



ANGLICIZATION OF INDIGENOUS NAMES ON SOCIAL MEDIA BY YORUBA-ENGLISH BILINGUALS: PEDAGOGIC IMPLICATIONS

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Abstract:

Anglicism and Nativization can be said to be closely knit as both linguistic phenomena are attempts to portray one language in the form of another. Whereas, Anglicism is the attempt to make an indigenous language sound English, Nativization is trying to make English sound indigenous. This study investigates Anglicization of names on social media, a practice among some Yoruba-English bilinguals (YEBs), with a view to finding out its linguistic features, sociolinguistic imports, the motivation behind such practice and its implications for pedagogy and language teaching. Data for the study, which were sourced from the WhatsApp group of SSIII students, Demonstration Secondary School, Ondo, Nigeria, contain one hundred indigenous profile names of the students as anglicized on the group's platform. Using Dell Hymes' Ethnography of Communication, William Labov's Variability Concept as well as Descriptive Method of Data Analysis, the data were purposively selected, carefully grouped and applied for the analysis. The investigation reveals that the theory of word-formation processes in English was adopted by YEBs to anglicize their indigenous names at both phonological and morphological levels, with apparent disregard for both semantic components and sociolinguistic functions of their indigenous names before Anglicization, thereby leaving the product (anglicized) to appear as mere cant or jargon of the bilingual youths. The paper submits that the motivation for Anglicism might not be mainly attributable to linguistic dexterity or innate morphological competence on the part of YEBs, but largely to exuberance and idiosyncrasies emanating from identifying with the global practice of specialized youth communication on social media, a phenomenon that should be noted by the EL₂ teacher while teaching this set of youths.

Keywords: Anglicism, nativization, indigenous names, social media, linguistic variation

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1. Introduction

Anglicism may be said to have some close affinity with nativization, as both are attempts at portraying a particular language in the form of another. Anglicism, for instance, is an attempt to make an indigenous (African) language sound English, while nativization according to Sarkoff and Laberge, 1974, is a linguistic process in which an aspect of English linguistic structure (lexis, syntax or phonology) is 'borrowed' into a speaker's indigenous language. In other words, nativization technically refers to the process of applying features or characteristics of English to one's native (indigenous) language either in written or spoken expression.

According to online information (https://ir_library.ku.ac.ke), nativization is the linguistic readjustment that a language experiences at the phonological, morphological, syntactic and lexical levels of linguistic description due to the influence of local languages and other socio-cultural factors. From this description, it is evident that in a bilingual environment such as Nigeria, the target language, English, is at the centre of both linguistic concepts, even though the approach with which each is made differs. Nativization, for instance, tries to 'simplify' the target language by indigenizing some aspects of it, perhaps to facilitate easy communication between interlocutors, whereas the reverse is the case for Anglicism, which is an attempt to make difficult and probably indecipherable, the indigenous words, through Anglicization. Anglicism is an attempt to represent indigenous words, names or expressions in what appears to be English-like words, names or expressions because of the presence or deployment of English sounds or alphabets in the represented forms, making such words to look neither foreign nor indigenous.

This practice (Anglicization of indigenous names) might have been on-going for quite some time now among the Yoruba-English bilinguals (YEBs), especially on social media, without much attention being paid to it by teachers of English as a second language. Surprisingly, some of these YEBs also crest such anglicized variants of their indigenous names on their t-shirts, which they 'proudly' wear around, even when fellow speakers of the indigenous language find it difficult to comprehend, decipher or pronounce such anglicized names as appeared on the t-shirts. There is no gainsaying the fact that this practice is prevalent among the youths in the South Western part of Nigeria and they probably see it as linguistic creativity or innovation.

However, such innovations according to Bamgbose, 1998, can never receive any approval or recognition in the Yoruba language because it contravenes the convention and rules guiding the use of the language. In other words, such anglicized words may be presumed wrong or described as incorrect ways of spelling, representing or writing names in Yoruba, the indigenous language. This is because the linguistic act of naming is a universal phenomenon that has been influenced by the peculiarity of the culture that produces it, such that a study of the naming practice of a society will necessitate examining its culture, which is often expressed through the language.

