THE SOCIOLINGUISTIC ANALYSIS OF BINOMIALS IN THE IGBO LANGUAGE

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Abstract
Sociolinguistics studies the connection between language and the society, and the way people use language in different social situations which can be called context. This context affects communication in different ways, especially in the area of meaning, which is why this research paper focuses on The Sociolinguistic Analysis of Binomials in the Igbo Language. The Igbo language has binomials with different meanings in relation to the society. On this account, the first objective of this work is to explain what Sociolinguistics is all about. Secondly, this work intends to explain what is meant by Binomials and its different types. The third objective is the analysis of the varieties of binomials in the Igbo language in regard to their context of usage. This work makes use of the Usage Theory of Meaning whereas the research methodology is the Descriptive type. The first finding of the study is that sociolinguistics is the science of language that studies language use in the society at any given time. The second finding reveals that Binomials are expressions with two words joined by a conjunction. The third finding shows that there are two types of Binomial; the Reversible and Irreversible. Yet, there is a fourth discovery; it is the discovery that Binomials can be grouped into different categories based on context. Such categories are a happy context, sad context, enmity context, close relationship context etc. This work is expected to be of significance to linguists and scholars, as they both try to expand the scope of their sociolinguistic knowledge.

1.0 Introduction

When we talk of Sociolinguistics, it is all about the society and language. The society as we know is a large crowd of people, who live together in an organized way, characterized by common interest and may have distinctive cultures and institutions. On the other hand, language is a means by which human beings communicate with one another. It can also be said that it is a means of interaction among people of the same community, age group and culture. In other words, sociolinguistics can be defined as the connection between

language and the society, and the way people use language in different social situations.

On its own part, Binomial is a term used to refer to expressions of two words joined by a conjunction. These expressions have different meanings depending on their usage. For instance, when the expressions are independent, they could have a separate meaning. When used in a sentence, a different meaning can emerge; likewise it could have a meaning of which the speaker intends it to have. That is why Ogbulogo (2005:17) asserts that "whatever connection existing between a word and its meaning is through a concept formed in the mind of the users of the language".

Therefore, this work is going to reveal what sociolinguistics is. Secondly, it will make known what binomials are and their types. Thirdly, this work will make a list of some binomial expressions in the Igbo language and give examples of them in relation to the society. Finally, this work will analyze the multiplicity of binomial expressions in the Igbo language.

The Descriptive research method is used in carrying out this research work. The theory in use in this research work is the Usage Theory of meaning, which was propounded by Ludwig Wittgenstein in 1953.

The research work appears in sections. The first section is the introduction. The second section is the review of literature under which the concepts of sociolinguistics and binomials are discussed. The third section is for the sociolinguistic analysis of binomials in the Igbo language. Finally, the fourth section is for the findings and conclusion.

2.0 Literature Review

In this section, we will be looking at what different authors have written about the concept of Sociolinguistics and Binomials.

2.1 The Concept of Sociolinguistics

Anagbogu, Mbah and Eme (2010:32) define Sociolinguistics as "the study of the way language attempts to adapt itself to the need of the society". What this implies is that language, on its own, tries to make sure it addresses what a specific society requires.

The other definitions of sociolinguistics are those of Hudson (1980) and Ndukwe (1997). On his part, Hudson (1980:1) defines Sociolinguistics as "the study of language in relation to the society", while Ndukwe (1997:1), sees it as a "branch of linguistics that endeavours to study the significant aspects of the

relationship between language and the society". He goes further to say that the goal of this study is a better understanding of the structure of language and how it functions in communication in the society. The two definitions are not exactly the same. While Hudson (1980) relates sociolinguistics to language and society, Ndukwe (1997) goes further to talk about knowing language structure and how language functions or works in communication in the society

Radford, Akinson, Britain, Clahsen and Spencer (1999:16) define Sociolinguistics as "the study of the relationship between language use and the structure of the society". Gumperz (1971:223) has observed that "Sociolinguistics is the study of the correlations between social structures and linguistics structures and to observe the changes that occur". Anozie (2007:126) defines Sociolinguistics as the study of language in relation to the society which uses the language. He went further to say that Sociolinguistics surveys the question of how social factors affect or even determine the use of language in the society. Uwadiegwu (2017:71) defines Sociolinguistics as the study of the relationship between society and language and how the society influences the use of language.

