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Multiplicity of Cultures in Anglicised Yoruba Personal Names and Yoruba Business Names

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Abstract:
Although some studies on Anglicism in German and some European languages have been carried out, there has not been much focus on Anglicism in African languages, especially, Yoruba personal names (YPNs) and Yoruba business names (YBNs). This study investigated Anglicism in Yoruba business and personal names, two of the mostly affected onomastic genres among Yoruba-English bilinguals (YEBs). Labov's Variability Concept, which stresses language contacts resulting into changes and modifications was adopted as the theoretical framework. Participatory observation, questionnaire, and interview were the sources of the data. The major findings included the following: YEBs' Anglicised YPNs and YBNs encouraged a wider range of intercultural exchanges; Anglicised YPNs and YBNs are couched in multiplicity of tongues which posed identification and semantic problems; and Anglicised YPNs and YBNs served as a new constructed genre of work. The conclusion was that Anglicised YPNs and YBNs were hybrids from multiple cultures which enriched our language repertoire revealing English's trendiness.

Keywords: Anglicism, multiple cultures, YEBs, hybrids, YPNs, YBNs.

1. Introduction
Quirk's submission in Adam (1973:v) is quite revealing of the convergence of multiple tongues in the English Language whose expansion of its vocabulary has been commendably through "raid" from other languages or better put by "donation" from different languages:

- English is the text-book example of a language that expands its vocabulary by unashamedly raiding other languages. For a thousand years new words have, like dockside imports, often borne an stamp of their country of origin: outlaw from medieval Scandinavia, gentle from medieval French, madrigal from Renaissance Italy, Chutney from nineteenth-century India and *Karate* from twentieth-century Japan, to name a few examples that indicate the chronological and geographical range. Such words clearly and interestingly reflect the contact that English-speaking peoples have had with other countries and other cultures …

No doubt, YEBs' Anglicisms in YPNs and YBNs have constructed a new genre of work, which entail a strong blend of multiplicity of tongues such as Yoruba, Hebrew, Arabic, and some Indo-European languages. This innovation or creation is an intercultural one. Therefore, Anglicisms are hybrids from interactions among diverse tongues and their differences. The process of these new entities needs understanding. These cultural hybrids have enriched our language repertoire. In the name of trendiness or globalisation, YEBs' Anglicisms in names encourage a wider scale of intercultural exchanges. However, care must be taken so that the problem of recognition or meaninglessness in the new blends will not ensue.There is no dillying-dallying that these Anglicised names (words) "clearly and interestingly reflect the contact that English-speaking peoples have had with other countries of other cultures".

2. Why Multiplicity of Tongues in Anglicised YPNs and YBNs?
Multiple tongues in YEBs' Anglicisms in YPN and YBN is rife for some reasons namely: (a) Nigeria's multilingual nature; (b) English language's dominance over other Nigerian languages; and (c) The English language being a universal language.
Filipovic (1996) writing on "English as a word donor to other languages of Europe" analyses Anglicisms in twenty languages of Europe and presents them as linguistic borrowings. In his historical survey, Filipovic shows English's functioning as a donor hinges on several factors and conditions. He came up with certain Anglicisms both in England and on the European continent, which are specifically connected with human activities. In his view, the number of Anglicisms increased greatly from the middle of twentieth century because of many borrowed words from English in several fields of knowledge and human activities. It was becoming increasingly difficult "to find any which has not contributed to the variety of Anglicisms in the vocabulary of receiving languages". In fact, Filipovic opines that "Dictionaries of Anglicisms in various European and non-European languages are the

best proofs of the function of English as a donor language". The label of "a donor" and a receiving language lends weight to Anglicisms being linguistic borrowings. Filipovic (1996: 25) captures it thus:

- English source words required adaptation on a minimum of four levels to explain the linguistic change through which an English word passes to become an Anglicism. The adaptation depends primarily on the similarities and differences between the linguistic systems of the donor and receiver language.

