A SEMANTICO – PRAGMATIC ANALYSIS OF SELECTED ÍGÁLÀ DEICTIC TERMS

BY

CHRISTIANA RAKIYA ANDREW – OGIDI

DEPARTMENT OF ENGLISH AND LITERARY STUDIES
FACULTY OF ARTS
AHMADU BELLO UNIVERSITY, ZARIA

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CHRISTIANA RAKIYA ANDREW - OGIDI

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DEPARTMENT OF ENGLISH AND LITERARY STUDIES,

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AHMADU BELLO UNVERSITY,

ZARIA

DECEMBER, 2015

DECLARATION

I Christiana Rakiya Andrew - Ogidi declare that this dissertation is an account of my research work. This work has not been presented anywhere for a higher degree. All sources of information have been duly acknowledged by means of reference.

Christiana Rakiya Andrew - Ogidi _____

Name Signature

_____

Date

CERTIFICATION

This dissertation entitled: **A Semantico - Pragmatic Analysis of Selected Ígálà Deictic Terms** by Christiana Rakiya Andrew - Ogidi has met the regulations governing the award of the degree of Doctor of Philosophy (PhD) of Ahmadu Bello University, Zaria and it is approved for its literary presentation and contributions to knowledge.

……..…… ……

Dr Folashade Adetutu Frank – Akale, Date

Chairman, Supervisory Committee

……..…… ……

Dr Ahmad Abdullahi, Date

Member, Supervisory Committee

……..…… ……

Dr Isyaku Saminu, Date

Member, Supervisory Committee

……..…… ……

Professor T Y Surakat Date

Head of Department

……..…… ……

Professor Kabir Bala, Date

Dean, School of Postgraduate Studies

DEDICATION

To Dan, Faith and Elijah.

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ABSTRACT

Though acclaimed as a universal phenomenon, to the knowledge of the researcher, not many studies have discussed deixis in several languages, and, in particular, not Ígálà which is a member of the Kwa Language family**.** In order to capture the ways in which deictic terms function and are employed in Ígálà, the study investigated deictics in Ígálà and further determines whether or not these terms are positioned to aid the comprehension and interpretation, discourse/interaction in different contexts. This study examines the semantic features and pragmatic uses of personal, spatial, temporal and discourse deictic terms in Ígálà. Data used for this research were sourced from books, conversations/interactions and recorded events such as marriage ceremonies, market transactions, casual conversations, dispute settlements, motor park conversations and security meetings. The study investigates the use of deictics in different situational contexts outlining its distinctiveness in Ígálà**.** Adopting Halliday's (1985) Functional approach to linguistic studies and Cutting's (2002) discourse approach to analyse the collected data, the study examines also, how Ígálà deictics are positioned to aid the comprehension and interpretation of discourse in interaction in different contexts. Among the findings of the research is the lack of distinct gender representation in Ígálà. The lexemes (**oun, í, e**, **un**/he, she, and it) are used to distinguish one gender from the other. Also, in the spatial domain, Ígálà demonstrate a five - way system ***'ei/èélẹ*** (this/that), ***èmí/ọmọ́*** (here/there, ***anumọ́*** *(over there)* and two additional ones; ***anumọ́-anumọ́*** (distal from interlocutors), ***'anumọ́-anumọ́-anumọ́*** (farther from interlocutors)**'** in space. In addition, the study found that more of person deixis are used in conversation. Consequent upon the findings, the study upholds that though Ígálà, like any natural language has indexicals, some semantic features and pragmatic uses differ especially from one context to the other.

CHAPTER ONE

1.0 Background to the Study

This study focuses on deictic terms and gestures performed, sometimes spontaneously, with parts of the body, especially with the fingers/hands. In Ígálà culture, deictic gestures determine spatial reference in space by pointing the finger to a region that is proximal and/or distal from interlocutors in relation to the speakers' origo. For the purpose of studying deixis, concepts such as semantics and pragmatics will attract our attention. Morris (1938), as cited in (Levinson, 1983:1), described semantics as "the significant sign in all modes of signifying" (the study of the relations of signs to the objects to which the signs are applicable) and pragmatics as "the origin/uses and effects of signs within the behaviour in which they occur" (the study of the relation of signs to interpreters). This assertion suggests that pragmatic interpretation of speech events within a given context extend beyond semantic analysis. Whereas semantics studies the relations of sign to the objects and provides a complete account of sentence meaning by specifying the truth conditions of utterances, pragmatics studies the relations of these signs to interpreters and provides an account of how words are used in utterances (Kempson, 1988). The interpretation of these signs, which is deixis, is the aspect of semantico - pragmatics that concerns this study.

Natural languages go beyond pronouncing words, using sound and symbols to combining the rules that govern their usage which, in turn, relate to specific objects in the real world. This research investigates selected deictics accompanied by some aspects of gestures in selected contexts and focuses on the examination and interpretation of deictics in selected contexts. The study assumes that kinesics, prosodic features and even human names are deictic because terms point to and pick out referents in discourse. Essentially, this study examines deictics using selected semantico - pragmatic notions. Moreso, it is based on the understanding that pragmatics extends beyond the borders of relating signs to the objects to which the signs are applicable, to the effects of the signs within the behaviour in which they occur and the speakers' intentions in context (Ekman, 1980:98).

Deixis examines the relationship between words, signs and what they represent. It concerns the functions deictics perform in discourse. The interpretation of deictic terms and the gestures that accompany utterances is based on speakers' background

knowledge of the context of speech and the interplay of activities in which communication occurs (Jesperson, 1951:7). The function of deictics in language is to point a speaker at the moment of speaking, to objects and issues of discourse. In addition, deictic terms encode features of the context of utterance. As a result, the interpretation of deictics depends on the listener who interprets discourse within context.

According to Ullmann (1962:54), "Meaning is the most elusive, ambiguous and controversial term in the theory of language." A word can express different senses. See below is the illustration of an Ígálà utterance – ***Du ẹla lẹ wa émí.***.

1. **Ígálà:** ***Du*** ***ẹla*** ***lẹ*** ***wa*** ***émí.***

Translation: Take meat that come here.

Meaning: 'Bring that animal/meat here.'

Semantically, the addressee is requested to bring the piece of meat probably needed to prepare a pot of soup. However, to another audience or someone in a different context, it means: 'Present the foolish person.' In view of the above illustration, it is important to understand an utterance from the linguistic as well as non-linguistic knowledge that speakers share. Ígálà speakers' understanding of that utterance depends on a shared worldview of the word **'ẹla'**. Therefore, a speaker could make this request pointing to the **'ẹla'** in question. It is against this background that this study agrees that logical semantics alone cannot adequately account for meaning but when it is combined with aspects of pragmatics (deixis) in the language under investigation, meaning can be ascertained (Carnap, 1956).

The term deictic originates from deixis which comes from a Greek word meaning 'pointing' or 'indicating'. These terms are very crucial to language studies and cannot be ignored in the study of meaning because they aid immensely in disambiguating utterances (Palmer, 1981:62). However, deictics are subjective in the sense that they differ from language to language and from speaker to speaker. Hence, they can be interpreted within the limits of speakers' understanding based on shared cultural indices and interpersonal background knowledge; but language propositions are often objective and independent of the speaker (Inyang, 1998/2010:100).

Deixis is the study of the function of deictics or indexical expressions in any given language. Words like *you*, *now*, *here* are deictic. They are described as a special kind of

grammatical form which is expressed in the more common grammatical categories of person, place, and time (tense). Deictic expressions make use of gestures which involve indexing acts with the index finger, lifted chin and poked lips, outstretched arm, stretched feet and folded arms. Gestures define spatial reference in the physical world through projected arms/fingers specifying a region that is proximal or distal from interlocutors or deictic centre. Through deixis, people anchor their speech signals to the context of the communicative event thereby making the content of their propositions a function that maps a world in its contextually-specific time and space to truth values. Gesture is a nonverbal mode of communication which is central to the understanding of deixis. Also, as an aspect of kinesics it involves movements that convey meaning as derived from the movement of the body parts as accompanied by speech.

This research highlights two uses of deixis: the gestural and the symbolic. Gestural deixis, in a broad sense, refers to deictic expressions whose understanding requires some kind of visual information accompanied by pointing to objects using deictics such as, this/that (Lyons, 1985:302). Sometimes, these categories, other than pointing, combine the directions of gaze, tilting of the head, tapping of the fingers, twitching of the eye lashes and change in tone of voice. The symbolic usage usually necessitates basic spatio-temporal knowledge of an utterance and requires one's ability to see the object of discussion. Therefore, to utter a statement while lifting up the hand in question is symbolic. For example:

2.	**Ígálà:**	***Ọ́wọ́***	***í***	***nana***	***tu***	***éí***	***le***
	Translation:	Hand	this	big	surpass	this	go.
	Meaning:	This hand is bigger than this.					

Specifically, non - verbal communication involves sending and receiving messages in different ways that include the intentional and unintentional non - use of verbal codes and a variety of behaviours like touch, glance, eye contact, facial expression, posture, dress, gesture and intonation. Non-verbal communication concerns the generating of non-verbal stimuli in communication by interlocutors. Such forms of communication basically comprise non - verbal messages produced by the body and that produced by the broad setting of time, silence and space. Ruesch (1955) categorized non-verbal signs into sign languages, action languages and object languages. Sign language involves the

use of non-verbal symbols in place of actual articulation. Such forms of nonverbal symbols vary from culture to culture.

However, some cultures share certain similarities that are noticeable in general appearance and dressing (all cultures are concerned about looks and dressing), body movement which entails tapping of the fingers, moving towards or away from speaker or listener, twitching of lips, nodding of head and posture which involve genuflecting, looking straight into an elder's eyes, touching or leaving hands in pocket when an elder is talking with a younger person (which is considered rude in most African cultures). It is in this regard that this study investigates how these gestures relate with the use of deictic terms. Asides the notion of person, temporal, spatial and discourse deixis and the current use of deixis in language studies to refer to the functions of demonstrative pronouns, tenses and a variety of other grammatical and lexical items that relate words and expressions to the spatio – temporal of the act of utterance (Lyons 1977:636), deictic terms identify persons, objects, events in terms of their relation to the speaker in space and time with regards to how these affect meaning (Palmer 1981:60). Consequent upon this, the present study investigates the use of deictics in different contexts. Also, it fantasizes that deictics has to do with prosodic features (tone, pitch and even voice) kinesics and even human names since these terms point out referents in discourse and further enhances meaning (cf. Table 22: Excerpt 22 column 1 and Table 23: Excerpt 23). The tone and pitch in the voice of a speaker show the speaker's mood in discourse because it depicts interlocutors' manarisms in the course of interaction. To the researcher, depicted traits are deictic.

1.1 Statement of the Research Problem

As crucial as communication is, it is important that language in use be understood, appreciated and correctly interpreted by interlocutors. This is not often the case in many instances as language in use is grossly misinterpreted by interlocutors due to linguistic misappropriation. People do not pay enough attention to the linguistic elements that are crucial in discourse. Thereafter, they find it difficult to express themselves or interprete discourse. Afterwards, expressions such as 'I mean to say', 'that is not what I mean', 'What do you mean?', 'Are you referring to me?', 'No, not that, this' are used to clarify discourse. Sometimes, referential expressions lack adequate description because some words are vague and others are rather confusing.

Consequent upon this observation, this study examines deictic terms which are 'pointers' that, often times, aid interlocutors to understand discourse because they point out referents, objects and items of discourse in a speech event. Though acclaimed by many scholars as a universal phenomenon, to the knowledge of the researcher, not many studies have discussed this in several languages, and in particular, not in Ígálà. In some instances, when words are not properly articulated or utterances not well expressed, the linguistic communication fails and a lot of misunderstanding ensues between interlocutors. Also, the study of indigenous languages such as Ígálà is taken for granted by some users and learners because they consider the lexicon scanty, unlearnable and, in most cases, too difficult to comprehend. Hence, we are surrounded by some Ígálâ speakers within the country and in the 'diaspora' that can no longer use their language. The non use of any language is detrimental because this could lead to language extinction.

In Adegbija's (1999:86) opinion, every interactional talk is crucial, dynamic and should be taken seriously. The problem this study therefore seeks to investigate is whether or not Ígálà deictic terms are positioned to aid the comprehension and interpretation of discourse interaction in different contexts.

1.2 Research Questions

In line with the research problem mentioned above, the study will attempt to answer the following questions:

1. What are the different deictics found in Ígálà in the selected contexts?
2. How productive are deictics in Ígálà as used in the selected contexts?
3. What are the semantic features and pragmatic functions of deictics in Ígálà as used in the selected contexts?
4. What are the semantic and pragmatic implications of the use of deictics in Ígálà as used in the selected contexts?

1. 3 Aim and Objectives of the Study

This study aims at carrying out a semantico - pragmatic analysis of deictic terms in Ígálà. The specific objectives of the study are to:

1. Identify the properties of indexicality in Ígálà in the selected contexts**.**
2. Investigate how productive deictics are in Ígálà in the selected contexts**.**
3. Examine the semantic features and pragmatic functions of deictics in Ígálà in the selected contexts**.**
4. Investigate the semantic and pragmatic implications of the use of deictics in Ígálà in the selected contexts.

1.4 Significance of the Study

Effective communication enables comprehension of what is communicated thereby resulting to getting the appropriate response. This study advances the notion that deictic terms in Ígálà must have semantic - pragmatic applications and certain functional uses. Significantly, the understanding and proper application of deictic terms with regards to the semantic/pragmatic implication will help interlocutors to overcome communication difficulties. Also, since the study of language is the concern of linguistics, deixis as an aspect of linguistic study is very crucial to all language users because it examines the interpersonal contextual variables in any discourse. Consequently, to achieve meaning in discourse, interlocutors hinge on grammatical items (deictic terms) of the language in use.

A study of this nature will be helpful to researchers who may wish to take on language studies in this direction because the research findings will be of great benefit not only to Ígálà learners of English but to other indigenous language users studying English. In addition, it will add to the efforts already made by other researchers especially in the indigenous languages and provide useful hints that will serve as a point of reference for future studies in other aspects of Ígálà**.**

The work is also envisaged to be of great value for pedagogical purposes especially with regards to the study of Ígálà grammar and will go a long way in reducing misunderstandings among interlocutors. Equally, the study will enlighten researchers on the flexibility of the application of functional theories in the examination of aspects of language in different contexts.

1.5 Scope and Delimitation of the Study

This research is basically a semantico/pragmatic study of deictics in Ígálà. It is aimed at highlighting how deictic terms are used in Ígálà in any given speech event to convey meaning. Thirty excerpts collected from six different situational contexts are presented in the dialects as collected – the Ogwugwu dialect, to be specific. This study is basically limited to the examination of person, place and time deictic terms, as well as discourse deictics in brief. It points out the semantic features and pragmatic uses of deictic terms in Ígálà**.**

1.6 Basic Linguistic Information on Ígálà

1.6.1 Name, Location and Ethnography of the Ígálà

Ígálà is listed among the Proto-Yoruboid sub - group in the main Kwa language family of the Niger - Congo family (Akinkugbe, 1984). Ígálà language is the ninth largest ethnic group in Nigeria (Miachi (2006). ***Ánè Ígálà*** (Ígálà land) refers to the territory where Ígálà are numerically dorminant. According to Edimeh (2006:1), the common political identity of the Ígálà people dates back to the early 17th century during the reign of Ata Ayegba Om'Idoko. Today, Ígálà land is situated in the eastern part of Kogi State, Nigeria approximately between latitude 7 30 and 8 North and longitude 6 30 7 40 East with a land mass of about 13,665.61 square Kilometers at an angle formed by the Rivers Niger and Benue at the right hand side of the confluence. The area occupies a space of about 160 kilometers long and approximately about 120 square kilometers wide (Edimeh *Ibid*).

The origin of the Ígálà people is, till date, a debatable issue among Ígálà scholars. According to oral tradition, the Ígálà people are believed to have migrated from Jukun in South Kwararafa. Etu (1999:6) is of the opinion that "what is indisputable is that the Ígálà who are blacks, are found in the black region of the world, not outside it. Therefore, they should look down their boots for their origin and not outside it…" However, the late Ata of Ígálà – Alhaji Dr Ali Obaje affirms the relationship with Southern Yemen and the Yoruba kingdom at some point in time.

1.6.2 Genetic Classification of Ígálà

The language is precisely one of the 'Yoruboid' language family and a major language in Kogi State (Omachonu, 2011). It is spoken by over two million natives in nine Local

Government Areas of Kogi East Senatorial District, North Central Nigeria. The language is also spoken by people residing outside Ígálà land such as the Èbú in Delta State, Ólóhí and Ìfèkwù in Edo State, Ógwúrúgwú, Òjo, Óhi, Ìgá and Àsàbá in Delta State, Òdòkpè, Njàm, Ìnómà, Àlá, Ìgbédò, Ónúgwá, Òdè, Ìgbòkènyi and Ìlá in Anambra State.

Ígálà was formerly categorized into seven dialects which are: Ogwugwu, Dekina, Idah, Ankpa, Ibaji, Aloma/Ofabo and Akpanya. However, A close observation and interaction with people from the nine local government areas that make up Ígálà land reveal that the above classification is inadequate moreso, recent studies indicate that the following should be the adequate classification of Ígálà dialects: Ankpa with Hausa and Idoma influence, Akpanya with Igbo influence, Idah with Kankanda and Edo influence, Ogwugwu with Igbo and Idoma influence, Ife with Agatu and Idoma influence, Dekina with Bassa - Komo/Bassa - Nge influence and the central dialect which is spoken around Anyigba, Egwume, and Ejule and Ugwolawo areas which are believed to be somewhat free of external interference. However, this study disagrees with this claim because however isolated; no language is totally devoid of interference.

Efforts by Miachi and Etu (1993), coupled with the works of Ejeba (2006), Ilori (2006), Omachonu (2011) and Atadoga (in Omachonu 2011), have further enhanced the understanding of some aspects of the language such as its orthography as well as tone marking.

1.6.3 Sociolinguistic Profile and Dialect Situation in Ígálà

According to Omachonu (2011:38), "dialect is any habitual and distinguishable variety of a given language which differs from others in pronunciation, grammar and vocabulary of a given language spoken in a certain locality or geographical area showing some degree of differences sufficient to distinguish it from the standard or literary form of that language". Omachonu thereafter, identified six dialects of Ígálà as follows: Akpanya dialects with Igbo influence, Ankpa dialects with Idoma/Hausa influence, Ibaji dialects with Igbo/Edo influence, Dekina dialects with minimal external influence, Idah dialects with Edo influence and Ogwugwu dialects with Igbo influence.

Following from Miachi and Omachanu's classification of the dialects of Ígálà, this current research outlines the dialects of Ígálà as:

1. Akpanya dialects with Igbo influence,
2. Ankpa dialects with Hausa and Idoma influence,
3. Ibaji dialects with Edo and Igbo influence,
4. Idah dialects with Kakanda and Edo influence,
5. Ife dialects (Omala LGA) with Agatu and Bassa Kwomu influence,
6. Imane dialects with Idoma influence,
7. Ogwugwu dialects with Idoma and Igbo influence,
8. Dekina dialects with Bassa (Komu and Nge) influence, and
9. The central dialects spoken around Anyigba, Egwume, Ejule and Ugwolawo. These varieties are believed to be free of external influence because they are domiciled in the heart of Ígálà land.

Currently, Ígálà orthography is one of the 27 orthographies recognized by the National Education Research and Development Council (NERDC) of the Federal Ministry of Education (Miachi, 2010). The 1984 National Seminar on Ígálà Language, as cited in Maiyanga (2002) suggests that 'the geographically central dialect be used as the base for developing the standard orthography for the language.' This study chooses to use the central Ígálà for the identified deictic terms and examples cited in chapters one and two only. The decision to use the central Ígálà dialect is based on the fact that the researcher wants to identify with the 1984 National Conference on Ígálà**.** Moreover, some people are more inclined to the selected (standardized) dialects than the other Ígálà dialects which are termed 'Akpoto' or 'corrupted'. However, this researcher disagrees with the opinion that 'any human language' can be devoid of corruption. Therefore, the collected data in different situational contexts are presented in the dialects used in the speech interactions.

CHAPTER TWO
REVIEW OF RELATED LITERATURE

2.0 Preamble

This chapter is concerned with the review of literature relevant to the research. It is divided into three parts: review of concepts related to semantic fields, review of literature relevant to pragmatics and literature on deixis, which is the core of this research. The chapter also presents the theoretical framework of the study.

2.1 CONCEPTUAL REVIEW

2.1.1 Language and Context

Language as a form of social behaviour is used by human beings in social context. Context has been defined in different ways by several linguists. Malinowski (1946) describes context as the immediate concrete circumstances about ongoing discourse at the instance of uttered words. In Lyons' (1977:572) opinion, "context is a theoretical construct in the postulation of which the linguist abstracts from the actual situation and establishes as contextual all the factors by virtue of their influence upon the participants in the speech event." Grice (1982:13) asserts that context is any shared background knowledge by a speaker and hearer which aids the understanding and interpretation of what either of the two meant by a given utterance. Crystal (1987:48) is of the view that it simply specifies the place in which a communicative event takes place and the particular occasion on which the language is being used. Context tells us about the sentences that have been uttered from our discussion of locutionary acts (Nunan, 1993).

Context can be looked at from two perspectives – the linguistic and non-linguistic contexts. While the linguistic context concerns the language that is used in a talk, the non-linguistic context involves the circumstances that constitute the discussion at the particular time of communication. It also concerns two factors that influence an individual's interpretation of a piece of language; that is, the context of culture and the context of situation. Consequently, context signifies the pertinent aspect of the physical and social setting of an expression (Adegbija, 1999). From the foregoing, context is very important to this study because it is significant to the understanding of deictic terms and expressions by interlocutors. Moreso, it is against this background that the deictic terms to be discussed can be appreciated.

The relationship between language and context is seen in the way meaning is ascertained from text. Eggin (2000) is of the opinion that "our equally highly developed ability to predict language from context provides further evidence of the language context relationship".

2.1.2 Knowledge as Context

Saeed (2006:199) refers to knowledge as a vital component of context. When a speaker wants to make reference to an entity, he/she takes into cognizance what the hearer knows. This can either be the general knowledge that most people carry with them in their minds about areas of life or the interpersonal knowledge, specifics and sometimes private knowledge about events/history of the speakers in context (Cutting, 2002:5). In an utterance such as: 'The child got drowned just now', it is expected that a hearer can identify the terms **river** and **child**.

The three sources of the knowledge a speaker has to estimate from comprise:

1. That computable from the physical context,
2. That available from what has already been said and,
3. That available from background or common knowledge.

The physical context is concerned with who speaks to whom, the time frame within which discussion takes place and the location of the verbal exchange. In some instances, if not in most, it is often difficult to assign meaning to fragments except in the right conversational context. Consider the following fragments:

a. Me too.
b. Eneole did.
c. He's starving.
d Who ate, e.t.c.

Certainly, interpretation is possible because of context in which the conversation occurred. The background or common knowledge implies that people of the same speech community share common knowledge about their worldview and this, in turn, is expressed through their verbal exchange and appropriation of meaning to expression. Sack (1967) is of the opinion that the speaker's implicit use of these expectancies generates conversational exchanges. Context describes the theory of the world wherein

the reader or listener makes use of written or spoken language (Brown and Yule, 1983:139-40 in Saeed, 2006:191).

Hudson (1983:77) categorises three types of knowledge:

1. The cultural knowledge is centred on what we learn and create as a result of what we see people around us do.
2. The shared non-cultural knowledge is that which is shared by people within the same community and though not learnt, forms a convenient way through which we interprete our experiences.
3. Non-shared, non-cultural knowledge are practices that are unique to an individual.

To understand deixis, both speaker and hearer need to be equipped with background knowledge. In Bach and Harnish (1979), illocutionary acts are performed with the intent that interlocutors identify the performed act. This is germane to our research because deixis enables interlocutors not only to identify performed 'illocutionary acts, but to understand them. Moreso, competence is achieved when an individual puts to play his knowledge of language through performance. The accurate comprehension of the contexts speakers use deixis is largely dependent on the knowledge, competency and an adequate understanding of context.

2.1.3 Language and Culture

Since the commencement of the scientific study of language, the relationship between language and culture has been an issue of interest to linguists. To some, language is not just the medium of expressing culture but also an integral part of it. Language remains the primary vehicle through which cultural beliefs, values; norms and worldview are transmitted (Sapir, 1921:18). The language of a people, therefore, is inseperable from their culture. Hence, languages serve as a means of interaction between members of the same culture with people of other cultures as far as they understand each other.

Culture is concerned with all the aspects of human life which is determined by membership of a (speech) community/society. It comprises diverse areas of human life and behaviour of which language is a part (Lindsay and Norman, 1977). In some cultures, the tilting of the head, the tapping of the fingers, the nodding of the head, the stamping of the feet, twitching of the lips and tapping of the fingers, constitutes deictic gestures which, in turn, express one sense or the other. As a result, language, as an organized learned system, is used to represent human experiences within a community.

Whether in conscious and unconscious ways, culture teaches how to think and also dictates our values with regards to what is attractive and what is ugly, what is good and what is evil. Moreso, culture incorporates the form and pattern for living. Though abstract, complex and pervasive, culture is largely responsible for the structure of our realities and our range of communicative behaviour.

This study upholds the view that culture is the social knowledge a person acquires through direct or indirect instruction and imitation of members of the speech community to which they belong. Culture evolves from the practices of what people see, touch, learn and imitate. Furthermore, the vocabulary of a language cannot be separated from its cultural needs (Wardbaugh, 2007). Take for example, **Ágánà,** a masquerade believed to possess cleansing powers to cleanse the land of all forms of evil, appearing in the Ogwugwu community in Olamaboro Local Government Area of Kogi State once in a while in the early 50s and late 60s. The name is not only understood as a land cleanser but can be used to imply several senses such as: terror, horror or a fearsome sight because women are not supposed to see it. Hence women hide in their homes on the day of its appearance especially because it is widely believed that pregnant women can lose their pregnancies if they meet with or see the **Ágánà**. So is the item **'Ókpehe**/mesquite (a pond or seed of the Mesquite bean)**,** a spice (sweetener) used in preparing soup in the Ígálà community of Kogi State.

The **Ágánà** masguerade experience cannot be the same with the English Halloween which takes place every 31st October where individuals dress up as witches or ghosts and go from door to door asking for candy. In the same vein, what the experience of vacation means to an English man does not apply to the Ígálà man. Take for instance utterances such as:

3. **Ígálà:** ***Ágánà á dufu eníní. Me dufu no***
   Translation: **Ágánà** will come out today. You come out not
   Meaning: **'Ágánà** will appear today. Do not move around/do not go about your normal activities outside your house.'

   Or

4. **Ígálà:** ***Ẹ́un a kwu émi abú ókpehe ?i***
   Translation: What it smell here like mesquite this?
   Meaning 'What smells like mesquite paste?'

or

5. **Ígálà:** **Ùkwú ókpehe í che nyó un óbóbó**
   Translation: Smell mesquite it **do** good for soup
   Meaning: 'The aroma of the Mesquite paste is good for preparing soup.'

The concept of **'Ágánà'** and **'**Mesquite' are alien to the English in the same way the experience of Halloween and vacation is to an Ígálà person. So, to understand deictic terms and their applicability, one should have an understanding of the deictic terms that are specific to cultures. As a result, culture is crucial to our study because to understand deictic terms and their uses, one must know and understand a sign, say tapping of the finger twice or thrice just like an arm outstretched means bad and outrageous news to a typical Igbo man. But to an Ígálà man, it implies distance from interlocutor/an attempt to recall a past incidence or a show of pain. Obviously, deictics are diversely institutionalized in many cultures.

2.2 Theoretical Review

The term semantics was coined from a Greek word meaning 'to signify' (Lyons, 1968:400). Previously, the term was not used to refer to meaning but to its development and it was not clear whether meaning should be categorised in the domain of meaning, psychology, anthropology, philosophy or linguistics. However, the early controversy in linguistics with regards to what meaning should represent and what aspect of linguistic studies it should belong ranged from the different perspectives of scholars on the status of 'meaning'. Currently, semantics has gained recognition as the 'scientific study of meaning' following the works of Bloomfield (1933:264) (cf. Chomsky 1957; 1965) and some recent linguists such as Leech (1974), Lyons (1977), Palmer (1981) and Saeed (Saeed, 2006). The assertion of some of the above mentioned linguists are discussed in subsections 2.2.2 and 2.2.3 accordingly. Owning to the complexities about the term 'meaning', divergent opinions sprouted from semanticists.

2.2.1 The Meaning of 'Meaning'

The noun 'meaning' and the infinitive verb 'to mean' are used in a wide range of contexts and in several distinguishable senses. The term 'meaning', especially with regards to the noun 'meaning' and the verb 'to mean' denote several senses. (Ogden

and Richards (1923:145) (in Leech 1974:1) have cited about twenty-two definitions of the word 'meaning', some of which are mentioned below:

- Meaning is an intrinsic property
- The other word annexed to a word in the dictionary
- The connotation of a word
- The place of anything in a system
- The practical consequences of a thing in our future experience
- That to which the user of a symbol actually refers.
- That to which the user of a symbol ought to be referring
- That to which the user of a symbol believes himself to be referring.
- That to which the interpreter of a symbol:
    (a) Refers
    (b) Believes himself to be referring
    (c) Believes the user to be referring.

The problem with the definitions emerged from the determination to explicate semantics in terms of other scientific and technical disciplines. Several semanticists critiqued the efforts of Ogden and Richards because rather than demystifying meaning, they created ambiguity. Obviously, 'meaning' does not just start before the investigation of properties, but it begins from the study. Semantics should be explained in terms of general rules which a speaker knows and can use in the production, comprehension and interpretation of an infinite range of expressions which should undergo the same empirical investigations as science. In Leech's (*Ibid*) opinion, meaning should not be taken superficially but it should be arrived at through laid down principles matching linguistic signs with corelates while we study relations within language such as paraphrase or synonym and entailments. Take for instance, to say 'The earth is spherical' entails that the earth has shape. Leech (*ibid*) further asserts that by carefully distinguishing types of meaning, we show how they fit into the total composite effect of linguistic communication and how the methods of such a study may not be appropriate to all. He concluded that some variables should be upheld for meaning to be achieved. It is therefore important that theories and principles of meaning be set up vis-à-vis linguistic signs.

Consequently, Maiyanga (1998:37) likens the study of semantics to the instance of 'a person trying to escape from a windowless or doorless room.' He infers that we should explore what we have in the room. From the foregoing, we should pay attention to

lexical items and expressions since semantics conveys senses through signs and language. The word ‘go’ should mean ‘leave’ or ‘move away from my presence’, while ‘come’ should mean ‘get here’ or ‘move towards me’. For example, the proposition ‘I want him to come’ should literarily mean what is intended. Or, to state that ‘they live in a big house’ should mean just that and nothing more. Of the several explications of meaning expressed by some semanticists as discussed above, this study chooses to align with the final summation of Lyons (*ibid*) that the meaning of words and sentences is learnt and maintained by the use to which language is put in communicative situation.

2.2.2 Semantics

Semantics refers to the study of meaning (Inyang, 1998:4). It concerns the specific instances of meaning in language and considers ‘the thing’ which ideas, words, signs and expressions signify in relation to the objects to which these signs are applicable. Some scholars have stressed the need that it be concerned with the usual meaning of particular words or expressions and not individual idiosyncratic meaning. Firth (1957:19) is of the opinion that meaning is complex and should be regarded as such and studied in different components such as phonetics, grammar, lexicology and semantics.

This implies that ‘meaning should be examined as a complex relation rather than an entity. In Wittgenstein’s (1953:20) opinion, the meaning of a word is embedded in and equal to its use in a language. He further compares words to tools in a tool box such as hammer, pliers, a saw, a ruler, a screw driver, screws and nails. He likens the function of words to such diversities and proposed that the functions of words are as diverse as those performed by the tools in a box. Meaning occurs when we use words to refer to objects whether consciously or unconsciously. Meaning can be examined as an abstract relation external to language users (E-semantics) or as a body of knowledge within the brain or mind of the language user (I-semantics) (Inyang 2011:118-128). Semantics draws a distinction between the usual meaning of a word/utterance and meaning in specific circumstances.

This study therefore is of the opinion that semantics is concerned with accounting for the uniformity of word meaning. Lyons (1977:1-3), without saying exactly what meaning is, has proffered an explanation of the term ‘mean’ and the verb ‘to mean’. Some of the illustrations which Lyons cites as examples include:

1 What is the meaning of sesquipedalian?

2 Did not mean to hurt you.

3 He never says what he means.

4 She rarely says what she means.

5 Life without faith means nothing.

Lyons (*Ibid*) summed his search for meaning as 'the meaning of words and sentences is learned and maintained by the use to which language is put in communicative situation'. This study aligns with Lyons' (*Ibid*) summation especially because this is relevant to the semantic analysis of deictics which is the concern of this research. Palmer (1981:28) theorises that the knowledge of the meaning of a word means that we can do a number of things with it. He further suggested four categories from which sense can be derived looking at the uses of the word 'mean':

i. I mean to be there tomorrow;

ii A red light means stop;

iii What does calligraphy mean?;

iv Calligraphy means beautiful handwriting.

An evaluation of Palmer's categorisation shows that the sense of 'mean' in the four expressions includes 'propose, signal, account and reply respectively. Since interpretation is dependent on 'the use to which language is put in a communicative event, semantics is very crucial to the explication of how words, sentences, and expressions are comprehended and interpreted while expressing the meaning of a particular word in the company of other words in a sentence. Consequently, this study avers that sense is the obvious basis for determining meaning because meaning occurs when words are used to refer to objects, whether consciously or unconsciously. Take for example, the 'traffic red light' cannot mean 'stop' if the word is not assigned it. Therefore, it is the connection between 'red and stop' that makes it so. Hence, meaning, in whatever form, is arrived at through the interplay between words and other non-linguistic items moreso that semantics is described as 'the study of meaning in terms of situation, use, context, outward and observable co-relates of language behaviour' (Leech 1988:61). However, from a pragmatic point of view, meaning changes especially when an utterance is accompanied by a corresponding deictic term. For example, the lexeme **'lo'** in a statement such as:

6. **Ígálà:** ***Kwo émí á lo***

Translation: Leave here to go

Meaning: Go away (sometimes uttered with eyes twitched menacingly may imply issuing a threat or show of anger).

2.2.3 Truth - Conditional Semantics

The truth-conditional theory of meaning is an attempt to apply logical analysis to the study of sentence. 'True sentence states that the state of affairs is so and so'. (Tarski, in Inyang, 2011:76-78). According to Palmer (1981:196), 'The meaning of a sentence determines the conditions under which it is true or would be true.' Baker and Hacker (1994) define truth-conditional semantics as accounting for the meanings of substantial expressions in terms of their contributions to the meanings of sentences. It is assumed that sentences and propositions are either true or false but their truth/falsity is relative to the possible world (Inyang, 1998/2011). Linguists are of the opinion that the meaning of an utterance/sentence is determined by the condition under which it was uttered depending on the certainty or falsity of the situation of utterance. Consequently, the ability to make perceptual discrimination is not a sufficient criterion for ascertaining the capacity of a speaker's interpretation of the linguistic competence of another competent speaker. Maiyanga (1998:40) cites the following instances to support this position:

X is gold is true just in case x is in the substance called 'gold'.

X is red is true just in case x is in the colour called 'red'.

There is difference between the truth-value of a proposition and the truth-condition of a sentence. Consider the sentences: 'Ojonide was married' and 'Agada was in this house'. The above cited examples examples expresses' a set of propositions depending on whether the entity being referred to on a particular instance 'was' married as in the first sentence. Whether, as expressed in the second, Agada was in the specified house as at the time of the utterance. To ascertain the truth-value or the truth-condition of the above stated propositions, one will have to depend on the empirical verification of the sentences expressed. 'Ojonide was married' (on the assumption that he is a person who is real) will be verifiable as true or false based on whether the person referred to as Ojonide was indeed married and divorced or a widower and whether the person Agada was actually in the house.

Similarly, asides empirical investigation with regards to Ojonide's status and that of Agada, we can argue that, the entity 'Ojonide is divorced' or 'a widower.' However, if the propositions expressed by the sentences illustrated above express the fact that 'Ojonide is a bachelor', then it is obvious that the propositional content does not express truth-condition because 'Ojonide was married'. Baker and Hacker (1994) mention five conditions as follows:

(i) A standard formulation of a condition is a conditional sentence… with standard use of conditions.
(ii) There is the requirement of relevance.
(iii) The specification of a condition must be noncircular or non-trivial.
(iv) It must be possible to establish whether a condition holds independently of establishing what condition it is for.
(v) Specifications of condition must have a degree of generation.

Truth-conditional semantics is perfect for the analysis of only declarative sentences. Therefore, from Hudson's (1984) description of declarative sentence, researcher is of the opinion that deictic terms used in expressions are declaratives. Whatever the propositional content, it should conform to reality. Deixis points out declared truths in a real world. Therefore, this study refutes Yassi's (2009) assertion that though deixis belongs to the domain of pragmatics, it cannot be captured in truth conditionals. Consider, for example, statements like:

7. Ígálà: ***Ù gwenyì í chè éjódùdu. Ùbí èéle eí.***
Translation: I beattooth this fold first. After that, this.
Meaning: 'I broke this tooth first. Thereafter, this one.'

8. Ígálà: ***Éwò í nyo umi éjú.***
Translation: Town this good I eye.
Meaning: 'I like this settlement.'

9. Ígálà: ***Du oję le wa émí.***
Translation: Carry food that come here.
Meaning: 'Bring the food here.'

The examples above are true if:

i. 'The tooth' was actually broken in example 7,

ii. If the entity in example (8) actually like the city mentioned,
iii. And if there truly is food to be presented as stated as in example 9.

2.3 Pragmatics

Pragmatics is a subfield of linguistics that is concerned with the ways language users appropriate and interprete linguistic elements in context. Ndimele (1997:117) refers to pragmatics as the branch of linguistics that accounts for the observable and unobservable aspects of language event including the choices users of language make and the effect of their choices on other participants in the discourse. This means pragmatics is concerned with 'utterances, speakers' knowledge, shared interpersonal knowledge of speakers and previous backgroung knowledge.

To understand pragmatics means an ability to judge an utterance correctly – the ability to discern when an utterance is a statement, question, request, promise and so on (Sperber and Wilson, 1986). It offers us interpretations to expressions in a way that semantics and other aspects of linguistics do not. It gives us a greater, deeper and a more general reasonable account of human language and behaviour. This is conspicuously expressed by other aspects of pragmatics and deixis where human language and behaviour combine to express meaning in face-to-face interactions. Mey (1993:5) described pragmatics as 'the waste basket of linguistics' and postulate that:

> Pragmatics is the science of language seen in relation to its users, … not the science of language in its own right, or the science of language as seen and studied by the linguists, or the science of language as the expression of our desire to play school man, but the science of language as it is used by real, live people, for their own purposes and within their limitations and affordances.

This study holds that pragmatics is the study of the relation of signs to the interpreters and further examines it as that aspect of language which deals with the origin, uses and effect of signs within the behaviour in which they occur. Expressions should show a situation with respect to which it is pragmatically correct. Certain features make an utterance correct or incorrect. One of such feature is the 'appropriateness' of condition. An individual giving an order or command to another should have the authority to do so. For example, President Obama of the United States ordered Ghadaffi of Libya and

his men to drop their arms or else he would be sanctioned. For Obama to give such orders, he should have the power to punish Ghadaffi's disobedience. Likewise, for President Goodluck Ebele Jonathan to promise standard power supply there must be commensurate authority and enablement to accomplish that.

Furthermore, pragmatics studies how the interpretation of meaning depends not only on linguistic knowledge of both the speaker and hearer, but also on parameters such as; the context, knowledge about the status of those involved in a speech event and the inferred intent of the speakers. Pragmatics explains how language users are able to overcome apparent ambiguity since meaning relies on the manner, place, and time of an utterance. When a politician says 'I will', he may mean 'he may' and when he says 'I may', he may probably mean 'not possible or no'. The words 'will', 'may' and 'no' as used above each has a perfectly identifiable meaning known by every speaker of English (that is, fixed semantic meaning). But in this context, the illustration above means different things to different speakers depending on the circumstances and context. The possibility of this depends largely on what speakers mean when uttering words, the particular circumstances of their utterance, their intentions, actions and what they actually communicate.

The researcher wishes to assert that pragmatics studies how language is used to achieve specific social goals, the factors that govern our choices in social interaction and the effect of our choices upon others. On the whole, pragmatics concerns what we do with language beyond what we say. The Ìgálâ conversations below are therefore pragmatic:

10. Ígálà Ọ̀ma igbẹ̀lẹ̀ lẹ̀ a che éjúmọ́mí

Translation: Child young girl that is make compassion.

Meaning: 'The young girl is compassionate' (The young girl is a prostitute).

11. Ígálà: Éjúmòmì ẹnẹ̀?

Translation: Compassionate who?

Meaning: 'Compassionate to whom?'

12. Ígálà: Abókẹ̀lẹ̀.

Translation: Men.

Meaning: 'Men'.

The above cited examples have a perfectly identifiable interpretation known to speakers with shared background knowledge. It is absolutely clear from example

10 and 11 that the fixed semantic meaning of the word ‘compassion’ changes to ‘prostitution’.

2.3.1 Pragmatics and Semantics

Since this research is basically a semantic pragmatic explication of deictic terms, the researcher examines the relationship between the two concepts. Semantics and pragmatics are two broad concepts used to elucidate meaning in both natural and artificial languages. Kempson (1977:50 - 1) distinguishes between semantics as the domain of truth - based analysis and pragmatics as that of speech act analysis. According to Groanedijk and Stokhof (1978:49):

> An adequate theory of meaning for a natural language has to consist of at least semantics and pragmatics. A theory of meaning which consists of both semantic and pragmatic is a promising way to unify insights from two main streams in contemporary philosophy of language

In Leech’s (1981:81-7) opinion, meaning should be approached from both the semantic and pragmatic points of view to attain a satisfactory explanation. If we approach meaning entirely from a pragmatic or entirely from a semantic point of view, those requirements are not met. However, if we combine semantics and pragmatics, the result can be satisfactory.

Meaning in semantics is defined precisely as a property of expression in abstraction from specific situation of speakers or hearers while pragmatics views meaning as relative to speakers and or hearers. In the classical period, semantics was described as ‘unstructured’ and ‘vulnerable’ until its empirical studies by a handful of semanticists – Katz and Fodor (1963), Lakoff (1977). While semantics is viewed as presenting meanings as communicated, pragmatics denotes a variety of meanings. Simply put, pragmatics is the theory of connectiveness while semantics is the theory of truth. Semantic meaning in natural languages is far removed from situational meaning which is dependent on speaker/hearer. Pragmatics on the other hand, is relative to a speaker/user.

From the foregoing, this researcher is of the view that both fields are concerned with the study of meaning which are tracable to the different uses of words/utterances. (Leech,

1983) points out the fact that semantics and pragmatics are distinct but complimentary and interrelated. It is against this background that, philosophers such as Wittgenstein, Austin, Alston and Searle did integrate semantics into pragmatics. Searle (1969) argued that the theory of meaning is the subpart of the theory of action. Hence, he defines meaning in relation to the acts interlocutors perform in relation to hearers. The utterances below are performative because interactants show some performance which accompanied their utterance.

13. Ígálà: Ù che fù ìbe mí mùjó ki ù jẹun.
Translation: I do has mind my gather that I I eat.
Meaning: I have decided/made up my mind to eat.'

14. Ígálà: Ù dú ọ́dà wẹ ki è jẹun.
Translation: I give permit you that you eat.
Meaning: 'I command you to eat it.'

Leech, (*ibid*) further asserts that "both fields are concerned with meaning in different ways…" Sequel to this claim, this study avers that meaning can be satisfactorily achieved if we combine semantics and pragmatics because, while the former reveals those elements that are conceptualized, present or past that are in some way replicated in the way language is organized, the latter connotes several senses of items. When a superior officer at military parade ground shouts an order to a subordinate; ***lìa émí*** **(***come here*)**,** the subordinate is compelled to comply promptly with the superior's orders. As a result of this, pragmatics defines the item ***émí*** **(***here*) with regards to context and proximity to or from speaker. So, while semantics is the theory of truth pragmatics is the theory of correctness. For instance, the item '***èéle'*** (that) can be said 'arm outstretched'. In another circumstance, the same lexeme can be uttered with 'lips poked forward' towards direction of the item or object. Yet in another instance, the same word ***'èéle'*** can be uttered with 'head tilted' towards direction of the item of discourse.

