A Speech Act Study of Salutation in Igbo and English Languages

`   **Nwosu, Florence Chika**
Department of Linguistics and Nigerian Languages
University of Ilorin, Ilorin
nwosu.fc@unilorin.edu.ng; nwosu.fc5099@gmail.com

&

Prof. BayoLawal

Department of Arts
Education
Faculty of Education,
University of Ilorin, Ilorin

bayolawal58@yahoo.com

Abstract

This paper is a report on a speech actinvestigation of salutations in Igbo and English languages. Establishment of social obligations among members of a community and the society at large for the purpose of actualizing cordial relationship is achieved by the use of salutation. Salutation among individuals accomplishes its pragmatic functions when it is conducted in appropriate demeanour and in accordance with the culture and acceptable code of conduct of the native language users. This study sought tofind out if there is any direct connection between the forms or structures of salutation and its pragmatic functions or illocutionary forces they generate in Igbo and English. It also aimed to highlight the areas of differences in the salutationsof the two languages.In using and interpreting

salutation in discourse, interlocutors are influenced by a number of factors, which confirms Lambrecht's (1998) assumption that there is a complex relation existing between a given salutation form and the function the speaker wants the salutation to perform in a discourse. The geographical location for the study included the five prominent Igbo speaking states of, Abia, Anambra, Ebonyi, Enugu, and Imoand the salutations elicited from the speakers of English within the research area. The standard variety of Igbo and English languages, which are regarded as prestigious from the sociological point of view guided the analysis of the data. The data for this study included the salutations used in all possible contexts of interaction among the elders who have lived most of their lives in Igbo land (including the researchers) and the English salutations as used by the English speaking people as well as those collected from newspapers, radio and television within L1 and L2 contexts. The paper employs Lawal's (1997) model of the "Aspects of a Pragmatic Theory" as the framework.Findings indicate that majority of Igbo salutations are direct declaratives, imperatives and interrogatives which, however, perform the indirect illocutionary acts of expressive and directives. Although similarities exist in the form of some salutations in the two languages, there are dissimilarities in their illocutionary functions.

Introduction

Language study for a long time concentrated on language structure at the expense of language function. This explains why many linguists focused on the formal aspects of language, paying less attention to its social intention and functions. It is indeed heart-warming that many contemporary language scholars are gradually shifting from language forms, and giving language functions greater premium than before. It can now be argued that in a situation such as this, an unrestricted field of study (functional linguistics) is being

created for scholars. This is founded on the fact that language form can be said to be more limited than language functions, which are highly variable.

Salutations are speech events, which, as interactional encounters, are very important indices of appropriate socialization. It is a means of ensuring the sustenance of the binding fabric that holds the members of the community tighter. Salutations capture and express the wisdom, "we-feelings" and socio-cultural experiences of the language community. While most salutations perform primarily a phatic function, others are used to convey information and express beliefs.

` In any speech community, there are norms that guide behaviour patterns and organized implicit rules of conduct that serve as a guide for group members. This is well articulated in Goffman (1956, p.477) when he submits that the rules of conduct constitute part of the etiquette of the group and impose on each member an obligation to conduct himself or herself in a particular way towards others. Salutation is one of such practices. It is informed by rules of conduct and is an inevitable part of everyday conversation. Salutation regularizes patterns of reciprocal behaviour among group members. They are an integral part of interactional discourse and serve as a prelude to the establishment of social relationships. They facilitate predictability and stability in interpersonal relationships and, at the same time, minimize negative feelings or general misunderstanding.

Igbo is one of the three prominent indigenous languages spoken in Nigeria, that is, in addition to Hausa and Yoruba. The word refers to both the language, the land and its speakers with the majority of the speakers found in the south-eastern part of the country, in such states as Abia, Anambra,Ebonyi, Enugu and Imo as well as in some parts of Rivers, Akwaibom, Cross River, Benue and Delta states

The language has several varieties with the standard variety, which is regarded as prestigious from the sociolinguistic point of view, being widely used in the teaching and learning processes in Nigerian schools, especially in the eastern part of the country, for business transactions among the native speakers especially in Igboland, and in publishing Igbo text books, Igbo newspapers and magazines and in broadcasting. It is also used in transacting government businesses in Igboland particularly at the local government level. In, this case, the datain use for our analysis therefore is based on the standard variety of Igbo.

Before the advent of European missionaries, Igbo people were generally worshipers of smaller gods through which they supplicated the Chiukwu (The Great God). The Igbo people believe in "Igwebụike" (Multitude is strength i.e. united we stand; divided we fall) and "Ugwuna-adịmmankwanye" [Respect is good given i.e. respect is an obligation). All these manifest in their general way of life, a significant part of which is salutation. To Igbo people, anyone, especially a child, who does not greet in an acceptable way, is regarded as lacking in traditional upbringing.

On the other hand**,** Englishlanguage is a West Germanic language that was first spoken in early medieval England and is now a global Lingua Franca. English is either the official language or an official language in almost 60 sovereign states. It is the most commonly spoken language in the United Kingdom, the United States, Canada, Australia, Ireland, and New Zealand, and it is widely spoken in some areas of the Caribbean, Africa, and South Asia. It is the third most common native language in the world, after Mandarin and Spanish. It is the most widely learned second language and is an official language of the United Nations, of the European

Union, and of many other world and regional international organisations.

