

**NOVEL AS A PRAGMATIC APPROACH TO SECURITY OF LIVES AND PROPERTIES IN THE
SOCIETY AS EVIDENCED IN *UKPANA OKPOKO BUURU***

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ABSTRACT

*Security is the condition of not being threatened in life especially physically, psychologically, emotionally or financially. Pragmatic is concerned with dealing practically with situations rather than theoretical considerations. The aim of this study is to analyze the Igbo novel as a pragmatic approach to security of lives and properties. The objective of the study was to examine the pragmatic approach to security in the society as evidenced in *Ukpaka Okpoko buuru*. The study adopted descriptive survey design. Expert purposive sampling technique was used to select *Ukpaka Okpoko buuru* for the study. Content observation or intent reading of the text related to the subject matter was used to collect the primary data for the study. Secondary data was sourced through the internet and other sources. The data was analyzed using Austin's Speech Act Theory as the theoretical framework. The study revealed that the author showcased theme of pragmatism in his novel. Lives and properties were secured through the pragmatic approach applied by Obijiofo and his family in the novel, and peace was restored. The study concluded that literature is a mirror of society. Pragmatic approach against the culprit characters in the novel can also be applied to help to secure lives and properties in the society.*

Keywords: Novel, Pragmatic, Security, Society

INTRODUCTION

Literature is life and it x-rays the society. The most enduring contribution of the Christian missionaries was that they provided the Igbo and other African societies with the tool for preserving their literature in writing and thus helped to bring about the emergence of written literature (Emenyonu, 1978).

The literary artist has a clear conception and understanding of his/her immediate society, its problems and its needs, and when s/he writes or performs for his/her readers or audience, s/he reflects these needs and addressed him/herself to specific human problems, projecting through the ethical formula in his/her artistic work a direction for his/her society and the individuals caught in the dilemma of humanity (Emenyonu, 1978).

Literary artists use the various elements of literature such as setting, plot, character/characterization, language/style, theme, etc to create their works of art (Obidiebube, Ihedigbo & Ikeokwu 2020). What Aristotle called thought in *Poetics* is being referred to as theme (Agoro, 2001, Nwabueze, 2011). Theme according to Agoro is the central or dominating idea in a literary work. He further explains that, in a sense, theme is the meaning about human life, which a writer wants his/her readers to deduce from his/her work. Theme could therefore be referred to as the preoccupation of the literary artist which s/he wants others to evaluate with him/her.

In the fictional works such as novels, plays, poems or short stories, theme denotes the central idea (Asika, 2015). Asika sees theme as an author's insight or general observation about human condition that is expressed through characters, plot and imagery. He concluded that theme is the main idea that the writer expresses in his/her artistic work of art. No writer writes in a vacuum or writes for writing sake. Every work of art is built around the very important statement about life, which the writer wants to make.

Generally, artistic work has been a means for expressing opinion about various aspects of the society. Artists use satire, symbols, humour, etc to comment on injustice, poverty, politics, etc (Agbedo, 2017). In this paper, we examine how T. U. Ubesie used his novel *Ukpana okpoko buuru* as a pragmatic approach to security of lives and properties in the society. This agrees with Adekunle and Bakare's (2004:135) view that "an artist uses his experience and the totality of his exposure, background, sentiments, beliefs, philosophy and interaction as has always informed his thematic decision."

One Igbo novel is chosen for this study. The reason for the choice of the text is that the theme of the novel is related to the present research. To achieve the purpose of this study, *Ukpana okpoko buuru* by T. U. Ubesie is chosen to examine how the author approached the issue of pragmatics and global security in his work.

This research work is significant in a number of ways. The work will serve as a reference material as it makes copious use of literary data and made them available to literary artists and would-be-authors thereby adding to the body of knowledge in the study area. It is a means of projecting the beauty of Igbo culture and its principles as a means of securing people's lives and properties. Through the projection of Igbo culture, the culture is also documented and preserved.

The study of this kind will help readers for better understanding of the novel used for the study so as to know about pragmatics and how to apply practical steps in securing lives and properties in the society.

The study will help to appreciate the contributions of the literary artists to the society as they are not writing for writing sake. They use their artistic work of art to mirror the society and proffer solution to the problems there in.

