

AN ETHNOGRAPHIC ANALYSIS OF SELECTED SPEECH EVENTS IN KAJJU

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Abstract

This study entitled “An Ethnographic Analysis of Selected Speech Events in Kajju” examines different communicative events and how the Jju speakers deploy both the linguistic elements and the cultural resources available to them to produce successful communicative engagements. The motivation for this study stems from the view held by some linguists that every language is sufficient to express the communicative needs of its speakers; therefore, an examination of Jju, the language of Bajju people in Southern Kaduna, their speech events and world views would provide an empirical basis for generalisation. The data for this study were sourced from selected live events though surreptitiously using recording gadgets (devices) from which the transcription was made for presentation. A total of five events that underpin the social reality of

virtually every human society were covered. Dell Hymes' Speaking Grid was adopted as the theoretical and analytical framework. The choice of this model was based on the fact that the power dynamics of the people are locked up in their relations and how language steeped on social events are the windows through which they can be appreciated. From the study, we found out that the in-group identities of a people are defined by their participation in certain speech events. Also, the cultural beliefs of the Bajju people reflect some degree of similarities with other indigenous people of the Southern Kaduna. The study concludes that research of this nature should be encouraged for cultural reorientation at a time such as this when younger generations of native speakers of many minority languages do not make up the list of active speakers of their native languages.

Introduction

Language is the unique medium through which the belief system, world-view, moral values and virtually all the basic ingredients of any given society are transmitted generationally. It is the principal system of communication used by particular group of human beings within a particular geolinguistic community. Language gives shape to peoples' thought through social interaction. The primary concern of linguists, whether from a narrow view of Sociolinguistics, Systemic Functional Linguistics, Discourse Analysis, Critical Discourse Analysis and so on, is that language is context dependent and the general context is the world the speakers live in, while the specific contexts are the contexts of a particular usage. Context here includes the knowledge the speaker possesses of his/her world, culture, values, expectations and norms while culture can be defined as that complex whole which includes knowledge, beliefs, art, morals, laws, custom and any other capabilities and habits acquired by man as a member of a society. It can also be viewed as the foundation to the whole way of life of a particular

society.

Society on the other hand, is that identified human group, who share language, principles, norms, experience, and interaction and are enfolded by organisation and institutions. Societies are united by rational reasons. A cultural society can be defined as a collective term used to describe human groups by what they have in common, as well as institutions and rules they develop as decorum. An example of such is the Jju society. It is clear from the above statement that both culture and society deal with shared structure that are not fixed but collectively accepted and lived by. Those structures are transmitted through language, as it is the instrument through which people and institutions of a society interact and carry out daily activities regardless of a person's linguistic competence (the ability of a speaker to have knowledge of and use the grammatical rules of his native language perfectly). Language in this regard is more concerned with communicative competence, which is the ability of a member of a community to know the rules that govern the use and interpretation of language in communication. Such rules of appropriate use of language include how to speak, when to speak, whom to speak to and where to speak. The prevailing cultural situation (context) is put into consideration while using language. The user of a language considers the norms, ends, place, participants, etc of speech. These are the primary concerns the ethnographer seeks to unravel. This is so because ethnography studies how language is used in speeches in societies and also how it

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draws insights from anthropology and linguistics as well as other areas of linguistic study.

Ethnography of speaking focuses both on cultural practices of the community in which language is directly involved and on differences of these practices and their meaning among different communities. It looks at the speech situations, speech act in a particular social or cultural setting. Even the ethnographies that are available, though almost never fully focused on speaking, show that communities differ significantly in ways of speaking, in patterns of repertoire and switching, in the roles and meanings of speech. The ethnographer seeks to understand how language is used in the community to convey ideas and the language used could come in form of verbal communication: speech; songs, proverbs, normal talk and all forms of sounds that come from the mouth, non-verbal; body language, para- language, gestures and the likes. The focus of this ethnographic study is speech events. 'Speech event' is the happening interaction in the form of speaking that consists of parties, those are: speaker and hearer, topic of speaking, time, place and situation. The same event can happen in discussion, speaking on telephone, chatting on internet and e-mail. Hymes (1974a:52) describes speech event as "what other researchers might term genres" i.e. activities which are directly governed by rules or norms for the use of speech.

