

Language Use and Language Attitude among Etuno Speakers in Igarrà, Akoko-Edo

BAMIGBADE, Oluwafemi, Emmanuel (PhD)

Department of Linguistics and African Languages, Obafemi Awolowo University, Ile-Ife, Nigeria

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Abstract

It is in the light of the above background that this study examines the current downward trend that Etuno is going through with regard to its disuse in various domains of language use and finds out factors that are responsible for this situation and possible attempt to reverse the threatening situation. The data collected using the questionnaire that was personally administered to 1 total of 300 respondents that were randomly selected was statistically analysed using five domains analysis: Home, Work, School, Market, Religion and Utility domains which are reclassified into High (H) domain and Low (L) domains. Five major languages are considered for possible communicative multilingual use in the contact situation: Etuno, Yoruba, English, Nigerian Pidgin and Edoid languages. The study also engages focus group sessions and participant observation.

A number of the respondents indicated that they use English language in certain domains of language use. It is also clear that, the use of Etuno is still receiving some level of encouragement at home compare to other domains of language use like Market, Church and Social domains. The degree of use of the language in the home domain is a good effort towards language maintenance in Etuno if this trend is transferred into other domains of use in Igarrà and further reinforced, though some level of lexical attrition is observable among the young generation users. The findings also show that Edoid, NPE, English and Mixed pattern recorded a reduction in their mean score from the value that they recorded in the High domain.

Keywords: Language use, Attitude, Domain Analysis, Language Shift, Language Maintenance

INTRODUCTION

Clearly, in any sociolinguistic survey where issues related to the situation of threat in a bi/multilingual setting and attempt at reversing such an endangered situation is set, it is pertinent to examine the pattern of language use in such a polity. This is because the pattern of language use would go a long way in revealing the linguistic situation of the locale and the language itself. It may actually be unnecessary to talk of language use pattern in a homogenous environment which is characterised by monolingualism. Generally, in most African countries, especially in west-African countries, multilingualism is a norm. To this, Batibo (2005:16) maintains that monolingualism is a rare phenomenon in Africa 'as individuals are often exposed to at least one neighbouring language or the major language of the area apart from their mother tongue'.

Research in language use and attitude is therefore of great importance in sociolinguistic studies today. Particularly common phenomena in bilingual and multilingual societies are the so called processes of language shift, when a group progressively abandons its language of origin, at the same time adopting the language of the socially or economically dominant group (Fishman 1971).

Studies in language choice is such an interesting field of language studies, especially with the unavoidable trend of contact in virtually all spheres of human life ranging from trade contact, job migration, training factors, marriage, natural disaster and other forms of motivations for language contact. In recent times, studies in language shift and maintenance is becoming a vogue as languages break into dialects, dialect continuum, dialect clusters and even language clusters. The trend of modernisation is another emerging factor for obvious shift of speakers of a particular language to a neighbouring language or from a variety of one language to another variety (Bamigbade 2018).

PURPOSE OF STUDY

It is in the light of the above background that this study examines the current downward trend that Ètunọ is going through with regard to its disuse in various domains of language use and finds out factors that are responsible for this situation and possible attempt to reverse the threatening situation.

METHODOLOGY

The principal instrument used in collecting data for the study is the questionnaire. It is divided into ten sections. Section I is designed to collect demographic data while the other sections present a mixed method of questionnaire design. Unstructured interview schedule was also used to complement the questionnaire. This was necessary to elicit information from the illiterate respondents. The data collected in the study will be analysed based on domain of use. Based on Oyetade's (1990) survey, five domains were employed namely; Home, Work, School, Market, Religion and Utility¹ domains. These five domains are reclassified into High (H) domain and Low (L) domains. Five major languages are considered for possible communicative multilingual use in the contact situation. These are: Ètunọ (as the Mother tongue); Yoruba (as the regional dominant language/commercial language); English (as the official language); Nigerian Pidgin English (as the regional lingua franca/language of wider communication) and Edoid languages (as the host languages in the locale).