Geertz (2017), for instance, opines that names in some cultures carry meanings, while in some other cultures; they are arbitrary nonsense syllables that neither makes reference to conceptual or social reality, nor express any concrete characteristic of the individuals to whom they are applied. In some parts of the Western world for instance, it might be right to claim that little importance is attached to the subject (art) of naming, as some people (in the West) bear names like Wood, Stone, Bean, Hammer, Rice, Green, Brown, White and so on which ordinarily would refer to inanimate objects such as wood, stone, bean, hammer, rice or colors like green, brown, white and so on. For instance, an English writer and playwright, William Shakespeare, in one of his plays, *Romeo and Juliet*, questions the importance attached to names when he asks; “What’s in a name?” According to him, “that which is called ‘Rose’, by any other name, would smell as sweet”. This assertion by Shakespeare probably underscores the little importance attached to names and the culture of naming in the British environment.

This is however not the case in African setting. In Africa, especially the Sub-Saharan region, names and the art of naming attract greater recognition and are accorded greater significance as careful thoughts, occasions and situations, along with other socio-cultural factors, are taken into consideration before names are given to human beings, especially the new born babies. For instance, the following names in Igbo culture, the South Eastern part of Nigeria, lend credence to the unflinching importance attached to the cultural practice of naming, as each name displays the semantic import (of each form) of names in a culture that believes so much in God as a Supreme Being:

Form of Name	Meaning
Chukwuebuka	(God is mighty)
Chukwumaiheonaem	(God knows what he is doing)
Chidiebere	(God is merciful)
Ekenedilichukwu	(Glory be to God)
Chukwumamkpam	(God knows my needs)
Kosisochukwu	(As God likes it)

In Yoruba culture, there are popular proverbs that significantly attest to spiritual or cultural belief ascribed to names, thereby making the art of naming in that culture a sacrosanct event, here are some of these proverbs:

Yoruba proverb	Meaning Interpretation
Orúkoomoniìjǎnuomo	a child’s name is his/her identity
Ilé là ní wò ká tó somolórúko	a child’s background determines the name given to the child

Odebode (2005:211) for instance, opines that names are indexes to characters and as such, part of African heritage that reflects socio-cultural background, religious affiliation, occupation, gender, politics, communality and so on. The following examples of Yoruba names can be used to buttress this assertion:

Yoruba Name	Cultural Interpretation
Itùnú	comfort
Eniitàn	one of history
Qmóyájowólo	children are better than wealth
Babátúndé / Yétúndé	deceased father/mother returns
Rótímí	stand by me/stay with me
Àyánléré	drumming is lucrative

The above examples reflect the social/cultural circumstances of the birth of the bearers of their names. Examples (1) and (2) are children born during the period of uncertainties, a turbulent period in the life of the family, or any other similar situation. Example (3) is a Yoruba personal name which indicates that children are more valued than wealth in the Yoruba culture. Example (4) is a reflection of Yoruba's belief in the idea of reincarnation. In Yoruba, when one loses an aged parent to death, the next child born immediately after such death suggests the return of the dead parent. If the dead parent is male, a male child born thereafter is named Babátúndé, but if the deceased parent is female and a female child is born after the demise, it is believed that definitely, the dead female parent has come back to life. Such a child is immediately christened Yétúndé (meaning the dead father or mother has 'resurfaced' or reincarnated). Example (5) is a Yoruba name reflecting the circumstances surrounding the birth of the new born baby, who is thought to have been born several times but refused to 'stay' with its parents. It is thus a plea from the parents to the child asking it to stay this time around, thereby ending their agony of its previous 'coming and going'. Example (6) reveals the parental background of the child. It points to the family as professional drummers and that they consider drumming as a lucrative business.

