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# Juggling Words, Playing Sages: Proverbs and Wise Sayings in Ghanaian Student Pidgin

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**Abstract:** Proverbs and wise sayings in most cultures, though grounded in anonymity and communal authorship, have often been ascribed to sagacious old people from antiquity. Most studies on Ghanaian pidgin, a fast emerging area of scholarship, particularly Student Pidgin (SP), focus mainly on vocabulary, syntax and grammar, among other features. However, there is a growing body of proverbs in SP discourse which is not attracting interest among linguistic scholars and discourse analysts. This study fills the gap by presenting a sizeable corpus of SP proverbs and wise sayings which are analysed in the sociolinguistic domains in which they are generated, the diverse communication contexts in which they are deployed, taking into account their linguistic and literary qualities. The outcomes show that most of the proverbs are based on existing ones, allude to specific persons and phenomena while maintaining their uniqueness through the contexts of use. We then call for attention to this aspect of SP.

**Key words:** student pidgin, proverbs, contexts, discourse, implication.

## 1. Introduction

Student Pidgin (SP), or Youth Pidgin (used interchangeably in this study), in Ghana is a complex and hybrid phenomenon. It cross-cuts the variety of pidgin used by educated people, and is categorized variously as “Argot” (Tandoh 1987), “Harvard” (Hyde 1991), “Hybridized English in Ghana” (Ahulu 1995), “Student Argot SA” (Forson 1996) and “Student Pidgin (SP)” (Dako 1999, 2002, 2003). These researchers regard Student Pidgin as educated Pidgin English and the code is essentially a male-dominated one used for informal discourse by students (Dako 1999, 2002; Forson 1996, 2006; Nettey 2001; Tawiah

1998; Henaku 2010; Guerini 2006 etc.). Dako (2012:53) describes it as the pidgin “which is spoken by male university students in Ghana’s [...] universities and used exclusively for their out-of-classroom communicative need.” In terms of its linguistic composition and use as either a lingua franca or an idiolect, Forson (2008:83) explains that:

The various linguistic groupings [in Ghana] maintain functional relationships, i.e. between the lingua francas and the other local languages on the one hand and the indigenous languages and the non-indigenous languages on the other. In this relationship, Akan, an indigenous language,

and English, a foreign language, have assumed strong positions as lingua francas in Ghana while Students' Pidgin English—SPE—is emerging as a strong code among the youth, especially those in secondary schools and the universities.

The influence of Twi (an Akan dialect) on pidgin and creoles has also been noted by Mittelsdorf (1979), Alleyne (1980) and Schneider (1993) among other scholars.

With regard to Forson's assertion that SP is employed mostly by students in secondary schools and university campuses, we are of the view that, practically, SP functions in a diverse mix of domains and environments. So long as students and those who constitute the youth bracket continue to socialize and interact, and consider themselves as products of shared experiences and worldview, their distinct hybrid language will continue to be their medium of discourse wherever they find themselves; of course, outside formal environments such as classrooms and workplaces. As Guerini (2006) rightly points out, it is a kind of "language alternation" and a strategy that allows students to exclude outsiders, especially females.

Huber (1995), Dako (2002), Forson (1996; 2006), Singler (1979), Mittelsdorf (1979) and others have delved into the morphology and syntax of Ghanaian/West African pidgins and diasporic creoles and

have drawn attention to "Africanisms" in grammatical structures. Mittelsdorf (1979: 8) defines lexical Africanisms as:

- i. full morphemic retentions;
- ii. hybrids;
- iii. semantic shifts
- iv. calques and
- v. word-formation devices.

Some of these characteristics, where they do occur, are identified and analysed in the text. This paper is organized thus: there is an introductory exposition on the topic, a methodological outline, sampling of the proverbs/wise sayings and an analysis of the sample. The literary and linguistic peculiarities of the sample are also discussed in line with their syntactic phrasing and patterning, semantic extension, assonance, comparisons and allusions. The paper concludes with a call on language researchers to probe other aspects of youth pidgin proverbs.

## **2. Data Collection and Methodology**

The proverbs and wise sayings used in this study were collected in 2010 through listening to and interacting with students, mainly on the University of Ghana campus. Students were also interviewed for the purposes of eliciting interpretations and explanations regarding meaning and contexts. It must be stated that since the code is mostly a male-dominated one, only male students were selected. In terms of analysis, the proverbs were

loosely translated, or transliterated, into English, and scrutinized under

- i. meaning
- ii. context
- iii. implication
- iv. observation

Finally, the proverbs were subjected to literary and linguistic analysis, taking into consideration the fact that proverbs, as verbal art, are rich in imagery and peculiar linguistic nuances.

### 3. Samples of Proverbs / Wise

#### Sayings

1. If the Queen of England *gbaa*,  
*ibe* new word for dictionary inside.

[if DET Queen of England breaks,  
it is new word for dictionary inside]

*If the Queen of England breaks  
(an English word), it is a new  
word in the dictionary.*

*Meaning:* If the Queen of England makes a grammatical mistake, it becomes a neologism and finds immediate acceptability.

*Context:* There are three contending angles to the context in which the proverb is used. All three have implications of power relationships, infallibility/fallibility and postcoloniality. The Queen of England is conceived of as superintending everything English and is therefore regarded as the final authority in the use of the English language, bearing in mind that English usage at its most exquisite, especially in terms of Received Pronunciation (RP), is often described as the “Queen’s English”.

*Implication:* (a) The Queen of England is infallible as far as English usage is concerned.

(b) The Queen of England is fallible after all, as far as English usage is concerned.

(c) The postcolonial subjects look up to the former colonizer, especially with regard to the use of English; regardless of the prevalence of regional varieties of English worldwide.

*Observation:* The key word in the proverb above, which is code-mixed with English, is the verb “gba.” Interestingly, the word means “break” in both Ewe and Ga. In both languages, among the youth, a grammatical mistake, or any infelicity in the use of English (malapropism, bad grammar, mispronunciation etc.), is described as, literally, “breaking” English: “break”: in Ewe and “tear” in Ga. Thus, among Ewe youth, “Egbã ze” (He has broken a pot) means: “He has committed a grammatical mistake”. Similarly in Ga, “Wo gba” literally means “You have torn (English into pieces)”. This supports the second interpretation above, in which case the Queen “breaks” the English language (as in “Broken English,” which is another designation for pidgin in Ghana). Thus, the Queen is seen as incompetent in her own language, a language of which she is supposed to be an embodiment. It also means that any time the Queen opens her mouth or utters a word, rightly or wrongly, it automatically becomes an English word; and the fact that it will appear in an English “dictionary” means,

indeed, the Queen is regarded as the chief custodian of the language.

2. Ntɔkwa no get formula.  
[fight no get formula]  
*Fight has no formula.*

*Meaning:* There is no formula for fighting.

*Context:* Survival—when one is engaged in a fight, especially with a bigger or stronger opponent, one can adopt any tactics.

*Implication:* Finesse or decorum is a luxury when one is caught in a life or death situation; there is no orthodoxy or established rule of engagement; every available weapon or means is permissible.

*Observation:* Another case of code-mixing in the construction of youth pidgin proverbs. Firstly, the proverb is built around the Twi word “ntɔkwa”, meaning “fight.” Secondly, it draws on the English idiom, “to fight tooth and nail.”

3. Non-brɛ-get dey come plus im consequences.  
[NEG-tired-get ASP come plus its consequences]

*Getting-without-tiring comes with its consequences.*

*Meaning:* There are dire consequences for things that are attained without much effort.

*Context:* An exhortation for hard work and diligence.

*Implication:* The harder one works in achieving something, the more rewarding it is.

*Observation:* As in examples (1) and (2) above, this proverb also combines Twi (“brɛ”) and pidgin. Even more interesting is the hybrid compounding involving “non”

(English negative marker) + “brɛ” (Twi word for ‘tire’) + the English word “get”. Also, like example (2) above, this proverb draws on two well-known English proverbs: (a) “Easy come, easy go”; (b) “No pain, no gain”.

4. God i-no be lefty, wey you go swerve am for im right hand side.

[God PRO-NEG BE left-handed, that you go swerve PRO for PRO right hand side]

*God is not left-handed, such that you can swerve Him on the right hand side.*

*Meaning:* God watches what every individual does; nothing is hidden from God.

*Context:* Invoked when someone acts in a manner that portrays that God can be taken for granted, or deceived (“swerved”). Note that the word “swerved” is derived from football terminology used in Ghana as a synonym for “dribble”. The proverb is close to the English adage, “You can run, but you can’t hide.”

*Implication:* God is omniscient, omnipotent and omnipresent.

*Observation:* Draws on youth delinquency or truancy, and, therefore, a reminder that, in the long run, one’s escapades in the dark will surely come to light. Or, better still, “the long arm of the law” will catch up with one.

5. Miss World sef, if she sick wey she go hospital, she dey commot im ass

[Miss World even, if she sick and she go hospital, she ASP remove PRO buttocks]

make doctor give am  
injection.

make doctor give PRO  
injection]

*Even Miss World bares her  
buttocks for the doctor to inject  
her when she falls sick and goes  
to hospital.*

*Meaning:* Miss World, despite her beauty, fame and international image, is a mortal being after all, and must do as others do when they go to hospital—strips herself naked (“commot im ass”) when it comes to injecting her.

*Context:* This proverb, among the youth, is used to deflate the inflated egos people, especially young beautiful girls who are either arrogant, too self-conscious of their beauty or act as if they are super-humans. It is also used with regard to girls who play hard to get.

*Implication:* Under certain circumstances, nature has a way of leveling all human beings—the rich and the poor, the strong and the weak, the beautiful and the ugly etc.

*Observation:* It has been noted that this particular proverb is used with much flexibility, in that “Miss World” is used interchangeably with any internationally acclaimed beautiful woman or female celebrity (the Rihannas, Beyoncé, Madonnas, Kardashians, Michelle Obamas etc.), all of whom, for all intents and purposes, are youth role models or popular media and cultural icons.

6. Cunt, them no dey iron am  
before them dey chop am.

[Cunt, PRO NEG ASP iron  
PRO before PRO ASP eat  
PRO]

*Cunt (vagina), they don't iron  
it before they eat it.*

*Meaning:* One does not waste time beautifying a woman's private part before sexual intercourse.

*Context:* Courtship, but could be extended to situations where either choice is limited, or one needs to act with dispatch.

*Implication:* In matters of courtship and sex, there is no dilly-dallying or lukewarm approach.

*Observation:* Obscenity and profanity are “accepted” features of many verbal, musical or linguistic art forms in some African cultures. The view is held that art prescribes polite ways for saying impolite things; it provides ways for expressing the inexpressible (Devereux 1971; Meriam 1964; Avorgbedor 1990). In music, for instance, the song “removes normal and immediate responsibilities from the singer, and consequently leaves the singer blameless because of the ontological exemplification of the artistic phenomenon which is beyond functional analysis” (Avorgbedor 1990: 223-4). It also has to be emphasized that, naturally, amongst themselves, the youth are more likely to be less inhibited in their use of vulgarism in proverbs. However, the use of “cunt”, which is an informal word for the female genital, acts as a kind of euphemism and tempers the severity of its profanity. The proverb may also be a parody of the English



proverbs, (a) “Make hay while the sun shines,” or (b) “Time and tide wait for no man”.

7. If you buy Ga kenkey, you for claim red pepper.

[If you buy Ga kenkey (type of cornmeal), you must claim red pepper]

*If you buy Ga kenkey, you must collect red pepper (sauce).*

*Meaning:* Ga kenkey is usually eaten with pepper sauce.

*Implication:* If you embark on any endeavour, be sure to assemble all the necessary requirements and resources.

*Context:* A reminder that in all circumstances one must endeavour to go the full haul. Things must not be done haphazardly.

*Observation:* Close to the English proverbs (a) “Drink deep or don’t taste at all” and (b) “Things done by halves are never done well.”

8. Akpeteshie-oo, Guinness-oo, we all we booze pɛpɛɛ.

[Akpeteshie (locally distilled alcohol), Guinness, we all we drunk equally]

*Whether “akpeteshie”, or Guinness, we are all equally drunk.*

*Meaning:* Akpeteshie is an intoxicant just like Guinness.

*Implication:* Individuals have a choice with regard to what they can afford and what they think is good for them.

*Context:* Used to deflate elitism; or invoked as an act of defiance, nonconformity or going for broke.

*Observation:* Among Ghanaian students, especially university ones,

there is an obsession with “standards”—refinement, bordering on elitism. Consequently, things considered crude, unrefined or cheap, are associated with people from the countryside. One of such things is the local gin, “akpeteshie”, the distillation, sale and consumption of which were prohibited during the colonial era. However, no matter its crudity, its potency as an alcoholic beverage or intoxicant is never in question; hence whether one drinks “akpeteshie” or the more “refined” Guinness (stout lager), the effect is the same.

9. You go fit force horse make i-go classroom, but you no go fit force am make [PRO go fit force horse make PRO-go classroom, but you NEG go fit force PRO make im learn one-plus-one. PRO learn one-plus-one]

*You can force a horse to go to the classroom, but you can’t force it to learn one-plus-one.*

*Meaning:* There is a limit to what you can force people to do.

*Context:* Often used in situations where people are encouraged to rebel against constituted authority, or any person who wants to coerce people into doing things against their will.

*Implication:* It is important to respect people and desist from inflicting or imposing choices on them.

*Observation:* Based almost entirely on the English proverb, “You can take a horse to the stream, but you can’t force it to drink”. Generated in an academic environment, it is only natural that the lexical items have

been altered to suit that environment; hence the need to substitute “stream” for “classroom”.

10. Wanti-wanti no get, geti-geti no want.

[Want-want NEG get, get-get NEG want]

*Those who want (some vital things) don't always get them; those who have (some vital things) don't want them.*

**Meaning:** It is not everything that one desires that s/he gets and it is not everything one gets that s/he needs.

**Context:** When people become too desperate and too ambitious about possessing something.

**Implication:** One should live within his/her limits and must not grab everything that comes his/her way.

**Observation:** There are several proverbs in Ghanaian languages that caution against excessive or obsessive desire to acquire certain things. This youth pidgin proverb might be based on these traditional proverbs.

11. Soja go, police come.

[Soldier goes, police comes]

*Whenever a soldier leaves a police replaces him/her.*

**Meaning:** Authority has many faces, if one is not present at a time, another will.

**Context:** One should always be careful as one does not know who is watching.

**Implication:** Caution should always be the watchword in whatever one does. Someone might be watching.

**Observation:** Both soldiers and the police are security personnel although they wear different uniforms. They both work towards one main goal and not against the goals of each other.

12. Einstein get moustache, Osama too get moustache, but Osama no know quantum physics.

[Einstein get moustache, Osama too get moustache, but Osama NEG know quantum physics]  
*Einstein gets (has) moustache, Osama too gets (has) moustache, but Osama doesn't know quantum physics.*

**Meaning:** Everyone has their unique specializations/talents/qualities.

**Context:** No one should underrate the other because everyone is special.

**Implication:** One should not examine a person just based on outward appearance. Both Albert Einstein and Osama bin Laden might physically look similar but their inner qualities are different. One should judge people without comparing them to others.

**Observation:** This proverb might be another rendition of the saying that “appearance is deceptive”.

13. The day exam koti barb your footnotes, dat be the day your A-plus go turn Z-minus.

[DET day exam “koti” barb your footnotes, that BE DET day your A-plus ASP turn Z-minus]

*The day exam invigilator barbs your footnotes, that's the day*

*your A-plus will turn to Z-minus.*

*Meaning:* The day the exam invigilator / supervisor catches you with prepared notes in the exam hall, that will be the day your A-plus will turn to Z-minus (your paper will be cancelled).

*Implication:* You cannot outwit an exam invigilator forever; one day you will be caught and be ruthlessly punished.

*Context:* As a warning to exam cheats—students who smuggle prepared material / notes into the exam room—that the long arm of the law will surely catch up with them.

*Observation:* This wise saying lies directly within the domain of youth / student experience as far as examinations are concerned.

14. Them say Romeo must die; if you roam too much, you go die.

[PRO say Romeo must die; if you roam too much, you ASP die]

*They say Romeo must die; if you roam too much you will die.*

*Meaning:* If you roam too much you will die.

*Implication:* There is danger in over-indulgence; one should learn from the predicament of Romeo.

*Context:* Used in situations where the youth tend to be overly adventurous.

*Observation:* The “Romeo” in the proverb has only an indirect relation to Shakespeare’s Romeo in the youth romantic tragedy *Romeo and Juliet*. Instead, it is an ironical reference to the US-produced action movie *Romeo Must Die* (2000), featuring Jet Li, which transposes elements

from Shakespeare’s play to the US West Coast of the present. However, there is definitely no conceptual relationship between “Romeo” and “roam”. (This will be explored further in the next segment of the discussion.)

#### **4. Literary and Linguistic Peculiarity of SP Proverbs / Wise Sayings**

SP proverbs and wise sayings exhibit similar characteristics associated with proverbs in the indigenous Ghanaian or African languages. John Mbiti (1997) notes that proverbs have a rich vocabulary of words, phrases, combinations of words, symbols, pictures, allusions, associations and comparisons. Some of these features listed above can be found in SP proverbs and wise sayings, and are discussed below.

