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## **The standard Igbo in radio broadcasting: A study of selected radio stations in Anambra state**

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### **Abstract**

*The standard form of a language is basically promoted in schools and radio and TV programmes. This is not much the case with the standard Igbo. This paper examines this situation with the purpose of determining to what extent the Igbo used on radio programmes represent the standard Igbo. Two public radio stations in Anambra State are used, Anambra Broadcasting Service (ABS) and a Federal Radio Corporation station, Purity FM (102.5), Awka. Of course, it is very highly expected that government-owned radio stations in an Igbo speaking state would promote the standard Igbo. Two news programmes are recorded from each of the stations. By recourse to the basic features of the standard Igbo as represented in Igbo grammar books taught and examined in schools, the recorded news is analyzed descriptively. The analysis shows that there are significant deviant or non-standard features in the news cast on the stations. Particularly, there is the use of non-standard forms in some places where the standard forms should apply. This is basically occasioned by dialectal interference in the speech of the news casters. The following recommendations are made to ensure that the radio stations fulfill their own part in promoting the standard Igbo. Firstly, the news casters should undergo proper training in the use of the standard Igbo. Secondly, there ought to be recruitment of Igbo experts and possibly proper*

*training and retraining from time to time so as to be up to date with the language.*

## **1. Introduction**

Radio proves to be the most effective means of communicating information to people. According to UNESCO ITU (International Telecommunication Union) Document (2017), statistics show that Radio reaches over 95% of virtually every segment of the population. The news bulletin (Akụkọ uwa) in the Igbo language is the focus of this work. It has been noticed that they news casters do not cast the Igbo news in the standard variety and this has caused more harm than good to the public.

According to Duru (1990:4) ‘the language of news casting must be reachable to the majority of the viewing audience; it must be delivered using the accepted norms (which is the standard form) of grammar, vocabulary, pronunciation and tone of the general public’. “The term ‘use’ and ‘usage’ can be distinct and complimentary. In specific terms, ‘usage’ relates to the choice and meaning of words, that is, the way in which words are used in a language”, Hornby (2000). This is to say that embracing vocabulary and meaning, excluding other levels of linguistic analysis. But the researcher have used it here, instead of the term ‘use’, to accommodate all the applicable levels of language organization because ‘use’ itself could give other unintended connotations. My position is that both terms are complimentary but the focus on usage in this paper is because of the emphasis on norms and standards. The term ‘use’ and ‘usage’ are both embodied in the concept of register.

In terms of the relationship between a language and its users, the Anambra State speech community belongs to the users

of Igbo language as a mother tongue (MT), where Standard Igbo is the standard dialect most Igbo speakers that reside in this state and places like Onitsha, Awka, Nnewi and its environs as commercial areas populated by people from different parts of Igbo land and beyond. And so, the use of standard Igbo is of paramount importance to the dissemination of information.

The standard Igbo according to Ogbalu(1974:20) has been defined as ‘the Igbo every Igbo man will be able to understand, write and speak in all parts of Igbo speaking areas’. The standard Igbo is that variety of Igbo that has become widely accepted throughout the speech community as a supra-dialectal norm, the best form of the language rated above regional and social dialects. Knowing the heterogeneous nature of the listeners, the Igbo news bulletin ought to be delivered in this variety. But it has been noticed that sometimes one cannot understand the meaning and content of the Igbo news cast in these stations until the English version has been rendered. This is not supposed to be and such is a very crucial issue that has to be addressed. The essence of news is to attract attention to a specific issue or event under discussion. It elevates an issue from a myriad of other issues to a level of public awareness.

The target norm in casting Igbo news should be the standard variety which has gained its special position as a result of social, economic and political influences. The form of Igbo which is intelligible to south easterners and speakers of Igbo scattered all over the country should be used.

According to Duru (1990:14) ‘a news programme should be reported and recorded in a manner conversant with the audience’s environment and understanding’. The language must be reachable to the majority of the listening audience. It must be delivered, using the accepted norms of grammar, vocabulary,

pronunciation and tone of the general public. This paper sets to determine the extent the news cast in Igbo in the public radio stations in Anambra State represents the Standard Igbo. To determine these, news cast on ABS Awka and Purity 102.5 FM on the 16<sup>th</sup> September, 2010 and 17<sup>th</sup> July, 2011 respectively have been recorded, transcribed and used as the data for this research.

