

The Performer

ILORIN JOURNAL OF THE
PERFORMING ARTS



ISSN 1595-0972
Volume, 18 (2016)

**Published by the Department of the Performing Arts,
University of Ilorin, Ilorin, Kwara State, Nigeria**

THE PERFORMER (VOLUME 18, 2016)

TABLE OF CONTENTS	PAGE
1. A Survey of Selected Visible Female Liturgical Art Musicians in South-western Nigeria - Kayode Morohunfola	1
2. Sociolinguistic Analysis of Amagunze Cultural Greetings - Charles I. Nnaji	13
3. An Aesthetic Study of Directorial use of Camera in Adebayo Tijani's Selected Films - 'Lanre Q. Adenekan	23
4. Popular Music and the Discourse of Poverty in Nigeria - Olatunbosun S. Adekogbe	34
5. An Analytical Review of Female Victimisation in Selected Yorùbá Films - Adéfúnké K. Adébáyò	46
6. A Comparative Study of the Art of Satire in Innocent Nwadike's <i>Okwe Agbaala</i> and Godson Echebima's <i>Ugomma</i> - Sabina N. Nwokeji and Florence C. Nwosu	55
7. Pragmatic Analysis of Selected MTNN Customer and Customer-Care Representative Telephone Conversations - Muhideen O. Durosinmi	66
8. Speech Acts and Contextual Cues in Selected Newspapers' Editorial Cartoons in Nigeria - Kifayat Gambari-Olufadi	86
9. Freedom, Good Governance and Nationalism in Fela Anikulapo's Music - Mobolaji O. Ogunjimi	100
10. African-American Drama of the Harlem Renaissance - Harry Olufunwa	111
Call for Papers.....	128

Sociolinguistic Analysis of Amagunze Cultural Greetings

By
Charles I. Nnaji*

Abstract

This paper examines the normal communicative interaction of Amagunze speech community of Enugu State as shown in their cultural greetings. It investigates the type and range of greetings in the speech community, how they are selected and the factors that govern their selection. It also brings to the fore the functions of cultural greetings in the community. The analysis shows that greetings are used for lineage identification of individuals, creating rapport in interpersonal relationship, removing doubts, creating friendly relationship, bonding et cetera. It also concludes that the variables of age, sex, number, status and context of situation have impacts on greetings.

Keywords: Culture, Greetings, Sociolinguistics, Amagunze, Identity.

Introduction

Cultural greeting is a daily routine ritual used to identify oneself, relate to another, build rapport and remove animosity. It is a necessity despite the degree of acquaintance, social-cultural and power differences. According to Gewta (2016, p. 29) “It is important to begin a communication to smoothen social relationships. It is quite difficult to begin any communication without cultural greetings, particularly when there is less acquaintance among interlocutors”. Greetings are commonly expressed in words but can also be expressed by action or behaviour and they can be expressed by waving of walking staff, hands, fan, eye movements, smiles, cheers, etc. It is described by Ibrahim, et al in Ekanume-Ilongo (2013, p. 27) as “the set of linguistic and/or non-linguistic devices used for the initial management of encounters”.

Greetings differ from culture to culture and it is context sensitive. Wei (2010) claims that it is important and frequent in everyday social interactions worldwide. It is an inevitable part of everyday conversation with rules of conduct. It guides patterns of reciprocal behavior among members of a group and enables predictability and stability in interpersonal relationships while minimizing negative feelings or general

Dr. Charles I. Nnaji lectures at the Department of Linguistics and Nigerian Languages, University of Ilorin, Ilorin

misunderstanding. According to Meirbekov et al (2015, p. 268), "...greeting is a particularly appropriate speech act to investigate in a culture because it acts as a reflection in the window through which we can find out what is valued in a particular culture. Greeting is one of the earliest etiquettes children imbibe at birth. The young ones are taught how to greet and respond to greetings from the earliest stages of their lives even before they begin to speak.

Among the members of Amagunze speech community greeting elders and others is compulsory. The custom dictates that people exchange linguistic utterances whenever they encounter themselves via greeting. In the home wife(s) greet(s) their husbands first and children greet their parents first. Younger people greet older people first. Visitors greet people they came to visit first irrespective of their age before they are welcomed. In a Boss/Apprentice situation the age criteria takes precedence. It is only in marriage relationship that the age factor is not absolute. A wife greets the husband first even if she is older. Another situation where the age factor is set aside is in greeting a traditional or Christian priest. In deference to their office people greet priests first irrespective of their age.

