

A SOCIOLINGUISTIC INVESTIGATION OF TABOOS WORDS IN ORA

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APPROVAL

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DEDICATION

This project is dedicated to God Almighty who kept me through this phase of my life. His mercy has never fails and His grace is immeasurable in my life.

To my parents Mr and Mrs Tony Omon and also to my late grandmother Mrs Ruth Ekpenkhio who has always wanted to see me graduate, may your soul continue to rest in God's bosom. And also, to myself for pushing through the rough times and making it to the finish line.

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ABSTRACT

“Language is defined as a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntary produced symbols”. Edward Sapir (1922). The word "language " is used in modern times not only for natural languages like Igbo, Yoruba, Hausa, Edo, English, French but also for a variety of the system of communication. Language is used to serve a variety of needs which are either positive or negative in every society. This study undertakes an exploration of the sociolinguistic dimension surrounding taboos within the Ora community. Taboos, serving as cultural and social limitations, govern conduct and language usage within the confines of a distinct community. Understanding these taboos is crucial for corresponding within the Ora society. This investigation delves into the essence, purpose and consequence of taboos in language applications as well as their ramifications on social bonds and cultural traditions. This work investigates the sociolinguistic features of taboos as they are used among the members of the Ora language community. The research adopts Hymes Ethnography of communication (1962) as the framework of investigation. Utilizing the SPEAKING model derived from Ethnography of communication theory, data is analysed. This data is sourced from the Natives of Ora language, aimed at exploring the nature of Taboos. Furthermore, the study underscore how the presence of taboos and the use of euphemism aids in regulating responsible and prosperous living within the Ora society. Through an examination of available data,

the research also confirms that employing euphemistic language serves to prevent language taboos and enhance effective and responsible communication.

CHAPTER ONE

1.1 INTRODUCTION

This study is an attempt to examine the sociolinguistic investigation of Taboos in Ora. This chapter therefore attempt an introduction of the work. This chapter describes the background of the research, it also explains the research problems, the aim of the study, objective of the study, the limitations of the study and the method of data collection.

In this research, we aim to understand the essential personal knowledge required for engaging in social interactions within the Ora community. We are exploring what children and adults need to grasp about language, going beyond mere pronunciation, grammar, and vocabulary. Our goal is to identify the elements that enable individuals to use language appropriately and effectively in various social contexts among the Ora people. Whether framed as an individual's necessary knowledge or as attributes of the social structure, our focus is on uncovering the factors that contribute to the communicative behavior within the Ora linguistic community.

The term "language" is employed in modern times to encompass not only natural languages like Igbo, Yoruba, Hausa, Edo, English, French, etc., but also various other communication systems. Language serves a diverse range of purposes within societies, both positive and negative. In linguistics, language is

viewed as a powerful tool that has the potential to persuade, heal, or harm (Holem, 2001). To mitigate the adverse effects of language use, the Ora community has established specific linguistic norms governing the use of words and expressions in different contexts and with various individuals based on their gender, age, and social status. This aligns with Holme's observation that community members share language usage criteria encompassing speech rules, attitudes, values, and cultural awareness. This is because language plays a pivotal role in shaping a society's ethical behaviour. Edward Sapir (1921) defined language as "a uniquely human and non-instinctual method of conveying ideas, emotions, and desires through deliberately produced symbols." In this definition, the terms 'ideas,' 'emotions,' and 'desires' remain vague because, regardless of how we define them, we recognize that language communicates much more than what is directly caused by them.

Sociolinguistic is the study of language on relations to society. Chiaka (1989) stated that sociolinguistic is the study of the way people use language in social interaction of all kinds. It means that in analysing sociolinguistic, the researcher will discuss two objects, they are: language use and society that uses language in daily communication.

Taboos is a prohibition against a particular activity usually rested in cultural or moral belief, objects, people and places, meaning that they are forbidden or that specific rules are surrounding them. In some cases, taboos apply to something that is considered as sacred, that special rules surround the way in which people may

interact with it. Taboo is a common cultural phenomenon among different nationalities in the world, which standardized people's speech, behaviour and social communication. Linguistic taboos and non-linguistic taboos are words or expressions and actions or behaviour to be avoided because using them directly or involving in them will be seen as violation of certain moral conduct. Apte (1994) was of the view that linguistic taboos are words that are avoided because they are deemed unfit for moral linguistic usage and by a community consensus are bounded in every language in the public domain. In speech communities across the world especially African, there are certain prohibited utterance and actions by the culture of such community which if defined , have spiritual consequences ranging from petty illness, set back, social ostracism to death. Such prohibited actions and utterance are known as Taboos.

1.1.2 THE ORA PEOPLE AND CULTURE

It is believed many historians that the name Ora originated from an Edo prince by name Okpame, He had a son in Odorlerle while in banishment who he named Oraekpen (Erhen-ekpen as said at the time in Edo language). The settlement which Oraekpen's sons put together became Ora not an Edo community outside these settlements which sooner developed into a distinct dialect and way of life and made an ethnic group of their own. The name Ora can be used to refer to:

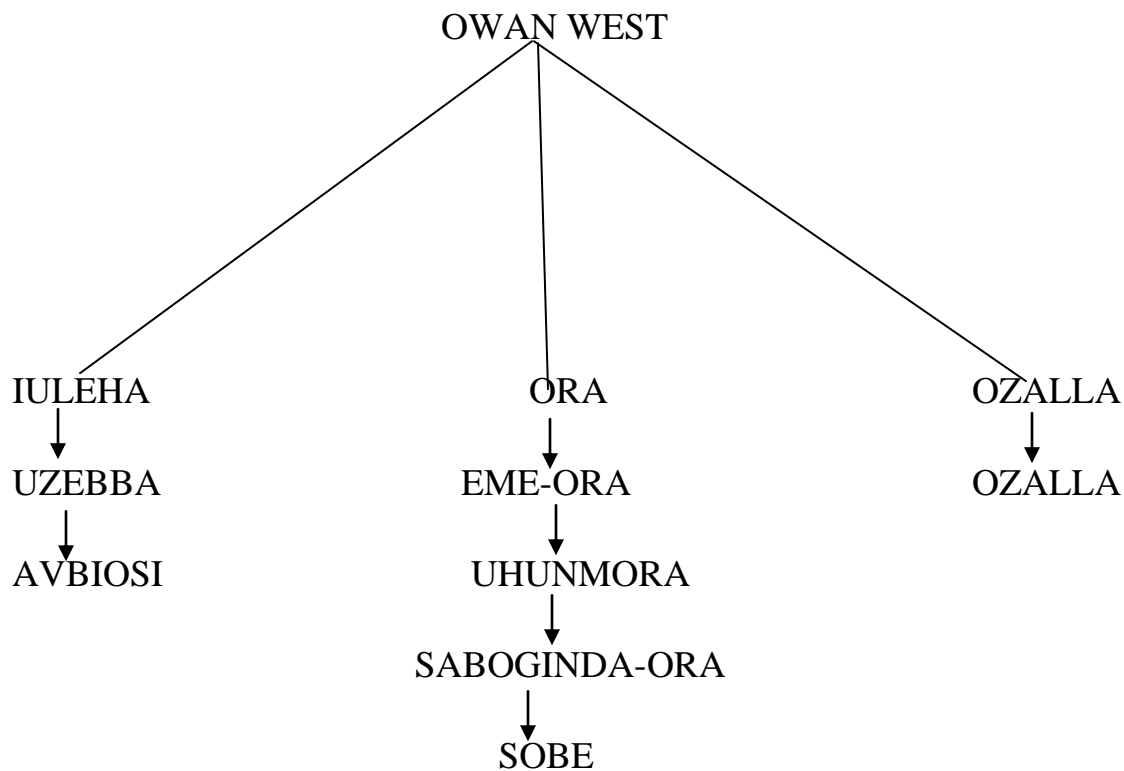
- 1.The ethnic group that occupies north central part Edo state.

