

FUNCTION AND SIGNIFICANCE OF GREETINGS IN IGBO TRADITION: A SOCIOLINGUISTIC STUDY OF NNEWI COMMUNITY IN ANAMBRA STATE

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Abstract

Human beings are social beings; and in everyday of their social activities, several factors are considered in order for them to interact with one another in an acceptable manner for the purpose of fulfilling social obligations and establishing interpersonal relationship. One of these factors that spice up social relationship of man to man is greeting. Greeting only performs its linguistic and social functions in the life of Nnewi people when it is conducted in an acceptable manner. The objective of this paper is to examine the function and sociolinguistic significance of greetings in Igbo tradition of Nnewi Community. The connection between people and the way they use language in their social interaction cannot be separated and this together, influence the way greetings are organized in discourse. The study is descriptive and the data in use include the greetings used in daily interpersonal social interaction by the members of Nnewi community of which the writer is one. This paper employs Lawal's "Aspects of a Pragmatic Theory" (1997) for the analysis of the linguistic, situational, psychological, social, cultural, cosmological implications, and the pragmatic functions of greetings of Nnewi Igbo to explain the communicative and sociolinguistic functions of greetings in the life of Nnewi Igbo people. The findings of this paper showcase the grammatical competence employed by both the young and old Nnewi native Igbo language speakers in the use of Igbo greetings and the traditional moral values already laid down by the ancestors of Nnewi community that guide members of the community towards the right channel of behavior in achieving positive interpersonal relationship towards one another in Nnewi community and Igbo land as a whole. It concludes that acceptable greeting attitudes should be inculcated into Nnewi youths and the future generations to maintain and enhance their cultural heritage.

Key words: sociolinguistics, greetings, Igbo, Nnewi

Introduction

Igbo language is one of the three prominent languages spoken in Nigeria. The word "Igbo" represents three outstanding phenomena, namely: Igbo people, Igbo language and Igbo culture (Ihejirika, 2002:1). In Igbo land, language as a means of communication accomplishes diverse purposes; some of these functions include, disseminating information on culture and heritage of the language speakers, trading, business and education among others. It shows the intimacy and how inseparable a language and the people that speak it are because a language lives only as long as there are people who speak and use it on the areas of social interaction and interpersonal relationship among themselves (Nwosu, 2006 :18). Apart from the afore-mentioned, it is

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also paramount in the area of social interaction and interpersonal relationship between members of Nnewi community. It is used to enhance and maintain a cordial relationship among Igbo people as a whole.

One of the means by which language performs its social interpersonal relationship in Nnewi community is through greeting. Nnewi people are endowed with innumerable cultures and traditions passed down by their ancestors. One of such age long traditions and culture is greetings, and in Nnewi community, both the young and the old engage in them as means of giving respect and honour to whom it is due. Consequently, in using and interpreting greetings in discourse, interlocutors are influenced by a number of factors, which include the grammatical structure (i.e. the proper arrangement of words according to the rules of grammar of Igbo) and the norms and values that serve as the codes of conduct to the members of the community and the manner at which language is used. In this paper, we attempt to give account of what greetings mean to Nnewi Igbo community and how they employ the use of greetings to establish common grounds toward the promotion and enhancement of their age-long traditions. The methodology used for this study includes observation and interview.

The city 'Nnewi' located in Anambra State, Nigeria is made up of two Local Government Areas, namely; Nnewi North and Nnewi South Local Government Areas respectively. Nnewi South comprises of villages such as Ukpok (the Head Quarter), Utuh, Akwaihedi, Ezinifite, Ebenator, Osumenyi, Amichi, Azigbo, Ekwulumili and Unubi, while Nnewi North (the area of study) encompasses four villages which include: Otolo, Uruagu, Umudim and Nnewichi (listed in the order of seniority). According to Udoh (2004:29) Nnewi North has the population of 121,239. The language and dialect of Nnewi North is Igbo.

Greeting as means of Socialization

Greetings can be described as the exchange of expressions, pleasantries or good wishes between two or more people inter-mingling for the purposes of fulfilling social obligations. Greeting is a force that drives anyone that keys into it accordingly to the hearts of many irrespective of his/her class in the society. A child that observes the right ordinance of greetings breaks through all barriers because no one can deny him/her whatever he/she asks for. In fact, an arduous greeter subtly creeps into and ruptures the admiration of the elderly.

