



INTERNATIONAL JOURNAL OF RESEARCH
IN THE HUMANITIES

New Series Vol. 5 No. 2

December, 2016

DRUMSPEAK



FACULTY OF ARTS
UNIVERSITY OF CAPE COAST, GHANA



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**INTERNATIONAL JOURNAL OF RESEARCH IN THE
HUMANITIES**

EDITOR-IN-CHIEF: PROF. JOSEPH B.A. AFFUL

NEW SERIES VOL.5 NO.2 2016

**A JOURNAL OF THE FACULTY OF ARTS,
UNIVERSITY OF CAPE COAST, GHANA**

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ISBN (0855-9945)

Published By
Faculty of Arts
University of Cape Coast
Cape Coast, Ghana, West Africa.

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NOTES TO CONTRIBUTORS

Scholarly articles are invited from scholars in the Humanities on any subject that is adequately researched publication. All articles are subjected to rigorous assessment before being accepted for publication or otherwise. Contributors should adopt the APA or MLA documentation style. Manuscript should be typed, using Times New Roman, Font size 12, and double spaced. The length of each paper should be minimum of ten pages and a maximum of twenty-five pages. Each paper should contain an abstract of not more than one hundred and fifty words accompanied by five key words. Manuscripts should have a cover page indicating the title of the papers, author's name, address (postal, email, and telephone) and biographical information as well as institutional affiliation. The title of the abstract should appear on another page, and the main essay should start on the third page.

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EDITORIAL

Following the first edition of *Drumspeak* in 2016, we are now ready with the second one. It must be acknowledged that several persons submitted manuscripts for the present edition. Finally, we accepted twelve (12) papers for publication in this edition. We are amazed by the interest shown in *Drumspeak* and thank our numerous contributors for continually publishing with us. We thank you for bearing with us in spite of the apparent delay. To all contributors, reviewers, and the editorial board, I say *Ayekoo*.

At this point, let me take the opportunity to introduce to our readers our new Editor-in-Chief in the person of Rev. Prof. E. Anum who takes over the leadership of the editorial board. Rev. Prof. Anum is not new to *Drumspeak* as he was once the Editor-in-Chief of *Drumspeak*. He brings to the review process a wealth of experience that should see *Drumspeak* improve on its review and editorial processes, and time of publishing. To Rev. Prof. Anum, I say 'Akwaaba' (meaning, 'welcome')

The present edition has a total of twelve papers from the three broad knowledge domains in the faculty: The liberal Arts and Heritage; Language, Literary Studies and Communication; and Performing Arts. The first of three papers in Literature, Oppong Adjei's 'Domination in Sexual Relations in the Novels of Ayi Kwei Armah' draws on Lovett's (2001) concept of domination to examine the kind of domination that may exist in the various heterosexual and few homosexual and bisexual relations in selected novels of Armah. The writer is to be commended for his boldness in discussing this subject matter. In the second paper titled 'Soyinka's Archetypal and the Dialectics of Terror', Niyi expresses doubt that the search for global peace in the world today is receiving attention unprecedented in history. The writer believes that the turning point which opened up fresh security challenges was the infamous 9/11 attacks on the United States of America by Al- Qaeda. The paper concludes that the easiest route to global peace lies in mutual respect of boundaries by all. The third paper presents a postmodern and postcolonial reading of Véronique Tadjo's novel As the Crow Flies. It also addresses the vicious circle of hopelessness and poverty which has become the bane of Africans and black diasporans in the twenty first century

Turning away from the literary papers, the next two papers deal with Nigerian linguistics. The paper titled 'Comparative analysis of question formation in Olukumi and Standard Yoruba: A minimalist approach' seeks to carry out a survey of the question formation processes in Olùkùmi and Standard Yorùbá. The claim that the two languages originated from the same source was also confirmed. The next paper discusses a different linguistic structure: negative constructions. This paper by Sanusi and Omolewu compares negative constructions in Standard Yorùbá (SY) and Ègbá dialect (ÈD), using the Principles and Parameters theory as a theoretical framework. The paper concluded that, despite the fact that Ègbá is a dialect of Yorùbá, there are a lot of differences in their negative constructions.

Wincharles Coker's paper 'Western Cinema and the work of empire' examines misrepresentations, false assumptions, and occluded biases against the Orient through the lens of Western cinema. Using theories of Empire, Orientalism, and Myth, the paper turns the spotlight on James Cameron's *True Lies* to unpack ideologies embedded in the film in ways that suggest a systemic epistemic malevolence towards the Oriental Other.

In 'Music preference(s) and emotional intelligence: A study of relationships', Eric Debrah-Otchere employs a mixed-methods design with a sample of 100 undergraduate students to explore the relationship between Music Preference (MP) and Emotional Intelligence (EI). The analysis revealed that the Upbeat and Conventional, and the Intense and Rebellious music dimensions were positively and negatively correlated respectively, with the overall EI scores of participants. There was ample evidence to suggest that MP and EI are related.

Augustine Mensah's interpretation of the Biblical story about Abraham and the sacrifice of Isaac is likely to be seen as audacious. Mensah argues that Abraham's action as depicted in the Biblical account will, in today's world, reveal him not as a man of faith, but as one who abuses his child; and a father who betrays his son's trust in him. This interpretation is intended to show the other side of Bible stories that are often closed or lost to us; that is, the side that makes the Bible literature.

Two papers from History are the next to follow. Yayoh's paper uses primary and secondary sources to argue that the Akan dominance of Ewedome from the early eighteenth century to the later part of the nineteenth century marked the transition from priest-led political organisation to the institution of Akan-style chieftaincy system. This effect was more profound in the way in which certain local leaders in Ewedome emerged as important chiefs through the accumulation of power and status. Thus, the Akan contact reshaped political power and led to the configuration of regional politics in Ewedome. In 'Pre-conceived ideas and the challenge of reconstruction in African history', the writer highlights a contemporary challenge faced by scholars in the writing of African History. It establishes that in the attempt to reconstruct the African past, scholars of African history have not always been faithful to what their sources indicate. The paper advises that the search for the objective past should remain pivotal in the historians' engagement with the fragments of the past.

In the paper titled 'Apriorism and naturalism: A case for Kant's intercession in the rationalist and empiricist debate', Husein Inusah and Richard Ansah suggest that the relevance of the *a priori* to naturalism cannot be discussed without duly acknowledging Kant's contribution. They conclude that moderate naturalism provides the platform to appreciate the debt contemporary epistemologists owe Kant. The last paper titled 'Divination by dreams: The evidence from the ancient Greeks' examines dream as an aspect of ancient Greek divination. Substantiating its claims with evidence from some works of ancient Greek writers, the writer employs the descriptive research method to bring to light the Greeks' perception on dreams and their interpretation. The paper concludes that dreams, as they are often true today, were a remarkable form of divination among the Greeks and they were seriously regarded as veritable means of knowing the future.