The study was constrained by preliminary problem such as problem of translation. Achebe (1973) observes that an African writing in English is not without setbacks. He often finds himself describing situations or modes of thought which have no direct equivalent in English. The problem however, does not invalidate the present work because the researcher tried as much as possible to translate as near as possible to the original as convenience and descriptions permit.

Conceptual framework

Pragmatics

Pragmatics is a subfield of linguistics which deals with speaker meaning rather than sentence meaning. It is a study of the relationships between linguistic forms and the uses of those forms. Stanford (n.d) sees pragmatics as the art of the analysis of the unsaid. Pragmatism therefore is a philosophical tradition that views language and thought as tools for prediction, problem solving and action, rather than describing, representing or mirroring reality (plato.stanford.edu).

Pragmatics originated from a Greek word to do, to make, to accomplish. So the use of word likes 'action' or 'practice' or 'activity'. Action gets priority over thought. Experience is at the centres of the universe and individuals are tested on the truth-stone of experiences.

Pragmatism is a philosophy and approach that contends that knowledge, language, beliefs and science are valid if understood in terms of their practical uses and relationship to success (homework.study.com).

Pragmatists believe that most philosophical topics like the nature of knowledge, language, concepts, meaning, belief and science are better viewed in terms of their practical uses and successes (Internet encyclopedia of philosophy).

In this study, pragmatics is defined as the area of linguistics that studies and also put into practice, the relationships between linguistic forms and the functions of those forms.

Security

Security is the state of being free from danger or threat. It is the system designed to provide maximum safety for the lives and properties of the various individuals in the society against toxic pills. Security is the measure taken to guard against espionage or sabotage, crime, attack or escape (Merriam – Webster, 2024).

Collins dictionary defines security as the state of being or feeling secure. For freedom from fear, anxiety, danger, doubt etc. it is a state of sense of safety or certainty.

Security therefore means being free or secured from every act of molestation from the environment, criminals, and other unscrupulous agents in the society for the individuals to feel relaxed and be at their best in the society.

The novel

The novel is a genre of fiction. Fiction may be defined as the art or craft of contriving, through the written word, representations of human life that instruct or divert or both (academic.edu).

Burges (2023) sees novel as an invented prose narrative of considerable length and a certain complexity that deals imaginatively with human experience, usually through a connected sequence of events involving a group of persons or other entities in a specific setting.

Novel is essential to the survival of the human race because it helps us to assume other roles or positions other than our original being. It builds tolerance because it gives an opportunity to see the world from different perspective and thus become a shining beacon of hope in an increasingly intolerant society or world.

In this study, the novel is an imaginative work of art of a considerable length and complexity created by the novelist using his/her experiences in the society usually through an inter-connected sequence of events involving a group of persons or other entities called characters in a given setting.

Theoretical framework

John Langshaw Austin propounded a theory - Speech Act Theory (SAT) Considered from this theoretical perspective, a speech act presupposes the use of utterance to perform an action. Austin avers that human beings use language to do things as well as to assert things, and that the utterance of a statement like 'I promise to do so-and-so' is best understood as doing something - making a promise - rather than making an assertion about anything. This explains the name of one of his best-known works, *How to do Things with Words* published posthumously in 1962. When we communicate, as Austin postulates, there are three separate processes at play: what we say (locution); what we mean when we say it (illocution); and what we accomplish by saying it (perlocution). The success of this communicative event depends entirely on the effective use of performative words - words that change the world.

Nonetheless, for the language user to 'do things with words' and by implication cause change in the world, his performative utterances must be felicitous. Performatives are utterances in which saying is doing and they are only successful if certain felicity conditions are fulfilled. Felicity conditions, developed by Austin (1962) and further developed by American philosophers J. R. Searle, refers to the conditions that must be in place and the criteria that must be satisfied for a speech act to achieve its purpose. They are convention that speakers and addressees use as a code to produce and recognize actions. Speakers use the felicity conditions – essential sincerity, preparatory, executive conditions- or actions as a device for encoding their actions into sentences with a particular linguistic structure that speakers then utter. Hearers, in turn, use the same set of felicity conditions for actions as a device for decoding the speaker's actions from the linguistic structure of the sentences the speakers produced. A performant utterance is deemed 'felicitous' if it satisfies this

set of conditions whose interpretation differs depending on whether the utterance in question is a declaration, a request or a warning.

Objective of the study

The aim of this study is to analyse one Igbo novel in relation to pragmatics and global security. The specific objective is to showcase the practical speech act measures taken in T. U. Ubesi's *Ukpana okpoko buuru* in handling security and criminal cases in the novel.

