



Dayo Akanmu¹

UDC 811.432.56'276.1

THE PHENOMENON OF NEW YORÙBÁ IDIOMS AND IDIOMATIC EXPRESSIONS IN FOOTBALL MATCH: COMMUNICATIVE AND STYLISTIC APPROACH

Abstract: *New Yorùbá idioms and idiomatic expressions are contemporaneous stock expressions whose meanings are deviant and complex. Existing studies on them have established their scope of usage in Yorùbá music, films, transportation and politics, but have hardly addressed their communicative and stylistic adaptability in football. The investigation into the use of new Yorùbá idioms in football matches at the various viewing centers in Nigeria is the main concern of this paper. The paper adopted Mukarovsky's theory of standard language for its capability to explain 'differentia specifica' between the language of everyday conversation and literary language. Two viewing centers were purposively selected for exemplifying sufficient use of the Yorùbá idioms by the spectators and also for their large sizes. These include the Òjóò, Ìbàdàn viewing center in Òyó State, where the concentration of commercial bus drivers, bus conductors, commercial motorcycle riders and artisans are on the high side, and the popular Toyin Street, Ikeja viewing center in Lagos State, which is frequented by civil servants, students, graduates and some elites. In order to strike a balance, four (4) new Yorùbá idioms from each of the viewing centers were subjected to pragmatic and stylistic analysis. It was revealed that football fans at the two centers are fond of using new Yorùbá idioms to discuss, educate, entertain and describe football scenarios such as: 'gúnwà sójú ilé' (sit majestically in the opponent territory, for: offside), 'fàwòn ya' (tear the net, for: hit the net with a hot strike), 'jẹ lọ' (eat on/eat away, for: escaped being punished for an offence committed while the match is on), 'laná' (catch fire, for: no longer skilful or potent on the pitch), Balógun (war leader, for: a football captain), etc. Only the metaphorisation linguistic strategy, differentially derived from nominalisations and phonaesthetic coinages, was used for their formations.*

Key words: *New Yorùbá, Idioms & Idiomatic expressions, Football, Linguistic strategy, viewing centers, stylistics*

Introduction

This paper is motivated by the reality of the saying 'the world is a global village' (globalisation), which imposes new global communicative challenges on the users of the Yorùbá language. As other people in the Third World countries, the users

¹ Professor at the School of Languages, Adeniran Ogunsanya College of Education, Oto/Ijanikin, Lagos State, Nigeria.

of this language are not only faced with the challenges of how to express their experiences originating from globalization, but they also seek to have a sense of belonging, share information, educate others, entertain and enjoy themselves in a relaxed atmosphere watching the latest football developments.

Another motivation for this paper is the impact it will have on those who think that the Yorùbá language, as other indigenous languages, is restricted to certain domains of usage. This paper aims not only to debunk such an erroneous claim, but also to put the record straight and show that, even in the pedagogical process, new words are coined to solve linguistic challenges, as was the case in the experiment of 'Ife six', carried out by the late Professor Babátúndé Fafunwá, where it was determined that an indigenous language like Yorùbá can be used for teaching mathematics and other science subjects even better than the English language (Hadejana, A. et al., 1993).

The paper also focuses on the new Yorùbá idioms and idiomatic expressions as tools in the hands of users who entertain and enjoy themselves watching football. Admittedly, at times, people may experience certain linguistic constraints imposed on them by their language, especially when facing the difficulty of retrieving the lexical items and terms needed to express their ideas appropriately, bearing in mind that football is alien to their culture as the language of football is English. However, according to Babalola (1972), Awóbùlúyì (1992: 26), Olátéjú (2005: 2016) and Àkànmú (2015 and 2014), the key to overcoming these linguistic constraints lies in the use of new idioms and idiomatic expressions which can be derived by coining new words or idioms and by attaching new meanings to the existing ones.

