

**A SOCIOLINGUISTIC ANALYSIS OF THE USE OF NIGERIAN PIDGIN FOR
INTERACTIONS IN ZARIA MARKETS**

BY

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**DEPARTMENT OF ENGLISH AND LITERARY STUDIES,
FACULTY OF ARTS,
AHMADU BELLO UNIVERSITY,
ZARIA NIGERIA**

MARCH, 2016.

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**THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES,
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**DEPARTMENT OF ENGLISH AND LITERARY STUDIES,
FACULTY OF ARTS,
AHMADU BELLO UNIVERSITY,
ZARIA, NIGERIA**

MARCH, 2016.

DECLARATION

I declare that the work in this thesis report entitled “A Sociolinguistic Analysis of the use of Nigerian Pidgin for Interactions in Zaria Markets” has been written and compiled by me in the Department of English and Literary Studies. All sources of information have been appropriately acknowledged in the text and written in the list of references. No part of this thesis was previously presented for another degree at any university.

Justina Ifeanyi UWAECHIA

DATE

CERTIFICATION

This thesis entitled: **A SOCIOLINGUISTIC ANALYSIS OF THE USE OF NIGERIAN PIDGIN FOR INTERACTIONS IN ZARIA MARKETS** by JUSTINA IFEANYI UWAECHIA meets the regulations governing the award of the degree of Master of Arts (M.A) in English Language from the Department of English and Literary Studies of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This research is dedicated to Almighty God
who shows me the way every day.

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ABSTRACT

The research is a sociolinguistic analysis of the use of Nigerian Pidgin for transactions in Zaria markets. Pidgins are contact vernacular normally not the native language of any speaker in the situation requiring communication between persons who do not speak each other's native language. It is characterized by a limited vocabulary and an elimination of many grammatical devices such as number and gender. This research investigates the extent to which buyers and sellers make use of pidgins along with other languages such as Hausa and other varieties of English which are widely spoken in Samaru and Sabo Gari markets. It also investigates whether there is any significant impact of switching and mixing codes and Nigerian Pidgin for interactions in the selected markets. The study adopts the anthropological approach by Hymes (1974) as its theoretical framework using "ethnography of communication". The methodology used to collect data for this study includes audio-tape recording and questionnaire. The population for this study comprises some traders that own shops and buyers who patronize Samaru and Sabon Gari markets in Kaduna State. Ten (10) transaction sessions were recorded and four hundred and sixty-eight (468) copies of questionnaire were administered to the buyers and sellers in both markets by direct contact. The data collected were analysed using arithmetic calculation and Kejrice and Morgan (1970) method respectively. The analysis revealed the extent to which Nigerian Pidgin is used in the market and concludes that Nigerian Pidgin is a language for effective communication in the markets. Also, the findings show that, the native speakers of Hausa and other indigenous languages communicate in Nigerian Pidgin by code-switching and code-mixing.

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CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

This research focuses on the use of Nigerian Pidgin as a means of communication in Samaru and Sabo Gari markets. The research was motivated by the observation that the use of Nigerian Pidgin is prevalent in both markets which are located in Zaria, Kaduna State, Nigeria. It must however be noted that, Nigerian Pidgin is not the only language spoken in the markets. Other indigenous languages (Igbo, Yoruba, etc) as well as Standard English, Broken English and Hausa, the language of the immediate environment are also spoken there. However, the use of Nigerian Pidgin in these markets is very important because different people of different linguistic backgrounds patronize the market, and need to understand one another. Interaction is sometimes achieved through code-mixing and code-switching of the languages to increase and enhance sales.

Nigerian Pidgin communication between people in a society is highly important, thus individuals in a society relate and communicate with each other using the language. The universality and diversity of speech has led to a significant inference that language is an immensely ancient heritage of the human race, whether or not all forms of speech are the historical outgrowth of a single pristine form. Communication among people who speak the same language is possible because they share the same common language, (Rajend et al.2000).The expression of the complex communicative needs of people is enhanced by their use of language, which enables understanding among a people who share the same linguistic identity.Edward Sapir defines language as ‘...a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols’ (Sapir 1921:6). Sapir stresses that language is the institution whereby human beings

communicate ideas, emotions and desires as well as interact with each other by means of habitual oral auditory and arbitrary symbols. When individuals of different backgrounds are forced to interact with each other, a simplified language derived from two or more languages is developed and such resultant language is called a pidgin. Pidgins are simplified languages made up of parts of two or more languages used as a communication tool between speakers, who do not have a common language and which help to sustain interaction in a community.

Labov (1936), one of the pioneers in Sociolinguistics, notes that code-switching takes place in individual utterances, and that speakers form and establish a pidgin language when two or more speakers do not speak a common language. In speech communities like Samaru and Sabon Gari markets in Zaria, communication takes place in a unique way by code-switching and code-mixing between speakers of two or more languages, and Nigerian Pidgin is used especially by traders to facilitate economic and business transactions. Thus traders tend to use this form of language in the market to aid communication and to promote sales. The value of pidgin in Nigeria as a sociolinguistic variable is of great importance as it is spoken in the market among buyers and sellers to promote trade. It also serves as a language of wider communication between people of different ethnic groups as noted in a market situation. This is why pidgins receive great attention because of the socio-economic benefits it offers to the educated and illiterate in the country.

There is the growing data that shows the important role users have accorded Nigerian Pidgin as used in social interaction and for business transactions among people of different languages. In spite of the traditional attitude of disapproval towards pidgins, it still flourishes in commercial and social activities where different ethnic groups come together to transact business. The relevance of Nigerian Pidgin in the success of business transactions in these markets (Samaru and Sabon Gari) where people from different linguistic backgrounds converge to buy or sell makes the use of pidgin important. It is from this background that the

present study seeks to analyse the prominence of Nigerian Pidgin used along with other languages in both Samaru and Sabon Gari markets speech interactions of buying and selling.

1.2 Statement of the Research Problem

Language is used for the purpose of communication between individuals. When a common language is lacking, communication becomes a problem. This study attempts to contribute to the existing literature on Nigerian Pidgin in line with many researchers such as Adeyanju (1989), Todd (1974), Gani-Ikilama (2005) who observe that, Nigerian Pidgin is spoken in market places, barracks, campuses, etc. and that this variety of Nigerian Pidgin is predominantly a market language used in buying and selling interactions. Very little has been done on the extent to which pidgin is used for economic or business transactions in Zaria markets especially as it is used simultaneously with other languages such as Hausa, Standard English, Broken English and non-indigenous languages spoken in the study area.

The cosmopolitan nature of Sabon Gari and Samaru markets has made Nigerian Pidgin an additional language of business transactions. It is obvious that buyers and sellers communicate, but it has been observed that Nigerian Pidgin is not the only language spoken in Samaru and Sabon Gari markets. Other languages spoken there alongside Pidgin include Standard English, Broken English, the language of the immediate environment (Hausa) and other indigenous languages. However, Nigerian Pidgin is considered necessary to meet the communicative needs of people in Samaru and Sabon Gari Markets. It is in the light of this that this study investigates the extent to which buyers and sellers make use of Nigerian Pidgin along with other languages such as Hausa and Standard English which is widely spoken in Samaru and Sabo Gari markets. The problem this study addresses is that of whether there is any significant impact of switching and mixing codes and the extent of use of Nigerian Pidgin in the course of commercial transactions in the market under study.

1.3 Research Questions

In the light of the observations, the research hopes to answer the following research questions;

1. In what contexts do buyers use Nigerian Pidgin as a language of communication in both Samaru and Sabon Gari markets?
2. To what extent do age, sex and occupation determine the use of Nigerian Pidgin by buyers and sellers facilitating commercial transactions in the markets?
3. To what extent do the native speakers of indigenous and non-indigenous languages communicate in Nigerian Pidgin in Samaru and Sabon Gari market

1.4 Aim and Objectives of the Study

The aim of this study is to carry out a sociolinguistic analysis of the use of Nigerian Pidgin in Samaru and Sabon Gari markets buying and selling interactions.

The specific objectives this research hopes to achieve are to:

1. investigate the contexts within which buyers use Nigerian Pidgin communication in Samaru and Sabon Gari markets?
2. analyse the extent to which age, sex and occupation determine the use of Nigerian Pidgin by buyers and sellers in facilitating commercial transactions in the markets.
3. examine the extent to which the native speakers of indigenous and non-indigenous languages communicate in Nigerian Pidgin in Samaru and Sabon Gari markets.

1.5 Significance for the Study

Whenever pidgins are mentioned, it often evokes in many people a feeling of disgust and uneasiness. This is because pidgin language is often looked down on as a debased and inferior language that should be swept under the carpet. However, various researchers on pidgin have continued to encourage a consideration of its value as used in communication among people. The significance of this research is that it will enable other researchers in linguistics to continue to acknowledge how useful Nigerian Pidgin is as used in buying and selling interactions. Also, the study will enable researchers to ascertain the extent, to which Nigerian Pidgin is used in Samaru and Sabon Gari markets among others like Standard English, Broken English and the language of the immediate environment (Hausa). That is, researchers will ascertain the effectiveness of Nigerian Pidgin in communication.

1.6 Scope and Delimitation

The scope of this study is to carry out an investigation on the extent of the use of Nigerian Pidgin in the market places using data from Samaru and Sabon Gari markets located in Zaria, Kaduna State. These two markets were selected by purposive sampling technique based on the fact that both markets are easily accessible to the researcher. The study is limited to the analysis of Nigerian Pidgin used in Samaru and Sabon Gari markets using ten (10) of audio-tape recording recorded interactions of buyers and sellers from the selected markets. Also, four hundred and sixty eight (468) copies of the questionnaires were distributed randomly to buyers and sellers of both markets. Three hundred and twelve copies of questionnaires (312) were distributed to the buyers while one hundred and fifty six (156) questionnaires were distributed to sellers.

The research work is based on the theoretical framework that centres on the anthropological approach by Hymes (1974). Hymes postulates a theory on “ethnography of communications”

which focuses on societal rules and constrains, that the use of language in an environment such as the market conforms to that environment (market) and societal appropriateness in the use of language is more important than grammatical correctness. The research is limited to the grammar and vocabulary of Pidgin English of both buyers and sellers.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter is presented in two sections: the first part is a review of related literature on concepts such as language and communication, Sociolinguistics, language and context, theories on Pidgin, varieties of English language, multilingualism, code-switching, code-mixing, language and the market, and Nigerian Pidgin. The second part examines the theoretical framework within which the analysis is done.

2.1 Language and Communication

Language is an expression of human activity. People use language in every day conversations, buying and selling (transacting business), planning meals and vacations, debating politics etc, Clark (1996:125) says, “all speech, written or spoken is a dead language until it finds a willing and prepared hearer”. Sapir (1921:7) defines language as “a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols”. This definition according to Baron (1981) has three implications which are:

1. the definition of language must distinguish between human and non-human means of communication;
2. that language is a social exchange (a method of communicating ideas, emotions and desires);
3. that language is a formal system (in the sense of ‘form’ or ‘structure’).

How important then is an understanding of the communicative function to the study of human language? Linguistics literature has often reminded us that “the purpose of language is to

communicate”, but the notion of communication presented in such books is often no more precise than it is in everyday language.

One of the reasons for the lack of precision between the purpose of communication and the notion presented in linguistic texts is the ambiguous position that the very notion ‘communication’ has held within the discipline of linguistics(Chomsky, 1979). While sociologists such as Hymes (1974) and linguists like Halliday (1973) argued that an understanding of the communicative context of language includes who is speaking, who is being addressed should be part of the linguist’s job to access. Others like Chomsky (1975) took a position on the status of communication in a linguistic theory reminiscent of his position on semantics. Though Chomsky has no position to such study, he does not see how a better understanding of semantics (or of communication) will further a theory of grammar. That is why throughout his former writings, the notion of language as social exchange is conspicuously absent.

Many of Chomsky’s readers were of the opinion that, he denied the importance of thinking about the communicative role of language. According to Searle (1974:4), who studied the performance of (social) acts, commonly held perception of Chomsky’s position is that there are three components of language:

- 1) Language as a self- contained formal system used more or less incidentally
- 2) Communication
- 3) Language as essentially a system for communication.

However, Chomsky attempted to refute the assumption that his language theories preclude any serious consideration of social interchange. Responding to Searle’s comments, Chomsky (1975:56) asserts:

I have never suggested that ‘there is no interesting connection between the structure of language and its purpose, including communicative function, have I arbitrarily assumed’ that use a structure do not influence one another...Surely there are significant connections between structure and function; this is not and have never been in doubt”.

He pointed out that some of the disagreements arose because of the confusion over what the term communication means. According to (Chomsky, 1979:98):

It is hard to know just what people mean when they say that language is “essentially” an instrument for communication. If you press them a bit and ask them to be more precise, you will often find, for example, that under “communication” includes communication with oneself, these proposal seem to be either false or quite empty depending on the interpretation that is given even with best of will.

One problem which arose in the study of language as a formal system was that of deciding if human activity is properly ‘linguistic’ or ‘non-linguistic’. A clear delineation between linguistic and non-linguistic communication became increasingly difficult. For example, it has traditionally being assumed that,linguistic messages can be transmitted and received only through the auditory-vocal channel. This assumption excluded gestural communication as a means of transmitting linguistic information. The underlying assumption is that, while spoken language is divisible into discrete entities whose patterning can be characterized by identifiable rules, gestural (or more broadly, kinesics) communication is not. In conversation, what sort of data will then lead to fruitful analysis: words, posture, facial expression, gestures of the hands etc. It must be understood that language is a system of symbols. A symbol is anything used to stand for or represent something else. A symbol thus becomes a vehicle for communication, when those using the symbol know what meanings the symbol represents (Huen, and Huen, 1978). In human conversation, interactants attend to all available data within the environment of communication for fruitful analysis of meaning. Thus language is the main vehicle of communication.

Communication is the exciting process of human interaction. It is a “condition sine qua non” of human life and social order. It is obvious that from the beginning of his existence, a human being is involved in the complex process of acquiring the rules of communication with only minimal awareness of what this body of rules consist of (Watzlawick, et al, 1968). The most basic and often used human survival skill is communication. People communicate by the use of languages. The important key in using language is the symbol. Human communication is essentially a dynamic unique process of “calling up” meaning by the use of symbols. People do say something which “call up” reaction in the minds of other people. Symbols such as words or gestures are what people use to communicate, and meanings are the reaction that other people get from thinking about the symbols (Heun and Heun, 1978). Writing about the relationship between language and communication, Berge (1994) says that language is a generic term for communicative behaviour. He said “not only is communication a multi-dimensional semiotic, where verbal and written language play a subordinate role, but communicators may use different signification systems simultaneously, or even systematically break such systems unconsciously”. Therefore, it is impossible to talk about language without communication because; language and communication play a vital role in the market context for enabling business transactions.

2.1.1 Language and Context

Language is defined by Webster (1975) as an organized system of speech used by human beings as a means of communication among themselves, while UNESCO in Le Page (1977) defines it as a basic means of people’s mark of cultural identity and as an instrument for ordering and interpreting the world around them. Language is seen as either a facilitator or hindrance to transactions (Ogunsiji, 2001) but when effectively used, it can exert powerful control over people’s thought and actions to make them desire to have what they do not have and do things they would ordinarily not think of doing (Okolo and Ezike- Ojiaku 1999:2).

The role of language in structuring exchanges in market transactions is paramount as it uncovers how speech events are carried out to achieve the desired goal.

Malinowski (1946) describes context as the immediate concrete circumstances about what was going on while the words were said. Firth (1957) includes the personal history of the participants and the entire cultural setting within which they interact. Malinowski and Firth in their writings talked about the physical environment of a speech event, the participants involved in the discourse and the cultural norms guiding the interactants.

In his own contribution, Nunan (1993:5) sees context as “a situation giving rise to the discourse and within which the discourse is embedded”. He further identifies two types of context, the linguistic and non-linguistic contexts; for example, the linguistic context refers to language that surrounds or accompanies the piece of discourse under analysis. However, the non-linguistic context includes the type of communicative event that is taking place at that particular time; it could be a story, joke, lecture session etc, the topic, the setting which includes; the location, time of the day, season of the year and physical aspects of the situation such as size of room, arrangement of furniture, the participants and the relationship between them, the background knowledge and the assumptions underlying the communicative event.

Eggins (1996:7-8), in discussing language and context, believes that the two are related because language use is sensitive to context. To Eggins, language and context are interwoven; one cannot do without the other. Often time, we assume the meaning of words without considering the context in which these words are used. That is, the used words relate to the context of use. He gives an illustration to buttress his point using a textual analysis.

“I suggest we attack the reds”

This statement taken out of context is ambiguous in a number of ways;

- a) Playing a game; time to move out of the red soldiers.
- b) Choosing from a box of sweets; take the one with red rappers.

These could be related to language use in the market. Apart from the context that helps us interpret an utterance, having the background knowledge of the issue at hand helps the interactants. Eggins emphasized the context within which utterances are made and the relationship between uses of language which would provide ground for effective interpretation of utterances. Ibileye (1994) further expands that this will help eliminate other possible meanings. Samaru and Sabon Gari markets are therefore chosen for this study as it is where naturally occurring language in a social context can be studied and where data is genuinely representative of significant patterning between language and context. Thus, a sociolinguistic analysis of the use of Pidgin in commercial interactions in Zaria, markets is carried out.

2.1.2 Sociolinguistics and Language Variations

Language is one of the outstanding features that differentiate man from other creatures. According to Hornby et al (1974:473), “although animals such as goats, sheep, bee etc. do communicate with members of their respective species, we do not have a basis for regarding this ‘so called’ means of communication as language in the same sense that we regard man’s method of communicating ideas, feelings desires by means of a system of sounds and symbols”. Language is therefore a human behaviour, it has been with man from creation and no meaningful impact can be executed without the use of language. It is true to say that no society exists without language and no language exists without society. It is this kind of consideration that leads us to what scholars refer to as “sociolinguistics”.

According to Hudson (1980:1-2), sociolinguistics is “the study of language in relation to society”. Awolaje et al (2008:25) view sociolinguistics as “the study of relationship between

language and social structure that is, it seeks to unravel how age, sex, social status or background correlate with language”.

Sociolinguistics looks at how the society influences language. Based on the above definitions, it can be deduce that sociolinguistics is a discipline which analyses the relationship between language and how members of the society use language in different perspectives. The two concepts (language and society) are interrelated and interwoven, one complements the other. Sociolinguistics is divided into two branches: Micro-sociolinguistics concerns with language components, paralinguistic, speech styles, code mixing, code switching, linguistic variation, stylistics, discourse analysis etc. This branch is concerned with a description of the features of verbal interaction between individuals in small groups. On the other hand, macro sociolinguistics handles issues of language planning and language standardization, language attitude, language distribution etc. Macro sociolinguistics is concerned with the distribution and function of language varieties in a society. However, out of the two broad classifications, our research work falls under Micro-sociolinguistics. This is so as this research investigates and describes features of verbal interactions between speakers; buyers and sellers in a given situation such as the market.

2.1.3 Multilingualism

Multilingualism as a sociolinguistic concept has been variously defined by scholars. Hartman and Stock (1977) define multilingualism as the use of more than two languages by a speaker or a speech community; it also exists in a large area encompassing many tribes each possessing its own language. Dittmar (1976) says multilingualism is: “the term given to the linguistic situation where two or more languages co-exist within the bounds of one society and are kept constant by political or economic interest”

Bell (1976) also argues that multilingualism is “both the use of an individual and the use by a group or nation of more than two languages”. This view explicates a situation where an individual can function at some reasonable level of competence in more than two languages and the existence of many languages within a territory. Synthesis of these various arguments provides a more workable definition, such that describes the concept as a common human condition that makes it possible for an individual to function at some level in more than two languages.