Brief History of Bajju

Kajju, the land of the Bajju, is located in the Northern part of the Middle Belt area of Nigeria in West Africa. The language of the Bajju people is called Jju. It belongs to the Benue-Congo language family. The Bajju people are surrounded by other languages of Southern part of Kaduna State that have some similarities with Jju language such as; Takad, Tyab, Fantswam, Aegorok, Sholio, Gong, Koro, Anghan, Ikulu, Gwandara and Numana. There are also linguistic and cultural similarities between Bajju, Jarawa and Miango of Plateau State.

There are several traditional theories of the Bajju origin but the most popular and acceptable one is the one surrounding a personage called Baranzan. This tradition has it that on the Jos Plateau, there is a place called Fobor, an area mainly occupied today by the Jarawa who are believed to have migrated from Bauchi. It is said that as a result of overpopulation around the Fobor hills, a group of people among the Jarawa moved and settled at Dutsen Kwon. According to oral tradition, this group that broke off are called Irigwe, who after a period of changing places finally settled at Miango in Jos, Plateau State. After sometime, two brothers, Zamfara (elder) and Awai

(younger) also broke away from the Irigwe group and migrated further South-West ward. Awai according to oral tradition settled on a place now called Chawai (Tsam) and became the father of Chawai while Zamfara being the elder brother moved further and settled at Fabuwang which is presently referred to as Angwan Tabo. Zamfara had a wife called Zambrang. They had two sons, Baranzan (elder) and Akaad (younger) who were great hunters. After the demise of their father, Akaad moved to live by the hills in present day Fadan Attakar and is believed to be the founder of the Attakar people while Baranzan, who happened to be the ancestral father of the Bajju people chose a place by a riverside called *Duccuunchen* where he made a clearing called *Kazzu*. The name *Kajju* was derived from the name which Baranzan gave the new settlement, which was *Kazzu*. Due to increase in number of Baranzan's descendants, they spread out and settled in the area now occupied by the Bajju adopting the name 'Kazzu' for the entire area. The first settlement later became "Dūbyyi" (grave) referring to where Baranzan's grave is sited.

Literature Review

Language is an integral part of human behaviour. It is the primary means of interaction between people. The study of language tells about how people organise their social relationship within a speech community. Language provides the unique medium through which the belief system, world view, moral values, and virtually all the basic ingredients of any given society are passed on from generation to generation. The power of language to reflect culture and influence thinking was first proposed by an American linguist and anthropologist, Edward Sapir (1884-1939), and his student, Benjamin Whorf (1897-1941). The Sapir-Whorf hypothesis states that the way we think and view the world is determined by our languages. This theory also states that some languages have specific words or concepts where other languages use several words to represent a specific concept.

The English language has the word 'sunshine' whose meaning is obvious. However, the Jju language struggles to express the concept of sunshine through a string of words namely '*sai kanu nom*'. Another example is the use of the same word by different languages to mean different things. Coincidentally, '*nom*' in Jju which connotes 'Sun' or 'day', in Ham (a language of Southern Kaduna) the word connotes "God". Wardhaugh (2000:12) rightly puts it that 'languages are a communal possession, but at the same time an abstract entity'. As a communal possession, no one has monopoly of right to its usage. While as an abstract entity, language is constantly being pushed and pulled at the margins by different speakers in

different ways as it belongs to everyone in the community. If taken away, it makes man no different from lower animals. Humans use language to communicate within a particular social setting. In a social context, the study of language tells about how people organise their social relationship within a particular speech community (Wardhaugh, 2010 p. 10). The act of communication depends on the meaning the communicators derive from it. People in every culture create words for objects within their world view.