2.The people collectively from the Owan west ethnic group.

3.The language of this people, which originally is of the ‘Kwa’ sub division of Niger-Congo language family.

The Ora speaking Owan west ethnic group has an area of 732km² and a population of 97,388 at the 2006 census, the postal code of the area is 313. This group is made up of 3 districts which house several villages.

The districts and villages are listed in the diagram below



Ora demonstrated how a larger scale organization operates without hereditary leadership. The people of Ora till today has no king or Oba. The community charter recreates the myth of distant biological related news where all villages depend from the children of one founder.

1.2 STATEMENT OF PROBLEM

Taboos is as old as mankind. Since the time of Adam and Eve in the garden of Eden, God Himself placed some rules (doses and don'ts) to Adam and Eve, in which violation attracted a curse to mankind. It is therefore worthy to note that these taboos expressions have a lot of negative implications on the people and thereby adding to their problems or causing a generation problem.

Using taboo words will create a problem for many people if they do not understand the meaning and function why others understand taboo words. Therefore, the study is interested to analyse the problems that may lighten the Ora society. Therefore, the functions of taboo words used by different characters in Ora may vary in different contexts. Similarly, it is important to identify the social factors that influence the occurrence of taboo words. It is interesting to analyse the social factors such as participant, the setting, topics and the functions that can describe the kind of interaction that happen among the Ora People. In Ora, certain taboos are seen to affect the women greatly than the man, some actions mainly are condoned if used by men but regarded as taboos when used by women and vice

versa. Taboo words are not only uttered by men and women characters only. However, it seems to affect women more than men. Therefore, it is interesting to know the factors behind it.

1.3 AIM OF STUDY

The purpose of the study is to analyse the peculiar nature of Taboo in Ora. The aim of this study is to:

1. To examine the communicative/social implications of taboo.
2. To give a detailed description of the words and to arrive at logical conclusion that will give insight on what the words and expressions are.
3. To show how the Ora people reflect their culture, show their beliefs through language taboos.
4. To enlighten non-native speakers of the language, the measuring of taboo and the consequences of using them.
5. To identify the environment in which taboo words and expressions are found in Ora.

1.4 OBJECTIVES OF THE STUDY

The objective of this study is to explore and analyse the taboos present in Ora language, understand their sociolinguistic implications and examine their impact on the Ora community. This study provides a comprehensive understanding of taboos in the Ora community and shed light on their significance within the cultural and social context. The objectives of this study include:

1. To identify and describe the types of taboos words uttered and behaviour displayed by the Ora people.
2. To describe the functions of the taboo words uttered by the Ora people in the Ora language community.
3. To investigate the sociolinguistic implications of these taboos, how taboos influence communication patterns, social interaction and language use among Ora speakers.

1.5 SIGNIFICANCE OF STUDY

This research is undertaken to provide reasons why taboo expressions or act are important to be studied and to help further understand the analysis of Taboos in Ora community. The present study is significant in several aspects. Regarding the background and the objectives of the study, we expect that the study will contribute a great significance both theoretically and practically. Theoretically, the

study finding will give additional information to the other linguistic researchers. Practically, the study will give some benefits for certain parties which include:

1. To the university: This study can be used as a supplementary material for teaching activities especially in sociolinguistic subjects.
2. To promote law and order and decency by the presence of language taboos in the community thereby helping to discover the communication code that the Ora people share and use.
3. To other researchers: This study can be used as a valuable reference in investigating the same subject.
4. To readers in common: Through this study, the readers will have new knowledge about taboo words, especially about the types of taboos words and their function in conversation. Thus, the readers will be able to understand that taboo words are bad form of language that cannot be spoken in any situation.
5. Linguistic in general will be better informed by the outcome of the study and will be more aware of the linguistic happening on the language especially with regards to taboos.

1.6 LIMITATION OF STUDY

This study provides valuable insights into the specific area of research, it is important to acknowledge its limitations. Some of the limitations of this study includes:

1. **Sample size:** This study may have limited Sample size, which can affect the generalizability of the findings. If the Sample Size is small or not representative of the entire Ora speaking population, it may be challenging to draw broad conclusions about taboos in the language.
2. **Cultural context:** Taboos are deeply rooted in cultural norms and practices it is crucial to consider the cultural context in which these taboos exist to fully understand their significance and implications.
3. **Subjectivity:** The interpretation and analysis of Taboos can be subjective as they are influenced by cultural, social and individual perspectives. Different individuals may perceive certain words or topics as taboos while others may not.

1.7 METHODOLOGY

The methodology of the study "A sociolinguistic investigation of Taboos in Ora" involves a systematic approach to understanding and analyzing the taboos present in the Ora community. This study aims to explore the social and cultural implications of these taboos, as well as their linguistic manifestation. This method

of data collection is both primary and secondary methods. The primary data collection used in this study is ethnographic interviews. I conducted interviews with the native speakers of the Ora language who have knowledge and experience with taboos. This speaker falls under the age of 40-85 years. Here, we have the contribution of Mr Tony Omon, Mrs Ruth Ekpenkhio, Mr Josiah and Mrs Efe Omon. Their contributions and approach allow for a comprehensive exploration of taboos in the Ora community and their sociolinguistic implications.

The secondary aspect of this method of data collection involves the use of various books, journals and articles which will be used so as to gain insights of what various grammarians says about taboos in Ora community and topics falling under it. This will serve as the secondary source of the data collection. The observations and results gotten will guide our conclusions.

CHAPTER TWO

2.1 CONCEPTUAL FRAMEWORK OF RELEVANT LITERATURE

The early researchers on taboos were relevant to anthropology, sociology, ethnography of communication and psychology, such as *The Golden Rough*(1890) by Sir James G.Frazer, *Totem and Taboos*(1913) by Sigmund Freud, and *Taboos, Truth and Religion* (1967) by Franz Baerman Steiner and so on.

The English word "Taboos" derives from Tangon "tabu", which came to notice towards the end of the eighteenth century. According to Raddiffe Brown(1939), in the language of Polynesia the word simply means "to forbid, forbidden "and can be applied to any form of prohibition. A rule of etiquette, and order of a chief, an injunction to children to not meddle with the possession of their elders, may all be expressed by the use of the word "tabu". The term is similar to "sacer" in Greek, "kadesh" in Hebrew, "nso" in Igbo, "èwò" in Yourba, "awa!"in Ora.

Odejobi(2013) referred to certain norms and conduct entranced to facilitate the orderly maintenance of the society as taboos. According to him, these were not written in any revealed law but people learn them and teach others. In simple terms, he defined taboos as "something looked down upon by society because of social custom". Odejobi went further to expatiate that taboo were introduced to regulate the moral order of the society. They took their origin from the fact that people discerned that there were certain things which were morally approved or

disapproved by the deity. These are not contained in any written law, but preserved in the tradition and passed on from one generation to another through traditional education. One of the prominent taboos among the Ora People is the prohibition against incestuous relationships with close relatives such as siblings, parents or children. This taboo is seen as a way to preserve the purity of the family lineage and prevent genetic disorder.

Dongi (2004) defined "Taboo as a prohibition on the use of mention of or associated with particular objects, actions or persons".

