

Research Article

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A pragmatic and grammatical analyses of captions on taxis and motorbikes in Bamenda

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ABSTRACT

This study investigates the use of some pragmatic and grammatical strategies in captions on taxis and motorbikes in Bamenda. The study seeks to examine the contextual use of captions on taxis and motorbikes and to see how the sample of texts selected comply with Speech Act theory of pragmatics, to find out how captions on taxis and motorbikes in Bamenda reflect the socio-cultural experience of commuters and motorbikers and to find out why some of the captions are full with grammatical errors. The Study seeks to argue that captions on taxis and motorbikes in Bamenda reflect the socio-cultural experience of their owners. With Austin's and Searle's Speech Act theory, the study has

made an inventory of captions on taxis and motorbikes and has found out that these captions do perform some illocutionary acts of advising, wishing, accusing, warning, promising, comforting, blessing, asking, asserting, informing, requesting, and thanking. Using Error Analysis by S. P. Corder, the researcher has made an inventory of captions on taxis and motorbikes to show that some captions do contain errors. These captions represent the socio-cultural experiences of the drivers and motorbikers that are pragmatically constructed to illustrate social inequality, greed, the greatness of God and the nature of man. Furthermore, captions on taxis and motorbikes were found to conceal information that are decodable through a pragmatic interpretation that were to be considered and were also found to contain errors. The reasons behind the errors are attributed to the social media, SMS Lingo and to the fact that the English Language in this context is used as a second language. Hence, some people or drivers and motorbikers who write captions on taxis and motorbikes in the present context do not master the rules that govern the language.

Keywords: *Pragmatics, Sociolinguistics, Context, Language, Grammar.*

1. Introduction

One major means of sustaining interaction among people is through communicative writings and language being an instrument of communication does not occur in isolation; it is used in a context and social situation. This brings about the study of pragmatics which looks at language use in a context. Language is a system of conventional spoken, manual, or written symbols by means of which human beings, as members of a social group and participants in a culture express themselves. The functions of language include communication, the expression of identity, play, imaginative expression, and emotional release. Many definitions of language have been proposed. Sweet (1899), an English phonetician and language scholar, viewed language as a way of expressing ideas using speech sounds combined into words. Words are then combined into sentences and the combination brings the idea into thoughts. The American linguists Bloch and Trager (1942, p.5) formulated the following definition: *"A language is a system of arbitrary vocal symbols by means of which a social group cooperates."* Language is a means of communication used by individuals of a social group or individuals of a particular context in order to pass a message or express their emotions.

According to Nunan (1993), a context is the situation giving rise to the discourse and within which the discourse is embedded. He further explains that, there are two different types of contexts: the linguistic context and the non-linguistic context. The linguistic context is the language that surrounds or accompanies the piece of discourse under analysis, whereas the non-linguistic context is the physical context within which the discourse takes place. It refers to the real world in which the text occurs or the factors outside the linguistic context which determine or influence the interpretation of an expression or statement. It includes the types of communicative events, the topic, the purpose of the event, the setting, the participants and the background knowledge underlying the communicative event. Cuttings (2002) defines context as a physical and social world and assumptions of knowledge that the speaker and the hearer share. He identifies three types of context: situational, background knowledge and co-textual context. Thus, pragmatics is the study of the

speaker meaning and it involves the interpretation of what is said in a particular context.

According to Leech (1983), pragmatics studies utterance meaning in relation to situational context or speech situation. There are some aspects in situational context proposed by Leech: the participants who include the addressers and the addressees, the social setting which refers to where they are speaking, the function or goal which includes the reason for speaking and the topic. Hence, the context is a very important concept in pragmatics because it helps in interpreting the meaning of an utterance in conversation. If the hearer does not understand the context in conversation, he can fail in interpreting the meaning of the speaker's utterance.