Method of data collection

The data for this study were collected from two prominent viewing centers: one in Òjòò, Ibadan in the Oyo State, and the other one in Tóyìn Street, Ìkẹjà in the Lagos State. These two viewing centers were purposely selected because of their size and the dense concentration of football fans who always use the new Yorùbá idioms and idiomatic expressions to discuss, describe and communicate the football issues. The Òjòò viewing center is very close to a major motor park, which explains why the center is constantly crowded by commercial drivers, bus

conductors, trailer and truck drivers, the Okada riders (commercial motorcyclists) and other artisans who are football fans of some prominent football clubs from Europe. The popular Tóyìn Street center is always teeming with civil servants, undergraduates, graduates and elites who are also fans of the Football Clubs such as Arsenal, Chelsea, Manchester United, PSG, Real Madrid and some other prominent clubs from Europe.

Several new Yorùbá idioms and idiomatic expressions were collected during the football matches but only eight were purposefully selected for our analysis. In order to strike a balance, four idioms were picked and analysed from each of the centers. The data were subjected to a pragmatic and stylistic analysis.

Views on communication and the new Yorùbá idioms

According the Genesis chapter of the Holy Bible, 'communication' began with the creation processes, particularly when God commanded the 'world', which was without shape and life, to be inhabited by His creatures. That 'command' or 'order' from God was 'communication', as all the creatures listened and obeyed. (Ọṣúnbòtẹ̀ 2009:7). This view is corroborated by Àkànmú (2013), Venderberk S. and R. F. (2001), Russell (1993) and Bittner (1989), who state that communication is the sharing of words, views, thoughts, knowledge and wisdom with an individual or a group of individuals, or a manner of expression with the use of language or a sign meaningful to the addressees. The above implies that the God's command is the first form of communication where He commanded some creatures to do something. They listened, understood and obeyed completely. This same form of communication is now metamorphosed and developed into modern systems such as the DSTV, cable TV, Star times, Darsat and all the products of the internet used to project football matches globally. This form of communication also gives room for the emergence of the new Yorùbá idioms and idiomatic expressions used to discuss, describe, present and communicate football, which was alien to the Yorùbá culture not long ago.

Only a few scholars have turned their attention to the study of new idioms and idiomatic expressions in Yorùbá. These scholars include Ọlátẹ́jú (2005; 2016) and Àkànmú (2014; 2015). On the other hand, Bámbgósé (1992), Babalọ́lá (1972), Ọlátẹ́ju (2008: 2012) and Yusuff (2008), devoted their efforts to the old

or traditional idioms, in the sense of discussing the use of coinages, but no direct or specific study of the Yorùbá traditional idiom has been carried out in the Yorùbá studies apart from a compilation of the old Yorùbá idioms. Some of these scholars are of the view that idioms are items whose co-occurrences are permanent and whose meanings cannot be readily predicted or understood from the meaning of the individual collocates, and that they, as such, are to be learnt as a whole.

While discussing neologisms (coinages), Babalọlá (1972), Bámgbósé (1992) and Ọlátéjù (2008; 2012) state that neologisms are used to mark and express new items and ideas brought into the Yorùbá culture by foreigners. Their views are of direct relevance to this paper as they argue that forming neologisms is one of the linguistic strategies employed in the formation of the new Yorùbá idioms.

Ọlátéjù (2005; 2016) and Àkànmú (2014; 2015) are remarkable contributors to the study of the new Yorùbá idioms, their formation and interpretations. They examined the new Yorùbá idioms from both the linguistic and literary points of view. Moreover, in their papers, stylistic and some sociolinguistic variables are used to bring out the aesthetic. For instance, an expression such as 'Oṣòdì Ọkè' (a particular bus stop or location in the Lagos State) is used to express a new meaning (a busy lady). Examples of this nature can be brought into connection with some of the new idioms and idiomatic expressions discussed in this paper.