Though Searle (*ibid*) merges semantics with pragmatics, this study aligns with the complimentary notion which argues that meaning in language should be 'committed to the facts as observed, simple and generalizable as possible' because if the study of meaning is approached from the point of view of either semantics or pragmatics alone, a holistic and comprehensive detail of meaning will not be achieved (Maiyanga,

1998:34-37). This therefore informed the observation of other areas especially that of interpersonal exchanges. It is up to semantics to tell what a speaker literarily says when he makes use of expressions of any given type while pragmatics explains the information or expression conveyed and the action performed. Semantics consists of conventional rules of meaning for expressions and their modes of combination. To a greater extent, communication is basically a matter of a speaker encoding thoughts into words and the listener decoding words and thereafter, encoding words back into thoughts which speakers and interpreters have implicit mastery of. Paradigmatically, the sincere speaker plans to produce an utterance with the truth conditions of a belief he wishes to express (Levinson1985). Hence, this study combines the two fields – semantics - pragmatics and applies both approaches to the analysis of deictic terms.

2.4 Review of Related Previous Studies

Pragmatics is very crucial to this research because its principles form the foci for data analysis. The concern of this study is deictics which, as an aspect of pragmatics provides linguistic elements that will be handy in the explication of collected data. Related works in this field are the studies of Maiyanga (1998), Bahago (1999), Ibileye (2002), Obaje (2004), Nahum (2006), Ahmad (2004), Ogala (2007) and Solomon (2012).

Maiyanga (1998) examined Ígálà proverbs using selected semantic and pragmatic tools. He tested 13 (thirteen) concepts from the field of semantics and pragmatics on the collected data. Some of the concepts he employed include truth conditional semantics, synonyms and antonyms, entailment, presupposition, ambiguity, speech acts, predication analysis and assertion. Using proverb number 30 - ***ẹun duu kẹgbẹ, oun ẹ ja*** (whatever you sow is that which you will reap), he stressed that to state this proverb implies that an individual must be making an assertion that to a referent who is occupying a given point (the object) in logical space. This, indeed, is assertive if all things are equal in the physical world.

The study reveals that auxiliary verbs such as ‘must’, adverbials and adjectives in Ígálà proverbs are carriers of the illocutionary force of commands. At the end of the study, he affirms that proverbs can be structured into semantic fields showing a full range of illocutionary acts. Some of his findings express the fact that some words in Ígálà exhibit two senses: ***ólí*** (*stick* and *tree*), ***éjú*** (*eyes* and *face*), ***ìlẹ*** (*world* and *life)*, ***Ọ́jọ́*** (*God* and

day) and **ẹla** (*meat and animal*). He adds that some Ígálà proverbs do not commit the user to some future course of action. In addition, he found some preposition types into which proverbs are always couched. The following propositional constituents of most 'if proverbs' affirm his claim, i.e.: 'if p, q', 'if not p, not q', 'if not p, q;' and 'if p, not q'; of the numbered proverbs 26, 41, 81 and 183 (Maiyanga1998:168). Based on the findings of his study, Maiyanga concludes by affirming that 'Ígálà proverbs can pass the test of quantity because the proverbs investigated are as informative as expected to be but insists that the attribute of quantity is for adults 'only' and not for children.

Though a semantico - pragmatic Ígálà study, this study differs from his study in some regard. The researcher investigates deictics from the perspective of Hallidayan (functionalism) treatment of the study of words in segments since linguistic components serve two general purposes - ideational and interpersonal purposes. Moreso, it aligns with the principle that general linguistic 'items' are 'multifunctional' and more pragmatic. Obviously, deictic terms are multifunctional and pragmatic because to understand the multifunctional meaning of some deictic terms, we examine the sets of grammatical elements within the overall organised set.

Bahago (1999) studied the language of religion using a pragmatic approach.He used Austin's speech act theory and Grice's cooperative principles in analysing the data which were collated from the sermons of the founder of the Deeper Life Bible Church, Pastor William Kumuyi. Bahago looked at the speech interactions and the effect of the illocutionary force of speech acts in the sermons examined. He specifically examined the illocutionary acts in the sermons with a view to ascertaining the reasons behind misunderstanding in speeches used in religious contexts. He cited three crucial issues associatable with language as used in Christian sermons. These include:

i. Meanings of specified utterances depend highly on the illocutionary force of words and sentences.
ii. Factors (identified) involved in communication with regards to what is communicable and how speakers complete the intended talk.
iii. He inferred that communication is achieved when a speaker's attitude conveys to an interpreter, the intended attitude.

Furthermore, he presented three important factors that are necessary in determining what is spoken to include firstly, sense of the communicated utterance. Secondly, the identity of objects in the real world as referred to by the speaker; and the mode by which the speaker speaks, i.e., whether or not the speaker is speaking literally or figuratively. Also, he points out that the sense the pastor intends to communicate in a Christian sermon "involves potential ambiguity of the sentence used". This means that pastors imply several senses when they make an utterance while the congregation is expected to interprete the utterance. Above all, he investigated the perlocutionary acts performed by the interlocutors to determine the implication of such acts on communication.

Bahago further asserts that for communication to be successful, a speaker should observe the felicity condition (Searle 1969). The success of any linguistic communication depends primarily on speaker's ability to express his or herself to hearers who also depend on semantic and contextual factors to interprete the 'talk'. He also posits that communication takes place between a pastor and his congregation when both parties share the same intention. This is ascertained by examining the context of utterance, the illocutionary force behind the utterance, the interlocutor's intention and the evidence that the hearers understand. Bahago considered the way interlocutors use language in Christian sermons with a desire to improve linguistic communication. This present study differs slightly from Bahago's as the researcher employs Halliday's systemic functional approach and Cuttings' (2002) pragmatic cum discourse approach to examine the data so collected.

Ibileye (2002) used the pragmatic approach to investigate some selected modal auxiliary verbs used in the 1979 Constitution of the Federal Republic of Nigeria. He applied the Austin's (1963) philosophical and pragmatic approach and Searle (1969) to explain the possible illocutionary forces of the selected modal auxiliary verbs used in the constitution. He examined utterances in the course of verbal interaction and proferred an explanation about the possible illocutionary forces of the selected modal auxiliary verbs in the constitution which facilitate "a representative judgement about the structure, meaning and possible outcome of the use of modal auxiliary verbs in the 1979 constitution of the Federal Republic of Nigeria (op. cit: 64)." Ibileye's study differs

from this work which examines selected deictics from a semantico - pragmatic perspective.

Obaje (2004) looked at deictic features in selected speeches of Obasanjo. She studied the selected speeches from a pragmatic perspective and considered the function of language in different contexts and advanced the fact that language functions differ in many respects depending on the use to which it is put in context. Likewise, she asserts that the interpretation of deixis is context - dependent since it accounts for the relationship between linguistic expressions and participants in the context of situation. In addition, citing example with the deictic 'we', she established the notion of change and shift in participant's role in interaction because 'we' could refer to 'all Nigerians' or 'the president and his other administrators'. Though an undergraduate study, it is relevant to this current study because it studied the use of language in different contexts and situations which, in part, is the concern of this research.

Nahum (2006) studied Jukun proverbs. He contextualizes Jukun proverbs using Lawal's (1995) model of 'the Aspects of a pragmatic theory' which is based on earlier speech act cum pragmatic theories of scholars such as Austin, (1962) Grice, (1967) Searle (1976) Bash and Harnish (1979) and Adegbija (1982). The model comprises competencies, background information and speech acts, which are vital constituents of any pragmatic theory was used in explicating Jukun proverbs. At the end of the study on Jukun proverbs, Nahum establishes that the 'direct' and 'indirect' Jukun proverbs tend to be mainly assertive, through either claiming, disclaiming, informing, stating, or complaining about certain aspects of the real world.

The intended acts the proverbs are used to perform range from the 'expressive', 'vindictive', 'directive', 'warning', 'acts of judging, cautioning, and so on. He concludes that "the interpretation of Jukun proverbs depend very much on mutual understanding between the addresser and the addressee." Though a pragmatic study, Butari's research radically differs from this current study because this study looks at deictic terms from a semantico pragmatic perspective and applies Cuttings' (2002) approach to the analyses of the collected data.

Ahmad (2004) studied the Paralinguistic phenomena in Ígálà communication patterns. His study touched on paralinguistic variables like clothing, crying, laughing, grunting and beckoning. Also, his work also focused on vocal characterizers such as accent, pitch voice, gesture, touch, facial expressions, proxemics and or distance between speakers. Using Austin's (1962, 1980a), as complemented by Searle's (1969), Speech Act Theory, Grice's (1975) cooperative principle and the ethnographic approach to the study of conversation on one hand, and statistical approach, on the other, he investigated Ígálà communication patterns, highlighted the importance of interpersonal relationships among interactants and further looked at how communication could be managed so as to avoid breakdown in relationships. In addition, he examined the extent to which verbal communication in Ígálà depends on the non - verbal features to determine understanding of utterances and the importance of paralinguistic features in Ígálà communication patterns.

At the end of his investigation, it was ascertained that paralinguistic variables such as voice volume or pitch, gesture, touch, facial expressions, and proxemics are used in interpersonal contact by Ígálà interlocutors. In addition, tone/pitch could suggest anger, while gestures (illustrators) add to meaning in Ígálà conversational exchanges. The study further found that facial expressions are emotion indicators since they tell the mood of an interlocutor in any verbal exchange. Though his work established the fact that the above listed variables come into play during face – to – face interaction, the present work differs from his submission because it examines deictic terms using two broad fields of study – semantics and pragmatics.

Ogala (2007) did a sociolinguistic study of the effects of non - verbal behaviours on the verbal communication of the Ígálà. He examined non - verbal communication in different social settings and from a broad perspective. He investigated kinesics generally and looked at the combined use of non - verbal behaviours and verbal communication and further examined the way Ígálà use non - verbal behaviours in their verbal communication but narrowed down his work to 'illustrators' under three communicative events showing how these events accompany verbal communication. The focus of his study is the contribution of non - verbal behaviours to the overall understanding of the verbal communication of the Ígálà people, effects of illustrators on the verbal communication of Ígálà people. His work concerned how age and gender

limit interlocutors to the use of certain range of illustrators in specified communicative events.

Ogala examined and analysed the use of illustrators from three ceremonial events namely, chieftaincy, marriages and burial ceremonies. The study found that though non - verbal behaviours contribute to the overall meaning of verbal communuication, they are used unconsciously by the Ígálà people. Also, that culture influences the use of non - verbal behaviours and this account for the reason why (the use of) illustrators reveal our state of mind, especially with regards to our emotions.

Solomon (2012) did a pragmatic analysis of selected speech acts of Saint John as found in the Holy Bible. He used Austin' Speech Act Theory and Grice's Cooperative Principle to investigate the linguistic factors that are responsible for communication difficulties observed in the gospel according to Saint John of the Holy Bible. He used simple random sampling to select the population. The analysis showed that interlocutors adhered to the maxims of cooperative principles and the felicity conditions A, B and C although some violations of these maxims occurred. Also, interlocutors' speech acts aided the understanding of linguistic communication. The findings of the research showed that non-adherence to some of the maxims results to communication difficulty and that certain locutors are in the best position to make some locutionary pronouncements. Furthermore, it admits that some extralinguistic factors are responsible for communication difficulties among interlocutors. This current study, unlike Solomon's, is not just a semantico pragmatic analysis of deictic terms but investigates deictics in selected contexts of use with a view to determine the semantic - pragmatic function of terms in Ígálà in the selected context.

2.5 Deixis

Deixis originated from Ancient Greek and it signifies 'display,' 'demonstration,' points of reference, e.t.c. It denotes a situation whereby the understanding of definite words, phrases and utterances is made possible with regards to contextual information. It is concerned with the way languages encode features of the context of utterance and the interpretation thereof. Deixis expresses the function of pointing and specifying. Adrian, Richard, Farmer and Robert (2001:255 - 6) assert that "indexical expressions are the ones that have indexical uses and refer to something in rectitude (correctness) of its relation to the actual physical utterance." For instance, the word 'I' is applicable to any

referent which could be another person within the context of speech or to whoever utters it. Deixis is that aspect of pragmatics which entails understanding the meaning of definite words, expressions and deictic strokes used in an utterance based on contextual information. It includes lexemes that have fixed semantic explanations. For example, units like:

Ló	***Ló***
Go	Goes,

Che	***Che***	***Ache***	***Éun***
Do	Do	Maker (of)	something

have fixed semantic interpretation but connotative meanings that constantly change depending on the time, place and context of utterance (Saeed, 2006:191 - 7). Deictic terms include expressions that are especially handy for referring to objects, persons, things and events whose interpretations are relative to the extralinguistic context of an utterance which concerns speaker, time and place of speaking, gestures of speaker and or the current location in the discourse (Crystal, 1980:103). Deictics are inexhaustible in natural languages. In some instance, the deictic origo changes as roles shift from one speaker to the other in the context of 'talk', especially with regards to the first person Ígálà pronouns, ***ọ̀mí/ùwẹ/àwa*** (I/you/we**)** and the adverbs ***émí/ábajóí/ọ̀mọ́*** (*here/now/there*) which is continuously redefined as the deictic centre changes. Deictic gestures are best described as verbal pointing because it is sometimes accompanied by speech. Any referring expression can be used indexically (Frege1952). See some examples below:

15. Ígálà: ***Ù na fedo un.***
Translation: I am love her/him.
Meaning: 'I love her'.

16. Ígálà: ***Únyí i che nyọ̀.***
Translation: House this do good.
Meaning: 'The building is fine'.

17**. Ígálà:** ***Iya awuwu í gbe!***
Translation: Play wonderful it much!
Meaning: 'What a wonderful performance!'

18. Ígálà: ***I che unyọ/ọlafia no - o***

Translation: It do beautiful not!

Meaning: 'How beautiful!' These examples express some kind of gesture or pointed gaze (they are deictic but are sometimes mistaken for demonstratives). See examples below:

19. Ígálà: ***I ya himu òchóchi.***

Translation: She/he is mad truly.

Meaning: 'She is truly crazy'.

20. Ígálà: ***Ugwugwu Ọ́kọ kpài ọ́yà che daru ábajọ́í***

Translation: Sit Husband and wife do seperate right now.

Meaning: 'The marriage is hereby dissolved now'.

The question is how to identify 'here' and 'now' on particular occasion of utterance. There is no other way of defining the English adverb 'here' and 'now' except by relating them to;

i. Place of and time of utterance.

ii. Time and place of mental act or less conscious awareness.

If defined in terms of illocutionary deixis, the Ígálà 'here' refers to where the speaker is at the specific time of utterance and 'now' refers to some specific period of time that comprise the utterance. For example, the demonstrative adverb 'there' and 'then**' (*òmó kpai ùgbálé/ìkòlẹ*)** is contrary and negatively defined in comparison to the pronoun 'here' and 'now' **(*émí kpai ábajọ́í*)**.

21. Ígálà: ***Òmó, ì che émi n.***

Translation: There, it do here not.

Meaning: 'There, not here'.

22. Ígálà: ***Ìkòlẹ, i che ábajóí. n***

Translation: Time that it do now not.

Meaning: 'Then not now'

Primarily, deictics involve acts of utterances by interlocutors and listeners, place and time of utterance. Deictic expressions include the following:

a, personal/possessive pronoun – I (***òmí***),you (***ùwẹ/wẹ*),** yours (***ẹwẹ***), ours (***èwá***),

b spatial – here (***èmi***),there **(*òmó*)**, over there **(*ànumọ*)**, now **(*fài*)**,

c other proforms – so/do,

d possessive adjective – my (***mí***)/your,

e demonstrative adjectives – this (***eì***) that (***èléè***),

f articles – the/an/a.

Through the physical co-location of people known as co-presence (Goffman, 1963), individuals convey information using various meaningful and visible accessible channels such as the arrangement of the body parts in shared space, that is, body movement which includes pointing signals with the use of the hands, heads, lips and even legs. Deictics are often accompanied spontaneously by gestures when uttered – (especially, demonstratives, pronouns (reflexives), such as ***ọ̀mọ́****/there,* ***ànumọ́****/over there,* ***èléè****/that,* ***eì****/this,* ***émí****/here,* ***Òun ọ̀tọ́tọ́ ọ́la un*** */himself,* ***ọ́lami****/myself* e.t.c). 'Gestures' therefore, refer to the kinesic movements that convey meaning. It includes all of the following:

i. Non – obligatory preparation which entails the lifting of the hands from a rest position to the indicated space.

ii A non – obligatory pre-stroke hold which involves sustaining the hand in a position in a given speech event.

iii An obligatory stroke and a non – obligatory stroke. Post stroke holds where interlocutors sustain their expressing position alongside an obligatory resting of the body part used in its normal rest position. The deictic stroke expressed maybe static or dynamic (Lascardes and Stone, 2009).

Deictic gestures define spatial reference in parallel/definite terms by projecting the hand to a region that is distal or proximal in relation to speaker's position. Often, people anchor their speech signals to the context of communicative event through deixis. However described, the term refers to the expressions we use in which meaning is directly traceable to features in a conversation. Deixis includes words that have fixed semantic and denotative meanings which change frequently depending on a number of factors, i.e., 'time and or place of utterance'. It is categorised into the following:

2.5.1 Person Deixis

Person deixis is the most common category of contextual information – person, place and time. Fillimore (1982) calls them 'the major grammaticalized types.' The person category directly shows the roles individuals play in a speech event. The roles include

the activities of the speaker, addressee and others. When roles shift in the course of conversation, the deictic origo also shifts.

Person deixis concerns the encoding of the role of participants in a speech event in which an utterance is delivered. The category 'first person' is the grammaticalization of the speaker's reference to him/herself. The 'second person' is the encoding of speaker's reference to one or more addressees, while the 'third person' is the encoding of reference to persons or entities which are neither speakers nor addressees of the utterance in question (Levinson, 1985:62).

Following the description of Levinson (*Ibid*), person deixis constitutes the following:

ENGLISH	SINGULAR	PLURAL
1st Person Pronoun	I	We
2nd Person	You	
3rd Person	He/she/it	they

ÍGÁLÀ SINGULAR

Atadoga in Omachonu (2011) categorises Ígálà pronouns into personal, possessive, reflexives, demonstratives, interrogatives, relative and emphatic. The following constitute some pronouns: ***Òmi, u,* ùun*, ẹ, Na, Mi, Un, Wẹ, Mẹ, Ma, amẹ, ama, Uwe, I, Òun*** and ***A***. Furthermore, (Etu 1999, 45-46) categorized the Igala pronouns into the following:

1st Person Singular - ***Òmi, Ù, Èmi, Na, Mi and*** (***Èémi*** [possessive]).

1ST Person Plural – ***Àwa, À(wa), Wà and*** (***Èéwa*** [possessive]).

2ND Person Singular - ***Ùwẹ, E, Wẹ and*** (***Èéwẹ*** ([possesive]).

2ND Person Plural – ***Àmẹ, Mẹ, ẹ and*** (***Èémẹ*** ([**possessive]**).

3rd Person Singular - ***Òun, Un and*** (***Èéun*** [possessive]).

3RD Person Plural - ***Àma, Àm, Mà,*** **and** (***Èéma*** **[possessive]).**

Person Deixis directly shows the diverse roles individuals play in a speech event. The roles include the activities of the speaker, addressee, other persons involved in an utterance. That is, those directly involved and those mentioned in the utterance i.e, the

speaker and addressee, shift roles in the course of turn - taking. Consider the examples below:

23. Ígálà: ***Òun ka í.***
Translation: He/she say it.
Meaning: 'He said it.'

24 Ígálà: ***Í fu kọ.***
Translation: She/he has wrote.
Meaning: 'She wrote it.'

25. Ígálà: ***I ru ùwẹ éjú ki ẹ lá imoto ka?***
Translation: It cool your eye for you buy car one?
Meaning: Would you like to buy a car?

26. **Ígálà:** ***Ì dukpẹ è dù wa ábajọ́i.***
Translation: She/he ought you bring come right now.
Meaning: 'She ought to bring it now'.

27. Ígálà: ***Ú na ló tu ájá.***
Translation: I will go to the market.
Meaning: 'I am going to the market.'

28. Ígálà: ***Má che ki ùma che mí agbe, àmáa I mu mì gbatanẹ***
Translation: They do that they do me hurt, but she/he catch me rescue to ground.
Meaning: 'They tried to hurt me, but he rescued me.'

These (as exemplified above) are the deictic reference to the participant role of a referent which directly reflect the different roles individuals play in any given speech event. According to Hartmann and Stock (1972: 168), Crystal (1980:263), Levinson (1985:62), Lyons (1996:302), deictics are commonly expressed by constituents like possessive affixes of nouns and agreement affixes of verbs. It includes first, second and third person pronouns. Another area that cannot be overlooked is the special role the speaker and addressee play in grammatical hierarchy. See some examples of Ígálâ reflexives in the following examples**:**

29. Ígálà: ***Ì là kpàí ójika ọ́lauɯ***
Translation: He/she bought with shoulder body his/her.
Meaning: 'He bought it himself.'

30. Ígálà: ***Òmi ọtọ́tọ́ ọ́la mi la ọtakada ẹ́ nwn Hajara.***

Translation: I myself body me buy book that for Hajara

Meaning: 'I myself bought the book for Hajara.'

31. Ígálà: ***Ùwẹ ọtọ́tọ́ ọ́la wẹ kpa ẹjo í?***

Translation: You yourself body you kill snake this?

Meaning: 'You killed this snake yourself?'

32. Ígálà: ***Òun ọtọ́tọ́ ọ́la un jẹ kaki I ya ẹ́ Ọ́kọ.***

Translation: She herself body self agree that she will marry husband

Meaning: 'She agreed to get married.'

33. Ígálà: ***Àwa ọtọ́tọ́ ọ́lawa a hi oje ama ana wa***

Translation: We ourself body we will cook food they in-laws our.

Meaning: 'We cooked food for our in-laws food ourselves.'

32. Ígálà: ***Óun ka kpài ọ́laun***

Translation: He/she say with body him/her.

Meaning: **'**She said it herself' can be uttered pointing to the speaker.

33. Ígálà: ***Òun tá èkpo lẹ kpài ójika ọ́laun***

Translation: She/he sold oil that with shoulder body her/himself.

Meaning: 'She sold the oil herself.'

Other lexical items used in expressing the reflexive pronouns in Ìgàlâ are as follows;

34. Ígálà: ***Ẹ́un ù che ọ́lamì ?***

Translation: What thing I do body me this?

Meaning: 'What have I done to myself?'

35. Ígálà: ***Ẹ che nyọ́, ẹ che nwn ọ́làwẹ.***

Translation: You do good you do for body self.

Meaning: 'If you do good, you do it to yourself.'

36. Ígálà ***Ọ́lamẹ mẹ kpa yód***

Translation: Body yours you kill this!

Meaning: **'**You are killing yourselves.'

37. Ígálà: ***Ọ́ma ì fu ọ́laun kpabìe***

Translation: Child this has body self spoilt.

Meaning: **'**This child has spoilt himself.'

38. Ígálà: ***Ma nékè hi ójẹ nwn ọ́lama n***

Translation: They not could cook food for body them not.

Meaning: 'They could not cook for themselves.'

The category of first person is grammaticalized as the speaker's reference to self; the second person is the encoding of speaker's reference to one or more addressees, while the third person is the encoding of reference to persons and entities which are neither speakers nor addressees of the utterance in question. Speaker is/may not be the originator of the message.

2.5.1.1 Ígálà Pronoun System

Ígálà pronouns are used as a subclass of nouns. The first person refers to speaker(s), the second to addreesee(s) and the third to neither the speaker(s) nor the addreesee(s). Ígálà pronouns encode more information than English pronouns because the three way system is the basic of most pronoun systems but Ígálâ has eleven personal pronoun systems. This is illustrated below:

	Sg	**Pl**
1st person	***Ù*/*Òmí***/I/me	***Àwa***/we/we
2nd person	***È/Ùwẹ***/you/you	***Mẹ*/*amẹ***/you/you
3rd person	***Í*/*u*/*Òun*** she/he/it/it	***àma***/they

2.5.2 Temporal /Time Deixis

Time deixis refers to the various moment utterances and events occur in discourse. It involves the use of time adverbs such as 'now (***àbajọ́í***), then (***ikolẹ***), soon (***ìko pẹ̀ẹ̀***) and different tenses'. These adverbs can be relative to the time an utterance is made – encoding time (ET) and decoding time (DT) (Fillmore, 1982). Temporal/time deixis locates points and intervals on the time axis particularly with regards to the moment of utterance. Cruze (2000:321) has classified time axis into 3:

(i) Before the moment of utterance,

(ii) At the time of utterance, and

(iii) After the time of utterance.

In Levinson's (Ibid) opinion, most language systems of recording and measuring time seem to be the natural and prominent circles of day, night, lunar months, seasons and years which can either be used as measures comparative to some fixed point of interest and even calendrically. Temporal deictic terms describes the moment at which the

utterance is issued. In Fillmore's (1997) terminology, it is referred to as 'coding time'. And so, 'now' (***ábajọ́í***) becomes the span of time including the moment of utterance and the basis for the systems of estimating and measuring time in most languages. Sometimes, we treat the near and immediate future as being close to utterance by using the proximal deictic expressions as in 'this night (***òdu i***), this week (***àládi***), month (***òchú***) and year (***ọ́dọ́***), (Etu 2000). Therefore, counting back from the present tenses distinguishes happenings according to events that happened earlier today from yesterday; and the tense particles of tomorrow incorporate those of yesterday. The word for the day before yesterday incorporates that for the day after tomorrow. This phenomenon signifies a partial cyclical property around encoding-time which Jersperson (in Brown 1995) refers to as "among expressions for the simple past. We must here also mention the so – called historic present..."

A good illustration of temporal deictic terms are words like 'tomorrow' (***ọ́na***), which means 'the successive next day after every other day, or the day after the day of an utterance or a day last year (***èchí***) which is distinct from the tomorrow of a day next week. Temporal adverbs are usually relative to when utterance is made or heard. - 'encoding time' (ET) and 'decoding time' (DT). While these are on many occasions the same time, they may differ especially with regards to pre - recorded broadcasts or text. The following are some examples of Ígálà temporal deictic terms:

39 Ígálà: ***Abajọ́í ù na a ténè ọ́kọ́ mì I che ọ́na n***
Translation: Now I am look money mine. It do tomorrow not.
Meaning: 'I want my money right now not tomorrow.'

40 Ígálà: ***È fù ọ́ma nẹ gba àlu kí dukpẹ kí ya lè í ya kwo bọ tẹ ọjọ ògìjo un n.***
Translation: You if child carry grow mouth as it suppose she/he leave from it day old she/he not.
Meaning: 'Train up a child and when he is old, he will not depart from it'.

41 Ígálà: ***Abajọ́í ù na che ukọlọ òkò***
Translation: Now I I am do work farm.
Meaning: 'I am now working on a farm project'.

42. Ígálà: ***Eníní, Àlu ka ájá ẹ̀un a nyaẹ a bailo.***

Translation: Today, mouth that market something it going up is fear.

Meaning: 'Today, increase in the priceof items is alarmimg'.

43. Ígálà: ***À mà ẹ́un ki uma nya che ẹnẹduu ku ma mu éfù ojieji ọjọ ọ́na n***

Translation: We know something that they will do any person that they catch stomach stealing tomorrow not

Meaning: 'We do not know what will happen tomorrow to anyone caught stealing.'

Further aspects of the temporal deixis are the fixed and non-fixed temporal nouns. The fixed temporal nouns comprise: ***òdùdù*** (*morning*), ***ọ̀rọ́ka*** (*afternoon*), ***òchú*** (*month*), ***ọ́dọ́*** (*year*), *(century),* ***àládi*** (*Sunday*), ***ọjọ ọjọ éfù aladi ; ọjọ eju-òdùdù éfù àládi*** (*Monday*), ***ọjọ eke-éji éfù àládi*** (*Tuesday*), ***ọjọ eke-éta éfù àládi*** (*Wednesday*), ***ọjọ eke-éle éfù àládi*** (*Thursday*), ***ọjọ eke-élu éfù àládi*** (*Friday*), ***ọjọ eke-éfa éfù àládi*** (*Saturday*) *and* ***òchú òchú éfù ọ́dọ́; òchú eju-òdùdù*** (*January*), ***òchú eke-éji*** (*February*), ***òchú eke-éta*** (*March*), ***òchú eke-éle*** (*April*), ***òchú eke-élu*** (*May*), ***òchú eke-éfa*** (*June*), ***òchú eke-ébie*** (*July*), ***òchú eke-éjọ*** (*August*), ***òchú eke-éla*** (*September*), ***òchú eke-égwa*** (*October*), ***òchú eke-égwaka*** (*November*), *and* ***òchú eke-égwa -éji*** (*December*). The non-fixed (the non-positional nouns) are day, month, year, century. Ígálà employs the English calendar system which is Gregorian. The calendrical calculation starts from Christ's birth and is based on the solar system for reckoning days as 365. The concept of day is regarded as 24 hours. Traditionally, Ígálà subdivides the day into different parts and more time-units of the day: ***ínájó*** **(***the time that stretches from 4:00am till 5:30 am*), ***ínájó- ínájó*** (*the time span that range from 3:30 am till 5:00 am*), ***ódudu*** (*the time that stretches from 6:00 am till 9:30 am*), ***ìhiajà*** (*time frame that stretches from sunrise till midday*), ***ànè*** (*evening*), ***ódu*** (*the time span that stretches from evening meal till bedtime*), ***íngalinga ódu*** (*the time frame that stretches from late night till early hours of the morning*)**.**

As apparent, the calendric system appears culturally to be expressing some events or acts in time using the deictic modifiers with the non-fixed temporal unit such as week, month or year. Also in some cases, events are represented by festivity and market days. More examples of temporal deictic terms are as follows:

44. Ígálà: ***Ù na ténè ne ọ́yà ọjọ Ẹdẹ èlú eñíní***

Translation: I will want marry wife on **Ẹdè** market day, five today

Meaning: I want to marry in five days time that is (***Ẹdẹ***) market day.

45. Ígálà: ***Ì lè ọ̀nalẹ***

Translation: She/he left yesterday

Meaning: 'She left yesterday.'

46. Ígálà: ***Na jẹ́un.***

Translation: I am eating

Meaning: **'**I am eating.' (The past tense as indicating the span held before encoding time).

47. Ígálà: ***Ù jẹ́un.***

Translation: 'I ate.'

Meaning: 'I ate.'(Indicates the span that succeeds encoding – time)

48. Ígálà: ***Na nya jẹ́un.***

Translation: I am going to eat.

Meaning: 'I shall eat.'

49. Ígálà: ***Ì fu ẹun jẹ mẹ***

Translation: He/She has something eat yet.

Meaning: 'He/she has eaten.'

50. Ígálà: ***Iya Ajamalade che ọ̀rọ́ka ọ̀na***

Translation: Play Ajamalade do afternoon tomorrow.

Meaning: 'The Ajamalade masquerade will entertain guests tomorrow.'

51. Ígálà: ***Na ténè nénè I chẹ́un kẹ nékè mè imoto wẹ mì.***

Translation: I am want ask question if you can lend motor your me.

Meaning: 'I wanted to ask you if you could possibly lend me your car.'

52. Ígálà: ***Ọ́Jọ́nìmi che ájọdẹ kwobi***

Translation: Ọ́Jọ́nìmi do hunter before.

Meaning: '**Ọ́**Jọ́nìmi used to be a hunter.' (This means that he no longer hunts). However, this claim is clearly voidable by way of adding, 'and he still hunts'

53. Ígálà: ***Eñíní che ọ̀jọ́ uyo.***

Translation: Today do day joy.

Meaning: 'Today is the day of joy.'

54. Ígálà: ***Ák' Ele eli cha hi ọ̀jẹ̀ ọ̀jọ́ ímọtọ un***

Translation: Teacher Ele song used to cook food day child his.

Meaning: 'Ele's music teacher was a chef in his youth.'

Concerning the tenses in Ígálà, the semantic category of the present, past, and future tenses do exist especially with regards to the present - simultaneously with time of speech, the post - anterior to the time of speech, and the future which is posterior to the time of speech that relates the event communicated. The present tense in Ígálà shows secondary uses of the present form which indicate habitual occurrences and permanent states. These are examplified as follows:

55. **Ígálà**: ***Òlú a nẹ̀ òlú ànè.***
Translation: Sun will set sun evening
Meaning: 'The sun sets in the east' (parmenet truth).

56. **Ígálà**: ***Ù cha jẹ ọje úchú áné ọjọ du***
Translation: I usually eat food yam evening day every
Meaning: 'I eat pounded yam everyday' (habitual).

57. **Ígálà**: ***Ìkọjọ dẹ éjéfù á jẹun***
Translation: Ìkọjọ is inside room will eat something
Meaning: 'Ìkọjọ is eating in the room' (present – moment of speaking).

58. **Ígálà**: ***Nà wà émí ọ̀na.***
Translation: I will come here tomorrow.
Meaning: 'I will come here tomorrow.'

59. **Ígálà**: ***Má che àdùwa ọjọ aladi dúu***
Translation: They do prayer day sunday every.
Meaning: 'They pray every Sunday' (habitual).

60. **Ígálà**: ***Ùneku kpa éjo lẹ ì.***
Translation: Ùneku killed snake that it.
Meaning: **'**Ùneku killed the snake' (past tense).

61. **Ígálà**: ***Ọ́ma ìye ḷẹ rákwú nana.***
Translation: Child mother that cried much.
Meaning: 'The woman's child cried a lot' (past tense).

62. **Ígálà**: ***Ù dú ọ́wọ́ mì nójí àbu kù gbó úkwú Ámeh***
Translation: I take hand my place on head when that I hear death Ámeh.

Meaning: 'I placed my hand on my head when I heard of Ámeh's death' (past tense).

63. Ígálà: ***À jẹ újẹun ágo mẹgwéjí òróka.***

Translation: We eat food clock 12 noon.

Meaning: 'We ate food 12 Oclock this afternoon' (action begun at some time).

64. Ígálà: ***Ì rákwú ebì, I fu ọje jẹ, mú ùgbà kọ takì I lólú.***

Translation: She/he cried hunger, she/he food ate, carried plate park then she/he sleep sleep.

Meaning: 'She cried for hunger, ate food, cleared the plates and then went to sleep' (Successive events in the past).

65. Ígálà: ***Ùgbà ku dẹ ọ́gbá ogu ù che ádúwa ìko du.***

Translation: When I was front war I do pray time every.

Meaning: 'When I was at the war theatre, I prayed always' (expressing attitudinal past).

2.5.3 Spatial/Place Deixis

Spatial deixis refers to a speaker's ability to project him/her into a location from which he/she is actually not present. Spatial deixis is also referred to as place deixis and it concerns the spatial location relevant to an utterance (Gillian, 1995). This includes speaker cum addressee's location and persons and objects referred to. Cruze (2000) sees spatial deixis as belonging to the class of locative adverbs like 'here **(émí)** and there **(òmó)**' and demonstrative adjectives such as 'this **(éi)** and that' **(èléè)**. The adverb *here* can be very ambiguous and evasive especially during electronic communication i.e, telephone conversation, leaving a message on the answering machine, responding to a text on phone or e-mail. The question is: Where exactly is *here*?

Lascardes (2009) identifies three planes within the spatial domain directly relatable to the body parts of the speaker, i.e, symmetrical (cutting through the vertical centre between the eyes which distinguishes left/right, asymmetrical (cutting horizontally through some plane of the body yielding the distinction up/down, above/below; and the third plane as cutting through vertical part of the body through both ears yielding the distinction before/in front/behind e.t.c. This distinction leads to the characterization of the physical space around the speaker as proximal/non-proximal and near/distal from speaker. See the following examples:

66. **Ígálà:** ***Ọtakada mì dẹ Ì*****(**proximal**).**

Translation: Book mine this is

Meaning: 'This is my book.'

67. Ígálà: ***Ọ̀mọ́ a che ùjẹjú eñíní i*** **(**medial**).**

Translation: There we do gathering today.

Meaning: 'We are having our meeting there today.'

68. Ígálà: ***Ùnyi kí dẹ anumọ́ I che èmí*** **(**distal**).**

Translation: House that this over there it do mine.

Meaning: 'That is my house' (distal).

69. Ígálà: ***Ùgwugwù kí kẹ́rẹ̀ mì du ófé ólì ànumó***

Translation: Sit that kick leg my is bottom stick over there

Meaning: 'The stool I hit my foot on is under the tree over there.' Ígálà demonstratives indicate whether a demonstrative to refers a location, an object or person - the demonstrative pronouns denote objects or persons in the real world and locations identifiable by locative adverbs. See the following examples:

70. Ígálà: ***Enekele eí che ọ́kọ Ochoniya*** (indicating a person).

Tranlation: Man this do husband Ochenia.

Meaning: 'This is Ochoniya's husband.'

71. Ígálà: ***À ló tu anumọ́; ómì a lò émí*** **(**indicating location).

Translation: We go to over there; water is pouring here.

Meaning: 'Let us go to the other side; it is raining here.'

The most common of the Ígálà demonstratives are the adverbs; 'here' **(*émí*)**, 'there' **(*ọ̀mọ́*),** from interlocutors (***anumọ́***) and the demonstratives 'this' **(*eí*)** and 'that' **(*èélẹ*)**. See illustrations below;

72. Ígálà: ***Ì ténè ki nẹ ọ́ko éfù èwo eí***

Translation: He/she want to marry husband stomach city this

Meaning: 'She wants to be married in this city.'

73. Ígálà: ***Émí che úgbo ki a nya kò ashibiti***

Translation: Here do place that we will build hospital

Meaning: 'We will build the hospital here.'

74. Ígálà: ***Ì gwáné ànúmó***

Translation: She/he sat over there

Meaning: 'He sat there.'

75. Ígálà: ***Únyi un du ànúmó – ànúmọ́***

Translation: House his/her is over over

Meaning: 'Her house is far off.'

76. Ígálà: ***Èmí che úgbo ẹ ẹnyọ́ ólù í gbè anumọ́***

Translation: Here do place you good; sun it much over there

Meaning: 'Here is a good spot; it is too sunny over there.'

77. Ígálà: ***Eí kpài eí anumọ́***

Translation: This and that over there

Meaning: 'This and that.'

The most common Ígálà spatial deictic terms are the adverbs; 'here' (***èmí***), 'there' (***ọ̀mọ́***), 'over there' (***ànúmọ́)***, farther removed from speaker (***ànúmọ́ – ànúmọ́)***, a space far from interlocutors (***ànúmọ́ – ànúmọ́ – ànúmọ́)*** and the demonstratives 'this' (***eí***) and 'that' (***èélẹ***). The term 'here' **(èmí)** and 'there' ***(òmó)*** or over - there ***(ànúmọ́) (ànúmọ́ - ànúmọ́)*** usually refers to location proximal, distal and or further distal from speaker or addressee especially if they are not in the same location with the speaker. Sometimes, the deictic item there/***ọ̀mọ́*** may also refer to addressee's location. Whatever, place deixis is generally understood to be relative to speaker's location and in another instance; ***ọ̀mọ́*** (*there*) can also refer to addressee's location specific to time of utterance. Ígálâ in the sixth and seventh categories duplicates and triplicates the lexeme ***ànúmọ́*** respectively, i.e, ***(ànúmọ́ – ànúmọ́)*** *and* ***(ànúmọ́ – ànúmọ́ - ànúmọ́)***. Below is a presentation of Ígálà demonstrative determiners:

Speaker-Based	Addressee-Based	
Proximal	***eí***/this	***èélẹ***/that
Medial	***émí***/here	**òmó**/there
Distal	***ànúmọ́***/over-there	***ànúmọ́ - ànúmọ́***
Farther from interlocutors		***ànúmó–ànúmọ́-ànúmọ́***

(distal from speaker, can apply to objects close to addressee or far removed).

Émí (*here*) the speaker - centered medial is the unmarked term which can be used to refer to things just about anywhere. The 'medial' interpretation of ***émí*** (*here*) is due only to pragmatic pre-emption from the other more semantically specified forms such as ***eí***/this and ***èélẹ***/that. Also, the Ígálà '***èélẹ*** (that) has dual functions, one of the functions is that the referent is close to the addressee and the other shifts the addressee's attention to a new referent. 'This and that' are in addressee's attentional focus - specifically, ***eí*** indicates objects that are closer to speaker while ***'eí ànúmọ̀'*** (the one over there) is used for referents that are distal from speaker. ***Eí'*** is a dedicated anaphoric determiner on whose dimension the other plays a cataphoric or other contrastive role.

The term ***'èélẹ'***, as a demonstrative contrasts on other dimensions namely, perceptual accessibility. For example, there is a sudden noise in the night; one could say '***ẹun lẹ'*** (what is that?). Or of a mug that is broken one could say**,** '***ẹun che lẹ'*** (what happened to that? Demonstratives, in fact, occupy a multi-dimensional space with spatial distance on one dimension, textual reference on another and perceptual accessibility on a third. Ígálâ which is a distance-oriented system of space, differentiate five points in the distance scale aimed at seven points, which are proximal, medial, distal, farther away from the speaker's centre and two additional categories which are ***ànúmọ́ – ànúmọ́*** *and* ***ànúmọ́ – ànúmọ́ – ànúmọ́.***

2.5.4. Discourse Deixis

Discourse deixis is referred to as text deixis. It refers to the use of expression within an utterance to parts of the discussion that contains the utterance, including the utterance itself. In sentences like: 'This is a big house,' the item 'this' refers to an upcoming portion of the discourse. 'That was a beautiful display,' the item 'that' refers to a prior portion of the discourse. Whether spoken or written, discourse often demonstrates occasion to refer to earlier or forth coming occurrences. Such frequently used segments in discourse are as follows:

78. Ígálà: ***Dabàlu ki u ka kwobi.***
Translation: Like mouth that I say before.
Meaning: 'As I mentioned earlier.'

79. Ígálà: ***Ú mà ki ẹ lí tá n.***
Translation: I know that you see yet neg.
Meaning: 'I know that you have not seen it.'

80. Ígálà: ***Dabalu ku ma ka éjòdùdù.***

Translation: According that they said eye morning.

Meaning: 'As earlier stated.'

81. Ígálà: ***Dabalu ku má ka ẹgbalẹ.***

Translation: According that they said before.

Meaning: 'As mentioned before.'

82. Ígálà: ***Éfú únyi Ochani kwobì.***

Translation: Inside house Ochani from back.

Meaning: 'In Ochani's previous house.'

83. Ígálà: ***Dabálu ku má gb'álu ọjọ́ lẹ***

Translation: According that they confessed day that.

Meaning: 'Just as they promised the other day.'

84 Ígálà: ***Óchóchi, Ọjọ che nyọ.***

Translation: True, God do good.

Meaning: 'Trully, God is good.'

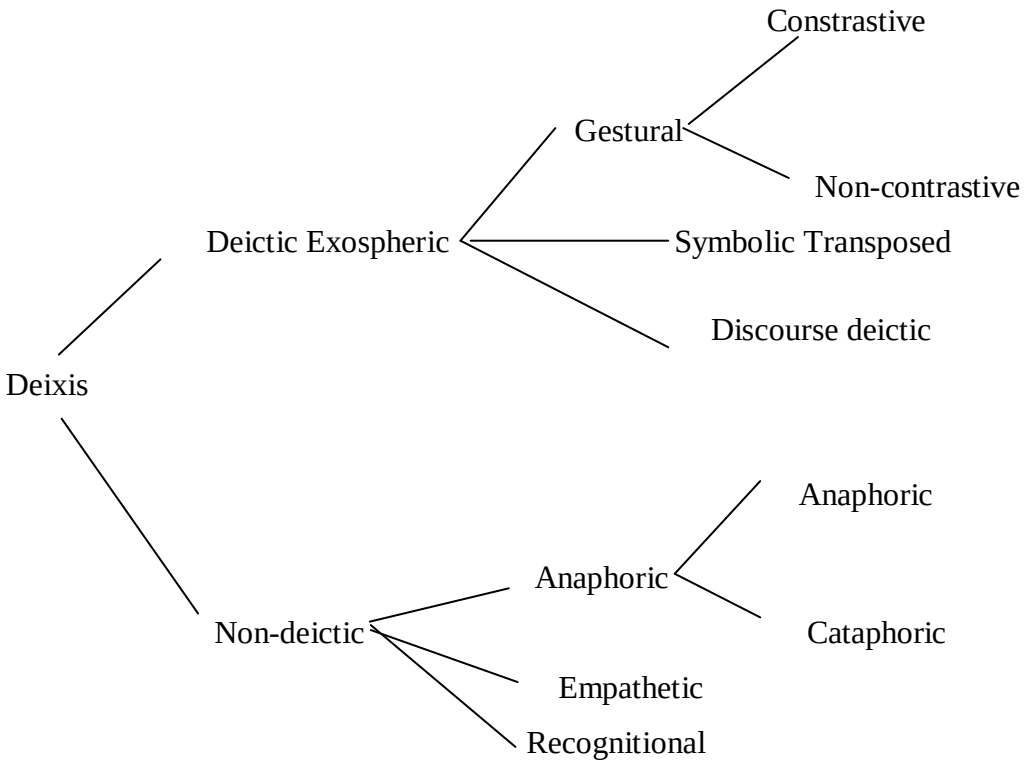
2.6 Deixis as an aspect of Grammar

Human language is characterized by rules which specify how it should be structured and used. The specification informed the forms and meaning language assumes - whether in speech or in text. Robins (1964) asserts that grammar include "the structure of stretches of utterance or stretches of writing and with the grouping and classification of the recurrent elements of utterances by virtue of the functional places they occupy and the relation they contrast with one another in the structures." The grammar of a language means the knowledge of the rules that govern its usage.