The above explanation of Yoruba names strongly lends credence to Ogunwale's (2016:73) argument that Yoruba personal names transcend mere identification tags and that Yoruba names are capable of (effecting) other sociolinguistic functions that can be precipitated upon three grounds:

- 1) that there is no monosyllabic name in Yoruba language: a Yoruba name in its abridged form is at least disyllabic and is therefore capable of bearing different meanings;
- 2) fundamental issues are lexicalized and couched in Yoruba's art of naming and;
- 3) due to certain socio-cultural inhibitions, barring 'dirty' or vulgar words, not all the words in the language can be used as personal names.

These perspectives on the Yoruba art of naming were held sacrosanct and culturally maintained over the years until contact linguistics gave rise to what could now be described as the 'death of a pure culture breed' or 'demise of a pure language breed', as the contact linguistics has made possible both linguistic and cultural hybrids across the globe. In other words, with the appearance of contact linguistics, there is now what is called interconnectivity among different languages and different cultures.

According to Hall (2005: 123), contact linguistics came to be as a result of population drift, immigration, invasion, trade relations, technology transfer and

knowledge transfer through books and the Internet. In Africa for instance, the Internet has been the major source of knowledge transfer and by extension, linguistic as well as cultural contact came into being. Different ways of European and American lifestyles hitherto hidden from the African people before the advent of the Internet are now vividly felt and seen through the Internet. As expected, modes of dressing, eating habits, hairstyles, music and dance, and other cultural practices of the West became manifest in Africa, especially among the youths. Equally too, since the English language is the language of the Internet, it became necessary for the youths to probably anglicize the pronunciation of their indigenous names, perhaps with the hope for easy understanding of their Facebook friends or WhatsApp group members and co-participants. It is indisputable that social media connect youths from different linguistic backgrounds across different locations around the world.

We contend in this work that the emergence of the Internet, driven by social media tools such as Facebook, WhatsApp, TikTok and other social media platforms, plays vital roles in the anglicization of indigenous names by YEBs in Nigeria. The work is interested in establishing, among other things, the linguistic features of Anglicism, its socio-linguistic functions, as well as the possible implications of anglicizing Yoruba indigenous names (through social media or elsewhere) on Yoruba cultural norms and values, a situation that might have created some classroom challenges for teachers of English as a second language.

2. Methodology

The data for the study were sourced from the social media platform of Adeyemi College of Education Demonstration Secondary School, Ondo, (tagged ACE Demonstration, Ondo). One hundred Facebook profiles of randomly selected Yoruba-English Bilinguals (YEBs) were carefully selected and analyzed. Dell Hymes' Ethnography of Communication, William Labov's Variability Concept, as well as Descriptive Method of data analysis were applied to get at the linguistic forms and features of Anglicized Yoruba indigenous names on social media.

We observed that coinage of anglicized names depends largely on personal choices; for instance, while some YEBs formed their anglicized names by a combination of indigenous first name and surname, others took the first segment of their indigenous and non-indigenous personal names and either clipped, blended, reduplicated, or respelt the names (in line with the English Morphological processes (see; Quirk, R. (Ed.) 1978. 2003 edition) to form the anglicized versions. This study interrogates what might have been described as outstanding creativity by some scholars (where the practice is seen as a display of innate morphological competence and linguistic dexterity of young YEBs) and argues that such act (Anglicism) cannot but lends credence to what Bangbose (ibid) had earlier described as the "*bastardization of the original (indigenous) language*", since the practice renders redundant the sociological functions of such anglicized names, while

the semantic output of the adopted linguistic masks (anglicized forms), is empty and unidentifiable.

3. Theoretical Framework

This study adopts Dell Hymes' *Ethnography of Communication* and William Labov's *Variability Theory* as its theoretical framework. 'Ethnography of Communication' addresses the social context of language use and speech functions while William Labov's *Variability Theory* hinges on varieties of language, with emphasis on the choice of one variety as opposed to the other in discourse, due to the dynamism of language.