According to Ihejirika (2002:42),

greeting means the act of expressing
or exchanging good wishes between
two or more people.

It can also be defined as something you say or do when you meet someone (Longman Dictionary of Contemporary English). As a universal feature of human interaction, greetings have been defined as the set of linguistic and/or non-linguistic devices used for initial management of encounters.

The routines of greeting and parting far from being relatively meaningless and mechanical social behavior... are extremely important strategies for the negotiation and

control of social identity and social relationships between participants in a conversation (Laver 1981). Greetings no doubt occur in all languages and they provide the means for opening conversations appropriately and for establishing and maintaining social relationships.

Although greeting might be considered being a universal phenomenon, but in Nnewi community it is one thing to utter a thing in the name of greeting since the native language speakers of Nnewi obviously acquire Igbo language naturally in the process of growing up and such is the means by which greetings are engaged; however, it is another thing to know how to greet in a culturally acceptable manner. Nnewi people see greeting as being essential because among other things it is a sign of peaceful co-existence, good-wishes, recognition and appreciation to whom it is extended to. In addition, greeting is one of the criteria Nnewi people use to measure the level of respectfulness, how well-cultured and how culturally endowed a person is. To them, a child that does not greet most especially the elders as the tradition demands is referred to have lacked proper home-training and therefore is seen as an impolite and uncivilized. Such observation provokes the raise of eye-brows and such comments as 'O bukwanwaanyizurunwankea ka o buohu?' (Was it a woman that trained this child or is he/she a slave?)

In Nnewi community, one of the basic responsibilities of the family especially the mothers is to raise the children right from the cradle on-how to recognize the presence of their seniors and the elders and accord them with desired obeisance and respects. Such children are also imbibed with the knowledge of how to employ both linguistic and non-linguistic greeting behaviours amongst members of the community. Such linguistic factor includes knowing how to use the appropriate sentence structure meant for the different class of people in the community. For instance, a child needs to have a good mastery of such greetings for the parents as, 'Nna m i bọla chi?' (My father, have you survived the night?); 'Nne m I tetela'ra?' (My mother, have you woken up?) [Good morning]. Although a person may be competent in his/her use of greetings linguistically, however, if the person is not able to observe the pragmatic aspects of the greetings, the person will be committing pragmatic goofs.

Routines of Greetings among Nnewi people

Ethical standards are held to high esteem that a breach to any of them is frowned at by the elders of the community who are regarded as the custodians of language and culture of the community. Greetings in Igbo, as in (Irvine 1974), are predicted on asymmetrical relationship between any two greeters. The social variables of age, gender and status state who initiates greetings among Nnewi people. Moreover, the nature of relationship and circumstances on ground determine the function and type of the greeting too. On a normal situation, the younger initiates a greeting with the older; the female with the male, and the status inferior with status superior. Where gender and age conflict, as in the case of older female and a younger male, age will be a higher valence and the younger male will initiate the greeting with older female. In the case of husband and wife in Nnewi homes, the wife is culturally bound to initiate greetings with the husband no matter her status in the society. It is traditionally assumed that the husband is the glory

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covering the woman and that whatever she is in the society is for the husband; so her role in her home as a wife and a mother undermine her eminence in the society.

Classification of Igbo Greetings

Greetings can broadly be classified into 'Time-free greetings' and 'Time-bound greetings'. Time-free greetings are those greetings that do not consider the time of the day. It involves normal or partial greetings that people engage in when they run into each other no matter the time of the day whereas time-bound greetings have to do with the greetings that are associated with particular periods of the day, namely morning, afternoon and night. The following are such instances of Time-bound greetings of Igbo:

Igbo	Translation
Ututu ọma (morning good)	Good morning
I bọla chi (You (2 nd psg..) woken god)	Have you woken up?
Ehihie ọma (Afternoon good)	Afternoon good
Mgbede ọma (Evening good)	Good evening
Abali ọma (Night good)	Good night
Kachifo (Let god open)	

Time-free greetings of Igbo come in various dimensions, and for clarity sake, this paper will classify them according to their situations of occurrence. Such occasions of occurrence take account of the following:

Casual Greetings:

Igbo	Translation
Ndewo	Well done
Kedu?	How? / How are you?
How?	
Kedukai mere?	How do you(singular) do?
(How (trop) you (sg)do?)	
Ndugi!	You will live long!
(Life you!)	