We encourage students, scholars, and other faculty from other departments in the University of Cape Coast and other universities to submit papers when the next call for papers is made. Enjoy reading the papers!

Prof. J.B.A. Afful (PhD)
(Editor-in-Chief)

COMPARATIVE ANALYSIS OF NEGATIVE CONSTRUCTIONS IN STANDARD YORÙBÁ AND ÈGBÁ DIALECT

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Abstract

This paper compares negative constructions in Standard Yorùbá (SY) and Ègbá dialect (ED), using the Principles and Parameters theory as a theoretical framework. A major finding of this study is that while 'má' is attested as a negative marker in SY, it is attested as a progressive marker in ED. It is also found that, the negative marker 'kò' is the only negative marker in SY that has variants 'kò' and 'ò'; but all negative markers in ED, except 'àì' and 'tì' have variants. In terms of behaviour and features of these negative markers in different syntactic positions, a lot of differences exist between those that are attested in SY and ED, bringing about differences in their negative constructions. The paper concluded that, despite the fact that Ègbá is a dialect of Yorùbá, a lot of differences were seen in their negative constructions as a result of the differences in the syntactic positions and features of the negative markers attested in the two speech forms.

Keywords: Negative Constructions, Standard Yorùbá, Ègbá Dialect.

Introduction

Yorùbá language is one of the major languages spoken in Nigeria. It is widely spoken in the following seven states: Lagos, Ògùn, Òndó, Òyó, Òsun, Èkìtì and Kwara. It is also spoken in Delta, Edo and the western part of Kogi State, though the population of Yorùbá speakers in these three states is less than those in the seven states mentioned earlier.

According to Center for World Languages/Language Materials Project, University of California, Los Angeles (www.imp.ucla.edu) (Accessed on December 6th, 2011) and Oyètádé (2011:1-2), Yorùbá is spoken by around thirty million (30,000,000) people in Nigeria as a first language. The number rises to thirty-two million (32,000,000) if we include the population of Yorùbá as a second language in Nigeria. Different researches like Fáfúnwá (2008:1), Adétùgbò (1982:207-211), Adéyínká (2000:136-154), and Oyètádé (2011:12) have shown that Yorùbá language is equally spoken in some West African countries like, Benin Republic, Togo, Ghana and Cote d' Voire. Other places include, Cuba, Brazil, Haiti and Trinidad in the Southern part of America.

According to Adéyínká (2000:142), the wide spread of the language has brought about variants in the way the language is spoken in all the areas mentioned above, and it has led to the increase in number of its dialects of which Ègbá is one. Despite the numerous dialects of the language, Yoruba has a variant that is accorded more social status than the other dialects. It is referred to as the Standard Yorùbá (SY).

Ègbá Dialect (ED) and Its Speakers

Ègbá speaking areas are located in the eastern part of Ogun state in Nigeria. It is bordered in the North by the Àwòrì people, while it has its boundary to the South of Yewa in Ègbádò. It shares boarder with Ìjẹbú in the Eastern and South-eastern parts of Ogun State. It occupies an area

of about one thousand, eight hundred and sixty-nine (1, 869) square kilometers, with an estimated population of about one million, six hundred and six people (1.66 million) as at the year 2009. Ègbá speaking areas consist mainly of four geographical locations namely: Ègbá Aláké, Ègbá Òkè-ṣà, Ègbá Gbágùrá and Ègbá Òwù. Six out of the twenty Local Governments Areas in Ogun State fall within the geographical area of Ègbáland.

Scholars like Adétúgbò (1973:183-185,1982), Akíngùgbé (1976, 1978), Oyèláràn (1976:621), Awóbùlúyì (1998:10) and Adéníyì (2005:23-54) have worked on Yorùbá dialect classifications. They classified about thirty-two different dialects of the language into different categories. In their different classifications, Ègbá dialect was classified under the North-West Yorùbá.

This paper compares the negative constructions in Standard Yorùbá and Ègbá dialect by taking a look at the different negative markers in the two speech forms, as well as the different syntactic positions in which such markers can occur.

Theoretical Framework

Government and Binding (GB) Theory is the theory chosen for our analysis in this study. It is otherwise known as Principles and Parameters Theory. It is a theory of Universal Grammar. Chomsky (198b:7) sees Universal Grammar “as some systems of principles, common to the species and available to each individual prior to experience”. According to Haegeman (1991:13), “Universal Grammar is a system of all the principles that are common to all human languages”. It is the basis for acquiring language; it is seen as underlying all human languages. It is a study of the conditions that must be satisfied by the grammar of all human languages. There is an embedding principle that holds for all languages and this is regarded as Universal Principles. This embedding principle, according to Haegeman (1991), tries to render explicit part of the tacit

knowledge of the native speaker. According to Cook and Newson (2007:3,11), “UG Theory holds that speaker knows a set of principles that apply to all languages, and parameters that vary within clearly defined limits from one language to another”. It is a system of components and sub-theories, which are also referred to as modules of grammar, form an interlocking network that interacts with each other. These modules include:

Case Theory: which is concerned with the distribution of NPs within grammatical sentences.

Theta Theory: deals with the assignment of semantic roles to participants in a sentence.

Binding Theory: is concerned with the relationships of NP participants in the sentence.

Government Theory: refers to a particular relationship of high abstraction.

X-Bar Theory: deals with the relationship between the head of a phrase and its complement.

Control Theory: specifies the referential possibility of the abstract pronominal elements in infinitive clauses.

Bounding Theory: imposes restrictions on the movement of constituents within a sentence.

GB-Theory has two levels of syntactic structures, the D-structure and the S-structure. At the D-structure, all elements are in their original syntactic positions, while at the S-structure, the operation Move- α has restructured the elements.

Move Alpha

According to Cook and Newson (2007:121), Move- α maps the D-structure onto the S-structure. Its work has to do with transformation whereby it changes the form of one linguistic structure to another. Transformation performs four major functions on a linguistic structure; it can delete formatives which had earlier occurred at the D-structure of a sentence, it can involve substitutions, it can insert new elements into a structure, it can move elements from one position to another in a sentence.

Negation is a form of movement transformation involving insertion of a new element at the S-structure of an affirmative sentence. Negation in SY and ED is effected by inserting a negative marker in an affirmative sentence. This marker transforms the affirmative sentence to a negative one. This means, once there is negation movement transformation has also taken place.