The researcher personally visited some selected public and private schools, Hospitals, Churches and recreation centers to administer the research instruments, and to engage focus group session and observation. In each of the fifteen schools (Public and Private; Primary and Secondary), fifteen respondents were selected randomly. Thirty respondents were selected in General Hospital, Ìgarrà; Five in each of the other hospitals and health centers and Twenty in Akoko-Edo local government secretariat, Ìgarrà to make a total of 300 respondents. They include;

Public Schools

St. Paul Anglican Grammar School, Ìgarrà

1. Ìgarrà Girls' Grammar School
2. Ìgarrà Technical School
3. Ìgarrà Comprehensive Grammar School
4. Ètunọ Model Primary School, Ìgarrà
5. Opoze Primary School
6. Ugbogbo Primary School
7. Ofuamamo Primary School

Private Schools

1. Prestige Secondary School, Ìgarrà
2. Divine Grace Grammar School, Ìgarrà
3. Kings' Group of Schools, Ìgarrà
4. Success Group of Schools, Ìgarrà
5. Canaanland Group of Schools, Ìgarrà
6. Gloryland Group of Schools, Ìgarrà
7. Solid Rock Group of Schools, Ìgarrà

Hospitals

1. General Hospital, Ìgarrà
2. Ifejola Specialist Hospital, Ìgarrà
3. Alafia Specialist Hospital, Ìgarrà
4. Shalom Clinic, Ìgarrà
5. Ugbogbo Health Center
6. Ìgarrà Health Center

The sampling of the population was deliberately distributed across the variables. We purposefully selected 150

1. Utility domain includes aspect of social life where language is used for personal interaction of day-to-day activities such as Market, Hospitals and Clinics, Political campaign and Social interaction with strangers.

unmarried such that the distribution in the endogamous and mixed marriage groupings is shared among the remaining 150 subjects making a total of 150 married subjects.

DOMAIN ANALYSES OF LANGUAGE USE OF RESPONDENTS

Four domains of language use are presented below in a bar chart to show the pattern of language use and the choice of language by the respondents in Ìgarrà town and environs. As earlier noted, below is a table showing the distribution of the respondents across six variables considered in the study:

Table 1. Frequency Table Showing Demographic Information of Subjects

Demographic Items		Series	Frequency	Percent	Cumulative Percent
Sex	Male	Series 1	200	66.7	66.7
	Female	Series 2	100	33.3	100.0
	Total		300	100.0	
Age	Below 12 yrs	Series 1	50	16.7	16.7
	13-19 yrs	Series 2	50	16.7	33.4
	20-29 yrs	Series 3	50	16.7	50.0
	30-50 yrs	Series 4	75	25.0	75.0
	Above 50 yrs	Series 5	75	25.0	100.0
	Total		300	100.0	
Educational Qualification	Illiterate	Series 1	70	23.3	23.3
	Primary	Series 2	80	26.7	50.0
	Secondary	Series 3	70	23.3	73.3
	Tertiary	Series 4	80	26.7	100.0
	Total		300	100.0	
Occupation	Civil Servants	Series 1	80	26.7	26.7
	Farmer	Series 2	70	23.3	50.0
	Student	Series 3	80	26.7	76.7
	Others	Series 4	70	23.3	100.0
	Total		300	100.0	
Marriage	Endogamous marriage	Series 1	30	10.0	10.0
	Mixed marriage	Series 2	120	40.0	50.0
	Unmarried	Series 3	150	50.0	100.0
	Total		300	100.0	
Religion	Christianity	Series 1	285	95.0	95.0
	Islam	Series 2	15	5.0	100.0
	Total		300	100.0	

Table 1 shows that a large percentage of the informants are non-literate Ètunọ speakers resident in Ìgarrà. The fact is that even many of those who claimed to have either dropped out of primary school or finished primary education could not read and write averagely, hence; they are also regarded as non-literate which totalled up to 50% of the respondents. A good number of them have business or trade contact or official stations scattered around Arigidi (Ondo State), Auchi (Edo State), some other Akoko speaking communities (Ondo State) and other Edoid speaking communities which include Owan West, Owan East and Etsako.

QUESTIONNAIRE ANALYSIS

Below is a table showing the percentage of the responses of the questionnaire items. The items are classified into five domains namely: Home, Official, School, Religion and Utility.

Language Ability and Language Use in Home Domain

Table 2(a). Frequency Table Showing Language Use in Home domain from the Perspectives of Married Respondents

	Language Use in Home domain	Frequency	Percent	Cumulative Percent
Which indigenous language does your spouse speak best?	Ètunọ	110	73.3	73.3
	Akoko	25	16.7	90.0
	Yoruba	3	2.0	92.0
	Edo	12	8.0	100.0
	NPE	-	-	-
	English	-	-	-
	Mix ¹	-	-	-
	Total	150	100.0	
Which language do your children speak best apart from English?	Ètunọ	60	40.0	40.0
	Akoko	8	5.3	45.3
	Yoruba	1	0.7	46.0
	Edo	5	3.3	49.3
	NPE	76	50.7	100.0
	English	-	-	-
	Mix	-	-	-
	Total	150	100.0	
Which language do you use at home most frequently when chatting with members of your family?	Ètunọ	22	14.7	14.7
	Akoko	4	2.7	17.4
	Yoruba	2	1.3	18.7
	Edo	3	2.0	20.7
	NPE	110	73.3	94.0
	English	5	3.3	97.3
	Mix	4	2.7	100.0
	Total	150.0	100.0	
Which language do you use at home most frequently when chatting with your neighbours?	Ètunọ	30	20.0	20.0
	Akoko	3	2.0	22.0
	Yoruba	5	3.3	25.3
	Edo	-	-	25.3
	NPE	68	45.3	70.6
	English	7	4.7	75.3
	Mix	37	24.7	100.0
	Total	150	100.0	

