

**A STUDY OF CURSES AND SWEAR WORDS AMONG SOME USELU MARKET
WOMEN**

By

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ART2000548

DEPARTMENT OF LINGUISTICS STUDIES

FACULTY OF ART

UNIVERSITY OF BENIN

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**A PROJECT SUBMITTED TO THE DEPARTMENT OF LINGUISTICS STUDIES,
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JANUARY, 2025.

CERTIFICATION

I, Faith Osaretin ITUA , a student in the Department of linguistics studies, University of Benin, Benin City, with matriculation number ART2000548 has completed the requirements for course work and research for the Bachelor of Arts Degree of the University of Benin, Benin city. The work embodied in this project is original and has not been submitted in part or whole for any other degree or diploma programme of this or any other University or institution.

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FAITH OSARETIN ITUA

Date: _____

DEDICATION

This work is dedicated to God Almighty for his abundant love, mercies and for making this work possible. And to my parents Pst & Pst Mrs F.O Itua, for their financial support throughout my academic programme.

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My greatest gratitude goes to God Almighty for his unwavering love and great compassion towards me. My appreciation goes to my loving and caring parents: Pst & Pst Mrs F.O Itua for their financial support throughout my academic programme.

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ABSTRACT

The study investigates insults and swear words among some Uselu market women. The study investigates language patterns among some market women in Uselu, revealing how frustration or anger is expressed through swearing. The study seeks to examine how the everyday use of curses and swear words shapes the environment and experiences of market women in Uselu market. The study employed qualitative method to capture the actual curses and swear words used among some market women. The study utilized both primary and secondary sources. Data was also collected from six (6) Uselu market women. Participants were recorded during their naturally occurring price negotiations using audio/video recording.

This study adopted Ethnography of communication(The SPEAKING model) by Dell Hymes as the theoretical framework for data analysis.

The findings reveal that swear words serve not only as a means of emotional expression and stress relief but also understanding language as a tool for social interaction, and price negotiation within the market place.

CHAPTER ONE

BACKGROUND OF THE STUDY

Introduction

The language spoken in markets often embodies the local dialects, colloquialism and idioms that reflect the community's history and cultural background. Markets are centres of trades where language facilitates negotiation and the exchange of goods and services. Vendors and customers often use specific terms related to pricing, quality and product characteristics, which conveys information of the products efficiently and build rapport.

Informal settings often use offensive language including curses and swear words which can convey strong emotions such as frustration, anger or excitement. This can serve to release tension within the bustling environment of a market scene. For many parents and educational professionals, cursing is regarded as a form of uneducated, rude, and even offensive behaviour. Swear words are commonly used in everyday language by both genders(men and women) and different age groups to exhibit their feelings in different situations, be it to express joy, sorrow, anger, humor or even surprise (Fanny, 2014).

This study identifies the curses and swear words used among some Uselu market women in the conversation.

This study reveals the communicative functions of curses and swear words.

This study investigates the context in which curses and swear words are used.

1.1 Uselu Market

Uselu Market is a densely-populated neighbourhood of Benin City,Edo State, Nigeria. It is located along New Lagos Road. It is a hub for corporate firms such as banks and fast food chains.

Uselu Market has been the most active and improved market since all time...you get what you want whenever you visit.

Uselu Market offers a wide array of products, including fresh produce (vegetables, fruits, and tubers), grains, spices, meat, and fish.

Additionally, it is a place to purchase household items, textiles, clothing, and traditional crafts.

Uselu Market is not only a center of commerce but also a reflection of the culture and traditions of the Edo people. It often serves as a social gathering point where locals meet and interact.

It is easily accessible to residents of Benin City and neighbouring communities, making it a central hub for trade. It plays a crucial role in the local economy, supporting small scale traders artisans, and farmers who rely on the market for their livelihood.

Like most Nigerian markets, Uselu Market is characterized by its energetic vibe, with traders calling out to customers and a constant flow of people.

Uselu Market serves as a space where traditional practices and values are preserved, from the way goods are traded to the language used during negotiations.

The market is a vibrant meeting point for people from various walks of life. Social bonds are formed and strengthen as traders and customers interact.

Many young people learn trading skills in Uselu Market passing down business knowledge and fostering a culture of entrepreneurship.

1.2 Methodology

This study data were qualitative in nature since interest was in capturing the actual curses and swear words used among some women traders in Uselu market.

This study employs both primary and secondary method of data collection.

The primary data will be collected from some Uselu market women as well as a native speaker of Edo Language, through personal interviews and these interviews will be recorded during their naturally occurring price negotiations. Data collection will involve audio/ video recordings of interactions.

The secondary method of data collection comprises consultation of various books, journals, and articles.