Grieve and Nwankwo (in Alobo 2008) have explained the meaning of grammar as a particular branch of the study of language which could be distinguished from the study of phonemes and semantics. In a broad sense, grammar involves the collection of statements on the correct and incorrect forms that are found in any given language. Currently, the study of grammar has advanced from the traditional prescriptive model to descriptive emphasis where efforts are made to record users selection and the effect of such selection on language (Aliyu, 2006).

We base our study of deixis on the opinion of Grieve and Nwankwo (*ibid*) seeing that deixis, as the crux of this study, are grammatical properties which constitute a branch of language studies. Take for example, adjectives, pronouns, adverbs, some aspects of prepositions, and several other aspects of grammar are indeed deictic since they are pointers either to events, persons, and or actions. To be precis, deixis concerns some aspects of syntax. For example, to utter a statement such as; 'The book is on the table' is deictic because the grammatical items in the utterance are pointers. The word, 'on' (***òjí***) indicates where the book is, the article 'the' specifies the very book not another. Therefore, we advance the argument that most lexemes, if not all, of natural languages are deictic. More so that deixis are pointers to referents in the physical world. Even human names are deictic because they indicate or point out entities distinguishing one from the other. For example, to utter the name '*Paul'* attracts a response from the bearer of the name. So, we infer that speech and paralinguistic deictic gestures can be integrated into the study of grammar by exploring the linguistic information of the speech signal.

Deictic expressions go beyond the limits of the built-in indexical expressions in any language. Besides, the field of indexical expression is sometimes not clearly demarcated because most referring expressions are not fully individualized solely by virtue of their semantic contents. Rather, they depend on states of mutual knowledge that holds between participants in the discourse. Majority of successful acts of reference depend on indexical conditions (Levinson, 1985). The pragmatic character of indexicals is not the only central issue for a pragmatic theory. The analysis of demonstratives is quite complicated because of their multi-functional role in language. They are used to point, track referents in discourse and generally, to contrast with other referring expressions. The illustration below distinguishes some of the uses of deictics (Diesel 1999).



The relations between these uses are certainly more complicated than the illustration suggests. Again, it is obviously not adequate to distinguish solely between exospheric (deictic) and non-exospheric (non-deictic). See examples below:

86. Ígálà: ***Dú ọtakada l mi***

Translation: Take book that me.

Meaning: 'Give me that book' (This is exopheric because 'book' is available in the physical context).

87. Ígálà: ***Anyiga mi i fu umi chagbè.***

Translation: Finger me this has me do injury.

Meaning: 'I hurt this finger' - (It is exospheric gestural because the statement is uttered with a finger pointing out).

88. Ígálà: ***Éwó eì che nyọ̀ mi***

Translation: Town this good me.

Meaning: 'I like this city' (It is exospheric symbolic because this does not require gesture).

89. Ígálà: ***Ú gwu ówó ì che éjódùdu tàki èélẹ***

Translation: I brake hand this break first and that

***Meaning**: 'I broke this arm first and then that one' (this is gestural contrastive).*

90. Ígálà: ***Í hi éjú wanè òun Í lí egbẹ eí che ẹ́un Ki ma nẹ kpá onẹ̀ dẹ í***

Translation: He/she cook eye ground then he/she see gun: this do something that they used kill person is this.

Meaning: 'He looked down and saw a gun. This must be the murder weapon' (This is transposed).

91. Ígálà: ***"Ẹ che bịẹnẹ." Ábu ki Ì ka jali dẹ.***

Translation: "You do bad." How that he/she said clearly this.

Meaning: "You are wrong." That's exactly what he said.' (This is discourse deictic).

92. Ígálà: ***Ọ́ma ẹ́nekẹlẹ í kakini àtá í che ẹnẹ ẹbịẹnẹ***

Translation: Child man this said that father this do person bad.

Meaning: The boy said that this man is a bad person.' (This is anaphoric).

93. Ígálà: ***Ì ló nya ka ìdàdá lẹ àwó.***

Translation: She/he go to say foolish that slap.

Meaning: 'He went to slap that stupid person' (This is emphatic).

94. Ígálà: ***Eí che ọ́yà Osuma*** (gestural).

Translation: This do wife Osuma.

Meaning: 'This is Osuma's wife' (pointing at a woman passing by (gestural)).

95. Ígálà: ***Ónobùlẹ eí che nyọ̀ gbáli*** (symbolic).

Translation: Woman this do good too much.

Meaning: 'This woman is very beautiful' (said eyes following a female passer-by).

The grammars of languages always describe demonstrative systems in spatial ways. Hence, the basic semantic contrasts between sets of exospheric demonstratives are spatial in nature. That is, they encode degrees of distance from speaker or addressee. The proximal and distal demonstratives distinguish between two or more objects. See example in market transaction, excerpt 3 table 3.

2.7 Theoretical Framework

This study adopts the functional approach to language study which regards language primarily as a social phenomenon and explains it as deriving from the universality of

the uses to which it is put (Leech, 1974). This approach to language studies is natural and ultimately accounts for how language is used as proposed in Halliday (1985). Systemic Functional Linguistics concerns the different functions utterances perform in the course of verbal exchange, depending on the participation and the situational constraints on the utterances and the functions or purposes linguistic forms are designed to achieve in 'any given speech event'. More so, any consistent view of language must take into account its everyday use in communication (Stubbs, 1983:98). Thus, this study considers the function of deixis in natural language expressions. Having appraised the nature of deixis and their possible occurrence in utterances, the study is of the opinion that each element in a language is best explained with reference to its function in the linguistic system. The sentence below explains this.

96 **Ígálà:** ***Úwẹ. Í Ì, Ì che úwẹ n . Úwẹ, mu ọjẹ kí gwú ójí ìtebulu lẹ du wa émì.***

Translation: You. No, it do you not, you. Bring food that sit head table that bring here

Meaning: 'You. No, not you. You bring the food on that table here (said pointing to the spot called 'here'). In this context, the model accounts for all grammatical units syntactically including deictic terms that can be accounted for. A functional theory aids to bring out how languages are organized and highlights the functions they accomplish. From the foregoing, the context of situation of use is very paramount to language in use. Hence, the attitude of interlocutors, appropriateness, intelligibility and comprehensiveness is very crucial to understanding talk in context.

Beginning with person deixis, the study was limited to the subject personal system, that is the nominative pronouns, first and second persons respectively, discussion on spatial deixis concern spatial deictic adverbs – 'here' and 'now' and the demonstratives – **'*ei*/*this*, *èélẹ* /*that*, *ọmọ́*/*there*, *anumọ́*/*over there*** and ***abei*/*these*.** Additionally, because 'tense' is a prevalent aspect of temporal deixis, three basic systems of tense: The present, past and future is briefly examined.

Cutting's (2002) approach to discourse analysis which has its roots in functionalism has therefore been adopted as a useful tool on which the analysis of data in this study is hinged. The approach involves the analysis of the following aspects: The situational context, cultural/background, knowledge and co-textual context. The situational context connotes the immediate physical presence, the situation/place where the interaction is

taking place at the instance of speaking. The cultural background knowledge is about the knowledge interactants have or know about each other – their shared worldview, that is, the totality of the knowledge they share and carry in their minds about life and their environment (what speakers know about what they can see around them). The co-textual context concerns interactants' knowledge about talk/expression with regards to lexemes or expressions that contribute to understanding talk.

2.8 Summary

This chapter basically presented the literature review, previous related studies and the theoretical framework on which this research is premised. Concepts that are relevant to the study such as language and context, knowledge as context, language and culture, some issues in semantics and deixis as an aspect of pragmatics have been reviewed. Though pragmatic studies related to the current work have been appraised, they differ from this study which investigates deictic terms in different contexts of use. Using Cutting's (Ibid) approach and Halliday's (Ibid) functional theory, the work investigates deictic terms in Ígálà language.

CHAPTER THREE
METHODOLOGY

3.0 Preamble

This chapter discusses the research methodology adopted in the study on which our findings and conclusions are drawn. The chapter presents the following sub - sections:

i Sources of data

ii Method of data collection

iii Analytical procedure

3.1 Sources of Data

Considering the nature of the study, sources of data for this research were diverse. The sources of data included written (books), electronic medium, verbal exchange and video recorded conversations of marriage ceremonies, market transactions, dispute settlements, motor park transactions and Emakpe Security Council meetings. Data for this study was collected from the following geographical areas:

1. Ogwugwu and its environs (Emakpe, to be specific)
2. Ígálà populated area of Kaduna city (Kakuri/Railway quarters, to be specific)
3. Okpo, the headquarters of Olamaboro Local Government Area, Kogi State.

The researcher's choice of these areas is informed by the fact that the study focuses on identifying the deictic terms, their semantic features and pragmatic uses in various contexts of use in Ígálà**.** The collated data used for analysis in this research include the following:

i Five recorded traditional marriage ceremonies,

ii Five dispute settlements,

iii Five casual conversations,

iv Five transactions in some selected markets (Ukwo Okwori, Eke Okpo, Ede Ogwugwu),

v Five excerpts of conversations recorded at Ogwugwu and Kaduna motor parks; and

vi Five excerpts at six Emakpe Security Council Meetings.

The selection of excerpts for analysis is based on the fact that they are more appropriate to language use in different contexts. Also, the decision to select five items from each context for analysis was informed by the need to limit the volume of the work. 30 excerpts are presented in different situational uses under the four categories of deixis examined in this research: person, temporal, spatial, and discourse.

3.2. Methods of Data Collection

The researcher used the deductive research method and also relied on introspection amidst other methods such as personal observation, unstructured interview and electronic medium. Notes were taken where necessary, especially at points where video recording was not permitted.

3.2.1 Video Recording

In order to present the accurate data needed for this work, the researcher recorded the marriage ceremonies, meetings constituted to settle disputes of all shades, the Emakpe family/security council meetings and conversations among market women. It was necessary to record the movements which accompanied the verbal discourse in each communicative event so as to enhance appropriate data collation. The recorded events were presented in their natural state as they were played repeatedly to enable apt transcription and translation of items that are relevant to this study.

3.2.2 Personal Observation

This study involved the collection of data from native speakers of Ígálà in face-to-face interactions. Therefore, to avoid distortions in data collation, personal observation also served as a means of collecting data.

3.2.3 Unstructured Interview

Data was collected through unstructured interviews. The researcher used this method among friends at family meetings, dispute settlements, conversations among acquaintances, marriage ceremonies and transactions in the markets during which participants bargained over the prices of products, made demands on the trader with regards to proper packaging, enquired to know which section of the market other

needed items are sold, how to get to those sections and demanded their change after payment was made.

3.2.4 Translation of Data

The approaches of Etu (2000), Ejeba, (2006) and Omachonu (2011) to Ígálà studies were used for the Ígálà data though the study used more of Omachonu's (*ibid*) descriptive approach. This choice is based on the fact that all approached the study of Ígálà language from different perspectives. While Etu emphasized the use of elision and contraction of the written form, Omachonu looked at it from a descriptive point of view by insisting on full representation of letters in the written form. Thus, Omachonu's point of view including that of ***Ọtakada Ọ̀là Ọjọ*** is used for the orthography and tone marking of Ígálà data.

In translating data from Ígálà, efforts were made to retain, as much as possible, the meaning of deictic terms/expressions. The central Ígálà orthographic representation was used in chapters one and two. However, data collected from the marriage ceremonies, market transactions, dispute settlements and family meetings were presented in the (Ígálà) dialects used and in their original form. The choice of these varieties was occasioned by the fact that the researcher examined deixis from different socio-cultural settings and in different situational contexts.

3.3 Analytical Procedure

At the level of data presentation, selected Ígálà deictic terms were presented and examined using Halliday's systemic functional theory and Cuttings', (*ibid*) approach to examine and analyse the 30 excerpts collected from the different situational contexts. The systemic functional linguistics studies the different functions that grammatical items perform in the course of verbal exchange depending on the interaction and the situational constraints on the utterances and the functions or purposes linguistic forms are designed to achieve in a speech event. Also, since any consistent view of language must take into account the everyday use of words in communication, this study considers the function of deictics in natural language expressions. The collected data was presented in columns in tabular forms and analysed. Interpretation was based on the situational context, the co – textual indices and the contextual background features.

Having appraised the nature of deictic terms and their possible occurrence in utterances, this study holds that each element in a language is best explained with regards to the several functions performed in the linguistic system. Cuttings' approach links the study of language to the contextual background features where the speaker construes the linguistic message and implies a meaning while the hearer interprets the message and infers the meaning based on features from his/her background knowledge about discourse. Therefore, the researcher opted for Cuttings' approach because the approach has its roots in functionalism and involves the analysis of:

1. The situational context which implies the immediate physical presence that is, the place/point of interaction at the moment of discourse,
2. The co – textual context signifies interlocutors knowledge about lexemes, phrases/utterances and expressions used in discourse that enable the understanding of conversation; and
3. Cultural/Interpersonal background knowledge which concerns the knowledge speakers know/carry in their minds and share about each other.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA

4.0 Preamble

This chapter presents the data, the discussion and analysis of selected deictic items in Ígálà.

4.1 Presentation of Data

There are 30 excerpts presented under 6 different social contexts which include different situational uses: 5 market transactions, 5 casual conversations, 5 dispute settlements, 5 marriage ceremonies, 5 Emakpe security meetings and 5 motor park transactions.

The data to be analysed are titled as follows and presented as excerpts in tables:

i Market transactions – excerpts 1,2,3,4 and 5.

ii Casual conversations – excerpts 6,7,8,9,and 10.

iii Dispute settlements – excerpts 11,12,13,14 and 15

vi Marriage ceremonies – excerpts 16,17,18,19 and 20

v Emakpe Security Council Meeting – excerpts 21,22,23,24 and 25

vi Motor park transactions – excerpts 26,27,28, 29,and 30.

Sample of collated data are presented at the end as the appendix.

4.2 Analysis of Data

A total of 30 excerpts from different situational contexts are analysed using Cutting's (*ibid*) approach to discourse. Selection of the different situational contexts is based on the fact that the researcher seeks to determine the dynamism of the selected deictic terms and the several implicatures of their uses in Ígálà. The analysis is carried out sequentially in the order listed in 4.1 based on the uses of the deictic terms in the different contexts cited regarding how the deictic terms aided the understanding of the discourse in the different contexts of use are examined in the following order:

(i) Presentation/Analysis of the Semantic/Pragmatic Functions and Contexts of Use of Selected Ígálà Deictic Terms;

(ii) Identification of the Types of Deictic Terms;

(iii) Functions of Deictic Terms;

(iv) Implications of the Use of Deictic Terms in Ígálà, and

(v) General Discussion of the analysis.

The 30 excerpts are presented in tables and investigated under six different situational contexts. The analysis shows that natural language is full of deictics which are used elaborately in speech events depending on the role each is assigned in a given context. The deictic terms used in each of the excerpts are presented under each table and further explained under the identification of the deictic terms used in different situational context.

4.2.1 Analysis of the Semantic/Pragmatic Functions and Contexts of Use of Selected Ígálà Deictic Terms at Market Transactions

Table 1: Excerpt 1

DEICTIC EXPRESSION/ TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO - TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Mẹ agba, mẹ wọ̀la ájá **(**genuflects [Person].	***Mẹ*** means '*you'*.	***Mẹ,*** means '*all present*'.	In the Seller's shop.	The deictic term ***mẹ*** **[*agba*]**, aid the understanding that pleasantry is directed at 'all' present.	Interactants are familiar beyond the market scene. Moreso, all share common knowledge that exchange of pleasantries precedes transaction.
Agba íye. (fixed gaze)	***Íye*** means '*Mother.*'	***Íye*** means the listerner	Same as above.	The phrase ***agba* íye,** aid the understanding that the seller is ready for transaction.	Interactants know that sellers ought to be polite to customers for transaction to commence.
Onu ch'úchu ọ̀pá? **(**Moves own eyes from seller to item of interest).	***Onu*** means '*how much*?'	***Onu*** refers to '*price of item*'	Same as above	The mention of the word ***onu,*** aid the understanding that the buyer is interest in buying the item.	The buyer and seller are aware that knowledge of stated price precedes the bargain.
Ipamu mègwá (spreads out ten fingers [Non - deictic - Exospheric gestural]).	***Mẹ̀gwá*** means 'ten'	***Ẹ̀gwá*** (ten) refers to '*the price of Item*.	Same as above.	The use of the word ***mẹ̀gwá*** and the spread fingers give buyer the idea of the sellingprice.	Both are aware that sometimes, sellers avoid bargaining by stating their selling price.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO - TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Agba, re eí ki nyọ mì (gaze fixed on items [Spatial/Person]).	***Eí*** means '*this'*.	***Eí*** here means '*the sweet Potatoes*'.	Same as above.	***Agba re eí ki nyọ mì*** indicates that buyer needs the good potatoes only.	Traders sometimes sell bad potatoes as good potatoes.
Ochaka má che nyọ̀ (opens and spreads palm over items. [Person]).	***Má*** means '*all items.*'	The deictic item ***má*** refers to '*all the Sweet Potatoes*'.	Same as above.	The response ***Ochaka má che nyọ̀*** made the buyer to Understand that good sweet potatoes may be mixed with spoilt ones.	The buyer and seller know that buyers know that prices of items vary.
Agba, ré eí ki nyọ̀nyọ̀ mì. **(**Slight frown and a crease of the brow [Spatial/Person]).	***Eí*** means '*this'and* **Mì** means '*me'*.	The deictic item ***Eí*** means '*Sweet Potatoes.*	Same as above.	The adverb ***nyọ̀nyọ̀*** (very good) aid the understanding that some of the items could vary from good to better and best.	Both share a common knowledge that not all transactions are successful.
Óchaka má che nyọ̀ lẹ (turns palm inside out [Person]).	***Má*** means '*them'*	The item ***Má*** means '*all the Sweet Potatoes.*'	Same as above.	The words ***nyọ̀ lẹ*** made buyer to know that seller is getting tired of transaction.	Interactants understood that transactions are concluded when parties involved are in agreement.
Agba, ré eí ki nyọ̀ mì **(**shakes head profusely from right to the left [Spatial/Person]).	***Eí*** means '*this'* and ***Mì*** means '*me'*.	***Eí,*** mean '*the sweet potatoes*' and ***Mì,*** means '*the buyer*'.	Same as above.	*Agba ré* ***eí*** *ki nyọ̀* ***mì*** aid the understanding that buyer was insistent on having the 'best' only.	Buyers always want to get the worth of their money.
					Both understood that

Gbá ípamu ógwú (k)ẹ ke èjì mì (extends outstretched arm and genuflects [Person])	***(K)ẹ*** means '*you*(sg)' while ***Mì*** means '*I*'.	***(K)ẹ*** means '*seller'*.	Same as above.	*Gbá ípamu ógwú* indicates seller knows buyer is ready to conclude transaction.	transaction is brought to a close when there is exchange of money.

The excerpt above comprises 13 deictic terms. These deictic items which are person and spatial deixis comprise; '**mẹ, *mì, má, è, kẹ* and *eí*' (*'mẹ, mì, má*** are person deictic terms, while ***eí*** is spatial deixis. See semantic meaning of specified deictic terms in column 2**.** The salutation *'**Mẹ agba, mẹ wola ájá'***/*well-done, good evening'* shows that courtesy precedes transaction.

Table 2 – Excerpt 2

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DECITIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Wọ̀la ọ̀rọ́ka **(**face lifted, gaze fixed on the addressed and genuflects **[**Spatial]**).**	***Ọ̀rọ́ka*** means '*afternoon'*.	***Ọ̀rọ́ka*** means '*transaction time.'*	In the shop of the veil seller.	The *Wọ̀la* ***ọ̀rọ́ka*** directed at seller shows transaction took place in the afternoon.	Both share the common knowledge that pleasantries precede transaction.
Agba, wọ̀la ule. Ẹ́un ẹ ténè tà? **(**head turned towards the speaker [Person]).	***Ẹ*** means (sg) '*you'*.	***Ẹ*** refers to '*the buyer.'*	Same as above.	The phrase ***Ẹ́un è ténè là?*** Made buyer understand that seller is ready to transact.	Interactants share a common knowledge that looking at items in a shop does not necessarily mean patronage.
Ubo óji ma éì che onú? (points index finger on item of interest [Spatial]).	***Éì*** means '*this'*.	***Éì*** Specifies '*the particular item.'*	Same as above	The question, ***Ubójima ì che nyọ̀ un íye ógìjo?*** Aid the seller to distinguish the category of veil buyer should buy.	Both seller and buyer are aware that there are different types of veils and these are used by the young and the elderly.
Éjika mẹ́lú **(**the five fingers spread out in front of the buyer **[**Non – deitic, Exospheric gestural]).	*éjika mẹ́lú* means *'#1000'*	*Determines price.*	Same as above	The se ***éjika mẹ́lú*** shows that transaction has commenced.	An actual transaction starts when bargain commences.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Ubójìma eì che nyọ̀ un íye ógìjo? (Fixed gaze on veil and turns it over [Spatial]).	***Eì*** means '*this.'*	***Eì*** specifies '*the veil under the buyer's fixed gaze.*'	In the shop of the vail seller. .	The word ***eì*** enhanced the understanding that there are different types of veils in the shop.	There are different categories of vails.
Ẹ̀un chi?	***Ẹ̀un chi*** means *of course, undoubtedly, sure.*	*Seller is certain*.	Same as above.	The question ***Ẹ̀un chi?*** helps the buyer to discard initial uncertainty about item.	Interactants share the common knowledge that sellers sometime know more about items than the consumers. Both know that the bigger the veil, the better and more useful. Bigger veils serve more purposes – aside being dressy, veils are also used to shield oneself from cold.
Í dabu eí abo ìgbele. Í ya nèkè du bu ọ́la mà? È jẹ un fa? (Palm turned inside out [Person/Spatail]).	***Í,*** m**e**ans **'***it***'** ***Eí*** means '*that'*, ***Í*** means '*she'*	***Í*** specifies '*the veil*,' ***Eí*** means '*that of young girls'* [the veil] and ***Í*** means '*the veil*.'	Same as above.	The phrase ***Í ya nèkè du bu ọ́la mà?*** shows that veils are of different sizes.	Both are aware that they can do nothing about the hike in price of items.
Èun che kpuna **(**shakes the head with a twitch of the lower lip).	Shaking of head and twitching of the lips means *helplessness, disenchantment.*	Seller is '*helpless*.'	Same as above.	Twitched lips show that the buyer is not comfortable with the hike in price.	The declaration by the seller that things are expensive indicates that buyer is not content with the price. However, both parties share an understanding that goods are expensive.

The deictic terms used and identified in this transaction include the following: ***Ọ̀rọ́ka, ẹ, í,*** and ***eí* (*ọ̀rọ́ka*** is temporal deixis, ***e, í*** are person deixis, and ***eí*** is spatial deixis. The item ***ọ̀rọ́ka*** is temporal deixis and it indicates that market transactions in the **Ígálâ** community commence in the day unlike some communities in the country where transactions can take place even at night (i.e night market in Lagos/Onitsha). Buyer's request to know if the specific veil is ideal for an elderly person signals that there are different categories of veils - ***Ubójima Ì che nyọ̀ un íye ógìjo***/Is this veil alright for an elderly woman**?**

Table 3 - Excerpt 3

DEICTIC EXPRESSION/ TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Eí che onú? (points and directs gaze at item [Spatial]).	***Eí*** means '*this'*.	***Eí*** means '*the particular item gazed at*.'	The seller's stall.	The word ***eí*** shows the item the buyer wanted	Both are aware that buyers need to know the price of items before the commencement of bargain.
Eí che 80, èélẹ che 100,* eí *anúmọ́ la che 200 (repeatedly points at other items [Spatial])	***Eí*** means '*this'*, ***Èélẹ*** means '*that'; **eí anúmọ́*** means '*the one over there.'*	***Eí Èélẹ, Eí - Anúmọ́*** means '*several items in a seller's stall.*'	Same as above	The use of the deictics – ***eí, èélẹ, and eí anúmọ́*** indicates that the price of items varies.	The parties involved in this transaction know that a customer can point to and price several items at a time until he/she is finally convinced on which to buy.
***Eí* abẹ́ki *èélẹ*?** (Points at items [Spatial]).	***Eí*** means **'**this' ***Èélẹ*** means 'that'.	***Eí*** means '*a particular item'* and ***Èélẹ*** means '*another within buyers gaze*.'	Same as above.	***Eí* abẹ́ki *eelẹ*?** Shows customer's interest in the price of items.	They share a common knowledge that prices of goods vary from item to item.
Èélẹ che éjika mèji. Eí che éjika ka í (shifts finger from one item to the other [Spatial]).	***Èélẹ*** and ***Eí*** are same as above.	***Èélẹ*** means '*the other'* and ***Eí*** means '*a particular item*.'	Same as above.	***Èélẹ che éjika mèji*** shows that there are other items.	Same as above.
***Èje un che éjika ka í?* (**Lifts brow and pokes eye balls [Person]).	***Un,*** means '*it'*.	***Un*** means '*the specific item of interest,'* (*lift brow and poke eye balls show buyer is surprised*).	Same as above.	The phrase ***èje un,*** indicates that the bargain has been concluded.	Both are aware that the final selling prices of items are stated after bargain.

DEICTIC EXPRESSION/ TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATIONAL CONTEXT	CO –TEXTUAL CONTEXT	INTERPERSONAL BACKGROUND KNOWLEDGE
Ìì	**Ìì** means 'Yes'.	**Ìì** means '*affirmation'*.	The seller's stall.	The utterance **ìì** aids the understanding that the seller is decisive.	They share a common knowledge that sellers determine the final selling price of their goods.
*A**gba, ọ́kọ́ mì bọ jo n.*** **Ù *na dabi wa ònà*** (lifts and push palm forward [Person/Temporal]).	***Mì*** means '*my'* while ***Ù*** means '***Mì'*** means '*my'* and ***Ònà,*** mean *'tomorrow'*.	***Mì*** means *'speaker/buyer,'* **U** is reference to *self* and ***Ònà*** means '*the following day.'*	Same as above	***Agba, ọ́kọ́ mì bọ jo n*** enhances the understanding that the buyer does not have up to the stipulated amount to pay.	It is not compulsory for buyers of commodities to buy goods after bargain.
Ú che mà ka kì dọ́la (k)ẹ lá n **(**twitches lips and turns eyelids with sarcastic bending of the head [Person]).	**Ú** means '*I*' while (***K)ẹ*** mean *'you'* (sg).	***Ú*** specifies *'the seller of commodities*' (*twitched lips and turned eyelids means sarcasm*).	Same as above.	***Ú che mà ka kì* i *dọ́la ẹ lá n*** (I know you are not ready to buy)	Both understood that buyers become evasive when they are not ready for purchase.

Analysis in excerpt 3, shows the use of the following deictic terms – ***'ei, èélẹ, anúmọ́, ù, ònà, ẹ, èélẹ and un'*** (***ei, èélẹ, anúmọ́*** are spatial deictics), ***ù, ẹ*** are person deictics and ***ònà*** is temporal deixis**.** These deictic terms which are demonstratives (***ei***/this, ***ei anúmọ́***/the one over there, ***èélẹ***/that) and locative adverbs **(*anúmọ́*/**over there)) are used in the spatial domain. Some of the deictic items, especially the demostratives, are used because buyers need to distinguish items. Hence, the seller points and tells the prices of goods to intimate buyer with the price range. This is done against the background that buyers' knowledge of the price range will help to prepare their mind quickly on the item to bargain for

before making a choice, i.e, ***Eí che 80, èélẹ la che 100, eí anúmọ́ la che 200***/this is 80, that is 100, the one over there is 200 **.** The corresponding question indicates that buyer understands perfectly the seller's intention. Hence, he demands to know - ***Eí abeki èélẹ*** (this or that)**?**

Table 4 - Excerpt 4

DEICTIC EXPRESSION/ TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO –TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
***Onú ẹ ta eí*?** **(** points index finger to item of interest [Person/Temporal]).	***Ẹ*** ((Sg) You). ***Eí*** means 'this'.	***Ẹ*** specifically points to '*the trader'* and ***Eí*** refers to the '*specific item'* index is pointed at. *Imurtala me* ***Ègwá*** refers to '*price of item,* that is *#200.*	In the sellers shop.	The sentence ***Onú ẹ ta eí*?** Enhances the understanding that the buyer wants to transact.	Both seller and buyer are aware that buyers get traders attention when they show interest in their commodities.
Imutala mègwá. **(** spreads out the two palms and folding them **[**Non - deictic Exosphoric gestural]).	***Imutala mègwá*** means '*ten Murtalas*' or twenty naira note.		Same as above.	The mention of the word *Imutala* ***mẹgwa*** means that the price of the specified itemis about to be mentioned.	Interlocutors know that there are different ways of referring to money in the course of transaction – 'mutala, akpulu, inaira, pamu, and even 'ebije' which is informal.
***Ẹ̀un chi Ke?*(**turns palm inside out**)**	***Ẹ̀un chi Ke?*** *means* 'Why'	***Ẹ̀un chi Ke?*** Expresses surprise/shock at price of the item.	Same as above	***Ẹ̀un chi Ke?*** shows that buyer is puzzled at the high price of the items in question.	Both the buyer and seller are not comfortable when prices of items are increased because of festivities.
Ẹ mà ni ọ̀wọ̀ che ọ̀nà n? **(**Pokes head forward [Person/Temporal]).	***Ẹ*** means (sg) 'you', **Ọ̀*nà*** means '*tomorrow.'*	***Ẹ*** refers to '*buyer'* and, **Ọ̀*nà*,** means '*the next day*.	Same as above.	***Ẹ mà ni ọ̀wọ̀ che ọ̀nà n?*** shows that the buyer ought to know prices change during festivity.	Prices of goods always change (increase) during festivities.

DEICTIC EXPRESSION/ TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATIONAL CONTEXT	CO –TEXTUAL CONTEXT	INTERPERSONAL BACKGROUND KNOWLEDGE
Má fu álu bi mé? (Person).	***Má,*** means '*they'*	***Má*** specifies '*a group*' other than interlocutors.	In the seller's shop.	The sentence ***má fu álu bi mé?*** Points to the fact that the breaking of the general muslim fasting precedes Sallah celebrations (***ọ̀wọ̀).***	Both understood that buyer is forgetful and did not remember that the Muslim fasting is almost concluded.
Ù má no. Àmáa, má fu óchù lí, má nyà bi (opens the palms and hits them together. [Person]).	***Ù,*** Mean '*I*' while ***Má*** is same as above.	***Ù***, mean '*the trader'* while ***Má*** specify '*the fasting Muslims*'.	Same as above.	***Ù má no*** suggests that buyer is unaware.	Same as above.
I dabalẹ, ù na dabì wa àjà èlú èñíní. (Lifts index finger and turns it inside out. [Person/Temporal])	***Ù*** is same as above, ***Èñíní***, means '*today*'.	***Ù*** means '*the interlocutor'* while ***Èñíní***, means '*the five days ahead*'.	Same as above	The clause ***I dabalẹ, ù na dabì wa*** points to the fact that the buyer is not interested in buying the item as at the moment of speaking.	Both understand that buyers buy items at their convenience.

The dectic terms in this excerpt include: **'*eí, ù, má, ẹ, èlú èñíní* and *ọ́nà*.'** (The deictic item ***èlú èñíní* (***five days time***)** and **ọ́nà** are temporal deictic terms. ***Ù, má,*** and ***ẹ*** are person deictic Items. Both parties understood that buyer will not come back for purchase except in five days from ET and this is due to the fact that they both share an understanding that market days in **Ígálâ** land comes up after every four days.

Also, the utterance '***ẹ mà ní ọ̀wọ̀ che èñíní***/*Are you not aware that Salah celebration is today*? indicate that buyer understood that hike in prices of items occurs during festivities. Consequently, both speakers share a common knowledge that the appearance of the moon indicates the end of the Muslim fast and ushers in salah celebrations.

Table 5 – Excerpt 5

DEICTIC EXPRESSION/ TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATIONAL CONTEXT	CO – TEXTUAL CONTEXT	INTERPERSONAL BACKGROUND KNOWLEDGE
Onú ẹ tà èja ẹgbẹ ki jọ í? (Spreads fingers over items [Person]).	***Ẹ*** ((sg) *you*).	***Ẹ*** means *'the seller.'*	The fish seller's shop.	The word ***onú***/How much shows that the buyer seeks to know the price of the fish on display.	Interactants know that buyers get sellers to respond quickly when question regarding the price of items is asked.
Eí che 600, èélẹ che 1000, eí ki jọ ọgba lẹ che 400, eí ànumọ́ la che 2000. Eí nya ẹ ténè la? (Points at the fish, arm outstretched [Spatial/person]).	***Eí,*** mean '*this'* ***ọgba***(descriptive) meaning '*the items in front of* and ***Eí - Ànumọ́*** means *'the items over there' removed from interlocutors.*	***Eí*** here, mean '*fish'* specific item, ***Ọgba*** means '*the items in front of* and ***Èélẹ*** means '*the fish not close to interlocutors' **Ànumọ́*** specifies '*item farther from speakers yet within their reach*.'	Same as above.	***Eí che 600, èélẹ che*** (this is, that is…) shows that, the prices of the fish vary.	They share common knowledge that the prices of items are stated according to their quality and quantity.
Ábìle kẹ éja ẹgbe ákpuna i ta? (Frowns slightly).	***Kpuna*** means '*expensive*.'	***Kpuna*** here refers to '*price hike.'*	Same as above.	The utterance ***ábìle*** **(**why) shows that the buyer is uncomfortable with the price offered.	Both are aware that consumers prefer that prices of items be constant regardless of prevailing economic variables.

DEICTIC EXPRESSION/TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATIONAL CONTEXT	CO – TEXTUAL CONTEXT	INTERPERSONAL BACKGROUND KNOWLEDGE
Ájá un la lìa ánẹ́ me. Ẹ mà ni má da juja ójánẹ́ ama akechi n? (places two hands on hips and pushed face forward [Person])	***un*** means 'it' ***Ẹ*** ((sg) *you*) ***Má*** means 'they' and ***Ama*** '*them'*.	***un*** means the particular fish ***Ẹ*** specifies '*the buyer*,' ***Má*** refers to the fighters; ***Ama*** refers to the '*whole* ' of Hausa land.	The fish seller's shop.	***Ájá un la lìa ánẹ́ mẹ́*** shows that pricesof fish should be within the reach of the average buyer.	Speakers share the common knowledge that increase in prices of items are usually not sudden.

The excerpt above comprises the following deictic items: ***'ẹ, àma, má, un, ei, èélẹ, ei anumọ́*** and ***ọ́gbá'*. (**Items such as ***'ẹ, àma, má, un,*** are person deictic terms and '***ei, èélẹ, ei anumọ́*** and ***ọ́gbá'*** are spatial deictic terms. The discussion here indicates that the hike in the price of smoked fish price is as a result of the feud in Hausa land - ***Ájá un la lìá ánẹ́ mé. Ẹ mà ni ma da juja ójánẹ́ àma akechi n*** (*prices have dropped*. *Are you not aware that there is crises in the North***?).** Therefore, there is a salient agreement between both parties that the hike in the price of smoked fish is really as a result of the prevalent crises. This also shows that both the buyer and seller share a common knowledge that crisis can result to increment in prices of goods. However, as at the time of the buyer's complaint, prices were within the reach of prospective buyers - ***Ájá un la lìá ánẹ́ mẹ́*** (*prices have dropped)***.***

4.2.1.1 Identification of the Ígálà Deictic Terms Used in Different Situational Contexts

The 30 excerpts analysed under the six situational contexts as earlier discussed show that natural language is full of the use of deictic terms in speech events. See 4.2.1 above. The deictic terms used in each of the excerpts are presented accordingly under the different sub – headings.

4.2.1.2 Identification of the Types of Ígálà Deictic Terms Used at Market Transactions

Excerpt 1:

Person Deixis – 9 – (***Mẹ, Mẹ, Mì, Mì, Mì, Mì, Má, Má and Ke)***

Temporal Deixis – Nil

Spatial Deixis – 3 – (***Eí, Eí and Eí)***

Discourse **–** Nil

A total of 12 deictic terms are used in excerpt 1. 9 of the 12 are person deictic terms. More of the deictic terms **'*Mì'*** is used in this discourse because constant reference is made to self, moreso that the customer was insistent on getting the choice of items demanded ***'Agba re eí ki nyọ mi* (***Pick the good items for me)***. The deictic terms in this discourse are so used because they all present different linguistic interpretation, i.e, the term **'*Mẹ'*** which is plural 'you' means the presense of more than one person. This simply implies that the speaker's use of **'*Mẹ'*** refers to more than a person at the place of transaction. Therefore, the linguistic item **'*Mẹ'*** referred to the persons present at the point of transaction

Excerpt 2:

Person Deixis – 3 – (***E, Í and Í)***

Temporal Deixis – 1 – (***Òróka)***

Spatial Deixis – 3 – (***Eí, Eí and Eí)***

Discourse **–** Nil

There are 7 deictic terms in this discourse as shown in excerpt 2 above. Three types of deixis are used in this excerpt. In excerpt 2 above, more of spatial deictic terms were used in the transaction - ***Eí, Eí and Eí.*** The use of ***Eí*** (*this)* was necessary because the buyer needed to specify item of interest among the several present in the stall. Also, the term ***Í*** (*it)* which referred to the veil sought is used against the background that

reference must be made to the item of interest. Else, the discourse will be vague. Furthermore, the deictic item ***Òróka* (***afternoon)* signifies that transactions were done in broad daylight.

Excerpt 3:

Person Deixis – 4 – (***Ù, Ù, Mì and Un)***

Temporal Deixis – 1- (***nà)***

Spatial Deixis – 8 – (***Eí, Eí, Eí, Eí, Eí - anúmọ́, Ọ̀n,à Èélẹ, Èélẹ and Èélẹ)***

Discourse **–** Nil

This exchange has a total of 13 deictic terms. 8 out of them are spatial deictic terms. As shown in this excerpt, 8 spatial deictic terms are used out of which 4 deictics are ***Eí*** (*this),* 3 deictics are ***Èélẹ*** (*that)* and 1 deictic term ***Eí – anúmọ́*** (the one over there). The use of these deictic terms are necessary because they differenciate items amist many. In this transaction, the seller had several items among which many are similar though distinguishable by sizes and quantity. Hence the buyer needed to specify. Moreso, it is obvious that the seller ascertain buyer's choice of the item(s) she so desire to buy. ***Ọ̀nà***/ (*tomorrow)* imply that purchases are not necessarily carried out the same day of transactions – goods can be purchased thereafter. The deictic terms ***Ù, Ù*/ (***I), ***Mì***/ (my) are person deictic terms that pick out the persons around whom transaction evolved *and* **Un**/ (*it)* is the neuter deictic item negotiation centered on.

Excerpt 4:

Person Deixis – 8 – (***Ẹ Má, Má, Má¸ Ú, Ù, Ẹ*** and ***Ẹ)***

Temporal Deixis – 2 – (***Ẽníní and Ọ̀nà)***

Spatial Deixis – 1- (***Eí)***

Discourse **–** Nil

Excerpt 4 comprises 11 deictic terms out of which 8 deictics are person deictic terms. This excerpt comprises more of person deictic terms because human transactions revolve round persons who affect the exchange. The deictic term ***Ẹ*/ (***you)* was used by the buyer to call the attention of the seller who responds to the question asked by the buyer (***Murtala mègwa*** (#200)). The terms ***Má, Má,* Má/ (***they)* which appear 3 times in the transaction refer to a group of persons (the fasting Muslims) the talk shifted to in the course of transaction. Buyer blames price hike on the fasting Muslims who finally

breaks their fast the day the 'moon' appears. The deictic terms ***Ú, Ú***/ (*I)* specifically refer to the buyer and seller. The buyer in particular was oblivious of the season until reminded by the seller. Again, reference was made to ***Ẹ***/ (*you)* two times. ***Ẹ*** represented the two persons in this transaction - the seller first and then the buyer. Buyer sought to determine price and seller tried to ascertain buyer's ignorance with regards to the season.

Excerpt 5:

Person Deixis – 7 – (***Ẹ, Ẹ, Ẹ, Àmè, Ama, Má and Un)***

Temporal Deixis – Nil

Spatial Deixis – 6 – (***Eí, Eí, Eí, Eí - anumọ́, Ọ́gbá and Èélẹ***)

Discourse – Nil

The total number of deictic terms used in this except are 13. 7 out of the number are person deictic terms. The total numbers of deictic terms used in market transaction are 53 and 31 of the lot are person deictic terms. It is observed that more of person and spatial deictic terms are used in this transaction. The three ***Ẹ*****/ (***you)*** as listed above, refer to both the seller and buyer of the goods. The first ***Ẹ***/ (*you)* is directed at the seller who responded making particular reference to the buyer ***Eí nya è…,*** buyer's complain about hike in price of goods and she was reminded by buyer about crisis at the point of supply - ***Ẹ***/ (*you)* ***mà ni má da juja ójánẹ ama akechi n? Ama,*** means 'them' but in this context means 'the Hausa people', ***Má***/ (*they)* means the insurgents in Hausa land and ***un***/ (*it)* refers to the pieces of fish in seller's stall.

4.2.2 Analysis of the Semantic/Pragmatic Functions and Contexts of Use of Selected Ígálâ Deixis Terms in Casual Conversation

Table 6: Excerpt 6

DEICTIC EXPRESSION/ TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATIONAL CONTEXT	CO –TEXTUAL CONTEXT	INTERPERSONAL BACKGROUND KNOWLEDGE
Álébi ***wá*** *bọ* ***ọ̀ná*** (Person/Temporal).	***Wá*** (inclusive '*we'* and ***Ọ̀ná*** means '*tomorrow'* the next day.	***Wá*** refers to '*the fasting Muslims including speaker*' and ***Ọ̀ná*** means 'the next day.'	Way to the stream.	The sentence ***Ọ̀wọ̀ che ọ̀ná*** indicates that there ought to be adequate preparation for celebrating the salah festivity.	Speakers' share the common knowledge that breaking of fast is celebrated amidst feasting.
Ẹ̀un*?* (mouth agape)	***Ẹ̀un****?* Means ***what****?*	Mouth agape shows listener is '*astonished*.'	Same as above.	***Ẹ̀un****?* Shows that the speaker was oblivious of time/season.	Breaking of fast precedes Sallah cerebrations.
Ọ̀wọ̀ che ***ọ̀ná*** (Temporal).	**Ọ̀*ná*** means '*tomorrow.*'	The term **Ọ̀*ná*** means '*salah*.'	Same as above.	The expression ***Ọ̀wọ̀ che ọ̀ná*** serves as a reminder to listener that they should make adequate preparation.	Celebrants are expected to make available enough food and drinks for friends, wellwishers and family.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Ẹ̀un ***mẹ*** *du jọ̀wọ̀ ta?* (Person).	***Mẹ*** '*you'*. .	***Mẹ*** means '*Listener and family.*'	Way to the stream.	The question ***Ẹ̀un mẹ du jọ̀wọ̀ ta?*** Indicates that the speaker is uncertain about her family's preparedness for the salah celebration.	Salah celebration is accompanied by festivity
Ù *mà nò* (spreads both palms outwards. [Person]).	***Ù***, means '*I* '	The deictic term ***Ù*** refers to '*the interlocutor in particular.'*	Same as above.	The reply ***Ù mà nò*** indicates that the listener is unaware of her father's plans for the celebration.	Provision depends on the father's discretion.
Ẹ̀un àtá ***wẹ̀*** *kà?* (Person)	***Wẹ̀*** means (sg) '*your'*.	***Wẹ̀,*** in this context, refer to '*speaker's father who is responsible for the provision.*'	Same as above.	***Ẹ̀un àtá wẹ̀ kà?*** Indicates that the speaker's father is not prepared.	Fathers are responsible for providing all that is needed for celebration.
Ì *ka ẹ́un du ta n* (Person).	***Ì*** means '*he'*.	***Ì*** in this context means 'the *silent father who is unconerned about the impending salah celebrations.*'	Same as above.	***Ì ka ẹ́un du ta n*** shows that her family is unprepared for the celebrations.	Both know that to celebrate sallah well, adequate preparation ought to be made.