Radford, Akinson, Britain, Clahsen and Spencer (1999), Gumperz (1971), Anozie (2007), Uwadiegwu (2017), see sociolinguistics as concerning language and society. Of all of them, it is only Anozie (2007) and Uwadiegwu (2017) that add the fact that sociolinguistics goes further to want to know how the society affects the use of language in the area. Anagbogu, Mbah and Eme (2010) see sociolinguistics as a way language attempts to adapt itself to the need of the society

Hudson (1980), Radford et al (1999), Anozie (2017) and Uwadiegwu (2017) see sociolinguistics as the study of the relationship between language and the society. Ndukwe, on the other hand, sees sociolinguistics as a branch of linguistic that studies the significant aspects of the relationship between language and the society.

From the above definitions, we can say that sociolinguistics is a branch of linguistics that studies language in relationship to the society. In other words, it is an area of study in linguistics digs to find out how the people of an area use language and the many ways they relate with language when gather among themselves.

2.2 Concept of Binomials

Emenanjo (2015:320), defines binomials as "two nouns or noun phrases linked by a conjunction, or two verbs or verb phrase with or without an overt

conjunction linking them. He went further to say that these are complementary bi-verbals".

Emenanjo and Oweleke (2007:56) describe binomials as "a different kind of idioms which derives its name from the Igbo metalanguage. It is two nouns that go together in complementing themselves. Both words go together like twins born at the same time".

Malkiel (1959:113) defines binomials as "consisting of two words of the same word class which are practically coordinated by a conjunction". He explains that in his book, he defines binomials as a coordinated part of linguistic units of the same word class which shows some semantic relation. He went further to explain that binomials most frequently consist of two nouns.

From the above definition of binomials by these authors, we see Emenanjo (2015) explaining binomials as two nouns or two noun phrases linked by a conjunction, whereas, Emenanjo and Oweleke (2007) sees binomial as a different kind of idiom which comprise of two nouns that go together in complementing themselves. He goes on to say that these two words go together like twins. Malkiel (1959) on the other hand, also sees binomials as two words of the same word class which is coordinated by a conjunction. Emenanjo (2015) and Malkiel (1959) both agree to the fact that there is a conjunction binding these two words.

Wikipedia, the free encyclopedia defines binomials as a pair of words conventionally linked by a conjunction or a preposition. JUSTOR defines binomials as a noun phrase with two heads joined by a conjunction in which the order is relatively fixed.

Academia explains that a binomial pair is an expression containing two words which are joined by a conjunction (usually and or). He went further to say that the word order of a binomial is relatively fixed.

From the above, we can say that Wikipedia, JUSTOR and Academia are of the same opinion that binomials are a pair of words joined by a conjunction. Therefore, we can say that binomials are expressions of two nouns joined by a conjunction.

Wikipedia, the free online encyclopedia opines that the order of words of these expressions are fixed, of which when interchanged they may lose their meanings or have an entirely different meaning. These meanings could mean something, but on the other hand, it may lose the speaker's intended meaning.

Therefore, there are some words that can be moved, while others cannot be moved. This is the basis for the types of binomials. The two major types of binomials are:

- Reversible Binomials
- The Irreversible Binomials

Reversible Binomials are those expressions that can completely be changed to be the opposite of what they were before if they are placed on identical level of syntactic hierarchy and if they are ordinarily connected by some kinds of lexical link. In this type of binomials, nothing is unchangeable or formulaic about it. Speakers are at liberty to invert the succession of its members and may with impunity replace it with semantically related words. On the other hand, Irreversible binomials are those binomials that are fixed. They cannot be moved or replaced. They are hardened to such an extent that an inversion would be barely understandable to listeners caught by surprise.