English has developed over the course of more than 1,400 years. The earliest forms of English, a set of Anglo-Frisian dialects brought to Great Britain by Anglo-Saxon settlers in the fifth century, are called Old English. Middle English began in the late 11th century with the Norman conquest of England. Early Modern English began in the late 15th century with the introduction of the printing press to London and the King James Bible as well as the Great Vowel Shift. Through the worldwide influence of the British Empire, modern English spread around the world from the 17th to mid-20th centuries. Through all types of printed and electronic media, as well as the emergence of the United States as a global superpower, English has become the leading language of international discourse and the lingua franca in many regions and in professional contexts such as science, navigation, and law. (https://en.wikipedia.org/wiki/English_language). English language has evolved to be the second as well as the official language in Nigeria.

Literature Review

Salutation as Convention

Salutation can be described as the exchange of expressions, pleasantries or good wishes between two or more people interacting for the purpose of fulfilling social obligations.Ihejirika (2002, p. 42) says that salutation is an act of expressing or exchanging good wishes between two or more people. Ihejirika emphasized the importance of salutation in the life of Igbo people in the sense that among other things, it is a sign of peaceful co-existence, respect, recognition or appreciation. Salutations are among the first speech acts that are learned by children in their native languages.

Dogancay(1990) identifies salutation among the routines explicitly taught to children. Salutation is important in developing and maintaining social bonds in all cultures (Levinson, 1983). In some cases, salutation is used as a prelude to the making of a proper conversation or introducing the topic of talk, as in the case of two people interacting in Igbo language thus:

Opening:	
Amarachi: Ị bọọla chi Ekene? [You wake up Ekene?]	Amarachi: Good morning
Ekene: E e, abọọla m. [Yes, wake I]	Ekene: Yes, I have woke
Amarachi: Kedu ka i mere? [How are you done?]	Amarachi: How do you
Ekene: Adị m mma. [Am I good]	Ekene: I am fine
Amarachi: Ị na-akwadokwa?[You are preparing?]	Amarachi: Hope you are
Ekene: E e, imeela. [Yes, you do well]	Ekene: Yes, thank you.
Closing:	
Amarachi: Kaemesịa. [Let doing after]	Amarachi: Good-bye.
Ekene: Nọdụnkeọma. [Stay for good]	Ekene:Take care.

Salutation is also used to end a conversation as shown in the closing utterances.

Salutation is a phenomenon that occurs between two people or between a person and a group visible to each other out on the road, at work, shopping, at the drinking bar, at a meeting, at home, at social functions, and so on. Laver (1981, p.304) observes that 'routines of salutation and parting, far from being relatively meaningless and mechanical social behaviour, are extremely important strategies for the negotiation and control of social identity and social relationships between participants in a conversation.' Salutation is usually verbalized but could be non-verbal as in the case of waving of hands, eye movement, smiles, and flashing of car headlamp light, etc. (Harvey,1982). As a universal feature of human interaction, salutations have been defined as 'the set of linguistic and/or non-linguistic devices used for initial management of encounters' (Ibrahim et al.1976, p.12).Salutation is used to establish identity and affirm solidarity and at the same time constitutes a necessary stage on the route to 'interpersonal access' whereby information can be sought and shared.

Some communities such as the Igbo see salutation as a tradition, while others see it as a way of fulfilling all righteousness. It is important to the Igbo people because, among other things, it is a sign of peaceful co-existence, good wishes, respect, recognition or appreciation. No wonder, to them, a child that does not greet the elders properly is regarded as an impolite person who, most likely, has not been well bred.

Functions of Salutation

Salutation comes in various forms. It can be exchanged verbally, and accompanied by hand shake, bowing (by the Japanese), prostrating and kneeling down (among the Yoruba and Hausa), kneeling and embracing (by the Igbo people though on restricted occasions), etc. All these depend on the occasion and the type of relationship that exists between the interactants. Salutation can be broadly classified as 'time-free salutations' and "time-bound salutations'. Time-free salutations are those salutations that do not consider the time of the day. It involves normal or partial salutation that people engage in when they run into each other no matter the time of the day. For instance,

English	Igbo	Further explanation
How are you?	Kedu?	(How areyou?)
How is life?	Kedu ka ihe si aga?	[How something is going) (How are things?)
Quite a long time!	O tekwaala!	[It is so long] (Quite a long time)

Time-bound salutations are associated with particular periods of the day. For example,

English	Igbo	Further explanation

Good morning	Ị boola chi?	You wake up? Have you woken up?
Good afternoon	Ndewo.	Well done
Good evening	Ndewo.	Good evening
Good night	Ka chi foo.	Let god open. Good night.

