

A Lexico-syntactic Analysis of Usages in Nigerian English: A Validation of its Culturally Determined Context of Situation

Ayodeji Olumide Ogunjobi¹

ayodejiolumideogunjobi@gmail.com

Ajayi Polytechnic, Nigeria.

Dennis Adebayo Akindutire²

daakindutire@gmail.com

University of Johannesburg, South Africa

Abstract

This study aimed at validating Nigerian English as a language borne out of the culturally determined context of the situation of the Nigerian English speaker. It also aimed at analysing sentences from Nigerian English using Transformational Generative Grammar (TGG) to validate its grammaticality and syntax. The purpose was to validate Nigerian English as a variety of the English Language. This present study proposed that it was high time we stopped looking at Nigerian English as a deviation from the

English Language and an error on the part of its speakers. In the article, we selected some Nigerian English expressions and analysed them using Transformational Generative Grammar rules to justify them to be grammatically and syntactically correct, and mutually intelligible. It was agreed that the issue of international intelligibility should not be the ground for judging if a language is incorrect. In the course of the study, it was discovered that Nigerian English is a variety of the English Language like Australian English, Canadian English, etc. which are also part of the world's new Englishes born out of the cultural experience of the people and their attempt to express in clear terms their experiences. Based on our findings, we concluded that Nigerian English possesses all the properties a language should possess and should no longer be regarded as a deviation.

Key words: Lexico-syntactic Analysis, Nigerian English, Cultural Context, Situational Context, Transformational Generative Grammar (TGG).

Introduction

A very popular question raised by Chinua Achebe in 1964 after the conference of "African Writers with English Expression held in Makerere University" is "can Africans write in English or do they have to?" He posited that he prefers to write in "African English" to tell of "a new voice coming out of Africa, speaking of the African experience in a worldwide language (Achebe, 1964). So our response to the question, Can an African ever learn English well enough to be able to use it effectively in creative writing? It is certainly yes. If, on the other hand, you ask: Can he ever learn to use it as a native speaker? I should say, I hope not. The African writer should aim to use the English Language in a way that brings out his message best without altering the language to the extent that its value as a medium of international exchange will be lost. He should aim at fashioning out an English language which is at once universal and able to carry his peculiar experience. It can be argued that the language of African literature has authenticated 'new Englishes' as varieties of the 'English Language' or that it has legitimised infelicity in English usage. It is no longer news, therefore, that there is a new language, a form of the English language referred to as 'Nigerian English'- English as domesticated and acculturated by Nigerians (Adegbija, 1989; Jowitt, 1991).

Ferdinand de Saussure in his 1916 book, *La 'Langue and La 'Parole*, has been explained thus:

But what is language, the [langue]? It is not to be confused with human speech [langage], of which it is only a definite part, though certainly an essential one. It is a social product of the faculty of speech and a collection of necessary conventions that have been adopted by a social body to permit individuals to exercise that faculty. Taken as a whole, speech is many-sided and heterogeneous; straddling several areas simultaneously-physical, physiological, and psychological-it belongs both to the individual and to society; we cannot put it to any category of human facts, for we cannot discover its unity.

Chomsky (1965) makes this distinction clear in the explanation of his coined terms: 'Competence' and 'Performance'. Performance has to do with the actual usage of Langue or according to Chomsky, Competence. 'Parole' is a product of 'Langue', a result of individual usage. Nigerians, especially its early writers, the likes of Achebe and Okigbo, have made use of the English language in a way that has helped acculturate it the Nigerian way in order to bring forth our experience. Because of its distinct features, any Nigerian scholars have attempted at classifying the English Language as used by Nigerians. Adebija (1989) quotes Banjo and Adekunle thus:

Banjo (1975) identifies four varieties, the first being spoken by semi-illiterate Nigerians and those with elementary education; Variety 2 he attributes to negative transfers from the mother tongue . . . Variety 3 he says it is being spoken by secondary school leavers and has crucial phonetic distinctions that make it nationally and internationally acceptable. . . Variety 4, he claims, is a close model of the British accent. Adekunle (1979) identifies three varieties: the first is the near-native variety, spoken by well-educated Nigerians. The second, according to him, is the "local colour variety," . . . The third variety is "the incipient bilingual variety," which relies more on transliteration and is characterized by deviations from English syntactic structures. . .