Since no man is an island, contacts and interactions must occur. Therefore, the phenomena called language contact and linguistic borrowing are no news in sociolinguistics; with language, they must come to play intrinsically. The spread of English universally helped the process. Corr (2003) reports that UNESCO and other international organisations present that English is the official or semi-official language in over 60 different countries and has a prominent place in a further 20 countries. In addition, cognizance ought to be taken that during the 18th century, Britain was a vast empire and the biggest colonial power in the world. Many of its colonies still have English as an official language today. In Crystal's (1995:358) view, there are over 350 million native speakers of English and over 400 million non-native speakers (i.e. 2nd language users of English). This confirms English as a world language. Today, English is acclaimed the major language of business, diplomacy, education, airports and air-traffic control, advertising, science and technology, etc. In the words of Crystal (1995:358), the status of English is given a full-blown:

- Of all the information in the world's electronic retrieval systems, 80% is stored in English. English radio programmes are received by over 150 million in 120 countries. Over 50 million children study English as an additional language at primary level; over 80 million study it at secondary level (these figures exclude China). In any one year, the British Council helps a quarter of a million foreign students to learn English, in various parts of the world. In the USA, alone 337,000 foreign students were registered in 1983.

3. Linguistic Contact Versus Linguistic Borrowing

With this enormous contact the English language has linguistic changes (i.e. certain alterations to the vocabulary, phonology, morphology, semantics, syntax, etc) cannot but emerge. Adegbija (2004b:237) observes:

- At present, the internet and other communication functions are competing hard with the educational domain in ensuring the maintenance of English in the country … owing a satellite dish or cable television has become a symbol, and Nigerian elites struggle not to be left out. Listening to the news from CNN is considered more rewarding and more informative than listening to the news from the Nigerian Television Authority… English is also gradually invading informal interactions in many families, especially in the homes of children of the younger generation born in urban centres. Economic and technological developments encourage the maintenance of English … Many new companies in international trade involving export and import create a need for back-office workers and sales and marketing staff with skills in English.

A corollary to linguistic contact is linguistic borrowing. According to Corr (2003), Haugen (1950) describes linguistic borrowing as "mixture", "stealing", "adoption" and "diffusion". Having dismissed all these terms in turns, she defines linguistic borrowing broadly as "the attempted reproduction in one language of patterns previously found in another". Thus, Anglicisms are linguistic borrowings. Furthermore, Haugen (1950) resolves that both phrases or patterns (and not only individual words) can be borrowed.

Erkenbrecher (2006:3) discussing the fact of Anglicisms in German everyday life, concurs that Anglicisms are borrowing or loaning of words which happen because of the influence and prestige a certain nation, language or community possesses at a certain time in history. In his words:

- Idiomatic expressions and phrases, sometimes translated word-for-word, can be borrowed, usually from a language that has "prestige" at the time. Often, a borrowed idiom is used as a euphemism for a less polite term in the original language. In English, this has usually been Latinisms from the Latin language and Gallicisms from (the) French (language).

Borrowed words, phrases, style, idioms, etc. from two past world languages or languages of prestige are Latinisms and Gallicisms (from Latin and French respectively). By a simple logic, borrowed words, phrases, style, idioms, etc. are Anglicisms since theworldlanguage today is English.

Alex, Dubey and Keller (2007:151) subscribe to Anglicisms as foreign inclusions (i.e. borrowings). According to them:

- Anglicisms and other borrowings from English form by far the most frequent foreign inclusions in German. In specific domains, up to 6.4% of the tokens of a German text can be English inclusions. Even in regular newspaper text as used for many NLP applications, English inclusions can be found in up to 7.4% of all sentences.

We have discussed thus far the understanding of Anglicisms in the Western world. However, Anglicisms in the third world, especially in Nigeria, are positive reactions to the English language and culture from second language users of English. Ajíleyẹ (2012:25) defines an Anglicism "as the inclusion of one or more exoglossic lexemes which originates from British or American English into an indigenous word, especially in names". Ajíleyẹ further submits that "The Anglicism in indigenous names is very complex considering phonology, morphology, lexis and semantics because Yorùbá belongs to the Kwa family, while English is Indo—European. Ajíleyẹ (2014:27) declares that "any transference of a typically British or American linguistic item into a native word is Anglicism. Anglicism in native names is the reshaping, remoulding, refashioning or recasting of indigenous names to become like English". They are akin to the strong yearnings (desires), affinities, love, favourable dispositions YEBs show to whatever is British or rather western.

4. Theoretical Framework

Variability Concept hinges on two things that are crucial to this paper.The principal advocate of the Variability Concept is Labov. This concept hinges on the varieties of language. It emphasizes the choice of one as opposed to the other in discourse because of language dynamism. Bailey, Diiiard, Baratz, and cazden are a few other proponents of this Variability Concept. The word "variability" connotes the fact of something being likely to change. Corroborating this fact is Dittmar's (1981:104) submission that Variability Concept is concerned with the explanation of:

> ... how and in what function language systems are divided (regional, social, functional language varieties), how speech realizations are evaluated (privileged v. stigmatized status of speech forms) and how they change on the basis of such evaluations (revaluations v devaluation of standards, dialects, speech behaviour of the minority groups)... to what extent language systems interfere with one another on the phonological, syntactic and semantic levels, how they are acquired, conserved and modified on these levels and finally on the oasis of what relationship they co-exist or come into a social conflict with.