A multilingual has the ability to interact freely with the speakers of other languages in different situational contexts. Multilingualism in Nigeria involves not only the indigenous languages, but also the major groups of non-Nigerian languages. The first group comprises English language and Nigerian Pidgin, which is the deviation contact between English and the indigenous language. The strength of multilingualism is in the flexibility that shows for greater participation in social and economic processes of different linguistic groups. This is a situation in Sabon-Gari; it shows the extent to which transactions are made possible. The relevance of this concept to this research work lies in its mobility as one of the strategies to facilitate sales.

The understanding of many languages by a seller or a buyer, places such a seller/buyer above whoever is a monolingual. In addition, the ability of a buyer to speak more than one language makes it easy for him/her to transact business with ease and possibly gain the favour and confidence of the seller. Also, a seller’s ability to speak more than one language will enable him/her to attract more customers and sell more. This brings us to the concept of code-mixing, code-switching, using Nigerian Pidgin, Standard English and Broken English.

2.1.4 Code-mixing

Code-mixing is a sociolinguistic phenomenon prevalent in any multilingual setting like Nigeria. It is a means of communication used for convenience as well as for social and egoistic manifestation (Abdullahi-Idiagbon, 2007). Code-mixing is a common phenomenon in rural and urban areas because of the heterogeneity and complexity of the areas. This communication device cuts across both the old and the young in Nigeria in daily utterance, Zaria inclusive. In Wardhaugh (1986) words, 'code-mixing' occurs 'when conversationalists use both languages to the extent that they change from one language to another in the course of a single utterance.

From the market situation, we had the example below

- A. Customer, buy Ogbono
- B. Customer, pikin nko?
- C. Toh zaki sayi Egusi ne?

Code-mixing occurs at times when a speaker is short of the equivalent lexical item in the general language or acceptable language to express him or herself. It is the view of Poulack (1985) that speakers mix codes in order to demonstrate a personality of mixed identity and to achieve egoistic effect.

Coupland and Jaworski (1977) also submit that the use of distinct language varies in interaction as an index of flexibility and creativity on the part of the speaker not necessarily as language defect. Appel and Muiyosen (1993) do not share these previous views, rather they believe that it is an attempt to cover incompetence or deficiency in the act of interaction or in the linguistic facility of a particular language that promotes speakers to code mix, the fact remains that, this language phenomenon as used for interaction between people is relevant to

this study which gathers data from heterogeneous linguistic situation which provokes code-mixing as demonstrated earlier.

2.1.5 Code-switching

Code-switching is a situation whereby a speaker switches from one code to the other. Gumperz, (1976) introduces another dimension to the concepts of code-switching based on social intersection when individuals use different varieties of language in different situations; he is said to have code-switched. It also depends on an individual speech repertoire. It can be conscious when a deliberate choice of language is made as opposed to another having taken into consideration relevant factors. Traders code-switch and code-mix in order to gain customers' attention and to satisfy a particular interest. It can be conscious where a deliberate choice of language is not made but various elements of the environment are allowed to dictate the language used, also when an individual is used to switching from one language to another without much thought or deliberation this means that the individual is fluent in both languages. There are three types of code-switching as follows:-

1. Metaphorical code-switching,
2. Conversational code-switching,
3. Situational code-switching.

Metaphorical code-switching occurs where an individual only uses one kind of variety in a situation (Hudson 1980:156). Therefore, metaphoric change which occurs in language used in communication allowed for transfer of registers and automatic change in situation or events. It also shows how speakers employ languages to convey information that goes beyond their actual words especially to define social situation.

The second is conversational code-switching (Gumperz, 1976) says it a situation where a speaker switches code (varieties) within a single sentence and many even do so many times.

This refers to conversational code-switching. In conversational code-switching, there is no complete transfer of code varieties but the switch in code occurs instantaneously and simultaneously (Hudson, 1980) especially in an informal situation. This suggests that there is no change in the topic of discussion, as the speech is only observed in a particular situation of speech communication, and the rest of the communication continues in the dormant language. Therefore, conversational code-switching can occur in two forms, that is intersectional reoccurrence where we have combination of more than one language in a particular service while in intersentential occurrence, conversational code-switching is observed at intervals, that is a speaker starts a conversation in one language and often first sentence and switch to another language to make a new sentence.

Thirdly, situational code-switching occurs where a speaker at each point switches to a code which corresponds to a change in a situation (Hudson, 1980). Situational code switching there is no change in topic; while the changes observed in situation can be explained through variations in languages used. Code-switching aids in the reduction of differences among different ethnic groups. Each member tries to learn or have knowledge of a language or the language of their environment to communicate with a native speaker and other members of their ethnic group, especially for business purposes.

2.2 Varieties of English Language

The term language variety can be used to refer to different manifestations of language. Hudson (1980) defines varieties of language as a set of linguistic items with similar distributions. What makes one variety of language different from another is this linguistic forms which includes; Phonology, Morphology, Grammar, Vocabulary, and Syntax. Varieties are simply used to refer to different types of distinctions that exist in a language in relation to the various social factors (Hartman, 1982). According to Hartman, no language is a uniform

entity; all languages vary according to the time, place and context in which they are used. There are many ways in which language varieties can be distinguished, and these include the geographical and social background of the speaker and the actual situation in which the speech act takes place. Others include the manner of discourse, the medium and mode through which language is expressed. Thus, we can consider the spoken language through extra-linguistic features which are among the main factors that contribute to the different varieties of language. Language is a medium of communication used between individuals for the purpose of communication. Variation in language results from differential change therefore, no language spoken by more than a very small number of people are homogeneous (Francis, 1983:28). Hudson (1980:24) sees the term “variety of language as referring to different manifestations of language”. According to Hudson, just as one takes dance as a general phenomenon and there are different varieties of dance, so this is also applied to language. Hudson therefore defines varieties as “a set of linguistic items with similar distribution. Thus, what makes one variety different from another are the linguistic items that it includes.

2.2.1 Standard English

Standard English, according to Quirk (1968:15), “... is the usage that bears least restrictive (such as regional) the usage that has the widest acceptability, it is the usage of the wider community and usually associated with educated members of a community”. He describes Standard English and Standard American English as the English of those who are believed by a greater number of Americans to know what good English is.

In most countries, Standard English is associated with the language of the learned professions such as the press, media and other institutions and employed when we want to express ourselves beyond our local or immediate community. In Britain, this variety is identified with Received Pronunciation (RP) known as BBC or Oxford English, while in the United States of America; it is referred to as ‘Network Central’ or North /General American

English. But Quirk points out that, the idea of standard is only an ideal and thus cannot be perfectly reduced. He argues that different members of different communities such as America, Nigeria, and Britain may produce different realizations, meaning that standards differ and are distinguished. For instance, Strevens (1972) notes as do Quirk et al (1968) that “Standard British English SBrE differs from Standard American English SAmE in a number of ways”. Thus, Standard English as a language of prestige considers English with no mother tongue interference which is used as a medium of communication between people compared to the non-Standard English (Pidgin English) that has some negative interference on our spoken English resulting to pidgins. This variety is unintelligible to the RP speakers. It has been observed by Jowitt (1991) that a pure standard variety is not spoken in Nigeria but what is clearly visible is the Popular Nigerian English (PNE). To Jowitt, the usage of every Nigerian user is a mixture of standard forms and Popular Nigerian English. In the light of sociolinguistic reality, Standard English is one of the varieties spoken in Samaru and Sabon Gari markets to facilitate buying and selling, because some sellers and buyers are educated and they tend to communicate using Standard English.

2.2.2 Broken English

Broken English, according to Akinluyi (1977) is the manifestation of the efforts of a non-English, non-Pidgin English speaker to communicate in English.

“Broken English essentially refers to the oftenfractured variety used by a speaker with either little or no formal education when he finds himself in a situation which requires communication through standard variety of English”

This form of speech is often confused by the uninformed with Nigerian Pidgin, but it is not Nigerian Pidgin. Dadzie (1990:23) remarks that Broken English is simply a functional method of conveying information, only slightly better than the use of gestures and signs. Sey (1973) working on the distinction between pidgins, Broken English, Standard

English, observed that Broken English is “almost entirely devoid of connecting form words and inflections, and characterized by strings of lexical items arranged in some logical order to form sentences” Sey (1973:2). This aptly describes some instances where Broken English is spoken in Nigeria, especially as it is used in business transactions in Samaru and Sabon Gari markets between buyers and sellers when communicating especially in areas where pidgins, Standard English are not used. All it does is to convey simple information without the rule of grammar as the following examples from Gani-Ikilama (1991) shows:

ENGLISH	BROKEN ENGLISH
1. John has bought the book	John bring book
	Book John bring
	John book bring
2. I am going to the post office	I go post office
	Me go post office
	Post office me go

Akinluyi (1977) comments that in Nigeria, Broken English is used by different groups of people one of which is the group of educated non-pidgins speakers who are attempting to speak pidgin. Another group consists of people with little or no formal education who find themselves in situations where English is required in Samaru and Sabon Gari markets.

Broken English corresponds to what Corder and Selinker (1971) call “inter-language” reflecting features of both pidgin and English. Although, a learner attempts to attain some level of intelligibility in the target language while having fixed form in some worth fossilized inter-language, the users of Broken English are mostly adults who are not in school. The grammar of Broken English is an approximate system and individual attempts in speaking

makes it impossible talk more of it being a fixed grammar. A comparable form of speech is that of “foreigner talk” (Mũ hlhã usler, 1986), the main difference between the two (Broken English and Foreigner talk) being that the user of foreigner talk can speak the actual language but only trying to simplify it, while the user of Broken English is attempting to interact in a language he does not know well. Therefore, Broken English is spoken in a speech community like Samaru and Sabon Gari markets. Some speak Broken English because of their inability to speak Nigerian Pidginfluently, some speakers do not know the distinction between Broken English and Nigerian Pidgin to them, and their utmost concern is to communicate.

2.2.3 Pidgins

Pidgins are contact languages created out of a mixture of other languages used as a means of communication between speakers of different languages (Gani-Ikilama, 1984). Pidgins have rudimentary grammars and restricted vocabulary serving as an auxiliary language. A pidgin develops when people are forced to develop a common means of communication especially due to the absence of a common lingua franca. Pidgin languages exist in most multilingual communities as is the case with Nigerian Pidgin. Languages that has given rise to notable Pidgins are; English, French, Spanish, Zulu and Chinook (Akinluyi, 1977).

2.3 Definitions of Pidgins

A pidgin is a variety of (English) which developed for practical purpose, such as trading, among group of people who have a lot of contact, but who did not know each other’s language. Sociolinguistics describes pidgins as a marginal language, which arises to fulfill certain restricted functions among groups with no common language. Todd (1994:1) defines pidgins as a marginal language, which arises to fulfill certain restricted communicative needs among people who do not share a common language.” This means that pidgins are simple

form of languages commonly used for limited communication between people with no common language and that pidgins are more generally the result of any situation of language contact e.g. trade situations. Le Page (1977) extends this idea by referring to the communicative act of a speaker on any given occasion as an “instant pidgin”, since speakers in any situation will need to accommodate settings for speakers to negotiate a common set of meanings through the linguistic means available to them.

Bloomfield (1933:474) claimed that pidgins are “varieties whose grammar and vocabulary are very much reduced”. He also added that, “The resultant language must be a native to none”. To Bloomfield, pidgin is not an individual’s own language, it is a simplified language that develops between two or more groups to meet their communicative needs. Hall (1966:7) echoes this view many years later when he makes the following claim: “Two or more people use variety whose grammar and vocabulary are very much reduced in extent, and which is native to neither side. Such a language is a pidgin.”

Holmes (1988:4-5) defined Pidgin as:

“a reduced language that results from extended contacts between groups of people with no language in common it evolves when the need for some verbal communication perhaps for trade but no group hears, the native language of any other group for social reasons that may include lack of trust or close contact”.

To Holmes pidgins have no native speakers, it is no one’s first language but it is a contact language which occurs in trade contact, ethnic or refugee situation where participants need a functioning common language. The definitions of pidgins are many and varied, and as Traugott (1991) points out, “despite the attempts to define the terms ‘Pidgins’ and ‘Creoles’ in homogenous ways, they have proved to defy such definitions”. De Camp (1997) too makes the following remarks:

There is no... agreement on the definition of the group of languages called pidgins and creoles. Linguists all agree that there is such a group. That includes many languages and large number of speakers, and

that pidgins and creoles studies have now become an important field within linguistics.

Each of the definitions above tends to ignore or overlook certain important characteristics or potentials of pidgins. For example, those who stress the makeshift character of pidgins ignore the fact that pidgins can develop to a considerable degree of stability and complexity. Those on the other hand, who focus on the reduction in the grammar and lexicon of pidgins ignore the development and stages of pidgins as they make certain assumptions about pidgins that; pidgins grows out of an initial non-intimate contact between speakers of different languages quick comprehension in the language is more highly valued than correctness or the differentiation of shades of meaning.

2.3.1 Origin of Pidgin

The origin of pidgin language dates far back into history. However, one can only speak of it with tendered evidence from around the Middle Ages, that is between A.D 500-1500. Hall (1966:25) puts it this way: the earliest pidgins of which we have any direct record are that which European crusaders and traders spoke in the eastern end of the Mediterranean during the Middle Ages. Another linguist, Valkhoff (1966:1) observes that in the Middle Ages, commercial relations between the Romantic traders or seamen, Turks and Arabs in the eastern and southern Mediterranean gave rise to a kind of auxiliary or emergency language.

Elugbe and Omamor (1991:1) explain the origin of pidgins thus: "The one fact about Pidgin language all over the world is that they arise from contact situations. In particular such contact situations must be those in which the groups in contact have no common means of communication". Hancock (1971:113) also opines that "a pidgin results from contact between speakers of two or more different languages, usually under conditions where time and circumstance do not allow for complete mastery of any particular one of either of the languages but through its function, it enables in order to carry out the business of trading". As

a contact language, pidgin language is used by people who do not share a common language in a given geographical area. It is used in a very simplistic way; if it serves a single purpose it usually dies out, if the contact persists the pidgin remains. Pidgins are used for trade purpose and for people who do not have a common language use it to communicate.

It can be deduced from the foregoing that multilingualism is a necessary condition for pidgin language to develop. Secondly, the contact situation is such an urgent one that there seems to be no need to wait for full acquisition of the new code before daring to interact. After all, the purpose of using such a language is primarily to communicate. Today, pidgins are becoming a mother tongue in some parts of Nigeria as seen in Delta State and Port Harcourt (Spencer, 1971).

Reinecke (1964) reports that the resultant effect of such situations are the universal explanation of the origin of pidgin languages. According to him, the use of makeshift language is a universal phenomenon, to be witnessed wherever immigrants, invaders, tourists, sailors and traders, meet and communicate. A number of reasons may be proffered for this development. Firstly, they were brought together under a new situation for some purposes, and secondly, the attempt to start a form of verbal interactions must be seen as inevitable since we are not told that any of the groups of people suffers any form of speech disability. The importance of such emergent language can be seen from a utility view point. Therefore, it can be deduced that trade is one of the common pretexts for the occurrence and development of pidgins: the slave trade is a very glaring one.

2.3.2 Theories of Origin of Pidgins

Various theories surround the origin of pidgins which can be traced to voyages of discovery, trade, quest, slavery, migration, and colonialism which brought some western states in contact with the rest of the world. However, the attempts by scholars to explain the genesis of

pidgins and the similarities between pidgins and other languages has resulted into different theories being suggested to explain the origin of pidgins, which have been propounded by different scholars. Researchers like Todd (1974), Elugbe and Omamor (1991) Bloomfield (1933) De Camp (1971) Ferguson (1971) and a host of others unanimously suggest that pidgins are “contact languages” which arise in a situation where two parties in contact wish to communicate with each other but do not understand the languages of one another. Thus, our emphasis would be on the theories.

The monogenetic theory (relaxification)

This theory propounded by Thompson (1961) is also called “relaxification” theory. It states that all pidgins grew out of a proto-pidgin, a medieval lingua franca called sabir which was used by the Portuguese along the African coast in the fifteenth century. This theory claims that the pidgins which developed as a result of the contact with the Portuguese must have undergone relaxification according to the languages which the Africans came in contact with after the decline of the Portuguese influence. As Hall (1975:183) puts it, the process entailed “the substitution of vocabulary items for others with the maintenance of a stable syntactic base”. This process would seem to account for the development of Pidgin French (i.e. if there was French dominance on the coast) or Pidgin English, (if the contact was with English). The theory contends that one should talk, not in terms of “Pidgin French” or “Pidgin English” but in terms of Gallicized Pidgin Portuguese” or “Anglicized Pidgin Portuguese” respectively. Supporters of this theory, Stewart (1962) and Whinnom (1965) based their work on the similarities among Pidgin their common core structure. Another supporter, Hancock (1971) holds that independent development is very unlikely when one considers the phonological and lexical resemblance among English-derived pidgins.

However, De Camp (1970) and Bickerton (1972) challenge the validity of this theory, to De Camp because of the paucity of the written material and Bickerton who feels that it is

necessary to account for pidgins itself rather than concentrate on just the similarities between them. Furthermore, history has shown concerning relaxification that the languages used at different times did not directly reflect the balance of power. Tonkin (1971:139-140) argues that:

when the first English men visited the West African Coast in 1553... they found a world already adjusted to Portuguese contact, and already they and their successors together with the French and Dutch struggled to break this monopoly, Pidgin English Portuguese seems to have remained the lingua franca. Pidgin English eventually succeeded it.

About this same theory, Todd (1974:37-38) remarks that “it is quite possible that monogenetic theory did occur and on quite a large scale, though it is not easy to explain why people who already possess a satisfactory core vocabulary would give it up. Another case about this Monogenetic theory is Surinaman which in 1667 was ceded by the Dutch by the British who had held it for only seventeen years, 1650-1667. However, even though Dutch has been the official language over three hundred years, more than 90% of the population still speaks a Creole English as their mother tongue (Todd, 1984).

The baby talk theory

The name of this theory derives from the assumed similarities between pidgins and children’s language Jespersen (1922) and Bloomfield (1933) lend their wright to this theory which claims that, a dormant group adopt a condescending attitude to the local people and talk down to them in what they believe is simple language as if they were children in the process the eliminate inflections, grammatical irregularities and limit the vocabulary. Wurm (1971) see pidginas the ultimate attempt of the governed at the governor’s language. According to Wurm (1971:100) “substrate speakers imitate the superstrate speakers’ imitation of the substrate speakers’ imitation of the superstrate language” (Wurm,1971:100).

Bickerton (1975) argues that the baby-talk theory does not account for a creole like Chinook Jargon which is not based on European Languages but is the white man's effort to speak the natives' languages. Also this theory fails to account for pidgins which are born out of non-dominant situations, for according to Todd (1984:18) "many of the languages listed by Reinecke owe nothing to the Colonial ambitions of West Europeans nations". She adds that each nation of the world has also produced indigenous pidgins and creoles, and it is evident that these pidgins also have structures which are found in the languages of children. It is noteworthy that structures are found in pidgins which do not exist either in the substrate or in the superstrate languages, and there is also the fact that pidgins are usually stabilized at a low level of intelligibility to a new superstrate speaker.

The baby talk theory is one which brings together two processes: one which is initiated by the upper group or dominant group, and another in which the lower or subordinate group simplify the language they hear while trying to acquire it. In the first instance, the lower group merely imitates what they hear from the upper group, and in the second case, the upper group reinforces the errors made by the lower group.

Researchers in the field of child language acquisition, and notably Ervin (1964) have played down the role of imitation. According to Ervin, imitation is not

...grammatically progressive... there is not a shred of evidence that progress towards adult norms of grammar arises merely from practice in overt imitation of adult sentences.

Ervin emphasizes the creative nature of language competence, to Ervin, children first go through a stage through which they extend the plural forms 's' e.g. "foots" before they learn the correct irregular forms "feet". Smith (1973) suggests that children are even able to distinguish between correct adult productions, and adult imitation of children's production do not as yet match those of adults.