DEICTIC EXPRESSION/TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATIONAL CONTEXT	CO – TEXTUAL CONTEXT	INTERPERSONAL BACKGROUND KNOWLEDG
Àtá ***èmì*** *fú okoro lá mé* (touches the chest with fingers [Person]).	***Èmì*** means '*my own (mine).'*	***Èmì*** means 'speaker' and touching the chest further emphasizes the notion of retroflexive – 'my father'.	Way to the stream.	The phrase ***Àtá èmì fú okoro lá mé*** indicates that the speaker's father is fully prepared for the salah celebration.	Interlocutors are aware that the presence of Ram in any household during this period shows full preparedness for the celebration.
Ọjọ́ mà àlu ko ọ́wọ́ ***èwa*** *a nya dẹ i* (Person)	***Èwa*** means '*ours'*.	***Èwa*** refers to '*interlocutor and her immidiate family*.'	Same as above.	***Ọjọ́ mà àlu ko ọ́wọ́ èwa a nya dẹ i*** shows that the listener's father is not preparation for salah hence she is unhappy.	Interlocutors are aware that Lack of or little provision affect children's mood.
I che ***ọ̀na*** (Temporal)	***Ọ̀ná*** means *tomorrow.*	***Ọ̀ná***, in this context, means '*farewell*' – the interlocutors are parting	Same as above.	The phrase ***che ọ̀ná*** indicates that, interlocutors live in the same environment.	Interlocutors know that sallah is celebrated amidst feasting by families. Hence concern is shown with regards to some parent's non - preparedness.
Che ***òdùdu.*** (Temporal).	***Òdùdu*** means *morning*	***Òdùdu*** *is* same as above	same as above	*Che* ***òdùdu*** indicates that the discussion is concluded.	Same as above.

The deictic terms in this excerpt include: ***'wa, ọ̀ná, mẹ, ù, emi, Ì, à, we, èmì, èwa*** and ***òdùdu.' (Wá, mẹ, ù, Ì, à, we, èmì, èwa*** are person deictic terms and ***ọ́na, òdùdu*** and ***émi*** are temporal deictics. The deictic items used in this exchange are personal, temporal and spatial.

Excerpt 7 – Table 7

DEICTIC EXPRESSION/ TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL MEANING**	**CO – TEXTUAL MEANING**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Omì èrùdọ́dọ́ che ***nyọ*** *e mọ* (nods head repeatedly).	***Nyọ*** means '*good'*.	Repeated nodding of the head means '*certainly' as a mark ofaffirmation.*	In the first speaker's house.	The word ***nyọ****/nodding of head* indicates that the speaker is sure of claim.	Speakers are aware that certain desease affects the heart.
Í nyọ n (pushes chin up and chakes head from one side to the other [person]).	***Í*** mean It**.**	The negation **(**n) added to the word ***nyọ*** and the shaking of head means '*disagreement*.'	Same as above.	The phrase ***Í nyọ n*** shows interlocutors share varying opinion about taking 'cold water.	Both speakers know that people are entitled to their opinions excerpt when proved otherwise.
Ẹ́un chi?	***Ẹ́un chi?*** Means '*what happened/why?*'	***Ẹ́un chi?*** In this context mean '*speaker is so certain*.'	Same as above.	***Ẹ́un chi?*** Shows that the speaker feels very certain about his opinion.	Same as above.
Ẹ *mà ni omì èrùdọ́dọ́ a jẹ́ un ónẹ̀ che ògá ẹ̀dọ̀ n?* (Person).	***Ẹ,*** (sg) '*you'*.	***Ẹ*** means '*the speaker being addressed*.'	Same as above.	***Ẹ mà ni ... ?****(you are not aware...?****)*** Shows that listener does not know much about cold water.	There is a general awareness that, though cold water is good, it does have disadvantages when taken in excess.

DEICTIC EXPRESSION/TYPE/	**SEMANTIC MEANING OF DEICTICS**	**PRAGMTIC MEANING OF DEICTICS**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Èmì (shakes head and index profusely)**.**	The lexeme ***Èmì*** means 'to *lie*.'	The lexeme ***Èmì,*** in this context, combined with the profuse shaking of the head and index finger mean '*speaker's outright disagreement with the claim*.'	In the first speaker's house.	The word ***Èmì*** shows that, speaker sees listerner as evasive and ignorant.	There is a generally shared knowledge that some persons can be evasive and untruthful.
Ẹ́un ***ẹ*** *ma ke. Omì èrùdọ́dọ́ a je un ónẹ̀ che ọ̀gá ẹ̀dọ̀ ku má dọ ipneumonia.* (twitches lips, lifts up hand and opens palm up [Person]).	***Ẹ*** (sg) means '*you'*.	***Ẹ*** in this context means '*a single individual – the person being spoken to*.'	Same as above.	The phrase ***Ẹ́un ẹ mà ke*** shows that speaker thinks listerner completely ignorant of subject matter.	They both share the knowledge that people assume they are very informed about a matter until proven otherwise.
Ẹ *lí ke n,* ***I*** *che omì èrùdọ́dọ́ n, ògá àfù I che í. Àfù í ya le bo wa í.* ***Í*** *ya che ògá ku ma ko mú ónẹ̀* ***í*** *che n.* (pushes face forward and widens the eyeball and moves hand up and turns it inward [Person]).	***Ẹ*** (pl) '*you'*. ***I*** means '*it'*.	***Ẹ*** means '*the third party among them*' ***I*** refers to '*the topic of discourse – 'cold water*'	Same as above.	The phrase ***ẹ lí ke n,*** shows that speaker thinks he is more knowledgable.	They both share a general believe that no one is a fountain of knowledge. Hence the listener is informed about 'Cold water'.

The deictic terms used in this excerpt are: ***ẹ, má and*** are person deictic terms. (The meaning of the mentioned deictics are stated in column 2) The lexeme ***nyọ̀ (good),*** and ***í nyọ̀ n*** (it is not good) was used against the background that the people share different views about 'cold water'. However, the erring opinion about cold water was highlighted. ***Omì èrùdọ́dọ́ a jẹ un ónẹ̀ che ọ̀gá ẹ̀dọ̀ ku má dọ ni monia*** (Cold water causes pneumonia)**.**

Table 8 - Excerpt 8

DEICTIC EXPRESSION/ TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Mẹ *gbọ?* ***Ọ́tẹ́ ẹ̀kpẹ́ ki á*** *mọ i a j****è*** *un éjú* ***wa*** *ki che* ***ẹ́fẹ̀*** *ìkò duu kpai ì ya nwo kpa ìdẹ éjú g****ẹ***. (Points index finger towards the eyes [Person/discourse]).	***Mẹ*** means '*you'* (**k)á**, means '*we'* and ***Wá,*** Means '*our'*.	***Mẹ*** refers to '*all the persons within the situational context,* (***k)á*** means '*all including speaker* while ***Wá*** refers to '*the eyes of all that take palmwine.'*	At the village drinking joint.	The phrase ***Mẹ gbọ?*** shows that the speaker seeks the attention of listeners.	The people shared a general believe that ***ọ́tẹ́ ẹ̀kpẹ́*** (palm wine) enhances healthy eyes. Palmwine has healing properties (***Mẹ*** *gbọ,* ***ọ́tẹ́ ẹ̀kpẹ́ ki á*** *mọ i a j****è*** *un éjú* ***wa*** *ki che* ***ẹ́fẹ̀*** *ìkò duu kpai ì ya nwo kpa ìdẹ éjú g****ẹ***. **–** (Listen, the palmwine we drink heals and clears the eyes of infections/germs).
Ù *je kpai* ***Ùwẹ.*** *Ẹ̀un le chi* ***à*** *ma chà ne ogigo éjú ni. Àmáa, ù na ténè* ***ki e*** *ma kakini óté èkpe i che ẹ̀un gwu* ***èwa*** *d* (elbow on thigh and chin resting on thumb [Person]).	***Ù*** means'*I*'; ***Ùwẹ*** means '*you'*, **à** means '*we'*, ***Ù*** means '*I*' and ***èwa*** means '*ours'*.	***Ù*** means '*the speaker***'**; ***Ùwẹ*** means '*the speaker only', **à*** means *'all that drink palmwine*' and ***èwa*** means the '*entire community*.'	Same as above.	The utterance ***Ù*** *je kpài* ***Ùwẹ*** indicates that, speaker completely disagrees with the subject of palmwine being an inheritance of the people.	Use of eye glasses is synonymous with eye problems. .

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTICS**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Í ì ***ù*** *je kpai* ***ùwẹ*** *n.* ***I*** *che ẹ́un ọ́gwu* ***ẹ́nẹ́dù*** *n, Ọ́jọ́ du che* ***wá*** *ele dabu álu ki du òskapa, úchu, ọkpehe, òkìri un àbo éwò òmune* (shakes head and pressed lips continuously jaw in between the thumb and index finger **[**Person]).	***Ù*** means '*I*', ***Ùwẹ*** means '*you' I* means '*it'* while ***Wá*** means (inclusive) 'o*ur'*.	The deictic term ***Ù*** refers to '*the speaker*', ***Ùwẹ*** means (sg) '*you'* and this refer to addressee, **'*I***' means '*it'* while ***Wá*** means 'us' refer to *the entire community*.	The village drinking joint.	Speaker accepts the opinion about subject matter (palm wine).	They share a common believe that God blessed man's environment with several agricultural produce and mineral resources. God gives different things to people as he deemed them necessary. Both speakers share an understanding that palm wine is medicinal but disagree on the fact that it is a cultural heritage - ***Í ì, ù je kpai we n.***

The deictic terms in this discourse are: ***'mẹ, wá, ù, Ùwẹ, à, èwa, kà, wẹ,*** and ***í. (Mẹ, wá, ù, ùwe, à, èwa, kà wẹ,*** and ***í*** are all person deictic terms.

The people know that God gives gifts to man as He pleases. ***I che ẹ̀un ọ̀gwu ẹnẹdu n. Ọ́jọ́ du che wá ele dabu álu ki du Oskapa, Úchu, ọkpehe, Okiri un abo éwò òmune*** (It is not anybody's inheritance. Rather, it is God's gift to man like other farm produce)**.**

Table 9 - Excerpt 9

DEICTIC EXPRESSION/ TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATIONAL MEANING	CO – TEXTUAL MEANING	INTERPERSONAL BACKGROUND KNOWLEDGE
Úgbo, ẹ lò? *(Spatial).*	***Úgbo*** means '*where,* ***'Ẹ*** means '*you'*.	***Úgbo*** refers to the '*destination the addressee is headed'* and ***Ẹ*** refers '*to addressee'*.	On the road.	The question ***Úgbo ẹ*** *lò?* Shows that addressee was heading somewhere.	Both speakers are aware that journeys are made for specific reasons.
Ù na lò tu Ọfante*.(Person).*	***Ù*** means '*I*'.	***Ù*** refers to 'the *addressee'*.	Same as above.	***Ù na lò tu Ọfante*** shows that the speaker is on transit.	Both speakers are aware that wives are usually requested to return to their fathers' houses when they have misunerstanding with their husbands.
Ẹ́un chi? (Lifts up chin, while expressing a slight frown).	***Ẹ́un chi?*** means '*why'*.	**Ẹ́un chi?** refers to '*the problem'*.	Same as above.	***Ẹ́un chi?*** is an indication that the speaker seeks information.	They share a common consensus that husbands have the final 'Say'and they take decisions that they deemed fit.
Ọ́ko mì ni* ki *ù mu dabi tu ọ́já àtá mì. (Lifts thumb and points backward [Person]).	***Mì*** means '*my'*, **(k)u,** means '*I*'.	***Mì*** and **(*K*)*u*** refer to '*speaker'*.	Same as above.	***Ọ́ko mì ni (ku) mu dabi tu ọ́já àtá mì.*** Shows that the husband makes decisions as deemed appropriate.	Speakers are aware that the decision of a man is binding on his home.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Abokẹ̀le! ọ̀bàta ki ẹ bẹtẹma che ǵjá àtá i? (Lips agape, claps palms and entwins fingers [Person]).	***K(ẹ)*** means '*you'*; ***I*** means '*this'*.	***K(ẹ)*** means '*the addressee'; **I*** means '*addressee's husband'*.	On the road.	The use of the lexeme - ***abokele*!** Indicates that men are sometimes unpredictable.	Some men are concerned when their wives give birth to female children only.
Àbu ìlè dẹ dẹi! (nods head continually)	***Ìlè*** means '*life'*.	In this context, ***Ìlè*** refers to *the surprises life springs'*.	Same as above.	The phrase ***àbu ìlè dẹ dẹi!*** shows that listener is surprised at the the husband's attitude.	Male children are very crucial for lineage sustenance
Àmaá, ẹ́un che ete íhìanyí ei? (Turns palms up and hits back of one palm against the other [Spatial]).	***Ei*** means '*this'*.	***Ei*** here refer to '*the problem on ground – that is 'repatriation'*.	Same as above.	The phrase, ***Ẹ́un che ete íhìanyí ei?*** Indicates that, there are several problems.	They both share the view that men are difficult and full of amazing surprises.
Í kaki ù biọ́ma ẹ́nẹkẹ̀le un n.	***Í*** means '*he'*, while ***ù*** means '*I*'.	***Í*** implies "*the husband*'; and ***Ù*** '*refers to the speaker - the husband'*.	Same as above.	The phrase ***Í kaki*** enhanced the understanding that cause of griviance is known.	Both share the point of view that men forget easily the struggles, contributions and love of a wife when they agitate for a course – ***'abokẹ̀le! ọ̀bàta ki ẹ betema***

DEICTIC EXPRESSION/TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATION CONTEXT	CO – TEXTUAL CONTEXT	INTERPERSONAL BACKGROUND KNOWLEDGE
Abokẹ̀lẹ! Ẹ́un che íbe wẹ́ ábajọ́í. (Hand on chin, points index finger to the ground [person/Temporal])	***Wẹ́*** means '*your'* ***Ábajọ́í*** means '*now'*.	***Wẹ́*** in this context, refers to '*addressee's state of mind'* and ***Ábajọ́í***, 'extends beyond the moment of talk'.	On the road.	The word, ***Abokẹ̀lẹ!*** shows that, men are unpredictable.	They both believe that God helps the oppressed.
Ù na ló ki ù kohi un abo ọ́já àtá mi ta. (Lifts hand and turns palm inside out [Person]).	***Ù*** and ***mi***, mean '*my'*.	***Ù*** and ***mi*** refer to '*the aggrieved wife'*.	Same as above.	The sentence ***Ù na ló ki ù kohi un abo ọ́já àtá mi ta*** showed that the wife has consented to the husband's wishes.	It is generally accepted that wives should report to their families when they have problems in their marital homes.
I dabale, Ọjọ ki dẹ kpaí ùwe. (Turns head to the right [Person]).	***Uwe*** means '*you'*.	Same as above.	Same as above.	The phrase ***Ọjọ ki dẹ kpàí ùwe*** enhanced the understanding that listener commensurate with speaker.	Speakers understood that problem can only be solved by God's intervention - ***Ọjọ ki dẹ kpaí ùwe.***

The deictic terms used in this excerpt are: ***'úgbo, ẹ, ù, eí, mì, í, ábajọ́í, ùwe and wọ́.'*** (The items ***ẹ, ù, mì, í, ùwe and wẹ́*** which are person deictic terms; ***úgbo, eí*** are place deictic terms, while ***ábajọ́í*** is classified under temporal deixis; The parties share a common knowledge that men could forget easily the struggles, virtues and love of a wife when they agitate for a course – ***'abokẹ̀lẹ! ọ̀bàta ki ẹ bẹtẹma che ọ́ja àtá i?***

Table 10 – Excerpt 10

DEICTIC EXPRESSION/ TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL MEANING**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL AND BACKGROUND KNOWLEDGE**
Ónẹ̀ lenyọ ***ọmọ́*** *yo-o.* (shakes head from one side to the other [Temporal]).	***Ọmọ́*** *means 'there'.*	***Ọmọ́,*** in this context, signifies '*in the circumstance'* and reflects a sense of deep loss – (death).	On the road.	***Ónẹ̀ lenyọ ọmọ́ yo-o*** indicates that a precious person had died.	They both shared the view that death always occur suddenly to very good people. Also, it is difficult to accept the death of loved ones.
Ẹ́un ***ẹ*** *ka í?*	***Ẹ*** means '*you'*.	***Ẹ***, in this context, '*extends beyond listener to encompass 'talk' not understood'.*	Same as above.	The phrase ***Ẹ́un ẹ ka í?*** Indicates that listener did not understand the speaker	They both understood that it is important to understand discourse to enable feed back hence the question – ***Ẹ́un ẹ ka í?***
Ù *lí íye* ***má*** *éfú ọ́ná.* *(*Person).	***Ù*** means '*I*, ***má***, mean '*their'*.	***Ù*** means '*the speaker'; **Má*** means '*the children'*.	Same as above.	*The* sentence ***Ù lí íye má éfú ọ́ná*** shows that speaker dreamt.	Believes in the world of the dead.
Ẹ *che á wa lí àmọ́ma* ***un*** *fàí?* (Person).	***Ẹ*** means '*you'*; ***un*** means '*her'*.	***Ẹ*** means '*visiting'* ***un***, refers to '*the diseased'*.	Same as above.	The sentence ***Ẹ che á wa lí àmọ́ma un fàí?*** Is suggestive of the fact that the living should be	Speakers share the world view that the living is more important than the dead.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL MEANING**	cared for. **CO – TEXTUAL CONTEXT**	**INTERPERSONAL AND BACKGROUND KNOWLEDGE**
Ẹnẹ ***ù*** *na wa lí* ***ọmọ́*** *ta? Abah dẹ ichekwulu; Agada kpaí abo kì bọ la jọ Abuja.* (Person/Temporal).	***Ù*** means '*I*', ***Ọmọ́*** means '*there'*.	***Ù*** refers to '*speaker'* ọmọ́ refers to '*the house of the diseased*'.	On the road.	The utterance, ***Ìkò kí íye ma déjú kí ya ka ọ̀là un ma ma je gba n.*** shows that the children are stubborn.	Speakers share a common knowledge that the family of the dead should not be abandoned.
Agada du únyí, ***Í*** *nyu úgbodu n.* (Person/Temporal).	***Í*** means '*him'*.	***Í*** refers to '*the son of the diseased*'. '	Same as above.	The clause ***Agada dẹ únyí. Í lo tu úgbo duu n*** (Agada is at home, he did not go any where) indicates that, Agada is redundant.	The children of the diseased should be visited.
Ẹ́un chi?	***Ẹ́un chi?*** Means '*why'*,	***Ẹ́un chi?*** In this context, means '*surprise'*.	Same as above.	***Ẹ́un chi?*** Suggests that there is an explanation to be given.	There is always an explanation to be given on any issue.
Ẹ *che á wa lí àmọ́ma* ***un*** *fàí?*					

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO –TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Í *nẹ ukolo n. Ìkò kì íye* ***má*** *déjú* ***kì*** *ya ka ọlà un* ***mà, má jẹ*** *n. Í nẹ ẹnẹdu éfú* ***mà*** *kì nẹ ọtakada ìjali n.* ***Má*** *ru ólèmí nwn íye* ***má*** *ka kì* ***má*** *du ukọchẹ, àmáa ọkọ* ***má*** *gba ako jidadi ọla* ***má*** *ì.* (shakes feet from side to side and palm pressed together. [person]).	***Í*** means '*he'*, ***Má*** means '*their'*, **(*K*)*ì*** means '*she'*, ***Mà*** means '*them'*, ***Má*** means '*they'*, ***Mà*** means '*them'*, ***Má*** means '*their'*, and ***Má*** means '*themselves'*.	***Í****,* means '*Agada'*, ***Má (****all 9* ***má)*** refer to 'the children') means '*children of the diseased*'; ***(k)ì*** refers to 'the *diseased'*.	On the road.	The sentence ***Í nẹ ukolo n. Ìkò kì íye má dẹ éjú kì ya ka ọlà un má, má jè n*** shows that the children of the diseased were very unserious people.	Interlocutors know that stubborn and foolish children do not obey instructions..
Í *bịẹnẹ n; ìle* ***un má*** *jẹ* ***àbajọ́í*** *í* (hands spread and shoulders pushed up with a slight frown [Person/Temporal]).	***Í*** means 'it', ***Un*** means'its' ***Má*** means 'they', while ***Àbajọ́í*** means 'now'.	***Í*** means **'***no problem*', ***Un*** refer to '*consequences'; **Má** means the* 'diseased's children'; while ***Àbajọ́í* '**extends *beyond 'now' to 'today*' or currently.	Same as above. Same as above.	The remark ***Í bịẹnẹ n*** indicates that people should face the consequences of their actions	They share a common knowledge that, people reap what they sow and are responsible for their actions.

DEICTIC TYPE/EXPRESSION	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL AND BACKGROUND KNOWLEDGE**
Abu ìlè dẹ dei. Ẹ́un duu ki ónẹ̀ gbè ***Í*** *ya ja. Agba, che ugbatugba.(Person).*	***Í*** means 'he/she'	***Í*** means 'whoever'.	On the road.	The comment ***Abu ìlè dẹ dei. Ẹ́un duu ki ónẹ̀ gbè...*** indicates that there is a reward for everything.	Speakers are aware that actions are like sown seeds of which people reap accordingly more so, consequences accompany actions.
Gwa àmọ́ma ***wẹ.*** *(*Person).	***Wẹ*** means 'your'.	***Wẹ,*** in this context, means 'listener's children'	Same as above.	The statement ***Gwa àmọ́ma wẹ*** (my regards to your children) indicates that discussion has been concluded.	Interlocutors understood that the expression ***Gwa àmọ́ma wẹ*** at the end of discourse means the discourse has been concluded.

The lexemes identified in the excerpt above to be deictic terms are: ***Ọ̀mọ́, e, ù, ma, un, na, Í, ìko, àbajọ́í and wẹ***. (The deictic term ***'ọ̀mọ́,*** is spatial, ***ìko*** and ***àbajọ́í*** are temporal deictic terms, while ***wẹ, e, ù, má, un, na, Í*** are person deictic terms. The expression ***'lenyo'*** literarily means 'lost'. However, the hearer understood the metaphoric expression to mean the demise of a good person.

4.2.2.1 Identification of the Types of Ígálà Deictic Terms in Casual Conversation

Excerpt 6:

Person Deixis – 7 – (***Mẹ, Wá, Ì, Èwa, Émì, Ù*** *and* ***Wá)***

Temporal Deixis – 4 – (***Ọ̀nà, Ọ̀nà, Ọ̀nà*** *and* ***Òdùdu)***

Spatial Deixis – Nil

Discourse **–** Nil

The conversation contains 12 deictic terms among which 6 are person deictic terms and 4 temporal deictic terms. In this excerpt, more of person deictic term terms are used because the interaction revolved around persons. – The term ***Wá*** was used twice suggesting that 'talk' revolved around 'speaker and many others outside the context of 'talk'. The use of the 'Plural you' ***Mẹ*** shows the exclusion of the speaker and the inclusion of listener and family. The item ***Ú***/ (*I*)and the outspread palms refer to listener's ignorance with regards to ***Èmì*** **'**her father's plan for the Sallah celebration'. Here the deictic term ***Èmì*** (mine) changed meaning in the context of use to 'my'. This affirms that deictic terms express meanings depending the role each is assigned in a given context. Also, the terms ***Ì*** and ***Èwa*** refer to the father of speaker who has made the necessary arrangements for the Salah celebrations and the listener who is very unsure of the father's plans. The deictic terms ***Ònà*** *and* ***Òdùdu*** which are temporal as indicated in Excerpt 6 above are informative because they specify the day of the celebration which is ***Ònà***/ (*tomorrow)* and ***Òdùdu***/ (*morning).*

Excerpt 7:

Person –6 (***Í***, ***Í***, ***Í***, ***Ẹ***, ***Ẹ***, and ***Ẹ***,)

Temporal Deixis - Nil

Spatial Deixis - Nil

Discourse **–** Nil

A total of 6 deictic terms; all of person deixis type, are used in this excerpt. The deictic term ***Í*** (*it)* mentioned three times refers to the item of argument – cold (ice) water. The first ***Ẹ*** (you) refers to listener, the second ***Ẹ*** ***(***you), refers to speaker who is termed ignorant by listener. The third ***Ẹ*** used shows reference to speaker who insist on own

opinion - 'ice water is good for the body'. Here, it is discovered that a few number of deictic items are used because conversation was brief.

Excerpt 8:

Person Deixis – 11 - (***Mẹ, Wá, Ùwẹ, Èwa, Ká, Ú, Ú, Wẹ, Wá, Á,*** *and* ***Ì)***

Temporal Deixis – Nil

Spatial Deixis - Nil

Discourse **–** Nil

The deictics used in this excerpt are person deictic terms. This interaction took place in a village drinking joint and discourse centered on Palm Wine and drinkers who expressed their opinion with regards to the topic of discourse – Palm Wine. All deitic terms used revolved around 'discussants and the Palm Wine.' The deictic terms used are significant because each, points out referent in the conversation. The term ***Mẹ*** (*you)* refers to all in the drinking joint exclusive of speaker, (***K) á,*** (***K*** 'that'***) á*** (*we)* signify an inclusive 'we' (the drinkers of Palm Wine and the speaker); ***Wá*** (*our)* refer to the eyes of the drinkers which are void of diseases because they drink Palm Wine regularly; ***Wá*** (*us)* refers to 'all within the community'. The deictic term ***Ú*** which appears twice in the course of conversation refers to two individuals; one agrees with speaker's ***Ùwẹ*** **(***you)* opinion (Palm Wind clears the eyes of deseases) and the other (listener) ***á*** disagrees (though we use medicated eye glasses Palm Wine is not ***Èwa*** (*our)* heritage but God's gift. ***Wẹ (****you)* (sg) represents the initiator of the discourse who refutes the idea of Palm Wine being the heritage of the people *and* ***Ì*** (*it)* here means the Palm Wine which is the crux of the discourse.

Excerpt 9:

Person Deixis – 13 – (***Ú, Ú, Ú, Ẹ, Mì, Mì, Mì, Ì, Ì, Wẹ, (K) ẹ,*** (***Ku*** *and* ***Ùwẹ)***

Temporal Deixis – 1 (***Ábajọ́i)***

Spatial Deixis – 2 – (***Úgbo*** *and* ***Eí)***

Discourse **–** Nil

A total of 16 deictic terms are used in this excerpt, out of which 13 are person deictic terms. More of person deictic terms are used in this interaction because the discussion is solely centered on individuals – a man and his aggrieved wife. The deictic terms ***Ẹ***

(*you)*, ***Ú*** **(***I)* as shown in excerpt 9 above**,** appears thrice in this interaction. ***Mì*** (my) featured three times, (***K)ẹ*** [sg you]), ***Wẹ*** (*you*) ***Ùwẹ*** (*you)* and (***K)u*** (*should you*) refer to the same person - aggrieved wife who must return to her father's house because her husband says so and the term ***Ì*** **(***he)* refers to the husband of the aggrieved woman. The spatial terms ***Úgbo***/*place*/*point*, it refers to place of interaction while ***Eí*** (*this)* refers to the problem on ground – the woman did not give birth to male children. ***Ábajọ́í*** which means 'now' refers to the woman's decision as at the moment of speaking.

Excerpt 10:

Person Deixis – 22- (***Ẹ, Ẹ, , Ú, Ú, Ì, Ì, Ì, Ì, Má, Má, Má, Má, Má, Má, Má, Má (K)ì, Un, Un,***

and ***Wẹ)***

Temporal Deixis – 1 – (***Ábajọ́í)***

Spatial Deixis – 1 - (***Ọmọ́)***

Discourse **–** Nil

The total number of deictic terms used in this excerpt is 24. Of the 24 deictic terms, 22 belong to the category of person deixis. A total of 68 deictic terms are used in casual conversations out of which 58 are person deictic terms. It is observed that more of person deixis are used in this interaction. This is so because the discussions revolved around persons. The deictic terms used in this excerpt are: ***Ẹ, Ẹ*** **(***you* [sg you]), is the speaker who repeatedly made reference to the children of the deseased ***Má*** (*they)*. The term ***Ì*** (*he)* is repeated four times in the discourse. While reference was made to Agada twice, reference was also made to the acts that people put up and consequences of such acts. ***Ú*** **(***I)* appears twice in the discourse and it refers to the friend of the deseased. ***Un*** (her) appears twice in the discourse. However, while one refers to the children of the diseased, the other refers to their 'acts of deception.' (***K) ì*** (***K*** 'that' ***Ì*** **[**she]) refers to the diseased and ***Wẹ*** (*your)* refers to the children of the speaker. ***Ábajọ́í*** **(**now) refers to the current situation of the deseased children, while ***Ọmọ́*** (there) is the house of the diseased.

4.2.3 Analysis of the Semantic/Pragmatic Functions and Contexts of Use of Selected Ígálâ Deictic Terms in Dispute Settlement

Table 11 – Excerpt 11

DEICTIC EXPRESSION/ TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO - TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Úgbo *íye òja ló?* (Hands folded across the chest) ([Temporal/Person]).	***Úgbo*** means '*where*'.	***Úgbo*** means '*destination'*.	Co – ordinator's house.	The sentence ***Úgbo íye òja ló?*** shows that the ***'íye òja'*** (co-ordinator) just stepped out of the venue of sitting.	Members know that important issues cannot be discussed in the absence of the meeting Co-ordinator.
Òjá iticha (Points towards the direction of teacher's house).	***Òjá iticha*** means '*teacher's house*'.	***Òjá iticha*** refers to '*destination'*.	Same as above.	The answer ***Òjá iticha*** is suggestive of the fact that the meeting co – ordinator is not present.	They all know that the Co-ordinator could step out in the absence of serious delibrations.
I dabale, ***à*** *na kọ̀là dèjú* ***un*** *ke n.* (Person).	***À*** means 'we' ***Un*** means '*her'*	***À*** means '*all present*'and ***Un*** refers to the '*Co-ordinator'*.	Same as above.	The comment ***... à na ko ọ̀là dèjú ún ke n*** shows that Meeting could commence in the absence of the co – ordinator.	They share a common knowledge that serious issues cannot be deliberated upon without the presence of the Meeting Co - ordinator
Abeki ***à*** *chane qwu óji abo* ***ku má*** *jìne.* (Turns the two palms inside out [Person]).	**À** means '*we'*. ***Má*** mean '*they'*	**À**, means '*the entire Meeting'* ***Má*** refers to '*offenders'*.	Same as above.	The response ***Abeki à chanẹ qwu óji…***shows there are pending issues.	Meeting proceedings could commence in the abscense of the co- ordinator.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Abóbule ***mẹ*** *agba.* ***Mẹ*** *gwá Anagba…* (Forms a ball with the wrist and lifts up hands to the air [Person]).	***Mẹ*** and ***Mẹ*** mean '*you'*.	***Mẹ*** and ***Mẹ*** refer to '*all women present*'.	Co – ordinator's house.	The chant ***Mẹ gwá Anagba…*** announced (eulogises) the entrance of the Meeting Co – ordinator.	They are all aware that they must acknowledge the presence of the meeting Co – ordinator When she appears in the mist of the audience.
Òun *ne egbo* ***un.***	***Òun*** means '*she'*; while ***un*** means '*it'*.	The concept of ***Òun*** means '*owner'* while ***un*** refers to '*property'*.	Same as above.	The expression ***Òun ne egbo un*** shows that they chant the praise of the Co-ordinator at whatever interval they so please.	Meeting proceedings are not permanently fixed.
Eí *ki anagba ma che n* **…** (lifts hand upwards and then brings it down again).	***Eí*** means 'this'.	***Eí*** in this context, means 'whatever (thing)'.	Same as above	Same as above.	Same as above.
Abẹki eko ***Í*** *ko.* ***Mẹ*** *gwá íye òjá* (Person)	***Í*** means 'he/she' ***Mẹ*** *means* (pl) *'you'.*	***Í*** means the '*Co – ordinator'* and ***Mẹ*** means '*all'.*	Same as above.	Same as above.	Same as above.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL AND BACKGROUND KNOWLEDGE**
A kọ ***mà*** *iyanga.* **(**Person**)**	***Mà*** means '*them'*	***Mà*** in this context means '*all'*.	Co – ordinator's house.	Same as above.	They all know that members are levied for violating meeting rules.
Mẹ *fu ọkọ́ ìne mẹ rà mé?* (Pulls ear).	***Mẹ*** means ((Pl) *you*).	***Mẹ*** in this context means "*the violators of Meeting 'rules'*.	Same as above.	The sentence ***Mẹ fu ọkọ́ ìne mẹ rà mé?*** Suggests that some persons have been levied and are expected to pay.	Members knew that minutes of the Meeting could be read in the absence of the Co-ordinator.
A kọ ọtakada kà un ***wa*** *ta no*	***Wa*** means 'us'.	***Wa***, means '*all* (violators inclusive)'.	Same as above.	The clause ***A kọ ọtakada Í kà un wa ta no*** shows the secretary must read the minutes of the last meeting.	They all knew that discussions of serious meeting issues are initiated by the Co- ordinator.
Ì bịẹnẹ n. Ajuma kpài Kashua ***mẹ lìá émí*** *ku mẹ gba àlu ína ku* ***mẹ*** *bu Ikani* ***enyi ke ẹ̀fa.*** *Úbi* ***èéle****, ìne* ***mẹ*** *ki imitini a bú un* ***mẹ*** *che ojika mé èlú.* ***Mẹ*** *che gbo ọlà* ***mì ku*** *ka I* (Shakes index finger profusely [Person/Spatial/Temporal]).	***Mẹ*** means '*you'*, ***Lìá*** means '*come'*, ***Émí*** means '*here'*, ***Enyi ke ẹ̀fa*** '*six days ago'* ***Èéle*** means '*that'*, ***Mì*** means '*my'*, **(*k)u*** '*that'*.	***Mẹ*** **(**all 5 ***Mẹ)*** refers to '*violators'*, ***Lìá*** means '*present yourselves here'* ***émí*** means '*Co-ordinator's presence*', ***Enyi ke ẹ̀fa*** refers to the '*recent past'*, ***Èéle*** means *thereafter*, ***Mì*** and **(*k)u** means *the Co-ordinator.*	Same as above.	The sentence ***Ì bịẹnẹ n*** **(**no problem**),** uttered by the Co – ordinator suggests that the meeting procedings should start immediately.	Offences are punished by the meeting Co – ordinator as he/she deemed it fit.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEX**T	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Íí, ***à*** *mu ọlà* ***wẹ*** *gba íye* ***wa****. Ikani mu du ba un* ***wa****. Uwẹ̀dọ̀ che í* **(**clapsed palms together twisting fingers [person]).	***À*** means '*we'* ***Wẹ*** means '(sg) *you*', ***Wà*** means '*our'*, ***Wá*** mean, '*us*.	***À*** *here, means the 'violators',* ***Wẹ*** *means means 'the Co – ordinators decree' ,* ***Wà*** *means 'the Co – ordinator'and* ***Wá*** *mean,* ***'****violators'.*	The meeting Co – ordinator's house. .	*Íí,* ***à*** *mu ọlà* ***wẹ*** *gba íye* ***w,*** shows that violators of the Meeting rules accept responsibility for their actions.	They all understand that the Co – ordinator's decision is final.
Ì *biẹnẹ n. àmáa,* ***mẹ*** *ki na hika ko ọlà un ónẹ̀ kpàí uwẹ̀dọ̀ n todu uwẹ̀dọ̀ ì che ẹ̀un kì nyọ̀ nwn ondu nwn* shakes legs continously [Person]).	***Ì*** means '*it'*, ***mẹ*** means ((pl) *you*	***Ì*** *here* means *'it is over'* and ***Mẹ*** *means 'all present'.*	Same as above	The phrase ***Ì biẹnẹ n*** means problem is resolved.	They all agreed that people should control their utterances when they are angry.

The deictics used in the above excerpt are: ***mẹ, úgbo, má, eí, un, ì, òun à, mẹ, émí, enyi ke èfa, mi*** and ***wa'.*** (Terms such as ***úgbo, eí, émí,*** are spatial, ***enyi ke èfa,*** is temporal and ***mẹ, má, un, ì, òun à, mẹ, mi and wa mi and wa*** are person deictic terms.The women share the common understanding that the meeting co-ordinator is empowered to lead the group according to agreed rules, discipline all forms of disobedience, award any levy she deemed necessary, correct any acts of misbehavior and proffer solutions where necessary.

Table 12 – Excerpt 12

DEICTIC EXPRESSION/ TYPE	**SEMANTIC MEANING OF DEICTIC TERM**.	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Salamu alaikum.	*Salamu alaikum* means '*peace be on you*'.	*Salamu alaikum* in this context means '*greetings to whoever is in the house*'.	The ***Ẹjẹh*** of Okpo's palace.	*Salamu alaikum* shows that someone wants to be allowed in.	It is general knowledge that people exchange pleasantries to show politeness.
Ene ***ùwẹ*** *dajó?* (clapsed hand together [Person]).	***Ùwe*** means ((sg) *you*).	***Ùwẹ*** means '*the complainant*'.	Same as above.	The sentence ***Ẹnẹ ùwẹ dajó?*** Suggests that the complainant wants to make an official complaint.	People make complaints when they are aggrieved.
Adaji Okwori.	***Adaji Okwori;*** '*the name of a person.*	***Adaji Okwori*** means '*the accused*' and ***Í*** in this context means the 'accused'.	Same as above.	The name Adaji ***Okwori*** suggests the accused is mentioned.	There is a general shared knowledge that complaints are not made in isolation.
Ẹ̀un ***Í*** *che?* (Palm under chin) (Person).	***Í*** means '*he'*.				
Ọ́*yà* ***Í*** *nẹ kwo ọja* ***mi Í*** *ma déjútọ ni.* ***Í*** *ne ne n; èfu* ***Í*** *nyọ* ***un*** *i.* ***Í*** *ya ache ògá,* ***Í*** *kà kini* ***ù*** *wa mu du.* (hits one palm against the other [Person])	***Í*** means '*he'*, ***Mi*** means '*my'*, ***Í*** means '*he'*, ***un*** means '*him'*, ***ù*** means '*I*'.	***Í*** (all (all 5 *'****Í****') mean 'the accused'; **Mi** and **Ù** mean 'the complainant',* ***Í*** means *'complainant's sister';* ***un*** means *the accused.*	Same as above.	The comment ***Ẹun Í che?*** Suggests that an offence has been committed.	When complaints are made, details are required.
			Same as above	The uterrance, ***Í ne nẹ n; èfu I nyọ un,*** indicates that the interlocutors understand that there was no marriage contracted.	Marriages not properly conducted are always problematic.

DEICTIC EXPRESSION/ TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Ọmaye ***wẹ*** *gwu únyí* ***wẹ àbajọ́í*** *i?* (Hits index on table [Person/Temporal]).	***Wẹ*** means '*your'*, ***Àbajọ́í*** mean '*now'*.	***Wẹ*** means '*complainant's sister'*, ***Àbajọ́í*** in this context means '*currently'*.	The Eje of Okpo's palace. .	The sentence, ***Ọmaye wẹ gwu únyí wẹ àbajọ́í i?*** Suggests that the complainant's sister is in his house.	It is generally known that unmarried siblings live in their family houses.
Í ì. (nods head).	***Í ì*** means yes**.**	***Í ì*** means affirmation**.**	Same as above.	The word ***Í ì*** shows that complainant's sister is in his house**.**	Details are needed to resolve complaints.
I dabalẹ ẹ̀un ***ẹ*** *ténè ki* ***à*** *che* ***wẹ****?* (Chin placed on clapsed palms [Person]).	***Ẹ*** means '*you*', ***À*** means '*us'*; **Wẹ** means '*you'*.	***Ẹ*** means '*complainant'*, ***À*** means '*the chieftain*'; ***Wẹ*** refers to *the 'complainant*'.	Same as above.	The question ***I dabalẹ, ẹ̀un ẹ ténè ki à che wẹ?*** requires that the complainant state his case in clearly.	Disputes are easily resolved when complainants state their grievances.
Ù *na ténè ku* ***mẹ*** *ka* ***un*** *ki i wa mu du* (pulls ear [Person]).	***Ù*** mean '*I*, ***Mẹ*** mean ((pl) *you*) ***un***, means '*him*.	***Ù***, means '*the complainant*, ***Mẹ***, refers to '*the chieftain*' and ***un***, mean '*the accused.*	Same as above.	The sentence ***Ù na ténè ku mẹ ka un ki wa mu du,*** aided the understanding that, porported husband is irresponsible.	Wives are supposed to stay with their spouse whatever the condition.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Ẹ̀un chi ki ***ùwẹ*** *kẹ́ éjú ru kwo ọ́dọ́ ki wéwē* ***ki i*** *nya bi ọ̀ma me èlú taki* ***ẹ*** *ka ọ̀là?* (Shakes legs [Person]).	***Ùwẹ*** means '*you'*; ***Ki*** means '*she'*, ***Ẹ*** means '*you'*.	***Ùwẹ*** in this context means '*complainant'*, ***Ki*** means '*complainant's sister'; **Ẹ*** means '*the complainant'*.	The **Ẹ**j***ẹ***h of Okpo's palace. .	The sentence ***Ẹ̀un chi ki ùwẹ ko éjú ru kwo ọ́dọ́ ki wéwē ki nya bi ọ̀ma mèlú …*** (why did you allow her give birth to 5 children before reporting?) indicates that complainant was negligent and careless	Issues should be addressed immediately.
Ẹ̀un ki chi che kakini, ***ma*** *de Ekwo. Ìkò du* ***ku*** *na ka ọ̀là* ***Í*** *ka ki* ***Í*** *de ùbì a wa.* (Turns palms open and throw hands forward [Person]).	***Ma*** means '*they'*; ***(k) u*** means '*I*', ***Í*** means '*he'*.	***Ma*** here, means '*complainant's sister and purported husband'*, ***(k)u*** means '*complainant'*, ***Í*** means the '*purported husband* ***Í*** refers to the same '*husband'*.	Same as above.	The sentence ***Ẹ̀un ki chi che kakini, ma de Ekwo. Ìkò du ku na ka ọ̀là, Í ka ki Í de ùbì a wa*** is suggestive of the fact that some husbands are irresponsible.	Same as above.
Ẹnẹ ke *dajo ha?* (Cheek resting on one palm and chin slightly tilted up [Person]).	***Ẹnẹ*** means *'person'*, ***(K)e*** means '*you'*.	***Ẹnẹ***, refers to '*the accused*' and ***(k)e*** means '*complainant'*.	Same as above.	The comment ***ẹnẹ ki ẹ*** *dajo ha?* Suggest that Complaint has been made.	They are aware that however difficult a case/problem, the Eje is well equipped and empowered to resolve it objectively.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Í *dẹ* ***émí*** *ta no. Àmáa ọmaye* ***un*** *de í* (points index finger towards the person [Temporal]).	***Í*** means 'he', ***Émí*** means '*here'*, ***un*** mean '*his'*.	***Í*** means '*the accused*'; ***Émí*** refers to *'Eje's palace*' ***un*** here, means '*complainants brother'*.	The **Ẹjẹ** of Okpo's palace. .	***Í dẹ émí ta no,*** suggests that the accused was not present.	Complaints can be made in absentia. .

The deictic terms in this excerpt include: ***Ùwẹ, í, mẹ, àbajọ́í, un, ù, mì, à, wẹ, è, ki*** and ***ẹgwẹfa eñíní'.*** Deictic terms such as: ***ùwẹ, í, mẹ, un, ù, mì, à, wẹ, ẹ, ki*** are person deictic terms while ***ẹgwẹfa eñíní*** is a temporal deictic term. In the light of the above exchange, the people share a common knowledge that men ought to take absolute responsibility for their family. Therefore, when a member of the family is neglected as reported, the society frowns at such neglect ***óyà í ne kwo ọja mi í ma déjutọ ni. Í ne ne n, èfu í nyo un Ì. Í ya ache ògá, í kà kini ù wa mu du*** (he does not take care of his sick wife).