Defining Negation

The concept of 'Negation' has been a subject matter that has continued to attract interest from scholars in linguistics. According to Jackson (2007:43), negation is the expression of the denial or reverse of a state of affairs. Lyons (1977:771), also defines negation as denial of a positive proposition, or a predication that a proposition is untrue.

Jespersen (1933:296-300) defines it as a contradiction of an affirmative proposition. According to him, "a sentence may be either negative or positive or else expresses a doubt on the part of the speaker which the hearer is asked to resolve, that is, it may contain a question". The reason for this, according to him, is that negation is a stronger expression of feelings than affirmative. Givon (1978:109) clearly differentiates negatives from affirmatives. According to him, negatives constitute a different speech act from affirmatives, whereas affirmatives are used to convey new information on the presumption of the hearer's ignorance, negatives are used to correct misguided belief on the assumption of the hearer's error. In the view of Crystal (2008:323), negation is "a process or construction in grammatical and semantic analysis which typically expresses contradiction of some or all of a sentence's meaning. In English grammar, negation is expressed by the presence of the negative particle **not** or **n't** (the contracted negative).

Looking critically at these definitions, it could be said that the primary function of negation is to change affirmative sentences from positive to negative sentences. Negation is universally attested in many human languages. However, the process of its realization varies from language

to language. Some languages express negation phonologically, through the use of tone, as we find in Igbo language. On the other hand, a language like Yorùbá expresses negation morphologically through the use of negative morphemes. It can also be expressed both phonosyntactically and morphosyntactically as in the case of Echie, a dialect of Igbo (Ndimele 1995:110).

It is widely believed that there are two types of negation in natural languages, negation of the entire sentence and negation of a constituent in the sentence (Quirk and Greenbaum 1988:183-190). Negation has its scope. This scope is the stretch of language over which the negative meaning operates. That is, the scope of negation ranges from the place where the negative morpheme is positioned to the end of the sentence. In other words, every constituent that occurs after the negative morpheme is within the domain of negation and therefore is influenced by the negative reading. This domain is technically referred to in the literature as ‘scope’.

Crystal’s (2008:323) definition of Negation is adopted in this work. According to his definition, English Language makes use of morphemes like ‘*not*’ or ‘*n’t*’ (the contracted negative), prefixes such as *un-*, *non-*, as its negative markers. This is also the case in Standard Yorùbá and Ègbá dialect.

Negative Markers in Standard Yorùbá

Yorùbá language, like any other natural language, has a way of negating a constituent or the whole sentence with the use of some negative markers. A lot of research has been carried out by scholars like Awóbùlúyì (1978), Bámbóṣé (1990), Ògúnḃòwálé (1970), Adéwólé (1992, 2000), Fábùnmì (2004), Abòḃẹ̀rìn (2005) and others on what negation is in Standard Yorùbá and in some of its dialects. For example, Abòḃẹ̀rìn (2005) examined the structural analysis of negation in Àwòrì dialect and compared it with what obtains in Standard Yorùbá. Her research revealed that

the pronouns affect the shape of the variety of **kò** in Àwòrì dialect and that the number of negators and their variants are more in Àwòrì dialect than Standard Yorùbá.

Earlier researches have shown that there are several kinds of negative sentences in Standard Yorùbá and that every such sentence contains at least one negative morpheme that is referred to as the negative marker. The negative markers that are used in Standard Yorùbá, as shown in earlier works, include: **kò/ò**, **kó**, **kí**, **má**, **tì**, and **àì**. They can be exemplified as in (1) below.

- (1)
- | | |
|--|--|
| a. Adé kò/ò sùn
Adé NEG sleep
'Adé did not sleep.' | b. Sàngó kì í jẹ obì
Sàngó NEG eat kola nut
'Sàngó doesn't eat kola nut' |
| c. Èmá pa èkúté
2PL NEG kill rat
'Don't kill rat.' | d. Adé kó ni ó ni bàtà
Adé _i NEG FM e _i owns shoe
'It is not Adé that owns the shoe.' |
| e. Èkó bàjé tì
Lagos spoil NEG
'Lagos did not spoil.' | f. Àì -fì àkàrà mu ẹkọ
1PL NEG use bean cake take pap
'We don't take pap with bean cake.' |

As seen in these examples, the negative marker '**kì**' which the habitual tense marker '**í**' do occur with [**kì í**] is used in negating sentences denoting habitual tense, as shown in data (2).

- (2)
- | | | |
|---|---|---|
| a. Adé a máa sùn
'Adé always sleeps.' | : | Adé kì í sùn.
Adé NEG always sleep
'Adé don't always sleep.' |
| b. Ta ni ó máa n wá
Who is always come
'Who always come.' | : | Ta ni kì í wá.
Who NEG came
'Who doesn't always come.' |

It is this same negative marker that is used in negating verb-phrase that has been nominalized and brought forward for focusing in focus construction, as seen in (3) below:

- (3) a. Títà ni aṣọ : **Kì** í ṣe títà ni aṣọ
 Sale is cloth NEG sale FM cloth
 ‘The cloth is for sale.’ ‘The cloth is not for sale.’

The negative marker ‘**kò**’ is used in SY to negate noun-phrase and also in focus construction, as shown in (4) below:

- (4) a. Ọmọ pupa lọ : Ọmọ pupa **kò** ni ó lọ
 Child red go Child red NEG FM go
 ‘Fair complexioned child went.’ ‘It is not the fair complexioned child that went.’
 b. Mo fẹ Bọlá : Bọlá **kò** ni mo fẹ
 I marry Bọlá Bọlá NEG FM i marry
 ‘I married Bọlá.’ ‘It is not Bọlá that I married.’

Also in SY, ‘**má**’ is used in negating imperative sentences, as shown in (5):

- (5) a. Lọ : **Má** lọ
 ‘go!’ NEG go
 ‘Don’t go.’
 b. jáde : **Má** jáde
 ‘go out!’ NEG go out
 ‘Don’t go out.’

‘**kò/ò**’ negates simple and interrogative sentences, as seen in (6):

- (6) a. Olú jó : Olú **kò** jó. / Olú **ò** jó
 Olú dance Olú NEG dance
 ‘Olú danced’ ‘Olú did not dance’
 b. Ta ni ó wá : Ta ni **kò** wá. / Ta ni **ò** wá

Who is PRO.come	Who NEG came
‘Who came?’	‘Who did not come?’
c. Owó wà ní Ègbá : Kò sí owó ní Ègbá	
Money PRESENT in Ègbá	NEG PRESENT money in Ègbá
‘There is money in Ègbá.’	‘There is no money in Ègbá.’