Baby-talk theory has been given more attention by researchers partly in reaction to the prevailing views on the innateness of language, and also the idea that language skills unfold in predictable way without regard to input or social context (Snow and Ferguson 1977) . There is abundant evidence that mothers introduce forms and meanings to their children in a principled way and in this way organize the child's input. Some characteristics identified in this theory are that it tends to be highly fluent, redundant, simple, and produced with a higher pitch. Cross (1977) argues that the mean length of utterance (MLU) of mothers utterance is closely associated with child's rate of psycholinguistic development.

The foreigner-talk theory

The foreigner-talk theory, Ferguson (1975) is closely linked to the baby-talk theory. Ferguson compares baby-talk (in the sense of motherese) foreigner-talk, (the speech addressed to foreigner). Ferguson identifies a number of characteristics shared across these modes of communication. Among these is repetition, absence of copula, short (MLU) etc. Ferguson says: "many, perhaps all speech communities have registers of a special kind of use with people who are regarded for one reason or another as unable to readily understand the normal speech of the community (e.g. babies, for one reason are unable to readily understand the normal speech of the community) These forms of speech are generally felt by their users to be simplified versions of the language, hence easier to understand and they are often regarded as an imitation of the way the person addressed uses language himself" (1971:143)

Ferguson opines that such registers are culturally transmitted like any other part of the language and may be quite systematic and resistant to change. In Ferguson's view, such registers are culturally transmitted like any other part of the language and may be quite systematic and resistant to change. Ferguson's opines that foreigner talk of a speech community may serve as incipient pidgins. Ferguson (1975), Mühlhäusler (1981) Henzell-

Thomas (1982) and Romaine (1984) variously conducted experiment to elicit foreigner talk for example; who obtained the following responses to the English sentence, "I haven't seen the man you're talking about"

No see man,
I no see man you say.
I no see that man.
I no see man you speak.
That man you talk, I no see
I no see man you talk about
The man you talk of, I not see him

These forms were intended for non-English speakers who are illiterate and non-European. The very similar characteristics, of native and non-native speakers of foreigner talk give a strong support to Corder's (1971) view that, learners have internalized rules for simplifying grammars, rules which are not learnt but remembered.

The nautical jargon theory

This theory concerns a nautical jargon used by the multilingual crew on ships and passed onto people with whom the sailors came in contact in Africa, Asia, etc. Reinecke (1937) and Hall (1966) mention the role of nautical jargon in pidgin formation especially with regard to the English language.

One of the favorable situations for the formation of such dialects is found aboard merchant vessels which ply the seven seas and ship large numbers of foreign sailors and indeed the seaman is a figure of the greatest importance in the creation of the more permanent makeshift tongues.

(Reinecke, 1937:434)

Hancock (1976) undertook extensive comparative work between the Atlantic Creoles and what is known as the nautical English of the 17th century. The problem with such an approach is that nautical English is not a stable monolithic language, but a highly variable and

developing one. Also, there is an overlap between nautical English and other forms of non-standard English.

After various attempts to trace French Creoles to French nautical jargon, Baker and Corne (1982) conclude that there is no evidence to indicate that just one nautical patois existed or that the collective expertise of sailors in communicating with non-francophone would have equipped them all with a single uniform pidgins.

However, the role of sailors in spreading linguistic features accounts for some lexical sharing between some distant pidgins. For example, the term “kanaka” for “man” occur in both Pidgin English and French based creole throughout the pacific Islands(Romaine 1988).

The nautical jargon theory states that the difference in various pidgins in different parts of the world came from the fact that the nautical jargon expanded under the influence of the mother tongue of its speakers. However, the role of sailors in shaping the lexicon and grammar diffused them over vast distances, as the theory claims, remains to be proven.

The theory of linguistic universals

Todd (1984), in an attempt to account for the similarities between pidgin languages, postulates a universal process of simplification i.e. a synthetic theory, yet Todd claims that, it could not provide an exact account of the process. The theory of linguistic universals is based on the characteristics common to pidgins and creoles, as captured in the statement below:

The tendency is now to look for common denominators underlying all these varieties of language and to argue that pidgins and creoles are alike because, fundamentally, languages are alike, learning processes are alike and simplification techniques are alike. It appears therefore, that contact vernaculars arise from the exploitation albeit unwittingly of linguistic universals.

(Todd, 1984:26-27)

Todd argues that a wide ranging study of pidgins, creole Language and child language makes it possible to suggest that a universal grammar exists. Some of the characteristics of such a

grammar are the following: a fixed word order, no inflections, a set of pronouns (fewer than in the source language) no bound forms, few or no transformations, systematic use of reduplication, use of context for temporal and aspectual distinctions, verb serialization, content and structure words (but very few of the latter) etc. It is important to conclude here that, these theories contradictory are some of them may appear to be containing certain true observations, and help to give more insight into the characteristics of pidgins and creoles.

2.4 Nigerian Pidgin English (NPE)

The development of pidgins in Nigeria can be traced back to the 16th century; it started among the mercantile palm oil trade in Calabar and other Nigerian coastal towns in the last quarter of the 18th century and developed as a contact language between participants in this trade.

The contacts with the British through trade, colonial administration, as well as missionary activities also meant there were contact and the use of English. The colonial administrators, for instance were so eager to get to the natives that they did not mind if Nigerian Pidgin was a result of their efforts to teach the English Language. According to Ayandele (1966:339), an official in the colonial office once commented that “the earlier we can make English even if it must be ‘Pidgin English’ the common speech of Nigerians the better.”

Dating the pidgins to the 17th century, even to an earlier age it is a trade language. The development of pidgins is linked earlier to Nigerian history which came earlier as a result of urbanization. Mafeni (1971:98) says that historically, Nigerian Pidgin which was introduced as a result of the early contact between the Europeans and Africans on the coast. The spread of Nigerian Pidgin has helped not only by factors mentioned above, but also in school system. As a result, among the mixed population in most tertiary institutions, pidgins is very used much more outside the classroom as a result of relaxation and in informal situations such as

in the market place, (Taiwo, 1972:8). With time, Nigerians found pidgins very useful for communication with one another. Elugbe and Omamor (1991:12) explain that; the different coastal groups in contact with the white visitors soon discover that their means of communication with each other (even with absence of Europeans) since they had no language of their own. Therefore, appraising the evolutionary trend of Nigerian Pidgin, Mafeni (1971:98) says: Nigerian Pidgin is essentially a product of the process of urbanization. While its origin lies historically in the early contacts between Europeans and Africans in the coast, its development and spread is a result of contacts between Africans.

Taiwo (1972:8) remarks as follows:

The Niger Delta ...was inhabited by many ethnic groups each having its own language or dialect for communication between the people on the one hand and the various agencies –missionaries’ administrative staff, traders, had to be in some form of English. The situation gave rise to some form of ...Pidgin English....

Wardhaugh (2005) buttresses the fact that, language is used in the society to meet the communication needs of people. To Wardhaugh, the development of pidgins in Africa due to the coming of Europeans has led to increased inter-ethnic interaction and also promotes trade to Wardhaugh; pidgins are effective languages for communication. Also, Holmes (2001) notes that the rapidly growing towns of Nigeria have increasingly become the melting pots of the many tribes and races which constitute Nigeria and pidgins seem to be today a widely spoken lingua franca, many towns and city dwellers being at least bilingual in pidgins and indigenous language. Nigerian Pidgin English has a creole that is mother tongue in some parts of the country. According to Alabi (1999) he says that, “Nigerian Pidgin English is also a mother tongue for a number of families” in certain areas and communities.

To Elugbe and Omamor (1991:3), whatever our beliefs and convictions about the origin of pidgins based on European languages we must conclude that Nigerian Pidgin English arose out of contact between a Nigerian population and a visiting European group. Pidgin is a

language which has affected lives of many Nigerians, especially those living in Zaria, Kaduna, Delta, Lagos, Benin, Warri, Sapele, and Porthacourt and so on. However, Nigerian Pidgin English is produced under socio historical circumstance; it is mostly in the urban areas that pidgins are spoken. Nigerian Pidgin English as a language for communication continues to trail the discussion on the controversies about it, if it can be regarded as a language as it is used by people especially traders for the purpose of communication in buying and selling interactions. Some linguists are in support of pidgins as it is a language in its own right; they include linguists such as Alabi (1999), Hall (1966), Elugbe and Omamor (1987) and Gani-Ikilama (1989). Some linguists will identify with Alabi's view that, socially, a pidgin is regarded as an inferior language: many view it as substandard or Broken English...they consider it a debased form of English and not a language in its own right Gani-Ikilama (1989).

Much earlier, Hall (1966) said that pidgins are almost taken to mean some kind of broken imperfect jargon-like speech. Naturally, a speaker's response to language is based on cost and benefit considerations. This is why pidgins receive great attention because of the socio-economic benefits they offer to both the educated and the illiterates in the country. There is a growing data that give evidence to the increasingly important role which users have accorded Nigerian Pidgin in social interactions and in business transactions among people of different languages used in Samaru and Sabon-Gari Market. Nigerian Pidgin, owing to its social-interactive function; it is now considered as a Lingua Franca for many and even helping as a mother tongue for numbers of many families in certain areas. In spite of the negative attitude towards pidgins, it still flourishes in commerce such as buying and selling in the market premises and social activities, where different ethnic groups without a common language come together to transact businesses. Nigerian Pidgin plays an important role in uniting people of various linguistic backgrounds; it is a language for commerce and

transaction of business in Zaria especially where markets are located in the metropolis. It makes communication in the environment easy as everybody; a literate or an illiterate is able to use Nigerian Pidgin to interact with people from diverse linguistic background to buy and sell.

2.4.1 The important features of Pidgins

The important features of Nigerian Pidgins used by traders in buying and selling interactions are of great value to note, bearing in mind how it facilitates effective communication. The grammar of Nigerian Pidgin consists of its lexicon, syntax, and phonology. In what follows we review these areas as they exist in the literature.

2.4.2 The Nigerian Pidgin lexicon

One of the criteria's of a true Nigerian Pidgin which Hall (1966) puts forward is that of a sharply used vocabulary. The vocabulary of a Nigerian Pidgin is indeed small compared to the English language, but an examination of what Nigerian Pidgin does with its vocabulary is necessary for proper assessment of its adequacy. Hall (1953:23) compares:

“so as to say anything that can be said in English. The implication is that there is no reduction in the overall semantic domains covered by a Pidgin English but merely in the number of items used to map them”

If therefore, a given semantic field has to be covered by a few words rather than many, each word has to signify a wider range of phenomena. Akinluyi (1977), gives some other examples in Nigerian Pidgin word “sabi” to know has the following meaning thus, it is based on context by the interlocutors a person gets to understand the meaning of what is communicated.

Know a food item; as in “I sabi beans”

To recognize a food item; as in “I sabi rice”

Have the technical know-how; as in “I sabi drive”

Other Nigerian Pidgin English examples are:

Nigerian Pidgin English	Standard English
Fyne	lovely, beautiful, attractive, gorgeous
Spol	destroy, damage, deface, soil
Get	possess, have, own, obtain
Muve	Excuse

As a result of this characteristic, pidgins is said to hardly have synonyms; context therefore plays a vital role in disambiguating meaning.

2.4.3 Nigerian Pidgin Syntax

Pidgins have been described as being syntactically simpler than their source languages and Nigeria Pidgin is no exception that is why, it is easily used for interactions in the market between buyers and sellers. Mafeni (1971) Elugbe and Omamor (1991) among others have given some description of Nigeria Pidgin syntax. This section gives a brief description of the syntax of Nigerian Pidgin with their English translations to enable us see how to compare with English.

(a) Sentence structure:

According to Mafeni (1971), Nigerian Pidgin has a fixed word order usually SVO and Nigerian Pidgin sentences are usually short and simple.

e.g. V - Chop (Eat)

VO - Chop de fud (Eat the food)

SVO - I bin chop de fud (He eat the food)

Sometimes, complex sentences occur in complex Nigerian Pidgin; for example. “I no go go dai if yu no tel me wetin di man bin tok.”

Meaning: “I will not go there if you don’t tell me what the man said”.

“I no con laik dai wai wai u con handle the tori”

Meaning: “I don’t really like the way you handled the issue”

(b). Negation:

Nigerian Pidgin uses the negative marker “No” and this may occur in the pre-verbal slot.

e.g. kom (come)
No com (don’t come)
Dem no fit com (they can’t come)

(b) Plurality:

Omamor (1987) holds that plurality in Nigerian Pidgin may be indicated in a number of ways.

- i) Proceeding the noun by appropriate adjective qualifiers such as “plenty, meni” (plenty, many) as in (I have many toys)
- ii) The use of “ dem” after the noun head as in
de toys dem (the toys)
- iii) No overt marker at all in which case plurality is determined contextually.
Toys no de fo maket
(There are no toys in the market)

According to Omamor and Elugbe (1991) when definite reference is intended, plurality is commonly marked by the third person pronoun dem occurring after the noun head which is itself preceded by the definite article di (the or the demonstrative dis (this) and dat (that).

e.g. di man dem (the men)

dis pikin dem	(these children)
dat boi dem	(that boys)
dos geh dem	(those girls)

2.4.4 Nigerian Pidgin phonology

There is no uniform system of sounds pronunciation as far as Nigerian Pidgin is concerned although scholars like Agheyisi (1971) and Schneider (1966). Kibona (1963:28) acknowledges that, “a pidgin differs in detail depending from where it is spoken” and also that; “It is influenced by local dialects”.

According to Muhlhäusler (1986), of all parts of grammar, those of pronunciation and phonology remain the least stable instabilized pidgins. The researcher shares this view and is of the opinion that, the reason for this instability is the existence of variety in the spoken form. It is difficult if not impossible to talk about the phonology of Nigerian Pidgin. This is because, as for Nigerian English, speakers of Nigerian Pidgin by and large bring into it the phonology of their first languages. Phonologically, therefore, this gives Nigerian Pidgin different varieties such that for example, while the average Nigerian may say / tʃ ɒ p / for “chop” which means “to eat”, a Yoruba person may pronounce the same word as / ʃ ɒ p / because the sound / tʃ / does not occur in Yoruba.

2.5 Language and Trade

The entire human society is language dependent. Every human society possesses language. Pidgins are contact languages used by individuals in a given society for communication because of the absence of a common lingua franca. Those who cannot understand themselves are assumed universally to be physically or mentally defective even in the absence of any other symptoms (Dicks, 1974) According to Corder (1977:3), “language is a code system

based on arbitrary conventions infinitely extendible according to the changing needs of its users". To Corder, language is seen as communicating through code. Speaking a language, Sapir (1929:36) says:

Language is a guide to social reality. Though language is not ordinarily thought of as of essential interest to the students of social science, it powerfully conditions all of our thinking about social problems and possesses. Human beings do not live in the objective world alone, in the world of social activity as ordinarily understood but are very much at the mercy of the particular language which has become a medium of expression for the society. The fact of the matter is that the real world is to a large extent unconsciously built upon the language habits of the group. ... We see, hear and otherwise experience very largely as we do because the language habits of the community predispose certain choices of our interpretation (taken from Mandelbaum (1949:162).

Human beings are at the mercy of the language that has become the medium of expression for their society. Buttressing this fact, Jespersen (1951:7) argues, "The essence of language is human interaction on the part of the individual to make him understood by another and interaction on the part of the individual to understand what was in the mind of the first". Thus understanding and being understood is the central focus of language. Language is the most important means of communication in the human society, in which it enables transaction to take place and man is regarded as the animal with the language (Brooks and Warren, 1972).

Trade is the activity of buying and selling of goods and services. Nigerian Pidgin serves as a trade language or lingua-franca in Nigeria. The market is one of the important places language comes in contact using Samaru and Sabon Gari markets as a case study. People of different languages come together in contact and they communicate mostly in a lingua-franca which in most cases is Nigerian Pidgin.

Market is a place that draws people from different cultural and linguistic backgrounds together for the purpose of buying and selling goods and services, goods such as food items, clothing materials and other goods that help to ease human existence. It therefore

represents a place where individuals young or old, male or female interact through buying and selling of food items. In order to communicate and enhance sales effectively, they use a language acceptable and understood by the majority, thus in some market traders and buyers resort to using pidgins (Omamor and Elugbe, 1982). Also according to the Encyclopedia of Language and Linguistics, "A market is a place where people buy and sell goods; the open area or building where they meet to do this". The one language that is found in various parts of the country and which is spoken in the market is Nigerian Pidgin. According to Adekunle (1972:198) "...Nigerian Pidgin is the language most commonly and frequently used as a means of inter-ethnic communication at shopping centers, market places motor parks and even in most informal discussions in offices, in linguistically heterogeneous cities.

This notion is true and it is supported by Gani-Ikilama's (1992) research, which shows that the most important place where people speak pidgin is in the market place. Pidgins have been considered a language of trade over time, when traders from one part of the world visit and communicate with people residing in one distant part, so as to bring their goods and services. The cultures are too widely separated for one language to serve as a lingua-franca. Instead, two or more groups use their native language as a basis for a rudimentary lingua-franca with fewer lexical items and less complex grammatical rules. This point is buttressed by Yul-Ifode (2001) who says, "Pidgins are contact languages used in a situation such as trading requiring communication among people who do not speak each other's language". Samaru and Sabon Gari markets are focused on in this study because it provides an important setting for data collection.

2.6 Approaches to Language Choice and Use

Code in sociolinguistics is associated with language while choice is a phenomenon in language which takes place in a bilingual/bi-dialectal or multilingual contexts (Alo, 2004). A

speaker may have two or more languages from which he chooses to speak for specific purposes and in a specific context. According to Heller (1982) “the actual choice of language is very crucial in that, it approves the competence of a bilingual”. Heller observes that when there is a choice of language use, the actual choice may be to re-establish the social relationship between the speaker and hearer. In a bid to supplement Heller’s view, Wardhaugh (2006) submits that, in a situation in which several languages or varieties of language co-exist, bilinguals/multi-linguals are faced with the problem of which language should be used, but monolinguals may not have this problem. Code choice is an important aspect of individual bilingualism. It represents the language identity of bilinguals and also reflects how they would like to appear to others in a speech setting. In any multilingual situation such as exists in Nigeria in general and in various markets, speakers select the code and interaction strategy to be used in many specific context. Sociolinguists have concerned themselves with accounting for the rules or system for such decision-making, thus describing communication within any group and explaining communication more generally. There have been various approaches to the study of language choice and use. These approaches are:

- a. The sociology of language approach
- b. The socio-psychological approach
- c. The anthropological approach.

2.6.1 The sociology of language approach

This approach was introduced by Fishman (1964). His theory of “Domain Analysis” is an attempt to correlate physical setting and social context with language choice and use. Fishman defines “domain” as “A socio-cultural construct abstracted from topics of communication, relationships between communicators and locales of communication, in accord with the institutions of the society and the spheres of activity of a speech community

(Fishman, 1971:587)". Saville-Troike (1982) is of the opinion that certain factors determine domain: these may include the general subject area under discussion (example such as; education, work, family, friendship etc), and the setting of the interaction example such as; market, school, home, office etc.). Saville-Troike argues that there can be no fixed set of domain for all speech communities, since the factors involved, that is the set of activates, role-relationship and setting will be definitely related to each culture. For example, Brann (1975:13) identifies sixteen domains of incidence in common Nigerian usage, namely: market, bar, school, home, farm, assembly, region, office, theatre, dispensary, club, restaurant, workshop, temple, palace, and park.

The studies carried out by Greenfield (1972), using Domain Analysis reveal that certain domains favour the use of one code rather than another. Domains are related to widespread socio-cultural norms and expectations. Fishman (1964), remarks that the concept of domain is useful for the description and explanation of the distribution of the means of communication. Wardhaugh (1986) observes that in the use of language, a speaker needs to have some basic knowledge about the socio-cultural background about his interlocutor. He believes that language is used by people to locate them in a multi-dimensional social place.