Table 13: Excerpt 13

DEICTIC EXPRESSION/ TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
*Abu ódú **wẹ** kọ?*	***Wẹ*** means *'You'*.	***Wẹ*** in this context, mean '*the addressee*'.	The Ẹjẹ of Okpo's palace.	***Abu ódú wẹ kọ?*** Suggests that the speaker requires information.	They are aware that names are instrumental to distinguishing persons.
Ocheme Ebute	***Ocheme Ebute*** = *'name of a person'.*	***Ocheme Ebute*** in this context means '*the addressee*'.	Same as above.	Same as above.	Same as above.
*Abo úgbo **ùwẹ** che?* (Points finger [person]).	***Ùwẹ*** means '*you'*.	***Ùwẹ*** means '*addressee'*.	Same as above.	The sentence ***Abo úgbo ùwẹ che?*** Indicates that the speaker needs the details of the listener.	Same as above.
Abo Akpakpa	***Abo Akpakpa*** means '*an indigene of **Akpakpa**'.*	***Abo Akpakpa,*** here, refers to the '*addressee'*	Same as above.	The response ***Abo Akpakpa,*** is suggestive of the fact that addressee hails from the same suburb.	People do not exist in isolation. They are origins of Particular communities.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO - TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Ẹun du ***ùwẹ*** *wa* ***émí****?*	***Ùwẹ*** means '*you'*, ***Émí*** means '*here'*.	***Ùwẹ*** in this context means '*addressee'; **Émí*** mean '*the 'Ẹjẹ's palace*'.	Same as above	The sentence ***Ẹun du ùwẹ wa émí?*** Shows that speaker wants hear listener's complaint.	Complainants must state their cause of grievance in clear terms.
Ànè ***mi ma*** *gba* í.	***Mi*** means '*My'*; **M*á*** means '*They'*.	***Mi*** means '*complainant'*; **Ma** means '*the offender*'.	Same as above.	***Ànè mi má gba* í** (they took my land), suggests that addressee is aggrieved.	Seeks justice.
Abu ***unana*** *ánè e* ***lẹ dẹ****?*	***Unana*** means '*quantity of*' or *expanse of*.	***Unana*** means 'the *extent/measure*.	Same as above.	*The sentence* ***Abu unana ánè lẹ dẹ?*** suggests that the land must have limitation.	The people share the common knowledge that landed properties are in different sizes.
Í *che nana. Abu* ***(k)u*** *ma mà ọtakada ni* ***ù*** *neke nwà álu éjú* ***un****. Àmáa,* ***Í*** *nana dabu ọwọ́ me ègwá èjì***.** (Spreads out hands [Person]).	***Ù*** means '*I*', ***un*** mean '*it'*, ***Í*** mean '*it'* (***K)u*** and ***Í*** also mean '*it'*.	***Í*** means '*it'*. ***(K)ù*** means '*complainant'*, ***Ù*** means '*the complainant*' ***Un*** and ***Í*** both mean '*the land*'.	Same as above.	The response ***Í*** *che nana* indicates that the land is quite large.	Same as above.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
*Ẹ̀un **ẹ** téné ki Ẹjẹ́h ki che **wẹ àbajọ́í*?** (Person)	***Ẹ*** means '*you'*, ***(k) i*** means '*he'*, ***Wẹ*** means '*you'*; ***Àbajọ́í*** means 'now'.	***Ẹ*** means '*complainant'*, ***(k) i means*** 'the Ejeh', ***Wẹ*** means '*complainant';* and ***Àbajọ́í*** means '*currently*.'	Same as above.	The sentence ***Ẹ̀un ẹ téné ki Ẹjẹ́h (ki che wẹ àbajọ́í?*** shows that complainant expects that the Ẹjẹ is capable and should solve his problem.	When the Ẹjẹ́h gives verdict on any case, the people uphold such verdict.
*Ochochi **ù** na téné í. Ejeh **(k)ì i** du ochochi **un** che ateko **mì kì** mu ánẹ̀ **mì** gba **mì**.* (Lifts up the two hands and points the two index fingers upwards).	***Ù*** means 'I', ***(k)ì***, means 'he' ***un*** means '*his'* ***Mì*** means '*me'* ***(K)ì*** means '*he'* ***Mì*** means '*my'* and ***mì*** refers to '*me'*.	***Ù*** mean '*complainant'*, ***(k)ì*** means '*the Ejeh*' ***un*** and ***(K)ì*** mean '*the Ejeh',* ***Mì*** (all 3 ***Mì***) mean 'the *complainant'*;	Same as above.	The clause ***Ochochi ù na téné í*** signifies that the speaker seeks justice from the Ẹjẹ́h	The people are aware that the Ẹjẹ́h is the custodian of traditional laws and jugdement.
*Í dabalẹ, ajọ **mẹ** tu ógwú **eñíní**.* (Person)	***Mẹ*** means '*you'* ***eñíní*** means '*today'*	***Mẹ*** means *'complainants' and ógwú* ***eñíní*** means *'hearing* day	Same as above.	***Í dabalẹ, ajọ mẹ tu ógwú eñíní,*** means Ẹjẹ́h will handle the case. However, immediately.	Issues are discussed when appropriate.

The deictic items in this excerpt are: ***Ùwẹ, úgbo, émí, un, má, mì, ku, ẹ, kì, wẹ, ù, and ógwú eñíní.* (*Ùwẹ, un, má, mì, ku, ẹ, kì, wẹ, ù*** are person deictic terms. ***Úgbo, émí,*** are spatial deictics and ***ógwú eñíní*** is a temporal deictic term. The people share a general understanding that the Ẹjẹ́h is the custodian of their culture and tradition and an epitome of justice; whatever decision he takes is binding on the citizens.

Table 14: Excerpt 14

DEICTIC EXPRESSION/ TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATIONAL MEANING	CO – TEXTUAL MEANING	INTERPERSONAL BACKGROUND KNOWLEDGE
Ẹ̀un a chọ̀là nwn ***mẹ?***	***Mẹ*** means (pl) '*you'*.	***Mẹ*** refers to '*the two aggrieved people'*.	Oshenia's house.	The question ***Ẹ̀un a chi ọ̀là…*** shows that listeners are offened.	Speakers are aware that the intervention of elders in disputes is crucial for peaceful co – existence. Hence, their judgements are taken very seriously.
Ì che Oshenia ne. Go, Ẹ̀un ***(k)ù*** *ni* ***(k)í*** *du* ***mì Í*** *kọ i.(person)*	***(k)ù*** means '*I*', ***(k)í*** means '*she'*; **Mì** means '*me'*, and ***Í*** '*she'*.	***(k)ù*** means *speaker'*, ***(k)í*** means Oshenia', ***Mì*** '*speaker'*, and ***,Í 'Oshenia'***.	Same as above	The comment ***Ì che Oshenia ne,*** suggests that the speaker is offened.	Disagreements are resolved by elders.
Ẹ̀un chi?	***Ẹ̀un*** means *what*	***Ẹ̀un chi*** in this context means 'what is the *cause of grievance'*.	Same as above.	The comment ***Ẹ̀un chi?*** (What is the problem?) shows that issues always orchestrate grievances	Misunderstanding are resolved to encourage peaceful co – existence.
Ẹ *dòhìtọ* ***un*** *no.* ***Í*** *ni* ***(k)u*** *du okpa* ***un*** ***(k)i*** *gbe;* ***ù*** *na mu du* ***un****, àmáa* ***Í*** *kọ gba todu* ***(k)u*** *ma du* ***ei ẹnẹmunẹ*** *ki dugbo* ***mì un****.* (touches chest with fingers[person]).	***È*** means '*you'*, ***Un*** '*her'*, ***(K)i*** '*she'*, ***Ù*** mean '*I*', ***Í*** mean '*she'*, ***Mì*** means 'me', ***ei*** *means'this'* ***Í*** '*she'*, ***(K)u*** 'means '*I*', ***Un*** means 'she', ***(k)u*** means 'I' ***Un*** 'her' and also mean ***Un*** '*her'* .	***Ẹ*** means '*listener'*, ***(K)u*** means 'speaker' ***Í***, ***Un*** (all 4 '***Un'***) and ***(K)i***, means '*Oshenia'; **Ù, Mì*** and ***(K)u*** mean '*speaker'* and ***ei*** means '*that'*.	Same as above.	The comment ***Ẹ dòhìtọ un no*** means the speaker is agrieved.	They all share the common knowledge that people are bound by their words.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL MEANING**	**CO – TEXTUAL MEANING**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
*Abu ọlà d**ẹ** d**ẹ** i?Abu **ùwẹ** le ki **ẹ** ténè kì ọ́maye **wẹ** kì che ẹ̀un ki mà nyọ̀ n ta?*	***Ùwẹ*** means ‘*you’*, ***Wẹ*** mean ‘*your’*.	***Ùwẹ*** means ‘*Oshenia’;* and ***Wẹ*** here, means ‘*Oshenia’s sister*’ (the speaker).	Same as above.	The question ***Abu ọlà dẹ dẹ i?*** shows that, listener (the elder) was previously ignorant about cause of grievance.	They share a common knowledge that, disagreements are easily resolvable after listening to the parties involved.
*Okpa **kì** dukpe **ẹ** du **mì**, **Í** ma du **mì** ni* (slight frown).	***Í*** and ***kì*** means ‘she’ ***Mì*** and ***Mì*** means ‘me’,	***Í*** means ‘Oshenia’ and ***Mi*** means the ‘angry sister.’	Same as above.	The sentence ***Okpa kì dukpẹ́ é du mì, Í ma du mì ni*** shows that Oshenia is angry.	Siblings often look up to one another for assistance
Oshenia, ẹ̀un ki mà nyọ̀ n, é nyọ̀ ***Ì*** *mà nyọ̀ ni. Todu abale,* ***ẹ*** *ki jẹ̀un omaye* ***wẹ*** *che n. Ẹ̀un ki du kwu* ***eñíní*** *alo* ***ù*** *ténè gbọ ka kì* ***mẹ*** *kpéjú kpàí omunẹ n.* ***mẹ*** *gbọ?* (Waves index finger repeatedly [Person/Temporal]).	***Ì*** means ‘*it’*, ***Un*** means ‘*him’*; ***Ẹ*** mean ‘*you’* ***Wẹ*** mean ‘*your’;* **eñíní** ‘*today’*; ***Ù*** mean ‘*I*’, the two ***Mẹ*** (pl) mean ‘*you’*.	***Ì*** means ‘*act’*, ***Un***, ***Wẹ*** and ***Ẹ*** mean ‘ *Oshenia’s sister’*, ***Eñíní*** means ‘*now onwards’; **Ù*** mean ‘*speaker*/*elder’*; ***Mẹ*** means ‘ the *two sisters*’.	Same as above.	The sentence ***Oshenia, ẹ̀un ki mà nyọ̀ n, e nyọ̀ Ì mà nyọ̀ ni*** shows that listener (the elder) is angry.	It is generally believed that elders are advocates of peace.
Ìì.	***Ìì*** *means ‘yes’.*	***Ìì,*** in this context means *affirmation.*	Same as above.	The word ***Ìì,*** shows that speakers agree with the elder.	Both siblings share the understanding that it is in their best interest to accept the verdict of the elder, especially when such is, logical.

Deictic terms in this excerpt are: ***Uwẹ, Í, ẹ, wẹ, eñíní, mẹ, ki u, ùwẹ, mì, un, eí, wẹ*** and **u.** (Terms such as ***uwẹ, Í, ẹ, wẹ, mẹ, ku, ùwẹ, mì, un, wẹ*** and ***u*** are person deictic terms. ***Eñíní*** is temporal while ***eí*** is a spatial deictic term. The interlocutors understood from the comment ***Ẹ̀un ki du kwo eñíní aló , ù ténè gbọ ka ki mẹ kpa éjú kpàí omunẹ n,*** and ***mẹ gbọ?*** **(**As from today, I don't want to hear that you are angry at each other); that is, they are expected to be at peace with one another besides the people share a common knowledge that elders should uphold justice and correct misdemeanour, whatever the circumstances.

Table 15: Excerpt 15

DEITIC EXPRESSION/ TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL MEANING**	**CO – TEXTUAL MEANING**	**INTERPERSONAL AND BACKGROUND KN OWLEDGE**
Mẹ *agba àma àna* ***wa****. Ọlà a ka nwn ka a kpa èfú bie. Todu abalẹ,* ***mẹ*** *jẹ* ***ki a*** *du ìbe che ọlà i.* (Chin placed between index finger and thumb).	***Mẹ*** means (pl) '*You'*, ***Wá*** Means '*Our'; **Mẹ*** means '*you'* and ***Ki a*** means ***'us'***	***Mẹ*** means *'the in-laws*', ***Wá*** means '*all (relations of bride present)', **mẹ*** means '*all* (present)' and ***ki a*** means '*bride's family'*.	The bride's house.	The comment ***Mẹ*** *agba àma àna* ***wá****. Ọlà a ka un ka a kpa èfú bie …,* indicates that, the issue at hand is a delicate one.	People share a general concensus that sensitive issues be handled with extreme caution.
Ibiẹnẹ n, ọlà ***eí*** *kì ọ́yà ka te ì abu* ***à*** *na cho* ***abajọ́i****? **À** fu ẹkẹtẹ gba bòmá abẹki, abo* ***mì*** *ẹun* ***mẹ*** *lì éfù ọlà ì?*	***Eí*** means '*this'; À*, means '*We'*; ***Abajọ́i*** means '*Now'*; ***À*** means '*we'*, ***Mì***, means '*My'*, ***Mẹ***, Means (Pl) '*You'*.	***Eí*** means '*what'*, ***À*** Means '*all present'*, ***Abajọ́i*** means '*currently'*, ***À*** means '*all* present'; ***Mì*** means '*speaker'*; ***Mẹ*** means '*all'* (exclusive of speaker)'.	Same as above.	The utterance ***Ibiẹnẹ n, ọlà eí kì ọ́yà ka te ì abu à na cho abajọ́i?*** Pointed to the fact that wife has misbehaved.	Sacrilege has been committed

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Ọ́yà che fu ẹbiẹnẹ che mé. ***Í*** *dukpe* ***(k)i à*** *kaun ọ́kọ* ***un*** *kaki* ***Í*** *ya nya jọkọ n. Í la dukpe* ***(k)i*** *du ọ́kọ́ rọ tu ọ́kọ* ***un*** *ọ́la n, omune ge, I dukpe é kọ hí uj**ẹ**un nwn ọ́kọ* ***un*** *beki é kọ che ukọlọ un úgbo ọ́kọ un. Igbele Í che che biẹnẹ gbali àmáa, mẹ bedọlọ ki* ***à*** *fu ọ̀là ì nwọ́che kì we kpabie tọ́gbá*. (chin resting between the index and the thumb [person]).	***Í*** means '*she'*, ***(K)i*** means '*We'* ***Un*** means '*her'*, ***Í*** mean 'she',	***Í, (K)i, Í, Un*** *and* ***Un*** refer to the 'wife'.	Bride's house.	*The sentence* ***Ọ́yà che fu biẹnẹ che mé. Í dupe ki à kaun ọ́kọ nwn kaki Í ya nya je ọ́kọ n, í la dukpe e du ọ́kọ́ rọ tu ọ́kọ nwn ọ́la n,*** shows that wife has violated the rudiments of marriage.	Women ought to be pious and calm.
*I dabal**ẹ**, óyà ine* ***wẹ*** *d**ẹ**:* ***Ẹ*** *n**ẹ*** *ẹ́wọ́ ka, àiko méjì, obi ogucha**ẹ**kpo me ègwá kpài ocha ọ́té ekpe mèjì. Ajo* ***wá*** *de. I ya dabi che ali ebi**ẹ**n**ẹ*** *omun**ẹ*** *oja* ***wá à*** *du ba* ***un*** *n abẹki ọ́kọ ma nyọ* ***un*** *é ne ni* (shakes index finger repeatedly [person]).	***Wẹ*** means *'your'*, ***Ẹ*** *means (sg (you'),* ***Wa*** mean '*our'*, ***À*** *means 'we',* ***Wá*** mean '*we'*, ***un*** mean '*her'*.	***Wẹ***, means '*offender/wife'*, ***Ẹ****, means 'offender/wife',* ***Wá***, means '*all* (members groom's family present)', ***À***, *means 'same as above',* ***Wá****,* here**,** means '*family'*, ***Nwn***, mean '*offender/wife*'.	Same as above.	The comment *I dabal**ẹ**, ọ́yà ine* ***wẹ*** *d**ẹ**:* indicates that wives are punished by elders when they misbehave.	Grevious misunderstandings between couples are addressed by elders from both family – members so as to bring about anxiety between the husband and the wife.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Mẹ *agba, **ẹ**dọ **wá** chẹbọ. **À** ne ẹun omunẹ **ki à** ká n todu ọma **eí** che kányọ mu **wa** gbiti gbiti. **À** ra ìne ki **ùmẹ** ka. **À** nya fa ọma**wa** eti gẹ. **Mẹ** agba, Ọjọ ki bu **mẹ** ne.* (genuflects and pulls own ear [person]).	All three ***Mẹ*** means '*you'*, ***Wá*** mean '*our'*, ***(k)à*** means '*we'* ***À***, means '*we'*, ***Eí*** mean '*this'* and ***wa*** means '*us'*.	***Mẹ Mẹ*** means '*groom's* family members'; ***Wá (K)à***, ***Wa***, ***À***, ***À*** and ***À*** refer to '*bride's family* members'; ***Eí*** mean '*the bride'*.	Bride's house.	The use of ***gbiti -gbiti*** indicates that the wife's family is greatly embarrased by their daughter's behaviour.	Interlocutors are aware that erring wives can be fined by aggrieved in-laws. Hence, the bride's family complies.

The deictic terms identified in this excerpt are: ***Mẹ, wá, à, eí, un, Í, kà,*** and ***e.*** The two families share a common knowledge that wives should conduct themselves with outright piety and decency before and towards their husbands in total submission and obedience. Therefore, the family of the groom understood the level of embarrasement the bride's family felt when they agreed to pay the levy imposed on them by the elders.

4.2.3.1 Identification of the Types of Ígálâ Deictic Terms used in Dispute Settlement

Excerpt 11:

Person Deixis – 28 – (***Má, Má, Mì, Wẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Wá, Wá, Ẹ́nẹ, Ki u, Wá, Un, Wá, Un, À, Ki u, Ì, Ì, Òun****, À and* ***À)***

Temporal Deixis – 2 – (***Enyi Kẹfa)***

Spatial Deixis – 4 – (***Úgbo, Émì, Eí*** *and* ***Èélẹ)***

Discourse **–** Nil

The total number of deictic terms used in this discourse is 34. It is observed that more of person deictic terms (28) are used in this excerpt because discussion centered on persons. The deictic terms ***Má*** (*they)* was used twice in this discourse; the first refers to the offenders and the other to the members of the group. ***Mì*** (*my)*, ***Òun*** (*she)*, ***(K)u,*** (***K*** [that] I), ***Wẹ*** (*your)*, ***Un*** (*her)*, ***(K)u,*** (***K*** 'that), **Wá (**our), ***Ì*** (*she)*, and ***U*** (*I)* refers to the same person – the meeting co – ordinator who fined offenders and demanded to know if her decision is understood. The term ***Mẹ*** (*you)* was used 10 times out of which 7 to the group and ***Wá*** (*us)* referred to the offenders who accepted their faults and promised to control their temper. The 3 ***Mẹ*** (*you)* referred to all women present excluding the co – ordinator who, in one instance, pulls her ear to highlight the importance of women paying their meeting dues and in another instance, warns against the fruitlessness of uncontrolled anger; ***Ì*** (*it)*. ***À*** **(***we)* featured thrice; in one instance, ***À*** (we) referred to the two offenders who accepted the punishment awarded them by the co – ordinator and the other two ***À*** **(***we)* referred to all the members present including the secretary while the third use of ***À*** **(***we)* refered to all members of the group including the co – ordinator. ***Un*** (*it)*, in this context, refers to the people (members) who are submissive to the meeting co – ordinator. The term ***Enyi Kẹfa*** (*six days ago)*, refers to the fact that action took place awhile before the moment of speaking. The spatial (***Úgbo)*** *place*, here, means 'whereabouts'. The secretary needed to know where the co – ordiator was as at the moment of speaking. ***Émì*** (*here)* refers to the presence of the co – ordinator. ***Eí*** (*this)*, in this context refers to what *and* ***Èélẹ*** (*that)* in this context means 'thereafter'.

Excerpt 12:

Person Deixis – 30 – (***Ì, Ì, Ì, Ì, Ì, Ì, Ì, Ì, Ì, Ì, Ì, Wẹ̀, Wẹ̀, Wẹ̀, Mẹ, Má, Un, Un, Ki u, Ki ẹ, À, Ẹ, Ẹ, Ùwẹ, Ùwẹ, Ki i, Ú, Ú,*** *and* ***Mì)***

Temporal Deixis – 1- (***Ábajọ́í)***

Spatial Deixis – 1- (***Émí)***

Discourse **–** Nil

A total of 31 deictic terms are used in this talk and of the 31 deictic terms, 29 are person deictic terms. The term ***Ì*** (he), featured 11 times in this conversation and 10 and the term ***Ki,*** (***K*** **[**that] '**I'**) ***I*** (*he)* out of the 11 refer the irresponsible husband while the eleventh ***Ì*** (*it)* becomes 'that' ***Wẹ*** **(***you* [Sg]) was used three times in this discourse and they all refer to the brother of the sick woman. ***Mẹ*** **(***you [*Pl]) and**,* **À (***we)* refer to the Eje and his team including the secretary. ***Má*** (they), refer to the sick woman and the husband; ***Un*** (*he)* in the two insistance used changed; the first ***Un (him),*** refers to the interlocutor pulling own ear for emphasize, demanding that the irresponsible husband take back his wife while the second ***Un (***him***)*** to 'his' (the brother of the irresponsible man). Person deictic term ***Mì,*** (*my)* in this context, means 'complainant's family', ***Ú*** (*I),* is used twice has the same referent – 'the complainant', ***Ùwẹ*** **(***you* [Sg]) appears twice in this discourse and it means the complaint and the complainant's negligence; **(*Kẹ) (K*** **[**that] you [Sg]), ***Ẹ*** **(***you* [Sg]), ***(K)u,*** (***K*** [that] ***I) U*** (***I)*** all refer to the complainant - the woman's brother who seeks justice.

Excerpt 13:

Person Deixis – 21- (***Wẹ̀, Wẹ̀, Ì, Ì, Ùwẹ, Ùwẹ, Má, Ki i, Ki i, Ki i, un, un, Mì, Mì, Mì, Mì, Mẹ, Ki u, Ú, Ú*** *and* ***Ẹ)***

Temporal Deixis – 2 – (***Ábajọ́í*** *and* ***Ógwú - eñíní)***

Spatial Deixis – 1- (***Émí)***

Discourse **–** Nil

This discourse comprises 24 deictic terms out of which, 21 are person deictic terms. The deictic terms ***Wẹ̀, Wẹ*** **(**[Sg] you), ***'Ùwẹ, Ùwẹ*** ***(your)*** means the addressee's town. The terms ***Ki u,*** (***K*** **[**should] you **[**Sg]), ***Ú (I), Mì (***my***), Mì (***my***)*** and ***Ẹ*** *(you* [Sg]), has the same referent - the complainant. ***'Ì*** **(**it**),** in this context, means 'complainant's piece of land'. The term ***Má*** (they) refer to the unlawful occupant of complainant's land, ***Ki',*** (***K*** [should] he), the term ***Un*** (his*)* refers to the Ẹjẹ and ***Mẹ*** **(***you* [Pl]) refers to the

complainant and the unlawful occupant. The temporal deictic terms ***Ábajọ́í*** (*now)* in this context, means the issue of contention,***Ógwú - ẹ̀ñíní*** (*twenty days today)* but meaning 'in twenty days time'; and ***Émí*** (here) in this concept means the Ẹjẹ̀h's palace where all unresolved complains are taken.

Excerpt 14:

Person Deixis – 25 – (***Mẹ, Mẹ, Ki u, Ki u, Ki i, Ki i, Mì, Mì, Mì, Mì, Un, Un, Un, Un, Ú, Ú, Ì, Ì, Ì, Ùwẹ, Ùwẹ, Wẹ̗, Wẹ Wẹ*** *and* ***Ki i.***

Temporal Deixis – 1- (***Eñíní)***

Spatial Deixis – 1- (***Eí)***

Discourse **–** Nil

The discussion comprises a total of 27 deictic terms of which 25 are person deictic terms. The terms ***Mẹ, Mẹ, Mẹ*** **(***you* [Pl]), refers to **'**Oshenia and her sister'. The term ***Ki u'*** (***K*** **[**that] *I*) firstly, refers to Oshenia who refused to give speaker what she wanted. The second refer to the speaker who requested Oshenia to give her what she did not have. The terms ***Ki*** i and ***Ki u*** (***K*** [that] she) refer to Oshenia and the speaker respectively; of the four deictic terms, ***Mì, Mì, Mì*** and **Mì' (**me*),* one refer to Oshenia while the remaining three refer to the 'speaker' who is agrieved. The term ***Un,*** **Un** and ***Un*** (*her),* firstly, refers to Oshenia and the other three ***'Un',*** refer to the speaker who felt maltreated by Oshenia. Also, the terms ***Ùwẹ*** and ***Wẹ*** (you [Sg] you), refer to the 'speaker'; ***Ú (I),*** refer to Oshenia who already gave speaker item requested but speaker needs another variety. Hence she refuses to collect and then to the 'listener – the elder' who cautions both speaker and Oshenia. ***'Ì, Ì, Ì*** *(*she), two of these terms refer to the aggrieved 'speaker', the third refers to Oshenia; ***Ì*** **(**it) in this context, refers to the 'act' to speaker) speaker wanted Oshenia to commit – (handing over to speaker someone else's good). The temporal deictic term ***Eñíní*** (today) means 'from the moment of speaking onwards'; the spatial term ***Eí*** (*this)* in this context means 'that'.

Excerpt 15:

Person Deixis – 31- (***Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Wá, Wá, Wá, Wá, Wá, Wá, À, À, À, À, À, À, Mì, À, Ì, Ì, Wẹ̗, Ẹ, Un, Un, Un, Un and Ki a)***

Temporal Deixis –1- (***Ábajọ́í***)

Spatial Deixis – 1 – (***Eí)***

Discourse – Nil

The total number of deictic terms in this discourse is 34 out of which 31 are person deictic terms. Dispute settlement comprise of a total sum of 136 deictic terms out of which 74 are person deictic terms. Apparently, this shows that more of person deictic terms were used in dispute settlement. The deictic terms '***Mẹ Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ*** means **(***you* [Pl]); the deictics ***Wá, Wá*** **(**our*)* and ***À, À, À*** mean **(**our*)* and they refer to the 'members of the groom's family' who are displeased by the 'acts' of the bride. ***À, À, À*** (*we)*, ***Wá, Wá*** (*our)*, ***Ki a*** (***K*** [that] we) and ***A*** (*we)*, refer to the embarrassed bride's family; the terms ***Wá, Wá*** which mean (our) and ***Mì*** **(**my) all refer to the speaker – a member of the groom's family. Also, the deictics ***Un, Un, Un, Un****/her*, ***Ì, Ì Ì*** (she*)*, ***Wẹ*** and ***Ẹ (***you [Sg] you), refer the bride who misbehaved. The deictic '***Ábajọ́í*** (now*)*, in this context, mean 'currently', while the spatial term, ***Eí*** (this), refers to the acts of misbehaviour.

4.2.4 Analysis of the Semantic/Pragmatic Functions and Contexts of Use of Selected Ígálâ Deictic Terms at Marriage Ceremonies

Table 16: Excerpt 16

DEICTIC EXPRESSION/ TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND K NOWLEDGE**
Àbo ***úgbo*** *ọma okolobiá í che?* (Palms joined and fingers entwined [Spatial])**.**	***Úgbo*** means '*where'*; ***Í*** means '*this'*.	***Úgbo*** in this context, means '*place of origin*'; ***Í*** means '*this'*.	The bride's house.	The sentence ***Àbo úgbo ọma okolobiá í che?*** suggests that the speaker seeks information.	It is generally known that families ought to have details about would-be suitors.
Má *dukpẹ é d****ọ*** *ọwọ́ kọ* ***ọ̀****nà* (bends head and frowns slightly [Person]).	***Má*** means '*they*'.	***Má*** means 'the *groom's family'.*	Same as above.	The comment ***Má dukpẹ́ é dọ ọ́wọ́ kọ ọ̀nà*** shows that the groom's family lack knowledge of traditional details.	Marriage proceedings do not happen haphazardly; they follow laid down procedures.
Í *che obi kàte a dẹ èfù ochibu n.* (Points index finger to plate [Person]).	***Í*** means '*it'*.	***Í*** here means the '*kola nut*'.	Same as above.	The sentence ***Í che obi kate a dẹ èfù ochibu n,*** indicates that the groom's family is ignorant of marriage procedures.	Same as above.

DEICTIC EXPRESSION/TYPE	**SEMANATIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OD DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Ẹnẹ *che atọ́gbọ́yà?* (Turns palm [person]).	***Ẹnẹ*** means '*Who'*.	***Ẹnẹ*** in this context, means '*the marriage mediator'*.	The bride's house.	The question - ***Ẹnẹ che atọ́gbọ́yà?*** Reminded the grooms' family that they should do things well.	Traditional marriages, especially the bride price details, are co – settled or arrived at with the help of marriage mediators.
Òmi *dẹ* (touches chest with fingers [Person]).	***Òmi*** means '*I*'.	***Òmi*** in this context means '*the marriage mediator'*.	Same as above	The word ***Òmi*** affirmed that the marriage mediator is present and fully aware of his responsibilities.	Marriage mediators are very important in the contraction of marriages.
Òun *che atọ́gbọ́yà i?* (Points index finger towards the person) (Person).	***Òun*** means '*he'*.	***Òun*** means '*the marriage mediator'*.	Same as above.	***Òun*** *atọ́gbọ́yà* i? (is he the mediator) suggests that the mediator is present.	Marriage mediators are very important to marriage contractions
*I dabal**ẹ**,* ***à*** *chan**ẹ** ke n* (turns palm inside out [Person]).	***À*** means '*us'*.	***À*** means '*all* (inclusive of speaker).	Same as above.	This utterance ***I dabalẹ, à chanẹ…,*** suggests that, marriage procedings can commence.	Proceedings take off when key persons are in attendance.
Ù *du ipamu óje ki dẹ kọ ọ̀nà* (holds up the money ([Person]).	***Ù*** means '*I*'.	***Ù*** in this context means '*the speaker*'.	Same as above.	The utterance ***Ù du pamu óje ki dẹ kọ ọ̀nà*** means the actual marriage procedure has commenced.	Both families know that the marriage institution is considered one of the most important endeavours of man; hence, the need for agreement between both families.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANIN G OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKCGROUND KNOWLEDGE**.
Àma *àna* ***wá mẹ*** *agba o* (spreads hands and genuflects [Person])**.**	***Àma*** means '*our'*, ***Wá*** means '*we'*.	***Àma*** in this context, means '*the groom's family'*, ***Wá*** means '*the bride's family'*; ***mẹ*** means '*the groom's family*.	Same as above.	The sentence ***mẹ agba o*** shows that the inlaws are grateful.	Both families share a common understanding that in-laws should be appreciation.

The deictic terms used in this excerpt include: ***Má, ugbo, Ì, òun, à, mẹ, àma, òmi, ù and wá*** the deictic terms ***má, Ì, òun, à, mẹ, àma, òmi, ù and wá*** are person deictic terms. ***Ugbo*** belongs to spatial deictics. The people share a general believe and understanding that marriage ceremonies should follow laid down procedures formats. Therefore, they insist that the right things be done first – ***Má dukpẹ́ é du ọ́wọ́ kọ ọ̀nà*** **(**In-laws should start the marriage process).

Table 17: Excerpt 17

DEICTIC EXPRESSION/ TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Mẹ *wọla ulẹ.* (Genuflects [Person]).	***Mẹ*** means (pl) *'you'*.	***Mẹ*** means '*all* (present)'.	The bride's house.	The utterance ***wọ̀la ulẹ*** shows that, listeners are welcome.	It is generally known that people should be polite to guest.
Ẹnẹ *che atọ́gbọ́yà?*	***Ẹnẹ*** means '*person'*.	***Ẹnẹ*** in this context refers to 'the m*arriage mediator'.*	Same as above.	The question: ***Ẹnẹ che atọ́gbọ́yà?*** Reminded the speakers that the marriage should commence.	Both families know that they must wait and hear from the marriage mediator before the marriage commences.
À *chanẹ ke n?* (Turns palm slightly open [Person]).	***À*** means '*we'*.	***À*** means '*all* (members of both families present)'.	Same as above.	The question ***À chane ke n?*** suggests that both parties are ready for marriage proceedings to commence	Marriage mediators are very important to marriage contractions
Mẹ *agba, Ọjọ kí bu* ***mẹ*** *nẹ. Ọ́kọ́ ki* ***mẹ*** *nyà rá che Íderí Íchamu nyi Ògwú ọ́kọ́*. (fixed gaze [Person]).	***Mẹ*** (all 3 ***'Mẹ'***) mean '*you'*.	***Mẹ*** (all 3 '***Mẹ'***) refer to '*the inlaws'* (groom's family)'.	Same as above	The senctence ***Mẹ agba, Ọjọ kí bu umẹ ne. Ọ́kọ́ ku mẹ nyà rá che*** shows that negotiations for the bride price have commenced.	Bride price is the crux of marriage contract.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO - TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Í dabalẹ, ábẹ́kí ***á*** *nyá che ójuju ta.* (Spread out palms [Person]).	***Á*** means '*we'*.	***Á*** means '*key person from the bride's family'*.	The bride's house.	The sentence ***Í dabalẹ, ábẹ́kí á nyá che ójuju ta,*** suggests that bride's family wanted to deliberate.	Marriage contraction is done amidst delibration and negoiations.
Á *che ugbede* ***mẹ.*** *Óhi ójuju wa dẹ í.* ***Mẹ*** *rá dabu àlu ki Àtá ọ́ma kà.* (elbow on kneel while chin rests on edge of thumb [Person]).	***Á*** means '*we'*, ***Mẹ*** means '*you'* ***Wa*** means '*our'*, ***Mẹ*** mean '*you'.*	***Á*** and ***Wá*** mean '*bride's family members'*; ***Mẹ*** and ***Mẹ*** means '*the groom's famly members'* .	Same as above.	The comment ***Á che ugbede me*** shows that the groom's family members are appreciated.	Delibrations precede marriage Contractions.
Mẹ *agba, ẹ̀dọ̀ wá chẹ̀bọ.*(Person).	***Mẹ*** means 'you', ***wá*** '*our*.	***Mẹ***, mean '*the groom's family';* ***wá*** refers to '*the bride's family.*	Same as above	***Mẹ agba, ẹ̀dọ̀ wá*** *chẹ̀bọ* shows that grooms family is pleased.	Marriages are contracted amidst celebrations.

The deictic terms in this exerpt are: ***Me, Í, wá, Ì,*** and ***à*** which are all person deictic items. At the mention of the word ***ojuju,*** the groom's family understood that the bride's family had decided to deliberate on the bride price demanded of them. Again, whatever the decision is to be, the deliberation is subject to the biological father's decision. Therefore, the father of the bride (***àtá ọ́yà***) announces the final bride price as specified by the father – **óhi ójuju wa dẹ í; mẹ rá dabàlu ki àtá ọ́ma kà** (The result of our deliberation is that you will pay what the father of the bride demands). Marriage mediators are very important in any marriage ceremony – Asides. Mediation, collection of bride price and handing over of same, the bride is also handed over to the mediator who in turn hands the bride over to the father/family of the groom at the end of the marriage ceremony.

Table 18: Excerpt 18

DEICTIC EXPRESSION/ TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATIONAL MEANING	CO – TEXTUAL MEANING	INTERPERSONAL/ BACKGROUND KNOWLEDGE
Ọ́yà ki ***mẹ*** *du un* ***wa eñíní****, ẹ̀dọ̀* ***wa*** *chẹbọ.* (Palms on chest [Person/Temporal]).	***Mẹ*** means '*you'*; ***Wá*** means '*us'.*	***Mẹ*** refers to '*the bride's family'*, ***Wá*** means '*the groom's family'*; ***eñíní*** means '*the moment of speaking*'.	At the bride's house.	The statement ***Ọ́yà ki mẹ du un wá eñíní, ẹ̀dọ̀ wa*** *chẹbọ* indicates that, the marriage has been contracted.	On completion of the bride price, the bride is handed over to the groom's family.
Ọ́yà alefia ***ki u mẹ*** *du un* ***wá*** *i, Ọjọ ki jẹ* ***ki*** *ẹ́rẹ̀* ***un*** *ki nyọ̀* ***ki*** *a bí àmọma wéwē nwn* ***wá.*** (Person).	***Ki u*** means (that) '*you'* ***Mẹ*** means '*you'; **Wá*** and ***Wá*** mean '*us'* and ***Ki i*** means (should) '*her'*.	***Ki u***, ***Mẹ*** and ***un*** and ***Ki i*** mean '*the bride's family'*, ***Wá*** and ***Wá*** mean '*the groom's family'.*	Same as above.	The words ***Ọ́yà alefia*** indicates that the wife is beautiful.	The people share a general knowledge that though beauty is commendable, gracefulness and character are prefared.
Achee. Ọjọ ki fu ***wá*** *ji dama.* (Clapse the two palms together [Person]).	***Wá*** means '*us'.*	***Wá*** refers to '*the groom's family'.*	Same as above	*The word* ***Amí,*** indicates that the bride's family members agree with the prayers/wishes of the groom's family.	Marriage between two people extends beyond them to involve other members of both families.
Amí. Íkó ***mẹ*** *du óyà* ***wá*** *nwn* ***wa****?* (Spreads palms towards the sky [Person]).	***Í*** means 'it'; ***À*** means 'we' and ***mẹ*** means 'you'.	***Mẹ*** mean '*the 'bride's family'* and ***Wá*** mean *'groom's family'*.	Bride's house.	The question ***Íkó mẹ du óyà wá nwn wá?*** Shows that the bride will not leave with the groom immediately.	Both families are aware that brides do not accompany their husbands immediately after marriage ceremonies so as to prepare both emotionally and materially for the new environment.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Ánẹ *àgomẹfà anẹ* ***ọtọná****.* (Spreads out four fingers [Temporal]).	***Ánẹ*** means evening.	***Ánẹ*** refers to '*the sun set period*', ***Ọtọná*** means '*the eventful day'*.	Same as above.	The response ***Ánẹ́ àgomẹfà ọtọná*** indicates time specification.	It is customary for bride's family to deliver the bride to her new family – the groom's family.
Í *che nyọ.* ***À*** *néjú* ***mẹ.***(Person)	***À*** means 'we' and ***mẹ*** means 'you'.	***Í*** means '*the arrangement',* ***À*** mean '*the groom's family*'and **Mẹ** refer to '*the bride's'family'*	Same as above.	***Í che nyọ́*** indicates that the groom's family members are comfortable with the arrangements.	The first official appearance of a bride at the husband's house is considered very significant.

This excerpt comprises the following deictic terms: ***Mẹ, Ki u, un, ánè, Ọtọná, wá and àgomẹfà.*** The deictic terms ***mẹ, Ki u, wá*** and ***un*** are person deictic terms, while ***ánè, Ọtọná*** and ***àgo mé èfà*** are temporal deictic terms. The people share a general belief that wives are blessing to their families. Hence, the contraction of marriage between parties are seen as blessing and enhancement of the home front - ***Ọ́yà alefia ki mẹ du nwn wa i, Ọjọ ki jẹ ki ẹ́rẹ̀ un ki nyọ́ ki a bí àmọma wéwē nwn wa.*** (May the coming of this beautiful bride bring prosperity and many children)**.** Furthermore, it is believed that the entrance of a good wife heralds the gift of children and promotes unity between families**.**

Table 19: Excerpt 19

DEICTIC EXPRESSION/ TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATIONAL MEANING	CO – TEXTUAL MEANING	INTERPERSONAL BACKGROUND KNOWLEDGE
Mẹ *agba,* ***à*** *mu ọ́yà* ***wá*** *gba kpai* ***ẹdọ*** *ka àmáa, eriho* ***wá*** *dẹ i. Ọ́yà a dẹ* ***ọ*** *ja* ***wá*** *jókọ no. Éjí, ọ́yà* ***wá*** *a ko ọ́kọ́ kwo oja ọ́kọ* ***un*** *lo tu* ***ọ*** *ja àtá* ***un*** *no.* ***Ì*** *nẹ ekwu e du ẹ́un nwn àtá* ***un*** *ọ́kọ* ***un*** *ki ma. Omunẹ ge, ọ́yà* ***wa*** *a che ógwù ru ọ́kọ* ***un*** *no.* ***Mẹ*** *fa óma* ***mẹ*** *eti. Ihiayi ki* ***dẹ*** *ùbì e kpa ìne* ***í*** *bie che ukwu* (taps left palm with index and pulls ear afterwards [Person]).	***Mẹ*** **(**all 3 *'**Mẹ**'*) mean '*you* (pl)'; ***À*** mean '*they'*, ***Wá*** (all 4 '***Wá')*** mean '*our'*; ***Un*** (all 4 '***Un'***) mean '*her'*; ***Ì*** means '*she'*, ***Eí*** means '*this*'; ***Má*** means '*them'* ; ***Eí*** means '*this'*.	***Mẹ*** mean *'the bride's family'*; ***À*** and ***Wá*** (all 5 '***Wá'***) mean '*the groom's family*'; ***Un*** (all 5 '***Un'***) mean ' *the bride'*; ***Ì*** means '*the bride*'; ***Eí*** means 'rules'.	The bride's house.	The comment ***a mu ọ́yà wá gba kpai ẹdọ ka àmáa eriho wá dẹ i…*** suggests that there are conditions to adhere to when married into the Ogwugwu community.	Both families are aware of the conditions to be met and adhered to in the Ogwugwu tradition before a woman can be accepted as a wife.
*I bi****ẹnẹ*** *n. Í n****ẹ*** ***ẹnẹdu*** *ki ya je kpài ẹ́un ki ma nyọ̀ ni. Ọ́jọ ki du ìbe nwn* ***má*** *ki* ***má*** *nékè fu* ***ọ́lamà*** *n****ẹ*** (claps palms [Person]).	***Ẹnẹdu*** means anybody ***Má*** mean 'they', ***Ọ́lamà*** means 'themselves'.	***Ẹnẹdu*** means 'all' ***Má*** means 'the bride and groom'; **Ọ́lam*à*** means 'bride and groom/the couple.	Same as above.	The comment ***Ibiẹnẹ n*** suggests that the bride's family accepts the terms of the groom's family.	. Both families believe that brides ought to be chaste.
Achee.	**Amen.**	Acceptance.	Same as above.	The word **Achee** indicates that both families are in agreement.	It is important that both families are in agreement.

Deictics in the table above are: ***Me, à, má, eí, ẹnẹdu, wá, un and Í.*** The terms: ***Mẹ, à, ma, ẹnẹdu, wá, un*** *and* ***Í*** are person deictics, while ***ei*** is a spatial deictic term. The two families share a general awareness that the marriage institution is guarded by laid down rules. Therefore, the bride's family were not surprised when the groom's family stated the laws binding on any wife brought into their family. They, on their own part, responded in the affirmative - ***Ibiẹnẹ n. I nẹ ẹnẹdu ki ya jẹ kpài ẹ́un ki má nyọ̀ ni. Ọjọ ki du ìbe nwn má ki má nékè fu ọ́la má nẹ*** (It is alright. Nobody supports evil practices. God grant them wisdom to stay married).

