasin University, Akungba-Akoko Ondo State,
Nigeria.
agoyito2006@yahoo.co.uk, agoyito@live.com,
taiwo.agoyi@aaua.edu.ng, 08072671206

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Ucheoma C. Osuji PhD
Department of Philosophy, Adekunle Ajasin University,
Akungba-Akoko Ondo State, Nigeria.
uc211179@yahoo.com, ucheoma.osuji@aaua.edu.ng,
08036702502

Abstract

Naming is an indispensable part of language formation. The concept of naming is one of the repertoires of language. The scope of this research is Akoko people and their languages in Edo and Ondo States in Nigeria. Akoko is a place where one finds multiple linguistic patterns that are not mutually intelligible. Languages like Àbèsàbèsì,1 Ukaan, Òwọn Àfa, Yoruboid, Úhuàmì, Úkùè and many dialects constitute the varying linguistic patterns of this region. One major attribute of Akoko settlement is that it is controlled by linguistic multilingualism, yet Languages serve as a major determinant factor controlling the settlement systems. This is seen from names which is used as mark of identification, relationality, distinction, meaning, reference that are linked to the place of origin. The eulogies retrieved confirm our supposition. Logically, the most plausible starting point for the evolution of language is a bonding device based on the exchange of social information concerning relations within the social network.2 This paper, therefore, examines the phenomenon of names of places in Akoko using descriptive survey method which enables us to dig deep into the facts as shown in the collected data. This clearly unveils the history, migrations patterns and the proto for of Akoko languages. This research investigates the etymology of the names of places in Akoko; including community names using the etymo-linguistic evidence to trace the history and linguistic relatedness. The names examined in this paper reveal that the Akoko people migrated from more than twenty different cultural origins in Nigeria who came to settle at various times of history but are united by social,

cultural and economic activities. For instance, Iṣua, and Izon are in Ondo North and South Senatorial Districts but the names linked to Izon such as Ijon Agorijon (clans of Ijon) Okeji (hill of Ijon) etc. are found in Iṣua, Ikaram, Akunn respectively. The Ika-Igbo, Nupe, Ebira from Delta, Niger and Kogi states respectively are also present in the area. These Akoko peoples who are united by their economic activities acquire the local language and Yoruba simultaneously. For political reason Yoruba is their lingua-franca. Linguistic belief that it is possible to find some degree of similarity in some languages that may not have generic relation. The future of this study lies in the prospect of language loss and birth in Akoko region since physical and social distances enable speakers of one variety to distinguish themselves from speakers of other dialects. The research ends by discussing the linguistic related problems impose on migration and historical researches and studies.

Key words: Akoko, Name, History, Migration, Ethnology of Names, Logic, Language,

Introduction

Àkókó is found at the northern and Western part of Ondo and Edo States in Nigeria. In Essence Àkókó is in the Western Region of Nigeria around the Kükürück hills. Willes opine that the name "Akoko" has been applied to the inhabitants of some villages.

Creation of Edo and Ondo states informs the existence of some in Edo and others in Ondo. The question that is begging for an answer is what: is the meaning and origin of the name Àkókó? We are conscious of the fact that in most Nigerian societies, persons, places phenomena, structures names have meaning origin and are associated with event, family traits, religion, etc. In the same vein we assume that the name Àkókó has a connotation that is lost in history. What is the connotation?

In search of answers to the above question we consulted books and archival materials such as D. O’s Report on Akoko. We also interviewed members of the public. Akoko people spread across the boundaries of Ondo and Edo states in Nigeria. Each community is made up of immigrants from different settlement with distinct linguistic form who agreed on mutual alliance, as a force against invaders as evident in the history of Òkè-Àgbè, Àjọwä, Iṣúa, Ikàràmu, Ukue, Ekpedo, Bilo Gara, Arigidi etc,. In agreement with Dunbar’s opinion that most plausible starting point for the evolution of language bonding device is based on

