A LINGUISTIC STUDY OF THE 'NIGERIAN-NESS' OF NIGERIAN PIDGIN IN SELECTED LITERARY WORKS

BY

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DECLARATION

I declare that the work in this Thesis entitled "A Linguistic Study of the 'Nigerian-ness' of Nigerian Pidgin in Selected Literary Works" has been carried out by me in the Department of English and Literary Studies. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this thesis was previously presented for another degree or diploma at this or any other Institution.

_____	_____	_____
Name of Student	Signature	Date

CERTIFICATION

This thesis entitled "A LINGUISTIC STUDY OF THE 'NIGERIAN-NESS' OF NIGERIAN PIDGIN IN SELECTED LITERARY WORKS" by ABIGAIL MODUPE AFOLAYAN meets the regulations governing the award of the degree of Masters of Arts (M.A) in English Language of the Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This work is dedicated to my Lord and Almighty Saviour Jesus Christ, my greatest friend, helper, teacher, defender, protector, counsellor and guide.

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My greatest gratitude goes to my Almighty God for the grace, wisdom, knowledge, courage, journey mercies and good health showered on me and my family during the course of this study. He is the reason behind every success of mine and the completion of this study.

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May the Good Lord bless you all.

ABSTRACT

This thesis titled "A Linguistic study of the 'Nigerian-ness' of Nigerian Pidgin in Selected Literary Works" was embarked upon because of the resistance many Nigerians have to the use of Nigerian Pidgin (NP); they see it as foreign and a corruption of the English Language. Besides, many people, especially non-linguists feel that pidgin Englishes in West Africa are all the same no matter which country the Pidgin exists in. The researcher therefore sets out to investigate the lexical and syntactic features in NP to find out whether they are uniquely Nigerian. Two texts were used for analysis - an earlier text: *"Sozaboy"* by Ken Saro Wiwa (1985), and a contemporary one: *"Abuja na Kpangba an oda Puem-dem"* by Eriata Oribhabor (2011). Jowitt's (1991) **"**Theory of Interlanguage" (which involves borrowing) and Fishman's (1971) theory of the "Great Tradition" (which refers to the presence of a national symbol of identity) were useful in identifying various features of NP which are unique to Nigeria. The contributions of various Nigerian Languages to the vocabulary of NP were identified and it was noted that cultural influences from the indigenous languages are important constituents of NP. Our findings confirm the works of many researchers that NP is a language with a fixed and describable grammar like any other living language. Our work shows that NP is clearly distinct from the English Language, even though the bulk of its initial vocabulary was derived from the English Language. Our research also reveals that all things considered- vocabulary, syntax and other linguistic features- NP is uniquely Nigerian.

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CHAPTER ONE

1.1.INTRODUCTION

Many people have a predictable reaction to pidgin languages. They find them amusing, humorous or babyish. Yet research has shown that pidgins are real languages, not baby-talk; that they are and can be used for serious purposes, and that each stable or extended pidgin has a describable and distinctive linguistic structure. As a result the study of pidgins is not new. Decamp as cited in Hymes (1971) says that since the 1880's significant studies have appeared. The multilingual nature of many nations of the world has made pidgin come centre stage in linguistic study. Pidgins are seen as a solution to communication problems in multilingual settings. This is why they are called contact languages. Wherever they exist they are a lingua franca used among those who otherwise would not have been able to communicate with one another. They are nobody's language, yet used by all.

So much has been discussed in literature, on the existence of pidgins around the world, in West Africa, and of course, in Nigeria. Nigerian pidgin (NP) came into being from the contact between the multilingual coastal communities of Nigeria as they sought to communicate with the Portuguese, followed by the Dutch and then, the English traders on the West African coasts. As appraised, Elugbe and Omamor, (1991) state that this language has had to grow from a rudimentary speech form to an elaborate one, aided initially by gestures among peoples who had no common language but who did make imperfect attempts at communicating in one of the others' languages. NP has since developed from a debased or makeshift or minimal language into a fully crystallized and expanded language,

spoken around the country today. It has transited, over the decades, as Bickerton (1977a) rightly affirms, from a minimal pidgin through a stabilized pidgin onto an expanded pidgin, and now to becoming a creole or an evolved language shift of a more developed and expanded pidgin lingua franca, in parts of the Niger Delta involving people of dissimilar cultural linguistic backgrounds. However, Deuber (2005:183) says:

> Although a major lingua franca, it has no official recognition; even without any policy statements, it performs a growing range of functions, including, for example, that of a medium of public broadcasting…

He also notes that NP is the most neglected language in Nigeria since no major roles are assigned to it.

Nigerian Pidgin (NP) used to be seen as the code of the non-literate as well as a bastardization of English, and its use was therefore considered a mark of the level of one's proficiency in English. For instance, Agheyisi (1971) claims that the typical users of NP are those that have little or no formal education; however, as Akande (2008) has noted, the sociolinguistic reality in Nigeria today is such that NP is spoken by university graduates, professors, lawyers and journalists. It has also been demonstrated that NP is not used only in informal settings but also in offices and other formal settings. In other words, the claim that NP is the code of the non-literate does not seem to have validity as there are many educated speakers in Nigeria who can use both Standard Nigerian English and NP proficiently.

1.2.STATEMENT OF RESEARCH PROBLEM AND RESEARCH QUESTIONS

West African Pidgin is the name usually given to the pidgins in West Africa. Yet each pidgin in this region has a name which is usually according to the nation it exists in, such as: Nigerian Pidgin, Ghanaian Pidgin, Cameroonian Pidgin etc. All these pidgins seem to be mutually intelligible in varying degrees. One therefore wonders why the blanket name would not suffice, and why each country would rather call her own pidgin by her own name.

The resistance many Nigerians have to the use of NP has become a major concern. Many people see it as a relic of colonialism, saying it is foreign and a corrupt one at that therefore it doesn't belong to Nigeria. So they do not want to touch it or identify with it. Besides, the government has not said anything about it as if it is worthless. Bearing in mind the fact that, pidgin in Nigeria does not have official recognition in spite of its use throughout the length and breadth of the nation, this study therefore seeks to answer the following questions:

1. Is this NP really Nigerian?
2. What are the linguistic features that make it Nigerian?
3. Does this language deserve any linguistic investigation?

1.3.AIM AND OBJECTIVES OF THE STUDY

The aim of this study is to ascertain the "Nigerian-ness" of Nigerian Pidgin as well as the peculiarities in the structure of Nigerian Pidgin (NP). Thus, the objectives of this study include the following:

1. To identify the linguistic features that are uniquely Nigerian in NP in the area of:

    a. lexis

    b. Syntax
2. To determine the contributions of indigenous Nigerian languages to the vocabulary of NP.
3. To ascertain the status of NP, so as to determine whether it is a language in its own right.

To achieve this, this study seeks to examine two works – a relatively recent one - Eriata Oribhabor's "Abuja na Kpangba an oda puem-dem" (2011) and an earlier one - Ken Saro-Wiwa's "Sozaboy" (1985).

1.4.JUSTIFICATION AND SIGNIFICANCE OF THE STUDY

Research has exposed a lot ((notably, Mafeni (1971), Gani-Ikilama (1989) Elugbe and Omamor (1991) to mention a few)) about the functions and status of NP. People use the language without thinking of its properties, for convenience and so on. Up till now some Nigerians do not want to hear about NP, eventhough they use it. A linguistic study that proves the 'Nigerian-ness' of the language should be a help to government and Nigerians who either do not want to touch it or who touch it with a long spoon. It should also help to understand the social structures of the society and the behavior of the language itself both in the past and in recent times so as to establish the popularity of Pidgin English among Nigerians. This study agrees with the works of Akinluyi (1977), Elugbe and Omamor (1991), Adegbija (1994) as these works highlight the utility of NP and even

propose the elevation of NP to a national language. They cite its grassroot popularity, and cultural neutrality and easy acquisition as some justifications.

1.5.SCOPE AND DELIMITATION OF WORK

The study will specifically focus on the lexis and syntax of NP. It will concentrate to a large extent on the major contributions of various indigenous languages to the vocabulary and syntax of NP. The work will be largely textual and the data will be extracted from two works: Ken Saro-Wiwa's (1985) "Sozaboy" and Eriata Oribhabor's (2011) "Abuja Na Kpangba an oda puem-dem"

CHAPTER TWO

2.0. REVIEW OF RELATED LITERATURE

2.1. INTRODUCTION

This chapter will review some major contributions of various scholars to the study of Pidgin; as such only contributions relevant to this study will be reviewed.

2.2. ETYMOLOGY OF "PIDGIN"

There are at least six possible linguistic sources for the term pidgin. Mühlhäusler (1986) and Romaine (1988) as cited in Malmkjær (1991) state that:

(1) According to the "Oxford English Dictionary" (OED) and Collinson (1929), "pidgin" is a Chinese corruption of the English "business";

(2) Others consider it a Chinese corruption of the Portuguese word for business, "occupação";

(3) Or derived from the Hebrew for exchange or trade or redemption, "pidjom";

(4) Or it may derive from a South Seas pronunciation of English "beach", namely "beachee", because the language was typically used on the beach;

(5) Or it may derive from the South American Indian language, Yago, whose word for people is "pidian";

(6) According to Knowlton (1967), Professor Hsü Ti-san of the University of Hong Kong has written in the margin of a page of a book on Chinese Pidgin English (Leland, 1924) that the term "pidgin" may be derived from the two Chinese characters, "pei" and "ts'in"

meaning ‘paying money’. Many expressions in pidgin and creole languages have more than one source, so it is possible that all of these accounts are true.

2.3. DEFINITIONS OF A PIDGIN

Several definitions have been given on pidgins and creoles. The terminology of pidgin-creole studies reflects the traditional classification and theory of origin of these languages. Each pidgin or creole has been traditionally classified as a deviant dialect of a standard language. Pidgins and creoles are often also called mixed languages and an even more descriptively misleading explanation suggests that a pidgin or a creole is only a potpourri with no uniform coherent structure of its own.

Decamp (1987) however, opines that pidgins and creoles are genuine languages in their own right, not just macaronic blends or interlingual corruptions of standard languages. He describes a pidgin as an incidental communicative language within a multilingual setting which “is the native language of nobody. Its vocabulary is donated by the socio-politically dominant language in the original contact situation”, most especially, with the European imperialists. Pidgin is therefore an amalgam of the main, foreign or superstrate language and the indigenous or substrate language. Stockwell (2002) observes that because of the overwhelming colonial expansion of the British imperial power, around a quarter of all pidgins and Creoles have English as element.

Pidgins have thus been called contact, trade, or auxiliary languages. Kleinecke (1959); as cited in Hall (1966) says “a pidgin is a contact vernacular, normally not the native language of any of its speakers”. It is used in trading or in any situation requiring

communication between persons who do not speak each other's native languages. It is characterized by a limited vocabulary, an elimination of many grammatical devices such as number and gender, and a drastic reduction of redundant features. This reduction has been often called simplification. Reinecke (1964: 534) claims that "a minimum or makeshift language" will arise "when men of different speech are thrown into contact and must reach an understanding…" In defining a pidgin, Todd (1974) as cited in Gani-Ikilama (2005) sees pidgins as marginal languages which arise to fulfill certain restricted communicative needs among people who do not share a common language. Todd (1984:3) also states that it "is a communication system that develops among people who do not share a common language". Crystal (1987:334) agrees to this by saying that "a pidgin is a system of communication which has grown up among people who do not share a common language, but who want to talk to each other, for trading or other reasons. He also says it is "a language with a reduced rang of structure and use, with no native speakers. To Romaine (1988:224), a pidgin is "a language which has been stripped of everything but the bare essentials necessary for communication."