As shown in (6), the negative marker has two variants; ‘**kò**’ and ‘**ò**’. The variant ‘**kò**’ can occur at both initial and medial positions in negative constructions, while ‘**ò**’ can only occur at medial position.

Another negative marker in the language is ‘**tì**’. The negative marker is used in sentential negation. It negates the whole sentence as shown in (7).

- (7) a. Èkó bàjé : Èkó bàjé **tì**
 Lagos spoil Lagos spoil NEG
 ‘Lagos is spoilt.’ : ‘Lagos did not spoil.’
- b. Adé wa mótò : Adé wa mótò **tì**
 Adé drive a car/vehicle Adé drive a car/vehicle NEG
 ‘Ade drove a car/vehicle’. ‘Ade could not drive a car/vehicle’.

To negate a verb-phrase in SY, the negator ‘**àì**’ is used, as seen in example (8).

- (8) a. Gbá bọ̀lù : Àìgbábọ̀lù
 Play ball NEG play ball
 ‘Play ball.’ : Not playing ball.’
- b. Ẹ̀ iýě : Àìyíyě
 do work NEG do work
 ‘To do a work’. ‘The act of not working’.

Negative Markers in Ègbá Dialect

Compared with the amount of literature on negation in general linguistics and in Standard Yorubá, little or nothing has been done on negation in Ègbá dialect, but much has been done on Àwòrì, a sister dialect also spoken in Ogun state and part of Lagos state. Data collected for this research revealed that Ègbá dialect, like the Standard Yorubá, exhibits two types of negation; sentential and constituent negations with the use of the following negative markers: **kò/èè**, **kòń/èè**, **ń**, **kó/èèí**, **àì** and **tì**. Their syntactic distribution can be shown as in (9):

‘Kò/èè’

- (9) i. a. Dede wakò gbà yèn
All of us NEG accept that
‘All of us did not accept that.’
- b. Adé èè r’Ólú
Adé NEG see Olú
‘Adé did not see Olú.’
- c. Èè s’ówó lí Ègbá
NEG money in Ègbá
‘There is no money in Ègbá.’

‘Kó/èèí’

- ii. a. Adé kó re mo pè
Adé NEG FM I call
‘It is not Adé that i called.’
- b. Èèí ẹ ‘re, Bóla wà
NEG you Bóla FM
‘It is not you, it is Bóla.’

‘kò ń/èè ń’

- iii. a. Ọmọ kò ń bó lí ọwọ Akẹdun
Child NEG drop be hand monkey
‘Child does not drop from monkey’s hand.’

- b. Leè **kò ñ** wè
who NEG bath
'Who does not bath.'
- c. **Éè ñ** sèmi rò má sè yèn
NEG be me FM will do that
'It is not me that will do that.'
- d. Adé **éè ñ** sùn
Adé NEG Sleep
'Adé does not sleep.'
- 'tì'**
- iv. a. Wón s'àsetì
They did NEG
'They could not finish.'
- b. **Èkó** bàjẹ **tì**
Lagos NEG spoil
'Lagos did not spoil.'
- 'àì'**
- v. a. **Àì**-fì ilá jẹ láfún
NEG use okra eat cassava flour
'We don't eat okra with cassava flour.'

Going by the data in (9) above, it is seen that most of the negative markers attested in Ègbá dialect have variants. For example, the negative marker ‘**kò/ée**’ which the habitual tense marker in the dialect ‘**ń**’ do occur with has two variants; ‘**kò ń**’ and ‘**ée ń**’. This negative marker is used in negating sentences denoting habitual tense, as shown in (10):

- (10) a. Adé a má sùn : Adé **èè** **ń** sùn
 ‘Adé always sleeps.’ Adé NEG always sleep
 ‘Adé don’t always sleep.’
 b. Şàngó a má jobì : Şàngó **kò** **ń** jobì
 ‘Şàngó always eat kola nut.’ Şàngó NEG always eat kola nut
 ‘Şàngó don’t always eat kola nut.’

markers ‘**kì í**’ and ‘**kọ**’ negate focus construction in SY so do the negative markers ‘**kò**’ and the variant ‘**èè**’ in ẸD.

In negating interrogative and simple sentences in ẸD, the negative marker ‘**kò**’ is employed. Like other negative markers in the dialect, ‘**kò**’ also have ‘**kò**’ and ‘**èè**’ as variants. Unlike its behaviour and distribution in SY, that ‘**kò**’ can feature at both the initial and medial positions, ‘**kò**’ in ẸD will only occur at the medial position of a negative construction while ‘**èè**’ has the opportunity of occurring at both the medial and initial positions. Whenever it occurs at the medial position, the last vowel of the NP that precedes it must be vowel ‘**é**’ with a rising tone, just as it is for the negative marker ‘**èè n̄**’, the variant of ‘**kò n̄**’ as seen in (9c.iv and 10a.) above. With this observation, we can then conclude that, it is the variants that call for the types of NPs that will precede them. Data (13) below illustrate our explanation:

(13)

- | | | | |
|----|---------------------------|---|---------------------------------|
| a. | Owó wà lí Ègbá | : | Èè s’ówó lí Ègbá |
| | Money PRE.in Ègbá | | NEG money in Ègbá |
| | ‘There is money in Ègbá.’ | | ‘There is no money in Ègbá.’ |
| b. | Adé r’Ólú | : | Adé èè r’Ólú |
| | Adé see Olú | | Adé NEG see Olú |
| | ‘Adé saw Olú.’ | | ‘Adé did not see Olú.’ |
| c. | Ẹni ìyí mọ̀kọ̀n | : | Ẹni ìyí kò mọ̀kọ̀n |
| | One who understand | | One who NEG understand |
| | ‘One who understands.’ | | ‘One who does not understands.’ |

With data (1a, 6a-b, &10) it is clearly shown that the syntactic position and behaviour of the variant ‘**èè**’ in ẸD is quite different from that of ‘**ò**’ which is also a variant of the negative marker ‘**kò**’ in SY. Where the difference lies is that, while it is possible for the variant ‘**èè**’ in ẸD to occur at both the initial and medial position of Ègbá negative constructions, it is not so for the

variant ‘ò’ in SY. This negative marker can only occur at the medial position, and whenever it occurs, it occurs with any type of noun, unlike what obtains for the negative markers ‘éè’ and ‘èèń’ to feature at the medial positions in ẸD negative constructions.