## **2.0 Conceptual framework**

### **2.1 News casting**

One of the major genres of broadcasting media is news, according to Guralnik (2012) of the Webster's New World Dictionary, has defined news in three ways. News can inform that which was previously unknown, it can be recent happenings especially those broadcast or printed in the mass media, it can also refer to reports about such an event in general way.

Abraham (1992) defines news as, 'the description of an event. The event is described by those who have seen it or those who have heard of it, for people who have not seen it or heard about it'. Here, there is a significant distinction between a news item and news-worthy event. The event in itself is not news; it is the description of the event that becomes news.

In an article by Bell (1998), it is said that "news is a major register of language. Understanding how it works is important to understanding how language works in a society.....News content is not independent of its expression and we can only hope to have a clear understanding of the nature of news content by close analysis of news text". Radio is one of the most prominent means of modern mass media and broadcast news is an important genre of this discourse, with its own sets of characteristics and procedures. The special features of the process and structures of broadcast form the basis for posting the concept of news casting.

The term news casting originally meant ‘broadcasting’. By extension broadcast has acquired the meaning of casting or spreading words and information in a wide area. This wide area of receptivity forms the basis of the development of special genre called newscast or broadcast language.

Matheson (1933) also observed that “News casting could not talk to its audience as a crowd. It has to learn to speak to them as individuals. In this essential respect, radio and television marked the end, not the extension of mass communication where that is understood as a form of communication that constitutes its audience and speak to it as a mass”. Because of the linear nature of broadcast programmes, even silent has a significant role to play.

In this context, the main quality that broadcast programme like news could necessarily have is that of simplicity. The language and style of the programme should be such that it is impinges on the heart the moment one hears it. No broadcast material should contain words or ideas that need repeated rethinking for the common listener to decode.

According to Parameswaran in Vijnana (2004) “ radio is a medium which can be heard and understood only with a sense of intimacy, the listener is bound to hear and imbibe the programmes in the very same order in which they are broadcast. Because of these same reasons, clarity of thought and familiar intimacy with audience become the keystone of broadcast language”.

The newscaster is under persistent obligation to be absolutely unambiguous as far the language he uses is concerned. He is also constantly under pressure to make the sentences as brief as possible. This is supposed to make sentences easy to read and easier still to understand. So, news casting ought to be accessible and understandable to the audience as much as possible, this is to

enable the primary objective which is to pass information to the general public to be achieved.

## **2.2 The Standard Form of Language**

The standard form of a language is the best form of language, rated above regional and social dialects. Used in formal settings like; courts, schools, Government, churches etc. Merriam Webster dictionary defines standard as a measure to which others must conform. In the classification of language varieties, the standard variety is usually delineated since it is the reference point for other varieties within a speech community. According to Ekong (1987) 'standardization is a process of codification and acceptance of set of norms which define correct usage in a particular speech community'. From the above definition, we are made to understand that the main characteristics of a standardized language is a laid down principle and rules guiding lexical (which includes orthography) phonology, semantic combination in language.

Trask (2000) also says that standard dialect is that particular variety of a language which is regarded by educated people as for most types of public discourse, including most broadcasting, almost all publication and virtually all conversation with anyone other than intimate. Dittman (1976), also defines a standard dialect as that speech variety of a language community which is legitimized as the obligatory norm for social interaction on the strengths of the dominant forces in the society. Standard English for example, is the kind of English used in textbooks, official documents, broadcasting and legal etc. as against the Yorkshire English, Indian English, Cockney English and Nigerian English.

### **2.3. The Standard Igbo**

According to Ogbalu (1974), the standard Igbo is that Igbo that is understood and used everywhere for mutual intelligibility among the varieties of dialect of the Igbo speaking people. It is that variety of the Igbo language that has become widely accepted throughout the speech community as a supra-dialectal norm, the best form of the language rated above regional and social dialects which is felt appropriate in some domains, domains like the mass media, churches, courts, school etc.