Dittmar (1981:104&105) opines that the objectives of the Variability Concept are:

... to describe and explain the entire social network of speech practice and the complex competence that speakers have at their disposal for communication in correlation with the social norms and parameters.

Two of the entailments of the Variability Concept that are pertinent to this study are:

i. Languages change over time, and that "X" and "Y" languages in contact will lead to modification and invariably, a change. Little wonder, Dittmar says, "language varieties differ from one another in respect of certain linguistic characteristics which have resulted from the historical process".

ii. Linguistic varieties are accounted for in these four broad ways namely Standard, Regional, Social, and Functional varieties.

Speech variation, linguistic change, language acquisition, and social communication are the four functions. And speaking on the co-existence of the divergent languages within a speech community, and the process for homogeneity or heterogeneity in it, Dittmar (1981:124) declares:

Analyses of linguistic variation must tell us in what way languages and dialects co-exist: they must tell us what the need to control and distinguish varieties means for the linguistic competence of the speaker, and what the social, sociopolitical and power political mechanisms are by which language varieties are formed or disappear.

Variability Concept stresses how within a speech community language systems affect one another at different levels. Also, this research probes into how the language system of English interferes with Yoruba in relation to Anglicism in names. This study also acknowledges the Variability Concept for examining and evaluating speech varieties. For instance, it stresses which of the two languages; ("A" or "B") enjoys the status of prestige. The study hinges largely on the prestige of the English language in Nigeria and its social effects. Dittmar corroborates this that the standard language is taught in school and its use fetches it prestige and social privileges and enhancements. Furthermore, Variability Concept emphasizes language contacts resulting into changes, modifications and different varieties. Our study analyses the modification of Yoruba names due to the language contact between English and Yoruba. Therefore, a change experienced gives us the Anglicised names.

This research appreciates the Variability Concept for its emphasis on the environmental factors in language. The influences of the peer groups, friends, colleagues and schools cannot be over emphasized in the Anglicism in names found in the present study. In the words of Dittmar (1981:105), "language systems are founded on, and vary with social structures represented by social groups, institutions, interactions, communities with specific needs and notions."

5. Methodology

5.1. Description of the Subject

One hundred (100) of the one hundred and seventeen (117) copies of the questionnaire retrieved were analysed, while fifty (50) members of the community were interviewed. Respondents were selected using demographic variables of sex, age, profession, religion, and marital status. Respondents' questionnaire within Ilorin metropolis were the ones analysed.

5.2. Description of the Instruments

The instruments used for this study include (i) a questionnaire and (ii) an interview in order to elicit information from the respondents about personal names and trade names that are native but Anglicised. In order to assess Anglicised YPNs and YBNs, the researcher visited and interviewed shop owners whose signboards have Anglicised business names; thereby, they were used as part of the informants.

Having noticed traces of Anglicisms among some senior secondary school teenagers' notes, letters or cards sent to one another, the researcher decided to interview some of them and also five of them were chosen as principal informants regarding any knotty or unclear aspect of the questionnaire filled by their friends or colleagues. The researcher also sensed the trend of Anglicism among some young adults preparing for wedding as they print "pray- for- us" letters, wedding cards, mementoes, marking different celebrations such as wedding, funerals, birthdays, house warming, founders' days, luncheons, etc. They also filled questionnaires; some of them also as informants were interviewed.

6. Data and Discussions

Two tables (1 and 2) are presented below. It is observed that some YBNs and YPNs are fashioned from combinations of either Yorùbá plus English names, Yorùbá with Arabic names, Yorùbá and Hebrew names or vice versa.