Still in connection with domain analysis, Fishman examines role-relationship which according to him is implicitly recognized and accepted sets of mutual rights and obligations between members of a socio-cultural system. Appropriate variation and non-variation in manner of speech are ways by which members reveal such common membership to each other. Fishman argues that speakers are constrained in the choice and use of language by the role-relationships which exist between them and their interlocutors. Some relationships may experience some degree of role range or fluidity while others do not. For example, a lawyer and his client may also interact as friends, as members of the same church etc while a king and his subject (in the same speech community) may not experience such. In the case of the

former, the interaction is “personal” while in the latter the interaction is “intersectional”. Also, “Social situation” (Block 1964) is another factor for language choice and use. Fishman remarks that “social situation” is responsible for some interactions being “personal” sometimes and “transactional” at other times. By social situation, Block means that, the time and place of any social interaction must be suitable for the kind of role-relationships that exist between interlocutors. In other words, role-relationships can change, depending on whether or not a social situation is congruent that is, right behavior, right time, and right place. In Block’s work, it reveals that bilingual Puerto Rican parent and their children in New York use Spanish with each other at home but at school environment, they use English. This means that they see their home and school as different situations which call for different role-relationships, and as such different languages.

2.6.2 The socio-psychological approach

This approach looks at the language behavior of individuals as portrayed by their socio-psychological traits. Two major theories which have emerged from this approach are Herman (1968) “Overlapping Situation Hypothesis” and Giles et al’ (1973) “Accommodation Theory”.

Hertman’s work reveals that, a speaker is placed in two psychological situations simultaneously; one is the situation in which one’s own psychological needs or desires make one speak a particular language in when one is most at home, the other situation has to do with the demands of one’s peer group. These two situations in which one satisfies one’s own desires and sometimes conforms to group demands constitute Hertman’s (1968) “Overlapping Situation Hypothesis”. Giles’ et al (1973) proposes an “Accommodation Theory” which shows that a speaker chooses to speak a language or a variety of it to suit the needs of his addressee that is to accommodate him. In this process of accommodation,

pronunciation differences tend to be reduced between speakers especially when they are speaking varieties of the same language (which are completely mutually intelligible). Giles' et al calls this accent convergence and Trudgill (1986) sees it as a universal feature of human behaviour. Fasold (1981) argues that, the Accommodation Theory and the Accent Convergence Theory focus on individual motivations rather than societal structures that is, the theories are person-oriented rather than society-centered. This brings us to the third approach, the anthropological which will be discussed briefly.

2.6.3 The anthropological approach

This approach focuses on societal rules and constraints. Hymes (1974) postulates a hypothesis on the "ethnography of communication". This hypothesis is concerned with how language choice is used to reveal values which are fundamental to speaking in various situations within the framework of the market. The argument is that, the use of language in an environment such as the market conforms to the norms of that environment (market) and societal appropriateness in the use of language is more important than grammatical correctness.

2.7 Theoretical Framework

The anthropological approach of ethnography of communication carried out by Hymes (1974), which focuses on societal rules and constraints reveals that language choice determines the use of one code rather than another in various situations. According to Hymes, this hypothesis is concerned with how language choice is used to reveal values which are fundamental to speaking in various situations within the framework of the market. Hymes remarks that ethnography of communication is useful for the description and explanation of the distribution of the means of communication. To Hymes, the use of language in an environment such as the market conforms to the norms of that environment

(market) and societal appropriateness in the use of language is more important than grammatical correctness. This approach chosen for this work is considered suitable because, trade interactions in the selected markets such as buying and selling are carried out by buyers and sellers (both the illiterates and the educated alike), who use pidgin as a code which is mutually intelligible to communicate.

Therefore, the study adopts the anthropological approach by Hymes (1974) as its theoretical framework. This hypothesis reveals that, the code used in the environment such as the market should conform to the norms of the environment, thus; "What context determines the use of Pidgin? Does age, sex, and occupation determine the use of pidgin? Who speaks pidgin? Why is pidgin spoken? What are the advantages of speaking pidgin? How often is pidgin spoken? What languages are code-mixed and code-switched with pidgin while interacting in the selected markets are the very questions this study seeks to answer. This work sets to investigate the extent to which Nigerian Pidgin is spoken in Zaria markets. These enable us to understand that language choice and use are appropriate as they make for easy analysis of individual behaviour in the use of language at the level of face-face verbal interactions in market. It is true that the choice and use of language in an environment such as the market conforms to the norms of that environment (market) thus the way individuals use language does not matter but what matters is that, there is understanding between the interlocutors (the buyer and the seller) transacting business.

According to Hymes (1974), pidgins are preferred language used for communication in the market that is why societal appropriateness in the use of the language in the market is more important to grammatical correctness as far as language choice and use is concerned. It is in this light that this work focuses on the extent of the use of Nigerian Pidgin among many other languages in a multilingual setting like Samaru and Sabon Gari markets. Sociolinguistic terms such as code-switching and Code-mixing, age, sex, occupation, and code are examined in this

research. Its relevance is how speakers are able to use pidgin, Standard English, Hausa and other indigenous languages by code-mixing and code-switching for effective communication in the market in order to purchase goods and services. Situations warrant code choice as speaker's code mix and code switch especially when a speaker has to meet up to the target language. Researchers believe that speakers mix codes in order to demonstrate a personality of mixed identity and to achieve egoistic effect. Also, as an attempt to cover incompetence or deficiency in the act of interaction or in the linguistic facility of a particular language which promotes speakers to code mix, the fact remains that, this language phenomenon is used.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents the study population, and the sample and sampling procedures, instrument for data collection, methods of data collection and data analysis techniques.

3.1 Location of the Research Area/ Population

The research was carried out in Zaria Town, Kaduna State where Samaru and Sabon Gari markets are situated. Samaru market is located in sub-locality, Zaria locality, District, Kaduna State of Nigeria. The market stretches from latitude 11.0819° and longitude 7.716° (Wikipedia 2010). Samaru market is close to the Ahmadu Bello University community and the students, academic and non-academic staff, as well as the indigenes and non-indigenes of Samaru community patronize the market. Sabon Gari is a Local Government Area in Kaduna State, and Sabon Gari market is situated in Zaria a town within the LGA. It stretches from latitude 11.11670° to longitude 7.7333° (Wikipedia 2010). Sabon Gari is a major city of mixed population of people who patronize the market on a daily basis, and Pidgin is freely spoken by buyers and sellers. The population for this study comprises traders that own shops in Samaru and Sabon Gari markets in Kaduna State, and the buyers who patronize them.

The number of traders that own shops in Samaru market is 534 and also, the number of traders that own shop in Sabon Gari market is 5700. Therefore, the total number of shops owned in both markets is 6,234; a total number of 6,234 shop owners of Samaru and Sabon Gari markets were used for the study. The total population of buyers that patronize shops in Samaru market per day is estimated to be 1,068 and for that of Sabon Gari market is estimated

to be 11,400 having an approximate number of 2 buyers patronizing a particular shop daily. The population of 12,468 buyers that patronize the market was used for the study.

3.2 Instrument of Data Collection

The data for this study was generated through questionnaire and audio-tape recording.

1. Questionnaire: - Copies of questionnaire was administered to buyers and sellers in the selected markets in Sabon Gari Local Government Area. The questionnaire consisted of 18 items, which were divided into Section A, and B: Section A sought respondent's bio data and personal information while Section B, was designed to assess general information about interactions as carried out in the market. Each questionnaire elicited information on age, sex, occupation, where Pidgin is often spoken, why Pidgin is spoken in the market, what language do a buyer prefer speaking in the market etc. (see appendix 1). Also, four hundred and sixty-eight copies of questionnaire (468) were administered to the buyers and sellers in each market by direct contact thus, three hundred and twelve questionnaire (312) were processed and distributed to the buyers while one hundred and fifty-six (156) copies of questionnaire were distributed to sellers in both markets (Samaru and Sabon Gari). Copies of questionnaire were administered to buyers and sellers who patronize and sell in the markets. The investigation cuts across the major sections in the market such as abattoir, cloth, grocery, provision, stationery, smithy, cosmetics sections. It is on this basis that the researcher deems it fit to employ the questionnaire method of data collection to get a general and objective perspective or views of buyers and sellers on the use of Nigerian Pidgin in the selected markets.
2. Audio-tape recordings: - The audio-tape recordings were done in both Samaru and Sabon Gari markets where 10 interactions were recorded, five from each market. They were recorded with the aid of cassette recorders and phones. The researcher recorded buyers

and sellers as they used Nigerian Pidgin and other languages in the market setting. This research method is very practical, as the buyers and sellers were observed and recorded during transactions without their knowledge to eliminate observer's paradox and make room for objectivity. The recordings were first transcribed and then examined to draw conclusions on the extent to which Nigerian Pidgin is spoken in the market the grammar and vocabulary were elicited from the recordings.

3.3 Sampling Procedure

The sample used for this study was drawn from the total population of traders and buyers from Sabon Gari market Inspectorate Division of Kaduna State. Two markets were used which were selected by purposive sampling technique and these are Samaru and Sabon Gari markets.

According to Krejice and Morgan (1970) which states that out of 15,000 population 375 samples should be used

Therefore,

$$\frac{375}{15,000} = 0.025$$

$$= 2.5\%$$

Two point five percent (2.5%) or $\frac{2.5}{100}$ of the shops owned by traders in both Samaru and Sabon Gari markets would therefore be used.

Also, Two point five percent (2.5%) or $\frac{2.5}{100}$ of the estimated numbers of buyers that patronize each market were drawn from the selected markets using purposeful sampling techniques.

Table 3.1: Population and samples of traders(sellers) from Sabon Gari Market Local Government Area

Division	Population of traders (Sellers)	Sample
Sabon Gari Market	5,700	$5,700 \times \frac{2.5}{100} = 143$
Samaru Market	534	$534 \times \frac{2.5}{100} = 13$
Total	6,234	156

From Table 3.1, 2.5% or $\frac{2.5}{100}$ of the population of sellers was drawn using purposeful sampling technique. Therefore, 143 traders out of the population of 5,700 were administered copies of questionnaire in Sabon Gari market likewise, 13 traders out of the total number of traders 534 that own shop in Samaru market were administered copies of questionnaire.

Table 3.2: Population and samples of buyers from Sabon Gari Market Local Government Area

Division	Population of Buyers	Sample
Sabon Gari Market	11,400	$11,400 \times \frac{2.5}{100} = 285$
Samaru Market	1,068	$1,068 \times \frac{2.5}{100} = 27$
Total	12,468	312

From Table 3.3, 2.5% or $\frac{2.5}{100}$ of the population of buyers was drawn using purposeful sampling technique. Therefore, 285 buyers out of the population of 11,400 were administered copies of questionnaire in Sabon Gari market likewise, 27 buyers out of the total number of buyers 1,068 that patronize Samaru market were also administered copies of questionnaire.

Table 3.3 Selected buyers and sellers from Sabon Gari Local Government Area

Division	Number of (Traders) sellers	Number of Buyers
Sabon Gari Market	143	285
Samaru Market	13	27
Total	156	312

From this table 3.3 it gives a total summary of tables 3.2 and 3.3 of the total number of buyers and sellers that were administered copies of questionnaire using the purposeful sampling technique.

3.3 Analytical Procedures

The data generated from all the sections of the questionnaire are analysed using Microsoft Excel® an appropriate statistical tool, in order to provide a pictorial representation of the data derived. Percentages and arithmetic calculations were used to analyse language choices of the subjects in the questionnaire and audio-tape recordings. This was intended to investigate the extent of the use of Nigerian Pidgin in the buying and selling of goods and services in the market. The details of the analyses are discussed in Chapter Four.

The analysis is divided into two sections: the first section deals with the bio-data of the respondents while the other section entails the responses to the questionnaire. Both statistical and pictorial representations are used for both sections.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS AND FINDINGS

4.0 Introduction

This chapter presents the data, data analysis of responses on the use of Nigerian Pidgin for buying and selling analysis of the transcribed recordings of 10 buying and selling of transactional discussion and the research findings.

4.1 Data Presentation

The data analyze the extent of use of Nigerian Pidgin in Samaru and Sabon Gari market speech interactions; it covers these areas; analysis of data of respondents, analysis of responses on the use of Nigerian Pidgin and analysis of recordings of buying and selling transactions. Also, ten different recordings of samples of Nigerian Pidgin were transcribed and analysed to find out the extent to which buyers and sellers use Nigerian Pidgin utterances, code-mixing and code-switching with other languages in the markets. Each recorded dialogue is reproduced in the Appendix section of the study.

4.2 Data Analysis

The data examines the socio-demographic characteristics of respondents who make use of Nigerian Pidgin in Samaru and Sabon Gari markets studied and analyses the findings. The data was analysed using Microsoft Excel® an appropriate statistical tool, in order to provide a pictorial representation of the data using bar charts. This is so to provide a clear understanding of each statistical table given. In light of this, the details of the analysis of the statistical tools used, including the pictorial representation of data (bar charts) and the results realized from these representations were discussed immediately after the charts. This is intended to

investigate the extent of use of Nigerian Pidgin in the buying and selling of goods and services in the market.

4.2.1 Analysis of Bio- Data

Table 4.1 reveals the distribution of the respondents in the market. The table shows that two markets were sampled, Samaru market and Sabon Gari market. The respondents were stratified by market; Samaru and Sabon Gari markets. Other specific factors analysed are gender (male and female), age, level of education, occupation, and role of respondent (buyer or a seller). The findings are based on the data collected from 468 respondents in Samaru and Sabon Gari markets, consisting of 156 sellers and 312 buyers. Copies of the written questionnaire were administered to 156 sellers, (143 to sellers in Sabon Gari market and, 13 to sellers in Samaru market, based on Krejcie and Morgan (1970)'s sampling formula) the sample population of both markets Samaru (1,068) and Sabon Gari (11,400) markets used as an analytical base line giving a total population (12,468). From the 2.5% of the sampled population, a total of 312 copies of questionnaire were distributed in each market; 27 to Samaru market while 285 to Sabon Gari market.

Table 4.1 Selected Buyers and Sellers from Sabon - Gari Division

Division	Sellers (Traders)		Buyers (Customers)	
	Frequency	Percentage	Frequency	Percentage
Sabon Gari Market	143	91.7	285	91.3
Samaru Market	13	8.3	27	8.7
Total	156	100	312	100

Source: FIELD SURVEY, 2013

From the table above, 468 copies of questionnaire were returned and processed. The analysis from the field survey also shows how often the respondents use Nigerian Pidgin in the market,

if Nigerian Pidgin is recommended as a market language and the advantages of using Nigerian Pidgin in the market. Sabon Gari market had 143 sellers representing 91.7% while Samaru market had 13 sellers representing 8.3%. Sabon Gari market had 285 buyers representing 91.3% while Samaru market had 27 buyers representing 8.7% of the sample data.

4.2.1 Distribution of respondents by age

Table 4.2 Distribution of respondents by Age

Age	Sellers		Buyers	
	Frequency	Percentage	Frequency	Percentage
21 – 30	5	3.2	62	19.9
31 – 40	17	10.9	77	24.7
41 – 50	48	30.8	57	18.2
51 – 60	64	41.0	72	23.1
61 – 70	19	12.2	38	12.2
71 – 80	3	1.9	6	1.9
Total	156	100	312	100

Source: FIELD SURVEY, 2013

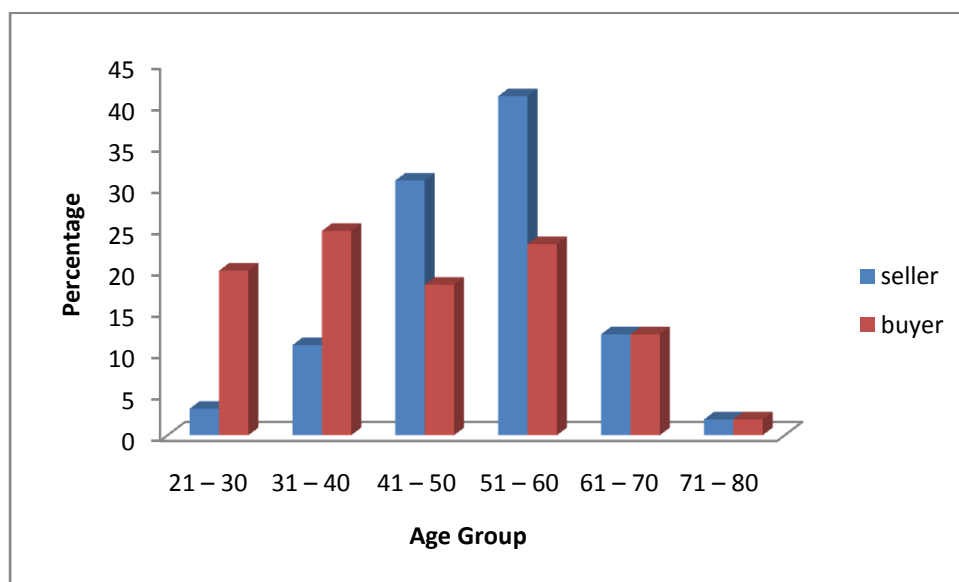


Figure 4.2: Distribution of respondents by Age

Table 4.2 shows that 5 respondents representing 3.2% of the sellers are between 21 – 30 years and 17 representing 10.9% of the sellers are between 31 – 40 years, 48 representing 30.8% of respondents are between 41 – 50 years, 64 respondents representing 41.0% of the sellers are

between 51 – 60 years, 19 respondents representing 12.2% of the sellers are between 61 -70 years and 3 respondents representing 1.9% of the sellers are between the ages of 71 – 80 years.

Also, Table 4.2 shows that 62 respondents representing 19.9% of the buyers are between 21 – 30 years and 77 representing 24.7% of the buyers are between 31 – 40 years, 57 representing 18.2% of respondents are between 41 – 50 years, 72 respondents representing 23.1% of the buyers are between 51 – 60 years, 38 respondents representing 12.2% of the buyers are between 61 -70 years and 6 respondents representing 1.9% of the buyers are between the ages of 71 – 80 years. Figure 4.1 is the distribution of respondents by Age. These responses reveal that the buyers and sellers in the markets often use Nigerian Pidgin which is the language of commerce and informal situations. Moreover, Pidgin is spoken among these age groups; 41-50 and 51-60 for sellers representing 30.8% and 41.10% respectively and for buyers 77 representing 24.7% of the buyers are between 31 – 40 years. They use Nigerian Pidgin more often in the market as compared to other languages like Standard English, Broken English and language of the immediate community (Hausa). These age groups add to the increased number of users of Nigerian Pidgin in the market.

4.2.2 Distribution of respondents by gender

Table 4.3 is the distribution of respondents by gender

Gender	Sellers Frequency	Percentage	Buyers Frequency	Percentage
Male	42	26.9	126	40.4
Female	114	73.1	186	59.6
Total	156	100	312	100

Source: FIELD SURVEY, 2013

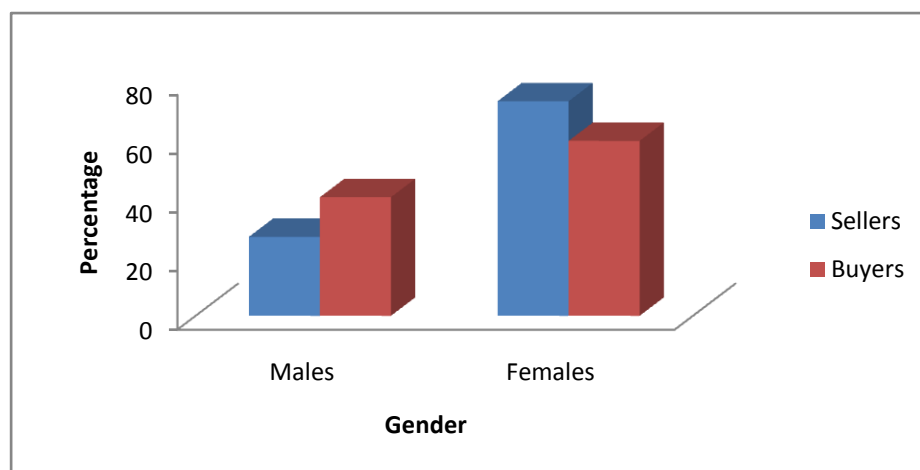


Figure 4.2: Distribution by gender (Sabon - gari Market)

From Table 4.3, the percentage of females is observed to be higher than their male counterpart with 42 respondents representing 26.9% of the sellers being males while 114 respondents representing 73.1% of the sellers are females. Also, 126 respondents representing 40.4% of the buyers are males while 186 respondents representing 59.6% of the buyers. From the data collected, it shows that gender play a role in the prominence of Nigerian Pidgin in the market. It is obvious that, females speak more of Nigerian Pidgin compared to the male counterpart and also, females are seen selling and shopping in the market more often than males.

