



**KWARA STATE UNIVERSITY, MALATE, NIGERIA
SCHOOL OF POSTGRADUATE STUDIES (SPGS)**

**NIGERIANISM IN WOLE SOYINKA'S ALAPATA APATA AND FEMI
OSOFISAN'S WOMEN OF OWU**

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(SPGS)**

**NIGERIANISM IN WOLE SOYINKA'S ALAPATA APATA AND FEMI
OSOFISAN'S WOMEN OF OWU**

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BY

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EUROPEAN LANGUAGES, COLLEGE OF HUMANITIES, MANAGEMENT AND
SOCIAL SCIENCES, KWARA STATE UNIVERSITY, MALETE, NIGERIA.**

MAY, 2020

DECLARATION PAGE

I hereby declare that this thesis titled 'Nigerianism in Wole Soyinka's Alapata Apata and Femi Osofisan's Women of Owu' is a record of my research. It has neither been presented nor accepted in any previous application for higher degree.


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APPROVAL PAGE

This is to certify that the research report titled 'Nigerianism in Wole Soyinka's Alapata Apata and Femi Osofisan's Women of Owu' was carried out by Abisola Deborah Babatunde. The report has been read and approved as meeting the requirements for the award of Master of Arts (M.A.) Degree in the English Unit, Department of Linguistics, African and European Languages, Faculty of Humanities, Management and Social Sciences, Kwara State University, Malete, Kwara State, Nigeria.

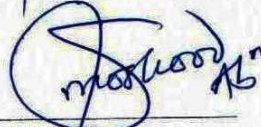
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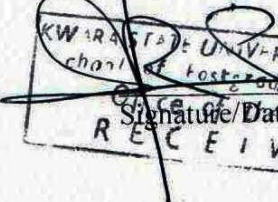
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DEDICATION

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ABSTRACT

The concept of Nigerianism occurred as a result of interference between the Nigerian indigenous languages and the standard form of English. The fact that English has been given a Nigerian identity becomes an invaluable bequest of the British which has given Nigerians another means of expressing their culture. The study recognises the status and importance of English in Nigeria and gives insights into the Nigerian English especially with regard to modern day communication. Thus, this study concerned itself with how English language has been domesticated in Nigeria and the need for it to be recognised as a variety of English using Soyinka's *Alapata Apata* and Femi Osofisan's *Women of Owu* to examine the features of Nigerianism. The objective of the research is to identify the features of Nigerian English at the lexico-semantic, discourse and pragmatic level in the selected primary texts and to showcase the sociolinguistic parameters that are responsible for the domestication of English in Nigeria as typified in the selected texts. The study adopts a conceptual framework of Nigerianism using Awonusi (1987) classification of Nigerian English. The method of analysis used is the qualitative method in which some utterances that are found relevant were purposively selected. From the analysed data, it was discovered that the use of English in the selected play texts, gives a reflection of Nigerianism and Nigerian Standard English usage that further show variation in English Language usage based on the cultural background of the playwrights. The findings further reveal that there is a symbiotic relationship between the language of the speech community and its socio-cultural world views. In conclusion, Nigerian English has a unique identity and thus subtly implies that its users are the makers of the destiny of the English spoken in Nigeria. Even though English language was transplanted on the Nigerian soil through colonisation and further strengthened by their foreign educational systems, it has been made to suit the Nigerian environment and provide answers to the hitherto unanswered linguistic questions that the earliest Nigerian literary world could not unlock. The study recommended that further findings should be done on Nigerian English in Nigerian literary text in order to show the effectiveness of the Nigerian English.

Key words: Nigerianism, *Alapata Apata*, *Women of Owu*, lexico-Semantic, discourse, pragmatic level.

CHAPTER ONE

General Introduction

1.0 Background to the Study

Communication maintains life. The essence of communication largely depends on the existence of language, so language can be said to be incontrovertibly central to human activities. From time immemorial, language has been used as a code of communication and as a marker of ethnic boundaries; it can be described as a system of communication in a written and oral form, used by a particular set of people that share same culture, idea, belief and values. It is a means of social control that allows members of a community to communicate and interact without stress. According to Adeniyi (2011, p.10), Language is a utility, an instrument and a tool of the business of living. It is an exclusive characteristic of man that expresses things and situations of life. Spencer (1995 cited in Adeniyi, 2011, p.10) adopting a Whorfian view of language opines that “language helps to form the limit of our reality” that is, it is human means of manipulating the world. Adejumo (2001, p.11) describes language as a graphic representation of signs and symbols, gesticulations and signal for the purpose of communication.

Adeyanju (2002) and Babatunde (2000) perceive language as a divine benevolence to man that has become so inexorably tied to the effective existence of man in the society that any meaningful discussion of man must begin with language and end with it. Language is undoubtedly an instrument which gives vivid and clear expression to human thought. Language serves major functions of passing information, making a request, persuasion, command, maintaining a social contact by way of stating fact, sharing common point of view by way of agreement. It is clear that language is a vehicle through which the society moves from one generation to another; therefore,

language cannot be separated from the society. The need to examine how language is used and its effect on the society arose and it is the main focus of sociolinguistics. Therefore, the way we use language in our society is of cognisance because the society we live in dictates the type of language we use in such environment.

English language has a long history of development. As the British colonised different countries (most of the Asian, African and Latin American), they got were able to disseminate their language and culture throughout their colonies. Later on, the colonies were comfortable using it as their official language even after independence. It became indispensable to use it as a foreign language since there was no other alternative to connect across the countries. As its scope has been fast growing, more people use it around the world. Because of its flattened horizon, it is accepted as an international language and the global one. Regarding the nature of global language, Crystal (2003, p.3) states that “a language achieves a genuinely global status when it develops a special role that is recognised in every country”.English language does not have a special role in every country of the world although it is influential.

English has become a global lingua franca but was first a West Germanic language spoken in medieval England. At present, English is the first language for the majority of the people in several countries. There are about 375 million users of English as first language speakers and 750 million users of English as second language speakers. English has an official or special status in 70 countries (Reddy, 2016, p.179). Different Linguists have provided a variety of models to categorise the spread of English but the two major models are Braj Kachru's (1986) theory of the Concentric Circle and McKay's (2012) Pluri-centric theory. In regards of global language, Crystal (2003, p.5) says that English is the language that has spread throughout the world most extensively

and is dominating in a number of important fields including international commerce, education, and communication.

English plays important roles in our daily life. There is great utility of English in modern world and English is essential. English is used widely by international business communities to communicate across national borders and maintain correspondence with overseas business parties or professionals. Also, English language is important for education and specialised training. Most of the books on any subjects are written in English or translated in English. It is the medium of instruction in education in most universities and higher education institutes of the world.

In today's world of information, English is essential for getting easy access to any information. English is the language of information technology and internet. English is important for access to world media and entertainment. It is widely used for official communication. The abolition of English will adversely affect the office work. Most office-goers understand English, but many of them do not know other languages besides their mother-tongue or regional language. Thus, they communicate with each other in English for their everyday activity.

English is important for maintaining international relations and communication. It is the language of diplomacy, international politics, meetings and conferences. English is widely used as an international language throughout the world. It is one of the official languages, even in most of the countries of the third world. It is also used for international communication. English is a highly developed language which has the ability to express ideas and it is the means of revelation of modern civilisation. Importance of English language is due to its international use. For the achievement of that knowledge, it is essential to understand this international language. We may assume that it shares with the other highly developed languages of Europe the ability to express the

multiplicity of ideas and the refinement of thoughts that demand expression in our modern civilisation.

The importance of English cannot be denied. English as a global language has been used by people in the world as a first language, a second language and a foreign language. English is available to us as a historical heritage in addition to our own language. Therefore, human must make the best use of it to develop themselves culturally and materially so that they can compete with the best in world of mind and matters. English is a global language. It connects people from different linguistic backgrounds who reside within or across the nations to each other so that they could fulfill their needs. Whatever the forms and status, it is globally used for various purposes, People can get different opportunities since it has the high coverage and influential scopes in the different fields like business, trading, education, communication, science and technology, media, computer, publication, internet, and so on.

English Language came into Nigeria through commerce, christianity and colonisation. It is a language of the British, which has come to stay as a lingua franca as well as an inter-national language not only in Nigeria but in some other parts of Africa. Nigeria is, obviously, one of the largest ESL users in the world. As the largest black nation in the world, Nigeria, using English as the official language, has affected the language in a way that has created a Nigerian identity that is fast becoming a variety of English as an international language. Over the years, Nigeria has been unable to select a national language of her own despite having three indigenous languages and the major reason for this has been noted by Osuafor (2002, p.16) who is of the opinion that selecting a national language will bring political problems like mutual suspicion and fear of ethnic domination. Therefore, various efforts have been made to standardise the Nigerian English (Henceforth NE) in order to allay the fear of mutual suspicion and the fear of ethnic

domination. NE is a variety of English that has a distinctive phonological features, cultural based lexical items and nuances. This variety of English is what Owolabi (2012, p.488) refers to as *Niglish* because of its international intelligibility, having been used by Nigerian writers.

English language in Nigeria has fully entrenched itself as a permanent member of the nation's linguistic family. The English language in use in Nigeria is, however, different from the one used as yardsticks for Standard English, but it is, nonetheless, intelligible and not in any way inferior to any other variety by linguistic standards. Nigerian, indisputably, some of the largest population of speakers of English as second language in the world (Akere, 2009; Jowitt, 2009), now use the language with some measure of dexterity that may soon amaze native speakers. The emerging Nigerian English is not heavily dependent on indigenous languages. According to Igboanusi (2002, p.4), "Nigerian English has its origin in British English, and the lexicon of NE has therefore shown a strong British influence".

Akere (2009, p.3) defines domestication of English as "the transformation of English as an alien medium, to make it respond to local imagery, figures of speech, sound patterns and the general cultural milieu of the region". The English language used in Nigeria is now referred to as Nigerian English, which is the nativised form of the Standard English. The language is used in a peculiar fashion to suit Nigerians' purpose and in such a way that 'as a domestic servant does what the master requires'. English in Nigeria is now made to do precisely what Nigerians want it to do' (Adegbija, 2004, p.20). Sinclair (1988, p.3) has also noted about native speakers' loss of control over English when it is said that: 'the English language has been so successfully exported round the world that the native speakers no longer have control over it'. In summary, Nigerian English is the form which Okoro (2004, p.167) also classifies as "English the way Nigerians speak and write it" with its peculiarities which do not seriously obstruct international intelligibility. NE is a variety of English

that merges features of the variety of American English, British English and Australian English to create a distinct whole. NE successfully transmits and projects Nigerian image and culture. It helps to convey information's in an official setting; it is a major medium of disseminating thoughts and feelings among Nigerians who do not speak the same first language.

The term sociolinguistics developed from two parent bodies of "Sociology and linguistics". Sociology is the scientific study of a society and the peoples' behaviour in various groups within the society. Linguistics, on the other hand, is the scientific study of language. It is referred to as the scientific study of language because it approaches the study of language through scientific method and approaches. The term sociolinguistic also gained its root from two basic elements: "language and society". Sociolinguistics, over the past years, have developed rapidly due to the contributions of the two parent bodies that have useful theoretical framework, methodology and technical resources that can be used in carrying out scientific studies in the field. Also, language is considered as a social problem and it has raised the interest of scholars in the study of language from the social and linguistic perspective.

Hudson (1996 cited in Adeniyi, 2011, p.7) is of the opinion that sociolinguistics is "the study of language in relation to the society". In this case, Hudson believes that sociolinguistics is an integral part of language study. Therefore, the way we use language in our society is of cognisance because the society we live in dictates the type of language we use in such environment. Sociolinguistics, according to Holmes (1992), is a study which comprehends the structure and use of language in its cultural and social context. No wonder, Trudgil (2000) opines that sociolinguistics makes an in depth study of how language is used in the society and it has connectivity with the social science especially social psychology, anthropology, human geography and sociology. Sociolinguistics, also, according to Spolsky (2010), is the study of the link between language and society, language

variation, and attitudes about language. Dijk (2009 cited in Benzoukh, 2012, p.4) defines Sociolinguistics as the study of language in relation to its socio-cultural context.

In all these definitions, it is clear that sociolinguistics is a discipline that makes a link between sociology and linguistics. It is a branch of sociology and as a concept it is concerned with how language use is a determinant of a given society's linguistic requirements. Every society has its linguistic codes that are acceptable for interaction (Meyer, 2006, p.20). Sociolinguistics shows how groups in a given society are separated by certain social variables like ethnicity, religion, status, gender, age and level of education and how adherence to these variables is used to categorise individuals in social classes (Hudson, 1996). The social study of language is a modern linguistic paradigm because it was the modern linguist who first acknowledged and accepted that language by its nature is totally a social phenomenon (Bell, 1976). All the definitions stated above demonstrate that sociolinguistics is related to language use and a society's response to it.

Thus, since sociolinguistics studies language use in a society, this study intends to examine how English language has been domesticated by Nigerian playwrights using a sociolinguistic perspective in two African drama texts: Soyinka's *Alapata Apata* and Osofisan's *Women of Owu*.

1.1 Statement of the problem

The multi- ethnic and multi- linguistic formation of Nigeria coupled with the importance of English language in Nigeria brought about the use of English language in Nigerian dramatic texts.

Contemporarily, the search for an improved standard in the use of English in these plays has been worrisome to many Linguists. Some Linguists have observed that the use of English in the play texts are sub- standard while some viewed it as a mere variation of the use of language from the local and cultural background to give the picture of Nigeria sensibilities.

In furtherance to the above, it has been currently observed that English language is currently spreading at an alarming rate across the globe and since language adapts to its new environment and sensitive to its context of culture its various realization at different levels of linguistic are inevitable. This fact brought in varieties of English such as British English, Nigeria English, Canadian English, Australian English and American English among others (Ogunsiji (2006:10).

English in Nigeria is use in a way that the meanings of some lexical items often got changed, there by bringing in numerous misconceptions and misunderstandings especially with regards to acceptability of the use of other English users outside the Nigerian environment. This is the problem that is caused by the adaptation of English to the Nigerian socio- cultural environment.

The use of certain lexical by Nigerians constitutes Nigerian English lexis. This may be caused by mother tongue transfer, coinage of a new items, extension and restriction of meaning, borrowing of items from indigenous language or total change in meaning of item in regard to the world views of Nigerians.

Based on the research, it was understood that Nigeria has three major language basically, Hausa, Yoruba and Igbo, while the main linguistic phenomenon in this research work is one of the English varieties in Nigeria. The problem lies at this juncture because most of the lexical words are changed, shifted, borrowed and semantically extended from their normal position to suit Nigerian

norms. In this respect, the research focused on 'Nigerianism in Soyinka's *Alapata Apata* and Osofisan's *Women of Own*.

1.2 Aim and Objectives

The study aims at examining Nigerianisms in Soyinka's *Alapata Apata* and Osofisan's *Women of Owu*. Thus, the specific objectives of this study was to:

- i. identify the features of Nigerian English at the lexico- semantic level in the selected texts;
- ii. identify the features of Nigerian English at the discourse level in the selected texts;
- iii. identify the features of Nigerian English at the pragmatic level in the selected texts; and
- iv. explain the sociolinguistic factors responsible for the domestication of English in Nigeria as exemplified by the chosen texts.

1.3 Research questions

Based on the research objectives, the following questions were formulated to guide the study:

- i. What are the lexico-semantic features on Nigerian English in the selected texts?
- ii. What are the discourse features of Nigerian English in the selected texts?
- iii. What are the pragmatic features of Nigerian English in the selected texts?
- iv. What are the sociolinguistic factors responsible for the domestication of English in Nigeria as exemplified in the selected texts?

1.4 Scope of the Study

Though there are several concepts which are very paramount in the analysis of language use in any text, this study shall be restricted to Nigerianism as a concept. It focused on the analysis of sentences base on the sociolinguistic parameters that exist in the selected primary text. The thesis brings out the Nigerianism in Soyinka's *Alapata Apata* and Osofisan's *Women of Owu*. Some utterances were selected from each of the primary texts and analysed. The selections cut across all the scenes in both texts.

1.5 Justification of the study

The concept of Nigerianism has been well explored by many scholars in the field of sociolinguistics to analyse and explain different phenomena about how English language has been domesticated by speakers of English in Nigeria and the need for the recognition of it as a variety of the World Englishes (Jowitt, 1991; Bamgbose, 1995; Adebija, 2004 and Raji-Oyelade, 2012). Thus, the value attached to this work would be to contribute to the existing body of knowledge in the academic field of sociolinguistics.

The study relied upon the fact that the plays are relatively current and much work has not yet been carried out on the selected drama text. Chibuzo Nataniel Nwoko (2016) worked on *Domestication of English Language in Nigeria: An Examination of Morpho-Syntactic Trends in Nigerian English*. Ebi Yeibo (2011) worked on *Nativisation of English in African Literary Text: A Lexico-Semantic Study of Transliteration in Gabriel Okara's 'The Voice'*. Olusanmi Babarinde and Ahamefula Ndubuisi (2020) worked on *Nigerianism in Nigerian English: A reflection of Ethno-linguistic situation*. Lawal Olushola (2013) worked on *Nigerian English Syntax and Usage: Between Deviance and Derivation*. All these works share a common ground which is, investigating how English language has been nigerianised by Nigerian authors. This research will add a fresh

perspective from what the previous works have contributed to the discussion on Nigerianism in the literature.