In 1972, the standard Igbo came on board and this was achieved through a standardization committee set up to expand the Igbo language, borrowing words from various dialects other than the central one. The standard Igbo is an amalgam of all dialects, for each has made its own contribution towards its growth. It is a fusion of many dialects of the Igbo language, the standard Igbo is the Igbo of the upper class which is economically, politically, religiously, socially and culturally very useful to an Igbo man's life. The standard Igbo is the language of the civilized man.

In addition, the standard Igbo has elaboration of function which is also a feature of a standard language. It is used in education system i.e in schools, it is used in writing; it is used in administrative functions and also in literature. The standard Igbo has a developed meta language which consists of different terminologies for different technical terms, which make it possible to be used in different technical domains.

The standard Igbo has all it takes to be a standard language, it was designed to be spoken, written and understood by all. It is a cross pollination and diffusion of dialects Ogbalu (1974). The standard Igbo has 8 vowel sounds and 28 consonants in its orthographic inventory. The objective of the standard Igbo is the emergence of linguistics unity out of a diversity of dialects. It

emerged out of dialect cross fertilization rather than from the development of one particular dialect.

### **2.3.1 Historical overview**

The first book to be published in Igbo words was ‘Historical of the mission of the Evangelical Brothers in the Caribbean’ in 1777. Shortly afterwards in 1789, The interesting Narrative of the life of Olaudah Equiano was published in London, England, written by Olaudah Equiano, a former slave , featuring 79 Igbo words. Following the British Niger Expeditions of 1854 and 1857, a Yoruba priest, Samuel Ajayi Crowther, assisted by a young Igbo interpreter named Simon Jonas, produced a primer of the Igbo language in 1857.

The language was standardized in church usage by the Union Ibo Bible (1916). Shortly after completion, Thomas John Denis died in a shipping accident off the Welsh coast, but the Bible manuscript he was working on was reportedly washed ashore and found by a fisherman.

Central Igbo, the dialect form gaining widest acceptance is based on the dialect of two members of the Ezinifite group of Igbo in Central Owerri Province between the towns of Owerri and Umuahia in the Eastern Nigeria. From its proposal as a literary form in 1939 by Dr. Ida C. Ward, it was gradually accepted by missionaries, writers and publishers across the region. In 1972, the Society for Promoting Igbo Language and Culture (SPILC), a nationalist organization which saw Central Igbo as an imperialist exercise, set up a standardization committee to extend Central Igbo to be a more inclusive language. Standard Igbo aims to cross-pollinate Central Igbo with words from Igbo dialects from outside the ‘Central’ areas and with the adoption of loan words.



### **2.3.2 Sociolinguistic issues**

#### **(i)The Problem of Standard Igbo and its Use**

According to Emenyonu (2002), one among the many problems Standard Igbo have encountered over time is:

##### **1. Multiplicity of Dialects**

The issue of multiple dialects was one of the factors that have posed a serious problem in the use of the standard Igbo language and literature. Every language in all the societies of this planet earth has numerous dialects spoken by the different communities or clusters that can lay claim to the ownership of that language. These different dialects, although spoken, do not serve as a legal written tender to represent the language in question in the case of Igbo language development, there were too many dialects that it was difficult to pick or choose any one of them to serve as the standard Igbo for all to read write. In this regard,

Afigbo (1995), points out that, Multiplicity of dialects posed a serious problem in the development of Igbo language thereby making it difficult to agree on the actual dialect that would be representative of a standard Igbo.

Oraka (1983) observes that though the multiple dialects of the Igbo language posed a serious problem, the same problem has relaxed since the introduction of standard Igbo by Society for Promoting Igbo Language and Culture (SPILC) in 1973. With these, we can see why it has been a serious challenge in the use Standard Igbo in news casting in the south eastern part of Nigeria which Anambra State, the area of study is inclusive. Another problem is in the area of orthography.

## 2) Igbo Orthography Controversy

The Igbo orthography dispute which lasted from 1929-1961 was one single factor that dragged on and seriously hindered the growth and development of Igbo language and literature. It crippled the Igbo language studies for over three decades. It caused the delay in the development of Igbo literature, especially after the emergence of the books *Omenụkọ* and *Ala Bingo*.