Fetshman (2000) stated that "Taboos is an unthinkable action which means when violated triggered a punishable, unpardonable offence".

Pinker (2008) says that "words and concepts that are considered taboo seem to vary from language to language. However, he points out that in most language taboos, words are drawn from similar topics such as sex, excretion, religion, death, infirmity and disfavoured group"

One relevant area of research is the study of language and culture. Language is closely intertwined with culture, and Taboos are often embedded within cultural practices and belief. Scholars such as Edward Sapir and Benjamin Lee Whorf have explored the relationship between language and culture, emphasizing how language shapes our perception of reality and influences our behaviour. Their works

provides a theoretical foundation for understanding how taboos are constructed and maintained through language use.

2.1.2 EUPHEMISM

Euphemism is an appropriate expression used in the place of a phrase or words that may be found inappropriate or offensive. Euphemism is a replacement for taboo words in a language. Wardhaugh(1988) sees euphemism as a way of making a word sound polite, in his study of euphemism, Wardhaugh pointed out that euphemism is endemic in the society because we constantly rename things to make it sound better, especially for death case. In other words, it makes unacceptable statement or situations to become more acceptable by reason of the substitute more polite words or utterance for offensive ones. For Leech (1981), euphemism is the practice of referring to something offensive or delicate in terms that makes it sound more polite.

2.2 TABOOS GENERALLY

According to Wardhaugh (2000), taboo is the prohibition or avoidance in any society or behaviour believed to be harmful to its members in that it would cause them anxiety, embarrassment or shame. Consequently, so far, as language is concerned, certain things are not to be said for certain objects can be referred to only in certain circumstances i.e. euphemistically. Tabooed subject can vary

widely: sex, death, illness, excretion, bodily functions, religious matter and the supernatural. But quite often they extend to other aspect of social life.

In the Ora community, taboos are known as 'Awa!' and are considered sacred and inviolable. These taboos cover various aspects of life, including language use, social interaction, marriage custom, food consumption and religious practices. One important aspect to consider is the role of sociolinguistic variation in taboo language. Sociolinguistic variation refers to systematic differences in language use based on social factors such as age, gender, social class and ethnicity. Several studies have examined how these social variables influence taboos languages in different communities.

Form all the definitions, we notice that 'Taboos' carries a feature of the fact that it is an utterance or actions prohibited usually by the custom of the people(society) drawing to the fact that language, society and culture are intertwined and that the language of a society reflects on the people and its culture. This also points out the facts that "A taboo in a speech community are extremely strong and violation may be sanctioned by imputed or immorality, social ostracism and even illness or death. Sanville - Troike(2003)"

Trudgill(1974) defined taboos as behaviour or believed to be supernaturally forbidden or regarded as immoral or improper. According to him, language taboos is concerned with things which are not used. He posited that the values of a society

can have effects on its language and that the most interesting way this can happen is through the phenomena called taboo. The custom and tradition of a speech community is the authority that govern the people in that community. Taboos are social cultural practices that are considered banned within the particular society. They can take many forms and serve important cultural function but can also be harmful and oppressive. The breaking of which i.e the use of those forbidden actions and utterance are believed to be followed by spiritual consequences.

For Allan and Burridge(2006) "Taboos arises put of social constraints on the individual behaviour which can cause harm, discomfort or injury. According to him, taboo is a prescription of behaviour that affect everyday life, He also mentioned what taboos covers which also implies to the Ora community they are:

- Bodies and their effluvia(sweat, snot, feces, menstrual fluid etc)
- The organisation and act if sex
- Disease, death and killing
- Naming, touching, addressing and viewing people and sacred being, objects and places
- Food gathering, preparation and consumption, and also
- Marriage bases language taboos.

2.3 LANGUAGE, CULTURE AND SOCIETY

Language, culture and society are deeply interconnected and influences each other in numerous ways. Language is a fundamental aspect of human society and culture and it plays a crucial role in shaping our thought, beliefs and behaviour. It is through language that individuals communicate with one another, express their ideas and emotions. Language is not only a means of communication but also a reflection of the social and cultural context in which it is used.

Culture also shapes language use, cultural norms and values influences the way people communicate with each other. For example, some culture places a greater emphasis on direct communication styles, while others values in directness. Language reflects society attitudes and values, language is the primary tool for communication purposes, for establishing peace and order in our society. Society however controls our language by giving us preferences as what are acceptable and not. Language reflects the social cultural context in which it is used and influences social interaction and relationships.

There is a knitted relationship between taboo and culture. Taboos are deeply rooted in the culture of a society. Culture is a people's heritage passed on from one generation to another. Taboo is an aspect of people's culture. Through intergenerational transfer of language, the culture of a speech community is

transferred from one generation to another. Taboos according to Wardhaugh are divided into two categories - Linguistics and Non-Linguistics taboo.

2.4 LINGUISTIC TABOO

Linguistic Taboos are words that many people consider offensive or shocking. Apte(1994) was of the view that linguistic taboos are words that are avoided because they are deemed unfit for normal linguistic usage and by a community's consensus are banned in everyday language in three public domain. For example, it is a moral taboo for a woman from any ethnic group in Nigeria to openly say:

'My vagina is itching me'

Whether in English language or in a local language, when maybe she wants to relate, she health instead she would say:

' I am itching inside my body'

So, as we saw from the example above, that linguistic taboo is speech "saying what ought not to be said".

Trudgil(1974) states that " linguistic taboos is anything that is associated with things that are not said, particularly words and expressions in a given society". Mbaya(2003) defines linguistic taboos as those words or expressions in a language which are avoided as a result of their indecency shocking characters or immorality and in order not to hurt the other members of the society. Troke(2003) pointed out

that attitude towards language considered taboo in a speech community is extremely strong and taboo violated may be sanctioned by imputation of immorality, illness or death.

Linguistic taboo is expressed in different ways by different societies. They are obliquely expressed in the terms of paraphrase, synonyms, euphemism, antonyms and other coded words. Wardhaugh (2000), in an attempt to explain this stated that certain things are not said no berthed cannot be said, but because people do not talk about them or if they are talked about, they are discussed in very roundabout ways. He further explained that euphemistic words and expressions allows us to talk about unpleasant things to disguise or neutralise the unpleasant taboo expressions, certain euphemistic expressions such as proverbs, idioms, metaphor, synonyms and antonyms are used. Although the taboo of the English speaking people are not as strong as that of African. For example:

Less privilege ---> Charity

Going to defecate ---> Pressed

Dumb person ---> Mentally retarded

Buried --> Laid to rest

Old people ---> Senior citizens

The way to correct a linguistic taboo is with the use of euphemism expression.

2.4.1 NON-LINGUISTIC TABOOS

Non-linguistic taboo refers to behaviour or actions that are considered socially unacceptable or forbidden in a particular culture or society. These taboos can vary widely across different culture and can include anything from certain Food, bodily functions or behaviours. For example, A bride must enter her husband house with her right foot first. Also, in various cultures of Nigeria language, it is a taboo for a man to curse his child with his manhood no matter the offers the child. In Ora, A married woman must not use her head to swear against her husband irrespective of the provocation.

Wardhaugh (2000) states that consequently so far as language is concerned, certain things are not just said (linguistic taboo) or certain objects can be referred to only in certain circumstances (Non-Linguistics taboo). He went further to say that linguistic taboo are also violated in occasions to draw attention to oneself or to show contempt, or to be aggressive or provocative or mock authority. The penalty for breaking a linguistic taboo can be severe for blasphemy, and obscenity are still crimes in many jurisdiction, but it is hardly like to cost you your life as the violation of certain non-linguistic taboos, might on certain places of the world. It is important to note that Non-Linguistics taboos can often be deeply ingrained in a culture's beliefs and value and may carry significant social consequences for those that violated them.

