



**CONNECTIVES IN IGBO: A SYNTACTIC ANALYSIS OF CONNECTIVES IN THE STANDARD IGBO AND
THE NSUKKA DIALECT**

**A minor dissertation submitted in partial fulfilment of the requirements for the award of
the degree of**

Master of Arts in Linguistics

HENRIETTA CHIMTO IFYEDE (IFYHEN001)

Faculty of Humanities

University of Cape Town

2019

COMPULSORY DECLARATION

This work has not been previously submitted in whole, or in part, for the award of any degree. It is my own work. Each significant contribution to, and quotation in, this dissertation from the work, or works, of other people has been attributed, and has been cited and referenced.

Signature: Henrietta C. Ifyede

Date: 25/07/2019

The copyright of this thesis vests in the author. No quotation from it or information derived from it is to be published without full acknowledgement of the source. The thesis is to be used for private study or non-commercial research purposes only.

Published by the University of Cape Town (UCT) in terms of the non-exclusive license granted to UCT by the author.

Table of Contents

ABSTRACT.....	5
DEDICATION	6
ACKNOWLEDGEMENTS	7
Chapter One.....	8
1.1. Preliminary Remarks	8
1.2. General Introduction.....	8
1.2.0. Background To The Study.....	8
1.2.1. Connectives	9
1.3. A Brief History of the Igbo People.....	10
1.3.1. The Language and Its Location.....	12
1.3.2. Niger-Congo Phylum	17
1.3.3. Benue-Congo Languages.....	18
1.3.4. Some Similarities Shared in the Niger-Congo Language Phylum (Williamson 1971, 1989).....	19
1.3.5. Linguistic Classification of Igbo.....	21
1.3.6. An Overview of the Nsukka Dialect and Nsukka People.....	21
1.4. Aim and Objectives	22
1.5. Research Questions.....	22
1.6. Scope of Study	23
1.6.1. Significance of Study	23
1.7. Research Methodology	23
1.8. Methods of Data Collection.....	24
1.9. Theoretical Framework.....	24
Chapter Two: Literature Review	25
2.0. Preliminary Remarks	25
2.1. Standard Igbo Orthography.....	25
2.1.2. On Standardisation: where Igbo falls.....	29
2.1.3. Dialect and Language.....	33
2.2. Typology of Connectives.....	34
2.2.1. Coordination and Subordination	34
2.2.2. Coordination	34
2.2.3. Semantic Role of Conjunctions	38

2.2.4. Subordination	40
2.2.5. Subordinators	41
Conjuncts	42
2.3.1. Conjuncts as Correlatives	46
Table 4. Other examples of Correlating Conjuncts	47
2.4. Sentence Connection.....	47
2.4.1. Time Relaters:	47
2.4.2. Place Relaters:	48
2.5. Logical Connectors:	49
2.5.0. Enumeration:	49
2.5.1. Addition:.....	50
2.5.2. Transition:.....	51
2.5.2. Summation:.....	51
2.5.3. Apposition:	52
2.5.4. Result:	52
2.5.5. Inference:.....	52
2.5.6. Replacement:.....	53
2.5.8. Concession:.....	53
2.5.9. Substitution:	54
2.6. Discourse Reference:	54
2.7. Comparison.....	56
2.8. Ellipsis.....	56
2.9.0. Structural Parallelism	58
2.9.1 Connectives in Gokana and Kana	59
2.9.2. Grammatical Categories in Igbo.....	61
2.9.3. Summary of Literature Review.....	61
3.0. Preliminary Remarks	62
3.1. Introduction:	62
3.2. Connectives in Standard Igbo.....	62
3.2.1. Distinctive features of conjunctions in Standard Igbo	64
3.3. Coordination:	65
3.3.2. Structure of Coordination in Igbo	72
3.4. Conjuncts in Igbo	72
3.5. Subordination.....	74
3.5. Connectives in Nsukka Dialect	76
3.7. Summary	77
4.0. Preliminary remarks	78

4.1. What is Code-switching?	78
4.2. What rules governs Code-switching?.....	81
4.3. Code-switching in Igbo.....	82
4.4. Summary.....	84
<i>Chapter Five</i>	85
5.0. Summary and Conclusion.....	85
5.1. Conclusion.....	87
APPENDIX	89
List of Abbreviations	89
<i>Bibliography</i>	91

ABSTRACT

This study provides a description of connectives in Igbo, focusing on the Standard Igbo and Nsukka dialect varieties. These connectives in Igbo are realised mainly through conjunctions and a few adverbials and previous works on connectives in Igbo have hugely focused on connectives in the Standard Igbo variety (Emenanjo 2015). And so, the main aim of this work was to identify the connectives in both varieties and conduct a syntactic comparative analysis, thereby adding to the existing connectives in the literature. This work explores connectives in the Standard Igbo and the Nsukka Dialect and their similarities. It also highlights the difference between connectives in both varieties. Data for this work was gotten through the researcher's intuitive knowledge and by conducting unstructured interviews with native speakers. The major finding is that there are a limited number of connectives in the Standard Igbo and even a fewer number in the Nsukka Dialect and these connectives are more similar than different syntactically. One of the questions addressed by the study is the role of English in the Igbo language in general, and how this specifically affects connectives in Igbo. It does so by thoroughly reviewing code-switching and related concepts. This work concludes that the differences in connectives in both varieties are merely morphological.

DEDICATION

I wholeheartedly dedicate this work to God Almighty who gives life, knowledge and wisdom. And to my delectable parents, Mr & Mrs Ify-edo Igboanugo for their unflinching love, prayers, and support.

ACKNOWLEDGEMENTS

I would like to express my profound gratitude firstly to God, who endowed me with the wisdom, knowledge and understanding used in this work. Special thanks to my supervisor, Mr Sean Bowerman, whose guidance, encouragement and input made this work possible. I couldn't have prayed for a better supervisor. To Prof. Ana Deumert who also guided me throughout this academic journey, I sincerely appreciate your efforts. To Prof. Rajend Mesthrie who stepped in as co-supervisor to finalise the work, I say thank you.

My heartfelt gratitude also goes to the Mandela Rhodes Foundation for all their support throughout this academic journey. To my friends who have now become family and have supported or encouraged me in one way or the other, especially Emelia Appiah and Chioma Idu, I am immensely grateful for you two for walking this academic journey with me, offering all kinds of moral support and assistance in my vulnerable moments. Thank you.

Most importantly, to my quintessential siblings, Mrs Dumebi Nwafor, Barr. Pascal, Rev. Sister Cynthia, Esther and Pamela Ifyede, Vivian and Rita Duruaku, I am grateful for your undying love, unflinching support and for always cheering me on through this journey.

Cape Town, July 2019.

Chapter One

1.1. Preliminary Remarks

This chapter presents the Igbo people's history, the language and its dialects; the linguistic classification of the language, objectives, and the research questions guiding the study and applied methodology.

1.2. General Introduction

Simply put, syntax is an important area of linguistics which is concerned with how morphemes and words are combined to form larger expressions such as phrases, clauses and sentences and the rules governing such combination.

Syntax is central to the study of grammar as it studies the largest unit in human language (the sentence). A sentence is made up of speech sounds (phonetics and phonology), which combine to form morphemes and word units (morphology), phrases and clauses. Its centrality can also be noted from the semantic point of view because the meaning of words can further be determined or reshaped by the syntactic domain (context) in which words occur, and the constituents into which they combine.

1.2.0. Background To The Study

Apart from the works of Eme & Mbagwu (2011) and Joshua (2016) who analysed the Gokana and Kana languages, no major work has been done on connectives in the Igbo language. Connectives or 'linkers' as Blühdorn (2007) while quoting Quirk et al. (1985:921) stated, fall within the purview of syntax in the grammar of the Igbo language. They are most significant in the creation of coordinating and subordinating relationships in the syntax of any language, but in universal grammar, they belong to the conjunction word class, referred to by Ndimele (1993:42) as a 'closed class' 'because it repels the addition of new members in this category' as a result of which they cannot undergo morphological processes in any language and are merely used as 'grammatical, function or structural words' to establish a relationship between constructions. Crystal (1997) sees conjunctions as an umbrella term for lexical units that primarily function to connect words or constructions. Joshua (2016) gives a binary set of conjunctions as co-ordinating conjunctions (and, but, or) which link linguistic units of equal syntactic structure or

hierarchy and subordinating conjunctions (because, when, unless) which link linguistic units of unequal syntactic structure or hierarchy. ‘They are also known as co-ordinators and subordinators respectively’ Joshua (2016:11). Johannessen (1998:97) also posit that conjunctions, just like other functional elements constitute the closed lexical class. He goes further to explain that functional elements such as conjunctions are ‘generally stressless, often clitics or affixes and sometimes phonologically null’ in some languages, for example, in Latin. Johannessen (1998) defines a coordination as ‘a construction consisting of two or more members which are equivalent to grammatical function and bound together at the same level of structural hierarchy by means of a linking device’.

1.2.1. Connectives

Connectives include lexical items that grammatically link or connect ideas at any syntactic level; phrase, clause or sentence level. In other words, connectives function to link other linguistic units. Joshua (2016:11) quoting Crystal (1997) notes that, adverbs such as ‘therefore, however, nevertheless, moreover’ and copula verbs such as ‘seem’ et cetera, can also function as connectives. This work will explore connectives in the Standard Igbo and the Nsukka dialect of Igbo spoken by the Nsukka people of Enugu state in Nigeria. Both varieties although are more similar than different, this difference is more geographic than linguistic.

Eme & Mbagwu (2011:51) uses the terms *connectives* and *conjunctions* interchangeably. They posit that there are ‘overt or covert links between the words that form a sentence’ and these links manifest into a cohesion. According to them, not only are these links obvious at each linguistic level of the phrase, clause, sentence, they are also present beyond the sentences up to discourse level. Connectives or conjunctions are overt linkers while covert linkers are embedded in zero connectors which are made conspicuous by ‘irregular semantic computation or not being hosted by any lexical item’ Crystal (2003). For example: (a) John said he was coming

(b) Derrick likes pasta; I can’t eat it.

According to Eme & Mbagwu (2011) citing Crystal (2003) the absence of a connector (that and but) in (a) and (b) does not deny the link between units in the constructions.

Nenkova & Pitler (2009) define discourse connectives simply as words that are used to establish an explicit discourse relationship between two units. Connectives are generally used to establish relations in discourse scenarios or non-discourse scenarios. For instance;

(1a) Selling picked up as previous buyers bailed out of their positions *and* aggressive short sellers anticipating further decline moved in.

(1b) My favourite colours are red *and* yellow.

(2a) The asbestos fibre, crocidolite, is unusually resilient *once* it enters the lungs, with even brief exposures to it causing symptoms that show up decades later, researchers said.

(2b) A form of asbestos *once* used to make Kent cigarette filters has caused a high percentage of cancer deaths among a group of workers exposed to it more than 30 years ago, researchers reported, Nenkova & Pitler (2009:13)

Nenkova & Pitler (2009:13) further allude to the ambiguity of the same connective in discourse and non-discourse scenarios. In sentence (1a) and (2a), *and* and *once* function as a discourse connective marking the temporal relation between both clauses while in (1b) and (2b), *and* and *once* occur in a non-discourse scenario.

1.3. A Brief History of the Igbo People

Traditionally, the Igbo people are mostly subsistence farmers and traders in agricultural and palm products, but due to westernisation, in recent times, a larger percentage of the Igbos have acquired western education. The Igbo's also account for the greater number of migrants from the eastern states to other parts of Nigeria especially for trade purposes. Multiple sources note that segmented oral traditions and cultural traits inspires the belief that there is a core area of Igboland where people from the north and west settled as early as the ninth century. The settlers were formerly autonomous communities with centralised leadership such as the Owerri, Orlu, Nri, Onitsha, Arochukwu, Agbor and Okigwe communities forming the eastern belt, and migration to this area in the past was in all directions, and in this way, the Igbo culture area gradually became homogenous. Afigbo (1981:358) in his account of this history records that at some point during colonialism, the Igbo's rejected the label 'Igbo' used in addressing them because it was now being used as

a derogatory term meaning ‘less cultured neighbours’. However, the term has now metamorphosed to mean three things; the language, the speakers of the language and the geographical territory.

The first time the Igbo’s encountered the Europeans was in the mid-fifteenth century with the arrival of the Portuguese in 1482, and African and European traders met on the Niger coast. Trading began with the Portuguese, then the Dutch followed suit and followed by the English, Slattery (2016). At that point in time, trading was ostensibly the primary motive of contact. However, trade relations were the foreground framework for the colonialism that followed according to Isichei (1973). However, it is noteworthy to point out that the Igbo slaves were the most involved in this trade, as labourers, but when slave trade was abolished in 1807, another trading era emerged that now focused on the buying and selling of palm products, timber, elephant tusks and herb spices. The British were foresighted and saw how productive and lucrative the land would become, hence, they prolonged their stay, and began intense trading and imperialism. By 1900, South-Eastern Nigeria became the protectorate of the British Niger Company. The Colonial Office then became in charge of this protectorate. Between 1900 and 1914 when Northern and Southern Nigeria were amalgamated, the Igboland had experienced twenty-one colonial expeditions. In 1928, Igbo men were mandated to pay tax, this taxation officially made them British colonial subjects. The taxes were collected by ‘warrant chiefs’ appointed by Fredrick Lord Lugard, the then colonial governor of Nigeria.

The Igbo’s strongly resisted colonial powers that attempted to take over political control of them. There were several cultural protests in the early decades of the twentieth century because the Igbo’s had always been egalitarian, and they suffered great penalties for this resistance Fulford (2002:489). The ‘Ekumeku’ indigenous religious movement triggered political consciousness in the people, hence, when rumours spread that the Igbo women were being considered to pay tax, this ignited the 1929 ‘Aba women Riots’ led by Margaret Ekpo. According to Slattery (2016:2), this was the first-time women stood up for themselves in their history. However, once imperialism began in the area, it could not be stopped, and the Igbo culture was never the same as it was infiltrated by western ideologies such as Christianity and European systems of governance. By the mid- 20th century after

Nigeria's independence, precisely in 1967, a strong sense of ethnic identity had emerged among Igbos who were occupying the south-eastern part of the amalgamated Nigeria. They decided to be self-governing and sought secession, but this was met with hostility and a civil war, popularly known as the Nigerian – Biafran war which broke out between the Igbo's and the Nigerian government between 1967 and 1970. This culminated in the defeat of the Igbo separatists by the Nigerian government and Igboland was forced to remain a part of Nigeria. A small ethnic Igbo population exists in Cameroon and Equatorial Guinea. Fulford (2002:492) citing Forde & Jones (1958) states that the need for the construction of nationhood and nationality which was absent among the Igbo's set the foundation and framework for nationality among the Igbos. It was this absent 'nationality' that inspired the creation of the term 'Igbo' which was first used by the Europeans to refer to slaves and slavers on the Delta coast. According to Forde & Jones (1958), before the Europeans came, the Igbo's had no common name and did not identify themselves as a group sharing a common language. This self-consciousness made possible by the Europeans led them to being categorised as one and same because of culture, yet the Igbo's, when critically looked into exhibit such 'incoherence and diversity'. Fulford (2002:492) quoting Talbot (1926) writes, 'the Igbo's possess an overwhelming number of dialects and branches...sometimes there is a great variation even in the same town, while often neighbouring villages of the same sub-tribe can hardly understand each other'. However, I quite disagree with this. In my opinion, variation exists across towns, not within towns. Even in this variation that exists in the Igbo language, there are different levels of mutual intelligibility.

1.3.1. The Language and Its Location

The Igbo language is one of Nigeria's three major languages (others include Yoruba and Hausa). It is also the primary native language of the Igbo people, located in the south-eastern part of the country. The language has approximately 22 million speakers who live mostly in Nigeria and are primarily of Igbo origin (2006 Nigeria Population Commission Census). Emenanjo (2015:1) citing Onwuejeogwu (1975) refers to the language and its location as the Igbo Culture Area. This is based on anthropological empirical observation that cultures have shared geography, traits and patterns. Hence, this Igbo culture area is divided by an imaginary line that runs through Ahoada, Ukwuani, Obiaruku, Diobu, Arochuckwu, Afikpo, Ndinofu, Isiogo (Abakaliki area) with Nri, Ihiala and Owerri at the

centre, Agbor, Anioma, Enugu Ezike (Nsukka), Ikwerre, Afikpo and Azumini at the culture margin. This imaginary line encapsulates a people who do not only speak various dialects but share at least 50% similar traits. Linguistically, there are numerous dialects which emanate from a proto-Igbo language and share some grammatical, lexical and phonological features while also differing lexically, grammatically and phonologically to some extent. While Emenanjo (2015:2) argues that the differences do not interfere in effective communication otherwise known as mutual intelligibility. I argue that to a reasonable extent, the differences in some of these dialects result in minimal mutual intelligibility especially among those that are geographically far apart with the Nsukka dialect and Owerri/Isuama dialect (Standard Igbo) as case in point. In the field work for this study, as a native speaker of the Owerri/Isuama dialect otherwise known as Standard Igbo, coming in contact with participants who spoke core Nsukka, I needed to employ the services of a translator who also spoke Nsukka, to translate the interview proceedings. An example of a visible lexical difference between Nsukka dialect and Owerri/Isuama dialect is:

Nsukka dialect	Owerri/Isuama dialect	Gloss
ûú Oguno	Anụ ọhịa	Wild animal
Ímā	ṁmṁnwụ	Masquerade
Ashụa	Ahịa	Market
Nkwụ ọcha	mmanya ngwọ	A type of wine from raffia palm
Eka	Aka	Hand

Table 1. Examples of some lexical variation in Standard Igbo and the Nsukka dialect

A visible phonological difference between Igbo dialects is:

Nsukka	Owerri	Onitsha	Enuani	Ika	Gloss
èshụ	àhụ	àrụ	àshụ	èhụ	Body
eghụ	ewu	ewu	ewu	èhụ	Goat
àhụ	àhụ	àfụ	òfụ	òhụ	That

Table 2. Tone marking with the Green & Igwe Convention (based on Uwalaka 200:431)

Emenanjo (2005:2) classifies the Igbo dialects into two broad categories of West Niger Igbo and East Niger Igbo. In the West Niger Igbo, there are three main dialect clusters: Ika, Ukwuani and Enuani dialect cluster. The main dialect cluster in the East Niger Igbo includes; Onitsha, Orlu, Owerri, Etche, Ikwerrri, Nsukka and Umuahia dialect cluster. He further tries to slightly bend his stance on mutual intelligibility by positing that, communication between the West Niger Igbo and East Niger Igbo speakers is only made possible ‘after some adjustment’ in dialect is made by West Niger Igbo. It seems logical to say that Standard Igbo emanates from East Niger Igbo, hence, speakers of West Niger Igbo need to modify their dialect, or adjust to Standard Igbo especially in writing as a result of its prestigious nature. Despite this prestige, many native speakers speak their dialect and struggle to maintain speaking Standard Igbo in official settings. The conferring of a status of prestige on one dialect out of many inadvertently popularises it, thus, more people subscribe to it. Hence, even though there are no specific figures in the literature, I speculate that at least 98% of Igbo speakers speak Standard Igbo alongside their dialects but a person whose dialect is Standard Igbo speaks only that and has no incentive to learn non-prestigious dialects. This could explain why during the study, participants could understand me when I spoke, but I couldn’t understand them. Onwuejeogwu (1975:30) categorises Igbo dialect clusters into five, namely; Southern Igbo, Northern Igbo, North Eastern Igbo, Eastern Igbo and Western Igbo. However, Ikekeonwu (1985) also classifies the Igbo dialects clusters into six, namely: Niger Igbo cluster, Inland West Igbo cluster, Inland East

Igbo cluster, Riverine Igbo cluster, Waawa/ Northern group Igbo cluster and Aro Igbo. Nwaozuzu (2008:15) categorises the dialect clusters based on phonology into eight: West Niger group of dialects, East Central group of dialects, South Eastern group of Dialects, North Eastern group of dialects, South Western group of dialects, Cross River group of dialects, East Niger group of dialects and Northern group of dialects.