## 3) Attitude of Igbo People

Salawu (2006), observes that apart from the numerous orthographies that emerged one after the other, the other problem standard Igbo and its usage had towards the development of Igbo language was the attitude of 'Ndi Igbo' themselves, Some of them rather preferred the use of the English language and even prohibited their children from speaking their mother tongue.

## 4) Influence of Dialect on Standard Igbo

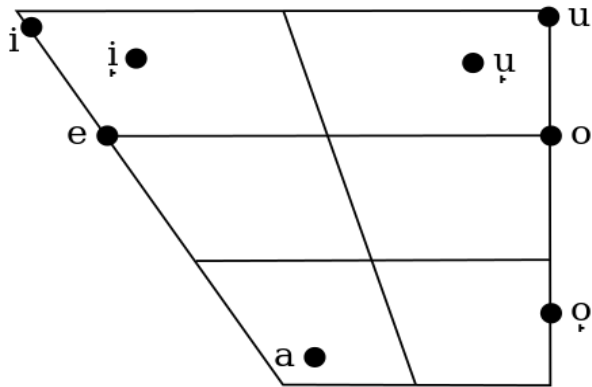
Dialects are often not subject to neat classification as linguists might wish but dialects may develop at major centres of settlements. This is what happens in major urban centres, for example Onitsha and Aba. Because of complexities of topography, settlements, history, interregional communication and prestige of regional centres, dialect boundaries are often vague, complex and difficult to delineate. Dialects are seldom subject to neat classification which we might want to have. Sometimes, classifications are imposed on dialects. There is almost never any one place in Igbo land which one dialect gives way suddenly, and another one begins. Moreover, there are overlaps and influences on the standard Igbo.

### 2.3.3 Basic Linguistic Features

The Igbo language features Vowel harmony with two sets of oral vowels distinguished by pharyngeal cavity size described in terms of Retracted Tongue Root (RTR) and Advanced Tongue Root [ATR]. These vowels also occupy different places in vowel space: [i̠ ị e a u̠ ụ o̠ ọ]. It has two groups: A group –{a-*i̠* o̠ u̠}, the E group – {e- ị ọ ụ} . This means that only the vowels in A group can co-occur while that E group can also co-occur on its own.

Example 1: nḳịta- dog [A paired with ị], Ọnwa- moon [A paired with ọ]

Example 2: echi- tomorrow [E paired with ị], oke- rat [E paired with ọ]



The Oral Vowel Phonemes of Igbo based on Ikekeonwu (1999)

**Consonants of Standard Igbo**

Labial		Alveolar		Palatal		Velar		Glottal	
p	b	t	d			k	g		
						kp	gb		
						k <sup>w</sup>	g <sup>w</sup>		
				tʃ	dʒ				
f	v	s	z	ʃ			ɣ		
									h
	m			n		ŋ		ŋ	
							ŋ <sup>w</sup>		
			l		j			w	
			r						

**i) The Igbo Tonal System**

Igbo makes use of register Tonal system with two distinctive tones, the high and low. In some cases a third, down stepped high tone is recognized. The high, low and downstep tones are shown as follows: high tone (´) low tone (˘) downstep tone (-).The language’s tone system was given by Goldsmith (1976) as an example of Auto segmental phenomena the go beyond the linear model of phonology laid out in the Sound Pattern of English. Igbo words may differ only in tone. An example is ákwá – ‘Cry’ High-High, àkwà ‘Bed’ low-low, àkwá ‘Egg’ Low- High and ákwà – Cloth High-Low. As tone is not normally written, these all appear as (akwa) in print. It should be noted that only vowels and syllabic nasals are tone bearing units in Igbo language. Consonants do not bear tones.

**2.5 The Data**

The data for this study is gotten from selected Igbo news bulletin (Akụkọ uwa) cast on different days from two Government owned radio stations in Awka. They are Purity 102.5 FM Awka and Anambra broadcasting service (ABS) Awka. Data were collected through recording and it was based on Igbo news bulletin that were cast on different days by different news casters from the two stations.