Research methodology

Research design

The research design that was used in this research study is descriptive survey. It is used to gather data about varying subjects to know the extent to which different conditions can be obtained among these subjects (Zumuehlin, 1981). Descriptive survey according to Ali (2006) and Nworgu (2015) is concerned with the collection and description of data from a given population in a systematic way. The design is appropriate for the study since it is concerned with collection, description and interpretation of data.

Sample and sampling technique

The sample for this study was made up of one Igbo novel selected purposively from the contemporary Igbo novel written from 1952 to the present time. Expert sampling as one of the purposive sampling techniques is more appropriate for the study. Expert sampling is a form of purposive sampling used when research requires one to capture knowledge rooted in a particular form of expertise (Patton, 2002). This will enable the researcher to collect information about pragmatic and global security in the Igbo novel, as well as facts and points relevant to the study.

Method of data collection

The primary data for the study was collected through document observation or intent reading of text related to the topic under study for the retrieval of relevant data or corpus for the analysis. Secondary data was sourced from electronically-stored materials and from other literary materials like journals, research papers, seminar papers and relevant conference papers.

Method of data analysis

The relevant data retrieved from the selected text was analysed using John Langshaw Austin's Speech Act Theory (SAT). Austin believes that human beings use language to do things as well as to assert things. Austin postulates that when we communicate, there are three separate processes at play: what we say (locution); what we mean when we say it (illocution); what we accomplish by saying it (perlocution). The theory is relevant to the study as the study is in pragmatics and global security. This involves identification of how Ubesie used speech for security of lives and properties in his novel: locution, illocution and perlocution. The text was properly read to identify themes of pragmatism in the selected novels.

Textual analysis

Preamble

The author or a novelist is a social commentator. A social commentary as noted by Fuller (2011) in Agbedo (2017) is a comment on society, and not just a comment but often time a criticism, which can be in the form of a comment on societal behavior or human nature or can refer to a specific situation or trend in an area of the world at a particular point in time. Social commentary according to Agbedo can be direct or literal, or conveyed in figurative means leaving the interpretation of the message up to the reader, viewer, or listener. The literary artist can put his social commentary in form of prose, poetry or drama.

T. U. Ubesie uses his prose (novel), *Ukpaka okpoko buuru* as a means of social commentary to expose and condemn the evil in the society and used his speech and actions as a practical shining beacon of hope in an increasingly intolerant society or world. Data collected was analyzed using the following sub-headings:

i. Setting high moral standard

Essentially, prosocial behaviours are mostly high moral behaviour, which serve people's need for meaning. Self-actualised people like Obijiofo and his children in their inter-personal relations with others offer self-regulatory resources such as reminding individuals of societal morals, ethics, values and norms, or redirecting individuals away from behaviours that may threaten security and group membership (e.g. harming others, stealing). *Ndi Odogwu* sent Obi Udeaja, king of Ifite-Amaeke on compulsory exile and crowned one of them, Obi Okoye as the new king. Maazi Orakwe went to steal in Obi Okoye's house, *Ndi Odogwu* see it as an abomination and are planning what to do to him. Maazi Obijiofo is democratic in outlook. He is creative and eloquent in speech. He took a practical and bold step and analyzes the situation in Ifite-Amaeke thus:

Izu gara aga ka a nọ ebe a chie mmadu "Ekwueme" maka ohi. Onye ahụ jere na-ezute ihe ndi mmadu, buru na-abata, a na-etu ya aha. Maazi Orakwe jere be eze zuo ohi.... Ebe o bu na o tughị egwu gawa, aga m asi na o meela ihe ka nke ibe ya mere. N'hi nke a, ana m ekwu ka e chie ya "Ogbuenyi".... Ma o buru na unu ma na ohi aghola ihe ojoo na be anyi si tie iwu ya.... O bughị naanị ya mere ihe a dighi eme eme n'oge ochie. Nke mbu, anyi anubeghi na nti na ndi be anyi chupuru obi na-achi obodo, ma nke a emeela n'ihu anyi. Nke abuo anyi anubeghi na nna nna anyi ha ji ohi eme odogwu. Ma nke a emeela n'ihu anyi. Nke ato a nubeghi na ndi be anyi ji ohi echichi, ma nke a emeela n'ihu anyi. Nke anọ, anyi anubeghi na nna anyi ha hapuru obodo a muru ha, baa n'ime ohi gaa ruo ulo biri ma nke	Last week, someone was conferred with the title "Ekwueme" because of stealing. He went and stole other people's property and returned, he was being praised. Mr. Orakwe went to steal in the king's house Since he is fearless, I will say that he has done more than others. Because of this, I will suggest that he be given the title "Ogbuenyi".... But if you know that stealing has become a crime in our community let us enact a law against it. He is not the only culprit of wrong doing against our tradition. First, we have never heard that our people sent our king on exile, but this has happened in our
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a emeela n'ihu anyi. A ga-aguwa otu ka o bu abuo (pp. 17 - 18).