Ethnography is a fast-growing field of linguistic study. According to Hymes (1972), the ethnography of communication is to detect patterns of language use that help members of particular socio-cultural groups to create and reflect their social world in particular contexts. Saville-Troike (1997:126) defines ethnography of communication as the discovery or an explication of the rules for contextually appropriate behaviour in a community or group or what the individual needs to know to be a functional member of the community. Sherzer and Darnell (1986:550) refer to the ethnographic study of speech use from the perspective of cross-cultural variability of speech use. After analysing several speech communities in contrast, the two authors came up with a set of relevant observations for any ethnographic research endeavour. First, Sherzer and Darnell claim that a community and its members have linguistic repertoires which consist of linguistic varieties. Their claims are to be defined in terms of their functional role and historical provenience or structural features. Linguistic varieties function in the community and can fit into categories such as formal/informal, public/private, out-group/in-group. These dichotomies are useful tools of analysis but, as the authors themselves admit, not the only possible ones in the ethnographic study of speech. Other functional dichotomies could be intellectual/non-intellectual, male/female, high class/ middle (low) class.

Sherzer and Darnell just as Hymes identify several functional coordinates that have to be analysed in order to understand the various functional purposes that speech acts have in society. But the element that reunites all the mentioned coordinates is the goal of the speech event under consideration: functionally, the goal is a constructed instance towards which everything in the speech event converges. In other words, the topic, the channel, the key and all the other elements are but building bricks in the construction of the goal.

The speech event being the basic unit of verbal interaction in speech communities is an activity of participants who communicate through language in some conventional ways to obtain some goals. Any speech act can only be understood based on the speech

event or cultural context where it is uttered. Ford (2002) observes that analysis of speech situations by ethnographers can be as diverse as a tribal group, highly industrialised society or even users of a website as long as they share same rules of communication.

There are rules of speaking that govern every speech event. The participants, their social ranking, the physical setting of the event, the norms of interaction between participants and the purpose of the event are all rule governed. The ranking of participants in an event can be determined according to a number of dimensions including age, sex and social class. William Labov (1972:158, 248) emphasises the social and evaluative norms shared by members in a speech community: "A speech community cannot be conceived as a group of speakers who all use the same forms; it is best defined as a group who share the same norms in regard to language who share a set of social attitudes toward language". In Labov's view, norms are revealed by the ways that members of a community evaluate their own and others' speech. Labov pioneered an approach to investigating the relationship between language and society and developed a field that has come to be known as 'variationist sociolinguistics'. The way a language is spoken (written) differs across individuals as well as across situations encountered by the same individual. Labov argues that such differences are not only normal but also necessary to a language's functioning.

Studies in language, culture, and communication are based on two different, but compatible methodologies. One, an ethnographic or ethno-linguistic approach employs anthropological techniques of gathering data from observations of people's daily lives and of attempting to understand behaviour from the participants' point of view. Ethno-linguists try to extract communicative rules by observing the behaviours that do or do not occur in various contexts and the reactions of members of a community to each other's actions. They attempt to understand what one needs to know in order to function appropriately in a given culture; how to make requests, issue commands, and express opinions, for example. Studying language use within speech communities from an ethno-linguistic approach includes analysis of contexts, norms of appropriateness, and knowledge of language and its uses. Analyses of these facets of communicative behaviour reveal underlying cultural models and demonstrate the cognitive and conceptual bonds that unify people within their culture. Ethno-linguists also use elicitation techniques for obtaining linguistic data. They work with individual native speakers to collect material dealing with specific categories of vocabulary or types of grammatical

constructions.

Theoretical Framework

This work is based upon Dell Hymes SPEAKING grid. The most efficient model of research in ethnography of communication, called the SPEAKING model was put forth by Hymes in Hall (2002:143) who aimed at finding a way to describe systematically the links between language form and context in a communicative event. The purpose of this model is to connect linguistic forms to cultural practices, to discover what ideologies about the world may be hidden behind the practices of individuals and to help the analysts to organise their analysis in some kind of order.