As it is in SY, ẸD also makes use of the negative marker ‘tì’. This marker is used in sentential negations, as seen in (14) below:

- (14)
- | | | | |
|----|--------------------|---|------------------------|
| a. | Èkó bàjé | : | Èkó bàjé tì |
| | Lagos spoil | | Lagos NEG spoil |
| | ‘Lagos is spoilt.’ | | ‘Lagos did not spoil.’ |
| b. | Olú Ẹ işé | : | Olú Ẹ işé tì |
| | Olú did work | | Olú did work NEG |
| | ‘Olú worked.’ | | ‘Olú did not work.’ |

In negating verb-phrase in ẸD, the negative marker ‘àì’ is employed as shown in (15):

- (15)
- | | | | |
|----|--|----|------------------------------|
| a. | Àìláyá ló mú wọ̀n tò̀sì | b. | Àìbímọ̀ ró dùn mí |
| | NEG wife is make 3PLR wretched | | NEG give birth is pain me |
| | ‘Not having wife makes them wretched.’ | | ‘Not giving birth pains me.’ |

With respect to all the data in (4.1) and (5.1) it is further clear that both SY and ẸD exhibit sentential and constituent negations with the use of negative morphemes referred to as negative markers. However, it has been noted prior to our analysis that the syntactic positions and behaviours of some negative markers in ẸD and SY differ.

Comparing Negative Constructions in Standard Yorùbá and Ègbá Dialect

There are various kinds of sentences among which are: simple, compound and complex sentences. By Dawl’s (1973:183) definition of negation, “negation means converting S1 to S2 such that S2 is false while S1 is true”. It then means that through transformation, all sentences can be negated. This section compares the negative constructions in SY with that of ẸD so as to know the

area of similarities and differences. We will not be able to compare all sentences in this work, for this reason, we will limit our comparison to simple sentence, imperative sentence and focus construction.

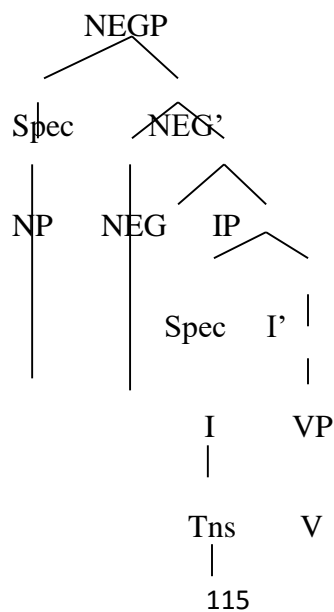
Simple sentence negation

Tallerman (2005:68-69), describes a simple sentence as a sentence containing a single predication. It is made up of one noun phrase subject and a predicate traditionally regarded as a single verb. Simple sentences usually express one main idea. It has one subject and one finite verb.

Below are examples of simple sentence in SY and ED:

- (16) **SY**
- | | Affirmative | | Negative |
|----|---------------------------|---|------------------------------|
| a. | Olú jó | : | Olú kò/ò jó. |
| | Olú dance | | Olú NEG dance |
| | ‘Olú danced.’ | | ‘Olú did not dance.’ |
| b. | Owó wà ní Ègbá | : | Kò sí owó ní Ègbá |
| | Money PRESENT in Ègbá | | NEG PRESENT in Ègbá |
| | ‘There is money in Ègbá.’ | | ‘There is no money in Ègbá.’ |

c.



Olú kò [+PAST] jó

Olú ò jó

‘Olú did not dance.’

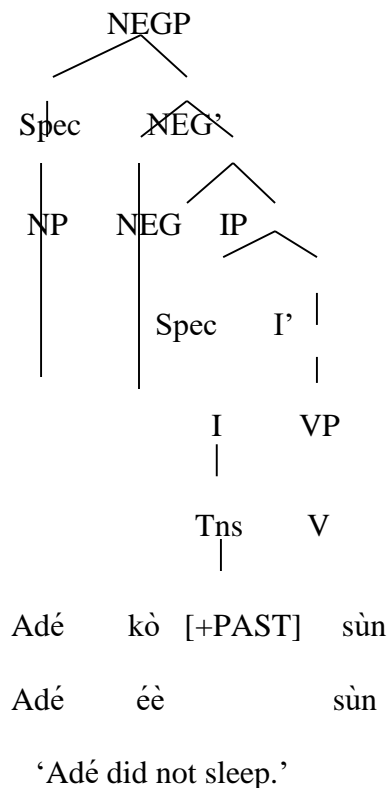
(17)

ED

Affirmative

Negative

- a. Adé sùn : Adé kò/èè sùn
 Adé sleep Adé NEG sleep
 ‘Adé slept..’ ‘Adé did not sleep.’
- b. Owó wà lí Ègbá : Èè s’ówó lí Ègbá
 Money PRE.in Ègbá NEG money in Ègbá
 ‘There is money in Ègbá.’ ‘There is no money in Ègbá.’
- c.



Going by what we have in data (16 a, b, c) and (17a, b, c) above, ‘**kò**’ is the negative marker employed by the speech forms in negating simple sentences. The syntactic position of the marker

in the two languages is the same and it is usually being preceded by a third person as its subject. However, the behaviour and distribution of the marker is not the same in these two speech forms.

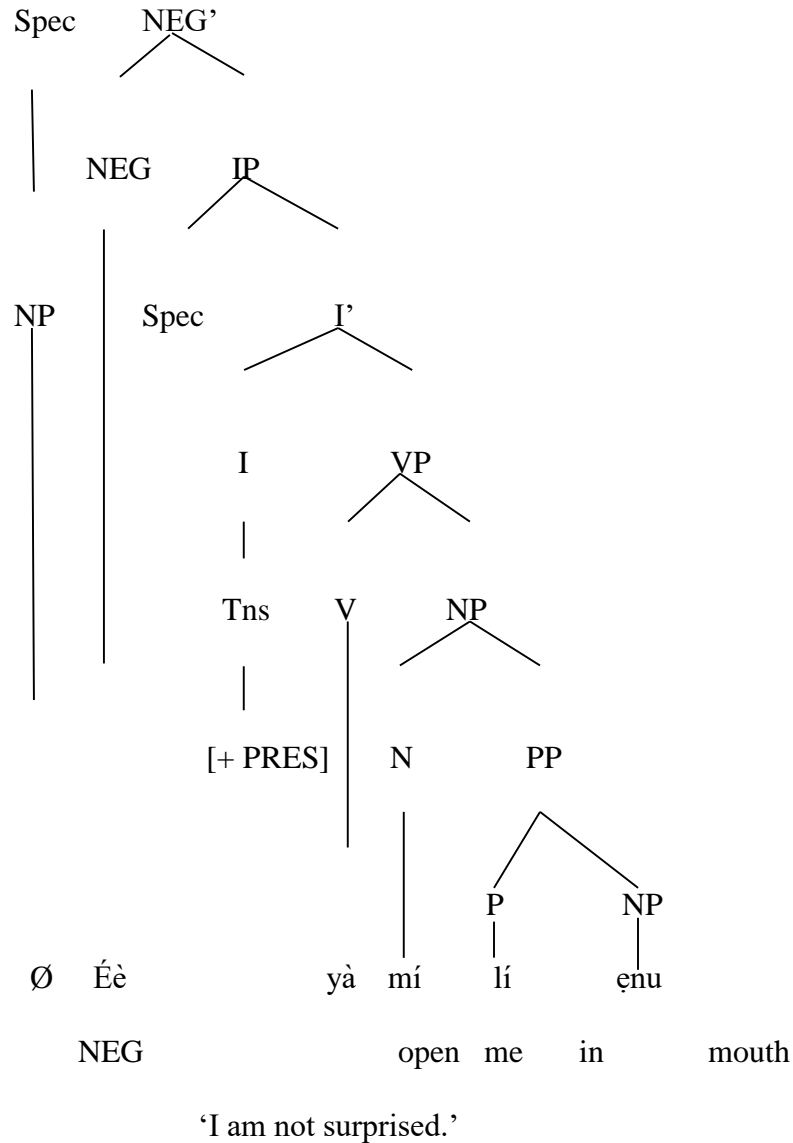
In terms of behaviour, this negative marker as **‘kò’** and **‘ò’** has variants in SY. The variant **‘ò’** is morphologically conditioned to occur at the medial position and before any type of noun phrase of a negative construction, while **‘kò’** has a wider distribution of occurrence by featuring in the medial and initial positions.