2.3 Theoretical Framework

Eze (2016:213) states that theories are analytical tools for understanding, explaining and making predictions about a given subject matter. Therefore, the theory used for this research work is the Usage Theory of meaning which was propounded by Ludwig Wittgenstein in 1953. This theory is also referred to as Contextual Theory. According to the theory, the meaning of a word or an expression is determined by the context of its use. It was observed that the meaning of certain classes of words could be lost if treated as just entities; hence the proposal of this theory. Furthermore, this theory of meaning contends that the meaning of anything is the use it is put to; in other words, it is what each society makes of it.

2.3.1 Claims of the Usage Theory of Meaning

The Use Theory of meaning contends that the meaning of any object is derived from the way it is being used in the society. In order words, meaning is dependent on the function of the word. This theory also claims that words are not defined by the reference of the objects they designate or by mental representations one might associate with them, but by how they are used.

2.3.2 Strength of the Theory

The Use Theory of meaning has helped a lot in maintaining the meaning of certain classes of words that could be lost if meanings were treated as just entities. This is where its strength lies. It has more explanation power concerning the subject matter, thereby replacing the received view from the original theory. This theory, has, to a large extent, informed people on what meanings are through what they do in an admirable clarity. It offers answers to

questions like: how should we go about identifying the particular non semantic property of a given word that is responsible for its meaning. The above merits of the use theory of meaning, one can boldly say that the theory is capable of giving a manageable account to the meaning.

2.3.3 Weaknesses of the Theory

The use theory of meaning does not just have its strength; it also has its weaknesses which are limitations of the theory. Critics of the use theory of meaning note that use theory seems to be committed to the notion that language is a phenomenon, that is, there is no such language as 'private language'. The critics argue that it is necessary to create or describe a language of thought which would seemingly require the existence of a private language. The proponents of the use theory of meaning maintain that, meaning cannot develop in a form that can play the role, which current semantic theories do in philosophical project concerning tense and knowledge attributions (Wikipedia). The Use Theory of meaning fails to understand that no two persons or culture put the same object to the same use all the time. Again, the theory fails to acknowledge that meaning has character.

2.3.4 Objective of the Theory

The Usage theory of meaning as propounded by Wittgenstein (1953) maintains that the meaning of a word or an expression is determined by the context of its use. Therefore, it is only the usage theory of meaning that can explain how what people say is due to what they mean i.e the meaning of a word lies in its use.

Hence, the objective of this theory is to reveal that often times, the meaning of a word is not seen when that word is standing as an entity but when the word is in used with the speaker's intended meaning.

2.3.5 Mode of Application

The mode of application of this theory simply shows that when a word is being put into use, there is an intended speaker meaning which reveals the context. For instance, when the speaker is describing two friends, the speaker may decide to use the phrase "akị na ụkwa". Literally, akị na ụkwa means 'kernel' and 'bread fruit', but there is an intended meaning which the speaker has in mind. That intended meaning is to show the closeness of those two friends; they are always seen together. Therefore, in applying this theory, we know that the use theory of meaning contends that the meaning of any object at all is the use to which it is put in the society. In order words, 'akị and ụkwa' has been put in the position of describing the closeness of two friends that are so close and always seen together just as 'akị and ụkwa' go together and are always seen together.

2.4 Empirical Studies

The study of meaning has always attracted the attention of scholars such as that of Umeodinka (2015) on Binomials. His study is written in the Igbo language and he calls Binomials "Ejima Okwu".

The objectives of his study are to find out the kinds of 'ejima okwu' collocations that abound in the Igbo language. Another objective is to know how they are morphologically generated. He also seeks to know at what occasions they are introduced in speech situations and, finally, he investigates the significance of 'ejima okwu' in the Igbo language. To help him achieve these objectives, his study is anchored on Sapir-Whorf's Linguistic Relativity theory.

After so much research, Umeodinka (2015) made some findings, which are:

- That the formation of ejima okwu is made possible by the use of conjuncrtions.
- That the Igbo use such idioms to embellish their speech.
- That it is not being an Igbo person that is the main thing, but by indicating one's linguistic competence through the appropriate use of idiomatic expressions of ejima okwu.

