

Linguistic Hybridism and the Murder of Tongue in the South Western Nigeria

Yemi Ogunsiji

Accepted 1 May 2022

Department of English, Adeyemi Federal University of Education, Ondo, Nigeria. Phone: +2348035674622. E-Mail: ym.ogunsiji@gmail.com

ABSTRACT

The southwestern part of Nigeria is heavily populated by the Yoruba people and a good number of them have formed the habit of the use of English thereby jettisoning their indigenous language. This has led to language endangerment which might later cause the extinction of the indigenous language. This study aims to examine the sociolinguistic environment of the Yoruba/English bilinguals with a view to highlighting some areas in which there are instances of “murder” of the mother tongue as well as the English language used. Data were collected and analyzed. Guided by the research questions, the findings revealed that there had been a form of hybridization of the two languages which has implications for its meaning and cultural effects. Such a hybridized use has the Yoruba language as the base and this has affected the use of English one way or the other. The study concluded that such a hybridized language use will have some unpalatable implications for the two languages involved. If we want to be creative, our elements of hybridization will not be by unknown mistakes; rather, it will be by deliberate productivity and manipulations that will show a variety that will be rich in our environmental linguistic variables.

Keywords: Linguistic hybridism, culture, indigenous language, mother tongue, second language.

INTRODUCTION

The fact that language is an essential element in the culture of a society cannot be contested. In fact, without language, our society will be grossly inadequate since it is a way of self-expression and exchange of ideas. As an important part of human culture; without language, there would not have been what we can call advancement in human society. The language factor has contributed more than anything else in our society and it is the glue that holds the human society together. Therefore, the strategic position occupied by language in human affairs cannot be exaggerated. Wardhaugh (1977) has seen language as “the cement of society, allowing people to live, work and play together, to tell the truth, but also to tell a lie or lies”. Whatever scientific and technological breakthrough achieved by man is attributable to the existence of language. Emenanjo (1988) has also supported the ability of language “to do things” to encode

and decode the most intricate computations in human existence. No wonder, Langacker (1973) rightly observes that language “permeates our thoughts, mediates our relations with others and even creeps into our dreams”. As a carrier of our culture and as a tool for conveying thought, it will therefore be impossible to think or to appreciate our culture without language. Culture is a product of the human mind and it is defined, propagated and sustained through language. The relationship between language and culture is indisputably symbiotic. Language serves as an expression of culture without being entirely synonymous with it. In most cases, a language forms the bases for ethnic, regional, national or international identity. This study aims to examine the sociolinguistic environment of the Yoruba/English bilinguals with a view to highlighting some areas in which there are instances

of “murder” of the mother tongue as well as the English language used

Language and Culture

According to Obiegbo (2016) and Olaniyan (2019), the languages spoken in Nigeria are not evenly distributed. In the South-Western part of the country, Yoruba is largely spoken. Igbo is predominantly spoken in the South-Eastern part while Hausa is the dominant language in the North-Western part of the country. However, the situation is not the same in the North-central, North-western and the South southern part of the country. The various languages have been categorized based on the population of the speakers and their relative importance into major, minor and minority languages (Yusuf, 2007). For instance, Hausa, Igbo and Yoruba are major languages while such languages like Fula, Fulfude, Efik, Ibibio, Tiv, Izon, etc are also categorized as constituting other classes of major languages but smaller than those in the first category. The minor languages include Edo, Nupe, Igala, Urhobo, Edoma, Epira, Itsekiri and a host of others. Other languages not included in this minor group are referred to as the “minority languages”. There have been divergent views on the selection of one of these languages as the national language of Nigeria. While some scholars are in support of one of the indigenous languages, some are against this stance because of the fear of ethnic marginalization among other factors. The latter group is of the opinion that a non-indigenous language should be adopted as a uniting linguistic property of Nigeria. They argue that the adoption of English language will avert any tension which the choice of an indigenous language might create (Akindele and Adegbite, 1999). However, Bamisaye (2006) believes that any of the major indigenous languages are linguistically qualified to be a national language in view of the fact that a native language will “truly serve as a vehicle for expressing independent nationhood”. He however opines that the problem about a choice of an indigenous language is the selection.