Table 2(b). Mean Scores of Language Ability and Language Use in Home domain

		N	Sum	Mean	Std. Deviation
Language Ability and Language Use in Home domain	Ètunọ	150	166.00	1.1066	3.28733
	Akoko	150	40.00	0.2666	3.66656
	Yoruba	150	11.00	0.0733	3.03857
	Edo	150	20.00	0.1333	3.66656
	NPE	150	310.00	2.0666	3.67408
	English	150	12.00	0.0800	3.58737
	Mix	150	41.00	0.2733	3.3046

The summary of the respondents indicates that the home domain enjoys effective use of NPE with 2.0666 mean score compared with other languages which constitute other variables in the sample. This is followed by Ètunọ with 1.1066 mean score, then mixed pattern of language use with 0.2733 mean score, followed by Akoko with 0.2666 mean score. Edoid comes next with 0.1333 mean score, then English with 0.0800 and finally Yoruba with 0.0733. Clearly, except for item B4 which presented the item that borders on the language ability of the spouse: ‘Which indigenous language does your spouse speak best?’ NP dominates the language ability and language use pattern. These include the items that have to do with the interaction between Ètunọ speakers and their neighbours and among family members, children inclusive. The analysis above shows that the use of NPE dominates with (50.7 – language ability of the children apart from English, 73.3 – language use when chatting with members of their family and 45.3% – language use when chatting with neighbours).

Language Use in Office domain

Table 3(a). Frequency Table Showing Language Use in Office Domain

Which language do you use in your work place when discussing unofficial matters with your colleagues from a different ethnic group?	Ètunọ	-	-	-
	Akoko	-	-	-
	Yoruba	-	-	-
	Edo	-	-	-
	NPE	23	28.75	28.75
	English	50	62.5	91.25
	Mix	7	8.75	100.0
	Total	80	100.0	
Which language do you use in your work place when discussing unofficial matters with your colleagues from the same ethnic group?	Ètunọ	10	12.5	12.5
	Akoko	-	-	-
	Yoruba	7	8.75	21.25
	Edo	1	1.25	22.5
	NPE	50	62.5	85.0
	English	10	12.5	97.5
	Mix	2	2.5	100.0
	Total	80	100.0	
Which language do you use in your work place when discussing unofficial matters with your subordinates from a different ethnic group?	Ètunọ	-	-	-
	Akoko	-	-	-
	Yoruba	-	-	-
	Edo	-	-	-
	NPE	35	43.75	43.75
	English	40	50.0	93.75
	Mix	5	6.25	100.0
	Total	80	100.0	
Which language do you use in your work place when discussing unofficial matters with your subordinates from the same ethnic group?	Ètunọ	10	12.5	12.5
	Akoko	-	-	-
	Yoruba	6	7.5	20.0
	Edo	-	-	-
	NPE	50	62.5	82.5
	English	10	12.5	95.0
	Mix	4	5.0	100.0
	Total	80.0	100.0	

Which language do you use in your work place when giving official instructions to subordinates from a different ethnic group?	Ètunọ	-	-	-
	Akoko	-	-	-
	Yoruba	-	-	-
	Edo	-	-	-
	NPE	5	6.25	6.25
	English	65	81.25	87.5
	Mix	10	12.5	100.0
	Total	80.0	100.0	
Which language do you use in your work place when giving official instructions to subordinates from the same ethnic group?	Ètunọ	-	-	-
	Akoko	-	-	-
	Yoruba	-	-	-
	Edo	-	-	-
	NPE	5	6.25	6.25
	English	65	81.25	87.5
	Mix	10	12.5	100.0
	Total	80.0	100.0	

Table 3(b). Mean Scores of Language Use in Office Domain

		N	Sum	Mean	Std. Deviation
Language Use in Office domain	Ètunọ	80	40.00	0.5000	.54210
	Akoko	80	0.00	0.0000	.0000
	Yoruba	80	27.00	0.3375	.74156
	Edo	80	3.00	0.0375	.94368
	NPE	80	261.0	3.2625	.78583
	English	80	426.00	5.3250	.86667
	Mix	80	100.00	1.2500	.8821