As Oluikpe (2014) rightly states that there is no consensus on the exact number of dialects the Igbo language has. While Ward (1941) recognised 46, Ubahakwe (1981) recognised 20 and later Ikekeonwu (1985) recognised 19. Oluikpe (2002:10) divides Igbo dialects based on states of origin thus:

Abia State	Anambra State	Delta State	Ebonyi State	Enugu State	Imo State	Rivers State
Aro	Aguata	Aniocha	Abakaliki	Achi	Mbaise	Ahoda
Azumire	Aguleri	Ika	Afikpo	Enugu-Ezike	Mbano	Etche
Bende	Awomama		Ezza	Ngwo	Mbieri	Ikwerre
Ngwa	Nnewi		Izzi	Nkanu	Nkwere	Ogba
Obowo	Awka			Nsukka	Okigwe	
Ohafia	Onitsha			Ogwu	Owerri	
Ohuhu				Udi	Uratta	
Ubakala						

Table 3. Igbo Dialects (based on Oluikpe 2002)

I consider the division (s) obsolete because in recent times, Rivers State, located in the South-South part of Nigeria no longer identifies as an Igbo speaking state (eastern state). Since the division of the former eastern region of Nigeria in 1967, and the ‘dialects’

mentioned under Rivers State although having historical ties to Igbo have now metamorphosed or developed into full-fledged languages distinct from Igbo, and the Nigerian constitution addresses them as such.

With regards to the question of a ‘language cluster’ Emenanjo (2015:11) poses a significant question as to why cognacy for what qualifies as a language and/or a dialect is arbitrarily set between ‘70%-85%’. In his words, ‘this is good politics but wrong and unacceptable linguistics’. Emenanjo (2005) further posit that the term ‘Igboid’ is an inappropriate term to replace Igbo with because the ‘Igboid’ term covers the Igbo culture area related up to 70% and not 40% as suggested by the standard lexicostatistics list. He argues that the language situation in the Igbo culture area is that of mutual intelligibility as opposed to a one-way intelligibility. However, if this were entirely true, my guess is that there would be no need for speakers of other Igbo dialects to modify their dialects to fit Standard Igbo or eventually subscribe to Standard Igbo for communication purposes. This modification of dialects Ward (1935) observed in her linguistic tour in Nigeria Emenanjo (2005:8). I challenge the use of the term ‘language cluster’ to refer to Nigerian languages such as Igbo, Yoruba, Hausa and Izon in the same way that Emenanjo (2015) does. He cites an example of German which also has dialects and its speakers in Europe whom not all have mutual intelligibility or Mandarin Chinese and Cantonese that are also not mutually intelligible yet are not referred to as language clusters anywhere in the literature and so he terms the use of ‘Igbo language cluster’ by the west which has further influenced others in different parts of the world as ‘political correctness and double standard’. This political correctness for me feeds into the stereotype many African languages face in the world. Considered as less prestigious, African languages are seemingly found at the bottom of the language hierarchy. He further questions the use of the affix ‘oid’ usually attached to African languages in diachronic linguistics to show how much of a relationship dialects have to each other. Hence, the term ‘Igboid’ is a politically loaded linguistic term.

The Igbo language is the only language spoken in the five monolingual eastern states Imo, Enugu, Anambra, Abia and Ebonyi. It is a major language in Delta State, the only multilingual Igbo speaking state in Nigeria and the language also has a standard orthography. A standard literary language was developed in 1972 largely based on the

Owerri (Isuama) and Umuahia dialects, although it also draws from other Igbo dialects to a small extent. The Igbo language falls under the Niger-Congo language family and it is also recognized as a minority language in Equatorial Guinea. The Igbo language is also used for worship and other socio-economic purposes in the locality. Currently, its dialects include Standard Igbo, Nsukka, Afikpo, Onitsha Igbo, Ohafia, Ngwa, Kwale, Enuani, Ohuhu etc.

1.3.2. Niger-Congo Phylum

The Niger-Congo language phylum is the largest language family in the world with about 1,436 languages mostly domiciled in Africa. In West Africa, languages such as Ffulde, Yoruba and Igbo which form part of the major languages in Nigeria; Akan is the most widely spoken language of Ghana, Dyula and Bambara in Mali and Sango, the official language of the Central Africa Republic (C.A.R). It also encompasses some Bantu languages such as IsiXhosa, Shona, IsiZulu, KiSwahili, SeTswana and Lingala. As stated by Grimes (1966), the number of Africans who speak the Niger-Congo languages is over 360 million people and could be more. The Niger-Congo language phylum is not an agreed upon phenomenon among linguists because it is constantly being updated. The Niger-Congo languages are prominent for their noun classification systems which creates a dichotomy between nouns as either singular or plural, and this is usually marked through affixation. It also includes concord and other elements in a given construction. The most significant attempt at categorising the languages of Western-Central Africa was done by Koelle (1854) who categorised language into groups known today as Nupunoid, Edoid, Jukunoid and others. Westermann's 'Western-Sudanic' language phylum which initially excluded Ijo, Dogon, Bantu Languages etcetera, metamorphosed into what is known today as Niger-Congo Languages. In later works, Johnston (1919-22) established the nexus between class prefixes in Bantu languages and those in other parts of West Africa by analysing both 'Bantu and Semi-Bantu Languages'. In the 1970s, many attempts were made and works were published on the creation of an all-encompassing language phylum but these works were to the exclusion of some and inclusion of others. Hence, in 1977, Benette and Sterk revisited the internal structure of the Niger-Congo languages and suggested an alternative sequence of how the languages should be split.

1.3.3. Benue-Congo Languages

The Igbo language further falls within the purview of the Benue-Congo languages which is a subcategorization of the Niger-Congo language phylum. It is the largest and most complex subcategorization of the Niger-Congo Language Phylum. This complexity can be linked to the addition of Bantu languages into this subcategory by Greenberg (1963). The Benue-Congo languages are located in present-day Nigeria, Southern and Eastern Africa. This subcategory encompasses the Kwa languages, a component from previous classifications to refer to languages between Western Ivory Coast and Yoruba (one of the major languages spoken in Nigeria). In a previous classification by Greenberg (1966), 'Kwa' included Kru and Ijò. Greenberg and later Armstrong and Mukarovsky (1976) made the Kwa languages into a binary of Eastern and Western Kwa. The Eastern Kwa included Nigerian languages such as Igbo, Yoruba and Nupe while the Western Kwa included Togo remnant languages and Akan, a southern Ghana language.

The term 'Benue-Cross' was introduced by Westermann (1927) although he later retracted this proposition as an umbrella term for modern Plateau, Jukunoid, Cross River and part of Bantoid. Hence, the 'Benue-Congo' terminology is owed to Greenberg (1963) to replace the term 'Semi-Bantu' as proposed by Johnston (1999:22). Johnson introduced the term to include Bantu languages. In a further approach, Greenberg laid Bantu together with languages such Tiv, Vute, Mambila, Batu and Ndoro, as a co-ordinate branch of his Benue-Congo subcategorization but this approach has been frowned upon by Bantuists. Bantoid was then sub-divided into Bantu and Non-Bantu languages by Williamson (1971), and Greenberg (1974) later corroborated in this sub-division.

Blench (2004:7) states that in 1977, Bennett & Sterk proposed a deviation from the norm when they suggested the South-Central Niger-Congo (SCNC) division which comprises Western Kwa, Ijò, Eastern Kwa and the new Benue-Congo. A turning point in perspective by this proposal was the discovery of 'operative noun-prefix and concord systems' among these languages. As Williamson (1989) puts it, the nexus between Ijò and the Benue-Congo subcategory was only that of geographical closeness, hence why Ijò is now seen as a distinct category of Niger-Congo Phylum (Blench 2004).

1.3.4. Some Similarities Shared in the Niger-Congo Language Phylum (Williamson 1971, 1989)

Phonology:

Vowel Harmony: This is a common feature among languages that fall under this group. This manifests in the ATR vowel harmony common in the non-Bantu languages of Benue-Congo including Igbo. This means that there is a contrast between vowels pronounced with an advanced tongue root (+ATR) and a retracted tongue root (-ATR); only vowels from the +ATR set or from the -ATR set appear can occur in the same morpheme.

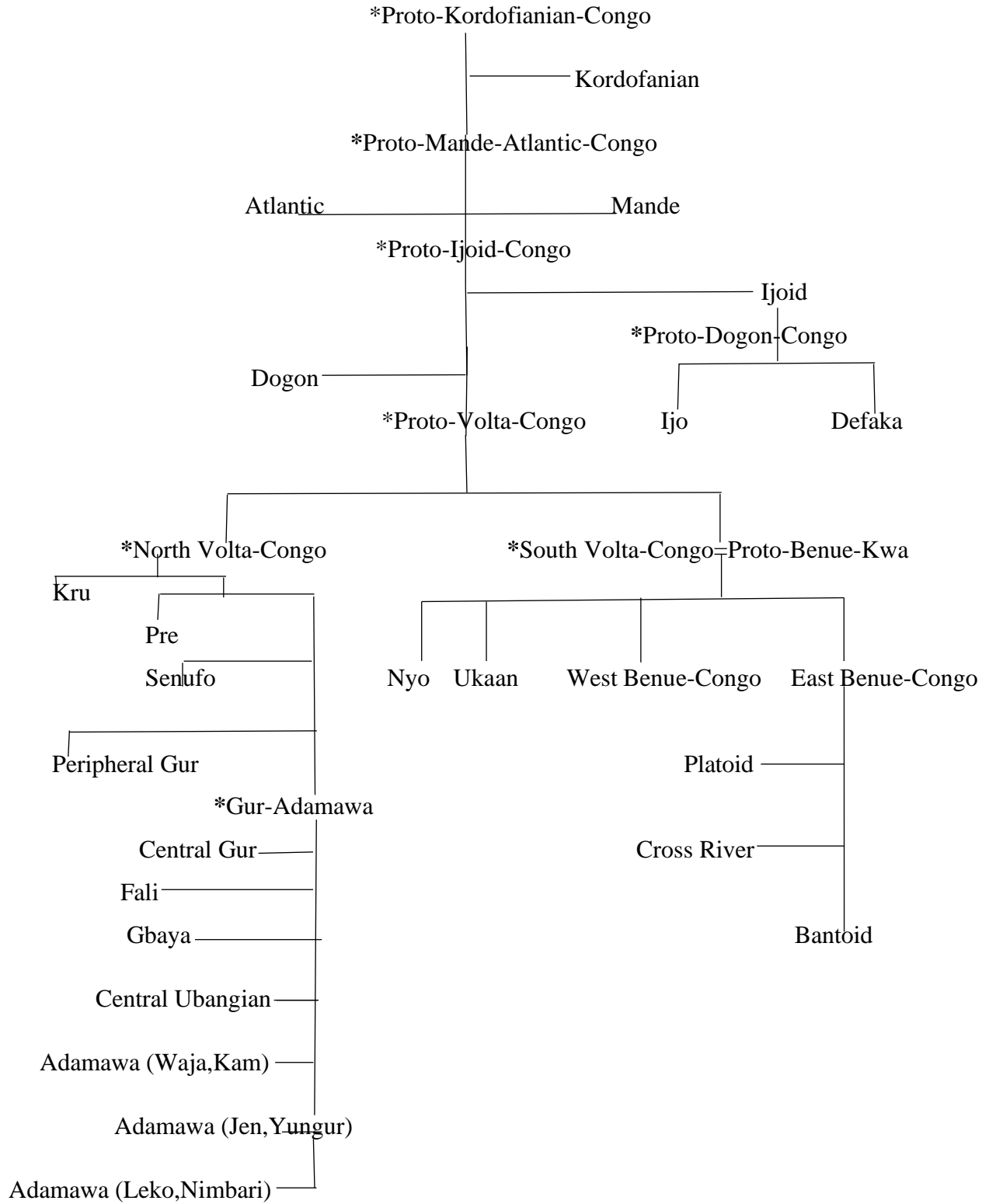
Tonal Systems: Majority of the Niger-Congo languages are tonal although some of the most prominent such as Swahili and Fula are not tonal. Usually, they have two or three tones but in some languages they have four or five. Tone markings in these languages are used to show lexical and grammatical distinctions.

Morphology: Noun Classes; as stated earlier, nouns in majority of the Niger-Congo languages exist on a binary level, that is, either singular and plural with the exclusion of the Mende Language and a few others. Nouns in this language phylum fall into different classes marked by affixation. The noun class system usually co-occurs with the concord system of the verb and other elements such as determiners and quantifiers. The number of noun classes varies from one Niger-Congo language to the other.

Serial Verb Constructions (SVC): Serial verb constructions is also a common feature in the Niger-Congo phylum. It is a kind of construction in which two or more verbs share the same subject, tense and mood and are juxtaposed without the interference of a conjunction.

Figure 1. Diagram of the Internal structure of the Niger-Congo Language Phylum

(from Williamson and Blench 2000)



1.3.5. Linguistic Classification of Igbo

As earlier mentioned, Igbo is a broad language that subsumes many dialects some of which are represented below. The diagram below is based on Williamson & Blench (2000) and Joshua (2016).

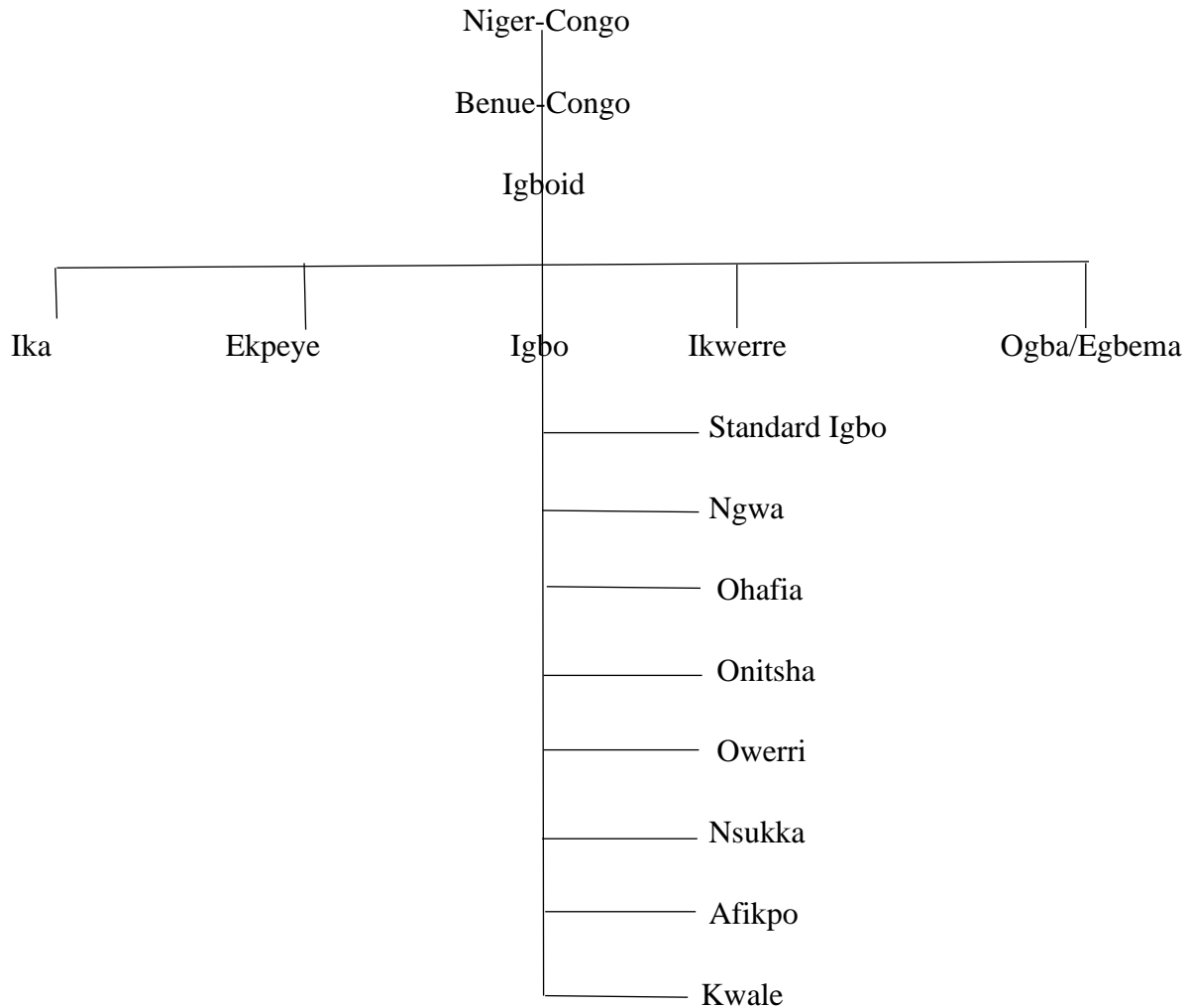


Fig. 2 Classification of Igbo Dialects

1.3.6. An Overview of the Nsukka Dialect and Nsukka People

The Nsukka dialect is one of the many dialects of Igbo spoken in the Northern part of Igbo land by the Nsukka people who are popularly referred to as the Waawa people (Ndi Waawa). The dialect not only covers the linguistic region of Nsukka local government area, it also includes Igbo-Etiti, Igbo Eze North, Igbo Eze South, Udenu, Isuzor and Uzouwani in Enugu state, Nigeria. The original name of Nsukka is Ideke, and the town as narrated

by one local trader who was part of the study is made up of three communities, namely; Mkpunano (the first son of Ideke), Nru (the second son of Ideke) and Ihe/Owere (third son of Ideke) but in recent times, political zoning has included six more towns which now lay claims to Nsukka. They include; Eha -Alumona, Enugwu-Ezike, Edem, Ede Oballa, Ibagwa-Ani, Ero-Ulo, Okpuje, Obukpa and Obimo. Each of these towns are headed by an *Onyishi* (village head) who previously was more traditionally influential than the Igwe (King) but the Igwe now wields more power according to contemporary political structure. Nsukka is recorded to have been one of the first Biafran towns to have been captured during the Nigerian civil war and it is also home to Nigeria's first indigenous university, University of Nigeria. The term 'Waawa' stems from the duplication of 'waa' meaning 'No'. the term which used to be considered as derogatory overtime has now stuck as a name for the people.

1.4. Aim and Objectives

The aim of this work is to explore certain syntactic features in Igbo. The specific objectives are to:

- a. Find out the connectives in Standard Igbo and Nsukka dialect.
- b. Find out the similarities between both varieties with respect to connectives and how they are used.
- c. Ascertain areas in which both varieties differ with respect to connectives.
- d. Examine the role of English and its contact with Igbo as regard connectives.
- e. Interrogate the concepts of standardisation, code-switching and translanguaging and how they affect connectives in Igbo.

1.5. Research Questions

1. What are the connectives in Standard Igbo and Nsukka dialect?
2. What are the similarities in both varieties?
3. How are connectives used in both varieties?
4. In what areas do connectives in both varieties differ?
5. What role does the English contact with Igbo play as regards connectives in both varieties?

6. How does standardisation, code-switching and translanguaging affect connectives in Igbo?

1.6. Scope of Study

This work is restricted to an analysis of discourse connectives in the Igbo variety of Standard Igbo and the Nsukka dialect, without taking into cognisance copular verbs because of their syntactic function of connecting subjects and their predicates which is significantly different from conjunctions and conjuncts as connectives.

1.6.1. Significance of Study

This study adds on to the existing body of knowledge in Igbo syntax and its grammar at large. It contributes to the documentation of the language, following up from Emenanjo (2015) and will be particularly significant to linguists as a point of reference for future research projects.