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the exchange of social information concerning relation within social network we traced the bonding devices to using logical connection principle to the suggest language families for the languages spoken within Akoko geographical boundary. It is worthy of note that speakers of languages in Akoko acquire the local language and Yoruba simultaneously. We are of the view that this research will help in unveiling linguistic facts on the history, migration pattern and proto form of Akoko languages. This research investigates the etymology of the names of places in Akoko including community name using the etymon-linguistic evidence to trace the history and linguistic relatedness. The methodology adopted is descriptive survey which enables us to dig deep into the facts as shown in the data collected. The names examined revealed that in this paper reveal a close link that Akoko people migrated from more than twenty cultural backgrounds in Nigeria who came to settle at various times of history but are united by social, cultural and economic activities. The immigrants are attested to spread across the communities as we have the Ijọ known as the Izon within the community who are in Isua whose eulogies retrieved confirm our claim, Agorijon 'clan of Ijọn' in Ikaramu, Ôkênjọ 'hill of Ijọn' in Àkùnnù etc. This finding is an eye opener to the search for the origin and language family of the Elugbe and Agoyi proposed Akedoid.

1. **What is in a Name?**

Names may be to keep parents identity. Identity means reference. **Multiple names**: Everybody is competent on the child keeps a multiple affiliation. Include the person’s full name. You will know the groups he claims affiliation with. From the information you get the sociolinguistic profile. Oruko àmútorun wá is descriptive name. **Multiple affiliations**

- Affiliation and identity: has been noted by many Anthropologists.\(^7\)
- Language is a way of creating referential mean. It is done through language choice.
- Affiliation is a matter of security the names to have with the people in different communities or societies.
- Multiple names are given as a matter of security.\(^8\)

We need to understand what the traditional societies use to work. Each person was attached to several groups of solidarity depending on the context. One expects so such assistance or affiliation from each group and offers help to in return. Since traditional Africa society is structured according to corporate group, the survival of an individual depends on the lager group depending on how strong the group is. That is it refers to network or potential solidarity.

In most world societies especially Africa names have significant meaning. Most of the meanings are reflationary to happenings within the family, references to the ancestral linage. In a similar way names of communities are linked with the circumstances of the

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\(^7\) See Ranger 1983:248.
\(^8\) See Kopytoff 1987:24.
people coming together. By extension, communities names have history of origin, how they are formed and meaning change over time as the dictionary defines Etymology.

Dr Abudlahi Bichi Baffa in his lecture delivered in Adekunle Ajasin University Akungba Akoko on 8/8/2018 illuminated on Adekunle Ajasin as the finest man Nigeria has ever produced. Baffa refers to Ajasin's contribution to Education in his immediate constituency as well as Western Nigerian Free Education as the originator of the policy. Adekunle Ajasin's name to him is associated withstanding for truth. The quality and person of Ajasin is associated with the University named after him. Therefore the Adekunle Ajasin University speaks for itself. The implication is that names of places are associated with the source of the name. This paper investigates the Etymology/origin of names in Àkókó with the intension to unveil the mystery surrounding the history and classification of Àkókó language. Before interrogating the name we need to add a brith not on the definition of the word Etymology.

Researchers sees “Etymology as “the study of the history of words, their origins and how their form and meaning have change” through of history. It then be said that Etymology is the study of the original word and the way its form and meaning have changed through history.

1.2 The Name Àkókó
From Archive, there is no satisfactory explanation of the meaning and origin of the name Akoko. He however suggests that the name "is an onomatopacio word which would be….cock-a-doole-do". He linked his assumption to Ibadan raiders referring to the inhabitants are seldom seen but whose cocks they heard crowing in their hidings places in the hills. This is linked to the name given to the hills in the geographical location as "Kukuruku" hills. Kùkùrùkù denoting the sound of cock crow.