The following excerpts show how they deviant phonological forms as expressed by the News casters:

1. Mazi Echesi ekwugo na e weputago .....  
(Anambra Broadcasting Service 16<sup>th</sup> September, 2010)
  - a. (ABS Pronunciation) (ABSP): [mazI etʃ esI ekwugo na e wepʊtago]
  - b. (SI)/mazI etʃ esI ekwuola na e weputala/
  - c. (ENG) Mr Echesi has said that they have brought out...
2. Ihe e ji amata ọnụọgụgụ ihe egosigo...  
(Anambra Broadcasting Service 16<sup>th</sup> September, 2010)
  - a. (ABS Pronunciation) (ABSP): [ihe e dʒi amata ɔnʊɔgʊgʊ ihe egosigo]
  - b. (SI) /ihe e dʒi amata ɔnʊɔgʊgʊ ihe egosila/
  - c. (ENG) Statistics has shown .....
3. Oge akuko uwa erugo na radio Naijiria Purity 102.5 fm Awka.....  
(Purity 102.5FM Awka 17<sup>th</sup> July, 2011)
  - a. (PFM Pronunciation) (PFMA): [oge akʊkʊ ɔwa erugo na radio Naidʒiria Purity 102.5fm Awka]
  - b. (SI) /oge akʊkʊ ɔwa eruola na radio Naidʒiria Purity 102.5 fm Awka./
  - c. (ENG) It is time for news in radio Nigeria Purity 102.fm Awka.

4. Oṭuṭu agamniihu oḥichi ya nwetego.....  
(Purity 102.5FM Awka 17<sup>th</sup> July, 2011)
  - a. (PFM Pronunciation) (PFMA): [ɔtɔtɔ agamnihu ɔtɪtɪ ja ŋwetego]
  - b. (SI) /ɔtɪtɪ ɔganiihu ɔtɪtɪ ja ŋweterela/
  - c. (ENG) A lot of progresses have been gotten from his government...
5. Ufodu steeti e nwere na mpaghara ahụ achoputago ụzọ.....  
(Anambra Broadcasting Service 16<sup>th</sup> September, 2010)
  - a. (ABS Pronunciation) (ABSP): [ɔfɔdɔ steeti e ŋwere na mpaɣara ahɔ aɪɔpɔtagoɔzɔ]
  - b. (SI) /ɔfɔdɔ steeti e ŋwere na mpaɣara ahụ aɪɔputala ụzɔ/
  - c. (ENG) Some states that are in this part have brought out a way.....
6. Minista nakwuru na ja bu amuma oḷu elugo izu ụka abuo.....  
(Anambra Broadcasting Service 16<sup>th</sup> September, 2010).
  - a. (ABS Pronunciation) (ABSP): [Minista ahɔ mara amɔma na ja bɔ agbɔbɔ ɔlɔ elugo izu ɔka abɔɔ]
  - b. (SI) / minister ahu kwuru na ja bɔ amuma ɔru eruola izu ɔka abɔɔ/
  - c. (ENG) The minister that said that the strike has lasted for two weeks...
7. Umị mmiri borehole ruru iri na anọ na onuogugu bu nke aruchapugo.....  
(Purity 102.5 fm Awka 17<sup>th</sup> July, 2011)
  - a. (PFM Pronunciation) (PFMA): [ umi mmiri boḥoholu ruru iri na anɔ na ɔnɔ ɔgɔgɔ bɔ nke arɔtɪapɔgo]

