

The Semantic Expansion of 'Wife' and 'Husband' among the Yorùbá of Southwestern Nigeria

Reuben Olúwáfemi Ìkotún
Ekiti State University

Correspondence concerning this article should be addressed to Reuben Olúwáfemi Ìkotún, Department of Linguistics and Nigerian Languages, Ekiti State University, Iworo road, Ado Ekiti, Ekiti State, Nigeria, 360215. E-mail: roikotun53@gmail.com

Although one of the existing studies on Nigerian or African kinship terms has argued that semantic expansion of such words constitutes an absurdity to the English society, none has argued for the necessity of a specialized dictionary to address the problem of absurdity to the English society, the custodian of the English language. This is important especially now that the language has become an invaluable legacy which non-native speakers of the language use to express their culture as well as the fact that the English people now accept the Greek and Hebrew world-views through Christianity. This paper provides additional evidence in support of semantic expansion of kinship terms like 'wife' and 'husband' not only in a Nigerian or an African language but also in Greek and Hebrew languages. The paper argues that if English is to play its role as an international language, it will be desirable if our lexicographers can publish a specialized dictionary that will take care of kinship terms, as it is the case in some other specialized dictionaries on the different professions such as medicine, nursing, linguistics and agriculture, to mention but a few, so as to guide against ambiguity or absurdity that may arise in language use in social interactions.

Keywords: culture, language, interpretation, society, specialized dictionary

One conclusion that can be drawn from studies conducted on kinship terms is that although kinship terms are products of a family relationship or a close feeling between people that develops as a result of common origins or attitudes, the cultural norms or world-views that guide the use vary from one ethnic group to another (Evans-Pritchard, 1948; Oyètádé, 1995; Abíódún, 2000; Igboanusi, 2004; Ìkotún, 2009). For example, Igboanusi (2004, p. 223) claims that while the word 'mother' may be used to refer to any female friend or relation of one's own mother, one may have several 'mothers' in the Nigerian or African world-view but not in the English society because the use of such words may appear or sound ridiculous to the English-speaking society. As Igboanusi (Igboanusi, 2004, p. 223) rightly says, there are several Nigerian or African words that have semantic expansion or extended meanings when used in social interactions and the use of such words may sound unintelligible to the English society when English is used to express such Nigerian or African world-views or culture. In this paper also, our concern is on the semantic expansion or extended meanings of some kinship words in Yorùbá, Greek and Hebrew and areas that will be covered will include:

1. focus on the Yorùbá words 'o'ko' (henceforth husband) and 'iyawó' (henceforth wife) and

it will be shown that the extended meanings they have in Yorùbá, Greek and Hebrew may appear or sound ridiculous to non-African, non-Greek and non-Hebrew.

2. it will also be shown that any of the kinship terms or words, when used, must co-occur with any of the possessive pronoun qualifiers such as 'mi' (my), 'wa' (our), 're' (your (sgl)), 'yín' (your (pl)), 'rè' (his/her (sgl)) and 'wòn' (their/his/her (pl)) before the kinship words or terms can be better understood.
3. finally, it will be the submission of this researcher that if English is to be fully accepted as an international language, it is important that the English lexicographers with the assistance of culture translators must be prepared to re-work the dictionary entries to also include African, Greek and Hebrew world-views or cultural aspects of word or language use that are devoid of current grammatical or conventional usage since English is now used to express cultural norms of several or almost all ethnic groups in the world today as well as the fact that the Christian culture is now shared or endorsed by the English-speaking Christians.

At least, four perspectives on semantics have been identified by linguists (Katz and Postal, 1964; Chomsky, 1965; Bierwisch, 1970; Halliday, 1985; Mey, 2001). But, the perspective of semantics we agree with and which is of interest to us in this paper is the one that recognizes the combination of the context of culture and the context of situation in language study (Malinowsky, 1923; Firth, 1962; Brown and Gilman, 1968; Fasold, 1990). Several studies that have been carried out in African and non-African languages attest to the fact that the knowledge of a language is a composite of the knowledge of structure and use in the socio-cultural context (Abíódún 1992; Oyètádé, 1995; Ìkòtún, 2010a, 2010b, 2013). Our position that the knowledge of a language is a function of the knowledge of structure and use in the socio-cultural context is further supported by Mey (2000), Igboanusi (2004) and Adégbìtẹ́ (2005). For example, Mey (2000, p. 7) says, among others, that not even the smallest utterance or a single word can be understood in isolation. She argues further that it is the user and his or her conditions of production and consumption of language that, in the final analysis, determine the way his or her words are understood. Studies carried out by Malinowsky (1923), Firth (1962) and Adégbìtẹ́ (2005, p. 54) too claim that two kinds of context are associated with contextual meaning namely, the context of culture and the context of situation. Similarly, Adégbìtẹ́ (2005, p. 54) argues that the conditions of meaning in a context of culture (or social context) must specify the conventional (socio-cultural) rules of behaviour which participants must share before they can effectively or successfully communicate with each other. Adégbìtẹ́ (2005, p. 54) further adds that the conditions of meaning in a situational context must also specify relevant features of immediate and wider experiences of the specific participants in addition to the conventional rules.