The summary of the office domain reveals that the respondents recorded the highest pattern of language use for English with 5.3250 mean score, followed by NPE with 3.2625, either with superiors or subordinates, with an in-group or an out-group individual. Mixed pattern comes next with 1.2500 mean score. Only with a fellow Ètunọ speaker do they engage in informal discussion which gives Ètunọ 0.5 score, followed by Yoruba with 0.3375 while Edoid comes last with 0.0375. The mean value for Akoko is nil. This shows that the respondents recognised English language and perhaps NPE as the language to be used in an official setting even in unofficial interaction with either an in-group or an out-group member. This is mainly observed among the civil servants in the Akoko-Edo LGA secretariat, the General Hospital and the Federal Ministry of Housing liaison office in Ìgarrà.

Language Use in School domain

Table 4(a). Frequency Table Showing Language Use in School Domain

	Language	Frequency	Percent	Cumulative Percent
Which language do you use in school when discussing formally with your teachers from a different ethnic group outside classroom lectures?	Ètunọ	-	-	-
	Akoko	-	-	-
	Yoruba	-	-	-
	Edo	-	-	-
	NPE	10	12.5	12.5
	English	65	81.25	87.5
	Mix	5	6.25	100.5
	Total	80	100.0	

Which language do you use in school when discussing formally with your teachers from the same ethnic group outside classroom lectures?	Etuno	-	-	-
	Akoko	-	-	-
	Yoruba	-	-	-
	Edo	-	-	-
	NPE	10	12.5	12.5
	English	65	81.25	87.5
	Mix	5	6.25	100.5
	Total	80	100.0	
Which language do you use in school when discussing informally with your teachers from a different ethnic group?	Etuno	-	-	-
	Akoko	-	-	-
	Yoruba	-	-	-
	Edo	-	-	-
	NPE	63	78.75	78.75
	English	14	17.5	96.25
	Mix	3	3.75	100.0
	Total	80	100.0	
Which language do you use in school when discussing informally with your teachers from the same ethnic group?	Etuno	10	12.5	12.5
	Akoko	-	-	-
	Yoruba	3	3.75	16.25
	Edo	-	-	-
	NPE	27	33.75	50.0
	English	32	40.0	90.0
	Mix	8	10.0	100.0
	Total	80	100.0	
Which language do you use in school when discussing academic matters with your colleagues from a different ethnic group?	Etuno	-	-	-
	Akoko	-	-	-
	Yoruba	-	-	-
	Edo	-	-	-
	NPE	10	12.5	12.5
	English	65	81.25	93.75
	Mix	5	6.25	100.0
	Total	80	100.0	
Which language do you use in school when discussing academic matters with your colleagues from the same ethnic group?	Etuno	-	-	-
	Akoko	-	-	-
	Yoruba	-	-	-
	Edo	-	-	-
	NPE	10	12.5	12.5
	English	65	81.25	93.75
	Mix	5	6.25	100.0
	Total	80	100.0	
Which language do you use in school when chatting with your colleagues from a different ethnic group?	Etuno	-	-	-
	Akoko	-	-	-
	Yoruba	-	-	-
	Edo	-	-	-
	NPE	63	78.75	78.75
	English	14	17.5	96.25
	Mix	3	3.75	100.0
	Total	80	100.0	
Which language do you use in school when chatting with your colleagues from the same ethnic group?	Etuno	4	5.0	5.0
	Akoko	-	-	-
	Yoruba	1	1.25	6.25
	Edo	-	-	-
	NPE	53	66.25	72.5
	English	14	17.5	90.0
	Mix	8	10.0	100.0
	Total	80	100.0	

Which language is used to teach in lower primary schools in your place of residence?	Ètunọ	-	-	-
	Akoko	-	-	-
	Yoruba	-	-	-
	Edo	-	-	-
	NPE	4	5.0	5.0
	English	74	92.5	97.5
	Mix	2	2.5	100.0
	Total	80	100.0	

Table 4(b). Mean Scores of Languages in Language Use in School Domain

		N	Sum	Mean	Std. Deviation
Language Use in School domain	Ètunọ	80	14.00	0.1750	.96641
	Akoko	80	0.00	0.0000	.0000
	Yoruba	80	4.00	0.0500	.03857
	Edo	80	0.00	0.0000	.0000
	NPE	80	250.0	3.1250	1.23256
	English	80	408.00	5.1000	1.35885
	Mix	80	44.00	0.5500	.93717