1.6 Methodology

The research adopted the concept of Nigerianism using as a guiding knot and the data analysed was Soyinka's *Alapata Apata* and Osofisan's *Women of Owu*. Thus, the qualitative method was adopted in the analysis of the purposively selected utterances from the primary texts. The utterances selected were those found relevant to the study. The study embraced a sociolinguistic approach to examine the structure and use of language in its cultural and social context.

1.7 Brief Biography of the Authors and Synopsis of the Texts

Akinwande Oluwole Soyinka was born on July 13, 1934, in Nigeria and educated in England. In 1986, the playwright and political activist was the first African to receive the Nobel Prize for Literature. Soyinka has published hundreds of works, including drama, novels, essays and poetry.

Soyinka's play *Alapata Apata* (2011) is an exhilarating political satire that employs the everyday occurrences of Nigeria's political absurdity for effect. The drama focuses on a butcher named Alaba, who decides to retire from his trade. He adopts the habit of sitting on a rock located in front of his house doing nothing. The theme of the play centres on corruption of power, which is a universal phenomenon. It demonstrates the case of how resources are officially misused for personal enrichment. Alaba is the protagonist and the main character in the play. He is semi-literate and an exceptionally skilled butcher who wishes to retire in peace. He is suddenly and unceremoniously saddled with the huge task of protecting the rights of the underclass. The conflict of the play revolves around the rock beside Alaba's abode on which he has chosen to spend most of his time. The rock represents the abundance of resources, which is metaphoric. It symbolises

how resources are controlled in Nigeria by the ruling elite. The play highlights issues like political *godfatherism*, sycophancy and cultural alienation. The book is laced with traces of humour.

Babafemi Adebayo Osofisan was born in June 1946. He is known as Femi Osofisan or F.O. He is also a Nigerian playwright noted for his critique of societal problems and his use of African traditional performances and surrealism in some of his novels. A frequent theme that his novels explore is the conflict between good and evil. He is in fact a didactic writer whose works seek to correct the decadence of the society.

Osofisan's play *Women of Owu* is an adapted version of Euripides's classic, *The Trojan Women*. He uses a mythical fact through retelling of a Greek mythology to present ideas such as war-mongering and exposure of human predicaments caused by another fellow human. It further makes clear on just and unjust war, principle of revenge, fate of the defeat and the concept of sacrifice. The play centres on the aftermath of destruction of the city of Owu. The combined force of Ijebu, Ife, and Oyo mercenaries invaded the city for seven years. Erelu, the queen of Owu in the company of the noble women of the city, laments and bewails the destruction of Owu. As the women under the leadership of Erelu lament their ordeal, they curse their captors and become pessimistic about their future. Somewhere the goddess, Lawunmi, discussed with her son, Anlugbua about the condition of Owu and blames Owu for being insensitive to history. The generals, after the destruction and ruin, settle in their camp to discuss the sharing of their mouthpiece. As they discuss, Gesinde who is an officer and a herald of the Allied forces arrives to announce that generals have been advised by Balogun Derin to crush the head of the only surviving son of Owu to preserve their own bright future. Gesinde arrives and orders the women to get ready for a caravan to depart out of the ruined Owu city. In the process, Erelu becomes possessed by the Alungbua who

judges the people of Owu for their disloyalty and accepts the women plea and remorse. Erelu died an honourable death afterwards on the soil of Owu to save the future from eternal damnation.

1.8 Summary of the Chapter

In summary, this chapter has made an attempt to introduce the most significant linguistic tool in this study which is sociolinguistics. It also made an attempt to introduce the concept of Nigerianism. This chapter also captured the statement of the problem, aim and objectives, scope of the study, justification and methodology of the study. Also, this chapter contains a brief biography of the authors and synopsis of the texts.

CHAPTER TWO

Literature Review

2.0 Introduction

This chapter focused on the review of related literature to the topic in question.

2.1 Concept of Sociolinguistics

Sociolinguistics as a separate field of study was developed in the 20th century. The word ‘Sociolinguistics’ was supposedly coined in the year 1939 in the title of an article by Thomas C. Hudson, *Sociolinguistics in India* (1939) and it was first used in linguistics by Eugene Nida in the second edition of his *Morphology* (1949, p. 152), but one often sees the term attributed to Haver Currie, who claimed to have postulated it. Indian and Japanese linguists first studied the social aspects of language in the 1930s and Gauchat in Switzerland in the early 1900s. In the west, Sociolinguistics first emerged in the 1960s and was pioneered by linguists such as Basil Bernstein in the United Kingdom and William Labov in the United States. Basil Bernstein, who is one of the greatest sociologists of the 20th century, made a significant contribution to the study of Sociolinguistics. His theory of language codes introduced the concepts of restricted and elaborated codes. The theory examined the relationship between social class, family and the reproduction of meaning systems (code refers to the principles regulating meaning systems). His sociolinguistic work was highly controversial as it discussed social class differences in language. He distinguished between the restricted code of the working class and the elaborated code of the middle class (Haver, 1952, p. 29).

William Labov, an American linguist, on the other hand is widely known as the founder of quantitative Sociolinguistics. He introduced the quantitative study of language variation and change. Labov’s different hypothesis aimed at the explanation of all linguistic variations caused by the involvement of social factors. His study illustrated the relevance of social determinants of

linguistic variations and their correlations with the social structure. He proposed a social approach to language through his sociolinguistic model in which the linguistic theorisation was linked with the society. The two linguistic ideologies, Bernstein's 'code theory' and Labov's 'variability concept', resulted in innovative methodological tools and theoretical as well as practical insights in Sociolinguistics. No doubt, Bernstein and Labov's contributions in the field of Sociolinguistics widened the scope of study for next generation. Their works encouraged many scholars to study Sociolinguistics with new perspectives (Haver, 1952, p.29).

The term Sociolinguistics is used for the study of the relationship between language and society. It is an interdisciplinary field of research which developed through the interaction of linguistics with a number of other academic disciplines. It has strong connections with culture through the study of language and with sociology through the study of the role language plays in the formation of social groups and institutions (Adeniyi, 2011, p. 7). Sociolinguistics developed from two parent bodies of "Sociology and linguistics". Sociology is the scientific study of a society and the peoples' behaviour in various groups within the society (Adeniyi, 2011, p.8). According to Gumperz, (2008, p.223) Sociolinguistics studies how language varieties are used in a context or discourse which differs from a group to another. The differences are as a result of variables like ethnicity, status, education, age etc. and to what extent are such rules strictly adhere to towards categorising individuals in the social or socio-economic classes. As a usage of language varieties from a place to another, it also varies among socio-classes and it is these sociolects that an approach to sociolinguistics addresses.

Sociolinguistics is a branch of anthropological linguistics that examines how language and culture are related, and how language is used in different social contexts according to Bell, (1976, p.43). Also Hudson, (1996, p.3) sees sociolinguistics as the study of relationship between language and

social factors such as class, age, gender and ethnicity. Hudson believes that there is a close connection between language and society because one cannot separate language from society. He is of the opinion that language should be studied in the cultural context because the users of language come from various social classes. Therefore, their language is influenced by the social norms and cultural patterns(Putri, 2010, p.11).

Trudgill (1974, p.32) states that sociolinguistics is a part of linguistics which is concerned with language as a social and cultural phenomenon, that is, the way people talk is determined by social context in which their speaking takes place. People select language which is suitable with the situation in which they are talking, who they are speaking to, and how close their relation with the hearers. By regarding these factors, people may convey their message in different ways or in different language varieties. Varieties of language along racial, ethnic, and social lines have been too apparent in many countries, including America and Britain (Cited in Holmes, 2001, p.190).

Wardhaugh (2010, p.10) also defines sociolinguistics as the study of stylistics and social variation of language. It is the study of relationship between language and society, how language functions in a community, how people in community use language as well as how the language usage reflects the social identity of the users. There are several possible relationships between language and society. First possible relationship is that social structure may influence or determine linguistic structure or behavior. A second possible relationship is directly opposed to the first linguistic structure or behavior may either influence or determine social structure. A third possible relationship is that the influence is bi-directional, that is language and society may influence each other.

Sociolinguistics according to Van Dijk (2009, p.2) is the study of language in relation to its socio-cultural context. Similarly Spolsky (2010) opines that it is the study of the link between language

and society, of language variation, and of attitudes about language. Jendra (2010, p. 9) says sociolinguistics is a branch of linguistics that takes language as an subject of study, in a way that is usually distinguished from how syntax, semantics, morphology, and phonology handle it, while Gumperz (1971, p.223) states that sociolinguistics is an attempt to find correlations between social structure and linguistic structure and to observe any changes that occur. For Akindele and Adegbite (1999, p.475) sociolinguistics can be defined as the relationship which exists between a language or languages and the culture or tradition as well as the politics of a particular community. According to them it is a discipline which assigns functions to various languages which exist in a community. It examines the interaction between the use of language and the social organization behaviour. They believe sociolinguistics provides answers to such questions as who speaks what language to whom and when and to what end and that it also seeks to provide an answer to the question of what accounts for the differential changes in the social organisation of language use and behaviour towards language.

Peter Trudgill (2000, p.20) emphasised that sociolinguistic research helps in getting a better understanding of the nature of human language by studying language in its social context. It also provides a better understanding of the nature of the relationship between language and society. The linguist further believes that this field investigates the field of language and society and has close connections with the social sciences, especially social psychology, anthropology, human geography and sociology. Joshua A. Fishman (2001, p.152) also thinks that "Sociolinguistic perspective has enabled researchers to document and to measure a hereto overlooked type of variation in language use and language behavior" while Chambers (2002, p.3) opines that sociolinguistics is the study of the social uses of language, the most productive studies in the four decades of sociolinguistic research have emanated from determining the social

evaluation of linguistic variants. These are areas most susceptible to scientific methods such as hypothesisformation, logical inference, and statistical testing. The above postulations by sociolinguistic expert indicate that Sociolinguistics is known as a branch of study that assumes that human society is made up of many related patterns and behaviour.

While expressing similar views as those expressed by the above sociolinguists, Malmkjek (2010, p.495) observes that Sociolinguistics is problematic in terms of definition because it means different things to different people. He also notes that while everybody would agree that ‘sociolinguistics has something to do with language and society, it is clearly not concerned with everything that could be considered language and society.’ And this problem lies in drawing the line between language and society. Although, most sociolinguists maintain that as far as sociolinguistics is concerned, there is definitely a mutual relationship between language and society because the society influences the choices that speakers make when they use language. In this school of thought are Atkinson, Britain, Clahsen, Radford and Spencer (2007, p.14) who define sociolinguistics as the study of the relationship between language use and the structure of society. It takes into account factors such as the social backgrounds of both the speaker and the addressee (e.g. age, sex, social class, background etc.), the relationship between speaker and addressee (e.g. best friends, employer– employee, mother–child, etc.) and lastly, the context and manner of the interaction (e.g. in bed, in the market, on a radio programme, in the mosque, over the phone, etc.), maintaining that they are significant to an understanding of both the structure and function of the language used in a situation.

In the same vein, Yule (2010, p.254) opines that the term sociolinguistics is used generally for the study of the relationship between language and society. Proving Yule’s opinion further, Crystal (2008, p.466) equally maintains that sociolinguistics is a branch of linguistics which studies all

aspects of the relationship between language and society. Sociolinguists study matters such as linguistic identity of social groups, social attitudes to language, standard and nonstandard forms of language, patterns and needs of national language use, social varieties etc.

Stockwell (2007, p.265) just like Atkinson, Britain, Clahsen, Radford, Spencer, Yule and Crystal re-sounds that sociolinguistics is the branch of linguistics which studies the relation between language and society. He goes further to state that sociolinguistics may be usefully defined as the study of variation in language, or more accurately of variation within speech communities. Ndukwe (1997) cited in Agbedo (2000, p.169) while expressing similar view states that sociolinguistics is the branch of linguistics that endeavours to study the significant aspects of the relationship between language and society.

All the definitions mentioned above, made it clear that Sociolinguistics is a discipline that links sociology with linguistics. As a concept, it is concerned with how language use is a determinant of a given society's linguistic requirements. Sociolinguistics focuses on language use, on what can be said in a particular language, by whom, to whom, in whose presence, when and where, in what manner and under what social circumstances. There are several opinions by various scholars in sociolinguistics which also helps to understand the nature of sociolinguistics better (Benzoukh, 2012, p. 12).

Sociolinguistics is a meeting ground for linguists and social scientists, some of whom seek to understand the social aspects of language while others are primarily concerned with the linguistic aspects of society. Thus, they have come up two centers of gravity, respectively known as Micro and Macro sociolinguistics. These centers represent different orientations and research agendas. Micro issues being more likely to be investigated by linguists, dialectologists and others in language-centered fields while macro issues are more frequently taken up by sociologists and

social psychologists. The general view regarding the distinction between micro- sociolinguistics or sociolinguistics and macro-sociolinguistics or sociology of language is that sociolinguistics is the study of language in relation to society whereas sociology of language is the study of society in relation to language. The difference between the two lies chiefly in the point of emphasis, whether the learner is interested more in language or society. Micro-sociolinguistics investigates how social structure influences the way people talk and how social attributes like class, gender and age are related to language varieties (Ellis, 2005, p.60).

Wardhaugh (2010, p.10) although accepts this sort of distinction, but argues that it is not possible to make a sharp distinction between the two because they overlap at many levels. In his view, rigid micro-macro compartmentalisation seems quite contrived and unnecessary in the present state of knowledge about the complex interrelationships between linguistic and social structures. The social background of the speaker and the listener, their social class, education, culture, ethnicity, gender and age are necessary factors to be studied in order to understand a language because these factors influence the language of the speakers. In view of this, an attempt is made to throw light on the study of these factors below:

1. Age:

The effect of age in sociolinguistic patterns is very evident when comparing the speech of adults with that of children. It is known that the differences in anatomy and physiology or biological age are largely responsible for these differences, but socially-oriented variation also occurs in the course of life. In discussing such variations, three stages- childhood, adolescence and adulthood

gives significant results. In the early childhood period, relatively immature verbal patterns are seen because of ongoing language learning and incomplete growth of the child's vocal anatomy (Helfrich, 1979, p.85). However, local forms of pronunciation begin from this stage of the acquisition process. Children, from their earliest stages of speech, develop sociolinguistic competence, and they engage themselves in complex register variation and become acutely aware of the relation between social roles and language variability. They learn the social functions of variables before they develop linguistic constraints and use the variables on occasion perhaps as conscious markers in particular lexical items. In the adolescent period, the peer group linguistically influences the speaker and sometimes its role can overtake the domestic influence. By the age of twelve, the pressure to be conventional to peers' standards is great enough to eliminate most of the initially acquired linguistic difference. This brings about a noticeably standardized local accent. It is the time when linguistic change from below is advanced. In some societies, adolescents engage in constructing identities in opposition to their elders, though sometimes they may be conventional to the social class norms of their parents (Trugdil, 1998, p.79).

In the old age, the speaker is supposed to be firm with the phonological structure of the language. The speaker uses standard language due to personal ambitions or the circumstances of the speaker. Some sociolinguistic variants can be marked during the period of adulthood. It is also seen that adults after retirement change and their linguistic behavior (Downes, 1998, p.25). The above discussion makes it clear that age difference marks the characteristics of language change throughout the life.

2. Education/Literacy Level:

Education is one of the important factors in the sociolinguistic interpretation of literary discourse. The level of education influences the language of the speaker according to Heidi, Richards and

John (1985, p.271). Alo (2004, p.77) is also of the view that more highly educated speaker and those belonging to a higher social class tend to use more features belonging to the standard language, whereas the original dialect of the region is better preserved in the speech of the lower and less educated classes. The language one uses often reflects one's social identity and education. Dialects are distinguished according to standard and substandard/nonstandard varieties within different ranges of education. The standard language is generally considered as a language of an educated people; non-standard language has usually been regarded as language used by an uneducated and unsophisticated people (Rasekh and Pavareh, 2009, p.78).

3. Gender:

Gender plays an essential role in the study of linguistic expressions used by the interlocutors. It is observed that the language of the female members is different from the way their male counterparts use language (Eckert and Mc Connet-Ginet, 1997 quoted in Wodak and Benke 1997, p.127). There has been an inherent relation between language and the gender. In other words, the patterns of language use of men are different from those of women in terms of quantity of speech and the intonation patterns. Although men and women, from a given social class, belong to the same speech community, they may use different linguistic forms. The linguistic forms used by women and men contrast to some extent in all speech communities (Labov, 1990, p.213).

There are various linguistic expressions, which can be studied in the light of Sociolinguistics, these expressions are used by the characters according to different situations, which reflect social reality, and portrays interpersonal relationships of the characters involved in the event. Some of such expressions include address terms and greetings, blessings and curses, abusive terms, honorific terms and kinship terms (Trudgil, 1974).

4. Social class:

Social class is one of the important factors in the interpretation of the literary discourse. One can understand the social class of a person on the basis of his/her social class. There are two main groups of language users, those performing non-manual work and those with more years of education are the 'upper class', while those who perform some kind of manual work and are not educated are 'lower class'. The terms 'lower' and 'upper' are frequently used in order to subdivide the social classes. Therefore, differences between upper class can be compared with lower class. It is notable that people are acutely aware of the differences in speech patterns that mark their social class and are often able to adjust their style to the interlocutor (Trudgill 1974, p.35).

5. Ethnicity

Ethnicity as a social factor has played a very serious role in how people use and view language. The term ethnicity has been explored by different scholars in many ways depending on the perspective one is viewing from. According to Giles (1979, p.253) an ethnic group means 'those who perceive themselves to belong to the same ethnic category'. This term ethnicity has also been defined by social practice rather than personal attributes. Fought (2002, p.445) posits that ethnicity is 'not about what one is but about what one does and that is the primary basis for establishing ethnicity.'