First of all, his study is Igbo language based while ours is written in the English language. Again, while Umeodinka (2015) uses Sapir-Whorf's Linguistic Relativity Theory, the theory we are using is the Use Theory of Meaning. For these reasons and more, we are not inhibited to embark on this study.

3.0 Binomials in the Igbo Language

Language, as we know, is a means of communication. Communication, on the other hand, is the use of agreed symbols in expressing thoughts, feelings and idea. It is a known fact that the Igbo language is one of the three major languages we have in Nigeria. It is spoken by a culturally homogenous group of people located in the south eastern region and part of the south southern regions of Nigeria. The south eastern region of Nigeria includes Anambra, Abia, Enugu, Imo and Ebonyi. The language is also spoken in some parts of the south southern Nigeria such as Delta, Rivers, Kogi and Cross River states. The Igbo language, just like many other languages, are made up of words and expressions. In this section, we will be looking at different binomial expressions in the Igbo language. They are:

1. Elu na ala (up and down)
2. Ike na ume (strength and breath)
3. Akụ na ụba (wealth and plenty)
4. Ike na ọchịchị(power and rulership)

5. Ọhịa na ụzọ (bush and house)
6. Ewu na atụrụ(goat and sheep)
7. Di na nwunye(husband and wife)
8. Mma na njọ (good and bad)
9. Ọkụ na mmiri(water and fire)
10. Ọkọchị na udummiri (dry and rainy season)
11. Akọ na uche (wisdom and thought)
12. Ewu na ọkụkọ (goat and chicken)
13. Enyi na ọgọ (friend and in-law)
14. Ọhịa na ụzọ (bush and road)
15. Ofe na ụtara (soup and fufu)
16. Anụ na azụ (meat and fish)
17. Akị na ụkwa (kernel and bread fruit)
18. Okwu na ụka (talk and trouble)
19. Nnu na mmanụ (salt and oil)
20. Ikwu na ibe (kins and peers)
21. Ọgụ na mgba (fight and wrestle)
22. Eluigwe na ụwa (heaven and earth)
23. Ọnwa na kpakpando(moon and star)
24. Nze na ọzọ (noble and titled)
25. Ugwu na nsọpụrụ (dignity and respect)
26. Ọgụ na mma (hoe and knife)
27. Okoro na agbọghọ (bachelor and spinster)
28. Ochie na ọhụrụ (old and new)
29. Ọha na eze (crowd and king)
30. Mmalite na ọgwụgwụ (beginning and ending)
31. Ọsọ na ije (running and walking)
32. Ọnwụ na ndụ (dead and alive)
33. Nwa na mma(child and beauty)
34. Ezi na ụlọ (outside and inside)
35. Uru na ọghọm(profit and loss)
36. Ọfọ na ogu (righteousness and uprightness)
37. Nwoke na nwaanyị (man and woman)
38. Iwe na ọnụma (anger and bitterness)
39. Ji na ede (yam and cocoyam)
40. Ihe na ọchịchịrị (light and darkness)
41. Ọka na ube (corn and pear)
42. Oriri na ọṅụṅụ (eating and drinking)
43. Udo na ọṅụ (peace and joy)
44. Ihu na azu (front and back)
45. Ọnyụnyụ na ọgbụgbọ (stooling and vomiting)
46. Ntu na aghụghọ (lies and cunning)
47. Ukwu na nta (big and small)
48. Ehihie na abalị(afternoon and night)
49. Mmuo na mmadụ (spirit and human being)
50. Ọchị na akwa (laughter and cry)
51. Egwu na amụ(play and laughter)
52. Ụkwụ na aka(leg and hand)

This list of words given above is a practical example of binomials in the Igbo language. These binomials are joined by a conjunction. The conjunction in the Igbo language is ‘na’ which means ‘and’. Illustrations are given above. But in the English language, it can be ‘and, or, to, but, by, etc’. For example, bit by

bit, dead or alive, back and forth, hand to mouth, make or break, strange but true, tit for tat, etc.