1.3 Aim And Objectives

The aim of this study is to present an analysis of curses and swear words among some market women in Uselu.

The objectives of this study are:

1. to identify curses and swear words used among some Uselu market women.
2. to reveal the context of curses and swear words used among some women.
3. to explain the communicative functions of curses and swear words used among some Uselu market women.

1.4 Statement Of Research Problem

The study seeks to address the curses and swear words used among some Uselu market women and the context in which they are employed.

This study addresses how these practices of verbal aggression affect relationships among some market women and their customers.

This study seeks to contribute to the understanding of language as a social tool, exploring how the everyday use of curses and swear words shapes the environment and experiences of market women in Uselu market.

1.5 Scope Of The Study

The research will concentrate on curses and swear words specifically occurring some market women in Uselu.

This study will show the communication patterns employed by some women during price negotiation.

The study will reveal the context in which verbal aggression are employed.

This study will reveal how anger, frustration and humor is expressed through swearing.

1.6 Significance of the study and justification of the study

The research on curses and swear words is undertaken to study the language among some market women, researchers can gain insight into the cultural context, social hierarchies and interpersonal relationships within the market place.

The research can contribute to the understanding of how language is used as a tool for social interaction and negotiation in specific community. Researchers gain insights into understanding how market women use curses and swear words.

This knowledge could be critical for mediators, social workers, or community leaders who work to facilitate better communication and reduce conflicts in such settings.

The study can reveal how frustration is expressed through swearing. This can be important for mental health professionals and sociologists in understanding coping mechanisms within high-stress environments like markets. Tracking the use of swear words can show how language evolves over time, revealing shifts in cultural attitudes, taboos, and expressions of identity.

Researchers in language studies and sociology would benefit from the findings as they contribute to academic discussions language culture and society.

Local leaders and organizations can use the insights to better understand market dynamics, facilitate community programs, or promote conflict resolution.

Schools and universities may incorporate findings into language courses, cultural studies or sociology programs enrich the curriculum with real- life examples of language use.

The market women can gain a better understanding of their communication patterns, which lead to improve interpersonal relationships and better negotiation strategies.

Understanding social interactions in market places can inform policies that promote economic development, social cohesion, and community support systems.

CHAPTER TWO

REVIEW OF RELEVANT LITERATURE

2.0 Introduction

In this chapter we present some concepts that are related to this study and what other scholars have said about them. We also present previous studies related to this study in order to lay foundation of the present study.

This chapter is divided into three sections:

2.1 Conceptual Review Of Literature

2.1.1 Curses

Conley delimits insult to “...an expression of extremely negative opinion of a person or group in order to subvert their positive self- regard and esteem”(Conley,2010). The essence of Conley’s definition is quite similar to Agyekum’s description of insult as a “linguistic warfare”. They both emphasize the use of insult as a communicative weapon for adversarial purposes. Other words and expressions that communicate similar meanings as insult include malediction, slighting, ridiculing, affront,(Neu 2008).

Others include dysphemism (Allan et.al 1991); sledging (Pace, 2010) ; cutting gibe (Weigel,2011); vituperation, profanity(Johnson,1948); vitriolic and invective (Agyekum,2010); taunt, snapping or dozens (Schwergler, 2007). Javquement, however, stretches the issue beyond the adversarial to hint at the performative dimensions of insult when he related it to a “ competitive exchange of usually obscene insults and invectives between at least two parties”(2005: 423).

Pagliai had written much earlier to raise insult to the status of an artistic genre of “argumentative language that entails exchanges between two persons, parties, or characters that challenge each other to a performative display of verbal skillfulness in front of an audience” (Pagliai, 2009: 63). Insults are words used “to assert or assume dominance, either intentionally claiming superiority or intentionally revealing lack of regard” (Neu 2008 : 7). They have “abusive power” and are meant to hurt the addressee (Wajnryb, 2005 : 18) or to damage the reputation of the addressee, and they are “perceived as inappropriate and demeaning by the target” (Jucker et.al 2000 : 71-73).

Insult may carry the meaning of taunt

According to Baugh (2018) taunt is one form of insults incorporate offending comments that are provocative in nature. It is intended to harm and involves humiliating, cruel, demeaning, or bigoted Language thinly disguised as jokes.

In the etymological context, the word “insult” goes back to its Latin root “in” and “Sultare” which embodies the meaning of ‘jump on’. Therefore, the origin of insulting indicated an action of physical nature that moves towards a target (Llie, 2001, Culpeper, 2011). This concept was later developed and carried a metaphorical sense of ridicule, taunt or impoliteness. (Culpeper, 2011).