According to Wolfram (2007, p.78-80), there are several different kinds of developmental bases for the relationship between ethnicity and language. For ethnic groups associated with a different heritage language historically, there is the potential of language transfer from ethnic varieties. By transfer, we mean the incorporation of language features into a non-native language based on the occurrence of similar features in the native language. Loan translations of words from a heritage

language are also a common way in which the effects of an ancestral language can persist in an ethnic variety. He further states that, ethno linguistic distinctiveness may extend from significant typological language differences to minute details of prosody or restricted lexical differences. In the case of different languages, speakers may make symbolic 'choices in their language use or manage code switching to signal ethnic identity while in the case of intra-language variation the manipulation of particular phonological morpho-syntactic, or discourse variables may be used to signal ethnic affiliation. For instance, one of the reasons that African American English is so strongly defined along ethnic lines throughout the United States is no doubt the biracial ideology that has defined American society. Independent language innovation may also contribute to the configuration of ethnic varieties. Lexical items are the most obvious examples, including terms for social categories and relationships endemic to the subculture, such as terms for insiders versus outsiders and different social divisions within the ethnic community, but grammaticalisation, the encoding of a unique meaning onto a form, also can occur.

According to Wolfram and Schilling-Estes (2000), ethnic varieties are no different from other varieties of a language, whether they are defined primarily on the basis of a regional or a social affiliation. Although, Lippi-Green (1997) says, an ethnic variety may be subjected to the application of the principle of linguistic subordination in which the speech associated with a socially subordinate ethnic group is interpreted as a linguistically inferior version of the variety spoken by the socially dominant group. Particular structures may be branded as "ungrammatical" or "bad grammar", and the variety as a whole may be described as 'corrupt' or 'broken'. This is because; ethnic varieties are rarely if ever associated with the standard variety or with prescriptive language norms, since they are invariably associated with a marked, nonmainstream social group. Accordingly, the varieties associated with these groups are considered non-standard or non-

normative. Though a vernacular variety may be viewed as linguistically inferior, it may still serve positively to mark ethnic identity and group solidarity, showing how evaluative attributes related to social dominance differ from those related to social cohesion. As one Lumbee Native American Indian in the American south put it, ‘We took English and corrupted it to make it our own [. . .] That’s how we recognise who we are, not only by looking at someone. We know just who we are by our language’ (Hutcheson 2000). Language may function as one of the most robust indicators of ethnic status, notwithstanding the application of the principle of linguistic subordination (Trudgill 1972).

6. Culture

How human beings view the world is shaped by beliefs, values and experiences of prior generations of our respective families. Each generation has refined its sense of what is most important for children to know, believe, value, and do to ensure survival of the culture and the society. This unique family culture is passed unto the new generation through the stories and through the family and community’s child rearing practices (Parlakian and Sanchez, 2001, p.127). Trudgil (1974, p.32) says that “language is not only determined by social factors but also by certain customs and beliefs or attitude of speakers.” For instance, in the Nigerian context, English language variation is characterised by what Sridhar (1982, p.299) refers to as “culture bound speech patterns” whereby the vocabulary of sentences is English but the syntax is from the indigenous languages. This can be noticed in the area of transfer of proverbs and also certain variations that connote respect for biological age such as the semantic extension of words like “daddy”, “mummy”, “uncle” and “aunt” as mark of respect to refer to older interlocutors who may not be members of one’s immediate or extended family. In some cultures, certain words are considered taboo and speakers are restrained in their choice of language by such cultural practices.

It is an aberration to say the exact number of children one has in some cultures and this reflects in answers to questions about one's number of children. The usual response is always that one has many children.

2.2 History of Nigerian English

Nigeria's first contact with English language was believed to be some period before the trans-Atlantic slave trade (Alabi, 2003, p.20). It was reported that from 1553, the English men paid a brief visit to the Nigerian coasts, especially the ports of Benin and old Calabar and the type of communication which evolved between the English men and Nigerians was an English based pidgin. Later, slave trading increased tremendously in the 18th century, with England as a major exporter of slaves. It is a known fact that there has been a brisk expansion of the speech community of the English language and it has been quite progressive over many centuries. English language was first spoken in England before spreading to Great Britain, North America, Australia, New Zealand and some parts of Africa. But today, English has reached virtually the entire world (Akindele and Adegbite, 1999 cited in Awe, 2014, p.2). One major factor which aided the spread of English is colonialism. Also this factor brought English in contact with majority of countries that use English in the world today, Nigeria inclusive.

There has been a lot of guesswork on the actual date of the contact of English with Nigerian languages. Most linguistic historians however agree that nobody can point out the actual date or the beginning of the use of English in Nigeria. It is however postulated that the earliest contact between Europe and West Africa was made by the Portuguese in the 15th century (Akindele & Adegbite, 1999). These Portuguese were sea merchants and pirates who were in search of a new sea route to India (Awonusi, 2004, p.49). By the end of the 15th century, the Portuguese had established trading posts in West Africa which led to a trade contact between the Portuguese and

Benin. Due to the need for a language of communication which would enhance trading, pidgin was gradually established. Todd (1974 cited in Adeniyi, 2010, p.130), a pidgin is “a marginal language which arises to fulfill certain restricted communication needs among people who have no common language”. This first pidgin was a Portuguese-based one. In a short time, other Europeans like the Dutch, English and others discovered how lucrative trade along the sea coast was, and got involved. After some time, the English dominated the trade, and gradually, the English-based pidgin emerged. This was so because casting of roles exists even in the contact situation such that the language of the superior people is the one on which the emerging pidgin is based (Elugbe, 1995). Also the visitors (the English people) could not be expected to learn each of the numerous languages of the local population.

The trade between the British and Nigeria grew rapidly that by 18th century, the interest had shifted from materials to humans. Akindele and Adegbite (1999) note that the first English Fort was not built on the Gold Coast in 1831. The British got to Nigeria through the Slave Coast. Dike (1956 cited in Awonusi, 2004, p.49) reports that during these two centuries, none of the old staple of trade, gold, ivory, malamute and Benin pepper proved as permanent or profitable as the traffic in the Africans themselves. Thousands of slaves were shipped to the plantations in the America and West Indies. While the slaves were there, they learned the language of their masters. But with the abolition of the slave trade, legal trade flourished once again. Some of the freed slaves who had by then become competent in English were sent back to Africa and they settled in Sierra Leone and Freetown while the Nigerians among them later returned to the country. This period also witnessed a massive invasion of the missionaries who came to spread the gospel of Jesus and to evangelise pagans. These freed slaves who had already learned English were available and they served as interpreters. The missionaries built churches and schools and taught the natives English

language. Although they asserted that their task was not to make Christian converts speak English, but rather, to make the people literate enough to read the Bible in their own languages (Akindele and Adegbite, 1999). Yet, English dominated the school curriculum under various sub-heads like reading, writing, dictation, composition and grammar. Adegbite (1979 cited in Awonusi, 2004, p.49). Some indigenes who were able to learn and use the language became catechists and teachers in the mission schools.

Towards the end of the 19th century, Lagos and Ijebuland were conquered by the British. This forced more Yoruba to accept Christianity and consequently English education. The colonial imposition of English on Nigeria, as Akere (2004, p.10) reported, was primarily to train Nigerians to become literate in English to be able to work in the colonial administration. But as the influence of the colonial administration began to expand, many began to see English as a language that could displace the indigenous languages. By then, English had been made the language of administration, trade, religion and a medium of instruction in schools. It also became the language of interaction between Nigerians and the British. These years of interaction brought the English language closer to Nigerian indigenous languages and by implication, the numerous Nigerian cultures. Historically, the contact can be summarised as follows: The British in search of better trading opportunities found their way into Benin. They traded in material good and later turned to trading in human. The use of English in Nigeria survived the departure of the colonial Lords as the language of administration and medium of instruction in schools.

2.3 Concept of Nigerianism

Nigerian English emerged as a result of the contact between native speakers and users of the English language in Nigeria. English however, survived Nigerian independence and also retained its position as the language used in official domain but not without being “tamed to suit the

Nigerian environment” (Adegbija, 2004, p.20). This type of English spoken in Nigeria has a Nigerian flavour which differentiates it from the British English. Various terms like domestication, acculturation, nativisation, nigerianisation etc., have been used to describe the adaptation of English language to convey the Nigerian experience (Adegbija, 2004; Mbisike,2007). English has been given a Nigerian citizenship as many linguistic authors like Adetugbo (1977), Bamgbose (1971), Adegbija (2004) acknowledge the existence of Nigerian English. The day-to-day contact of English with Nigerian indigenous languages created the need for new ideas to be expressed in new ways that were not available in the native variety of English. Adegbija, (2004, p.20) compares the role of English in Nigeria to a servant who does precisely what the master requires. Some scholars like Prator (1968) and Brann (1975) deny the existence of a variety of Standard British English (SBE) called Nigerian English (NE) and rather attribute features which many other scholars claim constitute NE to deviations from SBE (Adegbija, 2004, p.31). These deviations according to these scholars are as a result of the mother tongue interference on English language.

The evolvement of this variety of English called Nigerian English has taken many turn-around after the initial contact between English and Nigerian indigenous languages. Nigerian English can then be defined as that variety of English that has developed as a result of the contact between Standard British English (SBE) and Nigerian indigenous languages. NE simply means “English the way Nigerians speak and write It” (Okoro, 2004, p.3). The types of English spoken in Nigeria identified by scholars are the variety classified according to the level of education, and this variety is classified according to the degree of intelligibility. Ekpe (2011, p.1) opines that the classification of Nigerian English as standard and non-standard form is based on the duo forces of conservatism and progressiveness. According to him, these conservative and progressive forces are determined by factors such as common core, interference and autonomy. Nigerian indigenous languages

created the need for new ideas to be expressed in new ways that were unavailable in the native variety of English.

Kperogi (2010, p-54) identified four fundamental sources of Nigerian English. The first source he identified is linguistic improvisation. He posits that there are many unique Nigerian socio-cultural thoughts that simply cannot be expressed in the “standard” form of the English language. Therefore, Nigerians either translate their local languages to take care of this lack, or they appropriate existing English words and phrases and infix them with meanings that serve their communicative purposes. Kperogi (2010, p.54) further gives example of when Chinua Achebe wrote in *Things Fall Apart* that “proverbs are the palm-oil with which words are eaten,” (Achebe, 1996, p.5) he stated that Achebe was consciously divided by a common language appropriating English lexical items to express a uniquely Igbo cultural thought, which doesn’t make any sense to a native English speaker.

The second source of Nigerian English according to the linguistic scholar is drawn from innocent grammatical errors basically committed by Nigeria’s media, political elite and errors repeated severally in the mass media. In no time, these errors got fossilised and incorporated into what one might call the Nigerian linguistic repertoire. According to him, this mode of language change takes place in all other varieties of English, including British and American English.

A third source is the old-fashioned British English idioms and expressions that have lost currency in Britain since the 1960s. Giving examples of Idioms such as “bad eggs” and expressions such as “more power to your elbow” (usually represented as “more grease to your elbow” in Nigeria) are intelligible only to older British speakers. While the fourth source is derived from Americanisms intermixed with British English to create a unique identity that is both American and British in a sense is neither American nor British.

2.4 Classification of Nigerian English

NE is different from the native speakers' English and other Englishes in terms of its use. Adetugbo (1979, p.77) argues that NE like British English and American English should be regarded as a dialect or a group of distinct form of language devoid of any perforce connotation of inferiority usually attached to the word. NE has to be seen as a product of its own general social context. English is an effective medium of communication between Nigerians from different linguistic backgrounds. Different scholars have tried classifying NE. Few of the classifications will be discussed by the researcher.

2.4.1 Brosnaham Classification of Nigerian English

Brosnaham(1958) identifies the varieties of English in Nigeria on levels which is from i-iv.

- i. **Level I** – Pidgin English. It is used by illiterates mostly.
- ii. **Level II** – Variety of English used by high school graduates. It is characterized by the degree of communicative fluency and wide range of lexical items.
- iii. **Level III** – Primary school English which has general numbers of users.
- iv. **Level IV** – University English used by University graduates and it is characterized by linguistic features close to Standard English.

2.4.2 Banjo's Classification of Nigerian English

Banjo (1969) rested on the criteria of Local Acceptability in Nigeria and International Intelligibility. He came up with four varieties which he labels vi-v-iv-vi.

- i. **VI** – Variety of English spoken by people with an imperfect knowledge of the language linguistically called Transliteration.

- ii. **VII** – Variety marked by high social acceptability used by 75% of Nigerian Speakers. E.g. Take the other road, there is go slow on the road.
- iii. **VIII** – Variety marked by slow low social acceptability and high international intelligibility. It is close to British English; it has RP deep structure and NE surface structure. It is used by 10% Nigerians e.g. our journey was hampered by hold up.
- iv. **VIX**-It is characterized by low social acceptance and high international intelligibility. It is used by Nigerians who have English as their L1.
- v. **VIII** can be tagged Standard Nigerian English while VI and VII could be regarded as Non-Standard NE.

2.4.3 Bamgbose's Classification of Nigerian English

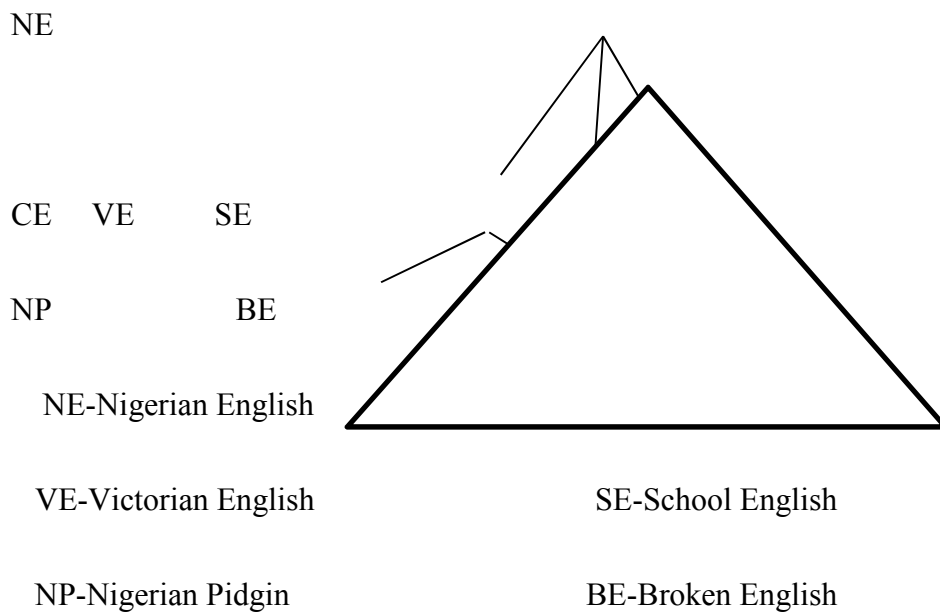
Bamgbose, (1995, p-21) examined what he called three strands that will help appreciate the form of Nigerian English based on the evolution of varieties of NE. They are:

- i. **Contact English:** The first is the Contact English which produces a form of pidgin that has gradually developed into Nigerian pidgin. E.g.
 - a) When am I told you?
 - b) It is surprisation to me.
 - c) I no sabby tell why?
 - d) Tell my fada or my fada come up from ground.
- ii. **Victorian English:** This is the second strand in the development of Nigerian English. This type of English is spoken by professionals or elites. Ubahakwe (1974 cited in Bamgbose, 1995, p.20) says this type of English represents the prototype of bookish Nigerian English with its bombast.

E.g. I hope he will not put restraint on his pen but will use it as libitum

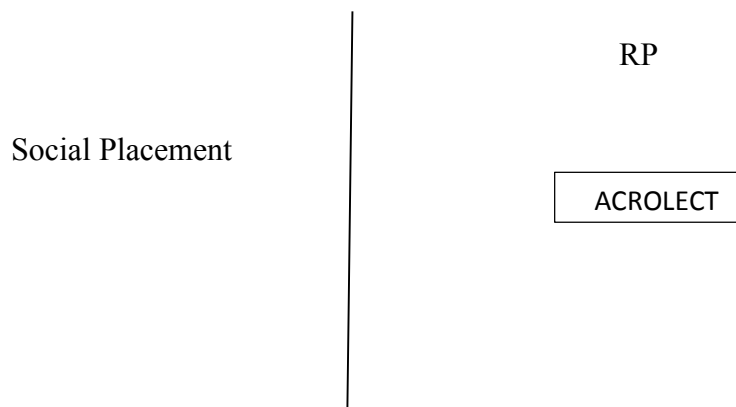
- iii. **School English:** This contributes to the Standard Nigerian English; it is the third strand identified by the scholar. It is the English of the school which has a heavy dose of Christian religious literature. It is this variety that has been subjected to nativisation thus can be regarded as the direct predecessor of today's Nigerian English.