Trudgill (1974) states that taboos are behaviour which are believed to be supernaturally forbidden or regarded as immoral or improper. Crystal (1987) gave insight into the meaning of Non-Linguistics taboo through his statement that taboo exist in all known culture referring to certain acts, objects or relationships which society wishes to avoid.

2.5 THEORETICAL FRAMEWORK

This study reveals the framework that is adopted in this research. A linguistic research can be carried out using either a descriptive theoretical framework. An explanation theoretical framework or A basic linguistic theory.

A descriptive theoretical framework as was said above is one of the theoretical frameworks used to describe and document language. It analyses language by collecting data and describing the nature of the data using simplistic terms from traditional grammar, typology. Sometimes from an explanatory theoretical framework like generative grammar. Hymes SPEAKING in his theory Ethnography of communication is the descriptive theoretical framework in this study.

2.5.1 ETHNOGRAPHY OF COMMUNICATION

Ethnography of communication (EOC) is a multidisciplinary approach that employs ethnographic accounts of actual communication events and occasions, it's order to understand distant cultural and contextual dimensions of communication. Ethnography of communication supplies both theoretical found and detailed methodological procedures to the analysis and understanding of discursal and other communication sign system in everyday interaction and mediated ritual. Ethnography of communication originated with the works of North American

anthropologists, folklorist and linguist. Dell Hymes in the 1960s and has since been productivity employed in a member of scholarly fields and disciplines.

Hymes (1962) initially coined the term "ethnography of speaking", but noted that speech and speaking "are surrogates for all modes of communication " and that "A descriptive account should be generalised to comprise all". In subsequent publications a broader conceptualization was advanced, namely "Ethnography of communication". Gumper and Hymes(1964,1972).

Ethnography of communication is a research approach that focuses on the study of how people communicate within specific cultural and social context. It seeks to understand the ways in which communication practices are shaped by cultural norms, values and beliefs and how these practices in turn, shape social interaction and relationships.

Ethnography is a qualitative research method that involves the systematic observation, description and interpretation of human behaviour within its natural setting. It aims to provide an in-depth understanding of the social and cultural dynamics that influence individuals and group.

Communication on the other hand refers to the process of exchanging information, ideas and emotions through verbal and non-verbal means. It encompasses various forms of interaction such as speaking, listening, writing, reading, gesturing and using visual symbols. Communication is an important

aspect of human life and plays a crucial role in shaping out identities, relations social structures.

The Ethnography of communication combines these two concepts by examining how communication function within specific cultural groups or communities. Ethnography of communication is a theory that studies language use as displayed in daily life of a particular speech community. According to Khaden, "it is an approach that is based on both anthropology and linguistic as it seeks to:

- * Discover the variety of forms and functions which are available for communication
- * Establish the way such forms and functions are part of different ways of life and
- * Analyse patterns of communication as part of cultural knowledge and behaviour

2.5.2 HYMES S.P.E.A.K.I.N.G

One of the characteristic features of Ethnography of communication which contributes to its scholarly appeal, is the combination practical research recommendation and conceptual apparatuses. Hymes well-known SPEAKING acronym manifest the careful consideration that different elements of communication should receive by those who study them, highlighting the overall complexity of mundane and seemingly trivial interactions. It was initially designed

for the analysis of cultural demarcated speech events, but can be truly has been employed in relation to a wide spectrum of communication.

Hymes proposed the acronym SPEAKING as a memory aid that include eight main components.

- S designates setting or scene, which refers to the relevant physical aspect of the environment (including time -duration, intervals, synchronicity) and also psychological settings and cultural definition pertaining to the event.
- P designates participants and participant identifies, ranging from the social categories that are being constructed and used with in the encounter such as age, sex and social status to relationship between participant. Participation is not viewed as a given and the process by which degree and qualities of participation are accomplished is examined.
- E designates Ends which refers to what the purpose of the speech event is, and what the outcome is meant to be as well as personal goal that Participants seek to accomplished on particular occasions.
- A Act sequence refers to what purpose of the speech event is, and what order they perform in.it involves the actual content of what is said. precise words used, how they are used and the relationships of what is said to the actual topic at hand. The aspect of speaking is one which linguistics have to show interest in, particularly those who study discourse and conversation.

- K Key involves the tone and manner of performance (serious or ironic, mocking, pedantic, sarcastic, pompous, etc). The key may also be marked non verbally by certain kinds of behaviour, gesture posture etc.
- I Instrumentalists refers to what channel or medium of communication is used, (eg, speaking, singing, writing, drumming, whistling) and what language/variety is selected from the participants repertoire. E.g., oral, written or telegraphic, and the actual form of speech employed, such as language dialect, code or register that is chosen.
- Norms of interaction and interpretation refers to what the rules are for producing and interpreting speech acts. This specific behaviour and properties that are attached to speaking and also to how these may be viewed by someone who does not share them.eg loudness silence, gaze return etc. For example, the norms in a church would vary from that of a social gathering like speaking in tongue, worship or praises would not be accepted in a social gathering like a party.
- Genre refers to what type of speech event belongs to e.g. An interview, gossip and what other pre-existing conventional forms of speech are draw on or cited in producing appropriate contributions to talk. E.g, do people quote from mythology or poetry or scripture. This term refers to the demarcated types of

utterance such as poem, proverbs, riddles, sermons, prayers, lectures and editorial. These are marked in specific ways to contrast to casual speech.

2.5.3 THE RELEVANCE OF ETHNOGRAPHY OF COMMUNICATION

The relevance of ethnography of communication to the topic "A sociolinguistic investigation of taboos in the Ora community" is significant. Ethnography of communication is a subfield within sociolinguistics that focuses on the study of how language is used and understood within specific cultural and social contexts. It examines the relationship between language, culture, and society, and aims to understand how communication practices shape and are shaped by cultural norms, values, and beliefs.

In the context of studying taboos in the Ora community, ethnography of communication provides a valuable framework for understanding how language is used to express and reinforce these cultural restrictions. Taboos are social or cultural prohibitions that regulate behaviour within a community, often based on religious, moral, or traditional beliefs. They can encompass various aspects of life, including language use, food consumption, social interactions, and more. Ethnography of communication allows researchers to explore the social dynamics surrounding taboos in the Ora community. It enables them to investigate how power relations, social hierarchies, gender roles, and other sociocultural factors

influence the ways in which taboos are enforced and negotiated through language use.

CHAPTER THREE

DATA PRESENTATION

3.1 INTRODUCTION

In this chapter, the researcher will be presenting the data that has been collected from the competent speakers of Ora community. For a successful compilation of this researcher study, this data will be grouped into two major categories according to Wardhaugh (2000) which are LINGUISTIC TABOOS AND NON-LINGUISTIC TABOOS. As earlier said in chapter two, linguistic taboos are words that many people consider offensive and shocking. Wardhaugh (2000), in an attempt to explain linguistic taboos stated that certain things are not said not because they cannot be said, but because people do not talk about them or if they are talked about, they are discussed in very roundabout ways. While non-linguistic refers to behaviour or actions that are considered socially unacceptable or forbidden in a particular culture or society. In Ora, linguistic and non-linguistic taboos exist in the society and are grouped into various types. They include:

Disease related language taboos

Religious related language taboos

Sex related language taboos

Marriage related language taboos

Kinship related language taboos

Sanitary related language taboos.