##### **4.1 Phrasing and Syntactic Patterning**

The commonest syntactic features we have identified in this study appear to be structures of complementarity, particularly parallelism, balancing, antithesis and dualism in syntactic patterning. Often, the proverb or wise saying is split into two, with the second part acting either as a complement or an antithesis to the first part. Consider the examples below:

- a). If you buy Ga kenkey, you for claim red pepper (balancing /complementation).
- b). Akpeteshie-oo, Guinness-oo, we all we booze pepere

- (balancing/  
complementation).
- c). You go fit force horse make  
igo classroom, but you no  
go fit force am make im  
learn one-plus-one  
(antithesis).
- d). Wanti-wanti no get, geti-  
geti no want  
(balancing/antithesis).
- e). Soja go, police come  
(balancing/antithesis).
- f). Einstein get moustache,  
Osama too get moustache,  
but Osama no know  
quantum physics  
(balancing/complementatio  
n/antithesis).
- g). The day exam koti barb  
your footnotes, dat be the  
day your A-plus go turn Z-  
minus  
(balancing/antithesis).

#### **4.2 Vocabulary: Semantic Shift/Extension**

According to Schneider (1993: 209),

Three different types of sources have been suggested to explain the linguistic constituents of pidgin and creole languages: (1) the influence of an African substratum (Alleyne 1980; Baudet 1981); (2) universal principles (Bickerton 1981, 1986); and (3) elements from the lexifier language, or the superstratum which in most cases is European.

Although SP vocabulary thrives extensively on neologism, what pertains mostly in the data for this study is the practice of appropriating

existing English words and vesting them with new meanings and metaphors. The terms “exam koti,” “barb” and “footnotes,” placed in their proper student / youth context, capture students’ dexterity in shifting the semantic fields of English words.

- a). “exam koti”: stands for exam supervisor / invigilator, with emphasis on the noun “koti” which in ordinary Ghanaian parlance (not necessarily student / youth pidgin) means “police.” The word “koti” is from the Ewe “kpoti,” meaning club, baton or stick used by the colonial police for assault and crowd control. It may have lost its Ewe double articulation /kp/ when it seeped into the Akan linguistic domain because Akan does not have the consonant /kp/. The reference to exam invigilators as “koti” (police) means students have a certain antipathy towards, or fear of, invigilators, the same was as they relate to the police.
- b). “barb”: catch with a firm hold. The word is derived from “barbed wire.” The semantic import of substituting “catch” for “barb” is, denotatively, an approximation of the manner in which Ghanaian “koti” (police) (man)handle suspected criminals by securely restraining them in a vice-like clamp the way a barbed wire fence restrains burglars. Thus the richness of the term “barb” is the graphic picture it paints

of an exam cheat in the firm grips of an “exam koti.” Metaphorically, the hands of an “exam koti” or a policeman are likened to barbed wire.

- c). “footnotes”: (specialized in student / youth pidgin) refers to notes written on small pieces of paper and smuggled into examination halls for the purposes of cheating. Often, they are hidden in socks, hence the term “footnotes.” This is another example of semantic extension, where an English word is taken out of its conventional domain of usage into a new semantic field. We have to concede, though, that the conventional and subversive semantic fields are somehow related—footnotes are placed at the foot of a text, the way students’ “footnotes” are placed close to the soles of their feet.

### **4.3 Allusions, Associations and Comparisons**

Allusions are a common feature in SP proverbs and wise sayings. These are captured in references to places, people and phenomena with which students are particularly connected. It is in this context that allusions are made to “the Queen of England,” “Miss World,” “Guinness,” “Akpeteshie,” “Einstein,” “Osama,” “quantum physics” etc.

### **4.4 Assonance**

Rap music has heightened students’ interest in word-play, mainly internal

and end-rhymes and assonance. The item which best exemplifies it is:

Them say Romeo must die; if  
you roam too much, you go die.

As indicated earlier, this proverb is a parody of the film *Romeo Must Die*. It is composed of two main clauses and one subordinate clause. The first main clause establishes a kind of syllogism—“Them say Romeo must die.” This is balanced by the subordinate clause “If you roam too much” and the second main clause “you go die.” Beyond this, the beauty and literary quality of this proverb lies in its play on words and sounds. The whole proverb is built around assonance, based on the words “Romeo” and “roam”—achieving thereby an artificial collocation between the two words (one a noun, the other a verb) to suggest, rather playfully, that a “Romeo” is one who “roams.”

In sum, it is important to stress that it is some of these features, particularly allusions, associations and comparisons (“Einstein,” “Osama” and “quantum physics”) that effectively distinguish SP from the mainstream Ghanaian Pidgin English (GPE). This distinction is emphasized by Dako who asserts that “Outside educational institutions, WAP or GhaPE plays a very minor role in Ghana’s linguistic repertoire” and “SP is a WAP and therefore a variety of GhaPE” (Dako 2002: 53).

### **5. Conclusion**

Negative attitudes to SP (Egblewogbe 1992, Dolphyne 1995)

are on the wane. Indeed, “SP is today a stabilized pidgin” and “exhibits structural and lexical possibilities that go far beyond GhaPE”; because “it is spoken by the most influential groups in the country, it will most likely extend its influence to be spoken in more and more domains” (Dako 2002: 61). From the discussions above, it is quite obvious that there is an emerging corpus of youth / student pidgin proverbs. These proverbs draw essentially on student / youth experiences and worldview. They exhibit a high level of sagacity and a keen sense of linguistic and verbal artistry. What has also crystallized is that, although English is the main frame in terms of lexicon, many of the proverbs are drawn from indigenous worldview, and languages, particularly Akan, which has become a de facto lingua franca in Ghana.

Linguistic elements from traditional folklore are essential parts of proverbs in most Ghanaian indigenous languages and the ability

to incorporate these, among other stylistic devices, into one’s utterance demonstrates one’s mastery of the language. The ability of users of SP proverbs to combine traditional folklore with current experiences reflects dynamic/creative nature of the users. It also shows that future experiences could be used to form SP proverbs: developing this speech style and bringing it abreast with modernity. In essence, what this study has demonstrated is a new approach to the study of witticisms, particularly proverbs, that demystifies speech acts as grounded in antiquity, worldview and folklore and therefore static. One must also add that, as far as language use is concerned in distinct speech communities in Africa, the line between tradition and modernity can sometimes be very faint, since the speech actors are products of both. An invitation is extended to language researchers to probe other aspects of youth pidgin proverbs.

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## Texting and Relationship: Examining Discourse Strategies in Negotiating and Sustaining Relationships Using Mobile Phone

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**Abstract:** Mobile telephony along with the Internet has enabled and enhanced new forms of human interaction by providing users with easy ways of reaching, and communicating with their loved ones regardless of distance or geographical locations. The medium has also not only become very essential to the society, but indispensable to individuals, families and social groups (Hoffman, et al, 2004). Texting has shown a great deal of promise to remain indispensable to people's communication needs across their life span. This paper examines how mobile phones support intimate personal and romantic relationships in digitally emergent places, particularly Nigeria, and argues that texting is an active and effective medium of interpersonal communication for enabling and sustaining social and romantic relationships. Applying the appraisal framework and discourse analysis, the study shows that texting is culturally motivated and provides some of the emotional support needed in personal relationships; texting is also used to express romantic feelings both within and outside of marriage. Especially among dating and married couples, texting is sometimes used in an attempt to resolving conflicts.

Data for this study comprise 217 text messages obtained from texters at different levels of heterosexual relationships, namely formal personal friendship, courtship/dating and marriage relationships. Fifty couples were interviewed to identify the specific essential roles of texting in their relationships as they form and develop, and the tendency of such roles to continue across the couples' life span.

**Keywords:** texting/text messages, discourse, communication, relationship, friends, couples, courtship, marriage.

### 1. Introduction

It is a common belief that effective communication, comprising honest and direct interpersonal interaction is fundamental to building and maintaining healthy relationships, as it will normally boost intimacy, improve happiness and health, as well as inspire creativity. According to Coyne et al, (2011), text messaging (or texting) has the potential to foster or heterosexual

romantic relationships through enhanced interpersonal communication. Texting is said to break spatial barriers and provide the medium for lovers to keep track of each other and exchange emotional commitments (Goesll, 2008; Ellison, 2008). As to whether people actually carry their emotions with them in computer-mediated communication (CMC) at all, Chenault (1998) argues that 'emotion is present in CMC'

and people meet via CMC on a daily basis 'to exchange information, ... to woo, commiserate and support' and their relationships can 'range from the cold, professional encounter to the hot, intimate rendezvous' (P.1). And beyond merely carrying emotional contents, CMC is a new way for people to find each other and develop personal relationships, some of which may lead to marriage. Rheingold (1993) also observes that people who communicate through CMC not only exchange knowledge: they also share emotional support, make plans, brainstorm, gossip, fall in love...play games and flirt... (p.3). And according to Herring (2001), participants in online interactions do indeed 'make love and get married' through CMC (p. 612); thus, texting or emailing can impact a relationship in a very significant way, but how it impacts the relationship mainly depends on the individuals involved. Previous studies on how text-messaging impacts relationships have argued that although individuals in romantic relationships use mobile phone and text messaging to express affection, relationship satisfaction does not necessarily predict a specific use of media: it does, however, predict several reasons for media use. Also, texting has strongest association with individuals' positive and negative communication within their relationship (Coyne et al 2011). Ruth & Bruce (2004) observe that females are more likely to initiate first moves using SMS than telephone; the latter

appears to be more preferable to males. But the study maintains that though males are more likely to initiate first moves and first dates through phone calls, there are no sex differences when initiating relationships via SMS. The study concludes that SMS indeed appears to have influenced the manner in which romantic moves are initiated. Reid & Reid (2004) argue that 'texters seem to form close knit "text circles" with their own social ecology, interconnecting with a close group of friends in perpetual text contact,' and that it 'appears that there is something special about texting that allows some people to translate their loneliness and/or social anxiety into productive relationships, whilst for others the mobile phone does not afford the same effect' (p. 1). Xia (2012) further shows that the Chinese use texting for relationship maintenance, social network construction, social coordination, emotional support, and business interaction.

Despite the important contributions of these studies for understanding the roles of text messaging in romantic relationships, none of the studies has closely examined the discursive/pragmatic contents of text messages and their different uses among dating and married couples. The present work study not only analyses the discursive contents of text messages, but will also show that texting performs relatively different functions in formal personal relationships, when compared with

the dating/wooing stage of romantic relationship and the relationship of married couples. Also, the present study will be among the very few that have examined the roles of texting in relationship from a linguistic/discourse perspective; it will thus contribute significantly to the literature in this field. It is also among the very rare studies of texting in the African context.

The current work applies a discourse-analytical methodology within the framework of appraisal theory in order to examine the contents and functions of text-message exchanges among friends and lovers (Nigerians) with the aim of providing answers to the following questions:

- (i). What discursive functions does texting perform at different levels of romantic relationship and what discourse strategies are applied?
- (ii). Are there language/discursive forms that are unique to relationship text-messaging?
- (iii). What 'local-colour' language forms are evident in the Nigerian text messages?

## **2. Style of Text Messaging**

Text messaging (or *texting*) refers to the brief typed message that is sent using the Short Message Service (SMS) between two or more mobile phones. It is considered the fastest and cheapest means of telephone interaction between individuals. The first SMS was sent in December

1992 by Neil Papworth who used a personal computer to send the text 'Merry Christmas' via the Vodafone network (United Kingdom) to the phone of Richard Jarvis. Ever since, texting and emailing have almost replaced other forms of written communication. According to Nundu (2008), more than ten million texts are sent every second around the world. This development is attributable to the decrease in cost of texting as compared to the more traditional forms of communication such as letter writing and telephoning. Moreover, the increasing number of offers by mobile telecommunication companies further contributes to the attraction of using texting as the main mode of communication.

Texting encourages creativity in language use and affords the users the opportunity to explore and develop imaginative ways of making CMC work best for them. It allows texters to experiment with language in an informal and playful manner, gradually leading to the adoption of a 'language of the internet' (Crystal, 2006), or to the 'language of texting' being recognized as a genre of language/style unique to CMC. However, Herring (2001) argues that the linguistic structure of computer-mediated discourse (CMD) is less standard, less complex and less coherent than that of standard written language. It 'falls uneasily between standard and non-standard English,' and illustrates writings that are largely unorthodox in terms of

spelling, punctuation and grammar (Crystal, 2006:244). Thurlow and Brown (2003) also observe that young people's use of mobile phone and text messaging tends to reinvent or 'damage' the English language. For instance, texting is usually replete with abbreviations and spelling manipulations where vowels are often omitted (e.g. yr, txt, bt (but)); non-standard spelling (e.g. luv, gud, ur, nite); letter-number homophones (e.g. gr8; 9t); syllabograms or rebus writing (e.g. b4, 2day, 4ever); phonetic spelling (e.g. neva, dose (those), dat (that)); and the use of symbols (e.g. &, @). Punctuation marks are generally omitted and writing is sometimes either in all upper or all lower case. Short words are often preferred to long ones and the articles 'a' and 'the' are often omitted (see Chiluya, 2008; Tagg 2009). Interestingly, Wood et al. (2010) argue that text messaging being used in this way can help in developing sensitivity, confidence and flexibility with regard to phonetics/phonology and orthography, which may in turn enhance the development of a student's literacy skills. In recent times however, the use of abbreviations and unconventional spelling is gradually decreasing in text messages, especially those associated with politics and commerce and those written by more mature adults.

### **3. Texting in Nigeria**

The Global System for Mobile Communications (GSM) was

introduced in Nigeria in 2001 with the licensing of *MTN* and *Vmobile*, now known as *Celtel*. This sparked off the euphoria of using mobile phones with almost a million subscribers (mainly in the cities) embracing the new form of communication (Chiluya, 2008a). By 2002, the number of mobile phone subscribers in Nigeria stood at 1.5 million (*Nigerian Tribune*, 2003) and by the end of 2003, MTN alone had 1,650,000 active subscribers on its network; Vmobile had a subscriber base of over one million, while Globacom and M-Tel (own by the Nigerian Telecommunications Limited - NITEL) also had no less than one million subscribers (Adomi, 2006). As of February 2011, the total number of mobile phone subscribers in Nigeria stood at 90,583,306 – the highest in Africa.

As highlighted above, in Nigeria, like in other societies, texting is used for group communication, advertising and business contacts, religious mobilization, pursuits of educational matters, political communication and the organization and implementation of protest. Thus, texting is used by people of all age groups, but particularly by the under 45 (Thurlow & Poff, 2011), to communicate issues that affect their lives directly or indirectly. For instance, Nigerian students send texts to connect with friends, get dates, control their relationships with others and often, to avoid oral communication (Adomi, 2006). According to Chiluya (2008b),

texting has been used by Nigerian Christians to promote religious doctrines, Christian values and sentiments (see also Taiwo, 2008). While older Nigerians use mobile phones for voice communication, teenagers and young adults have adopted texting as their major way of socializing and maintaining real-time romantic relationships (Enietan, 2012). According to Taiwo (2010), even the young males that are 'tongue-tied' in the techniques of wooing the ladies they admire, do so through texting.

#### **4. Methodology**

Data comprise 217 text messages collected from people of different ethnic groups and backgrounds, and from various occupations in Nigeria, between July 2011 and February, 2014. The respondents comprise people of different age groups at different levels of relationships namely (i) friends (i.e., formal/casual relationships among co-workers, neighbours or classmates of the opposite sex constituting 32% of the data). (ii) dating/courting couples (constituting 48% of the data), and (iii) married couples (constituting 19% of the data). In Nigeria, 'dating' and 'courting' stand for the same thing, and the terms are used interchangeably in the present study. Texters were informed that the message samples being collected were to be used exclusively for academic purposes. Hence, those that submitted the messages did so willingly. Even so, it was indeed difficult to convince respondents to

volunteer their private text-messages for research; which is the reason for the few number of samples available for this study. Real names of writers in the data are either modified or completely deleted. Samples in the data are numbered ME1-217 (ME= message). However, due to the restricted space of this article, only a few relevant text samples are reproduced in the analysis.

Fifty (50) couples (either dating/courting or married) from a University community were interviewed. Questionnaires were also administered alongside the interviews. Some of the structured questions were: how often do you send text messages to your partner? how positively does the use of romantic words express in texting affect your relationship? Are you always able to relate the words in the texts to your partner's character/personality? Do you think texting may continue to play some key roles throughout your life as married or courting couple? etc. (See the Appendices).

#### **5. The Appraisal Framework**

The appraisal framework was adopted from Systemic Function Linguistics (SFL) and focuses on the social function of language as expressed in texts, not only as a means through which speaker/writers express their feelings and take a stance, but also 'engage with socially-determined value positions and thereby align or dis-align themselves with the social subjects who hold to these positions' (White,

2011:14). SFL views language in terms of its social functions namely: the ideational (representing the world of experience), interpersonal (constructing social roles, relationships and identities) and intrapersonal (constructing language as coherent text in relation to the social context; see Halliday, 1994). Within the interpersonal function, the appraisal framework shows how speakers/writers not only construct particular identities for themselves in relation to other members of society, but also negotiate relationships with co-members of their social groups. Appraisal is defined as ‘...the semantic resources used to negotiate emotions, judgement and evaluations, alongside resources for amplifying and engaging with these evaluations’ (Martin, 2000:145).