In my discussion with colleagues in my University, The word “Àkókó” means À kó i kótán, or Akówọ better still Àkókó “wood pecker” name of a bird very common in Àkókó some years ago. Ojirami: Ate, Ikeshi, Ebgiegele, Igwe, Enwan and Sasaru Ojá, Dagbala, Ojirami and Makeke Ewnwan Akuku, and Igarra Somorika, Onumu, Ogbe, and Eshiawa Okpe, Olomo, and Ijaja

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9 Wilkes R V (1940:2)
10 Thanks to my colleagues, especially Dr. Igboin, etc for their contribution to the research.
Akoko is made up of immigrants from Ida, Igbira, Yoruba, Basa, Nupe and Ijaw. British Administration from 1890: Detachment of Roya Niger Company settled in Ikaram (Qwo division) European officers of a detachment of Niger by this Ikaram became part of Kaba Province and Iddo successively.\(^{11}\)

- Ækókó means à kó ikó tán "a people who suffered lots of invasion but still managed to gather/exist. This is linked to the fact that Ækókó was a war zone. The settlers suffered a lot of inter-tribal war.

- Mr Abila claims that the Nupe invaders in the discussion on their war expenditure mimic Yoruba word A kó kó kó tán the verb phrase kó tán 'did not finish' was deleted to arrive at Akókó which later become Ækókó in course of history. This explanation is similar to the derivation linked to the bàdàn raiders.

- Ækókó is linked to the Yorùbá name for a bird the wood pecker 'ákókó' usually found in forest. The bird was said to actually common in the region. In the early days of their settlement, the immigrants were using the forest and hills in the region as hideout to escape invaders.

- The name Ækókó may also be explained to have been formed from an Esan word: akúkọ 'gathering'. The root morpheme is kókọ 'to gather', attachment of a nominal prefix à to the root kúkọ results in akúkọ. This is a plausible explanation; however there is the need to trace the contact Ækókó has with Esan in Delta state. The Wilke, Abila and Esan trace of the root morpheme and meaning of Akoko seem coherent in that it is possible to say that Ækókó is the name of Æ group of people who suffered from raiders during intertribal wars. Those who survived the invasion (the ruminants) formed alliance to inhabit the present Ækókó communities. Each community in Ækókó today is made up of Amalgamation of different communities\(^{12}\). 

2. **Names of communities in Akoko and their Linguistic connections**

This section is going to discuss the linguistic connections among Akoko communities. These linguistic connection very and are facilitate by migration. It is pertinent to note that the fundamental function of every language system is to link meaning and expression. It as well provides verbal expression for thought and feeling for that expression to be

\(^{11}\) Wilkes 1940:11

understood by others. From the expression above we see that language operate within a triplate direction of expression, meaning and context. Context produces significant interpretation for easy comprehension between speaker and hearer. For instance we see this in the word:

Úhùàmi ' úhé amé: Ìṣùà
Ife àwa 'our own Ife
Uká in Ìṣùà
Èjọn also in Ìṣùà

This shows that:
Expression encompasses words, phrases and sentences including intonation and stress. Meaning refers to the senses and refers to these elements of expression. Context refers to the social situation in which expression is uttered and includes whatever has been expressed earlier in that situation and on shared knowledge between speaker and hearer.

Language is conceived as a system of thought, a system of expression that meditates the transfer of thought from one person to another. Language serves important social and emotional functions. Language can be signs (arbitrary or representational) or verbal. A language is a set of elements and a system of rules for combining into patterned expressions that serve to accomplish specific task in specific contexts. Thus, Language evolved by normal evolutionary mechanism and there is a wealth of respectable new scientific information relevant to the evolution of language that has never been properly synthesized. Conventional wisdom assumes that language is either an epiphenomenon consequent or the evolution of large brains or that it evolved to facilitate information transfer.

Language, Dialects and Etymology of Words in Akoko
The importance of language study in Akoko area is that language is a co-definer of nationality along with physical and cultural characteristics. But then whatever speakers of a language become separated by geographical or social distance, linguistic variation is likely to arise. Striking differences can be noted within Yoruba varieties of Akoko region (where the Ishua, Ijon, Izon, Agorijo, Akuno, Agojo, Ikan-Igbo) reflects varieties of social identity of those who speak it. This gave rise to several languages and dialects and naming patterns.