New Yorùbá idioms and idiomatic expressions

The new Yorùbá idioms and idiomatic expressions, which are the focus of this paper, constitute another distinctive and vital aspect of language use. A new Yorùbá idiom is a modern stock expression, formed in response to the needs of the moment and arising from the linguistic challenges of the users which consequently necessitate the creation of new words and expressions, as well as assigning new meanings to the existing ones. The new Yorùbá idioms and idiomatic expressions are so called not only because of their complexity, bearing in mind the overlapping tendencies of their semantic realisations, but also because they are uniquely different from the old, traditional idioms. Indeed, they straddle metaphor and euphemism and also serve as a replication of the established traditional Yorùbá

idioms, both in form and meaning. They exist in both spoken and written forms, and mainly operate at the lexical and phrasal levels. They are multi-functional because of their semantic unity. They may equally function as nouns, verbs and adjectives. At the lexical level, new idioms are referred to as 'one word idioms', while the phrasal or sentential ones, which exceed one-word expressions, are called 'idiomatic expressions'.

The new Yorùbá idioms and idiomatic expressions are created by members of the society or language community either through coining (creating and recreating new words and expressions) or by investing new meanings into the old words and expressions. The new Yorùbá idioms are new, fresh, strange and creative by nature. They are not vague expressions and their origins are also known to the users who are always dazzled whenever when they come across them in context like the ones discussed in this paper.

Theory of standard language

The theory of standard language, proposed by Jan Mukarovsky (1970), is adopted in this paper due to the fact that it can be used to explain the 'differentia specifica' between the language of ordinary usage and literary expressions, as well as using it to explain and interpret the deviant and inventive nature of new idioms and idiomatic expressions.

Standard language vs literary language

According to Mukarovsky (1970), standard language is the language of everyday conversation. Its main task is the understanding between the speaker and the audience, with the aim of facilitating effective communication (Crystal, 1997: 68). Language of ordinary discourse is casual and devoid of any artistic input. It is not prone to examination and it is uncritical. It does not call attention to itself or open up provocative questions to the nature of its coding. It is often used in schools, on the radio, during political campaigns and preaching. Its priority is effective communication which calls for employment of the words and phrases that can be fully comprehended. Therefore, to enhance undistorted communication in standard language, language must entirely conform to the linguistic norms. Concepts crucial to the standard language are 'backgrounding and automatization', illustrated by the example below:

Tàríbò West ní fi bọ̀òlù şeré
Lójú ilé ara rẹ̀

Tàríbò West is dribbling with
the ball in his territory

Looking at the example given above, it is clear that no single element needs further explanation as regards the meaning, because the expression is in standard Yorùbá. On the other hand, literary language (LL) is the language of literature. It is also referred to as poetic language because of its special nature; it is remarkably different from standard language (SL). It cannot be called a type of the standard language on account of the fact that it has at its disposal all the forms of the given language from the point of view of lexicon, syntax and so on. It is rather 'a stylistic variation of standard language', as confirmed by Olateju (1998). In literary language, the intentional violation of the norms of the standard language (SL) is what makes possible the poetic utilization of language. Concepts crucial to the literary language are foregrounding and de-automatization, also illustrated by the example below:

Tàríbò West ní fi pẹ̀ntiróòlù
dín dòdò lójú ilé ara rẹ̀

Tàríbò West is frying plantain
with fuel in his territory

Unlike the previous example under SL, here, the expression 'fi bọ̀òlù şeré', used in the first example, was replaced by "fi pẹ̀ntiróòlù dín dòdò" or de-automatized and foregrounded in order to have a new meaning connotatively different from the mere literary meaning of 'playing with the ball' in the earlier example. The idiomatic meaning is to 'embark on a dangerous mission'. In a football match, it is highly dangerous for a defender to start dribbling with the ball in his eighteen yard box because the consequence may lead to the opponent snatching the ball from him and scoring in a manner comparable to the fuel catching fire instantaneously when used to fry plantain.