Holm (1988) defines a pidgin as a reduced language that results from extended contact between groups of people who have no language in common; it evolves when they need some means of verbal communication, perhaps for trade, but no group learns the native language of any other group for social reasons that may include lack of trust or of close contact. Holmes (1992) says that a pidgin is a language which has no native speaker; it develops as a means of communication between people who do not have a common language. So it is no-one's native language and it is likely to arise when two groups with different languages are communicating in a situation where there is also a third dominant

language. He further states that Pidgin languages are created from the combined efforts of people who speak different languages. Both sides generally contribute to the sounds, vocabulary and grammatical features and some additional features may emerge which are unique to the new variety. Muhlhausler (1997:133-135) calls pidgin languages: languages with "maximum naturalness" such that they are in fact a mixture of nature and culture. He also remarks that such "maximum naturalness" becomes reduced with the development of a pidgin language to a Creole language.

Trudgill (1974a) cited in Malmkjær (1991) says a pidgin language is thus a lingua franca which has no native speakers, which is often influenced by languages spoken by people who travelled and colonized extensively, such as the English, French, Spanish, Portugese, and Dutch, and by the languages of the people with whom they interacted repeatedly. Such languages often developed near main shipping and trading routes:

> English-based pidgins were formerly found in North America, at both ends of the slave trade in Africa and the Caribbean, in New Zealand and in China. They are still found in Australia, West Africa, the Solomon Islands…and in New Guinea…. Malmkjær (1991:107)

2.4. ORIGINS OF PIDGINS

According to Hesseling (1933:11):

> The genesis of human language is a psychological problem that no single language will ever solve, but from creole one can best learn how a given language emerges from old data and develops, because here something takes shape at a high speed, in a past recognizable to us, something which is the product, in other cases, of many centuries, with a very obscure past in its background.

Various scholars say that, the history and structure of pidgins and creoles are characterized by a number of features. Any theory that seeks to explain the origin of these languages must be able to account for this basic set of features.

The first feature, as pointed out by Whinnom (1971) is that these languages are only developed in multilingual communities. Whinnom argues that, in bilingual communities, the speakers of one group will eventually learn the language of the other group.

Secondly, Hymes (1971) is of the opinion that, communities where pidgins and creoles emerge generally involve several substratum languages whose speakers make up the majority of the population and a superstratum language spoken by a relatively small but economically powerful social group. Crucially, the substratum community does not have one common language. This situation creates the need for a "lingua franca", not only to permit communication between the speakers of the substratum languages and of the superstratum language, but also to permit the speakers of the substratum languages to communicate among themselves.

Thirdly, as Foley (1988: 163) puts it: "the language of the dominant group is not easily made available to the members of the subordinate group(s)." In fact, as has been pointed out on several occasions in the literature, creoles that most resemble their superstratum languages were created in communities where the speakers of the substratum languages had relatively more access to the superstratum community. Creoles that are more radical (i.e. less like the superstratum language) come from communities where language learners had very little access to the superstratum community. In communities where

pidgins and creoles emerge, speakers of the substratum languages generally have very little access to the superstratum language.

A fourth observation dates back to Van Name (1869–70: 123, as cited in Goodman 1964) who says that, ordinarily, languages change gradually. Within the span of several generations, speakers of innovative and conservative dialects are able to communicate, even though, over the course of centuries, a new language may evolve. By contrast, pidgins and creoles are created in a relatively short span of time.

A fifth point by Hesseling (1933:11) is that, pidgins and creoles tend to be isolating languages. Mufwene (1986, 1990, and 1991) however clearly established this property of pidgins and creoles and the problem it poses for scholars who work on pidgins and creole genesis. Indeed, Mufwene has documented the fact that this tendency appears to hold even when the contributing languages are not isolating languages.

A sixth point as observed by Holm (1988) is that, it has long been noted in literature that pidgins and creoles derive some of their properties from those of the substratum languages and some from those of the superstratum language. Moreover, several scholars have noticed that the respective contribution of the substratum and superstratum languages to a creole is not random.

These observations suggest that pidgins and creoles are not formed by an arbitrary mixture of the properties of the languages present at the time they are being created. The general pattern that seems to emerge from the observations reported above is the following: while the forms of the lexical entries of a pidgins and creoles tend to be derived from the

superstratum language, the syntactic and semantic properties of these lexical entries tend to follow the pattern of the substratum languages.

2.5. THEORIES OF ORIGIN

Any theory of pidgin and creole genesis must account for the properties of these languages. Therefore, as has been pointed out in Lefebvre and Lumsden (1989), an optimal theory must account for the fact that pidgins and creoles emerge in multilingual contexts, where there is a need for a lingua franca, and where the speakers of the substratum languages have little access to the superstratum language. It must account for the fact that Pidgins and creoles tend to be isolating languages even when they emerge from contact situations involving only agglutinative languages. It must also account for the fact that pidgins and creoles manifest properties of both their superstratum and substratum languages and it must explain why these properties are divided the way they are. Several theories of the origin of pidgins have been postulated and classified in diverse ways:

2.5.1. The Monogenetic/Relexification Theory

Malmkjær (1991) says that relexification can be defined as the process of vocabulary substitution in which the only information adopted from the target language in the lexical entry is the phonological representation. Relexification is a mental process that builds new lexical entries by copying the lexical entries of an already established lexicon and replacing their phonological representations with representations derived from another language.

Todd (1984:23) states that this theory suggests that:

> Most, if not all, of the pidgins and creoles which have arisen since the fifteenth-century as a direct result of European contact, stems from the fifteenth-century Portuguese-base pidgin.

The theory as propounded by Thompson (1961) claims that Pidgin was relexified (that is, renewed with vocabulary from different sources) as it came into contact with such other European languages as English and Dutch. According to this view all pidgins can be traced back to a single proto-pidgin, a 15th century Portuguese pidgin which was itself probably a relic of the medieval lingua franca (also known as *Sabir* from the Portuguese word for ‘know') which was the common means of communication among the Crusaders and traders in the Mediterranean area. Lingua franca survived longest on the North African coast and is attested from Algeria and Tunesia as late as the 19th century. The theory maintains that when the Portuguese first sailed down the west coast of Africa in the 15th century they would have used their form of lingua franca (*Sabir*). Afterwards in the 16th and 17th centuries when the Portuguese influence in Africa declined, the vocabulary of the then established pidgins would have been replaced by that of the new colonial language which was dominant in the area, say English or French. As the Portuguese were among the first traders in India and South East Asia a similar situation can be assumed to have obtained: the vocabulary of the original Portuguese pidgin was replaced by that of a later European language.

Whinnom (1965) notes that, with this theory the grammatical structure of pidgins would not have been affected by the switch in vocabulary (this is what is meant by the term relexification). Thus the obvious similarity in structure of all pidgins would go back to the grammar of the proto-pidgin coming from the Mediterranean area.

What this theory does not explain is why the structure (analytic) should be of the type it is. Furthermore there are a number of marginal pidgins (Russenorsk, Eskimo Trade

Jargon) which cannot conceivably be connected with Portuguese and which are nonetheless analytic in structure just as the pidgins based on the main European colonial languages are. De Camp (1970) challenges the validity of this theory as a result of the paucity of written materials and Todd (1974) does not seem to understand why a people who already possess a satisfactory core vocabulary would give it up for another vocabulary from an alien language.

2.5.2. The Polygenetic/Independent Parallel Development Theory

Todd (1974) as cited in Gani-Ikilama (2005) makes an attempt to observe similar features between Atlantic and Pacific pidgins, but argues that this cannot be attributed to their common West African backgrounds, since there is so much diversity within the West African cultures themselves. This view maintains that the obvious similarities between the world's pidgins and creoles arose on independent but parallel lines due to the fact that they all are derived from languages of Indo-European stock and, in the case of the Atlantic varieties, due to their sharing a common West African substratum. Furthermore, scholars like Hall (1966) specify that the similar social and physical conditions under which pidgins arose were responsible for the development of similar linguistic structures.

The following theories below have been postulated in support of the independent development of pidgins.

The Baby-Talk Theory

Todd (1984) says that many observers of pidginized languages have observed the similarities between pidgins and the early speech of children. This theory holds that speakers of the substratum languages were presented with a reduced (baby-talk or foreigner-talk) version of the superstratum language characterized by an absence of

functional categories such as gender, number, case, etc. In this view, the plantation owners were voluntarily speaking a reduced version of their own language in order to maximize communication with the slave population. Todd (1984) says that Bloomfield (1933), Hall (1966), Jespersen (1922) and Schuchardt (1909) hold some version of this view.

Wurm (1971:100) sees pidgin as the ultimate attempt of the governed at the governors' language. His explanation supports this view.

> …substrate speakers imitate the superstrate speakers' imitation of the superstrate speakers' imitation of the superstrate language.

Bickerton (1975) argues that this theory does not account for a creole like Chinook Jargon which is not based on European languages but rather it is the white man's attempt to speak the native's languages. This theory also fails to account for pidgins which are born out of non-domination situations.

The Foriegner-Talk Theory

Ferguson (1971:147) says foreigner talk is "the speech addressed to foreigners". Naturally human beings tend to simplify a language when speaking to a foreigner who they feel may find it difficult to understand their language. He likens it to pidgin and identifies features shared by these modes of communication. He identifies repetition among other factors. He further advocates the view that "the foreigner talk of a speech community may serve as an incipient pidgin". This view asserts that the initial source of the grammatical structure of a pidgin is the more or less systematic simplification of the lexical source language which occurs in the foreigner talk registers of its speakers, rather than the grammatical structure of the language(s) of the other users of the pidgin.

Similarly, Foley (1988: 166) writes:

> I suggest that a pidgin is a version of a foreigner talk of a superstratum community that has been conventionalized and accepted, most importantly by speakers of the substrate language(s).

The Theory of Linguistic Universals

This is the most recent view on the origin of pidgins and has elements in common with the other theories. Todd (1984) argues that universal grammar exists because of a wide ranging study of pidgins and creoles and child language. Lack of inflections, bound forms, few or no transformations; also reduplication, word order, pronoun and so on are some of the characteristics present in such grammar. She states that in an attempt to explain the evolution of pidgins, scholars have come up with contradictory theories, like Hall (1966) says that most pidgins arose independently, while Whinnom (1965) says most pidgins derive from one proto-pidgin. She postulates a universal process of simplification that is a synthetic theory. She makes an attempt to account for the similarities between pidgin languages. However, the distinguishing mark of this theory is that it sees the similarities as due to universal tendencies among humans to create languages of a similar type, i.e. an analytic language with a simple phonology, an SVO syntax with little or no subordination or other sentence complexities, and with a lexicon which makes maximum use of polysemy (and devices such as reduplication) operating from a limited core vocabulary. To put it in technical terms, a creole will be expected to have unmarked values for linguistic parameters, e.g. with the parameter pro-drop, whereby the personal pronoun is not obligatory with verb forms (cf. Italian *capisco* 'I understand'), the unmarked setting is for

no pro-drop to be allowed and indeed this is the situation in all pidgins and creoles, a positive value being something which may appear later with the rise of a rich morphology.

The Nautical Jargon Theory

As early as 1937 the American linguist John Reinecke noted the possible influence of nautical jargon on pidgins. It is obvious that on many of the original voyages of discovery to the developing world many nationalities were represented among the crews of ships. This fact led to the development of a core vocabulary of nautical items and a simplified grammar (at least as regards English). Later pidgins show many of these lexical items irrespective of where the language varieties are spoken. Thus, the word *capsize* turns up with the meaning 'turn over' or 'spill' in both West Atlantic and Pacific pidgins. So do the words *heave, hoist, hail, galley, cargo*. One of the shortcomings of this otherwise attractive theory is that it does not help to account for the many structural affinities between pidgins which arose from different European languages. Gani-Ikilama (2005:29) states that this theory claims that

> …the difference in various pidgins in different parts of the world come from the fact that the nautical jargon expanded under the influence of the mother tongues of its speakers.