The appraisal framework proposes three systems – attitude, engagement and graduation. Attitude refers to feelings, including emotional reactions, judgments of behaviour and evaluation of things (Martin & White, 2005) and is divided into three categories, namely: *affect*, *judgement* and *appreciation*. Affect is the ‘resources for expressing feelings,’ while judgement is the ‘resources for judging character.’ Appreciation refers to ‘resources for valuing the worth of things’ (Martin & Rose, 2003: 24). The system of ‘attitude’ with its categories of affect, judgement and appreciation is applied in the analysis carried out in the present study.

## **6. Analysis and Discussion: Texting among Friends**

As stated above, ‘friends’ in this group refers to males and females within the age range of 18-30, who are either beginning a relationship or have known each other for a reasonably long time. The relationship here is between male-male, male-female and female-female in the normal (casual) heterosexual relationship. Some are already well acquainted and their friendship is obvious to observers. This type of relationship between persons of the opposite sex sometimes develops into a more meaningful romantic relationship. Many of the texts in the data are written by students in tertiary institutions, who are often described as typically more avid texters than are older people; they are the ‘slaves’ of a growing text message culture (Thurlow & Poff, 2011). This group of persons uses SMS in different ways in a range of cross-cultural settings (Ling, 2007). According to Kasesniemi (2003, cited in Thurlow & Poff, 2011), Finnish teenage girls for example, are heavy texters and often place greater emphasis on emotional issues, while the boys tend to be brief, informative, and practical. Young Japanese on the other hand, tend to rate their relationships as more intimate when texting becomes an aspect of the relationship (Igarashi, et al, 2005), which suggests that there might be ritualistic roles of texting in defining social boundaries through shared

linguistic codes. Nigerian women are reported to use their SMS to perform some social-relational functions among their friends and family members (Taiwo, 2008).

### **6.1. Discursive Features and Functions of Friendship Text Messages**

Our study reveals that SMS sent by texters in this group perform both social and religious functions, such as reflecting inspirational messages as a result of strong attachment to religion or God. Others merely express goodwill and offer holiday or birthday greetings, while some simply make complimentary remarks aimed at maintaining the relationship, give information or make requests. Text messages that perform religious functions combine religious and philosophical assumptions with some bits of humour, which probably aim at providing emotional support to distressed or discouraged friends. Many of the messages were not originally written by the senders, but are forwarded to the receivers from other sources (e.g. the Internet) in order to communicate emotional support, encouragement and social bonding or identification. ME1, ME3, ME4 and ME5 are examples from the data.

**ME1** ‘that idea that you have inside you can influence our society today and bring a positive change. Never underestimate your capabilities! Make that move.

**ME3** ‘Everyday wen you wake up, you have 2 choices: to sleep again & continue to dream or stand up and strategize to make ur dreams a reality. The choice is urs.’

**ME4** ‘A school of thought has it that “if all obstacles must be removed b4 anything is done, then nothing would be accomplished”. The Holy book also says “a wise man must consider the consequences of his action(s)’.

**ME5** ‘wen planning be careful, wen executin be cautious, wen failing be courageous, if education is expensive Y nt try ignorance. Fear nt,4 fear means fake enemy appearing real’.

The writer of ME5 for example, encourages the receiver not to fear and creates a humorous acronym of the word ‘fear’ (‘fake enemy appearing real’). The sender attempts to reflect the level of the closeness of the friendship. Some of the messages sound poetic and personalized as a token of friendship. However, the writers appear to take the stance of a teacher or counselor; thus they sound more formal, instructional and didactic than is expected in an informal interaction. The messages seem to lack originality since most of the texts (in this category) are quotes and forwarded items. Unfortunately, asynchronous CMC (e.g. text message) does not provide real time interactional exchange patterns such as turn-taking.



As highlighted above, many of these inspirational messages are sourced from the internet, the Holy Bible, the Holy Quran, quotes from motivational speakers and religious sermons. Texts that express compliments or holiday/birthday greetings are more original and linguistically more creative than the philosophical/religious ones. It is a popular SMS culture in Nigeria to exchange text messages to friends and loved ones during birthdays, naming ceremonies, weddings and anniversaries, religious holidays, festive seasons and new months. About 35% of all texts in this sub-group are within this sub-type. The messages express prayers, good wishes and commemorate with celebrants. Texts are also used to express condolences to bereaved friends or to encourage others who had experienced some tragedy, as a show of emotional supports during their moments of grief. Friends generally send and receive texts during Christmas, New Year, Easter, Eid alfitr or Eid el-kabir holidays. Text messages below are examples from the data:

**ME6** ‘a new dawn, a new life, a new beginning, a new thin, a new peace, joy, love n all in d gud things of life in dis new year. Cheers’.

**ME7** ‘Dis day & 4eva, God’ll fortify, identify, sanctify, purify, glorify, dignify & satisfy u. upwards & forward u’ll go as u jorny in lyf. Api xmas/nu yr’.

**ME8** ‘being alive as a Muslim is neva by chance not even by right but by Allah’s rahma 2 just a few. Alhamdulillah ala nimatul Islam. Happy eid-fitr’.

**ME11** ‘Happy birthday. Long life and prosperity. May the good Lord grant u peace, uplift u, mak his face to shine upon u and be with u’.

Also in this sub-group are messages that simply give information or notice, or make requests. One major discourse feature of this type of texts is that they are more tacit, less emotional and straight to the point. And they often have one line or two like in the examples below:

**ME23** ‘why are u flashin, anyway am in class’.

**ME24** ‘hi friend, dere is nothing inside d email. Anyway don’t bother urself cos d sch is on strike until further notice. Good 9t’.

**ME25** ‘the e-mail address is afi-olkiwu@yahoo.com’. (*Modified*)

**ME27** ‘I don’t want to disturb the person beside me. I’m in Akure, I wl be in Ado 2moro’.

**ME28** ‘sorry I had an international call. I’ll have to call back if I missed it’.

**ME32** ‘I can’t reach u, network is bad. How far? Hv u sat down?’

**ME34** ‘Gud pm, can you send me a call car against 2morrow, cos I want to

use it for an assignment  
thankz’.

This sub-type appears like a continuation of discourse in progress usually among friends in a social group or classmates. Some are invitations to events or meetings while others are replies to previous written or spoken discourse. Request text messages sometimes include some bits of pleading and coaxing from the sender (e.g. ME34), thus performs functions similar to what Searle (1969) refers to as directive acts.

### **6.1.2 Linguistic and Rhetorical Strategies in Friendship SMS**

At the micro level of analysis, lexical and grammatical strategies of texts are identified, which often reflect some interesting features of the text. For example, texts between friends exhibit a number of short forms (e.g. u (you), ur (your) wl (will) etc. that are quite understandable (usually between young people) and not likely to diminish the intended psychological effect of the message on the reader/receiver.

Social discourse is not completely reflected by linguistic items; rather, we resort to the pragmatic power of language to express perceptions and emotional processes, thereby also predicting the kinds of gratification that speakers/writers receive when they send and receive information. Thus in texting, writers send messages using bizarre lexical forms/structures and expect their receivers to understand them. The writers of the texts above for

example, apply both linguistic and rhetorical elements for persuasive effects. The repetitions of ‘new’ in ME6 and words ending with *-fy* in ME7 not only produce some highly pleasurable lines of alliteration, but are also capable of adding a great deal of persuasion to the messages. The same is also noticeable in ME8 with the achievement of assonance in the sound of the message. The unique creative spellings (e.g. gud (good), 4eva (for ever), Api (happy), lyf (life), neva (never) etc, are informal and a lot more fascinating; they also and fit better into the kinds of language used in informal interpersonal communication than into the didactic and preachy ones.

In the inspirational messages, there is less use of intimate or shared language codes as these messages may also be forwarded to various other friends. Thus, mostly the popular forms of abbreviations are used (e.g. in ME5). The messages that give information or notice incorporate a lot of incomplete sentences, condensed expressions, letter/number homophones and non-conventional spellings (e.g. ‘good9t,’ i.e. goodnight in ME24 or ‘gud pm’ i.e. good evening in ME32). Some of the messages depend on the context of communication for their interpretation as friends may have references or code names for things which may be unintelligible to an outsider. The messages are characteristically short and precise, especially those that do information passing and request messages.

## **7. Texting among Courting Couples**

Texting among dating/courtship couples is said to boost intimate personal contacts while at the same time offering the detachment necessary to manage self-presentation and involvement (Reid and Frazer, 2004). Couples who are away from each other often use texting as their major medium of communication because of its relatively cheapness and speed. Individuals who are courting have made a decision to get married, therefore would want to constantly communicate to reassure each other. In courtship, the wooing stage is assumed to have passed; thus, both the man and the woman often tend to make efforts to sustain their relationship. Texting therefore, in addition to information exchange, acts as a channel for communicating emotional feelings to a partner even when on the move. Most of the text messages in this sub-group are poetry-like and contain a lot of romantic language. Males especially use texting mainly to send love texts, because they often do not use words for their emotions. Females on the other hand, use text messaging for various other reasons, such as reply to a love text, give information or to express disagreement. Our research shows that only about 3.5% of those interviewed (i.e. 32 courting couples) might not want to express disagreements via texting; most couples would prefer meeting face to face to voice their emotions and

problems. Expectedly, romantic SMS exemplify some forms of rhetoric in their content. Our questionnaire shows that men text more than do women, with over 50% of courting couples sending romantic message to their partners.

### **7.1 The Rhetoric of Romantic Messages**

Romantic messages sent to a partner generally suggests that the receiver is being thought about and the partner is likely to feel good, when – regardless of how stressful a day might be (or might have been), a partner takes the time to compose a romantic text to express his/her feelings. However, most of the messages in this sub-group sound rather exaggerated and unrealistic. A few examples are presented below:

**ME45** ‘If only a star would fall every tym I miss u; den all d star in d heaven would all bin gone. Don’t b surprise if dere are no stars 2nite! It’s all ur fault cos u mak me miss u a lot. Luv u’.

**ME46** ‘Misn u is an undastamnt, wntn 2 c u is jus d simple truth, membrn u is a day2day activity... mis u so much. .

**ME47** ‘Tinkn of u is my hobi, dream of u is nt voluntary, wantn u is natural, talkn of u is not cok n bulstori. Luvn u is wat I do. Hapi day’.

**ME48** ‘Roll Roll Roll ur eyes, gentle down 2 slip... merily merily merily! Hv dsweetest dream!! Jst singing u a bedtym poem. Try nd kip ur sef warm o! gudnyt dear!’

**ME49** ‘Nyt time is nt only time 2 sleep its also a tym to think of dat pesn u cheris, care 4 n luv, now is my nyt tym and u r dat pesn! I love you more.’

**ME50** ‘We cannot be 2geda now, but we’ll never b apart, 4 no matter what lyfe brings us, u’re always in my heart’.

**ME51** ‘If I culd choose 4 u d kind of d’day u deserve, then frm al d brightest days of d entire begins wit thinkin abt u my pretty, sexy charming, baby. Av a luvly day dear’.

**ME53** ‘Every1 wants 2 be d sun dat lyts up ur lyf. But I’d rather be ur moon, so I can shine on u during ur darkest hour wen ur sun isn’t around. I luv u’.

Following the appraisal framework, the above texts express emotional intensity (affect) and appreciation, which are normal with people in love. Most of the texts end with ‘luv u,’ ‘mis u so much,’ ‘gudnyt dear,’ ‘I love you more,’ or ‘I luv u.’ In the most of the samples above, language

structures are stretched to some ambiguous shapes to embody what the sender feels emotionally. The meaning of the texts is not necessarily derived from the literal meaning of words, but rather from their metaphorical implications. Because of their highly sensual tones, figurative language becomes inevitable; hence, exaggerations, metaphors, imageries and alliterations occur frequently. In the above samples *exaggerations* (or hyperboles) feature more frequently. In ME45 for example, the writer tells his lover: ‘*If only a star would fall every tym I miss u; den all d star in d heaven would all bin gone...*’ Another lover writes: ‘*misn u is an undastamnt, wntn 2 c u is jus d simple truth, membrn u is a day2day activity...*’ Though exaggerations reflect the intensity of emotions, they (like the ones above) sometimes (unfortunately) precede relationships that later broke up prematurely. At the beginning of relationships, young people often make unreal promises. While some of these promises have been sincere, culminating in fruitful marriages, many others have been deceptive, resulting in frustration and heartbreak. Interestingly however, about 90% of those interviewed and responded to our questionnaire agreed that they were able to relate the words in text messages from their partners to the latter’s personality and character. Unfortunately, 70% of married couples claimed that texting actually had a negative influence on their relationship, for instance, by

threatening to replace the important face-to-face interpersonal communication.

In terms of style, there are no stereotypes for this type of messages, since relationships and what people feel are different. Couples who have some secret language codes incorporate this in their texts, sometimes to deal with private matters. While the texts are generally passionate, some of them (e.g. ME45) do not sound original; some that might have reflected what the writer feels could have been culled from some sources; e.g. an edited previous message, a movie dialogue, magazine or the internet (e.g. ME47). Little wonder that critics of texting in relationships argue that it is impossible to distinguish sarcasm, sadness and sincerity in a text message, especially in the absence of facial expression, gestures, appearance and tone of voice; thus, texting is deceptive and avoids real life situations (Vanessa, 2009; Ellison, 2008). Some couples no doubt could have composed their own romantic messages (e.g. ME50). In ME50 for example, the writer frankly says: *'we cannot be 2geda now, but we'll never b apart; 4 no matter what lyfe brings us, u're always in my heart.'* This message suggests that the writer is under some kind of pressure to conclude the marriage and, perhaps prematurely, had to send a message of reassurance to his/her partner.

In some religious circles in Nigeria (and Africa), a courtship period of

six months is mandatory to members; in others, it is three months. In some cases, parents insist on a courtship of a least one year, thereby placing some young couples under serious emotional pressure. Some lovers (especially among Igbos), may decide on their own to extend their courtship period for economic reasons in order to be ready to adequately cover the expensive marriage rites. Especially among the Igbos, marriage is one way to display a man's wealth, as well as his social connections. In either of these situations, one of the partners has to provide the prop to hold on and frequently send reassuring messages, as in the cases of PE50 and PE47. Some of the messages therefore are used to maintain a kind of absent presence in a relationship by closing the mental and emotional gap between partners. Unfortunately, spellings in the texts are heavily manipulated, which tends to lend credence to the argument that spelling manipulations in texting might destroy meaning and the intention of the writer. Some words in PE46 and PE49 (e.g. 'undastamnt,' i.e. 'under-statement,' 'membrin', i.e. 'remembering' and 'nyt', i.e. 'night') may be misunderstood. Some of them are actually unintentional mistakes which are often confused with 'SMS spelling.' Sometimes writers reach a saturation point where they no longer know when to spell out some abbreviations, because they are used

to only seeing them, not the full forms (Thurlow & Poff, 2011).

## 7.2 Local Colour Items in Courtship Messages

Also in this sub-group are text messages that are sent to courtship partners mainly to keep the relationship going. Some of the messages are almost similar to the religious didactic ones, comprising advices, prayers, birthday messages and some general social discussions. A few samples are presented below:

**ME55** 'Don't be scared of disappointment; lots of success have evolved out of some very sad state. Think of how u can benefit from & make the next move to greatness'.

**ME56** 'Learn to reciprocate because "when the right hand washes the left hand and the left hand washes the right hand; both hands become clean"'.  
*when the right hand washes the left hand and the left hand washes the right hand; both hands become clean.*

**ME60** 'How was ur day, hope u had a great day? Tanx 4 2day I really appreciated it'.

**ME62** 'Bawoni Ate, I was @wrk wen u called! Oshe o, eku igba gbogbo, mabinu dt I dnt cal u@ al,soon thins will be beta for me..! I miss you o!'

Interestingly, some of the texts show examples of 'local colour' in discourse such as code-switching and idioms. There are no too many of them in the data but the few in the

above samples are worth mentioning. The writer of ME62 above switches between English and Yoruba: 'bawoni Ate' (how are you Ate), Oshe o, eku igba gbogbo, mabinu dt I dnt cal u@al (thank you; enjoy yourself, don't be annoyed that I didn't call you at all). Codeswitching here, reflects familiarity and functions as a form of cultural identity of the interactants. The use of the indigenous language in texts also reflects the acceptability and indigenization of CMC in the social life of the Nigerian people. Thus, texters are able to force technology to conform to the dynamics of local language systems, providing a more discreet way for couples to communicate without physical contact. A proverb is used in ME56: *when the right hand washes the left hand and the left hand washes the right hand; both hands become clean.* This proverb is commonly used by the Igbos to teach reciprocity in a relationship. Thus, ME55 and ME56 above are didactic and preachy like the inspirational messages. ME55 however, suggests a negative outcome of the relationship, which the receiver might not even be aware of - the fact that the writer is almost like (perhaps unwittingly) preparing the mind of his partner for a possible disappointment.