Similarly, in the school domain, the use of English overwhelmingly dominates with 5.1 mean score, followed by NPE 3.1250. Next is the use of mixed pattern with 0.55, while 0.1750 and 0.05 are recorded for Ètunọ and Yoruba languages respectively. Akoko and Edoid languages have no value at all. The use of NPE is usually reserved for informal discussion between the students and the teachers and chat among the students. English language is used mainly in discussions relating to academics and classroom lesson since English is the language of instruction. Our observation further reveals that even in giving instructions at lower level of primary education, English dominates while the use of Ètunọ is relegated to outside interaction among the primary school pupils contrary to the provision of the language section of the National Policy on Education that the Mother tongue should be used as medium of instruction in the lower level of primary education, specifically in the first three years of primary education.

Language Use in Religious Domain

Table 5(a). Frequency Table Showing Language Use in Religious Domain

		Language Use in Home domain	Frequency	Percent	Cumulative Percent
Christianity	Which language is the mode of worship in your place of worship?	Ètunọ	-	-	-
		Akoko	-	-	-
		Yoruba	100	35.09	35.09
		Edo	-	-	-
		NPE	30	10.53	45.62
		English	55	19.30	64.92
		Mix	100	35.08	100.0
		Total	285	100.0	
	Which language do you use more often in private prayers?	Ètunọ	20	7.02	7.02
		Akoko	-	-	-
		Yoruba	55	19.30	26.32
		Edo	20	7.02	33.34
		NPE	50	17.54	50.88
		English	90	31.58	82.46
		Mix	50	17.54	100.0
Total		285	100.0		

Islam	Which language is the mode of worship in your place of worship apart from Arabic?	Ètunọ	-	-	-
		Akoko	-	-	-
		Yoruba	15	100	100
		Edo	-	-	-
		NPE	-	-	-
		English	-	-	-
		Mix	-	-	-
		Total	15	100	100
	Which language do you use more often in private prayers?	Ètunọ	-	-	-
		Akoko	-	-	-
		Yoruba	15	100	100
		Edo	-	-	-
		NPE	-	-	-
		English	-	-	-
Mix		-	-	-	
Total		15	100	100	

Table 5(b). Mean Scores of Languages Use in Religion domain

	N		Sum	Mean	Std. Deviation
Language Use in Religion domain (Christianity)	Ètunọ	285	20.00	0.0702	.54210
	Akoko	285	0.00	0.0000	.0000
	Yoruba	285	155.00	0.5439	.96641
	Edo	285	145.00	0.5088	.74156
	NPE	285	80.00	0.2807	.68583
	English	285	145.00	0.5088	.94368
	Mix	285	150.00	0.5263	.86667

Table 5(c). Mean Scores of Languages Use in Religion domain

	N		Sum	Mean	Std. Deviation
Language Use in Religion domain (Islam)	Ètunọ	15	0.00	0.0000	0.0000
	Akoko	15	0.00	0.0000	0.0000
	Yoruba	15	0.00	10.0000	4.2773
	Edo	15	0.00	0.0000	0.0000
	NPE	15	0.00	0.0000	0.0000
	English	15	0.00	0.0000	0.0000
	Mix	15	0.00	0.0000	0.0000

In the religious domain, the use of Yoruba dominates the language use pattern in the various churches with 0.5439 mean score indicating that the majority of the churches are Yoruba oriented. This is followed by mixed language use pattern with 0.5263. Here, though the languages are mixed with a dominant feature of Yoruba still. The use of English and Edoid follows with 0.5088 each, followed by Ètunọ with 0.0702, while NPE comes last with 0.2807.

It is mainly in the orthodox churches such as Anglican and Baptist churches that Yoruba use is well observed, though one of the Pentecostal churches also attested Yoruba use which is The Redeemed Christian Church in Ìgarrà. Most of the Pentecostal churches such as the Assembly of God Church Ìgarrà and The Church of God Mission Ìgarrà, are English based, NPE or code-mix in their language use pattern. This is so because most of the Pentecostal churches consist of mixed ethnic congregation. The service of an interpreter is employed in most cases to interpret from English to Yoruba. The Catholic Church visited in Ìgarrà equally sings more of Yoruba choruses and hymn with the Catholic liturgy in Latin as common of all Catholic Churches.

Responses of the respondents to the item; ‘which language do you use most often in private prayers?’, indicates that the majority of the respondents prefers to use English in their private prayers with 31.58%, while the use of Yoruba comes

next with 19.30% followed by NPE and Code-mixing with 17.54% each while Etuno and Edoid use in private prayers record 7.02% each. This shows that Etuno plays a minor role in the language use in private prayer. The responses shows that those who prefer to use Yoruba, Etuno or Edoid alone are either illiterate or semi-literate.