2.6. DISTINCTION BETWEEN BROKEN ENGLISH, PSEUDO PIDGINS, PIDGIN ENGLISH AND NIGERIAN ENGLISH

Sey's (1973) says Broken English is almost completely devoid of connecting form words and inflections, such that it is usually characterized by strings of lexical items arranged in some logical order to form sentences. To support this Akinluyi

(1977) states that it is a manifestation of the efforts of a non-English, non-pidgin speaker to communicate in English. It basically conveys simple information.

Kperogi (2010) states that it is a somewhat pejorative label used by native speakers of English to describe the often hysterical violations of the basic rules of Standard English syntax by non-native speakers of the language. Two other popular names for broken English are "halting English" and "faltering English." For instance, the sentence, "I want to see you" may be rendered as "me like see you" in broken English. "I will see you tomorrow" could become "Me is come see you tomorrow." And so on.

He opines that, the people who are apt to speak or write broken English in the classical conception of the term are often people for whom English is a foreign language (e.g. Chinese and Japanese people) rather than people for whom it is a second language (e.g. Nigerians and Indians).

It should be noted, though, that uneducated or barely educated people in English-as-a-second-language linguistic environments can and indeed do speak or write broken English, while people who are well-schooled in English in English-as-a-foreign-language environments don't speak or write broken English. Now, since even native English speakers routinely violate the rules of their own language, tolerable grammatical errors can't be regarded as "broken English."

Pseudo Pidgins, on the other hand, are those forms either spoken or written which are usually confused with NP; however they could share some common characteristics with NP, due to their linguistic forms (Omamor, 1990, 45-46).

Zebrudaya's language can be referred to as a Pseudo Pidgin and also "an exaggerated English". She further says that it is "an unfortunate attempt to speak Standard English by an ill-informed person".

Pidgin is a technical term in linguistics that refers to a "contact" or "trade" language that emerged from the fusion of foreign, usually European, languages and indigenous, usually non-European, languages. In this linguistic fusion, the European languages provide most of the vocabulary and the indigenous languages provide the structure of the language.

For instance: "Wetin dey hapun nau?" The informal Standard English equivalent of this expression would be "What's up?" Now, "wetin" is a distortion of "what is," "hapun" is the corruption of "happen," but "nau" is derived from the Igbo word "na" or "nna." In this sentence, the vocabulary is mostly English but the structure of the sentence is decidedly Nigerian. In Nigerian languages, it is usual to end sentences with what grammarians call terminal intensifiers. An intensifier is a word that has little meaning except to accentuate the meaning of the word or phrase it modifies.

A "terminal intensifier" is therefore an intensifier that appears at the end of a sentence. Words like "o" in "E don taya me o," [I'm fed up], "na" in "wia you dey na?" [Where are you?], and "sha" in "Di ting get as e be sha" [That's really unusual] are terminal intensifiers because they appear at the end of sentences and merely heighten the meanings of the phrases that preceded them. With a few exceptions, intensifiers appear either at the beginning or in the middle of sentences in English.

E.g., "Honestly" in "Honestly, this doesn't make sense to me," "really" in "I'm really tired."(Kperogi, 2010)

Additionally, pidgins are characterized by a simple, often anarchic and rudimentary grammatical structure, a severely limited vocabulary, and are used for the expression of really basic thought-processes. This is because they emerged as "emergency" languages for casual, short-term linguistic encounters. Therefore, pidgins can't express high-minded thought-processes and are usually not anybody's primary or first language. Where pidgins acquire complex, well-ordered, rule-governed grammatical forms, a rich lexicon for the expression of complex thoughts, and become the first language of a people, they mutate to "creoles." In the socio-linguistic literature, it is traditional to label pidgins as "artificial languages" and other languages, including creoles, as "natural languages." However, it is obvious that pidgins don't have the same social prestige as other languages.

Now Kperogi (2010) further states that, in Nigeria, it is customary to use "Pidgin English" and "broken English" interchangeably. But Pidgin English isn't broken English because it does not attempt to approximate the linguistic conventions of Standard English. In other words, it isn't the product of an incompetent attempt to speak or write Standard English; it's the product of a historically specific, socio-linguistic alchemy of Nigerian languages and English. Interestingly, Nigerian Pidgin English is now increasingly being creolized especially in Nigeria's deep south and in such cosmopolitan, multi-ethnic urban centers as Lagos and Abuja. It's anybody's guess where this will all end.

Nigerian English does not mean Nigerian Pidgin English. Nor does it mean the English spoken by uneducated and barely educated Nigerians. It means the variety of English that is broadly spoken and written by our literary, intellectual, political, and media elite across the regional and ethnic spectrum of Nigeria. According to Kperogi (2010) what is called British Standard English, for instance, is no more than the idiosyncratic usage of the language by the English royalty—and by the political, intellectual, literary, and media elite of the country. Chinua Achebe once said, in defense of his creative semantic and lexical contortions of the English language to express uniquely Nigerian socio-cultural thoughts that have no equivalents in English, that any language that has the cheek to leave its primordial shores and encroach on the linguistic territory of other people should learn to come to terms with the inevitable reality that it would be domesticated.

The fundamental sources of Nigerian English could be linguistic improvisation (to express unique socio-cultural thought-processes that are absent in the standard varieties of English), old-fashioned British English expressions, initial usage errors fossilized over time and incorporated into our linguistic repertory, and a mishmash of British and American English. It is important to highlight the distinctiveness of Nigerian English and its deviations from standard American and British English to heighten people's awareness of the ways in which our English is different from the two dominant varieties of the language and therefore aid intelligibility across these varieties (Kperogi, 2010).

2.7. FUNCTIONS OF A PIDGIN

Gani-Ikilama (1989:17-21) gives six basic functions of a pidgin. They are as follows:

1. **Link language**: NP serves as a lingua franca for Nigerian heterogeneous tribes. She cites Adekunle (1972) who says that the function of pidgin has changed from that of a trade language only used by traders and missionaries to that of a link language used as a medium of inter-ethnic communication

2. **Workers language**: this is exclusively the type of language used by workers predominantly during work. An example is "Fanagalo" which serves as a means of communication between Africans and the Europeans during work in Zambia. She further cites Kisob (1963) as stating that pidgin is "an indispensible raw material in any scheme of industralisation. In Nigeria, factory workers, tailors, mechanics, shoemakers, painters, builders and so many other individuals belonging to different sections of the work force have a very close link with pidgin as most of them use it as their medium of communication in their work places.

3. **Soldier language**: Pidgin serves as an efficient means of communication among the army and the police force especially in Nigeria. It gives the soldier a sense of belonging and also serves as a tool with which to function.

4. **Individual/Society**: Pidgin serves as a language of identity to an individual in the society. He is able through the language to identify himself in the society and express himself normally as well as to gain access to the experience of others. In the Nigerian society, NP plays a significant role in the government, law, education and

culture. In the case of culture, since NP has become a creole in some parts of Nigeria, it is automatically part of the culture of Nigerians.

5. **Language of socialization**: Pidgin also helps us to socialize and be accepted in a group, be it within an educated group or an uneducated group of individuals.

6. **Status marker**: Due to the fact that the Nigerian government has not given NP an official recognition, NP also performs the function of a status marker. Since English language is seen as the language of the educated, it is easy to see that a person who can speak NP (which is regarded as the common man's language) and not English is automatically on the lower rung of the status ladder. He is however above someone who can speak only his native language and nothing else.

Abdullahi-Idiagbon (1999) observes that pidgins initially are almost exclusively used for referential rather than for affective functions. He acknowledges that unlike the creole, pidgin is used to replace the native language in a micro-speech community. This implies that pidgins are restricted to a few practical issues or events. They are typically used for quite specific functions like buying and selling rather than to signal social distinctions or express politeness. Consequently, the structure of a pidgin is generally no more complicated than it needs to be to express these functions. Initially, pidgins develop with a narrow range of functions in a very restricted set of domains. Those who use them have other languages too, so the pidgin is an addition to their linguistic repertoire used for a specific purpose, such as trade or perhaps administration. At the early stage of pidgins they are of considerable interest to sociolinguists because of the influence which the society exerts on their forms and functions. Hudson (1990:62) confirms

> Each pidgin is of course specially constructed to suit the need of its users which means that it has to have the terminology and constructions needed in whatever kinds of context.

Meyerhoff (2006:293) is of the view that it is "a language variety that is not very linguistically complex or elaborated and is used in faintly restricted social domains and for limited social or interpersonal functions".

2.8. DISTRIBUTIONS OF PIDGINS AND CREOLES AROUND THE WORLD

Wardhaugh (1986:65) says that pidgins and creoles are "distributed mainly, though not exclusively, in the equatorial belt around the world, usually in places with direct or easy access to the oceans". He says they are found mainly in the Caribbean Sea, the Atlantic, the Indian, and the Pacific Oceans and around the north and east coasts of South America and those of Africa as well during the 17th through the 19th centuries. Several other pidgins and creoles also emerged in non-European parts of the world such as Africa, Australia, North America, Greenland and some parts of other Arctic regions.

Language Base

Wardhaugh (1986) is of the view that at the emergence of a pidgin, there is always a contact between two or more languages. It should be noted however, that one of these languages usually enjoys prestige over the other. That is why many of the words that eventually form the vocabulary of the pidgin are usually borrowed from the prestigious language. Then, such a pidgin finally becomes a physical language as a result of those elements loaned into it by the dominant language. That is why many of the pidgins of the world derive its name from the dominant language which forms its base. Hence we have around the world today different pidgins such as Pidgin English, Pidgin French, Pidgin

Portuguese, and Pidgin German, all deriving their forms from English, French, Portuguese, and German languages respectively. As a matter of fact, there are some pidgins that are African based; these ones have their bases in some African languages.

One problem that linguists have been trying to find a solution to is the possibility of knowing the exact number of pidgins and creoles in the world. Gani-Ikilama (2005:34-35) quoting Romaine (1988) and Muhlhausler (1988) mentions that "the difficulty in establishing the exact number of these languages is due to… particular definition used for pidgins and creoles". She adds that ascertaining the exact number of pidgins and creoles in the world has been very difficult owing to the disposition of the speakers to the languages they speak. Some of the speakers according to her are ashamed of identifying themselves with pidgins and creoles and therefore insist "they are speaking the standard languages even when they are not".

Hancock (1971) lists 127 pidgins and creoles. Thirty-five of these are English-based; another fifteen are French-based; fourteen others are Portuguese-based; seven are Spanish-based; five are Dutch-based; three are Italian-based; six are German-based and the rest are based on a variety of other language. A list of English-based pidgins according to Hancock's 1971 classifications is given below.