- b. (SI) /*um* mmiri b $\text{\u00f0}$ holu iri na an $\text{\u00f3}$  na *on* *og*og $\text{\u00f3}$  b $\text{\u00f3}$  nke aru $\text{\u00f1}$ ap $\text{\u00f3}$ ra/  
c. (ENG) Borehole water that is up to fourteen in number had been completed.....  
8. *Or*a a k $\text{\u00f3}$ r $\text{\u00f3}$  burulik ulcer na bekee ka a achoputagoro.....  
(Purity 102.5fmAwka17<sup>TH</sup> July, 2011)  
a. (PFM Pronunciation) (PFMA): [*oria* a k $\text{\u00f3}$ r $\text{\u00f3}$  buruli ulcer na bekee ka a a $\text{\u00f1}$  $\text{\u00f3}$ p $\text{\u00f3}$ tarala]  
b. (SI) /*oria* a k $\text{\u00f3}$ r $\text{\u00f3}$  burulik ulcer na bekee ka a $\text{\u00f1}$  $\text{\u00f3}$ p $\text{\u00f3}$ tarala/  
c. (ENG) The disease that is known as burulik ulcer in English had been discovered ....  
9. Ak $\text{\u00f3}$ k $\text{\u00f3}$  *u*wa nke *ut*ut $\text{\u00f3}$  taataa abiago na isi njedebe.....  
(Anambra Broadcasting Service 16<sup>th</sup> September, 2010)  
a. (ABS Pronunciation) (ABSP): [ ak $\text{\u00f3}$ k $\text{\u00f3}$  *u*wa nke taataa abiago nisi njedebe]  
b. (SI)/ak $\text{\u00f3}$ k $\text{\u00f3}$  *u*wa nke *ut*ut $\text{\u00f3}$  taataa abiala na ngwu $\text{\u00f1}$ a/  
c. (ENG) Today's morning news has come to an end....  
10. Agamnihu nke ahu wetagoro na ala anyi.....  
(Purity 102.5fm Awka 19<sup>th</sup> July, 2010)  
a. (PFM Pronunciation) (PFMA): [agamnihu nke ahu wetagoro na ala a $\text{\u00f1}$ i]  
b. (SI) /*og*aniihu nke ahu wetarala na ala $\text{\u00f1}$ i /  
c. (ENG) The progress that has brought into our land.....  
11. G $\text{\u00f3}$ menti Anambra steeti etogo.....  
(Anambra Broadcasting Service, 16<sup>th</sup> September, 2010)  
a. (ABS Pronunciation) (ABSP): [g $\text{\u00f3}$ :menti Anambra steeti etogo]  
b. (SI) /g $\text{\u00f3}$ :menti anambra steeti etola  
c. (ENG) Anambra state government has praised....  
12. G $\text{\u00f3}$ menti Anambra steeti akp $\text{\u00f3}$ kugo....

- (Anambra Broadcasting Service, 16<sup>th</sup> September, 2010)
- a. ABS Pronunciation) ABSP): gɔ:menti anambra steeti akpokugo)
- b. (SI)/ gɔ:menti anambra steeti akpokuola/
- c. (ENG) Anambra state government has called on....
13. Gooṣenti etiti kwuu na ya ekpebiela ikwalite nchekwa na oḅa anyi a....  
(Purity 102.5fmAwka 19<sup>th</sup> July, 2010)
- a. (PFM Pronunciation) (PFMA): [gɔ:menti etiti kwuu na ja ekpebiela ikwalite nṽfekwa na oḅa aṽi a)
- b. (SI) /gɔ:menti etiti kwuru na ekpebiela ikwalite nṽfekwa na mpava aṽia/
- c. (ENG) The Federal Government said that they have resolved to improve on the security of our region .....
14. Anyi na anu ndi oṛu nta akuko mmadu ano atoro n'Abia steeti enwerela onwe ha.....  
(Purity 102.5.fm Awka 19<sup>th</sup> July, 2010)
- a. (PFM Pronunciation) (PFMA): [ aṽi na anu na ndi oṛu nta akuko mmadu ano atoro na abia steeti enwerela onwe ha]
- b. (SI) /aṽi na anu na ndi nta akuko mmadu ano atoro na steeti abia enwerela onwe ha/
- c. (ENG) The news reaching us says that those four Journalists that were abducted in Abia State have regained their freedom...
15. Ihe e ji wee na-amata onuogugu egosiwo.....  
(Anambra Broadcasting Service 16<sup>th</sup> September, 2010)
- a. (ABS Pronunciation) (ABSP): [ihe e dzi wee na amata onuogugu egosiwo]
- b. (SI) / ihe e dzi wee na amata onu ogugu egosila/
- c. (ENG) The statistics that is used to show.....