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13 Finega, 2012:5
14 Finegan 2012, 6.
15 Pinker & Bloom 1990: 727
16 Dunbar, 2001:93
Sometimes social dialects emerge as a result of difference in gender, age, ethnicity and social-economic status. This is what Akoko region has been pattern like. It is said that one’s dialect is an important part of one’s personality and charging it is by no means inconsequential. Because of migration, pristine languages of Akoko have become contaminated with impurities, illogicalities and ungrammaticalities. As examples of Ijon is called Izon and Agorijo is said to be from Ijon-Ekiti. Akuno is borrowed from Agojo. This emphasizes the necessity of tracing the root of meaning of words.

Etymology of word means the origin of the particular word. In essence etymology is the study of the origin of a word as well as the way its meaning have changed through history. Àkókó
À kó ì kótán
Akówọ
Àkókó wood pecker name of a bird very common in Àkókó some years ago
Afo ọfo do Oṣẹ

1. Ekpinmi Quarters: Ìsálú Ancestor Gbiri
   Èkpinmi Quarters: Ìsálú Ancestor Gbiri
   Igedé Ancestor Ànàudé

Names of clans: a) Adújì, Alù, ajiwò, Àṣìpa, b) Iréwá ohoròhò c) Kúlí, Ọhàn, odọkkè, Èhankè, d) Èmùrin ancestor aduusi
1st place of settlement: a) Benin to Èkàndé Ekpinmi, b) Ìkàndè c) Kule, Èhanke d) agbéli, amùlì Benin to Ôsun (Èkàràde)

Farm land: Ìdó, èkàndè, òzó, Èkàndè, Èhanke, ôsun, òku, ônà Búròn
Water sources (pounds/rivers) Okùtà, Amákàrà, Ôkìnrì, Ôkè àpà, onu àròye, Aláyèré ogbú, ogbókú, Èreyawu, uwerèhe, uwerì, Ôsun, òku, iro oweli, onu tanko

Names of chiefs: are led by elders (most senior person), olúṣẹ̀, Odofin, olégede, balogun, Òrìpèlàyé, elenwin, elemirin, obasendó, Oladotun, obaloge

Title of Oba: Gbiri, George, Olusegun, Oyekan

1. Èṣè
   Quarter: a)Ìtùyìn, b) Ayògómú, c) Ètúpà d) Èrùn, àiyómú
   Clan: Àtìlé, Bàálé, Àkèmúsè, Balogun
   1st place of settlement: Èfè, Òfè, Òfè
   Farm land: itùyìn, Ayògómú, itùpà, ikòn

Names of pounds/river (source of water): ohsisi, epok, Òbè’bè’, Àyagun, ògbólọsùṣù

Chief: Šàbà, Aláyiyam baálè Ayògómú, nilo, Onírùn, Balogun,

King’s title: Olíṣè

Ilkaramu/Èkiromi
Ọyàgi: Ọyàgï Èlélibo, Ọyàgï Èkpọ
Ọṣùgù: Ọṣọ was initially called Ọlọnọ to Èbiri Àgbèdè; two quarters emerged from this to Ọṣọ probably formed from the Yorùbá word Ọṣọ.

Present day Àtìbà: was known as Ebu Itšumé lead by Ọhinyle n who was a priest, he was in charge of the cult of Egúngún and Èbu Àgòr, Àtìbà Èlóde later Emerged. The name Àtìbà was formed by a prominent son of Èlóde who retired after working for a long time in Àtìbà in Ọyọ. The other groups are: Àgòròkòì, from root Òkò the name of a paramount clan in Yoruba (Òríkì orílẹ̀ Yoruba) Farm land Ọlọ́sàngánà, Ìtànmbá

Ègbegbosùgù: Leader: Àgònjọ́, and Àkéréle Farm Land: Òlajoyè, Òshàsì, Òtùtù jáhán, Èbùtšu/Èliṣum ancestor Ọhin, Èbagòrì/Èliàgòrì later emerged Èlóde. Èlóde is now Àtìbà Their farm land: Èboné, Òṣùnèbúge, Òṣìṣege, Òlọ́, Òhọsi, Òtiti, Ìtànmbá.