The Igbo have a loquacious culture, one in which, 'talk' is not only expected, but always takes place, unless there are mitigating circumstances warranting its absence. Thus, it is rare to find two people with any degree of acquaintance passing each other by without exchanging some form of salutation. In fact, certain pleasantries, which are solely phatic in function, are exchanged even with total strangers. The prevalence of salutation makes its absence in a situation where it is expected to occur something that requires an explanation. Salutation does not only indicate mutual and inter-relational existence of the people in a community, but also shows that not greeting or even greeting in culturally inappropriate ways can lead to a negative assessment of a person's character. In Igbo culture, such a person can be regarded as either being "proud" or "uncultured". It can be said of him or her that

'Na-azụghịyaazụ' (He or she is not properly socialized or brought up). Hence, part of early socialization of the Igbo child consists of instructions in the proper ways of greeting. The main purpose of the community-wide norms is to ensure that the behaviour of one person does not adversely affect other people. Therefore, someone who is seen to be a violator of the community norms is considered a potential threat.

Spolky (1998) argues that salutation performs two functions. The first is to fulfill the requirements of phatic communication (which are phrases used to convey sociability rather than meaning), for instance, the response "fine" can properly end the greeting sequence whether or not the person is truly fine is immaterial. Here phatic communication has been completed with this utterance. The second function is for opening of further interaction (if desired on the part of the greeter.) For instance, if the greeter wants to know more, such as why "fine" was uttered glumly, he or she can stop and ask for more information.

Salutation in Igbo as cultural performance is influenced by such social variables as the age, gender and status of the interactants. The context of situation, in which the pleasantries occur, is also salient, both for appropriateness of the selected salutation as well as for their execution and understanding as communicative acts. Irvine (1974) opines that salutation is predicated on asymmetrical relationship between any two greeters. The social variables of age, gender and status dictate who initiates salutation. Moreover, the nature of existing relationship and circumstances determine the function and form of the salutation. In a normal situation, the younger initiates a greeting with the older, the female with the male, and the status inferior with the status superior. Where gender and age conflict, as in the case of older female and a younger male, age will be a higher valence and the younger male will initiate the greeting with the older female.

In the deployment of salutation in Igbo discourse, several aspects of sociolinguistic factors are implicated. For instance, such variables as the age, social class, psychological state and gender of the interlocutors as well as other contextual factors of the discourse, come into play in the Igbo speaker's use of salutation. In the traditional Igbo society, elders are considered to be "custodians" of the culture. Therefore, a

young person must acknowledge and apply all acceptable rules of salutation reserved for the elders any time such young personis in face-to-face contact or conversation with theelders. However, the opposite is the case in a situation where the younger in age is in command. For instance, in the contemporary Nigeria, if a younger in age is in a highly placed positionfor example, as a Governor of a State (status superior), the senior in age (status inferior) is compelled to acknowledge and apply all rules of salutation reserved for such influential figure just like that of the elders when in face-to-face conversation with him.

In any discourse, the functional features or attributes of salutation vary and are diversified. Salutation can create an appropriate discourse atmosphere, develop or further a discourse theme or topic, or summarize a discourse theme in the form of compact conclusion. Salutations in Igbo can be used to perform innumerable indirect illocutionary acts in discourse, if they are appropriately contextualized.

Speech Act Theory

Scholars in the field of speech act over the years have concerned themselves about the explanation of the contextual use of language. They have been faced with the tasks of explaining how:

(i) meaning is conveyed in the context of utterances,

(ii) message is coded and decoded in context,

(iii) speakers (or writers) and listeners (or readers) realize that they are playing their desired communicative roles,

(iv) context determines so much of what is conveyed in a communicative situation, and

(v) they have arrived at their description.

The search for language meaning led linguists to ask such question as: what do speakers and listeners do when they are involved in a discourse?' In attempt to answer this question, Austin (1962), cited in Jaworski and Coupland (1999, p. 63-75), observes that when a speaker says something, he is performing an act. The act of saying something he calls the performance of a locutionary act, while the study of utterances is the study of locutions, or the full units of speech" (Jawaorski and Coupland, 1999, p.69). As Austin puts it, performing anillocutionary act means performing such act as asking a question, giving some information or an assurance or a warning; announcing a verdict or an intention; pronouncing sentence; making an appointment or an appeal or a criticism; making an identification or giving a description, and the numerous like.

Therefore, in performing anillocutionary act, we use speech to perform a whole range of functions, using performative verbs like "promise". "warn", "declare", "threaten", etc. In this regard, a locution may have the force of a question, a promise, a warning, a threat, etc.

Performing anillocutionary act, Austin further explains, "often or even normally, produces certain consequential effects upon the feelings, thoughts, or actions of the audience, or the speaker, or other person" (Jaworski and Coupland, 1999, p.70). Such consequential effects he calls perlocutionary acts, while the act itself is perlocution.

Austin recognizes the fact that an illocutionary act may or may not achieve a perlocutionaryact. In other words, a locutonary act may or may not invoke the appropriate perlocution in the hearer. If anillocutionary act fails to achieve the desired perlocutionarysequel, then it is said to be non-felicitous otherwise, it is said to be felicitous.

Austin also distinguishes between statements (constatives or constative utterances) and performatives. In performatives, saying amounts to doing, while in constatives, saying is just saying, no more. Also, only constatives can be true or false, but performatives are either happy or unhappy.

Austin also considers "three of the many ways in which a statement implies the truth of certain other than statements". These are entailment, implication and presupposition. For instance, "All girls use make-up" entails "Some girls use make-up". "The plate is inside the pot" implies I believe it is and "All Nnewi students are intelligent" presupposes" Nnewi has some students (Jaworski&Coupland, 1999, p.69).