## 8. Texting among Married Couples

The small size of samples of this category suggests that Nigerian married couples are yet to embrace the culture of texting in matters

concerning their relationship. Compared to dating/courting couples, texting is less frequent among married respondents; our findings show that 41.7% of married respondents rarely text their partners, while a low 23.1% rarely text while dating/courting. One of the men interviewed said his wife and he preferred the traditional person-to-person (physically present) communication to texting. They only text each other when extremely necessary, and for reasons other than romance. Newly married couples that use texting at all do so infrequently for reasons almost similar to those of courting couples: for information exchange rather than for the expression of romantic feelings. Generally, discursive functions of marriage SMS are those of love expressions, conflict resolution, making requests and information sharing.

### **8.1 Message Structure and Functions**

Text messages that express love in this category are similar to those sent by courting couples. However, the ones sent by married couples appear to be more genuine, heartfelt, and straightforward romantic.

At this point of their romantic relationship, it is assumed that married couples have passed the stage of deceiving themselves with exaggerated love messages. In terms of structure, most of the text messages in this sub-group begin with openings such as greetings (e.g. 'good morning' as in ME82) or a

form of address (e.g. 'dear,' 'my dear' or 'drly' as in ME83, ME88, ME85). Some begin with the first name of the addressee (e.g. 'BH' in ME81). Rather than the flowery exaggerated poetry of the courting couples, the contents of the messages here reflect originality and seriousness, with many of them being prayers, well-wishing, romantic words and reassurance of love. Some of the messages make reference to children, who also seem to share in the love expressions (e.g. ME83). A few of the samples are reproduced here:

**ME81** 'Bh my prayer for you this week, strength for Monday, peace for Tuesday, favour for Wednesday, victory for Thursday, smiles for Friday, mercy for Saturday and joy for Sunday'.

**ME82** 'Good morning, as you wake up this morning, God will show you the direction that leads to ur destiny & guide you there. Always be assur'd that God is ur strength'.

**ME83** 'Dear, my luv 4 u has no bound, infact am just thinking about you and the children, hapi weekend'.

**ME84** 'Have u check d result of d exam u wrote last 9te? If "NO": I checked it 4 u dis morning Long life: A. Riches: B. Happiness: A; u were absent in the following subjects: Difficulties,

Divorce. The following subjects were seized: Disease, Death.

**ME85** ‘Drly! Appreciate u like oasis in d rain. May d Lord God strengthen & uphold u as d new month smiles wit fortune’.

**ME86** ‘Drly, tanx 4 luv & concern’.

**ME88** ‘My dear, this MTN card is for you 2036 4903 3523, please load it from the bottom of my heart, I love you’.

As evident in the above samples, the messages are short but do not include too many spelling manipulations. Many of the lines are in conventional writing probably because the messages are meant to be read and re-read. Although married couples have passed the stage of wooing and impressing each other with hyperbolic esthetic words, it was still important to reassure each other of their love as evident in ME85, and ME88. A partner in ME85 for example is described as ‘oasis in the rain.’ Also, the assurance of love in ME88 is accompanied with a gift of a recharge card in an effort to reflect what is felt.

Interestingly, too, some of the samples contain allegory and jokes (e.g. ME81) with creative prayers for each day of the week. ME84 below is a creative prayer analogous to writing and passing academic examinations; the partner is said to earn very high marks in long life, riches and happiness, but does poorly

in other subjects such as difficulties, divorce, disease and death. These are various forms of rhetoric that are expected in love messages. Although it is difficult to conclude that writers of these messages actually mean what they write, the messages do indeed suggest that couples value each other, especially when at different locations. Couples appear to long after each other more when they are temporarily separated by distance than when they are together. Like in the dating couples sub-group, texting is used by married couples to make requests and exchange quick information. The examples below however, show that texting is used much more for making requests than for passing information.

**ME98** ‘Drly! Appreciate u 4 who u a. pls giv mi chaps d best support in dia academics & b security conscious’.

**ME99** ‘Choice, abeg mk food redi as I dey come oo, hunger dey catch me’.’Nkem pls I want u to manage d money I gave u for the week. Pls do not let d children know that things are not working ok. Lov u’.

**ME100** ‘Pls send me credit’.

**ME101** ‘My sister would be coming today, pls help me welcome and take care of her. I would be coming late today’.

**ME102** ‘Pls I need you to quickly help me go and deposit money today in mama’s acc. I wud giv u



back when I return. Her  
acc nos is on my table’.

**ME108** ‘I will be home in d next  
10 mins when r u  
coming back?’

As noted above, texting suggests that two people communicating through SMS are not present in the same place at the same time. Hence, couples may prefer to hold on to certain information (if they are not too urgent) until the partner comes home. Some requests in the data appear to be impromptu (e.g. ME100), while some may have resulted naturally from a previous message. A request may be such that a spouse does not feel comfortable making it physically. For example, in ME101, a spouse informs the partner that his/her sister is coming for a visit. If the partner had no previous knowledge of this, the person sending the message may not feel too comfortable making the request in person for fear of possible refusal or argument, so the way out is texting. ME99 is written in the Nigerian pidgin, which is a major medium of informal communication in Nigeria, often used in homes (even among the educated), and at informal gatherings. Couples often use it to poke fun, make difficult requests, or apologize for wrongdoings.

Expectedly, issues associated with finance and money management occur in the messages written by married couples, unlike what is the case in the other sub-groups (e.g. ME99 and ME102 in particular). Culturally, the man performs the role of breadwinner in a family, and the

woman is the home keeper and manager of finances. The writer of ME99 reflects this traditional belief and practice. The writer (likely the husband) is asking for food to be ready before his arrival, also appealing to the wife to be judicious with money and not allow the children to know what was going on. This is a typical concept of marital relationship in African society, just like in other patriarchal societies, where the man is expected to work and provide for his family; the woman stays at home, bears children and raises them. The man is essentially the boss and the provider; the wife and children are the dependants. This is simply the summary of the Nigerian (or African) patriarchal assumptions about marriage. The man is the husband (the head); the woman, the ‘weaker vessel’ stays at home, bears children and nurses them. Little wonder a fairly large number of respondents (i.e. 75.5% of courting/married couples perceive that texting is healthy in their relationships where the man adequately performs his roles; 64.4% of respondents reported that texting is more associated with men.

## **8.2 Conflict Resolution among Couples**

Conflicts and their resolutions also occur in text messages in this sub-group, though minimally. The methods of conflict resolution such as apologies and promises to make amends are the same here. In this sub-group however, only about 16%

of the samples show that married couples use texting to provoke and resolve quarrels. They prefer to solve their differences face to face rather than through mobile phones. As a matter of fact, none of the couples interviewed agreed that mobile phones should be used to resolve conflict in a relationship. ME93 and ME94 below are examples from a couple; one of them complains about an embarrassment caused him/her and how it was seemingly resolved.

**ME93** ‘Nkem, I didnt like wt u did dis morning, aw can u embarrass me in d presence of my sister’

**ME94** ‘Nkem, I am sorry, it was just a joke. I love u’.

From the above samples, it is obvious that though texting is asynchronous, it is sometimes used in a slow interactional exchange, where the texters take turns. In the above example, one person sends a message and gets an instant feedback and then sends another and on and on, in a short conversation. ME94 is a logical reply to ME93 and the dialogue might have continued. ‘Nkem’ in the text is an Igbo word for ‘mine,’ which is common among married couples in Nigeria, including non-Igbos. The couple in the above samples addresses each other by that name, which also suggests that they still love each other, the offence notwithstanding.

## **9. Conclusion**

We conclude that texting has the potential to help build and sustain relationships. Rather than diminishing the level of intimacy associated with face to face communication, texting can possibly keep relationships at various levels active and up to date. Through texting, a partner is likely to track, and keep in touch with, his friend or lover despite spatial or geographical barriers. Our study has revealed that texting gives friends, dating/courting couples and married couples the opportunity to share their feelings anytime they like, receive religious and psychological motivations, exchange information and greetings and make requests in meaningful (and sometime interactive) atmospheres. Courting and married couples more often utilize texting to express romantic words. They also use it to attempt to resolve conflicts and solve family management problems, including problems of finance. While it is arguable that lovers need to meet in person to resolve conflicts completely, texting certainly begins the process of reconciliation; the healing process can begin with sincere words transmitted through SMS. Due to its implicit potential to maintain and sustain relationships, 96.2% of respondents agree that texting would continue to play some positive roles throughout the lives of married and dating/courting couples.

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## Appendices

### Appendix 1: Dating/Courting

#### Total Number of Respondents: 26

No	Question	A	B	C	D	Total (%)
1.	Kindly tick the most appropriate	Married	Courting/ Dating (26) 100%			
2.	How often do you send text messages to your partner?	Always (6) 23.1% %	Often (14) 53.8%	Occasionally (6) 23.1%		100
3.	Basically, on which of these issues do you mainly dwell on when you text your partner?	Love messages (10) 38.5%	Give information (15) 57.7%	To settle disputes (1) 3.8%	Others (please specify) (3)	100
4.	How would you rate texting in your relationship?	Healthy (15) 57.7%	A distraction (2) 7.7%	Not necessary (0) %	Necessary (9) 36.6%	100
5.	On a scale of 0-10, how would you rate the positive impact of texting in your relationship?	0-4 (1) 3.8%	5-6 (2) 7.7%	7-10 (23) 88.5%		100
6.	On a scale of 0-10, how would you rate the negative impact of texting in your relationship?	0-4 (22) 84.6% %	5-6 (2) 7.7%	7-10 (2) 7.7%		100
7.	Who texts more?	The man (14) 53.8%	The woman (12) 46.2%			100
8.	On a scale of 0-10, how would positively does the use of romantic words affect your relationship?	0-4 (2) 7.7%	5-6(5) 19.2%	7-10 (18) 69.2%	Neutral (1) 3.8%	100
9.	On a scale of 0-10, how would negatively does the use of romantic words affect your relationship?	0-4(18) 69.2%	5-6(5) 19.2%	7-10 (2) 7.7%	Neutral (1)3.8%	100
10.	Are you always able to relate the words in the texts to your partner's character/personality?	Yes (21) 80.8%	No (5) 19.2%			100
11.	Do you think texting may	Yes (24)	No (2)			100

	<i>continue to play some positive roles throughout the life of married or courting couples?</i>	92.3%	7.7%			

## **Appendix 2: Married Couples**

### **Total Number of Respondents: 24**

<i>No</i>	<i>Question</i>	<i>A</i>	<i>B</i>	<i>C</i>	<i>D</i>	<i>Total (%)</i>
1.	<i>Kindly tick the most appropriate</i>	<i>Married (24) 100%</i>	<i>Courting/ Dating 0%</i>			
2.	<i>How often do you send text messages to your partner?</i>	<i>Always (4)16.6 %</i>	<i>Often (10) 41.7%</i>	<i>Occasionally (10) 41.7%</i>		<i>100</i>
3.	<i>Basically, on which of these issues do you mainly dwell on when you text your partner?</i>	<i>Love messages (6) 25%</i>	<i>Give information (18) 75%</i>	<i>To settle disputes (0) 0%</i>	<i>Others (please specify) (0)</i>	<i>100</i>
4.	<i>How would you rate texting in your relationship?</i>	<i>Healthy (18) 75%</i>	<i>A distraction (0) 0%</i>	<i>Not necessary (1) 4.2%</i>	<i>Necessary (5) 20.8%</i>	<i>100</i>
5.	<i>On a scale of 0-10, how would you rate the positive impact of texting in your relationship?</i>	<i>0-4 (3) 12.5%</i>	<i>5-6 (6) 25%</i>	<i>7-10 (15) 62.5%</i>		<i>100</i>
6.	<i>On a scale of 0-10, how would you rate the negative impact of texting in your relationship?</i>	<i>0-4 (24) 100%</i>	<i>5-6 (0) 0%</i>	<i>7-10 (0) 0%</i>		<i>100</i>
7.	<i>Who texts more?</i>	<i>The man (18) 75%</i>	<i>The woman (6) 25%</i>	<i>Both (1)</i>		<i>100</i>
8.	<i>On a scale of 0-10, how would positively does the use of romantic words affect your relationship?</i>	<i>0-4 (3) 12.5%</i>	<i>5-6(3) 12.5%</i>	<i>7-10 (17) 70.8%</i>	<i>Neutral 4.2%(1)</i>	<i>100</i>
9.	<i>On a scale of 0-10, how would negatively does the use of romantic words</i>	<i>0-4(22) 91.7%</i>	<i>5-6(0) 0%</i>	<i>7-10 (0) 0%</i>	<i>Neutral 2)8.3%</i>	<i>100</i>



	<i>affect your relationship?</i>					
10.	<i>Are you always able to relate the words in the texts to your partner's character/personality?</i>	Yes (20) 83.4%	No (4) 16.6%			100
11.	<i>Do you think texting may continue to play some positive roles throughout the life of married or courting couples?</i>	Yes (24) 100%	No (0) %			100



## A Discourse Analysis of Goodluck Jonathan's Response to the Kidnapping of the *Chibok Girls*

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**Abstract:** This paper analyses former President Goodluck Jonathan's speech in response to the kidnap of the Chibok girls in Borno State on April 15<sup>th</sup> 2014. The paper adopts Fairclough and Fairclough's (2012) approach to the analysis of political discourse. This model of analysis incorporates critical discourse analysis with the analytical framework of argumentation theory based on the view that political discourse is primarily argumentative. The findings reveal that Jonathan's silence for security reasons were persuasive but normatively deficient; some of his arguments were drawn from dominant ideologies that favour the interest of his government, such as blaming the problem of Boko Haram on economic disparity as opposed to the inability of the government to win the fight against the extremists. The paper concludes that politics and political realities are largely influenced by language since it is through language that most political situations are evoked and experienced.

**Key words:** argumentation, political discourse, critical discourse analysis, government, Chibok girls.

### 1. Introduction

In modern democracies, the relationship between language and politics is inextricably linked together that it is very difficult to imagine politics without reference to the strategic use of language to persuade. Thus, when politicians make speeches, they not only attempt to persuade their listeners but also as a symbolic means of maintaining and regulating political systems. For Presidents, a speech is an essential component of governance and one of the most important means of exercising power beside constitutional and political power

conferred by law. It is in the light of this important function of political speech that this paper seeks to analyze the former Nigerian President Goodluck Jonathan's speech published in the *Washington Post* to defend his government's position on the kidnap of the Nigerian Chibok girls on April 15, 2014.

Although Boko Haram had targeted schools and killed hundreds since 2010 (see *Vanguard*, October 4, 2013), the kidnapping of the Chibok girls should have been prevented due to the heavy presence of security

agencies in Borno state. But the seeming lack of proactive actions on the part of the Nigerian security operatives and the government, attracted global criticisms in the social media under the hashtag: *#BringBackOurGirls* (<https://twitter.com/hashtag/BringBackOurGirls?src=hash>) As prominent world figures joined the *#BringBackOurGirls* campaign, it became clear that the Nigerian government could no longer remain silent. The former President Goodluck Jonathan had to personally address several audiences, explaining why he was silent after two weeks of the girls' kidnap and giving assurance that all efforts to rescue the girls were being put in place. The speech was addressed to both the local and international community. The response was carefully crafted to defend the government's position and interest in the crisis.

The focus of this analysis is to show the different ways Jonathan used language to defend his government's actions and inactions subsequent to the kidnapping. Some of the basic questions that are answered are (i) how does the relation of power manifest in his use of language and to what extent does this use of language capable of shaping public perception, assumption, and behaviour? What are the potentials of the use of political language in the Nigerian context to control, maintain and legitimize political power?

The paper is hinged on the broad view that there is a close relationship

between discourse and society and that this relationship is more opaque in the domain of politics than any other forms of discourse. Chilton (2004) defines politics 'as a struggle for power, between those who seek to assert and maintain their power and those who seek to resist it' (p. 3). This struggle for power is constructed and implemented through discourse and is a central process in the legitimization of political process. Even though power is legitimized through discourse, the power to legitimize and control is not exercised explicitly in discourse but is "implicit, backgrounded, taken for granted, not things that people are consciously aware of, rarely explicitly formulated or examined or questioned" (Fairclough, 2001:63). The fact that exercising power and control is hard to see only increases its strength in influencing listeners' or the readers' political thought. This indirect influence of political language on listeners or readers is what this paper argues in favour of, (i.e. that the language of politics is capable of generating beliefs, assumptions, and perceptions in such a manner as to facilitate acceptance of inequality). Thus, this paper through close textual analysis of Jonathan's speech explores the different argumentative strategies the former President employed to shape people's judgments about his government role in the kidnapping crisis.