16. Ndi ntorobia Anambra steeti ka a dugoro odu....  
(Anambra Broadcasting Service 16<sup>th</sup> September, 2010)
- a. (ABS Pronunciation) (ABSP): [ ndi ntorobia anambra steeti ka a dugoro odu ]
- b. (SI) / ndi ntorobia anambra steeti ka a durula odu/
- c. (ENG) The Anambra state youths have been warned....
17. A kwago na ihe mere e ji wee na adebanyeghari aha.....  
(Anambra Broadcasting Service 16<sup>th</sup> September, 2010)
- a. (ABS Pronunciation) (ABSP): [ a kwago na ihe e dzi wee na edeyari aha ]
- b. (SI) / a kwago na ihe mere e dzi wee na edeyari aha/
- c. (ENG) It has been explained the reason why they are rewriting names.....
18. Na nzaghachi Managing Director ulo oru ahụ.....  
(Purity 102.5 fm Awka 19<sup>th</sup> July, 2010)
- b. (SI) /na nzayafji manedzini dairekto ulo oru ahu/
- c. (ENG) In response to the Managing Director of that company....
19. Na otu aka ahụ, gozomentị Abia steeti e gosiputago obi anuri.....  
(Purity 102.5.fm Awka 19<sup>th</sup> July, 2010)
- a. (PFM Pronunciation) (PFMA):[na otu aka ahụ go:menti abia steeti egosiputala obi anuri]
- b. (SI) / na otu aka ahụ, go:menti abia steeti egosiputala obi anuri/
- c. (ENG) In that regard, government of Abia State has shown joy.....
20. Ndi isi na ndi olu na Capital City Secondary school Awka a tugholu onyeisi.....  
(Anambra Broadcasting Service 14<sup>th</sup> January, 2011)

- a. (ABS Pronunciation) (ABSP): [ndi isi na ndi ɔɽ na capital siti sekondri skul ɔka a tɔgɔɽ oɽeisi]
  - b. (SI) /ndi isi na ndi ɔɽ na kaptital siti sekondri skul ɔka a tɔɽɔla oɽeisi/
  - c. (ENG) Those in the herm of affairs and those that work in c capital city secondary school have showered praises on the head .....
21. Oɽwugo bu akuko anyi na ututu a.....
- (Anambra Broadcasting Service 14<sup>th</sup> January, 2011)
- a. (ABS Pronunciation) (ABSP): [ɔgwɔgo bu akɔko aɽi na ɔtɔtɔ a]
  - b. (SI) /ɔgwɔla bu akɔko aɽi na ɔtɔtɔ a/
  - c. (ENG) we have come to the end of our news this morning...

## 2.6 The Analysis

The analysis of data is descriptive. In the analysis of the pronunciation, Emenanjo (1987) symbols for consonants, vowels and Tones are used. The phonetic transcription of non-standard phonemes and words are in oblique strokes/ /, while phonemic transcription of news excerpts are in closed in square brackets, [ ]. The grammatical analysis employs the terminology of Emenanjo (1987). The radio station from which each excerpt is taken is indicated in round brackets at the end of the excerpt.

In sentence (1) differences in pronunciation occur in ‘ekwugo’(had said), ‘weputago’(had brought) and egosigo (had shown) in sentence(2). In sentence (3) differences in pronunciation occur in ‘erugo’ (reached),and ‘nwetego’(gotten) ,‘agamniihu’(progress) in sentence (4). In sentence (5) differences in pronunciation occur in ‘ achoputago’(found)

The researcher's observations show the following discrepancies.

<b>Standard form</b>		<b>Deviant phonological features</b>
<b>ovp perf</b>		<b>ovp perf</b>
/la/	→	[go]
/ɔ/	→	[a]

In sentence (6) differences in pronunciation occur in 'oḷu'(work) , 'elugo' (show) and 'aruchapugo'(finished) in sentence(7)

In sentence (8) 'achoputagoro'(found out) and sentence (9) 'abiago'(had come) , sentence (10) 'wetagoro'(has brought).