For an illocutionary act to generate the desired force,as Austin points out, it must abide by what he calls felicity conditions. Such, he says, include the existence of "an accepted conventional procedure having a certain conventional effect, the procedure to include the uttering of certain words by certain persons in certain circumstances" (Jaworski&Coupland, 1999, p.67). Also, the "persons and circumstances must be appropriate for the invocation of the particular procedure invoked". In other words, for the utterance "I pronounce you husband and wife" to have the necessary force, the person who makes the pronouncement must be an appropriate person, that is, a person vested with the authority to make such a pronouncement, e.g. a clergyman, a registry staff, etc. and the pronouncement must be at an appropriate place, time and in appropriate circumstances. Otherwise, the performative is infelicitious.

Linguists have further developed the speech act theory since Austin's work. John Searle in his book, *Speech Acts: An Introduction to the Philosophy of Language*(1969), cited in Leech and Thomas (1990, p.177), agrees strongly with Austin that meaning amounts to a kind of doing. Searle's work centres on illocutionary acts and illocutionary force. Illocutionary acts being

used to refer to pragmatics. Pragmatics in this respect sees meaning as a triadic relation among speaker, meaning and utterance and as such, the introduction of the speaker, however, requires the addition of the listener, since the speaker intends her utterance to be understood by the listener and also intends it to produce some effect on such listener (Leech and Thomas, 1990).

Searle defines speech acts with reference to the conditions or rules that should be followed for a given speech act to be effectively performed.Such conditions or rules include:

i. Propositional content conditions or rules, i.e. the conditions or rules which specify the kind of meaning, which the prepositional part of an utterance expresses.

ii. Preparatory conditions or rules, which are prerequisites to the performance of the speech act;

iii. Sincerity conditions or rules that specify the conditions that must obtain for the speech act performed to be sincerely done;

iv. Essential conditions or rules which specify what the speech act must count as with reference to convention.

Searle also classifies speech acts to reduce the number of the different possible speech acts. His classification which are five, include the following:

(i)   Assertive- these commit the speaker to the truth of some propositions, for instance, stating, claiming, reporting, etc.

(ii)   Directives- these refer to an attempt to bring about some effects through the action of the hearer, e.g. ordering, requesting, demanding, and begging.

(iii)   Commissives- which commit the speaker to some future action, for example, promising, swearing to do something.

(iv)   Expressives- expressions of some psychological state like thanking, apologizing, congratulating, etc.

(iv)   Declarations- which refers to the speech, acts whose successful performance brings about the correspondence between the prepositional content and the reality. They include, for instance, naming a ship, resigning, sentencing, etc. (Bach and Harnish 1979, p.55, Lyons 1977, p.733, Lawal, Ajayi and Raji1997, P.639, Emuchay, 1999, p.30).

Illocutionary acts, according to Alston (Tsohatzidis, 1994, p.32), include both illocutionary force and prepositional content. He follows Searle (1969, p.30) in accepting that action verbs like 'assert', 'promise' 'predict', congratulate', etc. specify the illocutionary force of an utterance, while what follows the action verbs constitutes the prepositional contents, which he refers to technically, as" content-specifying phrase" (Tsohatzidis 1994, p.32).

The illocutionary act potential which Alston has in mind he calls the "standard" or "regular" potential or usability, which refers to usability the sentence has "by virtue of the contribution of the language, apart from any ad hoc decisions, private codes, or anything else that stand outside the structure of the language" (Tsohatzidis, 1994, p.33). Standard potential, he explains, has to be used because the meaning to be highlighted is standard meaning, which is "the meaning the sentence has by virtue of the semantic structure of the language" (Tsohatzidis, 1994, p.33).

As observed by Alston (Tsohatzidis 1994, p.36), sentence meaning can be "unqualifiedly identified with Illocutionary act potential only if for each distinguishable sentence meaning, there is exactly one illocutionary act type for the performance of which the sentence is thereby fitted". However, it is usually not the case, and this seems to pose the

problem of knowing which sentence meaning matches which illocutionary act. This problem was recognized earlier by Austin (1962) when he remarked that a sentence could be used with the same meaning to perform illocutionary acts with different illocutionary forces.

Alston attempts to tackle this problem by remarking that though quite often, "no sentence meaning can fully determine every detail of one's illocutionary act, there will always be, for any sentence meaning, an illocutionary act type that is made completely explicit by that meaning, in the sense that if someone seriously and literally utters the sentence with that meaning, then just knowing that, we know that he intends to be performing an illocutionary act of that type". (Tsohatzidis, 1994, p.37)

The problem we notice in this position, however, is that it is not always easy to determine "if someone seriously and literally utters the sentence with that meaning", and Alston does not suggest any method that can be used to do so. It is acknowledged that we use language to perform a whole range of other functions apart from communication. For example, if someone utters the sentence "please open the door" (Tsohatzidis, 1994, p. 38), how do we know whether the person is asking us to allow him to get out of the room, or to allow fresh air into the room? The sentence seems to have different illocutionary act potentials, which its standard meaning alone appears incapable of suggesting. Alston himself Tsohatzidis appears to have recognized this problem when he observes that a given sentence can "unexceptionally be used to do various things other than to perform illocutionary acts of one or more matching types". As he points out, sentences can be used elliptically, ironically, metaphorically, etc. thus suggesting that illocutionary rules have a limited scope. According to Tsohatzidis, "They do not apply to any utterances of the sentence the way traffic rules apply to any movement of the

specified sort" (Tsohatzidis,994, p.47). Illocutionary rules, he continues "Will have to be limited in their application to some stretches of speech rather that others" (Tsohatzidis, 1994, p.47). This remark by Alston appears to have suggested that illocutionary rules alone are inadequate to account for meaning in language.