3.2 LINGUISTIC TABOOS

Since linguistic taboos have to do with anything that is associated with things that are not meant to be said, particularly in words and expressions in a given society, we will look at the various types of this language taboos.

3.2.1 DISEASE RELATED TABOOS

The names of certain diseases are classified as taboos in Ora because the sufferers are thought to have done one thing or the other to warrant the wrath of the gods. As a result, the mention of them except in restricted circumstances is considered strictly as a taboo.

(A) LEPROSY

Leprosy in Ora is a very serious disease and its considered a taboo if such cases are mentioned, they are not to be made known until it has been reported to the chief priest. For example, it is a taboo for one to say:

Ose mòi éran èímì

English: Ose is suffering from leprosy

(B) MADNESS

Madness is a serious disease in Ora and it is a taboo for someone to refer to another a mad person though it is true, especially if the person is from a notable family. For example, it is a taboo for one to say:

Oi mèmmèn

English: mad person

3.2.2 RELIGIOUS RELATED TABOOS

This language taboo involves words whose contact has to do with divine quality or nature.

(A) BARRENNESS

In Ora, it is generally believed that God is the giver of children, as a result, no matter how unsuccessful a woman's attempt at having children may seem, it is considered a taboo for a woman to refer to herself as barren, like to say:

Àgán nì ù

English: I am barren

This is a religious language taboo, it is usually feared that uttering such words reduces the possibility of the woman ever bearing a child unless of course the deity

responsible is properly appeased. Instead, the woman is encouraged to use an euphemistic expression like:

Ísè hájà

English: It's not yet my time

(B) CEMENTARY LANGUAGE TABOOS

There are certain expressions which are regarded as religious taboos in an area of land use for burying the dead. It is considered a taboo for one to call upon the name of another in the Cemetery. This is believed that the spirits would be distracted to the extent of venting its anger and then claiming the life of the person whose name is being called. For example one cannot say:

Monday àsà úhà

English: Monday go home

A word is use to attract the person before saying he/she to go home leaving the name of the person e.g. "Vae" which means 'come' to attract the attention of the other person.

(C) MASQUERADE LANGUAGE TABOO

Masquerading among the Ora People is a kind of secret cult and membership is by initiation. Even when one is completely initiated, the person is prone to

deadly risks. Females are excluded from all associations with Masquerade. It is a taboo to refer to a masquerade as a person or compare it to human even though you know the person underneath the mask nor can you speak ill of it. Some things as not to be said about a masquerade which is:

Òmí kpàkò dèi

English: The masquerade has fallen

This is because spirits are powerful and they cannot fall. To explain this type of situation its best to put the sentence in a more polite form e.g:

Ìmí kpàkò

English: I saw masquerade

3.2.3 SEX RELATED LANGUAGE TABOOS

Irrespective of the culture involved, generally it is not considered proper to talk too freely about intimate western words, it is considered indecent, vulgar and evidence of lack of moral ethnic. In Ora, such expressions are prohibited and therefore a taboo. Among the Ora People, age determine a lot of things. There are certain words an elder can talk about freely and then this same word would be considered taboo if uttered by young persons.

(A) SEX LANGUAGE TABOOS

As far as Ora language community is concerned, it is a taboo for a man even though married, to tell his father that he had sexual intercourse with his wife. For example:

Mì mènghén pkèn òíhàmèn ásùn

English: I had sex with my wife last night

This is because; his father still regards him as a child. However, with the older people like his father's age group, such a subject relating to sex cannot be said.

(B) VAGINA/PENIS

The use of body part to curse a person is a taboo in Ora language community. A woman whose husband sleeps around must not utter these words no matter the provocation:

Ùkókó mèn nòr gbèè OR Èkwè wèí nòr gbèè

English: My vagina will kill you your penis will kill you

Similarly, it is also a taboo for a man to say this to his wife:

Ùkókó wèí óvbìà

English: Your vagina is smelling

It is also a taboo for a woman to insult her husband by saying:

Èkwè wèí òì yà bià

English: Your penis is not functioning

Also, a woman is not supposed to say out loudly that her vagina is itching her, for it is regarded as a taboo. In Order to neutralise the negative social attitude towards such blunt utterance, she would either make a gesture or use an euphemistic expression. In the same vein, a woman who had an infection with her vagina is likely to tell her doctor bluntly that she has a viral disease in her vagina. For example, instead of her to say:

Ùkókó méh òtòlòmé

English: My virginal is itching me

A euphemistic expression is used instead:

Àígbémén òtòlòmé

English: I am itching inside my body

(C) PROSTITUTE

The use of some expressions denoted certain things different from its actual usage. For example, it is forbidden in Ora to refer to a married woman as a 'dog' e.g.:

Ònú òkhún náh áwá o!

English: look at that dog / Look at that prostitute

To identify the person, an euphemistic is use to cover this blunt and offensive sentence which is:

Òná ôì mèhén sháshá

English: One who opens her legs

3.2.4 MARRIAGE RELATED LANGUAGE TABOOS

In Ora, there are certain languages taboos or restrictions related to marriage, these taboos are deeply rooted in the cultural and traditional belief of the Ora community and are followed to maintain social harmony and respect in the community. In marriage related language taboos, most of the taboos are gender related that is, it deals mostly on the dos and don'ts of the married women in the community.

A married woman is not allowed to accuse her husband of stealing for he is the head of the household and therefore is not to be compared as a thief. In this type of situation, euphemistic expression is used. For example:

Òdòmén nòí dúò nà áìámì

English: My husband stole the meat

Instead she says:

Òdòmén nòí hèn àíámì vbí úkòdò

English: My husband cut meat from the pot

It is forbidden for a married woman to say:

Èyáhén íyà rèhén

English: I wish I had not married you

No matter the serious argument with her partner, saying this sentence is regarded as a taboo. For this type of situation, a euphemistic expression can be used to avoid being offensive and disrespectful.

We yònmènègbè

English: I am not happy in this marriage

3.2.5 KINSHIP RELATED LANGUAGE TABOOS

In Ora, there is no king just a council of Chiefs and elders who represent the people of the community, there are some words that are forbidden to be talked about among the council of elders or should be said to an elder.

In Ora, the head of the elders is referred to as ODION ORUPKA. If the Odion Orupka dies, it is forbidden to say:

Odion Orupka hù

English: The head of the elders has died

The right expression to use is:

Odion Orupka méhèn

English: The head of the elders is asleep

In Ora, an elder does not lie even if its glaring that he lied. A youth of the community is not allowed to call an elder a liar it is considered a taboo, to put it in a more polite way, a euphemistic expression is used. For example:

Édìónmà mùhá sháshá

English: My elder you are lying

Édìónmà íyòkò

English: My elder its not like that

Among the council of elders, it is a taboo for any of the elders to utter some kinds of words especially in the presence of the Odion Orupka. For example, no matter the degree of provocation, it is a taboo for the aggrieved to say to another:

Míò vbi ésén kwè

English: I will spit on your face

Such behaviour like this will be considered as a language taboo the Ora language community.

3.2.6 SANITARY RELATED LANGUAGE TABOOS

Sanitary related languages refer to words or phrases that are considered offensive, inappropriate or morally objectionable in certain context during to their association either sensitive topics or values.