Amagunze

Amagunze is the local government headquarter of Nkanu East local government area of Enugu state. The variety of Igbo spoken in Amagunze is representative of the variety spoken in the entire local government area but different from the standard Igbo. The homogenous nature of the language variety of the entire local area informed the choice of its headquarters, Amagunze, as representative of the area. Amagunze has border with Ebonyi state, Akpugo, Ihuokpara, Orukwu and Amaechidodo.

Amagunze is about thirty kilometers away from Enugu, the capital city of Enugu state. The language variety of the people has remained stable probably because of the very difficult geographical terrain and lack of government attention. Today, the variety has started witnessing changes because of people settling in other areas and exposure to other varieties, English language, and other languages. The local government is about 795 square kilometers and has about 207,300 people in population according to 2016 census figure

Literature Review

Duranti's (1992) study among the Samoan society is a robust and leading exegetical work on greetings in our time. Ferguson (1976) was a study of the structure and use of politeness formulas. He was of the opinion that greetings and expression of gratitude are language universals but has language specific details. Finnegan (1969) studies performative utterances among the Limba of Sierra Leone while Irvine (1974) was a study of strategies of status manipulations in the Wolof (Senegal) greetings. The

study shows the way people participate in a greeting activity as initiator or respondent and how that defines their social status or identity.

On the other hand, Akindele (2007) studied the Sesotho greetings. He found similarities in Sesotho greetings with those of Yoruba, Selswana, Shona and Arabic. Egblewogbe (1990) studied greetings among the Ewes of Ghana, West Africa where he saw that greeting is both a right and responsibility. Greetings in Ewe portray aspects of social structures as well as social and cultural values. Agyekum (2008) was on the pragmatics of Akan greetings which he regarded as aspects of socialization and communication competence. He found out that greetings and the accompanying responses are influenced by the variables of Age, Sex, Social Status, power, kinship and clan organization and occupations of the individuals involved. Meiirbekov et al (2015) was a contrastive analysis of greetings in Kazakh and English languages. The study revealed that knowledge about the differences in sociolinguistic aspects of speech acts in Kazakh would serve as a useful background for developing communicative competence in English indicating that it has a facilitative implication in second language learning.

Method

The methods used to gather data for this work were: participant observation and interviews supplemented by the researcher's native speaker's intuition. The samples were collected from a wide range scenes or communication encounters. The communication encounters were spread and include greetings at home, outside the home, where people were bereaved, at various places of work or activity, at places of celebration etc.

Types of Amagunze Cultural Greetings

Greeting is a manifestation of the warmth, appreciation, and love that one person has for others and an indication that one has no sinister intention. It is a duty and an obligation of the younger person to the elderly one, visitor to his/her host, and a wife to the husband among others. This was described by Gewta (2016) as the situation of a less powerful person greeting the people in power first be it in religion, politics, age, marriage etc. In Turkish culture greeting is expressed by a handshake, kiss(es), slight bow or nod, kissing elders on their right hand and then place it to your own forehead. In Amagunze culture greeting can be wave of staff, doff of one's hat or cap, genuflection, bowing, prostration, stooping, crossing one's leg over another's head while the latter is in a stooping position, patting on the back and waving of hand(s). one peculiar and iconic quality of the greeting of the community is in the response which identifies and reveals the lineage of the person that greeted. The response has a double barrel content. It is both an acknowledgement of the greeting and an identification of the person's lineage history.

In the community there are welfare inquiry greetings which most often serve as the daily greeting and there are a wide range of activity greetings; greetings of sympathy and empathy, leave-taking, greetings of appreciation, etc. The various types of greetings can be expressed in singular and plural.

Time- related Greetings

- | | |
|-----------------------|--|
| 1a. Ibọwọ chi? | 1a. [Have you survived the night?] |
| 1b. Iyaabọwọ m. | 1b. [Yes, I have survived it.] |
| 2a. Igbaziwo? | 2a. [Have you woken up?] |
| 2b. Iya, agbanziwo m. | 2b. [Have you woken up?] |
| 3a. I fütawọ? | 3b. [Have you come out (of sleep)?] |
| 3b. Iya, Afütawọ m | 3b. [Yes, I have come out (of sleep).] |

We adopt the style of presenting each greeting with the response together for easy understanding. The greeting is presented as ‘a’ while the response is presented as ‘b’. through out the work.