2. Background to the Study

Pragmatics is a subfield of linguistics which is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by listener or reader (Yule 1985, p.3). Developed in the late 1970s, pragmatics studies how people comprehend and produce a communicative act or speech act in a concrete speech situation which is usually a conversation. The advantage of studying language via pragmatics is that one can talk about people's intended meaning, their assumptions, their purpose or goals, and the kind of actions (for example, requests) that they are performing when they speak (Yule 1985, p.4). Pragmatics requires one to make sense of people and what they have in mind. That said, pragmatics is the study of speaker's meaning and it necessarily involves the interpretation of what people mean in a particular context and how the context influences what is said (Yule 1985, P.3).

Moreover, pragmatics looks at how listeners can make inferences about what is said in order to arrive at the interpretation of the speaker's intended meaning. Furthermore, pragmatics seeks to investigate the invisible meaning and studies also the expression of relative distance. In pragmatics, actual performances are studied to describe a certain type or

an aspect of communication. Since its existence, several patterns of texts either spoken or written have been analysed using the Gricean theory, the Relevance theory, and Speech act theory among others. Given that, the present study involves two levels of analysis, it will be imperative for us to define what we understand by the term grammar.

The word grammar on its part derives from Greek (Grammatiketechné) which means 'art of letters'. It evolved through usage and due to separation of the human population. This is because people move with their languages and in the course of moving, they encounter and learn other languages which influence their native language.

Bamenda, also known as Abakwa and Mankon town, is a city found in the North West Cameroon and is the capital of the North West Region. Bamenda which is one of the Anglophone regions in Cameroon is greatly influenced by many languages among which are French, English, and indigenous languages such as Lamso, Munga'ka, Moghamo and Mankon. Also, Pidgin English is one of the languages in the town of Bamenda considered as lingua franca, spoken by more than 50% of the population including the educated and uneducated. This language is spoken in shops, on the streets and also in houses. It is the language used by most people in this city. All the above languages have an impact on the language of drivers and motorbikers since they write captions on their motorbikes and taxis in English in order to express their emotions. That is why our preoccupation in the present study is to do a socio-pragmatic and grammatical analyses of captions on taxis and motorbikes in Bamenda where we will highlight the locutionary and the illocutionary acts of these captions and also demonstrate the reasons for grammatical errors.

Nonetheless, some drivers and motorbikers in the society of Bamenda have taken the initiative to write captions on their taxis and motorbikes which represent in one way or the other the philosophy of the individuals and the society in question. But what we must understand is that, not all of these drivers master the grammatical rules that govern the English language, evident in the mistakes found on their writings. The study

consists in analyzing the various messages found on taxis from a socio-pragmatic and a grammatical view point using respectively Speech Act theory by Austin (1962) and Error Analysis by Corder (1978). But before we get to the analysis, it is important to review the literature.

3. Review of related literature

Pars, (1938) analyses the language, punctuation, and letter-form errors of fourth-grade children's life letters. Here, she discovered that, punctuation, language and grammar usage in letter writing is the same as that employed in other types of written composition and that there are, a few specific standards of good form which apply to letter writing, and to no other type of written English. She also discovered that a few errors, constantly repeated, constitute a large percentage of the error made.

Krashen (1982) claims that, learned knowledge is completely separate and cannot be converted into acquired knowledge. He further argues that acquired knowledge can only be developed when the learner's attention is focused on message conveyance. He claims that utterances are initiated by the acquired system, and that the learned system only comes into play when learners monitor the output from it.

Yule (1985 P. 130) looks at language with specific reference to discourse analysis. He threw more light on interpreting discourse cohesion, speech events and conversational analysis among others. He describes speech events as various types of conversations involving turn-taking as a strategy of participation and hedges which are defined as words or phrases used to indicate that we are not really sure that what we are saying is sufficiently correct or complete.