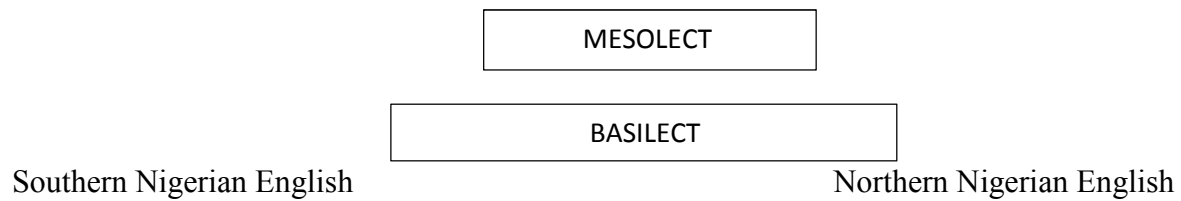
Bamgbose illustrated it thus:



2.4.4 Awonusi and Bamiro's Classification of NE

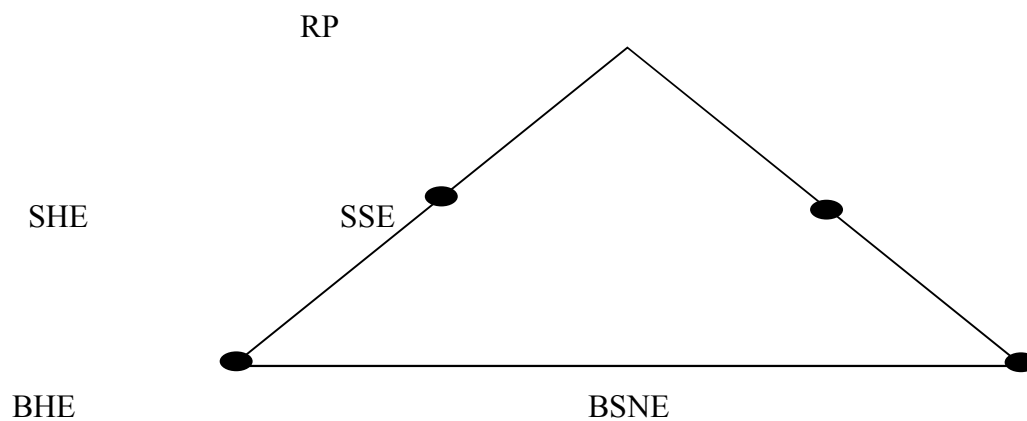
Awonusi (1987) came up with a lacteal pyramid to show NE continuum which is pyramidal in shape. It is socially and geographically motivated.





- i. **Box A** represents Acrolect, we have Standard Nigerian English with Minority Speakers.
- ii. **Box B** represents Mesolect, we have General Nigerian English.
- iii. **Box C** represents Basilect, we have Low Nigerian English with Majority Speakers. People can move up as their level of competence improves.

Nigerian English is an abstraction used as a cover term to refer to all varieties of English used by Nigerians. It is not one homogeneous variety but a series of varieties. Four varieties of NE have been identified by Jibril (1982), thus:



- i. **Basic Hausa English (BHE):** This is a type of English which exhibits many of the results of interference from Hausa language and culture, and which shows little modification in the direction of R.P.
- ii. **Basic Southern Nigerian English (BSNE):** This is the type of English spoken by Igbo's, Yoruba's and other Southern ethnic groups, which shows major divergences from R.P.
- iii. **Sophisticate Hausa English (SHE):** This is a variety spoken by Hausas who have received some kind of formal or informal speech training. It displays few if any Hausa interference features and exhibits a remarkable proximity to R.P.
- iv. **Sophisticated Southern English (SSE):** This is a variety of English spoken by Igbo's and Yoruba's as well as other southern Nigerians, who have received some kind of speech training. It displays few if any links with BSNE; and could also be close to R.P.

An obviously attractive parameter for determining varieties within NE is the ethnic one, i.e. distinguishing the various kinds of English that result from interference of mother tongues. From this parameter we could then talk of Hausa English, Igbo English, Yoruba English, and Pidgin English etc. There has not been much work on this parameter. There are phonological, Morpho-Syntactic, lexico-semantic differences in NE. These differences are to make it realistic to maintain that varieties of NE constitute one system that has merely variations. One variety may together with Standard English pull in one direction and another MT pull in another direction and this conflict may be a factor delaying the establishment of a form as idiomatic in proper Nigerian English as a whole. One can easily tell what part of the country a Nigerian comes from by his accent when he speaks English.

Adekunle (1979) also identifies three varieties: the first is the **near-native variety**, spoken by well-educated Nigerians. The second is the **local colour variety**. He sees this as the usage of English

that is Nigerian environmentally conditioned. The third is the one that relies on transliteration and is characterized by deviations from English syntactic structures (Cited in Adegbija 2004, p.31). This classification by Adekunle (1979) corresponds with that of Bamiro (1991 cited in Bamiro, 2006, p.56). Bamiro identified three varieties of English in Nigeria as – the higher variety (Acrolect), the intermediate variety (Mesolect) which is the internationally accepted variety and lastly the lower variety (Basilect), which is the “context” variety associated with the illiterate and semi-literate population.

The English language which was first spoken in England has become a global language. This widespread of English resulted in the development of a number of national varieties in different countries. With the rise of information technology, the status of English has risen drastically. Today, it served different functions in different countries where it exists as first language, (L1), second language (L2), or foreign language (FL), Kachru (1985 quoted in Egwuogu2007, p.56) classified the users of English as follows: Inner circle, which includes countries like: Britain, America, Australia, who are the native speakers. Expanding circle refers to countries like France, Germany, and China, who use English as a foreign language. Outer circle which includes countries where the status of English is that of a second language (L2). Some of these countries include: India, Ghana and Nigeria. In Nigeria, English language is very important and it is a prestigious language. The level of competence in English has often been tied to the level of education a Nigerian speaker attained according to (Akere 2004, Adegbija 2004 and Jowitt 1991). There is an obvious rough match between the level of education attainment and classification of the type of English spoken in Nigeria in terms of the level of education of the speakers. Akere (2004) identified the following types: highly educated, averagely educated and nominally educated type of English while Egbe identified them as simply types 1, 2, 3, 4 – which explains the type spoken

by university educated people; the type used by secondary school students and “those whose formal education is not higher than their level of deficiency in English” (Cited in Jowitt, 1991, p.38). Jowitt (1991), following Brosnahan (1958) listed 4 levels of usage. These stages are associated with levels of education. Those in stage I are those with no formal education; while those in stage II are those who have completed their primary education only. Stage III includes the category of those with only secondary education and lastly those in the fourth stage are University graduates.

The above classifications according to the level of formal education are based on the presumption that “fluency and articulateness as a command of lexical range and grammatical structures are derived partly from the degree of exposure to English language in the formal school education” (Akere, 2004, p.24). Yet in reality, the level of education does not determine the level of proficiency in English language. There are people at an early stage in life who are likely to speak the type of English associated with university graduates. There are also those without formal education that are still competent in English. Akere, (2004, p.20) also pointed out that a considerable number of people have acquired greater proficiency in English, not through formal education, but as a result of their long service in either government or business establishments.

Also, the implication of this classification is that there is an automatic movement from one stage to another as one advance to the higher level of education. This may not always be the case because there are countless graduates whose level of proficiency in English is the same with those with just a primary school education.

There are also other types of English not determined by one’s level of education. Banjo, (1975) identified four types (varieties) as follows: the first type is the one spoken by semi-literate Nigerians and those with elementary education; the second type, he attributes to negative transfers

from the Mother Tongue; this type, he observed, is locally acceptable but lacks international intelligibility. The third variety is spoken by secondary school leavers while the fourth type is a close model of the British accent. This fourth type has a higher international intelligibility but locally unacceptable. Dadzie (2004, p.80) postulates “That Nigerian English exists is no longer the point”. The evolution of this variety of English called Nigerian English has taken many centuries after the initial contact between English and Nigerian indigenous languages.

From the above, it is obvious that the types of English spoken in Nigeria identified by scholars are the variety classified according to the level of education, and the variety classified according to the degree of intelligibility.

2.5 Nigerian English Usage

Nigerian English is a variety of English that is widely spoken and written by Nigeria’s literary, intellectual, political and media elite across the regional and ethnic spectra of Nigeria (Kperogi, 2007, p.54). The swift development in the vocabulary used by Nigerians to transpose their thought into language brought about the different expressions and coinages to suit the situation and context of usage. The inability of the English language to abduct some aspects of Nigerian culture perfectly led to importation derived from Nigerian English lexis and culture-specific vocabulary items and creativity to express the Nigerian experience. There are many perspectives to Nigerian languages.

According to Olaye&Akindele (2005, p.30), the Nigerian English, as some believe is not a substandard form of English or a pidgin English but a term used to characterise the accepted type of English spoken and written by Nigerians, which bears the true identity of the socio-cultural milieu of Nigerians. In Nigerian English there are features such as grammatical patterns, pronunciation and lexical items that usually set a Nigerian English user to the native speakers of

English. NE is well formed linguistic system which is different from other national varieties of native and non-native of English, but certainly not deviant of any of these varieties. Banjo (1970 cited in Adeniyi, 2011, p.95) comes to conclusion by defining NE as a brand of English that is socially acceptable in Nigeria and at the same time internationally intelligible. Also Broughton (1970 cited in Adeniyi, 2011, p.95) regards NE as a dialect among many which encapsulates local culture patterns and serve local needs. Olateju (2006) states that Nigerian English is therefore that variety of English that has developed in the Nigerian non-native English situation and it has distinguishing features manifested at the phonological, lexico-semantic and grammatical levels which makes NE unique and different from other types of English.

2.5.1 Lexico- Semantic Features

Semantics is the study of how language is used to represent meaning. More precisely, semantics aims at explaining how literal meanings are linguistically encoded and decoded by speakers and hearers according to Stringer (2019, p.180). Semantics is the study of the linguistic meaning of morphemes, words, phrases and sentences. It has subfields such as lexico- semantics and structural semantics. Lexico- semantics is concerned with the meaning of words and the meaning of syntactic units larger than the word. Roman Jakobson is quoted by Fromkin et al (2003) saying “that language without meaning is meaningless”. Semantics is the philosophical and scientific study of meaning. It can also be said to be a branch of linguistics which is pre-occupied with the study of meaning. The term is one of a group of English words formed from the various 41 derivatives of the Greek verb “semano” (“to mean” or “to signify”). In the disciplines of philosophy and linguistics, semantics is the study of the relationship between the signs of a language and their meanings. Although they approach semantics differently, both disciplines propose to explain how persons derive meanings from linguistic expressions. However, our concern here is semantics in

linguistics. In its own case, lexis describes the entire storage of words and expressions in a language. The term 'lexicon' is derived from the root word 'lexis' and it refers to the list of the possible words in a language.

Lexico-semantics can also be referred to as lexical semantics and it is concerned with meaning of words and the meaning of syntactic units larger than the word. The features involve questions of larger chunks of meaning than those of the individual lexical items, that is to say, it is the semantic relationship between words in sentences or texts. A lexico-semantic analysis calls for the explication of word meanings in any text. Specifically, issues relating to lexical relations, dimensions of meaning (denotative, connotative, literal, figurative, idiomatic, etc.) should be focused on. Again, at this level, you should note how a writer or speaker uses different types of words like abstract, concrete, simple, difficult, specific, general, and so on, to create meanings in a text. If we understand the nature of words and their patterns of combination in a text, we will be able to do a meaningful lexico-semantic analysis of the text.

English is a language we learn consciously, unlike our native languages like Yoruba, Igbo, Hausa, Ibibio, Fulfulde etc. that we acquire sub-consciously. Hence, there are certain socio-cultural variables that influence the variety of the English that we speak in Nigeria. Since realities and experiences peculiar to our communities are expressed in another language, there are some certain changes and differences that are bound to occur in Standard English. These differences have produced Nigerian peculiar words such as 'bukataria' (cafeteria), 'half current' (low voltage Odebunmi 2006, p.106).

Adegbija (1989, p -165-177) cited in Odebunmi (2006, p.107) attributes the causes of lexico-semantic variation in Nigerian English to some factors. These are:

- a) **Socio-cultural differences between the English and Nigerian people:** it has been observed by Adebija(1989) that socio-cultural differences between the English people and Nigerians allow new lexical items to develop. Prior to the introduction of English language in Nigeria, the indigenous languages were employed to express thoughts, customs, experiences, and people's way of life. Examples include:
- i. Bride price- the items paid to a bride's family by the groom's family before a marriage.
 - ii. Wrapper- a piece of cloth tied round the waist or body.
 - iii. Change- an amount that remains or is left over.
 - iv. Carry-over- failing a course.
- b) **Dynamics of pragmatics of a multi-lingual context:**in a multi lingual society like Nigeria, there are different languages that exist and present competitive postures to the individual and the society as a whole. Contrary to this is the affixation of English to administrative, educational and other forms of formal situations. Due to this, the indigenous languages and English come in contact and because of the ethnic differences, new lexical structures lexical structures have to be develop through direct borrowings, code-switching, loan translations etc. for example:
- i. There is no market-Thereare no sales.
 - ii. The food is sweet- The food is tasty.
- c) **Exigencies of different discourse constrains:** Most of lexico-semantic variation in Nigerian English is traced to the pattern of discourse in indigenous language. In the culture of Africa, especially in Nigeria, ambiguity, redundancy and obscurity of verbal discourse are markers of wisdom, age, knowledge ability, sex etc. (Odebunmi 2006, p.108). According to Odebunmi (2006), Adebija(1989) observes that in Nigeria, the mode of

greetings and age of the participants are very important in a talk exchange. Unlike the English speakers in which the greatness of the age of the interlocutor determines the choice of politeness marker and mode of greetings employed. Hence, when English is introduced into the scene, new lexical items spring out. For example, words like: Senior brother, junior sister, elders etc. are introduced due to the fact that in some parts of Nigeria refusal to give due respect to age results to scorn of the society.

- d) **Media influence and standardisation of idiosyncrasies and errors:** the media has helped a great deal to introduce new words into Nigerian English examples include words like ‘national cake’ (material privileges which citizens of Nigeria are expected to enjoy), ‘bottom power’ (a woman’s use of feminine charm to gain social advantage). Also lexicosemantic variation according to Adegbija (1989) can be traced to the peculiar use of English words by some highly respected Nigerians. For example: Trouble shooter (a person who causes trouble), A man of timber and caliber (an important and influential person).

Adeniyi (2011, p.21) also says that lexical features of Nigerian English usage are created in many ways that include semantic extension or shifts, coinage or neologism, transfers etc. Semantic extension has to do with the addition of meanings to a Standard English word while Semantic shift is the redefinition of the characteristic meaning of the word within semantic field that is some words have their meanings narrowed, broadened or shifted completely. It is exemplified below:

- i. I met a big woman at the party. (big woman here means an important personality)
- ii. He sent me some amount. (Amount here means money).
- iii. Let me see you in camera. (In camera here means in private).
- iv. I want to escort my guest. (Escort here means see off).

- v. Ahmed bought a new machine. (Machine here means a motorcycle).
- vi. I was advised to stop taking minerals (Minerals here means soft drink).
- vii. There is total black out in Ilorin (Total black out here means no power/electricity).

Alo (2004, p.73) also examines the relationship of language variations and context to explain the differences in usage and meaning of words. He used the word 'head' meaning 'ori' in Yoruba language to show the connotations of the word and its variation in different situations in the Yoruba context with the following examples:

- i. His head is not correct.
- ii. By my head, I beg you.

He further explains that an interpretation of these expressions in Nigerian English would require some cultural knowledge of the Yoruba about their notion of human destiny, social behaviour, success etc. Hence, differences in the word 'head' in English and 'ori' in Yoruba can easily be observed and these relate to differences in socio-cultural contexts of the Nigerian (Yoruba) and British environments. The point being made is that, the same word may acquire different denotations and connotations and may acquire different meanings for different language users.

As it is in the native English context, the need to describe new experiences feelings, thought patters, modes of life, culture and customshas necessitate creating or inventing new words with indiginised meanings in Nigeria (Odebunmi 2006, p.111).

Raji-Oyelade (2012, p.57) along with above scholaropines that Nigerians take pleasure in the re-production of new vocabularies and artificial intelligence that determine how they write, socialise, the way they teach, read, and how they recreate. Ogunsiji (2001, p.157), then opines that new

words and expression are coined daily to express the Nigeria linguo-cultural realities. While Alo (2006, p.26) also states that coinages or neologisms are newly coined words and expression in English resulting from the prevailing socio-linguistic factors in Nigeria. Consequently, according to Ogunsiji (ibid), we have expressions such as:

- a) June 12(the date of the annulled 1993 presidential election).
- b) Step aside (an expression used by General Ibrahim Babangida to describe his style of quitting office).
- c) Four-one-nine (high class fraud).
- d) Go slow (traffic jam).
- e) Too much (very much).
- f) Omoge/sisi (young lady).
- g) Abiku (a reincarnated child).
- h) Credit (recharge card).
- i) Yellow fever(traffic wardens).

Coinages in Nigerian English present themselves in different morphological dimensions. While some of them are used as compound words, some are one word terms which remain permanent in the lexicon of Nigerian English (Igboanusi 2002, p.24). The compound words are therefore strung together to express concepts of the speaker's intent. There are several ways by which words are derived through compounding. It could be through a combination of noun+ noun, adjective+ adjective, adjective +noun, verb +noun, etc. It should be pointed out that most of the compound words identified is not context restricted. That is, they are meaningful within the language and have their denotative or connotative relevance even outside those contexts of use.

Akindele and Adegbite (2005, p.5) noted that language is connected to culture in three major ways. Firstly, it is an aspect of culture, secondly, language is an instrument of thought which helps to concretise thought and also to explore, discover, extend and record the experiences in a culture, and lastly, it expresses culture. There are a large number of lexical items and expressions which have undergone semantic change in Nigerian usage compared to British Standard English. Some examples are highlighted below.