The modern conception of insult basically denotes verbal abuse or behavioural acts (Neu, 2008, Archard, 2014). Some researchers like (Wajnryb, 2005) view insult as swear words. Other scholars believe that insulting may occur through name-calling (Jucker et.al, 2000), and which usually are not claimed, as opposed to for example slanders, to be truth – conditional statements (Jucker, 2000). The historical roots of insults take us back to ancient Angli-Saxon and German people who viewed insults as flytings. The term flytings denotes competitions of teasing, curses,

threats and boasting about past deeds which used to be practice on the basis of certain strict rules. Such practices in many cases, led to physical violence (Jucker et. al,2000) This type of practices gained its popularity until it took the form of entertainment, especially in Scotland. In this respect, insults were used mainly provoke the reactions of the opponents so as to intensify contests (Wajnryb, 2005). That is, the winner is the one who succeeds in out performing his rivals.

It is urging to say that insults are not limited to oral language.

In this respect, written works of literature embodied representations of insults. This is evident in the literature of Ealy Modern English (Jucker et.al 2000).

This case continue in the literary works of different periods.

Nowadays, words of insult are frequently noticed in African- American communities, where they are known as “ sounding”, “ playing the dozens”, “ verbal dueling”, “ joining”, “ sigsing”, “ cutting”, “ signifying” or “ woofing”. They “are not intended as factual statements” (Labov, 1972 : 332).

Aggressive language is naturally impolite. Impolite language cannot be avoided in any case of aggression. In order to carry out and covey their requirements, goals and desires, people act differently and use a variety of common forms. In practical all speech events across all societal groups, aggression is a common feature in interpersonal communication. Some scholars have distinguished between two types of insult; ritual insult and personal insult.

These scholars include Goodwin (2006) and Kadar(2013). Ritual insults, according to Goodwin (2006), which are used by teenage girls, can interestingly help individuals to overcome conflicting situations. That is, they are used to reduce conflict by relying on expressions that the

group members perceive as obviously true. This is known as “ interaction as playful, with each participant building upon the prior speaker’s action” (Goodwin, 2006 : 96).

Here, it is urging to distinguish between insults and verbal offense.

This mission is difficult due to the fact that insult, as a socio- pragmatic concept, is significantly misleading and broad(Jucker, 2000).

2.1.2 Swear words

According to Crystal (1995 : 172) “ swear words are fascinating society condemns them, and still, everybody swears at least occasionally and why not? swear words are a natural part of our language, and they are undoubtedly one of the most efficient ways to do away with extra frustration or anger in difficult situations. It has been suggested that swear words may be a factor in reducing stress” in our society today swear words is used in our day to day communication and some words are forbidden use, in the case of Etsako the word ‘ Ukpae’ meaning ‘ mother’s cunt’ used as an Exclamation is a forbidden word to use among the people.

The Oxford Dictionary explains swear words as: an offensive word, used especially as an expression of anger. Still, swear words can be used as other types of expressions as well, such as surprise, agreement, contradiction, or joy. It can be read in Merriam – Webster that it is a profane or obscene oath or word. This is also true, however, it can be argued what constitutes an obscene word. According to Collins English Dictionary a swear word can be defined as a socially taboo word or phrase of a profane, obscene or insulting characters.

Every culture has their own selection of swear words specific to them, based on what is taboo or sacred in that culture (De Klerk 1992 : 277). The act of swearing is universal but the cultural influences vary. In swearing there are two things that affect the swearing, the context of the direct communication and the general beliefs of the person in question. Two aspects have to be present for it to be considered a swear word in culture; inappropriateness and offensiveness. The levels of how inappropriate the word is to the listener and how offended they are to hear it,

decides the severity of the swear word. In this equation, aspects like who says it, who hears it, and where it is said, play a big part in the evaluation(Jay 1999 : 147- 149).

Lipka (1992) defines swear words as a semantic category of lexemes, which are marked “stylistically, affectively, or emotionally”(p.66). He points out that the meaning of swear words are not based on the denotative meanings but rather connotative ones either totally or partially. These distinct vocabulary items according to him, are marked connotatively by taboo references. Conversely, many scholars have attempted to give a definition of swear words which is not constructed on semantic basis but on the function they fulfil. The functions are classified according to the denotative and connotative functions of the lexical units.

The connotative functions range from emotional to social aspects of communicative expressions. Emotional expressions have a phatic or exclamatory functions used to express anger, despair, contentment, emotion, hatred and all other kinds of inner feelings.

According to Montagu, swearing is “as old as man and coeval with language”(1995:5). Swearing, a linguistic universal, is used to express intense emotions(fear, joy, anger, excitement)(Dewale, 2006). It has become undeniable that swear words have been a part of people's everyday language and even though swear words are considered profane and offensive, many people have accustomed to swearing in their daily life. However, the intensity of how people feel about them varies largely.