Culture on its own is a concept that refers to the way of life of a people. This includes their customs, traditions, ideas, art, values their language. Invariably, language can be described as the repository of culture, since a language cannot express or name an entity that is not part of its culture. Culture is subsumed under social phenomena and it refers to the complex collection of beliefs, customs, language habits that give a common identity to a particular group of people at a specific point in time. It refers to man’s way of life which he acquires as a member of a group or society. This includes knowledge, laws, mores, values, customs, religion and rules which allow him to fit properly and relate well with other members of the society. It is the attitudes, beliefs,

mores, customs, language traditions, habits, achievements, spiritually, thoughts traits of society that are passed on from one generation to another.

The Centre for Advanced Research on Language Acquisition (CARLA) defines culture as the shared patterns of behaviors and interactions, cognitive constructs, and affective understanding that are learned through a process of socialization. These shared patterns identify the members of a culture group while also distinguishing those of another group. It is an aspect of social phenomena which refers to the complex collection of beliefs, customs, language, and habits that give a common identity to a group of people at a specific point in time. Dasylya (2007) puts it more succinctly this way: “culture defines a people’s civilization and determines its identity”. From the foregoing, we can see that culture is a nucleus of social identity which has to do with the way of life of a people; which includes rules, customs language and language-usage patterns. Mkpa (1987) sees it as a “gamut of the knowledge, beliefs, customs, tradition and skills that are available to the member of society”. Also, the United Nations Educational Scientific and Cultural Organization (UNESCO) portrays culture as a set of distinctive, spiritual, material, intellectual and emotional features of society or a special group (Hudson 1999 and Obiegbo 2016).

On the issue of Nigerian English, Banjo (2004, 2005) recognizes the fact that our English language has a reflection of home-grown nature whose lexical peculiarities are a reflection of Nigeria’s cultural impact. There is also the invasion of Americanisms into the English used by Nigerian students both at secondary and tertiary levels. This development has been facilitated by globalization which thrives on voluminous technological and electronic communications across cultures. A huge fraction of these communications is done in English especially from the very economically and technologically powerful country like America. From the foregoing, it becomes obvious that the Nigerian culture and the English language have had mutual impact on each other.

Nigeria’s Language Situation

Language, according to Soyinka (1977) is a repository of people’s history and culture. In his own perception, Soyinka sees language as a repository of people’s history and culture. He maintains further that language at the very least is one of the key factors in embedding our social consciousness. In a country like Nigeria, whatever excuse is given, languages are pivotal to the breakdown of the tenuous links of daily cohabitation and, therefore, the sudden resurrection of boundaries between linguistic groups. From the points of view of Soyinka, language is seen as of utmost importance in

any society, especially in Nigeria where it creates boundaries at different strata. No society can exist well without a language; it is a means of communication among human beings and it is a means of structuring human society because it transmits social order in any human set-up. All these are true when language is viewed from the status it occupies in a society. No matter which way we look at language the fact will always remain that it is a means of communicating one's feeling, thought, emotion, message, information and so forth. In actual fact, language is a means of doing things according to Austin (1962). Wardhaugh (1977), in his own view, tries to see language as a unitary system of linguistic communication which subsumes a number of mutually intelligible varieties.