1.7. Research Methodology

Data for this work were drawn from primary and secondary sources. The primary source was the researcher's intuitive knowledge. The secondary source was derived through 20 scheduled unstructured interviews with native speakers; 5 native speakers of Standard Igbo from Imo state in Nigeria and 15 native speakers of the Nsukka dialect in Enugu state, Nigeria. The disparity in case study figure is because Standard Igbo has been extensively researched in the literature while the researcher interviewed more Nsukka dialect speakers due to the dearth of research on the dialect in the literature reviewed. The researcher collected data from the media, specifically: books and radio. Participation was not bound by sex or gender, although the researcher intended to create a balance in the selection of cases, hence, equality of sex was paramount to the researcher. The researcher interviewed 10 males and 10 females within the ages of 30-70. This age range was apt for this study because native speakers hypothetically fall within this range. Also, the research was not limited to educational qualifications, hence, literacy was not one of the criteria considered selection of participants. The researcher interviewed people from different professional classes, ranging from academics to local traders. Participants were assured that were no

risks or benefits (financial) that emanate during the study apart from the obvious benefit of adding to the body of existing knowledge. Real names were concealed by ensuring anonymity of the participants. Participants were informed about their rights to withdraw from the study at any point of the research, if they felt comfortable.

1.8. Methods of Data Collection

The researcher was assisted by two native speakers of Nsukka and Owerri respectively, who also doubled as interpreters and research assistants. Staff from the Department of Linguistics, Igbo and other Nigerian Languages, University of Nigeria, Nsukka and the Department of Linguistics and Igbo, Imo state University, Owerri assisted in the selection of native speakers of both the Nsukka dialect and Standard Igbo. The aforementioned departments offer bachelor's in Igbo studies and are also geographically domiciled in the Igbo land. Hence, the researcher deemed them fit to be in the best position to assist in participant selection. This study is a purely descriptive research. Data was collected using story-telling of cultural practices such as traditional marriages, how to prepare traditional food, new yam festival, male rites of passage, folktales et cetera. Data collection processes included: interviews, participant observation and analysis of the media (Igbo story books, religious books and the radio). The data collection processes took 21 days.

1.9. Theoretical Framework

This work subscribes to the descriptive approach which Ndimele (2008:84) defines as the approach to the study of grammar that focuses on language use; that is, how native speakers of a language actually use their language and not making reference to the standardised variety of that language or grammatical structure of any other language. According to Joshua (2016), this descriptive approach is similar to Chomsky's concept of observational, descriptive and explanatory adequacy that explores both grammatical and ungrammatical constructions in languages. Hence, this thesis, as a descriptive study has no specific theoretical baseline but its descriptive approach is based on the observation of the data collected from the target language.

Chapter Two: Literature Review

2.0. Preliminary Remarks

This chapter interrogates standardisation and the notion of dialect and language. It also explores the evolution of Igbo and its orthography in the literature reviewed for the study, gives a typology of connectives and further touches on sentence connection.

2.1. Standard Igbo Orthography

Before the arrival of Europeans in the Igbo land, the Igbos used the Nsibidi writing system which was developed in the Cross-River Igbo areas (Emenanjo 2005, Isichei 1976). Isichei (1976) further records that, ninety-eight signs similar to the Chinese pictogram system made up the Nsibidi writing system. The Lepsius alphabet followed suit. It was devised by the protestant church (Church Missionary Society CMS) led by Schön in 1841. After the coming of the Catholic church in 1922, the International Institute for African Languages and Cultures (IIALC) set up a language research and planning agency. Thereafter, in 1929, the practical orthography for African languages was birthed – it was then informally owned by the Catholic church (de facto). However, this caused chaos as the CMS still used the Lepsius alphabet in all their publications and teachings. This disconnect led to the establishment of the *Onwu* committee in 1961, to settle the orthography chaos. The committee then developed what is now known as the *Onwu* orthography, comprising the twenty-eight consonants and eight vowels used in Standard Igbo today. This *Onwu* orthography has been heavily criticised for failing to represent many dialects of Igbo which have distinctive phonological features unique to them. This explains why many dialects of Igbo exist only in spoken form, because the *Onwu* orthography best suits Standard Igbo (Emenanjo (2015:35). Oluikpe (2014:115) records that, the then regional government in Nigeria later imposed this *Onwu* orthography on all Igbos.

Adaeze	𐄂𐄂𐄂	Chinasa	𐄂𐄂𐄂	Nkechi	𐄂𐄂
Adanna	𐄂𐄂	Chinedu	𐄂𐄂𐄂	Nkechinyere	𐄂𐄂𐄂𐄂
Adannaya	𐄂𐄂𐄂	Chinonso	𐄂𐄂𐄂	Nkem	𐄂𐄂
Akachi	𐄂𐄂	Chinwe	𐄂𐄂	Nkiru	𐄂𐄂
Amadi	𐄂𐄂	Chinweike	𐄂𐄂𐄂	Nkiruka	𐄂𐄂𐄂
Amaka	𐄂𐄂𐄂	Chinwendu	𐄂𐄂𐄂	Nnamdi	𐄂𐄂𐄂
Amara	𐄂	Chinyere	𐄂𐄂𐄂	Nneka	𐄂𐄂
Amarachi	𐄂𐄂	Chioma	𐄂𐄂𐄂	Nnenna	𐄂𐄂
Azubuike	𐄂𐄂𐄂	Chizoba	𐄂𐄂𐄂	Nnenne	𐄂𐄂
Chiamaka	𐄂𐄂𐄂	Chuks	𐄂𐄂𐄂𐄂	Obinna	𐄂𐄂
Chibueze	𐄂𐄂𐄂	Chukwudi	𐄂𐄂𐄂	Ogechi	𐄂𐄂
Chibuiké	𐄂𐄂𐄂	Chukwuemeka	𐄂𐄂𐄂𐄂	Oluchi	𐄂𐄂𐄂
Chibuzo	𐄂𐄂𐄂	Chukwuma	𐄂𐄂𐄂	Onyeka	𐄂𐄂𐄂
Chidi	𐄂𐄂	Ebere	𐄂𐄂	Onyekachi	𐄂𐄂𐄂𐄂
Chidiebere	𐄂𐄂𐄂	Ekele	𐄂𐄂	Onyekachukwu	𐄂𐄂𐄂𐄂
Chidiebube	𐄂𐄂𐄂	Ekeledirichukwu	𐄂𐄂𐄂𐄂𐄂	Uche	𐄂
Chidimma	𐄂𐄂𐄂	Ekwueme	𐄂𐄂𐄂	Uchechi	𐄂𐄂
Chidubem	𐄂𐄂𐄂	Emeka	𐄂𐄂𐄂	Udo	𐄂
Chiemeka	𐄂𐄂𐄂	Enyinnaya	𐄂𐄂𐄂	Ugo	𐄂
Chijindum	𐄂𐄂𐄂	Ikenna	𐄂𐄂	Ugochukwu	𐄂𐄂𐄂
Chika	𐄂𐄂	Kelechi	𐄂𐄂	Ugonna	𐄂𐄂
Chike	𐄂𐄂	Kelenna	𐄂𐄂	Uzo	𐄂
Chikere	𐄂𐄂𐄂	Ndidi	𐄂𐄂𐄂	Uzochi	𐄂𐄂
Chima	𐄂𐄂	Ngozi	𐄂𐄂𐄂	Uzoma	𐄂𐄂𐄂

Figure 3. Igbo names written with the Nsibidi Writing system (Source: thebiafraherald.com)

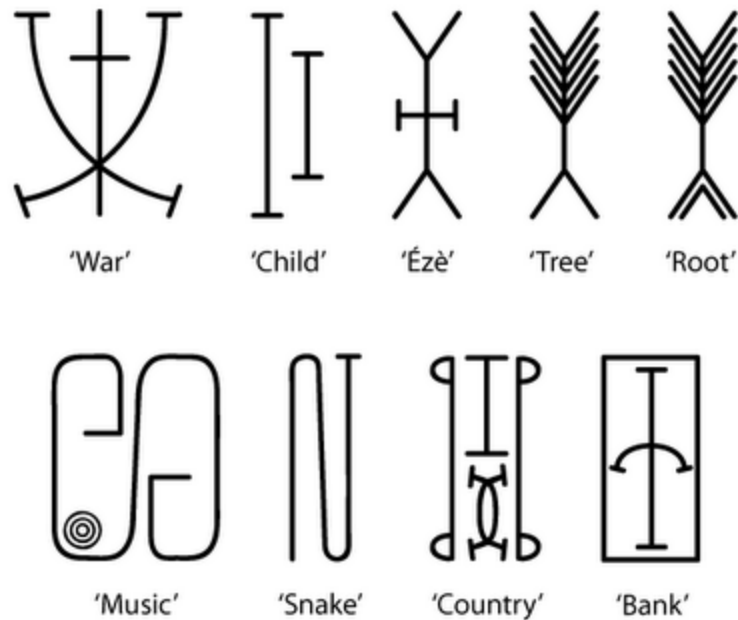


Figure 4. Nsibidi scripts

Palatal	(<i>qc</i>)	<i>í</i>	—	—
Cerebral	(<i>q</i>)	<i>!í</i>	<i>!g</i>	<i>!ñ</i>
Dental	(<i>c</i>)	<i>í</i>	<i>ig</i>	<i>ñ</i>
Lateral	(<i>x</i>)	<i> </i>	<i> g</i>	<i> ñ</i>

Fig 5. The Lepsius alphabet

The *Ọnwụ* orthography is made up of 36 graphemes which, according to Agbo (2013), are categorised into eight vowels < a, e, I, ì, ọ, o, u, ụ > and twenty-eight consonants. The consonants are subcategorised into: nine digraphs (ch, gb, gh, gw, kp, kw, nw, ny, sh) and nineteen monographs (b, d, f, g, h, j, k, l, m, n, ñ, p, r, s, t, v, w, y, z). He further joins his voice with Ugorji (2009) to argue against the Standard Igbo orthography. They both argue that the Standard Igbo orthography (*Ọnwụ*) falls short because it does not represent all distinguishing speech sounds across all Igbo dialects. Agbo (2013:121) citing Ugorji

(2009) further proposes a ‘socio-phonological model for Igbo orthography’ which states that Igbo orthography should rather contain sociophonemes instead of phonemes and I totally agree with this idea. Ugorji’s (2009) argument can be referred to as a case of linguistic activism in the bid to give vitality to dialect communities. He then defines sociophonemes as ‘all’ components of spoken languages that are sociolinguistically relevant for language or dialect communities. Emenanjo (1995) adds onto the argument by Ugorji (2009) as he also postulates that *Ọnwu* orthography has to be revisited to effect key modifications thereby making it ‘morphophonemic, pan-dialectal and self-consistent’ (1995:221) and one of the major modifications is the inconsistency of the sound-to-letter correspondence in some dialects of Igbo. Agbo (2013) lists several theories for a standard orthography, in one of them, the simplicity theory, he states that ‘the dialect with the simplest phonological and morphosyntactic rules should form the basis of the standard orthography’ (2013:123). He goes further to quote Emenanjo (1975) who implied that the Standard Igbo orthography is based on the dialects of central Igbo and Onitsha even when there is no verifiable literature that shows the phonological and morphosyntactic reason these two dialects made up the Standard Igbo orthography (*Ọnwu* orthography).

Oluikpe (2014:117) is the only scholar that even slightly mentions numeracy in the development of the Igbo language in her discussion of research in the Igbo Language. She asserts that of all the agencies and organisations that indicated an interest in the development of the Igbo language, the most effective was the Society for the Promotion of the Igbo Language and Culture (SPILC) whose primary aim was to provide an acceptable Standard Igbo that is not dialect-specific as is the ‘standard’ (central Igbo used now). The SPILC then established an Igbo standardisation committee (SPILC 1977) which published a document in which the old Igbo numeral was replaced by what is known as Igbo metrics (Nwadike 2008:30) based on decimalisation. Also, the *Ọnwu* orthography is still used alongside the New Standard Orthography (NSO) which has the following features:

- the replacement of sub-dotted vowels with unlauded ones (ị, Ө, ü);
- the replacement of ch with c;

- alphabetical ordering of the letters of the alphabet as follows: a b c d e f g gb gh h i j k kp kw l m n ñ nw ny o õ p r s sh t ü v w y z

- the voiced velar nasal /ŋ/ represented in the *Ọnwụ* orthography as *ń* is represented as *ñ* (Echeruo 2001:29).

She then attempts to create a dichotomy between central Igbo and Standard Igbo. She calls Standard Igbo an upgraded version (that is, the inclusion of some vocabulary of other Igbo dialects) of central Igbo that is now being spoken and understood by every Igbo person in all parts of Igbo land Nwadike (2008:30).

2.1.2. On Standardisation: where Igbo falls

Looking at standardisation theoretically, the term ‘Standard Igbo’ suggests that it is one of the varieties of Igbo that was constructed by white missionaries to be the standard. In other words, Standard Igbo is a geographical variant that was elevated by the missionaries and imposed on other variants including Nsukka dialect, as the standard. Lane (2014) states that standardisation is inherently problematic because of the uncertainty of the language users conforming or not conforming to that standard. She goes further to say that nationhood is strictly defined by language and that the benefits of a standardised national language include: the economic and political governance of a nation, as well as facilitating communication and education for the production of a skilled work force. Lane (2014:265) also states that a standard language establishes social cohesion and stands as a political tool and a social norm.

A standard language is birthed as such by language policies and planning. In other words, sociolinguistically, languages are socially constructed while a standard language is constructed through a more deliberate effort for the expediency of the language planner. This notion of a standard language is completely Eurocentric and un-African. Lane (2014) again shows how the homogeneity of language especially in a multilingual space was questioned by post-modern linguists who believed that language is merely a social construct and thus not fit for a multilingual post-colonial world. One may wonder what linguistic metric was used to hand pick the variety known as the ‘standard’ out of the numerous varieties of Igbo. Does the constitutional elevation of this variety known as the

‘standard’ mean that it is linguistically better than the other varieties? Obviously not. A standard language is just socially perceived as ‘better’ than the other language varieties. To the best of my knowledge, there are no accounts of such metrics in the literature therefore I assume that the language ideology that underlies such status elevation is merely demography. Elevation was influenced by the geographical, political or economic strength of the speakers of the language and their proximity to the white missionaries who did the status elevation, not because one had an intrinsic higher linguistic value than the other. In other words, I argue that, Standard Igbo and Nsukka dialect are both varieties of Igbo because as Deumert & Vandebussche (2003:4) put it, ‘language standardisation begins with the possibility of choosing or selecting between a number of linguistic alternatives’. The standard could have been the Nsukka dialect or any other variety. Fulford (2002:469) agrees with Bersselaar (2001:278) that Bishop Samuel Ajayi Crowther who was one of the foremost African language historians noted that Standard ‘proper’ Igbo is synonymous with the Isuama Igbo just as the Oyo dialect of Yoruba was chosen to become the standard through Bible translation by the same Bishop Crowther. Bersselaar (1997) relates to my stance on languages as social constructions when he states that following the relationship between language and social identity, colonial missionaries created ethnic groups and languages to identify people in a cultural area. In other words, the missionaries labelled existing communities and their ways of communication. ‘They assumed that all members of a tribe spoke the same language, disregarding the conspicuous differences in dialects’ (pg. 275)

Isuama Igbo was replaced by an artificial form called Union Igbo which were bits and pieces of four known dialects: Onitsha, Owerri, Isuama and Unwana. However, this Union Igbo was regarded as ‘no man’s language’ and as Fulford (2002:458) calls it, ‘an Igbo Esperanto’; and so, it failed because, ‘the crucial factor was not dialectical differences but the poorly crafted mix of dialects’. Isuama Igbo was later renamed to central Igbo which was a simplification of the Owerri and Umuahia dialects before it was finally renamed Standard Igbo. Bersselaar (1997) reports that the first attempt to study Igbo was spearheaded by two linguists: J. F Schön, a German clergyman and Samuel Ajayi Crowther, a Nigerian / Sierra Leonean clergyman and linguist who was working in Sierra Leone. The study was to be carried out in preparation for the 1841 Niger expeditions. J. F

Schön realised that the Igbo which he had studied in Sierra Leone was to a large extent different from that spoken in South- Eastern Nigeria. This was the missionaries' foremost dialectical awareness of the language. Despite this distinctiveness and all the dialects being subsumed under the same language cluster, there has been a spate of debates among many linguists and academics, on whether Igbo is indeed one language with many dialects or if there is more than one language in the south-eastern part of Nigeria (Williamson 1973, Emenanjo 1979 & Manfredi 1982).

The missionaries at the time were convinced that there is only one Igbo, which is Isuama and they were eager to adopt it for translation purposes but in 1876, 'Samuel Ajayi Crowther claimed that different dialects were spoken by different people who insisted that their dialect was the superior one and so he himself believed that Isuama was the pure Igbo' Bersselaar (1997). The need to create a written standard of Igbo did not arise from the native speakers but from the missionaries for translation of the Bible in the bid to propagate Christianity. The Igbo language was existent then, but there was no standard dialect. During trade contacts, Igbo people at the time communicated with both, foreign and local traders using their different ways of speaking (dialects) and other elements picked up from trade interactions Bersselaar (1997).

The Union Igbo was strongly resisted by the Onitsha Igbo speakers who believed that their own dialect (way of speaking) was more superior and in fact, a distinct language and not Igbo, even though the Onitsha Igbo which Oluikpe (2014:112) uses interchangeably with Union Igbo was largely unintelligible with other Igbo dialects. Despite the resistance, the Union Igbo became the standard used in churches and in schools, and in the words of Afigbo (1981:363) 'Union Igbo remained the language in which the Bible was read rather than discussed'. What this implies is that Union Igbo was imposed by the missionaries on every other dialect for 'official' purposes and so when they were not in these 'official' places, they discussed the Bible in their different dialects. Sadly, this is still evident today. There is no record of the total number of people who speak only Standard Igbo in the literature in recent times, it is only written, used in schools, in the media and for other 'official' purposes. However, the problem I have with the term 'official' when used in academic writings that pertain to Africa is its correlation with colonialism, because prior

to the European's colonisation of Africa, the term was not used in Africa. People speak their dialects in their various homes and in social circles. So, for instance, when young native speakers go to school and are taught Standard Igbo, it almost never resonates for a long time, as an automatic switch is made into their dialects immediately after school is over. Furthermore, after the death of the Union Igbo owing to its inherent flaws, 'there was no incentive to promote the Igbo language as a Counter-culture to British domination' Bersselaar (1997:288), as the urge to learn English grew rapidly among the Igbo's mostly because English was sold to them as a prestigious language that also gave them access to 'prestigious jobs' such that they resorted to speaking their individual dialects or English. It is important to note that although the standard introduced by the colonial masters (Union Igbo) failed, the notion of having a standard was not erased. And so later on, the government of the Eastern Nigerian region began the promotion of the Owerri-based central Igbo..

Contrary to most writers' assertion that Standard Igbo has eight vowels as earlier mentioned, Emenanjo Et al (2011) posit that Standard Igbo has ten vowels now including (ẹ and ą) which specifically originated from the Nsukka variety. This position seems quite novel as most scholars insist on eight vowels. They also use the term 'Igbo cluster' to signify a unification of all varieties of Igbo found among the Five eastern states in Nigeria as well as in some parts of Delta state and Rivers state. Manfredi (1982) first used the term 'Igbo cluster' to refer to the Igbo dialect cluster and other closely related dialects which have now become full-fledged languages, for example, Ikwerre, Etche et cetera. The Igbo language in pre-colonial Nigeria was merely spoken and not written. With the advent of English missionaries from the Church Missionary Society (CMS), the language which already had existing dialects was committed to writing and this was the first attempt at creating a 'standard' for the language.

Language standardization is as Lane (2014) puts it, nuanced and each phase involves 'selection, codification and abstraction' (2014:267). She further quotes Milroy and Milroy (1999:19) in stating that 'language standardisation does not tolerate variability'. Lane (2014: 268) stresses that 'Standardisation implies prioritising some forms and structures

ahead of others’, which then places linguists in a problematic situation of what form to use or include and based on what criteria.