presence. Second, we have never heard that our fore fathers took stealing as a heroic act, but this has happened in our presence. Third, we have never heard that our people conferred titles for stealing, this has happened in our presence. Fourth, we have never heard that our forefathers left their community of birth, entered into the bush, built house and lived there, but this has happened in our presence. How many are we going to recount? (pp. 17 - 18).

By the above speech, Obijiofo practically summarizes the evil activities of *Ndi Odogwu* in the community thereby speaking the mind of the morally upright people in the community and give hope and proper meaning to the life of the people in the society. *Ndi Odogwu* feel slighted and unhappy but the masses are happy.

O dighi udi aha a na-etu mmadu e tughị Maazi Obijiofo. Ihe foro ha bu ije buru ya n'isi, ma *Ndi Odogwu* amaghị ihe ha ga-eme. Uwa ha gbara ha ghari. Obi Okoye amaghị ihe o ga-eme. O ghewere onu oghe ka nwatakiri e kpunyere okpu kariri isi ya. O maghi ihe o ga-ekwu, wee si ndi obodo niile lawa. Ndi mmadu sogidere Maazi Obijiofo n'azu wee ruo na be ya (p. 18)

There is no type of praise name that was not given to Mr. Obijiofo. What remains is for them to carry him on their heads, but *Ndi Odogwu* were confused. They were in a dilemma. They are confused. Obi Okoye does not know what to do. He left his mouth open like a child wearing an oversized cap. He does not know what to say but to

dismiss the people.
People followed
Mr. Obijiofọ to his
house (p. 18).

ii. Use of diplomacy

Ifite-Amaeke people gathered in Mr. Okoli's house because of his sudden death.
N'eziokwu, onye bịa ebe a na-eke ihe e zutere n'ohi ma o kwughị okwu, a gụwa ndị zuru ohi a gụnye ya (page 1)

Truly, if you come to a place where they are sharing stolen items, if you remain silent if they are counting the thieves, you will be counted along (page 1)

Mgbe o (Obijiofọ) ruru n'ezị Maazị Okoli, ndị mmadụ bịaara ehighị nne... onye na-ekwu ihe ọzọ o were aka na ihu ya na-eme ihe ọzọ kaa a ghara ịma ihe ọ na-ekwu (page 2).

When he got to Mr. Okoli's compound, there were few people around... people were saying different thing but were using their hands and facial expressions to show a different thing for their security so that people will not know what they are saying. (page 2)

People need to be diplomatic both in action and speech in handling issues in the society especially the one that has to do with criminals. This is for the security of their own lives. Pragmatics deals with speaker meaning rather than sentence meaning. They were saying that Mr. Okoli was killed where he went to steal. They were saying one thing while they were using their body and facial expression to show a different meaning. He always travels for days and comes back with goats and sheep each time there is festival in the town. It is now clear to people how he was getting those items. Mr. Obijiofọ uses practical measures in fighting crime in the society using his actions and speech act.

Human being sharpens human beings just as iron sharpens iron. Maazị Obijiofọ went straight from Okoli's house to Obi Udeaja's residence to discuss issues bothering the society.