Agòròkòì.
Ìyànì\textsuperscript{17} root Òosì yá na 'God save me' yána -Ìyána -Ìyànì From Benin through Àkókó Edo
Ten clans
Èbowosis, Èbùàgòre, Èbùròlekè, Àgòràyoò, Àgòràsòòòò Èbùrútà, Èbùrògún, Èbùrinhindè, Èbùroge, Èbùrúsòòòò

Gèdègèdè
Èyú now Gèdègèdè\textsuperscript{18} Èkpàrayù
Èbùayọ and Èmàyumade up of Èsàgàsè
Èbùrèyên Èkóòso, water goddess ètse
Nkpinkpindi farm land Njèkpèrì
Ilè Kókì,
Ọwú made up of Njówé, Osòdugé
Okúmági farm land Ègbàsòò
Ágbà Already annihilated. Only female descendants survived.

Àkùnnù\textsuperscript{19} a kì í nù? (Akpes)
Àkùnnù (Akpes): Site: between 2 hills; Ènàn and Èmà. History: left upper Egypt, Aluded the language to old Egyptian language. Settled in Bassa Oke where they moved to Lokoja under the leadership of Aare and Obene. From Lokoja, moving South ward settled near Arima River about 8 kilometres from present sight from there to Oke Ima. They move to Òkènjìn after consulting Ifa oracle. Akpes and Ejôn were neighbours. There was marriage alliance between Ààrè and Olújòn.

In the language Osìsì means God. Ìsisì means truth. Ìsisì is the son of God
In Egypt: Osìsis is the name of god; Appes was the keeper of their god’s treasury. Ààrè forces the Ejôn to leave the area.

Dája\textsuperscript{20}
Dája: Dája Part of Ikaram group originated from Igbojojo a place claimed to situate between Kaba and Iyara.
King is Oludája
 Committees of elders are the ote
Shaba summons chiefs and head of otes (Ude)
Awudo the town stalwarts
Names of quarter in Dája:

\textsuperscript{17} Mr Abila offered this information
\textsuperscript{18} Mr Dauda and Mrs Ayisat from Gèdègèdè offer the information
\textsuperscript{19} Information provided in this section is collected from a monograph written by SNR. Chief J Ade Awè (date: not cited) The History of Akunu Akoko Ondo State. This author claimed to be the oldest man in Akunu as at the time of writing.
\textsuperscript{20} As in Omis Kayode A Olusa (2015:63)? Ajowa 1955 An Amalgam Founded by God.
<table>
<thead>
<tr>
<th>Name</th>
<th>Quarter</th>
<th>Head Title</th>
</tr>
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<tbody>
<tr>
<td>Oyagi</td>
<td>Oludaja</td>
<td>Elewodisi</td>
</tr>
<tr>
<td>Agoti</td>
<td>Shaba</td>
<td>Adetiba</td>
</tr>
<tr>
<td>Igbelege</td>
<td>Obarode</td>
<td>Oshadahun</td>
</tr>
<tr>
<td>Ekperi</td>
<td>Obafemi</td>
<td>Ashipata</td>
</tr>
</tbody>
</table>

- **Èfifá**<sup>21</sup>
  - Oyagi: Elefifa
  - Oghan: Obalaye
  - Odida: Obarode
  - Èwù Fòkpári

- **Èṣùkù**<sup>22</sup>
  - Anko: Oluoruku
  - Òyági: Shaba
  - Èyibosi: Afobaje'/Agoje
  - Òyamíre: Also linked to Òyági

There is Ude in the community.