However, before Adégbìtẹ́ (2005, p. 54), Igboanusi (2004, p. 223) argues that in semantic expansion, English words are made to acquire extended meanings. According to him, African writers often reflect African contexts in the use of certain English items so that such items now acquire extended meanings in the novel. He says that semantic expansion is, therefore, a good source of difficulty for the non-African reader. One of the examples of language use that inform Igboanusi's (2004, p. 223) position is the use of the word 'mother' or 'mothers' among Africans. As already shown in the introductory section of this paper, while the word 'mother' may be used to refer to any female friend or relation of one's own mother, one may have other senses of the word 'mother' in the Nigerian or African world-view but not in the English society. Although Igboanusi's (2004) position is very valid, it can be further argued that the extended meanings from 'mother' or 'mothers' can be better or correctly

drawn when such words are used in conjunction with possessive pronoun qualifiers in social interactions. For example, it is not unlikely that there is a difference between the word 'mother' and the noun phrase 'my mother'. While the use of the word 'mother' may not necessarily refer to the speaker's biological mother, the use of the noun phrase 'my mother' by the speaker may. So, what may be a source of ambiguity to the non-African is the use of the noun phrase 'my mother' when the use does not refer to the speaker's biological mother but to any female person even when the addressee is still a baby girl. Therefore, to address the issue of cultural misunderstandings in culture-dependent language use, a specialized dictionary with the translators' commentary is suggested. However, in this paper, in further support of Igboanusi's (2004) claim, extended meanings of 'wife' and 'husband' in Yorùbá, Hebrew and Greek, especially when they are used with possessive pronoun qualifiers, are examined.

Method

Data collection

The Yorùbá data for this descriptive work were drawn from four sources. Some data were taken from some Yorùbá drama books. The drama books entitled *Ìyàwó Alárédè* and *Orogún Òdájú* were written by Èṣò-Olúbòròdè (1993) and Tẹ̀là (2008) respectively. Some data were drawn from some Yorùbá plays that were shown or staged on DSTV Yorùbá Channel 157. Participant observation was also considered to complement the data drawn from Yorùbá drama books and DSTV Yorùbá Channel 157 programmes. The participant observation used in this paper involved the presence and participation of the researcher in linguistic interactions with native speakers of Yorùbá on the focus of this paper. The Yorùbá native speakers comprised some Yorùbá sub-ethnic group members namely, Ègbá, Ìjẹ̀ṣà, Èkítì, Àkúrẹ̀, Oàdó, Àkókó, Ìjẹ̀bú, Óyó and Èkó. The research covered a period of three years namely 2013, 2014 and 2015 and the conversations were recorded without the knowledge of the co-participants. It will also be recalled that participant observation guarantees natural language use or unguided language use in social interactions. The data that will be considered for Hebrew and Greek were drawn from the New World Translation version of the Holy Bible. The data that will be analyzed were drawn from Psalms 45: 14-15, Revelation 14: 3-4, 2 Corinthians 11: 2 and Isaiah 54: 5. Our choice of examples from Hebrew and Greek languages is meant to confirm our position that the use of kinship terms is almost a global phenomenon especially with the spread of Christianity.

Results and Discussion

The findings and the analysis of this research are shown in sub-sections 4.1, 4.2 and 4.3 below. The different senses the words ‘wife’ and ‘husband’ can have when used among the Yorùbá people are presented in sub-sections 4.1 and 4.2. The information used in these sub-sections was drawn from participant observation. However, as the discussion progresses, the excerpts that were drawn from some Yorùbá textbooks and recorded speeches in support of the information from participant observation by the researcher will be used. The discussion on the data drawn from the New World Translation version of the Holy Bible will form the focus of 4.3 sub-section.

4.1 The semantic expansion or meanings of ‘wife’ in Yorùbá

In Figure 1 below, the various uses or meanings of the word ‘wife’ among the Yorùbá people are presented. In English, however, the word ‘wife’ is semantically realized as [+female, +woman, +married].