Nigeria is a country with multiple ethnic groupings which are brought together in a marriage of inconvenience by the colonial rulers in the early part of the eighteenth century. The bringing together of different ethnic groups with distinct languages has thereby created problems of linguistic diversity. Though we cannot say with any accuracy the number of languages in Nigeria, we can however say, with reference to Bamgbose (1971), that they are, perhaps, hovering around 400. No doubt, Nigeria's language situation is a complex one, as the number of languages spoken in the country cannot be given with any exactitude. Yusuf (2006) claims that "the diversity in ethnic groups in Nigeria has given rise to multiplicity of languages, thus making the country multilingual". Bamisaye (2006) lends credence to this claim when he asserts that "Nigeria has not got an accurate census of her languages" and that the "statistics about Nigerian languages varies among scholars". However, there is ample evidence to lend credibility to an estimation of about 400 indigenous languages in the country according to Bamgbose (1976). However, Eberhard et al (eds) in the *Ethnologue of world languages* (2020) puts the number of languages in Nigeria at 527. Of these 527, 520 are living and seven (7) are extinct. Of the living languages, 510 are indigenous and 10 are non-indigenous or foreign. Furthermore, 20 are institutional, 78 are developing, 350 are vigorous, 28 are in trouble and 44 are dying (Ojo, 2017). Whatever might be the number, it is crystal clear that Nigeria is pluralistic in terms of language and ethnicity. Summarizing the language situation in Nigeria, Elugbe (1990), affirms that "linguistics diversity is one of the better-known attributes of Nigeria, a fact recognized by the composers of the original national anthem who agreed that tribes and tongue differences exist in Nigeria". It is noteworthy, that the languages spoken in Nigeria are not evenly distributed. For instance, in the south-western part of the country, Yoruba is largely spoken. Igbo is predominantly spoken in the South-Eastern part while Hausa is the dominant language in the North-Western part of the country. Such languages like

Fula, Fulfude, Efik, Ibibio, Tiv, Izon, are also categorized as constituting other class of major languages but smaller than those in the first category. The minor languages include Edo, Nupe, Igala, Urhobo, Edoma, Epira, Itsekiri and a host of others. Other languages not included in this minor group are referred to as the "minority languages". Explaining the diversity, Bamisaye (2006) says that the pattern of the linguistic situation in Nigeria is one which is characterized by the existence of a major or dominant language in each group. As such, the dominant language in Yoruba-speech community is Yoruba, Igbo is the dominant language in the South-East while Hausa is the dominant language in the North (Akindele and Adegbite, 1999; Yusuf, 2007).

Because of the language multiplicity and its attendant problems, the Federal Military Government came out with a *National Policy on Education* (1977) which was reviewed in 1981. The policy touches on the roles and functions of the indigenous as well as the English language. As a medium of instruction from the primary school, the policy says that "initially the mother tongue or the language of immediate wide community and at a later stage English" will be used. This statement appears good when looked at on paper, but a closer examination reveals some inadequacies. The policy does not state categorically when English will be introduced as a medium of instruction in the primary school. Again, the actual implementation was not truly followed and quite a good number of our local languages have not been thoroughly handled. That is why Olukpe (1978) says that no serious study of language problems of the Igbos at the syntactic and lexical levels has been undertaken except for aspects of Igbo phonology done by Dunstan (1969). The Hausa language has been fairly worked on and also Yoruba, even though they are still struggling to get themselves standardized.

There is as well the pedagogical problem of inadequacy of qualified teachers to handle the language aspect. There was a time Nigeria had the 6-3-3-4 system of education and language issue was a serious aspect of that curriculum option. Students are to pick one of the three major Nigerian languages apart from their mother tongues; there are no adequate teachers who are capable of handling the subject. Fluency in the local language is one thing, training to use the language as a medium of instruction is another. Language is seen as an important factor in ethnic and national identity. Also, language influences ethnic identity and worldview, i.e. cultural behavior of the speakers. Therefore, learning the language of another ethnic group (which is competing for the same national recognition as one's mother tongue) may create a situation where the teacher will either consciously or otherwise, transfer his cultural biases to his pupils. As a result, the pupils might look at the second indigenous language they are being taught as inferior to

their mother tongue thereby undermining the major aim of learning the other indigenous language which is for national unity (Hamers and Blanc, 1989; Obiegbu, 2015).