Adebija believes in the need for a standard Nigerian English, but Jowitt (1995) shies away from this, instead, he believes that the language of every Nigerian user of the English Language is a blend of standard forms and popular Nigerian English forms, which are composed of errors and deviants". This opinion is not acceptable by us because it is wrong to ascertain that a language is composed of errors simply because it is at variance with another language. Rather, there should be a test of this language, putting into consideration the cultural context of the language, analysis of such language with syntactic theories and the mutual intelligibility of such language within the locale of its use. This is the premise of this study, and with it; therefore, the preoccupation is not how to distinguish the standard variety from non-standard variety, but to identify the usages, attempt to validate its cultural context of a situation, which is the Nigerian experience, and to analyse the sentential usages using a syntactic theory. This research looks to answer the following questions:

- What is Nigerian English?
- What is the culturally determined context of the situation?

- What are the identifiable lexical and/or syntactic items peculiar to Nigerian English and why are they peculiar?

Conceptualising Nigerian English

Any language carried by its native speakers to other parts of the world, away from its home, is bound to experience certain changes to it due to contact with another language. However, the story of contact between communities through war or trade is part of the history of major communities in the world. Matras (2010) considers language contact as ‘the way in which linguistic systems influence one another’ because of their coexistence. The contact situation results in several complications; one of these is the issue of culture. The invaders’ culture is believed to be superior to that of the people with whom they come in contact. This contact between the new language and indigenous languages leads to hybridisation in which elements of the new one become fused into the old; consequently, a new language emerges with a reflection of the features of both languages. Language contact is capable of contributing to shifts in the phonetic relation of sounds and the addition to the vocabulary reflecting the need to identify the ‘flora and fauna’ peculiar to the area. There is also the need to externalise new concepts. Interestingly, the language becomes a first language carrying its entire functional load as well as the cultural and emotional attainment which first languages have for their speakers. Undoubtedly, some domestication of the language has to take place for such language to reflect its new home and describe new concepts which it, in its original form, may lack resources to express.

Jowitt (1995) explains, “in Nigeria, English was forcibly implanted and has assumed a position of preeminence. Nigeria is an Anglophone third world country where English was foisted on a population that had to accept it because of its prestigious status and the benefits it confers on those who speak and write it.” Although Nigerians retain their own indigenous languages, they preserve English for interaction among one another on specific occasions and with those who do not speak their languages. Learning the new language is difficult for natives since they have already acquired set habits in their native languages. Interference features are likely to emerge in the use of this language in its new home in spite of the efforts to approximate to a standard variety which is hardly identifiable even in its old home; therefore, we can consider the English usage in its non-native context as a variety of Standard British English (SBE). In Nigeria, English usage approximates the “Oxbridge tradition”— considered as the pure form of the language with which few people are well acquainted. English has acquired its own status revealing the changes acceptable by Nigerians over a period of time, hence, interests in the variety of English used by them have reached such proportions leading to the nativisation of English in its second home (Kachru, 1982).

There are multiple languages within the shores of Nigeria. Unfortunately, many of them lack mutual intelligibility; attempts made to choose one as a national language has proved abortive. Consequently, a variety of English identified within the geographical area appears to be the solution to the problem of the choice of the lingua franca—Nigerian English (NE). The term ‘Nigerian English’ (NE) can be broadly defined as “the variety of English spoken and used by Nigerians” (Adeniyi, 2006). From this analysis, we argue that Nigerian English is a variety of

English spoken in Nigeria not because it is substandard, but because it has certain features that distinguish it from other varieties of English—like American English. Therefore, Nigerian English in real terms refers to the lexicon of English used by Nigerians to reflect the peculiarities of regional languages. Nigerians resort to certain expressions which have no equivalent in English; these expressions are believed to be appropriate in the Nigerian context. This may be the reason why Adekunle (1979) opined that NE is a projection of local customs and traditions resulting from the contact of English with Nigerian local languages and speech habits. Its assimilation into the local culture is responsible for its local colour. Okoro (2017) in similar views NE as an adaptation of English to the new social and linguistic environment it finds itself in Nigeria. According to Jowitt (1991), NE is “the English usage found in Nigeria or characteristic of Nigerians”. Jowitt (1995) regards NE as “the English that has England as its first mother and Nigeria as its second, and has defiled nature by undergoing a gynaecological reprocessing.”

There is no convention, either of nature or of man that posits that a language must be considered the sole possession of the people or race who were its first owners. In Nigeria, the people accepted and learned the English Language after it was forced on them; but now, it is being used to respond to several sociolinguistic needs (Oladimeji, 2016). The concept of Nigeria English is a variation of the English Language by virtue of its long and continuous association with Nigerian indigenous languages. We can identify linguistic features typical of any of the major groups in their use of English. Thus, there are Eastern, Western, and Northern Nigeria linguistic features in the English Language used in these areas. The regional accents noticeable in the English usage of Nigerians are traceable to these peculiarities.