Linguistic strategies for the formation of the new Yorùbá idioms and idiomatic expressions

The study of word formation is a universal linguistic study, mainly concerned with the examining the patterns used by a language to form new lexical item (Bamgbose, 1975). The linguistic strategies involved in the formation of the new Yorùbá idioms and idiomatic expressions under investigation in this paper include the following:

(i) Nominalisation

Nominalisation is universally described as one of the most common tools for generating new words in virtually every language. According to Ruvet (1973), nominalisation is the derivation of a noun phrase from an underlying clause or sentence; or the process of forming a noun from other word classes. Below are some examples of the new Yorùbá idioms formed through nominalisation:

| Idioms | Formation | Literal meaning | Idiomatic meaning |
|---------------|--|--|---|
| Elébbòlò | Oní + ebòlò Pre + n (owner-of-Ebòlò) | Elébbòlò Seller of ebòlò Vegetable | a prostitute |
| Olóṣekóṣe | oní + oṣe + kí + oṣe Pre + n + neg. mrk. +n (owner-of-bad-soap) | Olóṣekóṣe possessor of bad soap | Olóríburúkú (an unfortunate person) |

(ii) Compounding

Scholars such as Ògúnbòwálé (1967), Rowland (1969) and Owólabí (1976) maintain that compounding is a very productive word-formation strategy which entails the combination of two or more independent words to form another word with an entirely different meaning. The new Yorùbá idioms and idiomatic expressions formed through compounding are mostly in the form of verb plus noun structure – [vb+N] or [N1+N2] structure. For example:

| Vb+N | | | |
|----------|-----------------------------------|------------------------------|----------------------------------|
| Idioms | Formation | Literal meaning | Idiomatic meaning |
| Jọta | Je + ọta (eat + bullet) | Jọta Eat bullet | Lówó (be rich) |
| Gbéborùn | Gbé + ìborùn carry + neck band | Gbéborùn carry a neckband | Şòfófó/tojúbọlé an interloper |

| N ₁ + N ₂ | | | |
|---------------------------------|--------------------------------|---|------------------------------|
| Idioms | Formation | Literal meaning | Idiomatic meaning |
| Oşòdì Òkè | Oşòdì + Òkè Oşòdì + hill | Oşòdì Òkè Oşòdì on the hill (a bus stop in Lagos) | Ọyàn nílá big breasts |
| Àtíkè Ọlà | Àtíkè + Ọlà powder + wealth | Àtíkè Ọlà (powder of wealth) | illicit drug such as cocaine |

(iii) Phonaesthetic coinages

According to Olateju (1989: 132), these are idioms evolving from phonaesthetic coinages. Phonaesthetic coinages refer to the words or expressions which by virtue of their sound composition imitate or suggest their meaning. By nature, they are idiophonic or onomatopoeic and they exhibit close relationship between sound component of the word and its meaning and they consist mostly of one word. For example:

| Idioms | Formation | Literal meaning | Idiomatic meaning |
|--------|---------------------------------|---------------------------------|---------------------------|
| Pálasà | Coined phonaesthetically | light and made in china product | fake/inferior/substandard |
| Ọròbọ | Coined from its big heavy sound | big thing | obese/large size |

Analysis of the new Yorùbá idioms and idiomatic expressions collected from the viewing centers

As discussed earlier, the eight selected new Yorùbá idioms and idiomatic expressions subjected to the stylistic analysis in this paper are: 'Gúnwà', 'já létà', 'fàwọn ya,' 'je lọ,' 'laná', 'tẹ ẹ sójú ẹ,' 'Awó lọ', 'fi pentróólù dín dódò', and 'sojú nù'. They are used in the following contexts:

'Gúnwà' Literal meaning: sit majestically
 Idiomatic meaning: offside

The above is an existing Yorùbá word used mainly for royal fathers or kings to describe their majestic manner of sitting in their various palaces. The same expression is used idiomatically by one of the viewers, an Arsenal fan, at the Òjòòè viewing center while watching one of the 2015 English premiership matches between Arsenal and Chelsea, the football clubs from England:

... ẹ tún wo Giround bó ẹe gúnwà
sójú ilé Chelsea

... look at Giroud sitting majestically
in the Chelsea's territory

The expression 'gúnwà' is used by the frustrated Arsenal fans to describe the disappointing manner in which Giroud, the Arsenal's main striker, who is expected to be familiar with the rules of the game (offside) and to equalize the one goal deficit against his club in the match, is continually getting caught in the offside tactics set for him by the Chelsea defenders. The literal meaning of the expression 'gunwa' is 'to sit majestically', while the connotative meaning is 'offside', one of the rules in a football match where a player finds himself in the opponent's eighteen yard box behind the defenders. The new idiom 'gunwa' is used deliberately, out of frustration, to criticise Giroud. It is also an exaggeration because Giroud is not found sitting in the opponent eighteen yard box as there is no room for any player to either sit comfortably in the opponent's eighteen yard box or on the pitch while the game is ongoing except in case the player is injured.

'Já lẹtà' Literal meaning: tear the letter
Idiomatic meaning: intercept the pass /
dash someone's hope

The above was used by a Chelsea fan at the Tóyìn Street, Ìkẹjà viewing center in the Lagos State, in January, 2016 while watching an English premiership match between Chelsea and Crystal Palace. This particular fan expressed her shock when a goal-bound pass given to Fabrigas by Mikel Obi was surprisingly intercepted by the Crystal Palace's defender:

Whao! Ó já létà yẹn sá
Whao! Eventually, he tore that letter

In the example above, the new idiom contains a metaphor inspired by the culture of letter writing among the Yoruba. Letter writing includes the 'sender' and the 'receiver'. A letter is sent to a precise address and in hope that it will get to its final destination. The analogy is found in the situation when Mikel Obi, a Chelsea midfielder (the sender) passed the ball (the letter) from the back with precision and in hope that it will get to Fabregas (the receiver), a Chelsea attacker, but to the utmost surprise of Mikel Obi and the viewers, a Crystal Palace defender came from nowhere to intercept the pass, in a manner comparable to an unknown person intercepting and tearing a letter sent to somebody from a faraway place. The literal meaning of the expression is to 'tear the letter', while the connotative meaning is 'to intercept a telegraphic goal-bound pass' or 'to dash someone's hope'.

'Fàwọ̀n ya' Literal meaning: tear the net
Idiomatic meaning: hit the net/score a goal

The above expression was used at the Ọ̀jọ̀dò viewing center, when a fan of the young Nigerian striker Iheanacho screamed and shouted over Iheanacho's hot strike towards the Tanzanian goalkeeper during 2017 African Cup of Nation's qualifier between Nigeria and Tanzania in Calabar:

Goooo! Goooo! Goooo!
Iheanacho ti fàwọ̀n ya

Gooooo! Gooooo! Gooooo!
Iheanacho has tore the net.

The above new idiom 'fàwọ̀n ya' (tear the net) is a metaphorical and hyperbolic expression used to describe a bullet-like strike by Iheanacho, which eventually resulted into the only goal of the match. The goal net, of course, was not visibly torn, as if by a blade or knife; it is a kind of an exaggeration which rests on the veracity of the bullet-like nature of Iheanacho's

strike. The new idiom 'fàwòn ya' can thus be interpreted to mean 'score a goal', 'hit the net' or 'hot strike'.

'Laná' Literal meaning: catch fire/explode
 Idiomatic meaning: unskillful / expire /
 impotent / inactive

The above was used by a Chelsea fan at the Ìkẹjà viewing center in one of the 2015 EPL matches between Chelsea and Arsenal, to ridicule the Arsenal fans:

...Morinho ni ọkọ Wenger àti pé
Petr Cech tí a tà fún èyin Arsenal ti laná

...Morinho is Wenger's husband
Moreso, Petr Cech that we have sold to the Arsenal has caught fire.

The expression 'laná' is a new Yorùbá idiom literally meaning to 'catch fire' or 'explode'. Here, Petr Cech, a former player of Chelsea, who had been named the best EPL goalkeeper before he was sold to Arsenal, did not catch fire or explode – he suffered a serious head injury while playing for Chelsea, which is why the Chelsea coach substituted him. This eventually affected his competence and he was later sold to Arsenal. However, to the Chelsea fans, Petr Cech is a second-hand product and over-used material that is no longer active. By and large, the expression 'Laná', can be interpreted idiomatically as 'inactiveness,' 'incompetence,' 'expired and unskillful player or person.