- a) Academician - used to refer to an academic person instead of academic.
- b) Answer - e.g. He answers Tinu instead of 'His name is Tinu'.
- c) Burn to ashes -meaning completely burn e.g. the house was burnt to ashes.
- d) Long –Leg- means connection.
- e) Come-of age- means someone is of age.
- f) No-go-area- refers to restricted area.
- g) Man-of timber and caliber- means man/woman of honor.
- h) Money bag- rich person.

Acronyms according to Odebunmi (2006, p.110) are words that are formed from letters or some part of existing words, phrases or terminologies, which can or cannot be pronounced. Examples of these are:

- i. NECO (National Examination Council).
- ii. ASUU (Academic Staff Union of Nigerian University).
- iii. ECOMOG (Ecowas Monitoring Group).
- iv. MTN (Mobile Telephone Network).
- v. NEPA (National Electric Power Authority).
- vi. PHCN (Power Holding Company of Nigeria)

- vii. NIPOST (Nigeria Postal Service).
- viii. NITEL (Nigeria Telecommunications).
- ix. NAN (News Agency of Nigeria).
- x. NUJ (Nigerian Union of Journalists) etc.

Some of these examples have been compiled in a dictionary by Igboanusi (2002, p.26). Many of these lexical items are more or less transitional in nature. In other words, they are short-lived; they hardly attain any permanent use because their short spans do not accrue legitimacy and acceptability to them in order to be incorporated into the standard Nigerian English lexis. As such, they have restricted use and are easily lost over time.

Lastly, transfer includes the transfer of meaning and the transfer of Nigerian pidgin features. For example:

- a) I hear a smell (I perceive an odour).
- b) I am coming (I will be back soon).

2.5.2 Phonological Features

Asiyanbola (2011, pg.2) refers to phonology as the study of sounds in a specific language. furthermore, another linguistic scholar, Fatunsin(2007, pg.3) define phonology as the study of how speech sounds are combined and manipulated in a variety of ways to produce meaning. It is a branch of linguistics that deals with how sounds are used to convey messages. It studies the various speech sound combinatorial possibilities and the rules that govern them, this rules are referred to as phonological rules or phonotactic rules. There are two branches of phonology namely segmental phonology which means the arrangement of sounds and how sounds are patterned following the phonotactic rules.

Supra segmental phonology means the manipulation of sounds in variety of sounds to produce meaning. These includes producing the sound with great intensity, saying the words or sentence with a particular pitch direction change etc. Such manipulations include the sound, tone, pitch, rhythm, stress, syllable and intonation units (Fatunsin 2007, p.50). At the level of phonology, the problem of interference of mother tongue(MT) on the pronunciation of some English words occur because some sounds in English are not available in some of the Nigerian languages. Hence, some Nigerian speakers of English often substitute the sounds for the nearest sound in the Nigerian languages thereby producing wrong words. At the unit of sound, the Nigerian English b56'ilingual annihilates the features in vowel quality between the long and short vowels e.g.

- a) / i:/ as in cheap is produced as / i/ as in chip
- b) /ɔ:/ as in court /k ɔ:t/ is produced as /kot/

A reduced vowel system involves various substitutions such as /u / for /u:/, /a/ for /a: /, /e/ for /ei/ there are also various substitutions the consonant system such /f/ for /v/ and /s/ for /z/ and this makes the users produce the words wrongly e.g.

- a) very /veri/ as /feri/
- b) zip /zip/ as /sip/ etc.

Also, the articulation of the English phonemes /p/ and /f/ presents problems to Hausa speakers of English. For example /f/ is substituted for /p/ in the word 'people' pronounced as /fi:ful/ instead of /pi:pul/ (Umar 2010, pg-169).

A Syllable refers to word division which may have a single sound unit or combination of sound unit (Umar 2010, p.172) it is a unit of human speech which consist of one or more vowel sounds, according to Fatunsin (2007, p.63) it is the smallest phonological unit. He further opines that a

word contains at least one syllable and the indicator of this syllable is the presence of a vocalic sound or a consonant sound that patterns like a vowel e.g. /n/ and /l/. Hence the syllable structure of the many Nigerian languages is consonant vowel(CV), therefore the Yoruba users of English tends to insert /u/ in words such as ‘bread’ /buredi/, ‘table’ /tabulu/. there is also the insertion of epenthetic vowel /u/ and /i/ between a word final syllabic consonant and the preceding consonant e.g. ‘little’ as /litu/ and ‘bottle’ as /botu/ etc. (Adeniyi 2011, p.21). Most of the syllables in English are stressed in many Nigerian languages, and only the tonic syllable is stressed and thus this is transferred into English language to produce wrong words such as ob’ject, ma’dam etc. at the level of intonation, Nigerian languages are syllable- timed instead of stress- timed rhythm characteristics of English. This syllabic- timed rhythm is employed by Nigerian English users with a reduced system of intonation.

2.5.3 Discourse Features

The discourse features assist towards organising the conversation, analysing verbal communication and exchange structure between interlocutors and promoting a better understanding of the text. The discourse features include : conversation, discourse participants, turn taking, current speaker, speaker change, exchange structure, adjacency pairs, talk initiation, speech error, repair mechanism, role sharing et.c. Some of these shall be used in our analyses. Some of these features will be discussed.

2.5.3.1 Exchange Structure

Stubbs (1981,p.110) sees exchange as “the minimal structure of the interactive unit in which an initiation by speaker A is followed obligatorily by a response from speaker B and optionally by further utterances”. Stubbs (1981, p.111) further note that every utterance is classified or interpreted in the light of the structural predictions set up by the preceding utterance. To Stubbs,

any work that makes structural claims about the organization of spoken discourse must provide answers to such questions. She also notes that each utterance is classified or interpreted in the light of the structural predictions set up by the preceding utterance. To Stubbs, possible exchanges include (IR(F)) (IR/IR(F)). The brackets means optional while the arrows indicate the direction of movement of talk or conversation. (I mean Initiation and R means Response and F means Feedback)Berry (1981, p.121) tries to bring the essential features of the earlier approaches to exchange structure in discourse analysis together. She notes that the aims of discourse are twofold. Describing texts and working towards a theory of discourse.

2.5.3.2 Turn – Taking

This is an important feature of discourse analyses. Osisanwo (2003, p.11) defines turn taking as the process of each speaker talking when the floor is open for him to talk. Sacks, Schegloff and Jefferson (1974) cited in Cook (1989, p.52) observe that conversation involves turn-taking and that the end of one speaker's turn and the beginning of the next frequently latch on each other with almost perfect precision and split-second timing.

Cook (1989, p.52-53) explains that the way in which speakers hold or pass the floor, vary between cultures and between languages. Overlap in a given situation is more or less tolerated in some societies than in others. According to him, efficient turn-taking involves factors which are not linguistic. They are eye contact, body position and movement as well as intonation and volume. Also worthy of note is the relative status of the speakers or the role, which they play.

To Osisanwo (2003, p.11) turn-taking is unique to discourse analysis as it serves as a universal feature of conversation which develops in man right from childhood. As a speech feature, it is influenced by such factors as culture, personality, age, sex and professional occupational variables.

Sometimes the current speaker may not have smooth utterance, he may resort to hesitation either deliberately or non-deliberately to achieve certain effect. This can be to read the listener's facial expressions, reactions or searching for what to say when he is short of words. However, interruption could occur when an unselected speaker takes the floor from the current speaker without allowing him conclude his speech. This is also called speech clash. This interruption could be allowed or disallowed depending on the situation, Osisanwo (2003, p.12). Therefore, to avoid turn interruption, the current speaker assigns turns to the next speaker by naming the next speaker, or by using phrases to describe the next speaker. He could even point to the next speaker to maintain and retain turns, thereby preserving the right of the turn of the current speaker and the next speaker.

2.5.3.3 Adjacency Pairs

Adjacency pairs according to Coulthard (1985,p.69) “are the basic structure units in conversation”. They are used for opening and closing conversations. They are also used to operate the system of turn taking when a speaker selects the next action and next speaker. It also enables the next speaker to avoid partial or total overlap or interruption.

Sacks (1971) cited in Couthard (1985, p.70) views Adjacency pairs as exchange structures that occur in pairs. They are reciprocal and complementary. They feature pairs having a first and second parts such as: Question/Answer Greeting/Greeting. Challenge/Reaction, Offer/Response,

Complaint/Apology and Complaint/Justification. There are also instances of Question/Question.
e.g.

Speaker A: What are you doing there?

Speaker B: What does it look like?

2.6 Domestication of English in Nigeria

Domestication' is derived from the Latin word 'domesticus' (belonging to the home) which means cultivating or taming that is to accentuate traits that are desirable to the cultivator or tamer. In relation to language, it is a situation where a foreign language is made to adapt or possess the local colouring of the immediate speech community. Adegbija (2004, p.20), states that the domestication of English is referred to as "acculturation", "nativisation", "indiginisation" adaptation and application of English for home use to suit our various "conveniences, experiences, nuances and sensibility." This is what Ayo Bamgbose means when he says the English Language has been "pidginised", "nativised", "acculturated" and twisted to express unaccustomed concepts and modes of interaction." In other words, the English language has become like a domestic servant in the hands of its master who does whatever he or she likes with it. Thence Adetugbo (2004, p.22) also posits that the domestication of English in Nigeria certainly has social linguistic values. The standard British English (SBE) now reflects Nigerian elements, because of its assumed and assimilated characteristics of the Nigerian socio-cultural and sociolinguistic environment. The 19th century witnessed what Adetugbo tagged "a primary language hybridisation" because of the rise of multilingual culture, and the existence of a language that is totally different from its ancestral home, and the traits of language inference from the native Nigerian language.

The foreign flavor and attachment that was once given to the English language has now been Localised, Nigerianised and Africanised. Domestication signifies that English has not only become a Nigerian linguistic asset and possession, but has affected its linguistic complexities, foreign labels and importance to make it serve as a carrier of the cultural heritage of Nigerian people. Domestication gives the educated ones in Nigeria the liberty to adapt the English language to suit their linguistic background without endangering the international clarity. It also gives the Nigerian writers the license to manipulate English language to project their ideas and dramaturgy using their own creative and linguistic tools.

Many linguistic scholars like Adetugbo, Awonusi and Banjo postulated that the domestication of the English language, which has produced Nigerian English (NE), is as the result of its intersection with the indigenous languages in a multilingual and multicultural linguistic environment. Predictably, such an interaction between the L1 and L2 will ultimately produce a variety of language that reflects and suits the needs of L2 users which could not be properly articulated and expressed in an L1. This is a Nigerian variety that (Owolabi, 2012, p.488) believes should be seen as an acceptable departure from the rules in diction, pronunciation or from what is generally regarded as the standard, but possessing mutual intelligibility even at international level.

According to Adebija (2004,p.24), the domestication of English in Nigeria is informed by the necessity to meet the linguistic and socio-cultural needs; the need to project the local customs and traditions, which could not be easily expressed in standard English without being locally coloured to reflect its new social and linguistic environment. This view is in tandem with the submission of Ojaruega (2010) when he attributed Nigerian English manifestations in the literary works of Nigerian younger writers to “either influences from indigenous languages or the ever-increasing domestication of English by contemporary socio-cultural imperatives.”

Adegbija (1989) is of the opinion that “the indomitable, pervasive and omnipresent media influence” is also responsible for the evolution of the domestication of English in Nigeria. Both the print and the electronic media, as agents of propaganda, have evolved and established coinages and neologisms such as “bottom power”, “national cake” which have been legitimized by L2 users as the standard Nigerian variety of English. Adegbija (1989, p.207) also submits that the need to standardize the idiosyncrasies and errors, which have gained “legitimacy, national respect, attention and admiration”, is also responsible for domestication. Certain striking erroneous usages such as “a man of timber and calibre”, “trouble-shooter” have continued to enjoy wide acceptability as standard Nigerian English “either because of the importance of the user or the topicality of the context of usage.” However, not all scholars concur that there is an emerging Nigerian variety of English. For such scholars, what is referred to today as Nigerian English are varieties of Standard British English which are "unintelligible" deviations from the standard linguistic norm. In spite of the reservation and uneasiness, scholars have continued through debate and research to demonstrate their belief in the domestication of English in Nigeria to have an acceptable variety of English in the country that is handy and useful in transmitting the people’s culture and traditions.

2.7 Summary of the chapter

In this chapter, efforts have been made to establish a conceptual background for the study by carrying out a related review of past linguist scholars. It can be observed from the review that different definitions of sociolinguistics have been given by the researcher according to various scholars. The researcher also proceeded to some related reviews that are of importance and relevance to the research. In the next chapter, some of the linguistic features selected from the

above discussion will be used on the selected data. Hence, the next is the analysis of the selected data, which shall be the only exercise in the next chapter.

CHAPTER THREE

Data Presentation and Analysis

Lexico-Semantics and Discourse Features of Nigerian English in Soyinka's *Alapata Apata* and Osofisan's *Women of Owu*.

3.0 Introduction

Osofisan and Soyinka write basically for the Nigerian audience, hence, they indigenise English language by spicing it with local flavours in order to reach their immediate audience. This chapter presents an analysis of the corpus on Nigerian English as captured and seen through the lens of Femi Osofisan's *Women of Owu* and Wole Soyinka's *Alapata Apata*. Here, attention was given to the features of Nigerianism at the lexico-semantic and discourse levels.

3.1 Lexico-Semantic Features

Here, a brief look at how the meaning of the lexical units correlates with the texts to enhance the picture of the Nigerian English will be given adequate consideration. Specifically, the analysis of this all important building feature of grammar will enable us to identify, classify and delimit lexical items as made functional based on the devices of borrowing, semantic shift or extension, neologisms, etc.

3.1.1 Borrowing

Loan words or borrowings from the first language into the English language have become a familiar feature and face of distinct identity for Nigeria literature written in the English language. As a result of lexical innovation and lexical variants, we now have borrowings of lexical items from our indigenous languages which reflect our distinctive worldviews, food, religion, traditional practices and the rest. Explanations are given below on each of the identified loan words in the text.

1. **Woman:** They said our Oba was a despot that they came to free us from... WOO(Pg.32)
2. **Woman:** Kabiyesi was dancing! Our Oba was dancing. WOO (Pg.34)

‘Oba’ is a loan word for ‘King’ in the Yoruba language. ‘Kabiyesi’ is a borrowed word from the Yoruba language which denotatively means “the unquestionable” or the supreme being who cannot be challenged”. Both are frequently used interchangeably.

3. **Gesinde:** Oh she’s fortunate.Balogun Kusa has asked for her. WOO(Pg.23)

‘Balogun’ is a Yoruba word that stands for the traditional title of ‘defence minister’ of the community.

4. **Gesinde:** ...That’s why his widow will go to Otunba Lekki...

‘Otunba’ is a loan word which denotes the traditional title of ‘second in command to the king’.

5. Ope o, Anlugbuo! Salvation’s arrived at last.

‘Ope’ is a Yoruba lexical item that literally means “grateful or thankful or gratitude’.

6. **Lawumi:** Already Esu has promised me there will be such confusion at every crossroad...
Orisa oko will turn the forset against them.

‘Esu’ in Yoruba culture is a loan word that stands for the trickster god. Also known as Elegba, its essentially protective, benevolent spirit who serves Ifa, the chief god, as a messenger between heaven and earth. As one of the Yoruba divinity or *Orisa* or deity in Yoruba land, it acts as an intermediary between god and human beings. Often ritually invoked to influence human affairs or transmit messages from the spirit world.

7. **Woman:** You... you... Mogbe! WOO (Pg.4)

‘Mogbe’ is a Yoruba loan word that stands for “I am doomed.”

One prominent area where the Nigerian English is visibly noticeable and widely acclaimed is in the area of borrowing or loan words. Often they remind all users of the English language that the indigenous cultures and languages of the host communities where English is being used are key stakeholders that cannot be ignored. This is notably so because the English language is sometimes inadequate when it comes to reflecting our cultural sensibilities, events, religions, etc. And when it comes so close, it fails to carry the intended semantic burden of our culture aptly.

Therefore, we can classify borrowed words in the corpus into two: those engendered by the non-availability of a lexical equivalents on one side, and those enhanced by the availability of partial equivalents in English.

Examples (2), (3), (4) and (6) may have been transferred to fill lexical gaps in that these words have no direct lexical equivalents in English. In essence, words like ‘Kabiyesi’ (2a), Balogun (3), Otunba (4) and Esu (6a) and Orisa Oko (6b) have no one on one direct replacement in the English language, therefore, the Yoruba loan words are made to act as slot fillers. For example, “Kabiyesi” (2a) is synonymous with the Yoruba concept of Oba (royalty) or (king) and it further portray the deep connection and high esteem accorded to the King as someone comparable to the supreme god whose authority cannot be challenged or undermined.

Excerpts (3) and (4) provide a picture of how culturally fixated we are as a people in this contemporary time, perhaps as a further reflection of how those in power and position like their ego to be massaged. Hence, we give premium to titles before our names in the traditional Yoruba society. However, unlike the King who carries a bigger title of responsibility, the Otunba and the Balogun are social cultural titles with well defined specific responsibilities.

On the other side of the scale, it is observed that excerpts (1), (2b) and (5) are instances of borrowing where some Yoruba words have partial equivalents in English, but their equivalent may not accommodate all the social and semantic nuances of the Yoruba language items. Although the full meanings of the borrowed words may not be understood by a native English reader, the contexts in which they are used may give some insights into their meanings. Interestingly, the use of ‘Oba’ in (1) and (2b), as well as the use of ‘ope o’ (5) is deliberately and strategically deployed for reasons and one of such could be the need to reveal the aesthetics of language behaviour that is real, one that is culturally tolerant, pragmatic and interactive.