Linguistic Hybridism

The word “hybrid” had been explained in different Dictionaries. According to *The New Webster Dictionary of the English Language*, it means an offspring resulting from crossbreeding, or in language, it means a word composed of elements from two or more languages. From the *Dictionary of Contemporary English*, “hybrid” means an animal or plant produced from parents of two breeds or types; something that consists of or comes from a mixture of two or more things. “Hybridize” on its own means to form a new type of plant or animal from two existing types so that the new type has some qualities from each of the other types. From the *English Dictionary (Offline)*, the word is known in English since 1601 and it is from the Latin word “hybrida”, a variant of “hibirida”. It means the offspring resulting from crossbreeding different entities. It is also something of mixed origin or composition. In linguistics, the word is explained as a word whose elements are derived from different languages. This term has shown that the word has to do with the production of a new word from two different breeds. In this context, it is not limited to deriving a word from two different breeds; rather, it includes the use of the meaning or usage in one language (like Yoruba) to form words or sentences in another language. This term was used by Bamgbose (2018) who sees the “mother tongue” and the “murder tongue” as the two sides of the same coin. With the users of Yoruba as the example, he explains the concept of linguistic hybridism as the phenomenon of speaking a language whose culture you do not understand and living in a cultural environment you do not speak or appreciate its language.

A person is linguistically hybridized when a part of the knowledge of his indigenous language had been mixed up with his knowledge in English. Bamgbose (2018) makes to understand that the mother tongue or first language is the language first acquired by the child. The mother's tongue is taken to be any of the indigenous languages acquired by the child while English is the second or official language. The present reality is that English is taken as their first language while the indigenous language is either the second language or a dead language. By this, Bamgbose (2018) comes up with an argument that ‘When you murder your indigenous language in the interest of a foreign language (English) for whatever reason, you are most likely going to commit a two-way murder. By this, he means such a person has murdered his indigenous language and his heritage on the one hand and the other language (English) which he can never speak with its cultural flavor

Research Questions

- (i) Why do Yoruba/English bilinguals make use of English expressions that are pregnant with Yoruba meanings?
- (ii) Why do Yoruba/English bilinguals make use of many English expressions that are tautological?
- (iii) Why do Yoruba/English bilinguals intuitively add affixes to some English lexical items that do not need affixations?

METHODOLOGY

This study focuses on the Yoruba/English speakers of the south western part of Nigeria as the sampled population. The population was randomly selected from Oyo, Osun and Ondo states which we believe represent the other parts of the south western states since they speak the same language. The capital cities of each of these states (Ibadan, Osogbo and Akure) were chosen as the targets of this study. The targeted populations randomly chosen are of the same features in terms of education to the extent that the subjects under study interact through the use of English and their indigenous language, Yoruba. The analysis was done with the discourse analysis approach in mind but also supported by the Knowledge of ethnography so as to arrive at the meanings of the sampled utterances.

Data Collection

The collection of data in this study was done through the use of an unstructured method of recording so as to elicit first-hand and natural speech events which we needed. The subjects used were not aware that their spoken discourses were the target of our study. It was believed that this method would help to document the speakers’ unadulterated and natural discourse. The fact that this instrument was used to obtain natural and un-inhibited data has given credence to its validity and reliability of this instrument.

Analysis of Data

The data collected were spoken utterances. Even though interlarding did take place in the spoken discourse of a good number of speakers, our focus in this study looked into the utterances that are basically in English since this study has intended to look into some areas of spoken English that have the colorations of the influence of Yoruba language i.e in speeches where a form of hybridism had taken place. The study was done with the use of the discourses analyses approach in mind. The study was also corroborated with the use of an ethnographic approach as supporting evidence by

looking into the utterances which may be in form of sentences, clauses, phrases or at the lexical level with a view to looking at the influence of the indigenous Yoruba language on them. Discourse analysis is a blanket term used in analyzing the use of language in social contexts by looking into the underlying meaning of what people say. As a good supporter, ethnographic approach, being related to the field of anthropology, deals with a method that touches on how culture works in the context of people's discourse.

A Study of the Data Collected

Here, samples will be taken from the data collected so as to help our analyses. The selected samples will be highlighted with a view to looking into the causes or the reasons that might have led to the hybridization or the so-called "creativity" in the use of the English language. This becomes imperative because creativity does not just develop in a vacuum; there must be some factors that would have led to the new creations. The research questions earlier raised will guide the data which will be brought forward from our sampled population.