Achebe's (1958) greatest contribution to the growth and development of modern African literature via his novel, *Things Fall Apart*, can be located in his linguistic ideology. Achebe knew that African writers did not write like White people, neither did he want to write in the Igbo Language. Achebe decided to write in English; but in a form of the language that is locally domesticated through the incorporation of the indigenous Igbo story-telling features of oral speech, such as proverbs, wise sayings, parables, festivals, folksongs, folktales, riddles, and other cultural practices. This NE variety has gained recognition, particularly within the socio-linguistic confines of Nigeria in which it is used. However, the question of ‘International Intelligibility’ has posed a huge threat to its existence and development over the years. The questions remain. Is ‘international intelligibility’ a clear-cut criterion for codification? If it is, then who is this notion required to satisfy? ‘International Intelligibility’ should not be a feat expected to be attained by users of the language outside the shores of England as even the American English has been condemned to be a crude imitation of it. In a similar vein, aspects of the NE would still require interpretation for other speakers of English before they are intelligible.

Conceptualising Cultural Context of Situation

According to Firth (1957), every utterance is actualised in a culturally determined context of the situation, and the meaning of an utterance is the totality of all the features in it that can be singled out as giving input to the maintenance of life in the society in which the speaker lives. What Firth is trying to say is that the meaning of a word is uniquely influenced by the cultural context of the user. Therefore, the meaning of a word can be influenced by the cultural experience of the speaker and the intelligibility of such word in the mind of the hearer will be based on his/her

understanding of the culture of the speaker. This implies that studying the culture from which a language is emanating or emanated would boost one's understanding of the lexical and syntactic meaning in such language. To fully understand the cultural context of the situation (as a marriage of two concepts, for the purpose of this paper), we need to first understand it as an individual concept. That is- the concept of situational context/context of the situation and cultural context.

Context of the Situation

Situational context or context of the situation is the environment, time and place, etc., in which discourse occurs and the relationship between its participants. The theory is traditionally approached through the concept of a register, and it clarifies the interrelationship of language and context by handling it under three basic headings: the field, the tenor, and the mode (Lichao .S,2010). The field of discourse refers to the linguistic reflection of the purposive role of language usage in the situation in which a text has occurred. The tenor refers to the kind of social relationship enacted in or by the discourse. The notion of tenor, therefore, highlights the way in which linguistic choices are affected not just by the topic or subject of communication, but also by the kind of social relations within which communication is taking place. Mode is the linguistic impression of the relationship the language end-user has to the mode of transmission. The foremost differentiation inside mode is between those channels of correspondence that involve prompt contact and those that take into consideration conceded contact between members.

Cultural Context

According to Lichao (2010), cultural context refers to the culture, customs, and background of epoch in language communities in which the speakers participate. Language is a social phenomenon that bears ties with the social structure and value system of society. Therefore, language cannot avoid being influenced by all these factors like social role, social status, sex and age, etc. As a phenomenon, it bears ties with the social structure and worth arrangement of society. Therefore, language can be influenced by all these factors like social role, social status, sex, and age, etc. Social roles are culture-explicit capacities, systematised in the public eye and perceived by its individuals. By societal position, we mean the relative social remaining of the members. Every member of the language occasion must know or make presumptions about their status in connection to the next, and much of the time, the status will likewise be a significant factor in the assurance of who should start the discussion. Therefore, sex and age are regularly determinants of or communicate with, societal position. The terms of address, utilised by an individual of one sex addressing a more seasoned individual may vary from those which would be utilised in generally comparable circumstances by individuals of similar sex or of a similar age.

Lexical Analysis of Usages in Nigerian English

Due to the contact between the English language and Nigerian indigenous languages, several changes have occurred in the lexicon of the Nigerian English language speakers. The speedy development in the jargon utilised by Nigerians to make an interpretation of their idea into discourse has brought about the introduction of various coinages and articulations to suit and

appropriately express the circumstance and set of utilisation. The powerlessness of the English Language to superbly catch and express parts of the Nigerian culture has prompted the importation of determined types of Nigerian indigenous languages' lexis and culture-explicit jargon things and innovativeness to mirror the Nigerian experience. Raji-Oyelade (2012) sees that Nigerians revel in the generation of new vocabularies and fabricated consciousness which decide how they compose, mingle, reproduce, and the manner in which they instruct and read. Ogunsiiji (2007), in the same vein, believes that new words and articulations are authored day by day to express Nigerian languages social substances. In addition, Alo (2006) expresses that coinages, newly-authored words, and articulations in English come about because of the predominant socio-linguistic factors in Nigeria. Subsequently, we have articulations for June 12 (the date of the repealed 1993 presidential political race), step aside (an articulation utilised by General Ibrahim Babangida to depict his style of ending his office), escort (to see a visitor off), stay (to live someplace), globe (electric bulb), corner (a curve in the street), four-one-nine (high-class fraudster), operation sweep, operation wedge, and presidential strike force (security outfits).