In addition, the use of these borrowed words highlights the functional symbiotic relationship that holds between code mixing and borrowing. This implies that borrowing is a rich resource of both code mixing and code switching.

In 'Alapata Apata' by Wole Soyinka, we are also exposed to the lexico semantics of borrowing into the new home of the English language in the corpus. Below are some examples:

Iyunloye: Selling adire cloth that I remembered AA (Pg.49)

(7) **Teacher:** ...ALABA – The people's Alapata, R.T.D. Butcher Emeritus. AA (Pg.59)

'Alapata' is a Yoruba loan word that stands for 'butcher'.

(8) **Teacher:** Alapata ti n feran dara! The one and only suya master! AA(Pg. 33)

'Suya' is a Hausa borrowed word which denotes barbecue.

(9) **Alaba:** There will be no free 'suya' this year, Chikena! No fuku fuku, no intestines or offal. No cow-leg or cow tail.

...and Allah knows I've always done my best.

Here, Chikena, a Hausa loan word which means "it is settled or done". 'Allah' is an Arabic loan word for God.

(10) **Alaba:** ...People may say you are what they call Ojuorolari. Is it true? AA(Pg.133)

'Ojuorolari' is a Yoruba item that stands for "the one who has not been or seen wealth before."

(11) **Alaba:** ...The Koboko which is used for the junior wife...

'Koboko' is a Hausa loan word which stands for 'whip' made from animal skin.

(12) **Alaba:** Anyway, why all the wahala?

'Wahala' is a popular Hausa word which denotes 'trouble'.

It can be observed from the above corpus that the intention to create laughter to laughable titles we ascribe to and associate with those in power accentuate all manner of socio-cultural title creation. Similarly, the deployment of some popular Hausa loan words such as (9) ‘chikena’/’Allah’, (11) ‘koboko’ and (12) ‘wahala’ is deliberate and strategic. Obviously, these Hausa loan words have almost one on one equivalent in the English language but their deployment is as a result of the playwright’s resolve to domesticate and relive the Hausa cultural representations and worldviews and to convey the fact that we routinely engage different intra and inter cultural multi-discourse events in a multi-indigenous clime like Nigeria.

Another interesting loan word is the use of (10) ‘Ojuorolari’ which has no equivalent corresponding word in the English language. Rather, what comes close to it is a collection of words or phrases in the English language which helps to enhance our understanding.

(1) **Chorus Leader:** You are from Ife, soldier! A bush place, we know...WOO (Pg. 62)

The word, a ‘bush place’, gives a sense of a ‘rustic and undeveloped’ place.

(2) **Chorus Leader:** ...She is the mother of the city, the only mouth we have left now to speak to our ancestors. WOO (Pg.62)

The word, ‘mother’, as used here suggests the sense of progenitor or founder. On the other hand, the word ‘mouth’ the ‘authorised and ‘chosen’ person to represent the people.

(3) Gesinde: ...If I may inform you, beauty has conquered once again, as before.

The word ‘beauty’ is suggestive of the power and triumph of the female.

(4)Iyunloye: ...She it was after all who mothered the man who captured me. WOO (Pg. 51)

‘Mothered’ is created from the noun mother, which literally means ‘birth’ or ‘give birth’.

(5) Iyunloye: ...I really tried my husband! Look in my eyes! See if I am lying to you. WOO
(Pg.53)

'Eyes' here suggests the place of truth.

(6) Woman: ...Her honey tongue is about to betray us all. WOO (Pg. 53)

The compound word 'honey tongue' denotes the deceptive, bewitching and captivating words of the female gender.

(7) Erelu: What do you want again this time, man of misfortune? . WOO (Pg. 51)

'Man of misfortune' is synonymous with a man of ill-fortune or a man of ill-luck.

(8) Gesinde: I am only a messenger, just a borrowed mouth.

The word 'borrowed mouth' means the 'conveyor' or 'the delegated'.

(9) 1st Farmer: That he, sitting here, is nothing more than his father's son, native of our own very locality. AA (Pg.23)

His 'father's son' points directly at the sense of being the real biological son of his father.

(10) 2nd Farmer: What more proof do your eyes need... AA (Pg.22)

'Eyes' here is indirectly being referenced as 'ideal recorder' or the giver of authenticity to the issues and events observed.

(11) Daanielebo: You showed me the way before, now I want you to show me the way once again...

The word 'way' is a bold reference to the word 'right direction to success', and the person who knows the way is the mentor or leader everyone runs to for direction.

According to Adegbija, (2004) the following can be recognised for lexical innovation:

1. The existing lexical stock in the English language
2. The existing lexical stock in the mother tongue
3. A hybrid of the lexical stock of English and indigenous languages

As observed in the corpus, lexical innovations captured under (1) above are (11) 'way', (4) 'mothered' and (3) 'beauty'. For example, the word 'mothered' in its original form is a noun, but due to the rules of word formation process that allows some nouns to function derivatively as verbs in the English language, the noun has been used as a verb. Among words in these categories are:

(Noun) house → (verb) housed

(n) ape → (n) aped

Furthermore, words captured under (2) above are (1) bush place, (2a) mother (of the city), (2b) mouth, (5) eyes, (6) honey tongue, (7) man of misfortune, (8) borrowed mouth, and (9) father's son

In the above corpus, the coinage, 'father's son' is another way of referring to someone as a true son or biological son rather than its opposite words such as 'illegitimate son' or 'bastard' or 'adopted son'.

However, instances of (3) above are:

(12) We call their scam – 419

(13) Prospector: ...He knows how to deal with stubborn goats. AA (Pg.17)

(14) Iyunloye: ...Selling your Adire cloth that I remembered. WOO (Pg.49)

(15)Orisaye: ... You insolent Ijebu dog.

From the above, it can be observed that the underlined loan-words are hybrids of the lexical stock of English and the Yoruba indigenous language. An example of this hybridity is the use of ‘adire’ (Yoruba cloth type) and cloth (The Standard British English) in (14). Similarly, the compound word ‘Ijebu dog’ is a combination of the Yoruba word stock (‘Ijebu’) and the English word stock (‘dog’). This hybridity is what Igboanusi (2004) refers to as loan blends. The loan blends are words from the English language that are combined with our indigenous language (Yoruba) to produce new meanings. As a way of further explanation, the combined words from the source language and its partial equivalent as in ‘adire cloth’ from the target language are placed side by side to form a nominal group or noun phrase. The structured type produced by this nominal group type is the MH-type. (Modifier and Headword type). Here the English words function as the headword and the Yoruba word functions as the modifier. Hence, it is the English items in the corpus that help the non-Yoruba reader to understand the meaning of the Yoruba items.

However, there are contexts where loan-blends hybridity type do not exist, rather we have a combination of two English items but with one being the carrier of the intended meaning of the playwright as socially accepted by members of his socio-cultural space. For example, ‘goat’ is a domestic animal that is popularly reared in most homes in Africa, and the generality of the people have come to agree to the fact that ‘goats’ have the attribute of stubbornness. Therefore, the synonym of the stubbornness is often ascribed to even humans that are stubborn. Therefore, the compound word ‘stubborn’ and ‘goat’ may be English words, the pragmatic meaning and interpretation differ. A typical English man that speaks the English language might give the meaning of the word ‘goat’ denotatively or ordinarily; the African context promotes its connotative use as ably displayed by the playwright.

In (12), we also have a situation of loan blend or the combination of the English lexical stocks and another English lexical stock, that is: scam – 419.

The meaning of ‘scam’ is universally acknowledged by the global English speaking audience but its co-occurring word, ‘419’, though English, has come to be admitted into the English lexicon of the Nigerian English language users by way of the dynamics of acculturation and domestication. ‘419’ has now become another name for internet related crime, what is otherwise known as advanced fee fraud, and it has transcended Nigeria.

3.1.2 Semantic Extension

In the corpus, the researcher also introduced some lexical items in native English that have had their semantic range restricted, shifted and extended in Nigerian English. Examples are:

1. Boy: Ogi and moinmoin, baba. AA (Pg.70)
2. 1st Okada: Ah, sorry baba. No more. We respect you. All right. AA (Pg.148)
3. 3rd Okada: We know, Baba. You’re our only hope. AA (Pg.150)
4. 2nd Okada: ...Baba, yes but ...Baba the idea is... AA (Pg.153)
5. Boy: Baba AA (Pg.155)

In the above, the word ‘baba’, which literally means father in English, is not only a loanword; and it is not also retaining the native English meaning. Essentially, ‘baba’ or ‘father’ in the native English contexts, means one’s biological father, but in the context of its usage here, it has assumed non-biological meaning. Hence, the boy, whose father is Alaba, uses ‘baba’ biologically and appropriately. The first Okada rider and the second Okada rider use the word beyond its semantic conclave as a way of demonstrating the fact that, in Africa, anyone who is old enough to be one’s father could be called ‘baba’. The same thing plays out in the corpus below:

Chorus Leader: ... She's the mother of the city. WOO (Pg.43)

Here, 'Erelu afin', or the equivalent of a queen, is seen as a mother figure by all. Social culturally, being referred to as a father and mother comes with certain responsibilities and expectations that must be met. In other words, you either earn it by acting well or lose it by acting otherwise.

In other contexts, we also have the situation whereby the word 'father' is semantically extended to accommodate deities and gods that are highly venerated. It is on record that the religion of Christianity allows its worshippers to refer to God as father, likewise those who practise traditional religion do same. Examples in the texts include:

Woman: Ancestral father, the armies of Ijebu, Oyo, and Ife, who call themselves Allied Forces, caused this havoc. WOO (Pg. 5)

The 'ancestral father' in question here is Anlugbua, the venerated deity from Owu land, the great grandson of Oduduwa, the progenitor of the Yoruba race.

3.2 Discourse Features of Nigerian English in the Selected Texts

Discourse is conceptualised as the stretch of language beyond the sentence level. It is the language used in correlation with the social, political, and cultural norms of the society whereby it is employed. This is underpinned by Henry and Tator (2002) when they assert that :

“Discourse is the way in which language is used socially to convey broad historical meanings. It is language identified by the social conditions of its use, by who is using it and under what condition”.

(p.25)

In the selected texts, discourse constructs would be captured under proverbs, witticisms, translations.

3.2.1 Proverbs

It is a common practice among literary writers to deploy proverbs in their indigenous languages into English, and by this, we find the discourse features which follow the patterns and styles of indigenous Nigerian culture rendered in English. Excerpts in the texts include:

1. Alaba: ...Bise o pe ni a o ki n pese. If work doesn't delay us, we don't delay work. AA (Pg.80)
2. Alaba: Where the elephant plants its foot, let even the poisonous thorn attempt to dislodge it. AA (Pg.41&42)
3. Alaba: ...Just give the bush fowl a little space to flap its wings and it boasts it can soar higher than the guinea-fowl. AA (Pg.32)
4. Alaba: ...As the saying goes, owo ni n we owo. AA (Pg.78)

This means that it is only through cooperation and unity that results can be achieved.

5. Adumadun: Hope? What hope does a dog tethered to the belt of Ogun. WOO (Pg.42)
6. Iyunloye: ...So this is what you meant; the monkey does the work, while the baboon eats the food!
7. Chorus Leader 2: ...However long, when night falls, the visitor must take his leave of the host. WOO (Pg.65)

One of the creative artistic practices nuanced in the works of Nigerian literary writers remain contextually relevant indigenous proverbs. Osofisan and Soyinka's deployment of wise traditional sayings give a clear picture of how deeply connected they are to their Yoruba cosmology and oral cultural practices. The deployment of these proverbs by the playwrights also indicates that they not only identify with these proverbs, they are conscious of when, where and why they are aptly required. For Soyinka, he deliberately and strategically puts the original proverbs in both Yoruba and English forms. By this, Soyinka is able to do a loan-blend, at the level of discourse rather than at the usual lexico-semantic level. This might be helpful to readers who are probably not sure of the source culture of these proverbs while also making it easy for them to understand the proverbs in a target language that accommodates creative constructs as driven by the cultural nuances of its new and other home. These proverbs speak to the different socio-cultural events of the Nigerian space, but more importantly, we have a long wage (Yoruba) that has the capacity to facilitate what is either not represented or under-represented in the English culture.

Another key point to take away from Soyinka's deployment of the Yoruba proverbs in the English language is that these proverbs are like invaluable piece that can function effectively, not just in period of our ancestors but also in the contemporary era. In essence, the dynamics of language being subject to change at the various levels of language does not hold for most African proverbs. They are simply provisional vision of long-lasting prominence that are not only relevant now but are also boundless culturally. These translated Yoruba proverbs in the English language as evinced in both texts are a sheer delight when it comes to the power of the suggestiveness of meaning and alternative ways of saying seemingly common held views.

Interestingly, Soyinka's play, '*Alapata Apata*' is a dramatic text on contemporary issues in modern day Nigeria, yet it is rich in African proverbs. Contrarily, Osofisan's '*Women of Owu*' represents,

through history, the culture of a people in a particular era and place, as they are affected by the event of war, yet there are few proverbs therein. Unlike Soyinka that provides a plethora of proverbs in the format of loan-blends, Osofisan deploys the translated Yoruba proverbs version outrightly. By this, Osofisan did not consider bringing the source language forms of the proverbs side by side with the domesticated Nigerian English version probably because he recognises the need not to belabour his readers. Rather, what he does is to engage the mind of his readers on the content of the drama text, without denying nor failing to engage or interact with them, especially non-yoruba language speakers, on the inherent creative verve that the dialogues of the text is made up of.

3.2.2 Nigerianised Expressions

This aspect of Nigerian English, as identified in the texts, refers to peculiarly Nigerian expressions coined by Nigerians and influenced or uninfluenced by elements of transfer from their first language (indigenous language, normally). They are aptly used to express concepts which may or may not be peculiar to the Nigerian cultural experience. More often than not, these Nigerianised expressions are usages that reflect traditional Nigerian life and cultural habits. These expressions are easily understood in Nigerian English but are either lacking in Standard British English contexts or are used in ways different from the English forms.

1. Iyunloye: The monkey does the work, while the baboon eats the food. WOO(Pg.56)

Like a fable that is expected to teach a lesson at the end of the day, the use of the “monkey” and “baboon” above is comparable to the analogy between the ever capitalist, dominant and self-centred opportunistic baboon versus the dominated, used, abused ripped off employers that produce the wealth which the parasitic employers live on.

2. Erelu: I gave my husband five splendid sons? WOO (Pg.10)

Above, Osofisan showcases the femininity and the reproductive fecundity of Erelu, the wife of Oba Akinjobi and the reigning Olowu Ipole by transferring the meaning from the indigenous Yoruba language into “English”. To a native English speaker, the concept of giving one’s husband five splendid sons suggest the concept of offering or making available, but since Erelu is the biological mother of the five sons, the use of “ I gave” therefore will be very apt though more intelligible to the Yoruba speakers than the English speakers.

3. Erelu: Everything that happens to you touches me too, you know.

The above sentence is a translation of the Yoruba sentence, “Gbogbo oun to ba sele si e jo kan mi).

4. Orisaye: ...Let dirges accompany us to our wedding since Kusa is determined to taste the food reserved for the god. WOO (Pg.32)

Some of “the gods” in Yoruba culture are great men such as undefeated warriors who are deity or gods worshipped by the people after their demise. In the context of usage, ‘the gods’ refers to the privileged or high rank, astute member of the community whom other members of the society do not struggle or compete with, when it comes to certain issues in the society. One of such is the issue of women they wish to get married to in the community; no member of the society has the right to claim any woman they wish to have. The food in question represents the body of the woman that only the privileged ones like “the gods” are entitled to.

5. Oluwo: ...May your crown sit long on your head.

The above when translated into the Yoruba language, its source, means Kade pe lori. This is a greeting in Yoruba culture that is reserved only for the king. AA (Pg.157)

6. Otun: As for that signboard, don't let the sun set on it as it now read the underlined is AA(Pg.168)

This underlined is a translation from the Yoruba language which in its original form means, “maje ki orun ko wo ba.” It is usually deployed as a threat used to reverse what has been subnormalised.

Generally, these Nigerianised expressions in English remain perfectly grammatical by analysis and at the same time do not obscure intelligibility to the native speakers of the English language, though the native speakers of English would not use them.

Others in the corpus are:

7. 1st Student: Daanielebo: You turned his juju to water. AA(Pg,173)

This is also a Yoruba expression translated into the English language and in Yoruba written as “Oso ogun Daanielebo di omi.” In the context of usage, it literally means “turning or making the charms of Daanielebo impotent or ineffective.

8) Erelu: ...I want the earth to open like a mouth and suck me in.

In the Yoruba language, the underlined when translated has the form of “ki ile kio lanu gbemi mi.”

In the context of usage, it is used to express translation at the turn of the event of the sacking, killings and enslavement of the town of Owu.

From a cursory look at the examples above, it can be observed that, these Nigerian English expressions are produced in such a way as to reflect the mood of the situation. Although the words used are English words, the expressions are distinctly Nigerian English that have been domesticated in the English language.