Adegbija's (1982, p.17) major disagreement with the previous speech act theories is that they pushed to the background the pragmatics of a situation of social interaction. He states that at every stage of discourse, both speakers and hearers have to mobilize appropriate areas of the pragmatic, social, syntactic, semantic and lexical competence at hand. He maintains that utterance interpretation based on the process of inference is very important. He proposes that factors, such as participants, state of mind, special relationship, mutual belief, and the nature of the discourse, etc., should be put into consideration. He therefore called all thus 'pragma-sociolinguistics'.

Lawal's(inAjayi and Raji's (1997, p.641) theoretical model assumes that an utterance consists of five hierarchical contexts, the first of which is the linguistic context. The linguistic context is followed by the situational, psychological, social, sociological and cosmological contexts, in that order. The linguistic context refers to the phonological, lexical and syntactic components, as well as the structure of the sentence. The situational context refers to the topic of discourse and factors of the physical event, including concrete objects and persons, while the psychological context describes the mood, attitudes, personal beliefs and the state of mind of the language user" (Lawal, Ajayi and Raji, 1997, p.641 and Lawal, 1997b, p.155). The social context is concerned with the interpersonal relations among language users, while the sociological context refers to the socio-cultural and historical settings of an utterance. The cosmological setting is the language user's

worldview as well as the implicit references to the world, or aspects of it, together with certain universally established facts.

Lawal, (1997b, p.641) then posits a symmetrical relationship between the hierarchical levels of context and the equally hierarchical levels of background knowledge or competence that language users rely on for producing and interpreting speech acts. These competences are linguistic, situational, psychological, social, sociological and cosmological. Based on these interrelated levels of contexts and competences, the language user is able to identify and understand presuppositions, implicatures and mutual contextual belief (MCBs) through inference. According to Lawal, AjayiandRaji(1997, p.641), speech acts are also hierarchically organized and are related to the contexts and competences that produce them.

Lawal's (1997b) "Aspects of a Pragmatic Theory" focuses on both the surface and background structures of an utterance; it will be discussed fully under the framework of the study.

The Theoretical Framework

This study would rely on Lawal's (1997b) "Aspects of a Pragmatic Theory" because the model accommodates some elements of the theoretical models of Austin(1962), Grice (1975), Searle, (1976). BachandHarnish (1979) and Adegbija(1982).

Lawal's (1997b) Aspects of a Pragmatic Theory:

CONTEXT   COMPETENCE   BACKGROUND SPEECH

INFORMATION   ACTS

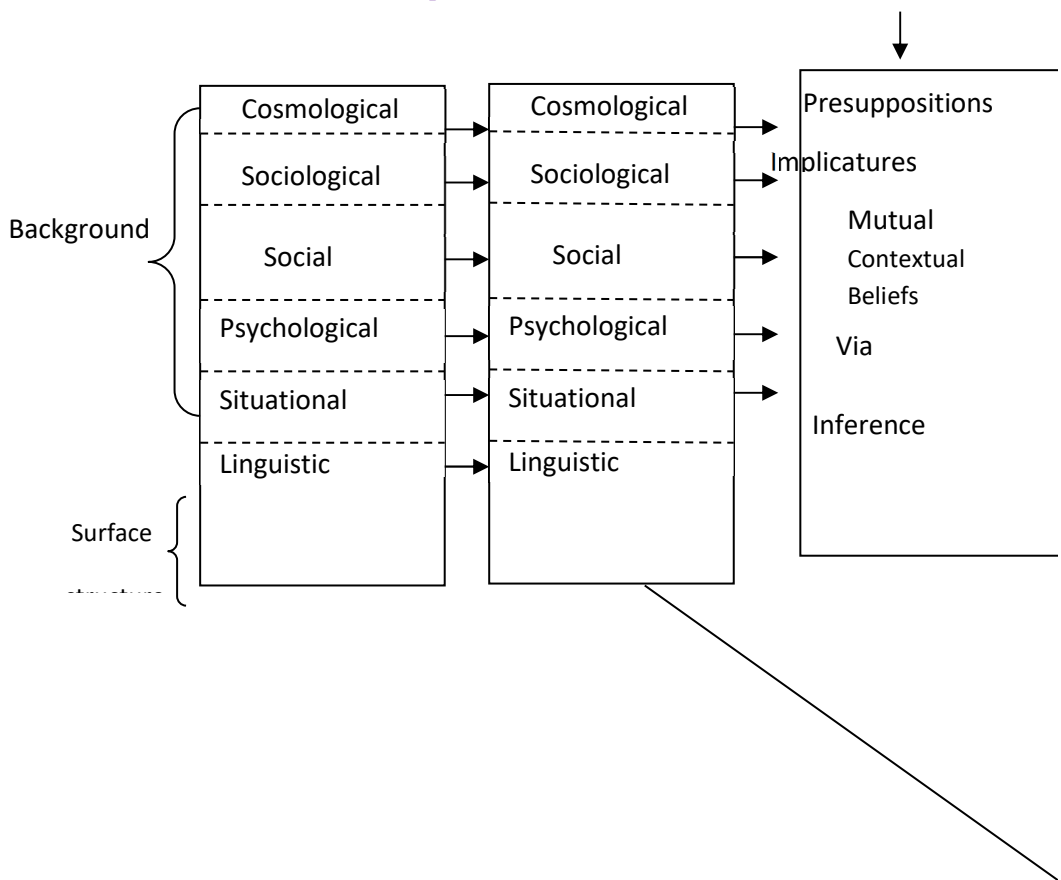| Background | Cosmological | Cosmological | Presuppositions |
	Sociological	Sociological	Implicatures
	Social	Social	Mutual Contextual Beliefs
	Psychological	Psychological	Via
	Situational	Situational	Inference
	Linguistic	Linguistic	

