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A Study Of The Eggon Language Shift In Masaka, Nasarawa Environs

Kabiru Sani Musa

Department of English and Literary Studies, Bayero University, Kano
musaksani@gmail.com

Abstract*: Language has life, and it expands and recedes as a result of the increase or decrease it acquires in terms of speakers. A language is said to suffer language shift when it goes through a consistent reduction in use and functionality. This happens, when the speakers of a given language consider another language more functionally viable than theirs. Hence, this causes them to lose their own language to that of others. According to Afreen (2013:2) "in a multilingual society the majority language erodes the minority language. This situation is commonly regarded as language shift. "Language shift occurs primarily in unstable or asymmetrical bi- or multilingual contexts in which one speech community gradually changes from the habitual use of one language to that of another," (Weinrich, 1953:68). Dorian (1982:44) considers language shift as "the gradual displacement of one language by another in the lives of a community of speakers." In the view of Jaspert and Kroon (1993:293), "language shift is the gradual displacement of a language in a community where it used to be spoken." Aitchison (1991:2) observes that in language shift, " one of two things is likely to happen. First, speakers of the old language will continue speaking it, but will gradually import forms and constructions from the socially dominant language." Katika-Ningish and Ross (2018:22) opines that language shift is "the process of making meaning realized in two or more languages, incorporating popular concepts such as code-switching and translanguaging." Defining language shift, Ravindranath (2008:1) posits that "language shift is the process by which a speech community in contact situation (i.e. consisting of bilingual speakers) gradually stop using one of its two languages in favour of the other." A significant number of works has been done on language shift. There are also studies on the Eggon language, only that the works are not on language shift. The works are on the analysis of complementation in the language. Also, there is a work on the influence of Hausa on other Nassarawa State languages from the perspective of lexical borrowing. The languages studied comprise the Eggon language. Thus, this work examines the Eggon language from the perspective of language shift.*

Key words: lexical borrowing, lexical loss and code-switching, language shift, Eggon

Introduction

Eggon is one of the major languages of Nasarawa State of Nigeria. According to Enna (2005), Eggon speakers are found in at least six of the thirteen local government areas of Nasarawa State in significant population. Eggon refers to both the people and the language they speak. The author further states that the classification of the Eggon language itself has been a subject of academic controversy. This is evident in what Salami (2012) reported, Greenberg (1963) to have classified the language under Plateau linguistic grouping, Shimazu (1975) classified it under Benue group, Blench (2006) classified the language as Eggonic along with Ake, a group in Lafia East and Lafia local government areas of Nasarawa State. While the exact classification of the Eggo language has been in dispute and it can be said to remain unresolved, one fact that linguists seem to agree on is that Eggon is classified as an Atlantic-Congo language. Which is a sub-member of Niger-Kordofanian language family, (Aristar and Aristar,2011), Paul (2009), among others.

The Eggon receives its name from the hill where the people lived before coming down to the plain. The word eggon refers to that hill which means "a good sense hearing". They are called "Madan Dutse" which means the Hill Mada but the Eggon are different from the Mada who are popularly called "Madan Kasa". However, they share similarities in cultural belief and moral code. The Eggon are also known as Mo Eggon.

Nasarawa State in general, and the Karu Masaka in particular, has been historically a melting pot of many languages. Karu Masaka is home to an array of ethnicities. In other words, Karu Masaka metropolis is a cosmopolitan environment composing people from different linguistic background. This overflow of ethnicities brings about socialisation with immigrants domiciling the area. Consequently, some degree of language shift among the Eggon-langauge speakers residing at Karu, Masaka in particular, an area inwhich obtains a considerable number of the Eggon language speakers. The Eggon people are found in Ado, New Nyaya, Gwandara, Mararaba, Keffi, Akonga, but they are most concentrated at Masaka, Karu Local Government Area of Nasarawa State.

Masaka is considered home to all Eggon people. Because it serves as a place where the people hold monthly meetings, ceremonies and festivals. The Eggon comprise Muslims and Christians. Although they have different religious faith, yet they enjoy a peaceful co-existence.

A significant number of works has been done on language shift. There are also studies on the Eggon language, only that the works are not on language shift. The works are on the analysis of complementation in the language. Also, there is a work on the influence of Hausa on other Nassarawa State languages from the perspective of lexical borrowing. The languages studied comprise the Eggon language. Thus, this work examines the Eggon language from the perspective of language shift.