3.2.3 Imagery

Images are devices which derive from the socio-cultural contexts of the speech community. According to Igboanusi (2004), their meanings can be interpreted on two levels; the combination of word and sentence meanings, while the metaphoric level engenders meanings derivable from extra-linguistic factors such as attitudes of speakers, presuppositions, inferences, indexing, etc. Some examples of images in the corpus include:

- 1) Erelu: Ah, am I the one sprawled on the ground like this, in the dust like a common mongrel? WOO (Pg.10)

A mongrel is an English word, it means a particular breed of dog, and Erelu referring to herself as common dog, a toothless one, a nobody or nonentity as against her greatness and huge reputation before the invasion and defeat to the Allied Forces.

- 2) She has gone to where pain can no longer reach her. WOO(Pg.25)

The place where ‘pain can no longer reach’ all that have done no evil is death. In a way, the playwright is trying to translate the Yoruba cultural myth that holds true only for people of good deeds, that death is the end of pain, sorrow and weeping for such people.

- 3) Genside: What else do you think will happen to riff-raff. Your case is simple enough. But it won't be your turn, till we've finished sorting out the big fish. WOO(Pg.26)

Riff-raff is an English translation of the Yoruba lexical item, “lasan-lasan”. As a clear demonstration of the social class system that holds for every community, the playwright gives us an image of those at the bottom of the ladder, people who are usually considered last when it comes to the sharing of the good things in the society. On the other scale, we

have the upper classes that are aptly referred to as the “big fish”, meaning “eja nla” in the Yoruba language.

- 4) Orisaye: Mother pray for me! I pray that this torch may burn brighter and brighter, so I do not miss my footsteps on the way to my husband’s bed. WOO(Pg.28)

The word ‘torch’ is a common image in Yoruba culture that signifies direction, good leadings, vision and wisdom to act well.

- 5) Chorus Leader: ...There goes the last hope of our land! Cry the people of Owu! WOO (pp. 45&46).

Your ‘last lamp’ is about to be extinguished.

Our tomorrow is synonymous with hope and by extension, a lamp or light that is expected not to be quenched. In the Yoruba mythology, children are seen as the ‘last hope’ and the ‘last lamp’ of their parents. This is so because parents are expected to be outlived by the hope and lamp of children that are expected to last and pass the baton of lamp and hope generally.

- 6) Alaba: Not much meat on that one. One wouldn’t even know where to start carving her up. AA(Pg.29)

Alaba equates a slim passerby to a goat or cow without ‘meat’ or enough flesh. In the Yoruba language, ‘not much meat’ translates to “ko ni eran pupo lara” and is used to refer to people with slim body. Alaba Alapata’s comparison shows how credence is given to the animal with enough meat as against those without “much meat”.

Alaba: ...Even the blue bottles of lies remind you of some of those who call themselves government. Bloated with power. AA (Pg.29/30)

Here, a comparison is made of the blue bottle flies that love perching and sucking on the meat of the butchers. They are known to suck to the point of getting bloated, which the playwright compares to those in government who are known to be parasitic and greedy.

7) 1st Okada: Is Baba home? AA(Pg.29)

Mother: He may be, but I think his head is not at home. AA(Pg.29)

‘Home’ is the place one’s head is expected to be always. In the Yoruba cultural cosmology, the one who’s ‘head’ is at home acts and talks accordingly, intelligibly and justifiably. In the context of the exchange between the 1st Okada and mother, Alaba Alapata is seen as acting contrary to the expectation of the dictates of the contemporary society. Therefore, his head (the bastion of wisdom and knowledge) is not at home, and not working well.

8) Alaka: ...One of those women you meet at every party, the kind you pass round like a gourd of palm wine? AA(Pg.127)

A gourd of palmwine in Yoruba language means, “agbe emu”. In the texts, a concubine with low self esteem or a whore is compared to the local container used in storing palmwine that is passed round from one palmwine drinker to another without the ‘gourd’ or ‘container’ displaying any effort at resistance. From the above, similes and metaphors are drawn from local images that reflect the Nigerian worldview.

3.2.4 Nicknames and praises names

There is no other country where the English language is used as a second language like Nigeria where titles are being relishly produced with the English. Each passing day, more Nigerians drop the title Mister to adopt more prestigious titles in order to commemorate achievement, massage their ego, elevate self over their contemporaries and the like. Whether recognised or not, some of

these titles are Nigerian English constructs formed from indigenous language philosophy and culture.

Teacher: Oh, good morning, our own dear Master Butcher. AA (Pg.33)

Teacher: If I am Master Teacher, then you are Butcher Emeritus. AA (Pg.33)

Teacher: Alapata ti n feran dara! The one and only suya master! AA (Pg.33)

1st Student: ...Son of Alonge, we salute you. Ultimate icon. Living legend. AA(Pg.173)

Teacher: Who would have thought that this crossroads of our humble villages would produce the chief meat carver and specialist.

Teacher: A new signboard for your first thirty days out of office. I've assigned the best of my Art Class to do it – I call him Baby Picasso.

...ALABA – The people's Alapata, R.T.D. Butcher Emeritus. AA(Pg.59&60)

Oluwo: ...As a token of royal remorse, the King has conferred on you this very chieftaincy title.

Your domain is now official – the Alapata of Apata. AA(Pg.192)

Alaba: Supercharge? Who is that? Oh no, so that's what you call your teacher. AA(Pg.72)

Gesinde: Erelu Afin, I'm sure you remembered me, Gesinde, herald to the Allied Army, and Special Aide to the Maye, General Okunade. I am Ijebu officer who... WOO (Pg.23)

Gesinde: That's exactly what excites the Balogun about her. WOO(Pg.24)

Erelu: I am the Erelu Afin of Owu. That should tell you who I am.

In the Nigerian socio cultural context, most professionals, whether recognised or not attract titles.

Some of these titles, particularly, the ones labelled popularly by our indigenous languages, have

equivalents in the English language. However, some do not have the appropriate or apt equivalents. Among the examples that fall under the former are titles such as ‘Alapata’, a Yoruba lexical item that means ‘butcher’ in the English language. Therefore, it is understandable to know where titles such as ‘Mister Butcher’ and ‘Butcher Emeritus’ are coming from. In the text, Alaba, a butcher of great repute and high esteem and fame within and outside his enclave decides it is time to retire and he had his friend, Teacher to thank for all the claims of titles bestowed on him.

In another vein, there are titles, which are better appreciated and apt if they are not translated. Among these are the numerous traditional titles vested and recognised by the whole community. Any time these traditional titles are converted into Nigerian English, they lose their essence of meaning. Some of them in the corpus include, “Balogun, “Maye” (Mayegun), “Otunba”, Erelu Afin, etc. Consequently, these titles fall within the embrace of loan-words as they are so apt and pin-pointing that every member of the community calls the title holders by these titles, regardless of age, gender and relationships. Another good example is the title “Alapata ti n feran dara”, where its translation to the English language could succeed in watering down its true meaning. The corpus also indicates that other titles are derived from the name of places: Alapata of Apata, and some are taken from the names of great predecessors in a profession: ‘Baby Picasso’.

CHAPTER FOUR

Sociolinguistics and Pragmatics of Aspects of Nigerian English

4.0 Introduction

In this chapter, aspects of Nigerian English at the level of pragmatics and sociolinguistics were analysed. Under the aspect of sociolinguistics, premium was placed on the influence of the society on the outcomes of Nigerian English and the influence of Nigerian English on the society. By this, the researcher was able to give account of how sociolinguistics is interested in evaluating the effects of social changes on the Nigerian English as well as how it is concerned with acquainting language users with what forms are suitable for what persons in the given contexts of the texts. To do this, the researcher looked at instances of code mixing, code switching and the attitudes of the characters to greetings. Under pragmatic analysis, the focus was on how the Nigerian English is used in a practical and concrete sense in the texts.

4.1 Sociolinguistic Factors

In being the study of language in relation to the society, sociolinguistics records the facts of linguistic diversity which Nigerian English represents. Therefore, rather than engage in the impossible task of evaluating linguistic correctness, sociolinguistics attempts to explain linguistic attitudes, uses and beliefs. Earlier, the relationship between Nigerian English and the variable of education was examined, and this is one of the relationships in the society that sociolinguistics is

concerned about. In this section, consideration will be given to how these relationships have come to reinforce aspects of Nigerian English through code-mixed and code-switched expressions.

4.1.1. Code-Switched Nigerianism

1) Alaba: ...Owo omode o to pepe,

t'agbalagba owo keregbe. The child's hand cannot reach the lintel, but neither can the elders enter the neck of the gourd. AA(Pg.110)

The above is the combination of sentences from both the indigenous language of Yoruba and the translated English version of it. Code switching is more common at the inter-sentential levels. As used above by Soyinka, in rendering a proverb that seemingly resonates with the fact that everyone has a role to play, thus disregarding the posture of the popular aphorisms of a man being a jack of all trade.

2) 3rd Okada: They kept running through the bush paths to where their trucks were packed while he kept shouting at them to wait for him...

Bo o lo o yaa mi! Each man for himself. AA(Pg.78)

“Bo o lo o yaami” is a Yoruba sentence, which when translated means “make way for me if you are not moving or going”. However, in his translation, Soyinka simplifies it for his larger audience by denoting it as, “Each man for himself”. In its true sense, the Yoruba version is more apt as it is always deployed to express the intention of trying to escape from grave dangers that have come calling. Meanwhile the sentence “each man for himself” only covers the other aspect of the

expression which tries to portray the escape from dangers as an individual race that must be resisted by the intended victims of the incoming dangers.

3). Alaba: In this world, nothing goes for nothing. As the saying goes, *owo ni n we wo*, not so? The right hand washes the left, and vice versa. AA(Pg.78)

Another instance of code switching also occurs above when the Yoruba loan blend formation pattern is put side by side with the interpretation in Nigerian English. The Nigerian English version implies that another way of pushing for unity, cohesion and cooperation among individuals. Groups, nations and the likes are mirrored in the Yoruba expression. This standard British English version that the world is probably used to is produced as “be your brother’s keeper”.

4) Alaba: *Bise o pe ni a ki n pese*. If work does not delay us, we don’t delay work.

The above is another instance of code-switching. First, the Yoruba version of the indigenous Yoruba language is given and closely beside it is the Nigerian English translation which will be better understood in the Nigerian context.

4.1.2 Code-Mixing

Also known as intra-sentential construct, it occurs when the people incorporate small units (words or short phrases from one language to another). Sometimes, it is often unintentional and is often at the word level. Examples in the corpus are:

Alaba: People say you are what they call *ojuorolari*. Is it true? AA(33)

“*Ojuorolari*” is a Yoruba word that means, “the one who has not seen wealth before”. It is a word inserted in the sentence predominantly dominated by English words.

2) Farmer: We mistook the presiding deity. It is not *Esu* but our own *orisa-oko*, god of plenty.

“Esu” is one of the gods in Yoruba land capable of changing his form at will. Here, it is code-mixed alongside other English words and as an indication the mutual knowledge held of him by speakers.

3) Prospector: I may have been milking that foreign mumu over something I thought did not exist.

“Mumu” is a Yoruba word code-mixed with English words. The word “mumu” means foolish.

4) Alaba: Dele turn out to be an omo asunta! AA(Pg.123)

The word “omo asunta” is a Yoruba word made to fill the slot meant for direct equivalent in the Standard English, hence its appropriateness here. However, the word that comes closest yet unfitting is “vagabond”. AA(Pg.181)

5) Alaba: ... Esu tripped the flaps of my abetiaja the wrong way and “Abetiaja” is a traditional Yoruba hat with two floppy ear shape. Hence it is named after the ears of a dog.

6) Alaba: True, true. And Edumare granted that prayer for both of us.

“Edumare” is the Yoruba word for the Almighty God. It is code-mixed with other English words by the speaker.

Woman: They said our Oba was a despot.

“Oba: is also a Yoruba word that specifically refers to the traditional ruler of any town or place in Yoruba land. It is code-mixed with other English words in order to express a thought.

Generally, in sociolinguistics, code refers to a language or a variety of language. It is usually used as a neutral label for any system of communication involving language. In the above corpus code-switching, a contact phenomenon is employed as a means of loan translation, otherwise referred

to as catalogues. In other words, the playwrights in the texts deliberately choose to code-switch to help the readers' understanding of sentences in the Yoruba language that best express the worldviews and cultural sensibilities of the people aptly. This implies that Soyinka chose to communicate his thoughts in the indigenous language so as not to lose the substance of the meaning intended before translating it into the Nigerian English format in a somewhat loan blend language situation. Therefore, Soyinka strategic use of code-switching as a vehicle of translation suggests that his intention to aid his wider audience to understand the Yoruba worldviews and this obviously strengthens the fact that he has a better understanding of literary code-switching terminology regarding both the source language and target language.

Apart from serving as a means of displaying his linguistic prowess in the text, it also indicates that Soyinka understands the creative features that hold for both the Yoruba and English literary texts. Therefore, it will not be out of place here to say that, as an adept bilingual author, Soyinka chooses to do code-switching as a demonstration of cross-cultural experiences. When a bilingual author selects lexical items from a language other than the dominant language (i.e. Nigerian English) of the literary work, s/he is simply engaged in either of the two strategies: glossing and inserting. Inserting is used in order to translate and explain foreign words (i.e. indigenous words) to readers not knowledgeable about the author's linguistic and cultural background. On the other hand, glossing refers to the author's deliberate insertion of words or sentences that reflect Soyinka's linguistic and cultural background. Hence, the use of the Yoruba word "Oba" rather than its English equivalent, 'King' is a deliberate act of marketing the playwright's cultural background. More glaring, however, it is a means of conveying the sense of cultural or Nigerian English distinctiveness.

Among the benefits of code-switching and code-mixing in the literary texts is that it shows the productive side of bilingualism as an adequate resource for finding another language into which to translate the transfer of cross-cultures. In summary, the researcher can safely say that Soyinka and Osofisan engage their characters in code-switching and code-mixing as a way of Nigerianising the English language. It is deliberate because, certain characters are made to bear the task of delivering the code-switched and code-mixed expressions. As a matter of style too, some of the characters propagating these devices are sometimes painted as being not exposed to the language, culture and educational systems of the target text. In essence, the playwrights use certain categories of characters to also demonstrate that the Nigerian English variety, in spite of its uniqueness, has different varieties or levels of speakers based predominantly on education. The picture that readily attests to this is the character personified by Alaba, Alapata Apata, the Okada riders and others lowly educated members of the community. On the other scale of the well educationally exposed is the likes of the Teacher and the Engineer Dele that wanted night outs with other women other than his wife rather than settling for the African solution of 'polygamy'.

Demonstrating Gumperz and Hymes' assertion that different situations and role shifts demand appropriate language codes for effective communication, Soyinka and Osofisan expose us to how the setting and situation of the talk, apart from educational levels of the characters, can determine the form and function of code-switching and code-mixing. For example, in *Alapata Apata* by Soyinka, the situational setting of most of the conversations can be described as informal, and this calls for the informal use of language that code-switching and code-mixing promote. In the corpus, the predominant situational setting is the mysterious metaphorical "rocks" that had visitors across class, religion, age, occupation. However, in spite of the differences of the character of people that

connected with Alaba, the “rock”, an informal space, shaped and engendered the types and functions of codes therein.

Also worth mentioning here is the unique variant of code-mixing identified in the corpus. As earlier explained, code-mixing occurs when there is a lexical gap in both the superstrate and substrate languages. Earlier, we observed that the items used as fillers were indigenous varieties. However, another significant lexical items used in filling the gap in the corpus is the non standard variety, which are interwoven into the standard Nigerian English varieties. Examples in the corpus are:

- 7) Alaba: Ah, gomina, don't commit sin o. Don't commit sin. Orunmila is listening. Don't be ungrateful. AA(Pg.135)

In the first sentence above, instead of filling the slot where “gomina” is with the standard Nigerian English lexical item of governor, the playwright, for reason for style, stuck to the non standard form. Rather than situational setting and social relationship between speakers being the determinant of code-mixing here, the speaker's negative transfer of the feature of his indigenous language sounds into the Nigerian English has led to what is seemingly an error that are clearly associated with speakers not exposed to the educational systems of the English language which the Nigerian English is a variant. It is also noteworthy to state here that although changes may occur at other levels of language, they hardly do under phonology. In essence, the way and manner sounds are produced in speech to words and sentences are relatively fixed. Therefore, whenever a deviation from the norm occurs at the level of phonology, they are quickly identified as sub-standard Nigerian English version traceable to ethnic and physiological factors. Still on the above, the third sentence “Orunmila is listening” is a classic case of Nigerian English. Although the lexical slot has been filled with a “foreign” item, it is still acceptable and intelligible as the filler, “Orunmila”, has no equivalent in the English lexicon. In reality, the Nigerian English has come to

enhance our communication as it encourages its speakers to loan the words of their environment into its construction, particularly, if these words are absent in the word stock of the target language.

Others of similar patterns are:

8) Alaba: That one? That land grazing sojaman.

The word “sojaman” is a wrong representation of the compound English word, “soldier man”. It is used with correctly produced English word in a code mixed situation.

9) Alaba: Gility my royal fathers. ...I am gility. AA(Pg.160)

The word gility is a wrongly produced version of the English word, ‘guilty’ that has been made to code mix with other English words.

10) Alaba: Garaviti? Garaviti! AA(Pg.161)

Above, we have a situation of one word ‘Garavity’ making two types of sentences: interrogative and exclamatory sentence.

11) Alaba: They asked me, where will office workers go to buy their suya, and even the ground meat for beefi bogas and hamu bogas that are becoming popular with the younger generation? AA(Pg.162)

12) Painter: Accent sir, accent.