Cultural, regional, and gender differences are among the factors. In fact, some swear words have changed their meaning over time. Moreover, some modern swear words were not considered so rude centuries ago (Quinquing, 2013).

Swear words refer to a category of terms widely regarded as taboo and unacceptable for usage in any language. According to Lung(2011), swearing is among the various linguistic tools speaker use to enhance their communication by providing additional emphasis. Other emphasis techniques including stress, intonation, tone of voice, gestures, and facial expressions, often complement this statement...

Swearing expresses banned words through interjections and can be observed in spoken and written forms, for instance, within informal conversations in everyday life. Lung(2011) categorized the act of using swearing into two types: swearing and non – swearing . He asserted that the term “hell” exhibits a non- literal nature when employed in exclamatory contexts, such as “hell!” or “oh hell!”...

2.2 Previous Studies

A study by Dooling (1996) discusses the biological reasons of why people, especially males, use swear words. He argues that female’s reactions are different towards swearing. In addition, they have shown that normal language is produced in the higher structure of the brain, whereas ‘ bad language is preserved in the lower structure, i.e, in a different part of the brain. Furthermore, he argues that males use the lower structure of the brain more than females do, which supports the claim that male’s brain is wired for violence and swearing.

Fakuade (2013) investigated the linguistic prejudice towards taboo/swear words expressions in the Igbo society and its implications on the teaching of the Igbo language both as a first and second language. He used the quantitative method to get the result and he made 50 copies of questionnaire. The theory used for this study was opposed by Jay (1996) and Quabar (2011). The result of this study is that the taboo words exist in Igbo language.

Fakuade analyzed taboo words in his work, taboo words that exist in Igbo language.

Jones(2015) in a Nigerian market revealed that swear words are often employed as a form of resistance against patriarchal norms. Women used curses not only to assert their agency but also a form of group solidarity.

Ethnographic methods, including participant observation and interviews, were employed to gather first hand accounts of language use among the women.

Kumar's(2017) research focused on South Asian markets, it was found that swearing is often a tool for expressing frustration among market women. Using a qualitative approach that included recorded interactions, Kumar demonstrated that curses served to strengthen social ties and release pent-up emotions particularly in a highly competitive, environment. The results showed that rather than being purely negative, such language could foster a sense of belonging.

Research by Nguyen(2022) explored how intersectionality influences swearing among female vendors in Vietnamese markets. Utilizing a feminist linguistic approach, Nguyen found that factors such as ethnicity, socio- economic status and age influenced how and when would curse. This work emphasized that swearing cannot be viewed in isolation but must be understood within a broader socio- cultural framework.

A study conducted by Emeka(2019) analysed the impact of economic stressors on the use of language among market women in Lagos, Nigeria.

Emeka utilized a mixed- methods, approach, combining surveys and audio recordings of market interactions.

The findings revealed that as market women faces increasing economic pressures their use of curses escalated.This was interpreted as a coping mechanism, a way to navigate the stresses of market life and negotiate power dynamics with customers and competitors alike.

Omolaiye(2020) studied the socio-pragmatic investigation of language of insults in the utterances of Yoruba natives in Nigeria. This research delved into the use of tribal insults in the language of Yoruba speakers. By employing the theoretical framework of conversational implicature and Referential Theory, the study explored how Yoruba language users employ tribal insults. Though observing conversations and recording informal dialogues with native Yoruba speakers, the researchers discovered that these insults sometimes dehumanize certain tribes, certain words are thoughtlessly employed to insult entire groups, abusive language gets transferred using similes and metaphors, and individual negativity is projected onto entire ethnicities. The insults range from accusations of “ theft”, “ promiscuity”, “stinginess”, “misuse of privileges”, “uncleanliness”, to “inferiority complex”. This behaviour implies that some tribes are considered less valuable. The study suggests that governmental intervention is necessary to curb this issue, promoting unity amidst diversity.

Smith(2021), who argued that while swearing can be an avenue for empowerment among market women, it can also reinforce social hierarchies. Through in-depth interviews and discourse analysis, Smith found that the type and frequency of swearing varied based on social class and relational dynamics among market participants. Higher -status women tended to employ swearing differently, often as a means of asserting dominance rather than as a tool of solidarity.

2.3 Concern Of Present Study

The present study focused on a curses and swear words among some Uselu market women. The study will employ the SPEAKING model of Dell Hymes to analyze the data collected.

The study will focus on understanding language use patterns, identifying factors that influence cursing and swearing and developing strategies for promoting respectful communication.

The present study differs from the previous studies as it reveals the reactions of some Uselu market women during price negotiations that resulted to the use of verbal aggression.