(A) MENSTRUATION

When a woman is in her menstrual period, it will be taboo for the opposite sex to say out it loud in an open environment especially among his peers, this type of statement:

Òkhúò o mèi óbò

English: That woman is menstruating

(B) Pubic Hair

In Ora language community, it is not only considered an indecent language behaviour, but also a Sanitary language taboo for a woman to refer to her public hair bluntly in the open as:

Ùkókó mèi

English: My vagina

(C) FAECES

In Ora community, the indiscriminate use of the word faeces (ísòn) is not only frowned at but also seen as a taboo when use depending on the context of the environment. For example, it is a worst form of language behaviour for one who is in the midst of people who are eating to say:

Ìdún nísòn

English: I want to shit

A gesture or an excuse is better than to make a statement like this.

3.3 NON-LINGUISTIC TABOOS

Non-Linguistics taboos refer to behaviour or actions that are considered socially unacceptable or forbidden in a particular culture or society. In Ora, non-linguistic taboo can be addressed in different contexts form which may include: Taboos on object, marriage, gender based, Kinship, market, farmland etc.

3.3.1 TABOOS ON OBJECT

(A) Àwá o! sù wait òhán rẹ gbùà

English: It is a taboo to wipe a person with a broom.

(B) Àwá o! sù d'èkhàré vbì ókó

English: it is a taboo for someone to sit on a mortar.

(C) Àwá o! sù wàí òrán nàríà dúmèmà ré fiuá

English: it is taboo to hit someone with a pestle

(D) Àwá o! nùhán mùzé vbì ùdó nàré làbólór

English: it is taboo for someone to stand on a grinding stone.

3.3.2 MARITAL RELATED TABOOS

(A) Àwá o! nì ókkùò nàríà chì òmòé ódómè

English: It is a taboo for a married woman to call another man her husband.

(B) Àwá o! nì ókkùò jí òmòé ségè ríàrè

English: It is a taboo for a married woman to allow another man to cross her legs.

(C) Àwá o! nì ókkùò yà síò sò yíà ébàè nì ódúò

English: It is taboo for a married woman to sing while cooking for her husband.

3.3.3 KINSHIP RELATED TABOOS

(A) Àwá o! nì óvbòghàn mùí évbé èní ógbòmò rì

English: It is a taboo for a junior chief to take a kolanut before his seniors.

(B) Àwá o! nì òkkùó yénbiá nò dunno nò èjé sò rívbi égbè khò

English: It is a taboo for a chief's wife to cook for her husband on her menstrual circle.

(C) Àwá o! nì ókùn yà ívbi íkútè sò rívbi éghè

English: It is a taboo for a chief to sit on a stone

(D) Àwá o! nì òkhí ónò èjé yà rìp ùkúnmò yì íkhíé

English: It is a taboo for a chief's wife to carry load on her head.

3.3.4 GENDER BASED TABOOS

(A) Àwá o! sò òkkùò débíà éhèn ímóhài dàhìn sá zè éghò

English: It is a taboo for a woman to be present when the men in the family are deliberately on a bride price.

(B) Àwá o! nì òkkùò yà ívbi íkútè sò míò óbò

English: It is a taboo for a woman to enter the shrine when she's menstruating.

(C) Àwá o! nì ómòè séghèn ríà òkkhùò nò mónsé

English: It is a taboo for any man to cross a married woman's legs. It symbolically referred to as committing adultery

3.3.5 MORAL RELATED TABOO

(A) Mái wà sí ògbòmáv sí òáhíà òbó

English: It is a taboo for a young person to stretch his hands to shake an adult.

(B) Àwá o! nì áyàh kpòlíkú nà wòlò àsún

English: It is a taboo for one to sweep in the night and pack it. it must be left on the ground for the next day.

(C) Àwá o! nì òbòhán yà làmíà òúkhàrà nò pàvbà ghái rè nò dáhíà

English: It is a taboo for a junior to ask his senior to vacate a seat for him.

(D) Àwá o! nì óvòhàn yàrí ìbànmí àràì rè híò kèkè

English: It is a taboo for a child to arrogantly see his fathers nakedness.

3.3.6 FARMLAND RELATED TABOOS

(A) Àwá o! sì òkkhúò bì ómòè à mènghén vbì ímè

English: It is a taboo for a man and woman to make love in the farm.

(B) Àwá o! nì òkkúò víè ímé

English: It is a taboo for a woman to cry in the farm.

3.3.7 MARKET RELATED TABOOS

(A) Àyàh sín éwè nò hàrà, mái wà

English: It is a taboo to sell a pregnant she-goat

(B) Máì wà suàn múì àìbà ríà shèmi phíà

English: It is a taboo for one to lose his hawking tray during hawking.

3.3.8 DEATH RELATED TABOOS

(A) Áyà víò kèkè úhù éghè kèkè

English: It is a taboo to announce the death of someone during festival.

CHAPTER FOUR

DATA ANALYSIS

4.1 INTRODUCTION

In this chapter, the researcher will discuss and present the analysis used to carry out the data that has been presented in this study. Only the data relevant to this work will be analysed using the Dell Hymes S.P.E.A.K.I.N.G model.

4.2 LINGUISTIC TABOOS

4.2.1 TABLE 1: RELIGIOUS RELATED TABOOS

ORTHOGRAPHY	TRANSLATION	EUPHEMISM	TRANSLATION
Ágàn nì u	I am barren	Ísè háma	It's not yet my turn
Monday ákhà úhà	Monday go home	Vàé	Come
Ómò kpákò dé	The masquerade has fallen	Ímì kpákò	I saw a masquerade

ANALYSIS OF TABLE 1 FIG.1

S- Scene/Setting: The setting of the statement could be a personal conversation or a public discussion

P- Participant: The speaker or hearer. The woman is making the utterance about her situation. The person she is addressing is not visible in this statement.

E- Ends: Using a euphemistic expression here is to achieve peace and uttering the expression is to increase the possibility of her bearing a child.

A- Act sequence: The message form is passed as a discourse. The message content is about the 'barren' woman.

K- Key: The key used to communicate here is a normal speech.

I- Instrumentality; the mode of discourse is speech and the form of speech is Euphemism.

N- Norms: The reaction of uttering this taboo word could reduce the chances of the woman fertility. Therefore, using a euphemistic expression helps to adhere to the norms and values of the community.

G- Genre: This kind of speech acts or events used here is Euphemism.

ANALYSIS ON TABLE 1 FIG.2

S- Scene/Setting: The location here is the Cemetery or a place of burial.

P- Participant: The speaker and the audience. The person who called a name and the person whose name was called.

E- Ends: The result of this kind of speech can be devastating as the speaker would annoy the dead and cause a great problem for the name of the person being called.

A- Act sequence: The message is passed as a discourse.

K- Key: The key used to communicate is normal speech.

I- Instrumentality: The mode of discourse is speech.

N -Norms: The reaction to uttering such words is sanction and spiritual

G- Genre: The kind of speech act use here is a euphemistic approach

ANALYSIS ON TABLE 1 FIG.3

S- Scene /Setting: The setting here are a festival gathering.

P- Participant: The person who made the utterance and the person who was present with him.

E- Ends: Using taboo language could result to a great punishment. The goal here is to use a euphemistic expression to avoid being sanctioned

A- Act sequence: The message is passed as a discourse. The message content is about Masquerades

K- Key: The tone used to communicate is normal speech

I- Instrumentality: The mode of discourse is speech and the form speech is Euphemism.

N- Norms: The interpretation of this speech act is spiritual. The reaction of uttering such statements is being sanctioned.