For Bamiro (1994), ten classes of lexico-semantic variety are recognisable:

- Loan-shift.
- Semantic under-differentiation.
- Lexico-semantic reduplication and redundancy.
- Ellipsis.
- Conversion.
- Clipping.
- Acronym /Alphabetism.
- Translation equivalent.
- Analogical.
- Coinages.

Let us examine how some of these as represented in Nigerian English.

1. Coinages: These represent words that have an English structure, but have been built within the Nigerian socio-cultural awareness. Examples are 'national cake', which means material riches expected to be shared by citizens of Nigeria. Culturally in Nigeria, a cake is a special flour mix made for celebrations like birthdays, weddings, christenings, etc. shared to everyone in attendance. In fact, no one is expected to reject a cake when it is offered. With the significance or social status of a cake, naturally, it became the best noun that the adjective 'national' should modify to connote the 'wealth of the nation that everyone must share'. This is why Nigerians refer to the commonwealth of the country as national cake.

Long legs: this would naturally translate in the English Language to mean a human leg which is long in length. In Nigerian English, this is not so. Long legs mean having great influence or having the ability to influence people to favour you.

Go slow/hold up: the physical condition of traffic in Nigeria is of two ways; one is of a total halt for hours while the second entails a snail-like movement of vehicles. In this physical situation, the experience does not connote one that relates to the word 'traffic', but is commonsensical to words like 'hold up' or 'go slow'. 'Hold up' refers to a total halt on

the road for hours while 'go slow' refers to the snail-like movement or move-halt movement.

Big man: A big man in the Nigerian cultural context is not a man of big stature or a fat man, but a man adjudged to be rich or has much money. Culturally, there is a premium placed on wealth. It accounts for higher social status and cultural respect from everyone. Such rich men are accorded cultural chieftaincy titles and high cultural offices. These titles are so important that people culturally refer to it as big titles and who else can receive a big title if not big men. This is the origin of the word big men used to refer to wealthy men.

Half current: in other parts of the world, there is a constant supply of power but because of the epileptic situation of power supply in Nigeria, there have been coinages from this situation, one of which is 'half current' that is used to refer to low voltage. Many a time when there is a power supply, it may not be able to power appliances due to low voltage. Therefore, Nigerians prefer to refer to such power current as half because it is not enough to power their appliances. One needs to experience the 'half current' situation before he can fully have an understanding of it.

Most of the lexical coinages in Nigerian English are borne out of the everyday experiences of its citizens (elite and non-elite) and the constant usage of these words to express these socio-cultural experiences, especially by the elite.

2. Transliteration equivalent: The transliteration usages are a result of the L₁ transliteration i.e. expressing in English just as obtained in the indigenous languages. In the case of 'go slow', the speaker is transliterating the action that is happening using the English equivalent available in his lexicon. 'He *entered* the motor going to Lagos (boarded the vehicle), this is also a transliteration equivalent of the Yoruba Language into the English Language. In the Yoruba Language, *wo* means to enter and not board. Therefore, in an attempt to speak the L₁ in English, the Nigerian speaker chooses the most convenient transliterated word which is 'enter'.
3. Analogical creations: According to Adegbija (1989), he described analogical creations as a form of compounding where new words are formed based on partial likeness or agreement with the existing words in either a source language or English. Examples are 'arrangee', 'Lagosian', 'lesson teacher', 'akara ball', and 'gossiper'. The logic is easy for a Nigerian: if *-ism*, *-ian*, *-er*, and their kinds can be added to words like traditional-ism, grammar-ian, politic-ian, and teach-er, the rule sure can be extended to the afore-listed examples. Just like a diachronic storey surrounding the absorption of the word 'indigene' into standard usages, these expressions could become widely accepted if their usages persevere.
4. : The influence of culture manifests in Nigerian English have broadened the meaning of some words. Kinship terms like father, mother, brother, sister, and aunt have assumed different cultural meanings. For instance, words like sister, brother, and aunt are used as

terms of respect for older people; to replace kinship relationships such as cousin, nephew, and niece. 'Father' or 'mother' can also be used for an elderly person who may not necessarily be one's biological parent. This is very common amongst the Yoruba but it lacks widespread usage in the country. When you introduce someone as your 'mother' to another, you will still have to explain your relationship with the person especially if it is not biological because most people just assume that it is, even in Nigeria.