Conceptual considerations

Factors that Facilitate Language Shift

There is no consensus among scholars regarding the number of factors that facilitate language shift. According to Dyers (2008:50) observes the some of the causal factors of language shift are composed of: (i) the environment in which the language-speaking people live. (ii) the presence of the desperately burdened in poor rural and urban areas.

Ravindranath (2009:1) posits that the factors that cause language shift consist of the speakers' attitude toward a language, domains of language use in the community and a range of other social factors.

Dividing the causative factors of language shift, Soudien (2007:10) and Taylor (2007:20) assert that the factors that cause language shift range from (i) low level of literacy and (ii) relatively low mobility for the poor and working-class members of a community.

Abdul Rohman (2015:17) categories the causal factors of language shift into five. The factors include migration, industrialisation, economy, prestige, urbanisation and minority speakers. More so, Fishman (1991:14) asserts that language shift occurs for three main reasons: physical or demographic dislocation, social dislocation and cultural location. Physical and demographic dislocation comprise dislocations caused by natural disasters (such as flood, earthquake, famine and other dislocations) and dislocations caused by human intervention. This intervention can be mineral or forest depletion, soil exhaustion, or industrialisation of agriculture and production. All of these human interventions bring foreigners (settlers, foreign occupants and immigrants) who do not speak the majority language in the area. As intercultural neighbourhoods and marriages become increasingly common, occasions for speaking the language become increasingly rare.

Fishman (1991:3) explains social dislocation thus: Linguistic minorities are often socially and economically disadvantaged. As a consequence, the minority language may become associated with backwardness, both in the eyes of the majority and the minority. Thus, minority population is faced with the dilemma of their being true to their cultural and linguistic roots and putting up with social disadvantages or of abandoning their traditions with the aim of improving their way of life.

Types of Language Shift

According to Jendra (2010:142), language has two types namely migrant and non-migrant shifting. "Migrant shifting is the condition of language shifting which is led by adaptation to the community in a new land. This process of language shift usually happens gradually." He adds that "non-migrant shifting is the condition in which the speakers do not move anywhere but they form it. It could be made various factors such as political, economic and education. The people never move anywhere but they have to shift the language entirely because of political reasons."

A thorough investigation of previous research works shows that only a few research works were conducted on the Eggon language. There happened an M.A thesis that investigated the phonology of the Eggon language. There is also another M.A thesis that studies complementation in the language. More so, two M.A theses on the morphology of the language, and another that studied the factors initiating and facilitating endangerment in the Eggon language. Furthermore, there obtain two undergraduate projects on the syntax of the language. Thus, it is apparent that a research work is yet to be conducted on the Eggon language speakers in Nasarawa environs, particularly at Masaka with focus on language shift. It is on this premise that this research is predicated. The present work studies the Eggon language shift in Nasarawa environs, Masska to be precise.

Maricar (2016), Batibo (2005), Ravindranath (2009), Afreen (2013), and Heinrich (2015) studied language shift. But to the best of my knowledge and based on the available literature I consulted no research was conducted on the Eggon language shift in Masaka, Nasarawa state. Therefore, this research work pays attention to studying language shift in the Eggon language in Masaka, Nasarawa state.

Although there is a plethora of research works on language shift, still there is need to conduct more researches. This is because, all the researches conducted on language shift paid attention to studying other languages. Thus, the present work happens at an opportune time when nothing has been done on the Eggon language from the perspective of language shift. Therefore, this research is significant for it is the first of its type to study language shift in the Eggon language with focus on the Eggon immigrants living in Masaka, Nasarawa State.

Musa (2017) examined issue in Hausa lexical attrition in the Kano metropolis among the Elite community. The research revealed that, some form of lexical attrition is taken place. According to the findings of the research, first language Hausa words are undergoing some attrition, more especially among children elite. The above research is very much relevant to this research because the present studies lexical loss as a factor that leads to the Eggon language shift. Still, the two works differ in setting, language and participants.