3.1 Sociolinguistic Analysis of Binomials in the Igbo Language

As stated earlier, binomials can be defined as an expression containing two nouns joined by a conjunction. On the other hand, sociolinguistics is seen as the study of the connection between language and the society and the way people use language in different social situations. This social situation can be called context. This context can be as a result of the speaker's mood or intentions.

Therefore, in this section, we will be analyzing how these binomial expressions can be related with the society, and how people use them in different life situations such as in a friendly relationship, in a serious situation, in enmity, happy moments, etc.

Now we will examine the different categories of binomials in the Igbo language in relation to the society.

3.1.1 Binomials Showing Friendly/Close Relationship

This category of binomial is used when referring to a very close relationship between people whereby one cannot do without the other or, one cannot be called without mentioning the other one. They work together; wherever you see one, you see the other as well.

(i) Aka na ụkwụ (hand and leg)
(ii) Nnu na mmanụ (Salt and oil)
(iii) Akụkọ na ntị (story and ear)
(iv) Udo na ọnụ (Peace and happiness)
(v) Imi na ọnụ (Nose and mouth)
(vi) Ọka na ube (Corn and pear)
(vii) Ofe na ụtara (Soup and fufu)
(viii) Egwu na amụ (play and laughter)
(ix) Di na nwunye (husband and wife)
(x) Akị na ụkwa (kernel and breadfruit)

Examples 1:

a. Enyi abụọ ahụ bụ imi na ọnụ.
   (Those two friends are nose and mouth) Literal meaning
   (Those two friends are close or they are always seen together)
b. Ụtọ ha bụ ụtọ di na nwunye.
   (Their friendship is like that of husband and wife)
   (Their friendship is a very close one)

3.1.2 Antonymous Association

Binomials that fall into the antonymous association are those that are opposite in meaning to each other but when paired together, they still portray a binomial

pair. In this association, the combined words are individually opposed words, but in their contextual application, they imply a wholistic involvement or a wholeness of an effect.

(a) Ọnwụ na ndụ(dead or alive)
(b) Oyi na ekpomọkụ (cold and heat)
(c) Elu na ala (up and down)
(d) Ihe na ọchịchịrị (light and darkness)
(e) Isi na ọdụ(head and tail)
(f) Ukwu na nta (big and small)
(g) mma na njo (good and bad)
(h) Ọchị na akwa(laughter and tears)
(i) Nne na nna (mother and father)
(j) Oji na ọcha (black and white)
(k) Nwoke na nwaanyị (man and woman)
(l) Ọkọchị na udummiri(Dry and rainyseason)
(m) Okoro na agbọghọ (spinster and bachelor)
(n) Uru na ọkpụkpụ (flesh and bone)
(o) Ihu na azụ (front and back)
(p) Udo na ọgbaaghara (peace & chaos)
(q) Ochie na ọhụrụ (old and new)
(r) Mmalite na ọgwụgwụ (beginningand end)
(s) Uru na ọghọm (profit and loss)
(t) Mbido na njedewe (beginning andend)

Examples 2:

i. Ha bụ nne na nna na ndụ ya (This means that they are his dependence, i.e the two person on whom his life wholly depends).
ii. Ebe Obiageri na Adaku na-aba mba, Obiageri gwara Adaku ochie na ọhụrụ n'okwu ya. (This means that Obiageli said everything wholly i.e, Obiageli said all that happened both in the past and all that happened newly).
iii. Ama m gị ihu na azụ. (This means that I know everything about you, there is nothing about you that I don't know).

3.1.3 Synonymous Association

This category of binomials are those that both words forming the binomial expression are synonymous to each other, that is, their meanings are near to each other; notwithstanding, when used together, they portray the intended meaning.