Work-related Greetings:

Igbo	Translation
Jisieike n'oru (Hold strong at work)	well done
A na-erekwa? (Imp.pro.) is market going?	How are sales going?
Aka gharaghara o (Hand moving moving)	Enjoy fast sales.
Daalu oru (Thank you work)	Well done at work.
Kedumakaaru? (How is work?)	How is work going?

Greetings for the Travellers / Someone taking his/her leave:

Igbo	Translation
Ijeoma (Walk/journey good)	Safe journey
Gaanke oma (Go for good)	Go in peace
Chukwu duo gi	God lead you

Greetings for one returning from a journey:

Igbo	Transliteration	Translation
Nnogo	Welcome	
I lola?	You (sg.) have come back?	Welcome

Greetings for Events:

Igbo	Translation
Mmemmeoma (ceremony good)	Happy celebration
Afohuruoma (year new good)	Happy new year!
Ekeresimesioma (Christmas good)	Happy Christmas

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Greetings to someone that is mourning:

Igbo	Translation
Ndo (Sorry (singular))	Sorry
Nweendidi (Be patient (singular))	
Chukwuweputuanyi onwuerughjeru (May God take away premature death.)	

Greetings at Child's Delivery:

Igbo	Transliteration	Translation
Nnogo	Welcome	Congratulations!
Ekelediri chi omumu	Thanks to the god of fertility	
Chukwudaalu	God thank you	

Greetings for sick person and for someone recovering from sickness:

Igbo	Translation
Kedu kaa hugidi? (How body your is)	How is your body?
Ina-agbakekwa?	Are you getting better?
O kwa i djichaalamma?	Are you fully recovered?
Ndo	Sorry.

Special Greeting for the grandparents:

Igbo	Translation
Nneochie (Mother old)	Grand mother
Nnaochie (Father old)	Grand father

Greetings for the Aged people:

Igbo	Translation
Nneomo o Mother it is me	Mother I greet you
Nna o omu (Father it is me)	Father I greet you
NnaMaazi Father greeting	Father I greet you

Special Igbo Greetings in the gathering of Igbo people:

Igbo	Translation
Igbo Kweni!	Igbo people I greet you all
(Igbo agree you (pl.))	

Greetings to show Appreciation

Igbo	Translation
Ndewo	Thanks
I meela	Thank you
(You (sg.) did well)	
Daalụ	Thanks

Endearing greetings in Igbo:

Igbo	Translation
Obi mkedu?	How are you my dear?
(Heart I how?)	
Nke m i bọla?	Mine have you woken?
((poss.adj.) mine have you woken?)	
Onyenwe m	My lord
(someone who owns me)	
Qmaricha m	My beauty
(beauty I)	
Ogọdọmkpuchiọtọ m	The cover of my nakedness
(wrapper cover naked I)	

Theoretical Framework

The theoretical framework for this study is Lawal's "Aspects of a Pragmatic Theory" (1997). The model accommodates some elements of the theoretical models of Austin (1962), Grice (1975), Searle, (1969) and Bach and Harnish (1979). Lawal's (1997) model identifies two hierarchical structures: the surface and background structures and these in turn comprise four major constituents vis- a- vis, contexts, competences, background Information and speech acts. These are linked up by a subset of hierarchical contextual levels, which are linguistic, situational, psychological, social, sociological and cosmological in that order.

The most fundamental of these constituents, is "linguistic" and it covers such components as the phonological, lexical and syntactic structures of the sentence. Next to it is the situational context, which covers the topic of discourse and the factors of the physical event, including concrete objects, person and location. The psychological context includes the dimension of mood, attitude, beliefs and the state of the mind of the language user. Next on the line is social context, which is concerned with interpersonal