Surface structure

`Figure 1: Lawal's (1997b) Aspects of a Pragmatic Theory

Lawal's (1997b) model identifies two hierarchical structures: the Surface and Background structures and these in turn

comprise of four major constituents vis- a- vis, Contexts, Competences, Background Information and Speech Acts. These are linked up by a subset of hierarchical contextual levels- linguistic, situational, psychological, social, sociological and cosmological, as previously explained.

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

Data Analysis

A pragmatic explanation is given on the symmetry/asymmetry between the grammatical forms and pragmatic functions of the salutations on the one hand and on the similarities and differences in the pragmatic functions of the salutations in Igbo and English. The pragmatic explanations is given in the light of the model adopted in the study (i.e. Lawal's (1997) Aspects of a Pragmatic Theory)

Table 1: Salutations similar both in Form and Function in the Two Languages

ENGLISH (TL)   *IGBO (SL)*

Data	*Form*	*Function* (Speech Acts) (Direct & Indirect)	*Data*	*Form*	*Function* (Speech Acts) (Direct & Indirect)
1. How are you?	Interrogative	Interrogative (Direct) Expressive (Indirect)	*Kedu?*	Interrogative	Interrogative [How] (Direct) Expressive (Indirect)
2. Thank you.	Declarative	Declarative (Direct) Expressive	*Ndewo*	Declarative	Declarative [Well done] (Direct) Expressive

(Indirect)

(Indirect)

3**.** Good Bye   Declarative   Declarative *Ka e mesia*.
Declarative   Declarative [See you later]

(Direct)

(Direct)

Expressive

Expressive

(Indirect)

(Indirect)

4**.** Welcome   Declarative   Declarative *Nnoo*.
Declarative   Declarative [Welcome]

(Direct)
(Direct)

Expressive
Expressive
(Indirect)
(Indirect)

5**.** Safe journey Declarative Declarative *Ije Oma*. Declarative
Declarative [Walk good] (Safe journey)

(Direct)
(Direct)
Expressive
Expressive
(Indirect)
(Indirect)

The above analysis indicates that the two languages share similar characteristics both in form and function. In terms of grammatical function of salutation in a language, data (1) grammatically or formally functions as interrogatives (the surface structure) in both languages whereby the greeter is asking after the welfare of the other (the recipient). While Data (2), (3) and (4) function as declaratives respectively (their surface structure meaning). On the other hand, the above salutations perform pragmatic function of being expressive respectively (their deep structure meaning). The salutations are direct illocutionary acts performed by the interactancts where in data (1), the saluter asked the salutee about his wellbeing, indirectly performing an illocutionary act of expressing his concern about the welfare of the salutee. Data (2) grammatically functions as a statement on one hand, but pragmatically used to express or show appreciation for a favour or satisfaction received. Data (3) just like data (2) is a formal statement, but pragmatically used to express a good wish or farewell to the receiver. Data (4) is equally a grammatical statement but is indirectly or pragmatically used to express a heart warm reception to a visitor or someone that has just returned from a journey. Data (5) also is a grammatical statement pragmatically used to express a good wish of safe trip to someone embarking on a journey.

Based on the above examples, it is not likely that Igbo learners of English and vice versa would encounter much difficulty in using and more especially in understanding the English salutations listed above because of the similarities the two languages share both in form and function.