4.2.3 Distribution of respondents according to mother tongue

Table 4.4 Distribution of respondents by mother tongue

Mother tongue	Sellers		Buyers	
	Frequency	Percentage	Frequency	Percentage
Hausa	75	48.1	147	47.1
Igbo	38	24.4	57	18.3
Yoruba	19	12.2	49	15.7
Others	24	15.3	45	14.4
Total	156	100	312	100

Source: FIELD SURVEY, 2013

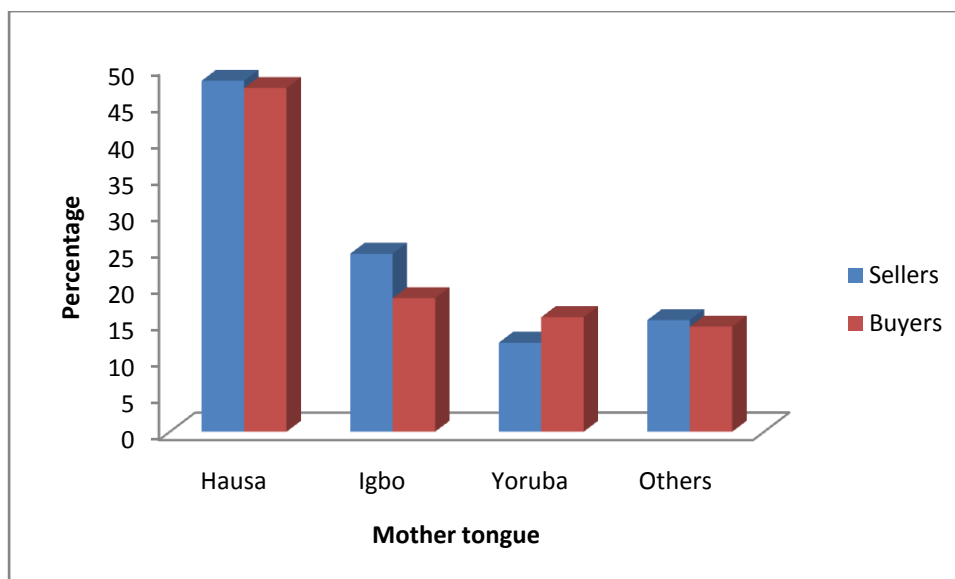


Figure 4.3: Distribution of respondents by mother tongue

Table 4.4 presents the distribution of respondents by mother tongue. While 75 respondents representing 48.1% of sellers speak Hausa as their mother tongue, 38 respondents representing 24.4% of sellers speak Igbo as their mother tongue. 19 respondents representing 12.2% of sellers speak Yoruba as their mother tongue while 24 respondents representing 15.3% of sellers speak other languages as their mother tongue. Also, 147 respondents representing 47.1% of buyers speak Hausa as their mother tongue, and 57 respondents representing 18.3% of buyers speak Igbo as their mother tongue. 49 respondents representing 15.7% of buyers speak Yoruba as their mother tongue while 45 respondents representing 14.4% of buyers speak other languages as their mother tongue. From this distribution of respondents according to mother tongue, it shows us that both buyers and sellers who buy and sell in the market are of different ethnic groups but for communication to take place, the sellers speak the code that appeals to their customers as well as switching and mixing in order to promote interaction and transaction.

4.2.4 Distribution of respondents according to level of education

Table 4.5 Distribution of respondents by Level of Education

Level of Education	Sellers		Buyers	
	Frequency	Percentage	Frequency	Percentage
Koranic	16	10.3	13	4.2
Primary	74	47.4	48	15.4
Secondary	26	16.7	76	24.4
Tertiary	14	9.0	72	23.0
Others	26	16.6	103	33.0
Total	156	100	312	100

Source: FIELD SURVEY, 2013

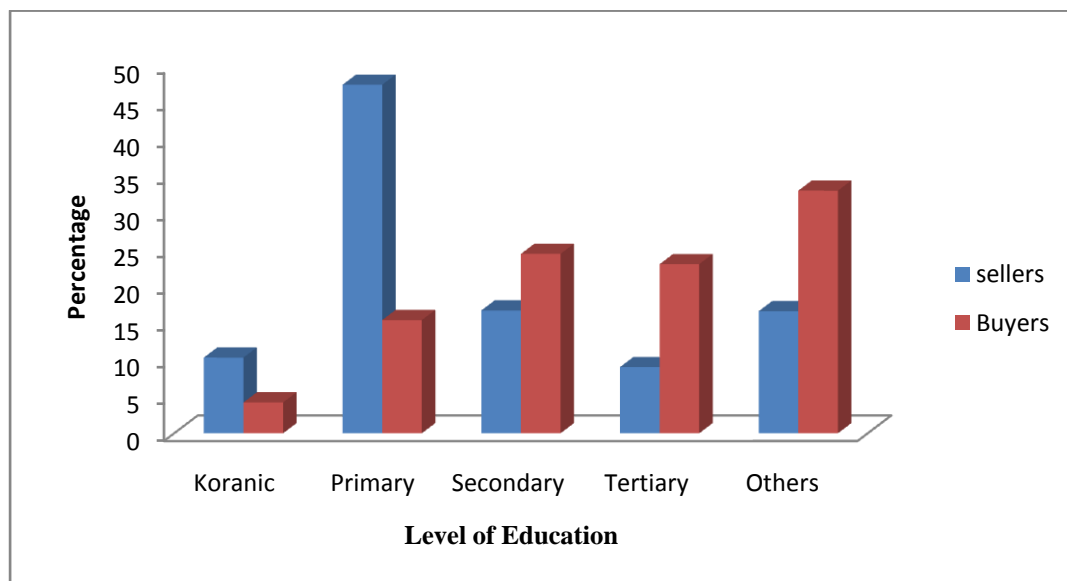


Figure 4.7: Distribution of respondents by Level of Education

Table 4.4 presents the distribution of respondents by level of education. A total of 16 respondent representing 10.3% of sellers possess Koranic education as their highest level of education; 74 respondents representing 47.4% of sellers attended primary school as their highest level of education; 26 respondents representing 16.7% of sellers attended secondary school as their highest level of Education. 14 respondents representing 9.0% of sellers attended tertiary institution as their highest level of Education while 26 respondents

representing 16.6% of sellers at the Samaru market that have other forms of education. Also, 13 respondents representing 4.2% of buyers possess Koranic Education as their highest level of education. 48 respondents representing 15.4% of buyers attended primary school as their highest level of education. A total of 76 respondents representing 24.4% of buyers attended secondary school as their highest level of education. The table shows that 72 respondents representing 23.0% of buyers attended tertiary institutions as their highest level of education while 103 respondents representing 33.0% of buyers attended other forms of education. With regard to the educational level of the respondents, majority of the traders had primary education but some of the traders and majority of the buyers had secondary and tertiary education. This is why 47.4% of the sellers have primary level of education while, 33.0% of the buyers have other forms of education as their highest level of education. The overall percentage of sellers who have primary education is more than those with other higher forms of education. This situation means that the first class of respondents is more fluent in Nigerian Pidgin than Standard English. Also, buyers who have attained tertiary institution and other forms of education as their highest form of education come to the market to make purchases, they feel free to communicate with Nigerian Pidgin language and also code mix and code switch with other languages as this enables communication

4.2.5 Distribution of respondents according to occupation

Table 4.5 Distribution of respondents according to occupation

Level of occupation	Sellers		Buyers	
	Frequency	Percentage	Frequency	Percentage
Civil servant	4	2.7	97	31.1
Self employed	11	7.1	48	15.4
Farming	6	3.8	24	7.7
Trading	102	65.3	69	22.1
Student	9	5.8	61	19.6
Others	24	15.3	13	4.1
Total	156	100	312	100

Source: FIELD SURVEY, 2013

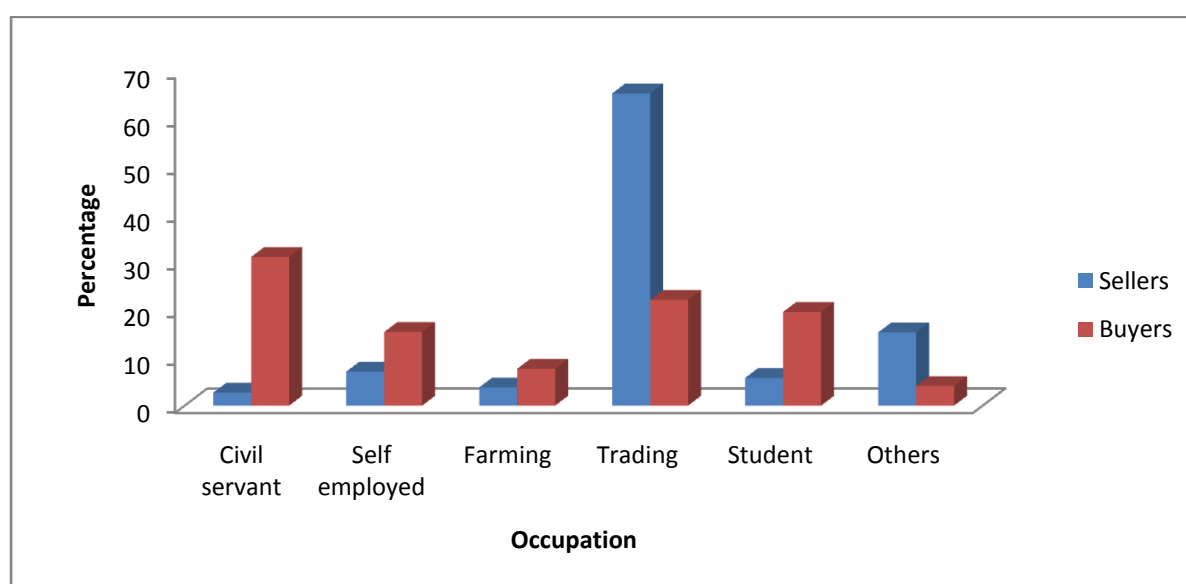


Figure 4.9: Distribution of respondents according to occupation

Table 4.5 presents the distribution of respondents according to occupation. 4 respondents representing 2.7% of sellers are civil servant, 11 respondents representing 7.1% of sellers are self – employed, 6 respondents representing 3.8% of sellers are farmers, 102 respondents representing 65.3% of sellers are traders. 9 respondents representing 5.8% of sellers are

students while 24 respondents representing 15.3% of sellers perform other forms of business. Also, 97 respondents representing 31.1% of buyers are civil servants, 48 respondents representing 15.4% of buyers are self – employed, 24 respondents representing 7.7% of buyers are farmers, 69 respondents representing 22.1% of buyers are traders. 61 respondents representing 19.6% of buyers are students while 13 respondents representing 4.1% of buyers perform other forms of business. In this distribution, from the different levels of occupation shown, we can see that trading has the highest frequency and percentage to where Pidgin is spoken. It can be deduced that, in all working places and institutions, there are always rules about the language spoken where most times the formal language is more accepted to informal form of language. But in market places, there is no rule on the language spoken and also, the type of language to be spoken. That is why the informal form of language is accepted, in as much as communication is passed and understood.

4.3.0 Analysis of responses on use of Nigerian Pidgin and other languages for buying and selling in selected markets.

4.3.1. Distribution of Domains where Pidgins are often spoken

Table 4.7: Distribution of domains involving pidgins usage

Place Pidgin is often Spoken	Sellers Frequency	Percentage	Buyers Frequency	Percentage
Market	111	71.2	214	68.6
Home	36	23.1	30	9.6
Office	5	3.2	19	6.1
School	4	2.5	49	15.7
Total	156	100	312	100

Source: FIELD SURVEY, 2013

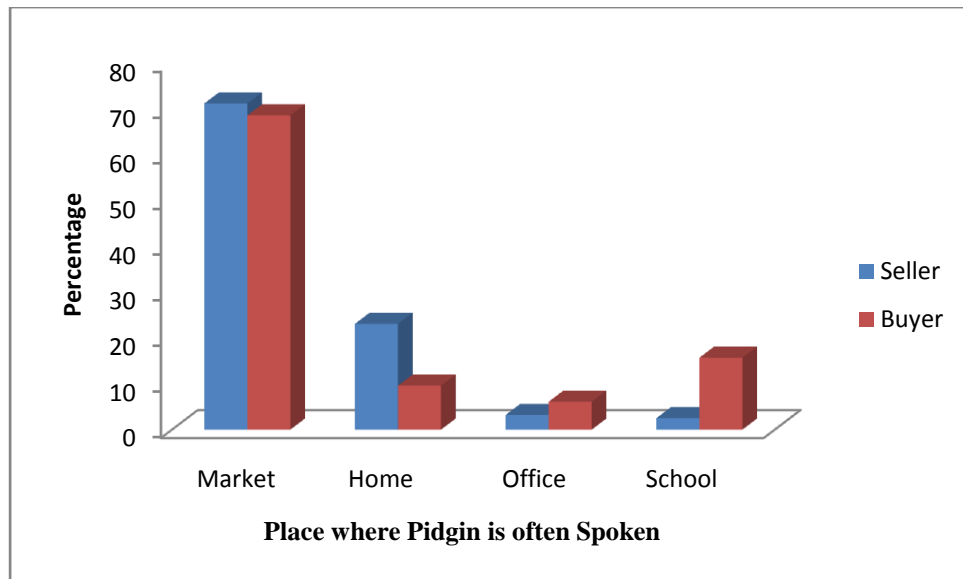


Figure 4.11: Distribution of responses on domains where Pidgins are utilized

Table 4.6 presents domains where pidgins are often spoken as well as percentage of Pidgin usage. 111 respondents representing 71.2% of sellers often speak Nigerian Pidgin in the market, 36 respondents representing 23.1% of sellers often speak Nigerian Pidgin at home; 5 respondents representing 3.2% of sellers often speak Nigerian Pidgin in the office while 4 respondents representing 2.5% of sellers often speak Nigerian Pidgin in school. A total of 214 respondents representing 68.6% of buyers often speak Nigerian Pidgin in the market, 30 respondents representing 9.6% of buyers often speak Nigerian Pidgin at home. 19 respondents representing 6.1% of buyers often speak Nigerian Pidgin in the office while 49 respondents representing 15.7% of buyers often speak Nigerian Pidgin in school. The data reveals that the most common place that people speak Nigerian Pidgin is the market. Incidentally even though Nigerian Pidgin is spoken elsewhere, but majority of sellers communicate with Nigerian Pidgin when in the market. This supports the assumption that Nigerian Pidgin is a trade language and also supported by the answer to question 7 of the questionnaire in which 71.2% of the sellers and 68.6% of buyers say that, the most common place Nigerian Pidgin is spoken is in the market.

4.3.2 Distribution of respondents according to the language they switch or mix in the market

Table 4.8 Distribution of respondents according to languages code-switched/code-mixed in the market place

Language(s) Switched/ Mixed	Sellers Frequency	Percentage	Buyers Frequency	Percentage
Nigerian pidgin	87	55.8	198	63.5
Broken English	36	23.1	13	4.2
Standard English	6	3.8	41	13.1
Hausa	27	17.3	60	19.2
Total	156	100	312	100

Source: FIELD SURVEY, 2013

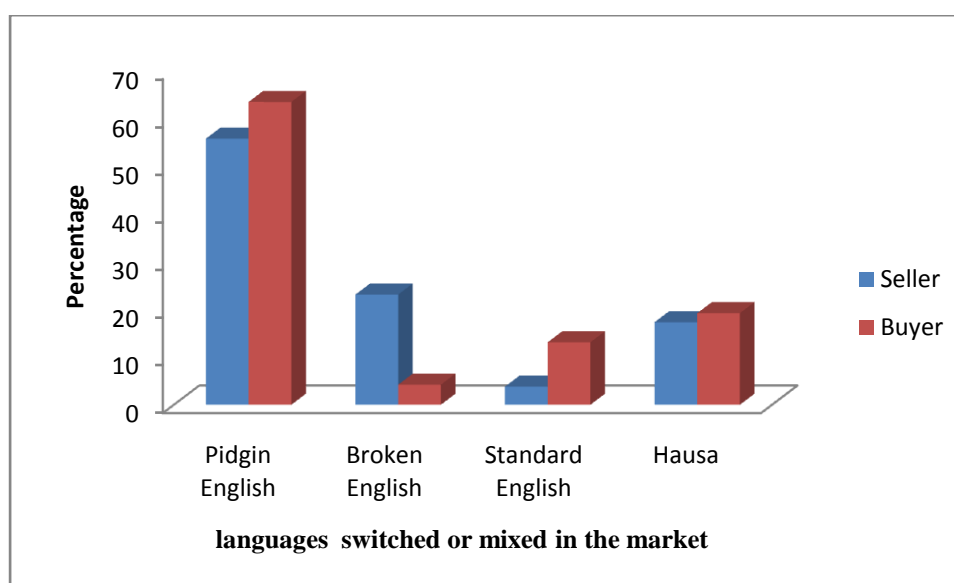


Figure 4.12: Distribution of responses on languages switched or mixed in the market place

Table 4.7 represents the distribution of respondents according to the languages they mix or switch with other languages in the market: 87 respondents representing 55.6% of sellers mix or switch Nigerian Pidgin with other languages in the market, 36 respondents representing 23.1% of sellers code switch or mix broken English with Nigerian Pidgin in the market, 6 respondents representing 3.8% of sellers code switch or mix Standard English with Nigerian Pidgin in the market, while 27 respondents representing 17.3% of sellers switch or mix

Hausa with Nigerian Pidgin and broken English in the market. Also, 198 respondents representing 63.5% of buyers code switch or mix Pidgin in the market, 13 respondents representing 4.2% of buyers switch or mix Broken English with Nigerian Pidgin in the market, 41 respondents representing 13.1% of buyers switch or mix Standard English in the market while 60 respondents representing 19.2% of buyers code switch or mix Hausa language with Standard English in the market. The data reveals that the most common domain where people code-switch or code mix with Nigerian Pidgin is in the market. Incidentally, even though different languages are spoken everywhere majority of respondents code switch or code mix in Pidgin with other languages when in the market. This shows the importance of Nigerian Pidgin among our respondents and the significance of pidgin even in a Hausa community. This result provides answer to question 8 of the questionnaire giving more credence to Nigerian Pidgin.