5. Semantic extension: Alo (2004) looks at the transaction of language variations and context to explain the differences in usage and meaning of words. He uses the word 'head' meaning *ori* in Yoruba to show the connotations of the word and its variation in different situations in the Yoruba context with the following examples:

His head is not correct

By my head, I beg you

He clarifies that an understanding of these articulations in Nigerian English would require some social/cultural information on the Yoruba about their idea of human fate, social conduct, achievement, and so forth. Akindele and Adegbite (2005) noted that language is associated with culture in three significant ways: first, it is a part of culture; second, language is an instrument of thought which concretizes thought and furthermore investigates, finds, broadens and records the encounters in a culture; and third, it communicates culture. Subsequently, the distinction between the word 'head' in English and *ori* in Yoruba can without much of a stretch be seen as these identities with contrasts in socio-cultural settings of the (Nigerian) Yoruba and British conditions. The fact of the matter on the ground is that a similar word may gain various significations and implications and may secure various implications for various language speakers. Alo takes note of that variety in word use and significance that can likewise be found in the utilisation of greetings terms like congratulate/congratulations and felicitate/felicitations to express an assortment of social capacities. According to him, the terms congratulate (action word) and congratulations (a plural noun), are utilised in English to express the sentiments that one is upbeat that somebody has accomplished something. In the Nigerian setting, such structures utilised in this sense might as well be utilised to express other socio-cultural capacities, for example, a method for showing closeness, solidarity, togetherness, altruism and the nonappearance of threatening vibe. Hence, the terms can be utilised for events like get-togethers like birthdays, respects and grants, house warming, national freedom, and commemoration.

A Syntactic Analysis of Nigerian English

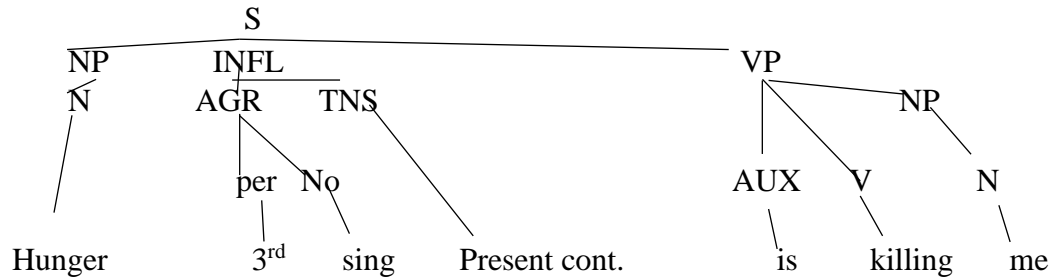
Syntax is concerned with rules for sentence building. When we talk about Nigerian English syntax, we mean the perceptible contrasts between the Standard British English grammar and the Nigerian English syntax which is regarded as a deviation. Okoro (2015) observes that "in linguistic inquiry, the notion of individual difference of linguistic effect which does not conform to a rule or norm, is an aspect of what is commonly referred to as deviance. In its extreme form (can include tense errors), deviance produces an instance of a language effect which does not conform to a rule or norm." Nigerian English expressions that are referred to as deviants pass the test of conformity to the norm. Therefore, we make bold to argue that it is wrong to refer to them as deviations. The structure of a Standard English sentence usually follows the SPCA mode. Where the S= Subject,

P= Predicate, C= Complement, and A= Adjunct. It also has a definite tense. It is in the present, past, either future or continuous tense. The examples of Nigerian English below will be adjudged to find out if they follow the norm of Standard English Language, if they follow the tense patterns, and how valid the sentence is in a cultural context.