Again, four excerpts that explicate evidence of language use in support of the information drawn from participant observation shown in the figure above are

presented. Two of the data were taken from a Yorùbá textbook while the remaining two were drawn from recorded speeches. For example, the information in the introductory section to language use in the data shown below exemplifies a discussion between a real wife and a real husband.

(Nínú ilé Oḍéjòbí, òrẹ̀ Bàbá oḍe, Wọ̀n seṣe jeun òsán tán ni. Oḍéjòbí àti iyawó rẹ̀, Àdùfẹ̀, wà lẹ̀hìnkùlẹ̀, wọ̀n n nájú. Oḍéjòbí ló bèrẹ̀ ọ̀rọ̀...)

Oḍéjòbí: Olódùmarẹ̀, íbo lojú Re wà? Ìwọ l’Ọ̀ba adẹ̀dàá, Ọ̀ba aṣẹ̀dàá. Ìwọ nìkan soṣo l’Ọ̀ba aṣẹ̀kanmáku Àwọ̀n tí kò mò Ọ̀ kò moyi Re, Gbogbo ohun tí O se ló gún régẹ̀... (Tẹ̀lẹ̀, 2008, p. 23)

Translation

(In Oḍéjòbí’s house, a friend to Bàbá Oḍe, They have just had lunch. Oḍéjòbí and his wife Àdùfẹ̀ are at the back of his house. Oḍéjòbí starts to speak...)