Dell Hymes' *Ethnography of Communication* (EOC), formerly called the *Ethnography of Speaking*, is the analysis of communication within the wider context of the social and cultural practices and beliefs of the members of a particular culture or speech community. It is a method of discourse analysis in linguistics that draws on the anthropological field of ethnography. Unlike ethnography proper, that is, Ethnography of Communication (EOC), which takes into account both the communicative form, which may include (but not limited to) spoken language, and its function within the given culture. Hymes argues that the study of language must concern itself with describing and analyzing the ability of native speakers to use language for communication in real situations (communicative competence) rather than limiting itself to describing the potential ability of the ideal speaker/listener to produce grammatically correct sentences (linguistic competence), see; Farah, 1998: 125.

According to Farah, users of a language in particular communities are able to communicate with each other in a manner that is not only correct but also appropriate to their socio-cultural context. This ability, he asserts, involves a shared knowledge of the linguistic code as well as of the socio-cultural rules, norms and values which guide the conduct and interpretation of speech and other channels of communication in a community. He opines that the ethnography of communication should be concerned with the question of what a person knows about appropriate patterns of language use in his or her community and how he or she learns about it.

Since this study focuses on the effect of Anglicism of Yoruba indigenous names on the social media, it relies more on this sociolinguistic approach with particular emphasis on speech community, to contend that Anglicism of indigenous names by the YEBs on social media is nothing but a display of language specific to a particular netizen community. By netizen community, we mean a community of internet users defined by a common language, common ideology and common linguistic norms. It is like, in the words of Hymes 1972b:54, "*a community sharing code for the conduct and interpretation of speech, and rules for the interpretation of at least one linguistic variety*". This definition moves the ethnographer away from the question of semantics, grammatical functions or grammatically-well formed utterances, to the idea of coherence and efficacy in the socially-situated use of such language, which might be viewed as slang, jargon or cant in some other linguistic parlance.

In this manner, this current research probes into how the language system of English interferes with Yoruba vis-à-vis the Anglicism of Yoruba indigenous names on social media platforms by young generation of Yoruba-English Bilinguals, by not only dominating the language but also ensuring its bastardization by subverting and suppressing the semantic and sociological functions of the indigenous language after being anglicized. The study hypothesizes that the reason for such Anglicism might be due to the status or prestige that the English language enjoys in Nigeria and the attendant wide-spread acceptability of the language worldwide, a situation that ascribes international status to the language, English, hence; everyone attempts to identify with it in order to boost their self-esteem.

However, this 'enviable' international status currently being enjoyed by English is now having untoward effects on indigenous languages, especially in Nigeria where the Yoruba-English bilinguals seem to be dropping their indigenous names (through Anglicism) in favor of English (Anglicized names) on social media. Why such act can be described as serious and pathetic is the fact that, instead of expressing the sociological meanings and functions that such names possess in the indigenous language, such meanings and functions are totally lost and buried in the anglicized names, perhaps in line with the empty semantic components of some names in the Western world. However, before this situation is revealed through analysis in this study, it is necessary to briefly take a look at the social media, where Anglicism takes place, so as to understand why the YEBs seek such linguistic space to exhibit this practice.

4. The Social Media

Social media describes the online tools that people use to share content, profiles, opinions, insights, experiences, perspectives and media itself, thus facilitating conversations and interactions among groups of people. These online tools include blogs, message boards, podcasts, micro blogs, livestreams, bookmarks, Facebook, WhatsApp, TikTok and so on. It is a shift in how people discover, read, and share news stories, information and content in the old media. It is a fusion of discourse and technology, transforming monologue into dialogue. Brian (2007) describes social media activities as evolving phenomena that have captivated some people, intrigued some, feared by many and underestimated by a few. In Nigeria, social media activities are usually performed by the youth through their smartphones, iPhones, laptops and other internet-enabled devices, through the online tools mentioned above.