Truscott (1996) argued that grammar correction in L2 writing classes should be abandoned, for the following reasons; (1) substantial research shows it to be ineffective and none show it to be helpful in any interesting sense; (2) for both theoretical and practical reasons, one can expect it to be ineffective and (3) it has harmful effects. Since correction does not help students' accuracy, and may well damage it, simply abandoning will not have harmful effects on accuracy and might improve it because the

practice oral grammar correction continues to receive wide acceptance in language classrooms.

Oyeleye (1997 p. 89) studied literature as social discourse. In his opinion, literature is *a social discourse which is in varying degrees defined and controlled by the social institution within which it is embedded*. He considered Soyinka's poem title telephone conversation from the speech act perspective. Thus, he used the locutionary, the illocutionary and the perlocutionary acts to analyze his work.

Furthermore, Adebayo et al., (1997) focused on selected pairs of Yoruba proverbs and found that, Yoruba proverbs like proverbs in other languages represent a veritable tool for affecting desirable action and for projecting a particular cosmology. In understanding the intended illocutionary functions, the language user employs certain competencies to identify, map and match the corresponding context of use with the meaning of the Speech Act.

Bloomer et al., (2007) studied discourse as spoken literature. They classified "discourse" as an ambiguous word. According to them, discourse can be used in relation to written language. They also looked at text, who and what texts are meant for and how to analyze a text.

Wanji (2012) in *Aspects of SMS Texts Lingo in Cameroon and Nigeria* did a comparative analysis of telephone text messages in Cameroon and Nigeria. From the analysis, he found that, text messages from both countries undergo several processes of word reduction, truncation, letter/number homophones, phonetic respelling, accent stylizations, omission of unpronounced letters, suppression of redundancies and graphic fusion. At the level of specificities, he realized that Cameroonian texters have the propensity to omit the personal pronoun "I" in most of their texts while Nigerian texters will rather omit "we".

Kenchu (2013) noted that, most francophone make errors due to several factors: they lack ample vocabulary to write compositions which was influenced by the methodology of teaching, the environment, lack of motivation to students and their attitude towards the language.

Masra (2013) looked at *The Speeches of The President of the Chadian Republic to the Nation* (2003-2011). With emphasis to the context of study, the researcher used several theories in pragmatics in analyzing the work among which Speech Act theory and found that almost all these speeches have different objectives and was focused on the problems faced by the Chadian community such as terrorism.

(Jihan, 2012) that looked at the Socio-pragmatic features contained in the Flouting of Cooperative Principle Maxims done by the Male Main Character in Cinderella Man. She observed that, the men's linguistic features used by the main male character of Cinderella Man. Moreover, she also observed the types of flouting maxims used by the male character.

Pradhika (2014) looked at the grammatical features of vernacular English and analyses the flouting maxims of cooperative principles employed by the characters in *Freedom Writer*, where he found that, there are three kinds of grammatical features of vernacular English employed by the characters in *Freedom Writers* which are verbs, negatives and questions and four kinds of flouting maxims of cooperative principle.

Putri (2014) did a Socio-pragmatic analysis of interruptions performed by male characters in *New Girl: Season2* TV series. She found that, there are five linguistic features employed in the interruptions performed by the male characters in *New Girl* which are report, talk, command, teasing and answering. From the data, she discovered that disagreement appears more frequently because the interrupter has a different opinion with the current speaker and feels the urge to deliver his opinion. Further, showing the need for clarification appears the least because the male characters have lived together for a long time so they already understand each other, even when they have conversations. She uses Speech Act theory and looks at interruptions performed by characters in new girl.

Charami (2015) investigated the role of cultural context in the reading of utterances contrary to the traditional socio-pragmatic analysis paradigm which centers on reading utterances based on the successful performance

of the felicity conditions. He used bargaining data, he showed that removing the meaning and the illocutionary force behind an utterance is not simply contingent on speaker's intention or hearer's inference, but partially on the cultural meaning that these utterances acquired in the Moroccan culture. This work relates to ours in that it uses Speech Act theory, but the context is Morocco which is different from ours and the data is bargaining exchanges but the researcher does not look at errors in the exchanges.