CHAPTER THREE

THEORETICAL FRAMEWORK

3.0 Introduction

The theory chosen for this study is Ethnography of Communication Theory. The data collected for this study will be analyzed using the SPEAKING model. Each of the curses and swear words will be analyzed by revealing the different ways in which offensive languages are used in market setting.

3.1 Ethnography Of Communication

The term “Ethnography of communication” is composite of two terms: ‘ Ethnography ‘ and ‘communication’.

Ethnography is derived from two Greek words; Ethnos and (folk/people) and Grapho(to write). It is the scientific description of the customs of peoples and cultures.

It is a branch of Anthropology(the study of humanity) that deals with the scientific description of specific human cultures.

Ethnography is closely related to Ethnology (the comparative study of two or more cultures).

Communication is derived from the Latin word “communis” meaning “to share”. It is simply the activity of conveying information. Communication requires a sender, a message, and an intended recipient. Communication is complete and effective when the receiver has understood the message of the sender.

Communication may be verbal or non-verbal.

Ethnography of communication is a distinctive approach in how it addresses the elements that comprise communication as practice, means and media of communication, participants and participation structure, and communication environment and contexts.

Ethnography of communication (EoC) originated with the work of North America anthropologists, folklorist, and linguist Dell Hymes in the 1960s and has since been productively employed in a number 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”,(p.24)

In subsequent publications a broader conceptualisation was advanced , namely EC (Gumperz & Hymes, 1964, 1972). From its inception, EC aimed to study language and communication in actual occasions and interactions, the diversity that these events and the elements that comprise them evince, the social and cultural contexts where language is so used, and the dimensions and effects of the different types of uses.

According to Hymes Ethnography of Communication has two purposes:

1. “to investigate directly the use of language in contexts of situations so as to discern patterns proper to speech activity”
2. “to take as framework a community, exploring its unrestrained habits as a while”.

3.1.2 Importance of ethnography of communication

1. It extends understandings of cultural systems to language by relating language to: social organisation, role- relationship, values, beliefs and other shared patterns of knowledge and behaviour which are transmitted from generation to generation in the process of socialization
2. It helps to evaluate the social significance of speech acts and fosters an understanding of linguistic choices in social situations.
3. Its approaches and findings are essential for the formulation of a truly adequate theory of language and linguistic competence and contributes to the study of universals in language forms and use.

3.1.3 Speaking Model

Hymes also developed the speaking model which analyses speech in its cultural context. It consists of sixteen parts which have been divided into eight categories.

S- Setting and scene

Setting refers to the time and place, i.e., the concrete physical circumstances in which speech takes place. Scene on the contrary refers to the abstract “ psychological setting or the cultural definition of the occasion”. (Hymes 1986:60)

P- Participants

Participants refers to those who participate in a speech event and the roles they play (eg, speaker, addressee, audience, eavesdropper, sender, receiver).

They play many socially specialised roles. A political speech involves an addressee and the audience, a telephone message involves a sender and a receiver.

E-Ends

Ends refers to (1) the conversationally recognised and expected outcomes of an exchanges and (2) the personal goals that participant seeks to accomplish on particular occasions.

Act Sequence

Act Sequence refers to the precise words used and how they are used to express a particular topic at hand.

K-Key

Key refers to the tone, manner, or spirit in which a particular message is conveyed (Hymes 1986).

I-Instrumentalist

Instrumentalist refer to the choice of channel used in communication- oral, written, telegraphic, semaphore etc. It also refers to the actual forms of speech that are chosen, such as the language, dialect, code, or register. Formal, written, legal language is one kind of instrumentality.

N- Norms of interaction

It refers to the rules governing speaking, interaction and interpretation

G- Genres

Genres refers to clearly demarcated types of utterances that depend on the kind of speech event one is engaged in.

Ethnographic studies are based on direct observation of group behaviour in a neutral environment. Interviewers and invigilators record their observations of what they hear and see as they look about them. The focus of ethnographic speaking is on the individuals' language use and the cultural practices that language reflects.

3.1.4 Relevance and justification of theory

The Ethnography of communication was selected for the study as the theoretical framework as it is particularly relevant for examining curses and swear words among some market women, as it helps uncover the social meanings and functions of such expressions in their communicative practice. This framework enables an analysis of how these women mobilize language to assert themselves or negotiate conflict in competitive market situations.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 INTRODUCTION

This chapter contains the presentation of the data collected for this study and it will be analyzed using the SPEAKING model. At the end of the analysis, the communicative functions in which curses and swear words are used will be explained.

4.1 CURSES

Cursing is an emotive language that contains the feelings of the speaker, and also the attitude.