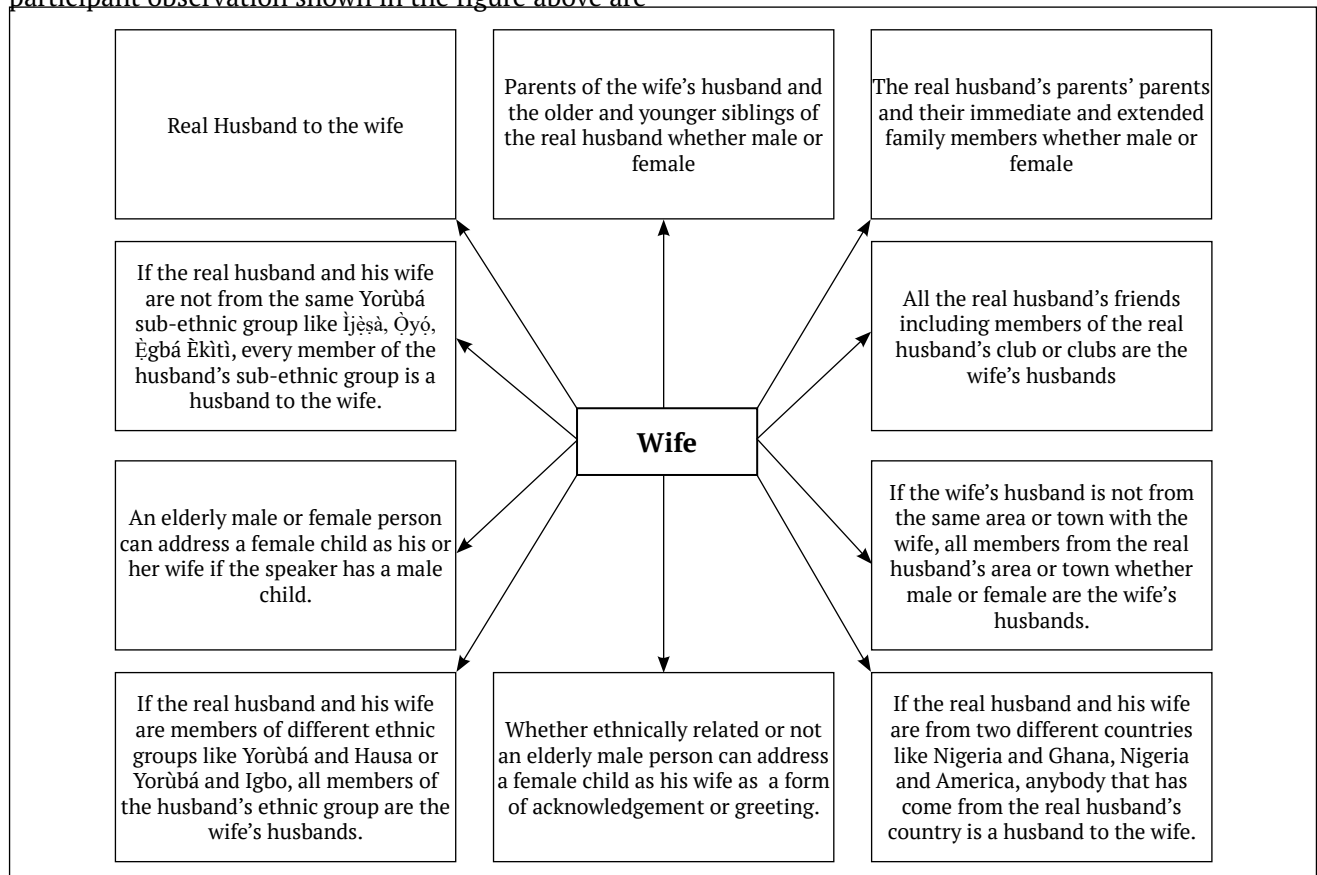


Figure 1. The Various Uses of the word ‘Wife’ among the Yorùbá People.

THE SEMANTIC EXPANSION OF 'WIFE' AND 'HUSBAND'

<p>Odejobi: Olódùmarè, where is your face? You're the King, Creator; the King, Maker of all. You are the only King who never leaves a thing unfinished. Those who do not know You do not know Your worth. Everything You do is perfect.</p>	<p>Bride: Hope all is well. Father-in-law: Hello ma. All is well. She is Şolá's wife, your son...</p>
---	---

It is also possible for a man to address his friend's wife as his wife as shown in line 4 of the data below.

<p>Friend A: Kèmi wù mí lòmọ, mo fẹ fẹ ẹ. Friend B: Kèmi èwo? Friend A: Èyí tó şẹşẹ jáde ilé-ìwé gíga. Friend B: Ah! Má dé bè rára; iyawó wa ni o. Ìyawó ọmọ ẹgbẹ ẹ wa ni.</p>	<p>Translation</p> <p>Friend A: Kèmi is so beautiful, I will like to marry her. Friend B: Which Kèmi? Friend A: The one who recently finished from the university. Friend A: Do not even go there; she is our wife. She is the wife of one of our members.</p>
--	--

(Ilé Bàbá ọde, àwoṣon iyawó rẹ ti tójú gbogbo ẹran tó pa bo, láti oru. Woṣon ti gúnyán fẹlẹ fọko, woṣon je...)

<p>Bàbá Ọde: (ó n pe iyawó rẹ àgbà, Ọşúnwenú...) Ọşúnwenú, Ọşúnwenú ọ. Şé etí re di ni tabí o n gbó àgbóya? Bóya o si n kà mí lóhun? (Telà, 2008, p. 17)</p>	<p>Translation</p> <p>(Bàbá Ọde's house, where his wives have been busy preparing all the game he brought home from his night hunting. They have also prepared a sumptuous pounded yam meal for him...)</p>
--	---

Translation

(Bàbá Ọde's house, where his wives have been busy preparing all the game he brought home from his night hunting. They have also prepared a sumptuous pounded yam meal for him...)

<p>Bàbá Ọde: (Calling his most senior wife, Ọşúnwenú...) Ọşúnwenú, Ọşúnwenú... Are you deaf? Or you deliberately refuse to respond? Or are you counting the number of times I call you?</p>	<p>Translation</p> <p>Among the Yorùbá people, a female relative can address a lady that is married to her relative as her wife as shown in lines 2 and 3 of the data below.</p>
---	--

Among the Yorùbá people, a female relative can address a lady that is married to her relative as her wife as shown in lines 2 and 3 of the data below.

<p>Female relative: (In company of the father-in-law, taking notice of the presence of a young woman and greeting). Pèlẹ o, sisí mi.</p>	<p>Translation</p> <p>Female relative: Hello, my dear.</p>
--	--

<p>Father-in-law: Ìyawó ẹ mà niyẹn Female relative: Ìyawó mi, pẹlẹ o. Şé àlàáfíà ni? Bride: Ẹ pẹlẹ mà. Àlàáfíà ni. Father-in-law: Ìyawó Şolá, ọmọ rẹ ni...</p>	<p>Translation</p> <p>Father-in-law: That is your wife. Female relative: My wife, you are welcome.</p>
--	--

Translation

<p>Female relative: Hello, my dear. Father-in-law: That is your wife. Female relative: My wife, you are welcome.</p>	<p>Translation</p> <p>Female relative: Hello, my dear. Father-in-law: That is your wife. Female relative: My wife, you are welcome.</p>
--	---

Translation

<p>Friend A: Kèmi is so beautiful, I will like to marry her. Friend B: Which Kèmi? Friend A: The one who recently finished from the university. Friend A: Do not even go there; she is our wife. She is the wife of one of our members.</p>	<p>Translation</p> <p>Friend A: Kèmi is so beautiful, I will like to marry her. Friend B: Which Kèmi? Friend A: The one who recently finished from the university. Friend A: Do not even go there; she is our wife. She is the wife of one of our members.</p>
---	--

4.2 The semantic expansion or meanings of 'husband' in Yorùbá

The different senses which the word 'husband' in Figure 2 connotes are also presented in this subsection. The word 'husband' in English is [+male, +man, +married].