Sarvi (2015) examines and presents some factors initiating and facilitating language endangerment in Nigeria, a case of Eggon an indigenous language of Nassarawa state. it begins by reviewing that what is meant by language endangerment and/or endangered language and whether language endangerment is a reality or myth across the globe. It further explores some possible parameters of language endangerment in the sociolinguistic perspective. The research then delves into the main analysis covering some factors which cause and accelerate endangerment of the Eggon language. The link between these two works is that the former focused on factors that initiate and facilitate language endangerment while the latter focuses on lexical loss as a factor that leads to language shift in the Eggon language in Masaka.

Al-Refa'i (2013) investigated the language shift among the Assyrians of Jordan. This study aimed to investigate the domains and situations where the Assyrians of Jordan use both Syriac and Arabic and explored their attitudes towards each language. Moreover, the factors that either helped them to maintain their language or shift to Arabic were emphasized. The sample of the study consisted of 56 respondents. The instruments of the study were a community profile, open-ended interviews and a sociolinguistic questionnaire. Results showed that the Assyrians of Jordan are witnessing a shift towards the majority language "Arabic". They used Arabic in almost all domains. Syriac is still minimally used in the church and home domains. The above research is relevant to the present work because they investigate language shift. Yet, the former studies language shift among the Assyrians of Jordan while the present work studies language shift in Eggon in Masaka, Nasarawa metropolis. More so, the two researches differ in terms of participants, setting, culture and language.

Habtoor (2012) investigated language maintenance and language shift among the young Tigrinya-speaking Eritrean immigrants in Riyadh, Kingdom of Saudi Arabia. The respondents were Sixty-four Tigrinya-speaking teenager immigrants in Riyadh. Forty of them were females and twenty-four were males. These respondents were students enrolled in the Eritrean International School in Riyadh. In collecting data, the researcher used a questionnaire of sixty-two items. The results revealed that the respondents have a limited ability to understand, speak, read, write, and translate orally Tigrinya into Arabic and vice-versa. Also, the findings showed that they have a lower proficiency in Tigrinya than in Arabic. The use of Tigrinya was seemingly decreasing and the use of Arabic was increasing. Therefore, there is evidence that second-generation Tigrinya teenagers' proficiency is shifting toward Arabic rather than maintaining the native language. The above work is relevant to the present work as the two investigated language shift. Yet they differ as the former studied language shift in Tigrinya-speaking teenager immigrants in Riyadh, while the present research studies Eggon language shift in Nasarawa environs. They also differ in terms of language, participants, culture and setting.

Al-Khatib and Al-Ali (2010) studied the level of language and cultural shift among the Kurds of Jordan. The researchers investigated the shift and clarified the sociodemographic factors which led to it. The sample of the study was one hundred Jordanian Kurds who arrived in Jordan in the late nineteenth and early twentieth century. The researchers used questionnaires, structured interviews and observations in collecting data. The results showed that the Kurds of Jordan experienced a shift towards Arabic which led them to lose their ethnic language. The above research is closely related to this research because they both study language shift, only that the former investigated language shift among Kurds of Jordan while the latter studies language shift among the Eggon migrants in Nasarawa environs. They are also different in terms of participants, setting and culture.

Deumert (2010) provided an analysis of language shift from African languages to English (and Afrikaans) in South Africa, using home language data from the South African population census (1996 and 2001). The focus was on the metropolitan city of Cape Town (with its three-language profile, Afrikaans, English and isiXhosa). The methodology used small-area statistics to understand the role of social variables (social class, age and gender) in structuring processes of past and present language shift. The results revealed that language shift has considerable historical depth in South Africa, also the results showed clear patterns of spatial and social variation. Finally, language shift was not limited to the middle classes which linguists have often seen to be at the centre of the process. This research is related to the present work because they both investigate language shift. Only that the former studied language shift from African languages to the English language while the present work studies the Eggon language shift in Nasarawa environs. They also differ in terms of participants, language, culture and setting.

Machmood (2008) stated that many young generations of minority language leave their language because of forcing from the national language "Peng Indonesian" and the effect of globalisation area. The research revealed that in Indonesia, there have been many people who leave their local languages, therefore, many of the local languages have become moribund and on ocassions,

unfortunately, died out languages. The above research is relevant to the present research because they both study language shift. Yet they differ in terms of participants and setting.

Sarbi (2005:63) asserts that the influence of Hausa on Eggon cannot be overemphasized. The Hausa language seeks to subsume and dominate the Eggon language. At present, the Eggon people have always expressed themselves in Hausa whenever they meet one another. More so, the Eggon people have testified to this influence of Hausa on their native tongue. The above research is related to the present work because they both study the Eggon language only that they differ in terms of setting and participants.