Idowu and Adesewa (2015) did a socio-pragmatic analysis of *Ahmed Yerima's Ade Ire* where he explored some sociolinguistic and pragmatic resources inherent in the play of Ade Ire, an exemplary piece of African literature. To him, the application of Speech Act theory in analyzing selected utterances by speakers in the play aids our understanding of the language use in the text. Hence, the functions of the utterances are demystified based on the contextual variables in text.

Wanji and Ngu, (2016, p. 19-35) in *African journal of social sciences* did a socio-pragmatic analysis of some Cameroon-Anglophone newspaper headlines: the case of Eden, Chronicle and the Post where they used Speech Act to analyze the captions. From the analysis, they observed that, most of the headlines employed the illocutionary act specification of accusing and denouncing and the headlines are among those associated with national crises and general tension in Cameroon.

4. Theoretical framework

The theories used for this study are Speech Act theory and Error Analysis.

4.1 Speech Act theory

Language was viewed primarily as a way of making factual assertions and the other uses of language were ignored. As Austin stated at the beginning of lecture 1 titled Introduction in *How To Do Things With Words*, it was for too long the assumption of philosophers that the business of a "statement" can only be to describe some state of affairs, or to state some

fact which it must do either truly or falsely'. Austin was one of the first people who made a systematic account for the use of language.

As introduced by the Oxford philosopher Austin (1962) and further developed by the American philosopher Searle in (1969), Speech Act refers to actions performed via utterances containing grammatical structures, and words but also perform actions via those utterances. According to Austin, when we speak, we perform several acts such as making requests, asking questions, giving orders, making promises, giving thanks, accusing, advising, apologizing among others.

He further identifies three distinct levels of action beyond the act of utterance itself. He distinguished the act of saying something, what one does in saying it and what one does by saying it, and names it the "locutionary", the "illocutionary" and the "perlocutionary" acts respectively in (Yule 1996, p. 48-9). We should take note that illocutionary act is defined by social conventions. It basically refers to what one can infer from a sentence. The concept of "illocutionary act" is central to the concept of Speech Act theory. Examples of illocutionary act include asserting, accusing, warning, informing, requesting and advising.

These levels of speech act are our points of focus and are of great interest to us in the analysis of the various messages on taxis and motorbikes in Bamenda where we will identify from each message the locutionary and the illocutionary acts.

4.2 Error Analysis

Error analysis is a type of linguistic analysis established in the 1960s by Corder which is concerned with the compilation, study and analysis of errors made by second language learners and aims at investigating aspects of second language acquisition. The concept of inter-language is closely related to error analysis. Corder (1978) maintains that inter-language can be seen as a restructuring or a recreating continuum and, therefore evaluates their role in second language acquisition. Error analysis is a type of linguistic analysis that focuses on the error learners

make. It consists of a comparison between the errors made in the target language and that of the target language itself.

The present study consists in analyzing and comparing the errors in captions on taxis and motorbikes in Bamenda in relation to English language. Given that, English language is acquired in the context of Bamenda as a second language, taxi drivers and motorbikers do not master the rules that governed the language and consequently cannot speak it well.

5. Methodology

This section of the work has to do with the method employed in the analysis of captions on taxis and motorbikes in Bamenda. 100 messages were collected on both taxi and motorbikes in Bamenda. But the present study analyses 5 messages from taxi and 5 from motorbikes. The messages were classified according to religious, political, economic and socio-cultural levels. The messages on taxis are marked with TX at the beginning and those on motorbikes are marked with MBK. Messages with grammatical errors are marked with a star at the beginning. The study employs a qualitative research method. The qualitative method in the present Study was used to describe the phenomenon in its context by interpreting the data. The conclusion was made without making generalisations. The data and analysis in this research was in the descriptive form.

5.2 Analytical construct of captions on taxis and motorbikes

The graph below represents a detail plan of what is done in the present study.