- **Àkùnnù**<sup>23</sup>
  - Ajího family: Iwade Quarters,
  - Tiboyin Family, Osese: Family/Quarters
  - Inuodi: Oluwade
  - Okenjo: Shaba
  - Iyoke: Eleyo
  - Ima: Ononka

- Groups: Ewabue
  - Obefe: Olumọ
  - Ogunode: Obayan
  - Agoyi: Olusi
  - Aremọ: Odogu
  - Odébúrù: Olowonusi
  - Olukoju: Olisa

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<sup>21</sup> As in Omis Kayode A Olusa (2015:67)? Ajowa 1955 An Amalgam Founded by God.

<sup>22</sup> As in Omis Kayode A Olusa (2015:70)? Ajowa 1955 An Amalgam Founded by God.

<sup>23</sup> This refers to the people of Àkùnnù Àjọwá now Ilúdọtun . This group migrated from Àkùnnù. The two communities still maintain close link till date see Omis Kayode A Olusa (2015:74-74)? Ajowa 1955 An Amalgam Founded by God.
Awe Ọbáshorò Inuodi
Afirayi Ọdọfin Inuodi
Ọbáyomi Olurini Inuodi
Ajánàkú Ọbánúsi Òyọkè
Olotu Ọlọjọ Òyọkè
Ọjáiyè Olumọko’ Òyọkè
Olókuntúyi Elédumọ
Ọshámọyè Ọbaláiyé Òkènjiọ
Olúdáyé Ọbágúnà Òkènjiọ
Ilúmọyè Ọbágaiyé Òkènjiọ
Iífágbemí Afẹ’ Òkènjiọ
Agoi Anísa Ìmà
Gedengbe Òlárimà Ìmà

Àkùnnú Àjọwá name was changed to Ìlúdójùn. The newly created community agreed to accept inherited from their relocation. The groups were constituted into four quarters. They are:

- Osese  Akinlofa, Obadele, Ọdọfin, Olusa, Ọtimẹhin,
- Ima & Tibọ́yín Ọbanlá, O lúkọ́
- Òkènjiọ Ẹdẹbo, Ọkè, Inúba, Ọṣafa,
- Ìyànì, Òyọkè & Seeke

Ruling houses names in Ìlúdójùn:

- Osese Ọgbádọ́fin, Olusa
- Òkènjiọ Ọbasá, Olúmọko’
- Òyọkè/Seeke/Ìyànì Èbuéni
- Ìmà Ọbanlá

Ọjo

Ọjo people migrated to Igede near Kabba. The ruler then was Ọbaró. The Ọjo people have bloody, social and Linguistic relationship with Osó, Ìgási, Ìrò, Ōgè, Olúfin, Òrùṣú, Àfá, Arigidi, Ọjo is administered by Ọjo with his chiefs in council: Orọtítà, Ìṣẹmọ. The groups are Ọtẹ/Otẹ and Awudo The leaders of the groups are: Agbana, Olúkọtún, Olúkọsi

Ruling family: Awọnọ́ (Awọnrin Ajọ)
Awọnji (Awọnrin Ọjì)
Awunlọ́̀à (Awọnrin Olọ́fà)

Title for the village head: i) Ọbáró, ii) Olówé, iii) Olori

Title Family
Awọnọ́ Àrẹmú

24 Olusa 2015:84 claims that Ọjo was listed with Ìkáràm group under the leadership of a great warrior Arẹmú.
Awọriji  Àrẹmú
Awólọfà  Àrẹmú
Awọnli Boyagba (Igbóyágbà) Oredo
Awọngisa  Oredo
Awọnmọta  Oredo
Awọnlá  Oredo

Six quarters in Ọjọ
Àrẹmú  Òlojọ
Èriti  Elèriti
Boyagba (Oredo)  Odọyì & Èlẹwà
Igbesha (Oredo)  Olishan
Ojo Oke  Òbáñohun
Ilowe  Èlela
Igunwa