G- Genre: The use of euphemism

4.2.2 TABLE 2: SEX RELATED TABOOS

ORTHOGRAPHY	TRANSLATION	EUPHEMISM	TRANSLATION
Úkòkò méh òtòlòmé	My virginal is itching me	Áìgbèmèn òtòlòmé	I am itching inside my body
Òní òkkùn nàh áwá o!	Look at that dog/Look at that prostitute	Òná óà mèhén shàshà	One who opens her legs

ANALYSIS ON TABLE 2 FIG.4

S- Scene/Setting: The scene is with the doctor at the hospital and the Setting is in the doctor's office.

P- Participant: The Speaker is the woman and the hearer is the doctor.

E- Ends: The goal here is using a euphemistic expression to avoid the language taboo which might make the woman look irresponsible or embarrassed.

A- Acts sequence: The message is passed as a discourse and the content of the message is about an infection or disease.

K- Key: The key used to communicate here is a normal speech and gesture.

I- Instrumentality: The mode of discourse is speech. The form of speech is Euphemism.

N- Norms: Reflects societal attitude towards this kind of discussion

G- Genre: A declarative statement.

ANALYSIS ON TABLE 2 FIG.5

S- Scene/ Setting: The setting of this discussion is in a public conversation.

P- Participant: This includes the speaker and the audience.

E- Ends: The goal of this language taboo is to draw attention to the perceived as a prostitute and in other not to sound so offensive make use of Euphemism.

A- Act sequence: The message is passed as a discourse and the content of the message is an unfaithful woman.

K- Key: The tone of this discourse is judgemental.

I- Instrumentality: The mode of discourse here is speech.

N- Norms: Reflects societal attitude towards discussing sexuality indirectly. And the use of that language taboo might bring shame and embarrassment to the woman whether the statement is true or false.

G- Genre: This speech act in in the form of a gossip.

4.2.3 TABLE 3: MARRIAGE RELATED TABOOS

ORTHOGRAPHY	TRANSLATION	EUPHEMISM	TRANSLATION
Ódòmèn nó duòì nà áhàmì	My husband stole the meat	Ódómèn nòì hèìn áhámí vbì úkódò	My husband cut meat from the pot
Éyàhén ìyá réhàn	I wish i had not married you	Wà yònméné gbè	I am not happy in this marriage

ANALYSIS ON TABLE 3 FIG.6

S- Scene/Setting: The house/ Family setting.

P- Participant: The speaker is the woman and the hearer is an audience

E- Ends: Using this language taboo, one will see the woman as one who does not respect her husband but with the use of euphemism, the goal is to create peace in the environment.

A- Act sequence: This message is passed as a discourse and the discourse is about the woman's husband.

K- Key: The key used here is normal speech.

I- Instrumentality: The mode of discourse here is speech. The form of speech is Euphemism

N- Norms of interaction: The reaction to the woman using the language taboo utterance is that she is seen as disrespectful and uncultured.

G: Genre: The speech act us in the form of a discussion and use of Euphemism.

ANALYSIS ON TABLE 3 FIG.7

S- Scene/ Setting: The house/ family setting

P-Participant: The speaker and the hearer. The speaker is the woman lamenting about her marital life and the audience which could be a family or close relatives.

E- Ends: Using this language taboos, may seem to the audience that the woman is being disrespectful, not only to the husband but to his family too. The use of euphemism is use to crate s peaceful and less offensive statement.

A- Act sequence: This message is passed as a discourse.

K- Key: The key used here is a regretful tone.

I- Instrumentality: The mode of discourse is speech.

N- Norms: Reflects personal attitudes towards the marriage, and the use of this language taboo can cause chaos in the environment.

G-Genre: The form of speech act used here is Euphemism.

4.2.4 TABLE 4: KINSHIP RELATED TABOOS

ORTHOGRAPHY	TRANSLATION	EUPHEMISM	TRANSLATION
Odion Orupka hù	The head of our elders has died	Odion Orupka méhèn	The head of our elders is asleep
Èdíònmà mùhá sháshá	My elder you are lying	Édíònmà ìyókó	My elder its not like that

ANALYSIS ON TABLE 4 FIG. 8

S- Scene/Setting: A public setting / someone is trying to announce the news of the death of the elder.

P- Participant: The person passing the message and the audience that hears it.

E: Ends: Using the language taboo utterance here could result to a great sanction. The purpose here is the use of an indirect approach of announcing the news.

A- Act sequence: The message is passed as a discourse and the discourse is about the death of an elder.

K: The tone used here is sorrowful.

I- Instrumentality: The mode of discourse is speech and the form of speech is euphemism.

N- Norms: The reaction to using language taboo in this context is to being sanctioned.

G- Genre: The form of speech act used here is quite declarative statement.

ANALYSIS ON TABLE 4 FIG.9

S- Scene/Setting: The scene is a public or private ground and the Setting is in the form of a discussion.

P- Participant: The speaker and the audience. The speaker here will be the youth and the audience will be an elder.

E- Ends: The purpose of using a euphemistic expression instead of a language taboo is to be seen as being respectful and culturally trained.

A- Act sequence: The message is passed as an objection.

K- Key: The key used here is assertive that is, confidently expressing their thought and at the same time being respectful to the opinion of the elder.

I- Instrumentality: The mode of discourse is speech. And the form of speech is Euphemism

N- Norms: The interpretation of this language taboo will show the disrespect and ill-mannered behaviour of the youth towards his elder and thus behaviour is greatly punished.

G- Genre: This form of speech act is informative

4.3 NON-LINGUISTIC TABOOS

TABLE 5: TABOOS ON OBJECT

ORTHOGRAPHY	TRANSLATION
Àwá o! sù wáì òhán rẹ gbùá	It is a taboo to wipe a person with broom
Àwá o! sù dèkhárẹ vbi úk	It is a taboo for someone to sit in a mortar

ANALYSIS ON TABLE 5 FIG.10

S- Scene/ Setting: The context is a social and cultural setting in Ora where certain practices are considered taboo.

P- Participant: The speaker conveying the information about the taboo and potentially listeners or those who adhere to the cultural norms.

E- Ends: To inform or assert that wiping a person with a broom is considered a taboo action. The intended message is to communicate the prohibition of such act in the community and people to adhere to them.

A- Act sequence: The act itself is a negative connotation due to the state that it is considered a taboo.

K- Key: The key of this sentence is the concept of "Taboos" and it appears to be informative.

I- Instrumentality: The mode of conveying this message is relying on cultural norms.

N- Norms: This statement reveals cultural norms that prohibits the act of wiping a person with broom, suggests at the action is socially unacceptable.

G- Genre: The form of speech act is informative.

ANALYSIS ON TABLE 5 FIG.11

S- Scene/Setting: A public or private environment/a cultural and social setting.

P- Participant: The speaker and the hearer. The speaker is the one making the statement and the hearer is the one who was about to or doing the action.

E- Ends: The purpose of this prohibition is to uphold traditional and cultural values and beliefs.

A- Act sequence: This message is passed as a discourse and informative.

K- Key: The tone of this communication is cautionary.

I- Instrumentality: The mode of information is speech.

N- Norms: The interpretation and interaction relates to the social norms and rules of the Ora community that forbids the sitting on a mortar.

G- Genre: This form of speech act is informative.

4.3.2 TABLE 6: MARITAL TABOOS

ORTHOGRAPHY	TRANSLATION
Àwá o! ní òkkúò nàríà chì ómòde ódómè	It is a taboo for a married woman to call another man "my husband"
Àwá o! nì òkkúò jì ómòde sègè ríàrè	It is a taboo for a married woman to allow another man to cross her legs.