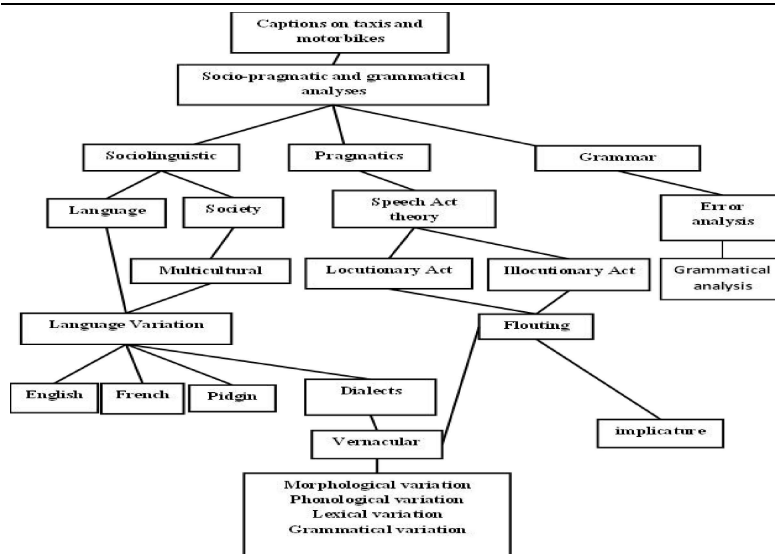


Figure1: Analytical construct of captions on taxi and motorbikes

6. Presentation and analysis of data

120 messages were collected on both taxis and motorbikes of which 100 messages from taxis and 20 messages from motorbikes. For the purpose of this study, the analysis of 10 messages on both taxi and motorbikes are presented.

6.1 Presentation of messages on taxis and motorbikes

Table 1: total number of captions on taxi and mortorbikes

Messages on taxis and motorbikes	Political level	Religious level	Socio-cultural level	Economic level	total
Taxi	1	2	1	1	5
Motorbikes	0	4	1	0	5
Total	1	6	2	1	10

The above table shows that from the 10 messages analysed in the present study, 1 message is classified under the political level, 6 under religious, 2 under socio-cultural and 1 under economic which gives a total of 10 messages.

The chart below summarises the total number of messages analysed in the present study on both taxi and motorbikes according to the various level

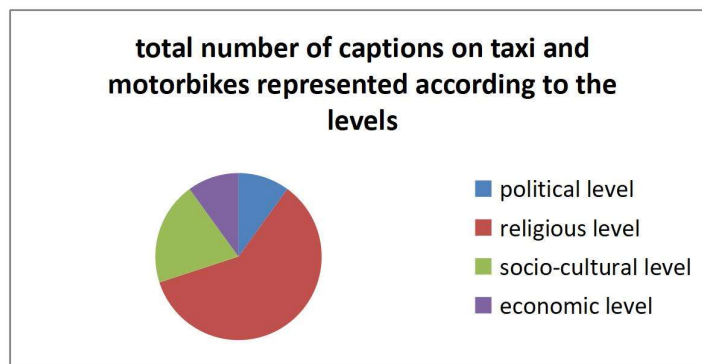


Figure2: Pie chart representing the various messages on taxi and motorbikes

6.1.1 Speech act analysis of messages on taxis

The analysis here is done on political, religious, socio-cultural and economic messages.

6.1.1.1 Political Level

TX1) YOU CAN'T RUN A GOVERNMENT SOLELY ON A BUSINESS BASIS...GOVERNMENT SHOULD BE HUMAN. IT SHOULD HAVE A HEART.

From this message, the writer expresses his feeling on the way the government is run and it is generally not favorable for the citizens. This is because the government neglects the interest of the citizens and focuses only on her personal interest. The government is not kind to her citizens and should be democratic towards its people. The driver said that the government of Cameroon treats some of her citizens with great injustice

and disfavor. In his opinion, the Anglophone crisis that started since 2016 is still ongoing, because of all that. The illocutionary act is thus accusing.