'Tẹ ẹ sójú ẹ' Literal meaning: print on its face
 Idiomatic meaning: precision

The expression 'tẹ ẹ sójú ẹ (print on its face) was used by a Barcelona's fan at the Ọjọọ viewing center in Oyo State, Nigeria, during 2016 La liga, Spanish League's match between the Barcelona Football Club of Spain and its counterpart, Celta Vigo, also of Spain when Lionel Messi and Suarez unexpectedly took a penalty together. As Lionel Messi was going for the penalty kick, this particular fan remarked:

Ó yá, tẹ ẹ sójú ẹ!
Ó máa tẹ ẹ sójú ẹ ni!

Now, print on its face!
He will print on its face!

Surprisingly, Messi did not kick the ball directly to the goalkeeper, instead he passed it to his righthand side where Suarez was waiting. Literally, the expression 'tẹ ẹ sójú ẹ' means 'print on its face'. while the idiomatic meaning is 'precision' or 'putting something in the expected or intended position', especially when such a position is very close. Closeness of this nature is comparable to 'thumb printing.' In thumb printing, the finger must be very close to the thumb printing material, in a manner that is likened to a penalty kick, which is always very close to the goalkeeper in the eighteen yard box.

'jẹ lọ' Literally meaning: eat on/eat over
 Idiomatic meaning: escaped being punished
 for an offence

The idiom above was used by a supporter of the Manchester City Football Club from England at the Tóyìn Street, Ìkejà viewing center, during the 2015 EPL match between Manchester City Football Club and Everton Football Club, also from England, when jubilating over the situation in which Mangala, one of the Manchester City players, inflicted a serious injury to Eliaquim, an Everton player without being punished:

Opé o!
Mangala ti jẹ lọ

Thank God!
Mangala has eaten over

The literal meaning of the expression jẹ lọ is to 'eat on/eat over' (it would refer to a goat or any domestic pet eating beyond the owner's perimeter of vicinity). On the other hand, its idiomatic meaning is to 'escape being punished for an offence'. In the match concerned, Mangala, a Manchester City player, stretched his leg and hit the head of an Everton player in motion.

An offence of this magnitude warrants the issuance of a red card in a football match, but, to the surprise of the viewers, the referee did not issue any card to the offender – hence the expression 'Ọpẹ o, Mangala ti jẹ lọ', meaning that Mangala has escaped being punished for the offence.

'Sojú nù' Literal meaning: throw away the eyes
 Idiomatic meaning: loss of reflexes /
 ingenious strike which caught
 the goalkeeper unaware

In another instance at the Ọjọ̀ò, Ìbàdàn viewing centre a fan of the Bayern Munich Football Club from Germany reacted to the superb free kick performed by the Bayern striker Lewandowski in a match against the Humberg Football Club, also from Germany, during the 2017 Bundesliga's league, in the following manner:

Whao! Sojú nù ni sọ̀tì Lewandowski yìí o, goalkeeper
Kò ti ẹ̀ mọ̀ ibi tí bọ̀lù gba wọ̀lé rárá.

Whao! This Lewandowski's strike 'threw away the eyes', the goalkeeper was not even aware of the direction in which the ball went into.

The expression 'sojú nù', (throw away the eyes) is a clear manifestation of the metaphorical formation of the new Yorùbá idioms addressed in this paper. It is used to describe the hot-like and ingenious nature of Lewandowski's strike which resulted into the goalkeeper's loss of reflexes. As said earlier, literally, 'sojú nù' (throw away the eyes) means 'to ignore' or 'to pay no attention'. In this context, it was not deliberate of the goalkeeper to ignore the ball, it was just that the strike was unexpected. The expression is nominalised to portray the idiomatic nature of the expression which can be interpreted connotatively as 'an unexpected strike', 'a loss of reflexes' or 'an ingenious kick which resulted into a goal without any attempt of preventing it from entering the net by the goalkeeper.'