Each letter of the SPEAKING model represents one component of the communicative event: Such factors are 'setting', 'participants', 'ends', 'act sequences', 'key', 'instrumentalities', 'norms' and 'genre'.

- i. **S.** The first letter ("S") designates Situation, which includes both the scene and the setting. This is where the activities are taking place and the overall scene in which they are a part.
- ii. **P.** The second refers to the Participants involved. This area includes the people present and the roles they play, or the relationships they have with other participants.
- iii. **E.** This refers to the Ends. What are the goals and the actual outcomes of the speech acts?
- iv. **A.** Acts, or speech acts include both form and content. That is, any action can be considered a communicative action if it conveys meaning to the participants i.e. what happens first, second etc.; also how exactly the events unfold.
- v. **K.** One can also choose to focus upon the Key or tone of speech. How the speech sounds or was delivered i.e. whether the situation is formal or not; whether the participants are happy or sad.
- vi. **I.** Instrumentality or the channel through which communication flows can be examined.
- vii. **N.** The Norms of communication or the rules guiding talk and its interpretation can reveal meaning.
- viii. **G.** Finally, one can look at cultural or traditional speech Genres, such as proverbs, apologies, prayers, small talk, problem talk, etc.

Dell Hymes' SPEAKING grid model is the most appropriate for analysing the speech events because it helps the researcher to understand relationships and power dynamics within a given speech community and provides insight on cultural values. Also, the grid helps the analysts to put their analysis in some kind of order.

Not only that but also, it covers a wide range of components which are inextricably connected to the speech event and which could add valuable information about the purpose, function and nature of the message that is being transmitted.

Methodology

The data for this study were sourced from selected live events though surreptitiously using recording gadgets (devices) from which the transcription was made for presentation. A total of five events that underpin the social reality of virtually every human society were covered. Dell Hymes Speaking Grid was adopted as the theoretical and analytical framework. The choice of this model was based on the fact that the power dynamics of the people are locked up in their relations and how language steeped on social events are the windows through which they can be appreciated. From the study, we found out that the in-group identities of a people are defined by their participation in certain speech events.

Presentation and Analysis of Data

The presentation of data for analysis here was slightly modified purposely to suit the structural framework of Dell Hymes' ethnographic model as follows:

- i. The topic or title of the speech event,
- ii. The actual utterance or communication code,
- iii. Setting of the speech event which is the reason for the communication,
- iv. A statement to describe the message-form which could be either verbal or prosodic.

A statement is made; interpreting or giving the meaning of each utterance in English. When the utterance is nonverbal, it is marked by certain behaviour, gesture or body posture and interpreted as a speech form. Other ethnographic features of the SPEAKING grid theory are also taken note of and indicated. Some of the speech events do not contain all the criteria of the grid, the absence of one or two in a given context does not render the speech event useless. This is the reason for the adaptation of the SPEAKING grid. There are some speeches that a person may render without an identifiable end to achieve. For the purpose of this research, the translation given has been as literary and as verbatim as possible.

Datum 1: Marriage Rites

- i. Marriage rites in Kajju are normally in two categories. The first being for betrothed couples and the second is for a boy and a girl that are not previously betrothed but who are in love. SETTING:

- The bride's house inside her fathers' room or that of the eldest man in the family.
- ii. PARTICIPANTS: The groom's family, the bride's family, the Adat and some other witnesses present.
 - iii. ENDS: At the end of this event, it is expected that the man and the woman are joined together as a husband and a wife.
 - iv. ACT SEQUENCE: The groom's family is received into the compound and taken into the room that has been prepared for the occasion. The groom's family introduces themselves and informs the bride's family of their intention to pay the girl's dowry.
 - v. KEY: The tone is serious.
 - vi. INSTRUMENTS: The channel is totally oral and the register is totally formal.
 - vii. NORMS OF INTERACTION: Politeness.
 - viii. GENRES: A mix of serious and friendly chat.