6.1.1.2 Religious level

TX2) OPEN YE THE GATES, THAT THE RIGHTEOUS NATION WHICH
KEEPETH THE TRUTH MAY ENTER IN IS (26:2)

The writer here is using a biblical quotation from the book of Isaiah (26:2) to tell the reader that only the righteous people or nations who speak the truth will be allowed to enter the kingdom of God. Therefore, if we are not righteous, we will not be allowed to enter the kingdom of God on the last day. When the writer was interviewed, he said that, he wrote this to enlighten people especially those who think that the world begins and ends with them, who treat human beings as if they were animals so that they could change their behavior and act in a godly manner in order to enter God's kingdom. The illocutionary act is warning.

6.1.1.3 Socio-cultural level

TX3) GOOD LUCK

The writer here wishes good luck to people and by so doing he is also blessed by the Almighty God. In our daily life, when we say "good luck" to someone, we are telling them that we hope they will be successful in something they are trying to do. The saying is used most often when someone is going to write an exam, going for an interview or going for a competition. The illocutionary act is wishing.

6.1.1.4 Economic level

TX4) TIME IS MONEY.

The writer here calls on everybody to be time conscious because time waits for nobody. And by so doing, we plan our work and do it well. To him, people should not behave as if they are the ones controlling time; they should manage their time well. The illocutionary act is advising.

6.2 Speech act analysis on captions on motorbikes

6.2.1 Religious level

***MBK1) HEAVEN REJOICE FOR A SINNER THAT REPENTS**

From this message, the writer informs us that when a child of God recognises his fault and asks for forgiveness, there is joy in heaven and by so doing, that child of God can enter the kingdom of God. Taken from the book of Luke (15:7) which says: "In the same way, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine respectable people who do not need to repent" The illocutionary force is informing.

MBK2) OMNIPOTENT, OMNISCIENT, OMNIPRESENT GOD

The writer asserts the greatness of the Almighty God who has unlimited powers, knows everything and is everywhere at the same time. His powers and his greatness are uncomparable. The illocutionary act is asserting.

6.2.2 Socio-cultural level

***MBK3) SPECIAL SANYANG for the PEOPLE – POINT AND GO RIDER – COCOA BOY**

The writer informs the reader that his bike which he calls "sanyang" is a special one to his people because you just need to press it and it will move. It is very different from the other types and to him this peculiarity makes it special. He further informs the reader that he is a "cocoa boy" who works and supplies cocoa to many people. The illocutionary act is informing.

6.3 Grammatical analysis of messages on taxis and motorbikes

At this stage, the researcher analysed firstly the captions containing grammatical errors and this analysis consists of identifying the error, describing, explaining and evaluating it. The messages that were identified with errors were found under two categories: religious and socio-cultural. The analysis here is done in two groups: group 1 consists of messages on taxis that contain errors and group 2 consists of messages on motorbikes that contain errors.

6.3.1 Captions on taxis

6.3.1.1 Religious level

Omission of the possessive and wrong spelling of the determiner

*TX5) Godde time is de best instead of "God's time is the best"

When a noun (singular or plural) does not end in s, it forms its possessive by adding an apostrophe ('s) to the singular noun. In this case, the noun God is supposed to have an apostrophe s (God's). A determiner is a word or a group of words that specifies, identifies or quantifies the noun that follows it. They are the most common words in English. Determiners include: articles, demonstratives, possessives, quantifiers, numerals and interrogatives. The error in this example is the article which is defined as a word which usually precedes nouns or adjectives. There are three types of articles: the definite article "the", the indefinite article "a or an" and the zero article. The writer here instead of writing the definite article "the" wrote but "de" which does not exist in the English Language. "De" may have come from the spellings in the social media or from SMS lingo because many people who write on the social media often use it and it has influenced the above writer.