S/N	Edo curses	Gloss
1	Mu unu ruẹ ghee odọ	Carry your mouth to that side
2	Sileẹ ghe odọ	Go to that side
3	T'iran gie ruẹ ra?	Did they send you?
4	Lahin Owa mwẹ rre	Leave my shade
5	Enairra arriaisẹn Eva gbura	2000 naira will kill you
6	Egbe ọ muẹ	You are excited
7	Laho ọni sẹ	Please, that is enough
8	Okhuo n'ọ guarue Kia n'e I gua do ẹki ran'ọ khua igho	A woman that knows how to make love, but doesn't know how to trade and make money
9	Ya gualọ ọmwa ọvbehe n'u gha Gu dẹ ẹyiẹn ikpẹnsẹn nyaa ugie	Go and look for another person to buy fifty naira pepper
10	Ive- oya	Worthless pricing
11	Ọvbọkhan ọbo	A wife of native doctor
12	Ẹvbo na uwẹ ye ra?	Are you not in this country?
13	Ekuyẹ n'ọ ma reen igai	A person who dose not know the value of something
14	Ghee vbene ọ ye hẹẹ	Look at how she is
15	Ọ yevbe ovbi ẹwe n'ọ ma wo	She looks like a tiny goat that is not strong
16	Use neEmwa ghaare, u ya ọza gbe whoa ye uhunmwu ruẹ	The suffering that is shared small, you used pieces of cloth to tie them on your head
17	Vbe u a ya'ẹ Khaa?	What do you mean?
18	Ẹwe	Goat
19	Ọmwa n'ọ ma reen enegbe	Irresponsible person

4.1.2 SWEAR WORDS

A swear word is a word or phrase that is generally considered blasphemous, obscene, vulgar, or otherwise offensive.

These are also called bad words, obscenities, expletives, dirty words, profanities, four letter words. The act of using a swear word is known as swearing or cursing.

Swear words in pidgin

20. Na wah o!
21. You wan buy, abi you wan thief am
22. Abi dey send you come make you come price?
23. You no go meet jagaband
24. Commot for my shade
25. Yeye price
26. No find wenti dey my mouth
27. Na price you dey price abi you no wan buy?
28. Abi dey send you come?
29. Abi you no well?
30. If you like buy, if you no like go

4.2 Data Analysis

Curses

Excerpt 1:

The researcher is in Uselu market to buy chicken from a market woman and to also record their conversations. This was 28 seconds recorded conversation and it was done on 15th November 2024 during the research.

Researcher: Madam, Inu igbo vbe ọkhọkhọ rue?(how much for chicken?)

Market woman 1: Enairra arriaisẹn ehan (six thousand)

Researcher: u i khiẹn vbe Enairra arriaisẹn Eva?(won't you sell for two thousand?)

Market woman 1: (she started insulting the researcher for negotiating low prices)

Madam mu unu rue ghee ọdọ, madam ghee ọdọ, lahin Owa mwẹ rre, t'ran gie rue ra?, Enairra arriaisẹn Eva gbura

Analysis

S- Setting: the conversation took place in Uselu market in chicken lane at about 12:30pm

P- Participants: the participants involved are market woman and the researcher

E – End: the end of the speech is to express frustration on the customer that negotiate too low?,

A- Acts: Mu UNU rue ghee ọdọ, silẹẹ ghe ọdọ,t' Iran gie rue ra?, lahin Owa mwẹ rre, Enairra arriaisẹn Eva gbura

K- Key(tone): the tone used here is an angry and frustrated one

I- Instrument: the medium of communication used is spoken language

N – Norm: they took turns to speak, the market woman reacted for the low prices and uses verbal aggression

G- Genres: curses,
dismissive, interrogative

Excerpt 2

The researcher is in Uselu market to buy pepper from a market woman and to also record their conversations.

This was 1 minute and 7 seconds recorded conversation and it was done on 15th November 2024 during the research.

Researcher: Madam, Inu igbo vbe ehiẹn? (How much for pepper?)

Market woman 2: Enairra iyesen Eva (two hundred naira)

Researcher: u I khiẹn vbe ikpensen nyaa ugie

(won't you sell for fifty naira)

Market woman 2:(reaction) egbe o muẹ Inu igbo vbe ebioto?,Laho, ọni sẹ, okhuo n' ọguarue Kia n' e I gua do eki ran' o khua igbo, ya gualo omwa ovbehe n'u gha Gu de eyien ikpensen nyaa ugie, ive -oya, ovbokhan obo

Analysis

S- Setting: the conversation took place in Uselu market at about 1: 14pm

P – Participants: Uselu market woman and the researcher

E- End: the end is to direct anger to the researcher attempting to negotiate low price

A- Acts: egbe o muẹ, laho, ọni sẹ, okho n' o guarue Kia n'ẹ igua do eki ran' o khua igbo ya gualo omwa ovbehe n' u gua gu de eyien ikpensen nyaa ugie, ive -oya

B- K-Key(tone): the tone used is annoyance and frustration

I- Instrument: spoken language is the medium of communication used in the conversation

N- Norm: they took turns to speak and the market woman reacted for the worthless pricing by the researcher

G- Genres: warning, curses

Excerpt 3

The researcher is in Uselu market to buy rice from a market woman and also record their conversations.