Translation/Transliteration of Yoruba idea/worldview

- Junior, come and wear your shoes
- Uncle, Bimbo wants to fall me down
- I will drink pepper soup when I get home
- I don't know for you if you lose your pencil
- I'm finding my pencil
- My Auntie likes drinking Gari.
- This place is in problem anytime rain is raining.
- I will help do your assignment for you.
- I don't know for you.

In terms of meanings, the Yoruba language will say "wo" to mean "wear". The speakers of the Yoruba language will use "wo" to mean many things in different contexts. The lexical item can be used to mean "wear" or "put on". In another context, "wo" can give a deeper meaning to refer to a fruit that falls from its tree. As used in the example provided in our data, the speaker of Yoruba can say "wo bata", "wo ewu", "wo sokoto" which means "put on shoes, shirt or trousers". In English, it is wrong to "wear shoes" but in the context of the indigenous Yoruba language, we can "wo bata". The knowledge of Yoruba language is used to negotiate and manipulate the English language. If we look through the other examples, we will discover that the knowledge of the indigenous language has been the basis of the construction of the English language which has become the language spoken every day. Examples like "fall me down"; "I don't know for you"; "drink orange/garri"; "rain is raining"; 'I

don't know for you" are direct translations from Yoruba to English. Such translations are very common in our use of the English language today such that quite a good number of people do not know the rules that guide the correct and accepted usage of the language.

Use of tautological ideas and concepts

One of the expressions also commonly noticed among the users of English in the South Western part of Nigeria where Yoruba is the indigenous language is the use of tautological expressions. Tautology refers to an expression or phrase that says the same thing twice just in a different way. It should be noted that tautology is not limited to the Yoruba users of English alone; it affects most users of English as a second language. They usually add another word to the first word used which makes their expressions tautological. The following are examples:

Retrieve, return, resume, repay, reply,
Reverse, recall, relocate, replay, repatriate,
respond, etc

Their expressions become tautological if we add 'back' to any of these words thus:

Retrieve back, return back,
Resume back, repay back,
Reply back, reverse back,
Recall back, relocate back,
Replay back, repatriate back.

What this means is that we are repeating the same thing in different words instead of saying it once and forget it. It will be tautological to say "I want that vehicle to reverse back" instead of "I want that vehicle to reverse "Or "I want that vehicle to move back".

Apart from the example above, some tautological expressions do not have the addition of "back" but rather in another use. The followings are examples of expressions that are tautological:

- I went to see him personally.
- Remember when 4G cell phones were new innovations?
- The evening sunset was beautiful.
- Give me that new hot water heater.
- She always over-exaggerates.
- Sambisa is a very dry desert.
- In my opinion, I think he is wrong.
- The students will take turns, one after the other.

However, some tautological expressions can happen everywhere and some people may say that it is for emphasis but we need to take note. Examples include: "Rise on your feet" – definitely, we cannot rise on our "hands". "Clap your hands", "rise up", "sit down" "bend down", "climb up" are few of other examples.

"Creative" use of lexical items

It will be noted that Nigerians are very good at a lot of things and one of such things is the invention of our own version of English language and such creations have become popular in our communication process. Some of the words or expressions created cannot be found in the dictionary and some are picked up from others and they ultimately become a norm. It should be noted that this is not only limited to uneducated people since highly educated folks are also involved in the use of such words and expressions. The followings are examples:

- **Go-slow:** Here, Nigerians refer to congested traffic. In the English dictionary, it means a form of industrial action in which work or progress is deliberately delayed or slowed down.
- **Disvirgin:** Nigerians will use this word to refer to the loss of virginity or when a female had been deflowered.
- **Trafficcate:** In Nigeria, this is a situation where a driver indicates to the other driver that he/she is about to take a turn.
- **Flashing:** The word “flash” has a different meaning here. In Nigeria, it means when someone calls your mobile phone and cuts off before you answer. This meaning is unknown to the English people.
- **Installmentally:** The word like this does not exist in English though it sounds correct. The correct form does not end with –lly. One can pay in “installments” but not “installmentally”.
- **Opportuned:** English dictionary does not have this word, rather, it has “opportune” which means “timely” or a time that is especially convenient or appropriate for a particular action or event.
- **Cunny:** This is a word that Nigerians use to describe something that is deceitful or crafty. In English, the right word is “cunning” but not “cunny”.
- **Next tomorrow:** This refers to a day after tomorrow but Nigerians prefer to say next tomorrow’.
- **Packer:** The word was got from the word “pack” to refer to “pepperish” to refer to a meat or soup that has too much pepper.