Two excerpts and one data in support of the information in Figure 2 above are presented as follows. For example, as shown in lines 1 and 4 in the excerpt below, a female person can address another female person as 'okò mi' (my husband).

<p>Mojèrè: Ọgá dẹrẹbà, ẹ dákun, tí a bá dé Ọfà, mo fẹ ra búrédi dání fún ará ilé. N ó ti mú owó sí tòsí. Dẹrẹbà: Tí ẹ bá ti mò pé ẹ kò ní dá wa dúró. Sé ẹ mò pé alẹ ti lẹ. Ìyá-àgbà: Okò mi, ò bá sì ti ra búrédi rẹ ní Ìlọrin... (Ẹşọ-Olúbòròdé, 1993, p. 7)</p>	<p>Translation</p> <p>Mojèrè: Mr driver, please, when we get to Offa, I will like to buy bread for the people at home. I would have brought out the money (before we get to the bread seller's stand). Driver: If you know you won't waste our time. It is already night. Ìyá-àgbà: My husband, you ought to have bought the bread way back in Ìlọrin.</p>
--	--

Translation

<p>Mojèrè: Mr driver, please, when we get to Offa, I will like to buy bread for the people at home. I would have brought out the money (before we get to the bread seller's stand). Driver: If you know you won't waste our time. It is already night. Ìyá-àgbà: My husband, you ought to have bought the bread way back in Ìlọrin.</p>	<p>Translation</p> <p>Mojèrè: Mr driver, please, when we get to Offa, I will like to buy bread for the people at home. I would have brought out the money (before we get to the bread seller's stand). Driver: If you know you won't waste our time. It is already night. Ìyá-àgbà: My husband, you ought to have bought the bread way back in Ìlọrin.</p>
---	--