## **2. Presidential Speeches**

Presidential speeches constitute one of the genres of political discourse which has received attention over the years. This has resulted in the various delineations and classifications of political speeches such as inaugural address, address to party congress, campaign speech and acceptance speech. Inaugural and victory speeches have received more attention than other forms of presidential speeches. This is because of the importance of these speeches to the representation of institutional voices. Because of this vital function of presidential speeches, it has been subjected to different linguistic investigations or enquiries in African literary scholarship. (See Adetunji, 2006: Yusuf 2002; Kamalu and Agangan 2011; Ahmed 2012). Adetunji (2006) examines concepts such as inclusion and exclusion in political discourse with particular attention to Olusegun Obasanjo's speeches. Analysing the use of indexical references, the study argues that politicians use deixis carefully to manipulate their audience to accept their views on controversial issues. Kamal and Agangan (2011) on the other hand, analyse the text of President Goodluck Jonathan's declaration of his candidacy for his party's (i.e. PDP) presidential primaries. The study analyzes the text with insights from critical discourse analysis and systemic functional linguistics in order to uncover the underlying ideology and persuasive strategies

used in the declaration speech. The findings reveal that there is conscious deployment of diverse rhetorical strategies by the President to articulate an alternative ideology for the Nigerian nation. This is evident in a variety of persuasive nuances such as the appeal to ethno-religious sentiments; seeming alignment with the suffering majority of the country and the reconstruction of childhood experiences to entreat and manipulate the conscience of his party and other Nigerians.

Similarly, Ahmed (2012) examines negation in the acceptance and inauguration speeches of President Goodluck Jonathan of Nigeria and President Barak Obama of United States of America. The study argues that the ambiguity and lack of straight forwardness associated with the form and interpretation of negation has become a tool in the hands of politicians to conceal their intentions and consequently help them achieve political goals. The study further reveals that aside the purely traditional function of negation; i.e. that of negating the truth-value of declarative statements, negations also perform other functions such as creating common ground with the audience. It also serves as a form of mitigation whereby politicians reduce their commitment to the propositional content expressed in speeches, as well as false dilemma where listeners are force to choose between two alternatives when more than two alternatives exist. These functions

help in asserting and exercising political power more especially in controlling the content of discourse, and for power struggles.

### **3. Previous Studies on Chibok Girls**

Several studies have examined on insurgency in Borno State of Nigeria. These include studies in political science and international relations, education and administration (e.g. Alao, Alere & Alao, 2012; Wosu & Agwanwo, 2014; Imasuen, 2015). Zenn (2014) examines Boko Haram's operation along the Borno-Cameroon boarder with particular focus on kidnappings. The findings reveal that Boko Haram had begun kidnappings as a form of self-sustainable fund raising before the abduction of the 250 schoolgirls in Chibok. Similarly, Chilwa and Ifukor (2015), analyse stance and evaluation in the *#BringBackOurGirls* campaign discourse on Twitter and Facebook. The authors adopt the appraisal framework and (critical) discourse analysis in examining the discursive features of the campaign and the role of stance in the evaluation of the social actors in the campaign discourse. The argument is that unless social media campaigns like *#BringBackOurGirls* are followed up with the implementation of strategic action plans, the process will turn out as mere 'slacktivism'. These few studies differ in their approaches; while the former is a discourse analysis of the *#BringBackOurGirls* campaign on social media, the latter deals with the sociological issues

that give rise to the insurgency. The present study is a discourse analysis of the speech made by the former President Goodluck Jonathan two weeks after the kidnapping of the Chibok girls, and their wider socio-cultural and political implications.

### **4. Political Discourse Analysis**

Political discourse does not have a straight forward definition. This could be as a result of how the term 'political' is defined. Many political analysts (e.g. Wilson, 2012; Chilton 2004; van Dijk 1993) believe that the ambiguity of meaning in the definition of politics stems from the close connection of the term with other senses of the words such as power, control, domination, manipulation, struggle and etc. Wilson (2012) observes that when one looks at the connection between 'political' and other associated words then "almost all discourses may be considered political," because all of these concepts associated with 'political' may be employed in any form of discourse. In order to avoid such ambiguity, this paper adopts the close views of political discourse put forward by van Dijk (1993) and Wilson (2012). Both focus on political discourse as attached to political actors (politicians and citizens), political institutions involved in political processes, events, formal and informal political contexts. By this definition, the different responses given by Goodluck Jonathan to defend his government on the abduction of Chibok girls falls within the realm of

political discourse, because the President is a political actor involved in the political process of legitimizing his action after the kidnapping of the Chibok girls.

The interest in political discourse analysis has a long tradition, starting from classical Greek period to contemporary times. However, the analysis of political discourse from a linguistic perspective began since the early 1980s and 1990s (Wilson, 2012). Some well known political discourse analysis could be found in scholarly works such as Chilton (2004), Wodak (2012), van Dijk (1993), Wilson (2012), and Fairclough and Fairclough (2012) among others. In Africa, (e.g Nigeria), Chilwa (2012 & 2015), Taiwo (2008 & 2010), and Aboh (2009) have also significantly contributed to the study of political discourse.

One common theme that cuts across the models of political discourse analysis in the works highlight above is representation. However, Fairclough and Fairclough (2012) argue that representation is not a primary concern of political discourse, rather “political discourse is primarily a form of argumentation, involving more specifically practical argumentation - argumentation for or against particular ways of acting, argumentation that can ground decision” (p. 1). This model of political discourse is taken from Aristotle and contemporary political theory. Aristotle viewed politics as “action in pursuit of highest good,

based upon decisions, which are out of deliberation.” In other words, “politics is towards decision-making that can ground action” (Fairclough & Fairclough 2012:22). The nature of the speech presented by Goodluck Jonathan after the abduction of the Chibok girls, shows that the aim was to resolve the controversy involving government actions and inactions on the issue. This was by persuading the public to accept the government’s standpoint.

Power can be exercised through coercion or the “manufacture of consent” (Fairclough, 2001:9). The manufacture of consent is a language-based process of ideological indoctrination and is most cost effective among the various means of exercising power over the public by those in power. A broad consensus from political discourse analysts is that politics cannot exist without the strategic use of language. In fact Bourdieu (2000) argues that language is not only a means of communication in political discourse, but also an instrument of symbolic power by which individuals pursue their interests. Thus, the use of language by politicians is not just for the sake of distributing information, but is also strategically employed in order to control and legitimize the power structures and power relations within a particular society. Hence, the use of language by former President Goodluck Jonathan was not just to update the public about the actions his government had taken to secure

the release of the kidnapped Chibok girls, but also to frame and have a substantive implicit influence on his readers about their perception of government's role. In doing so, Jonathan illustrated George Orwell's thesis that "if a despotic government were to restrict the range of things that are expressible in language, it could restrict the range of things that are thinkable" (Geis, 1986:2). In other words, Jonathan in his speech, attempted to restrict people's thought about his actions and inaction during and after the kidnapping event.

### **5. Argumentation Theory**

The theory of argumentation is based on the assumption that arguments pervade and partly regulate all verbal exchanges. This means that for one to speak is like to act upon an addressee by modifying his representation of the surrounding world. Through carefully planned discourse, speakers choose specific words to represent their views and opinions and convert their audience toward their preferred line of action (Kalemaj, 2014). The basic assumption is that, argumentation is used to handle the difference of opinions in a way that results in the acceptance of the arguer's standpoint by the addressee. This rhetorical procedure is especially applied in public persuasive discourse.

The study of political rhetoric touches on the fundamental activities of democratic politics. According to Kane & Patapan (2010) "public discussion and debate are essential in a democracy, and because leaders are

obliged to rule the sovereign people by means of constant persuasion, rhetoric is absolutely central" (p. 372). This view corroborates that of Aristotle in his famous *Rhetoric* where he stressed that the dialectical and rhetorical study of argumentation concerns the methods of reasoning and persuasion about all kinds of subjects in all kinds of circumstances - other than those with established certainty and knowledge where logic applies (cited in Lewinski & Mohammed, 2013). Ideally, the study of argumentation requires a mutual insight into both the methods and contents of argument which, by extension, calls for a scholar to be an expert in both the (logical, dialectical, rhetorical) methods of argumentation *and* in the respective subject theory (such as political theory, law, or medicine). Today, we can distinguish between different levels or approaches of examining political deliberation within argumentation studies such as the contemporary pragma-dialectic theory introduced by van Eemeren, and Grootendorst (2004); and the study of deliberative argumentation (Fairclough & Fairclough 2012). Lewinski & Mohammed (2013) distinguished between at least three levels of examining political deliberation within argumentation studies. The first groups according to them are scholars who illustrate largely their theoretical investigations into forms of argumentation with examples drawn from political discourse. There is

often an implicit assumption that it is here that one finds the most relevant or representative instantiations of argumentative phenomena such as fallacies (e.g., Walton and Macagno 2010). In a different vein, there are those who focus on rhetorical case studies such as Zarefsky and Benacka (2008) who move towards an Aristotelian practice of examining the details of political discourse, which is treated as the chief stage for civic argument. However, despite crucial insights, no systematic attempts at a theoretical integration between argumentation and political theory are made.

The second groups are scholars whose approaches are considered as advanced theories of argumentation. They provide a theoretical background for a systematic study of argumentative contexts, and deliberation features prominently among them. Examples include: van Eemeren (2010) and Walton (1998). Lewinski & Mohammed (2013) show that instead of being used chiefly for illustrative purposes, deliberative discourse becomes an object of consistent inquiry into the conditions it creates for argumentative exchanges. Consequently, models of argumentation in deliberative context are proposed, whether principally on empirical grounds (van Eemeren 2010; van Eemeren & Garssen 2010) or normative grounds (Walton 1998; McBurney, Hitchcock & Parsons 2007). Such studies of deliberative context allow introducing some of

their results into the conceptual and methodological framework of the theory at large. Moreover, empirically oriented researchers, originating in communications studies (Tracy 2010) or discourse analysis (Fairclough & Fairclough 2012), use methods of argument analysis and evaluation to systematically investigate the intricacies of actual deliberations. The present study largely falls under this category – they employ concepts developed within argumentation theory to analyze, evaluate, and theorize deliberative activities in a way that can not only directly further argumentation studies but also importantly complement both theoretical and empirical accounts of deliberation offered by political philosophers and scientists.

The third group that Lewinski & Mohammed (2013) considered are those that require a merger of the two theories. Their studies integrate between argumentation theory and political theory. Since the dominant democratic theory nowadays is the theory of deliberative democracy which puts arguments at the very centre of its conceptual apparatus, its investigations should also focus on such. One obvious avenue for scrutinizing commonalities between argumentation and political studies is conceptual work dealing with fundamental notions such as the rationality of political argument and political action, especially in the context of the deliberative theory of democracy. Early moves taken in



this direction by Habermas (1983) and Wenzel (1979) require a revisited inquiry that would incorporate recent developments in both fields (Lewinski & Mohammed 2013). However, such conceptual work can hugely benefit from a close examination of particular contexts for political deliberation.

This paper adopts Fairclough and Fairclough's (2012) approach to the analysis of political discourse that incorporates critical discourse analytic concepts with the analytical framework of argumentation theory. This framework for analyzing political discourse is divided into three main parts: practical reasoning, deliberation, and argument evaluation using dialectic approaches. According to Fairclough and Fairclough (2012:246), practical reasoning arises in response to problems which confront us as agents in the world. Typically, practical reasoning involves arguing in favour of a conclusion (claim) that one should act in a particular way as a means of achieving some desirable goal or end. Thus, practical reasoning takes a goal as a major premise and a means-goal conditional proposition as a minor premise and concludes that given the goal and given that a certain action is the means to achieving the goal, the action in question should be performed. The actions, in other words, are intended to lead from the (undesirable) set of present circumstances, needing transformation, to the desired end. In

most cases practical reasoning takes places in a problem-solution context. The argument in practical reasoning starts with a description of a problem and then finding solutions to the problem, which can be found in all contexts that decisions on what to do need to be taken. This is why practical reasoning is a good model of political discourse analysis because politics is dominantly about decision making. Below is the summary of the structure of practical reasoning:

- (i) **Claim for action:** Agent (presumably) ought to do A.
- (ii) **Goal (G):** Agent's goal is future state of affairs G in which agent's actual concern or agent's value commitments is realized.
- (iii) **Circumstances:** Agent's context of action is composed of the following relevant facts (a) natural (b) social institutional facts E.g. Agent's value commitments (e.g. duties, promises, socially recognized (moral) value and norms).
- (iv) **Value (V):** Agent is actually concerned with the realization of V, or Agent ought to be concerned with the realization of V (V designates Agent's actual concerns or Agent's value commitment).
- (v) **Means Goal (M.G):** Action A is the means that will (presumably) take the Agent from C to G in accordance with (Fairclough & Fairclough (2012: 48).

The next stage of practical reasoning is deliberation. In deliberation, the agent is involved in deliberating on the claim for action; that is, if the

claim for action is the right thing to do. It also looks at the negative consequences of an action. Below is the summary of the structure of deliberation:

- (i) Claim for action: I (presumably) ought to do A/ A is (presumably) the right thing to do.
- (ii) Counter claim: I ought not to do A/ A is not the right thing to do.
- (iii) Goal (G): My goal is a future state of affairs G and I want G to become actual, or G ought to be realized in accordance with V.
- (iv) Negative Consequences (NS): Doing A will have negative consequences that will make G impossible to achieve (If I do A, I will not achieve).
- (v) Value (V): I am concerned with the realization of V/ I ought to be concerned with the realization of V.
- (vi) Circumstances (C): I am acting in this particular context, composed of the following relevant (natural social, institutional) (Fairclough & Fairclough 2012: 51).

The final stage is argument evaluation. This will involve asking critical questions that will reveal the structures of power and ideologies embedded in taking an action. The following are some of the questions that should be considered when evaluating an argument:

- (a) critical questions that challenge the rational acceptability of the premises (or their truth).
- (b) critical questions that can defeat the arguments.
- (c) critical questions that can rebut the claim.

## **6. Methodology**

The data for this study is President Jonathan's speech retrieved from the Op-ed published in Washington Post of May 2, 2014. This came up after more than two weeks of heavy criticism from both national and international audiences. The republished version was downloaded from Rivers Report online newspaper (see appendix 1).

The speech was written purposely to appeal to international and national audiences of the planned action of government on the abducted Chibok girls. The choice for this speech is predicated on the fact that it is a special kind of speech (crisis-resolution) different from the other forms of speeches that have received attention such as inaugural and acceptance speeches. The analytical technique used for the study is a discourse textual analysis fashioned along critical discourse analysis (CDA) with a focus on argumentation theory. The Fairclough and Fairclough (2012) framework of analyzing political discourse is adopted. The analysis starts with the identification of the practical arguments in the text; that is by identifying the claims to action; the goals, circumstances, and values which support the proposed action, and then to evaluate the argument by asking critical questions, following the dialectical approach. The text has several components of the same basic argument (i.e. what to be done in order to rescue the kidnapped girls

and win the fight against Boko Haram), and the efforts which the government had put in place to rescue the kidnapped girls.

### 6.1. Analysis of Data

*The main claim* of the speech is found on line 14 -16 which states that “Boko Haram seeks to overwhelm the country and impose its ideology on all Nigerians. My government is determined to make that impossible. We will not succumb to the will of terrorists.” *The circumstances* are said to be the readiness of Boko Haram to “overwhelm the country and impose its ideology on all Nigerians” (line 14); also “there are political, religious and ethnic cleavages” line 25; and the existence of “economic disparities that remain a problem in our country” line 28. *The goals* are immediate and long term goals. The immediate goals are “my government and our security and intelligence services ...will not stop until the girls are returned home and the thugs who took them are brought to justice” (lines 6-9). The long term goal is the “new international cooperation to deny havens to terrorists and destroy their organizations wherever they are” (line 34).

*The value/concerns* of the speech is captured in line 5: “My silence has been necessary to avoid compromising the details of our investigation... I am a parent myself, and I know how awfully this must hurt.” The *means-goal* is reflected in “this month, Nigeria, Benin,

Cameroon, Chad, Niger, Britain and the United States established an External Intelligence Response Unit to share security information on such threats in West Africa” (lines 18-20), “In September, I will urge the U.N. General Assembly to establish a U.N.-coordinated system for sharing intelligence.”

### 6.2 Argument Evaluation

To evaluate the arguments, the analysis begins with the circumstantial premise. In the text Jonathan mentioned a lack of religious, political and ethnic harmony, and the existence of economic disparity between people. Nobody was mentioned to be the cause of the economic disparity. It seemed that “economic disparity” is something that came out of the blue, nobody was to blame for it; while perhaps it is the corrupt practices of government officials that contribute to widening this disparity. The description of the circumstances of economic disparity without an agent can therefore be challenged on account of its rhetorically biased nature; it is not rationally acceptable that an economic disparity should be without an indefinable agent responsible for it. The attribution of economic disparity without an agent as the cause of the kidnapping is an attempt to legitimize government’s policies which has for so long, not yielded any transformation in the lives of ordinary Nigerians.