This was 47 seconds recorded conversations and it was done on 16th November 2024 during the research.

Researcher: Madam Inigho vbize?(how much for rice?)

Market woman 3: Errɔba nɔ ra ukpu? (is it rubber or cup?)

Researcher: Errɔba (it is rubber)

Market woman 3: Enairra arriaisɛn isɛn vbe errɔba (Five thousand and five hundred)

Researcher: U I khiɛn vbe Enairra arriaisɛn ɔkpa (won't you sell for 1000)

Market woman 3(reaction) arriaisɛn ɔkpa, ɛvbo na uwɛ ye, ra? ghee vbene ɔ ye hɛɛ, ɔ yevbe ovbi ɛwe n'ɔ ma wo, u've izɛ vbe arriaisɛn ɔkpa, ɛvbo na uwɛ ye ra?, u ma rɛɛn ghe emwin ghaan?, ekhue I mu ruɛ?, use me emwa ghaare, u ya ɔza gbe whoa ye uhunmwu ruɛ, ekuyɛ nɔ ma hɛn igai

Analysis

S- Setting: the conversation took place in Uselu market in rice lane about 10am in the morning

P- Participants: Uselu market woman and the researcher

E – End: the end is to insult the researcher for negotiating low prices

A- Acts: ẹvbo Na uwe ye ra?,Ekuye no ma hen igai, ghee vbene o ye hee, o yevbe ovbi ewe
n'o ma wo, use ne emwa ghaare, u ya oza gbe ehia ye uhunmwu rue

K-Key (tone): the tone used is an angry one

I- Instrument: spoken language

N-Norm: each person took turns to speak and the market woman reacted badly for the low prices

G – Genres: interrogative, curses, mockery, descriptive, derogatory

Excerpt 4

The researcher is in Uselu market to buy a garden egg displayed on the ground from a market woman and to record their conversations. This was 28 seconds recorded conversation and it was done on 20th December 2024 during the research.

Researcher: Mama Inu igbo vbe ekhue?(how much for garden egg?)

Market woman 4: Ekhue enairra iyese isen no,ikoroba enairra arriaisen okpa(garden egg is five hundred naira, bucket is one thousand naira)

Researcher : U I khien ikoroba vbe Enairra iyisen Eva?(won't you sell bucket for 200)

Market woman 4: (Reaction) vbe u a ya Khaa? Lahọ la silẹ ghe odo, evba bo la we gbe, u ma reẹn ghe emwin ghaan?, ewe, la ghee odo, omwa n' o ma reẹn enegbe, u ma reẹn Inu igbo vbe efetilaza?, T'u be Enairra iyisen Eva, ghe se emwa

Analysis

S- Setting: the conversation took place in Uselu market in vegetable lane at about 11:35pm

P -Participants: Uselu market woman and researcher

E-End: the end of the conversation is to direct insult to the researcher for pricing low

A – Acts: vbe u a y' ae khaa?, ewe, omwa n' o ma reẹn enegbe

K -Key (tone): the tone used is angry and frustrated

I- Instrument: spoken language is the medium of communication used in the conversation

N- Norm: they took turns to speak and the market woman expresses frustration on the researcher

G- Genres: curses, warning, dismissive, derogatory

Swear words in pidgin

Excerpt 5

The researcher is in Uselu market to buy starch from a market woman and to also record their conversations. This was 40 seconds recorded conversation and it was done on 20th December 2024 during the research.

Researcher: Mama, how much for your starch?

Market woman 5: Which one are you buying?

Researcher(points at one) this one.

Market woman 5: That one is one thousand and five hundred naira

Researcher: Won't you sell for five hundred naira?

Market woman (reaction) five hundred naira, na wah o!, you wan buy abi you wan thief am,

Researcher: How much last?