The researcher's observation shows the following discrepancies:

<b>Standard form</b>		<b>Deviant phonological features</b>
<b>ovp perf</b>		<b>ovp perf</b>
/ɔɾɔ/	→	[ɔɪɔ]
/eruola/	→	[elugo]
/la/	→	[go]
/atɕopɔtarala/	→	[atɕopɔtagoro]
/la/	→	[go]
/wetarala/	→	[wetagoro]

In sentence (11) 'etogo'( has praised) and 'akpokugo'(called on) in sentence (12). In sentence (13) 'kwuru' (said) , 'ekpebiela' (has resolved) and in sentence (14) 'enwerela' (regained)

In sentence (15) ' egosiwo' (has shown) in sentence (16) 'adugoro' (warned). In sentence (17) 'a kowago' (explained) and 'ɔɪɔ ɔɾɔ' (company). In sentence (18) 'egosipɔtala' (has shown) 'aḅɔri' (joy). In sentence (19) 'a tɔgolu' (showered) and

‘ɔgwɔgo’(ended) in sentence (20) respectively. The observations show the following discrepancies.

<b>Standard form</b>			<b>Deviant phonological features</b>	
<b>ovp</b>	<b>perf</b>		<b>ovp</b>	<b>perf</b>
/go/		→	/la/	
/kwuu/		→	/kwuru/	
/la/		→	/la/	
/gwo/		→	/la/	
/ro/		→	/la/	
/go/		→	/la/	
/l/		→	/r/	
/lu/		→	/la/	
/la/		→	/la/	
/ri/		→	/ri/	

Sound /ɔ/ is pronounced as /a/ and /l/ is pronounced as /r/ respectively.

In the (ABS) data presented above, it has been discovered that the perfective aspect marker which expresses an already finished or completed action in Igbo which is realized with the open vowel prefix and the perfective marker ‘la’ attached to the verb root in sentences 1,2,3,4,5,6,7,8,9,10,11,12,16,19 in ABS news bulletin excerpts has been substituted with ‘go’ other dialectal variants in sentence 15 of ABS excerpts have been substituted with ‘gwo’ as against the standard perfective marker ‘la’.

Also in sentence 8 ,10 of ABS news excerpts and sentence 16 of Purity FM news excerpts have also been substituted with the non-standard variant ‘ro’ as against the standard which is ‘la’ . These dialectal variations are as a result of influence or interference of the variety of Igbo spoken in the nearby Onitsha and Awka

metropolis, Nwaozuzu(2008) identifies the perfective marker ‘go’ as a variant associated with the East Niger group of dialects of which Onitsha and Awka belong.

According to Recommendations of SPILC(1985), although, the perfective marker ‘-go’ and ‘-le’ are gaining grounds, the standard form for perfective tense is ‘-la’ marker.

In the above data, a regular substitution of some phonemes is observed. In the sentence 6 and 19, the phoneme /r/ as used in the standard Igbo is substituted with /l/.

#### **4. Summary and Conclusion**

From the data presented and analyzed, it would be discovered that the Igbo used in Purity 102.5FM Awka is closer to the standard than the Igbo used in Anambra Broadcasting Service, Awka. This has reduced the intelligibility of the news cast, knowing full well the members of the audience is heterogeneous in nature in terms of dialectal variation. This should not be the case because both radio stations are owned by the Government and thus should propagate the Standard variety. This is observed in the number of deviant phonological features found in Igbo news bulletin Akukọ Uwa of the two radio stations. The researcher also observed that during the course of collection of data those radio stations do not properly document their transcript after news casting. It was also observed that trained Igbo newscasters, that is, graduate of Igbo and Linguistics are not employed in the Igbo news Departments of the radio stations; this should have helped in the use of standard Igbo in news casting in these two radio stations.

In the course of the work the researcher also observed lack of translators in the radio stations, news are written in English language and the newscasters cast in Igbo immediately without the transcript been translated to Igbo language.

## 5. Recommendations

- i. The news casters should undergo training in the use of standard Igbo.
- ii. Those that are already trained should be updated from time to time.
- iii. Igbo language translators should be employed.
- iv. News scripts should be properly edited by an Igbo language expert before being cast.
- v. The radio stations should always employ those that studied Igbo language and linguistics as a course or discipline in the University than mere native speakers.

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