### 6.3 Value Premise

In the speech, the former President seemed to appeal to the value of

compromising security investigation. According to him, his silence was to avoid compromising the details of security investigations. While this is a genuine concern not to carry out any action that may jeopardize the government's effort in fighting the insurgency, this did not at all address the case of the missing school girls and their hurting parents and relatives. Jonathan did not explain the connection. Addressing the parents of the kidnapped girls with discursive forms of palliative would have bolstered the image of the President more positively than what it is now. Thus, the association of silence in the midst of crisis and compromising security was a defective argument aimed at manipulating the public. This value premise was brought in to legitimize the government's silence even after three weeks of the kidnapping, and the so called government actions in the best interest of citizens, tends to draw from the ideology of the dominant ruling class. In most cases these actions are usually aimed at serving the interest of the few. The government's main claim was that "Boko Haram seeks to overwhelm the country and impose its ideology on all Nigerians" and the "government is determined to make that impossible." However, Jonathan did not make it clear if there was any difference between the past action and the present action of his government to resist Boko Haram. Moreover, there also existed no sign that the claim about Boko Haram

"overwhelming" the country was a new threat. If it was, how different was the form of resisting them different from the previous ways? If it was the same old strategy, then what made the president think it would yield better outcome as opposed to what happened in the last four years?

Moreover, the former President made his strategy for defeating Boko Haram and rescuing the kidnapped girls look like an effective means of achieving his goal. For example, his government's collaboration with the international community did not guarantee any positive result because Boko Haram is essentially an internal problem, though a global implications, whose solution lies within the type of strategy put in place locally to defeat them

## **7. Discussion and Conclusion**

Based on the analysis, some of the arguments made by the former president, such as being silent because of the fear of compromising security were persuasive but normatively deficient. While others were drawn from dominant ideologies that favour the interest of the government such as, blaming the problem of Boko Haram on economic disparity as opposed to the inability of the government to win the fight against them. The argument of attributing the Islamist insurgency to economic disparity also fails woefully because Jonathan inadvertently shot his government in the leg for their failure to level out such economic disparity.

In the light of these findings, one can conclude that using argumentation theory has contributed to the rigor and systematicity of critical discourse analysis of political discourse. This is evident in the way it reveals the power of social and institutional structures, manifested in the reasons for Jonathan's silence after the kidnapped of the Chibok girls. It also offers a way of challenging arguments that are drawn from dominant discourses and ideologies. For example, Jonathan's speech attempted to justify some of his past actions in combating Boko Haram. He also rationalized his future actions against Boko Haram as being credible. The planned actions were to be viewed as a way of assuring the public of the government's readiness to rescue the kidnapped girls. However, as his government made a vigorous effort to justify their policies and future actions, the arguments used in justifying them proved to be defective, which of course, aim at manipulating the public.

However, the argumentation theory may be inadequate to address some of the prevalent claims that are prevalent in postcolonial societies like Nigeria, where the claims of actions are mediated by the role of God and religion. For example, when a politician says "I will do everything humanly possible" it significantly mitigates the claim of action by asserting that the politician is only human and only God has the power to fulfil every promise.

Politicians utilize this phrase to remind people that they should not be surprised or disappointed if they fail to accomplish whatever is promised to the people. In such instances, analyzing the utterance as a claim of action may not yield any result since the speaker is not committed to the propositional content of the claim. So the notion that political discourse, involves primarily deliberations and practical argument may not be applied here. This is in the light that politicians do not need to be engaged in any deliberations or think of any negative consequences of their claims since it has already been mitigated by the role of God.

The limitation of the theory in analyzing some of the political communications in Nigeria is twofold. The first is that Fairclough and Fairclough's (2012) theory is a model that is developed mainly to apply to a crisis type of political discourse and such that a non-crisis type of political discourse may not be compatible with the model, because not all political discourse can be viewed as problem-solution type. Secondly, the theory was developed probably to address political situations unique to the western world. Hence, even though a discourse may be a crisis type that has problem-solution structure, this structure may not apply to all contexts as in the case of Nigeria. However, the integration of CDA with argumentation theory has offered a way of evaluating

arguments in political discourse that are difficult to challenge, because

they are drawn from dominant ideologies and discourses.

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## Les métaphores dans *l'aventure ambiguë* de Cheikh Hamidou Kane

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**Résumé:** Nous ouvrons cet article en disant que l'ensemble des langues humaines est une incarnation de la métaphore. Aussi, il n'est plus un débat le fait que l'étude de la métaphore s'intéresse aux usages figurés dans le domaine littéraire. Cet article vise à faire une discussion de quelques exemples des métaphores au niveau intralinguistique pour un emploi non littéral des mots ou expressions dans les textes littéraires. Nous verrons les cas des métaphores conceptuelles et les métaphores picturales et synesthétiques tirées dans *l'aventure ambiguë* de Cheikh Hamidou Kane, un écrivain philosophique sénégalais de l'Afrique occidentale.

### 1. Introduction.

Peyroutet 1994 :66 définit la métaphore comme le remplacement d'un mot ou d'une expression normalement attendus (A) par un autre mot ou une autre expression B selon un rapport d'analogie entre (A) le comparé et B le comparant. À travers cette définition, on conclura que la métaphore est une comparaison condensée à l'aide du rapprochement sémantique basée sur une substitution d'un terme à un autre. Cifali, M. (2003 :42) parle de la pertinence de la métaphore venant d'origine intuitive ou cognitive et du concept rationnel de notre pensée dans les affaires quotidiennes; les métaphores caractérisent nos langages quotidiens et dépassent les emplois vides dénués de sens mais évoquent une compréhension approfondie des états des énoncés. Parfois, l'emploi des métaphores est considéré comme une anomalie ou

une aberration de sens littéral d'un mot et surtout dans les domaines littéraires selon Gola (1993 :678).

Dans les expressions métaphoriques, les éléments qui ne se semblent pas abordables d'un concept sont associés à l'autre concept. Les chercheurs tels que Black 1962; Hesse (1966); Wilks (1978); Gentner (1983) ont consacré leurs études aux rapprochements métaphoriques à l'aide des projections d'un domaine conceptuel sur un autre. Les études fournies par Lakoff & Johnson (1980) corroborées par Shutova & Teufel (2010) ont pour but de concrétiser cette vue de projection inter-conceptuelle de la métaphore dans la linguistique et la philosophie. Un point essentiel à travers ces études comme nous venons de dire ci-dessus, c'est qu'elles partagent l'idée d'une projection inter-conceptuelle des domaines métaphoriques qui se situent dans la

production d'expressions métaphoriques de domaines conceptuels cibles et sources.

Généralement, la langue humaine est conditionnée par l'envahissement des métaphores dans une activité de conceptualisation qui va jusqu'à l'activité littéraire. Katz (1998:28) propose deux classifications principales d'emploi des métaphores; *les métaphores conceptuelles* et *les métaphores perceptuelles dites picturales et synesthétiques*. Cet article s'intéresse aux métaphores proposées par Katz (1998). En cette manière, nous considérerons les métaphores conceptuelles telles que les métaphores *in-praesentia*, *in-absentia*, *les métaphores mortes, filées* (voir Cressot (1976); Peyroutet & Cocula (1989); Peyroutet (1994)), et les *métaphores-conteneurs* (voir Katz (1998), Gibbs (1998)) où les personnages sont employés comme récipients pour peindre la réalité sociale dans les ouvrages littéraires. Nous considérons les métaphores qui touchent les domaines perceptuels de douleur et de cinq sens humains comme les cas des métaphores picturales et synesthétiques. Veale (1995 :49) est d'opinion que *l'ensemble des langues humaines est une incarnation de la métaphore*. Nous trouvons certains exemples des métaphores utilisés par l'auteur - Cheikh Hamidou Kane dans *l'Aventure ambiguë* pour mettre en relief les idées philosophiques et religieuses en prenant compte du contexte africain où se situe l'histoire de son roman. À cet égard,

nous considérons cette étude pertinente parce que nous étudierons d'une manière pratique les métaphores concernées en nous procurons d'exemples concrets tirés dans notre texte de base déjà mentionné.

Pour aborder ce travail, nous comptons étudier les spécificités et les différents types de métaphores qui font partie des exemples à traiter dans notre texte littéraire. Nous verrons les cadres conceptuels et perceptuels des métaphores. Pour finir, nous ferons une étude des métaphores conceptuelles et perceptuelles tirées dans le texte littéraire que nous avons déjà mentionné. Faïq (1998 :224) reconnaît le pouvoir expressif outrageux des métaphores en disant: *le plus lumineux et donc le plus nécessaire et le plus fréquent de tous les tropes ; la métaphore ; elle défie toutes les entrées encyclopédique*.

## **2. Les métaphores et leur centralité conceptuelle du fonctionnement substitutif.**

*The word metaphor has come to mean a cross-domain mapping in the conceptual system* (Lakoff 1992:2). L'expression métaphorique se réfère à une expression linguistique (mots, propositions, phrases, etc.) qui constitue la réalisation de surface de tel domaine de projection métaphorique à un autre. Cette projection métaphorique d'un domaine conceptuel sur un autre est exprimée par certains auteurs que nous citerons bientôt comme une forme de substitution, une forme de

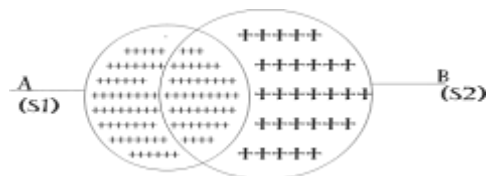
fabrication ou une forme de jeux métaphoriques. Nous prendrons l'intérêt à la substitution, la fabrication et les jeux métaphoriques pour définir les événements conceptuels des métaphores dans ce travail.

Peyroutet et Cocula (1989:128) définissent la métaphore comme *un écart de type paradigmatique par lequel l'émetteur substitue un S1 à un S2 normalement attendu de façon à signifier un rapport de ressemblance entre S2 et S1*. Nous voyons ici que le rapprochement sémantique repose sur une substitution d'un terme à l'autre.

Voyons par exemple cette phrase: *Ce renard (S2) arrive enfin. Renard (S2) signifie le malin (homme rusé (S1))*. Le fonctionnement efficace de la métaphore est réalisé à l'aide d'une substitution isotopique ou le fait d'avoir de différents secteurs du réel dans les mots ou les expressions utilisées pour provoquer la métaphore. Dans l'exemple déjà cité, le secteur du réel du *renard* laisse la place à celui de *la subtilité*, ou *l'astuce humaine*.

Mathématiquement, le fonctionnement de la métaphore peut se figurer dans l'intersection d'ensembles représentés par les croix que nous verrons ici-bas. Chaque croix représente un élément de sens minimal d'un mot. Par exemple, les sèmes du mot *renard* sont *animal, sauvage, quadrupède, carnivore, mammifère, touffu, subtil*, et ainsi de suite. Avec le mot *subtil*, il y a une ressemblance des isotopies des

mots *renard* et *malin*. Aussi, les sèmes du mot *malin* sont *être humain, bipède, omnivore, subtil, astucieux, débrouillard, futé, malice*, et ainsi de suite. Étant donné que le renard est un prédateur qui sait déjouer les pièges tendus pour l'attraper et comme un animal formidable pour attraper et tuer ses proies (par exemple, le coq), il est comparé métaphoriquement à un malin qui sait chatouiller ses victimes trichés pour vivre à leurs dépens. Voyons ce schéma pour corroborer les points déjà faits.

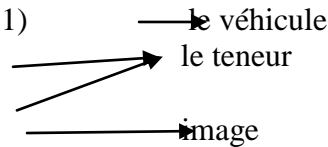


Aussi, chez les fonctionnaires yoruba, il y a une expression qui se traduit comme *le mois est encore en état de grossesse (S2)*. C'est plutôt pour exprimer que *les fonctionnaires n'ont pas encore touché leurs salaires (S1)*. Cette expression est métaphorique pour exprimer *un état du manque d'argent pour faire face aux dépenses attendues pour le mois*. Ce qui est commun pour faire fonctionner la métaphore ici c'est *qu'autant que l'on s'attend à l'accouchement d'un bébé à la fin de la grossesse, les fonctionnaires s'attendent au paiement de leur salaire à la fin du mois*. Alors, il y a un rapport de ressemblance entre les mots *accouchement* et *paiement, grossesse* et *salaire*.

Il faut signaler que les sens et la signification de la métaphore consistent en trois aspects

référentiels généraux: le teneur, le véhicule et l'image (selon Peyroutet 1994: 67).

- Une part du sens dénoté du comparé (S1)
- + Sens dénoté du comparant (S2)
- + Connotations du comparant (S2)
- + Connotations venues du contexte



Faiq (1998 :227-228) clarifie ces trois aspects référentiels; *le teneur*, *le véhicule* et *l'image* donné par Peyroutet (1994 :66-67). Le teneur est *l'objet ou la personne dont on parle*, le véhicule *c'est l'objet ou la personne comparée* alors que *l'image est le domaine de similarité*. Donc, le teneur est le comparant, le véhicule est le comparé alors que l'image est la métaphore provoquée par le rapprochement sémantique de teneur et de véhicule. Dans cet exemple, *Bernard est un vrai cheval*, le teneur c'est Bernard, le véhicule c'est *cheval* alors que l'image c'est *une personne infatigable et qui a une santé de fer*. Évidemment, le contexte d'occurrence est une composante importante pour déterminer la référence réelle des métaphores.

métaphorique de l'inerte au vivant, de l'homme à l'animal, de l'homme à l'univers végétal, de l'homme aux forces de la nature et finalement d'un élément naturel à l'autre. Par exemple, *L'homme est la tête de sa femme*.

**Concret/abstrait** : C'est le fait de fabriquer une quantité impressionnante des métaphores en substituant un signe concret à un signe abstrait. Par exemple, Elle laisse tomber (S2) son mari abandonne (S1) (abstrait).

**Abstrait/concret** : C'est la métaphore où un terme abstrait est le comparé qui remplace son comparant concret. Cette métaphore est créée par une distanciation du réel et de méditation. Par exemple *La vie c'est l'or*. *La vie* est le comparant abstrait remplacé par le mot concret *l'or* pour créer un surgissement d'images de précocité.

Le fonctionnement de la métaphore a affaire avec certaines façons décrites comme *les jeux de la métaphore* ou *la fabrication de la métaphore* qui domine les jeux du *concret au concret*, du *concret à l'abstrait* et finalement de *l'abstrait au concret* (Cocula & Peyroutet (1989 :130) ; Peyroutet (1994 :67-68)).

### 3. Le cadre théorique conceptuel et perceptuel des spécificités et des différents types des métaphores.

#### 3.1 Les métaphores conceptuelles.

Lakoff (1992 :2) voit la métaphore *comme une expression linguistique où un ou plusieurs mots sont utilisés pour un concept en dehors de son sens conventionnel normal pour*

**Concret/concret** : Ici, la métaphore se repose sur la substitution

*exprimer un concept similaire.* Dans cette situation, les expressions linguistiques exprimées pour la métaphore ne sont pas régies dans une langue donnée mais c'est dans notre pensée. Elles sont les projections générales dans tous les domaines conceptuels de l'homme. Aussi, ces projections générales s'appliquent aux expressions de notre langage quotidien. Le lieu de la métaphore n'est pas du tout dans le langage mais c'est dans la manière dans laquelle nous conceptualisons un domaine mentale en termes d'un autre. Donc, la théorie générale de la métaphore est donnée pour caractériser tels domaines de projection d'un côté à l'autre. Dans ce processus, les concepts abstraits quotidiens tels que le temps, l'état, le changement, la causalité et le but arrive à être métaphorique. Le résultat ici c'est que la métaphore ou autrement dite la projection d'un domaine sur autre est absolument centrale à la sémantique de la langue ordinaire et naturelle et que l'étude de la métaphore dans le domaine littéraire est une extension de l'étude de la métaphore quotidienne.

Du fait que la métaphore est un emploi linguistique et stylistique de la langue humaine, toutes les langues humaines reposent sur les codes conventionnels régis par la mise au point ou l'élaboration conventionnelle d'un domaine à l'autre (F. de Saussure 1995 :98-99). Katz (1998 :29) reconnaît la métaphore *comme la mise au point ou l'élaboration d'un croisement*

*des domaines dans un système conceptuelle de l'homme.* Pour cette raison, cette étude s'intéresse aux métaphores conceptuelles qui consistent de types mentionnés ci-dessus. Nous reconnaissons aussi que *les métaphores-conteneurs* dominent les domaines conceptuels de l'homme.

Dans les métaphores conceptuelles, tant d'énoncés de la langue conventionnelle sont régis par une élaboration d'un domaine conceptuel en termes d'un autre domaine conceptuel. Cette élaboration peut être d'une manière de substitution ou de fabrication à travers les jeux métaphoriques que nous venons d'étudier ci-dessus. Dans ce nouvel exemple *l'amour est un voyage* (tiré de Lakoff 1992 :5-6), la métaphore lexicalisée *voyage* aide à une *motivation* de la langue grâce à la conceptualisation *substitutive* ou *fabricatrice* (selon nous), d'une expérience (amour) à une autre (voyage). Dans *l'amour est un voyage*, la métaphore conceptuelle aide à une compréhension d'un domaine d'expérience *l'amour* en terme d'un très différent, d'un très concret domaine d'expérience *voyage*. Nous voyons cette situation à travers *la fabrication ou les jeux de la métaphore* (que nous venons d'étudier ci-dessus). Il y a une élaboration la plus proche selon laquelle les entités dans le domaine d'amour (par exemple *les amoureux, leur but commun d'amour, leur rapport amoureux, etc.*) correspondent systématiquement aux

entités dans le domaine d'un voyage (par exemple, *le voyageur, le véhicule, la destination*, etc.).