4.1 Effects of Social Media on Youth's Communication

The social media have affected the way some youths communicate in life. It is like introducing new forms of language known mainly by the 'initiate'. This new form of communication has been described as 'cyber' language, but this so-called cyber language is exclusive to the old forms of writing as new abbreviations have been tacitly introduced to cut down on the time and efforts that it takes to respond in a conversation. Apart from

this, some catchphrases and neologisms have become globally recognized. These include "lol" as the abbreviation for "laugh out loud"; "yolo" which stands for "you only live once"; "bae", for "before anyone else"; "fomo" (fear of missing out), 'oyo', for 'on your own'; and so on.

Other trends that influence the way youths communicate on social media are through hashtags. With the introduction of social media platforms such as Twitter, Facebook and Instagram, the hashtag was created to easily organize and search for information. The introduction of hashtags (such as #bbog (bring back our girls) #endsars# and so on had suddenly become part of online communication in Nigeria and this has influenced the way the youth access information and call for action or resentment on questionable policies of the government.

As different cultures have different value systems, the emergence of social media platforms merged different cultures and their communication methods together, forcing them to re-align in order to communicate with ease, especially with other cultures. Thinking patterns, expression styles and cultural contents are thus streamlined in this process. In other words, social media now offer a platform for peer pressure and influence which may have both positive and negative implications.

Suffice it therefore to state that Anglicisms in Yoruba indigenous names on social media is a linguistic revolution among the new generation of YEBs, which may be regarded as a medium of re-inventing individuals to enact their sense of creativity. It is therefore not out of place to say that such practice has evolved in a bid to create the sense of being 'modern' or civilized and keep abreast of the 'fashionable' trend of the new English offered by the al media. Anglicism as a practice therefore, may have arisen from this make-belief, suggesting a great deal of linguistic innovation, creativity and ingenuity that this generation of YEBs aptly displays on social media platforms such as WhatsApp and Facebook, but apparently with disregard to the negative implications of Anglicizing Yoruba indigenous names as presented in the analysis below.

5. Data Presentation and Analysis

One hundred anglicized Yoruba indigenous names, purposively selected from the Facebook profiles of Yoruba-English bilinguals on the Facebook platform of Adeyemi College of Education Demonstration Secondary School, Ondo (tagged ACE Demonstration, Ondo) were used for this study. Analysis in the study was based on the indigenous names of the group participants; the socio-cultural meanings of such names; the anglicized names of the group participants as known, referred to or called by members of the social media group; etymology and meaning of the anglicized names. These items were grouped according to the morphological procedures involved in the formation of the anglicized names. Where the anglicized names were coined from a combination of names, either from a combination of the bearer's surname and his personal name, or a combination of a set of personal names, it was so described.

Table 1: Anglicized names derived from a set of real indigenous names

S/N	Real indigenous name	Anglicized version (italicized)
1	Rhema Babatunde Oluwole	<i>Rhema Barbartundey Oluwarle</i>
2	Olabayo Harry Ajetunmobi	<i>Olabayo Harry Ajeh</i>
3	Akinmusire Oluwasina	<i>Akinmusire Holuwashinar</i>
4	Dele Fasaanu	<i>Dele Fash</i>
5	Akinkugbe Damilola	<i>Akinkugbe Damcell</i>
6	AdeneganIfedayo	<i>Hardenegan Ifedayo</i>
7	Adetan Oluwakemi Oluwaseun	<i>Adetan Kemmy</i>
8	Adetola Damilola	<i>Adetola Dammy</i>
9	Ojo Florence Kehinde	<i>Ojo Florence Kenny</i>
10	Damilola Fadoju	<i>Damilola Damfad Fadoju</i>
11	Adelakun Donbaba D.	<i>Hardeylarcun Donbaba D.</i>
12	Tomi Akinfolahan	<i>Tomie Akinfolahan</i>
13	Akinwolemiwa Olumide	<i>Akinwolemiwa Lummy Dee</i>
14	Babatunde Ayodeji	<i>Babatunde Haryordeji</i>
15	Idowu Kayode Benson	<i>Idowu Kayode Kaybenson</i>
16	Taye Nasirat Ajoke	<i>Thayhe Nhasirhathajhokhe</i>
17	Doyeni Oyinlola	<i>Doyenne Honey Lola</i>
18	Alaba Olufunmilayo	<i>Alaba Olufunmmy Joy</i>
19	Ayobami Adelanke	<i>Hayorbammy D'lank</i>
20	Damilola Ogunlusi	<i>D'lolar Hebohmy Ogunlusi</i>