4.3.3 Distribution of respondents according to why they speak pidgin in the market

Table 4.9 Motivation for Pidgin usage in the market place

Why Nigerian Pidgin in Market	Speak Pidgin	Sellers		Buyers	
		Frequency	Percentage	Frequency	Percentage
Because I communicate effectively	I	141	90.4	264	84.6
I cannot speak Standard English`		15	9.6	48	15.4
Total		156	100	312	100

Source: FIELD SURVEY, 2013

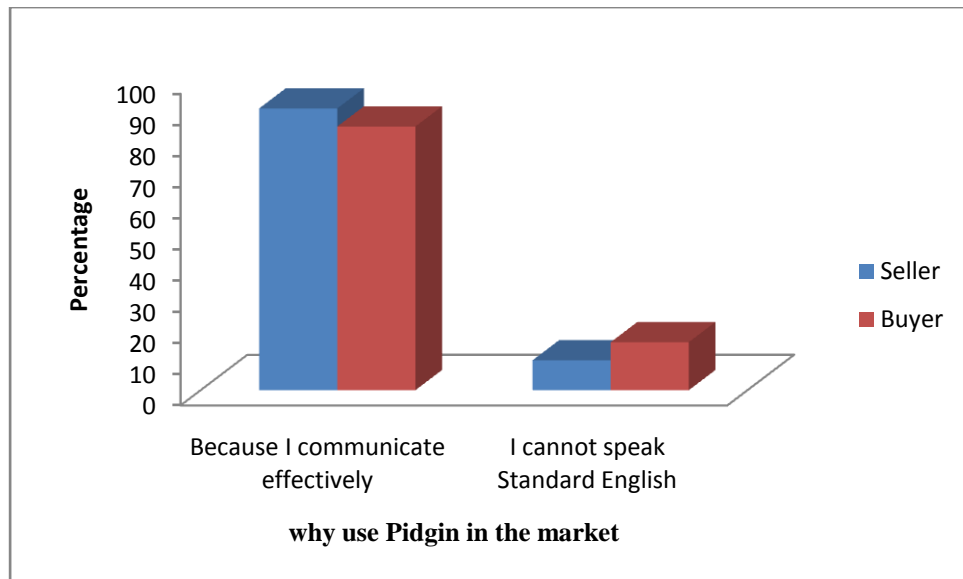


Figure 4.13: Distribution of responses on motivation forPidgin usage in the market - Samaru and Sabon Gari markets

According to table 4.9, 90.4% being the highest percentage of sellers said the reason why they use pidgins in the market is because it makes them communicate effectively. This confirms the usefulness of Nigerian Pidgin in solving communication problems. Other responses show that 9.6% of sellers speak Nigerian Pidgin because they cannot speak Standard English. Also, 84.6% being the highest percentage of buyers said the reason they use Nigerian Pidgin in the market is because it makes them communicate effectively while 15.4 of the buyer's population agreed that they use Nigerian Pidgin because they cannot speak Standard English. This shows that people choose to use Nigerian Pidgin not because they cannot speak Standard English but they enjoy the language since it plays a significant role in the lives of many Nigerians as it is used to ease communication between people even though it has not yet been given recognition as a major official language in Nigeria.

4.3.4 Distribution of respondents according to how often they use Nigerian Pidgin in the market

Table 4.10 Frequency of Nigerian Pidgin usage in the marketplace

How often you use Nigerian Pidgin in Market	Sellers		Buyers	
	Frequency	Percentage	Frequency	Percentage
Always	152	97.4	306	98.1
Rarely	4	2.6	5	1.6
Never	0	0	1	0.3
Total	156	100	312	100

Source: FIELD SURVEY, 2013

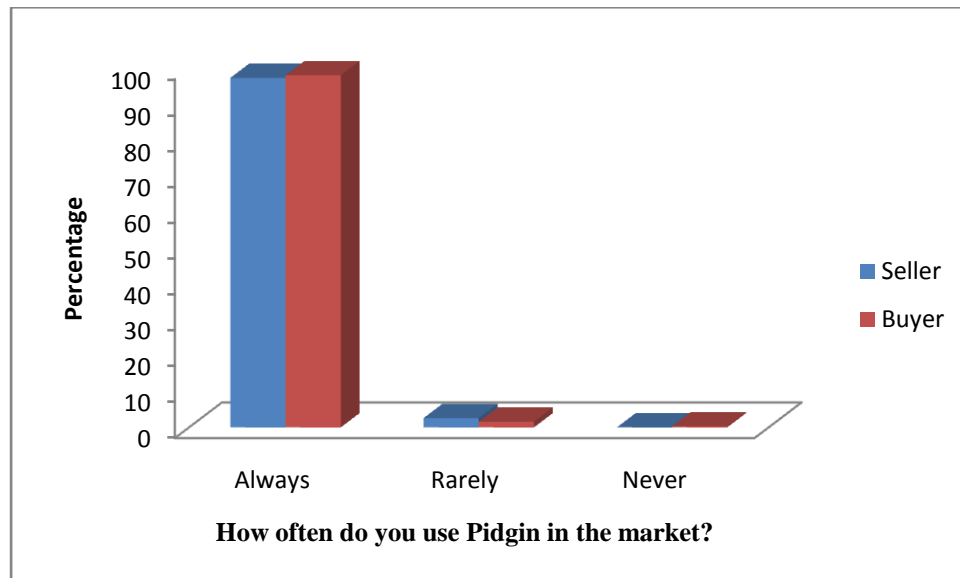


Figure 4.14: Distribution of responses on frequency of Nigerian Pidgin usage in the market place

Table 4.9 shows that 97.4% of sellers always use Nigerian Pidgin for their business transaction in the market, 1.6% of sellers in the market rarely use Nigerian Pidgin while 0% of the sellers have never used Nigerian Pidgin in the market for any type of transaction. However, in spite of the fact that Nigerian Pidgin is not taught in schools in Zaria which is a Hausa town people still use it as their medium of transaction in the market. The data also shows that 306 respondents representing 98.1% of buyers always use Nigerian Pidgin for their business transactions in the market; 5 respondents representing 1.6% of buyers in the

market rarely use Nigerian Pidgin while 1 respondent representing 0.30% of the buyers have never used Nigerian Pidgin in the market for any type of transaction. This response shows the extent of the use of Nigerian Pidgin in the market for buying and selling.

4.3.5 Distribution of traders according to whether or not they communicate with customers using Pidgin

Table 4.11 Distribution of ‘Yes–No’ responses in the use of Pidgin to customers in the market place

	Seller Frequency	Percentage
Pidgin English	155	99.4
Others	1	0.6
Total	156	100

Source: FIELD SURVEY, 2013

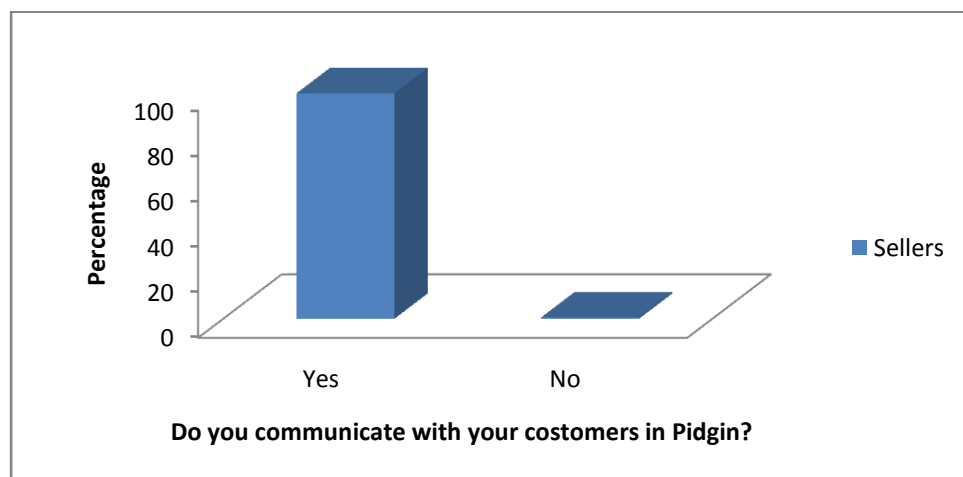


Figure 4.15: Distribution of ‘Yes-No’ responses in the use of Nigerian Pidgin to customers in the market place

The table 4.10 reveals that 99.4% of sellers communicate with customers in Nigerian Pidgin while 0.6% does not. This shows the prominence of Nigerian Pidgin over other languages spoken in the market as Nigerian Pidgin is used for effective communication in the market between buyers and sellers.

4.3.6 Distribution of respondents (buyer) according to the language they enjoy speaking with fluency in the market

Table 4.12 Distribution of the languages buyers prefer for market transactions

	Buyer Frequency	Percentage
Pidgins	213	68.3
Standard English	54	17.3
Hausa Language	45	14.4
Total	312	100

Source: FIELD SURVEY, 2013

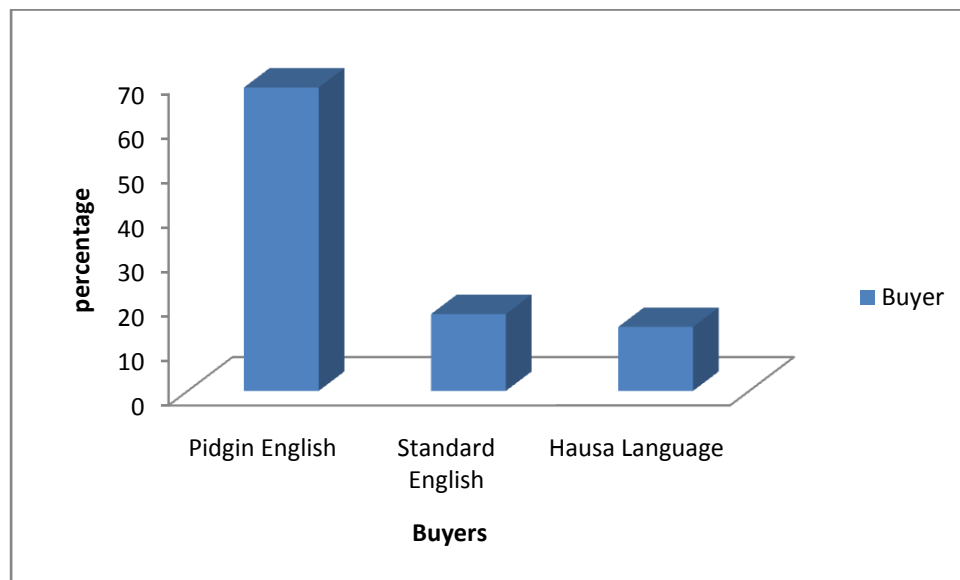


Figure 4.16: Distribution of responses on the languages buyer prefer to use in market transactions

The Table 4.12 reveals that 68.3% of buyers communicate with sellers in Nigerian Pidgin; 17.3% communicate with sellers with Standard English and 14.4% of buyers communicate with sellers with Hausa language. This indicates that in Zaria which is a Hausa community, the distribution of respondents to the languages they enjoy speaking with fluency in the market is Nigerian Pidgin. The buyers form more of the educated population that patronizes the market. But they feel free to speak Nigerian Pidgin when they are in the market as

pidgin have been described as being syntactically simpler than their source language (Mafeni, 1971).

4.3.7 Distribution of respondent's frequency in code-switching from mother tongue to Nigerian Pidgin in the market place

Table 4.13 Distribution of code switching from their mother tongue to Pidgin in the market place

Switch from Mother tongue to Pidgin	Sellers Frequency	Percentage	Buyers Frequency	Percentage
Always	105	67.3	247	79.2
Rarely	48	30.8	55	17.6
Never	3	1.9	10	3.2
Total	156	100	312	100

Source: FIELD SURVEY, 2013

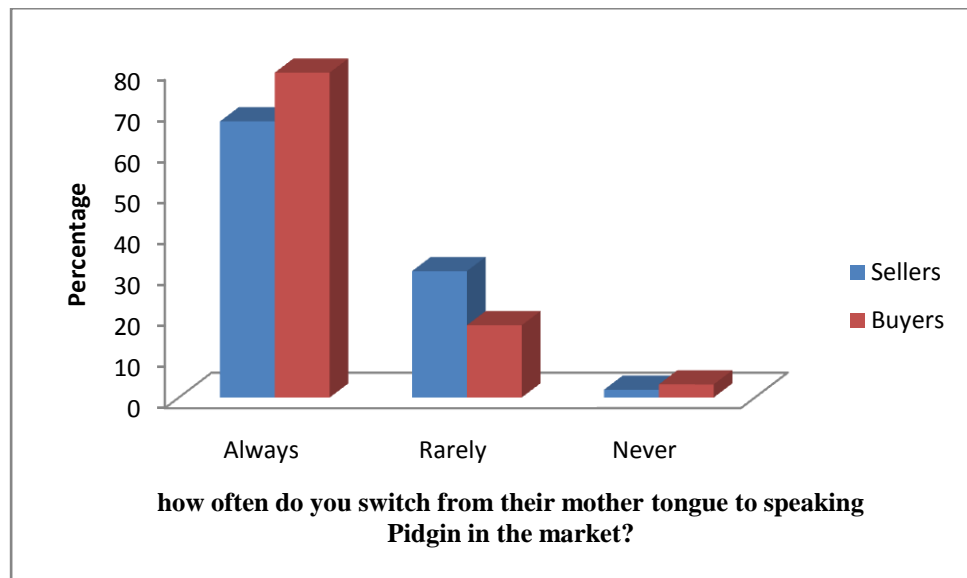


Figure 4.17: Frequency of code-switching from mother tongues to Pidgin in the market place

Table 4.13, shows the distribution that 67.3% of respondents (that is, sellers) always switch from their mother tongue to Pidgin; of which 30.8% of the respondents rarely switch from their mother tongue to speaking Nigerian Pidgin while 1.9% of the respondents never switch from their mother tongue to Nigerian Pidgin in the market. They code mix and code switch in

favour of Nigerian Pidgin in a Hausa community like Zaria which shows the acceptance of the language. In the same vain, 79.2% of respondents(that is, buyers) always code switch and code mix from their mother tongue to NigerianPidgin; 17.6% of the respondents rarely code mix and code switch from their mother tongue to Nigerian Pidgin, while 3.2% of the buyers have never code mixed and code switched from their mother tongue to Nigerian Pidgin. It can be seen that Nigerian Pidgin can be considered the language which enhances the mode of transaction in the market.

4.3.8 Distribution of respondents according to the desirability of Nigerian Pidgin as a market language

Table 4.14 Distribution according to ‘Yes-No’ responses to desirability of NigerianPidgin in the market place

Desirability	Sellers		Buyers	
	Frequency	Percentage	Frequency	Percentage
Yes	140	89.7	291	93.3
No	16	10.3	21	6.7
Total	156	100	312	100

Source: FIELD SURVEY, 2013

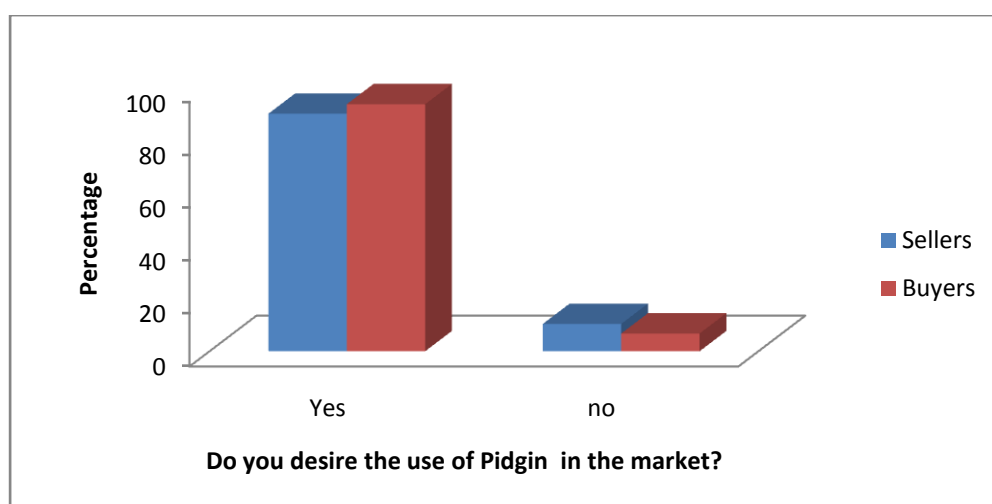


Figure 4.18: Distribution of responses to desirability of using NigerianPidgin in the market place

Table 4.14 shows the distribution of responses on the desirability of using Nigerian Pidgin in the market place; 89.7% of sellers approved of the use of Nigerian Pidgin for communication between sellers and buyers in the market while 10.3 disapproved. This affirms that pidgins play a significant role in the market. Table 4.14 also shows that 93.3% of buyers approved that Nigerian Pidgin should be used as a means of communication between buyers and sellers while 6.7% disapproved.

4.3.9 Distribution of respondents on the advantages of using Pidgin in the market

Table 4.15 Responses on the advantages of using Pidgin in the market place.

Advantages	Sellers Frequency	Percentage	Buyers Frequency	Percentage
Easy business transaction	117	75.0	209	67.0
Facilitates communication between people	27	17.3	46	14.7
Removes barrier between Ethnic groups	8	5.1	50	16.0
Others	4	2.6	7	2.3
Total	156	100	312	100

Source: FIELD SURVEY, 2013

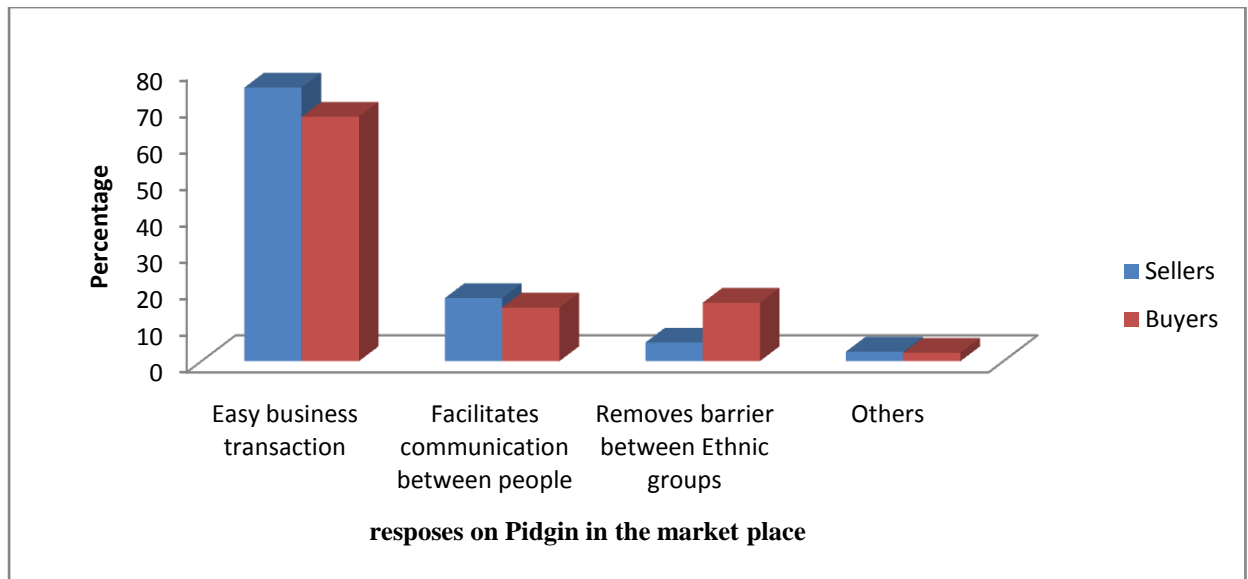


Figure 4.19: Distribution of responses in the market place.

Table 4.15 represents the distribution of responses on what both buyers and sellers think are the advantages of using pidgin in the market. The table revealed that 75.0 % of sellers used Nigerian Pidgin because it eases business transaction between buyers and sellers while in the market. To them, pidgin promotes sales and makes buying and selling easy as they needed to communicate with a language so as to promote sales. About 17.3% of sellers said that it facilitates communication between them and other people; 5.1% of respondents of sellers agreed that Nigerian Pidgin breaks language barrier and 2.6% of respondents gave other reasons. It was also revealed that 67.0 % of buyers used Nigerian Pidgin because it eases business transaction between buyers and sellers; 14.7% of buyers and 17.3% of sellers agreed that it facilitates communication between people to them, 16.0% of respondents of buyers agreed that Nigerian Pidgin breaks language barrier and 2.3% of respondents gave other reasons.