Table 2: Salutations Peculiar to English

English   Igbo Equivalent

Data   Form   Function

(Speech Acts

(Direct & Indirect)

 1. Congratulations!   Declarative   Declarative [Chukwudaalụ] (Thank God)

                                                  (Direct)
Declarative

                                                  Expressive
(Direct)

                                                  (Indirect)
Expressive

               (Indirect)

2. Happy New Year. Declarative Declarative [Afọọhụrụọ́nụ] (Happy New Year) (Direct)

                                        Expressive
(Direct)

                                        (Indirect)
Expressive

(Indirect)

3. Happy Christmas.   Declarative   Declarative
[Ekeresimesi ọṅụ]   (Happy Christmas)

(Direct)
Declararive

Expressive
(Direct)

(Indirect)
Expressive

(Indirect)

4. Happy Anniversary.   Declarative   Declarative
[Mmemmeọṅụ]

(Direct)
Declarative

Expressive
(Direct)

(Indirect)
Expressive

(Indirect)

5. How very nice   Declarative   Declarative   [Obi
dị m mma (How
very
to see you!   ịhụ
gị]   nice to see you)

(Direct)

Declarative

Expressive

(Direct)

(Indirect)

Expressive)

(Indirect)

The above salutations peculiar to English and their equivalents in Igbo perform both locuationary (direct) and illocutionary (indirect) acts. The direct acts performed by these salutations are what Searle (1975, p.178) called "the Secondary Illocutionary Acts" which are the grammatical or formal functions played by salutation in a language. Whereas the Indirect Acts performed by these appreciation are "the Primary Illocutionary Acts" which are not literally performed but any further illocution the salutation may mean such as informing, directing, announcing, expressing good wishes or intentions etc. For instance, data (1) performs the locutionary (direct) act of being "declarative" as a grammatical or formal function in one hand and performs the illocutionary (indirect) act of being "expressive" as a pragmatic or functional value whereby the greeter is commiserating with the salutee for either being fortunate or for attaining a greater height. Data (2), (3), (4) and (5) perform the locutionary (direct) act of being "declarative" as grammatical functions while performing illocutionary (indirect) act of being "expressive" as pragmatic or functional values whereby the speaker expresses his heart felt wishes and emotions in form of wishing and congratulating the other.

However, the analysis shows that the salutations are peculiar to English. Igbo learners of English as a target language may likely have problem in knowing the proper way to use such salutations that are non-existent in Igbo language. They are very likely to substitute those greetings in English with the equivalent ones in their native language and at the same time observe some traditional demonstrations (such as kneeling and bending) that are alien to English.

Table 3: Salutations Peculiar to Igbo

Data	Form	Function
English Equivalent		
Speech Acts		
(Direct &		Indirect)
1. Igbo kwenu!	Exclamative	Exclamative
Nil		
[Igbo people agree]		(Direct)
(Igbo people I greet you)		Expressive
(Indirect)		
2. Nne/Nna o moo	Declarative	Declarative
Nil		
[Mother/Father		(Direct)
I greet you]		Expressive

(Indirect)

  3. Ndinnemaama   Declarative   Declarative   Nil

  [All mothers mothers   (Direct)

  I greet you]   Expressive-phatic

  (Indirect)

  4. Nnamaazioooo   Declarative   Declarative   Nil

  [Father father   (Direct)

  I greet you]   Expressive-phatic

(Indirect)

5. Nneochie/Nnaochie   Declarative Declarative   Nil

  (Grandmother/Grandfather   (Direct)

  I greet you)   Expressive-phatic

(Indirect)

  6. Ndugi

[Life you] (Long life to you)   Declarative Declarative   Nil

(Direct)

Expressive-phatic

(Indirect)

Just like what might happen to the Igbo speakers that are not conversant with the salutations peculiar to English people, the English native speakers may as well be lost when it comes to using the pleasantries that are Igbo native- specific as shown above; and as a result of lacking in the knowledge of obeisance that accompanies Igbo salutations, the learners of Igbo may be found wanting in their greeting demeanor

Findings

In the course of this speech act study, it was discovered that:

 (a) Most of the Igbo salutations are direct (locutionary) acts which perform linguistic or formal function of either being interrogative, declarative, imperative and exclamatory while they perform (indirect) illocutionary acts of being directive such as requesting, commanding and advising etc.; expressive such as congratulating, excusing and thanking etc.; exclamative such as informing, surprising etc; and declarations or verdictive such as announcing, confirming, condemning etc. These primary illocutionary (indirect) functions of Igbo pleasantries show how richer and more embellished our culture is considering our cultural background.

(b) Most of the English salutations are direct (locutionary) while they perform (indirect) illocutionary acts however, unlike Igbo people and their greetings, there seems to be no cultural values attached to English salutations by English people and that explains why an English man you greeted "good morning" in the morning could ask you what is good about the morning or may not respond to your felicitations; and why an English person could see you as being uncivilized for saying 'sorry' for what you did not cause or for commiserating with him over the death of a relation.

(c) There are similarities between the form and function of some salutations in English and Igbo.

(d) There are similarities only in form but dissimilarities in the functions of some pleasantries in both languages.

(e) There are areas of differences both in the form and function of some felicitations in English and Igbo.

(f) That the areas of differences would be the most difficult to learn by the ESL Igbo and ISL English learners and, followed by areas where there is dissimilarity in function.

Conclusion

The importance of pragmatic analysis of English and Igbo salutations cannot be over-emphasized because, in a situation where there is a resemblance in the form and difference in the function of some salutation of the two languages, a non-native who uses the pleasantries in an inappropriate way would commit pragmatic goof and may be regarded as being uncultured. Furthermore, unlike in English salutation, Igbo salutations are considered based on social, sociological, cosmological, situational and psychological

implications. For instance, a white man from England can only use the word "sorry" if he actually caused an injury or inconvenience to another. But in the life of the Igbo people who see themselves as each other's keepers, you must commiserate with anyone in a sad mood or anyone who is injured with the word "ndo" (sorry) whether you are the cause of the injury or not. If not, you will be regarded in Igbo as "onyeafọtarammiri" [person whose stomach dried water] (a deadly or a wicked person) or "onyeanaghịemeremmadụibeyaebere" [person that does not do another person mercy] (someone that does not have someone else's welfare at heart].