D'une même façon, une conceptualisation métaphorique différente d'amour dans *l'amour est une substance nutritive* fait motiver plusieurs autres expressions conventionnelles comme *Je suis vivifié(e) de son amour, Je me nourris d'amour, Il se soutient d'amour, Je suis affamé(e) de votre affection*, etc. Nous voyons à travers ces exemples donnés que la systématisme dans les expressions ci-dessus est due à la présence d'une métaphore conceptuelle qui est préexistante dans les motifs systématiques dans la structure linguistique de ces expressions. Ces motifs systématiques aident à faire une description des métaphores aussi bien que de leurs catégorisations que nous croyons toujours est d'une manière du fonctionnement de substitution, de fabrication que Lakoff considère comme motivation dans l'isotopie des sèmes concernés.

### **3.2 Les différents types des métaphores du domaine conceptuel.**

Généralement, l'emploi de tous les types des métaphores proposées par Cressot (1976 :72-73), Cocula et Peyroutet, C. (1989 :127-128) et Peyroutet, C (1994 :67-68 ) que nous allons étudier plus tard, repose les différents domaines conceptuels de l'homme et elles ont à faire avec la substitution ou la fabrication métaphorique. Nous verrons les cas des métaphores *in-praesentia*, *in-*

*absentia*, vivantes, mortes, filées et les métaphores-conteneurs dans l'intérêt de cette étude des métaphores conceptuelles. Aussi, ces cas font partie d'exemples à traiter dans notre texte littéraire déjà mentionné. Selon Cressot (1976), Cocula & Peyroutet (1989), Peyroutet (1994), la métaphore est divisée en deux types pour des raisons conceptuelles: la *métaphore annoncée* ou *in-praesentia* et la *métaphore directe* ou *in-absentia*. Ils donnent d'autres exemples tels que *la métaphore vivante, morte et filée*.

*Dans la métaphore annoncée ou in praesentia, le comparant (B) et le comparé (A) sont exprimés. La présence du comparé est nécessaire à la compréhension (Peyroutet 1994 :67) lorsque le S1 et le S2 sont très éloignés, c'est-à-dire lorsque leurs sèmes communs sont très peu nombreux ou bien difficiles à reconnaître (Cocula & Peyroutet 1989 :128). Elle est mieux analysée dans les trois traits caractéristiques : (i) avec l'emploi du verbe être, (ii) avec l'emploi de la préposition de, (iii) avec une apposition.*

Dans la métaphore *in-praesentia*, l'emploi du verbe *être* est une marque d'identité ou d'affectation d'une qualité entre le comparant B et le comparé A. Par exemple, *Ma femme est un ange*. On voit ici un rapprochement implicite qui est autrement une comparaison condensée (selon Faiq 1998 :228). Dans l'emploi de la préposition *de*, le comparé A est régi par le comparant B pour faire assimiler

métaphoriquement l'un à l'autre pour provoquer davantage une image. Voyons un exemple : *Ils disparaissent dans les nuages (S2) de poussière – particules (S1)*. Cette métaphore est provoquée par un rapport insolite du comparé régi par le comparant à travers la préposition employée. Dans la métaphore avec l'emploi d'une apposition, l'apposition employée c'est pour juxtaposer deux mots ou deux phrases ou expressions pour les lier l'un(e) à l'autre. Par exemple *Modou, cœur de lion, défenseur de l'opprimé*. *Modou* est métaphoriquement en apposition avec *cœur de lion* pour l'image de *vaillance*, d'*héroïsme* et de *bravoure*. *La métaphore directe ou in absentia est où le comparant B est seulement exprimé excluant le comparé A. C'est une métaphore de substitution d'un terme à un autre et ici, le comparant prend directement la place du comparé* (Milly 1992 :188) pour avoir une substitution du signifié habituel qui donne le premier sens, c'est-à-dire une substitution totale. Dans cette phrase *Docteur(S2) des souliers*, il y a des sèmes communs à *docteur* et à *cordonnier*. Par exemple les sèmes de *réparation*, du *traitement* ou de *guérison*, de *l'homme responsable* pour effectuer l'action, etc.

La métaphore est dite *vivante* quand elle est une figure d'usage figé par la langue, devenant ainsi un cliché. *Les clichés sont les mots ou expressions trop souvent utilisés* (le Robert dictionnaire d'aujourd'hui (1995 :

179). Par exemple, il ne faut pas *mettre la charrue avant les bœufs (S2)* pour dire qu'*il faut faire ce qu'il faut à un moment donné*.

La métaphore morte est aussi appelée *la catachrèse*. Milly (1992 :190) dit que l'on a recours à cet usage *lorsque survient un objet nouveau à designer et qu'il n'existe aucun terme pour lui, la langue crée un nouveau terme ou encore utilise un terme existant avec une valeur métaphorique*. Cette catachrèse est basée sur l'emploi d'un mot dans le sens figé et lexicalisé. Par exemple *le pied(S2) de la table – le support (S1)*, *la feuille(S2) de papier – la page (S1)*, *l'aile(S2) de voiture – le rétroviseur externe, la bouche(S1) de métro – l'entrée(S1)*, etc.

*Quant à la métaphore filée, elle est une suite de métaphores sur le même thème ou le même fil et qui présentent donc un certain nombre de sèmes communs* (Peyroutet 1994 :70). Cette métaphore se repose sur la communauté d'un sème ou d'un groupe de sèmes. Le bon exemple du processus de métaphorisation se trouve dans le mot *renard* que nous avons déjà utilisé (*animal, sauvage, quadrupède, carnivore, mammifère, touffu, subtile*, etc.). Il y a sept sèmes à travers *renard*, un seul mot.

Pour ce qui concerne les métaphores-conteneurs comme cette expression *le corps/la partie du corps est un conteneur*, nous pouvons percevoir d'une vue conceptuelle cognitive d'extensions des propriétés expressives des métaphores. Ces

extensions se trouvent aussi dans les métaphores filées. Par conséquent, les métaphores se projettent ici du croisement d'un domaine d'expérience conceptuelle incarnée à un autre comme les conteneurs (Katz (1998 :29, Gibbs 1998 :95). *La projection d'information du domaine source au domaine cible dans les métaphores conceptuelles dites conteneurs fait préserver la structure image-schématique ou la typologie cognitive du domaine source* (Gibbs (1998 :99), Lakoff & Johnson (1980 :10). Voyons les exemples suivants précédés par une phrase déjà citée plus haut : *Le corps ou la partie du corps est un conteneur*. Ici, il y a une extension sémantique qui nous permet de comprendre le rapport entre tant d'expressions linguistiques comme *Il a un cœur fermé, Elle a une tête vide, Cela m'est complètement sorti de la tête*, et ainsi de suite. Dans un autre exemple : *Le rire/le sanglot/la colère est un fluide chauffé dans un conteneur*. À travers cela, il y a une projection de la connaissance non-linguistique pour décrire la manière du sentiment non-ordonné ou d'exaspération. Elle finit par motiver les exemples des phrases suivantes: *L'enfant éclata en sanglots. Ils ont éclaté de rire. Explotez-vous/éclatez-vous!*

### 3.3 Les métaphores perceptuelles.

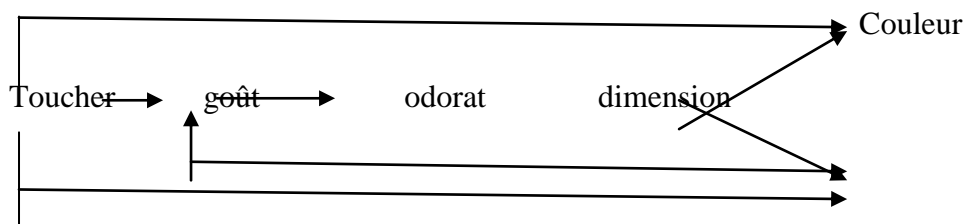
Les métaphores *perceptuelles* consistent de métaphores picturales qui dominent l'état de la peine corporelle ou la douleur et les métaphores *synesthétiques* quand

elles dominent les cinq sens humains à travers la vue, l'ouïe, le goût, l'odorat, le toucher. Les métaphores perceptuelles reposent sur la projection d'une expérience perceptuelle du domaine source à une autre expérience du domaine cible. Il y a deux exemples; *la métaphore picturale* et *la synesthésie*. Les images par exemple peuvent être littérales ou métaphoriques. Un exemple d'images métaphoriques se trouve avec les lignes employées pour indiquer la peine ou la vitesse. Par exemple, les signes (lignes) routières et les brailles, on voit comment les aveugles individuels qui n'ont pas d'expérience presque praticable avec les images se servent des métaphores picturales dans les brailles.

Quant aux métaphores synesthétiques, on voit comment les stimulants perceptuels présentés dans une modalité (par exemple, le son (l'ouïe) se projettent constamment à une autre modalité (par exemple, un analogue visuel). La synesthésie appartient à une description d'une chose que l'on expérimente par un organe de sens défini en se servant de l'adjectif duquel le référent est un autre. Par exemple : dire qu'*une couleur est chaude*, qu'*un bruit est aigu*, qu'*une vision est douloureuse*. Les expériences sensorielles sont transi-modales par leur nature véritable. Cacciari (1998 :128) a posé cette question rhétorique : *comment peut-on distinguer l'expérience d'une chose sentie en disant de l'expérience d'une chose*



goûtée, touchée, vue ou entendue ? Cela nous fait revenir au point de départ du problème des métaphores synesthétiques. En général, l'approche traditionnelle au langage synesthétique fait considérer ce type du langage comme un cas particulier d'un phénomène plus général des associations transi-modales à travers un sens connotatif qui est partagé entre deux ou plus de modalités dans une hypothèse de médiation Cacciari (1998 :129) :



Le modèle des transferts métaphoriques parmi les modalités sensorielles d'après Williams (cité par Cacciari 1998 :129).

- *Mots de toucher* transfèrent généralement au *goût* (saveur *douce/forte*, goût *acerve*) à la couleur (couleur *éteinte*) ou au son (sons *doux*). Ils ne transfèrent guère à la vue ou à l'odorat.
- *Mots de goût* transfèrent à l'odorat (une odeur *aigre*) et au son (musique *douce*) mais ils ne transfèrent pas au toucher ou à la vue (dimension ou couleur).
- *Mots olfactifs* (l'odorat) ne transfèrent pas aux autres sens.
- *Mots de dimension* transfèrent à la couleur (plat *gris*) ou au son (un soupir/un son *profond*).

sémantique. Cette médiation sémantique se porte sur les cinq sens humains que nous avons déjà mentionnés.

Voyons maintenant le résumé des types du premier ordre principal du transfert métaphorique des *synesthésies* d'une modalité sensorielle à une autre comme les suivants selon le schéma de Williams (cité par

- *Mots de couleur* ne changent qu'aux sons (son *clair*).
- *Mots de son* ne transfèrent qu'à la couleur (vert discret).

La synesthésie nous rapproche à l'idée de changement, de transfert, de déplacement ou d'emprunt sémantique d'une modalité sensorielle à une autre. Voyons le cas du mot *froid* qui s'applique également à une place (chambre froide) ou au temps (il fait froid) dans le domaine source perceptuel. Il peut se généraliser aux autres applications du domaine cible pour décrire ces mots : *guerre, regard, sang, sueurs, lumière froid(e)s*. D'autres exemples des métaphores synesthétiques se trouvent dans les phrases suivantes : *Le murmure du crépuscule gris. La lumière bruissante du tonnerre. Le bruit de l'obscurité*

qui s'annonce, etc. Plusieurs métaphores synesthétiques reposent simplement sur un peu de ressemblances transi-modales qui se trouvent dans la perception synesthétique. Ces métaphores synesthétiques sont particulières dans le fait qu'elles sont les propriétés générales des réponses perceptuelles qui sont essentiellement universelles et décidément innées. Dans l'intérêt de cette communication, nous allons expliquer les types de métaphore déjà signalés dans *l'aventure ambigüe* de Cheikh Hamidou Kane.

#### 4. Les métaphores dans *l'aventure ambigüe* de cheikh Hamidou Kane.

Maintenant, nous allons étudier dans *l'aventure ambigüe* les métaphores déjà mentionnées. Ce sont les métaphores *in praesentia*, *in absentia*, les métaphores *vivantes*, les métaphores *mortes* et les métaphores-*conteneur* qui portent sur les métaphores conceptuelles et les métaphores perceptuelles qui englobent les *métaphores picturales* et les *métaphores synesthétiques*. Nous passons à notre analyse l'une après l'autre.

##### 4.1 Les métaphores conceptuelles.

Les métaphores *in praesentia* emploient (i) le verbe *être* ou (ii) la préposition *de* ou (iii) une apposition pour provoquer un rapprochement implicite ou insolite du comparant et le comparé. Elles sont où le comparant et le comparé sont exprimés à la fois. En voici des exemples :

*Mon avis à moi, Grande Royale, c'est que nos meilleures graines et nos champs les plus chers, ce sont nos enfants.* p. 57-58.

Ici, on voit que *enfants* le comparant (teneur) est rapproché implicitement aux *meilleures graines* et aux *champs les plus chers* qui sont les comparés (véhicules) avec l'emploi du verbe *être* (*ce sont*). Le verbe être employé ici sert à une marque d'identité ou d'affectation d'une qualité entre le comparant et le comparé pour provoquer une image métaphorique par la Grande Royale en parlant avec ses concitoyens d'une manière allégorique.

Voici un autre exemple :

*Le Chef des Diallobé nous a dit : Je suis la main qui fait. Le corps et la tête c'est vous, gens des Diallobé. Dites et je ferai.* p. 96.

Une autre métaphore d'une manière allégorique se trouve à travers la parole du maître qui est reconnu comme le premier fils des Diallobé. Cela est grâce au rapprochement insolite ou implicite de l'auteur du pronom personnel *je* avec *la main* et aussi de *corps* et *la tête* avec le pronom personnel *vous*. Le chef se voit ici implicitement comme celui qui diffuse ses fonctions politiques en conformité aux conseils de ses concitoyens afin de leur plaire. La possibilité de ce lien est grâce à l'emploi du verbe être (*c'est, je suis, etc.*) qui donne lieu à un rapprochement insolite causé par la métaphore *in praesentia*.

Pour la métaphore *in praesentia* avec l'emploi de la préposition *de* c'est où

le comparé A est régi par le comparant B pour provoquer une assimilation métaphorique entre le comparant et le comparé. Voyons cinq exemples à travers *l'aventure ambigüe*.

1. *L'esclavage de l'homme parmi une forêt (S2) de solutions vaut-il mieux aussi ? p 81 (une vaste étendue) S1.*
2. *Le flot (S2) de leur mensonge qui s'étend. p. 139 (une grande quantité) S1.*
3. *Jamais je n'ouvre le sein(S2)de la terre, cherchant manourriture. p. 153 (la partie intérieure) (S1).*
4. *.....voici même que tu as tourné contre elle le glaive (S2) de ta pensée; ton combat est pour l'assujettir. p. 154 (notion contradictoire frappante) (S1).*
5. *Le soleil (s2) de leur savoir ne peut-il vraiment rien à l'ombre (S2) de notre peau ?p.169 (rayonnement # noirceur) (S2).*

Dans les phrases citées plus haut, les comparés *foret, flot, sein, glaive, soleil* et *ombre* sont régis par leurs comparants respectifs *solutions, mensonge, terre, pensée, savoir, peau* pour provoquer les sens qui se trouvent à l'autre côté de chaque expression métaphorique in praesentia. Pour la métaphore in absentia avec l'emploi d'une apposition, c'est où l'auteur juxtapose ou appositionne le comparant avec le comparé pour provoquer une image. Voyons la phrase suivante par exemple :

*Car la mort est violente qui trompe, négation qui s'impose. p. 24.*

On constate l'apposition-métaphore dans *violente qui trompe* et *négation qui s'impose*. Le mot *la mort* qui est le teneur provoque l'image métaphorique de la fin obligatoire que l'homme ne veut pas mais qui s'impose.

Un autre exemple :

*La stabilité vous est à la fois un privilège et un devoir, à vous princes de ce monde. p. 42.*

À travers cette phrase plus haut, on voit que l'auteur juxtapose ou appositionne la métaphore *princes de ce monde* avec le pronom personnel *vous* pour créer l'image de *popularité, grandeur, noblesse, etc.* dans la parole du chef des Diallobé à Thierno, le maître coranique.

Le deuxième type de métaphore dans *l'aventure ambigüe* est la métaphore in absentia. Ici, c'est où le comparant B est seulement exprimé en excluant le comparé A pour permettre une substitution métaphorique. Voyons par exemple la phrase suivante.