S/N	**PIDGINS AND CREOLES**	**PLACE OF USE**
1	Hawaiian Creole	Hawaii
2	Gullah/Sea Island	USA South-Eastern Coast
3	Jamaican Creole	Jamaica

4	Guyana Creole	Guyana
5	Krio	Sierra Leone
6	Sranan Creole English	Coastal Suriname
7	Cameroun Pidgin English	Cameroun
8	Nigerian Pidgin English	Nigeria
9	Chinese Pidgin English	China
10	Pitcairnese	Pitcairn Island
11	US Black English	USA
12	General Amerindian Pidgin	America
13	Bahama & Caicos Islands Creole	Bahamas
14	Cape Samana Dominican Creole	Dominican Republic
15	Lesser Antilles Creole English	South America
16	San Andres & Providential Colombia Creole	Colombia
17	Belize Creole English	Belize-Central America
18	Nicaragua's Mosquito Coast Creole	Nicaragua
19	'Bush Negro' Creole English	America
20	Banjul Creole English	Banjul Island-Western Gambia
21	Liberian English	Liberia
22	Fernando Po Creole	Bioko Island
23	St. Helena Pidgin English	Saint Helena Island
24	Hobson Jobson	
25	Bogot Aboriginal Reserve Australian Creole English	Australia

26	Northern Territory Pidgin	Australia
27	Neo-Nyungar	Southwestern Australia
28	Australian Pidgin English	Australia
29	Jargon English	America
30	Maori Pidgin English	New Zealand
31	Norfolkese	Southeastern Virginia
32	Melanesian Pidgin English	Melanesia-Pacific Island
33	Micronesian Islands	Micronesia- Pacific Island
34	Korean Pidgin English	Korea
35	Japanese Pidgin English	Japan

2.9. WEST AFRICAN PIDGIN ENGLISH (WAPE)

West African Pidgin English, according to Richard (2011) is also called Guinea Coast Creole English; it was the lingua franca, or language of commerce, spoken along the West African coast during the period of the Atlantic slave trade. British slave merchants and local African traders developed this language in the coastal areas in order to facilitate their commercial exchanges, but it quickly spread up the river systems into the West African interior because of its value as a trade language among Africans of different tribes. Later in its history, this useful trading language was adopted as a native language by new communities of Africans and mixed-race people living in coastal slave trading bases such as James Island, Bunce Island, Elmina Castle, Cape Coast Castle and Anomabu. At that point, it became a creole language. Some scholars call this language "West African Pidgin

English" to emphasize its role as a lingua franca pidgin used for trading. Others call it "Guinea Coast Creole English" to emphasize its role as a creole native language spoken in and around the coastal slave castles and slave trading centers by people permanently based there.

Tom (2002) says that "WAPE" is spoken in a geographical continuum from Gambia to Cameroon (including enclaves in French- and Portuguese-speaking countries) and in a vertical continuum with WAE [West African English] at the top. Among the local varieties are "Aku" in Gambia, "Krio" in Sierra Leone, "Settler English" and "Pidgin English" in Liberia, "Pidgin (English)" in Ghana and Nigeria, and Pidgin (English) or Kamtok in Cameroon. It originates in 16th-century contacts between West Africans and English sailors and traders, and is therefore as old as so-called 'Modern English.' Some WAPE speakers, especially in cities, do not speak any traditional African language: it is their sole means of expression. Some researchers have proposed a family of "Atlantic creoles", because many of its features are close to those of creole in America, ' that includes pidgin in West Africa, Gullah in the U.S., and the various patois of the Caribbean. However, like them, and despite its usefulness, vigor, and wide distribution, Pidgin tends to be regarded as debased English".

Richard (2011) opines that West African Pidgin English arose during the period when the British dominated the Atlantic slave trade in the late 17th and 18th centuries, ultimately exporting more slaves to the Americas than all the other European nations combined. During this period, English-speaking sailors and slave traders were in constant contact with African villagers and long-distance traders along thousands of miles of West African coastline. Africans who picked up elements of Pidgin English for purposes of trade

with Europeans along the coast probably took the language up the river systems along the trade routes into the interior where other Africans who may never have seen a white man adopted it as a useful device for trade along the rivers. The existence of this influential language during the slave trade era is attested by the many descriptions of it recorded by early European travelers and slave traders. They called it the "Coast English" or the "Coast Jargon."

A British slave trader in Sierra Leone, named John Matthews, mentioned pidgin English in a letter he later published in a book titled *A Voyage to the River Sierra-Leone on the Coast of Africa*. Matthews (1788) refers to West African Pidgin English as a "jargon," and he warns Europeans coming to Africa that they will fail to understand the Africans unless they recognize that there are significant differences between English and the coastal pidgin:

> "Those who visit Africa in a cursory manner...are very liable to be mistaken in the meaning of the natives from want of knowledge in their language, or in the jargon of such of them as reside upon the sea-coast and speak a little English; the European affixing the same ideas to the words spoken by the African, as if they were pronounced by one of his own nation. [This] is a specimen of the conversation which generally passes...:
>
> Well, my friend, you got trade today; you got plenty of slaves?
> No, we no got trade yet; by and by trade come. You can't go.
> What you go for catch people, you go for make war?
> Yes, my brother… gone for catch people; or they gone for make war." Matthews (1788:3)

The similarities among the many English-based pidgin and creole languages spoken today on both sides of the Atlantic are due, at least in part, to their common derivation from the early West African Pidgin English. Note the following examples:

- **Sierra Leone Krio**:

Dem dey go for go it res -- They are going there to eat rice

- **Nigerian Pidgin English**:

Dem dey go chop rais -- They are going there to eat rice

- **Cameroonian Pidgin English**:

Dey di go for go chop rice -- They are going there to eat rice

- **Gullah**:

Dem duh gwine fuh eat rice -- They are going there to eat rice

2.9.1. GHANAIAN PIDGIN ENGLISH

Huber (1999a) says that Ghanaian Pidgin English (GhaPE), is used by roughly a quarter of the population in some situations, it is part of the West African Pidgin English (WAPE) continuum, which includes the varieties spoken in Sierra Leone (the creole Krio), Ghana, Nigeria, and Cameroon. The many similarities between the restructured Englishes spoken in these countries can to a large part be explained by the fact that the Ghanaian, Nigerian, and Cameroonian varieties are descendants of Krio.

Lewis (2009) states that Pidgin English, which came into being in the second half of the 17th century, was the only contact variety that survived into the 20th century. Structurally, this early trade Pidgin English was considerably simpler and more variable than today's GhaPE. The formation of GhaPE as current today took place during British colonial rule in West Africa. From the 1840's onwards, Africans liberated from slave ships by the British navy and settled on the Sierra Leone peninsula, some 1,500 km west of Ghana, went back to their respective places of origin, thus spreading an early form of Sierra

Leonean Krio along the West African coast, Nigeria in particular. Historical and linguistic evidence indicates that in the 1920s migrant workers introduced the Nigerian offshoot of Krio to the Gold Coast, where it replaced the earlier trading pidgin. Some instances of GhaPE sentences include:

	Meaning
1. Polismã ì bì laik wumã.	Policemen are like women.
2. Dè no dè pe enibodi.	They did not pay anybody.
3. Wì plenti pas dem.	We are more numerous than them.
4. Jù gò sori.	You will be sorry.

2.10. NIGERIAN PIDGIN (NP)

Mafeni (1971) observes that NP has become a widely spoken lingua franca in Nigeria and that many town and city dwellers are at least bilingual in NP and one indigenous language. According to Faraclas (2004), NP is spoken, today, by millions of people, especially the younger generation representing various linguistic areas of the Nigerian society. Concerning the numerical strength of NP speakers in Nigeria, Faraclas (2004:828) says:

> Well over half of the 140 million inhabitants of Nigeria are now fluent speakers of the language [NP], making NigP [NP] the most widely spoken language in Nigeria, as well as the indigenous African language with the largest number of speakers. Given the rapid spread of NigP [NP] among younger Nigerians, this proportion should increase to cover over seventy or eighty percent by the time the present generation of children reaches adulthood. There is no Creole language worldwide with nearly as many speakers as NigP [NP].

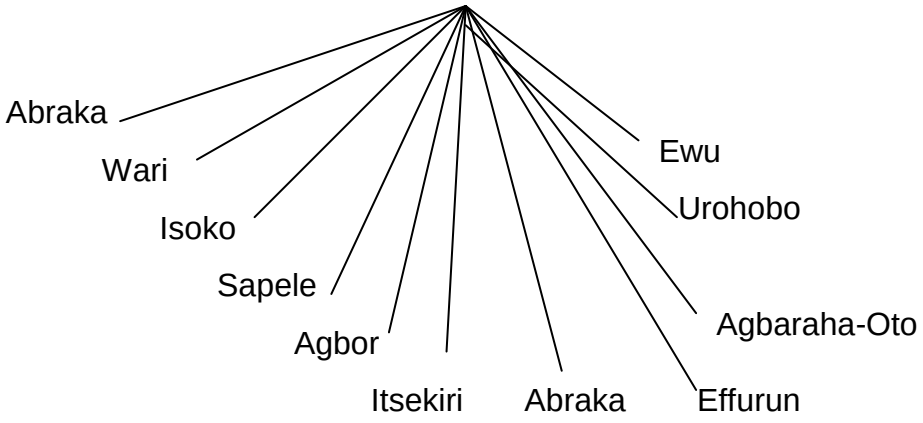
Oyelaran (1990) (as cited in Akande, 2008:74) is of the view that, out of many common manifestations of language marginalization, only one has been extensively researched in Nigeria: the non-recognition of minority languages at the local, state or national level. However, marginalization can also come in the form of limited space or attention given to a particular language in printed or electronic forms. A language is considered marginal only when there are other languages to which we can compare it within the same speech community. There is a sense in which NP can be regarded as a marginal language when we consider the fact that its written form, compared to the written forms of languages like English, Yoruba, Hausa and Igbo, is on the margin. Not many literary works have been produced in NP in Nigeria. When we compare the literary works written in any of the four languages mentioned above (i.e., English, Yoruba, Hausa and Igbo) in Nigeria with the few ones written in NP, it would be apparent that NP has been marginalized in the print medium. Apart from the fact that only a few novels or drama texts exist in NP, most Nigerians do not often read or pay any serious academic attention to works written in NP. This is born out of the attitudes that they have to the language. More importantly, while English and the other three national languages are codified, NP is not. (Akande 2008)

An investigation into the use of Pidgin English in Nigeria is necessary in order to understand the social structures of the society and the language behaviour itself. Writing on NP, Jowitt (1991) also remarked that recently the pidgin has attained the feat of dignity not only among the illiterates but also the literate members of the society. He instantiated the use of pidgin signals proximity and informality and states that it is good for cracking jokes.

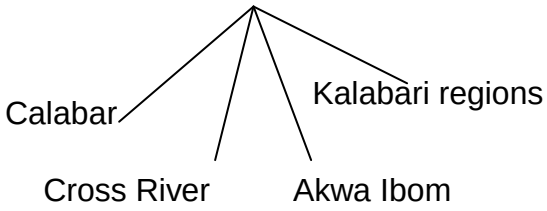
2.11. EMERGING VARIETIES OF NP

Abdullahi-Idiagbon (1999:8) states that Obiechina (1984) and Elugbe (1995) are unanimous in their opinion that the NP came into Nigeria through the coast. Different pidgin variants have been noticed in Nigeria. He considers Obiechina's version because of his meticulousness in the compartmentalization of NP into variants as exhaustive and critical. Below is a diagram which summarizes Obiechina's classification of the NP; the variants identified are five, namely: Bendel, Calabar, Lagos, Kano/Maiduguri and Port Harcourt variants (illustrated in Abdullahi-Idiagbon, 1999:8).

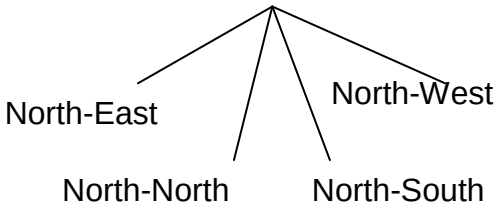
(i) Bendel Variant



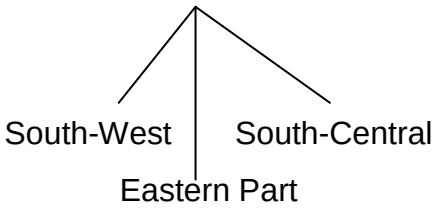
(ii) Calabar Variant



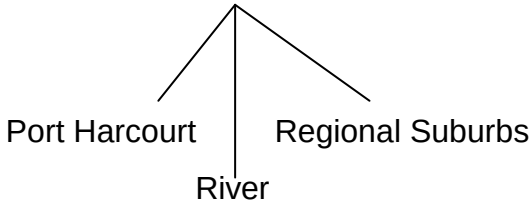
(iii) Kano/Maiduguri Variant



(iv) Lagos Variant



(v) Port Harcourt Variant



A variant is characterized by a preponderant influence of its substrate language on the form and usage of that variant. A variant popularises vocabularies from a substrate language including their pronunciation, spelling, usage and meaning beyond the territory of the original speakers.