Akindede and Adegbite (2005) explain the influence of a social structure on the syntactic structure with the following examples:

Yoruba: *Ebi npa mi*

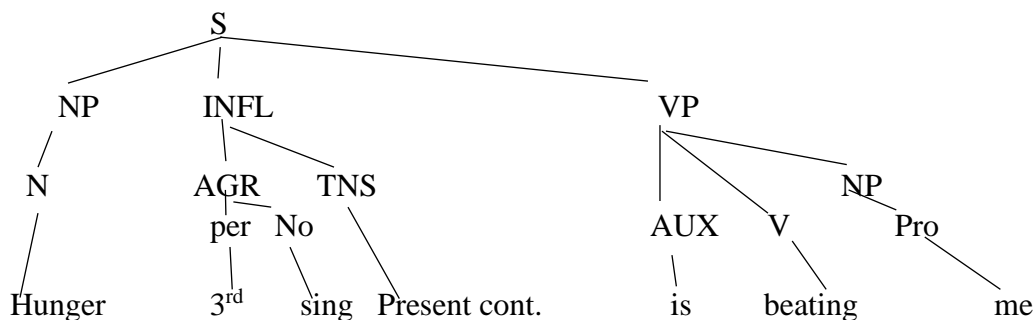
English transliteration: (Hunger is *killing* me)



AFFIX HOPPING RULE: Agreement + present continuous+kill= killing.

Igbo: *Aguru na agu m*

English transliteration (Hunger is *beating* me)

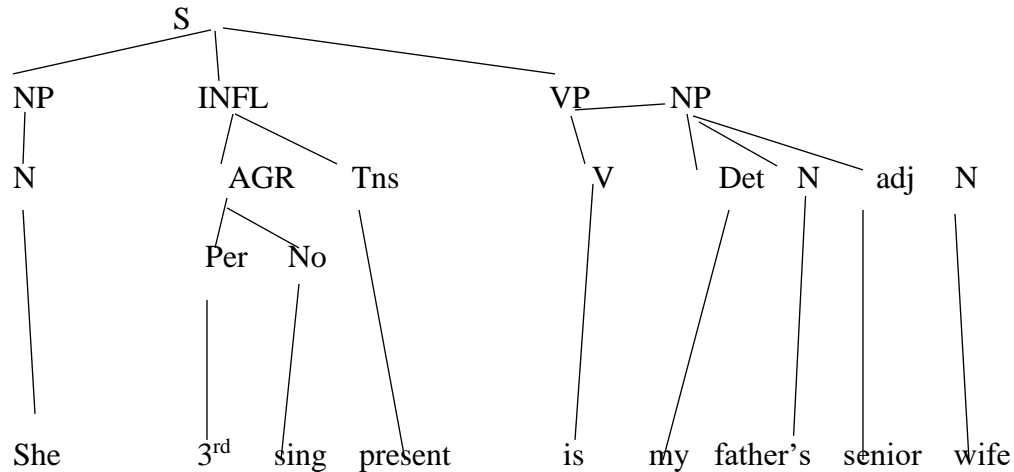


AFFIX HOPPING RULE: Agreement + present continuous + beat= beating.

The Nigerian English above has both the lexicons of the English Language and the proper structure of the English Language analysable using the Transformational Generative theory. The sentence is structurally correct as it follows the SPCA mode. Where S= Hunger, P= is killing, C= me. The sentence has no Adjunct and that is understandable because the element of (C) and (A) are usually optional in English syntax. The sentence also has a valid tense as indicated on the Tree Diagram using TGG and it is also grammatically correct. In the sentences above, while the phenomenon controls the speakers in the first and the subsequent models, the speaker controls the phenomenon in the third and fourth models. While cold 'executes' or 'beats' Yoruba and Igbo people, the Hausa and English people 'feel' or 'catch' this. This explanation validates the cultural context of the situation in that culturally, the British believes in the control of phenomenon which makes them naturally "feel" the impact of hunger or cold while a Nigerian (especially Yoruba and

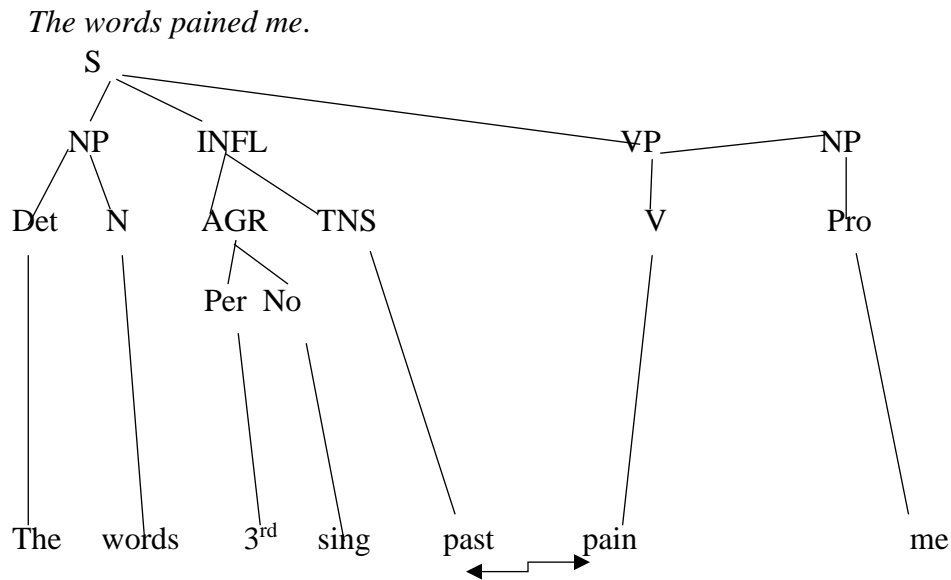
Igbo), who is of the view that supernatural forces control man's fate without him/her having control believes that the phenomenon has control over him. Which is why he/she would naturally in his mother tongue give control to the phenomenon and transfer that to the Nigerian English usage.