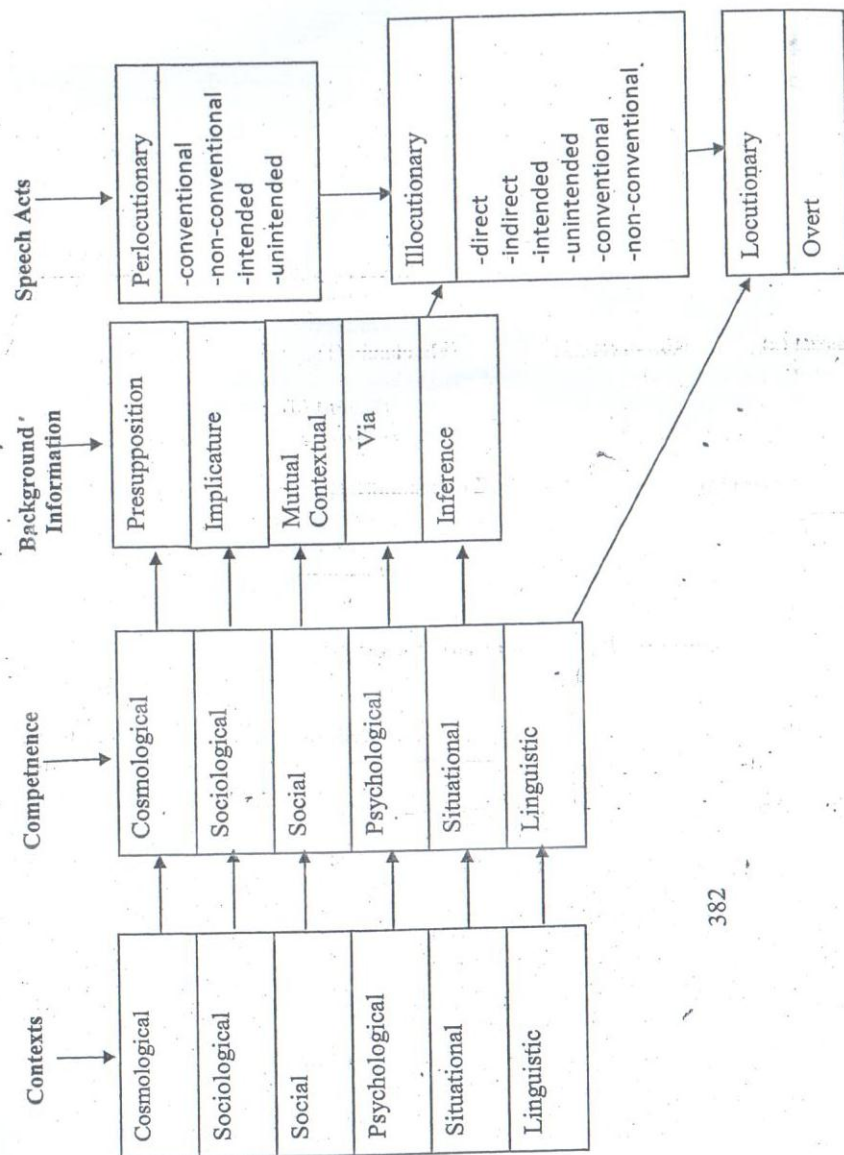
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relationship among the interlocutors. The sociological context describes the socio-cultural and historical setting. The last is the cosmological context, which deals with the language user's factual knowledge and worldview.

The second column (competences) is symmetrically related to the contents of the first column, which are: cosmological, sociological, social, psychological, situational and linguistic levels. It has an equal number of hierarchically patterned levels of competence necessary for the production and interpretation of language use. According to Lawal, the various levels of contexts are symmetrically related to the corresponding competences, which can be employed to interpret and classify an utterance into a particular type of speech act and to give an appropriate response or reaction. The language user deploys his knowledge of language and contexts (competence) to identify and understand presuppositions, implicatures and Mutual Contextual Beliefs (Performance).

Lawal goes further to hierarchically organize speech acts in accordance with the contexts and competences that produce them. The most basic is the Locutionary act whose identification and comprehension depend on the purely linguistic constraint of the lexical, morpho-syntactic, phonological, phonetic and micro-semantic structures of the sentence. Locutionary acts are viewed, as the speaker's overt linguistic behaviour, and the competence and context relative to their interpretation, are known as the surface structures. The Illocutionary act, as indicated in the model, in the direct or indirect, intended or unintended, conventional or non-conventional "deed" or communicative act performed by the speaker/writer depending on the highly variable context of communication. The highest level of speech acts is the perlocutionary act, which is the conventional or non-conventional, intended or unintended consequence of a given utterance.