- Okwu na ụka (talk and discussion)
- Ezi na ama (Outside and open space)
- Ezi na ụzọ (road and way)
- ike na ume (power and strength)
- Egwu na amụ (play and joke)
- Akọ na uche (wisdom and thought)
- Ikwu na ibe (kins and peers)

- Iwe na ọnụma (anger and bitterness)
- akụ na ụba (wealth and plenty)

Examples 3:

i. Nwata jere be enyi ya ga-eji akọ na uche mara mgbe ọ ga-ala be ha.
ii. Na mmemme ahụ, ha kpọrọ ikwu na ibe ịbịa nọnyere ha.

3.1.4 Enmity/Rivalry

This category of binomial is used when referring to a situation whereby there is always rivalry amongst people or when people are at enmity. This set of people, never stay together without being at logger ahead. There is always a clash between them.

Binomial expressions showing enmity/rivalry are:

(a) Ebu na aṅụ (wasp and bee)
(b) Ihe na ọchịchịrị (light and darkness)
(c) Ọgụ na mgba (fight and wrestle)
(d) Ọkọchi na udummiri (dry and rainy season)
(e) Agwọ na akpị (snake and scorpion)
(f) Ọhịa na ụzọ (bush and pathway)
(g) Ọkụ na mmiri (fire and water)
(h) Okwu na ụka (talk and discussion)
(i) Nsị na aja (poison and sacrifice)

Examples 4:

i. Ụkọchukwu ha mere ka ha mata na ihe na ọchịchịri enweghi mmekọ.
ii. Nwaanyị ahụ bụ onye na-ebute okwu na ụka n'ezi na ụlọ ahụ.

3.1.5 Everybody

This form of binomials is mainly used in the society when referring to everybody in question. They emphasize that no one is to be left out. Therefore, when it is being related to the society, it suggests that everyone is involved; big, small, mighty, male, female, children etc, there is no exception. Binomials showing this type of relationship include:

(a) Ọha na eze (crowd and king)
(b) Okoro na agbọghọ (bachelor and spinster)
(c) Mmụọ na mmadụ(spirit and human beings)
(d) Ewu na ọkụkọ (goat and chicken)
(e) Ukwu na nta (big and small)
(f) Enyi na ọgọ (friend and in-law)
(g) Ikwu na ibe (kins and peers)
(h) Oke na nwunye (male and female)
(i) Nwoke na nwaanyị (man and woman)
(j) Nze na ọzọ (the noble and titled)

Example 5:

i. Igwe obodo ha gwara ha na ọ bụ iwu na ewu na ọkụkọ ga-abịa nzụkọ ahụ.
ii. Gọọmentị na-akpọku ọha na eze n'ịgba mbọ na-erubere iwu obodo isi.
iii. Nwoke ahụ kpọrọ ma mmụọ ma mmadụ ị bịa oriri na be ya.

3.1.6 Totality

When referring to an entirety of something, this group of binomials is used to show that everything is involved. Binomials that fall into this category include:

(a) Nta na imo (odds and end)
(b) Akụ na ụba (wealth and plenty)
(c) Ụkwu na aka (leg and hand)
(d) Ọnwa na kpakpando (moon and star)
(e) Ochie na ọhụrụ (old and new)

Examples 6:

i. Nwaanyị ahụ kwuru nta na imo oge ya na nwunye di ya na-ese okwu.
ii. Nwata ahụ nwere akụ na ụba na-esi isi
iii. Nwaanyị ahụ bere akwa nke ukwuu n'ihi na nwa ya nwoke nwụrụnụ bụ aka na ụkwụ ya.

3.1.7 Everywhere/Entirety

Binomials found under this category often times are used to refer to an entirety of a place. It shows that nowhere is left out; everywhere is inclusive. Binomials that can be grouped into this category include:

(a) Elu na ala (up and down)
(b) Ugwu na ndịda (hills and mountains)
(c) Ezi na ụzọ (outside and road)
(d) Ezi na ama (Outside and open space)
(e) Eluigwe na ụwa (heaven and earth)
(f) Ọhịa na ụzọ (bush and road)

Examples 7:

i. Eluigwe na ụwa ga na-eto Chukwu.
ii. Ọkwa Igwe obodo ha mara bụ ke gbasatara ewu na ọkụkọ.
iii. Jeenụ ma n'ugwu ma na ndịda na-ekwusa okwu Chukwu.