Wardhaugh (1986:62) states that:

> A common view of a pidginized variety of a language, for example, Nigerian Pidgin, is that it is some kind of 'bad' English, that is, English imperfectly learned and therefore of no possible interest. Consequently, those who speak a pidgin are likely to be regarded as deficient in some way, almost certainly socially and culturally, and sometimes even cognitively.

Such a view is quite untenable.

2.12. FEATURES OF NP

Linguists have discovered many important and interesting characteristics about them. These characteristics bear on fundamental issues that have to do with all languages, full fledged and marginal alike. In describing the characteristics of pidgins and creoles, it is usual to compare them with their donor languages or the standard language with which they are associated. Whinnom (1971) as cited in Gani-Ikilama (2005:57) gives four criteria used to distinguish a pidgin from any other language, they are:

1. Simplification.
2. Impoverishment.
3. Unintelligibility.
4. Stability.

Whinnom (1971) also observes that, because pidgins develop to serve a very narrow range of functions in a very restricted set of domains, they tend to have a simplified structure and a small vocabulary compared with fully developed languages. He goes on to give four identifying characteristics of a pidgin which are:

1. It is used in restricted domains and functions.
2. It has a simplified structure compared to the source languages.
3. It generally has low prestige and attracts negative attitudes.
4. Pidgins often have a short life. If they develop for a restricted function, they disappear when the function disappears.

The simplicity and resilience of pidgin are always perceived differently by people. Abdullahi-Idiagbon (1999) cites positivists like Adegbija (1994) who sees these qualities as an asset and a boost to easy acquisition of the language. On the other hand, Elugbe (1995) views the language contemptuously and describe it as a debased form of language.

Decamp (1971), Hymes (1971) and Hudson (1990) give a synopsis of the characteristics of pidgins as follows:

i. Elimination of grammatical devices like inflections, plural possessive and tenses.
ii. The use of reduplication as intensifier.
iii. Ability of a word to have semantic extension i.e. expanded meanings.

Sometimes a speaker could code-switch from the Standard English to pidgin in order to indicate deliberately that the mood of discussion needs to be changed. This type of code switching is known as metaphorical code-switching. This practice is noticeable among

the youths who often differentiate between the "fun time" and "business time". Code-switching deserves more attention than code-mixing in discussing pidgins. This is because the idea of pidgin presupposes (code) mixing of languages.

2.12.1. NP Lexicon

According to Holm (1988) pidgin lexicons are usually restricted in size and make up for it through multifunctionality (one word having many syntactic uses), polysemy (one word having many meanings), and circumlocution (lexical items consisting of phrases rather than single words). He also notes that the lexicons have been [and still are] influenced by European lexical sources, African lexical sources, morphological, and semantic changes. The processes by which these take place include lexical loaning/retention, coining, semantic shifts such as broadening/extension, narrowing, syntactic shifts, calquing, and reduplication.

Ofulue (2010) cites Oloruntoba (1992) who observes from various speakers' usage practices that NP's lexicon is quite dynamic and in a constant flux comprising the use of basilectal, mesolectal, and acrolectal varieties all at the same time. In other words, for one word you can have at least two lexical variations e.g. chop/eat for eat, ala/shaut for shout, rishi/rich for reach etc. Faraclas (2004) notes that lexical processes in NP are mostly derivational processes; they include multifunctionality in word order, reduplication, compounding, prepositions, serialized verb constructions, and ideophones. Osoba (2004) notes the following word formation processes for NP: blending, clipping, compounding, conversion, extension and reduplication.

Word Formation in NP

Word formation processes in NP include affixation, compounding, reduplication, and intensification. As cited in Ofulue, (2010), Koffi's (2006) principle on word formation processes serves as a useful guide, and is summarized as follows:

-NP Affixation

At this point an affix and its root should be written as a single word.

NP	**English**	**NP**	**Meaning**
wok	work	woka	worker
smok	smoke	smoka	smoker
eke	police man	ekelebe	policemen

-Compounding in NP

Compound words made up of words of two different syntactic categories (where one word modifies the other) should be hyphenated.

NP	**Meaning**
baik-man	bike rider
chop-moni	feeding allowance
opun-ai	worldliness
sidon-luk	'wait and see' attitude
man-pikin	male child (indefinite noun referent)
strong-hed	stubborn

-Intensification in NP

In this case the same item (free morpheme) is reduplicated to intensify the meaning of the other; the items should be written as separate words.

NP	**Meaning**
bad bad	extremely bad/good
bai bai	always buying
koret koret	extremely good
chopi chopi	always eating
wel wel	extremely well
krai krai	always crying

-Reduplication in NP

This feature is quite similar to intensification. Ofulue (2010) is of the view that there are at least two types of reduplication in NP. There is the productive process by which new words can be formed from the existing lexicon:

NP	**English**	**Reduplication**	**New meaning**
Wosh	wash	woshwosh	faded (cloth)
Waká	walk	wakawáká	lay about
Boi	boy	boíboí	houseboy
Tok	talk	toktok	chatter
Shap	sharp	shapshap	smartly, quickly

He further states that new words are also formed through frozen reduplication that is, the reduplicated morpheme does not have meaning on its own. Most of NP's ideophones belong to this category:

NP	**Meaning**
bámbam	very beautiful
cháchá	very new
dìmdìm	sound of a bass guitar
magomágó	dribbling dishonest act
smèsme	unstable, neither here nor there
moimoi	bean pie
chukuchuku	thorns
yamayama	rubbish
krokro	rashes, boils

-Marking Tones in NP

Esizimetor (2009) says that NP is a tone language with two tones: high and low. In NP there are over a dozen tone-based minimal pairs. Tones can be marked in NP using tone diacritics. Based on the principle of minimal tone marking, considering the low tones as the common tone in NP, we can then indicate the high tones (´) in the orthography.

bàbá (father, old man, master)

bábà (a barber)

fàdá (catholic priest)

fádà (father)

Borrowing in NP

Samarin (as cited in Hymes 1971:119) says that "salient pidginization" as a feature of pidgin describes the striking concomitant changes that natural languages experience in the process of becoming a pidgin. One of such is that, a pidgin has a very high rate of borrowing – so high that it is sometimes automatically called a mixed language.

The main sources of borrowing in NP are English-the superstrate source, and Nigerian languages-the substrate sources as well as some foreign languages. Below are some examples from foreign languages:

NP	**Portuguese**	**Meaning**
dash	das	give/donate/gift
kpalava	palabras	trouble/serious problem
kpotoki	Portuguese	white man
legos	lago	lagoon
pikin	pequeno	child
sabi	sabeir	to know
sabi-sabi	sabeir	all knowing/being too forward
NP	**French**	**Meaning**
boku	beaucoup	many, much

boku boku	beaucoup	very many, very much
obokuru	beaucoup	very large, a very fat person
NP	**Meaning**	**Source**
wuruwuru	corrupt	Yoruba
vejitebu	vegetable	English
miraku	miracle	English
baptizim	baptism	English
tolotolo	turkey	Yoruba
wahala	trouble	Hausa
kpekere	Plantain chips	Yoruba

Coinages in NP: Frozen coinages

Ofulue (2010) says they are words which were coined from at least two words but which over time have come to be used at single words to convey a new meaning.

NP	**Meaning**
opstia	storey building
ontop	upon/on top of
komot	come out/leave
sidon	sit down
fosek of/sekof	for the sake of / since / because of
wotapruf	plastic covering/raincoat

bonboi	male baby
bakhand	illegal (business)
beleful	completely satisfied

Composition in NP

Ofulue (2010) also states that this process does not appear to be as productive in NP as it is in many of the substrate languages. Speakers tend to simply borrow the English equivalent if there is no existing word in NP as seen above. A guiding principle would be to first decide if the borrowed word conveys the intended meaning in NP. But where the concept may require explanation, the process of composition may be considered. For example:

NP	**Meaning**
pesin we de sabi sta dem	astrologer
ste togeda	contact (Elugbe & Omamor, 1991)
folotok	communication (Elugbe & Omamor, 1991)

Calquing in NP

This process involves the translation of words or idioms word for word. Ofulue (2010) says that Holm (1988) notes that calquing provides evidence for the substantial semantic influence of substrate languages on Pidgins and Creoles. Here are some examples in NP:

NP	**Literal**	**English**

ple am	play him/her	deceive
hat kot	heart cut	fear
beleswit	stomach sweet	well said
longatrot	long throat	greedy
wuman rapa	woman's wrapper	lady's man

Semantic Extension in NP

Romain (1988) makes it clear that a serious misunderstanding can arise from the assumption that words which look like English ones have the same meaning. Some English words in NP have kept their meaning, while others have experienced different kinds of changes. Therefore, while some words could change in their meaning, some others undergo a shift in their meaning. Whereas, some other words become amplified by the use of modifiers. For instance, "bele" stands for "stomach, belly or womb". But "to be pregnant" is expressed in NP as "get bele".

Furthermore Hall (1972:143) states that:

> The vocabularies of pidgins and creoles manifest extensive shifts in meaning. Many of these changes are the result of the inevitable broadening of reference involved in pidginization. If a given semantic field has to be covered by a few words rather than many, each word must of course signify a wider range of phenomena.

Existing words in NP are extended beyond their original meaning. For instance:

NP	Meaning	Other
oga	boss	lord / leader
papa	father	old man (tonal change)
ánti	aunt	general address term for older females
wota	water	body of water /tears
jam	meet	bump into / hit

2.12.2. NP Syntax

Bakker (1995) states that pidgin languages often have a fixed word order. The syntactic function of a word depends very much on its position in a sentence. In theory, one word can fulfill substantival, adjectival, and verbal functions. There also exist words which are inserted before or after the central words, and having grammatical functions. Almost all creole languages have SVO (subject-verb-object) word order. But in pidgins the word order is more varied.

Morphologically, pidgin and creole languages are more reduced than their source languages, and typologically they are generally isolating or agglutinating. Schuchardt (1883b) explains the tendency for articles and prepositions to disappear in pidginization as a developmental error. Nevertheless, time and again he was struck by grammatical similarities in geographically widely separated pidgins and creoles, especially in the verb system.