CODE: Bride's family

Jju: mbaa bu maban nyin. English translation: Welcome. *Jju: Nza ba bunyinki?*
English: What brings you here?

Grooms family:

Jju: Zigwai
English translation: Thank you.
Adat Kasiyang (A representative of the boys' family):
Jju: Zi ryyi kyang a zi chat ni da nyin.
English translation: We've seen something we desire in your family.
Bride's family: *Jju: nzan takai nkyang?*
English translation: What could that be?
Adat Kasiyang: *Jju: zi ryyi katangwat ki.* English translation: We've seen a star here.
(At this moment, all the single girls in the house are called to line up for the groom's family to identify the girl they came for.)

Brides Family:

Jju: tor naniyang karyi na anaa sarai, kanzan ka yi chat?
English translation: These are all the girls in the house, who amongst them are you here for?

Adat Kasiyang:

Jju: baka yei Kasham, Kanu nom.
English translation: She's called Beauty, Sunshine
At this point, the lady is called upon to be presented to the groom's family and everyone around.

Adat Kaniyang (a representative of the girl's family):

Jju: "Ziya ryyi kawon kani kapfun, konzan kyang a kani chat nna yet nyi swat kasa ni shyi mbvak nyin. Yi kabrang

di yinin brang kawon kahwa yin ni". Yi shim o?

English: Today we present this daughter of ours to your family; take care of her as though she were your biological daughter. From today, all her needs have become your responsibility.

Adat Kasiyang:

Jju: i, zi shim.

English translation: Yes we agree.

At this moment both families' representatives come around for the blessing (*pfwanda*)

Pfwanda (the blessing):

Jju: Yi san kawon kani kapfun, ba duchwu sirak, ba kahwa rwon, zuryya nwanji nishi, duk kyang a atyyi nbvak nwan ni ni bzyi kahung. Kazah ya ryyi surang nda.

English translation: Take this our daughter, we wish her health, she shall be productive and her generation shall be large. May God grant you a peaceful home.

All present: *Sam barka* (Amen).

Datum 2: Naming Ceremony (Tun Asa)

The Bajju people attach so much importance to naming as it is a means of giving identity to a child. In Kajju, naming ceremony is done on the eighth day after the birth of a child.

- i. SETTING: At the house where a baby has been born.
- ii. PARTICIPANTS: Parents of the baby, neighbours: men and women.
- iii. ENDS: At the end of this event, the child is expected to have a name as a sign of identity.
- iv. ACT SEQUENCE: The mother of the child prepares the child first and then the old women take over the function of naming the baby.
- v. KEY: The tone is a mix of seriousness and jovial.
- vi. INSTRUMENTS: The channel is totally oral and gestures with formal registers.
- vii. NORMS OF INTERACTION: A mix of verbal and non-verbal.
- viii. GENRE: A mix of serious and friendly chat.

The Code:

An elder (*ayekwo*): whispers the name through the baby's ears

Jju: Zini yei kabawon kani Azasan. Zinai atyii tazwa naza cham danka . Ryok kundi

English translation: this child shall be called Azasan, we pray to God to protect him. Amen

A traditional seed (*churang*) is prepared into a paste during the naming ceremony. An old woman smears the

paste on the baby's lips and on its fontanel as she prays to God and the ancestors to make the child's life as good as the taste of the beniseed (sesame) paste. The elders take the child and show him to the north, south, east and west directions. Everyone present then eats of the paste and blesses the child.

Datum 3: Farming Rites (*Hyyuk Kabvwa*). The Bajju are known to be great farmers and hunters. They place so much importance to farming and this is seen in the preparations they make through rituals in order to prepare and protect the land. This speech event is marked nonverbally by signs and gestures.