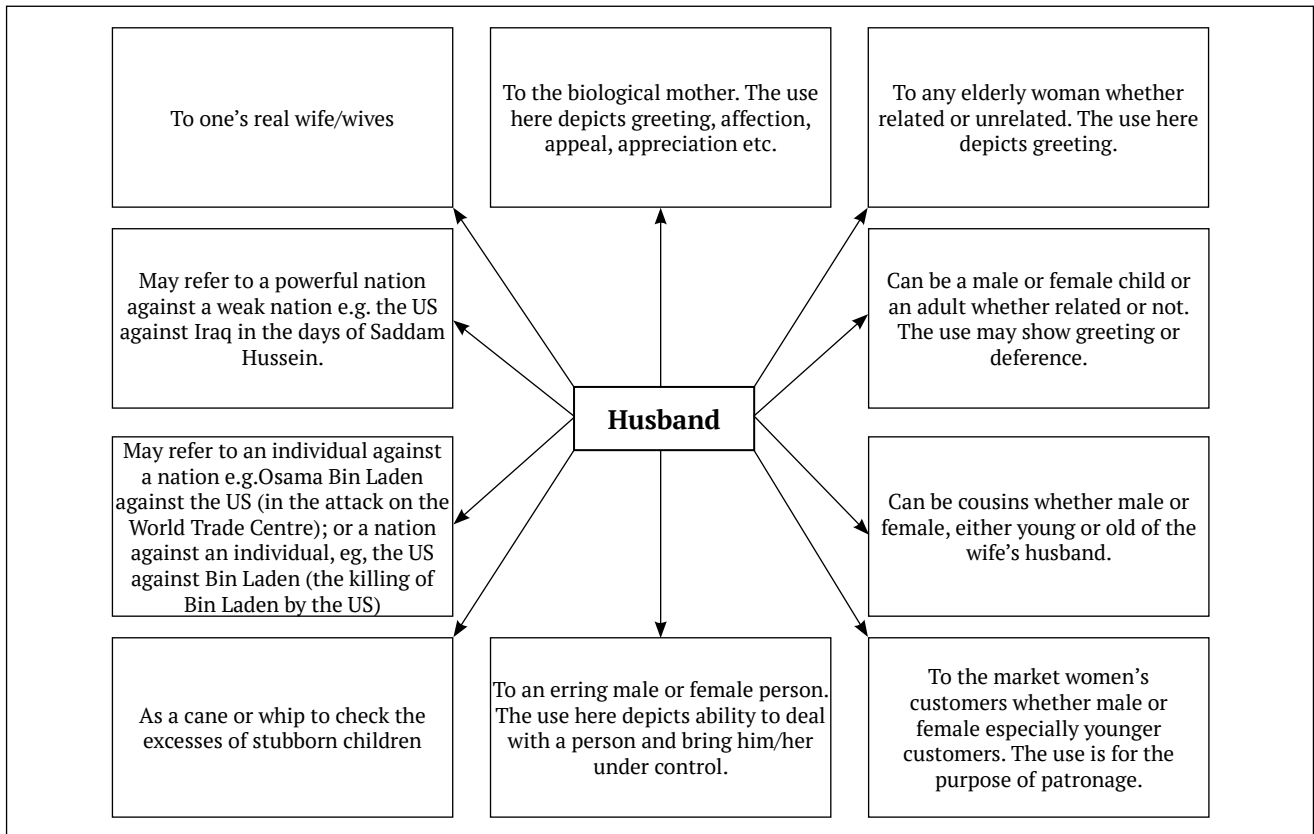


Figure 2. The Various Uses of the word 'Husband' among the Yorùbá People.

However, in the excerpt below, language use by Àdùfẹ́, a woman, shows a discussion between a real wife and her husband as shown in line 1 of the excerpt. The phrase 'baálé mi' can also be realized as 'ọkọ mi' (my husband).

Àdùfẹ́: Baálé mi, ó tó rò, ó yẹ ní síso.
 Sùgbón irú ìpẹ wo la á se
 Fẹni tí ikòkò pa iyá rẹ je?
 Se bẹẹ ló pa tirẹ lẹgàn ni?
 Èdùmàrè kó kó wa mò ọn se. (Tẹlà, 2008, p. 25)

Translation

Àdùfẹ́: My husband, it is worth ruminating over, it is enough a topic for discussion. What manner of consolation do you offer someone whose mother was killed by a lion? Do you maintain your own mother was killed in a similar way? May the Almighty God direct our ways.

The information drawn from participant observation in Figure 2 that if the husband is not from the same area or town with the wife, all members from the

real husband's area/town are the wife's husband is supported by the data drawn from the recorded speeches shown below.

Speaker A: Hìn pẹlẹ n'ibe é o.
 Speaker B: E pẹlẹ o. Ìjẹsà ni yín?
 Speaker A: Ìjẹsà ni mètè.
 Speaker B: Àh, èyin ọkọ mi niyẹn!
 Speaker A: Ìjẹsà ọkọ yín?
 Speaker B: Bẹ̀ni...

Translation

Speaker A: (Greeting in Ìjẹsà dialect) Hello, here.
 Speaker B: Greetings. Are you an Ìjẹsà person?
 Speaker A: I am an Ìjẹsà person.
 Speaker B: Ah, you (pl) are my husband!
 Speaker A: Is your husband Ìjẹsà?
 Speaker B: Yes...

However, the various uses which a good Yorùbá dictionary should have for the word 'wife' do not mean that the Yorùbá culture encourages wife-swapping or that the 'wife' plays wifely duties to any of the 'men' whether male or female, young or old

apart from the real husband that the English society understands. The Yorùbá culture simply encourages oneness, harmonious communal living, love and good neighbourliness. This means that the information in the two figures above should be divided into two categories. The information in the first category deals with the real 'wife' or 'wives' and the real 'husband' which usage can easily be understood or be intelligible to the English society. The information in the second category may be a source of confusion to the English society because the use is culture-dependent.

4.3. The uses of 'Wife' and 'Husband' among Greek and Hebrew

It is not only in Yorùbá or African languages that reference is made to culture for word or language interpretation. As already shown in the introductory section of this paper, what is true of African languages is also true of some other world languages. Some of these world languages include Greek¹ and Hebrew². Our discussion below highlights how 'wife' and 'husband' are used in Greek and Hebrew. Earlier, it was mentioned that our data would be drawn from the New World Translation version of the Holy Bible. The data include information drawn from Psalms 45: 14-15, Revelation 14: 3-4, 2 Corinthians 11: 2 and Isaiah 54: 5. For example, the study draws our readers' attention to the word 'virgins' in Psalms 45: 14-15 and Revelation 14: 3-4. In Psalms, it is stated:

In woven apparel she will be brought to the king. The virgins in her train as her companions are being brought in to you. They will be brought with rejoicing and joyfulness. They will enter into the palace of the king.