'Gbéjà lọ' Literal Meaning: take/carry fight to
 Idiomatic Meaning: away match

The above was used by a fan of the France national team at the Ìkẹjà viewing center during the 2017 World Cup qualifying match between France and Luxembourg, played on Saturday 26th, 2017. In an attempt to satisfy his curiosity regarding the nation playing at home he remarks:

Şé àwa (France) ni a gbéjà lọ bá Luxembourg nílẹ?
Are we the one (France) that has taken the fight to
Luxembourg's home?

Here, the expression 'gbéjà lọ' (take the fight to) can be interpreted literally to mean 'take the fight to', while the idiomatic meaning is 'an away match' (take the fight to the opponent's home stadium). In football, it is believed that the home team enjoys the home advantage (support from its fans, who may aid the home team to achieve success), while the visiting team suffers. It should be stressed that 'ijà' (fight), in 'gbéjà lọ' (take the fight to) is a metaphorical coinage of the context, passion, struggle and physicality involved in the game of football and not the fight in the real sense of it. However, apart from the entertainment, many things such as pride, honour, prestige, glory, patriotism and money are at stake in football, and so the new idiom 'gbéjà lọ' cannot but be appropriate.

Inferences

It can be seen from our discussion so far that new Yorùbá idioms and idiomatic expressions can be used to describe or express fresh ideas, views and opinions, as suggested in the analysis of the selected data. It is also evident that the use of new Yorùbá idioms and idiomatic expressions naturally occurs in communication and entertainment. Some of these idioms induce laughter. From the analysis of data it can also be deduced that the metaphorisation linguistic strategy is employed and differently derived from nominalisation and phonaesthetic coinages to present, entertain, discuss, capture and describe football scenarios in the same manner that the English language will do. Expressions like these have gradually crept into the lexicon to such an extent that they are often used in the football commentaries, discussions and news on the radio, television, and other media. Example of idioms in this category commonly used

in Yoruba print and electronic media include: 'gbé ìjà lọ sílé onílé' (take the fight to another person's house, for 'an away match,'), 'kojú sími ñ gbá a sí ọ' (face me and kick it to you' for a penalty kick'), 'dágbólú' (create opening in the forest, for a free kick which entered the net in between the legs of the players who formed the wall), 'orí inú' (inner head, for a brilliant or ingenious heading which resulted into a goal,), 'ré ibi dànù' (push evil away, for a goal bound kick parried away/over the goal post by the goalkeeper,), 'Arúgbó ojó' (ancient elder, for an extremely old player), and 'sojú nù' (throw away the eyes, for a pass sent by a player to his team mate without looking in the direction of the person before sending the pass).

Conclusion

This paper presented tangible instances or examples of the communicative and stylistic potentials of new Yoruba idioms and idiomatic expressions used in football matches. Also, in this paper attention was focused mainly on the new Yorùbá idioms and idiomatic expressions used by the football fans at the various viewing centers in the South West Nigeria, with a view to establish and highlight their communicative and stylistic characteristics. The scenario expressed by these idioms, structures, formations and their interpretations were critically analysed. The standard language (SL) model, known for its ability to explain the complex and deviant nature of the new Yorùbá idioms and the "differentia specifica' between the language of ordinary conversation and language of literature, was adopted as a theoretical framework for this paper. The few existing works on the subject matter were reviewed and discussed, and were used as a starting point for this study. The eight pieces of data were obtained from two viewing centers and were later subjected to critical analysis and interpretation. It was revealed that the Yoruba language possesses the essential apparatus, as any other language of the world, to survive the linguistic restrictions imposed by the principles of global communicative economy. The coping techniques were found in the word-formation processes of the Yoruba language, in which the new idioms and idiomatic expressions constitute a vital and critical aspect of the techniques. It is therefore recommended that Yorùbá language, as any other indigenous language, be protected and revalorized in

order to increase its usage in more domains, such as governance, business and even in our homes.