1.	Juaniks	Ju – **Jul** iana (mother's name) a - **A** délékè (husband's name) nik – Adé **ník**ὲὲ́ (self) -s - suffix "s"	Juliana (Lat) meaning "downy hair"
2.	Lizkins	Liz – E **liz** abeth (wife) kin – A **kin** (husband) -s - suffix "s"	Elizabeth (Heb) meaning "God's oath"
3.	BioBen	Bio – **Bíó** dún (wife) Ben – **Ben** edict (husband)	Benedict (Lat) meaning "Blessed"
4.	Dadus	Dad – **Dàd** a (surname) us – "us" as in "all of us" in the family	US (an English word): a pronoun; the object form of "we" meaning "people in general"
5.	Todebim	To – **Tó** yìn (mother) deb – A **déb**ὸwálé (father) I – **I** srael M – **M** elody children	Israel (Heb) meaning "soldier of the Lord, Prince of God, wrestled with God, fighter, ruler". Melody (an English word) and means "a tune"
6.	Bekandims	Be – **Bè** láù (mother) Kan – À **kàn** ké̩ (mother) dims – dimensions	Dimensions is an English word. It means "the length, height, width, depth or diameter of something"
7.	BleTimpel	Ble – **Ble** ssing (wife) Tim – **Tìm** ílé̩hìn (son) Pel – **Pè̩l** úmi (husband)	Blessing (an English word) meaning "something that you have or something that happens which is good because it improves your lives, helps you in some way or makes you happy.
8.	BunVic	Bun – **Bùn** mi (wife) Vic – **Vic** tor (husband)	Victor (Lat) meaning "Conqueror"
9.	ELBUNS	El – **El** ijah (husband) Bun – **Bùn** mi (wife) s – suffix "s"	Elijah (Heb) meaning "Jehovah is God"
10.	Esthola	Esth – **Esth** er (wife) Ola – **O̩lá** rewájú (husband)	Esther (Per) meaning "star"
11.	SamBim	Sam – **Sam** uel (husband) Bim – **Bím** bó̩ (wife)	Samuel (Heb) meaning "Heard by God"
12.	Yemsonat	Yem – **Yé̩m** isí (wife) So – **S̩o** lá (husband) nat – **Na** thaniel (surname)	Nathaniel (Heb) meaning "gift of God"
13.	TimReb	Tim – **Tìm** ílé̩hìn (husband) Reb – **Reb** ecca (wife)	Rebecca (Heb) meaning "bound, tied"

Table 1

1.	Fasco	F – **F** rancis (personal name) a – **A** yòọlá (personal name) s – **S** tationary (English word) co – **Co** mpany (English word)	Francis (Lat) meaning "from France"
2.	Jofem	Jo – **Jo** shua (personal name) Fem – Babá **fẹ́m** i (personal name)	Joshua (Heb) meaning "God saves", whose salvation is the Lord"
3.	Jay-Kay	Jay – **J** ames (personal name) Kay – Adé **k** óyèjọ (personal name)	James (Heb) meaning "following after supplanting"
4.	TopMost	Top – **Tóp** ẹ́ (personal name) Most – **Most** (English word)	Most: an adverb meaning "having the greatest amount of a particular quality"
5.	Sunlad	Sun – **Sun** day (personal name) lad – Ọ **lád** iméjì (personal name)	Sunday: the day between Saturday and Monday.
6.	Yetbeat	Yet – **Yét** úndé (personal name) beat – **Beat** rice (personal name)	Beatrice (Lat) meaning "bringer of joy"
7.	Yetcom	Yet – **Yét** úndé (personal name) Com-**Com** fort (personal name)	Comfort. Someone that brings consolation, well-being, and contentment
8.	RADIS	R – **R** ichard (personal name) adis – **Àdìs** á (personal name)	Richard (O Ger), meaning "strong ruler"
9.	Victop	Vic – **Vic** toria (personal name) top – Tèmí **tóp** ẹ́ (personal name)	Victoria (Lat) meaning "Victory"
10.	Topson	Top – Ọlá **tóp** ẹ́ son – son	Son (someone's male child)
11.	Chrisbay	Chris – **Christ** opher bay – **Báy** ò	Christopher (GK) meaning "bearer of Christ"
12.	Salow	Sal – **Sàl** áwù O – **O** lúwaṣẹ́gun W – **W** illiam	William (O Ger) meaning "resolute guardian"
13.	Remto	Rem – **Rèm** ílẹ́kún To – **T** im(o)thy	Timothy (GK) meaning "honouring God"
14.	Ebenfem	Eben – **Eben** ezer Fem – Olúwa **fẹ́m** i	Ebenezer (Heb) meaning "rock of help"
15.	Josey	Jo – **Jo** seph Sey – **Sèy** í	Joseph (Heb) meaning "addition or "God adds".
16.	Jos-Tund	Jos – **Jos** iah Tund – **Túnd** é	Josiah (Heb) meaning "God heals, supports" Josiah (Arab) meaning "God has protected"
17.	Barrylash	Barry – **Barry** Lash – **Láṣ** ebìkan	Barry (Ir) meaning "spear thrower"