Ozugbo Maazị Obijiofọ ruru ụlọ be ya, ọ nyara akpa ya gawa be Obi Udeaja, bụ eze na-achị ala Ifite Amaeke... maka na a hapụ aka enwe n'oge, onye ọbịbịa, ọ ghọọ aka mmadụ (page 3)

Immediately Mr. Obijiofọ got to his house, he carried his bag and went to Obi Udeaja's residence, the traditional ruler of Ifite-Amaeke... because if drastic measure is not taken to put an end to the ugly situation in the community, it will turn to something else (page 3).

iii. Use of village assembly

In reaction to Mr. Obijiofọ's visit, Obi Udeaja called for the meeting of the village assembly. Igbo people gather at the village square for a village assembly whenever there is any pressing issue in the society especially the one that burdens on the security of lives and properties of the people. The resultant effect of the Obijiofọ's speech to the traditional ruler of Amaeke is that he called a village assembly to discuss issues concerning the community for peace to reign. Everybody was at the village square for the meeting. He reminded the people how their virtues and moral standard has deteriorated in the present time. He continued to speak thus

Nna anyị ha nụ na ọka ha	If our forefathers
kurụ putere ero mmụọ, ha	hear that the
ga-agbapụ ili, laa anyị	maize they
n'iyi. Otu aka rụta	planted
mmanụ, o zuo ọha ọnụ.	germinated to a
Kama ihe anyị metere ga-	poisonous
ekpochapụ obodo anyị,	mushroom they

anyị ejiri ndị metere ihe
ahụ chụọ aja, suo ụlọ ha
ọkụ (p. 6)

will open their
grave and destroy
us. The sin of one
affects all the
people. Instead of
allowing the evil
we committed to
destroy our
community, we
will use the
culprits for
sacrifice and burn
their houses
(p.6).

He told the people that there are many ways of displaying power and strength. Anyone who wants to distinguish himself as a warrior can do that through wrestling or if war breaks out let him come home with many heads.

Ọ bughị sọ n'ije ohi ka e
ji ama okorobia... Onye
chọrọ ka a mara na ọ bụ
"Odogwu", ya kpaa ike
na mgbà maọbụ agha su
ozone, ya chikoro isi
mmadu lota (p. 6).

It is not only in
stealing that we
know able bodied
young man.
Anyone who want
to distinguish
himself as a hero
can do that
through wrestling
or if war breaks
out again, let him
come home with
many human
heads (p. 6).

After his speech, the whole community except Ndị Odogwu were in affirmation and agreement of all that he said. Odogwu people continued in their stealing activities. Obi Udeaja gave their neighboring communities authority to kill whoever they caught stealing in their community or bring him to Ifite for Ifite people to kill him by themselves. The Ifite community does not hide or condone criminals. After about one month interval, Agangwu people caught Ike stealing from their community and they brought him to Ifite-Amaeke, his community.

Nke a ka a nọ n'elu ya ndị
Agangwu kpurụ Mazi Ike
lota. Ha boro ya aturụ abụọ
ọ kugburu n'isi na-etị ya
ihe na-apịa ya utari na-akwa
ya aka.... Obi Udeaja nyere
iwu ka a kpurụ Mazi Ike je
chụrọ Ogbà aja (p. 8).

As this is going on,
Agangwu people
dragged Ike home.
They were beating,
flogging and pushing
him with the sheep he
killed on his head. Obi
Udeaja ordered the
people to go and
sacrifice him to the
Ogbà (p. 8).

Obi Udejaja instructed his people to go and offer Ike as sacrifice to the Ọgba deity. This is to discourage others from stealing.

iv. See something and say something

Do not keep quiet when things are going wrong in the society. Your speech and action may save the entire community and change the lives of some individuals especially some of the criminals who may need to repent and become better individuals in the society.

Kola nut is a dominant symbolic element used for all kinds of consecration, sacrifice and social interactions (Obidiebube, 2019). Kola is a private/local symbol (Nwaozuzu, 2007) to the Igbo because of the ritual that accompanies it each time it is to be used in any occasion. In some areas of Igbo land, the ritual about kola is performed by an elder, a chief priest, titled man or the youngest among the group.

On the occasion of conferment of the Ekwueme title on Mazi Ezekwe as a hero in stealing by his evil group, Ndị Odogwu, Mr. Obijiofọ was called upon by the Ndị Odogwu to perform the ritual of breaking the kola nut. They did it in order to find fault from him because he is against the evil they commit in the society. The occasion is the opposite of what title taking stands for in Igbo land. Ala, the earth deity, guards the morality of any given community in several ways. Priests, elders and other people who have taken title or have been initiated into the sacred ọzọ society are the exponents of Ala's (earth goddess) mind. Stealing of yams and other criminal offences are considered nsọ ala, abominations against Ala, that is against the traditions of the people as laid down by the earth deity (Ilogu, 1985, Obidiebube, 2022).