She is my father's senior wife.



AFFIX HOPPING RULE: Agreement + present tense+be= is

The Nigerian English above has both the lexicons of the English Language and the proper structure of the English Language analysable using the Transformational Generative theory. The sentence is structurally correct as it follows the SPCA mode. Where S= She, P= is, C= my father's senior wife. The sentence has no Adjunct and that is understandable because the element of (C) and (A) are usually optional in English syntax. The sentence also has a valid tense as indicated on the Tree Diagram using TGG and it is grammatically correct. This is another example of Nigerian English expression. One who is not familiar with the cultural context of Nigeria would say this sentence is incorrect. In the African family setting, of which Nigeria is an offshoot, there can be more than one wife in a man's house. These wives are regarded based on their entry number into the man's household. The first woman into the house is regarded as "the mother of the house." Every other woman married into that house regards her as the most senior wife. The wife regards the wife or wives before her as her senior. This is why the sentence above can only gain intelligibility in the African setting, albeit the Nigerian setting which is the focus of this paper. The sentence below also follows:



AFFIX HOPPING RULE: Agreement + past tense= pained

Conclusion

Obviously, Nigerian English has become a language of literacy, aesthetics, and expression of worldview. The elusive notion of 'international intelligibility' has made us realise that the issue with NE is not of competence, but of art— art created by Nigerians; so unique, that it can only be associated with them. With ample examples of lexical and syntactic items of Nigerian English usages given in this study, one begins to wonder then: is NE really a variety of English; or is it a totally new language with apparent English forms. From the above, we can deduce that Nigerian English is a variety of English Language like Australian English, Canadian English, etc. It is part of the world's new Englishes born out of the cultural experience of the people and their attempt to express in clear terms their experience.

It is high time we stopped looking at Nigerian English as a deviation from the English Language and an error on the part of its speakers. This research paper has selected Nigerian English expressions and analysed the data using the Transformational Generative Grammar rule to justify it to be grammatically correct, syntactically correct, and mutually intelligible. The issue of international intelligibility should not be the criterion for judging that a language is incorrect. Nigerian English possesses all the properties a language should possess, it should no longer be regarded as a deviation. Conclusively, Nigerian English is a product of cultural context as are all the languages of the world.

References

Achebe, C. (1964). *The African writer and the English language*. Essays collected in Achebe's *Morning yet on creation day* in 1975. Massachusetts

- Adegbija, E. (1989). *The domestication of English in Nigeria: Lexico-semantic variation. Nigerian English in world Englishes* (8th ed.) (pp. 165-177).
- (1994). English as an international language. In O. Obafemi, (Ed.) *New introduction to English language* (pp.207-222). Ibadan: Y-Books.
- Adekunle, A. (1979). Nigerian elite English as a model of Nigerian English. In U. Ebo (Ed.). Lagos: Unilag press.
- Adedimeji, M. A. (2007). *The linguistic features of Nigerian English and their implications for 21st century English pedagogy*. Ilorin: University of Ilorin press.
- Adeniyi, K.O. (2006). Attitudes to Nigerian English among Lagos State teachers: A sociolinguistic survey (An unpublished PhD) University of Ilorin: Ilorin.
- Adesanooye, F. (1973). A study of the varieties of written English in Nigeria [PhD thesis]. University of Ibadan: Ibadan.
- Adetugbo, A. (1977). English language usage in Nigeria. An inaugural lecture conducted from Lagos: Experience inaugural lecture series.
- Akindele, F. & Adegbite, W. (2005). *The sociology and politics of English in Nigeria*. Ile- Ife: O.A.U Press.
- Alo, M.A. (2004). Context and language variation: The EL2 example. In L. Oyeleye (Ed.), *Language and discourse in society* (pp. 73–82). Ibadan: Hope publications.
- A (2006). Creativity and lexical/discourse innovations in Yoruba-English translation. *Ibadan Journal of English Studies* (3), 17-36.
- Babajide, A. O. (2001). Language attitude patterns of Nigerians. In H. Igboanusi (Ed.), *Language attitude and language conflict in West Africa* (pp. 1-13). Ibadan: Encrownfit Publishers.
- Bamgbose, A. (1995). English in the Nigerian environment. In A. Bamgbose, A. Banjo, & A. Thomas (Eds.), *New Englishes* (pp. 9-26). Ibadan: Mosuro Publishers.
- Bamiro, E. (1991). Lexico-semantic variation in Nigerian English. *World Englishes*, 1, (pp.47-60).
- Banjo, L.A. (1971). Standards of correctness in Nigerian English. *West African Journal of Education* (pp. 123-127).
- Bemigbo, V. & Olateju, M. (2007). The lexico–semantic features of Nigerian English in ‘Kegites’ discourse: The OAU example. In M. Olateju, R. Taiwo & A. Fakoya (Eds.), *Towards the*