Table 2

English names are from two main sources: Hebrew and Indo-European (see Withycombe 1977: xiii). It is observed from Tables 1 and Y above that there is an inter-weaving of both English and Yorùbá names. Take for instance, In Table1, no. 1 is Juaniks: "Julianah", a part of it, comes from Latin meaning "downy hair" is fused with two Yorùbá names, "Adélékè" ("One who comes and is on top" or "the crown is above" and "Adéníkẹ̀ẹ́ (one who comes and has fondness" or "the crown has fondness"). A suffix "s" is then added. That is an interesting union! Elbuns (no. 5) is a combination of Elijah (a Hebrew name meaning "the Lord is my God") and "Bùnmi" (a Yorùbá name which means "give me"; its full rendition is "Olúwabùnmi" i.e. "God gives me". Also at the end, a suffix "s" is appended. Esther, under no. 10, is of Persian origin, which means "star", and it is merged with "Ọlárewájú", a Yorùbá name meaning "Wealth progresses". Speaking on the name "Esther", Kelly (1985:72) says, "It is a variation for "Ishtar", the Persian name for star, the Babylonian goddess of love and fertility". He goes further with its variations as Essie, Ester, Ettie, Etty, Hester, Hesttie, and Hetty.

In Table 2, we have "Fasco" as number 1 and it gives us a combination of "F" for "Francis", "a" for "Ayòọlá", "s" for "stationary" and "co" stands for "company". According to Kelly (1985:159), "Francis" is a Latin word meaning "from France" with variations as: Fran, Francesco, Franchot, Francisco, Frank, Frankie, Franky, Franz and Franklin. In number 11, we have "Chrisbay" which merges "Christopher" of Greek origin meaning "bearer of Christ" and its variations are Chris, Christie, Christy, Christoph, Cris, Christoforo, Kit, Kris, Kristy (see Kelly, (1985:145)) with "Báyò" which is Yorùbá has its full rendition as Adébáyọ. It means "one who comes to meet joy". However, Babalôlá and Àlàbá (2003:18) present it thus: "Adebayọ: Adébáyọ̀: A-dé-bá-ayọ: He who, on arriving in the family, found joy". "Barrylash" (no. 17) has its combination from an Irish source (Barry

meaning "spear thrower") and a Yorùbá name, "Ọláòṣebìkan", which is shortened as "Láśebìkan. Laś" is picked but the diacritic under "ś" has given way to its English counterpart /ʃ/ (voiceless palato-alveolar fricative) that sounds exactly like it in Yorùbá. Thus, we have "Lash" fusing into "Barry". This is a marriage of two cultures in an Anglicised name! Babalọlá and Àlàbá (2003:707) give the meaning of Ọláòṣebìkan, as "Nobility is not limited to one place".

In both Tables 1 and 2, it is seen that Greek, Latin, Hebrew, Persian, Irish or even an English word (such as Melody, Wendy, US, dimensions, comfort, Sunday, son, most) is added to a Yorùbá word in the remaining examples. Therefore, it suffices with those similar ones already explained. However, in the side column, the origins of those names combined with Yorùbá ones are briefly highlighted in the two extracted lists labelled Tables 1 and 2.

7. Conclusion

It has been observed that multiplicity of tongues such like Greek, Latin, Hebrew, Persian, Irish, as well as, a whole English word (e.g. Sunday, Comfort, son, dimensions, melody, etc is combined to an indigenous (Yoruba) name to fashion an Anglicised YPNs or YBNs. What an alarming hybridization of names in multiple cultures. The synchronization of these Anglicised names is intriguing. This paper has unraveled the myth surrounding multiple cultures in YPNs and YBNs.

The significance of unraveling the multilingualism in these Anglicised YPNs and YBNs cannot be handled with levity. Couched in their multiplicity of tongues, Anglicisms in these YPNs and YBNs look mysterious and thus pose problems of identification and semantics. In fact, we need to identify both their users and meanings. Otherwise, a few decades from now, they may become meaningless. On this, Ferquson (1972: vii) correctly observes:

- In describing a particular language or language variety, it is necessary to identify its users and to locate its place in the verbal repertoire of the speech community in which it is used. Without this identification many aspects of the grammar will be mysterious and those mysteries may range from details of phonology to features of discourse

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