Dashti (2004) investigated the language shift among the Kuwaiti Ajams. This study aimed to investigate whether the Kuwaiti Ajams maintained or lost their ethnic language. The researcher used participant observation and ethnographic recorded conversations in order to obtain in-depth analysis of Farsi maintenance and shift among Kuwait Ajams. The researcher analyzed the social networks of each family when examining their language choice. The results of this study showed that the grandchildren's generation of the two families has shifted from Farsi to the majority language (Arabic) due to several factors such as migration, religion and intermarriage which are relatively important. Consequently, it could be argued that Farsi in Kuwait is likely to be extinct within the next one or two generations. This research is related to the present research because they both study language shift. They are also related in terms of methodology. Still, they differ as the above studied language shift among the Kuwaiti Ajams while the current work studies Eggon language shift in Nasarawa environs. The participants, culture and setting of the two researches also differ.

Azadeh and Ghazal; (2010) studies the vocabulary attrition among adult Iranian University EFL (English as a foreign language) learners whose L1 was Persian. The study revealed that continuing students did not undergo significant attrition of the abstract and concrete noun in English where as non-continuing students did so across different proficiency levels. The work is related to this research as they both investigate lexical loss. The present work nevertheless studies language shift in the Eggon language that is caused as a result of lexical loss. Also, the works differ as this research is on the Eggon language shift while the former is on the Iranian language loss. The setting and participants of the two researches also differ.

David (2003) conducted a study on language shift in Peninsular Malaysia and found that there "is a combination of reasons working in tandem over time and working differently for families which eventually cause a shift away from the use of ethnic language. He found out varying reasons for language shift in different minority language communities in Peninsular Malaysia. For instance, it was discovered that elders in the Sidhu community motivate and encourage their children to use the English language as they ask "what will they do with Sidhi? They think that English holds more transactional value than Sidhis". The above research is related to the present work for both study language shift. Only that, the former studies language shift in Sidhi and the latter studies language shift in the Eggon language in Masaka, Nasarawa environs. More so, the participants, culture, language and setting of the two researches are different.

Yakasai (2001) investigates the co-existence of languages, the reasons and consequences of such a co-existence. He also discusses the spread of Hausa in and outside Nigeria. He explains the reasons why the Hausa language spreads and how other languages help to promote it before it eventually has impact them. At last, he reveals the influence of Hausa on other such as the Eggon language of Nassarawa State by showing that the influence comes in the form of borrowing words from Hausa. The above research is related to the present work because both study the Eggon language. Yet they differ because the former studied the language from the perspective of the influence of the Hausa language on Eggon while the latter studies it from the angle of language shift. They also differ in terms of participants and setting.

Al-Khatib (2001) studied language shift among the Armenians of Jordan. This study aimed to gauge the change and to highlight the socio-demographic factors enhancing it. The researcher used questionnaires and interviews to collect data with the help of a number of Armenian assistants. The results of the study showed that Arabic was used mainly in most social domains, while the Armenian language was found to be used in very restricted situations and by a very small number of people, especially the elderly. The results showed that the Jordanian Armenians experienced a gradual shift toward Arabic that may lead to language shift. The above research is related to the present work as they both investigate language shift. Yet, they differ, as the former studied language shift among the Armenians of Jordan while the latter studies the Eggon language shift in Nasarawa environs. Thus, they differ in language, culture, setting and participants.

Dan Asabe (2000) reveals how the Eggon people of Nassarawa state embraced the Hausa language with open arms to the detriment of their native language. He further reveals the consequences of such an act emphasizing that such an act endangers the existence of the Eggon people as an ethnicity. Lastly, he blamed parents for their indifference toward teaching their children the language which causes the Eggon youth to dislike to be related to their own language. Instead, they want to be identified as Hausa. The above research is related to the present research because they both study the Eggon language. Yet, they differ in terms of focus. The former studies the Eggon language in Nassarawa State from the perspectives of language endangerment while the latter studies the Eggon language

in same state, presiding at Masaka and from the angle of language shift. Also, the participants and setting of the two researches are different.