Language Use in Utility Domain

Table 6(a). Frequency Table Showing Language Use in Utility domain

	Language Use in Utility domain	Frequency	Percent	Cumulative Percent
Which language do you use most often to discuss market transaction/prices apart from English?	Etuno	30	10.0	10.0
	Akoko	-	-	
	Yoruba	70	23.33	33.33
	Edo	-	-	-
	NPE	165	55.0	88.33
	Mix	35	11.67	100.0
	Total	300	100.0	
Which language is most used in the hospitals/ health centres in your place of residence apart from English?	Etuno	60	20.0	20.0
	Akoko	-	-	-
	Yoruba	80	26.67	46.67
	Edo	-	-	-
	NPE	100	33.33	80.0
	Mix	60	20.0	100.0
	Total	300.0	100.0	
Which language do you use when you meet a stranger for the first time in your place of residence apart from English?	Etuno	20	6.67	6.67
	Akoko	-	-	-
	Yoruba	38	12.67	19.34
	Edo	-	-	-
	NPE	242	80.66	100.0
	Mix	-	-	-
	Total	300	100.0	
Which language would you consider as the language of socialization/ entertainment in your place of residence apart from English?	Etuno	-	-	-
	Akoko	-	-	-
	Yoruba	79	26.33	26.33
	Edo	-	-	-
	NPE	150	50.0	76.33
	Mix	71	23.67	100.0
	Total	300	100.0	

Table 6(b). Mean Scores of Languages Use in Utility Domain

		N	Sum	Mean	Std. Deviation
Language Use in Utility domain	Etuno	300	110.00	0.3667	.7256
	Akoko	300	0.00	0.0000	.0000
	Yoruba	300	307.00	1.0233	.4821
	Edo	300	0.00	0.0000	.0000
	NPE	300	857.00	2.8566	2.9468
	Mix	300	226.00	0.7534	1.6641

Obviously, across the questionnaire items classified under the Utility domain, NPE dominates with 2.8566 mean score, followed by Yoruba with 0.9566, Etuno comes next with 0.4333 while Mixed pattern comes last with 0.7533. This result shows that NPE is firmly rooted in the Akoko Edo region especially when it comes to interaction outside very formal and highly structured settings.

Language Loyalty

Table 7(a). Frequency Table Showing Language Loyalty among Respondents

		Frequency	Percent	Cumulative Percent
If two customers offer to pay the same price for your goods at the market, one speaks Ètunọ while the other does not, to whom would you sell the goods?	Ètunọ	22	15.71	15.71
	Non-Ètunọ	-	-	-
	Either of the two	118	84.29	100.0
	Total	140	100.0	
If two doctors are specialised in the same area, one speaks to you in Ètunọ while the other does not, which of them would you prefer to attend to you?	Ètunọ	41	29.29	29.29
	Non-Ètunọ	-	-	-
	Either of the two	99	70.71	100.0
	Total	140	100.0	
If a drama/movie is shown in the village center square/public place, one is shown in Ètunọ while the other is shown in another language, which one would you prefer to watch?	Ètunọ	15	10.71	10.71
	Non-Ètunọ	104	74.29	85.0
	Either of the two	21	15.0	100.0
	Total	140	100.0	
	Non-Ètunọ	110	78.57	88.57
	Either of the two	16	11.43	100.0
If there were two schools in your community, one uses Ètunọ for initial literacy then switch to English/Yoruba while the other starts with English or Yoruba which one would you want to attend/send your children to?	Ètunọ	14	10.0	10.0
	Non-Ètunọ	110	78.57	88.57
	Either of the two	16	11.43	100.0
	Total	140	100.0	
If you could have your way, you would prefer your children’s spouse to be..	Non-Ètunọ	20	14.29	14.29
	Either of the two	40	28.57	42.86
	Either of the two	80	57.14	100.0
	Total	140	100.0	

Table 7(b). Mean Scores of Language Loyalty among Respondents

		N	Sum	Mean	Std. Deviation
Language Use in Utility domain	Ètunọ	140	112.00	0.8000	.74156
	Non-Ètunọ	140	254.00	1.8143	.54210
	Either of the two	140	334.00	2.3857	.8821

The summary of Table 7 which features five (5) items that seek to investigate the attitude and level of the loyalty of Ètunọ speakers to Ètunọ with regards to preference for business customers, medical personnel to attend to them, entertainment language, choice of school for their wards and choice of marriage partners for their children reveals that the level of the loyalty of Ètunọ speakers is quite low towards their language. One of the indications of this result is that it shows the alarming rate at which Ètunọ natives disregard their in-group medical personnel in attending to them at the General Hospital Ìgarrà and Ìgarrà Maternity Center which recorded 29.29% against 70.71%.

