

A Discourse Analysis of Language use in Femi Osofisan's *The Midnight Blackout*

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Abstract- *This study critically examines the language use of Femi Osofisan's characters/casts as portrayed in The Midnight Blackout and how such usage is affected and determined by situations and contexts. Analysis of discourse in the play is premised on a model adaptation of Discourse Analysis presented in Hyme's (1962) Ethnography of Communication and Grice's Conversational Maxim. The study employs Hyme's Ethnography of Communication model which is encapsulated in the SPEAKING acronym, and Conversational Maxims by Grice which engages the maxim of quantity, quality, relation and manner. This critical analysis reveals language as an indispensable and instinctive medium in human communication. Analysis also reveals the linguistic and social surrounding or environment of Femi Osofisan's The Midnight Blackout and foregrounds language as the spectrum through which the society can be appreciated.*

Keywords- *Ethnography of Communication; Conversational Maxims; Discourse Analysis*

1. INTRODUCTION

Language is generally known as the medium of communication, but it goes beyond that extent; it is a reflection of culture and society. Femi Osofisan's *The Midnight Blackout* is a conventional play that centres on the issue of morals, politics, educational status and business. The play is in narrative form, containing songs and poems that criticize societal ills. It deals with the issue of marriage and matters of trust and deceit. It is also satirical and hilarious and serves as a reaction to a political phase in the history of Nigeria during the regime of Babangida. It exposes the ills of the Structural Adjustment Programme (S.A.P), one of the gimmicks of the corrupt government of Nigeria.

The play begins with an argument between Juokwu and his wife, Obioma. Obioma is convinced that her husband is involved in an extra-marital affair and Juokwu who is a respected Professor of Medicine tries to explain things to her, and we are immediately taken to the picture of Obioma's ex-husband on the wall of the house. It is brought to our notice that Obioma's ex-husband was involved in extra-marital affairs, a condition which makes her spy on Juokwu at every slightest opportunity. Juokwu claims that he is a faithful man and will never cheat on his wife but in the course of the play we soon see Juokwu's trick of getting out of the house to meet his mistress, Akumbundu's wife for as long as he wants by putting his wife to sleep. This trick is a scientific discovery that is made by Professor Juokwu and this is what Osofisan

names "The Midnight Blackout." Iberibe is a friend to Obioma's ex-husband and he flies from Rio into the country, pretending to have come to sympathize with Obioma for the death of her ex-husband and he is welcomed by Juokwu who refuses to let him go back to Rio. Iberibe finally decides to stay and he consistently makes advances at Obioma who bluntly refuses the offer. In the course of the play, Juokwu tells Iberibe about his scientific discovery of getting his wife to sleep; he then performs his trick on Obioma in order to accomplish his adulterous mission with his mistress. While he is gone, Iberibe sneaks into the house through the window and he tries waking Obioma by the same process in order to seduce her. Obioma eventually wakes up and while still wondering how she sleeps off and also trying to avoid Iberibe, Juokwu's voice is heard and Iberibe finds it difficult to get Obioma back to sleep so he begs her to pretend to be asleep until Juokwu comes to wake her up and she obeys. Juokwu rushes into the house with his mistress's husband who happens to be Akumbundu, a politician and business man. He confronts Juokwu and so the secret of his scientific trick coupled with his marital unfaithfulness is revealed unknown to his wife until now.

Although, many studies have been carried out on Femi Osofisan's *The Midnight Blackout* both literarily and linguistically, but none to the best of our knowledge has carried out any discursive analysis on the play text using the Ethnography of Communication and the Conversational Maxims.

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