Below is the diagram of Lawal's "Aspects of a Pragmatic Theory" (1997).



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An Updated version of Lawal's (1994, 1997) "Aspects of a Pragmatic Theory" Analysis of the Nnewi Igbo Greetings

The analysis of greetings as used by Nnewi Igbo is based on Lawal's "Aspects of a Pragmatic Theory" (1997). The analysis would go a long way inportraying the linguistic, social, situational, sociological, psychological and cosmological point of view of Nnewi Igbo community.

(1) The Formal and Functional (Pragmatic) Analysis of Nnewi Igbo Greetings

The analysis below intends to show the symmetry/asymmetry relationship between the grammatical form and contextual functions of the Nnewi Igbo. The explanation of the analysis is also dependent in the light of the model adopted in the study (i.e. Lawal's "Aspects of a pragmatic Theory" (1997).

Data	Form	Function
(Speech Acts)		
(Direct & Indirect)		
(1) <i>iboola chi?</i>	Interrogative	(a) Direct Interrogative
(b) Indirect Expressive		
(2) <i>Ehihieoma</i>	Declarative	(a) Direct Declarative
(b) Indirect Expressive		
(3) <i>Kachifo</i>	Declarative	(a) Direct Declarative
		(b) Indirect

Expressive

Figure 2: Time Bound Greetings:

In the analysis, datum (1) grammatically or formally functions as interrogatives (the surface structure meaning) whereby the greeter is asking after the wellbeing of the other (the recipient). While Datum (2) and (3) function as declaratives (their surface structure meaning), they also perform pragmatic function of being expressive respectively (their deep structure meaning). The greetings are direct illocutionary acts performed by the interactants where in datum (1), the greeter asked the greetee about his ability to survive the night, indirectly performing an illocutionary act of expressing his concern about the welfare of the greetee. Datum (2) grammatically functions as a statement on one hand, but pragmatically used to express a heartfelt wish that the greetee should have a safe and well spent afternoon. Datum (3) just like datum (2) is a formal

statement, but pragmatically used to express a good wish to the receiver to have a good and hearty night sleep and also to have the privilege to wake up the next morning.

Data	Form	Function (Speech Acts) (Direct & (Indirect)
(1) Ndo	Declarative	(a) Direct Declarative (b) Indirect Expressive
(2) Nweendidi	Declarative	(a) Direct Declarative (b) Indirect Expressive

Figure 3: Greetings to Express Sympathy

The analysis shows that the data in (1) and (2) are both formally declaratives but the Nnewi Igbo language speakers indirectly use it to perform illocutionary acts of expressing a deep sense of sympathy to the person greeted either in the time of sickness and in the time of bereavement. Nnewi Igbo have a saying that 'okokpwaanuphjaogaa kqo yan'ukwuosisimana o kowammadu o gawurummadubeyaka o kqo ya' (when an animal itches it goes to a tree to scratch the affected area but when a man itches he goes to another man to help him scratch the affected part). This explains the fact that the Nnewi people make it a point of duty to rally round and commiserate with any of their members that mourns or that is passing through one difficult moment or the other, and they use such greetings as indicated above to console such individual.

Data	Form	Function (Speech Acts) (Direct & (Indirect)
(1) Daalu	Declarative	(a) Direct Declarative (b) Indirect Expressive
(2) I meela	Declarative	(a) Direct Declarative (b) Indirect Expressive

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(3) Deeme	Declarative	(a) Direct Declarative (b) Indirect Expressive
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Figure 4: Greetings to show Appreciation

The greetings formally function as declaratives, but the Nnewi native users use them to perform illocutionary acts of showing appreciation for good things done for them. Nnewi people say that 'e keleeonyenanke o mere o mekwaa ozq'. (when you appreciate an individual for the good thing he did you spur him on to do more). In the light of this, Nnewi people use such greetings as shown above to endear their benefactors to themselves and such impel them (the benefactors) to do greater favour unto them in the future.