- understanding of discourse strategies* (pp. 149-170). Ago-Iwoye: Olabisi Onabanjo University Press.
- Crystal, D. (1994). *The Cambridge encyclopedia of the English language*. London: Cambridge University Press.
- Dadzie, A. B. K., & Segun A. (Eds.). (2004). *Nigerian English: Influences and characteristics*. Lagos: Concept Publications Ltd.
- De Saussure, F. (1916). *Course in general linguistics*. In B. Charles et al. (Eds.). New York: McGraw Hill.
- Firth, J.R. (1957). A synopsis of linguistic theory (1930-1957). In J.R. Firth et al. *Studies in linguistic analysis*. Special volume of the Philological Society. Oxford: Blackwell.
- Igboanusi, H. A. (2002). *Dictionary of Nigerian usage*. Ibadan: Enicrownfit Publishers.
- Jowitt, D. (1991). *Nigerian English usage: An introduction*. Lagos: Longman Books Ltd.
- Kperogi, F. A. (2007). Divided by a common language: Comparing Nigerian, American and British English. Retrieved from <http://www.farooqkperogi.com/2007/09/divided-by-common-language-comparing.html>, 01/02/2020.
- Kachru, B.E. (1982). Models of non-native Englishes in *The other tongue*.
- Kujore, O. (1985). *English usage: Some notable Nigerian variation*. Ibadan: Evans Brothers (Nig) Publishers Ltd.
- Lichao, S. (2010). The role of context in discourse analysis. *Journal of Language Teaching and Research*, 1, (6), pp. 876-879.
- Matras, Y. (2010). Contact, convergence and typology. In R. Hickey (Ed.) *Handbook of language contact* (pp. 66-85). Oxford: Blackwell.
- Mojtahedi, K., Whitsell, B., Artemiadis, P., & Santello, M. (2017). Communication and inference of intended movement direction during human physical interaction. *Frontiers in neurorobotics*, 11. Retrieved from <https://doi.org/10.3389/fnbot.2017.00021>
- Odebumi, A. (2006). *Meaning in English: an introduction*. Ogbomoso: Critical sphere.
- Ogunsiji, Y. (2007). English in a bilingual/bicultural, multilingual/multicultural environment. In D. Adeyanju (Ed.), *Sociolinguistics in the Nigerian context* (pp. 1-14). Ile-Ife: Obafemi Awolowo University Press.

- Okoro, O. (2015). Nigerian English usage and the tyranny of faulty analogy II: Spelling. The social educator, a peer-reviewed *Journal of the Department of Social Science Education*, 4, (3), 75-87.
- Okoro, O (2017). Nigerian English usage and the tyranny of faulty analogy III: Pronunciation. *California linguistic notes*, 41, (1), 26-62.
- Oladimeji, O. (2016). A variationist approach to Nigerian English phonology. World Journal of English Language. 6, pp. 42–53.*
- Oyeleye, L. (1994). Problem of variety differentiation in Nigerian English: A sociolinguistic study. In S.O. Asein & F.A. Adesanoye (Eds.), *Language and polity* (pp. 97-111). Ibadan: Sam Bookman Education and Communication Services.
- Raji-Oyelade, A. (2012). The treasures and taints of literacies in the digital age. Conference paper delivered at Obafemi Awolowo University, Ile-Ife, Nigeria.