2.1.3. Dialect and Language

The concept of dialect is one on which many scholars have varying views on. Brook (1963) states that some of these different opinions stem from ignorance and lack of lucid understandings of the nature of dialects. This misunderstanding explains why some people see dialects as a mispronunciation of a standard language. Brook (1963) writes that the word ‘dialect’ is of Greek origin, meaning *discourse or way of speaking* and it was later borrowed into English through Latin and French. It was first recorded in English in the sixteenth century. He uses the term ‘dialect’ to refer to the speech pattern of a group of people smaller than a larger group or community, who share a common language (1963: 18). However, he clearly states that the benchmark for the subdivision called dialects may not necessarily be geographical, it may also be occupational or social. He differentiates between dialects and registers, which is only occupational in that dialects exist within a community of people with shared common interest, and in the long run has the propensity to develop into a separate language with its own phonology and vocabulary.

There is no clear-cut difference between a dialect and a language, or rather, there is no intrinsic linguistic difference between a language and a dialect. Crystal (2005:329) states accordingly that this linguistic difference can only be seen on a spectrum of intelligibility. I have shown earlier that a dialect is classified based on social agenda rather than an objective criteria which is why Crystal (2005:330) cites the famous dictum attributed to Max Weinreich that ‘a language is a dialect with an army and a navy’. However, what is ironical, is that in some climes, ‘dialect’ is alternatively used as a derogatory term for language. Brook (1963) further states that one of the methods of differentiating between both terms is the extent of mutual intelligibility, that is, when two dialects are not mutually intelligible, they are much closer to being developed into a distinct language. This provides some level of explanation as to why Onitsha speakers clamoured for a clear distinction of their way of speaking (dialect) and Union Igbo (Standard Igbo). Some dialects of Igbo such as Nsukka dialect, Afikpo Igbo et cetera, have minimal mutual intelligibility with Standard Igbo.

2.2. Typology of Connectives

Preliminary remarks:

This section explores the various classifications of connectives in English. It extensively details all related subcategories in sentence connection, with vivid examples of how they are used and in what context, ranging from coordination to subordination and correlation. This section is significant because English is the most prominent language to have been in contact with Igbo, and it has greatly influenced connectives in the language as will be further discussed in the following chapters.

Greenbaum, Leech, Svartik & Quirk (1972) discuss connectives as ‘devices that cross boundaries of units, that is pointless to regard as anything but sentences’ (1972:651)

2.2.1. Coordination and Subordination

Greenbaum, et al define coordination as the linking of units that involves two significant devices known as coordinators and subordinators which are explicitly indicated through subordinating and coordinating conjunctions. Huddleston & Pullum (et al 2002) refer to a coordination as a non-headed construction, in that, constituents which in this context is known as coordinate in a coordination are of syntactic equivalence. In other words, the constituents are independent of each other, hence there is no head in a coordination. As in:

- a. James and John play football relatively well.

the underlined constituent although functionally is a Noun Phrase (NP), structurally it is referred to as an NP-coordination.

- b. John plays football relatively well; James plays football relatively well.

Here, we have two coordinates and zero coordinator.

2.2.2. Coordination

The units linked in a coordination are usually equivalent of the same syntactic level and function. Coordination can be **syndetic or asyndetic**. It is syndetic when it is explicitly

indicated with an indicator known as the coordinator or coordinating conjunction and it is asyndetic when the indicator is covert. For example:

1. slowly and quietly, the baby fell asleep.
2. slowly, quietly, the baby fell asleep.

Sentence (a) shows a syndetic coordination while sentence (b) shows an asyndetic coordination. Overt indicators are otherwise referred to as coordinators or coordinating conjunctions.

According to Joshua (2016), coordination can be syndetic, asyndetic and polysyndetic. He sees syndetic coordination as the more usual form of coordination because of the presence of an explicit indicator also known as the coordinator. For example;

- a. Joyfully and gracefully, the couple walked down the aisle.

While in an asyndetic coordination, the coordinators are absent. For example;

- b. Joyfully, gracefully, the couple walked down the aisle.

He further adds that in a case where two or more units are linked by ‘and’ or ‘or’, the most usual structure is to insert the coordinator once between the last two units. For example;

- c. The wind blew, the lightning struck, and the clouds raced across the sky.

Polysyndetic coordination, however, occurs when the coordinators are repeated between each pair of units. For example;

- d. The wind blew, and the lightning struck, and the clouds raced across the sky.

Three conjunctions; *and*, *or*, *but* are identified by Quirk (et al 1972) and Greenbaum & Quirk (1973) as coordinators. They further subcategorise *and* and *or* as central coordinators. However, they fail to provide clarity on the status of *for* and *so that* when they state that *for* and *so that* are on a ‘gradient between ‘pure’ coordinators and ‘pure’ subordinators (1973: 552). This is so because the coordinators *for* and *so that* do not allow another conjunction to precede them Greenbaum & Quirk (1973). However, Johannessen

(1993) clearly states that there are five coordinators (coordinating conjunctions) in English, namely: *and, or, but, for* and *so*.

Wardhaugh (1995) & Ndimele (1996) record that there is another subclass of coordinating conjunction known as **correlating conjunctions or correlators**. These correlators occur in pair of words in a construction. Correlated elements are usually equally weighted. They include:

1. either you watch the movie or go to bed.
2. Neither the goat nor the dog ate the food.
3. Not only was he late but he was also quite rude.
4. Both Mary and Fred are twins.
5. I am leaving whether you have finished or not.

It is important to note that neither/nor can be used independently and not as a correlative pair. In such contexts, they indicate that a preceding clause is negative or has a negative undertone. For example:

- a. She did not resume early at school neither did she do her assignments.
- b. He didn't even get the loan from the bank nor did they reply his emails.
- c. Most of the students were obviously miserable nor were the teachers comfortable with the dilapidated state of the school.
- d. I'll never forget how traumatic it was being stuck in an elevator nor will I forgive Zintle for not informing me of the load shedding.

'Nor' is not semantically equivalent to 'or' plus 'not' as it seems from its morphological composition. On the contrary, it is similar to being semantically equivalent to 'and' plus 'not'. While 'neither' avails the sequence opportunity for additions, 'nor' completes the sequence. As in:

- e. After the long meeting between the management and the student representative council, no concession was made. Key issues were neither unpacked nor interrogated.

- f. He never forgave his ex for the abuse he put him through for three years of constant fights and pain. Nor could he fully forgive himself for allowing the abuse to thrive and then moving on.
- g. When ‘neither’ functions as a correlative, it is mobile. That is, whatever position it assumes still reflects the scope of the negation. As in:
- h. Nadia neither has a blonde hair, nor does she wear makeup.
- i. Nathan was neither happy about the result of Arsenal’s game, nor was he said.

Huddleston & Pullum (2002) introduce two other types of coordinating structures apart from syndetic and asyndetic coordination which are:

1. **Binary and multiple coordination:** Binary coordination, as the name implies, is when there are just two coordinates, while in multiple coordination there are more than two coordinates as in:
 - a. Sharna laid the bed and Sean washed the dishes.
 - b. Sharna wants to travel to Dubai, Egypt and London before she turns 23.
 - c. I want a bag, a shoe or a wristwatch.
2. **Correlative and Non-correlative Coordination:** coordinators can sometimes be paired with another coordinator to show coordination among coordinates. For instance: both correlates with and, either with or etc. as in;
 - d. She invited her father and her fiancé to the event.
 - e. I will go to the hospital either on Tuesday or Friday.

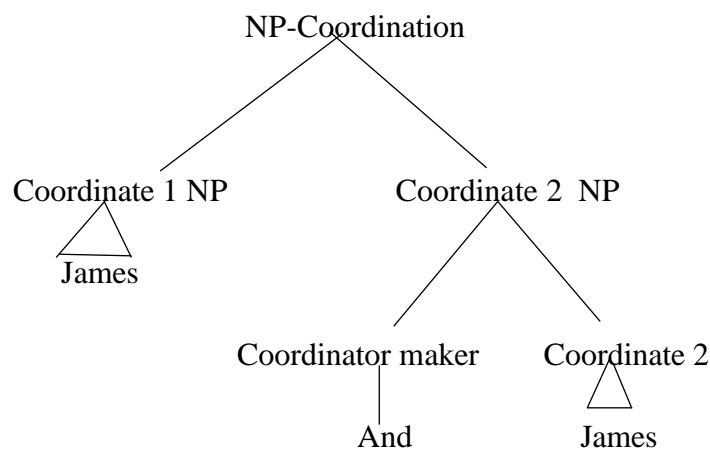


Fig. 6 Correlative Coordination

Order of Coordinates

Coordination can structurally be reversible or irreversible. It is reversible when the coordinates can change their order without any significant semantic change, unacceptability or misinterpretation. In other words, some coordinates are mobile syntactically and this mobility does not bring about any semantic shift, while others are not. For instance:

- f. He is very smart and has a generous heart.
- He has a generous heart and is very smart.
- g. The opposition rejected the election result and went to court.
The opposition went to court and rejected the election result. *
- h. He got sick and then he died.
He died and then he got sick. *

2.2.3. Semantic Role of Conjunctions

Joshua (2016) opines that, conjunctions function semantically in eleven ways, namely: as an additive, alternative, concessive, adversative, sequential, persistence, consecutive, temporal, conditional, cause-effect, negation and unalterable condition.

1. Additive: conjunctions as an additive is used to express a situation where a subsequent clause is, in addition to a preceding one. For instance,
 - 1a. She is a good driver and a good cook.
 - 1b. Both the dog and the cat are missing.
2. Alternative: some conjunctions can be used to present a range of possible choices from which alternatives can be selected. For instance,
 - 2a. Either Paul or Josh stole the money.
 - 2b. Would you prefer a new phone or a wrist watch?
3. Concessive: certain conjunctions are also used to concessions or to admit certain truths or facts. For instance,
 - 3a. Although I love him, we aren't meant for each other.

- 3b. Even though he is smart, everyone sees him as rude.
4. Adversative: conjunctions function as an adversative when they can be used to contrast things such that the state of affairs expressed by a particular clause is unexpected in view of the state expressed by the preceding clause. For instance,
- 4a. Jasmine loves fancy things, but she is lazy.
- 4b. Ngozi was sick, yet she came to work.
5. Sequential: when conjunctions are used to join clauses such that the event in the second clause is chronologically consistent with the event in the preceding one, it performs a sequential function. For instance,
- 5a. They arrested the suspect and (then) charged him in court.
6. Persistence: Here, conjunctions are used to express a situation that is prolonged or lasts for quite a while. For instance,
- 6a. He waited for the doctor until (till) the surgery was over.
7. Consecutive: here, conjunctions link two clauses in a way the event in the subsequent clause is a consequence of the event in the preceding clause. For instance,
- 7a. Ada did not scream until the dog pounced on her.
8. Temporal: conjunctions perform a temporal function when they are used to express temporal time relations. For instance,
- 8a. Ada screamed when she saw the dog approaching.
- 8b. She visited me while I was asleep.
9. Conditional: this occurs when a conjunction is used to state conditions under which something is to be fulfilled. For instance,
- 9a. Obinna will assist you with your essay provided (that) you date him.
- 9b. Offer the lecturer some bribe or you will fail.

10. Cause-effect: some conjunctions can be used to express a resultant effect from a causative factor. For instance,

10a. I listened to the sermon because my parents sat with me.

11. Negation: some conjunctions also function to link clauses such that their state of affairs negate. For example,

11a. Neither the pastor nor his ministers are morally upright.

12. Unalterable condition: this occurs when conjunctions are used to express conditions that are rigid or unalterable despite internal or external factors. For example,

12a. Even if he passes the test, he will not be promoted.

2.2.4. Subordination

While I think subordination and coordination are two sides of the same coin, Johannessen (1998) sees subordination as completely different. He defines subordination as a situation in which elements surrounding the subordinator (subordinating conjunction) are not syntactically equivalent. Quirk (et al 1972) describes subordination as a process in which units that are not of equal syntactic level and function in a construction are linked explicitly with an indicator known as the **subordinator** or **subordinating conjunction**. In a subordination, there exists a hierarchy in relationships of units, that is, one unit is usually dependent on the other. For example:

1. He tried hard, but he failed.
2. Although he tried hard, he failed.

In both examples, there exist similar semantic relationships, but different syntactic relationships. In (2) there is an obvious hierarchy or ordering of the syntactic relationship in the construction and this hierarchy is how subordination differs from coordination. The unit that is dependent on the other unit is referred to as the dependent, subordinate or embedded clause and it is usually introduced by the subordinator, while the unit that exists on its own is referred to as the independent or superordinate clause. In other words, 'subordination is a non-symmetrical relation between two clauses in such a way that one

becomes a constituent of the other' Quirk (et al 1972). In a subordination, only two syntactic units are involved. However, when two or more subordinate clauses are coordinated, each of the clauses can be superordinate in relation to other clauses.

2.2.5. Subordinators

Subordinators or subordinating conjunctions introduce the subordinate clause. They are sub-divided into:

1. Simple Subordinators: These include *(al) though, if, before, when(ever), after, while, whilst, whereas, that, but, if, how(ever), once, since, till, unless, as*.
 - a. He went to bed because he was hungry.
 - b. I will not go unless you bless me.
2. Compound Subordinators: these include; *such that, except that, for all that, in other that, in that, so that, provided (that), supposing (that), considering (that), given (that), as far as, as long as, as soon as, so as, insofar as, so far as, in as much as, sooner than, rather than, as though, in case, as if*.
 - a. He goes to church so that he may be blessed.
 - b. He broke the glass such that it wasn't noticeable.
3. Correlative Subordinators: these include; *(al)though...yet/nevertheless, so...as, no sooner...than, whether...or, such...as*.
 - a. Whether you like it or not, I will win the match.
 - b. Although he was late, yet he was allowed to sit for the exam.

Quirk (et al 1972) state that there are only two types of subordinate clauses that contain no indicator of their subordinate status within themselves. They include:

- a. nominal 'that' clauses where 'that' is omitted. For example, 'I suppose you're right'.
- b. Comment clauses of a kind relatable to the main clause in a given construction. For example, 'You're right, I suppose'.

There are also a few other indicators of subordination apart from subordinating conjunctions. They include:

1. WH-elements: Subordination is apparent in interrogative, relative, noun and conditional-concessive WH-clauses. These WH-words function as a subject, object, complement or an adverbial. The WH-words include: *who, whom, whose, which, where, whichever, wherever, whenever, whatever, however, what, how, whether, when, why*, as in;
 - a. I wonder why he sleeps in class.
 - b. The girl whose money was stolen is here.

However, it is noteworthy, that the above WH -words are not conjunctions based on the function they perform. There is an overlap of some subordinators and some WH-elements/words which explains why some appear in both lists. For example: *Where, that* as in:

- c. The bus that took me home broke down.
- d. That the class ended quickly amazed everyone.

In (c) *that* clearly functions as a conjunction while in (d) it functions as a WH-element.

2. The absence of a finite verb form in a construction is an indication of a subordinate status. For example: The match will take place tomorrow, weather permitting.

Conjuncts

Categorically, conjuncts are adverbials that behave differently from other adverbials. Adverbials are distinguished by whether or not they integrate into the structure of the clause or whether they are peripheral to the structure of the clause. Primarily, conjuncts have a connective function.

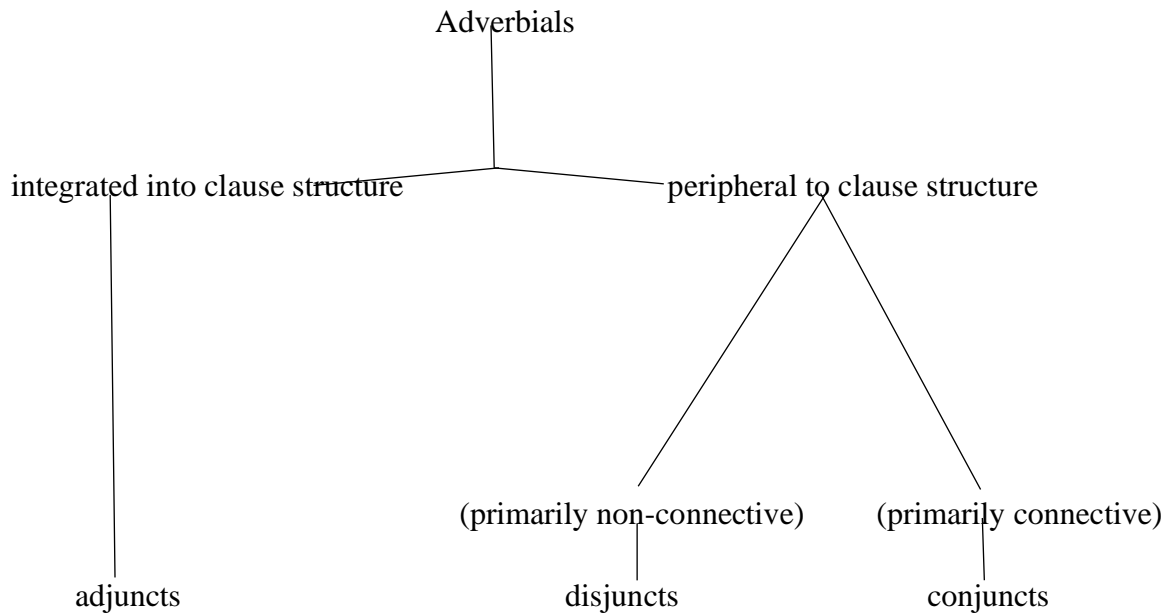


Fig.7

This study mostly explores conjuncts but makes reference to adjuncts and disjuncts where necessary.

Quirk (et.al 1972) states the distinction between conjuncts and disjuncts to be that of sentence connection that exists in the former and the lack of it in the latter. Owing to the connective function of conjuncts, they cannot act as a response to any question, be it WH-question or a yes/no question even when it is directly followed by another yes/no question. On the contrary, disjuncts can act as responses to yes/no questions especially when directly followed by a yes/no question. For instance; *certainly* in

1. I will certainly go to the bank tomorrow morning.
 - a. Will you go to the bank tomorrow morning?
 - b. Yes, *certainly*.
2. I received an email from my bank. I will therefore be at the bank tomorrow morning.
 - a. Will you be at the bank tomorrow morning?
 - b. *Yes, therefore

In example (2b), *therefore* is a conjunct and so cannot be a response to the question while in (1b), *certainly* is a disjunct. Many of the conjuncts that exist are either adverbs or

prepositional phrases and while they primarily connect sentences, their specific role in clauses or sentences can be subcategorised as follows:

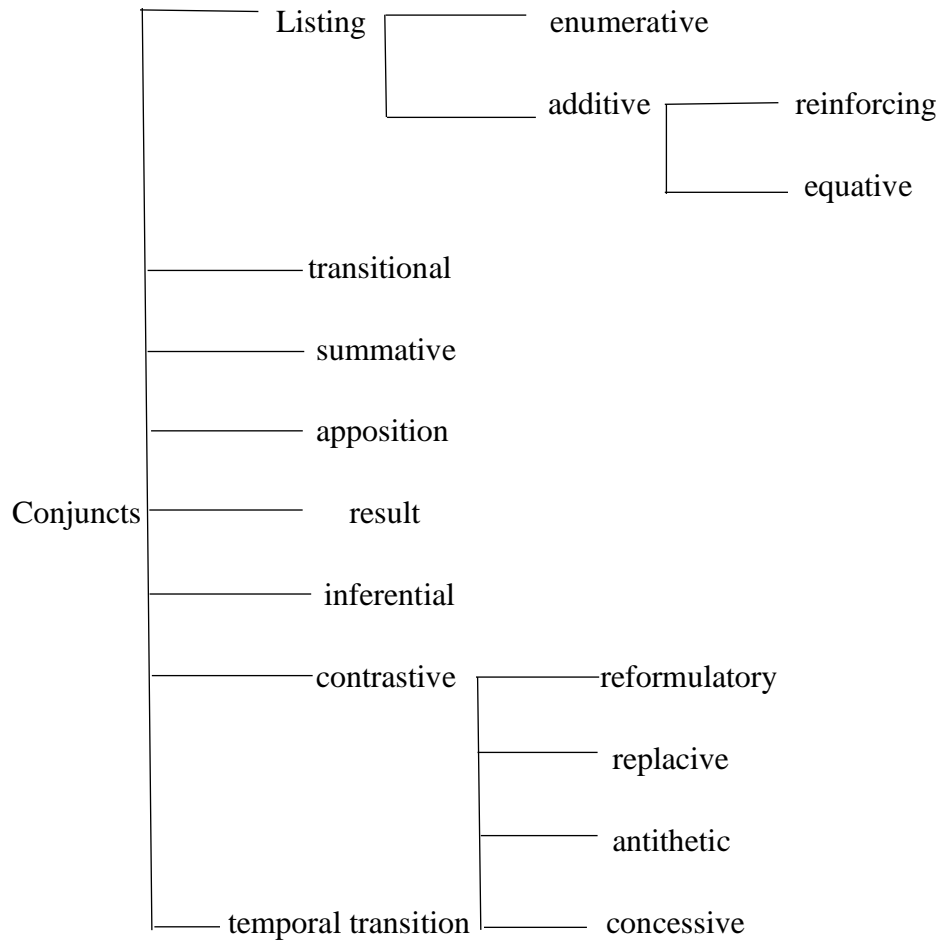


Fig. 8 Types of Conjuncts (based on Samuel 2016)

1a. Enumerative Conjuncts: of all the subcategories of conjuncts, only enumerative conjuncts belong to the open word class, others belong to the closed word class. Some examples include *first (ly), second (ly), third (ly), next, then, finally, last, lastly, one, two, three, in the first place, in the second place, to begin with, for a start, to start with, to conclude, to end, a, b, c et cetera*.