Welfare Enquiry

Amagunze greeting are usually accompanied by a welfare enquiry like:

- | | |
|-----------------|------------------------|
| 4a. I dūhūoyi? | 4a. [Are you alright?] |
| 4b. Iya | 4b. [Yes] |
| 5a. I meluẹkaa? | 5a. [How are you?] |
| 5b. A dū m mma. | 5b. [I am fine.] |

The greeting ritual is hardly complete without the above enquiry which is not limited to the interlocutors only but can also be extended to the members of their immediate or extended family. It is the convention that it is the elderly that initiates the enquiry while the younger provides the response. The enquiry is a formality and does not actually seek any objective or true report. Welfare enquiry can be extended to occupation or profession as in:

- | | |
|-------------------|---------------------------|
| 6a. Kedumakaahia? | 6a. [How is business?] |
| 6b. O dūmma. | 6b. [It is fine] |
| 7a. Kedumakaorū? | 6b. [How is work?] |
| 7b. O na- aga | 7b. [It is going on well] |

Enquiry has no limit. It depends on the common interest or level of intimacy of the affected participants. It equal has no time restriction. It can take a while for participants that are intimate.

Plural Forms

- | | |
|---------------------------|---|
| 8a. Anyiabọwọchi? | 8a. [Have we survived the night?] |
| 8b. Iya, anyiabọwọ (chi). | 8b. [Yes, we have survived (thenight).] |
| 9a. Unuabọwọ chi? | 9a. [Have you (pl) survived the night?] |
| 9b. Iya, anyiabọwọ (chi). | 9b. [Yes, we have survived the night.] |
| 10a. Ha abọwọ chi? | 10a. [Have they survived the night?] |

10b. Iya, ha abowọ (chi) 10b. [Yes, they have survived (thenight)]

As could be seen from the above examples the plural form is achieved by introducing the appropriate plural form and adding the prefix ‘a-’ before the verb form. Observed from the data also is that in the response to the plural forms ‘chi’ is optional. The greetings are questions and the answers are the response to the questions. The greeting is in a way similar to Sidama greeting Gewta (2016) in being different from English greeting. Sidama greeting makes enquiry about how the receiver spent the night while Amagunze greeting asks whether the receiver survived the night. This is because of the belief that the malevolent spirit move about in the night attacking and afflicting people.

In the speech community it is a slight for one person to greet another and the person not to respond. Not responding to greeting is a way of showing hostility. It indicates that things are not right with the individuals involved. The greetings are most appropriate in the morning but could be used throughout the day on first encounter. They are not appropriate at night.

Honourific Greeting for Titled and Aged Men

These are greetings used to pay obeisance to men of great accomplishments like: war veterans, great hunters and farmers etc,

11a. Igwenaezoḡha 11a. [Rain that falls for the public.]

11b. Hm, *nwaQmīnya 11b. [Yes, son/daughter of Qmīnya lineage]

12a. O gbuzulu 12a. [He who has performed all the rites]

12b. Hm, *nwaOdeatū 12b. [Yes, son/daughter of Odeatū lineage]

13a. Qhjaīnyīnya 13a. [Forest of horses]

13b. Hm, *nwaIgweoyi 13b. [Yes, son/daughter of Igweoyi lineage]

The ‘* nwaQmīnya’, ‘*nwaOdeatū’ and ‘*nwaIgweoyi’ above are the lineages/kindreds of the persons greeting. This identification by lineage/kindred is one of iconic hallmarks of the greeting in the speech community. Some other lineages in the community and the forms used in acknowledging them are:

Lineage/Kindred Identification/acknowledgement Form

A.	Umūnaani	NwaQmīnya
B.	Umūonweodeatū	NwaOdeatū
C.	Umūęga	Nwaigweoyi
D.	Umūigala	NwaIgala
E.	Umūchigbo	NwaChiigbo
F.	Umūukwa	NwaChima
G.	Umūnshiehe	NwaNshiehe

H.	Umūogēē	NwaOgēē
I.	Umūabaegbo	NwaAbaegbo

The acknowledgement forms are kindred epithets used to identify or eulogize them within and outside the community. The inability to correctly identify and acknowledge the person that greeted one is a slight on the person and is usually resisted and corrected by self-identification. People from distant places or other states or tribes etc. are identified when they greet with the name of their town, state or tribe. That is why we have acknowledgements like:

NwaAgbanìAgbani son or daughter
 NwaAnambalaAnambra son or daughter
 NwaYolobaYoruba indigene

Greetings for Women

14a. Amūshì	14a. [Greeting]
14b. Oo, *nwaAgbanì	14b. [Okay, son or daughter from Agbai]
15a. Ogbunaagodo	15a. [He who kills on the bed]
15b. Hm, *nwaChima	15b. [Yes, son or daughter of Chima lineage.]
16a. Riehi	16a. [Eater of cows]
16b. Oo, *nwaObe	16b. [Okay, Obe son or daughter]

As in the response to the greetings in 10a, 11a, 12a, and 13a above the response here involves lineage or kindred identification. The greetings are for advanced women but can be used for the younger ones by extension.