Data	Form (Speech Acts) (Direct & (Indirect)	Function
1. Igbo kwenu! [Igbo people agree] (Igbo people greet you)	Exclamative Expressive	(a) Direct Exclamative (b) Indirect
2. Nne/Nna o moo [Mother/Father o moo I greet you]	Declarative Expressive	(a) Direct Declarative (b) Indirect
3. Ndinnemaama! [All mothers mothers I greet you]	Declarative phatic Declarative	(a) Direct Declarative (b) Indirect
4. NdiNnapapa! [Father father I greet you] phatic	Declarative	(a) Direct Declarative (b) Indirect
5. Nneochie/Nnaochie (Grandmother/Grandfather I greet you)	Declarative Phatic	(a) Direct Declarative (b) Indirect
6. Ndugi [Life you] (Long life to you)	Declarative	(a) Direct Declarative (b) Indirect

Figure 5: Exceptional greetings and the Greetings for the Aged.

From the analysis shown above, datum (1) is exclamative in its formal function. However, in performing illocutionary acts by Nnewi native speakers they indirectly use it to invoke spirit of togetherness and esprit-de-corp among themselves. Nnewi people, among other things, believe in solidarity 'igwebuike' (together we stand divided we fall). This is why anywhere both the young and the old of Nnewi people are gathered, especially for social purpose, they hail one another with such hilarious greeting 'Igbo kwenu!' Data (3) and (4) are formally declarative in function in one hand and on the other hand, they are indirectly phatic expressions. In the gathering of either the women folk or the men folk, each group use to have a greeting style peculiar to them and the greeting goes thus 'ndinnemaamal' (for the women folk) and 'ndinnapaapa!' (for the men folk). Data (2) and (5) function formally as declaratives but indirectly perform expressive function. Nnewi people are culturally oriented people and such is evident among other things in the way both young and old pay home-mage to the older ones in the society. An individual, whether young or older in age, is culturally bound to either genuflect or bow when greeting either his/her grandmother or grandfather with no other greeting type except 'nneochie' or 'nnaochie'. It is important to mention also that this form of greeting is not restricted to the older grandparents alone but it is also the cultural right of any kindred member of the paternal or maternal home of the greeter whether young or old. More so, as earlier mentioned, Igbo people commiserate with each other in good times and bad times, no wonder they have such adage as 'o buimibewe, anyabewe' [It is when nose cry that eyes cry] (what affects the eyes affects the nose) and such led to such greeting as 'ndugi' [life you] (I wish you long life) when someone sneezes".

(2) Sociocultural Analysis of Igbo Greetings:

Two or more people having face to face communicative interaction via greeting in the morning after waking up from sleep. The younger in age or junior in status among the interactants initiates the greeting while the receiver or the greeted responds to the greeting according to the countenance of the greeter. For instance, the initiator of the greeting (junior in age) greets the hearer (the senior in age) thus:

<u>Igbo</u>	<u>Gloss</u>
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Utuqomaor Iboqlachi	Good morning
<u>Response:</u> O onwa m itetala? (Yes my child, have you woken up?)	

There are two levels of meaning to this regard: the literal level and the socio-cultural level. The literal level takes care of the formal structure of the greeting (making sure that the greeting pattern obeys the rule of grammatical formation in Igbo. The linguistic meaning is therefore transferred to the socio-cultural meaning in part, through the use of such devices as, smiling, kneeling, embrace, bowing, prostration, or handshake.

Situational function

In Nnewi community, the place and the circumstances surrounding the greeting process determine the nature of the greeting, kinetic demeanour of the greeter and the

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proceeding response from the greeter. Example, a visitor of whatever affluence that finds himself/herself in Igwe's palace (King's palace) is traditionally bound to kneel (in the case of a woman) or prostrate (in the case of a man) no matter the age bracket between the two (where the king is the age inferior and the visitor is the status inferior). In addition to this, a child or a person greeting the grandmother or the grandfather is traditionally bound to genuflect or bow even at the close range of the person being greeted so that the greeter will be able to rob his or her palm on the back of the greeter with such encomiums as "Oga-adirigi mma." (It shall be well with you.), I ga-aka ogbo. gi (You will be greater than your mates.) Moreover, a child that wants to greet the mother or the father after waking from sleep in the morning will use such endearing greetings like "Nna m i boqla chi?" (My father have you woken up?), "Nne m omaidetala?" (My dearest mother, have you woken up?); then the greeter with joy (of having a well-behaved child) will respond thus: "Ezigbonwaitetala?" (Good child, have you woken up?)