- 1b. Reinforcing Conjunctions: Examples of these conjunctions include: *again, also, further, furthermore, more, moreover, then, too, in addition, above all, on top of it all, to top it all, to cap it all, what is more* etc.
- 1c. Equative Conjunctions: some examples include: *equally, similarly, likewise, correspondingly, by the same token, in the same way* et cetera.
2. Transitional Conjunctions: Some examples of this include: *by the way, incidentally, now* etc.
3. Summative Conjunction: Some examples of this conjunction include: *therefore, in conclusion, overall, to sum up, then, in all, to summarise, altogether, to conclude, finally* etc.
4. Appositive Conjunction: some examples include: *in other words, namely, for example, that is, that is to say, for instance* etc.
5. Resultant Conjunction: some examples include: *hence, so, consequently, accordingly, therefore, as a result, thus, as a consequence, now* etc.
6. Inferential Conjunction: some examples of these include: *in other words, in that case, else, otherwise, then* etc.
7. Reformulatory Conjunctions: some examples of these include: *in other words, rather, better* etc.
8. Replacive Conjunctions: some examples of these include: *on the other hand, again, alternatively, rather, better, worse* etc.
9. Antithetic Conjunctions: some examples of these include: *instead, on the contrary, in contrast, in comparison, by way of contrast, by way of comparison, on the one hand...on the other hand, by comparison, conversely, contrarily, contrastingly, contrariwise*.
10. Concessive Conjunctions: some examples of these include: *nonetheless, nevertheless, anyway, anyhow, however, notwithstanding, besides, still, though, yet, in any case, in spite of that, in spite of it all, on the other hand, all the same, after all, for all that* etc.
11. Temporal transitional Conjunction: some examples of these include: *in the meantime, meanwhile* etc.

It is important to note that some conjunctions function under more than one subcategory. They include:

1. *To conclude*: enumerative or summative

2. *Rather, better*: replacive or reformulatory
3. *Therefore*: summative or result

In other words: apposition/inferential or reformulatory

2.3.1. Conjuncts as Correlatives

Like conjunctions, some conjuncts can be correlatives. They can correlate with subordinators of a preceding clause such that the logical connection between the subsequent and preceding clause is reinforced. This reinforcement is possible because both the subordinator and the conjunct are similarly logically consistent, on the condition that the conjunct must always have an anaphoric reference, while the subordinate clause can either precede or follow its superordinate clause. For example:

- A. Though he is poor, he is satisfied with his situation.
- B. He is poor, yet he is satisfied with his situation
- C. He is satisfied with his situation, though he is poor.

The difference between A, B and C is that, in A and C, his poverty is merely a given information but in B, his poverty is a stated fact. Furthermore, both conjunct and subordinator can correlate in a single construction as in:

- D. Though he is poor, yet he is satisfied with his situation.

However, concessive conjuncts can reinforce a concession by having more than one concessive conjunct in the second clause, as in:

- E. Though he is poor, yet he is nevertheless satisfied with his situation.

Other conjuncts that correlate with subordinators include, but not limited to:

Subordinator (conditional)	Conjunct
If	Then
Although	Yet (concessive)

(even) though	Still
While	However
Granted (that)	Nevertheless
Even if	Notwithstanding
	Anyway
	Anyhow

Table 4. Other examples of Correlating Conjuncts

2.4. Sentence Connection

Quirk (et.al 1972) groups the syntactic devices used in sentence connection into seven subgroups, namely:

1. Time and place relaters
2. Logical connectors
3. Substitution
4. Discourse reference
5. Comparison
6. Ellipsis
7. Structural parallelism

2.4.1. Time Relaters: certain adjectives, adverbials and adjectives, tense, aspect and modality (verbs) are used to express time-relationships that are of temporal significance. When the time-reference is established, some adverbials or adjectives infuse further information in relation to the time being spoken about. Some examples of temporal adverbials and adjectives include:

Adjectives: earlier, former, preceding, previous, prior etc, as in:

1. He wrote well in the exams. His previous grades were low.

Adverbials: beforehand, earlier, first, formerly, already, before this, previously, as yet, so far, yet, before, that, before now, before then, by now, by then, until now, until then, up till now, up until now, up to then, up to now etc. as in:

2. I will leave the class. But before then, let me explain what happened.

Examples of temporal ordering of adjectives and adverbs with given time-reference include: coinciding, concurrent, simultaneous, contemporary, coexisting, contemporaneous as in:

- a. The postponement of the general election was reported on Channels TV this morning. A simultaneous news was also broadcast in Cape Town.

Adverbials: at present, at this point, concurrently, contemporaneously, here, in the interim, meantime, meanwhile, in the meantime, now, presently, simultaneously, then, throughout. As in:

- b. James and Folu dated for a long time before they broke up. Presently, Folu is considering going back to him.

Examples of temporal ordering of adverbials and adjectives subsequent to given time reference.

Adjectives: ensuing, following, later, next, subsequent, succeeding, supervening. As in:

- a. The suspect was charged with life imprisonment on Monday. The next day he died.

Adverbials: after, afterwards, (all) at once, finally, immediately, later, subsequently, after that, after this, last, since, next, suddenly. As in:

- b. Cindy went to church this morning. She was supposed to later catch a flight to Pretoria.

2.4.2. Place Relaters: certain words that are used to show place-relationship play an active role in sentence connection. For instance:

- a. I loved my stay in Germany last year. I am definitely going there next summer.

- b. Every year her family goes to New York for vacation. This year they decided to go elsewhere.
- c. I slept at my boyfriend's house yesterday. Tina slept here too.

2.5. Logical Connectors: In the past, it used to be an abominable act to begin sentences with coordinating conjunctions (coordinators) especially in English but in recent times, the act is fast gaining wider acceptance.

2.5.0. Enumeration: this is made possible using enumerative conjuncts, which doubles as a subclass of listing conjuncts. Many enumerative conjuncts belong to well defined sets while some of them are very mobile and can replace another set. As in:

The 2019 election violence in several parts of the country is an attack on our democracy. *Firstly*, it is reported that a certain group was hugely disenfranchised in the western region. *Furthermore*, the bullying of the electorates by political thugs to influence people's choices and the incessant snatching of ballot boxes by same thugs is totally unacceptable. *Finally*, the lapses of the electoral commission which had four whole years to prepare for this election cannot be overlooked.

An introductory phrase with the intention to list may precede an enumerative conjunct or there may be no introductory statement with the intention to list. For example:

- a. I learnt two things from church today; one, forgiveness has a healing power. Two, when you choose to not forgive, indirectly you take away your peace of mind.
- b. R.Kelly is now an infamous star. *Firstly*, he was accused of doing drugs. *Secondly* and most importantly, he has been charged to court for having sex with underage girls.

Other listing conjuncts such as *more importantly*, *most importantly*, *far more importantly*, *most importantly* are indicators that a statement is listed in an ascending order of importance while additive conjuncts such as *to cap it all*, *to top it all*, *last but not the least* indicate the end of an ascending order. However, the conjuncts *first and foremost* and *first and most importantly* can be indicators of a descending order of importance at the beginning of a series. As in:

Several reasons can be attributed to the high rate of electoral violence in the general elections. First and foremost, the absolute disregard for human rights by politicians who pay political thugs to suppress voters. In the second place, the huge failure of the current government to stabilize security in the country by empowering the security personnel. However, the incompetence of security bodies also played a part, as some of these armed security agents were also used to perpetuate the violence. Finally, the desperation for power by politicians and ‘winning by hook or crook’ mentality has led to the many bloodshed.

The conjuncts *more (most) importantly* and *more (most) importantly of all* are mobile. That is, they can occur at the beginning or end of a series. The position they occupy tells if the series is in ascending or descending order of importance. Other listing conjuncts are immobile in terms of positions they can occupy in a series. For example; *first(ly)*, *second(ly)*, *third(ly)* etc appear only at initial positions in a series in this order. *Next and then* cannot occupy an initial position in any series while *last(ly) and finally* can only occur in final position.

Quirk et al (1972:664) again state that, ‘beyond conjuncts, enumeration can be indicated in a way that is more integrated into the structure of the sentence’. For example:

- a. I will begin by saying...
- b. My next point is...
- c. Another thing is...
- d. The final point is...

2.5.1. Addition: additive conjuncts are subdivided into reinforcement (affirmation or confirmation) and equation (which shows a semblance with what has preceded). However, it is quite tedious to outrightly distinguish between reinforcing and equative conjuncts, and so they are treated together. For instance:

- a. You can come with me to the mall. Also, don’t forget to bring my book.
- b. I thought they had finished eating when I left, then I saw them playing in the rain.
- c. The same set of people keep ruling us in Nigeria. The major political parties keep recycling the old politicians and presenting them for elections while youths never get a chance at

leadership. Moreover, these same people keep saying the youths are the leaders of tomorrow.

- d. We were asked to come to the head office for our payments, but there again we were referred to another branch.
- e. He loves me. I love him too.
- f. Sarah was unaware that a state of emergency was declared. Many others were equally unaware.

2.5.2. Transition: Certain connectors are used to indicate a movement or transition from one line of thought to another, in a sequence or a transition to a new stage in a sequence of thoughts. They include: now, as for, with regard to, with reference to, with respect to etc. For example:

- a. I have finished answering the call. Now, what was it I was saying again?
- b. Chioma has been good to me. As for Christian, he seems like a really nice person.

It is important to note that: *with regard to, with reference to and with respect to* are used in more formal conversations such as official letters. Other transitional markers such as *speaking of, talking of, that reminds me, regarding (that)* etc, are mostly used to portray a digression in a sequence of thoughts. For example:

- a. I will be so tired by the time I get home. Speaking of Chioma's birthday, where can I order a cake?
- b. Please set your alarm for 3pm. That reminds me, have you collected my book from your classmate?

2.5.2. Summation: This occurs when the end part of a unit gets summed up or generalized with summative conjuncts based on what preceded. For instance:

'the techniques discussed are valuable. Sensible stress is laid upon preparatory and follow up work. Each chapter is supported by a well selected biography. In all, this is an interesting and clearly-written textbook that should prove extremely useful to geography teachers' Quirk et al (1972).

2.5.3. Apposition: this occurs when two units are identical in reference or when the reference of one unit is included in the other unit. In other words, appositives are used to refer back to preceding sentences. For example:

1. He is a cleric who is devoted to his ministry to a fault. That is, he neglects every other aspect of his life, even his family.
2. Children learn mostly from what they see older people exhibit. For example, if you want your children to read, you should also find time to read.

Quirk (et al 1972) states that only reformulation, exemplification and particularization relationships can be classified under apposition.

2.5.4. Result: Result conjuncts are used to introduce an expression that is a result or a consequence of a preceding expression. For example:

1. There was violence in at least five states of the nation on Saturday. Hence, the elections in those states were declared inconclusive by the electoral commission.
2. I don't use my blender during the week. So, you can borrow it for the week.
3. The committee rejected the propositions of the labour union. Accordingly, they asked to reconvene to give the union time to make amends.

2.5.5. Inference: Inferential conjuncts are used to introduce an inference being made from a preceding sentence. For instance:

1. Unfortunately, there's not much I can help you with. In other words, don't expect anything from me.
2. He says he wants to marry Joy. In that case, he must have met her parents.
3. I think the constitution has to be amended to give room for restructuring. Otherwise, a war may break out again.

Note: *else* and *otherwise* are equal to a negative inference or condition. Also, some integrated indicators of inference include: *if so*, *if not*, *I deduce*, *I infer*, *that implies* etc.

Reformulation: this is introduced by a reformulatory conjunct. For example:

- a. They are a happy couple. Or rather, they seem to be a happy couple.

- b. She said she took the money without informing him. In other words, she stole it.

2.5.6. Replacement: This is when replacive conjuncts are used to introduce an alternative to a preceding expression. For example:

- a. You can wait for the mechanic to finish with the car. Alternatively, you can use public transport.
- b. I love the new iPhone Xs. I may just use my entire savings to buy it. On the other hand, I may also get a loan from my friend.
- c. I wanted a new phone for my birthday. Instead, I got a book.

2.5.7. Contrast: Antithetic conjuncts are used to show a contrast with a preceding expression for example:

- a. I wasn't the one who called for a break up. On the contrary, I tried to see if we could work things out.
- b. She's quite dumb. On the contrary, her twin brother is the smart one.

Note: the above pair of sentences connected by 'on the contrary' while restating the preceding statement also affirms the statement although with an implicit denial of truth, as in, 'I called for a break up'. Other antithetical conjuncts introduce contrast without an implicit denial of the validity of the preceding statement. For example:

- c. He's rather sneaky, sadly. By comparison, she's the transparent one.
- d. Even the largest of whales about 100 feet long can attain 20 knots for about 10 minutes. By way of contrast, the dolphin can keep up a speed of 20-22 knots for hours.

Note: *on the one hand* and *on the other hand* are a correlative pair that also show contrast.

- e. On the one hand you shouldn't spend so much money on something you don't need. On the other hand, you should still pamper yourself.

2.5.8. Concession: Concessive conjuncts such as: *besides, nonetheless, notwithstanding, after all, anyway (informal), anyhow (informal), still, though, all the same, nevertheless, yet, however, else, in spite of that, in any case, at the same time* etc show how unexpected an event is with reference to what was said before it. For example:

- a. I didn't invite my ex-boyfriend to my wedding. Besides, I'm sure he wouldn't have come.
- b. Last year over 56 cases of sexual assault were recorded off-campus. Yet, only 10 were prosecuted.
- c. Osinbajo has only been acting president for two weeks. However, he has executed more projects than the president has in two years.

Furthermore, certain attitudinal disjuncts such as: *actually, really, certainly, of course* and *admittedly*, that affirm the truth value of a sentence can also be used to show concession in what is being affirmed.

- d. I didn't work at the hospital today. Actually, I volunteered at the Red Cross Society.
- e. I was invited to the book launch today. *Really*, I shouldn't have been there since it's not my field.

2.5.9. Substitution: Quirk (et.al 1972: 677) states that, 'substitution is the device used for abbreviation and for avoiding repetition across sentences and within sentences. It is mostly indicated with pro-forms which are usually anaphoric (giving reference to a previous unit). When it occurs across sentences it is optional, but when it is within a sentence it is sometimes compulsory.

1a. The new big ceiling fan fell on Lara's head. *It* was very heavy and injured her.

1b. The new big fan fell on Lara's head. (*the new big fan*) was very heavy and injured *Lara*.

Observe how in (1b) the construction is relatively longer than in (1a) as a result of the repetition. The most regular pro-form for noun phrases are the third person pronouns in their various cases.

2. *David and Daniel* took the money from my bag. *Their* father asked them to return *it*, but *they* insisted *it* was *theirs*.

3. *The little boy* stared at the teacher. *He* seemed to be furious about something.

2.6. Discourse Reference: In the process of connecting sentences, there are some units or that show us the link between what is being said, and what has been said before. This

implies that these units have a ‘deictic’ reference pointing forward (otherwise known as cataphora) or pointing backwards (otherwise known as anaphora) in a discourse scenario.

These units can be classified under two groups:

1. Sentence or clause reference unit
2. Noun phrase reference unit Quirk (et al 1972)

However, there are some that signal both cases.

1a. Many upcoming artists today do not understand what loyalty means and how to stay humble to their record label. They easily get overwhelmed by fame after a few hit singles and begin to rub shoulders with their management. *That’s* why they always leave their record labels with bad blood.

1b. A lot of parents contribute a great deal to the corruption in the country, especially in the educational sector. Buying undeserved spots for their children in colleges and even paying for special centres for their kids to write high school exams. *It’s* really a shame how much of a joke the sector has become.

2a. *This* should interest you if you’re still interested in schooling abroad. The Rhodes scholarship is now open for West Africans up until September, so you can apply.

2b. *Here* is the news update; the special adviser to the President on Gender and Equity Issues was arrested in his house this morning... (radio announcement)

3. The point the principal made at the assembly ground was *thus*: that students must accord the same respect they do to their parents to teachers in school.

Notice that *this* is used as both an anaphoric and cataphoric as in (1a) and (2a) while in (1b), *it’s* indicates anaphora, *here* in (2b) indicates cataphora and *thus* in (3) also indicates cataphora. *Former* and *latter* are also used anaphorically to logically connect sentences as in:

4. Grace and Mary have been best friends since they were little. The *former* is highly introverted and the *latter*, an extrovert.

2.7. Comparison

Here Quirk (et al 1972) talks about the use of adjectives and adverbs to connect signals of similarity and difference. These adjectives may either be in their inflected forms or not or in their periphrastic forms, that is: *more, most, least, as, less* as in:

5. My mom and dad are excellent long distant drivers, but I'd rather my mom drives me to school. She's a *more* careful driver.
6. Daniel and I were classmates from high school, where he was quite notorious. He's the *least* serious person that we expected to go into the academia among all our classmates.

2.8. Ellipsis

Ellipsis plays a huge role in connecting sentences. When there is an ellipsis in a construction, the interpretation of that construction can only be gotten when what was said previously is considered and what was ellipited can only be known based on what is said in the preceding context. Ellipsis in sentence connection is most evident in dialogue and it occurs under three conditions:

- a. Repetition: of what someone says.
- b. Expansion: or addition to what was said earlier.
- c. Replacement: of what was previously said with another.

These three conditions will be explored under three sentence patterns:

- d. Question and response
- e. Statement and question elicited by what was said
- f. Statement and statement; where the first statement relates to the first.

Question and response: Repetition

1. Will you marry Harry if he asked you?
 - 1a. Yes, I will (marry him (Harry) if he asked).
2. Have you rectified the mistake in the assignment?
 - 2a. Yes, I have rectified (it (the mistake in the assignment)).

Expansion: by an adverbial

3. Will you go to church tomorrow?
3a. Certainly (I will (go to church tomorrow))

By a modifier:

4. Are you hungry?
4a. Yes, (I am) *very* (hungry)

Replacement

5. Did you speak to Chioma about the trip?
5a. No. I spoke to Emelia (about it (the trip))
6. Which shoe did Maria buy?
6a. She (Maria) bought the (Christian Louboutin) shoe made with animal skin.

Statement and question: repetition;

7. I'm very hungry.
7a. Are you (very hungry)?

Expansion: by a superordinate clause

8. I will be in church tomorrow.
8a. Are you sure (*that you will be in church tomorrow*)?
9. Tolani stole the money.
9a. Did he tell you (*that he (stole it) did so*)?

By a WH-element

10. Tolani stole the money.

11. When did he *steal it (tell you)*?

Replacement; with a WH-echo question

12. I'm studying Linguistics.

12a. What *are you studying*?