6.3.2 Captions on motorbikes

6.3.2.1 Religious level

Omission of the third person singular marker

*MBK1) HEAVEN REJOICE FOR A SINNER THAT REPENTS

*MBK4) THE BLOOD OF JESUS HAVE SET ME FREE FROM SINS AND SORROWS

In the English Language, verbs in the present simple tense take an 's' when it is the third person singular. The writer here was supposed to add "s" on "rejoice" so that it becomes "rejoices" since the subject is 'heaven' which is a third person singular. In MBK3, instead of writing "has", the writer wrote "have" which is wrong in English. Since the subject is in the third person singular, the verb is also supposed to be in the third person

singular. The same remark above is applicable for *MBK4 instead of “has” the writer writes have which is wrong because the subject there is the blood which is a singular noun.

Use of possessive instead of the third person singular

*MBK5) Ble Ble Jesus love’s you instead of “Ble Ble Jesus loves you”

A verb is a part of speech that expresses an action or a state of being. The possessive of a noun is formed by adding an apostrophe s to the singular or an s’ to the plural when dealing with regular possessive. The writer in the present case instead of adding just an “s” to the verb to mark the third person singular added an apostrophe s which is wrong in English Language.

7. Results and discussions

Any piece of writing exists in a particular context and social situation. It has importance when it is discussed in relation to previous findings. As such, the findings of this study will be discussed in relation to other findings so as to give it credibility. The objectives of the present study have been to examine the contextual use of language on taxis and motorbikes in Bamenda and to demonstrate how it agrees with Speech Act theory of pragmatics, to examine the various ways in which these captions reflect the socio-cultural experience of the commuters and motorbikers and to identify the types of errors made and to find out why some of these messages are written with grammatical errors. By so doing, many things were discovered. A number of questions have been addressed:

- 1) What is actually the philosophy of those who write messages on taxis and motorbikes in Bamenda?
- 2) How do these messages represent the society in question?
- 3) What function or role do these messages play in this society?
- 4) What are the errors drivers made in their writings and what may be the cause of poor English grammar skill among some drivers?

Each of these questions will be discussed accordingly.

The concluding part of the present study consists of the following parts: summary of the findings followed by discussion of the findings.

With ample evidence from 5 captions on taxis and 5 captions on motorbikes, this study has focused on the pragmatic and grammatical analyses of the captions where it has looked at the philosophy of those who write the messages, how the messages represent the society, their function in the present society, the type and the cause of errors on some of the captions.

Messages were analyzed and their linguistic properties such as verbs, possessives, vocabulary, spellings were investigated. Taxi drivers and motorbikers write captions on their taxis and motorbikes because they are touched by many situations in life. They write to purge their emotions and to pass a message and their writings reflect the society in question which is Bamenda. Despite the fact that some of them write with errors, their messages still go across. The errors do not distort the intended meaning of the utterances. All in all, the study of these messages shows that drivers and motorbikers in spite their writings with errors, have once been in school. It is just that they studied English language as a second language and do not master the rule that govern the language and are also influenced by the social media. Some of them write with mistakes because of the way they pronounce. These are some of the reasons that can account for grammatical errors. Thus, one shocking thing we found out was that some of the taxi drivers do not even know the message written on their taxis and have no idea about such a thing; this is because they are not the owners of the taxis and the owners write these captions on the taxis before giving them. From the presentation of the data, we found that religious messages were more than the other messages.

Thus, Bamenda is a society of God-fearing people who believe and trust in the Almighty God, who is the creator of the world and we also observe that some of these messages enlighten the society on some issues, others educate the society and others tend to accuse the government but

generally the captions express emotions. The messages play a great role in the society in the sense that they educate or sensitize the individuals on some issues and are a typical representation of the day-to-day happenings in the society because it reflects the thought pattern of people and the society.