Moreover, the study implies that Igbo user of English salutations and vice-versa, due to their native language socio-cultural conventions usually learn and tend to use only the polite forms of salutation, which may not necessarily be the least marked form. Learners know they must choose language forms appropriate to a wide range of socio-linguistic variables. This may give them the feeling that, by so doing, they refrain from committing great social blunders. However, this is not the case when it is of a different age, sex, status, etc. This fact also holds true in multilingual contexts. The polite form might easily be judged as a sign of hostility or on-purpose distancing. This would no doubt, result to what Thomas (1983) calls "pragmatic failure." Igbo ESL learners and vice-versa seem to violate socio-appropriateness norms in ways that indicate a transfer of social norms from their native language. They also seem to fail to realize their speech effectively by either extending or over-generalizing the potential illocutionary force of shared and non-shared strategies of the target language in the realization of language specific strategies. Overall, this study reveals that non-natives (ESL) have significant difficulty in using some salutations in a manner that is acceptable to the native speakers of Igbo.

References

Adegbija, E. (1982)."A speech act analysis of consumer advertisements. University Microfilms International" No 8307973. Bloomington: Indiana University. Unpublished PhD Dissertation.

Austin, J.L. (1962). *How to do things with words*. London: Oxford University Press.

Bach, K. and Harnish, M. (1979*). Linguistics communication and speech acts.* Cambridge: M.I.T. Press.

Dogancy, S. (1990)."Your eye is sparkling: Formulaic expressionsand routines in Turkish. Pennsylvanian working papers in educational linguistics."Retrieved May 2nd 2015. From http://www.elixirpublishers.com/articles/1351149099 _40%20(2011)%205321-5328.pdf

Emuchay, J. O. (1999). A pragmatic analysis of Nigerian newspaper cartoons in English. An unpublished Ph.D. Thesis. Ilorin: Department of Modern European Languages, University of Ilorin.

Goffman, Erving (956). "The nature of deference and demeanor."American Anthropologist.Retrieved June 21st 2015. From

*(*https://papers.ssrn.com/sol3/papers.cfm?abstract_id=216752 2&rec=1...alg*...)*

Grice, H.P. (1975). "Logic and conversation." In Cole, P. & Morgan, J. J. (ed.) *Syntax and semantics: speech acts.* New York: Academic Press.

Harvey, S. (1982). Semiotic perspectives. London: George Allen &Unwin

Ibrahim, A. G. Y., Grimshaw, A. D. and Bird, C. S. (1976).Greetings in the desert.America Ethnologist Vol.13. 797-824

Ihejirika, O. (2002) .*Igbo for Learners 1*. Ibadan: Onibonoje Press and Book Industries. .

Irvine, J. (1974). "Strategies of status manipulation in the Wolof greeting." in R. Bauman, & J. Shezer (eds.) *Exploration in the ethnography of speaking* (pp 177-91) Cambridge: Cambridge Press.

Jaworski, A. et al. (eds.). (1999). *The Discourse Reader*. London and New York: Routledge

Lambrecht, K. (1998). *Information structure and sentence form: Topic focus and the mental representations of discourse referents.* Cambridge: University Press.

Laver, J. (1981)."Linguistic routines and politeness in greetings and parting."In F. Coulmas (ed.) *Conversational routines.* The Haque: Mouton.

Lawal, A. (1997b)."Pragmatics in stylistics: A speech act analysis of Soyinka's telephone conversation."In Lawal, A. (ed.) *Stylistics in theory and practice*. Ilorin: Paragon Books, pp 150-171.

Lawal, A., Ajayi, B, and Raji, W. (1997)."A pragmatic study of selected pairs of Yoruba proverbs."*Journal of Pragmatics* 27, pp. 635-652.

Leech, G. and Thomas, J. (1990)."Language, meaning and context: Pragmatics". In:Collinge, N.E. (ed.) *Anencyclopedia of language.*London: Routledge. Pp. 173-206.

Levinson, S. (1983).*Pragmatics.* Cambridge: Cambridge University Press.

Lyons, J. (1977). Semantics II.Cambridge: Cambridge University Press.

Searle, John R. (1969).*An essay in the philosophy of language.* Cambridge: Cambridge University Press.

Searle, John R. (1975)."A taxonomy of illocutionary acts." in: Gunderson, K. (ed.), *Language, Mind, and Knowledge.*Minneapolis, Vol. 7

Spolky, B. (1998). *Sociolinguistics*. Oxford: Oxford University Press.

Thomas, J. (1983)."Cross-cultural pragmatic failure."*Applied linguistics*. 4(2), 91-109.

Tsohatzidis, S. (1994).*Foundations of speech act theory: Philosophical and linguistic perspectives.* London.and New York: Routledge.

(https://en.wikipedia.org/wiki/English_language)