Table 20: Excerpt 20

DEICTIC EXPRESSION/ TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATIONAL MEANING	CO – TEXTUAL MEANING	INTERPERSONAL/ BACKGROUND KNOWLEDGE
Ọ́jọ ọ́yà ki a tete a da le, Ọ́jọ nwn mu nwa ***eñíní*** *ke o. Í nwọ ne ìkò ekpabie ge no.* ***À*** *chan****ẹ*** *ke o.* (hits the right palm on the left [Discourse/Person/ Temporal]).	***Un*** means '*it'*, ***Eñíní*** means '*today'*, ***À*** mean us.	***Un*** here means '*the* '*marriage date'*, ***Eñíní*** means '*presently'*, ***À*** means '*all present'*.	The bride's father's house.	The sentence ***Ọ́jọ ọ́yà ki a tete ada le, oj****ọ* ***nwn mu nwa eñíní ke o*** shows that seasons come and go.	Marriages are contracted on specified date. However, such dates may not hold if there are problems.
Owo ***mẹ*** *ọ̀là de I todu* ***à*** *che fu ọ̀là kpoji* ***kwubi me****.* (taps two fingers together [Person/discourse]).	***Mẹ*** means '*you'*, ***À*** mean '*we'*. ***Kwobi*** means 'previously'.	***Mẹ*** here, mean '*the groom's family'*; ***À*** mean '*the bride's family'.* **Members'**; ***Kwobi*** means 'a while ago'.	Same as above.	The comment ***Owo mẹ ọ̀là dẹ I…*** indicates that certain decisions had been reached previously.	In-law's need to take decision.
Ochochi, àmáa ***à*** *che j****ẹ****dama kakini* ***mẹ*** *bu ẹdọ lọ todu ọ́kọ́ ki mẹ da lẹ che tu* ***wá*** *ukpahi lẹ.* ***Mẹ*** *agba, okate* ***à*** *che ke i*. (Waves hands round [Person]).	***À*** means '*we'*, ***Mẹ*** mean (pl)'*you'*, ***Wá*** means '*us'* and ***à*** means '***we'***.	***À*** in this context, means '*all* (both in-laws)', ***Mẹ*** mean '*the bride's family'*; ***Wá*** means '*the grooms family'*, ***Mẹ*** means 'bride's family'; ***à*** means 'all present.	Same as above.	The sentence ***Ochochi, àmáa à che j****ẹ****dama kakini mẹ bu ẹdọ lọ*** shows that the bride price is expensive.	Speakers are aware that the bride's family has the final say where marriages are concerned. Also, the father of the bride has the right to interfere with the bride price.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANIN G OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT** .	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Ọlà ***mẹ*** *che nyu* ***mi*** *éjú ololo, ọma* ***mẹ*** *ki a lule ọma* ***mi*** *i la che bịẹnẹ ki nẹ ibe kpai uhiọlà wàne todu abale, ọma* ***émi*** *onugo* ***Ì*** *che i. Am'omaye* ***mi, mẹ*** *agba* ***me*** *fu eun du che ki lola un am'ana* ***wa.*** (nods head [Person]).	***Mẹ*** means (pl)'you', ***Mi*** mean 'my', ***I*** **means** 'this' ***Émi*** 'mine', ***Ì,*** mean 'he', ***Wa*** mean 'our'.	***Mẹ*** means 'bride's family', ***Mi*** mean 'bride's father ', ***Mẹ*** mean 'the groom' , ***Mi*** means 'bride's father'; ***I*** means 'the groom' ***Émi*** means 'the groom', and ***Wá*** means 'the bride's family'.	Bride's house.	The comment ***Ọlà mẹ che nyu mi éjú ololo. Ọma mẹ ki a lule ọma mi i la che bi ene ki nẹ ibe kpai uhiọlà wàne*** indicates that the father of the bride wants the groom's family treated fairly.	Consessions/waivers are given in marriage contractions.
I dabalẹ, ***à*** *mu* ***ọ́****yà du che* ***mẹ*** *ele.*	***À***, means '*we'*, ***Mẹ*** means (pl) *'you'*.	***À*** means '*the bride's family*'; and ***Mẹ*** means '*the groom's family'*.	Same as above.	They understood bride's father's intervention - ***I dabalẹ, a mu ọ́yà du che mẹ ele.***	Whatever decision the bride's family arrives at, is bidding and conclusive.
Mẹ agba. ***Ọjọ*** ki du ***ẹ***ny***ọ*** un ***mẹ***. (Waves the palm [Person]).	***Mẹ*** and ***Mẹ*** means '*you'***.**	***Mẹ*** means '*the bride's family'* and ***Mẹ*** means '*all members of the bride's family present'*.	Same as above.	The sentence, ***Mẹ agba. Ọjọ ki du ẹnyọ un mẹ*** shows that the groom's family are happy.	They both share a common knowledge that appreciation is paramount.

The deictic terms in this excerpt are: ***Un, mẹ, à, wá, mi, Ì*** and ***émi,*** are all person deictic items except the term ***émi*** (here) which belongs to the spatial domain. Bride price is usually determined by the bride's family. Hence the groom's family patiently waits while imploring the bride's other family party to avoid demanding excessive price - ***Ochochi, àmáa à che jẹdama kakini mẹ bu ẹdo lo todu ọ́kọ́ ki m ẹ da lẹ che tu wá ukpahi le. Mẹ agba okate à che ke.*** The groom's family, therefore, appeals to their in-laws for reduction of the bride price.

4.2.4.1 Identification of the Types of Ígálâ Deictic Terms Used in Marriage Ceremonies

Excerpt 16:

Person Deixis – 9 – (***Má, Ì, À, Ú, Wa, Mẹ, Òmi, Òun*** *and* ***Àma)***

Temporal Deixis – Nil

Spatial Deixis – 1- (***Úgbo)***

Discourse – Nil

The total number of deictics used in this interaction are 10, with person deictic terms (9) dominating. The term ***Mẹ,*** ('you' [Pl]) refers to all members of the groom's family only. ***Àma*** (our) and ***Má*** **(**they), refer to the groom's family. ***Ì*** (*it)* refers to the expected 'Kolanut'; ***À*** **(***we)* refers to both families members present, including speaker; ***Ú*** **(**I) refers to a member of the groom's family, ***'Òun*** **(**he), **Òmi (**I), refers to the marriage mediator who is expected to commence the marriage proceedings ***Wá*** (bride's family members [we exclusive]) becomes 'our'. The spatial deictic term ***Úgbo*** **(**place/where) in this context, means groom's place of origin.

Excerpt 17:

Person Deixis – 13 – (***Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, À, À, À, Wa*** *and* ***Wa)***

Temporal Deixis – Nil

Spatial Deixis - NIl

Discourse – Nil

The 13 deictic terms used in this conversation are all person deictic terms. The discourse in this excerpt is brief because most of the necessary discussions and arrangements had been concluded before this final stage. In this excerpt also, discussion centered on persons only. The terms '***À,*** '**À (**we), ***Wá*** **(**our), '***Mẹ, Mẹ, Mẹ, Mẹ,*** **(***you* [Pl]) refer to all bride's family members present. ***À*** *(we)* ***Wá*** (our*), **Mẹ, Mẹ, Mẹ, Mẹ,*** you [Pl]) refer to members of the groom's family present.

Excerpt 18:

Person Deixis – 17 – (***Mẹ, Mẹ, Mẹ, Mẹ, Wa, Wa, Wa, Wa, Wa, Wa, Wa, Un, Ki i, Ki u, Ki u, Ì*** *and* ***À***

Temporal Deixis – 3- (***Otọ́ná, Ánẹ*** *and* ***Eñíní)***

Spatial Deixis - Nil

Discourse **–** Nil

20 deictic terms are used in this interaction and 17 of these are person deictic items. The items '***Mẹ, Mẹ, Mẹ, Mẹ*** (you [Pl]), '***Ku, Ku',*** (***K*** [that] I), ***Un,*** (her), ***Ki,*** (***K*** [that] ***i) I*** (*It)* refers to the bride's family, ***Ì*** (*It)*, in this context, refers to 'the time frame within which the bride's family agreed to take the bride to her new home'. ***Wa*** (*us)* refer to 'all the in-laws – both the bride's and the groom's families'; ***'Wa, Wa, Wa, Wa,*** '***Wa, Wa, Wa*** **(***us)*, ***À*** (we), refer to the groom's family**.** Also, the temporal deictic terms ***ọtọná (the day after tomorrow),*** **Ánẹ́ (***evening ***ọtọná àgo me ẹ̀fà ****)*** (6 o'clock, the day after tomorrow) and ***Eñíní*** (*today)*, refers to 'current time'.

Excerpt 19:

Person Deixis – 19 – (***Mẹ, Mẹ, Mẹ, À, Wa, Wa, Wa, Wa, Wa, Un, Un, Un, Un , Un, Ẹnẹdu, Má, Má, Má*** *and* ***Ì)***

Temporal Deixis – Nil

Spatial Deixis - 1 **- (*Eí)***

Discourse **– Nil**

The deictic terms used in this discourse are 20 out of 19 deictic items are person deictic terms. The deictic items constitute the following meaning; ***Mẹ, Mẹ, Mẹ,*** (you [Pl]), refer to the bride's family whose best interest is to admonish their erring daughter; the items ***Wá, Wá, Wá, Wá, Wá*** (*our)* and ***À (we),*** refer to the groom's family and their new bride; ***Un, Un, Un, Un, Un*** (her) and ***Ẹnẹdu,*** (anybody) refer to 'all'; ***Má, Má, Má*** (they) refer to the bride and groom while ***Ì*** (she) means the bride. The spatial dectic term ***Eí***/*this*, refer to the **Ine** (the marital rules).

Excerpt 20:

Person Deixis – 20 - (***Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, À, À, À, À, Mì, Wa, Mì, Mì, Un, Émí*** *and* ***Ì)***

Temporal Deixis – 1 – (***Eñíní)***

Spatial Deixis – Nil

Discourse **–** 1 – (***Kwubi)***

A total of 22 deictic terms are used in this excerpt out of which 20 are person deictic terms. *The* deictic terms are ***Mẹ, Mẹ, Mẹ, Mẹ,*** (you [Pl]) and ***À*** (we), refer to the bride's family*;* ***Mẹ, Mẹ, Mẹ, Mẹ,*** (you [Pl]) and ***Wa*** (our) refer to the groom's family, ***À, À***, ***À*** and **À** (we), mean both families present; ***Mì, Mì, Mì*** and (me) refer to bride's father ***Un*** (it*), refer to* ***Èmí*** (mine), *and* ***Ì*** (he), refer to the bride's father. ***Eñíní*** meaning (today), becomes 'their expectation' in this context and the deictic ***Kwubi*** (before) refers to 'previously.

4.2.5 Analysis of the Semantic/Pragmatic Functions and Contexts of Use of Selected Ígálâ Deictic Terms at Emakpe Securitiy Council Meeting

Table 21: Excerpt 21

DEICTIC EXPRESSION/ TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTICTERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
À *dọ* ***mẹ*** *wa* ***émi eñíní*** *todu íhíanyí ojójí ójójí kiá che ójí áne najerìyà* ***ábajọ́í****.* ***Ònálé*** *àmẹnẹ ẹbiẹnẹ kpa àmonẹ m'ẹgw'ẹlá ojí áne Okene.* ***À*** *tene kí me ru wa* ***émi*** *n. Todu abale,* ***à*** *f' éjú* ***wa*** *gwe ru ánè. Ene éjú adunwa du* ***ku mẹ*** *li,* ***mẹ****, jẹun* **uwà** *ma* ***ẹrẹ-rẹ****.* (Points to the eyes with the two index and widens the eyeballs [Person/Temporal]).	***À*** (all 3 *'**À**'*) mean '*we'*; ***Mẹ*** mean '*you'*, ***Eñíní*** '*today'*, ***Ábajọ́í*** means '*now'*, ***Ònálé*** means '*yesterday'*; ***Émi*** means '*here',* ***Wà*** means '*our'* and ***ere-re*** means *'quickly*.	***À*** means 'leadership**(**speaker inclusive***)***, ***Mẹ***'all (security details)', ***Émi*** means 'meeting point/place', ***Eñíní*** 'day of meeting', ***Ábajọ́í*** means 'as at the time of speaking', ***Ònálé*** means 'yesterday', ***À*** means 'the leadership', ***Émi*** means 'place of meeting', ***à*** means 'leadership' ***Wa*** means 'all (inclusive of leader)', ***Me*** and ***Mẹ*** here, mean '*security* guards', ***Wà*** means '*the leadership'* and ***ẹrẹ-rẹ*** means '*immediately'*.	Office of the vigilante members	The statement ... ***íhíanyí ojójí ójójí ki á che ójí áne najerìyà ábajọ́í*** shows the reality of the security challenges.	It is important to be security conscious.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Ẹun *kí ágbojí ka í che ne ru* ***wa*** *éjú?* (Cheek resting on palm [Person]).	***Wá*** means '*we'.*	***Wa*** means '*all'* (inclusive of the speaker).	Office of the vigilante members	The sentence, ***Ẹun kí ágbojí ka í che ne ru wa éjú?*** Indicates that the speaker needs assurance.	The security men know their duties. Consequently; they understand the consequence of security instability in a country.
Iii.	**Iii**, means '*yes'*.	***Iii*** means afirmation.	Same as above.	The word **Iii** shows that the security men understood the instructions.	Understanding instructions is very crucial to any organisation.
Í dabalẹ, ẹun ***(k)u ma*** *jẹdama kw' ùjejú Ogwugwu Centre che ka kini* ***òchaka wa*** *ánya ga ùkpo òlá kate* ***eí (k)à*** *nẹ du* ***m'òláwa****. Ọ́mi úkpó le la chē ódo kpài ódofa.* (Stretches hand out [Person]).	***(K)u*** means (that) '*they'*, ***Ma*** means '*they'*, ***Òchaka*** means '*all'* ***Wa*** means '*us'*, ***Eí*** means '*this'* , ***(K)à*** means (that) '*we'*, ***Òláwa*** '*ourselves'*.	***(K)u*** means '*the leadership*', ***Ma*** means 'leadership'; ***Ọ̀chaka*** means '*everybody';* **Wa**, ***Wa*** means '*security guards* (speaker inclusive)'; ***Eí*** mean '*cloth'* (for identification) and ***(K)à*** mean (that) '*security guard'* (inclusive 0f speaker).	Same as above.	The phrase ***Í dabalẹ, ẹun (k)u ma jẹdama kw' ùjejú Ogwugwu Centre che ka kini…*** indicates that there was a general deliberation.	Security is achieved through conscious and organised effort.

This excerpt comprises the following deictic terms: ***À, má, wá, émí, eñíní, ei, ọchaka, ọnálẹ and ábajọ́í.*** (***À, má, wá,*** are person dectic terms ***émí*** and ***ei*** are spatial deictic terms and ***Eñíní, ọnálẹ*** and ***ábajọ́í*** are temporal deictics. The guards understood by the constant attacks in the neighbouring states that the country is facing serious security challenges and that to avoid falling victim to sudden insurgencies, they need to

beef up security. Therefore, the central vigilante body firstly insisted on a unified front hence they agreed that guards wear uniform amidst other instructions - ***Í dabalẹ, eun ku ma jẹdama kw' ùjejú Ogwugwu Centre che kakini òchaka wa ánya ga ùkpo òlá kate eí ka à na du m'òlá wá. Ọ́mi úkpó lẹ la che ódo kpàí ódufa.***

Excerpt 22 – Table 22

DEICTIC TYPE /EXPRESSION	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Mẹ *ágba,* ***mẹ*** *wọla* ***ánẹ*** *chaka.* (Genuflects [Person/Temporal]).	***Mẹ*** means (pl) '*you'* ***Wola ánẹ*** mean 'good *evening'*. ***Ọ́mi*** and ***Ómi*** means '*I*', ***Èmi***, means '*my'*, ***Ma***, means 'they'and ***Mi***, means '*me'*.	***Mẹ*** means '*all present'* and ***Wola ánẹ*** means '*pleasantries'*. ***Ọ́mi*** means '*guards'*, ***Èmi*** mean '*guard's name*', ***Ma*** means '*people'* and ***Mi*** means '*Ipita Omaonu'*.	Security office.	The greeting ***Mẹ ágba, mẹ wọla ánẹ́*** **chaka** indicates that the guards are welcome.	They all share a general knowledge that people should be acknowledged before initiating discussions.
Ágba, àgbojí	**Ágba, àgbojí** means '*welcome leader*'.	**Ágba àgbojí** '*acknowledges the presence of the leader'*.	Same as above.	The response ***Ágba àgbojí,*** suggests that the guards, acknowledges the leader of the organisation.	They all share the opinion that leaders should be recognised as deemed necessary.
Taki ***à*** *chanẹ ujeju* ***eñíní*** *í,* ***na*** *ténè ki* ***à*** *fu* ***ọ́lawa*** *mà. Todu abalẹ,* ***à*** *chanẹ kwọjí abo Íkerekwu, Adum ki ọno****má.*** *Ùbì* ***èléẹ́****,* ***Ẹ́mẹ́****nyọkwu,* ***Ẹ́mẹ́****onoji, Ìnabe kpài Ogene ki lẹ bu* ***má*** *àlu ku do òdu* ***má*** *le.* (Shifts palm from self to others [Person/Temporal]).	***À*** means '*we'*, ***Eñíní*** means '*today'*, ***Na*** mean '*I*' (will), ***eí*** means *'this',* ***À*** mean *'us',* ***Ọ́lawa*** means *'ourselves',* ***Ma*** mean *'they',* ***Èléẹ́*** mean *'that'* and ***Má*** *'they'.*	***À*** means '*all security members present*'; ***Eñíní*** means '*as at the moment of speaking;* (currently), ***Eí*** means '*the security outfit*'; ***Na*** means '*leader'*, **À** means '*all* (speaker inclusive) **Ọ́lawa** means '*À means'all*	Same as above.	The sentence ***Taki à chanẹ ujeju eñíní í*** suggests that a proceeding is about to commence.	The security men know that they should know each other so as to co-ordinate issues of security concerns effectively.

DEICTIC EXPRESSION/TYPE		*speaker inclusive) Ọlawa means 'entire speaker* inclusive); ***Má*** means 'the other towns already mentioned.' **èlẹ́ẹ** mean 'after Adum; ***Má*** means 'the towns'.			
Ọ́mi *che Ọmiachi Adejo. Odu* ***émi*** *kọ Ọsuma Ọchani.* ***Ómi*** *che Adem Adukwu.* ***Ómi*** *che Ipita Omaonu.* ***Ma*** *du* ***mi*** *ki Agada Àtá…* (Person).	***Ọ́mi*** means 'me', ***émi*** mean 'my', ***ómi*** means 'my', ***ma*** means 'they', ***mi*** means 'me'.	***Ọ́mi*** means 'a guard', ***émi*** mean 'a guard', ***ómi*** means 'a guard', ***ma*** means 'people', ***mi*** means 'Ipita Omaonu'.	Same as above.	The response ***Ọ́mi che Ọmiachi*** indicates that guards are doing self introduction.	It is crucial for members of the security outfits to know themselves.
Á *fu ọ́wọ́ nó òdu e do tá* ***(k)a*** *che* ***eí*** *ki bobo gbu úkpojí imitini todu ki Àk'ọ́tada ki gbá ọ́dà kpàí ìné ki dukpẹ egwọ́nyu ujọ́ í dama.* (Stretches out hand and holds out palm [person]).	***Á***, mean 'we', (***K)à*** means 'we', ***Eí*** mean 'this', ***Í*** mean 'this'.	***Á*** means 'guards not yet in troduced ', (***K)à*** means 'all guards (speaker inclusive)', ***Eí*** means 'the remaining', ***Eí*** means 'the rules (*ọ́da*)'.	Same as above.	The instruction Á ***fu ọ́wọ́ nó òdu e do tá*** shows that, there are more important issues to be discussed.	Secretaries are crucial to the running of organisations.
Ágbà Àgbojí, ọ́dà kí gwọ́nyu ujeju ***í*** *deí.* Ẹnẹ́du *ki dẹ éfù* ***wá*** *nẹ file kpài àwa.* ***Í*** *ya du ufoto* ***un*** *mẹ̀lẹ̀ wa*. *Úfoto kpàí file l****ẹ òun má*** *nẹ ta Ankpa ki* ***má*** *du che ọtakada ọ́kọ́* ***òchú*** *du fu í. Òmunẹ che ka kìní ádìde du ko ọ̀ma* ***un*** *fu ánè dají le éfù ùgbítẹrẹ du,* ***à*** *du tane kwo*	***Í*** means 'this', ***Wá*** means 'us', ***Í*** 'he/she, ***Un*** 'his/her', ***Òun*** means 'it' ***Má*** and ***Un***, mean 'his/her';	***Í*** means 'this', ***Wá*** means 'all (speaker inclusive)', ***Í*** 'mean 'security guard', ***Un*** 'guard's picture, ***Òun***	Same as above.	The sentence ***Ágbà Àgbojí, ọ́dà kí gwọ́nyu ujeju eí de…,*** indicates there are rules governing members of the organisation.	Every successful organisation is governed by rules.

*éfù **wá**. Í che nẹ ru **wá** éjú?* (Palms on kneels and leans forward [Person/Temporal]).	***À*** means 'we', ***Wá*** means 'us' and ***Wá*** mean 'we'.	means 'the picture and file', ***Má***, means 'the authority'; ***Un*** means 'any security guard'; ***À*** means 'leadership', ***Wá*** and ***Wá*** mean '*security guards*'.			
Iii. (Nods head).	Yes.	**Iii** means 'affirmation'.	Same as above	The word **Iii** shows that the guards understood the instructions.	Understanding instructions is paramount to effectiveness.
*Í dabalẹ, **mẹ** ágbà. **Mẹ** chanẹ ka ódu **mẹ** ke o.* (clapse palms together[Person]).	***Mẹ*** and ***Mẹ*** means 'you', and ***mẹ*** means 'your'.	***Mẹ*** means 'the guards', ***Mẹ*** mean 'same as above' and ***mẹ*** mean 'same as above'.	Same as above	The sentence ***Ídabalẹ, mẹ ágbà. Mẹ chanẹ…*** shows that they can start the proceedings.	Meetings are usually structured within specified time.

The deictic terms used in this excerpt include: ***Mẹ, áné, à, òun, má èñíní and wá***. ***Mẹ, à, òun, má wá,*** are person deictic terms, ***áné*** and ***èñíní*** are temporal deictic terms. Generally, the guards share common background knowledge of the importance of identity; hence, they understood that it was crucial that they get to know one another well.

Table 23: Excerpt 23

DEICTIC EXPRESSION/ TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO –TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUNG KNOWLEDGE**
Mẹ *ágba,* ***mẹ*** *nẹtí ru odu* ***mẹ*** *ki* ***mẹ*** *ma* ***ùgbó*** *ki* ***mẹ*** *a che ukolo* ***ọ̀ná.*** (claps palm together [Person/Place/Temporal]).	***Mẹ*** means '*you'*, ***Ùgbó*** means '*place'* and ***Ọ̀ná*** means '*tomorrow'*.	***Mẹ*** means '*the guards*'; ***Ùgbó*** means '*duty post*'; ***Ọ̀ná*** means '*the next day*'.	Security office.	The sentence ***Mẹ ágba mẹ nẹtí ru odu mẹ ki mẹ ma ùgbó ki mẹ a che ukolo ọna*** shows that each guard is allotted a specific point of duty.	Security guards are given specified places of assignment.
Fu ***ẹdọjẹ*** *ta.* ***Am****àdíde lìa chàkâ?* (Lifts hand and spreads [person] out palm).	***Ama (****àdíde)* means '*them'*	***Ama (****àdíde)* in this context, means '*the security personel*'.	Same as above.	This comment ***Fu ẹdọjẹ ta*** *(be patient)* suggests that meeting commenced late.	The leader as well as the secretary knows that it is imperative for the security men to be present before the commencement of the meeting.
Í ì I bọ Osuma Àgwaló. (Nods head).	***Í*** means 'it'.	***Í*** refers to 'the absentee'.	Same as above	The word ***Í ì*** **(**no**)** indicateS that someone is absent.	They all understand that one absentee cannot delay the commencement of the meeting proceedings can.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO - TEXTUAL CONTEXT**	**INTERPDERSONAL BACKGROUND KNOWLEDGE**
Í *Dabalẹ,* ***ẹ*** *chanẹ ke n.* (Person).	***Ẹ*** means '*you'*.	***Ẹ*** refers to '*the last person*'.	Same as above.	The word **Í dabalẹ** indicates that a decision has been made.	Weapons are very important to security guards.
Osuma Tijani, Alikeju Peter, Joseph Ameh, Egbe ***mẹ*** *ha?* (Palm spread across chest [Person]).	***Mẹ*** means '*your.*'	***Mẹ*** mean '*the guards rifles*'.	Same as above.	The question ***Egbe (***rifles***) mẹ ha?*** Shows that the speaker did not see their rifles.	The security men know the importance of instructions/details; hence they are called to listen to their names as their duty points are assigned to them.
À *kwo* ***émí*** *ta* ***(k)à*** *nya kọ* ***ma*** *i* (Points downwards [Person/Temporal]).	***À*** means '*we'*, ***Émí*** means '*here'*, ***(K)à*** means '*we'*.	***À*** means '*the named guards*'; ***Émí*** means '*the office*'; ***(K)à*** mean '*the trio - Osuma Tijani, Alikeju Peter' and Joseph* Amẹ'.	Same as above.	***À kwo émí ta (k)à nya kọ ma I*** suggests that the security guards know what to do.	Security operatives know the importance of their riffles.
Mẹ *m'egbe* ***mé*** *kọ, ọ́ná Ikerekwu* ***eí*** *ki kpa éjú ru ájetachi lẹ* ***òun*** *che udu* ***mẹ*** (stretches out hand and taps fingers [Person]).	***Mẹ*** means '*you'*, ***Mẹ*** means '*your'*, **Eí** means '*the'*, ***Òun*** means '*it'*.	***Mẹ*** and ***Mẹ*** refer to '*the 'trio'*; **Eí** and ***Òun*** refer to '*Ikerekwu'*.	Same as above.	The utterance ***Me m'egbe mẹ kọ me…*** serve as a reminder to the guards.	They all share a general knowledge that weapons are important to security guards.

Deictic terms in this excerpt are: ***Ẹ, mẹ, ọ́nà, à*** and ***ei***. The deictic terms ***è, mẹ,*** and ***à*** are person deictic terms and ***ei*** is spatial deictic term. Security operatives in this discourse, understood that for security to be achieved, operatives must obey the instructions of the leader therefore, they are aware that they must man their beats according to instructions - ***Me m'egbe me kọ, ọ́ná Ikerekwu eí ki kéjú ru ájetachi le oun che udu mẹ*** (when you carry **y**our rifles, the road to **Ikerekwu** facing the forest is your duty post)**.** Also, the guards share a general knowledge that their presence is very crucial at meetings as this will enable them to know their points of designated assignment. As a result, the leader request to see the guards before the commencement of the meeting - ***Fu ẹdọjẹ ta, ama àdíde lìa chàkâ*** (be patient, are all the security guards here)?

Table 24: Excerpt 24

DEICTIC EXPRESSION/TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATONAL MEANING	CO – TEXTUAL CONTEXT	INTERPERSONAL /BACKGROUND KNOWLEDGE
Alikeju kpai Peter kakini ***má*** *ne ènè ki* ***má*** *ténè te.* (Points index finger from one to the other). (Person).	***Má*** means *'they'*.	***Má*** means '*Alikeju* and Peter'.	Security office.	The comment ***Alikeju kpai Peter kakini má nẹ énè Ki má ténè nẹ,*** suggests that certain issues need be clerified.	People ask question when they need clerifications.
Ẹ́un che énè ***mẹ****? Alikeju ki ténè éjú òdùdu taki Peter ki ka ẹ* ***un*** (points with the index finger from one to the other [Person]).	***Mẹ*** means '*you'*, ***Un*** mean '*his'*.	***Mẹ*** means '*Alikeju* and Peter', ***Un*** here, means 'Peter's question'.	Same as above.	The question ***Ẹ́un che énè mẹ?*** suggest that the guards need clarification about some issues.	Speakers know that it is of important that they understand instructions with regards to assigned jobs.
À *fu ójí mu, abu* ***a*** *che kpài* ***òun****?*(Clapses fingers [Person]).	***À*** means '*we'*, and ***òun***, means '*him'*.	***À*** means '*the security guards*', and ***òun*** means '*a thief*'.	Same as above.	The question ***À fu ójí mu abu a che kpài òun?*** Indicates that, they need to know what is expected of them when they arrest a thief.	Speakers know that it is better to understand instructions before carrying out the specified assignments.
Na *ténè mà ẹ́un* ***ki à*** *dukpe é che I cheun* ***ki à*** *fu* ***ẹnẹ*** *éjú ádúnwa lí.* (lifts up hand and points out index finger [Person]).	***Na*** means '*I*', ***Ki à*** means '*we'* and ***Òun*** means '*him'*.	***Na*** means '*I*' and; ***Ki à;*** means '*the security guards*'.	Same as above.	The statement ***Na ténè mà ẹ́un ki à dukpe é che ...*** suggest that, the guards want to know what to do when they meet strange persons.	Guards are to react promptly to suspicious persons or situation.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Ẹ́un che ukọlọ òchù ***(k)a*** *kọ un* ***mẹ*****?** ***Mẹ*** *fu énè ku* ***mẹ*** *má mà n beki* ***Ì*** *má neru* ***me*** *éjú n lì* ***mẹ*** *fu òchù fa,* ***àma*** *adide ki bobo ágbo taki* ***àma*** *kpai amọ̀ma ánè a rá dufu* (forms hand into ball [Person).	***Mẹ*** means ([pl]) '*you'*, ***(k)a*** means '*we',* ***Àma*** means '*they'*; ***Ì*** means *he*/*she*.	***Mẹ*** means '*the guards',* ***(k)a*** means 'the *leadership'*, ***Àma*** means '*the other security guards'*; ***Ì*** means '*strange person'* and ***àma*** means '*the guards'.*	Same as above	The question ***Ẹ́un che ukọlọ òchù (k)a kọ un mẹ?*** indicates that the guards are to make good use of the whistles distributed to them.	Guards are to react promptly to suspicious persons or situation.

The excerpt comprises the following deictic terms: ***Mẹ à, ka, má, Ì, na*** and ***ume*****.** (***Mẹ, à, ka, má, Ì, na and ume*** are all person deictic terms. The conversationalists appreciate the competence of their leader and the role he plays in the security organization. They are aware that the leader is adequately equipped to lead them. Therefore, they direct all questions at him for solutions.

Table 25: Excerpt 25

DEICTIC EXPRESSION/ TYPE	SEMANTIC MEANING OF DEICTICS	PRAGMATIC MEANING OF DEICTICS	SITUATIONAL MEANING	CO – TEXTUAL MEANING	INTERPERSONAL BACKGROUND KNOWLEDGE.
*Ẹ́un ki du kwo **eñíní**, **ẹnẹ**du ki ma ẹ́un **(k)i** dukp**ẹ** e che. **ẹnẹ**du ki nẹ ukpo ukọlọ **un** ìkòdu **(k)i** d**ẹ** ukolo. **Mẹ** ki nẹ afe omune ójí achaka mẹ n.* (pulls shirt [Person/Temporal]).	***Eñíní*** means 'today', ***Ki i*** means '*he*/*she* and ***Un*** means '*his*/*her'*, ***Mẹ*** means (pl) '*you'*.	***Eñíní*** means '*from moment of speaking onwards*'; ***Ki i*** re fers to'*individual guard*'; '***Un*** means'own uniform, ***Mẹ*** refers to '*all guards'*.	Security office.	The comment ***Ẹ́un ki du kwo Eñíní …,*** suggest that, instruction should be taken seriously.	Guards are easily distinguished by their outfit.
*Agboji, ónè nékè nẹ afe omunẹ oji achaka ukolo **un** iko **ki** kwo ukọlọ?* (Moves hands over shirt [Person]).	***Un*** means 'his/her'; ***(K)*i** means he/she.	***Un*** refers to 'individual guards', ***(K)i*** is 'same as above.	Same as above.	The sentence ***Agboji, ónè nékè nẹ afẹ omunẹ oji achaka ukọlọ un***, indicates that guards want clarification.	Speakers know that guards sometimes wear uniforms improperly.
*Ì í. **ẹ** ténè nẹ ukpo ukọlọ **wẹ** lo tu únyi, **ẹ** mu ukpo **wẹ** kpailo chaka.* (Shakes index finger severally [Person]).	***Ẹ*** means (sg) 'you', ***Wẹ*** means 'your', ***Ẹ*** means 'you' and ***wẹ*** means 'your'.	***Ẹ*** and ***Wẹ*** refer to '*any guard'*	Same as above	The sentence ***Ẹ ténè nẹ ukpo ukọlọ wẹ lo tu únyi, mu ukpo wẹ ...*** suggests that there are rules guiding the use of uniforms.	Speakers know that security guards ought to wear their uniforms correctly.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTICS**	**PRAGMATIC MEANING OF DEICTICS**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Ọlà ki agboji ka I che nẹru ***mẹ*** *éjú?* (Eyebrow tilted and hand on hear, pulls ear [Person]).	***Mẹ*** means (pl) '*you'*.	***Mẹ*** means '*all the guards*'.	Security office .	The question ***Ọlà ki agboji ka I che nẹru mẹ éjú?*** shows that speaker is concerned about adherence to instructions.	They all know that it is very important to understand instructions clearly.
Íí (nods head)**.**	***Íí*** means 'yes'.	***Íí*** means 'acceptance'.	Same as above.	The word ***Íí,*** shows that instruction is understood.	Same as above.

This excerpt comprises the following deictic terms: ***'Eñíní, ẹ, wẹ, (k)i, Mẹ and un'. Eñíní*** is temporal while ***ẹ, wẹ, (k)i, mẹ*** and ***un*** are person deictic terms. The guards are fully aware that the leader (**agboji**) is empowered to give instructions; so, when he made the statement ***ẹ́un ki du kwu eñíní, ẹnẹdu ki ma ẹ́un ki dukpẹ è che*** (everybody should know what to do)**.** ***Ẹnẹdu ki nẹ ukpo ukolo un ìkòdu ki dẹ ukolo*** (everybody should put on their uniforms when they are on duty)**.**

4.2.5.1 Identification of the types of Ígálâ Deictic Terms Used at Emakpe Security Council Meeting

Excerpt 21:

Person Deixis – 14 – (***À, À, À, Mẹ, Mẹ, Mẹ, Mẹ, Wa, Wa, Wa, Wa, Wa, (K)u*** *and* ***Má).***

Temporal Deixis – 4 – (***ẹrẹ-rẹ, Eñíní, Ábajọ́í*** *and* ***Ònálé***)

Spatial Deixis – 2 – (***Émí*** *and* ***Émí)***

Discourse **–** Nil

A total of 20 deictic terms are used in this excerpt out of which 14 are person deictic terms. The deictic terms '***À, À, À'*** (we) refer to 'leadership'; ***Mẹ, Mẹ, Mẹ, Mẹ,*** ([Pl] you)**,** refers to the security 'guards**'**, ***Wá*** (us) refers to 'all guards' present at the meeting. ***Wá, Wá'*** (us) refers to 'all the guards', ***Wa,*** (us), refer to 'the leadership'. The temporal deictic terms as mentioned in excerpt 21 are, ***ẹrẹ-rẹ,*** (quickly) refering to a sense of 'urgency'. ***Eñíní*** (today), means 'at the moment of speaking'. ***Ábajọ́í*** (now) means 'currently' ***Ònálé*** (yesterday) refers to the previous day.

Excerpt 22:

Person Deixis – 31 – (***Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Má, Má, Má, Má, Má, Má, À, À, À, À, À, Un, (K)u, èmi, Òmi, Òmi, Òmi, Ì, Ì, Ì, Òun, Òun, Ọ́lawa, Na, (K)a*** *and* ***Un)***

Temporal Deixis – 2 – (***Áné́, Òchú, Eñíní)***

Spatial Deixis – 3 – (***Eí, Eí*** *and* ***Ubièélẹ)***

Discourse **–** Nil

A total of 34 deictic terms are used in this excerpt out of which 31 are person deictic terms. The term **'*Mẹ, Mẹ Mẹ, Mẹ,' Mẹ, Mẹ*** and ***Mẹ*** (you) refers to '*all the security guards'* present', ***Má (***them) refers to '*Ikerekwu people'* (though a town, *Ikerekwu* is regarded as a group). The pronoun ***Má* (**they), refers to Emenyokwu, Inabe and Ogene'. ***Má*** (them) changes to 'their' and it refers to 'all the towns mentioned – Ikerekwu, Adum, Emenyokwu, Inabe, Ogene and the guards who are to introduce themselves in the order mentioned. The deictic ***Má*** (they), here, refers to 'the authority – leaders in the head office Ankpa', ***Má*** (they) refers to 'Ipita/Peter' and Agada ***Àta',*** also ***Mi (I)***, refers to 'Ipita'. ***'À, À, À, À*** **(**we) refers to '*all security guards including the leader'*, ***À*** (we), refers to 'the authority'; ***Òmi* (***I)*, here, means 'I am' (a security guard - 'Omiachi Adejo). ***Òmi*** *(I)* refers to Adem Adukwu' and also refers to Ipita Omaonu'; ***èmi*** (my

[mine]) means, 'my name is' (Osuma Oshani). ***Ì*** (*this)* becomes the 'securty outfit'. ***Ì*** (*he*/*she*) ***Un*** (*his*/*her)*, refers to guard. ***Ì*** (*it)* is 'the information passed'; ***Òun*** *(it)* though singular, represents the notion of more than one (the file and the passport) ***Ọ́lawa*** (ourselves) refers to 'all the guards, the leader inclusive'. ***Na*** *(I will*), (***K)u*** refers to the 'leader'. ***Un*** (*his/her*) refers to 'the guards' whose passports are needed to process their salaries. The temporal terms ***Áné*** **(**evening) refers to the time frame within which the security Meeting commenced. ***Òchú*** **(***month)*, refers to the end of 'a period - the month'. ***Eñíní,*** (today) means 'moment of speaking'; the spatials ***Eí*** (*this*) in this context mean 'other issues' and 'the body – security outfit' and ***Ubièélẹ*** (*after that)* expresses the sense of 'other than the mentioned towns'.

Excerpt 23:

Person Deixis – 19 – (***Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Ama, Ama, Ku, Òun, I, I, Ka, À, Má*** *and* ***Ẹ)***

Temporal Deixis – 1- (***Ọ̀ná)***

Spatial Deixis – 3 – (***Ùgbó, Emí*** *and* ***Eí)***

Discourse **–** Nil

The deictic terms used in this excerpt are 23 out of which 19 are person deictic terms. The deictic terms, ***Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ,*** and ***Mẹ,*** ([Plural] 'you'), ***Ku,*** (***K*** 'that', ***U*** 'I') refers to the security guards, who are awaiting specific details to enable them to carry out their assignment. ***Ama*** **(***they)* refers to the 'other guards' who ought to be in the Meeting. ***Mẹ*** (you) refers to 'Osuma, Alikeju, Joseph Ameh,Tijani and Peter' whose rifles were not in their possession. **Òun (***it)*, refers to 'Ikerekwu' where they are to work. ***I*** (it), refers to 'Osuma Agwalo'. ***Ka,*** (***K*** 'that', ***À*** '*we'*), ***À*** (*we)* refers to all guards, ***Má*** (they) refers to 'their guns" *and* ***É*** (you), refers to 'the secretary'. ***Ọ̀ná*** (tomorrow) means 'the next day', ***Ùgbó*** (place), becomes the 'place of assignment', while ***Émí, Ùgbó*** and ***Eí*** (here) refer to 'the security office' where the discussion took place.

Excerpt 24:

Person Deixis – 17 – (***Má, Má, Un, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, À, À, Òun, Ki a, Ki a, I, Na Ama*** *and* ***Ama***

Temporal Deixis – Nil

Spatial Deixis - Nil

Discourse – Nil

The excerpt comprises 17 person deictic terms in all. The terms '***Má,*** **Má (***they)* ***Mẹ*** (*you)* refer to Alikeju and Ipita. ***Un*** **(***him)* refers to 'Ipita (Peter). ***'Mẹ, Mẹ, Mẹ, Mẹ*** (*you)*, '***À, À',*** (we), ***Ki a, Ki a,*** (***K*** 'that', ***À*** 'we'), refer to 'the security guards'. **Òun (***him)*, refers to the 'thief'. ***I*** **(**he/she), ***Na*** (I will) refers to *Ipita* (*Peter)'*. ***Ama*** *and* **Ama (**they) refers to 'other guards'.

Excerpt 25:

Person Deixis – 11 – (***Mẹ, Mẹ, Ki i, Ki i, Ki i, Un, Un, Ẹ, Ẹ, Wẹ*** *and* ***Wẹ***

Temporal Deixis – 1- (**Eñíní*)***

Spatial Deixis - Nil

Discourse – Nil

The excerpt comprises 11 deictics of which 10 are person deictic terms. The terms are: ***Mẹ, Mẹ',*** **(**Plural: 'you'), ***(K)i,*** (***K*** 'that', ***I,***'he/she') ***Ki,*** (***K*** 'that', ***I,***'he/she'), ***Ki i,*** (***K*** 'that', ***I,***'he/she'), ***Un, Un*** **(**his/*her)*; ***Ẹ, Ẹ*** **([**Singular] 'you') but,treated as plural in this context), ***Wẹ*** (your), all refer to security guards. The temporal term ***Eñíní*** (today), in this context, means 'from the moment of speaking onwards. Emakpe security council meetings comprise a total of 106 deictic terms out of which 91 are person deictic terms.

4.2.6 Analysis of the Semantic/Pragmatic Functions and Contexts of Use of Selected Ígálâ Deictic Terms at Motor Park.

Table 26: Excerpt 26

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DECTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Imotor ***ùgbo*** *de í?* (Pokes lips at vehicle [Spatial]).	***Ùgbo*** means '*place'*.	***Ùgbo*** refer to '*destination'*.	At the Motor park from which commercial vehicles conveys passengers to their various destinations.	The question *Imotor* ***ùgbo*** *de í?* Suggests that vehicles at the motor park are booked for different destinations.	They share the understanding that commercial vehicles run different routes.
Eí *che Okpo* ***èlέ́ẹ̀*** *la che Íkẹ̀jẹ̀* ***Ì*** *ya ló í.* (Points index finger at vehicles [Spatial]).	***Eí*** means '*this'* ***èlέ́ẹ̀*** '*that'* and ***Ì*** means '*it'*.	***Eí*** here means '*the vehicle*' ***èlέ́ẹ̀*** and ***Ì*** refers to '*the other vehicle*'.	Same as above.	The sentence ***Eí che Okpo èlέ́ẹ̀ la che...***, suggests that there are more vehicles.	Same as above.
Onu che ájá imoto Okpo?	***Onu*** means '*how much'*.	***Onu*** in this context, means '*transport fare'*.	Same as above.	The question ***Onu che ájá imoto Okpo?*** indicates that the cost of transportation differ from destination to destination.	All share a common knowledge that transport fares are not even.

DEICTIC EXPRESSION/TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATIONAL CONTEXT	CO – TEXTUAL CONTEXT	INTERPERSONAL BACKGROUND KNOWLEDGE
Na *wa ku te ídraiva énè ta. Àmáa,* ***ọ̀nálẹ́*** *che 2500* ***à*** *ko amonẹ* *kwo* ***émi*** *tu Okpo í.* (Raised arm and holds palm up [Person/Temporal]).	***Na*** means '*I am*', ***ọ̀nálẹ́*** means '*yesterday'* and ***À*** means '*we'*.	***Na*** refers to '*union worker*', ***ọ̀nálẹ́***, mean '*yersterday'* and ***À***, means *'all workers'.*	Same as above.	The comment ***Na wa ku te ídraiva énè ta àmáa…,*** shows that drivers use their discretion depending on the prevailing veriables.	The people know that transportation cost varies.
Íkó *imoto a kwánè?* (tilts head sideways [Temporal]).	***Íkó*** means *'time'*(when)	***Íkó*** means '*departure time'.*	Same as above	***Íko*** *imoto a kwánè?* indicates that passengers seek information.	Take off time is not usually specific because passengers do not get to the motor park at the same time.
Íkó *du ki kò.*(waves fingers across empty seats [Temporal]).	***Íkó*** is means *'period'.*	***Íkó*** means '*whenever'.*	Same as above.	The response ***Íkó du ki ko,*** (when the number of passengers is complete) shows that vehicle still have some vacant seats.	Both parties are aware (driver and passengers) that the driver will not ordinarily proceed on any journey with incomplete number of passengers.