3.1.8 Superiority/Nobility

Binomials that are found under this category are used when referring to superior or noble beings. They are not just ordinary people. They have higher powers than others. Sometimes, they could be spirit beings or mere mortals. Often times, they are a symbol of nobility. They include:

(a) Mmụọ na mmadụ (spirit and human being)
(b) Chi na eke (creative force and creator)
(c) Nze na ọzọ (the noble and the titled)

Examples 8:
i. Mgbe onye isi ala anyị bịara n'ala Igbo, ndị nze na ọzọ so je zute ya.
ii. Ndị ichie na ndị nze juru na mmemme ichi eze ahụ.

3.1.9 Urgency/Seriousness

Some situations are matters that should be treated with seriousness or a matter of urgency. This set of binomials show that it's a matter of seriousness or urgency that is being talked about. They include:
(a) Ọnwụ na ndụ (dead or alive)
(b) Ọsọ na ije (running and walking)

Examples 9:
i. Ụdị ọsọ ha gbara mgbe ndị ohi na-achụ ha bụ nke ọnwụ na ndụ.
ii. Ọnọdụ nwata ahụ nọ na ya n'oge ugbu a bụ nke ọnwụ na ndụ.
iii. Jiri ọsọ na ije ka ị mata ma ị ga-esonyere ha n'ụgbọala ha.

From the above categories and examples, we can see that binomials exist in the Igbo language and these binomials can be group into different categories based on context as seen above.

4.0 Summary of Findings and Conclusion

This section is where the findings of this work will be briefly assembled before we go ahead to conclude.

4.1 Findings

Binomials, as we can see, exist in the Igbo language. These binomials are said to be expressions of two words joined by a conjunction. The Igbo language has a multiplicity of them as seen above.

This research work finds out that there are two types of Binomials; the reversible and the irreversible binomials. These reversible binomials are those types of binomials that can be inversed if the two expressions are on the same form or class when placed on the same syntactic level. On the other hand, we found out irreversible binomials are those binomial expressions that cannot be moved or exchanged.

Furthermore, Binomials as an expression, has its meaning when standing as an entity, but when in relation with the society, a different meaning is obtained.

These meanings are found in different life situations such as when one is happy, sad, in a close/friendly relationship, in an urgent situation, when in enmity, in totality, everywhere, everybody, etc.

4.2 Conclusion

Meaning, as we know, can be said to be slippery. This is because, a word can have one meaning when standing as an entity, and yet the same word can have a different meaning based on the use to which it is put as a result of context. Therefore, this work sought to look into the sociolinguistic analysis of binomials i.e the meanings we get from binomials in the Igbo language in relation to the society. The target of the study has been to find out what sociolinguistics is. The next objective has been to explicitly explain what binomials are and their various types. The last objective is to carry out an analysis of binomials from a sociolinguistic perspective.

From these objectives, we have been able to establish some findings. We found out that sociolinguistics has to do with a situation where language and the human society share some association. Our finding also indicates that binomials are expressions where two words share some connectivity through the instrumentality of conjunctions. This sharing of connectivity is self evident in the reversible and irreversible types of binomials.

From this study, the role of language in sociolinguistic situations has been brought to the fore by the use of binomials. It is now clear that the coming together of two words in the Igbo language has some sociolinguistic implications. It even gives rise to a variety of ways of making speeches through contexts in varied gatherings.

One thing is clear from this study, and it is the realization of all the objectives that prompted this study. We have defined sociolinguistics and binomials, as well as establishing the different types in existence.

What is more! This study leaves us with some significance in the Igbo language. To students and communicators, the study constitutes a source of varying linguistic expressions to be called into use in specific contexts. To researchers, this study becomes a starting point of their expansion of sociolinguistic investigations. From all these, It becomes clear that this research work has brought some elevation and improvement to the Igbo language. With this study, the Igbo language has moved further from where it was to where this study has placed it; in another stage of improvement.

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