The book of Revelation also says (see also 2 Corinthians 11: 2):

And they are singing as if a new song before the throne and before the four living creatures and the elders; and no one was able to master that song but the hundred and forty-four thousand, who have been brought from the earth. These are the ones that did not defile themselves with women; in fact, they are virgins. These are the ones that keep following the Lamb no matter where he goes. These were bought from among mankind as first fruits to God and to the Lamb.

¹ Information in the books of Matthew to Revelation was written in Greek.
² Information in the books of Genesis to Malachi was written in Hebrew.

The use of the word 'virgins' as shown in the verses above may be a source of inappropriateness to the owners of the English language because the word, as contained in the English dictionary, can be semantically realized as [+human -sex i.e a human being who has not had any sexual relationship with any person]. But, by our knowledge of the Bible, the list of those who will be followers of Christ will include people like Peter, John and several others who married and gave birth to children (Mark 1: 30; John 10: 16). Similarly, in English society, the word 'husband' connotes a man who is married to a wife or wives and the wife or wives must be female and not male. But, what is true of the English society is at variance with what is true of Greek and Hebrew societies as shown in 2 Corinthians 11: 2 and Isaiah 54: 5 below.

For I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ (2 Corinthians 11: 2).

For your Grand Maker is your husbandly owner, Jehovah of armies being his name; and the Holy One of Israel is your Repurchaser. The God of the whole earth he will be called (Isaiah 54: 5).

In Corinthians also, it is stated that Christ is the 'husband' of the Church and the Church comprises both male and female worshippers while the nation of Israel is given unto God as a wife and the nation too consists of male and female. It can be argued that the way the English people see the world around them is different from the way the Yorùbá, Greek and Hebrew people see the world around them. Therefore, since English is now used to express several cultural systems that are not native to it and since the English people now accept the Greek and Hebrew world-views through Christianity, it may be necessary for the language to incorporate the non-native cultural systems into its linguistic analysis. Our position is in tandem with an earlier study carried out by Akíndélé and Adégbíté (2000, p. 46) in which they claim that:

There is no gainsaying the fact that English has become a Nigerian language. The language has become an invaluable legacy of the British which has provided Nigerians with yet another means of expressing their culture.

Our argument here is that it is not only Nigerians that use English to express their culture; citizens of other countries also use it. It is even reported in

some Nigerian dailies or Newspapers that the use of English is now a serious threat to the survival of many indigenous languages that are used in British colonies (The Nation of May 17, 2016, p. 4 and July 24, 2016, p. 50; The Sunday Tribune of April 10, 2013, p. 22; The Nigerian Tribune of October 9, 2014, p. 27 and March 6, 2016, p. 3&10). However, one question that has not been addressed in this paper is: are there other ways through which kin address each other or one another among the Yorùbá of Southwestern Nigeria? The answer to this question can form the focus of another paper.

Conclusion

Attempts have been made in this paper to provide evidence in support of semantic expansion of the use of 'wife' and 'husband' not only in a Nigerian or an African language, but also in Greek and Hebrew languages. It has been argued that the use of 'wife' and 'husband' by Yorùbá, Greek and Hebrew people indicates that the way the Yorùbá, Greek and Hebrew see the world around them is different from the way the English society sees the world around it. It is also our position in this paper that the various uses which a good Yorùbá, Greek or Hebrew dictionary should have do not mean that the Yorùbá, Greek or Hebrew culture encourages wife-swapping or that the 'wife' plays wifely duties to any of the 'men' whether male or female, young or old apart from the real husband that the English society understands. Our conclusion, therefore, is that English lexicographers with the assistance of culture translators should publish a specialized dictionary that will take care of kinship terms as it is the case in other specialized dictionaries on the different professions like medicine, linguistics and agriculture, to mention but a few. This suggestion is necessary especially now that the English language has become an invaluable legacy which non-native speakers of the language use to express their culture as well as the fact that many English people now accept the Greek and Hebrew world-views through Christianity.