When such abominations occur, propitiation and restitution becomes necessary. The individual must be removed from the town, village or family; or in the case of less serious offences, the individual or culprit must provide the animal needed for sacrifice through which the earth goddess is approached for forgiveness.

In the case of Ifite Amaeke, the reverse is the case and this is what happens in some communities now. Criminals in Ifite Amaeke formed a shameless group called Ndị Odogwu. They use stealing as a basis for title taking thereby endangering the lives and properties of the members of the community including that of their neighbours. If someone steals seven times and returns home safely, he is conferred with the Ekwueme.

Mr. Obijiofọ was called upon to perform the ritual about kola on the occasion of the conferment of "Ekwueme" title of Mr. Ezekwe.

Ezekwe agazuola ohi ugboro asaa n'obodo ọzọ. O ruola ka ọ ga-echi ya Ekwueme. Mbọ mmanya dọ na be ya karịrị akarị (p. 12).	Ezekwe has stolen seven times from their neighbouring communities. It is time to confer him with the "Ekwueme" title. There are too many kegs of wine in his house (p. 12).
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This is a trap for Mr. Obijiofọ because they know that he is against the activities of Ndị Odogwu.

v. Truth and repentance

Ndị Odogwu took over the Ifite Amaeke community and sent Obi Udejaja the traditional ruler on exile and instituted one of them, Obi Okoye as the traditional ruler of the community. Ezekwe is to be conferred with Ekwueme title because he successfully went to steal seven times from their neighbouring town. Obi Okoye came into the occasion and asked Mr. Obijiofọ to break the kola. Mr.

Obijiofo put the breaking of the kola aside and used the God given opportunity to speak about the situation in the town.

Maazi Obijiofo wee bilie, legharja anya, hapu ofo a si ya gowa, bido kwuwe okwu. O wee si ha, "Ndibe anyi mmamma nu!" Ha were yaa. O kwuru na-aga, si ha, "Ugwu unu kwanyeere m di ukwu, Odof anyi na-ago abughi ihe ofo, ma ofo bughu iri nna anyi ha ndi nwuru anwu ariri. Ma ofo di mkpa ka anyi tulee obi anyi mara ma anyi na ha adikwa na mma. Echichi a a na-akpo "Ekwueme: bu oke ihe ma ihe anyi na-ahu anya n'aka onye chiri echichi a bu ka ofo na-ekwu, na-emekwa ezi ihe, ka ofo ga-abu anyi gaa obodo ofo anyi ejiri onye ahu na-etu onu. Odof m na-adu unu bu onye huru udele hapu ya aka n'hi na a dighi eri udele eri nke e ji etu abuba ya n'isi. Onye turu abuba usele gaa obodo ofo, a kpowa "Ori Udele" Maazi Ezekwe, ezi ihe ka anyi na-atu anya n'aka gi maka na ibu a na-ebo nwata bu ka isi ya ha (p.13-14)

Mr. Obijiofo stood up and looked around, he left the ritual he was called upon to perform and started making a speech. He said to them, "our people I greet you all!? They answered yaa. He continued and told them 'The privilege you have given to me today is a great one.' Our prayer is to ask favour from our forefathers. But the important thing is that we should examine our heart and see whether we are in good terms with them, Ekwueme title is a great thing, but our expectation from the person being conferred with the title is that he should be of good conduct so that we will be proud of him outside our community. My advice to you is that if you see vulture, you should avoid it because it is not edible and the feathers are not used as ornament on the head. If you have feathers of a vulture on your head and go to another town, they will call you "Eater of culture". Ezekwe, we are expecting

good things from
you because you
are equal to the
task given to you
(pp 13-14)

At the end of Mr. Obijiofo's speech, everyone in the community is happy except Ndi Odogwu who planned and failed to get him through that assignment so that they can harm him. Obi Okoye and his group were disappointed because they could not get him and at the time, Obijiofo has said all that need to be said.

The resultant effect of Mr. Obijiofo's speech is that when he got home, people were coming to greet and thank him for his speech. Mr. Ezekwe came to Obijiofo's house with a keg of wine. Mr. Obijiofo addressed him as "Ekwueme" but he rejected the name.