4.3.10 Distribution of respondents according to languages spoken in the market that makes communication more effective

Table 4.16 Preferences of respondents on languages best suited for easy market transactions

Recommendation	Sellers		Buyers	
	Frequency	Percentage	Frequency	Percentage
Nigerian Pidgin	82	52.6	142	45.5
English Language	29	18.6	99	31.7
Hausa language	36	23.1	48	15.4
Others languages	9	5.7	23	7.4
Total	156	100	312	100

Source: FIELD SURVEY, 2013

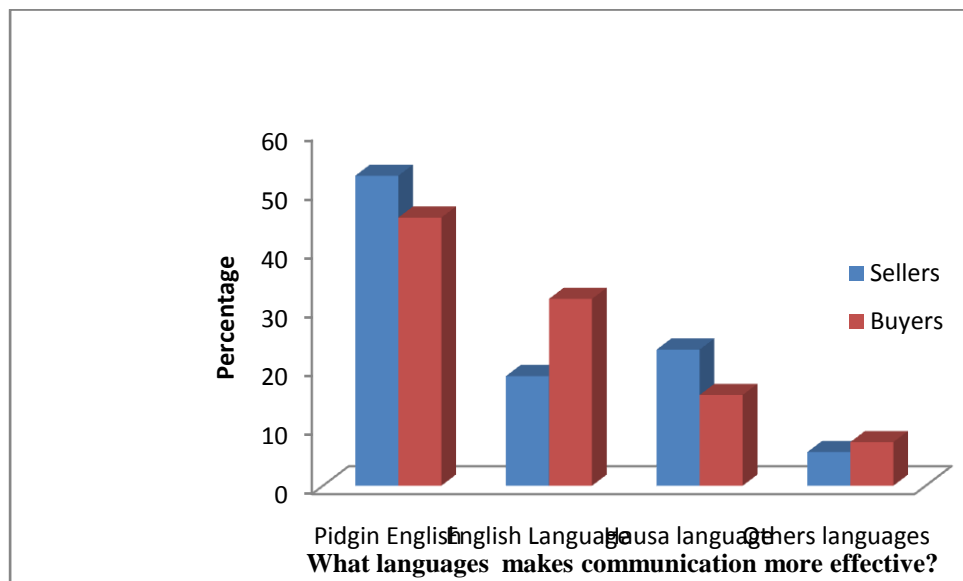


Figure 4.20: Distribution of responses on languages preferred for easier market transactions

Table 4.16 reveals preferences of sellers and buyers about the language they think that makes communication more effective in the market. About 52.6% of the sellers think that Nigerian Pidgin makes communication more effective, 18.6% of the sellers think speaking Standard English language in the market makes it more effective, 23.1% of the sellers feel that Hausa language is more effective while 5.7% think that communicating in other

languages makes it more effective. It was also revealed that 45.5% of the buyers in the market supported the fact that speaking Nigerian Pidgin in the market makes communication more effective; 31.7% of the buyers think that it is better off with the speaking of standard English; 15.4% of the buyers think that Hausa language is more effective while 7.4% of the others think that speaking other languages is more effective in market communication.

4.3.11 Distribution of respondents according to the extent they rate the use of Nigerian Pidgin in the market

Table 4.17 Responses on the extent of Nigerian Pidgin usage in the market place.

Rating of Pidgin in the Market	Sellers		Buyers	
	Frequency	Percentage	Frequency	Percentage
Always Spoken	133	85.3	218	69.9
Rarely Spoken	21	13.5	82	26.3
Not Spoken	2	1.2	12	3.8
Total	156	100	312	100

Source: FIELD SURVEY, 2013

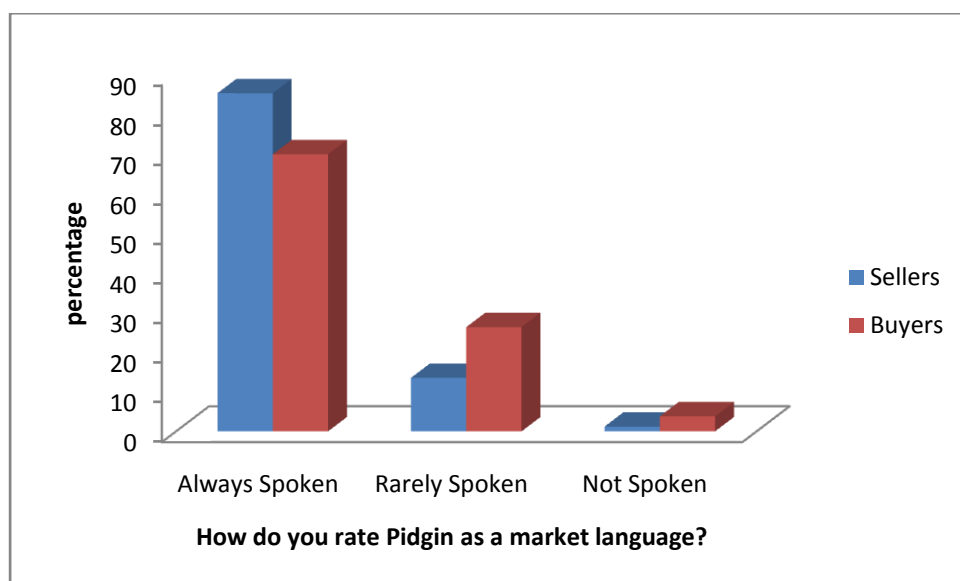


Figure 4.21: Distribution of responses based on the extent of the use of Pidgin English usage in the market.

Table 4.16 represents the distribution of respondents according to the rating of the use of Nigerian Pidgin in the market. 85.3% of the sellers indicated that Nigerian Pidgin is always spoken in the market; 13.5% of the sellers indicated that it is rarely spoken while 1.2% agreed that it is never spoken. For the buyers, 69.9% confirmed that Nigerian Pidgin is always spoken in the market, 26.3% confirmed that it is rarely spoken while 3.8% agreed that it is never spoken in the market.

4.3.12 Distribution of respondents according to the extent they think Nigerian Pidgin facilitates the buying and selling process

Table 4.18 Distribution of responses on the extent to which Pidgin usage facilitates the buying and selling process in the market place..

Effectiveness of Pidgin	Sellers Frequency	Percentage	Buyers Frequency	Percentage
Effective	150	96.2	292	93.6
Not Effective	6	3.8	20	6.4
Total	156	100	312	100

Source: FIELD SURVEY, 2013

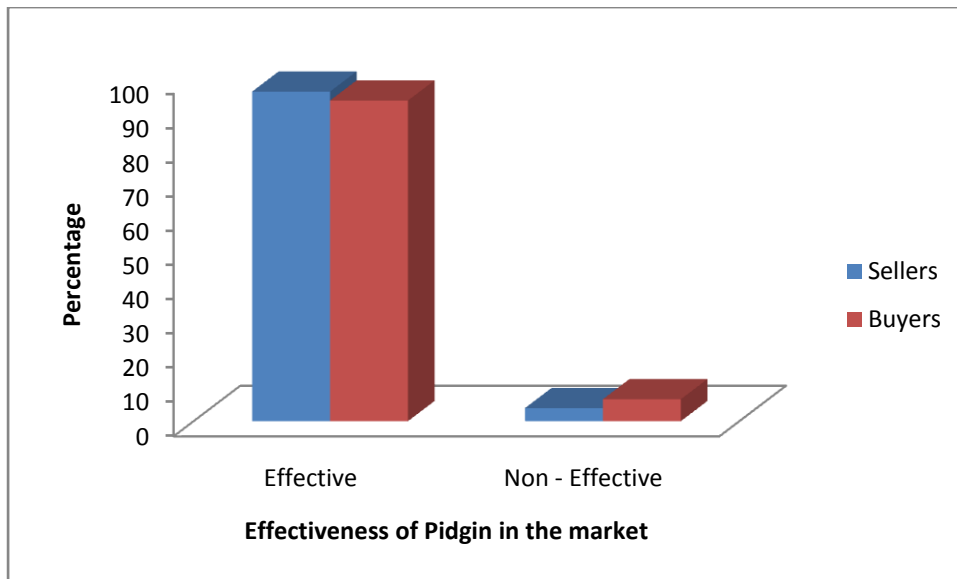


Figure 4.22: Distribution of responses indicating the extent to which NigerianPidgin usage facilitates the buying and selling process in the market place

Table 4.18 presents the distribution of respondents according to the extent to which NigerianPidgin used in the market will facilitate the buying and selling process. The results from the respondents revealed that 96.2% of the sellers rated that it is effective in the buying and selling process in the market while 3.8% concluded that it is not effective. For the buyers the results revealed that 93.6% of the buyers agreed that it is effective in the buying and selling process while 6.4% agreed that it is not effective.

4.4.0. Analysis of Recorded Buying and Selling Transactions

This section is a transcription of the recording of ten dialogues each, from Samaru and Sabon Gari Zaria markets. The dialogue is from both buyers and sellers as they are engaged in conversation. The conversations show the instances of NigerianPidgin as it is code-mixed and code-switched with other languages (see Appendix). Thus, there is an explanation of the samples to enable us draw conclusions on the extent to which buyers and sellers make use of Nigerian Pidgin and other indigenous languages such as Hausa, English, Igbo etc. which are widely spoken in Samaru and Sabo Gari markets. This is in order to know if there is any

significant impact of switching and mixing codes and the use of Nigerian Pidgin on the buying and selling interactions in the selected markets (Samaru and Sabon Gari).

4.4.1 Analysis of the Market Recordings

Dialogue I

Dialogue I, it was observed that the buyer is a student who came to buy clothes from the trader's shop. She is not fluent in Hausa language but code-mixes and code switches Standard English with Nigerian Pidgin and Hausa language such as "bari in baki" meaning "let me give you". The seller also tries to speak Nigerian Pidgin and also, he code switch and code-mix using Nigerian Pidgin and the indigenous language Hausa to enable him communicate with his customer, so as to sell his cloths in his shop and also to make the buyer understand him. He says "Toh akawo kudi" meaning "bring the money", from this analysis on the languages used in the conversation it revealed 14 words spoken in Pidgin, 11 words in Hausa, 10 words in Standard English. This shows that the speaker choose to use a common code which is Nigerian Pidgin because she isn't fluent in Hausa language while the seller is not fluent in Standard English. They enjoy the language since it plays a significant role in easing communication barrier between people. (See Appendix:1)

Dialogue II

Dialogue II reveals that the conversation of the seller and the buyer is in Nigerian Pidgin. Though there are some elements of Standard English vocabulary and that of the indigenous Nigerian language which is Igbo language "ngwa", "Nna mistek yaa ego bu" meaning in Standard English language as "alright", and "brother, it is a mistake your change is". The seller believes that the buyer wants to cheat her because he is yet to eat but insist that the seller should settle him with the balance of his money, the seller calls him in Pidgin "aprico" meaning "419" "oya" "toh" "ai" "poundi" "helup" or cheat" she also code-mix with Igbo language and Standard English. The seller uses more of Nigerian Pidgin in her conversation

to promote a cordial relationship between her and the buyer. From this analysis, it reveals 60 words spoken in Nigerian Pidgin, 10 words in Standard English. This shows that the speakers choose to use a common code which is Nigerian Pidgin because they are fluent in the language and the code-switch and code-mix in Standard English. They enjoy the language since it plays a significant role in easing communication barrier between people. (See Appendix: 1b)

Dialogue: I11

The third dialogue is between a trader and a buyer who came to buy cloths

Dialogue III between a buyer and a seller reveals that the customer came to buy cloth from the trader. It is evident from their discussion in the traders shop, Nigerian Pidgin was frequently used amongst other languages used by both the customer and the trader such as Hausa language, and Igbo Language. Also, they code-mixed and code-switched with Pidgin and other indigenous languages as there was interference when the trader spoke to his sales boy to bring "leather bag" and also to his wife in Igbo language to bring the balance of the customer's money. There is also repetition of words in Nigerian Pidgin for emphasis. The conversation shows the amount of words spoken in the different languages as such; 58 words in Pidgin, 7 words in Igbo language, 27 words in Hausa language. This shows that speakers choose to use Nigerian Pidgin not because they cannot speak Standard English but they enjoy the language since it plays a significant role in easing communication between people. (See Appendix: 2)

Dialogue: IV

The fourth dialogue is between a buyer and a seller who sells meat.

The conversation in Dialogue IV which was between a buyer and a meat seller shows that they both used more of Nigerian Pidgin in their conversation. Although, they code-mixed

with Hausa language “toh nagode oga insa máká á cikín”, Nigerian Pidgin “smo smo” “dey” “toh” “sef” and Broken English “I get am fo meat”, “I dey am fyne” and Standard English, “how much is a kilo” from these, Nigerian Pidgin was used more often in their interaction as compared to other languages by so doing, increase participation in the use of Nigerian Pidgin. From the interaction; 36 words spoken in Nigerian Pidgin, and 7 words in Hausa language. It is clear that, the seller is a Hausa man, who is not fluent in Standard English but code-mixes Nigerian Pidgin and Hausa Language. However, the buyer’s language is not known from his utterances though but seems to be literate. (See Appendix: 2b)

Dialogue: V

The fifth dialogue involves a Buyer and a seller. The buyer came to buy Ábáchá (cassava flakes) from the trader.

The fifth dialogue is between a buyer and a seller. The customer came to buy Abachá (cassava flakes) from the trader, it is evident that from their discussion in the trader's shop Nigerian Pidgin was used more frequently compared to other languages used by both the customer and the trader. Also, there are instances of code-mixing and code switching between Nigerian Pidgin and Hausa language. There is also the use of Standard English by the buyer as she is a student. Also words in Nigerian Pidgin are repeated for emphasis. From the interaction; 126 words spoken in Nigerian Pidgin, and 7 words in Hausa language. Despite the difference in languages between the interlocutors, the seller being an Igbo woman and the buyer a Hausa lady, the common code for interaction is Nigerian Pidgin, and the code used is effective. (See Appendix: 3)

Dialogue: VI

This dialogue is between a buyer and a seller. The buyer came to buy meat

The sixth interaction reveals that, both the buyer and the seller maintained a variety of language which is Pidgin before the seller code-switched to Hausa language while speaking

to his customer. Thus, communication is more effective in Nigerian Pidgin as both buyer and seller made use of Nigerian Pidgin to enhance mutual understanding between them and thus make communication effective. There are 58 words Nigerian Pidgin and 8 words in Hausa language. Therefore, Nigerian Pidgin is the major code used in the interaction as this shows the prominence of the use of the language by both buyers and sellers. (See Appendix: 3a).

Dialogue: VII

The seventh dialogue is between a buyer and a trader the buyer came to buy food items in the traders shop

From the seventh interaction, started with the seller and the codes used for interaction is mixed with Igbo language, Hausa language, Pidgin and English language. The trader and seller code switched and mixed from one language to another; for example using the Igbo language like “gí sí íke o” “daalu” and Hausa language “ágashé ni da yará”, “haba” “dari hudu”. From the interaction, there are 150 Nigerian Pidgin words, 8 words in Hausa language, 14 words in Igbo language words, and 4 words in Standard English. Therefore, Nigerian Pidgin is the major code used in the interaction; this shows the extent to which buyers and sellers made use of Nigerian Pidgin. As Nigerian Pidgin is used, it brings about effective communication between the participants and creates easy business transaction. (See Appendix: 4)

Dialogue: VIII

The eighth dialogue is between a buyer and a seller, the buyer came to buy attachment (what ladies plait with their hair)

The eighth interaction ensued between a buyer and seller there is evidence of mixed codes used for interaction such as Nigerian Pidgin, Yum language, (Plateau State). The woman (customer) chips in her dialect “kurim” “ban” “tunu” and also in Nigerian Pidgin such as the exclamations “Kai” when she felt that the price was too expensive. From the interaction it can

be analysed to know the extent of the use of Pidgin as such; 83 words in Nigerian Pidgin, 6 words in Standard English, 8 words in Yum language. Therefore, Nigerian Pidgin is the major code used in the interaction this shows that buyers and sellers prefer to speak Nigerian Pidgin. (See Appendix: 5)

Dialogue: IX

The ninth is a dialogue between a buyer and a seller, the buyer came to buy weave on (what ladies fix on their hair).

The ninth conversation, show instances in the use of Nigerian Pidgin utterances used by both buyer and seller. They maintained one variety of language throughout their conversation to discuss a particular type of braid (what ladies use in making their hair) that is Brazilian hair. This reveals the choice of language used by buyers and sellers over other languages as used in the market. From the interaction it can be analysed to know the extent of the use of Nigerian Pidgin as such, 92 words in Nigerian Pidgin. Therefore, Nigerian Pidgin is the major code used in the interaction this shows that buyers and sellers prefer to speak Nigerian Pidgin. (See Appendix: 6).

Dialogue: X

The tenth is a dialogue between a buyer and a seller, the buyer came to buy cosmetics, attachment and relaxer (what ladies use to apply on their skin, plait with their hair and retouch their hair)

The tenth dialogue is between a buyer and a seller; the lady came to buy weavon gloss from the trader. From their discussion in the traders shop, Nigerian Pidgin was code switched with Igbo language. From their dialogue, Nigerian Pidgin utterances can be counted using arithmetic calculations to know the extent to which Nigerian Pidgin was used such as; Nigerian Pidgin used was 40 words, Igbo language 15 words, and Standard English 16 words. Nigerian Pidgin words used are “na moni o”, “toh” “den”, “fo” “big big” “eeh” “wan” “sai” etc. also that of Igbo language is “mba” “biko” “e” “sapu” etc. Therefore the use of

Nigerian Pidgin in the dialogue shows the extent to which buyers and sellers use the language in their dialogue as compared to Igbo language and Standard English used by both the customer and the trader. There is repetition of words in Nigerian Pidgin for emphasis. (See Appendix: 7)

Code-switching and code-mixing between Nigerian Pidgin, Broken English, Standard English, Hausa language and other indigenous languages is an observable feature of all the conversation samples examined, Nigerian Pidgin is very significant in market interactions in Samaru and Sabon Gari markets. The extent to which buyers and sellers make use of Nigerian Pidgin is evident as it is widely spoken in the markets. In dialogue "1", it is observed that the customer used Nigerian Pidgin in the conversation with the trader; Hausa language was also spoken and code-mixed with Standard English. Also in dialogue II, the buyer and seller communicated in Nigerian Pidgin and the indigenous language (Igbo) was spoken a bit where the seller referred to the buyer as Nna (my son). In conversation III and IV, Nigerian Pidgin is code-mixed and code-switched with Hausa and Igbo language. Furthermore, in dialogue VI and VII the conversation was more of Nigerian Pidgin also in the conversation III, IV and X Nigerian Pidgin is code-mixed and code-switched with Standard English, Broken English and other indigenous Nigerian languages. Code-mixing occurs because some buyers and sellers are not fluent with the target language, some sellers are illiterate and some buyers are not fluent with Hausa language thereby, Nigerian Pidgin becomes an effective mode of communication. It is evident from the analysis that the samples show the prominence of the use of Nigerian Pidgin in market interactions.

4.5 Discussions and Research Findings

This research has shown that the major environment where Nigerian Pidgin is mostly used is in the market. In Samaru and Sabon Gari markets amongst other markets in Zaria, Nigerian Pidgin is used on a daily basis in business transactions which can be noticed in the

Table 4.15. This confirms the general assumption that, Nigerian Pidgin is a trade language. It is the language of effective communication among buyers and sellers in the market. The findings confirm that the native speakers of Hausa language and other indigenous languages communicate in Nigerian Pidgin by switching/mixing codes, as it is a link language that cuts across a wide range of people. The research has been able to identify the importance of switching/mixing codes and the use of Nigerian Pidgin for interactions in the selected markets. Nigerian Pidgin has helped in market transactions through the following functions; effective communication between people of different ethnic groups, increases sales, breaking of language barrier, bridges the gap of inferiority complex especially those who cannot communicate in Standard English or Standard Nigerian English, creating the feeling of oneness etc.