The case is not so in ED. It is the variant **‘ée’** that has a wider occurrence than **‘kò’** in the dialect. **‘ÉE’** can occur at both initial and medial positions, while **‘kò’** can only feature at the medial position irrespective of the type of NP subject that precedes it. The occurrence of the variant **‘ée’** in the medial position is also morphologically conditioned because it can only feature after a noun phrase ending with a high tone vowel **‘é’** unlike **‘ò’** that can occur after any type of NP subject in SY.

In terms of features, the negative marker **‘kò’** in ED becomes **‘ée’** at the initial position when the NP subject is silent or got deleted. What we observed here is being referred to in the field of Linguistics as replacive. This morphological or syntactic process is described by Crystal, (2008:413) as a term sometimes used in morphology to refer to a morph postulated to account for such problematic internal alternations. According to his examples, man ~ men, take ~ took, etc. The ‘replacive morph’ here would be stated as $a \rightarrow e$, $a \rightarrow o$. The same morphological rule that has changed **‘a’** to **‘e’** and **‘a’** to **‘o’** in man/men and take/took has changed the negative marker **‘kò’** in ED to **‘ée’** when it occurs at the initial position or after a NP ending with a high tone vowel **‘é’** in the medial position of a negative constructions, as seen in (17) above and (19) below:

(19)





Imperative sentence negation

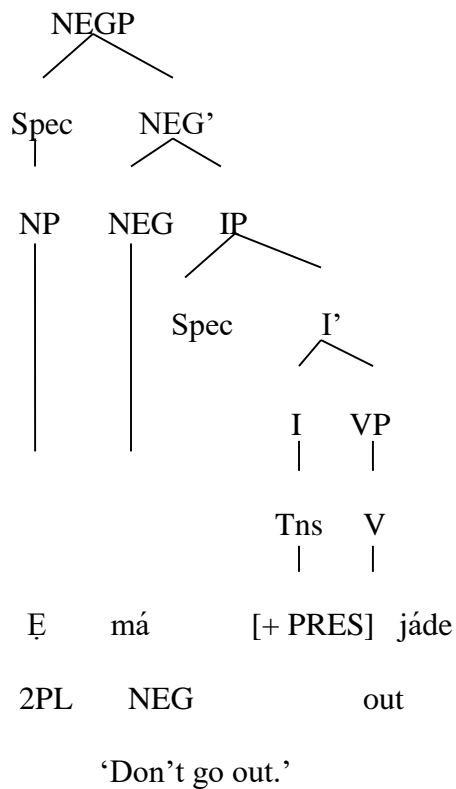
In our everyday language use, we express commands. The command sentences (of the simple type) could be mild, or harsh. Commands are also called imperative sentence. The subject of this sentence is always a second person. If the subject is singular, it becomes deleted at the surface level, but if the subject is plural, it must surface and take its position at the surface level of the sentence. For example:

(20)

SY

	Affirmative		Negative
a.	Jáde (SG. subject) go out.'	:	Má jáde 'Don't go out.'
b.	Jókòó (SG. subject) 'sit down.'	:	Má jókòó 'Don't sit down.'
c.	Ẹ jáde (PL subject) 2PL go out 'go out.'	:	Ẹ má jáde 2PL NEG go out 'Don't go out.'
d.	Ẹ dijú yín 2PL close eye your 'close your eyes.'	:	Ẹ má dijú yín 2PL NEG close eye your 'Don't close your eyes.'

e.



The negative marker ‘**má**’ negates imperative sentence in SY, as seen in (20a-e). It is mandatory for the subject of this sentence to appear at the surface level if the subject is plural. It is at the back of this subject that the negative marker will occur. This means that the negative marker here is occurring at the medial position of the sentence. But once the subject is singular and got deleted, the negative marker will occur at the initial position, as seen in (10a-b).

Data collected for this work revealed that ‘**má**’ is not attested as a negative marker in ED but rather, as a progressive marker. Whenever the marker ‘**má**’ is used in ED, the meaning is usually that of positive, meaning that the addressee should start or continue with the action he is about to initiate or that he has just initiated unlike its negative meaning in SY, that will compel the addressee to stop or deny the action that we are talking about. For example, (21) below shows the use of the marker ‘**má**’ in ED sentences.

- (21) a. Má lọ. ‘Be going’
 b. Má sun orun rẹ . ‘Be sleeping /Continue your sleeping’
 c. Má lọ sójà lí kíá. ‘Be going to the market’

By what we have in data (21), the marker is an auxiliary that act exactly like the primary auxiliary verb ‘**be**’ in English Language. In Yorùbá Language, auxiliaries can either occur before or after the main lexical verb. Those that can occur before the main verb are further classified into four groups; those acting as negators, modal auxiliaries, and tense and aspect markers. ‘**má**’ in SY comes under negators because of its negative meaning in the language while it comes under tense marker in ẸD because of its meaning as a progressive marker. ‘**má**’ in ẸD has been discovered in this work to have the same meaning and features with ‘**máa**’ which is also a progressive marker, when it occurs and stands alone in a sentence without any other marker in SY. Compare (22) and (23) below to have further insight to our explanations.