The deictic terms in this excerpt include; ***'ei, à, Ì, èlẹ́ẹ, na, ùgbo, Íko, ọ̀nálẹ́,*** and ***émi'.*** (The deictic terms ***ei, èlẹ́ẹ, ùgbo, émi*** are spatial deixis, ***à, Ì, na*** are person deictic terms and ***ọ̀nálẹ́ and Íko*** are temporal deictic terms. Implicitly, the passenger's question; ***'Íkó imoto a kwánè?'*** signify impatience and haste which was well understood by both the speaker and driver who quickly retorted that he would leave whenever the passengers are complete - ***Íkó du ki kò.***

Table 27: Excerpt 27

DEICTIC EXPRESSION/ TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATIONAL CONTEXT	CO – TEXTUAL CONTEXT	INTERPERSONAL BACKGROUNG KNOWLEDGE
Abo monu a lò éfù mẹ? (Stretches out hand and turns palm inside out [Person]).	***Mẹ*** means '*you'*.	***Mẹ*** means '*all person standing by the vehicle*'.	The motor park.	The question ***Abo mu onu a lò éfù mẹ?*** Shows that transport worker seeks information.	They all know that not all that comes to the motor park are travellers.
Ẹ̀gwá. (Holds out ten fingers [deictic exosphoric]).	***Ẹ̀gwá*** means '*ten'*.	***Ẹ̀gwá*** means '*ten* persons'.	Same as above	***Ẹ̀gwá*** indicates that all present are not passengers.	Vehicles have different capacities.
Moto ***Eí*** *che one me ẹ̀gwẹ́jí* ***Í*** *ya jẹ* í (spreads out the fngers and then pushes out the two thumbs [Spatial]).	***Eí*** means '*this'*, ***Í*** means '*it'*.	***Í*** refers to '*the motor'*.	Same as above.	The sentence ***Moto Í che one mẹ̀gwẹ́jí Í ya jẹ í*** indicates that the vehicle will only take off when the number of passengers is complete.	Drivers do not leave the motor park unless the motor is full to capacity.
Ulẹ dẹ ere ***wà***. ***À*** *tene ka dojí hika.*(Shakes head [Person]).	***Wà*** means *our'*; ***À***, mean '*we'*.	***Wà***, means a passenger; ***À*** means '*all passengers*'	Same as above.	The utterance ***úlẹ dẹ ẹ́rẹ̀ wa*** (we are in haste)indicates that passangers are agitated	All share a common knowledge that, commercial vehicles leave the garage, when passengers are complete else passenger(s) bears the extra cost.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTICS**	**PRAGMATIC MEANING OF DEICTICS**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
*Í dabalẹ, **mẹ** rọmẹ̀ onẹ mẹ̀jì ki bo í?*	***Mẹ*** means *'you'*.	***Mẹ*** means *'passengers'*.	The motor park.	The comment ***Í dabale, mẹ rọmẹ̀ one mẹ̀jì ki bo í?*** is suggestive of the fact that driver is ready to go.	They all share the common knowledge that a driver takes off when they so desire.
Onu che che ọ́kọ́ moto í?	***Onu*** *'how much'*.	***Onu*** mean *'transport fare'*.	Same as above.	The question ***Onu che che ọ́kọ́ moto í?*** shows that passengers wanted to know the fare.	They all know that transport fare is not fixed fare is sometimes subject to negotiations.
Íderì mẹ̀lú ojí ẹnẹ ka.	_____	_____	Same as above.	The comment ***Íderì mẹ̀lú ojí ẹnẹ ka*** shows the specific passenger costs per head.	Transport fares are usually not fixed because of flunctuation in fuel price.
Mẹ *agba,* ***mẹ*** *jẹ* ***ka*** *du ọ́kọ́ dama* ***(k)à*** *rà todu* ***(k)a*** *hika dójí.* (Robs palm together [Person]).	***Mẹ*** means *'you'*, ***(K)a*** ***(K)a*** and ***(K)a*** means *'us'*.	***Mẹ (K)a*** and ***(K)a*** refer to *'the passengers* (and speaker)'.	Same as above.	The phrase ***Mẹ agba, mẹ jẹ ka du ọ́kọ́ dama…*** indicates that passengers are ready to co – orperate.	They all share common knowledge that co – operation among passengers resolve difficult situations at the motor park.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL B ACKGROUND KNOWLEDGE**
Í *biẹnẹ n.* ***À*** *ló.*(tilts fingers upward and shakes them repeatedly [person]).	***Í*** means '*it';* ***À*** means **'***we'*.	***Í*** refers to the '*idea'*; ***À*** refer to '*the ten passengers'*.	The motor park.	The comment ***Í biẹnẹ n*** suggests that the passengers have consented to bearing the extra costs.	It is a common knowledge that passengers sometimes disagree with the idea of bearing further costs.

Items such as: ***Mẹ, Í, wà, k)à*** and ***à*** constitute the deictic terms with ***mẹ, Í, wà, (k)à*** and ***à*** are all person deictic terms. The question *'**abo monu a lò éfù mẹ?'*** implies that not all persons that come to the park are travellers; some accompany the travellers, while others help the travellers carry their luggages to the park. The people understood the question hence they answered instantly – ***Ẹ̀gwá*.** Likewise, the people share a common knowledge that all vehicles have capacities. Therefore the information supplied by the Loader - ***moto í che one mẹ̀gwẹ́jí í ya jẹ í*** was understood by the passengers to mean either that they bear the cost of the two seats or exercise patience for two more passengers to come before the vehicle takes off.

Table 28: Excerpt 28

DEICTIC EXPRESSION/ TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATIONAL MEANING	CO – TEXTUAL MEANING	INTERPERSONAL/ BACKGROUNG KNOWLEDGE
Driver ***Ù*** *na tànè Ejule. Òna* ***ugbo ẹ*** *le í.* (poke's head forward [Person/Spatial]).	***Ù*** mean '*I*', ***Ùgbo*** means '*where'*, ***ẹ*** means [sg] '*you'*.	***Ù*** means '*a passenger* (speaker)'; ***Ùgbo*** in this context, means '*route'; **ẹ*** means 't*he driver'*.	In a bus.	The sentence ***Ù na tánè Ejule...*** indicates where the passenger should alight.	The people share a common knowledge that passengers alight from vehicles when they reach their destinations.
Ẹ *kwura n,* ***èwẹ*** *nẹ ihiayi n. Onobulẹ* ***í*** *ma ka áneruéjú* ***ùgbo ki*** *ì ya lo* ***mí*** *ní* (Waves hand aside [Person/Spatial]).	***Ẹ*** means '*you'*, ***Èwẹ*** mean '*yours'*, ***Í*** means '*this'*, ***Ùgbo*** means '*where'*, ***(K)i*** '*she'*, ***Mí*** mean '*me'*.	***Ẹ*** means '*the passenger*', ***Èwẹ*** means '*a passengers issue*', ***Í*** means '*another passenger'*, ***Ùgbo*** means '*place to alight'*, **(*K*)i** '*she'*, ***Mí*** mean '*I'*.	Same as above.	The comment ***Ẹ kwura n, èwẹ í nẹ ihiayi n***, shows that the driver understood the request of one of the passenger.	All passengers do not alight at the same time, neither are their destinations the same.
Anernéjú egẹyan ta? ***Ù*** *na tànè a gwo daba òna Ochadam* ***ùgbo ku na*** *lí ímoto Ankpa.*(creases brow) ([Person/Spatial]).	***Ù*** mean 'I', ***Ùgbo*** means where, ***(k)u*** means '*I*', ***Na*** means 'I' (will).	***Ù (k)u*** and ***Na*** means '*agrieved passenger';* ***Ùgbo*** means '*bus stop'*.	Same as above.	The question ***Aneruéjú egẹyan ta?*** Indicates that the passenger is angry**.**	They all know that it is difficult to get vehicle to the next destination if one did not get one from the park.
Í *che nyo ki* ***á*** *ka anẹruéjú ọla un* ***ọlàwa*** *ta kí ìmoto ki kwanẹ todu,* ***ma*** *me du t****ánè ùgbo ki ẹ*** *lo lẹ, í lìa,* ***ẹ*** *che obata n.*(Waves fingers across passengers [Person/Spatial]).	***Í*** means '*it'*, ***Á*** mean '*us'*, ***Ọlàwa*** mean '*ourselves*, ***Ma*** mean '*they'*, ***Ùgbo*** '*where'* ***(K)ẹ*** means (that) '*you'*, ***Ẹ*** mean '*you'*.	***Í*** means ' issue', ***Á*** means '*passengers'*, ***Ọlàwa*** means '*passengers* (speaker inclusive)'; ***Ma*** means '*drivers'*, ***Ùgbo*** '*exact place to alight'* ***(K) ẹ*** and ***Ẹ*** mean '*passenger'*.	Same as above.	The sentence ***Í che nyọ ki á ka aneruéjú ọla un ọlàwa ta kí ìmoto ki kwanẹ todu, ma mẹ du tánè ùgbo (k) ẹ lo lẹ, í lìa,*** indicates that the passengers ought to be explicit with regards to points where they intend to alight.	They all know that it easier to get vehicles to the next destination from designated points.

Deictic terms used in the excerpt include: ***Ẹ, mẹ, ẹwẹ, ei, ki, ma, wa, kẹ, mi, Í*** and ***a.*** These are all person deictic terms. Passengers and the driver share a common knowledge that it is important for a passenger to state in clear terms where he or she will alight before the journey commences**.**

Table 29: Excerpt 29

DEICTIC EXPRESSION/ TYPE	SEMANTIC MEANING OF DEICTIC TERM	PRAGMATIC MEANING OF DEICTIC TERM	SITUATIONAL MEANING	CO – TEXTUAL MEANING	INTERPERSONAL/BACKGROUND KNOWLEDGE
Ìye, adu ***w****ẹ jọí abekì* ***eí*** *ata í d****ẹ****?* (stretches out arm and points to luggage with index finger) (Person/Spatial).	***W****ẹ* (sg) '*you'* ***Eí***, means '*this'*.	***Wẹ***, here, means '*Iye/passenger*' and ***Eí***, means '*luggage/items*'.	At the Motor park**.**	The sentence ***Ìye, adu wẹ joí abekì eí ata í?*** Suggests that she will pay for each luggage.	Passengers are aware those luggages are paid for by the owners each time trips are embarked upon.
Émí **lẹ**. (Touches chest).	***Èmí*** means '*my'*.	***Èmí*** means '*the iye* (passenger)'.	Same as above.	The word ***Émí,*** indicates that, Iye's luggage is several.	They all share a general knowledge that passengers know their luggage.
Adu monu che ***ẹwẹ Émí****?* (Points index finger at luggages [Person]).	***Èwẹ*** means *'your's'* ***Émí*** mean **'***here***'**.	***Èwe*** means '*Iye's luggage'* ***Émí*** mean **'***beside the vehicle.* (Point at the time of speech).	Same as above.	The question ***Adu monu che ẹwẹ émí?*** Indicates that Iye has more than one luggage.	Passengers, sometimes travel with as much luggage as they can pay for.
Èfa. (Spreads out five fingers and held up the left hand index finger [Deictic exosphoric]).	***Èfa,*** here, means 'six'.	***Èfa*** means '*six'* (*luggage)*.	Same as above.	The word ***Èfa,*** shows that Iye's luggage has been Identified.	Same as above.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Ínyẹ, éji, èta, èlé, èlu, èfa. Íbíẹnẹ n, akpuru oskapa che 1000, ukperu ikpa oskapa che 500, okiri kíde í che 500, ẹun dẹ efu íkpa Ghana kí dẹ í? ***Í*** *ya wojí ololo.* ***Ẹ*** *du ohi n? Ìbíẹnẹ n, ọkọ́ adu* ***wẹ*** *chaka che 4000. Ugwugwu ka* ***à*** *kpe todu adu* ***wẹ*** *í.*(points index on items [person]).	***Í*** means '*it'* ***Ẹ*** mean (sg) 'you', ***A*** means '*we'*, ***Wẹ*** means '*yours'*.	***Í*** refers to '*luggage';* ***Ẹ*** refers to 'Iye (the passenger)'; ***A*** means '*loaders/transport union workers';* ***Wẹ*** mean '*Iye'* (the passenger).	At the Motor park.	The pronouncement ***Íbíẹnẹ n, akpuru oskapa che 1000…,*** indicates that the charges on passengers' luggages differ from item to item.	Asides transportation fare, passengers pay for items particularly heavy ones that they carry or bear..
Mẹ *agba amoma* ***mi, mẹ*** *che ateko* ***mi*** *ku ra éji un* ***mẹ*** *ke.* ***Ù*** *nẹ ọkọ́ gẹn; íhíanyí du* ***mi*** *a lo tu ulẹ í* ***mẹ*** *agba.* (Rubs palm together [Person]).	***Mẹ*** (all 4 ***Mẹ*** **[**pl]) means '*you'*, ***Mi*** means 'my' ***Mi*** means '*me'* ***Ù*** means '*I*'.	***Mẹ*** refers to '*transport workers union';* while ***Mi*** and ***Ù*** refers to '***Iye'***.	Same as above.	The sentence ***Mẹ*** *agba amoma* ***mi*** Suggests that ***Iye*** needs consideration and help.	They both share an understanding that passengers sometimes are not ready to pay the rate charged on luggage.
Du éjí lẹ wa ke n. (becons with the fingers).	***Du*** means '*bring'*.	***Du*** means '*acceptance'*.	Same as above.	The comment ***Du éjí lẹ wa ke n*** suggests that Iye's plea was accepted.	Both share an understanding that charges on luggage are not fixed.

Deictic items used in this excerpt are: '***We, eí, émí, Í, ẹ, mẹ, à, mi and ù.*** (The terms; ***we, eí, émí, Í, ẹ, mẹ, à, mi and ù*** are all person deictics. The people share the common understanding about payment of charges on luggage. Therefore, 'iye' appeals to the loader/transpoRt union worker to reduce the amount initially demanded - ***Mẹ agba amoma mì, mẹ che áteko mì ku rá éji un mẹ ke. Ù nẹ ọ́kọ́ gẹ n; íhíanyí du mì á ló tu úlẹ í. Mẹ agba.*** The **'**loader' understood 'iye's plea and responds accordingly. ***Du éjí lẹ wà ke n***.

Excerpt 30 – Table 30

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTIC TERM**	**PRAGMATIC MEANING OF DEICTIC TERM**	**SITUATIONAL MEANING**	**CO – TEXTUAL MEANING**	**INTERPERSONAL /BACKGROUND KNOWLEDGE**
Àtá í, ọ́kọ́ ***wẹ*** *che 1000 todu ádù* ***wẹ*** *che nana* **(**turns head towards the old man [Person]).	***Wẹ*** means, '*Your'*.	***Wẹ*** in the two instances mentioned, refers to '***Àtá í -****the old man'*.	Motor park.	The sentence ***Àtá í, ọ́kọ́ wẹ che 1000 todu ádù wẹ che nana***, suggests that more luggages attract more charges.	Charges are demanded on luggages
Ù ra n. todu éun? Àlu *ọ́na Ìga Ìkẹjẹ* ***ù*** *na tánẹ̀ í.* ***Ù*** *lẹ bu* ***mẹ*** *tu Ogwugwu n* **(**raised voice, with creased brow and a deep frown [Person]).	***Ù*** mean **'***I'*; ***Mẹ*** means **'***you'*.	***Ù****,* in the three instances mean **'***agrieved passenger'*; ***Mẹ*** refers to the 'driver and the other *passengers'*.	Same as above.	The sentence **Ù ra n.** ***Todu éun*****? Àlu** ***ọ́na Ìga Ìkẹjẹ ù na táné í. Ù lẹ bu mẹ tu Ogwugwu n****,* indicates that the passenger is displeased and unwilling to pay.	They all share an understanding that though passengers do not like it, sometimes, drivers charge flat rates.
Àlu ki ọ́kọ́ ogwù ***mẹ*** *che ókate í, abele óun* ***à*** *gba oji ádù onugo í.* (points index finger on passengers and load [Person]).	***Mẹ*** means '*you'*, ***À*** means '*we'*.	***Mẹ*** refers to the '*passengers';* ***À*** means '*drivers'*.	Same as above.	The sentence ***Àlu ki ọ́kọ́ ogwù mẹ che ókate í, abẹlẹ óun à gba oji ádù onugo í****,* suggests that rates charged are flat.	Same as above.

DEICTIC EXPRESSION/TYPE	**SEMANTIC MEANING OF DEICTICS**	**PRAGMATIC MEANING OF DEICTICS**	**SITUATIONAL CONTEXT**	**CO – TEXTUAL CONTEXT**	**INTERPERSONAL BACKGROUND KNOWLEDGE**
Ú *je n. Ìkeje* ***ù*** *na lè ka de í àmáa* ***mẹ*** *jẹ* ***mì*** *fu ọmẹ̀ Ogwugwu rá,* ***abajóí mẹ*** *kaki* ***ù*** *ra ọ́kọ́ ádù abele* ***gẹ*** *.* ***Ù*** *ra n* (singles out the index finger and shakes it repeatedly [Person/Temporal]	***Ú*** *and* ***Ù*** means '*I*'; ***Mẹ*** means '*you* (pl)', ***Mì*** means '*I*'; ***Abajóí*** means '*now'* while ***Ù*** means '*I*'.	***Ú*** and ***Mì*** refer to '*the agrieved passenger'*, ***Mẹ*** means '*driver and transport union workers'*; ***Abajóí*** refers to '*the moment of speaking*'.	Motor park.	The sentence ***Ú jẹ n. Ìkẹjẹ ù na lè ka de í àmáa mẹ jẹ mì fu ọmẹ̀ Ogwugwu rá, abajóí mẹ kaki ù ra ọ́kọ́ ádù abẹlẹ gẹ*** shows that the passenger is unwilling to pay.	They are both aware that sometimes passengers refuse to pay the specified rate.
Mẹ*, gba, onu du ka àtá í nẹ,* ***ù*** *ténè lẹ úlẹ ódu n* (shakes fingers [Person])	***Mẹ*** means '*you'* , ***Ù*** means '*I*'.	***Mẹ*** means '*transport workers'*, ***Ù*** means '*driver'*.	Same as above	The driver's comment ***Mẹ gba*** signifies that the driver is impatient.	Both passengers and drivers are aware that it is dangerous to travel along that route in the night.
Àtá *í,* ***ẹ*** *gbéju ololo, du ọ́kọ́* ***wẹ mì*** (shakes head from side to side and opens palm [Person]).	***Ẹ*** and ***Wẹ*** mean (sg) '*you'*, mean 'you', while ***Mì*** mean '*me'*.	***Ẹ*** and ***Wẹ*** refer to '***Àtá*** *í'* while ***Mì*** means '*speaker'*.	Same as above.	The comment ***Àtá í, ẹ gbéju ololo, du ọ́kọ́ wẹ mì*** indicates that the old man got his way.	They all understand that, sometimes, passengers insist on paying the rate they consider to be affordable.

The deictic terms in the excerpt are: ***Wẹ, mẹ, ẹ, ù, à, mì*** and ***Abajóí'.*** The items ***wẹ, mẹ, ẹ, ù, à*** and ***mì*** are person deictic terms. ***Abajóí*** belongs to the temporal domain. The parties involved in this discussion are aware that though charges are placed on luggages, passengers are not necessarily obliged to accept the stipulated amount hence; disagreement may ensue in the course of the bargain. The driver understood this. So, he urges that whatever the passenger offers be accepted **-** ***Mẹ gba, onu du ki àtá í nẹ, ù ténè lẹ úlẹ òdu n.***

4.2.6.1 Identification of Types of Ígálâ Deictic Terms Used in Motor Park Transactions

Excerpt: 26

Person Deixis – 3 – (***Ì, Na*** *and* ***À)***

Temporal Deixis – 3 – (***Ọ̀nálẹ́, Íko*** *and* ***Íko)***

Spatial Deixis – 3 – (***Èélẹ, Eí and Ùgbo)***

Discourse **–** Nil

The total number of deictics used in this excerpt is 9 out of which only 3 are person deictic items. Deictic terms used in this excerpt are evenly shared as shown in excerpt 26: 3 person, 3 temporal and 3 spatial. As seen in this excerpt, deictic terms only assume assigned role in discourse. The term ***Ì*** (*it*) refer to the 'buses; ***Na*** (*I will*) refer to the 'conductor' and **À (***we*) meaning 'all – drivers/the transport authority'. ***Ọ̀nálẹ́*** (*yesterday)* refers to 'the previous day' while ***Íko*** (*time*) refers to 'time of departure'.

Excerpt: 27

Person Deixis – 12 – (***À, Mẹ, Mẹ, Mẹ, Mẹ, Wà, Ki a, Ki a, Ki a, Ì, Ì and Eí)***

Temporal Deixis – Nil

Spatial Deixis - Nil

Discourse **–** Nil

Of the 12 deictics used in this discourse, 11 are person deictic terms because the 'talk' is centered on persons and their transportation needs. The terms are ***À*** (we) ***Mẹ, Mẹ, Mẹ*** (*you*) (***K)a, K*** **[***should*] ***A*** (*we)* ***(K)a, (K*** **[***should*] *we)* ***(K)a,*** (***K*** **[***should*] and ***Wà*** (*our*), all refer to passengers. ***Mẹ*** (*you*) refers to all – people around the bus; ***Ì*** (*it*) refers to the 'bus': ***Ì*** (*it*) refers to the 'idea' and ***Eí*** (*this*) refers to the bus's 'capacity'.

Excerpt: 28

Person Deixis – 14 – (***À, Ki i, Ki u, Mì, Èwẹ, Na, Ì, Wa, Má, Má, Ù, Ki ẹ, Ẹ*** *and* ***Ẹ)***

Temporal Deixis – Nil

Spatial Deixis – 4 – (***Ùgbo, Ùgbo, Ùgbo,*** *and* ***Eí)***

Discourse **–** Nil

There are a total of 18 deictic terms used in this conversation and 14 of them are person deictic terms. The difference in the number of deictic terms used here also confirm that 'talk' centered mostly on persons in this interaction. The term ***À (***we) refers to 'all

(including driver)'; '(***K)I, K*** [that] ***I*** **(***she)*, ***Eí*** (this), ***(K)u, K*** 'that' ***Ù*** (I) ***Na*** (*I) will* and ***Ù*** *(I)* refers to '***Onobule í –*** the angry passenger'. ***Ẹ*** (*you)*, ***Mì*** (*me)*, refers to the driver, ***Ẹ*** **(***you)* and ***Èwẹ*** (your) refer to another passenger; ***Ì*** (*it*) in this context, refer to the 'issue' of stating clearly spots to alight. ***Ọ̀làwa*** (*ourselves*) refer to 'all [passengers, driver, conductor, angry passenger and beyond 'the very bus']'. ***Má*** (*they)*, extends beyond 'they' to mean, other drivers, ***(K)e,*** **K** [that] Singular *'you'*. ***Ẹ*** (*you*) refers to 'anybody'. The spatial terms '***Ùgbo, Ùgbo, Ùgbo*** **(***place*) in the first two insance refer to driver's 'destination' and the last one ***'Ùgbo',*** refer to point where passenger wishes to alight.

Excerpt: 29

Person Deixis – 14 – (***Wẹ, Wẹ, Mẹ, Mẹ, Mẹ, Mẹ, Ì, Mì, Mì, Mì, Èwẹ, U, À, Ẹ)***

Temporal Deixis – Nil

Spatial Deixis – 2 – (***Eí*** *and* ***Èmí)***

Discourse **–** Nil

A total of 16 deictic terms are used in this excerpt out of which 14 are person deictic terms. The terms are explained accordingly. The terms '***Wẹ, Wẹ*** (*you*) ***Èwẹ*** (yours), '***Mì, Mì, Mì (***me) ***U*** (*I)* and ***Ẹ*** (*you*) refer to the '***Ìye'*** who passionately pleaded for reduction in charges. ***Ì*** (*it*) refers to ***Ìye's*** heavy luggage; '***Mẹ, Mẹ, Mẹ, Mẹ*** (*you*) ***À*** (*we*), refer to the 'conductor and the transport union worker'. The spatial terms ***Eí*** (*this***)** refer to ***Ìye's*** luggage and in this context, ***Eí*** *(this)* means 'these'; *and* ***Émí*** (*here*) refers to 'front of the conductor beside the buses.'

Excerpt: 30

Person Deixis – 19 – (***Wẹ, Wẹ, Wẹ, Ù****,* ***Ù****,* ***Ù****,* ***Ù****,* ***Ù****,* ***Ù****,* ***Ù****,* ***Mì, Mì, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, Mẹ, À, Ẹ)***

Temporal Deixis –1- ***Abajọ́í***

Spatial Deixis - Nil

Discourse **–** Nil

A total of 20 deictic terms are used in this transaction out of which 19 are person deictic terms. In the interaction also, more of person deictic terms are used. The terms '***Wẹ, Wẹ*** (*your*) refer to ***Àtá í*** **(***this man*), whose luggage is being discussed, ***'Ù****, (*all 7 ***Ù)****',* ('I'), ***Ẹ*** (*you*) ***Wẹ (****your*) and ***Mì*** **(***I*) refers to the angry '***Àtá í'*** who repeatedly insisted charge

was exorbitant. ***Mẹ, Mẹ*** (*you*) ***À*** (*we*) refer to the 'driver, transport worker and conductor' who insist ***Àtá í*** must pay for self and luggage, ***Mẹ*** (*you*) in this context, refer to driver, conductor and passengers on board the bus, ***Mẹ***/ (*you)*, refer to '***Àtá í*** and other passengers'; ***Mẹ*** (*you)* refer to 'conductor and transport union worker' who were instructed to collect the amount ***Àtá í*** has to offer. The term **Mì (***my*) refers to the 'conductor' who was ready to accept ***Àtá í's*** money and ***Abajọ́í*** (*now*) in this context means 'again'.

In Motor park transactions, a total of 74 deictic terms are used out of which 61 are person deictic terms. It is observed that in the 30 excerpts examined under different situational contexts, interactants used more of person deixis. Obviously, this is largely due to the fact that the communicative events evolve around persons. The total number of deictic terms used in the 30 Excerpts is **550**. Of the lot, person deictic terms comprise **469**, temporal, **33**, spatial is **47** and **1** discourse deictic.

4.3 General Discussion

4.3.1 Semantic and Pragmatic Functions of Person Deictic Terms in Ígálà

The singular forms '***ù/ómí/ẹ/wẹ***is used to indicate self while the plural forms refer to a person or a group '***Àwa/À/Wa/Wa/ Èéwa***'. The above listed deictics pick out referents which are interpreted within contextin discourse. The number of second person pronouns in the Ígálà personal pronoun system is numerous.These forms are ***ùwẹ*** *(*[*Sg*]*you), **ẹ*** *(*[*Sg*]*you), **Mẹ*** *(*[*Pl*] *you), **amẹ*** *(you) (Pl) and **wẹ*** *(*[*Sg*]*you)*. The 2nd person refers to the person(s) or individual(s) to whom address is directed (cf Table 22: Excerpt 22 and Table 23: Excerpt 23) ***Mẹ ágba, mẹ wọla áné chaka (****you good evening all)*. There are several other interesting aspects of person deixis. One of these is gender distinction and what happens in reported speech to the self - reference of the speakers (see Table 11: Excerpt 11 and Table 12: Excerpt 12) i.e. ***Ẹ̀un Í che*** *(what did he do?),* ***Í*** *(he)* refers to the irresponsible husband and in discourse 3 line 4; ***Í, ya ache ògá, Í kà kini ù wa mu du*** *(He calls me to take her for treatment anytime she is sick).* ***Í*** *(she)* refers to the sister of the speaker who is made pregnant).

Another aspect that cannot be over-looked is the special role the reflexive pronouns play in speech events. Parts of the body are used to register the idea of something

coming back to oneself or the speaker. In addition, Ígálà uses the same significant or imperative form to distinguish speaker's role. See examples of reflexives in pp 33 – 34; (examples 30 – 38).***Òmi ọ̀tọ́tọ́ ọ́la mi la ọtakada lẹ nwn Hajara*** *(I bought the book for Hajara myself),****Ùwẹ ọ̀tọ́tọ́ ọ́la wẹkpa ejo eí*** *(you killed the snake yourself?),****Òun ọ̀tọ́tọ́ ọ́la un jẹ kaki I ya nẹ Ọ́ko*** *(She agreed to be married herself),* ***Àwa ọ̀tọ́tọ́ ọ́lawa a hi ọjẹ amaa àna wá*** *(we will our in-laws meal ourselves)* and ***Ma nékè hi ọjẹ un ọ́lama n*** *(they can cook for themselves)*. Notably, Ígálà does not exhibit gender distinction in person deictic items. The pronouns 'he', 'she', 'it'; encodes the distinctions of masculine, feminine and neuter which are based on the properties of the referent. Both sexes and the neuter are represented by the lexemes ***'oun/i/ẹ/u'***see illustrasion in paragraph one above.

The paradigmatic analysis of person marking whether in pronoun or agreement aspect is more complex than supposed though the traditional notion of first, second and third persons hold remarkably well. Some of these complexities are due to the distinctive notion of 'plurality' approximate to this paradigm. First person plural obviously does not entail more than a person in 'its' role. The traditional paradigm of first, second and third persons can be assessed by two semantic features of speaker inclusion (s) and addressee inclusion (A) Levinson (1983:69). The singular form is used to indicate self while the plural form refers to another person or a group. Similarly, the 1st person plural (***Àwa, À (Wá), Wa and Èéwa***) specify a group of people and speaker inclusive.

Therefore the deictic context is centred on the person's or speakers 'here - and - now'; and as the role of the actual speaker shifts from one person to another in a given conversation, the roles of the illocutionary agent shifts also. Hence, the centre or zero point shifts back and forth together with the reference of 'here and there'. The reference of 'now', unlike 'here and there', does not shift back and forth. 'Now' is continuously re-defined by utterance within the shared temporal frame. In the same vein, the past, present and future are explicitly defined in relation to the 'now' of utterance. Primarily, deictic terms involve acts of utterances by interlocutors and listeners, place and time of utterance.

4.3.2 Semantic and Pragmatic Functions of Temporal Deictic Terms in Ígálà

Temporal deictic terms comprise a binary and ternary system of time ***'abajọ́í kpàí íkole*** (*now)* and *(*then).The temporal adverb semantically denotes the time at which the speaker is producing the utterance containing ***abajọ́í*** (*now).* The pronouncement of temporal deictic terms ***abajọ́í*** *(now)* denotes that the time of the event is coincident with the time of the utterance. The term ***abajọ́í*** (*now)* which is proximal deictic, locates an utterance in a space dominated by the speaker of the utterance and constricts the communicative act to the speaker's intention rather than the hearer's ***íkole/ (****then).* As a result, ***íkole****/then*can be glossed as '*not now*' and it is associated in Ígálâ with respect to either the future or past and can be used anaphorically, i.e., to denote time backwards or forwards. There is no negative transfer in the binary system ***abajọ́í*** (*now)* and ***íkolẹ*** **(***then)* therefore ***ábajọ́í*** **(***now)* becomes the span of time including the moment of utterance and the basis for the systems of estimating and measuring time. Also ***abajọ́í*** *(now),* in contexts sometimes connotes the sense of 'again'. The ternary function of ***ọ́nalẹ*** (*yesterday), **eñíní*** (*today)* and ***óna*** **(***tomorrow)* specifies three points on the time axis as anterior, simultaneous, and posterior to the moment of speech. ***Eñíní*** (*today)* refers to the day the utterance occurs; yesterday and tomorrow refer to the days immediately before and after that day respectively.

The pragmatic uses of yesterday, today, and tomorrow to denote the present are fixed i.e., ***eñíní, àlu ka ájá ẹ̀un a nyàté abailo*** *(Today increase in price rates is frightening* [Present]).The past ***Ìbe mì í dugbo ujẹ̀un ọ́nàlẹ n/ (****I was not interested in yesterday's meal* [Past]) and the future. ***À mà ẹ̀un kú ma nya che ẹ̀nẹ̀du ku ma mu éfù ojieji ọ̀jọ́ ọ́nà n / (****We do not know what will happen tomorrow to anyone caught stealing)* (Future). The future tense is expressed through the use of auxiliaries and main verbs i.e, ***á (****will be), **fú (****has), **che (****do), **nyà*** *(will),* ***ténè (****want)* and ***nékè (****can)* are used to refer to the future. See these examples; ***Ù na nyà hí ọjẹ ọ̀na*** *(I will be cooking (food) tomorrow,* ***Ọkọ mì che kà kì Ì ya nyà wà ọ̀tọ́na (****my husband said he will be coming the day after tomorrow).* ***Ù nya nékè kpa n*** *(I will not be able to kill it).* Annexed to the sense of the past form is the secondary uses of the past form which shows actions begun at some time in the past and signify successive events in the past, employs the past with habitual meaning to express the attitudinal past which refers to the speaker's attitude, rather than the past while using the past form to express hypothetical past.

Ígálà temporal deictic terms express two or three days/weeks before or after the day the utterance is made. Phrases/expressions are used to depict terms; ***Ọjọ́ méji abẹ́ki ẹ́ta kwo eñíní*** **(***Two or three days from today),* ***Ọjọ́ mèta ki lẹ́ gwudu (****three days ago*)***, àládi méji ọ́gba*** (*two weeks time).* In some instances, temporal deictic terms in Ígálà use occurences/incidences to distinguish seasons and times.

Temporal deictic terms constitute natural and prominent cycles of day and night, lunar months, seasons and years ***ábajọ́í*** (*now),* ***ànẹ́ í*** **(***this evening),* ***ikolẹ́*** **(***then),* ***ọ̀rọ́ka (****afternoon),* ***ọ̀nalẹ́*** *(yesterday),* ***eñíní*** (*today),* ***ọ̀na*** (*tomorrow*), ***òchú*** (*month)* and ***ọ́dọ́*** (*year),* which are used as measures comparative to some unfixed or fixed point of interest. Temporal deictics present events as things that move towards or away from us. For example, reference to a forth - coming year which stems from our perception of things and events like weather change, festivals and recurring events indicate temporal occurrences. Sometimes, humans treat the near and immediate future as being close to utterance by using the proximal deictic expressions such as; *this night* (***òdu í)***, *week* (***àládi)***, *month* (***òchú)*** and *year* (***ọ́dó).*** This phenomenon signifies a partial cyclical property around encoding-time. Clearly, some deictic expressions in the temporal domain are borrowed from the spatial domain because; the phenomenon of time is motivated by the expiriences of space and time. Besides, the use of spatial expressions for notions of time is obvious in many natural languages, if not all. This phenomenon is evident in the way space and time are used in measuring distance between two places by stating their spatial distance and the occassion time – ***kwo eñíní á lo ugwugwu mẹ che oli ki dẹ́ anumó – anumó í*** *(As from today onwards that is your chair over there* [spatial distance]) and ***Á nya chane iya Ajamalade ẹ́un ki du kw'ago mèfa ánẹ́í (****we shall stare the Ajamalade masquerade display any time from six o'clock this evening* [occasion/time]).

4.3.3 Semantic and pragmatic Funtions of Spatial Deictic Terms in Ígálà

Spatial deictic terms include demonstratives used in identifying physical objects or persons in the surrounding environment or mental states like notions or ideas. Demonstratives in use draw the hearers' attention to the referent. Ígálà spatial deictic terms demonstrate whether a demonstrative term refers to a location, an object or person - the demonstrative pronouns denote objects or persons in the real world and locations identifiable by locative adverbs. Spatial deictic terms carry an implicit

division of space around the current speaker - a division of time relative to the act of speech event. The adverbs ‘here and there pick out places according to their proximity to speakers location while speakers project themselves to locations where they are not yet present at the time of speaking. The demonstratives and locative adverbs (spatial deixis) focus the attention of the hearer or addressee by picking out an object or entity from the real world and identifying it by referencing or pointing. The spatial system of Ígálà distinguishes five points in the distance scale and two extra systems which makes this system a distance-oriented system - proximal, medial, and distal from the speaker centre, far from either of the speakers and further from both interlocutors and the deictic centre.

The most common spatial terms are the adverbs; ***émí*** *(here)*, ***ọ̀mọ́*** *(there)*, ***ànúmó*** (over there), ***ànúmó – ànúmó*** *(*farther removed from speaker), ***ànúmó*** – ***ànúmó – ànúmó*** *(*a space far from interlocutors) and the demonstratives, ***eí*** *(this)* and ***èélẹ*** *(that)*. The term *here* (***émî)*** and there (***ọ̀mọ́)*** or over there (***ànúmó-ànúmó)*** usually refer to location proximal, distal and or further distal from speaker or addressee, especially if they are not in the same location with the speaker. Sometimes, the deictic item ***ọ̀mọ́*** *(there)* may also refer to addressee’s location. Place deictic terms are generally understood to be relative to speaker’s location and, in another instance ***ọ̀mọ́*** can also refer to addressee’s location specific to time of utterance. Ígálà in the sixth and seventh categories duplicates and triplicates the lexeme ***ànúmó*** respectively i.e, ***ànúmó – ànúmó*** *and* ***ànúmó – ànúmó – ànúmó.*** Spatial terms are very important to discourse because they aid interlocutors in understanding and distinguishing items, points and space in communicative events.

4.3.4 Semantic and Pragmatic Functions of Discourse Deictic Terms in Ígálà

Discourse deictic demonstratives are used to focus the hearers' attention on aspects of meaning expressed by a chunk of words, sentences, or paragraphs.The proximal demonstrative (*this)* can be used anaphorically to refer to something that has previously occurred, and cataphorically to refer to something that is about to happenwhile the distal demonstrative is used anaphorically only. The deictic ***eí*** **(***this)* refers to an upcoming portion of the discourse and ***èélẹ*** (*that)* a prior portion of the discourse (cf. Table 4 Excerpt 4 - 5 [pp 64-8]) i.e, ***Onú ẹ ta eí*** *(How much do you sell this?);* ***Eí che 600, èélẹ che 1000, eí ki jọ ọgba lẹ che 400, eí* ànumọ́ *la che 2000. Eí nya ẹ ténè la?***

(This is 600, that is 1000, these are 400 the one over there is 2000. Which do you prefer?).

The concept of demonstratives as used in the contexts focuses the attention of the hearer or addressee by picking out an object or entity from the real world and identifying it by pointing.Discourse deictic terms inflect for number in Singular and plural forms while drawing interlocutors' attention to the referent(s) in the physical worldi.e ***Í nẹ ukolo n. Ìkò kì íye má dẹ éjú kì ya ka ọ̀là un má , má jẹ n*** *(He is not employed, when their mother was alive they disregarded her instructions);* ***Abu ìlè dẹ dei. Ẹ́un duu ki ónẹ̀ gbè Í ya ja*** *(That is how the world is. One reaps* [*that, that*] *what he sows* (see Table 10: Excerpt 10 [pp 86-9]*).* Obviously references to parts of discourse that are typically deictic in character can only be interpreted by knowing the current coding or reading.

4.4 General Discussion

Deictics are used in speech events to give instructions, attain clarification, express pleasure and displeasure, indicate objects and clarify discourse. Of the 30 excerpts examined, several types of deictics were used, ranging from Person, Temporal, and Spatial to Discourse including items termed non – deictic. The total number of deictic terms used in the 'whole' excerpts is 550. The analysis shows that in most of the excerpts, more of person deictic terms are used. A breakdown of the types used is: 469 person deictics; 33 temporal deictics; 47 spatial deictics and 1 discourse deictic term. Some excerpts feature more deictic terms because interaction was lengthier than others Moreover, the types of deictic terms used in the contexts determine the type of interpretation assigned terms. However, more of person deictic terms are used in the whole interaction because discourse can not happen in isolation; humans are catalyst to discourse – 'talk' evolves round humans who express their world view through choices they make from the sets of grammatical elements within affordances. Consequently, research establishes that deictics are linguistic items that perform multifunctional functions in discourse.

The numerous meaning assigned deictics in the course of discourse are conspicuously expressed under semantic pragmatic meanings and interpersonal background knowledge. The extra meaning assigned a term under pragmatics extend far beyond the

borderlines of semantics. This is conspicuously so because in the whole of the excerpts, we recorded only '1' discourse deictic item.

Person deictic terms used in the excerpts above shows the diverse roles individuals play in speech events. The roles include the activities of the speaker, addressee, other persons involved in the various interactions. That is, those directly involved and those mentioned in the utterance – the speaker and addressee shifts roles in the course of turn - taking. The category of first person is grammaticalized as the speaker's reference to self; the second person is the encoding of speaker's reference to one or more addressees while the third person is the encoding of reference to persons and entities which are neither speakers nor addressees of the utterance in question. These persons include the speaker, addressee and other(s). In the course of conversation, roles shift from *A to B* and B *to A* in the course of turn-taking. Hence, 'A's'***eí*** *(this)* becomes 'B's'***èéle*** *(that)* thereby shifting the deictic origo with them. Speakers' switches in the course of discourse affect the deictic centre on which the rest of the deictic system hinges because of the abrupt shift from participant to participant. Participants' roles are encoded through pronouns and their associated predicate agreements.

The analyses of the 30 excerpts show that person deictic terms featured in all of the transactions. Person deictic terms and all deictic types used are listed under the 'Identification of the Deictic Types Used in Different Situational Context' above (see pp 54 – 168). The number of deictics used here indicates that people use language to refer, identify, and pick out and interprete linguistic items that discourse and context enforce on them. Therefore, it is obvious that deictic terms used depended on what the context of talk determines. That is, when talk concerns people, more of person deictic terms are used and when issues regarding space or time are the foci, then spatials are used.

4.5 Implications of the Use of Deictic Terms in Ígálà

From the analysis so far, the researcher arrived at the conclusion that Ígálà deictics are very productive in use. This is as a result of the multiple roles Ígálà deictics play in 'discourse in the course of interaction. The deictic terms used in different situational context demonstrate some dynamism that is, in some discourse, '***eí'*** *(this)* assumes the status of ***èélẹ*** (*that)*, ***òmi*** (*I)*, becomes *'I am'* and ***eñíní*** **(**today), becomes 'moment of

speaking'. (see Table 22: Excerpt 22 Column 3). Under the different situational contexts of use, deictics show several uses other than the assigned roles. In the market transaction, the use of ***mẹ* (*mẹ agba ...)*** extended from singular/plural '*you'* to mean, *'Please I need your attention'*. In table 1 excerpt 1, discourse 1, the same deictics ***mẹ agba ...*** imply '*pleasantries'* but in table 15 excerpt 15, the deictics ***mẹ agba ...*** means '*please listen'* and in table 19 excerpt 19 same deictic terms imply 'gratitude' (cf. Table 15: Excerpts: 15 and Table 19: Excerpt 19). Aside the semantic role of ***mẹ,*** it is used to draw the attention of the speaker or hearer. Also, in the case of Market transactions, buyer's use of ***mẹ agba ...*** to show courtesy to seller prepares a good atmosphere for better transaction.

469 person deictic terms are used in the 30 excerpts understudied. The **469** deictics used in the excerpts were distinct because at every point used, they represented different meanings. A total of **550** deictics are listed under the different identification of the deictics used in different situational context. In the course of the analysis, it was obvious that words are assigned meanings based on the use to which they are put in interaction. (See Semantic/Pragmatic meaning in Excerpts 1 – 30). The implication of this claim is that the meaning of words or deictic terms can only be determined in consideration of the uses to which they are assigned in context. In excerpt 21 column 1 discourse 1, the deictic item ***émí*** (*here)* becomes Ẹjẹ's palace; and in excerpt 19, ***eí*** *(this)* assumes the status of '*rules'* and '*what'*.

A total number of **47** spatial deictics are used in the course of interactions. These (**47**) deictics are listed under the different identification of the deictic types used in different situational contexts. The analyses show that deictic terms are not used in outer space. They are used in conversations concurrent with speech because human discourse and interaction happen at specified points such as ***eí*** (*this)*, ***émí*** (*here)*, ***ọ̀mọ́*** (*there)*, ***úgbo*** (*place*/*where)*, ***eí –anúmọ́*** **(***overthere)* *and* ***èélẹ*** (*that)*. Apparently, this implies that, deictics indicate objects/items/persons and place in discourse. It seems that without the use of deictics in discourse, expressions will be vague and devoid of meaning (see Table 3: Column 1, Discourse 1 and 2). In this discourse, it would have been difficult to ascertain buyer's 'item of interest' if the spatial deictic item ***eí*** accompanied by the gesture (directed gaze) is not used. Some of the deictic terms used in market transaction and some of the discourse, especially the demostratives, are used because it is crucial

that items (goods) be distinguished. Hence, in the market transactions the seller points and tells the prices of goods to intimate buyer with the price range before choices are made. Interactants combine`utterance with gestures to ensure that utterance is correctly interpreted (see: table 5 Excerpt 5 column 1). Deictic items are very crucial to discourse because as pointers they pick out objects and show referents in discourse.

In the same instance, a total number of **33** temporal deictic items are used in the excerpts analysed to indicate the times actions, transactions and utterances took place within the interactions. Temporal deictic terms also point speakers and hearers attention to the point in time that actions take place. This attribute is performed severally through the present, past and future tenses (see Table 21: Excerpt 21 above). The term ***eñíní*** (*today*) assumes the status of '*currently' and* ***ọ́nà (****tomorrow****)*** extends beyond the literally semantic meaning of 'tomorrow' to the 'future'. ***À mà ẹ́un kú ma nya che ẹnẹ̀du ku ma mu éfù ojieji ọjọ ọ́nà n*** (*We do not know what will happen tomorrow to anyone caught stealing* [Future]), ***abajọ́í*** (*right now)*, extends beyond the moment of speaking to *currently*. The implication of this is that, Ígálà temporal deictic terms assume more roles than the assigned roles in communicative events.