- i. SETTING: A stone at a cross road in the village
- ii. PARTICIPANTS: Gado, elders and male children
- iii. ENDS: To bless the land for a fruitful farming season
- iv. ACT SEQUENCE: The Gado prays and sits at a cross road in the village then sprinkles the *whwu ntson* on all roads in the community before farming starts.
- v. KEY: The tone is serious INSTRUMENTS: The channel is oral mixed with gestures.
- vi. NORMS OF INTERACTION: Mostly non-verbal

Before the start of every farming season, the 'Gado' (custodian of traditions) of each village performs the *hyyuk kabvwa* ritual. The essence of the ritual is to prepare and purify the land for farming. All members of the community are to stay indoors for the success of the ritual. The custodian (Gado) of the village prays for a fruitful forthcoming farming season. He makes '*whwu*', a mixture of beniseed (sesame) (*chuwrang*) and acha (hungry rice) to make a paste (*chuwrang bu whwu ntson*) and gives to the male children present who in turn spread it on the stone where the Gado is sitting at the cross-road. The Gado sits at the cross-road to divert any wicked plan against any member of the community during the farming season. The Gado sprinkles the *whwu* on all roads in the community and then he is the first to farm the following morning to give farmers the liberty to begin the farming season proper.

Datum 4: *Yya dukan rites*: (Hunters' favoured Rite). This is a yearly ritual that is performed in Kajju with the sole aim of seeking the ancestors' blessings and protection especially on farmers, hunters and the entire community.

- i. SETTING AND SCENE: At a community elder's house
- ii. PARTICIPANTS: The Gado, men mostly old and young initiates.
- iii. ENDS: To obtain the blessings of the ancestors for

farmers, hunters and the entire community.

- iv. ACT SEQUENCE: The Gado takes the lead while the men in the community follow.
- v. KEY: The tone is serious and formal.
- vi. INSTRUMENTS: The channel is oral mixed with gestures

The Code: The Gado according to Bako (2017:42) as cited by Shabayang (2019) raises his eyes up the sky and says the following prayer;

Jju: "Attyi Agwam ntazwa bu kabyen, zina gwai yi bu suchet bu nchet ndwam. Nwanami zaryi nkyan a zi bzyini, zi na naai a zabrang awwon a zacham i yya dikkan tini ziga yachat, rwot ziga natswup awwon ziga shiya chet na zinin yabrang bu nkyang na zibzyini. Ryok kundi".

English translation: father, king of heaven and earth, we thank you for the gift of life, body and soul. You are the giver of all that we have and own. We beseech you to bless us and protect us through this sacred meal in order that we may worship you and have the grace to help one another, amen.

This ceremony is strictly done by men and male children that have attained a particular age. The ceremony starts very early in the morning with the killing of cockerels brought by each man. The women brew local liquor (*nkwa*) for the ceremony and local beans (*jok kadak*) mix with hungry rice (tson) is prepared. The food is served in calabash and is eaten using the local spoon (*fufuwo*) or bare hands. The essence of the ritual is for the ancestors to protect especially farmers, hunters and the entire community. About 150 different herbs are used. Women are not allowed at the venue especially the room where the liquor and food are kept (*nfwu dikkan*), the cooking is done by men only. Any man who wishes to give his wife meat will have to get a different chicken for her to cook at home for the family. At the ceremony, the elders pray for the well-being of the community. The participants use one calabash (*awa*) to drink the *nkwa* (local liquor) in a kneeling position. This feast is meant for only members of Kajju. Though not presently so popular in practice as it used to be, it is a taboo for non-initiates and visitors to participate.

Participants display some traditional dances at the venue using the popular traditional flute dancers (*shwurai bu agba*) to entertain themselves.

Datum 5: Death (*Dukwu*)

There are three types of death in Kajju. The first is the

death of an aged person which is accompanied by dancing and celebrations, the second is the death of a youth and the third is a disgraceful death (*dikwu nsum*). For the purpose of this study, the researcher looks at the second type of death which is the death of a youth because it contains some of the elements of the speaking grid.