*Votre fils, je le crois est la graine dont le pays des Diallobé faisait des maîtres. p. 22.*

Evidemment, il y a des sèmes communs à la graine et à la généalogie. Par exemple l'auteur nous montre implicitement à travers la métaphore graine les sèmes de fécondité, reproduction, procréation, etc. qui effectuent l'action de perpétuité ou l'infinité absolue des générations ou des descendances de la même espèce dans une lignée donnée. Il faut expliquer que comme la graine, (semée) œuvre à une perpétuité absolue de son espèce, la généalogie (des Diallobé) œuvre à la

descendance d'une race ou la lignée où on choisit des maîtres pour le pays des Diallobé selon la phrase citée plus haut. *La graine* ici implique *l'enfant*.

Le troisième exemple de la métaphore que nous avons rencontré dans notre texte d'étude est la métaphore vivante où on parle d'une figure d'usage rhétorique figé par la langue pour devenir un cliché. Voyons les deux phrases suivantes à titre d'exemples.

*La vérité (S2) se place à la fin de l'histoire (S2.) p. 89.*

On voit dans cette phrase plus haut que *vérité* et *histoire*, *plaie* et *guérit* sont des métaphores vivantes ou clichées employées. La première phrase implique selon le contexte la *réalité objective ou scientifique (S1)*, (*vérité S2*) qui *s'impose à la fin des débats ou délibérations théoriques (S1)*, (*histoire S2*) suivies d'une *expérimentation scientifique*. D'un autre contexte, la *vérité* est conçue

comme *tout ce qui est dit pour corriger ou améliorer une attitude rétive ou difficile (S1)*. Pour l'histoire, elle implique *la plainte du résultat de cette attitude rétive ou volage si elle n'est pas corrigée*.

*Une plaie (S2) qu'on néglige ne guérit (S2) jamais. p. 91.*

Cette phrase signifie selon l'auteur *l'enfant qu'on n'éduque qui régresse et la société qu'on ne gouverne et qui se détruit enfin(S1)*. D'ordinaire, le contexte de cette métaphore *plaie* signifie aussi *un besoin visible qui attend une exigence obligatoire(S1)*. Pour *guérit*, son contexte métaphorique implique *résout un problème ou donne une solution aux problèmes existants*. Par exemple une tentation impérieuse de l'Occident (selon le texte) qui attend à être résolue (*guérit*). Il existe également au moins un exemple de la fabrication de la métaphore qui repose sur le jeu du concret au concret. Lisons l'exemple:

*Jamais je n'ouvre (S2) le sein de la terre cherchant ma nourriture. p. 153.*

**Ouvre** le sein de la terre → **sème** ou **plante** (les graines(S1)).  
(Concret) (Concret)

#### 4.2 Les métaphores-conteneur.

On se réfère ici au mot *conteneur* ou *réceptif* pour décrire les métaphores dont l'emploi stylistique repose sur le corps humain ou les traits de personnages concernés comme entités dans les œuvres littéraires. Une analyse de *l'Aventure ambiguë* de Cheikh Hamidou Kane offre plusieurs exemples intéressants des métaphores-conteneurs qui projettent le conteneur image-schéma du

domaine source aux différents domaines cibles. On se réfère à ces domaines cibles par plusieurs mots individuels, des syntagmes, des phrases ou expressions complètes aussi bien que l'ensemble des thèmes, des caractères, des intrigues physiques et psychologiques dans une œuvre – pièce de théâtre ou prose. (Voir Gibbs, R.W. 1998 :95). Maintenant, passons aux exemples des métaphores-conteneurs qui se

servent du corps humain ou sa partie comme conteneurs pour un chevauchement d'idées.

*Deux occupations remplissaient sa vie ; les travaux de l'esprit et les travaux des champs. p. 17.*

Ici, Thierno, le maître religieux de Samba Diallo est décrit comme conteneur dont deux occupations remplissaient la vie. Cela exprime les activités spirituelles et charnelles desquelles il est préoccupé. Par exemple, ses préoccupations spirituelles pour enseigner à réciter la parole de Dieu aux enfants des Diallobé et ses préoccupations charnelles pour cultiver la terre.

*Nous refusions l'école pour demeurer nous-mêmes et pour consacrer*

*à Dieu sa place dans nos cœurs. p. 20.*

Bien que le directeur de l'école étrangère soit conformiste à l'idée d'éducation académique des enfants des Diallobé, ses arguments se portent sur la révolte des Diallobé contre l'école ou l'éducation. Le but ici c'est d'avoir une indépendance totale des étrangers et pour abolir une chose charnelle pour contenir une chose traditionnelle purement spirituelle, inspirée par Dieu à travers la culture islamique.

*Ce que je propose c'est que nous acceptions de mourir en nos enfants*

*et que les étrangers qui nous ont défaits prennent en eux toute la place que nous aurons laissée vide. P. 57.*

Au cours de la parole convaincante de la Grande Royale avec les gens des Diallobé, elle prend les enfants

du pays comme les conteneurs déjà remplis de la culture traditionnelle islamique que les parents de ces enfants vont bien enraciner en eux jusqu'à leur morts. Toujours, il y a des espaces vides qu'il faut remplir par la culture occidentale à travers l'éducation académique de ces enfants concernés.

*Mon Dieu, Tu ne Te souviens donc pas ? Je suis bien cette âme*

*que Tu faisais pleurer en l'emplissant. Je T'en supplie, ne fais pas*

*que je devienne l'ustensile que je sens qui s'évide déjà. pp. 138-139.*

*L'âme de Samba Diallo que Dieu faisait pleurer en l'emplissant* est vue ici comme un conteneur. Il se réfère ici à son expérience du passé de l'apprentissage coranique chez Thierno son maître qui l'avait battu (fait pleurer) avant de forcément comprendre la récitation de la parole spirituelle. (Samba Diallo se découvre comme un conteneur qu'on ouvre forcément pour nettoyer avant d'être rempli d'un nouveau liquide). Aussi, on voit dans la crainte de Samba Diallo comment il prie de ne pas être vide, c'est-à-dire d'oublier facilement la parole de Dieu qu'il a apprise chez son maître comme l'ustensile qu'on remplit soigneusement mais qui s'évide d'une manière facile.

On voit à travers les exemples plus haut la mise en valeur d'un peu de plusieurs moyens que nous employons nos idées des conteneurs pour conceptualiser plusieurs aspects des traits ou caractéristiques

humaines. Chacune d'elles est à nous significative grâce à notre propre connaissance incarnée de la mise en conteneur d'expériences conceptuelles dans l'usage quotidien de notre langue.

Il faut aussi souligner que ce qui est l'essentiel dans les métaphores conceptuelles ou conteneurs que nous avons examinés plus haut est qu'elles appartiennent aux métaphores mortes. On voit cela à travers leurs emplois qui ne produisent pas tant d'effets choquants comme d'autres métaphores linguistiques in praesentia, in absentia et ainsi de suite.

Finalement, une analyse de l'ensemble des thèmes, des caractères, des intrigues physiques et psychologiques des métaphores-conteneurs va nous conduire à parler brièvement des quatre personnages suivants d'entre les caractères de notre texte d'étude qui servent à contenir des idées principales de ce roman philosophique. Ces caractères sont *Thierno, la Grande Royale, Samba Diallo et le fou*.

Thierno le maître spirituel de Samba Diallo est un caractère qui incarne la spiritualité, la formation religieuse et culturelle de notre héros du roman. Son entité comme personnage œuvre à une dissémination de la culture et la religion islamique dans les enfants des Diallobé. Quant à la Grande Royale, elle est un personnage féminin qui se contient dans l'entité du fondement de l'éducation de son cousin, Samba Diallo. Elle se

contient dans un lien qui lie le passé de notre héros à son avenir. Par exemple, son expérience religieuse et culturelle purement islamique liée à l'éducation occidentale qui lui donne une nouvelle vision du monde.

Samba Diallo, notre héros du roman représente l'Afrique au carrefour des cultures différentes. Il est un personnage qui incarne un déchirement, la crise de conscience qui accompagne pour l'Africain européenisé sa propre prise de conscience. Aussi, on le voit comme un personnage principal qui incarne l'Afrique grâce à l'autorité ferme inspirée par sa culture, il s'enrichit de ses différences pour dépasser ses contradictions en contact avec la culture étrangère.

Notre dernier personnage, le fou incarne une force inconsciente qui gêne une vie impies. Bien que Thierno le maître de notre héros Samba Diallo soit mort, le fou le surnomme toujours comme maître des Diallobé qui signifie son devoir de remplacer son maître dans la tâche spirituelle. Donc, l'intrigue de ce roman arrive au dénouement qui provoque la mort de Samba Diallo. C'est ici que le fou devient pour Samba Diallo un choix entre l'adoration de Dieu forcément et la mort s'il refuse d'être forcé de le faire. Il (le fou) est la mort incarné de notre héros de *l'aventure ambigüe*.

#### **4.3 Les métaphores perceptuelles.**

Maintenant, passons aux métaphores picturales et synesthétiques qui

appartiennent aux métaphores perceptuelles déjà discutées.

#### 4.4 Les métaphores picturales.

Elles sont les images métaphoriques qui reposent sur la peine corporelle ou la douleur. Elles se trouvent dans l'emploi des signes routiers, les brailles et les signes employés pour indiquer la peine ou la vitesse. Voyons à travers la phrase fournie ci-dessous un exemple de cette métaphore.

*La vie au foyer était douloureuse constamment et d'une souffrance*

*qui n'était pas seulement du corps. p. 49-50.*

On constate ici une projection de l'image métaphorique de l'expérience du domaine source de la *peine corporelle douleur* au domaine cible de l'expérience de la vie humaine *souffrance*. Donc, *douloureuse* qui est la métaphore picturale lexicalisée en forme d'adjectif désigne dans ce contexte le sens de la difficulté et des vicissitudes dans l'expérience de la vie que mène Samba Diallo chez Thierno, son maître coranique. Voilà une raison pour laquelle l'auteur a ajouté un complément *et d'une souffrance* ..... qui traduit exactement le sens de *douloureuse*, la métaphore picturale déjà employée.

#### 4.5 Les métaphores synesthétiques.

D'un terme linguistique, une description synesthétique est une description de quelque chose que l'on expérimente par un organe de sens défini en se servant de l'adjectif

duquel le référent est un autre (Cacciari, C. 1998 :128). Les métaphores synesthétiques sont où les stimulants perceptuels présentés dans une modalité se projettent constamment à une autre modalité. Les métaphores synthétiques dans notre texte d'étude sont démontrées à travers les exemples suivants.

1. Il se dégageait de tout l'être du petit bonhomme **une sérénité et une mélancolie poignantes**. p. 179.

Ici, l'auteur emploie la métaphore synesthétique poignantes, un adjectif qui projette l'expérience perceptuelle de toucher du domaine source à une autre expérience perceptuelle de souci ou anxiété incessante mélangée par une sérénité et une mélancolie pour Samba Diallo devant le fou. Aussi, on exprime poignantes comme une expérience atroce, déchirante et pénible causée par une grande inquiétude chagrinée et adoucie à la fois pour Samba Diallo quand il est en dilemme auprès du fou qui le dérange pour aller prier forcément à la mosquée. Alors, sérénité et mélancolie qui se mêlent poignantes dans l'anxiété de Samba Diallo annoncent son dilemme entre le choix de vivre et d'adorer Dieu ou de mourir enfin pour éviter de l'adorer à jamais.

2. *Les haines les plus empoisonnées (S2) sont celles qui naissent sur de vieilles amours.* p. 172 (dangereuses, choquantes (S1).
3. *Délicieux accueil (S2) que fait la vallée desséchée au flot revenu, tu réjouis le flot.* p. 188 (aimable, joyeux, agréable (S1).

Ces deux métaphores *empoisonnées* et *délicieux* dans les deux phrases respectives ci-dessus sont les métaphores synesthétiques. Leur emploi repose sur la projection d'expérience perceptuelle de gout du domaine source aux autres expériences perceptuelles de domaine cible linguistique exprimées à l'autre côté des expressions employées.

### Conclusion

Tout au long de cette petite étude, nous avons vu quelques définitions qui reflètent généralement les métaphores ainsi que les composantes métaphoriques. La fabrication de la métaphore d'une vue linguistique s'impose sur les jeux concrets ou abstraits du domaine cible des métaphores données. Ici, c'est où se projette une expérience

conceptuelle ou perceptuelle de l'image mentale à la réalité objective. Voilà pourquoi nous avons considéré brièvement les métaphores conceptuelles, synesthétiques et picturales, etc. employées par Cheikh Hamidou Kane en suivant les mêmes esprits avec certains experts linguistiques.

Cheikh Hamidou Kane a écrit ce roman d'une manière philosophique et par conséquent, le style employé a provoqué tant d'emplois métaphoriques aux niveaux lexical et syntaxique comme nous l'avons brièvement vu. Voilà une raison pour laquelle les notions portées sur la religion et la philosophie dans l'intérêt de l'auteur incarnent les différents types de métaphore que nous avons déjà examinés.

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## Book Review

Reviewer: Peter, Ada Sonia, Ph.D.

### **Pragmatics of Nigerian English in Digital Discourse**

Innocent Chiluya, Presley Ifukor & Rotimi Taiwo (Eds)

Muenchen, Germany: LINCOM GmbH, 2014 100pp, €58.80 (paperback), ISBN 9783862885336

*Pragmatics of Nigerian English in Digital Discourse* edited by Chiluya, Ifukor and Taiwo is a book that conveys new insights to existing knowledge in pragmatics in digital communication. What this book captures better than any single book of pragmatic study is the intercultural dimensions of meaning and communication that the various authors bring to bear. In particular, the authors show how Nigerians from the south-west region demonstrate their “Nigerianess” in the digital discourse context. According to the editors the book not only illustrates aspects of Nigerian English and how it is constrained by information technologies but also reflects scholarly attempt “at harnessing research results in the investigation of intercultural pragmatics of Nigerian English in the context of Computer Mediated Communication.” This is clearly visible in each chapter of the book. The import of these new meanings emerging from Nigerian English is essential to the explication of African Cultural Revolution and identities.

Written in eight chapters, the contributors adopt pragmatic approaches and theories such as politeness, speech/pragmatic acts, relevance and Gricean pragmatics to examine digital communicative activities specifically on *Facebook*, *Twitter*, *Weblogs*, online chats, mobile telephony and E-learning processes. Although the book does not extend to online behaviours of Nigerians on *YouTube* (another important digital platform) where Nigerians respond to indigenous terrorist video uploads, the book’s application of the theories of pragmatics to some possible explanation of indigenous terrorist activities on the Internet is highly commendable. This is an integral but important analysis of how Nigerians respond to current social issues with new words and collocations emerging from the need to express concepts specific to the culture of the Nigerian society. It is also important to note that the chapters in the book have the kind of scientific coherence as any good qualitative study.

From the opening chapter entitled “Tweeting the 2011 bombings in Nigeria: Pragmatic strategies in Nigerian English,” Innocent Chiluba and Adegoke Adetunji reveal that writers on the Nigeria’s security situation, (many of them writing in Standard Nigerian English, or as direct translations of local languages and loan words from local languages), deploy specific pragmatics acts such as accusation, condemnation, denunciation of violence and blame on Islam as a religion. Presley Ifukor (in the chapter two), presents the social identities and “Nigerianess” of net-citizens (bloggers) with some recurrent linguistic features of Nigerian English in digital discourse that they use; also illustrating the nativisation of digital nomenclature, shortening practices, linguistic hybridity, code switching, intertextuality and inspirational invocations.

Titilade Oyebade in chapter three examines digital competences of young Nigerian elites by systematically analysing the pragmatic features of online discourse that they produce in e-learning platforms. She illustrates this using Levinson’s *activity types*. Chapters four, five and six focus on politeness and impoliteness strategies that are common in Nigerian English. For instance, Funmi Olubode-Sawe in chapter four unveils some of the commonest strategies used by the Yorubas for negotiating politeness, referred to as “Yoruba relational

strategies.” This is against the well known theory by Brown and Levinson.

Esther Oluделе and Oluwatomi Adeoti in chapter five examine Locher and Watts’ relational point of view of politeness and identify eight common forms of “psyching”- some types of norm-based politeness strategies present on Facebook by Nigerians. Rotimi Taiwo in chapter six examines trolling in Nigeria’s most popular online community (i.e. *Nairaland*). He argues that due to the high degree of anonymity associated with the Internet, online communication is increasingly being used to initiate and sustain trolling in form of sarcasm, vulgarity, threadjacking etc, which constitutes impoliteness in the Nigerian context. In chapter seven, Titi Fola-Adebayo applies Gricean pragmatics to the analysis of web conversations and blog entries of Nigerian sophomores and juniors. Here, features of Nigerian English are realized as instances of linguistic and creative nativization. The book ends with Taofik Adesomi’s study of relevance in chats among selected Nigerians applying the relevance theory of Sperber and Wilson.

*Pragmatics of Nigerian English in Digital Discourse* is recommended for use by both the undergraduate and graduate students and early career researchers in the areas of Internet Linguistics, Pragmatics, New Englishes, Sociolinguistics and Applied Linguistics. Future pragmatic studies of Nigerian

English in digital discourse may  
consider analysing digital discourse  
among Nigerians on online video

platforms such as Skype, YouTube,  
etc.