Apart from the instances raised above, there are others which had been noted by a good number of scholars but which are still persistent till today. Bamgbose (2018) had noted some examples in his work and these include the wrong use of some words and phrases/clauses like “seldomly”, “firstly”, and “outrightly”. These words should be avoided in our expressions because they do not exist in the dictionary and their correct forms – seldom, first, outright – should be used. Bamgbose also hinted that expressions like the following should be avoided:

- Poju got the job on a platter of gold (Poju got the job on a silver platter)
 - I am a staff of the firm –this is wrong because the word ‘staff’ had been used wrongly.
- The word, in a good dictionary, had been considered as

a group. For the correct use of the word, it is advisable to say “I’m a member of staff of the firm”. At times, there are singular and plural forms of the word “staff even though the plural form (staffs) is seldom used but it refers to more than a single group of people.

These are some of the words which we all use or have created to express the meanings that the owners of English as the first language cannot understand. With the pace at which creativity is evolving in language, the use of such expressions may become a part of the Nigerian version of English.

DISCUSSIONS

Why do Yoruba/English bilinguals make use of English expressions that are pregnant with Yoruba meanings?

In this study, we have seen many examples of the wrong, or newly created expressions that are influenced by the mother tongue of the speakers which have become day-to-day use of English. Most of the utterances, if studied with in-depth linguistic knowledge, will show that the mother tongue of the users has the basis for the use of English sentences that are noted in the study. Quite a very large number of the elderly people do transliterate or translate their mother tongue into English and thereby continue to use it as the normal English sentences whether or not they conform to the rules of English. We often think in our local language and then articulate it in English. Such an expression will have Yoruba meanings and colorations. It implies that they translate or even transliterate what happens in their thinking faculty into English. With these, many of the young ones of today have taken such expressions as the normal ways of the use of English forgetting that language is not just a means of communication: rather, it is a means of identity as well as culture. As we have said, there are many of our people whose children cannot speak their local languages but only English. The eventual problem of these groups of people is what Bamgbose (2018) has called linguistic hybridism. It is the speaking of a language the culture of which you do not understand.

With the above, we have seen that many Yoruba people have lost or are losing touch with their cultural heritage which is portrayed in their Yoruba language. Today, the reality is that the English language has become the mother tongue of many Nigerians while their indigenous language has become their second language or an almost forgotten language. This implies that your indigenous language had been murdered. Apart from murdering the indigenous language, Yoruba, the English language has also been murdered because the hybridized version of English being spoken flouts the structural and the semantic rules of the language. By

extension, the culture and other instances of the speakers' heritage had been mortgaged since their socio-cultural realities had been negatively affected.

The fact that the English language is a language of upward mobility is not contested; however, speaking of one's indigenous language like Yoruba will do more good than the opposite to the speaker. This is because when one kills his indigenous language, he/she has killed his/her culture and heritage. The English language cannot portray our culture because God has a way of creating and imbibing one's culture in a particular linguistic environment. When a very good speaker of our indigenous language has taken adequate exposure of English and the use at the right time, then such a person has taken a very intelligent decision. When a parent can use the English language and the indigenous language with his children /wards at the right time, everything will flow positively and the needed upward mobility that will enhance the speaker, the environment and the overall development will definitely set in.

Why do Yoruba/English bilinguals make use of many English expressions that are tautological?