Alaba: Akiset? Is akiset a Yoruba do or die matter? The world still turns on its akisis, at least so far as I know, though that may not be for long. All this akisis, is simply asking for akisident. No wonder the whole world is all akisiwu. AA(Pg.70)

The underlined words are the errors that are always attributed to Nigerian English speakers who engage in negative transfer of sound into the Nigerian English. From the earlier dialogue above

the one produced in errors is the right production of the word accent, rather than the “akiset” rendered by Alaba above. To demonstrate that it is a case of the challenge of certain consonant clusters not available in the indigenous language of Yoruba, others of same glitch. Therefore, ‘akisis’ replaces ‘axis’, ‘akiset’ takes the place of the standard form, accent, ‘akisident’ replaces ‘accident’ and ‘asikiwu’ takes that of ‘askewed’.

Code-switching serves the functions of repetition of what is said in the other language. In the above examples switching is common at the inter sentential levels and the most frequently used languages are Yoruba and its translated English version. The structure pattern of code switching and mixing used in the texts by the playwrights reflects at the word and phrase level, clause and sentence level. The most frequent mixed single words in the selected texts are nouns.

4.2 Pragmatic Aspects of Nigerian English

It is unconceivable to discuss the issue of aspects of Nigerian English in literature without discussing or identifying with the underlying pragmatics that informs an author’s language. The text enhances the readers’ understanding of the author’s intended meaning because meaning is more often than not elusive and not based on straightforward interpretation of the form capturing the author’s message. Pragmatics also ensures that we understand that language of literature differs in their socio-function use as it is constituted of an inner structure. In essence, one can say that pragmatics deals with meaning in contexts of usage. According to Odebunmi (2015: p.199), pragmatic meanings are “constrained by discourse participants’ context determined or context-shaped roles, access to shared or accommodated beliefs, negotiation of discursive choices and interactive orientation”. This all embracing definition is strengthened by the fact that the English language in Nigerian context as aptly captured in Nigerian literature, is different from its usage in Britain or America or Nigeria because in each context, the language is used to express the totality

of the cultures of its users. Hence, the pragmatics of Nigerian English is that which reflects the culture, traditions, worldviews and customs of Nigerian users of the language. It is not so much determined by the physical space they occupy, but by the particular way they use English. Therefore, it can only be understood when studied in relation to the Nigerian context. What this also suggests is that the pragmatics of English in Nigeria is the native English spoken in Nigeria being influenced and modified by the cultural practices of the Nigerian environment.

Since the Nigerian speakers of English do not sound the same way like the Britons, Australians or Americans when they speak or use the English language, the researcher has identified some grammatical and culture-related English usages which reflect typical Nigerian expressions that are mere translations into English. Some of these expressions include:

1) Alaba: You are a man of total timbre and calibre. AA (134)

The words ‘timbre’ and ‘calibre’ are peculiar to the environment or context of Nigerian politics. It was made famous by the late Greg Mbakwe who liked using high sounding words then.

2) Alaba: ...The town cannot put on weight on weight if only one man is eating. AA(134)

This is pragmatic translation of the Yoruba proverb, “Enikan o kin je kilu fe”. The Nigerian English above is obviously birthed and unique to the Nigerian environment only. Hence, hardly can this sort of utterance be produced outside its Nigerian environment.

3) Alaba: What? What kind of ear shall we take to hear news that a civilised man, from this part of our world, is setting such an example?

The expression “what kind of ear shall we take to hear” is a translation of the Yoruba expression, “iru eti wo ni ka fi gbo pe”. It is also attached to other structures in the Yoruba language whenever a reprimand for a perverted act is carried out by someone who is least expected to.

4) Alaba: The koboko which is used for the junior wife, you think it won’t first descend on the senior wife’s back? AA(66)

This is from the Yoruba translated proverb, “pasan ti a fin a iyale, on be loke aja fun iyawo”. It literally means the same ill-treatment meted out earlier to the senior wife in a polygamous home

lies in waiting for the junior wife. Simply, this proverb speaks against mockery as may be carried out by the same in-group members.

5) Alaba: Don't let me keep you. AA(45)

Ordinarily, the above can be rendered in other contexts where English is domesticated as "Don't let me delay you or "Don't let me hold you back". But the above is a translation of "ma je kin da duro", from the Yoruba cultural space.

6) Chorus Leader 1: No swimmer, however good, can swim beyond the rim of the world. WOO(65)

This above is also a product of the Yoruba cultural milieu. In its original form, this proverb reads thus, Kosi omu we ti ole we okun aiye ja". This is a proverb that speaks to the fact that "nobody knows it all or nobody has it all."

7) Chorus Leader 2: Home is where every traveller returns after a journey, however long. When night falls, the visitor must his leave of his hosts. WOO(65)

8) Adumaadun: Who has been bitten, and who is now bleeding and moaning on her behalf?

This is a Yoruba wise sayings that is originally patterned "oto leni tan na, oto leni t'in sunkun". This refers to people who cry more than the bereaved.

The examples discussed Nigerian expressions that articulate Nigerian ideas and nuances in English words. Hence, even when the utterances are written with English words they are nearly coded by the socio-cultural life of Nigerians.

4.3 Pragmatics of Nigerian English Greetings

Having examined the pragmatics of peculiar Nigerian English, we shall shift attention to the pragmatics of another layer of Nigerian English known as greetings.

Greetings can be explained as a way or form of behaviour whereby a member demonstrates to some other members that they are polite, and in some kind of solidarity with them. Greetings, being universal (non)linguistic behaviour differs from culture to culture. Adegbija (1989)

identifies age as a barometer of marking politeness. He identified a number of non-verbal means of being polite. These include a younger person not looking at the elder in the eyes directly, genuflecting to greet the elder, and the use of the right hand to collect or give something to the elders, among others. Examples of the pragmatics of greetings in the corpus include:

- 1) Major: Permission to fall out sir.
General: Fall dead, Major.
Major: (Saluting) yessah
General: Major
Major: Yessah
AA(Pg.98)
- 2) Alaba: (Again prostrates himself) I prostrate before your leniency. AA(Pg.168)
All: Kabiyesi o, kabiyesi. Ade a pe l'ori. AA(Pg.167)
Alaba: (Again prostrates himself) Anything you say my elders. Have I not said that I plead guilty? AA(Pg.166)
- 3) Cleric: A salaam ailekum.
Alaba: Ailekum a salam. And peace too upon my calabash of palm wine – hypocrite.
AA(Pg.27)
Office Worker: Eku ijoko o, baba.
Alaba: E ma ku irin o. S'alafia n'ile wa? AA(Pg.29)
- 4) Office Worker: A dupe
Alaba se se ijoba nto? AA(Pg.29)
Office Worker : A ntii (Exit)
- 5) Boy : O dabo sah.
Alaba : Nle. Ba n ki Tisa AA(Pg.18)

Boy : Ngo jise

Woman: Goodbye, ancestor, we cannot help you.

6) Anlugba: Farewell, my lost city. WOO(Pg.9)

Farewell, my dear women

Woman: That was why we rushed headlong into celebration, and came crashing down on the waiting rocks of disaster.

Women: Farewell, beloved city. Farewell to happiness. WOO(Pg.37)

In the above corpus, the levels of the domestication of the pragmatics of greetings can be observed in the communication involving the subordinate and the superior characters in the corpus (1). The greeting involving Major and the General truly speaks to how the culture of the new home of the English language constrains its form. In corpus (2), we are exposed to how the culture of non-verbal greeting where the male gender prostrates comes to bear. On this occasion in the text, the King is greeted by Alaba and all the people gathered, including his chiefs, by way of genuflecting that is followed by the rendition of prayers, goodwill and good wishes to the King. The lexical item “Kabiyesi” is not only used to reference and reverence the King in Yoruba land, it is also a form of greeting reserved for the king, and it is usually followed by genuflection for males and going on one’s knees for the female gender. The expression kabiyesi in English translates to the one whose authority cannot be questioned. This is followed by good wishes and prayers, “Ade a pe lori o” meaning, “may the crown sit long on your head”. However, in other context of English usage, it could be said differently: “May your reign be long”. The greeting type described above operates under a formal context; however, in corpus (3) and (4) the greeting type is informal involving Alaba Alapata, an elder and an office worker (a junior or subordinate to Alaba). Also of interest to the demonstration of the pragmatics of greeting, corpus (5) shows the one that takes

place between Alaba and his son, called 'boy' in the drama text. It can be observed that the boy added 'sir' (though pronounced 'sah') when he greeted Alaba, his father, bye in Yoruba(Odabo sah). Even when the indigenous language is used, it is observed that the English word 'sir' is added as a mark of respect. Thus, any subordinate who refuses to mark respect with 'sir' even when speaking an indigenous language could be labeled as being rude and disrespectful.

4.4 Summary of the chapter

Chapterfour concerned itself with the analysis of the selected data from the two texts using the selected linguistic tools stated in the research methodology. In the next chapter, thestudy concluded with the summary, findings and conclusion of this research.

Chapter Five

Summary,Findings,Conclusion and Recommendations

5.0Summary and Findings

Consequent upon the analysis of the data, the following findings were observed. The findings reveal that there is a symbiotic relationship between the language of a speech community and its socio-cultural worldviews. In essence, a writer or playwright does not write in emptiness or independent of what his environment offers him/her. Hence, the variety of the English known as the Nigerian English is imbued with the distinctive nuances of its users, and this is equally measurable at the different levels of language. At the level of lexico-semantics, it is made obvious by the loan words supplanted in the drama texts examined. Among them is the word 'Esu' which is a direct reference to the Yoruba divine messenger. However, a misinterpretation of meaning will occur if such item is translated into the English language as "the devil" as wrongly held by some people today. Other words that fall within this bracket include most of the traditional titles in Yoruba culture such as Balogun, Otunba, Erelu Afin, Iwosu, Arifin, Egbin, agbada, abetiaja, sigidi, aso oke, abasa, okosokoto, ogi moin and orita mefa,

Apart from making them to lose meaningful relevance when translated from the Yoruba language to the English language, there are no equivalent one to one correspondent of these words in the English language. Even when we have equivalents of these indigenous language words in the English language, their functional superimposition does a better job of meaning expression in the context of usage. Therefore, the choices of words of both writers not only relay their socio-cultural idiosyncrasies relative to the Nigerian English language, but also create certain pictures that the readers can feel, hear, and even touch. These pictures are evident in their extensive use of loan words, semantic extension, titles that are peculiarly Nigerian.

Understanding aspects of Nigerian English expressions require enough knowledge of its expression dynamics. One of such dynamics that determine its form and functions is the variable of education. In other words, the findings also reveal that there is a relationship between the

Nigerian English spoken by the educated on one side, and the uneducated on the other side. In Soyinka's *Alapata Apata*, there is obviously a marked difference between the Nigerian English spoken by Alaba, the butcher and school dropout, and his friend teacher, the educated one. Glaringly, this can be seen at the level of sound device, lexico-semantic and discourse. For example, we are exposed to how some characters such as son, major and the school dropout struggled to pronounce certain words in the English language.

Accent → Akiset

Accident → akisident

Askewed → asikiwu

Soldier man → soja man

agility → gility

beef burger → beeffi bogas

hamburger → hamu bogas

thank → tank you

yes sir → yessah

mister → misita

gravity → garaviti

swindled → swigiligued

axis → akesis

sir → sah

Brosnaham (1958) in his pioneering work on Nigerian English classification asserts that the level of formal education is one criterion for assessing proficiency in spoken English in Nigeria because of perceivable standards of linguistic performance often characteristic of certain levels of education. This is obviously a truism when one considers how some of the characters who had little or poor education produced English words due largely to the influence of their high negative transfer of indigenous language sound system into the English language. Hence, it can be said that exposure to the variable of education leads to improved oral performance of Nigerians. Little wonder, therefore, that the likes of the Teacher and the General when compared to Alaba Alapata and the Major, both did outstandingly well in oral production of English words. The result of the poor oral production by some of the characters could be attributed to the fact that syllables that should normally be unaccented in a native speaker's speech are accented in Nigerian English. This is also coupled with the fact that consonant clusters that are absent in the native speaker's speech but are present in the English language constitute a sort of hindrance to good pronunciation.

It is also revealed that for aspects of Nigerian English to remain functional and flourish among other varieties, it does not require any set of prescriptive rules to govern its use on all occasions or contexts. By this is meant that the Nigerian English should be allowed to function according to the dictates of its inherent contextual cues and particularised social convention rules. This phenomenon, unarguably, accounts for the choice of imageries of social political relevance churned out by Soyinka in *Alapata Apata*.

Also observed in the analysis is the fact that the Nigerian English variety, for effective communicative reasons, is premised on the shared mutual knowledge of culture, society, politics and others that hold between the playwright and the readers as well as on the accommodative and

flexible nature of its conventionality of the language. This is more so when it is considered that the playwrights engage in the use of fictitious characters, symbolic places and twisted storyline. Instead, the readers are allowed to think out situations for themselves depending on their awareness of these linguistic and non-linguistic situations in reality.

Moreover, the analysis demonstrates that the Nigerian English in the texts employ different language varieties: Pidgin English, Nigerian English of Yoruba variant, standard English, Yoruba language, flakes of Hausa lexical items, occupational varieties, etc.

As a product of language contact, the findings also reveal that the English language and the languages it has come in contact with to produce the Nigerian English varieties influence each other. This has obviously led to a rich site of the sociolinguistic study of concepts such as bilingualism, multilingualism, code-mixing, code-switching and linguistic interference. The implication is that code-switching and code-mixing, features did not pose any threat to meaning generation as codes mixed and switched are within the grasp of the readers. The situation in which the source and target forms of the code-mixed switched are put side by side as loan blends only serves to enhance clearer understanding of the dramatic texts.

The role of Soyinka and Osofisan as moulders of the English language as the cultural dress of thoughts of our indigenous languages also comes to the fore within the ambit of proverbs in the corpus. The findings reveal that the Yoruba proverbs deployed in the texts give voice to the cultural value of its people. Although some of the values are universal and are well captured in the British English, the Nigerian literary writers as represented by Osofisan in *Women of Owu* and Soyinka in *Alapata Apata* justified the use of our own proverbs in our context with the efforts of the Nigerian English. In Nigerian English, they justified the actions of characters, criticise bad ethical, immoral behaviours and interestingly, drive with comedy, the social political malaise that needs

evaluation. In other words, the proverbs deployed gave the playwrights the platform to express the culture of their people. Therefore, the Yoruba literature has been made distinct from the bulk of other literatures written in English because of the vivid exploration and exposition of the rich Yoruba culture, and oral traditions which proverbs emanate from. One can therefore conclude that it was observed that the proverb types identified in the texts are more rhetorical, epistemological and didactic than analytical. In conclusion, it is observed that proverbs are deployed to perform some innovative and linguistic functions that are characteristic of English as a second language. Examples of such in the texts are coinages, borrowings, loan blends, semantic extension shifts, collocation extensions and use of Pidgin English.

In summary, aspects of Nigerian English in the literary texts written by Femi Osofisan and Wole Soyinka are effused and operationalised to give ventilation to the socio-cultural worldviews of the Nigerian people. Rather than these aspects and their devices constituting hindrance to the readers understanding of the texts, they enhance the conception, creativity and execution of their literary creation.

5.2 Conclusion

The study of the aspects of the Nigerian English and its findings as made manifest in the drama texts, *Women of Owu* by Femi Osofisan and *Alapata Apata* by Wole Soyinka is an affirmation of its unique identity. It is a process that boldly declares that English is being accepted on our terms and subtly implies that we are the makers of the destiny of the English we speak in Nigeria. Even though it was transplanted on our soil through colonialism and further strengthened by their foreign educational systems, it has been made to suit our environment. Basically, this exploration and harvest of the products of the domestication of Nigerian English is entrenched at almost all the

levels of language, and the strong voice of this great feat remains the Nigerian literary texts producers.

5.3 Recommendations

This study aimed at stimulating further researches on aspects of Nigerian English in Nigerian literary texts hence it neither lays claim to being exhaustive nor proves to be the one-stop shop. The implication is that the researcher is quite aware of the limitations of this work most of which are practical rather than theoretical. In our approach, we have not actively engaged some features of Nigerian English in our literature such as the aspects of phonology, collocational extension, analogy, acronyms and the classification of proverbs according to subject matters, among others. Our choice of only two literary texts, specifically, dramatic ones, may be seen by some as being restrictive but the appropriateness of the texts: *Women of Owu* and *Alapata Apata* as well as the pedigree of the playwrights involved informed the decision. Moreover, research promotes a somewhat representative of corpus to stand for others.

However, in spite of these limitations, it is believed that the set out objectives have been realised, that is, the opening up of further investigations through our analysis. It is in this regard that the researcher wishes to make the recommendations that the lens of research may look into:

- 1) aspects of Standard British English on Nigerian literature at the different levels of language. Essentially, this is a call to investigate the influential roles of another variety of the English language on that of the Nigerian English as captured by Nigerian literary texts.
- 2) aspects of pragmatic and semantic ambiguity of Nigerian English in Nigerian literary texts.
- 3) identifying and codifying aspects of Nigerian English in Nigerian literature for effective teaching and learning of the English language.

- 4) nigerian English proverbs as an expression of identity in contemporary Nigeria.
- 5) stylistic expression and meaning in Nigerian literary text written in Nigerian English.
- 6) the Nigerian English and phatic communication in selected Nigerian literary texts.
- 7) a comparative analysis of aspects of Nigerian English on intra gender and inter gender conflicts as captured in selected Nigerian literary texts.

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