The findings show that, the native speakers of Hausa language and other indigenous Nigerian languages (such as Igbo, Yoruba, Idoma etc.) communicate in Nigerian Pidgin by code-switching and code-mixing to enhance transaction. It is worthy to note that from all these languages spoken in the market, Nigerian Pidgin is the most effective language used in conversation between buyers and sellers in the transaction of business in the market as revealed from the data analysis and the recorded dialogue. It shows that; 52.6% of seller's use Nigerian Pidgin, 45.5% of buyers in the market prefer the use of Nigerian Pidgin Table (4.16). Those sellers and buyers who opt for Standard English language are 18.6% and 31.7% respectively; and those sellers and buyers who opt for Hausa language are 23.1% and 15.4% of buyers while those who opt for other languages are; 5.7% of the sellers and 7.45% of the buyers. This shows that both buyers and sellers prefer the use of speaking Nigerian Pidgin as far as language choice is concerned.

Furthermore, the research has been able to identify the contexts which Nigerian Pidgin is spoken in the market in situation where buyers and sellers have to interact not only with

people of the same linguistic background but also with others. This also confirms Gani – Ikilama’s (1989) comments: Trade, more than anything else, because by its nature it involves inter-ethnic contacts has helped the spread of Nigerian Pidgin. An illiterate business man who does not speak Nigerian Pidgin does not hope to go very far unless he limits his trade to the geographical areas in which his indigenous language is used.

More so, there is a high percentage on the language one enjoys speaking with fluency in the market that is Nigerian Pidgin, 68.3% of buyers claim to speak Nigerian Pidgin fluently, 17.3% speak Standard English and 14.4% speak Hausa language. These percentages suggest the existence of different varieties of languages used along with Standard, Hausa and other indigenous languages spoken in the markets and some Hausa speakers who are not fluent in Nigerian Pidgin prefer to communicate in Broken English (Banjo, 1970) suggest that with these varieties of the language spoken in the markets, traders tend to use these varieties to communicate with their customers for easy business transactions and also to promote sales in the market. Many buyers who are literate feel free to communicate using these varieties of language especially Nigerian Pidgin by code-mixing and code-switching because, they see this as a way of communicating effectively. Also, some who speak Nigerian Pidgin especially those Hausa language sellers who are illiterate and some buyers who come to patronize them use Broken English to communicate. The analysis in this research shows that the use of Nigerian Pidgin in Samaru and Sabon Gari markets is of great importance, as it is used by all groups of individuals irrespective of class. The significance of the use of Nigerian Pidgin even in a Hausa environment shows that, Nigerian Pidgin is the language of the market as it is spoken and often compared to other indigenous languages, by this Nigerian Pidgin is socially accepted by many. The study also found that Nigerian Pidgin is not just a language of the illiterate, uneducated (traders), but a language of many.

From the research findings, the place of Nigerian Pidgin is significant in the transaction of business among buyers and sellers compared to other forms of varieties of language spoken in the market. People of various ethnic groups patronize Samaru and Sabon Gari markets, and it is clear from the research findings that Nigerian Pidgin is an effective language for business transactions as it breaks language barrier between individuals. Communication is done freely as buyers and sellers communicate with a common code no matter the level of education of its users, communication is carried out.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

The research has been able to provide a general view on the use of Nigerian Pidgin in transactions within Zaria markets. First, it discusses the background to the study, provides a concise statement to the research problem, outlines the research questions aims and objective and outlines the scope and delimitation of the study. The researcher reviewed related literature relevant to the study and the theoretical framework which the study adopts is the anthropological approach on the hypothesis; ethnography of communication by Hymes, (1974). The data for the study was generated through the questionnaire and audio-tape recording of buyers and sellers dialogue in the selected markets (Samaru and Sabon Gari). The sampling procedure was drawn from the total population of traders and buyers, the markets used were selected by Purposive sampling technique. Krejcie and Morgan (1970) method was used for the calculation of data. The data generated from all the sections of the questionnaire were further analysed using Microsoft Excel® an appropriate statistical tool in order to provide a pictorial representation of data derived, this is so to provide a clear understanding of the statistical table given. The details of the analysis of data involved the use of Nigerian Pidgin for buying and selling and the results realized from these representations were discussed immediately after the chat. Ten different recordings of samples of Nigerian Pidgin were transcribed and analysed, using arithmetic calculation to find out the extent to which buyers and sellers use Nigerian Pidgin utterances by code-mixing and code-switching with other languages in the market. Each recorded dialogue is in the appendix. This provided additional data that was used to investigate the extent of the use

of Nigerian Pidgin in the buying and selling of goods and services in the market. The analysis involved

5.2 Conclusion

The study concludes that Nigerian Pidgin is the most popular and the widely spoken language in the markets (Samaru and Sabon Gari) and probably it is virtually spoken in all the markets in Nigeria. It is both socially acceptable and intelligible to its users as Nigerian Pidgin is adequately serving and performing its sociolinguistic function as a medium of communication the questionnaire and recorded conversation points to this fact. This belief is reinforced by the fact that the study was carried out in the markets (Samaru and Sabon Gari). It is also discovered that resistance to the use of Nigerian Pidgin is not as strong as it is often imagined as 96.2% of sellers and 93.6% of buyers prefer Nigerian Pidgin for transactions (fig. 4.22), and also from the arithmetic calculations, 58 words in Nigerian Pidgin, 7 words in Igbo language, 27 words in Hausa language. This shows that speakers prefer Nigerian Pidgin for transactions not because they cannot speak Standard English, but they enjoy the language since it plays a significant role in easing communication between people. (See Appendix: 2)

Also, people code switch with the use of Nigerian Pidgin, as Nigerian Pidgin can be more meaningfully used not only in the markets but also in other contexts across the country as in the case with other Pidgins of the world. The research found that people of different languages and social class are familiar with Nigerian Pidgin and use it when situation demands.

The research also concludes that Nigerian Pidgin is the language of the educated and illiterate and it is not always spoken alone, both buyers and sellers code mix and code switch for effective communication using Nigerian Pidgin, Standard English, Broken English, and other indigenous Nigerian Languages. Thus code choice is important as to the individual communicative competence. Hausa language which has also gained prominence in the market

as it is the language of the immediate environment; it is also code switched/mixed with other Nigerian languages used in the selected environment, (Samaru and Sabon Gari markets).

Finally, this research will enable other researchers in linguistics to know the extent Nigerian Pidgin is used in the market and how useful Nigerian Pidgin is, in the buying and selling interactions as used in Samaru and Sabon Gari markets. Thus, linguists will identify and appreciate the place of Nigerian Pidgin for buying and selling interactions in a multilingual nation like Nigeria.

5.3 Recommendation

Since Nigerian Pidgin is spoken and understood by most Nigerians both educated and uneducated, by almost all classes of people. It is best to encourage the use of the language in the different areas of human endeavor. In Nigeria, it is observed that even up till now, many people still look down on Nigerian Pidgin and tag it as a language of the uneducated and barrack language. However, this research has been able to show that it has gained prominence over time and spoken by all irrespective of one's status and background, the sooner people begin to accept the fact that Nigerian Pidgin is a vital part of communication today, the faster the language can be developed into a national language. The language should not be stigmatized rather, it should be given a chance to grow and develop into a full blown language.

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APPENDICES

ANALYSIS OF RECORDED BUYING AND SELLING TRANSACTIONS

APPENDIX 1

4.2.3.1 Dialogue: I

The dialogue is between a trader and a seller. The buyer came to buy Cloth in the market, the buyer starts the conversation

Buyer: Náwa mallam? how much is this one?

Seller: Dis one na 150

Buyer: Is it the last price 150

Seller: Toh how moch yu go pay

Buyer: Za in báká naira dari let me give you 100 Naira

Seller: 100 Naira

Buyer: Ai

Seller: Toh akáwo kudi

4.2.3.2. DIALOGUE: II

The dialogue is between a seller and a buyer; the buyer came to buy food from the traders shop.

Buyer: Madam I wan buy pounded yam wit goat meat

Seller: My kostoma welcome, na how meni wrap yu want

Buyer: Madam na jus one wrap of poundi ai want

Seller: What are yu doing mi, ai go wound sombodi o, Nna watin you want

Buyer: wic of dem

Seller: am comin let me go and wash my spoons

Buyer: fist giv me chang

Seller: First wosh spon fest, nna how moch own you wont fist, who has dat 50 Naira plese hep me, hep me, helup me for dis plac

Buyer: madam giv me chang o

Seller: oya giv me 100 Naira so dat I'll giv you Nna mistek yaa ego bu 600 Naira oo

Buyer: so giv me chang na!

Seller: Ai go giv yu chang. So you wanted to do me aprico for 100 Naira, ngwa carry go go go, no be onli yu kom hai ai go serv oo

Appendix: 2a

4.2.3.3. DIALOGUE: III

The third dialogue is between a trader and a buyer who came to buy cloths

Buyer: As I jus enta dis maket ai kom hai mak I giv am the moni, so dat ai go

Seller: Gás kiyá, wannan price bazain saí ru wá, bá da 1400 Naira im baki

Buyer: yu don giv am de moni, ai no buy oo

Seller: bá dá 1400 Naira in sair dá míkí shí

Buyer: I no buy am, kari mi shi, if no be sai my troza don tite me ai fo no buy anoda wan

Seller: Bishop, Bishop, biko my dear wetara 200 Naira kan gota black leather first. Yá zámá nawa dubu dári hudu?

Buyer: dubu dári biyu nává skirt

Seller: yá zá ma du bu dári

Buyer: this is how we buy normal dress, we have Samaru market I jos ehh ehh ehh ehhh ai get planti clot walahi ai swai be sai mai troza don tyte me I don chop fud belle fud my troza no size me again, ai get plenty troza troza

Seller: yu ar done right

Buyer: Are yu sellin it, wot of dis pink gown

Seller: Ku ba da 7,000 Naira

Buyer: O boi yeh! ok o, are yu sellin the trouza

Seller: my dear bring, bring bring I can't say no to you nah

Buyer: If yu want you can say no nah! Even capital No is ok, or small No is ok

Seller: Ai can't o

Buyer: Don't forget my belt o, walahi ko ba masála

Seller: ku masala baba, toh mun gode, thank you very much.

Appendix: 2b

Buyer: Beri in báki da leda, in báki raí

Seller: way a chai ba leda, rai ga kí ya zámá dole

4.2.3.4. DIALOGUE: IV

The forth dialogue is between a buyer and s a seller who sells meat.

Seller: oga kom buy meat, how much own yu want

Buyer: how your meat be sef

Seller: welcome

Buyer: how are you, you get meat?

Seller: Ai dey am fyne, ai get am fo meat

Buyer: hope it is not a female cow

Seller: oga na male

Buyer: how much is a kilo

Seller: kilo na 900 Naira, ai giv am fo yu, mak I cut am?

Buyer: yes kut am but ai no want am smo smo o

Seller: bá damuwá, no wahala my oga

Buyer: toh na how moch yu dey sel yur cow tail, dis one

Seller: onli 1,300 Naira make yu bring moni my oga

Buyer: yu no reduce fo me, toh kut am fo me wit de meat, an put am fo mi jara

Seller: Toh nagode, sai watarana, ka zo nan. oga insa maká á cíkín leather

Buyer: thank you

Appendix: 3a

4.2.3.5 DIALOGUE: V

The fifth dialogue involves a Buyer and a seller. The buyer came to buy **Ábáchá** (cassava flakes) from the trader.

Buyer: Weldon o o

Seller: My babi

Buyer: Ai wan bai **Ábáchá** (cassava flakes)

Seller: Mai babi laik how much own you want

Buyer: You fit giv me laik 100 Naira own

Seller: Watin you wan use tak chop am

Buyer: With 50 Naira kpomo but you will put enough for me madam

Seller: 50 Naira kpomo, **Ábáchá** (cassava flakes) 100 naira dats makin 150 Naira,

Buyer: Eeyyyhh!

Seller: Dai **Ábáchá** no go big go, ai no go put am planti o, you kno sa tings is cost

Buyer: but madam yu kno sai ai be your kostoma, watin kom happen abacha kon the cost nai,
toh!

Seller: yu kno how much ai tek buy my red oil

Buyer: bot yu no go luk dat ona sai ai be yur kostoma say na everiday ai dey kom chop

Seller: Abegi mak you na hep me o o, na insid dis **Ábáchá** I go get moni for shop pay, get moni fo oil

Buyer: Toh madam no wahala jus put am laik dat bot you go luk me sai na yur pikin I bi

Seller: If ai put fo yu bot next tim ai no go do dat fo yu, so next tim yo no go kon say ai no put am fo yu wel toh na so yu wont na so yo wont ai no dey dat wan o o

Appendix: 3b

Buyer: Thank you, but no be laik dat no be laik dat nah, bah aka ba ne, na sai tудay I hungre, wel wel na him maik

Buyer: Toh na godé, yáw wá

Seller: God bless yu, yu go chop here abi yu dey kari go

Buyer: ai go kari am go

Seller: oya wait fist mak ai serv pipu fo yur bak, mak I giv dem finish na dem fes yu, if ai giv dem finish ai go kom giv you, you hear my babi

Buyer: Toh bá dámụwa.

4.2.3.6 Dialogue: VI

This dialogue is between a buyer and a seller. The buyer came to buy meat

Seller: how are you?

Buyer: fyne

Seller: weldon

Buyer: dis wan na man abi na woman

Seller: na man

Buyer: na woman see ha e strong

Seller: how e strong na you mek it woman,

Buyer: na ha moch?

Seller: dis wan na 1000 Naira dis wan na 1200 Naira

Buyer: ai wan buy dis wan

Seller: na 1200 Naira

Buyer: 1200 Naira fo dis wan, dis wan wai I buy on satuday na how moch?

Seller: Ai no no

Buyer: 1000 Naira ai wan giv yu 900 Naira

Seller: Kai! zain bakí máí kuọ in kin chí za ki dawọ

Buyer: Eahhhh Gambo ai go giv yu 1000 Naira

Seller: Ok brin 1000 Naira

Buyer: Ok dat meat wai yu giv me wai get bone ok see de meat hai eehe dis wan giv me 300

Naira own

Seller: 300?

Buyer: Mak e no kut am smo smo, e don kari am go?

Seller: Eehh

Buyer: ai wan de biscuit bone side, dis wan na fat kommot am, Gambo see dis tin na fat kommot am

Appendix: 4

4.2.3.7 Dialogue: VII

The third dialogue is between a buyer and a trader the buyer came to buy food items in the traders shop

Seller: Madam, good evening yu wan kon buy sometin fo ma shop

Buyer: Eehh gu evin oo

Seller: long time ai neva se yu wai yu dai na

Buyer: Ai travil kom bak oo

Seller: Welcome, how yur pipu, yur village pipu

Buyer: Fyne oo, they are fine tank yu, umuáka fa?

Seller: Wá dímma wá dímma dáalụ é me of fuma o.

Buyer: Eeyaa, how are you selling these beans na?

Seller: ai dey sel am, ai jus buy am newly na 400 Naira fo tiya.

Buyer: For tiya?

Seller: Yeh 400 Naira

Buyer: Aahh! Aahh! Yu no redus

Seller: Ahh naira dari hudu no reduction

Buyer: No reduction? eeh ai beta go buy fo my area o beans de der wel wel and den de sel eehh 250 Naira per tire.

Seller: A beg madam no vex nah kom buy fo mai shop ai go reduce nah de sam tin ai go reduc small fo yu, ai go reduce 50 Naira abeg mak yu buy am 350 Naira

Buyer: 350? Yu no giv me 300 Naira mak ai jus kukuma buy am

Seller: My tire big big, ai no dey hit am lyke hw odas dey hit dir tire e dey ful wel wel, I no dey do chiting na koret ai dey do

Buyer: Brin dat tire mak ai see, haba wa dis kain plat (she laughs)

Seller: See am hai, see am hai madam yu sabi price, yu sabi price

Buyer: How ai go do nah man have to struggle oo

Seller: Even mi to I hav to kari moni from dair pay rent, pay children school fees

Buyer: Eyaaaa! Eyaaaa! Ok ok oya reduce #50 fo me mak e bi 350

Seller: Ok ok toh mak ai measure am how meni tiyars yu go buy

Buyer: Let me count, let me check oo, tiya biyar, tiya biyar five tires

Seller: Toh mak ai measure am, bring your bag mak I put am fo yu help me hold am

Buyer: Ok! ai de hold am

Seller: One, two, three, four, five

Buyer: Thank tou dats how much e b na

Seller: 350 Naira times five, ok 350 Naira fo tu na 700 Naira dat means 1400, den 1400 plus

ehhh 350 na watin

Buyer: Two thousand, two thousand

Seller: 1800, 1800 kele ụmụáká no vex abeg mak you dey com next time

Buyer: Toh Tank yu see yur moni, ok, bye gí sí íke o

Seller: Dalu, dalu, dalu ágashé mu da yará

Buyer: Thank you, they will hear

Seller: Abeg mak yu dey kom hai o, no vexs o

Seller: Bye bye mama grit Píkin dem.

Appendix: 5

4.2.3.8 Dialogue: VIII

The dialogue is between a buyer and a seller; the buyer came to buy attachment (what ladies plait with their hair)

Seller: Madam

Buyer: giv mi de big wan two is how moch

Seller: 1,000 Naira fo de two

Buyer: abeg kommot kọ ba dip ban tụnụ míri bụay tụnụ

Seller: 1,000 Naira fo de two mummy ok 900 Naira, how moch yu go add, oya add 500 Naira

Buyer: how ai go add 500 Naira

Seller: no vexs

Buyer: dem sed at wan no dei smot, na dat wan yu put maik ai see, na de big wan, wer is the big wan

Seller: If ai put the big wan yu go add 500 Naira

Buyer: Giv me de tins aahh ahhh wai yu de ton me lik dis abi mak I kari my moni go anoda plac for God sake

Seller: Sori ma sori ma

Buyer: No ai cannot buy dis wan for 500 Naira 500 Naira krụm

Seller: Dat is dey pric Ma

Buyer: I can't buy it krụm kai I don tel yu nah

Seller: Is wot maide me to giv yu dis wan, toh

Buyer: Toh dis is de beta wan, Oga, Oga, ansa me oo

Seller: Today yu dei harsh, dats wai ju de rake haba madam, no hair cream ba

Buyer: Sai mai maik i se watin yu put fo leda to bi sure, no wan mis, no want

Seller: Hair cream 100 Naira Mummy.

Appendix: 6

4.2.3.9 Dialogue: IX

The ninth is a dialogue between a buyer and a seller, the buyer came to buy weave on (what ladies fix on their hair).

Seller: ai even prefer dat wan sef

Buyer: e de different ma see

Seller: Ai even ai even prefe dis wan, dat wan, dis wan is mor

Buyer: e no mean anytin fo woman head

Seller: I don't kno and am sellin it

Buyer: Nah u fix am

Seller: HmMMM no tok dis way not lik dat I no dey wan wai dey invogue and de wan wa de on board, de wan wa bi laik natural human hair, dis wan na brazillian, ai go tell dem de type wa gud

Buyer: Abeg go jo watin ju kno

Seller: Buy watin ai dey tel yu

Buyer: Go jo

Appendix: 7

4.2.3.10 Dialogue: X

The tenth is a dialogue between a buyer and a seller, the buyer came to buy cosmetics, attachment and relaxer (what ladies use to apply on their skin, plait with their hair and retouch their hair)

Buyer: Good afternoon

Seller: Welcome

Buyer: Giv me dat ting

Seller: have you taken it or you are taking it now

Buyer: bring am now

Seller: the lord is your strength

Buyer: Amen o

Seller: which wan agan na whic wan we de enta na, shampoo de am insid, big shampoo, whic wan, whic wan agan, yu sai yu wan profective, whic wan yu dey yan nah

Buyer: eehh

Seller: Se am ther, wat agan, wat agan

Buyer: Giv me de big big one two, wa my weavon gloss

Seller: the big wan two ko and ai don put am fo yu

Buyer: but na how moch

Seller: 480 each wan

Buyer: na moni o

Seller: 450Naira las

Buyer: Na moni o

Buyer: Is how moch

Seller: Is 1000 Naira fo de two

Buyer: toh giv am to mi den watin I go kon do, put am fo nialon bag

Seller: E ga ghotá éhé obùla, Sápù anyá gi e gafù fa biko

Buyer: Mba.