Roberts (1999) studied language shift among New Zealand ethnic minority communities; He explored the reasons for different rates of shift and different outcomes in relation to language maintenance in different communities. Research was undertaken in three minority immigrant groups in Wellington (the Gujarati, Dutch and Samoan). Data were collected by using a questionnaire and interviews. The research focused on the process of immigrant language maintenance and shift in the family and immediate community. The results of the research showed that while the processes of language maintenance and shift occur in all three communities, these processes take very different forms in each community. The reasons for the differences between the communities in these respects were examined in some detail. Finally, on the basis of the evidence provided by the research, language policy proposals were presented to support the provision of government services in minority immigrant languages and indicated the advantages of state support for language maintenance education. The above research is similar to the present work as they both investigate language shift. Only that, the former studies language shift among New Zealand ethnic minority communities while the latter studies the Eggon language shift in Nasarawa environs. They also differ in terms of participants, language, setting and culture.

Somerholter (1999) investigate language contact and shift in the Sovient German speech community. He found out that in Germany, exposure to new dialects of German, as well as the loss of the traditional family unit due to the circumstances of migration would hasten the end of Sovient German dialects and destroy what is left of that speech community. This research is related to the current work because they study language shift. But nevertheless, they differ because the former studies language shift in Sovient German dialects while the latter studies the Eggon language shift in Nasarawa environs. The participants, setting and language of the two researches also differ.

Kigbu (1984) reveals some of Eggon cultural activities such as their annual festivals (Likya) and marriage ceremony. He also reveals the relationship between the Eggon people of Nassarawa State and the Whites from the perspective of economic and sociopolitical co-existence. Lastly, he explained the relationship between Eggon and other neighbouring ethnicities. The above research is related to the present work as they both study the Eggon language.

Scott and Morrison (2007: 153-154) define methodology thus: Methodology as a concept, can be defined as a theory or set of ideas about the relation between the phenomenon of 'how' researchers gain knowledge in research context and 'why'. The 'why' question is critical since it is through methodological understanding that researchers and readers of research are provided with a rationale to explain the reasons for using specific strategies and methods in order to construct, collect and develop particular kinds of knowledge about educational phenomenon.
This research deploys ethnographic research method. The word ethnography, morphologically, is derived from two words; ethno, which means folks, and graph, which means writing. Ethnography refers then to social scientific writing about particular folks (Silverman, 2001: 45). Ethnographic method was introduced in the 1950s and early 1960s by Gumperz (1972, pg: 205). It pays attention on describing and analysing the customs, culture and communicative behaviour of a particular socio-cultural setting or speech community as the way of speaking varies according to different culture (Saville-Troike, 2003).
Furthermore, he asserts that, ethnographic research is an emergent field of study that addresses a largely new order of information in the structuring of communicative behaviour and its role in the conduct of social life. However, this method comprises participant observation, interview and documentary/documentation techniques.

This research therefore employs participant observation and interview to study language shift in the Eggon language in relation to Eggon immigrants living in Masaka, Karu Local Government Area, Nasarawa State.

Participant observation is an approach to data collection in which the researcher immerses him/herself in a social setting for a considerable period of time, and at the same time observing and listening to a people with a view to gaining an appreciation of the culture of a social group (Bryman, 2012: 383). Sidhu (2011: 158) observes that "participant observation seeks to ascertain what people think and do by watching them in action as they express themselves in various situations and activities."

Torabi (2012) opines that participant observation also involves a researcher immersing himself in the community for a year or more and freeing himself from the filter of his own cultural experience. Definitely, this requires knowledge about cultural differences, sensitivity and objectivity of perceiving others.
However, interview is another important data gathering technique that involves verbal communication between the researcher and the subjects. Silverman (2001) posits that an "interview is a deceptively simple way to find out what interviewees think, say and do and how researchers interpret the telling. All interviews focus on a verbal stimulus to elicit a verbal response, but purposes will determine different approaches to the collection, management and analysis of such 'responses' as data that involves different approaches to explication and justification". The interview is one of the best methods of eliciting effective data in any fieldwork

study. Because the people are interviewed within their own members. That is why Cresswell (2012) asserts that "the researcher asks a number of general questions and elicits responses from all individuals in the group".