Ekwueme (Ezekwe)
wee kwuwe okwu si
"Mazi Obijiofo, ekele
ka m ji bia maka okwu
a, na ofo i gorogbe
ahụ m mere emume
metutara mmuo mu
nke ukwu. Anyi
ahapula ebe a na-echi
ozo gawa ebe a na-
aru agwu. Mgbem
laruru be m, ihe a niile
i gorogbe n'ofe ekweghi
m zuru ike.... Abiara m
irio mgbaghara site
n'aka gi, n'hi na o bu
n'onu gi ka m si
chegharja. Ihe m ji
biawa be gi bu na nna
anyi ha na-anukari ihe
agadi na-ekwu, kari
nke ndi ozo. Rioro m
ha aririo si ha na m
esila n'ohia puta sowe
uzo (p. 16).

Ekwueme (Ezekwe)
started speaking
saying 'Mr. Obijiofo, I
came in thanksgiving
for your speech and
the ritual you
performed during my
celebration. I was
greatly touched. We
have left the object
and started pursuing
shadow. I was
troubled by all you
said when I got
home. I have come
to ask for
forgiveness through
you because I
repented through
your speech. I came
to your house
because our
ancestors hear the
voice of the elder
more than any other
voice. Plead to them
on my behalf, tell
them that I have left
the bush and started
following the road
(p.16).

Ezekwe's speech touched everyone that was around. And from that day, he repented and started working hand-in-hand with Obijiofo in exposing and fighting against evil in the society thereby helping in securing lives and properties of the members of the society.

vi. Use of proper initiative

He who fights and run to fight again is a hero. Obijiofo appreciates the pleasures of life as well as good gestures of other people. He condemns evil. Obijiofo and his family went into exile to Umwaro when the security of their lives and properties were threatened or endangered by Ndi Odogwu in Ifite-Amaeke. Obijiofo strives on opposition by trying to create meaningful life based on society's values. Obijiofo as a self-actualised person represents positive social values and serves to be proactive in a way that secures the lives and properties of the members of the society. Obijiofo receives a lot of attack because of the speech he made or physical-risk to both himself and his family and every other thing that happened is based on that. But he did not relent in his efforts in upholding the moral standard in the society for the security of the members. He went into self exile with his family and *Ndi Odogwu* killed him in exile but his children did not relent in fighting evil in the society.

Mr. Obijiofo who has died appeared to his two sons: Jidefo and Obiora who maintained their father's legacies of truth and uprightness. There was a lot of confusion in Ifite-Amaeke as a result of the charm buried in their forest. Obijiofo warned his children about what the Ogba deity is about to do Ndi Odogwu and asked them to relocate to Umwaro till everything is settled.

O gwara ha na agha a mara okwa ya adighi eri ngwuro, na Ogba erubela ka o ga-ala ndi Ifite n'iyi. O sikwa ha kwara ihe ha niile gbalaa Umwaro ruo mgbe ihe ga-eme mechaara (p. 79).	He told them that a pre-warned war does not kill a cripple; that time has come for the Ogba deity to destroy Ifite people. He asked them to proceed on exile to Umwaro till everything is settled (p. 79).
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vii. Use of deity

Ndi Odogwu continued in their crime in the society. When they receive gun shot or die in their course of stealing, they tell people that they had a snake bite. Igbo people do engage the services of deities in settling issues concerning them. When the issue of lies about snake bites became too much, the Chief Priest of Ogba deity went round and notified people that snakes will practically start biting criminals in the community since they have been camouflaging with snake bite.

Ka chi foro nke oma, onye afa Ogba na- akpagharị si na Ogba si na o teela nkita ji gbowa uja, ma ugbu a, o ruola mgbe o ga- atawa ata. Agwo bidoro n'ezi okwu tawa ndi mmadu n'ike n'ike. O dighi ubochi ebupughi ozu otu onye agwo tagburu. Agwo ribakwuuru Ufomba n'ulo ya, tagbuo ya. Ka o kwere izu, o ribakwuru nwunye ya tagbuo ya. Ka otu onwa gara, o dighi	In the morning, Ogba diviner was moving around telling people that Ogba said that it is high time dog started barking that it will start biting henceforth. Snake truly started biting people. There is no day that they don't remove the corpse of someone bitten by a snake. Snake crawled into Udomba's house and bite him. Four days later, snake crawled
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otu onye fọduru na
be Ufomba.... Udi
agwo mmadu
ahubeghi mbu n'Ifite
bidoro putawa. Ndi o
na-ata bu ndi
omekome... (p. 8).

into his house and bit
his wife. One month
later, there is no one
left in Ufomba's
house.... Strange
snakes started
appearing in Ifite,
biting the criminals.
(p. 8).