Ọrà
In Ikaram Group: King is Òlọrà
Groups Agba, Irin, Iko and Òjọ̀bẹ
Quarter  Head Title
Agbo  Ôlẹrà
Ididi  Olóde

Ekpinmi
1st place of settlement: a) Benin to Èkàndé Ekpinmi, b) Èkàndé c) Kule, Ehanke d) agbélí, amúlì Benin to Òsun (Ekàrànde)
Farm land: Ìdó, èkàndé, ozó, Ikàndè, Kule, Ehanke, Òsun, Òku, Ònà Bùrùn
Water sources (pounds/rivers) Okutà, Amákàrà, Òkinrin, Òkè ìpà, onu àróye, Aláyèrè ogbú, ogboku, Ereyawu, uwerehe, uweri, Òsun, Òku, iro oweli, onu tanko
Names of chiefs: Quarter are led by elders (most senior person), olúsẹ̀, Odofin, olégède, balogun, Òripéláyè, elenwín, elemírin, obasendo, Oladotun, obalogun
Title of Oba Gbiri, George, Olusegun, Oyekan

2. Ìṣẹ
Quarter: a) Ìtúyìn, b) Ayógómú, c) Ìtúpá d) Ìrùn, àiyómú
Clan: Atíle, Bààlé, Àkèmùsè, Balogun
1st place of settlement: Ìṣẹ.
Farm land: Ìtúyìn, Ayógómú, itùpá, ikùn
Names of pounds/river (source of water): ohosi, epok, Òbẹ̀, Àyagun, Ògbólọsùṣù

25Read Olusa 2015:90-92 for more information
Chief: Ṣabà, Aláiyam baále Ayògómú, nilo, Onirùn, Balogun, 
King’s title: Oliṣe.

Analysis of the names of places of settlement in the course of migration shows a connection with the local language and the language regional language. This suggests the need to carry out a further investigation in to the Akoko Edo group. A future research will venture into this area for a deeper and better understanding of migration and its influence on Akoko Language Situation as well as the linguistic connection in the names and culture of the people. The outcome of the research will be useful in solving the issues surrounding the classification of Akpes. Ukaan and other languages.

4. The Logical connections

From our research, the multiplicity of languages in the area is because of migration from natural change of time and migration patterns. Other factors account for this multiplicity such as inevitable product of reshaping speech to meet changing social and intellectual needs and reflecting contacts with people speaking other languages. This is because when people move in new places and mix with speakers of different tongues, their language must adapt to new circumstances. Akoko is a place where encountering unfamiliar aspects of nature and meeting others who engage in different cultural practices and hold different views prompts accommodation of one’s language. As a result, language evolves different around Akoko. But, then one finds co-operative as a basis for accommodation of dialects and languages in Akoko. The increasing change in social life of Akoko contributes to the emergence of a languages and dialects.

Logically, the most plausible starting point for the evolution of language is as a bonding device based within the social network. This includes all aspects of life; cultural, social, historical, economic. Once this opportunity has evolved, it is easier to provide windows of opportunities for exploitation in promoting and controlling more strategies. This claim is evidenced in the fact that very high proportion of national human conversation including families are devoted to social information exchanges essentially seen in migration.

One other aspect that this research noted is the need to develop positive attitude towards safeguarding mother tongues in Akoko. This is because the value of mother tongue as a medium of education and instruction is highly prized; since the child essentially learns fast in mother tongue. One of the challenges of mother tongue is facing in Akoko is the prospect of language merger. Some physical and social distance enable speakers of one variety to distinguish themselves from others but then, close and frequent communication foster linguistic similarity. As varieties of languages spoken by in close social contact tend to

26 Dubar, 2001:99
become alike, different language spoken in a community may also tend to merge. These grammar can be merged by combing grammatical elements from each language, while social distinction have been preserved and are partly maintained by differences in vocabularies.