From the table above, we can observe that the indigenous names of the twenty persons in the list are all Anglicized in the second column of the table, as italicized. These Anglicized forms or variants, if closely observed, seem to have derived their forms or shapes from English because of the ways some consonants are clustered in them. This type of phonological arrangement is strange and can be considered an aberration in Yoruba, as Yoruba phonological structure does not permit the clustering of consonants. The Yoruba phonological structure allows the occurrence of one consonant, to be followed by one vowel, making it a cv-cv arrangement as demonstrated by the following Yoruba names: *Fola; Sola; Sade; Tinu; Kola; Titi; Tolu; Bade; Jaye; Kuti; Lola; Kemi; Deji, Bola* and so on. This significantly attests to the claim in this work that the focus of Anglicism is to make indigenous names sound English. In other words, the young YEBs seem to be dropping the real indigenous names that are pronounceable and meaningful only in the indigenous language, Yoruba, and carving out the Anglicized forms that resemble the English language (by their forms and appearances), perhaps as a way to make the forms of their indigenous names look exactly like the English forms, while still retaining their pronunciation in the indigenous language.

It should be noted that the Anglicization of Yoruba indigenous names among the young generation of YEBs on the social media lends credence to Crystal's (2006:37) notion that a language of Netspeak has begun to evolve and it is rapidly becoming a part of popular linguistic consciousness which evokes strong language attitudes. Perhaps, this is the direction of the present trend in Anglicism among the youths on social media.

Meanwhile, let us take a brief look at the strategies used by participants in the table above to anglicize their indigenous names.

5.1 Anglicization Strategies Adopted by YEBs

A close observation of the methods used by participants in the examined WhatsApp group reveals different types of strategies adopted by YEBs to Anglicize their indigenous names. The most significant one is through coinages. This could take the form of a combination of the bearer’s surname and his personal name or a combination of a set of personal names by prefixing, suffixing, compounding, clipping, respelling, reduplicating or splitting such names as they deem fit. Using Hymes’ Ethnography of Communication and Labov’s Variability Theory, the observed types of coinages were categorized under Tables I - V for the purpose of reference. One hundred anglicized names were categorized into five groups based on the following sub-titles:

- 1) Re-spelling strategy;
- 2) Blending/ clipping;
- 3) Reduplication;
- 4) Splitting;
- 5) Variation.

However, due to the limited space permitted by a paper like this, only the first two of these strategies are discussed here, the others would be discussed in a similar paper that is forthcoming.

5.1.1 Re-Spelling Strategy

This strategy involves substituting a letter or sequence of letters representing a particular sound with another letter or sequence of letters whose pronunciation resembles the substituted segments. In some cases, a letter may be doubled or another letter added to it as observed in Table 2 below:

Table 2: Anglicization through Re-spelling Strategy

Indigenous Names	Anglicized names	Yoruba vowels	Coined English form(s)
Babatunde, Ayobami, Adelakun	Barbartunday, Hayorbammy, Hardeylarcun	a	ar, ha, har
Tunde, Aje, Kunle, Olumide	Tunday, Ajeh, Cunley, Lummydee	e	ey, eh, ee
Tomi, Bukola, Oluwafunmi, Doyeni	Tomie, Bukie, Oluwafummy, Doyenne	i	ie, y, e
Oluwasina, Akinodi	Holuwashinar, Harkinnody	o	o, ho
Adebayo,	Adebayor,	o	or , ar, o, ho, our