Market woman: Abi, dey send you come make you come price, na you be first person o, Oya, carry am, one thousand and three hundred naira

Researcher: Na five hundred naira I get

Market woman: Na you wan chop starch, na me be jagaband, you no go meet jagaband, this kind big starch like this, you dey price am five hundred naira, na student you be abi married

woman,(she points to different sizes of starch) this one, six hundred naira, this one three hundred naira, this one is one thousand and two hundred last, I bought it one thousand and one hundred naira, if you don't want to eat starch, commot for my shade

Analysis

S- Setting: the conversation took place in Uselu market in starch lane at about 12:23pm

P – Participants : Uselu market woman and the researcher

E-End: the end of the conversation is to express anger and frustration on the researcher

A- Acts: na wah o!, you wan buy abi you wan thief am, dey send you come make you come price,

You no go meet jagaband,na student you bi, abi married woman, commit for my shade

K- Key (tone): the market woman was very angry and frustrated

I -Instrument: spoken language is the medium of communication used in the conversation

N- Norm: they took turns to speak and the market woman releases frustration on the researcher

G- Genres: swear words, interrogative, suggestions, dismissive

Excerpt 6

The researcher is in Uselu market to buy melon from a market woman and to also record their conversations.This was 23 seconds recorded conversation, and it was done on the 20th of December 2024 during the research.

Researcher: Mama, how much for your cup of melon?

Market woman 6: Cup of melon is four hundred naira (400)

Researcher: Mama, you no go sell hundred naira?

Market woman (Reaction) hundred naira by this time, you never know how much dem dey sell fuel, you come dey price one hundred naira, which kind yeye price bi this, no find wenti dey my mouth, na price you dey price abi you no wan buy, dey send you come,abi you no well, na four hundred naira last, if you like buy, if you no like go

S- Setting: the conversation took place in Uselu market at about 2:15pm

P -Participants: Uselu market woman and the researcher

E -End: the end of the conversation is to express anger and frustration on the researcher for negotiating low prices

A- Acts: yeye price, no find wenti dey my mouth, Na price you dey price , abi you no wan buy?.,Abi dey send you come? abi you no well, if you like buy, if you no like go

K- Key(tone): the tone used in this conversation is angry and frustrated

I- Instrument: spoken language is the medium of communication used in the conversation

N- Norm: they took turns to speak, and the market woman reacted due to the low price

G- Genres: dissatisfaction, warning interrogative, swear words, dismissive

CHAPTER FIVE

SUMMARY, FINDINGS AND CONCLUSION

5.1 Summary

The study examined the curses and swear words used among some Urelu market women. It comprises of five chapters:

The first chapter contains the background of the study and a brief explanation on Urelu market. Chapter one also contains the methodology employed in collecting the data.

The aim, objectives, problem, scope and significance of study was mentioned in this chapter.

The second chapter presents the review of relevant literature related to the topic under study was discussed.

This chapter is divided into conceptual review of literature, previous studies and the concern of present study.

The third chapter discusses the theoretical framework employed by the study, using the SPEAKING model to analyze the data collected for the study .

The fourth chapter centers on data Presentation and Analysis.

Thirty(30) data were presented for the study.

The concluding chapter contains the findings of the investigation under study.

5.2 Findings

This project focus on “a study of curses and swear words among some Urelu market women”.

This work aim at analyzing the language pattern of some women in Urelu market during price negotiations.

The findings revealed fifteen (15) curses in Edo language and eleven (11) swear words in pidgin along with their meanings used among some market women.

The study utilized the SPEAKING model by Dell Hymes to reveal the communication patterns of some market women.

The study employed Ethnography of Communication analysis to reveal the communicative functions of curses and swear words which include:

- . Expressive functions: The study discovered that a market woman express strong emotions such as anger, frustration or pain during price negotiations.

- . Humor and irony: It was discovered that some market women employed sarcasm.

- . Emphasis and intensity: The findings pointed out that a market woman might use a curse to express irritation at a low price, there by indicative that the price is unreasonable steep.

- . Negotiation tactics: The findings disclosed that swear words may serve as a tactic in price negotiations, signalling aggression or assertiveness.

- . Social resistance: The study revealed that a market woman may use strong language to assert her right and contest unfair pricing by customers.

5.3 Conclusion

This research reveal the understanding of how language is used as a tool for social interaction and price negotiation in market settings.

Uselu market women employs offensive language only when they are faced with unfair price negotiations.

The study not only covers offensive language but also sheds light on the cultural contexts, expression of identity and interpersonal relationships within the market place.

Verbal aggression often arising from anger, or frustration are prevalence among some female traders in Uselu market.

5.4 Recommendation

Based on the findings of this study, it is recommended that:

Future researchers conduct similar studies focusing on curses and swear words among market women in different cultural or geographical contexts.

Exploring variations in the use of profanity across diverse market places could yield valuable insights into how local customs, cultural norms, and economic factors shape language practices.

Additionally, examining the generational differences in the use of swear words might provide a comprehensive understanding of how language evolves within these communities and its implications for women's empowerment and socio – economic interactions.

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