Statement and statement: repetition

13. They have a beautiful baby.

13a. Yes, they have a beautiful baby.

Expansion: by a superordinate clause

14. He won't come.

14a. I'll like to know why not (*he won't come*).

By and adverbial

15. You will love the movie.

15a. Yes, I'll like it except that it's too long.

Replacement

16. Let's go hiking tomorrow.

16a. No, let's go swimming.

2.9.0. Structural Parallelism

Two or more sentences connect when they are structurally similar or identical Quirk (et.al 1972). This connection is further reaffirmed by lexical equivalence that imply semantic relationship. As in:

Have you ever lost something you wanted so badly?

Have you ever felt pain till you become numb?

Have you ever cried till you ran out of tears?

The impression of the link in the above sentences is that, semantically, they describe the sadness and hurt that the writer portrays.

2.9.1 Connectives in Gokana and Kana

Samuel (2016) discusses an interesting category of connectives known as derived connectives. He does this in his analyses of connectives in the Gokana/Kana languages. Although derived connectives do not exist in Igbo, in Gokana/Kana, they are realised through the process of grammaticalization. He further groups this category of connectives under the specific grammatical process they undergo. The processes include: desemanticization, compounding and merger.

Desemanticization: Samuel (2016) defines this as a process in which a lexical unit receives a non-lexical function. In this process, the desemanticized and original unit co-exist. However, while the original unit functions as lexical unit alone, the desemanticized unit functions as a grammatical unit. In Gokana, the lexical units *kọọ* and *tóó* are desemanticized to function as connectives while in Kana, *kọ*, *sóó* and *sa* are desemanticized to function as connectives. For example:

tóó and *sóó* ‘time’ is a noun. When they are desemanticized, they function as a connective ‘when’ and are used to introduce an adverbial clause of time.

1. *à dù tóó é nda-ni àà*
3SG:FACT come (time) PST 1SG -PF go
‘S/he came when I had gone’

2. *à lù sóó mm - lè*
3SG:FACT come (time) 1SG:NEG:PST FACT:be
‘S/he came when I was not there’ Samuel (2016:62)

Compounding: this is a process in which more than one linguistic unit that share the same morpho-syntactic evolution are combined into a single word, thus, the word boundary between them is eliminated Samuel (2016:64). For example:

In Gokana, ‘*kpāá-déé*’ indicates time outside a day while in Kana, *kpāá-tóó* indicates time within a day (24 hours) at which an action starts. This distinction is informed by the nouns in the compounds. *déé* means ‘day’ while *tóó* means ‘time’. They are used as connectives in:

3. ò – *beè* *dì* *eè* *kpāá – déé*
 2SG – PST be QW-place (far-day)
 ò – *àà* *kīī*
 2SG – FACT leave LOC-here
 ‘where have you been since you left here?’

4. ò - *beè* *dì* *ěè* *kpāá – tóó*
 2SG PST be QW-place (far-time)
 ò - *dè* *nu* *lọl* *ẹ*
 2SG - FACT: eat thing finish EM
 ‘where have you been since you finished eating?’

Merger: in this process, the connective is a word that is combined from two linguistic units whose function or meaning have merged into one meaning or function different from the combined word. Some linguistic units in Gokana/Kana merge to form conjunctions, and further functioning as connectives. For instance:

5. à - *bèe* *dé* *kàbèi* *tẹrẹ-bòò* *gyāá-kōò*
 2SG PAST FACT – eat plantain (put-on-top) food – fowl
 ‘I ate plantain and (also) rice.’

6. *péé* *yẹrẹ-lóó* *kōò* *lè* *a – kīā*
 goat (put-body) fowl be LOC- here
 ‘a goat and (also) a fowl are here.’

In examples 5 & 6 above, the sources of the lexical items merged in Gokana are verb (**tẹrẹ ‘put’**) and preposition (**bòò ‘on (top)’**). In Kana, the sources of the lexical items merged are verb (**yẹrẹ ‘put’**) and noun (**lóó ‘body’**). The meaning of these connectives in both languages cannot be derived from the compounds. The connectives perform a coordinating function.

2.9.2. Grammatical Categories in Igbo

Constituents or grammatical categories in Igbo can be classified into two on the basis of their semantic and syntactic roles and on their free and bound forms. They include:

1. Content forms: this includes nouns, pronouns, verbs, adjectivals, adverbials, holophrases and ideophones.
2. Function forms: this includes markers of deixis, conjunctions, affixes and clitics.

Igbo is also categorised into eight based on its grammatical and lexical constituents. They include:

1. Nominals and nominalisation
2. Verbs
3. Adjectivisation
4. Adverbialization
5. Adposition
6. Conjunction
7. Affixation
8. Cliticization Emenanjo (2015)

However, this thesis will focus on function forms, specifically, the conjunction.

2.9.3. Summary of Literature Review

This section fully explored and discussed the history of the Standard Igbo orthography and how it has evolved from the Nsibidi signs to the Onwu orthography. It also challenged the notion of standardisation and the basis of standardisation of the Igbo language. It also looked at the concepts of dialect and language with Igbo language as the context. It also discussed a typology of English, as discussed in the literature; coordination and subordination, coordinators, the order of coordinates, semantic role of conjunctions, conjunct, subordinators, sentence connection, derived connectives in Gokana and Kana languages and grammatical categories in Igbo.

Chapter Three: Data Analysis

3.0. Preliminary Remarks

This chapter presents and analyses the data collected for this study and discusses the connectives that are present in Standard Igbo and in the Nsukka dialect, including their similarities and differences.

3.1. Introduction:

The Igbo language does not have a great deal of connectives, unlike the English language, as discussed and thoroughly explored in preceding sections. Adam (1932) rightly states that the Igbo speaker usually does not have a great need for the use of multiple connectives and omits them where it is expected in the English language, especially during translation from Igbo to English. However, the conjunction is the only word class that syntactically and semantically serves as a connective, and so there are a few obvious conjunctions used in the Igbo language, while others are made up for by nouns and verbs. These limited connectives span across all the dialects in the language.

3.2. Connectives in Standard Igbo

Grammatical or function words (belonging to the closed class) such as conjunctions are semantically multifaceted, that is, they portray multiple meanings depending on the context in which they are used while their forms remain the same. Here are some examples:

1. *anọ nà asato*
2. 'four and eight' (con.)
3. *ọ kwuru nà ọ na-abịa*
'he said that he is coming' (con. + prep.)
4. *ọ nọ na- ebe nna ya zuru ụlọ*
3SG stay-PRS COMP where father POSS. buy-PST house
'she stays in her father's house.' (Prep.)

In the three examples above, the word 'na' performs multiple functions. Firstly, as a connective, then as both a connective and preposition and lastly a preposition. The only constituent or category in Standard Igbo that performs a connective function is the conjunction. In other words, the conjunction is the only part of speech that links words or

syntactic structures of equal or unequal status in Igbo. Emenanjo (2015) states that the conjunction in Igbo never occurs in sentence final position but occurs mostly in sentence medial position.

Emenanjo (2015) uses the conjunction in two perspectives:

- a. As a word class or a class of function words (grammatical words) comprising of connectives.
- b. As a unit involved in the system or process that primarily connects or joins two or more words, phrases, clauses and sentences in a construction.

As a form of function class, the conjunction in Standard Igbo is a closed group in which a specific form can carry different meanings. And like its other class member, the preposition, it always begins with a consonant and is never found in a sentence final position.

The following conjunctions can be found in Standard Igbo:

<i>kà1</i>	‘like’, ‘as’
<i>kà2</i>	‘when’
<i>kà3</i>	‘(so) that’
<i>kà4</i>	‘hortative marker’
<i>kà5</i>	‘and’
<i>mà</i>	‘whether’, ‘but’
<i>nà1</i>	‘and’
<i>nà2</i>	‘that’ marker of NP complementation
<i>kamà</i>	‘instead of’, ‘rather (than)’, ‘even if’
<i>tùmà</i>	

<i>tutu</i>	}	‘until’
<i>dàgà</i>		
<i>maka nà</i>		‘because’
<i>kà...kà1</i>		‘every...every’
<i>kà...kà2</i>		‘whether...not’
<i>mà...mà</i>		‘whether...or’

other conjunctions not included by Emenanjo (2015) include:

<i>mà</i>	‘as well as’
<i>mà...mà</i>	‘both...and’
<i>mà ọ bụ</i>	‘or’
<i>manà</i>	‘but (that)’
<i>makà</i>	‘for’
<i>wee</i>	‘then’, ‘and’ (temporal conjunction)
<i>tupu</i>	‘before’

3.2.1. Distinctive features of conjunctions in Standard Igbo

1. Conjunctions in Standard Igbo most often retain their tones.
2. Some of the conjunctions can combine to form another conjunction but in its compound form as seen in:

<i>mà + kà</i>	‘for’
<i>nà</i>	‘but (that)’
<i>makà + nà</i>	‘because’
3. All the conjunctions function as linking words. However, they are quite different in the elements they link together. Some of them such as *kà1* can occur before both nominal and verb phrases, while others such as *tupu*, *nà2* exclusively occur before verb phrases only, then the rest occur and link noun nominals or infinitive phrases.

Conjunctions in Standard Igbo are classified into three:

- a. **Coordinators:** coordinators link various elements such as words, phrases and clauses that are of equal status.
- b. **Subordinators:** subordinators link elements such as phrases or clauses that are not of unequal status. That is, one of its elements is subordinate to the other element that is independent.
- c. **Correlatives:** correlatives link elements of various categories and sentence parts of equal status.

3.3. Coordination: this is a syntactic process of linking or holding two or more elements of equal functionality or status in a given construction. Conjunctions in Igbo are used to execute this process. Hence, the conjunctions involved in this process are known as coordinators, while the elements that are linked are called coordinates. Simply put, coordination is a process involving non-headed structures that are independent. As in:

1. *umụ nna nà umụ ada* (N +N)
‘kinsmen and kinswomen’
2. *umụ nwoke nà umụ nwaanyi* (N +N)
‘men and women’
3. *ndị ọcha nà ndị ojii* (ADJP + ADJP)
‘white people and black people’
4. *ndi ojọo nà ndi omà* (ADJP + ADJP)
‘wicked people and good people’
5. *umụ akwukwọ nà ndi ekpere* (NP + NP)
children book and people prayer
‘students and prayer warriors’
6. *ndi ahia nà ndi ọrụ* (NP + NP)
people market and people work
‘traders and workers’
7. *ndi nā-amu ahia nà ndi na-agụ akwukwọ* (C + C)
people BE-SG learn-PRSCONT market and people BE-PL study-PRSCONT books
‘people learning a trade and people who are studying’

8. *ndị na-aga eluigwe nà ndị na-aga oku mmụọ* (C + C)
 people go-PRSCONT Heaven and people go-PRSCONT fire spirit
 ‘those going to heaven and those going to hell fire.’

9. *ndị na-eri nri mà ndị nà anụ mmanya* (C + C)
 people eat-PRSCONT food as well as people drink-PRSCONT liquor
 ‘those eating as well as those drinking.’

10. *àmaghị m ya mà o bu ebe ọ si.* (C + C)
 do know-NEG 1SG 3-ACC **or** where 3SG from
 Gloss→I do not know him or where he is from.

11. *nwaanyi à siri ike mà makwuo mmā* (C + C)
 woman DEM PRS strength as well as too beauty
 ‘this woman is strong as well as beautiful too.’

12. *nwoke ahụ bụ dibia bekee mà bụkwa onye nkuzi.* (C + C)
 man DEM PRS doctor English as well as too someone teach-PROG
 ‘that man is a doctor as well as a teacher too.’

Coordination and Coordinates: notice how the elements in (1)- (9) are of the same functional syntactic status indicating a coordination. On the other hand, coordinates do not always fall within the same syntactic category, as in (10) – (12).

3.3.1. Features of Igbo Coordination

a. There can be multiple coordinates in a construction. In the other words, there are no limits to the number of coordinates in a coordination but the last two must be linked by a coordinator. For example:

13. *Abacha, ofe egwusi, akara nà agwà* (N + N + N +N...)
 ‘African salad, melon soup, bean cake and beans.’

b. *ndị si obodo oyibo bata nà ndị ụmụ nnam mà ndị enyi m nà ụmụ ha nwée nri a.* (NP + NP + NP +NP...)

‘those who came back from the abroad and my kinsmen as well as my friends and their children have this food.’

14. *ò maghi m, ebe m si, onye m na-achọ nà otu m siri bịa.* (S + S + S + S...)

‘she does not know me, where I’m from, who I’m looking for and how I came.’

b. **The marking of coordination:** while Quirk (et.al 1972) states that coordination can be syndectic and asyndectic, Joshua (2016) agrees with Emenanjo (2015) that coordination in Igbo can be syndectic, asyndectic or polysyndectic. A coordination can be marked by one or more coordinators. When a coordination is marked by a single coordinator as in:

15. *elu-igwe nà uwa*

‘heaven and earth’

16. *nnu nà ose*

‘salt and pepper’

This type of coordination is known as syndectic coordination and the same goes for (1) – (12). In (13), the coordinator *nà* could be deleted after every item until the last, and the construction would remain grammatical and acceptable, that is: *abacha, ofe egwusi, akara nà agwa*. This type of coordination is known as asyndectic coordination, when an obvious coordinator is absent. In (14), there are four coordinates linked by two coordinators *nà* and *mà*. This type of coordination is known as polysyndectic coordination. However, while in English the coordinators in a polysyndectic coordination are usually the same, in Igbo, the coordinators can be different.

c. **The order of coordinates:** Coordinates in a coordination can have a symmetrical or asymmetrical ordering. In a symmetric coordination, the coordinates have a free order where a change in the ordering does not result in ungrammaticality, unacceptability or misinterpretation, as in (1) – (9). On the other hand, in an asymmetric coordination, the coordinates do not have a free order and a reversal in the ordering may affect grammaticality, acceptability and / or interpretation. Asymmetric coordination is common with ‘phraseological structures or lexicalised expressions involving strict collocation’ Emenanjo (2015: 334). For instance,

15a. *ọ maghi otu m siri bịa, ebe m si, onye m na-achọ **nà** onye m bu .*

‘she does not know how I came, where I’m from, who I’m looking for and who I am.’

15b. *ọ maghi otu m siri bịa, onye m na-achọ **nà** ebe m si.*

‘she does not know how I came, who I’m looking for and where I’m from.’

Notice how the pronoun ‘*m*’ (me: 1-ACC.) in (15) changes to ‘*onye m bu*’ (who I am: 1P - NOM.) in (15a) but not in (15b).

However, it should be noted that when the conjunction ‘and’ indicates a temporal ordering in Igbo, it is represented with *wee* as in:

17. *ọ banyere n’ugboala ya **wee** gaa n’ ahia*

3SG enter-PST) in car 3-POSS and go-PST ART market

‘she got into her car and went to the market.’

d. Binary and multiple coordination

In a binary coordination, there are only two coordinates in the construction as in (16) and (17) while in a multiple coordination, as the name implies, there are more than two coordinates in the construction Huddleston & Pullum (et al 2002). For instance:

18. *e ji okazi, azu mangala, okporoko, ede, mmanu nri **nà** anu esi ofe Owere.*

‘they use vegetable, dried fish, stockfish, cocoyam, palm oil and salt to cook Owerri soup.’

19. *ị choro ego, ekwenti **mà ọ bu** akpa?*

‘do you want money, a phone or a bag?’

e. Distributive and Joint coordination

In a distributive coordination, each of the coordinates stands on its own as a unit while in a joint coordination, both coordinates stand as a unit. In addition to this, as a rule of thumb, all complementary binominals are cases of joint distribution. For example, in English we have:

20. Tea and bread makes a good breakfast.

21. Bread and butter is best eaten with coke.

However, whether a coordination is distributive or joint is highly contextual. Interpretation, acceptability and grammar help to tell when it is distributive or joint in a language. A good example of joint coordination in Igbo is:

22. *ukwa nà aki bu nri njem*

Breadfruit and coconut are food journey

‘Breadfruit and coconut are a traveller’s food.’

23. *añara nà ose ọjị nọ na ihe e ji alụ nwaanyi*

Garden egg and pepper kolanut are in things they use marry woman

‘garden egg and alligator pepper are part of the requirements for marriage.’

While for distributive coordination we have:

24. *à gara m ulọ uka nà ahịa*

1SG go-PST house church and market

‘I went to church and the market.’

f. Basic coordination and non-basic coordination

In a basic coordination, coordinates occur alone, one after the other or they can be followed by ‘a marker and make-up constituents’ Emenanjo (2015: 336), while in a non-basic coordination, coordinates are expanded by relative clauses as in, (7), (8) and (15). Also, coordinates in a non-basic coordination may undergo gapping as in:

25. *ụmụ nwoke abuo ahu na-azu ahịa, ndị nke ọzọ a, amaghị m.*

Men two DEM are buy-PROG market people others DEM do know-NEG 1SG

‘these two men are traders, as for those others, I do not know.’

NB: notice how the end part of the coordinate ‘whether they are traders’ has been deleted. This means that both coordinates are wide apart from each other, with the second coordinate occurring at the end of the clause.

26. *o hughì umu ya n'anya, mà umunne ya.*
 3SG see-NEG children POSS with eyes as well as siblings POSS
 'he does not love his children as well as his siblings.'

The coordinates in (26) are *umu ya* (his children) and *umunne ya* (his siblings). However, the second coordinate occurs in the clause before a deleted '*o hughì ... n'anya*'.

- g. **Singular coordinators and correlative coordinators:** Singular coordinators are evident in all examples given thus far (1) – (26). Furthermore, correlative conjunctions are basically coordinators that come in pairs before and between coordinates. For example:

- 25a. *mà ndì nne mà ndì nna bjàra.*

'both mothers and fathers came.'

- b. *mà ì zuru ya, mà ì zughì ya...*

'whether you buy it or you don't buy it...'