Oluwole, Omoyemi, Olusola, Akinfolarin, Eniola	Oluwarle, Homoyemmy, Olushola, Hakinfourlarin, Eñí Holár		
Olumide, Akinkuolie	Lummydee, Harkhinkuholie	u	u, uh
Adenegan, Dayo	Hardeynegan, Dhayor	a,e, d	Har, ey.dh

5.1.1.1 Discussion

In the above table, it could be observed that the vowels and some consonants of the indigenous language in the first column have been substituted and replaced in the anglicized names of column 2. The affected vowels are shown in column 3, while the outcomes are displayed in column 4. These outcomes reflect more of English phonological possibilities of clustering consonants in the English syllable structure, but definitely out of place in that of the Yoruba syllable structure which does not permit such phonological/ syllabic occurrence. In other words, the outcomes make no sense in the Yoruba language upon which such indigenous names are predicated. This lends credence to our contention in this work that such coinages, as adopted by YEBs, probably emanate from their attempt to make indigenous language sound English (Anglicism) and through that process give their friends on social media the ability to enunciate such names close to their real pronunciation, not minding the distortions to their meanings.

5.1.2 Blending

Let us also take a look at the second strategy of Anglicism, which is blending. The table below illustrates blending as an English word-formation process adapted by YEBs to anglicize their indigenous names.

Table 3: Anglicization through Clipping/Blending

Indigenous name	Anglicized name	Morphological process (blending)	Phonological output (pronunciation)	Semantic output (import)
Damilola Fadoju	Damfad	Blending the first three letters of first name with the first three letters of surname	Damfad	Nil (neither English nor Yoruba)
Kayode Benson	Kaybenson	Clipping the first three letters of the surname and blending them with the first name already in English	Kaybenson	Nil (half Yoruba plus English)
Olorunyomi	YörMîe	Clipping last two syllables of name and splitting them before anglicizing	YörMîe	Nil
Ayoola Bankole	Aybanks	Blending the first two letters of first name with the	Aybanks	Nil

		clipped surname and adding the plural morpheme, 's' to anglicize.		
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5.1.2.1 Discussion

Blending/clipping, according to Ndimele (2003) is a morphological process of creating a new word by combining parts of two or more already existing words in the same language. It should be stressed that such parts could however be syllables or lesser phonological units. The above table demonstrates how the YEBs exploit this morphological process to advance their practice of Anglicism. For instance, the second column of each table shows how new names are created from a set of two indigenous names by arbitrarily taking a part of one name and joining it to a part of another name of the first column to create anglicized names in the second column. This practice is probably copied from the English morphological process that allows the blending of two words to create another meaningful word as we have in the formation of the following English words:

- 1) breakfast (break) + lunch (unch) → brunch (a meal eaten in the late morning)
- 2) motorist (mo) + hotel (tel) → motel (a hotel for motorist/travelers)
- 3) television (tele) + broadcast (cast) → telecast (a broadcast on television)
- 4) television (tele) + textbook (text) →teletext (providing written news through television)
- 5) cellular (cell) + telephone (phone)→cellphone (a phone connected with cellular structure)

However, while the semantic output of blending in the English word formation process (morphology) is meaningful (verifiable) in the language, such process is meaningless in the anglicized words of the YEBs, and what is more, the phonological output itself is difficult to articulate, because such combination of letters/sounds is strange in the indigenous language.

6. Conclusion

From the data presented in this work, we have observed that the phonological and orthography rules of Yorùbá, the indigenous language of YEBs, are bent and broken to accommodate the practice of Anglicism. Phonologically, Yorùbá is a tonal language and does not allow consonant clusters in its word formation process, though some of its word formation processes are arguably in an agglutinative manner which, rather than supporting blending or clipping as we have in the English morphology, only resembles the English morphological process of reduplication as featured in some words like nitty-gritty; helter-skelter; chin-chin; criss-cross and so on. However, the agglutinative manner in which Yoruba words may be formed presupposes the fact that the entire word is completely reduplicated, not duplication of certain sound or syllable as the English examples portrayed. This agglutinative order is exemplified in these Yoruba words:

dára(dáradára); kíá (kíákíá); jeun (jeunjeun); omo (omoomo); díè (díèdìè) and so on. Moreover, a word in Yorùbá does not end with a consonant, as opposed to the anglicized indigenous names of the YEBs Funmmy; Pholar; Aybanks; Danfad; Dahyor, and so on as contained in Table 3 above.