Mourning of youths (*Kanak Bassu dikkwunhung*):

- i. SETTING: Village Square, the grave side or the *Gado's* court
- ii. PARTICIPANTS: *Gado*, the person (s) taking the oath and other community members.
- iii. ENDS: To reveal and punish the person responsible for the death.
- iv. ACT SEQUENCE: The *Gado* makes a call to the person(s) suspected to be responsible for the death to swear/take the oath afterward, the corpse is buried.
- v. KEY: The tone is serious.
- vi. Instrumentalities: The channel is oral with gestures.
Genre: A serious conversation.

The Code: Oath

Gado

(**Jju**): *Ku abvuo a nbzyi bvak i dikwu kabawon tini a wuruk tswu nbvak nwana, Ku arak, kyang a anashiyani nwan chat.*

English translation: If you know you are responsible for this child's death confess or else you'll suffer the consequence.

When a youth dies, the fastest runner is sent with locust bean leaves (*appyipyi karon*) in his mouth to inform the *Gado*. Drums are beaten and horns blown for about an hour and women sing funeral songs with lots of wailing, crying and screaming in the house of the deceased. Speeches are uttered such as “*a nat kye*” (where has he gone?), “*Nawon arak batyyi/na*” (children have rejected their parents) “*Nyan a bi zaniyat?*” (Who will bury us?). The age mates of the deceased shave their heads as a sign of mourning. When the death is perceived to be unnatural, the traditional council (Bagado i.e custodians of the Bajju tradition) call for a gathering of elders in the land with the *Gadom* of the deceased's village/clan as the leader to talk concerning the dead. Then, the leader of the council together with the members agrees to hit the traditional stick (*zzushan*) and make a pronouncement as regards the death. If any particular person is suspected of being responsible for the death, the *Gado* calls for oath taking. After a thorough inspection of the corpse by the *Gado*, the deceased is then buried at about 3:00pm to 4:00pm/before sunset. If a young man died without having a child, his lower

abdomen is excised to expose his reproductive site.

Findings

The speech events under study reflect the cultural belief of the Bajju people. Also, based on this research, some languages have specific words or concepts where other languages use several words to represent a specific concept. The English language has the word 'sunshine' whose meaning is obvious. However, the Jju language struggles to express the concept of sunshine through a string of words namely '*sai kanu nom*'. Another example is the use of the same word by different languages to mean different things. Coincidentally, '*nom*' in Jju connotes 'Sun' or 'day'; in Ham (a language of Southern Kaduna) the word connotes “God”. The social reality and experience of every culture is unique since no two languages/ cultures share exactly the same social reality. Also, the researcher has observed that the new generation of Jju speakers have created and participated in events from what they have learnt and from what they have heard. Even when they create something entirely new, it is still based on what existed in previous experience as can be seen in some of the speech events in Kajju especially marriage introduction and ceremonies.

Conclusion

It is discovered that the ethnography of communication can combine other approaches within a larger framework of enquiry into cultural knowledge and the social and linguistic practices for which it provides. The analyses of the way speeches are used during an event illustrate cultural knowledge of language structure and functions as a resource through which to organise social interactions and enact social roles. Not only does the ethnography of communication focus upon a wider range of communicative behaviours than the other approach to discourse, it built its theory and methodology in an intentional openness to discovery of the forms and functions available for communication and the way such forms and functions are part of different ways of life. It is also discovered that Hymes' SPEAKING grid is a veritable ethnographic tool useful for effective analysis of language use in ethnographic studies. Since speech is an aspect of culture, this study has proved the inextricable link between Jju speech events and aspect of Jju language because language is the most important mode of cultural transmission. It is observed in this study that Dell Hymes SPEAKING grid is the most appropriate in analysing Jju speech events, it does not mean that every utterance in the speech event must have all the elements, some of the speech events do not contain all the criteria of the grid, the absence of one or

two in a given context does not render the speech event useless. The translation of all the speech events under study has been as literary and as verbatim as possible. Even though some of the speech events are still in existence till date, most of the speech events were more popular and practiced before the advent of Christianity, Hymes assumed that speech is a rule- governed behaviour and that the researcher's task is to infer such rules from systematic observation and recording of spontaneous verbal interaction.

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