26. *Kwà afo kwà afo...*

'every year every year...' (year by year)

- h. **Deletion:** One of the interesting distinctive features to note about the coordinators 'na, mà o bu and mana' is that they serve as logical connectors in sentence connection. As previously mentioned, diachronically, it used to be unacceptable to begin a sentence with a conjunction (coordinating conjunction) but in recent times, synchronically, it is now a very acceptable act. However, in Igbo, when the connective *na* begins a sentence, it is deleted in the surface structure. And when *mana* begins a sentence, it is mostly deleted in the surface structure and at other times included while the coordinator 'mà o bu' never begins a sentence. **For example:**

27. '*...ha ga-eri nri n'okporo ụzọ . Aga m azuta ha nri n'ugwu ebe ahia na-adighi. Aguu mmiri mà o bu nri agaghì-agu ha. Ikuku kporo nku mà o bu oke anwu agaghì achagbu ha, maka onye ahụ nwere ebere n'ebe ha nọ na-edu ha; o ga eduga ha n'akuku mmiri. M ga-eme ugwu m niile ha kwuru chim...*'

‘... They shall feed along the ways. On all bare heights shall be their pasture; they shall not hunger or thirst, neither scorching wind nor sun shall strike them, for he who has pity on them will lead them, and by springs of living water will guide them. And I will make all my mountains a way and my highways shall be raised up...’ (Isiah 49: 8-15)

28. *‘Yahweh sikwara Mosis, ‘ahula m umu Izrel, marakwanu na ha bu ndi isi ike. Ugbua, hapuzie m ka iwe m di oku ra chapu ha, mana aga m eme ka gi onwe gi buru nnukwu mba. Mana Mosis rioro Chineke si, ‘o Yahweh, gini mere iwe gi na-eji adi oku n’ebe ndi nke gi i jiri ike nke aka gi di egwu kpoputa n’ala Ijipt no? ...’*

‘And the Lord said to Moses, ‘ I have seen this people and behold, it is a stiff-necked people, now therefore, leave me alone that my wrath may burn hot against them and I may consume them, but of you, I will make a great nation. But Moses begged the Lord God and said, ‘o Lord, why does your wrath burn hot against your people whom you have brought forth out of the land of Egypt with great power and with a mighty hand?...’ (Exodus 32:7-14)

29. *‘Anaghi m anata otito nke mmadu. Amaara m na unu enweghi ihunanya nke chineke n’ime gi. Abiara m n’aha nna m unu anabataghi m, ma o buru onye ozoro i bia n’aha nke ya, unu ga-anabata ya...’*

‘I do not receive glory from men. But I know that you have not the love of God within you. I have come in my father’s name and you do not receive me, if another comes in his own name, you will receive him...’ (John 5: 31-47)

30. *‘...Anyi bu ndi mma, ma ndi unu kwa. Anyi egbuchaala ewu ahụ, kwadebe ya,, gbuokwa okuko ma kwadebe ya kwa. M ga-agwa nne Azuka ka o wetara gi ji a huru n’oku, ama m na o ga-adi gi mma. Aga m agwa ha ka ha metara gi akuku kachasi amasi. I ga-ejisi ike gbadata ka anyi niile noria...’*

‘we are good people and so are your people. We have killed the goat, prepared it, killed the chicken and prepared it too. I will tell Azuka’s mother to bring roasted yam as I know you like it. I will tell them to prepare your favourite part to it. And when you are done eating, you and your people will come down and let’s celebrate.’ (excerpt from ‘Aturu ga-egbu Mpi’ short story)

3.3.2. Structure of Coordination in Igbo

The structures of coordination in Igbo, as Oluikpe (1972) recognises, are in the form of endocentric structures because their coordinates are usually lexically different, but from the same class. For instance:

31. *anu nà azu* → ‘meat and fish’
32. *ugbọ alà uhie nà ugbọ alà ọcha* → ‘red car and white car’
33. *obere azụ nà nnukwu anụ* → ‘small fish and big meat’

3.4. Conjuncts in Igbo

There are barely any conjuncts in Igbo because unlike English, adverbials in Igbo do not perform a connective function. However, there are two exceptional adverbials in Igbo that do perform a connective function, connecting sentences and streams of thought, hence, they are conjuncts. They are *ozokwa* ‘again’ and *ya bu nà* ‘that is’. For example:

34. ‘...nwoke ahụ ji eriri n’aka, tuputa nari mita ise n’akuku ọwụwa anyanwụ wee mee ka m gafee ya. Mmiri ahụ ruru n’ikpere ụkwụ m. Ozokwa, ọ kewaputara nari mita ise duru m gafee ya, ọ rute m n’ikpere ụkwu, sikwa na mmiri ahu duputa m, mmiri ahụ wee rute m n’ukwu. Ozokwa, ọ kewaputa nari mita ise, ọ bụzi nnukwu mmiri nke m enweghị ike ịgafe n’ime ya maka ọ ruola mmiri a ga-egwu egwu, enweghị ike ịgafe nà ya...’

‘...going on eastward with a line in his hand, the man measured a thousand cubits and then led me through the water, and it was ankle-deep. Again, he measured a thousand, and led me through the water, and it was knee-deep. Again, he measured a thousand and led me through the water and it was up to the loins. And he measured a thousand and it was a river that I could not pass through for the water had risen; it was deep enough to swim in, a river that could not be passed through...’ (Ezekiel 47: 1-9, 12)

The conjunct *ozokwa* functions here as a reinforcing conjunct.

35. *Ọ bụrụ na ị nwee ụjọ n’ebe chineke nọ , ị ga-edewe iwu ya. Ya bu nà, ndi na-eme njo enwe ghị ụjọ n’ebe ọ nọ.*

‘if you fear God, you will keep his commandments. That is, those who sin, do not fear him.’

The conjunct *Yabu nà*, in (36) functions as an apposition.

36. *Wee*: then as in; ‘...Suzana si, ‘ejidela m n’akuku niile, n’ihina m mee ihe a, onwu m ka o bu , ma o bu na m emeghi ya, enweghi m ike isi n’aka unu zorò isi m. O kaara m mma inwu n’aka unu karia ime njo n’ihu Chineke’. Suzana wee tié oké mkpu mana ndi okenye abuo tiri mkpu nke ha megide ya.’

‘Susanna said, ‘I am hemmed in on every side. For if I do this thing, it is death for me, and if I do not, I shall not escape your hands. I choose not to do it and to fall into your hands rather than to sin in the sight of the lord’. Then Susanna cried out with a loud voice, but the two elders shouted against her.’ (Daniel 13: 1-9)

37. *N’oge ahụ, Jizos sirì ndi farisii si, ‘Aga m apu, ma unu ga-achọ m, ma unu ga-anwu na njo unu, ebe m na-aga, unu enweghi ike i bia’. Ndi Juu wee kwuo si, ‘o ga-egbu onwe ya?’ Ebe o bu na o si na anyi enweghi ike i bia ebe o na-aga.*

‘At that time, Jesus said to the Pharisees, ‘I will go away, and you seek me and die in your sins as where I am going, you cannot come’. Then the Jews said, ‘will he kill himself?’ Since he says we cannot come to where he is going.’ (John 8: 21-30)

The conjunct *wee* in (37) and (38) performs an enumerative (additive) function.

Ya mere: therefore

38. ‘...mana Chineke noyere m mgbe niile dika dike n’agha. Ya mere, ndi iro m ga-adasi, ha agaghì emeri m...’

‘... But the lord is with me as a dreaded warrior. Therefore, my persecutors will stumble, they will not overcome me...’ (Jeremiah 20: 10-13)

39. *anọ m na-eche gi kemgbe ututu ruo ugbu a. Ya mere i ga-azutara m nri.*

‘I have been waiting for you since morning till now. Therefore, you have to buy me food.’

The conjunct *ya mere* as in (39) and (40) is a resultant conjunct.

o burugodi na: even if

40. *ọ burugodi na Chineke si n'eluigwe gbadata, agaghị m eso gi*

'Even if God comes down from heaven, I will not follow you.'

3.5. Subordination

While coordinators link constituents of varying categories and levels, subordinators only link clauses that are subordinate in nature to a superordinate clause. In other words, subordinators in Igbo connect a subordinate clause or dependent clause to an independent or main clause. Furthermore, while coordination is a non-headed construction, subordination is a headed construction.

Main clause	Subordinator	Complement
<i>ọ sị</i>	<i>nà</i>	<i>ọ nọ n'ụlọ ọgwụ</i>
He said	That	He is in the hospital
<i>ọ juru</i>	<i>mà</i>	<i>ọ nọ n'ụlọ ọgwụ</i>
She asked	Whether	He is in the hospital
<i>toonụ Chineke</i>	<i>màka nà</i>	<i>ọ zọputala ndị nke ya</i>
Praise God	Because	He has delivered his people
<i>ị ga-agba akwụkwọ n'ụlọ ụka</i>	<i>tupu</i>	<i>gị na di gị e dinaa</i>
You must get married in the church	Before	You sleep with your husband
<i>ọ kwuru eziokwu</i>	<i>mgbe</i>	<i>Nne ya batara</i>
He said the truth	When	His mother entered
<i>agà m ahụ gị</i>	<i>mà o buna</i>	<i>ị bịa n'oge</i>

I will see you	If	You come early
<i>anà m àgba mbọ n'arụ sị orụ ike</i>	<i>makà</i>	<i>gị wa ị nwee ndu oma</i>
I am struggling and working hard	for	you to have a better life

Table 5. List of subordinators and their complements

Other subordinators include:

37. *Kà: ọ yipuru efe ya kà ọ di ka àna m akụ ya ihe.*

‘he removed his clothes so that it would look like I was beating him.’

38. *ọ b́ara ebe a kà ọ ghara ị mee ọrụ ya.*

‘he came here so that he will not do his work.’

39. *ihe ọ kwuru b́: kà anyi na-ekpe ekpere*

‘what she said is: let us keep praying.’

kamà: ‘instead of’

40. *ọ na-ehi ụra kemgbe ụtutu kamà ịgụ akwukwo ya.*

‘he has been sleeping since morning instead of reading his books.’

tupu: before

41. *ị ga-ekpe ekpere tupu ị hie ụra.*

‘you must pray before you sleep.’

ọ b́ ezie: Although

42. ‘*ọ b́ ezie na ya b́ nwa Chineke, ọ sitere n’oke ya ahụhụ m̀ta irube isi...*’

‘although he is the son of God, he learned obedience through what he suffered...’ (Hebrews 15: 7-9)

43. *ọ bụ ezie* na ehighị m ụra n’oge, e biliri m n’oge.

‘although I didn’t sleep early, I woke up early’

3.5. Connectives in Nsukka Dialect

As earlier stated, connectives are a scarce grammatical category in Igbo generally, spanning across all its dialects. Among other linguistic categories, grammatical or function words such as conjunctions are a major similarity among Igbo dialects which is the case for the Nsukka dialect and Standard Igbo, as the same connectives found in Standard Igbo are also used in the Nsukka dialect. However, two distinctive connectives in the Nsukka dialect is *menè* which is the lexical and semantic equivalent of *manà* in Standard Igbo and *ya bụ na* which is semantically equivalent to *ya mere* in Standard Igbo. As in:

36. *anyị na-eri ji ọhụụ n’umunna, n’ụmụ nna, menè generally, Nsukka niile na-eri ji ọhụụ n’ọnwa ise.*

‘we eat the new yam kindred by kindred, but generally, the entire Nsukka eats the new yam in the fifth month.’

37. *m ga- azụ ji ọhụụ echi, ya bụ na, i ga- ekpote ha niile.*

1 FUT buy yam new tomorrow therefore 2 FT gather everything

‘I will buy new yams tomorrow, therefore, you should bring everything.’

3.6. Differences connectives in Standard Igbo and Nsukka Dialect

There is no marked difference in connectives in both varieties semantically and syntactically. The obvious difference is in the morphological makeup of connectives in both varieties.

3.7. Summary

This chapter explores the connectives in Standard Igbo and the Nsukka dialect. It shows the paucity of connectives in the dialects when juxtaposed with the connectives in English as discussed in chapter two of this work. This, I believe speaks to the peculiarity of the Igbo language. It further analyses connectives in both varieties as conjunctions, logical connectors and conjuncts. As conjuncts, these connectives perform the function of apposition, reinforcement, enumeration, addition and result.

Chapter Four: Code-switching and Connectives in Igbo

4.0. Preliminary remarks

This chapter explores the concept of code-switching and related terms and how they relate to connectives in Igbo.

4.1. What is Code-switching?

Emenanjo (2015) aptly states saying that the Igbo language should not be analysed as though it were an Indo-European language such as English. Hence, all lexical and grammatical categories present in these Indo-European languages should not be expected to be found in Igbo and vice versa. Igbo should be analysed as it is in the language and based on how it is used by its people.

Muysken & Milroy (1995) assert that code-switching is at the centre of any bilingualism research. Code-switching as a concept can be referred to as the movement or ‘switching’ from one language to the other in a discourse. Muysken & Milroy (1995) point out that code-switching can be of three types, namely:

- Intra-sentential code-switching: This is when the switch is made within a sentence.
- Inter-sentential code-switching: This is when the switch is made between sentences.
- Extra-sentential (tag-switching or emblematic code-switching): This is when there is ‘a switching an utterance and the tag or interjection attached to it’ (Muysken & Milroy 1995: 8).

Quoting Blom & Gumperz (1972) Muysken & Milroy (1995) highlight that it is also possible to have situational code-switching and conversational code-switching.

- Situational code-switching is when the switch is motivated by any change in situation.
- Conversational code-switching is a movement from one language (code) to the other within a conversation.

For Coulmas (2005) code-switching is the incorporation of elements of one language into another. Furthermore, for this to occur, he clearly states that ‘there must be speakers

proficient in both languages’ (2005: 107). She rightly states that code-switching is an upshot of language contact and that languages that exist in a multilingual society are hardly ever socially equal, thus the selection of which language will be incorporated into another inadvertently has a social meaning and a motivation which may include local values. The first of two faulty assumptions in code-switching literature which Coulmas (2005) also speaks about is, that lack of competence of speakers in a language is responsible for code-switching. This premise or assumption is faulty because languages despite their similarities have unique characteristics to each of them. For example, a unit in Igbo can be classified as a morphological unit and that same unit in English is a syntactic one and vice versa Emenanjo (2015), as in:

onye nkuzi → teacher

Ebubechi → God’s glory

Hence, in analysing these languages, analysis should be done per unique or distinctive characteristics. Secondly, the assumption that speakers are forced to code-switch ‘because their command of the languages in question is limited’ (2005:109). Even if this were true, the primary reason language exists is for communication. Therefore, a speaker should have the prerogative to use any of the languages in their linguistic repertoire, to fill in any void in their communication process, especially if the void is unavoidable in either of the languages. Coulmas (2005) gives a condition for code-switching to occur, which is that speakers must be aware that both varieties or languages are distinct and should be kept apart, habitually or not. However, I think that due to language contact, code-switching has now become a subconscious act wherein speakers subconsciously select from their linguistic repertoire, during communication. Alvarez-Cáccamo (1998: 32) quoting Vogt (1954:368) aptly puts it thus, ‘code-switching in itself is perhaps not a linguistic phenomenon, but rather a psychological one, and its causes are obviously extra-linguistic’. From my experience during the interviews for this study, one participant switched from Igbo to English and immediately apologized for this subconscious switch and then moved back to Igbo, therefore, in my opinion, perhaps code-switching is a reflex action (that is, a response to some sort of stimulus). However, this, in a way is contrary to Coulmas (2005: 113) suggestion that although code-switching is a linguistic skill, ‘it is not a makeshift solution to an anomalous communication problem’.

Coulmas (2005:108) in trying to show the difference between borrowing and code-switching places both at the extremes of a continuum and citing examples of English words taken from French (of French origin) and then localized into English: ‘lexical correspondences in English verbs of Anglo-Saxon and French origin’.

Anglo	French
to begin	To commence
to fight	To combat
to gain	To profit
to shape	To forge
to take	To apprehend

Table 6. Some examples of borrowed English words Coulmas (2005)

She asserts that the difference between the two concepts lies in the ‘frequency or occurrence of the items on the right-hand column’ (2005:110). An example of borrowing in Igbo would be:

1. *o dependiri kà i jì gba mbọ mere nna gi ukwu jì chupu gi.*

3SG depend-SG on-PREP 2 how hustle made father POSS big chase-PRS 2

‘it depends on how you hustled that made your boss chase you away.’

2. *o zutara breidi n’ahia ututu*

3SG buy-PST bread at market morning

‘she bought bread at the morning market’

Auer (2005) views code-switching through the lens of bilingualism where one of the languages involved is a majority language and the other, a minority language which symbolically carries an identity. That is, the code switches from the majority language to the minority language ‘where the switch is a mere consequence of an attempt to add some

ethnic flavour to one's everyday language' Auer (2005: 405). I find this problematic because in the case of Igbo – English in this study, it is not true that the code-switching adds ethnic flavour to either of the languages because it is needless. 'Ethnic flavour' here suggests that Igbo is either bland or stale, thus needing some sort of 'spice' and this is an unverifiable reason for the switching of 'codes' in the study context.

4.2. What rules governs Code-switching?

Coulmas (2005) poses a very pertinent question on what rules govern grammar in a code-switching sentence or discourse because for her code-switching must be rule governed. He asks, 'in an L1-L2 scenario, is one grammar given prominence over the other or are both grammars suspended or is there a third grammar of code-switching?' (2005: 114). This inspired me to interrogate the notion of languages as 'codes' just as scholars such as Thibault (2011, 2017), Steffensen (2009, 2011) and Cowley (2017) established that, referring to language as 'codes' limits it to descriptive grammar rules which are rigid and abstract. Further, language is what precedes languaging, hence, we should be more interested in languaging (process of making meaning) and less on the language used per se. Younas, Arshad, Akram, Faisal, Akhtar, Sarfraz and Umar (2014) try to explain the notion of 'codes' by likening languages to mathematical numbers and traffic signs, that is, a thing which carries concrete meaning and is used to communicate. They go further to say that for there to be an understanding in this communication, participants must be aware of the rules or principles behind codes used in discourse. Thus, they use code-switching and code-mixing interchangeably in the classrooms. However, the premise upon which many scholars draw inspiration from code-switching and code-mixing is somewhat faulty and these faults extend to bilingual pedagogies that exclude translanguaging.

Firstly, 'languages' exist primarily for communication, and communication involves making and expressing. Since this is the case, when we strictly see 'languages' as code, it theoretically implies that the rules of these languages must be applied at all times before movement between languages can be made possible for meaning to be created in discourse. Pragmatically, this is not the case especially where multiple 'codes' are involved. This is where code-switching falls short. A valid example is a student who has the named

languages Igbo and English in their linguistic repertoire and goes on to make the following statement:

1. My mom travelled for my brother's child omugwo

*my mom travelled for my brother's child nursing of a new-born baby and its mother.

2. They came for my brother's iwa àkwà yesterday.

* they came for my brother's traditional rites of passage to manhood yesterday.

For 1 and 2, these are acceptable and convey meaning in discourse without strict adherence to the rules of the codes. As for its grammaticality, I ask, which rule of both named languages should it abide by? Igbo or English? But, as we see, it abides by none or both but still conveys meaning. The above I believe is the reason scholars such as García and Kleyn (2016) and García & Li Wei (2014) reject the term code-switching in place of translanguaging which they define as a concept that extends beyond the additive feature of the traditional understanding of languaging, bilingualism and multilingualism. The debate on what qualifies as code-switching versus other related concepts such as code-mixing, borrowing, transfer, code-shifting, insertion, transcodic markers and most recently translanguaging has been ongoing for decades, as scholars keep bringing new insights Franceschini (1998). This multiplicity of terms or types as it relates to code-switching is what scholars believe translanguaging addresses.

4.3. Code-switching in Igbo

The multilingual language situation in Nigeria, with English as lingua franca, makes code-switching inevitable, arising from the obvious language contact. With regards to connectives in Igbo, many of the participants in this study resorted to switching 'codes' not because of a lack of competence in Igbo but because the nature of the language is that there are a limited number of connectives in Igbo especially subordinators. For example:

4. *eje m* Township primary school and the school *di* okay. **So**, after Township primary school, *m je Isieniu* secondary school **na** Nsukka *ebe a*.

'I went to Township primary school and the school was okay. So, after Township primary school, I went to Isieniu secondary school in this Nsukka.'

5. *ndumodu m ga-enye gi bu na gi mecha ezigbo omume i na-eme, Chineke ga-akwu gi ugwo omume gi, debekwa gi na condition ebe ga di nma. For instance, ufodu students bibu n'ulo m ka na- abia i kele m maka ihe m na-emere ha that time ha no school.*

‘the advice I’ll give to you all is that when you finish the good works you’re doing, God will repay you and keep you in a good condition. For instance, some of the students that used to live in my house still come to greet me because of what I used to do for them when they were in school.’

6. *...mgboto ahụ bu na onyenye ka gba oto. O buru mgbe gboo, onyenye eyilegu ekwa until o luma di, no yiri ekwa. Mgbe gboo, onye machiri ekwa ga-buna o lu na di. So, onweghi right i jekwu nwoke ozọ. Then, anyi na-evu uzọ n'olulu nwaanyi. N'alị Nsukka, anyi na-ekpote oji, ekpote oji, ekpojue ya n'ehere, o bughị ofu oji, o ya-adu more than four, eight, twelve, sixteen etc, o ya-adu eno eno. Then, ekpoteme oji na ishi gu, e jide gi na nwoke ozọ, it becomes an abomination, ihe ozọ a na-akpo 'ituhị ukwù'. So, o wurugodi boyfriend ozọ i weru tupu ekpote oji, you have to stop! (Nsukka dialect)*

‘the ceremony of wearing clothes is that the spinster is still naked. In the olden days, a spinster is still naked traditionally until she gets married then she becomes clothed. In those days, any young woman that has been clothed is in the process of getting married so, she doesn’t have the right to meet another man. Then, we’re very careful in marrying a woman. In Nsukka, we bring kolanut in a plate, not just one kolanut, it will be more than four, eight, twelve, sixteen etc, it must come in fours. Then if they’ve brought kolanut for your sake and you’re caught with another man, what we call ‘a traditional disgrace’, it becomes an abomination. So even if you had another boyfriend before kolanut was brought on your behalf, you have to stop!’