Creative development or morpho-semantic expressions are found in the direct transfer of Nigerian local expressions into NP, or expressions created into the language through morphological processes, having unique and clear-cut semantic implications from their traditional meanings. It is factual to say, therefore, that more often than not, whole NP expressions are based on some underlying semantic expressions of the regional language of its speakers. Further examples of creative/morpho-semantic expressions in NP usage will be found in the following expressions:

1. Chif nọ sẹn ẹnibọdi at ọl at ọl! (Chief doesn't care a hoot/Chief is apathetic)

2. Shi sabi ẹnta pẹsin bọdi wẹl wẹl. (She knows perfectly how to work her way into a person's heart)

3. A bẹg, a nọ fit dai. (Oh no! I cannot work myself to death/bring myself to ruin)

4. Odjugo dọn opun ai tiyẹ. (Odjugo now has a sense of wisdom)

5. Hm-m, yu dọn hama! (Surely, you have hit a jackpot!)

6. God dọn bọta mai brẹd. (Now, my prayers are answered)

7. A bẹg, mek yu nọ puọ san san fọ mai garri. (Please don't [pour sand into my meal of garri] ruin my chances)

8. Mek yu shain yọ ai wẹl wẹl (be cautious/be vigilant/be wary)

9. Dis wan na hẹlẹlẹ (this is fantastic/wonderful)

10. Na di ogbongẹ tin wẹ dẹ bi dat (that is the main thing/the core issue involved)

11. Im giv wuman bẹlẹ (he made a woman pregnant)

12. Bọdi de bait am (he is edgy or he is on edge)

13. Mai onu na to sidọn-luk (mine is simply to sit and watch/… to show apathy)

14. I de kari wuman wẹl wẹl (he is a philanderer)

15. Di nait wey ẹnta yẹstade mọnin (two nights ago)

16. Na so i kari chọch fọ hẹd (he is given to fanaticism)

17. I go no hau fa jus-nau jus-nau (he would soon get to realize his folly/get the real essence of)

18. Di gẹl de kari du (The girl is flirtatious)

19. I na kọrẹt gai (he is an understanding/a happy-go-lucky/admirable person)

20. As di man tek supa-glu hol mọni fọ hand, na so Oyinbo de swit fọ 'im maut (the man may be tight-fisted though, but he has a good command of the English language)

21. I go tek hẹd waka (He would be elated/ecstatic)

22. Efe ai tu de shuk fọ mọni (Efe is so money conscious)

23. Yọ onu de yọ bọdi! (Your own form of insanity is beginning to manifest),

24. Dẹm dọn swẹr fọ ram (S/he is bewitched/under a spell/… has been cursed, etc.

2.12.3. NP Orthography

Williamson (1984) while quoting Bamgbose (1965:8) observes that a good orthography "should represent all and only the significant sounds in the language". Quite simply, a good orthography must agree with the sound system of the language it represents. It must have a distinguishable way of representing all the different significant sounds or the vowel and consonant phonemes of the language. And this translates to writing all the different significant sounds in the language either by using distinct letters or a distinct combination of letters.

Esizimetor (2010) observes that attempts to write the NP began since the late 18th century. The history of writing the language shows that different people have at different times adopted different ways of writing the language. This has resulted in numerous orthographies, without a single acceptable way of writing the language. However, despite various proposals for a standard orthography for NP, there had been no consensus to adopt any of them until the first conference on NP which was facilitated by "Institut de Recherche Francais en Afrique au Nigeria"-IFRA-NG (French Institute for Research in Africa) in July 2009. The general principle adopted by the academy is that the orthography of NP should be phonetically based. That is, words should be spelled and written as pronounced according to the sound patterns of NP. And that the orthography should be based on common core features of NP rather than on a particular regional or social dialect of the language. Guided by the principles of simplicity, familiarity and harmonization, the academy adopted the use of diagraphs and diacritics to represent sounds that are not in the

Roman alphabet such as ch, gb, sh, kp, zh, similar to those used in the alphabets of many NP substrate languages like Edo, Itsekiri, Urhobo. Words borrowed from English or other languages should be written to fit NP's sound patterns and syllable structure. For simplicity and ease of reading, minimal tone marking shall be employed in lexical/grammatical constructions where meaning is not clear from the context.

Ofulue (2009) however, claims that Standard NP Orthography has a total of 28 alphabets, made up of 23 single letters and 5 digraphs for writing the language. They are: a, b, ch, d, e, f, g, gb, h, i, j, k, kp, l, m, n, o, p, r, s, sh, t, u, v, w, y, z, zh. And these letters and diagraphs directly correspond with the sounds of the language. The letter e is used to represent 2 distinct sounds, [e] and [ɛ]; while letter o is used to represent [o] and [ɔ]. This is done for convenience of writing and typing. In a preliminary test conducted on the use of this orthography we discovered that many speakers of NP can make the appropriate switch between the sounds and can determine the meaning of the words in context with ease. Moreover, using e and o this way is a familiar and practical spelling practice that many writers are already used to.

2.13. STATUS OF NP

Elugbe and Omamor (1991:14) in their explanation of a pidgin, mention that "pidgin languages do not have high status or prestige… they often seem ridiculous. They have been described as mongrel jargons and macaroni lingos". Within Nigerian society, NP seems to have an ambivalent status as some members have embraced and associated themselves with the language only by using it for interactions when the need arises. The use of NP by Nigerians, however, has led to the growing status of the code in the country. In

other words, NP has remained one of the languages with vitality in the society despite its unofficial recognition.

Nonetheless, Agheyisi (1971) says, it has been observed that a large number of people across various sectors of the society including particularly those parents who are highly placed government officials, teachers, students in the universities tend to express disgust at its use by youths at home and school premises. This is because they see NP as an inferior language meant for the semi-illiterates and low status members of the society. In place of NP, they have extolled the use of English and the three officially recognized indigenous languages (i.e. Hausa, Igbo and Yoruba) for communication.

NP has assumed a significant role in communication in Nigeria, especially between and among ethnic groups that do not share a common language. It has also acquired some status that emanates from the roles that it plays in Nigerian society. Furthermore, it could be argued that NP has enhanced the propagation of national ideas, socio-cultural, linguistic and political developments as well as peace and unity in the country since it is the only language that both the educated and the uneducated, irrespective of their ethnic affinities, can identify with. Akande (2008:38) notes that:

> There is a sense in which NP could be regarded as a marker of identity and solidarity. It is an inter-ethnic code available to Nigerians who have no other common language.

NP has coexisted with hundreds of indigenous Nigerian languages for over a century, in a sense it reflects national identity in Nigeria. NP serves as a lingua franca across the country. It is the language that makes communication possible in all sectors of the Nigerian community. It is spoken by people, irrespective of their linguistic background,

educational attainment, age or position in the society. Akinluyi, (1977:36) affirms this when she says "pidgin is used in Nigeria by people from different walks of life ranging from the illiterate market woman to the university professor. It is used by people of different ages and different linguistic backgrounds".

NP is described by Adekunle (1972: 198) as "...the language most frequently used as the means of inter-ethnic communication at shopping complexes, market places, motor parks, and even in most informal discussions in offices, and in linguistically heterogeneous cities". Gani-Ikilama (1989) states that "the status of a language should depend on its use and its functions in a society". NP over the centuries has served and is still serving various functions in Nigeria, yet it has not been officially recognized and given the status it deserves. Thus many linguists and scholars have called repeatedly for the official recognition of NP, but such requests have been turned down. This pathetic situation has lingered on for decades as here under captured in Elugbe (1995: 284):

Naijiria pijin	*"Nigeria Pidgin*
bi laik pikin	*is like a child*
we no get papa	*who has no father*
bot everibodi	*but everybody*
de sen am mesej	*sends him errands"*

A brief appraisal of the roles and functions which NP serves will justify its being given an official status in the country.

NP in Education

In the education arena, NP has been a useful tool in social integration. Adetugbo (1970) points out "even among the highly educated teachers of English in Nigerian universities; there is often recourse to Pidgin English as the vehicle for informal

communication". He further adds that since most Nigerians do not make a marked distinction between formal and informal varieties of English, many Nigerians regard Pidgin English as the informal variety of the English language.

National Policy on Education (2004) gave no recognition to NP. However, it did state that children in Primary school, especially the first three years of Primary school should be taught in the language of the immediate environment. As a result of this, NP is used in many classrooms in the Southern part of the country where pidgin has become the mother tongue or first language of the children. (Ofuani, 1981 cited in Bamgbose, Banjo and Wilson, 1995).

NP in Literature

NP has been explored variously by seasoned literary writers such as Chinua Achebe in all his novels except 'Things Fall Apart' (1958) and most notably in Ánthills of the Savannah' (1987), and Wole Soyinka in 'The Interpreter' (1965), 'The Road' (1965) and 'The Jero Plays' (1979). The genre of poetry has also witnessed the contribution of NP over the years. Poets like Mamman Vatsa wrote "Tori for geti bow leg" in 1981 in pidgin, Frank Aig-Imoukyede also wrote several poems in pidgin like 'Stew and Sufferhead' in 1982, 'One Man One Wife'; Ken Saro-Wiwa also wrote a 278-line poem titled 'Dis Nigeria Sef' in his anthology "Songs In a Time of War". In addition, victor Eboigbe wrote 'Gari don Pass Naira' in 1988, Ifeanyi Afuba wrote 'wetin do good soup' in 1986, Dennis Osadebay wrote 'Blackman Trouble'.

In recent time, Edwin Eriata Oribhabor came into the limelight as a poet in 2011 with the release of his poem 'Abuja na Kpangba an oda puem-dem' which was written

exclusively in pidgin and he has since not relented in his effort to make Nigerians take Pidgin English seriously as a language of literary and general communication.

NP in Trade

NP serves as a trade language in virtually all the big cities of the federation which includes: Portharcourt, Benin, Lagos, Kano, Abuja, Calabar, Kaduna, Onitsha, etc. For other cities where people from different linguistic background co-exist, NP becomes the language of communication.

NP in the Media/Communications

According to Oribhabor (2010) the media has for a long time played a catalytic role in the promotion of NP. From his passionate monitoring of the use of NP words/phrases in the Media, Arts and the Entertainment industry he asserts that there's hope of the language becoming the nation's lingua franca which is heartwarming. NP has become the choice language of both the print and electronic media in Nigeria. Some cartoons on national newspapers are written in NP, some light-hearted articles are also written in NP in some of our national newspapers.

For any advertisement to fully get to the people, Pidgin must be employed. Elugbe (1995:285) puts it this way:

> Government agencies are gradually getting round to the position that, if the object is to reach as many Nigerians as possible, then Nigeria Pidgin is, at least, one of the languages to employ.

The writer rightly asserted that NP is still the most suitable language of social mobilization via product/policy advertisement, jingles etc. The following advertisement of the Lagos

State Government lottery is typical of various advertisements we hear on radio or read on the pages of newspapers:

> Play lotto with N150, and you could win jackpot to live your dream. Lagos lottery – E fit bi yu o! (2005).

So many radio stations now air most programmes in NP, for example, 'Oga Driver' which is a popular programme on Supreme FM in Kaduna and other states. Wazobia 95.1 FM is an exclusive NP station and there are a lot of other stations in the Southern part of the country that use pidgin in its daily programmes.

Advertisement and radio jingles are now becoming popular because of their use of NP. Products such as indomie, panadol, unifoam and even some of the telecommunications and industries like Glo and Airtel use NP in its adverts. Jingles from the Government which is meant to reach every nook and cranny of the country e.g. Oil vandalism and bunker message on unity and security issues are done in NP.

NP in recent times is being used by the Government. A most recent example this is in the speech delivered by the president of Nigeria, President Goodluck Ebele Jonathan, Bayelsa State Governor, Seriake, when they visited the flood victims of the state on Sunday the 14th of October 2012. NP is used for political rallies; this is because of its ability to reach a wider part of the population. This is seen in all the political campaign jingles of late MKO Abiola which went like this;

> I tire for this life oh, na so so palava, i tire for this problem, i tire for this life oh! Hungrily, no food, no rice, de small water wey we dey drink na soso dirty full am. The small money wey we dey see na so so transport dey chop am, my brother wetin you dey tink oh , my sister wetin you dey tink oh,

MKO! MKO! MKO! Action! Abiola! Abiola! Abiola! Progress!

NP in Arts and Entertainment

Oribhabor (2010) says that Nigeria's entertainment industry is bubbling with so many musicians making it to the international fora. Only recently Innocent Idibia, alias Tuface, won the World Music Award. Even though his popular music titled "African Queen" may have won him so many laurels, he is one musician that makes no fuss about his use of NP both in singing and speaking. He has single-handedly popularized the phrase "Nọtin de hapun", meaning "all is well, no cause for alarm etc.", a sort of encouragement to all. Some of his popular titles are: "No shekin", "I de fil laik", "E bi laik se", "See mi so", etc. Apart from Tuface, a lot of musicians are also making it using NP. However, and most importantly, Nigerian musicians are gradually perfecting how to make a blend using NP, indigenous languages and English language e.g. Bracket's "Yori yori. Popular musicians like Fela Anikulapor Kuti, Timaya, African china and a host of others also use NP exclusively in their songs. Even some praise and worship songs are rendered in NP.