Public Greeting

For a gathering of male elders, a younger person's greeting would go thus:

17a. Ndiizi, O gbuzulu, O gbuzulu.	17a. [Elders, people who have performed all the rites.]
17b. Hm, nwaominya	17b. [Yes, our child from the ominya lineage.]
18a. Ndiizi, ohiainyinya, ohiainyinya.	18a. [Elders, forest of horses, Forest of horses.]
18b. Hm, nwaanyi	18b. [Yes, our son.]

It is noticeable from the data that plurality in the greeting was achieved by the use of the appropriate pronoun and duplication of the greeting proper. The use of 'nwa' – our child/son or daughter shows that it was one person that was greeting. The response in 17b identified the person greeting. The response in 18b is used as an endearment form or as a ploy to hide the lack of knowledge of the person's correct lineage and therefore as a face saving strategy.

Welcoming and Parting Greeting

19a. Deebukwa	19a. [Happy living here]
19b. Tọọshikwa	19b. [Welcome to a visitor from outside the home]
20a. Deeje	20a. [Welcome to a member of the family that went out]
20b. Mm/Daatụnyanya	20b. [Yes/ happy stay at home]
21a. Nọọde	21a. [Safe journey to a family member travelling]
21b. Oo	21b. [Alright]
22a. Teeje	22a. [Farewell to a departing visitor]
22b(i). Nọdudeọyi	22b. [Stay well]
22b(ii). Jaadeọyi	22b(ii) [Sleep well]

The Plural Formsof the Welcoming and Parting Greetings

23a..Deebukwanu
23b. Tọọshikwanu
24a. Deejenu
24b. Mm/Daatununya
25a. Nọọdenu
25b. Ooonu
26a. Teejenu
26b(i). Nọdudenuoyi
26b(ii). Jaadenuyi.

Greetings of Appreciation and Respect

Singular Meaning

Plural

27a. Deeme [Thank you(sg)]	Deemenu
27b. Oo [Okay]	Ooonu
28a. ShìQmashì [May the replenishment come]	ShìQmashinu
28b. Iya [Yes]	Iyanu
29a. Nekwa m n'ani	See me on the ground] Nekwanu m n'ani
29b. Manyita Rise]	Manyitanu
30a. Nekwaishi m n'ani	See my head on the ground] Nekwaishi mn'ani
30b. Senyita	[Raise] Senyitanu
31a. E sekpukwa m n'ani	[I am knelling down] E sekpukwa m n'ani
31a. Gbanzi [Rise]	Gbanzinu

Greetings of Sympathy

32a. Kaa	[My sympathy/Sorry]
32b. Oo	[Okay/I have heard you]
33a. Gbaagba	[My sympathy/Sorry]

33b. Oo	[Okay/I have heard you]
34a. Wahundu	[Happy delivery/Happy survival/Happy new baby]
34b. Oo/Deeme	[Okay/Thank you]
35a. Ndugi	[Your life – to a person that sneezed or coughed]
35b. Oo/Deeme	[Okay/Thank you]

Greeting to somebody at Work

This type of greetings has a common root or base ‘DA-’ or ‘DE-’ meaning felicitation for the activity or work in question. It will be either of the two roots depending on the vowel of the verb agent following it. Its spread covers about all human engagements or activities making the speech community to be replete with greetings. This is contrary to the often held belief that Igbo people do not indigenous greetings. Examples:

Greeting	Plural	Meaning
36. Deeme	Deemenu	[Thank You]
37. Deebu	Deebunu	Happy Living]
38. Deeshi	Deeshinu	[Happy Cooking]
39. Daazu	Daazunu	[Happy Shopping]
40. Deeri	Deerinu	[Happy Eating]
41. Daalu	Daalunu	[Happy working]
42. Daaza	Daazanu	[Happy Sweeping]
43. Deete	Deetenu	[Happy Dancing]
44. Daanya	Daanyanu	[Happy Endurance]
45. Deelee	Deelenu	[Happy Selling]
46. Daaku	Daakunu	[Happy sowing (of seed)]
47. Deevu	Deevunu	[Happy playing]
48. Deetu	Deetunu	[Happy staking]
49. Daazo	Daazonu	[Happy context]
50. Deegbo	Deegbonu	[Happy separation (of fighters)]
51. Daawo	Daawonu	[Happy lying]
52. Daagu	Daagunu	[Happy reading]

There is a specific greeting for everything. If the activity has a name then there is a greeting for it which is achieved by suffixing the verb agent to the root of the activity ‘Da’ or ‘De’. The regular manner of forming the plural form is prominent. It is achieved by adding the suffix ‘-nu’ or ‘nu’. It is also noticeable that the greeting does not indicate sex. The form is the same irrespective of gender.