Ndi Odogwu were dying because of the deity but they did not stop committing crime. Their drum got spoiled and they decided to repair it with human skin. All the efforts made by the morally upright members of the society to stop them failed. They kidnapped Kasie, an only son to his widowed mother. When his people, Umuikenga heard about the kidnap, they went to Ndi Odogwu for negotiation so that he can be released. Ndi Odogwu demanded some items for ransom and Kasie's mother provided all. After collecting all from the woman, Ndi Odogwu brought out Kasie's bone and gave to her mother. This angered her and she decided to revenge.

Obi wee fee ya azu. O
si na ebe o bu na Ndi
Idite-Amaeke anarala
ya ihe ya ji noro ndu,
na o ka mma ka ha
were ndu ya, ma ha
richaa anu ya bu
Mgbafo, eze ga-ekwo
ha, na ya ga-agwa ha
na ya abughi anu a
na-ata ekpuchi onu
(p. 73).

She hardened her
heart. She said
that since Ifite-
Amaeke has taken
what her life
depends on, that it
is better for them
to take her life, but
after eating her
flesh, their teeth
will be removed
that she will tell
them that she is
not the type of
meat one can eat
with mouth closed
(p. 73).

After this decision, she followed it up with action. She went to report her case to Udemmuo, the most dangerous deity in the community. She started selling all her properties to be able to get enough resources to provide the items needed for her case. Mgbafo made a lot of sacrifices and eventually used herself to make a charm which was buried in Ifite-Amaeke's forest. She died three days later.

The confusion created as a result of the charm Mgbafo used herself to make did not allow them to listen to the Ogba diviner when he was warning them about the sudden enemy attack on the community.

Mgbe ha na oriri na-
eme, onye afa Ogba
biara si ha gechie
omu n'obodo, na
agba na-abia. ha
bidoro ruwa uka. Ihe
ndi Amaeke niile ji
egechi omu ma agha

As they were
enjoying
themselves, the
Ogba diviner came
to ask them to use
fresh palm frond to
block their entrance
because war is

na-abia bu na ha
nwere okwukwe na
ndi agha Psi ebe e
kechiri omu bata, na
ala obodo ga-eso
lusa ha ogu. Ndi Ifite-
Amaeke kwuru n'obi
ha na ha adighi asi,
'Chi m nyere m aka'
ma ha hu ndi ha ga-
etigbu (p. 83)

coming. They
started argument.
Amaeke people tie
the fresh palm frond
because they
believed that if they
do, their land will
join them in fighting
the war. Ifite-
Amaeke people said
in their mind, we
are not say, 'My God
help me' when they
see people they can
defeat (p. 83).

The argument was as a result of the manipulation by the deity to prevent them from taking the proper steps that would enable them to face their enemy and defeat them. At the end, Umukenga Kasie's people came and fought Ifite-Amaeke and defeated them and destroyed almost every living thing in the community. Obijiofo's children: Obiora and Jidefo returned from Umara and formed new Amaeke with few morally upright individuals who survived the war.

Summary of the findings and conclusion

Summary of findings

This study has critically examined novel as a pragmatic approach to security of lives and properties in the society using the tenets of Austin's (1962) Speech Act Theory from the perspective of the stated objective that guided the study, which is to showcase the practical speech act measures taken in T.U. Ubesie's novel in handling security and criminal cases. In Ifite- Amaeke, Ndi Odogwu, the criminal groups are bent on stealing and committing all manner of crimes in the society, thereby endangering the lives and properties of the members of the group. Mr. Obijiofo, his children and few morally upright members of the society were bent on keeping the morals of the society. They used speech act to say and get things done. At the end, Ndi Odogwu were destroyed and Obijiofo's family and few others emerged as the new Ifite- Amaeke community. People reap what they sow. Righteousness exalts a nation and makes life meaningful. But evil destroys a nation and makes life meaningless for the people. Literary artists use novel to expose and condemn the evil in the society also give direction for the society we desire.

CONCLUSION

Novel mirrors the society. The author of the selected text is very articulate and knowledgeable about his society as he used stylistic devices to showcase the practical measures taken in using speech acts to expose and attack the criminals in the society, in order to secure the people's lives and properties. The study concluded that people do not keep quiet when things are going wrongly in the society, especially the issues of crime.

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