NP is also used in Nigerian home movies, especially in comedies. The popular 'Night of a Thousand Laugh', a comedy forum is anchored mainly in pidgin.

Bamgbose et al (1995) also points out that its use in the barracks as major a language of communication. NP also serves as a status marker most especially among the low educated and illiterates. It is a working language as it is used in offices among factory workers, junior staff in civil service.

2.14. THEORETICAL FRAMEWORK

This analysis will be descriptive and falls within the framework of language structure, status and function using Jowitt's (1991) **"**Theory of Interlanguage" and Fishman's (1971) theory of the "Great Tradition".

Jowitt (1991) believes that the syntax of NP (including the verb in their lack of inflection) has been heavily influenced by the languages of the Southern Nigeria; the most predominant influence being Yoruba, a lingua franca in South Western Nigeria besides the Niger-Delta language influences. Malmkjær (1991) says that any gaps in the vocabulary of a pidgin in the early stages of development will be filled in through borrowing or circumlocution. Later, however, at the stage which Mühlhäusler (1986) refers to as "stable", a pidgin will often have set formulae for describing new concepts.

When a community of speakers incorporates some linguistic element into its language from another language, 'linguistic borrowing' occurs. Such transferences are most common in the realm of vocabulary, where words may come and disappear with little consequence for the rest of the grammar. The borrowing language may incorporate some cultural item or idea and the name along with it from some external source. When words are borrowed, they are generally made to conform to the sound patterns of the borrowing language. While borrowing across linguistic boundaries is primarily a matter of vocabulary, other features of language may also be taken over by a borrowing language. This is why his "Theory of Interlanguage" as it involves borrowing, is important for this study.

Fishman's (1971) theory of "Great Tradition" is also a framework for this research as it refers to the presence of a national symbol of identity. Based on Odumuh's (1983) three types of policies, that is, the neo-classical position (recommending English as a

national language), the Marxist position (recommending a vernacular), and the third position (recommending the Nigerian English), the researcher supports Gani-Ikilama (2005) in proposing the adoption of NP based on Odumuh's reasons in his third position which include the following:

1. NP has been nativized to a large extent, having borrowed a lot of its vocabulary from various indigenous languages in Nigeria.
2. It is a lingua franca and a language of wider communication in majority parts of Nigeria meeting the vast and complex communication needs of both the literates and the illiterates.
3. It is the least language likely to evoke resistance across the diverse ethnic groups in Nigeria.
4. Research also shows that it is a simplified language and the commonest language outside the classroom in many urban schools; therefore it is very easy to learn.

This third position agrees with Fishman's (1971) 'Type A- Amodal' such that, there is a lack of perceived sociocultural integration at the national level in which the policy operates that is, there is no feeling of unity of history, customs, and values. There is also a lack of felt political integration at the national level. Hence, these facts usually lead to the selection of a language of wider communication as a national language. (Akindele and Adegbite, 1999)

These theories have been chosen because they both crucially will contribute to the researchers focus on what makes NP Nigerian by explaining various aspects of language development. They therefore, will serve as a guide to the researcher's position on "the

'Nigerian-ness' of Nigerian Pidgin" identifying basic reasons why NP should be selected as a national language in Nigeria.

CHAPTER THREE

3.0. RESEARCH METHODOLOGY

3.1. INTRODUCTION

The methodology to be used for this study is contextual. The chapter is split into three segments: sources of data, data collection technique and data analysis.

3.2. SOURCES OF DATA

Literary texts

Two literary texts will be used for this study.

1. "Sozaboy" by Ken Saro-Wiwa (1985)
2. "Abuja na Kpangba an oda puem-dem" by Eriata Oribhabor (2011)

These texts are categorized into two main aspects:

1. Text A-An earlier work-1985-in NP.

2. Text B-A relatively recent work-2011-in NP.

Ken Saro-Wiwa's 'Sozaboy' (1985) is a novel. The writer of text A, i.e Ken Saro-Wiwa is from the Niger-Delta area of Nigeria, he uses NP in his novel. The author calls Sozaboy's language 'Rotten English'. It is a mixture of NP, Broken English, and occasional flashes of good, even idiomatic English. Rotten English can be said to be a corrupt or bastardized form of the English Language. However, NP is of paramount importance to this study, even though some sentences in the text may not be completely NP constructions. The text gives us an idea as concerning certain forms of NP constructions with borrowed indigenous vocabulary.

Similarly, the writer of text B, Eriata Oribhabor adds to the NP Literary works. His work titled: 'Abuja na Kpangba an oda Puem-dem' (2011) is poetry. Oribhabor was born and raised in Warri, South-South of Nigeria. The text he claims is entirely in NP therefore, it provides adequate data for this study.

Both authors are of Niger-Delta origin where researchers have proved that NP is a creole.

3.3. DATA COLLECTION TECHNIQUE

This research work is mainly textual: the two works are critically examined, to identify features that can be claimed to be uniquely Nigerian. Words, phrases and sentences will be randomly extracted from text A: 'Sozaboy' and text B: 'Abuja na Kpangba an oda puem-dem' for analysis.

3.4. METHOD OF DATA ANALYSIS

This segment will be concerned with the detailed examination and presentation of data that will be obtained for this study from the lexical and syntactic structures that have been extracted from the texts. As a descriptive study, the analysis will be approached on the bases of language structure, status and function using Jowitt‘s (1991) **“**Theory of Interlanguage” and Fishman’s (1971) theory of the “Great Tradition”.

Below are the procedural steps that will form the analysis:

1. Identification of some lexical items and grammatical structures peculiar to NP usage in the selected texts.

2. Categorization of some of these lexical items based on their source languages.

3. Explanations of their meaning as different or same as that of the source languages.

This chapter focuses specifically on the methods to be employed in collecting data to determine the ‘Nigerian-ness’ of Nigerian Pidgin.

CHAPTER FOUR

4.0. ANALYSIS AND INTERPRETATION OF DATA/FINDINGS

4.1. INTRODUCTION

In this chapter, details of the collected data will be analyzed, discussed and interpreted

4.2. DISCUSSION OF TEXTS

Text 1 – *SOZABOY* BY KEN SARO WIWA (1985)

The most significant point of this text is the language of its narration, a language which is an artistic realization by Ken Saro Wiwa as he closely observes the speech and writings of a certain segment of the Nigerian society. As Platt, Weber and Ho (1984) rightly observe in their book, "The New Englishes" –

> In some nations … the New Englishes have developed a noticeable range of different varieties linked strongly to the socio-economic and educational backgrounds of their speakers. (Cited in Saro Wiwa's 'Author's Note')

The book "Sozaboy" consists of 186 pages as the author interestingly creates a mixture of Nigerian Pidgin, Broken English and occasional flashes of Standard English. He describes the language he uses in this book as "Rotten English". The language itself and the orthography he uses are disorderly and depict a mediocre education and severely limited opportunities. Saro Wiwa's language in the book borrows words, patterns and images freely from the indigenous tongues and finds expression in a very limited English vocabulary: giving its speakers the advantage of having to observe no rules. The author is however interested in experimenting on whether the text throbs vibrantly and communicates effectively.

Text 2 - *ABUJA NA KPANGBA AN ODA PUEM-DEM* (2011)

This text is a bold step in the right direction by Eriata Oribhabor in promoting NP poetry after earlier works like those of Osadebay Dennis (1952) "Black Man Trouble", Aig. Imuekhuede (1966) "One Wife for One Man" and Major General Mamma Vatsa (1981) "Tori for Geti Bow Leg", as they open the gateway of pidgin poetry. The 60-page book contains 50 poems written entirely in original Warri-Pidgin which the author calls "Naija Langwej". It has spices of vocabularies from various Nigerian Languages, which only those who are really versed in their usage can comprehend in detail. The poems are loaded with powerful grassroot expressions written in a unique orthography "Standad Naija Otografi-SNO" which is phonemic in nature.

4.3. DATA ANALYSIS

4.3.1. Lexical Items (Vocabulary)

Preamble

Trudgill (1971) opines that all languages are products of the influence and admixture from other languages and NP is no exception. Mafeni (1971) tries to provide interesting examples designed to show that in the process of expanding the scope of its lexicon, NP has not depended solely on European languages, but it has been influenced by various borrowed words from different indigenous languages. In other words, though its vocabulary is chiefly from the English language, a bulk of its words are from the local Nigerian languages. Gani-Ikilama (2005:78) states that "there are words from other languages in NP but the incidence of Yoruba, Hausa and Igbo words tend to be more than others"

She says that borrowing words from various Nigerian languages could differ from locality to locality; such that, many uneducated NP users in most cases enlarge their NP vocabulary with words from their own indigenous languages to the extent that people outside their ethnic context or background may not easily understand their vocabulary.

Examples from our two texts are given below side by side with the NP interpretation of each word as well as the source and meaning of the words in the indigenous languages.

TEXT 1 - *SOZABOY*

And my master was prouding. Making *yanga* for all the people, all the time. (pg. 3)

NP Word: Yanga

Source language: Hausa

Meaning in Context: Proud

Extended Meaning: Show off

And *wuruwuru* will begin (pg. 8)

NP Word: Wuruwuru

Source language: Yoruba

Meaning in Context: Cheating

Extended Meaning: Corruption

I go play you '*Ashewo*' (pg. 14)

NP Word: Ashewo

Source language: Yoruba

Meaning in Context: Prostitute

Extended Meaning: Prostitute

***Tufia!* What man picken have seen only God can know**. (pg. 30)

NP Word: Tufia!

Source language: Igbo

Meaning in Context: God forbid

Extended Meaning: God forbid

… their mout open like *mumu*. (pg. 30)

NP Word: Mumu

Source language: Yoruba

Meaning in Context: Fool, Idiot

Extended Meaning: Stupid

***Chei!* This Zaza man na waya oh.** (pg. 33)

NP Word: Chei!

Source language: Igbo

Meaning in Context: Exclamation showing surprise

Extended Meaning: Exclamation showing surprise or pain

That *ye-ye* man, proper yafu-yafu man… (pg. 37)

NP Word: Ye-ye

Source language: Yoruba

Meaning in Context: Worthless

Extended Meaning: Worthless

Since all this *wahala* begin this thick man just dey stay inside his house like snail. (pg. 40)

NP Word: Wahala

Source language: Hausa

Meaning in Context: Problem

Extended Meaning: Trouble

My *khaki* was wet. (pg. 47)

NP Word: Khaki

Source language: Hausa

Meaning in Context: Pair of shorts

Extended Meaning: Military uniform

***Shoo!* Even 'e remain small for me to confuse totally.** (pg. 52)

NP Word: Shoo!

Source Language: Bini

Meaning in Context: Wow!/What?/Why?!

Extended Meaning: Wow!/What?/Why?!