References

- Abíódún, M. A. (1992). On the restricted spread of the honorific pronoun in Yorùbá: A case study of Onḍó, Ọ̀wò and Oyí dialects. *African Languages and Cultures*, 5(2), 101-111.
- Abíódún, M. A. (2000). A socio-semantic interpretation of kinship terms in Yorùbá. *Journal of Philosophy and Related Disciplines (JOPRED)*, 1(1), 24-29.
- Adégbíté, A. (2005). Perspectives of interpretation of meaning in English. In M. Olátéjú & L. Oyèléyé (Eds.), *Perspectives on Language and Literature* (pp. 53-71). Ilé-Ifè, Nigeria: Ọ̀báfẹ̀mi Awólówò University Press.
- Akíndélé, F., & Adégbíté, A. B. (2000). *The sociology and politics of English in Nigeria: An introduction*. Ilé-Ifè, Nigeria: OAU Press.
- Bierwisch, M. (1970). Semantics. In J. Lyons (Ed.), *New Horizons in Linguistics* (pp. 166-184). Harmondsworth, Middlesex, England: Penguin.
- Brown, R., & Gilman, A. (1968). The pronouns of power and solidarity. In J. A. Fishman (Ed.), *Readings in the Sociology of Language* (pp. 252-275). The Hague, Netherlands: Mouton & Co.
- Chomsky, N. (1965). *Aspects of the theory of syntax*. Cambridge, Massachusetts: MIT.
- Evans-Pritchard, E. E. (1948). Nuer modes of address. *The Uganda Journal*, 12, 166-171.
- Èşọ-Ọ̀lúbóróḍé, S. (1993). *Ìyàwó Alárédè*. Osogbo, Nigeria: SUMOB Publishers.
- Fasold, R. (1990). *The sociolinguistics of language*. Cambridge, Mass.: Basil Blackwell Inr, 3 Cambridge Center.
- Firth, J. R. (1962). A synopsis of linguistic theory, 1930-1935. *Studies in Linguistic Analysis*. London, UK: Philosophical Society.
- Halliday, M. A. K. (1985). *An introduction to functional grammar*. London, UK: Edward Arnold.
- Igboanusi, H. (2004). African world-views in Western Languages: Semantic dislocations in African literature. In L. Oyèléyé (Ed.), *Language and Discourse in Society* (pp. 217-233). Ibadan, Nigeria: Hope Publications.
- Ìkòtún, R. O. (2009). Politeness forms in Yorùbá current usage. *Adó Journal of French and Related Disciplines (AJOFARD)*, 1(1), 26-41.
- Ìkòtún, R. O. (2010a). The social use of Yorùbá personal names. *Names*, 58(3), 169-186.
- Ìkòtún, R. O. (2010b). A sociolinguistic analysis of vowel lengthening in Yorùbá. *Journal of West African Languages*, 37(2), 3-11.
- Ìkòtún, R. O. (2013). The socio-semantic contents of 'Èmi' in Yorùbá. In F. A. Fábùnmi & A. S. Sàláwù (Eds.), *Readings in African Dialectology and Applied Linguistics* (pp. 307-320). Muenchen, Germany: Munchem, Lincom.
- Katz, J. J., & Postal, P. M. (1964). *An integrated theory of linguistic description*. Cambridge, Mass.: MIT.
- Malinowsky, B. (1923). The problem of meaning in primitive languages. In C. K. Ogden & I. A. Richards (Eds.), *The Meaning of Meaning* (pp. 296-346). New York, NY: Harcourt Brace.
- Mey, J. L. (2000). *When voices clash: A study in literary pragmatics*. New York, NY: Mouton.
- Mey, J. L. (2001). *Pragmatics: An introduction*. Malden, Mass., Oxford: Blackwell.

THE SEMANTIC EXPANSION OF 'WIFE' AND 'HUSBAND'

- New World Translation of the Holy Bible, Brooklyn, New York, U.S.A.
- Oyètádé, S. O. (1995). A sociolinguistic analysis of address forms in Yorùbá. *Language in Society*, 24(4), 515-535.
- Tèlà, L. (2008). *Orogún Òdájú*. Ibadan, Nigeria: Lasswell Book Services.
- Newspapers Cited
- Agbro, J. (2016, July 24). A lifeline for Nigeria's dying languages. *The Nation*, 50.
- Akinselure, W. (2014, October 9). Again, call for mother tongue as medium of instruction. *The Nigerian Tribune*, 27.
- Falade, D., Sabiu, M., Aluko, B., Ubong, A., Alade, B. (2016, March 6). When children can't speak their mother tongues. *The Sunday Tribune*, 2,3,10.
- Okoeki, O. (2016, May 17). Yorùbá summit holds June 2. *The Nation*, 4.
- Oladoyinbo, Y. (2013, April 10). Keeping Yorùbá language alive by Akinwumi Ishola. *The Nigerian Tribune*, 22.