Psychological function

An Nnewi grown up that meets his enemy or someone that could not greet him/her immediately he wakes up from sleep does not normally feel hale and hearty or fulfilled throughout the day. The implication is that he becomes moody, unconsciously quarrelsome and antagonistic to people that come across his/her way all day to the extent that preys will be asking (within themselves) whether he/she woke up by his/her left side (onye a o ji aka ekpetetaraataa?) [Did this person wake up by his/her left side today?] This explains the reaction from an Igbo adult who wakes up in such a condition to be left with no option than to rain curses on the presumed offender with derogatory clauses such as "Tufiakwa, arusokwagi!" (God forbid, may the evil follow you), and "Kpochuokwaonwegihun'utuqumma a" (may you cause bad luck to yourself this godly morning).

In fact, every Igbo adult always pray not to meet an evil or wicked person like an enemy first thing he/she wakes up from sleep in the morning. Perhaps it happens, the victim usually prefers to go back and force himself to sleep, hoping to be favoured by meeting another good spirited person that will cancel the ill-luck of the previous encounter by greeting him/her in an acceptable manner when he wakes up again in the day.

Social function

When someone is able to greet using the right sentence structure and in an acceptable comportment, he/she is portrayed as a social being and such enhances his/her social esteem as a person with a sense of social repute. Where the reverse is the case, the person can be referred to as a linguistic moron.

Sociological function

This demonstrates immense importance the Nnewi people attach to communal responsibility. It is frowned at when someone does not employ the right linguistic tools during interpersonal relationship. Moreover, it is a bad omen for an Nnewi man not to be met or be greeted in an acceptable behaviour at the initial time of waking up in the morning.

Cosmological function

Nnewi people and Igbo as a whole believe that the well-being of every individual in the neighbourhood is the concern of all in the community. They also believe that night is so long that certain unplanned mysteries could claim the life of an individual before the day breaks. It is in the light of this that Nnewi Igbo community shows certain concern at dawn by asking such question as:

"I bọla chi?----Did you survive the night? } Good morning
I tetalaura? ---Have you woken up? }

The above greetings go a long way to explain the puzzle why Igbo greetings in the morning are interrogative in nature contrasting other forms of Igbo greetings in the day that are declaratives and expression of wishful thinking. Instances of such greetings include:

Ehihieoma ----- Good afternoon
Mgbedeoma ----- Good evening
Kachifo
Rahunkeoma } Good night

Several factors necessitate the questions asked about the wellbeing of the members of the family at dawn in the sense that in Igbo traditional setting, the sleeping room of the man of the house is separated from those of the wives (or wife as the case may be) since Igbo men are traditionally polygamous. In this case, if the man or any of the wives needs to leave the house before others are out from their rooms, he/she is culturally bound to go to the pens of the individual(s) concerned to ensure they survived the night and are in good health. This is crucial because if this was not done and such a person did not wake up or woke up with any defect, the person that did not look out for the welfare of the other will be blamed and might be accused of being responsible for whatever happened to the victim. Unfortunately, if the casualty happens to be the husband, the "Umuada" (the legitimate daughters of the clan) will deal ruthlessly with the wife with such a claim that she was an irresponsible and uncaring wife to the husband (their brother).

Conclusion

The importance of function and sociolinguistic analysis of greetings in Nnewi Community cannot be overemphasized because it has portrayed the grammatical know how of Nnewi Igbo language users in adhering to the right grammatical rules of Igbo in the use of their greetings. It has also illuminated the nucleus of Nnewi people and how inseparable they are from the laid down moral values of their ancestors. It now serves as a guide to both indigenes and non-indigenes of Nnewi on the right approach to both linguistic and non-linguistic aspects of greetings of Nnewi Igbo. The social, sociological, situational, psychological and cosmological implicatures considered in the paper are illuminations to confirm that Nnewi people do not just greet to fulfil all righteousness but are influenced by a number of factors, which include the norms and values that serve as the codes of conduct to the members of the community. It is therefore advised that

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Nnewi youths of nowadays and the future generations should imbibe the culture embedded in the greetings of Nnewi people as laid down by their ancestors in order to maintain and enhance their cultural heritage.

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