ANALYSIS ON TABLE 6 FIG.12

S- Scene/Setting: A public environment/ A cultural context and a society where there are established norms and Taboos regarding by marriage and relationship.

P- Participant: A married woman and a man

E- Ends: The goal of this statement is to establish and communicate the cultural taboos that prevents a married woman from referring to another man as her husband to avoid being sanctioned.

A- Act sequence: This message is passed as an informational discourse which identifies the prohibited act which goes against societal norms.

K- Key: The tone of communication here is cautionary.

I- Instrumentality: The mode of discourse used here is speech which we used to express the concept of taboos and to communicate the specific act that is prohibited.

N- Norms: The norms Reflects that the use of thus language taboo is highly prohibited socially unacceptable.

G- Genre: The genre of this statement is cultural discourse, where language used to convey social norms and values.

ANALYSIS ON TABLE 6 FIG.13

S- Scene/Setting: A public or private environment/ a cultural and social setting.

P- Participant: The Participant mentioned involves a married woman and a man.

E- Ends: The purpose of this statement is to emphasise on the taboo nature of this type of behaviour.

A- Act sequence: This message is passed as information.

K- Key: The tone used here is cautionary and serious

I- Instrumentality: The Instrumentalities involves the use of language/speech.

N- Norms: This statement reflects cultural norms and expectations regarding the behaviour of married women in relation to interaction with men.

G- Genre: This form of speech act is Informative and Instructive.

4.3.3 TABLE 7: MORAL TABOOS

ORTHOGRAPHY	TRANSLATION
Àwá o! nì àyáh kpòlíkù nà wólò ásùn	It is a taboo to sweep in the night and pack it, it must be left on the ground for the next day
Àwá o! nì ò òvòhán yà óùkhàrà nò páùbà ghà rò nò dáhíà	It is a taboo for a junior to ask his senior to vacate a seat for him

ANALYSIS ON TABLE 7 FIG.14

S- Scene/Setting: A house/ this sentence suggest a cultural or social context where such acts are prohibited.

P- Participant: The Participant includes the speaker (the one conveying) the audience (those being addressed).

E- Ends: the purpose of this is to convey the cultural practices of not sweeping at night and packing the content on the ground to avoid being punished.

A- Act sequence: This message is passed as information.

K- Key: The tone used to communicate is cautionary.

I- Instrumentality: The mode of discourse is the use of speech.

N- Norms: This sentence refers to cultural norms that prohibits sweeping and packing of the content to avoid being sanctioned.

G- Genre: The form of speech act is informative.

ANALYSIS ON TABLE 7 FIG.15

S- Scene/Setting: The sentence was set in a cultural context where there are norms and hierarchies.

P- Participant: The Participant includes a junior and a senior, implying a hierarchical relationship between them.

E- Ends: The main purpose is to convey social norms that emphasize on the respect that must be given to the elders of Ora community.

A- Act sequence: This message is passed as information.

K- Key: The tone used here is authoritative.

I- Instrumentality: The mode of discourse is speech.

G- Genre: The form of speech act used is Informative.

4.4 SUMMARY OF DATA ANALYSIS

Social interaction exhibits remarkable emergent properties that go beyond the individual characteristics of those involved. The data strongly indicates that the Ora people perceive taboo as an action conducted by individuals, particularly as a rational and cognitive activity performed by speakers unaware of the generated meanings and actions. This applies to both the speakers and the hearers who interpret the spoken content.

In the Ora community, taboo holds a significant role in communication. Our understanding of inferential communication underscores that discussing taboo subjects within the Ora community garners attention and implies the relevance of the conveyed information through these taboos. While communication involves various processes and devices that modify the physical environment, the code model serves as a descriptive framework for understanding utterances related to taboo in context. "Context," as used here, refers to the psychological construct or the assumptions that hearers have about the world. However, the code model alone

is insufficient; comprehension extends beyond merely deciphering linguistic signals.

Consequently, the essence of people's behavior lies in their actions and how they align behaviorally with their actions and those of others during interactions. This involves both descriptive and interpretative aspects. It's descriptive in that its components individually and collectively create a structured arrangement, offering a formal method to present, report, and organize materials concerning speaking practices within a specific speech community. This study employs the model to systematize information about situated speaking practices, considering factors such as code and topic, or the interplay between communication channels and the aesthetic dimension of speech functions, such as oral versus written poetic expressions.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY

The sociolinguistic investigation of Taboos in Ora community examines the intricate interplay between language and cultural norms within this specific group. This research is focused on the linguistic and non-linguistic taboos in Ora community. Linguistic taboos refer to restriction in language use (that is, restrictions on certain statement and words), Non-Linguistics refers to (behaviour or actions that are considered socially unacceptable). Researchers analyse how taboos influence the choice of words, phrases and expressions, and also how individuals navigate these Linguistic restrictions in various social context.

In chapter one, we looked at the Ora People and culture, linguistic status and influence. Also contained in chapter one is the Aim of the study, Limitations of the study, Significance of the study, Statement of problems, purpose of study and the methodology. The investigation likely involves a qualitative method of data collection such as interviews, interaction with the members of the Ora community to gather data on the taboos that exists, the situation in which they are observed and the linguistic strategies employed to adhere to or circumvent these restrictions. Also, the secondary aspect of data collection which involves the use of various books, Journals and articles. Chapter two contains a discussion of the conceptual

review of related literature, the explanation of terms used to categorize language taboos and also terms related to this work. It also contains the theoretical framework work used in this research and its relevance to the study. The collection of data is discussed in chapter three while the analysis using the theoretical framework is used in chapter four. Chapter five contains summary, conclusions and recommendations.

5.2 CONCLUSION

In conclusion, the sociolinguistic investigation of Taboos in Ora reveals a complex interplay between language, culture and social norms. Through an in-depth analysis of linguistic patterns, social practices and taboos related discourse, this study has unveiled the significant role that taboos plays in shaping communication dynamics within the community. It is interesting to discover the taboos in Ora and are mainly grouped into two: non-linguistic and linguistic taboos. The knowledge of the non-linguistic taboos in Ora is learnt and transferred in particular context. While the linguistic taboos are used in context and context play a role in tabooing statement and words in Ora community. Also, euphemism is used to reduce the unpleasantness of some taboo words and statement.

The classification of linguistic and non-linguistic taboos are grouped into different types of language taboo that exists in Ora. The linguistic taboos consist of Disease related language taboos, Religious related language taboos, Marriage

related language taboos, Sex related language taboos, Kinship related language taboos and Sanitary related language taboos. While non-linguistic taboos consist of Taboos on object, Marital taboos, Gender based taboos, Kinship related taboos, market related taboos, farmland related taboos and Death related taboos etc.

The sociolinguistic exploration of taboos in Ora community provides valuable insights into the intricate relationship between language, culture and society. By unravelling the nuances of taboos practice, this study contributes to a deeper understanding of how language functions as a mirror of societal values, traditions, and dynamic within a distinct cultural context.

5.3 RECOMMENDATIONS

Based on the findings of this study, several recommendations can be made to promote a better understanding and preservation of taboos within the Ora community. When compared with other languages, there are still a whole lot of work to be done. In this research, the study do not 100% speak on all the taboos in Ora, most of the taboos are no more recognised in the community because of the modern development in the world while some are still not made know of. This is an open area of research, efforts should be made to document and preserve the rich cultural heritage associated with taboos in the community. This research examines the nature of the linguistic and non-linguistic taboos in Ora with the views of

classifying them. It is crucial to raise awareness among both Ora community members and outsiders about the importance of taboos.

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