Another very important aspect of the English language noted in the researcher's interaction with the speakers of English as the second language is the issue of tautology. Tautology can be seen in two ways: verbal tautology and logical tautology. Verbal tautology is the one that involves just a" repeats the same idea already expressed in the single word "I". The addition of that adverb is basically for emphasis but it does not add any new information and as such, it can be cut off from the sentence and the meaning will not change in any way. The second meaning of tautology is the logical type. In logic, a tautology is something that is true in all circumstances. It can be done by the use of "either/or", "neither/nor". The following illustrates the concept of logical tautology: "Either Ade or Olu is around". This sentence is always true because one or either person must be around. Tautologies are common in everyday speech but they do not diminish the clarity of the expression. However, in formal writing, it is advisable to avoid it so that one does not repeat himself unnecessarily.

There are also some tautological words that we must try to avoid in our expressions. In the following lexical items, we should avoid the addition "back": resume, return, retrieve, repay, respond, repatriate, resumption, recall, relocate, replay. It will be wrong to say "He has returned back", "The school has resumed back" and so on and so forth. All these are tautologies that are glaring and can be avoided. In language interlarding, we should also avoid an expression like "Mo ti san owo school fees mi". It is like saying "I have paid the money for my school fees" which is highly

tautological.

We should however note that there are some tautological expressions that we should know and try to avoid in our expressions. Adenaya (2020) gives some examples in his Opera News write-up. He uses the following expression: "Poju got the job on a platter of gold". According to him, this is not an English expression because the correct idiom is "on a silver platter". If one is given something on a silver platter, one does not need to do much before getting it. The correct sentence will be 'Poju got the job on a silver platter'. Here is another example: "I am a staff of the firm". "Staff" is wrongly used here because it means all the workers employed in an organization (as a group). The correct use is 'I am a member of staff.' Apart from the above examples, there are other examples which the researcher had observed in the discourse of bilinguals. They are "free gift, end result, past history, plan ahead, revert back, new recruits, fatal killing, other alternative, repeat again, added bonus, new innovative". If looked at critically, it will be discovered that there is redundancy in the expression of each of those examples.

Why do Yoruba/English bilinguals intuitively add affixes to some English lexical items that do not need affixations?

Apart from the above examples, there are some words which are wrong and must be avoided:

- I seldomly attend the program ---(wrong)
- I seldom attend the program. ---(correct)
- I walk fastly---(wrong)
- I walk fast ---(correct)
- He failed outrightly ---(wrong)
- He failed outright ---(correct)
- I got there at opportuned time ---(wrong)
- I got there at opportune time ---(correct)

Other examples include the followings: Go-slow, disvirgin, trafficate, instalmentally, opportuned, pepperish, cunny, outrightly, seldomly and so forth. All these are examples of new 'creations' which are not in line with the normal rules of the English language. Because some English lexical items are in need of adding affixes in their morphological processes, these are taken as the normal rules in the formation processes. Some of these words had been taken as the correct English word whereas in the right sense, it is not so. English does not rigidly follow a particular rule in word formation; some are exceptions while some do not follow the rules hook, line and sinker. This is a part of the dynamism of language.

CONCLUSION

No doubt, the English language has come to stay in

Nigeria. Also, the language has gained popularity in many parts of the globe such that very many countries have acquired its usage for one thing or the other. However, this does not mean that all the nations that have acquired English have jettisoned their local languages. In fact, they hold their local languages in high esteem because they know that it is their languages that are intricately related to their cultures and heritages. This study has shown that there are lapses in the use of both English and Yoruba by many people. People often use English to portray their Yoruba culture; that is they think and reason with the sensibilities of their indigenous language but eventually use English to bring out what is in their thought. The study has also revealed the use of redundant expressions by Yoruba/English bilinguals. This has led to unnecessary tautological expressions. Also, the study has revealed how Yoruba/English bilinguals “creatively” flouted some morphological rules of English. With these, they see the lexical items they have created as correct and they continue to make use of such words.

As we know that language is very creative, the competence in the two languages will even enhance one creative impulse such that we will not have a two-way murder of language. It is a two-way murder when one has murdered his indigenous language on the one hand, and also the hybridized form of the English language that is neither here nor there. By doing so, one has murdered his indigenous language as well as culture because language and culture go together. The English language held in high esteem lack the necessary wherewithal that will uphold our culture. It is therefore incumbent on us in Nigeria, and especially the Yoruba people to see the need for the respect and the uplift of their language. It is sheer stupidity to see ones local language as inferior to English when in actual fact, the way you speak the English language will easily expose you as a Yoruba person. It is foolhardy to ensure that you interact with your child in English always so that he can be fluent in the language only. That is why it is necessary to be competent in both the indigenous and the English language.