During an oral interview session with three of our subjects, such negative sentiments was revealed when one of them said ‘I am not very free with a doctor who understands Ètunọ because I feel he is my tribe-man and I prefer a stranger to know my problem than for my tribe-man who is very familiar with me and my family to know it’. Strange enough, another subject said ‘I believe that if the Doctor to treat me is my tribe-man, he will show the way he feels for me as his tribe-woman (his emotions) when treating me and he may not treat me very well because he may not want to make me feel pain or offend me, so I prefer a doctor that is not my tribe-man’. One of the subjects also said ‘I believe that Yoruba Doctors are more brilliant and good than the Doctors that are our town people and also there are many Yoruba

Doctors than Etuno Doctors at General, that is why'. These reasons sounded strange and highly sentimental because it is naturally expected that natives should be more comfortable with medical personnel who belong to their homogenous linguistic and socio-cultural group who will be able to understand their complaints in their native languages and trust such personnel to handle them more appropriately, however, the reverse is the case from our findings.

Furthermore, the result points to the fact that they see the act of using Etuno as a medium of instruction in schools as a way of under-educating their children with 10% indicating interest for Etuno tongue education against 78.5% indicating otherwise and 11% sitting on the fence. Equally, they do not show any excitement at enjoying dramas presented in Etuno which can be substantiated with 10.7% of the respondents indicating interest in Etuno dramas and movies against 74.3% who indicated otherwise and 15% that are indifferent.

According to one of our interviewee, dramas in Etuno acted by local artists are very few and the few ones are substandard compared to dramas in Yoruba and English languages. Another person said that many of their youths do not find Etuno entertaining enough to enjoy entertainment activities in the languages. Another reason adduced by another subject is that many of the young people in Akoko-Edo, especially Etuno natives, do not understand Etuno effectively, hence; following entertainment programmes in Etuno is usually difficult for them. More so, most of the radio stations in the Akoko-Edo region broadcast in Nigerian Pidgin and English language. The ones that use native languages only broadcast a few selected programmes in Emai, Okpamheri and Yoruba.

From Table 8, the mean score of the frequency of pattern of language use showed that NPE and English are dominant in the pattern of use with 29%, followed by preference for code-mixing (20%). Yoruba comes next with 10% while Etuno closely follows with 9%. Akoko and Edoid show an insignificant mean score of 1%. It is not surprising that Yoruba is slightly higher in use than Etuno and even Okpamheri even in Ìgarrà, the home land of Etuno and where Edoid languages especially Okpamheri are the hosts. This is because the majority of the natives of the Akoko Edo region are additive² and cultural coordinate³ bilinguals of their native language and Yoruba.

Table 8. Summary of Language Use in various domains

Domains		Etuno	Akoko	Yoruba	Edo	NPE	English	Mix
Home	Mean	2.0666	0.2666	0.0733	0.1333	1.1066	0.0800	0.2733
	Sum	310.00	40.00	11.00	20.00	166.0	12.00	41.00
	Std Deviation	3.8000	2.3667	3.4667	2.3333	2.0167	1.9833	3.300
Office	Mean	0.5000	0.0000	0.3375	0.0375	3.2625	5.325	1.2500
	Sum	40.00	0.00	27.00	3.00	261.0	426.00	100.00
	Std Deviation	.54210	.0000	.74156	.94368	.78583	.86667	.8821
School	Mean	0.1750	0.0000	0.0500	0.0000	3.1250	5.1000	0.5500
	Sum	14.00	0.00	4.00	0.00	250.0	408.00	44.00
	Std Deviation	.96641	.0000	.03857	.0000	1.23256	1.35885	.93717
Religion	Mean	0.0702	0.0000	0.5439	0.5088	0.2807	0.5088	0.5263
	Sum	20.00	0.00	155.00	145.00	80.00	145.00	150.00
	Std Deviation	.54210	.0000	.96641	.74156	.68583	.94368	.86667
Utility	Mean	4.3333	0.0000	0.7233	0.0000	2.5233	0.0000	0.8200
	Sum	130.00	0.00	217.00	0.00	757.00	0.00	246.00
	Std Deviation	1.23256	.0000	.8821	.0000	.94368	.0000	.96641

DISCUSSION

The summary of the questionnaire analysis is further grouped into High and Low domains. The analysis is used to test the adaptation of Fishman (1967) to the proposal of Ferguson (1959) on the concept of diglossia. Ferguson (1959) maintains that diglossia is a situation where language 'A' is accorded High prestige while language 'B' is accorded Low

2. An individual who learns a second language in addition to his/her mother tongue without losing his/her mother tongue at any level.