It is ascertained that individuals' understanding of linguistic components vary as cultures vary. Therefore, there are different non-verbal styles and mannerisms in expressing deictic terms in any given speech event according to the culture one is coming from. (See some of these 'gestures/mannerisms' in Tables/Excerpts 1 – 30). Similarly, non-verbal behaviours accompany deictic terms in communicative events as we communicate with every means at our disposal using nearly all the body parts of the body that are used in speech production such as the tongue, thumb, arms, eyes, the legs and particularly in Ígálà the 'ears' also.

This study refutes in part the notion of the 'universality of deixis' especially tying deictic terms mostly to the traditional categories as expressed by Crystal (1980:263), Levinson (1985:68-69), Lyons (1996:302), Saeed (2006) and others because asides the traditional categories, most words in natural languages, if not all and even human names (as hypothesized by this research), are (pointers) deictic since they point interlocutors' attention to items/objects/issues in the real world (see Excerpt 22: Table 22) i.e:

Mẹ ágba, mẹ wọla áńẹ́ chaka *(*[*Pl you*] *good evening all).*

Ágbaàgbojí (*well-done)*

Taki à chane ujẹju eñíní í, na ténè ki à fu ọ́lawa mà. Todu abalẹ, à chane kwu ojí abo Íkerekwu, Adum ki ro nu ma, ùbì èlée, Emenyokwu, Emeonoji, Ìnabe kpàí Ogene ki lẹ bu má àlu ku do òdu má lẹ (we should introduce ourselves before the commencement of the meeting. So, introduction should start from the Ikerekwu people followed by the Adum people after whom Emenyokwu, Emeonoji, Ìnabe and Ogene should follow) Most of the linguistic items used in this discourse are pointers).

Consequent upon this, the researcher is of the opinion that some natural languages also exhibit some diversity that refute the claims of universality because as seen in Ígálà though some aspects do conform to the tenents of universality, there are obvious divergences especially with regards to deictic terms as used in the different situational contexts. Therefore, the researcher is of the view that these claims are rather streamlined especially when they were not empirically investigated with regards to all natural languages before being established because deictic mannerisms (acts) differ from culture to culture. What a deictic stroke expresses in English may not be the same with that of Ígálà**.** It is obvious then that the categorization and meaning of deictics are more detailed than the the streamlined categorization of person, spatial, temporal, discourse and social deixis. Rather, it should be examined broadly across cultures to bring out its uniqueness since deixis encompasses all aspects of natural languages.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Preamble

This chapter presents a summary of the entire research work, conclusion and recommendation. This study which is a semantico - pragmatic examination of selected deictic terms in Ígálà was multivated by the claims of (Keenan (1971), Clark (1978), Fillmore (1982), Levinson (1983), Lyons (1996), Kasher (1998), Saeed (2006)) and others that deixis is a universal phenomenon. The researcher, therefore, investigated the traditional categories of person, temporal and spatial and discourse deictics in Ígálà and arrived at the conclusion that Ígálà as a natural language has indexicals.

5.1 Summary

The present study examined deictics with regards to the semantic features and pragmatic uses and agrees with the claims of Lyons (op. cit.) and some linguists as mentioned above that 'deixis is a universal phenomenon'. This research established a framework of deictic system and outlined the distinctiveness of deictic terms in Ígálà**.** It used Halliday's (1985) functional approach to linguistic studies, and Cuttings' (2002) discourse approach to analyze the selected data. The Person deictic systems have been examined and ascertained to have more categories in the separate pronouns of the first and second person that is, the Ígálà extra category in the first person singular (***nà***) and that of the second person (***ẹ***) and (***wẹ***). Also the research determines the phenomenon of non- gender representation in Ígálà- a situation where lexemes ***oun, í, e***, ***un***/ (he), she, it are used; there is no clear distinctions between entities except if and when used in context and as interpreted by interlocutors. The spatial deictic systems in Ígálà are a five - term system **eí/*èélẹ*** *(this/that),* ***èmí/ọ̀mọ́*** (*here/there),* ***anumọ́*** *(over there),* and two additional systems ***anumọ́-anumọ́*** /*distal from interlocutors* and ***anumọ́-anumọ́-anumọ́*** (*farther from interlocutors).*

5.2 Findings

The concern of this study has been the investigation of some selected Ígálâ deictic terms using the parameters of semantics and pragmatics with a view to establishing whether the claims of some linguists about the universality of deixis is applicable to Ígálà and also to see how Ígálà deictic terms function in different contexts. To ascertain these, the

researcher examined the following categories of deixis: The traditional categories of person, temporal, spatial and, in brief, aspects of discourse and deictics in different context of use; marriage ceremonies, market transactions, family meetings, dispute settlements and village security meetings.

Following from the analysis of the primary data, the video recordings of the different settings examined in the course of this research and the secondary data – unstructured interviews, observation and note taking, this research ascertained as follows:

1. That deixis, as institutionalized in Ígálà, are parts and parcel of the Ígálâ language and deictic terms have distinct uses with more categories than those obtainable in English. The study found that all the categories of deixis are exhibited in Ígálà and hence aver that there are numerous deictic terms found in the selected contexts. However, more of person deictic terms are used in interaction because Ígálà deictic terms assume more than one role in discourse - interlocutors display different roles in the course of interraction while the encoding of roles shift from participant to participant – A's role becomes B's and B's shifts to A's thereby shifting the deictic center which affects the rest of the deictic system because of the abrupt shift from participant to participant.

2. Ígálà deictic terms are distinct, dynamic and productive since they assume differentroles in discourse. Also, deictics play dualized roles in context asides the roles they are assigned in discourse. The Ígálà term ***èélẹ*** (*that*) shows that the referent is close to the addressee in one instance and, on the other, shifts the addressee's attention to a new referent. Hence, the meanings of deictic terms used are dependent on the uses to which they are assigned within the specified context of use; the deictic ***eí*** **(***this*) could refer to an object or issue; ***ọ̀mọ́*** **(***there*) becomes 'where' instead of 'there'. Equally, participant roles are encoded in Ígálà through pronouns and their associated predicate agreement. Although somewhat different in form, these deictic elements share some semantic and pragmatic sameness i.e., **ọ̀mí/ù**/*I*,***òun*** (*he/she/it*), ***ùwẹ*** *(you)*, ***wẹ*** (*you)*, ***àwa*** (*we)*, ***àmẹ*** (*them)*,***àma*** (*they)*. Also, the researcher found that some Ígálà deictic terms encode more information as it displays extra categories. For example, the lexeme *you* (***ùwẹ*/we/ẹ)** and in the Ígálà spatial category which has five deictics and two extra categories – ***eí*** *(this), **èélẹ*** *(that), **émi*** *(here), **ọ̀mọ́*** **(***there), ***ànúmọ́*** **(***over (there***), ànúmọ́-ànúmọ́ (***distal

*from interlocutors***)** and ***anúmọ́,-anúmọ́-anúmọ́*** *(further removed from interlocutors*) are speaker and addressee anchored.

3. The study found distinct and numerous pragmatic functions of Ígálà deictics. Also the analysis shows different pragmatic features and several semantic functions of these deictics. Deictic terms are used by Ígálà in all speech events to issue instructions, attain clarification, express displeasure, indicate objects, point out referents, and show the concept of time. Deictics, to some extent, shows direct functional relationships that conform to the tenets of universals i.e., the traditional categories, the notion of ET (encoding time) and DT (decoding time) - the span of time which include the moment of utterance and the bases for estimating and measuring time, prominent circles of day and night, lunar months, seasons and years which are used as measures comparable to some fixed point of interest and even calendrically.

4. Another finding is that, most lexemes in Ígálà, if not all even prosodic features, kinesics and even human names, are (pointers) deictic because they point interlocutor's attention to items/objects/issues in the real world. The examination of some of the excerpts – specifically excerpt 30, shows that the name ***Àtá i*** **(**this man) point out the referent from other passengers. In excerpts 22 and 23, human names are used to distinguish one person from the other.

5.3 Conclusion

Prior to this investigation, it was inferred that it is expedient that language in use be understood by both interlocutors. To achieve this, it is necessary for language users to approach the study of language not only from a semantic perspective, but apply a combination of linguistic tools that will aid to explicate meaning and enhance sunderstanding among interlocutors in any given speech event. Also, the study examined selected Ígálà deictics using some semantics/pragmatics principles and further established the uniqueness and dynamism of Ígálà deictics as a result of the multifunctional roles these deictics assume in discourse.

Based on the findings, the researcher concludes that Ígálà language does have indeixicals and that their uses are dependent on culture, ideational and the overall

perception of users. Also, deictic terms are expressed severally in natural languages though differently especially with regards to how they are employed and put to use in speech. The study further infers that even prosodic features and kinesics are deictic. It is expected that this study will improve the understanding of deictics, its uses in communication especially with regards to the indigenous language being understudied and also aid speakers in overcoming misunderstandings and difficulties in communication.

The study concludes that deictics play a fundamental role in our ability to understand a language because of their symbolic nature and ability to point us to referents in any speech event. Therefore the researcher hypothesizes that, since deictics are pointers in natural languages then 'human names, prosodic features, tone, voice pitch and nearly most grammatical items are deictic. To utter the word 'come' and 'go' may not only determine space as inferred by Fillmore (1966) in Inyang (2010) but to this research could connote threat as in ***Ùwẹ là émi fài*** *(You come here immediately)* or ***Ojima lo tu ofẹ ke fu* òna *mi fare*** *(Ojima, go out and close my door)* or the sense of concern in ***Eneole jujẹu****n wẹ* (Eneole eat your food). In each of these sentences the tone used by speaker should not be ignored because it points listeners to the mood of the speaker. Also, when human names are mentioned referents are pointed and distinguished from other referents. Same is applicable to the mention of the word '***Iye*** **(**mother [cf. Table 1: Excerpt 1 column 1 and Table 29: Excerpt 29 column 1).

However, deixis is more encompassing and broader than these streamlined classifications. From the perspective of the semantico - pragmatic analysis carried out therefore, this research concludes that understanding speakers' utterances in discourse extends far beyond the borders of semantics alone. This is why this study applied the semantic/pragmatic and deictic parameters using Cutting's (2002) approach to answer questions raised.

5.4 Recommendations for further Studies

Consequently, the researcher believes that this study will spur the need for further research in this area of study. It is therefore recommended that since the borderline of deixis is so broad and understudied; researchers should take up the challenge of exploring this aspect of pragmatics. Also, future researchers should be encouraged to

embark more on the study of deixis in their languages since this study concentrated only on Ígálà**.** The researcher equally recommend that future researchers should embark on further researches in Ígálà and other Nigerian languages firstly with regards to other aspects of deixis and then, linguistics such as dialectology, syntax, stylistics and phonology.

5.5 Contributions to Knowledge

This study has contributed to knowledge in the following ways:

1. It has contributed to the study of Ígálà grammar by enhancing the structure of deictics in Ígálà because the study has been able to point out aspects of Ígálà deictics that were formerly ignored or taken for granted.
2. Impressionistically, before now, there had not been a conscious and intensive study of deictic terms in Ígálà**.** Consequently, the study has contributed to the study of Ígálà deictic terms and highlighted aspects previously ignored or overlooked by researchers. Moreover, it is discovered that Ígálà language does have deictics. Also, the study assumes and establishes that even prosodic features like tone, pitch and even human names are deictic because they are pointers which are directed at objects, persons, discourse and entities in the real world.
3. Additionally, the study has revealed some of the grammatical aspects of Ígálà that has not previously gained attention.
4. The work has equally contributed to knowledge by providing insight for pedagogical purposes. The Ígálà L1 teachers of English will benefit from the study because materials from the study will be used to instruct especially in the field of deictics/pragmatics. The study will also be benefitial to Ígálà L1 learners of English and non – Ígálà L1 teachers of Ígálà L1 learners.

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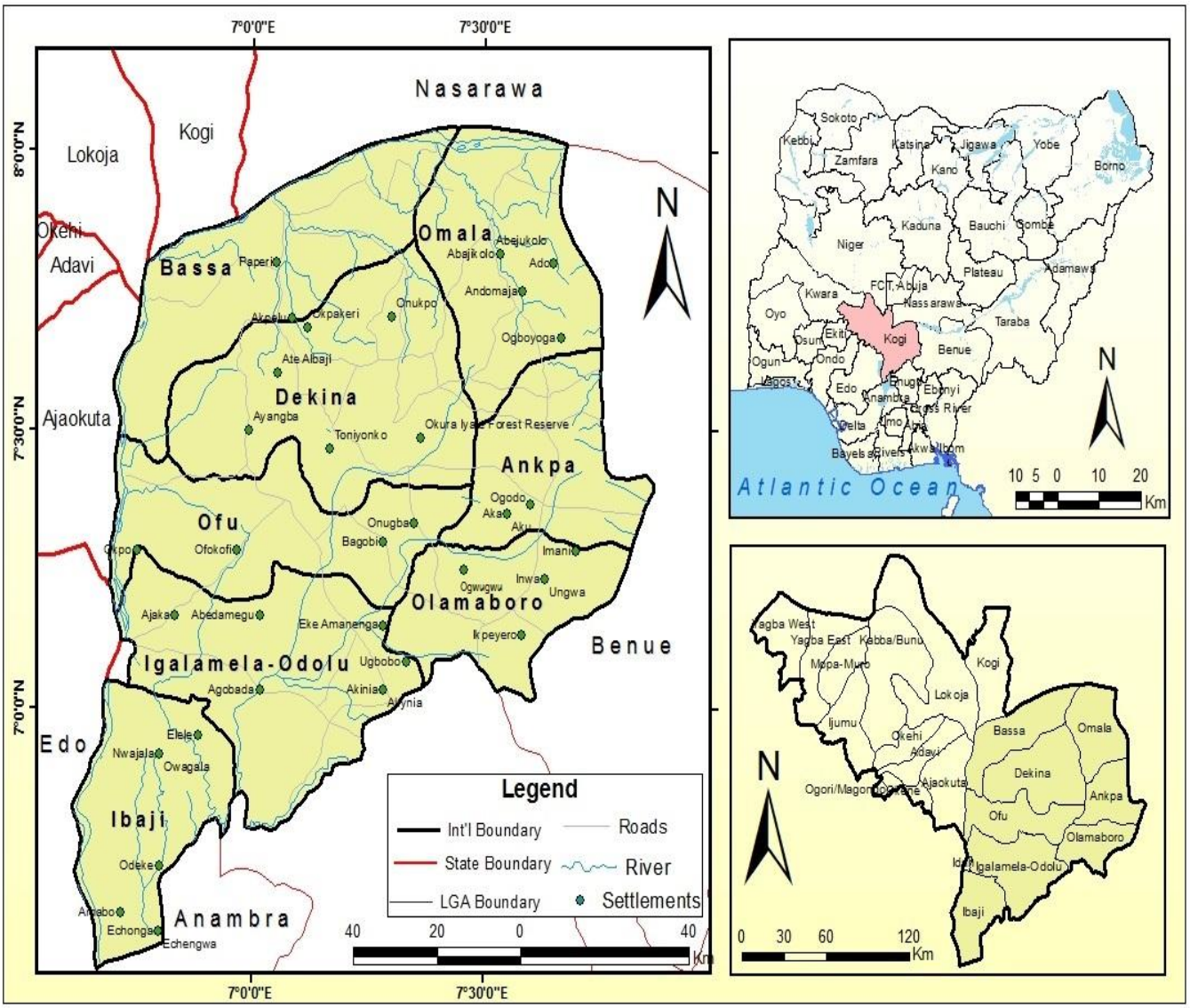
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APENDIX A – MAP OF ÍGÁLÂ LAND



APENDIX B - MARKET TRANSACTIONS

EXCERPT 1

Mẹ agba, mẹ wọla ájá.

Agba íye.

Onu che uchu ọ̀pá.

Ipamu mẹgwá.

Agba ré eí kí nyọ̀ mì.

Òchákâ má che nyọ̀.

Agba, ré eí kí nyọ̀nyọ̀ mì. Gbà ipam ògwù kẹ ko éjí mì.

EXCERPT 2

Wọla ọ̀rọ́ka.

Agba, wọla ulẹ. Ẹ́un ẹ ténè lá?

Ubójímá í che onu?

Ojika mẹ́lú.

Ubójímá ì che nyọ̀ un íye ógìjo?

Ẹ́un chi?

I dabu eí abo ìgbele. Í ya nékè du bọ ọ́la má? È jẹ un fa?

Ẹ́un che kpuna.

EXCERPT 3

Eí che onu?

Eí che 80, eí la che 100, eí anumọ́ la che 200

Eí abeki èélẹ?

Èélẹ che ojika méjí. Eí che ojẹka ka í

Èjẹ un che ojẹka ka í?

Ìì

Agba, ọ́kọ́ mì ba jó n, ù na dabi wa ọ̀ná

Ú che mà kàkí ì dẹ ọ́la ki ẹ la n.

EXCERPT 4

Onú ẹ ta eí?

Mutala mẹgwá.

Ẹ̀un chi Ke?

Ẹ mà ni ọ̀wọ̀ che ònà n?

Ma mu álu bi mé?

Ù mà no; àmáa, má fu óchù lí má nyà bi

I dabalẹ, ù na dabì wa àjà èlú eníní.

EXCERPT 5

Onu ẹ tà àma ẹ́ja egbẹ kí jọ í?

Eí che 600; èélẹ che 1000, eí ki jọ ọ́gbá che 400; eí anumọ́ la che 2000. Eí nya ẹ ténè la?

Àbu íle ki ẹ́ja egbẹ akpuna í ta?

Ájá un lẹ lìá ánè mè. Ẹ mà ni má da juja ójí ánè àma akechi n

EXCERPT 6

Àlu ebi wa bọ ọ̀na.

Ẹ́un?

Ọ́wọ̀ che ọ́na.

Ẹ́un mẹ du jọ́wọ́ ta?

Ù mà no.

Ẹ́un àtá wẹ ká?

Ì ká ẹ́un duu ta n

Àtá emí fu okoro là mè.

Ọ́jọ́ mà àlu kí ọ́wọ́ èwá á nya dẹ ì

Che ọ́na.

Che ọ̀dudu.

EXCERPT 7

Omì èrùdọ́dọ́ che nyọ̀ ẹ mọ
Í nyọ̀ n
Ẹ́un chi?

Ẹ mà ni omì èrùdọ́dọ́ a jẹ un ónẹ̀ che ògá ẹdọ̀ n?

Èamì

Ẹ́un ẹ ma ke. Omì èrùdọ́dọ́ a je un ónẹ̀ che ọ̀gá ẹ̀dọ̀ ku má do pneumonia.

Ẹ lí ke n , I che omì ẹ̀rùdọ́dọ́ n , ògá àfù I che í. Àfù ḭ́ ya lẹ bọwa í. Í ya che ògá ki uma kọ mú ọnẹ́ í che n.

EXCERPT 8

Mẹ gbọ, ọ́tẹ̀ ẹkpẹ kà mọ ì a jẹ un éjú wa ki che ẹfẹ ìkò du kpàí ì ya nyọ kpa ìdẹ éjú gẹ.

Ù je kpàí ùwẹ n. ẹ́un lẹ chi àma chà nẹ ogigo éjú ni. àmaá, ù na ténẹ̀ ke ma kakini óté ẹkpẹ che ẹ́un ògwu ẹwa dẹ.

Í ì ù jẹ kpàí we n . I che ẹ́un ògwu ẹnẹ̀du n , Ọ́jọ́ du che wa ele dabu àlu kí du òskapa, úchu, úkpehe, òkiri nwn abo éwò òmunẹ.

EXCERPT 9

Úgbo ẹ lò?

Ù na lò tu Ofante.

Ẹ́un chi?

Ọ́kọ mì ni ki u mu dabi tu ọ́já àtá mì.

Abokẹ̀lẹ! Òbàta kẹ bẹtẹma che ọ́já àtá i?

Àbu ìlè dẹ dei!

Àmaá, ẹ́un che ẹtẹ íhìayí ei?

Í kaki ù bi ọ́ma ẹ́nẹ̀kẹ̀lẹ n.

Abokẹ̀lẹ! ẹ́un che íbe wẹ ábajọ́í?

Ù na ló ku kohi un abo ọ́já àtá mi ta.

I dabalẹ, Ọjọ kí lẹ kpàí uwẹ.

APPENDIX C - CASUAL CONVERSATION

EXCERPT 10

Ónẹ̀ leyon ọ̀mọ́ lẹ.

Ẹ́un ẹ ka í?

Ù lí íye má éfú ọ́ná.

Ẹ che a wa lí àmọ́ma un fàí?

Ẹnẹ ù na wa lí ọ̀mọ́ ta? Abah di Iskul, Agada kpàí abo kì bọ lajọ Abuja.

Agada du únyí, í nyu úgbodu n.

Ẹ́un chi?

Í nẹ ukolo n. Ìkò kì íye má de éjú kì ya ka ọ̀là un ma ma jẹ n . Í nẹ ẹnẹ̀du éfú ma kì nẹ ọtakada ìjali n . Ma róla èmí un íye ma ka kì ma de ukoche àmáa , ọ́kọ́ ma gba ako jidadi ọ́la ma ì.

Í bịẹnẹ n, ìle un ma je àbajọ́í í.

A bí ìlè dẹ dei. ẹ́un du ku ónẹ̀ gbè í ya ja í. Agba, che ugbatugba.

Gwa àmọ́ma wẹ.

APPENDIX D - DISPUTE SETTLEMENT

EXCERPT 11

Úgbo íye òja ló?

Òjá itisha

I dabalẹ, à na kọ̀là dèjú ún ke n.

Abeki à chane qwu óji abo ku má jẹ ìnẹ.

Abóbule mẹ agba. Mẹ gwá Anagba….

Òun ne egbo un.

Eí ka anagba ma che n ….

Abeki ekọ̀ Í kọ̀.

Mẹ gwá íye òjá

Ako mà iyanga.

Mẹ fu ọ́kọ́ ìnẹ mẹ rà mé?

Ako ọtakada kàun wa ta no

Ì bịẹnẹ n. Ajuma kpài Kashua mẹ lìá emí ku mẹ gba àlu ína ku mẹ bu Ikani enyi ke ẹ̀fa.Úbi èéle, ìne mẹ ki imitini a bú un mẹ che ojika mèlú. Mẹ che gbo

ọ̀là mì ku ka i?

Íí, à mu ọ̀là wẹ gba íye wa. Ikani mu du ba un wa. Uwẹ̀dọ̀ che í

Ì bịẹnẹ n. àmáa, mẹ ki na hika kọ̀là nwn ónẹ̀ kpàí uwẹ̀dọ̀ n todu uwẹ̀dọ̀ ì che ẹ̀un kì nyọ̀ un ondu un.

EXCERPT 12

Salema lẹ kwum. Ẹ̀ne ùwẹ a dajó?

Adaji Okwori.

Ẹ́un í chē?

Óyà í nẹ kwoja mì í ma dẹ éjú to ni . Í nẹ nẹ n , éfù í nyó nwn Ì. Í y á áche ògá, í kàkini ù wa mu du.

Omayẹ wẹ gwu únyi wẹ abajọ́í i?I dabale ẹ́un ẹ ténè kí a che we?

Ù na ténè ku mẹ kàun kì wa mu du.

Ẹ́un chi ku ùwẹ kéjú ru kwo ọ́dọ́ ki wéwē kí nyà bí ọ̀ma mẹ èlú taki ẹ ká ọ̀là?

Ẹ́un ki chi che kakini, má dẹ Ekwo ìkò du ku na kà ọ̀là í ka ki I dubi awa.

Tò, ẹnẹ ke dajo ha?

Í dẹé mí ta no. Àmáa omayẹ un dẹ í.

Í dabalẹ ùwẹ káun omayẹ wẹ kaki, Osuma fu dajo ọ́gbá Ej ẹ mẹ. Ajo un la tẹ ègwẹ̀fa engíní.

EXCERPT 13

Abu ódú wẹ kọ?

Ocheme Ebute.

Abo úgbo ùwẹ che?

Abo Akpakpa.

Ẹ́un du ùwẹ wa émí?

Ánè mì ma gbà í.

Abu ùnana ánè ele dẹ?

Í che nana o. abu ku ma mà ọtakada ni, ù nékè nwà alu éjú un. Àmáa í nana dabu ọ́wọ́ mègwèjì.

Ẹ́un ẹ ténè ki Ẹjẹ ki che wẹ abají í?

Ochochi ùna ténè í. Ẹjẹ ki du ochochi un che atẹ̀ko mí ki mu ánẹ̀ mí gbà mí.

Í dabalẹ, ajo mẹ tẹ ógwú engíní.

EXCERPT 14

Ẹ̀un a chi ọ̀là un mẹ?

Ì che Oshenia nẹ. Gọ, Ẹ̀un (k)ù ni (k)í du mì Í kọ i.

Ẹ̀un chi?

Ẹ du òhì to un no. Í ni (k)u du okpa un (k)i gbe, ù na mu du un, àmáa Í ko gba todu (k)u ma du ei ẹnẹmune ki dugbo mì un.

Abu ọ̀là dẹ dei? Abu ùwẹ lẹ kẹ ténè kì ọ́maye wẹ kì che ẹ̀un ki mà nyọ̀ n ta?

Okpa kì dukpe ẹ du mì, Í ma du mì ni

Oshenia, ẹ̀un ki mà nyọ̀ n, ẹ nyọ̀ Ì mà nyọ̀ ni. Todu abalẹ, ẹ ki je un omaye wẹ che n. Ẹ̀un ki du kwu eníní a lo ù ténè gbo ka kì mẹ kpa éjú kpàí omunẹ n. mẹ gbo?

Ìì.

EXCERPT 15

Mẹ agba àma àna wa. Ọ̀là a ka un ka a kpa èfú bie . Todu abale, mẹ jẹ (k)a du ìbe che ọ̀là i.

Ibiẹnẹ n, ọ̀là eí kì ọ́yà ka tẹ ì abu à na cho abajọ́i? À fu ekete bòmá abe , abo mì ẹ́un mẹ lì éfù ọ̀là ì?

Ọ́yà riga che bịẹnẹ mé. Í dukpẹ (k)i à kaun ọ́kọ un kaki Í ya nya jọ́kọ n , í la dukpẹ e du ọ́kọ́ rọ tu ọ́kọ un ọ́la n , omunẹ gẹ, I dukpẹ e ko hí ujẹun un ọ́kọ un beki e ko che ukolo un úgbo ọ́kọ un . Igbẹlẹ Í che che bịẹnẹ gbali àmáa, mẹ bu édó lo ka fu ọ̀là ì nwoche kì we kpa bie tu ọ́gbá.

I dabalẹ, ọ́yà inẹ wẹ dẹ; Ẹ nẹ ẹ́wọ́ ka, àiko méjì, obi oguchekpo mẹ̀gwá kpài ocha ọ́tẹ́ ekpe mèjì. Ajo wa dẹ. I ya dabi che ali ebịẹnẹ omunẹ oja wa, à du ba un n abeki ọ́kọ ma nyọ̀ un ẹ nẹ ni

Mẹ agba. Ẹdọwa che bo. À nẹ ẹ̀un omunẹ (k)à ká n todu ọ́ma eí che ko ányọ́ mu wa gbiti gbiti. À ra ìnẹ ku mẹ ka. À un fa ọ́ma wa eti gẹ, mẹ agba, Ọjọ ki bumẹnẹ.

APPENDIX E - MARRIAGE CEREMONIES

EXCERPTS 16

Ábo úgbo okolobíá Í che ta?

Ma dukpẹ́ é du ówó kọ ònà.

Ì che obi kàte a dẹ́ éfú òchíbú n.

Ẹnẹ́ che atọ́gbọ́yà.

Òmi dẹ́.

Òun che atọ́gbọ́yà i?

íí.

I dabalẹ́, abeki a cháne ke.

Ù du pamu óje ki dẹ́ ko ònà (holds up the.

Àma àna wa mẹ́ agba.

EXCERPT 17

Mẹ́ wọla ùlẹ́.

Mẹ́ agba o.

À cháne ke n?

Ẹnẹ́ che Atọ́gbọ́yà?

Mẹ́ agba, Ọjọ́ kí bu mẹ́ nẹ́. Ọ́kọ́ ku mẹ́ nyà rá che Íderí Íchamu nyọ́ ógwú ọ́kó.

Ọ́yà wa á jẹ́un o.

Mẹ́ agba, Ọjọ́ kí nyọ́ mẹ́ ẹdọ́.

Í dabalẹ́, ábekí á nyá ójuju ta.

À che che ugbede mẹ́.

Óhi ójuju wa dẹ́ í, mẹ́ rá dabu àlu ká àtá ọ́ma kà

Mẹ́ agba, ẹdo wa che bọ́.

EXCERPT 18

Òyà ku mẹ́ du un wa eníní, ẹdọ́ wa che ebo.

Òyà alefia ku mẹ́ du un wa , Ọjọ́ ki jẹ́ ki ẹrẹ́ un ki nyọ̀ ki a bi àmọma w éwē un wa gẹ́.

Ami. Ọjọ́ ki fu wa ji dama.

Ami. Ìkò Mẹ́ du óyà wa un wa?

Áné, àgógó me ẹ̀fà otọ̀ná.

I che nyọ̀. À néjú mẹ́.

EXCERPT 19

Mẹ agba, à mu ọ́yà wa gbá kpai ẹdọka. Àmáa, eriho wa dei: Ọ́yà a dẹ oja wa jọ́kọ no, éjí, ọ́yà wa a kọ ọ́kọ́ kwo ọ́ja ọ́kọ un lo tu oja àtá un no, Ì nẹ ekwu e du ẹ́un du un àtá un, ọ́kọ un ki ma. Omunẹ gẹ, ọ́yà wa a che ógwù ro ọ́kọ un no . Mẹ fa óma mẹ eti. Ihiayi ki dẹ ùbì e kpa ìnẹ eí bie che ukwu.

Í bìẹnẹ̀ n. Í nẹ ẹnẹdu ki ya jẹ kpàí ẹ́un ki ma nyọ̀ n i. Ọjọ ki du ìbe un ma ku ma nékẹ̀ fu ọ́la ma nẹ.

Amí.

EXCERPT 20

Ọ́jọ ọ́yà ka tété ada lẹ, ọjọ un mu nwa engíní key o. Í nwon nẹ ìkò ekpa bìe gẹ n. a chánâ ke o.

Owo mẹ ọ̀là dẹ i todu à che fú ọ̀là kpa óji kwúbí mè.

Óchóchì, àmáa à che jè dama kàkíní mẹ bu ẹ̀dọ̀ ló todu ọ́kọ́ ku mẹ da lẹ che tu wa ukpahi lẹ, mẹ ágba ókate a che ke i.

Ọ̀là mẹ che nyú mí éjú ólóló , ọ́ma mẹ ki ya lúl ẹ ọ́ma Í la bì ẹnẹ kì nẹ íbe kpàí uhiọ̀là wánè todu abalẹ, ọ́ma ọ̀mi onugo Ì che i. Àmọ́ma íyè mi mẹ ágba mẹ fú éwn du che kì lólá un àma àna wa.

I dabalẹ, à mu ọ́yà du che mẹ ele.

Mẹ ágba. Ọjọ ki du enyọ un mẹ.

APPENDIX F - EMAKPE COUNCIL SECURITY MEETING

EXCERPT 21

Ágbóji À dú mẹ wa èmi engíní todu íhíanyí ójójí ójójí kí á che ójí áne Najerìyà ábajọ́í. Ònálé àmonẹ̀ ẹbiẹnẹ kpa àmonẹ̀ mẹ ègwá ẹ̀lá ójí ánè Okene . À ténè kí mèruwa èmí n. todu abalẹ, à fú éjú wa gwè ru ánè. ẹnẹ éjú adu nwa du kú mẹ lí, mẹ ki jèun wa má ẹrẹ-rẹ.

Ẹ́un kí ágbojí ká í che ne ruwa éjú?

Íííí.

Ídabale, ẹ́un ku má je dama kwu ùjejú Ogwugwu Centre che kà kíní òchákâ wa á nya ga ùkpo òla kátẹ ei ka à na du má òlá wa. Ọ̀mi úkpó le la che òdò kpàí òdùfa.

EXCERPT 22

Mẹ ágba, mẹ wọla áné́ chákâ

Ágba àgbojí.

Ta kà cháne ujeju eníní í, na ténè ki à fú ólá wa ma. Todu abale, à cháne kwu ójí abo Íkerekwu, Adum ki ro nu ma, ùbì èlée, Emenyokwu, Emeonoji, Ìnabe kpàí Ogene ki le bu ma alu ku do ódu ma le.

Ọ́mi che Ọmiachi Adejo, ódu emi ko Ọsuma Ọshani, ómi che Adem Adukwu, ómi che Ipita Omaonu, ma du mi ki Agada Ata…

Á fù ọ́wọ́ nó odu e do tá ka che eí ki bobo gbu úkpojí imitini todu ki Àk'ọ́tada ki gbá ọ́dà kpàí ìné ki dukpe egw' un ujo í dama.

Ágbà Àgbojí, ọ́dà kí gw'un ujeju í dẹ í . Ẹ́nẹ̀ du ki défù wa á nẹ ífilí kpàí áwa . Í ya du ufoto un mẹ̀lẹ̀ wa. Úfoto kpàí ífilí le ọ̀un ma nẹ ta Ankpa kuma du che ọ̀tàkada ọ́kọ́ òchú du fu í . Òmune che kà kìní ádìde du kó ọ̀ma un fú ánè dají le éfù ukpo ukolo du, à mu du tánè kwo éfù wa. Í che ne ruwa éjú?

Íííí.

Ídabale, Mẹ ágbà, è chane du ódú ma ke n.

EXCERPT 23

Mẹ ágba Mẹ ne etí rù ódú mẹ ku mẹ ma ùgbó ku mẹ che ukolo òna.

Fe édó jẹ ta, àma àdíde lìá chàkâ?

Íì I bo osuma Àgwaló.

Í dabale, ẹ chane ke n.

Osuma Tijani, Alikeju Peter, Joseph Ameh, egbe mẹ ha?

Mẹ mu ègbe mẹ kọ, ónà Ikerekwu eí ki kpe éjú rú éfú ọ̀kọ́ le ọ́un che udu me.

EXCERPT 24

Ágbóji, Alikeju kpàí Peter kakini má ne énè Ku má ténè nẹ.

Ẹ́un che énè mẹ? Alikeju kí ténè éjú òdùdu takì Peter kí ká ẹ́wn.

À fú ójí mu ábu à che kpàí òun?

Na ténè mà ẹ́un ka dukpẹ̀ẹ̀ che I cheun ka fú ẹnẹ́ éjú ádúnwa lí.

Ẹ́un che ukolo óchú ka kọ un mẹ? Mẹ fú ẹnẹ́ ku mẹ má mà n beki ì má neru ume éjú n lì , mẹ fú óchú fa , àma adide ki bobo agbo taki àma kpàí amọ̀ma ánè a rá dufu.

EXCERPT 25

Ẹ́un ki du kwu engíní , ẹnẹ́du kì ma ẹ́un ki dukpe e che .ẹnẹ́du kí nẹ́ ukpo ukolo nwn ìkòdu ki dẹ ukolo. Mẹ kí nẹ́ áfe omunẹ́ ójí achaka mẹ n.

Ágbóji, ónẹ̀ néké nẹ́ áfe omunẹ́ ójí achaka ukolo un ìkò ki kwo ukolo?

Ìì. Ẹ ténè nẹ́ ukpo ukolo wẹ lo tu únyi, è mu ukpo wẹ́ kpailo chaka.

Ọ̀là kì Ágbóji ka I che ne ru mẹ éjú?

APPENDIX G - MOTORPARK TRANSACTIONS

EXCERPT 26

Motor úgbo de í?

Eí che Okpo èlée lá che Íkeje Ì ya ló í.

Onu che ájá ímoto Okpo?

Na wa ku te ídriver énè ta àmáa, ọ̀nálẹ́ che 2500 à kó àmonẹ kwo èmí tù Okpo í.

Ìkó ímoto a kwánè?

Ìkó du kì kọ.

EXCERPT 27

Abo monu á ló éfù mẹ ?

Ẹ̀gwá.

Moto í che ónẹ mẹ̀gwẹ́jí í ya jẹ í.

Ùlẹ̀ dẹ ẹ́rẹ̀ wa. À ténè ká dojí híka.

Í dabale, Mẹ ra ọmẹ̀ ónẹ mẹ̀jì ki bo í?

Onu che che ọ́kọ́ moto í?

Íderì mẹ̀lú ojí ẹnẹ́ká.

Mẹ ágba, mẹ jẹ ka du ọ́kọ́ dama ka rà todu kà hìka dójí.

Í bienẹ n, à ló.

EXCERPT 28

Driver, ù na tánè Ejule. Óna úgbo ẹ lẹ í ?

È kura n, ẹwẹ í nẹ ìhiayí n. Onobùlẹ eí má ka ànèréjú úgbo kì ì ya ló mì ní.

Ánẹ̀réjú ogo ta? Ú na tánẹ̀ a gwo daba ọ́na Ochadam úgbo kú na lí ímoto Ankpa.

Í che nyọ̀ kì a ka aneréjú ọ̀là un ọ́la wa ta kí ímoto kì kwánè todu , ma mẹ du tánè úgbo kẹ ló lè, í lìa, ẹ che òbàta n.

EXCERPT 29

Íye, ádù wẹ jọ́í abekì eí àtá í?

Émí lẹ.

Ádù mo ónu che ẹwẹ èmí?

Èfà.

Íye, éji, èta, èlé, èlú, èfà, í bíẹnẹ n, àkpuru oskapa che 1000, ukperu ikpa oskapa che 500, okiri kíde í che 500.

Èun dẹ éfú íkpa Ghana kí dẹ í ? Í ya wojí ololo . Ẹ du ohi n ? Ìbíẹnẹ n, ọ̀kọ́ ádù wẹ chaka che 4000. Ùgwùgwú ka a

kpe todu ádù wẹ í.

Mẹ ágba àmóma mì mẹ che átekọ mì ku ra éjí un mẹ ke, ú nẹ ọ́kọ́ gẹ n, íhíànyí dú mì a ló tùlè í. Mẹ ágba.

Dú éjí lẹ wa ke n.

EXCERPT 30

Àtá í, ọ́kọ́ wẹ che 1000 todu ádù wẹ che nana.

Ù ra n. Todu ẹ́un? Àlu óna Iga Íkẹjẹ ú na tánè í. Ú lẹ bu mẹ tu Ogwugwu n.

Àlu ki ọ́kọ́ ogwú mẹ che ókate í, abelẹ óun à gbá ójí ádù onugo í.

Ú je n. Ìkeje ú na le ka de í àmáa mẹ je mì fú ọ́mẹ Ogwugwu ra abaj ọ́í mẹ kaki ú ra ọ́kọ́ ádù abele ge. Ú ra n.

Mẹ gbá, onu dù kì àtá í nẹ, ú ténè lùlè òdu n.

Àtá í, è gbéjú ololo, dú ọ́kọ́ wẹ mì.

Excerpt 31

Onu ẹ ta ukpo i?

Ideri mẹ ègwéjò.

I bo wéwē ta?

Ẹ mà kakini àmonẹ à yo un ukpo eí èkpikpa n?

I ya da ájá ta?

Ù nékè mà n.

EXCERPT 32

Ọ̀má ìgbele èkpa, wá lẹ́ja.

Du ẹ́ja eí anumọ́ dufu ku go

Òun dẹ í

Eí kate ẹ ne í?

Ì í go eí kí de àmáa eí che ójóji. Isumu ma do i

Onu ẹ tà Isumu?

Ìderi

Imackere ha?

Ìderi mè éjí.

Bu ọ́kọ́ wánè mì ta.

Du ìderi nyu ukperu wa.

Í che nyọ̀, gbà ìderi mẹ éjí ke dú ọ́kọ́ mì kí bọ mì.

Gbà uchange wẹ.

Agba, úgbo ma tà ukpo tá?

Ẹ l ẹ tu ọ́gbá pe, mu na tu uro eke èfá òwó àwóhì wẹ.

Agba, na go.

EXCERPT 33

Onu che ájá oskapa ta?

Ẹ là oskapa ùnyi nì ájá ẹ wa là ?

U Lìá ùnyi ẹ ká ki oskapa dẹ éfù uro ájá , u na lìá ájá ẹ là ni ùnyi . Agba du mi abajọ́í.

Lìá ke n. Uchubu monu ẹ ténè?

Éta.

EXCERPT 34

Eí che onu?

É jẹ un dẹ?

Ẹ du ọ́kọ́ wá ni ẹ lo?

Ù nékè la n.

GLOSSARY

1. **Nànà (Many/Plenty)**
2. **Àtá (Father)**
3. **Àmọ́ma (Children)**
4. **Ádù (Luggage/Load)**
5. **Ọ́kọ́ (Money)**
6. **Átekọ (Help)**
7. **Ójí (Head/ On)**
8. **Ọkate (Same)**
9. **Óna (Road)**
10. **Ténè (Want)**
11. **Òdu (Night)**
12. **Íhíànyí (Problem/Trouble)**
13. **Éfú (Relation)**
14. **Abajọ́í (Right Now)**
15. **Àkpuru (Sack)**
16. **Ọnobùlẹ (Woman)**
17. **Ọkọ (Farm)**
18. **Óka (One)**
19. **Todu (Because)**
20. **Bíẹnẹ (Bad)**
21. **Éjú (Eye)**
22. **Ùgwùgwú (Sit)**
23. **Ímoto (child/Infant)**
24. **Wojí (Heavy)**
25. **Hìka (Quick)**
26. **Dójí (Return)**
27. **Ọmẹ (Debt)**
28. **Ónẹ (Person)**
29. **Ẹ̀gwẹ́jí (Twelve)**
30. **Ọ̀nálẹ́ (Yersterday)**
31. **Ọ̀maye (Siblings)**
32. **Eníní (Today)**

33. Ẹnẹ́du (Anybody)

34. Íye (Mother)

35. Òdùdu (Morning)

36. Ádúnwa (Strange)

37. Ìkòdu (Anytime)

38. Àmonẹ (Persons/People)

39. Omunẹ (Another)

40. Ọ́yà (Wife)

41. Cháne (Start)

42. Èné (Question)

43. Àgbojí (Leader)

44. Ukpo (Cloth)

45. Ukọ́lọ́ (Work)

46. Ọdọ (Yellow)

47. Ọdùfa (Green)

48. Ọjọ́jí – ọjọ́jí (Different/Various)

49. Òkọ́ (Ship)

50. Àna (In-laws)

51. Lólá (Easy)

52. Ọdu (Name)

53. Úgbọdu (Anywhere)

54. Wéwē (Many)

55. Atọ́gb(á)ọ́yà (Marriage mediator)

56. Ẹrẹrẹ (Immidiately)

57. Kpailo (change)

58. Abokẹlẹ (Men)

59. Òbàta (Suffering)

60. Ògá (Sickness)

61. káni (Exchange)

62. Kwánè (Stand)

63. Óchú (Whistle)

64. Ádúnwa (Strange)

65. Ọtakada (Book)

66. Òhiaula(Story/History)

67. Èkpikpa (Red)

68. Ọkọbíá (young man)

69. Kpa (Kill)

70. Ak' ónẹ̀ eun (Teacher)

71. Ochochi (Truth)

72. Abokẹ̀lẹ̀ (Men)

73. Ádìdẹ̀ (Guard)

74. Ukpo (cloth)

75. Ọbo (Soup)

76. Oji (Thief)

77. Ami (Amen)

78. **Ọjọ (God)**

79. **Ìkò (Time)**

80. **Áné (Evening)**

81. **Ọ̀tọ́ná (Day after tomorrow)**

82. Nyọ̀ (Good)

83. Néjú (Expect)

84. Áfẹ̀ (Shirt/Dress/Blouse)

85. Ọkiri/Ọkili (Guinea corn)

86. Ójí (Head)

87. Alefia/Ọmẹmẹlẹ̀ (Beautiful)

88. Eriho (Forbidden [Ogwugwu dialect])

89. Ọ́ko (Husband)

90. Dabi (Return)

91. Ọ́já (House)

92. Àtá mì (My father)

93. Ẹ̀jì (Two)

94. Bọ/ájẹ̀bọ (To remain/Remnant)

95. Mẹ̀ru (Near)+

96.Úkpojí (End)

97. Èmí (Here)

98. Etí (Ear)

99. Fu ẹdọ jẹ (Be patient)

100. Ọ̀na (Tomorrow)

100. Ọ̀na (Tomorrow)