This research employs a qualitative research method to achieve its aim. Palmer &
Bolderston (2006: 2) states that qualitative research method is designed to help researchers understand people and social and cultural contexts within which they live. They further assert that qualitative research is an interpretative approach which attempts to gain insight into the specific meanings and behaviours experienced in a certain social phenomenon through the subjective experiences of the participants.
Therefore, this study employs qualitative research design for collecting, describing and analysing the collected data on the Eggon language shift in Nasarawa environs.

This research uses purposive sampling technique. This technique, also known as judgement, selective or subjective sampling, is a sampling technique in which a researcher relies on his or her own judgment when choosing members of population to participate in the study. It is a non-probability sampling method and it occurs when elements selected for the sample are chosen by the judgement of the researcher.
Bryman (2012: 418) defines purposive sampling technique thus: “This is a sampling technique where by the participants are sampled in a strategic way, so that those samples are relevant to the research questions that are being posed. Very often, the researcher will want to sample in order to ensure that there is a good deal of varieties in the resulting sample, so that sampled members differ from each other in terms of key characteristics relevant to the research questions.
In conducting this research, eighty (80) informants were chosen out of the total number of the Eggon population in Masaka area of Nasarawa State. This is largely because, time restricts the researcher from dealing with the whole population.

This research gains its data from observation, documentation and interviews. That is, the data collected through participant observation and interviews with the Eggon people of Masaka area. The people observed from the perspective of their spoken discourse within their environs. The researcher writes down the information he collects which aids him in analysing the gathered data.
Additionally, unstructured interviews had been conducted to ask the people several questions about the language shift their native tongue is going through. In the course of the interview, the researcher asks the informants several questions with a view to drawing answers that aids him to analyse the Eggon language shift of the Masaka Eggon immigrants. The researcher also uses instruments like handsets to record several responses made by the people. The research uses documentary technique available, by consulting secondary sources related to language shift.

Theoretical Framework
This research work uses the Communication Accommodation Theory (CAT)."Awareness of communication accommodation theory is not recent" (Elhami, 2020). Giles(1973: 87-109) posited that this theory was informed by people's desire to make their accent more similar to that of their interlocutors. He adds that, besides accent, speakers change their speech rate, pronunciation, utterance length and pauses with a view to getting accepted or understood by others by adjusting their speech to resemble that of others.
This theory is based on three types of adjustments; convergence, divergence and maintenance. But the present research is concerned with convergence as a type of adjustment. Giles (1978) defines convergence as a strategy whereby individuals adapt each other's communicative behavior. Pousada (2007) quotes Guperz and Wilson (1981) saying that convergence leads to language borrowing, semantic extension, calques, and increased use of certain structures due to the influence of others. The term convergence is defined as an act by communicators to decrease their differences at linguistic and psychological level to be more similar to the behavior of the interlocutors and more likable to their conversational partner and to seek for social approval and to be understood better, (Giles, Scherer and Taylor: 1979), (Tsoumou, 2019:1-24), (Giles, Coupland and Coupland, 1991: 1-68), (Gallois, Ogay and Giles, 2005: 121-148), (Dragojevic, Gasiorek and Giles, 2016: 36-59), (Stupka, 2011) and (Giles and Ogay,2007). This theory is relevant to this work for it will allow the researcher to study how the Eggon language shifts in Nasarawa environs.

DATA ANALYSIS

Introduction

In this section, the researcher presents and discusses the sample of data collected. Here, instances of lexical loss, lexical borrowing and codeswitching were analysed, most especially lexical loss in this presentation.

Lexical Loss in Home Domain

Lexical loss refers to the situation whereby a language loses its lexicons to another language which is more powerful. This section presents the lexicons the Eggon language lost to Hausa. The lexicons are those used by the Eggon in their home domain.

Examples:

Eggon	Hausa	Gloss
1. Aku	Xaki	Room
2. Odne	Gida	House
3. Eshen	Tukunya	Pot
4. Kocon	Itace	Wood
5. Bimzim	Gawayi	Charcoal
6. Ashen	Qofa	Door
7. Abla	Tabarma	Mat
8. Bechin	Kujera	Chair
9. Ezo	Turmi	Mortar