Current Greetings

Nowadays anglicised greetings are widely in use in the area among the traveled, the non-traveled, literate and illiterate natives. Languages have been coming into contact through immigration and emigration of the people and their neighbours. The language contact which was supposed to be a harbinger of only good things has turned out a scourge (Olaoye, 2013). The language contact situation in Amagunze speech area is mainly that of English language and the indigenous language. The foreign greeting has no differentiation of personalities according to age and status as the traditional greetings. The forms in vogue are:

53a. Gudumọ̀nì	53a. [Good morning]
53b. [Mọ̀nì]	53b. [Morning]
54a. Gudumọ̀nìsà	54a. [Good morning sir]
54b. Mọ̀nì	54b. [Morning]
55a. Gudumọ̀nì ma	55a. [Good morning ma]
55b. Mọ̀nì	55b. [Morning]
56a. Guduafutano	56a. [Good afternoon]
56b. Afutano	56b. [Afternoon]
57a. Guduafutanosa	57a. [Good afternoon sir]
57b. Afutano	57b. [Afternoon]
58a. Guduafutano ma	58a. [Good afternoon Ma]
58b. Afutano	58b. [Afternoon]
59a. Guduivini	59a. [Good evening]
59b. Ivini	59b. [Evening]

Conclusion

Greeting in Amagunze is not a mere ritual or formality. It is a very important feature of human cultural relationship and responsibility among the people. It makes everybody his or her brother's keeper. The question posed which serve as the greeting is an enquiry of concern and an expression of willingness to help in event of necessity. The answer which is the response to the greeting defines the subsequent action(s). There are greetings for the men and greeting for the women.

There are two outstanding features of Amagunze greetings worth noting. The first is use of greeting to recall the pedigree of an individual by using the lineage name to bring into perspective the descent history of the person through its use to acknowledge a greeting. That habit of culturally identifying an individual through response to greeting has an enormous cultural and security value. It makes it binding on the citizens to have full knowledge of themselves. Such knowledge of the identity of individuals reduces social evils like theft, raping, kidnapping, ritual killing, arson, armed robbery etc. The second feature is the obvious regular root 'Da-' or

‘De-‘ (happy) for all activity greetings. The application is universal within the area.

References

- Agyekum, K. (2008). The pragmatics of Akan greetings. *Discourse studies*, 10 (4): 493-516.
- Akindele, D. F. (2007). Lumela/ Lumela: A socio-pragmatic analysis of Sesotho greetings. *Nordic journal of African studies*, 16 (1): 1-17.
- Duranti, A. (1992) Language and bodies in social space: Samoan ceremonial greetings. *American anthropologist*, 94: 657 – 91.
- Egblewogbe, E. Y. (1990). Social and psychological aspects of greeting among the ewes of West Africa. *Research review NS*, 6(2): 8-18.
- Ekanjume-Ilongo, B. (2013). Greetings in Akóóse: A sociolinguistic approach. *California linguistic notes*, XXXVIII (1): 26-47.
- Ferguson, C. A. (1976). The structure and use of politeness formulas. *language in society*, 5: 137 – 51
- Finnegan, R. (1969) How to do things with words: Performative utterances among the Limba of Sierra Leone. *Man*, 4 (4): 537 – 52.
- Gewta, F. M. (2016). The sociolinguistics and Pragmatics of Greetings in Sidama. *Journal of language and culture*, 7 (3): 28-36.
- Ibrahim, A. G. Y., Grimshaw, A. D. and Bird, C. S. (1976). Greetings in the desert. *American ethnologist*, 3: 797 – 824.
- Irvine, J. T. (1974). Strategies in status manipulation in the Wolof greeting. In: R. Bauman, & J. Sherzer (Eds.) *The Ethnography of speaking*, pp. 167-191. Cambridge: Cambridge University Press.
- Meirbekov, A. K., Elikbayev, B. K., Meirbekov, A. K., and Temirbaev, B. A. (2015). Sociolinguistic aspects of the speech act of greeting in the Kazakh and English languages. *Mediterranean journal of social sciences*, 6 (2): 267-274.
- Olaoye, A. A. (2013). Languages in contact, a blessing or a scourge? A case study of Yoruba ethnography of greetings. *Theory and practice in language studies*, 3 (4): 669-677.