From the analysis, it was also discovered that anglicized names encourage the duplication of consonants, making it appear that such consonants could probably form a syllable so that it could be tone marked in line with the phonological rules of Yoruba writing. However, tone marking in Yoruba can only be done on (Yoruba) vowels alone and rarely will it appear on a consonant, except such consonant is syllabic, as in the following words: gbañgba (plane); ...ń lo (... is going); Bámǎgbósé; Bǎñjókòó and so on, in which the syllabic nasals /n/ and /m/ are giving prominence by the symbol ' ~ to differentiate them from other non-syllabic nasals.

We also observed that graphemes “o” and “e” are not sub-dotted in the anglicized names and different letters are arbitrarily used to represent indigenous language sounds. For instance, the use of double consonants: kk in “Bankky”; mm in “Kemmy”; nn in “Kenny”; and so on which we were not able to feature in the current analysis due to space, and some other strange occurrences such as the substitution of the English voiceless labio-dental fricative orthographical representation “ph” for the Yoruba one “f” in “Phaturoty” as against the indigenous name “Faturoti” ; English voiceless palato-alveola fricative orthographical representation “sh” for the Yoruba one “s” in “Oshodi” as against the normal “Osodi” in Yoruba ; English “ar” for Yorùbá “o” in “Oluwarle”, instead of the normal “Oluwòle” in Yoruba form; or “ar” for “a” in “Barbartunday” instead of “Babatunde” and many more are all indications of personal idiosyncrasies of the YEBs that are becoming part of their linguistic convention (as members are aware of these ‘rules’). We can therefore claim that Anglicism and its practice perhaps have a lot to do with audience and context, rather than meaning and comprehension. In other words, we can rightly affirm that the YEBs choose a specialized language style that perhaps fits into the description of cant or jargon, but probably which they believe is appropriate (or known to them) to address mixed audiences that the social media encapsulates. By mixed audiences, we mean netizens that are not necessarily from their own Yoruba extraction (or orientation) but share communicative interactions with them on social media such as WhatsApp Group Platform. It is therefore opined that Anglicization may be YEBs’ perceived idea of bridging the communicative gap between a participant and co-participants in the social media discourse, regardless of the zero semantic output displayed by the anglicized names.

7. Pedagogic Implications

As discussed in the introductory part of this work, the focus of both anglicism and nativization might be an attempt to ‘simplify’ the description of one language in the form of another, usually the target language. It is suggested that the teacher of English as a second language should be made aware of this present trend in youth communication

where the evolvement of the internet has redefined conversation and interactions, especially among the youths. The conventionality of the vocal or graphic symbols that actually describe mutual intelligibility and understanding of co-participants in discourse seems to be fading away and are now being replaced by idiolects and personal idiosyncrasies that Anglicism and nativization portray.

The understanding of the human conversation, especially on the internet, now requires that the teacher should be part of this new orientation towards online communication, which is fraught with what was earlier described as nuances and deviants in linguistic communication and error analysis. This knowledge will now assist today's teacher of English as a second language to be well prepared for this latest challenge in the use of language. Consequently, a new approach, perspective, methodology and curriculum design that address this present trend in language use should be instituted to replace the pre-internet age curriculum currently in place in Nigerian schools. The current knowledge system should be built on a profound understanding of the dynamism of language to accommodate diverse styles, multifaceted cultures and new technological innovations that characterize this world of modernity.

Conflict of Interest Statement

Ogunbona, M.D. and Jimoh, R. are the only two authors involved in this journal article. The article has not been published elsewhere and the authors have no intention of sending it elsewhere for publication or financial gain.

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