7. *o bu i choro i lu nwaanyi na be anyi, just like munwa huru gi now laikia gi, enweghi m right i bia si gi 'jae i di m oyi', na o bu mkpari. M me jeku parents gi ma o bu somebody gi na ya di close si ha na m laikiri gu. (Nsukka Dialect)*

‘if you want to marry in our place, just like me that saw you now and liked you, I don’t have the right to tell you ‘hello, I like you’, it’s an insult. I will have to go to your parents or someone close to you and tell them that I like you.’

4.4. Summary

Drawing from the theme of language contact of Igbo - English that has run through this work, this chapter interrogated prominent concepts, including: code-switching, borrowing and translanguaging, that emerge when discussing language contact. This chapter validates my claims that code switching with connectives in Igbo are fast becoming rampant especially in urban or semi-urban communities. Hence, where the need arises to use certain connectives in an utterance in Igbo, a switch is made to English. This chapter also discussed different types of code-switching and highlighted key assumptions made about it. It also adequately answered research question five, interrogating the argument for translanguaging and expressed why translanguaging is relevant in addressing the multiplicity of nuances in code-switching as it concerns Igbo.

Chapter Five

5.0. Summary and Conclusion

This thesis has discussed connectives as it concerns the Igbo language in general, specifically creating a dichotomy between Standard Igbo and the Nsukka dialect. It explored the history of the language, its people, orthography and how the language has evolved over time. Most importantly, this study discussed in some detail, all possible connectives in Standard Igbo and the Nsukka dialect. More connectives as discussed are in Standard Igbo because Standard Igbo borrows from several other Igbo dialects.

There are two conditions for a grammatical unit to be classified as a connective in Igbo. They are:

1. The unit must be a conjunction: it can either be a coordinating conjunction (coordinator), a subordinating conjunction (subordinator) or a correlating conjunction (correlator) involved in the process of coordination or subordination.
2. The unit may be an adverbial: there are a few adverbials in Igbo that serve a connective function and these adverbials are classified as conjuncts.

Coordination in Igbo can be:

1. Syndectic, asyndectic or polysyndectic
2. Symmetrical or asymmetrical
3. Distributive or joint
4. Binary or multiple

Subordination: subordination is quite a straightforward process because it is a headed construction that always involves two clauses of unequal syntactic status where one is dependent on the other.

Conjuncts: conjuncts are quite a few pair in Igbo. Where they occur, they perform the following function:

1. Enumerative function
2. Additive function
3. Appositive function

4. Reinforcing function
5. Resultant function
6. Unalterable condition function

Summary of all connectives in Igbo

Coordinators	Gloss	Subordinators	Gloss
nà1	-and	kà3	-when
nà2	-that (marker of NP complement)	mgbe	-when
kà1	-like, -as	makà na	-because
mà	-whether, -but	kamà	-instead of, -rather (than)
manà	-but (that), -except that	tupu	-before
mà <i>o bu</i>	-or, -nor		
makà	-for		
kà2	-hortative marker		
mene	-but		

Correlators	Gloss	Conjuncts	Gloss
kà... kà	-every...every	wee	-then (and; temporal coordination)
mà... mà1	-both...and	ya <i>buna</i> , ya bu	-that is
mà... mà2	-whether...or	ya mere	-therefore
		o <i>burugodi</i> na	-even if
		o _z o _k wa	-again
		o bu ezie	-although

Table 7. Connectives in Igbo

5.1. Conclusion

While there is a scanty literature that discusses connectives in Igbo, specifically in the Nsukka dialect, this study examined more connectives than Emenanjo (2015). Although, it is the closest elaborate work on connectives in Standard Igbo but not in Nsukka dialect, it has received little attention in research. This study has touched on the central theme of connectives in Igbo. It also touched on the theme of language standardization, it's history in the Igbo land, how Standard Igbo was birthed and the evolution of the Standard Igbo orthography. It also explored the sub-themes of code-switching and translanguaging, which arise from the language contact between Igbo and English. Summarily, I conclude that both standard Igbo and the Nsukka dialect are from one language prototype 'Igbo', that is, they are two sides of the same coin. With regards to connectives, they are more similar than different. Hence, this study agrees with other related works, especially Emenanjo (2005), on the connectives discussed. It is noteworthy however, that this research went a step further, by adding to the connectives he discussed and conducting a comparative analysis between connectives in standard Igbo and the Nsukka dialect by pointing out the distinctive connectives. This study also incorporated themes that affect connectives in Igbo.

The major limitation for the study was time. That is, time to find participants who could speak the Nsukka dialect and were willing to devote their time to the project. Another limitation was trust, as many people were not willing to have their voices recorded by a stranger. For further research, it would be interesting to conduct a comparative analysis of connectives in other dialects of Igbo, excluding Standard Igbo.

APPENDIX

List of Abbreviations

S/N	Abbreviations	Full Name
1.	S	Sentence
2.	NP	Noun phrase
3.	PL	plural
4.	SG	Singular
5.	N	Noun
6.	NEG	Negation
7.	ACC	Accusative
8.	C	Clause
9.	PRSCONT	Present continuous
10.	ADJP	Adjectival phrase
11.	NOM	Nominative
12.	PST	Past tense
13.	FACT	Factive marker
14.	QW	Question word
15.	LOC	Locative marker
16.	PRF	Perfective marker
17.	PROG	Progressive

18.	ART	Article
-----	-----	---------

Table 8.

Bibliography

- Abney, S. P. (1987), 'The English noun phrase in its sentential aspect', Ph.D dissertation, MIT, Cambridge, cited in Johannessen, J. B. (1998), *Coordination*, K. Richard (ed.), New York, USA, Oxford University Press.
- Adams, R. F. G. (1932), *A Modern Ibo Grammar*. London, United Kingdom. Oxford University Press.
- Afigbo, A.E. (1981), 'Ropes of Sand: Studies in Igbo History and Culture', Ibadan, Nigeria, University Press Limited, in Emenanjo, N. (2015). *A Comparative Grammar of Igbo: Constituents, Features and Processes*, Oxford African books collective, Project MUSE <https://jhu.edu/>.
- Afigbo, A.E. (1981), 'The Impact of Colonialism on Igbo Language: the Origins of a Dilemma', in Afigbo, Ropes of Sand: Studies in Igbo History and Culture, Nsukka, Nigeria, University of Nigeria Press, 355-386.
- Agbo, M. S. (2013), 'Orthography theories and the Standard Igbo orthography', *Language in India* www.languageinindia.com, (13)4.
- Aimenwau, N., Alerechi, R., Eme, C., Emenanjo, N. E., Ndimele, O-M., Ogonna, J., Ohiri-Aniche, C., Okumo, F., Onwumah, A. & Ujah, C. (2011), *A Unified Standard Orthography for the Igbo Language Cluster*, Cape Town, South Africa, CASAS & CBAAC.
- Alvarez-Cáccamo, C. (1998), 'From 'switching code' to 'code switching': towards the reconceptualization of communicative codes', in *Code-switching in Conversation; Language, Interaction and Identity*, P. Auer (ed.), London, Routledge.
- Aturu ga-epu Mpi. A short story by Onyefuluchukwu Ndubuisi. Owerri.
- Auer, P. (2005), 'A postscript: code-switching and social identity', *Journal of Pragmatics*, 37, 403-410.

- Bersselaar, D. V. D. (1997), 'Creating 'Union Ibo': Missionaries and the Igbo language', *Africa (67) 2*, 273-295.
- Blench, R. & Dendo, M. (2004), 'The Benue-Congo languages: a proposed internal classification', Cambridge, United Kingdom.
- Brook, G. L. (1963), *English Dialects*, London, United Kingdom, Andre Deutsch Limited.
- Church Missionary Society, (1859-60). 'Proceedings of the Church Missionary Society', London, Church Missionary Society, cited in Bersselaar, D. V. D. (2001), 'Creating 'Union Ibo': missionaries and the Igbo language', *Africa (67) 2*.
- Coulmas, F. (2005), *Sociolinguistics: The Study of Speakers' Choices*, New York, USA, Cambridge University Press.
- Cowley, S. J. (2017), 'Changing the idea of language: Nigel Love's perspective', *Language Sciences*. 61, 43-55, in Wei, L. (2017), 'Translanguaging as a practical theory of language', *Applied Linguistics*, 39(1), 9-30, London: Oxford University Press.
- Crystal, D. (1997), *A Dictionary of Linguistics and Phonetics*, Fourth Edition, Oxford, United Kingdom, Blackwell Publishers.
- Crystal, D. (2005), *How Language Works*, London, United Kingdom, Penguin Group.
- Deumert, A. & Vandenssue, W. (2003), 'Standard languages; taxonomies and history', John Benjamin Publishing, <https://doi.org/10.1075/impact.18.01deu>.
- Echeruo, M.J.C (2001), *Igbo English Dictionary*, Lagos, Longman.
- Eme, C. A & Mbagwu, D. U (2011), 'Cohesion without the 'connectives': examples from Igbo' in *Perspectives of Language and Literature: Essays in Honour of R.U Uzoezie*, Awka, Nigeria, *UJAH: Unizik Journal of Arts & Humanities*.
- Emenanjo, N. E. (1979), 'How do the Ibo's understand themselves?' *Ikenga* 4(1), 60-74, cited in Bersselaar, D. V. D. (1997), 'Creating 'Union Ibo': Missionaries and the Igbo language', *Africa (67) 2*, 273-295.

- Emenanjo, N. E. (1987), *Elements of Modern Igbo Grammar: A Descriptive Approach*, Ibadan, Nigeria, University Press Limited.
- Emenanjo, N. E. (1995), 'Issues in the establishment of Standard Igbo', in K. Owolabi (ed.), *Language in Nigeria: Essays in Honour of Ayo Bamgbose*, Ibadan, Nigeria. Group Publishers, 213-219.
- Emenanjo, E. N. (2005), 'Beyond Okaasusu: Igbo metalanguage – past, present and future', in C.A. Ikekeonwu & I. Nwadike (eds.), *Igbo Language Development: The Metalanguage Perspective*, Enugu, Nigeria, Cidjep Printing, 5-25.
- Emenanjo, N. E. (2015), *A Comparative Grammar of Igbo: Constituents, Features and Processes*, Oxford African books collective, Project MUSE <https://jhu.edu/>.
- Forde, D. & Jones, G. I. (1958), 'The Ibo and Ibibio-speaking Peoples of South Eastern Nigeria' in D. Forde (ed.) (1967) *Ethnographic Survey of Western Africa Part III*, London, in Fulford, B. (2002).
- Fulford, B. (2002), 'An Igbo Esperanto: a history of the Union Igbo Bible 1900-1950', *Journal of Religion in Africa*, (32), 457-501, <https://www.jstor.org/stable/1581603>.
- Franceschini, R. (1998), 'Code-switching and the notion of code in linguistics: Proposals for a dual focus model', in *Code-switching in Conversation, Language, Interaction and Identity*, P. Auer (ed.), London, United Kingdom, Routledge.
- Garcia, O. & Wei, L. (2014), *Translanguaging: Language, bilingualism and education*, London, United Kingdom, Palgrave Macmillan Pivot.
- Garcia, O. & Kleyn, T. (2016), 'Translanguaging with multilingual students: Learning from classroom moments', New York, USA, Taylor & Francis Group.
- Greenberg, J. (1963, 1969), in Blench, R. & Dendo, M. (2004), *The Benue-Congo languages: a proposed internal classification*, Cambridge, United Kingdom.
- Greenberg, J. (1974), *Language Typology: A Historical & Analytical Overview*, The Hague, Paris, Mouton.

- Greenbaum, S., Leech, G., Svartik, J. & Quirk, R. (1972), *A Grammar of Contemporary English*, London, United Kingdom, Longman Group Ltd.
- Greenbaum, S. & Quirk, R. (1973), *A University Grammar of English*, London, United Kingdom, Longman Group Ltd.
- Huddleston, R. D. & Pullum, G. K. (2002), *The Cambridge Grammar of the English language*, Cambridge, United Kingdom, Cambridge University Press.
- Ikekeonwu, C. I. (1985), 'Aspects of Igbo dialectology: A comparative phonological study of Onitsha and Central Igbo dialect', *Journal of West African Languages* (15), 93–109, in Emenanjo, N. E. (2015), *A Comparative Grammar of Igbo: Constituents, Features and Processes*, Oxford African books collective, Project MUSE <https://jhu.edu/>.
- Isichei, E. (1973), *The Ibo People and the Europeans: The Genesis of a Relationship to 1906*, London, United Kingdom.
- Johannessen, J. B. (1998), *Coordination*, R. Kayne (ed.), New York, USA, Oxford University Press.
- Johnston, J. (1919-22), in Blench, R. & Dendo, M. (2004), 'The Benue-Congo languages: a proposed internal classification', Cambridge, United Kingdom.
- Joshua, S.F. (2016), 'A syntactic analysis of connectives in Gokana', Unpublished M.A. dissertation, University of Port Harcourt, Port Harcourt, Nigeria.
- Lane, P. (2014), 'Minority language standardisation and the role of Users', *Language Policy* (14), 263–283, DOI 10.1007/s10993-014-9342-y springerlink.com.
- Manfredi, V. (1982), 'Centre and periphery in Ika literacy', *Journal of the Linguistics Association of Nigeria*, (1), 175-195, cited in Bersselaar, D. V. D. (1997), 'Creating 'Union Ibo': Missionaries and the Igbo language, *Africa* (67) 2, 273-298.
- Milroy, J. & Milroy, L. (1999), 'Authority in language: Investigating standard English', London, Routledge, in Lane, P. (2014), 'Minority language standardisation and the role

of Users’, *Language Policy* (14), 263–283, DOI 10.1007/s10993-014-9342-y
springerlink.com.

Mukarovsky, H. (1976), in Blench, R. & Dendo, M. (2004), ‘The Benue-Congo languages: a proposed internal classification’, Cambridge, United Kingdom.

Ndimele, O-M. (1996), *An Advanced English Grammar and Usage*, Aba, National Institute for Nigerian Languages.

Nenkova, A. & Pitler, E. (2009), ‘Using Syntax to Disambiguate Explicit Discourse Connectives in Text’, *Proceedings of the ACL-IJCNLP 2009 Conference Short Papers*, Suntec, Singapore, 13-16.

Nwadike, I.U. (2008), ‘Igbo studies: From the plantations of West Indies to the forestland of West Africa 1766–2008’, Inaugural lecture, University of Nigeria Senate Ceremonials Committee, Nsukka, Nigeria.

Nwaozuzu, G. I. (2008), *Dialects of Igbo Language*, Nsukka, University of Nigeria Press, in Emenanjo, N. E. (2015), *A Comparative Grammar of Igbo: Constituents, Features and Processes*, Oxford African books collective, Project MUSE <https://jhu.edu/>.

Oluikpe, B. O. (1972), ‘The grammatical structure of English and Igbo: a contrastive analysis’, Ph.D dissertation, Howard University, Washington, D.C.

Oluikpe, B. O. (2002), ‘Grammatical aspects of Igbo dialects’, Paper read at the Workshop on Culture and Language Development, Sheraton Hotel, Abuja, 18 – 19 March.

Oluikpe, E. N. (2014), ‘Igbo language research: yesterday and today’, *Language Matters*. 45(1), 110-126 <https://doi.org/10.1080/10228195.2013.860185>.

Onwuejeogwu, M.A. (1975), ‘The Igbo Culture Area’, in F. C. Ogbalu, & E.N. Emenanjo (eds.), 1-10.

Slattery, K. (2016), ‘The Igbo people- Origin and history’, www.faculty.ucr.edu, Unpublished M.A dissertation, School of English, Queen's University of Belfast.

- Steffensen, S. (2009), 'Language, languaging and the extended mind hypothesis', *Pragmatics and Cognition*, 17, 677-697, in Wei, L. (2017), 'Translanguaging as a practical theory of language', *Applied Linguistics*, 39(1), 9-30, London: Oxford University Press.
- Talbot, P.A. (1926), 'The peoples of Southern Nigeria, a sketch of their history, ethnology and languages with an account of the 1921 Census', London, in Fulford, B. (2002), 'An Igbo esperanto: a history of the Union Igbo Bible 1900-1950', *Journal of Religion in Africa*, (32), 457-501, <https://www.jstor.org/stable/1581603>.
- Thibault, P. J. (2011), 'First-order languaging dynamics and second order language: The distributed language view', *Ecological Psychology* (23), 210-245, in Wei, L. (2017), 'Translanguaging as a practical theory of language', *Applied Linguistics*, 39(1), 9-30, London: Oxford University Press.
- Thibault, P. J. (2017), 'The reflexivity of human languaging and Nigel Love's two order of language', *Language Sciences* 61, 74-85, in Wei, L. (2017), 'Translanguaging as a practical theory of language', *Applied Linguistics*, 39(1), 9-30, London: Oxford University Press.
- Ugorji, C. U. C (2009), 'A sociophonological models for orthographies in the new world democracy', *Modern Journal of applied Linguistics*, (1)6, 360-381, in Agbo, M. S. (2013), 'Orthography theories and the Standard Igbo orthography', *Language in India* (13)4, www.languageinindia.com.
- Uwalaka, A.A. (1983/88), 'The Igbo Verb: A Semantico-Syntactic Analysis Bertrage Zur Afrikanistik Band, Wien, Afro-Pub In Emenanjo, N. E. (2015), A Comparative Grammar of Igbo: Constituents, Features and Processes, Oxford African books collective, Project MUSE <https://jhu.edu/>.
- Ward, I. C. (1935), 'A linguistic tour in Southern Nigeria', *Africa* (8)1, 92-93, in Emenanjo, N. E. (2015), A Comparative Grammar of Igbo: Constituents, Features and Processes, Oxford African books collective, Project MUSE <https://jhu.edu/>.
- Ward, I. C. (1936), An Introduction to the Ibo Language, Cambridge, United Kingdom. W. Heffer & Sons LTD.

- Ward, I. C. (1941), *Igbo Dialects and the Development of a Common Language*, Cambridge, United Kingdom. Heffer.
- Wardhaugh, R. (1995), *Understanding English Grammar: A Linguistic Approach*, Oxford, United Kingdom, Blackwell Publishers.
- Walking with Jesus: a daily mass reading and meditation guide (2019), *English/Igbo*, 12(4). Port Harcourt, Nigeria. Kendee Press.
- Westermann, D. (1927), in Blench, R. & Dendo, M. (2004), 'The Benue-Congo languages: a proposed internal classification', Cambridge, United Kingdom.
- Williamson, K. (1971), 'The Benue-Congo languages and Ijo', in *Current Trend in Linguistics*, T. Sebeok (ed.), The Hague, Mouton, 245-306.
- Williamson, K. (1973), 'The Lower Niger Languages'. *Oduma Magazine* 1 (1), 32-35, In Bersselaar, Dimitri V. D. (1997), 'Creating 'Union Ibo': Missionaries and the Igbo language, *Africa* (67) 2, 273-295.
- Williamson, K. (1989), 'Niger-Congo overview', in J. Bender-Samuel (ed.), *The Niger-Congo Languages*, Lanham, University Press of America.
- Williamson, K. (1989), cited in Blench, R. & Dendo, M. (2004), 'The Benue-Congo languages: a proposed internal classification', Cambridge, United Kingdom.
- Williamson, K. & Blench, R. (2000), 'Niger-Congo classification' in Blench, R. & Dendo, M. (2004), 'The Benue-Congo languages: a proposed internal classification', Cambridge, United Kingdom.
- Younas, M., Arshad, S., Akram, K., Faisal, M., Akhtar, M., Sarfraz, K. & Umar, A. (2014), 'Code-switching and code-mixing: A case of EFL teachers affecting L2 learners' learning', in Thirumalai, M.S., Thirumalai, S. & Malilikarjun, B. (eds), *Language in India*, 516 – 530, India, www.languageinindia.com.