RECOMMENDATIONS

- Yoruba as an indigenous language should be made a compulsory subject in the South Western part of Nigeria.
 - Cultural studies should be an integrative aspect of our system since language and culture are inseparable.
 - Referring to our indigenous language as a vernacular should be jettisoned.
 - It is high time the language aspects in our *National Policy on Education* were adequately implemented.
- If these observations/recommendations are critically looked into and adequately implemented, the series of

problems we are encountering in our social, linguistic as well as cultural heritages will be a thing of the past.

REFERENCES

- Adegbija A (2008). Features of language use in Yoruba traditional language. A dissertation in partial fulfillment for the degree of Doctor of Philosophy, University of Ibadan, Ibadan, Nigeria.
- Adenaya W (2020). English Class: Mother Tongue or Murdered Tongue'. In Opera News.
- Adetugbo BS (1998). Transformations: Thinking through language Routledge & Kegan Paul, London.
- Akindele F, Adegbite W (1999). Sociology and politics of English in Nigeria: An Introduction.
- Austin JL (1962). How to Do Things with Words. Harvard University Press.
- Awonusi M (2002). Man-made language. Routledge & Kegan Paul, London.
- Bamgbose GA (2018). Mother tongue and the murdered tongue: two sides of the same coin. The Nigerian Voice.
- Bamgbose GA (2020). Our mother tongue and their murdered tongue: the Nigerian linguistic landscape, *Vanguard*, Feb 21. <https://englishdietng.com>.
- Bamisaye T (2006). English language in Nigeria. King Julius Educational Publishers, Lagos.
- Banjo A (2004). Making a virtue of necessity: an overview of the English language in Nigeria. University Press, Ibadan, Nigeria.
- Dasylyva AO (2007). Culture, Education and the Challenge of Globalization in modern Nigeria. *J. Sch. Lang.*, 3: 1-21.
- Dunstan E (ed)(1969). Twelve Nigerian Languages. New York: African Publishing.
- Elugbe BO (1990). National Language and National Development in Emenanjo E.N (ed) Multilingualism, Minority language and language policy in Nigeria. Central Book Limited in collaboration with Linguistic Association of Nigeria, pp.10-19.
- Emenanjo EN (1988). Linguistics, language of the nation, 7th Inaugural Lecture, University of Port Harcourt, Nigeria.
- Hudson R (1980). Sociolinguistics. Cambridge University Press, Cambridge.
- Langacker RW (1973). Introducing Applied Linguistics, Longman, London.
- Mkpa MA (1987). Curriculum development and implementation. Totan Publishers
- National Policy on Education (1977, 1981). Federal Ministry of Education, Lagos.
- Obafemi Awolowo University Press. Ile-Ife, Nigeria.
- Obiegbo I (2016). Language and culture: Nigerian perspectives. *African Research Review*, 10(4): 69-82.
- Ojo V (1977). English-Yoruba language contact in Nigeria" Eberhard-Karls Universitat, Ph.D. Dissertation.
- Olaniyan ME (2019). Language and culture as synergy for national integration in Nigeria. *Global Journal of Arts and Social Sciences*, 7(10): 10-30.
- Oluikpe BO (1978). English in Igboland: A Contrastive Study of English and Igbo Syntax. Africana Press .
- Soyinka W (1977). The Scholar in African Society" in A.V. Iwara and E. Mveng (eds) Second Blacks and African Festival of Arts and Culture: Colloquium on Black Civilization and Education. Colloquium Proceedings , Vol 1, Lagos: Federal Government of Nigeria, pp 44-53.
- Wardhaugh R (1977). Introduction to linguistics. McGraw-Hill Books Company, New York.
- Yusuf O (2007). Basic linguistics for Nigerian language teachers. Linguistics Association of Nigeria, Port Harcourt, Nigeria.