- (22) a. Túnjí má bò líbí. ‘Túnjí be coming here.’

- b. Olú má faṣọ rẹ lí kíá. 'Olú be washing your cloth now.'
- c. Má lọ. 'Be going.'
- d. Má lọ sọjà lí kíá. 'Be going to the market now.'
- (23) a. Túnjì máa bò níbí. 'Túnjì be coming here'
- b. Olú máa fọṣọ rẹ ní kíá. 'Olú be washing your cloth now.'
- c. Máa lọ. 'Be going.'
- d. Máa lọ sọjà ní kíá. 'Be going to the market now.'

In negating an imperative sentence in ÈD, the dialect makes use of the negative marker '**kò**' followed by the modal auxiliary '**gbudò**' which normally indicates necessity in terms of mood in the dialect. Unlike in SY where the subject of the sentence will be deleted at the surface structure of the affirmative and the negated construction of an imperative sentence if it is a second person singular, the case is not always so in ÈD. Whether the subject is singular or plural, it must take its position at the surface structure of the negative construction. The constructions in (24) below shows the negated form of an imperative sentence in ÈD

(24)

ÈD

Affirmative

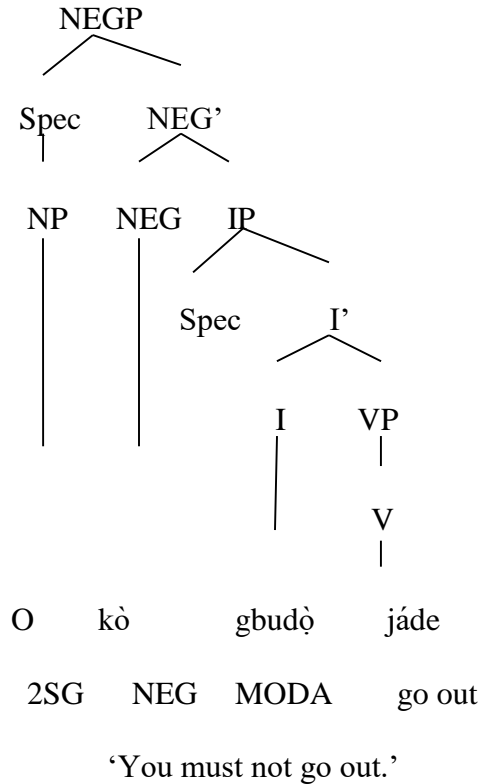
Negative

- | | | | |
|----|--|---|--|
| a. | Jáde (SG. subject)
'go out.' | : | O kò gbudò jáde
2SG NEG MOD go out
'You must not go out.' |
| b. | Jókòó (SG. subject)
'sit down.' | : | O kò gbudò jókòó
2SG NEG MODA sit
'You must not sit down.' |
| c. | È jáde (PL subject)
2PL go out
'go out.' | : | È kò gbudò jáde
2PL NEG MODA go out
'You must not go out.' |
| d. | È dijú yín | : | È kò gbudò dijú yín |

2PL close eye your
'close your eyes.'

2PL NEG MODA close eye
'You must not close your eyes.'

e.



The examples and the tree diagrams in (20), (21), (22), (23) and (24) clearly show that the marker 'má' is not attested as a negative marker in ẸD as it is in SY but rather a progressive marker. While 'má' negates an imperative sentence in SY, the negative marker 'kò' is employed in ẸD.

If we compare the negative construction of the two languages here, it is observed that the negative markers 'má' in SY and 'kò' in ẸD are what the languages use in negating imperative sentence. In terms of syntactic position, these negative markers occur in the same syntactic position in the two languages. Where the differences lie is that in SY, the negator will occur at the initial position, if the subject is a second person singular (the subject must be deleted) but in ẸD, whether

the subject is singular or plural, it must occur before the negative marker, so the negative marker occurs after the subject.

It is also noted that it is possible to delete the singular subject in ẸD as seen in (25). If the construction takes this format, the negative marker ‘**kò**’ will feature as ‘**èè**’ and still be followed by the modal auxiliary ‘**gbudò**’. The reason for the sudden change of ‘**kò**’ to ‘**èè**’ is that ‘**kò**’ cannot occur at the initial position of a negative construction in the dialect.

In terms of behaviour, the negative marker ‘**kò**’ and its variant ‘**èè**’ in ẸD cannot occur in these negative constructions without the support of the modal auxiliary ‘**gbudò**’ which further shows the relationship of the negative marker and the lexical verb that is negating unlike in SY where the negative marker will occur directly before the NP.

- | | | | |
|------|--|---|--|
| (25) | jáde (SG subject)
2SG go out
‘go out.’ | : | Éè gbudò jáde
NEG MODA go out
‘You must not go out.’ |
|------|--|---|--|

Negation and focus construction

Jackendoff (1972:230) observes that focus denotes the information in the sentence that is assumed by the speaker not to be shared by him and the hearer. Baker (1995) defines focus as ‘a construction that is specifically designed to serve an identificational function’. Focusing is a way of rendering a constituent of a sentence emphatic. When a constituent is focused, it is moved from its original position to the sentence initial position. This sentence initial position is what we refer to as the spec of FP.

When the Subject NP is focused, i.e. when the Subject NP is moved to the Spec of FP, it leaves behind a resumptive pronoun which heads the cleft of sentence, but when the Object NP of the Verb Phrase or Prepositional Phrase is focused, it leaves behind an empty category (i.e., a

trace). The verb is focused through a nominalization process and leave a copy of the verb at the original position. The focus marker in SY is ‘**ni**’, while ‘**re**’ is the focus marker in ED.

Example of focus construction in SY and ED can be shown as in (26).

- | | |
|---|---|
| <p>(26a) Adé jẹ àgbàdo (SY) (d- structure)</p> <p>i. Adé_ini ó_i jẹ àgbàdo ní Èkó
Adé FM PRO eat corn in Lagos
‘It is Adé that ate corn in Lagos.’</p> <p>ii. Jíjẹ_i ni Adé jẹ_i àgbàdo ní Èkó
Eating FM Adé eat corn in Lagos
‘It was eating that Adé ate corn in Lagos.’</p> <p>iii. Àgbàdo_i ni Adé jẹ t_i ní Èkó
Corn FM Adé eat corn in Lagos
‘It is corn that Adé ate in Lagos.’</p> <p>iv. Èkó_i ni Adé ti jẹ àgbàdo t_i
Lagos FM is Adé eats corn
‘It is in Lagos that Adé ate corn.’</p> | <p>Adé jẹ ọkà (ED) (d- structure)</p> <p>i. Adé_i ro_i jẹ ọkà lí Èkó
Adé FM PRO eat corn in Lagos
‘It is Adé that ate corn in Lagos.’</p> <p>ii. Jíjẹ_i re Adé jẹ_i ọkà lí Èkó
Eating FM Adé eat corn in Lagos
‘It was eating that Adé ate corn in Lagos.’</p> <p>iii. Ọkà_i re Adé jẹ t_i lí Èkó
Corn FM Adé corn in Lagos
‘It is corn that Adé ate in Lagos.’</p> <p>iv. Èkó_i re Adé ti jẹ ọkà t_i
Lagos FM is Adé eats corn
‘It is in Lagos that Adé ate corn.’</p> |
|---|---|

Each of these constituents that has been focused can be negated as seen in (27).