In example (1) above, one can see that the word aku means room in Eggon. The word has been lost to the Hausa language equivalent xaki. This word is unknown to the children of the Eggon people. Also, the word is scarcely known by the majority of the adult speakers either. This was caused because of migration to Hausaland. The word odne (2) is an Eggon native word which means house. Its use has decreased and faded away. It is no longer known by the Eggon children and even the majority of their adults either. This Eggon word means gida. The word eshen (3) is an Eggon old word which literally means pot. The word is lost to its Hausa equivalent tukunya. The word kocon (4) means wood in the Eggon language. It is unknown to children and majority of the adults. The word means itace in Hausa. The Eggon lost their native-tongue word kocon to its Hausa equivalent itace. The above words are not known to children and youth of the Eggon immigrants of Masaka, Nasarawa environs. The reason why they lost such words to their Hausa equivalents is the failure of their parents to speak to consistently speak to them in the language. This causes the Eggon language shift in L2 in L1environment.

Lexical Loss in Family Domain

Family is a group of people who are closely related to one another (by blood, marriage or adaptation).

Eggon	Hausa	Gloss
1. Awee	Da	Son
2. Aweshe	‘Ya	Daughter
3. Awenmo	Miji	Husband
4. Ashe	Mata	Motherhood/ Woman
5. Azumme	Siriki	Father in-law
6. Aneme	Dan’uwa	Brother
7. Anang	Kaka	Grandfather/Grandmother
8. Adugu	Tsoho	Old/Ancient

The word (1) awee above is an Eggon word which means son. The word has declined and is no longer in use among the Eggon immigrants. It is unknown to their children and majority of their adults (70/80%). This old term is replaced by the word da borrowed from Hausa. The word awrshe (2) means daughter in Eggon. The word is unknown to the Eggon children and even by the majority adults speakers either. The word was replaced by its Hausa equivalent 'ya. replaced with Hausa word 'ya. Another word is awenmo (3) (is an Eggon old word) means husband its use has relatively decreased. Therefore, it is no longer known by the children and even among the adults, of an Eggon native speakers. They replaced the word with Hausa word miji.The above words are also not known by a great majority of the youth and children of the Masaka Eggon immigrants because they grow up at

a time when their parents and immediate community do not speak the Eggon language consistently. This lexical loss leads to the shift of the language in this L2 in L1 environment.

Lexical Loss in Conventional Greeting

Greeting is defined as a conventional phrase used to start a letter or conversation or otherwise to acknowledge a person's arrival or presence (British English dictionary app).

Examples:

Eggon	Hausa	Gloss
1. Abah	Sannu	Hello / Prudent
2. Osogu	Ina kwana	Good morning
3. Jewoshe	Muna lafiya	We are fine
4. Maiven	Na gode	Thank

In the above table, one can see that the term abah (1) which is an Eggon old word which means hello. The word is not known among the Eggon children and the majority of their adult. The term has been replaced by the Hausa word sannu. The word osogu (2) is an Eggon old term which means good morning. But it has considerably decreased. The word is no longer in use. It is therefore not known by the children and the majority of the adult of Eggon speakers. They word was replaced by the Hausa phrase ina kwana.Jewoshe (3) is another Eggon term which means we are fine. Its use has dramatically decreased and has faded away. Therefore, its no longer known by the children and even the majority of their adults as well. It has been replaced by the Hausa phrase muna lafiya.

However, as a result of their encounter or contact with the Hausa speaking people, the Eggon speakers keep losing many lexicons in their native language to their Hausa equivalents. This fact causes the language to shift.

Conclusion

This study on the Eggon language with focus on the Eggon migrants in Masaka area of Nasarawa environs has demonstrated a clear language shift that occurred as a result of lexical loss, lexical borrowing and codeswitching. Additionally, social, economic and political factors as well as the attitude of the speakers toward their language play a vital role in causing lexical loss, lexical borrowing and codeswitching that lead to the Eggon language shift in Masaka. In other words, the Eggon language shifts due to the lexical borrowing the owners of the language exercise, the lexical loss they suffer as a result of the borrowing as well as the code-switching they resort to in conversations. These three processes the Eggon language goes through are what necessitate the language to shift.

Moreover, the lexical borrowing, the lexical loss and the code-switching that occur to the language are the reason why the language is constantly shifting. The Hausa lexicons the Eggon people repeatedly use in their daily conversations are what bring about their losing their native language words to their Hausa equivalents. As this happens, the Eggon language speaker finds himself switching from Eggon to Hausa consistently. Hence, the occurrence of language shift in the language.

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