References

- Àkànmú, Oladayo. "Language and Culture Among the Yorùbá: A study of Argot, Cant, Jargons and Slang as Forerunners of New Idioms and Idiomatic Expressions in the 12th Century" an International Journal of Innovation and Applied Studies 13(3) 2015.
- Àkànmú, Oladayo. New Idioms and Idiomatic Expressions in Yorùbá Literary and Routine Communication, PhD Dessertation, University of Ìbàdàn 2014.
- Àkànmú, Oladayo. Yorùbá Nínú Ọnà Ìbànisọ̀rọ̀ tí ó Gbò̀dò̀, Ìbàdàn: Joytal Prints 2013.
- Aladejana, Adeyemi et al Aliu Babatunde Fafunwa: his Education Philosophy and Contribution to Nigerian Education, Lagos, Academy Press 1993.
- Babalọ̀lá, Adeboye. "The Growth of the Yorùbá Language: Problems Encountered and Solutions". Essayed Staff Seminar Papers and Subsequent Discussions. 1972.
- Bámgbóšé, Ayo. "Relative Clauses and Nominalised Sentences in Yorùbá" in Proceedings of the Sixth Conference on African Linguistics ed, Robert, K. Herbert: 1975, OSU WPL 20. 202-209.
- Bámgbóšé, Ayo. "Corpus Planning in Yorùbá: Technicians of the Sacred" Research in Yorùbá Language and Literature, pp. 1-13, 1992.
- Bittner, John. Mass Communication: An introduction, New Jersey, Englewood Clifs. 1989
- Ògúnbòwálé, Roland, Essentials of the Yoruba Language, Ìbàdàn: Ìbàdàn University Press 1967.
- Mukarovsky, Jan. "Standard Language and Poetic Language" in Freeman, D.C (ed), Linguistics and Literary Style, Massachusetts, H.R.W 1970.
- Ọlátéjù, Adesola. Language and Style (-Listics) in Literary and Routine Communication: The Yorùbá Example. Inaugural Lecture University of Ibadan, 2016.
- Ọlátéjù, Adesola. Current Issues and Trends in African Verbal Stylistics: the Yorùbá Example" in Style in African Literature(eds) Makokha, J.K.S Obiero, O.J and West Pavlov .R. Amsterdam - New York: Radopi 2012: pp. 59-70.
- Ọlátéjù, Adesola. "Jẹ́dí Ọ̀ Makòwé": A Socio-Linguistic Analysis of the Language Style of the Yorùbá Herbal Medicine Practitioners", Proceedings Linguistics (ACAL), University of Georgia, Athens, U.S.A 2008.
- Ọlátéjù, Adesola. "The Phenomenon of New Idioms in Yorùbá Literary and Routine Communication" in Yorùbá Creativity, Fiction, Language, Life and Songs, Fálọ̀lá, T. and Ann Jenova, P.C (eds): 2005 pp. 273-287.
- Ọlátéjù, Adesola. "A Structuralist Study of the Sound Pattern in Yorùbá Poetric Discourse" PhD Dissertation, University of Ìbàdàn, 1989.
- Rowland, Jhon. Teach Yourself Yorùbá, London: English University Press. 1969
- Russell, Cornnel. Interpersonal is Between Consideration and Application of Interpersonal Communication, U.S.A: Bugress Publishers. 1993.

Ruwet, Charlse. *An Introduction to Generative Grammar*, Amsterdam, North Holland. 1973.

Verderber, Kathleen et al *Inter-Act Interpersonal Communication Concepts, Skills and Contexts*; U.K Wadsworth 2001.

Online Sources

Daven, History. *Origin of the World Soccer* Web. 06 October, 2012
www.todayifoundout.com

Daven Hiskey, *Origin of the world Soccer*, Web. July 10, 2010
www.todayifoundout.com

Sharin, Gabriel. *Nigerian Football History*, Web. September 21, 2016
www.livestrong.com