(27)

- | | |
|--|--|
| <p>i. Adé_ikòni ó_i jẹ àgbàdo
Adé NEG FM PRO eat corn
‘It is not Adé that ate corn.’</p> <p>ii. Jíjẹ_ikò ni Adé jẹ_i àgbàdo
Eating NEG FM Adé eat corn
‘It was not eating that Adé ate corn.’</p> <p>iii. Àgbàdo_ikò ni Adé jẹ t_i ní Èkó
Corn NEG FM Adé eat in Lagos
‘It is not corn that Adé ate in Lagos.’</p> <p>iv. Èkó_ikò ni Adé ti jẹ àgbàdo t_i
Lagos NEG FM is Adé eat corn</p> | <p>i. Adé_ikóro_ie_i jẹ ọkà
Adé NEG FM PRO eat corn
‘It is not Adé that ate corn.’</p> <p>ii. Jíjẹ_i kó re Adé jẹ ọkà
Eating NEG FM Adé eat corn
‘It was eating that Adé ate corn.’</p> <p>iii. Ọkà_ikó ni Adé jẹ t_i ní Èkó
Corn NEG FM Adé eat in Lagos
‘It is not corn that Adé ate in Lagos.’</p> <p>iv. Èkó_ikó re Adé ti jẹ ọkà t_i
Lagos NEG FM is Adé eat corn</p> |
|--|--|

‘It is not in Lagos that Adé ate corn.’ ‘It is not in Lagos that Adé ate corn.’

In SY and ED, the negative marker ‘**kò**’ is used in negating NP constituents. The NP can either be at the subject or object position. But in a situation whereby the NP is a pronoun, the NP will be replaced by a pronominal when focusing. When negating in this type of construction, the negative marker ‘**kò**’ is also employed in the two speech forms and it comes in the same syntactic position, as seen in (28)

(28) i. Èmi**kò**ni mo_i mu ẹmu/ Èmi**kò** ni ó_i mu ẹmu (SY)

1sg NEG FM i drink palmwine

‘I am not the one who drank palm wine.’

ii. Èmi**kò** ro e_i mu ẹmu (ED)

1sg NEG FM i drink palmwine

‘I am not the one who drank palm wine.’

ii. Àwa**kò**ni a_i jẹ àgbàdò (SY)

3pl NEG FM eat corn

‘We are not the one that ate the corn.’

iii. Àwa**kò** ro e_ijẹ ọkà (ED)

3pl NEG FM eat corn

‘We are not the one that ate the corn.’

‘**Kì í**’ is another negative marker used as a negator in negating NP constituent in SY. Unlike ‘**kò**’ that will come after the NP, ‘**kì í**’ usually occur before the NP, and must be followed by the auxiliary ‘**še**’ before the surface of the NP that is negating. In this type of negative construction in ED, the negative marker ‘**èèí**’ which is a variant of ‘**kò**’ in the dialect as discussed in (12) is used, also followed by the auxiliary ‘**še**’, as illustrated in (29)

(29) i. **Kì í** še Adé ni ó jẹ àgbàdò

NEG is Adé FM PRO eat corn

i. **Èèí** še Adé ro jẹ kà

NEG is Adé FM PRO eat corn

- | | |
|--|--|
| <p>‘Is not Adé that ate corn.’</p> <p>ii. Kì í ɕe àgbàdò ni Adé jẹ</p> <p>NEG is corn FM Adé eat</p> <p>‘It was not corn that Adé ate.’</p> <p>iii. Kì í ɕe jíjẹ ni Adé jẹ àgbàdò</p> <p>NEG is eating FM Adé eat corn</p> <p>‘It was not eating that Adé ate corn.’</p> | <p>‘Is not Adé that ate corn.’</p> <p>ii. Èèí ɕe ọkà re Adé jẹ</p> <p>NEG is corn FM Adé eat</p> <p>‘It was not corn that Adé ate.’</p> <p>iii. Èèí ɕe jíjẹ re Adé jẹ ọkà</p> <p>NEG is eating FM Adé eat corn</p> <p>‘It was not eating that Adé ate corn.’</p> |
|--|--|

From data (26), (27), (28) and (29) it can be observed that ‘**kó**’ and ‘**kì í**’ are the two major types of negative markers employed in negating NP constituents in focus constructions in SY while ẸD makes use of ‘**kó**’ and its variant ‘**èèí**’. Looking at the behaviour of these negative markers in the two languages, ‘**kó**’ will occur after the NP that is negating in both languages. Whenever the negative marker is to come before the NP to be negated, ‘**kì í**’ is the negative marker to occur in this type of negative construction in SY, while ‘**èèí**’ the variant of ‘**kó**’ in ẸD will occur in this same type of negative construction in ẸD. The reason for the occurrence of ‘**èèí**’ here is that ‘**kó**’ which ‘**èèí**’ is its variant cannot occur at word initial but at word medial in the language just as ‘**kó**’ cannot also occur as word initial in SY.

As observed, ‘**èèí**’ is not restricted to a specific type of NP that can come before it in a negative construction. This makes its behaviour different from that of ‘**èè**’ and ‘**èè í**’ which are the variants of ‘**kò**’ and ‘**kò í**’ in ẸD negative constructions.

Conclusion

This paper has compared the negative constructions in SY and ẸD. The paper revealed that while the marker ‘**má**’ is attested as a negative marker in SY, it is attested as a progressive marker in ẸD. It was also revealed that the negative marker ‘**kò**’ is the only negative marker in SY that has variants ‘**kò**’ and ‘**ò**’; but all negative markers in ẸD except ‘**àì**’ and ‘**tì**’ have variants. The

paper finally concluded that, despite the fact that Ègbá dialect is a dialect of Yorùbá, a lot of differences were seen in their negative constructions as a result of the differences in the syntactic positions and features of the negative markers attested in the two speech forms.

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