3. An individual who acquires two languages at the same time and who is well entrenched into the culture of the two languages which affords the individual to be accepted by the native speakers of the second language and such factors as socio-economic, political and cultural factors favours the bilingual in such bilingual phenomenon.

prestige. We therefore classify the Office, School and Religious domains as High, and Home and Utility domains as Low, where the Utility domain captures health and political rallies and other social and entertainment activities. Table 9 and 10 below present the mean score of use of the language variables in the study as regrouped into High and Low domains:

The summary above indicates that three of the language variables recorded an increase in their frequency of language use in the Low domain compared with their mean score in the High domain. These languages include Ètunọ, Akoko and Yoruba.

However, Edoid, NPE, English and Mixed pattern recorded a reduction in their mean score from the value that they recorded in the High domain. Thus, English is not a norm in the less structured speech form among Ètunọ speakers residing in Ìgarrà. Why we may not be able to say the same of NPE and Mixed pattern is that the level of reduction in their mean score is insignificant by our analysis, and also bearing in mind that Mixed pattern may be determined by a number of linguistic and socio-psychological factors such as the composition of the interlocutors, the linguistic competence of the speakers, the setting, the topic of discourse, the psychological state of the speakers, the intention of the speakers with regards to accommodation and a host of other factors.

CONCLUSION

It should be noted that one major challenge that the researcher was faced with in the course of this survey was the difficulty of the majority of the respondents to differentiate between Nigerian Pidgin and English language. A number of the respondents indicated that they use English language in certain domains of language use whereas a further probe in the course of our interaction with them during the participatory observation and focus group discussion reveals that in most of the domains where they indicated that they use English language it is actually Nigerian Pidgin that they use.

The extent of shift and endangerment is revealed in the chat showing the frequency of use of Ètunọ in various domains; Home, Social Interaction, Work Place and Church/Mosque. It is also clear that, the use of Ètunọ is still receiving some level of encouragement at home compare to other domains of language use like Market, Church and Social domains. The degree of use of the language in the home domain is a good effort towards language maintenance in Ètunọ if this trend is transferred into other domains of use in Ìgarrà and further reinforced, though some level of lexical attrition is observable among the young generation users.

The degree of use of Ètunọ is quite low in the religious domain (Church and Mosque). This reveals that most of the churches the informants attend are either English or Yoruba language based. This could be as a result of the dominance of Christianity in Edo and Ondo States as host and neighbouring States to Ètunọ respectively and the wide spread of Pentecostal churches in Edo state rather than Orthodox Churches, which usually consist of multi-ethnic congregation. Thus, to address such a congregation, a unifying language is needed. English or Yoruba therefore comes to fore in this regards, or otherwise Nigerian Pidgin.

The dominant use of Arabic as the language of worship by Muslim faithful, though very minute percentage are Muslims, is another factor encouraging the disuse of Ètunọ even in their native environment. This rate of language shift is on the increase because the traditional religion, which is supposed to be the custodian and major source of preservation of native languages, culture, mores and lores, is fast fading out.

However, when it comes to social, traditional or cultural activities, such as festivals, age grade initiation, ritual, chieftaincy coronation, traditional marriages, and other native celebrations, Ètunọ is used without any hesitation. Though when it has to do with inter-ethnic traditional marriage Yoruba is used more. In some stances, the local dialect may be code-switched with English or Pidgin or the language of the visiting family. This also depends on linguistic ability of the master of ceremony (MC). In other stance, the service of an interpreter may be employed to interpret from the local dialect to either the native language of the visiting family, Yoruba if both families understand Yoruba or to English, which still depends on the shared linguistic code of the interpreter and the visiting family and the extent of bi/multilingual competence of the interpreter.

A case of wrong interpretation cited in Bamigbade (2013) points out the problem of misleading interpretation. He asserts that 'unfortunately, some of these so called interpreters commit unpardonable errors while others get stocked-up with vocabularies at some point when there are no equivalent words for the lexical items to be interpreted.' He gave an example of a sermon interpreter who translated 'immorality' as 'ìmọtara-ẹni-nìkan' in Yoruba, whereas the word

immorality should normally be translated as 'iwà ibàjé' or 'ìsekúşe.' Of course, it is so aberrant to think of 'immorality', which should be translated as 'iwà èéí' or 'iwà ìrírà' or 'èşè ìbálòpò' – sexual misbehaviour when taken to the context of Christianity and relate it to greed or selfishness – what a misleading translation.

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