This investigation has also presented common features of wrongly used expressions and words in captions. These features are:

- Omission of the third person singular marker(s) (heaven rejoice for a sinner that repents instead of heaven rejoices for a sinner that repents)
- Omission of the possessive (God time is the best) instead of God's time is the best
- Wrong use of the possessive (Ble Ble Jesus love's you) instead of Ble Ble Jesus loves you.
- Wrong agreement (the blood of Jesus Have set me free from sins and sorrows) instead of "the blood of Jesus has set me free from sins and sorrows.
- Use of short hand(are u God) instead of are you God?
- Abbreviation (am instead of I am), (truely instead of truly), (de instead of the)
- Use of a vocabulary that reflects the context (DON PAPA instead of real man), (Sanyang instead of motorbike)

It was discovered that, the captions written by the drivers and motorbikers reflect their socio-cultural experience and represent the society in question.

From the present study, it was discovered that, drivers and motorbikers write messages on their taxis and motorbikes in order to inform, assert, warn, advise, question, request and accuse the audience which is the population of Bamenda and the government of the country. From the 10 messages on taxis and motorbikes that were analyzed, it was discovered that the political and economic messages were fewer and did not have errors. Meanwhile, out of the 6 religious messages on taxis and motorbikes, 5 had errors and out of the two socio-cultural messages on taxis and motorbikes only 1 had errors. A pie chart was used in order to show a global view of the 10 messages collected and the portion they occupied and the representation shows that religious messages are the

highest in number followed by the socio-cultural, political and economic messages.

Summarily, out of the 10 messages on taxis and motorbikes that were analyzed, we had 6 religious messages, 2 socio-cultural messages, 1 political message and 1 economic message. Therefore, we had more religious messages. Thus, the society of Bamenda is one that is full with God-fearing people who believe and trust in the Almighty God, have faith in him and believe that he has the final say in their life whatever the situation is. This is because of the time-proliferation of churches in Bamenda. However, besides the Pentecostal churches or sects there are main stream churches. The main stream churches in the present context include the Catholic, Baptist, Presbyterian, Anglican, Evangelical and the Seven Day Adventist. Churches especially the new churches have made church a money making venture. This has eroded the value and respect for the clergy and for the church. The churches were supposed to be the mirror of a perfect society. It is important to note here that, most of these taxi drivers and motorbikers who try to write without errors are educated. They all have at least a General Certificate of Education Ordinary Level (G.C.E O/L) and some have a Bachelor's Degree. It is just the country situation with a high rate of unemployment, bribery and corruption, that have caused them to be where they are.

Nevertheless, errors found on some of the messages do not have any impact on their meaning. Despite the errors, their messages still go across; the errors do not distort the meaning of the utterances. The errors are made by taxi drivers and motorbikers who drop out of school and are influenced by social media, their pronunciation and use English language as a second language as a consequence, they do not master the rules that govern the language and think they can write anything in the name of English. Drivers and motorbikers mostly write captions in uppercase because they want the captions to be conspicuous so that everybody will read without difficulty. Most of them used the color white because it is considered the color of perfection and is often associated with light.

8. Conclusion

Summarily, any piece of writing exists in a context and social situation and its meaning is better explained in that context. Captions on taxis and motorbikes in Bamenda have an implied meaning which can best be interpreted in a particular context. The captions represent the philosophy of the individuals and the society and they educate, enlighten, inform, accuse, advise, thank, bless, question, warn, wish and comfort the audience on certain societal issues. Thus, the captions play a great role in the society and the errors found on some of them are due to the fact that those who write them studied the English as a second language and therefore, they do not master the rules that govern the language. Those who write the captions are touched in one way or the other by the situations or the events of life and they think that by writing that, they educate or sensitize the individuals and purge their emotions in one way or the other. Hence, the messages found were classified according to four different levels: political, economic, religious and socio-cultural. Religious messages are more than the sociopolitical, economic and socio-cultural messages in the society of Bamenda due to the proliferation of many churches in the present city.

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