***Una* don sleep for last time today.** (pg. 80)

NP Word: Una

Source Language: Igbo

Meaning in Context: You (Plural)

Extended Meaning: You Plural

And ‘e no *de* make gra-gra. (pg. 87)

NP Word: De

Source Language: Bini/Yekhee

Meaning in Context: Is/Are

Extended Meaning: am

And ‘e no de make *gra-gra*. (pg. 87)

NP Word: Gra-gra

Source Language: Yoruba

Meaning in Context: Commotion

Extended Meaning: Carelessness

All him things na *je-je*. (pg. 87)

NP Word: Je-je

Source Language: Yoruba

Meaning in Context: Gently

Extended Meaning: To mind one’s own business

He will use the *koboko* and beat us. (pg. 101)

NP Word: Koboko

Source Language: Hausa

Meaning in Context: A leather horse whip

Extended Meaning: Horse Whip

“Chei, *Oyibo* don try,”… (pg. 110)

NP Word: Oyibo

Source Language: Urhobo

Meaning in Context: White man

Extended Meaning: White man

And God come help me, *sha*. (pg. 125)

NP Word: Sha

Source Language: Yoruba

Meaning in Context: Truly

Extended Meaning: Truly

I did not see anybody *lai lai* (pg. 141)

NP Word: Lai lai

Source Language: Yoruba

Meaning in Context: At all

Extended Meaning: At all/No way/Never

I know say tory don *worwor*. (pg. 141)

NP Word: Worwor

Source Language: Bini

Meaning in Context: Ugly

Extended Meaning: Ugly/Unattractive

Or *abi* na which side the man dey now? (pg. 166)

NP Word: Abi

Source Language: Yoruba

Meaning in Context: Or

Extended Meaning: Or/Isn't it?

TEXT 2 - *ABUJA NA KPANGBA AN ODA PUEM-DEM*

"abi na *obodo* oyinbo bi dis?" (pg. 1)

NP Word: Obodo

Source Language: Igbo

Meaning in Context: Land

Extended Meaning: Land/Dwelling place

Tek am *jeje* (pg. 2)

NP Word: Jeje

Source Language: Yoruba

Meaning in Context: Gently

Extended Meaning: Gently

Pipul *jabrata* fo kona (pg. 2)

NP Word: Jabrata

Source Language: Yoruba

Meaning in Context: Surplus

Extended Meaning: Surplus

***Kudi* de fo graund** (pg. 2)

NP Word: Kudi

Source Language: Hausa

Meaning in Context: Money

Extended Meaning: Money

Na *ogbonge* siti (pg. 4)

NP Word: Ogbonge

Source Language: Igbo

Meaning in Context: Correct

Extended Meaning: Correct

Ogoro de giv *okpolo* (pg. 12)

NP Word: Okpolo

Source Language: Yoruba

Meaning in Context: Froggy big eyes

Extended Meaning: Frog

Ojuju de kach fo ren (pg. 12)

NP Word: Ojuju

Source Language: Yoruba

Meaning in Context: Masquerade

Extended Meaning: Scary creature

Eyaa! _Omomo_ jos kpai (pg. 19)

NP Word: Omomo

Source Language: Bini

Meaning in Context: A little child

Extended Meaning: Childish, Child-like

Mama ai don si _Oba_ (pg. 19)

NP Word: Oba

Source Language: Yoruba

Meaning in Context: King

Extended Meaning: King

Papa hed don *dada* (pg. 19)

NP Word: Dada

Source Language: Hausa

Meaning in Context: Dreadlocks

Extended Meaning: Dreadlocks

Krokro de fo fes (pg. 20)

NP Word: Krokro

Source Language: Igbo

Meaning in Context: Rashes

Extended Meaning: Rashes

Abuja de du *shakara* (pg. 21)

NP Word: Shakara

Source Language: Hausa

Meaning in Context: Show off

Extended Meaning: Pompous/Ego/Show off

***Yamayama* de du im oun** (pg. 21)

NP Word: Yamayama

Source Language: Igbo

Meaning in Context: Rubbish

Extended Meaning: Something filthy

***Amala* politiks don yeye kparakpo** (pg. 22)

NP Word: Amala

Source Language: Yoruba

Meaning in Context: Cassava flour meal

Extended Meaning: Cassava flour meal

Autsaidas de ple insaidas *ojoro* (pg. 23)

NP Word: Ojoro

Source Language: Yoruba

Meaning in Context: To cheat

Extended Meaning: To cheat

Sansan *berekete* fo dia gari. (pg. 23)

NP Word: Berekete

Source Language: Yoruba

Meaning in Context: Plenty

Extended Meaning: Plenty, Spread out

Smesme na yo broda (pg. 32)

NP Word: Smesme

Source Language: Bini

Meaning in Context: Sluggishness

Extended Meaning: Sluggishness, Unstable, Nonsense

Sista de _Yanki_ (pg. 35)

NP Word: Yanki

Source Language: Hausa

Meaning in Context: White man's land

Extended Meaning: White man's land

Yu go stat _okrika_ (pg. 46)

NP Word: Okrika

Source Language: Igbo

Meaning in Context: Second hand clothing, Imported fairly used clothing

Extended Meaning: Second hand items, Imported fairly used items

Buk _gwanjo_ (pg. 46)

NP Word: Gwanjo

Source Language: Hausa

Meaning in Context: Imported fairly used clothing

Extended Meaning: Imported fairly used items

Blend wit *tokunbo* (pg. 46)

NP Word: Tokumbo

Source Language: Yoruba

Meaning in Context: Imported fairly used clothing

Extended Meaning: Imported fairly used items

Na koret *bole* (pg. 48)

NP Word: Bole

Source Language: Yoruba

Meaning in Context: Roasted plantain

Extended Meaning: Roasted plantain

Na *dodo* (pg. 49)

NP Word: Dodo

Source Language: Yoruba

Meaning in Context: Fried ripe plantain

Extended Meaning: Fried ripe plantain

Na di sem *ogede* (pg. 49)

NP Word: Ogede

Source Language: Bini

Meaning in Context: Plantain

Extended Meaning: Plantain

Abeg gi mi *kpekere.* (pg. 49)

NP Word: Kpekere

Source Language: Yoruba

Meaning in Context: Unripe fried plantain

Extended Meaning: Unripe fried plantain

Yu bi *banza* (pg. 49)

NP Word: Banza

Source Language: Hausa

Meaning in Context: Worthless

Extended Meaning: Worthless, Useless

Rod we don *jagajaga* (pg. 57)

NP Word: Jagajaga

Source Language: Hausa

Meaning in Context: Rough

Extended Meaning: Rough

Mai batri don *kpafuka* (pg. 58)

NP Word: Kpafuka

Source Language: Igbo

Meaning in Context: Spoilt, Destroyed

Extended Meaning: Scatter

Wetin *agogo* de nak? (pg. 58)

NP Word: Agogo

Source Language: Hausa

Meaning in Context: Clock

Extended Meaning: Wrist watch

Hu se Legos na *kiakia*? (pg. 58)

NP Word: Kiakia

Source Language: Yoruba

Meaning in Context: Really fast, Quick

Extended Meaning: Very fast

4.3.2. Syntax/Structure

Various authors have made a great deal of effort to describe the NP syntax. Elugbe and Omamor (1991) believe that NP expresses temporal and aspectual distinctions which parallel those found in other languages including English and other Nigerian languages. This study concentrates on some basic phrases and sentences extracted from our texts (Text 1: Sozaboy and Text 2: Abuja na kpangba an oda puem-dem) in order to enable us see how NP structure compares to some indigenous Nigerian languages and also English.

In spite of the mixture of language forms which have been the major trend in our text "Sozaboy" both in terms of orthography and sentences, it is possible to identify features of NP structure that are also common to some Nigerian languages.

Reduplication

The structures above all reflect the feature of reduplication which is a common feature of many Nigerian languages. It is often used to intensify meaning, show emphasis as well as to draw attention to what is being said. Some examples from our texts include:

Text 1

> …to chop ***big big*** bribe from people. (pg. 1)
>
> And traffic police will do his work ***well well***. (pg. 1)
>
> …the sun will shine ***proper proper***. (pg. 1)
>
> ***Before before***, even if your motor full or 'e no full… (pg. 2)
>
> ***True true,*** these Dukana people no get sense at all. (pg. 36)
>
> She say she wants to marry me ***quick quick***… (pg. 59)

Text 2

Beta beta rod (pg. 1)

Na ***difren difren*** tins (pg. 1)

Mek dem no dans fo ***sansan*** (pg. 12)

A don de si ***tu tu*** (pg. 56)

Madam ***bai bai***! (pg. 59)

Other examples from Nigerian languages in our texts are: Text 1: *wuruwuru* (Yoruba), *gra-gra* (Yoruba), *lai lai* (Yoruba), *worwor* (Edo/Delta); Text 2: *yamayama* (Igbo), *jagajaga* (Hausa). Mafeni (1971) says that reduplication is a process of word formation in NP which could yield different results in a language. It can result in the extension or intensification of any given meaning, or it can have a zero semantic effect.

Negation

According to Gani-ikilama (2005) negative transformations are effected in NP by the insertion of the word "no" before the verb and where there are auxiliaries NP has the word "no" before it. Instances from our texts include:

Text 1

I beg God may you ***no*** vex for these people. (pg. 45)

Text 2

Taya ***no*** de dia dishonari (pg. 3)

Although Elugbe and Omamor (1991:102) state that NP has only one negator "no", it is obvious that NP also uses the negative word "neva" (which Gani-Ikilama (2005) reckons with) such as:

Text 1

How will world end and I ***never*** marry sef? (pg. 4)

Text 2

We wi ***neva*** toch (pg. 31)

Interrogative Clauses

Interrogation may be expressed in terms of intonation, such that the utterance has a rising tone at the end as is the case in English language.

Text 1:

Na good government so? (pg. 8)

This your wife wey want you to be soza suppose your hand or your leg cut, do you think she will still want to marry you? (pg. 75)

Text 2:

Na Naija yu de? (pg. 1)

Yo smol mata no de finish? (pg. 59)

Lait mata fo hie tu? (pg. 59)

It can also be marked as interrogative by the use of initial question items such as:

Text 1:

Smog, ***how*** I no go cry? (pg. 2)

"But ***why*** them dey kill now? (pg.15)

Where you come from? (pg. 16)

Text 2:

Wetin bi mai oun? (pg. 35)

Hau yu go waka am? (pg. 58)

Hu se Legos na kiakia? (pg. 59)

Interrogation may also be indicated by the use of the word "shebi" or "abi". The use of "shebi" or "abi" according to Elugbe and Omamor (1991) presupposes that the speaker assumes the truth of the assertion that follows and expects a confirmation. An example using "abi" is seen below:

Text 1

Or ***abi*** na which side the man dey now? (pg. 166)

Text 2

abi no bi Naija bi dis?" (pg. 1)

"***abi*** na obodo oyinbo bi dis?" (pg. 1)

Verb Phrase

The verb phrase functions as the predicate in a sentence and to indicate tense it makes use of auxiliaries. Examples include:

Text 1

Future simple - I ***go play*** you 'Ashewo' (pg. 14)

Text 2

Future simple - Yu ***go stat*** okrika (pg. 46)

Text 1

Present perfect - Una ***don sleep*** for last timetoday. (pg. 80)

Present simple - And ‘e no ***de make*** gra-gra. (pg. 87)

Text 2

Present perfect - Mama ai ***don si*** Oba (pg. 19)

Present simple - Doti ***de fait*** govament (pg. 21)

Past sinple - Wi ***bin fie***, kom drai laik bonga (pg. 19)

Here, the auxiliaries precede the main verbs.

Modifiers

Verbs in NP are sometimes accompanied by modifiers which are usually adverbs.

Text 1

She say she wants to marry me ***quick quick*** so she can get her own house and

born picken.(pg. 59)

Text 2

Wi no fit trash dem ***laik doz dez***. (pg. 12)

Qualifiers

Nouns in NP can co-occur with one or more qualifiers, such as another noun, a pronoun, an adjective, a numeral, or even a clause. A noun co-occuring with a qualifier is usually termed a noun-head or the head word. Examples of adjectival qualifiers from our texts include:

Text 1

That ye-ye man, proper yafu-yafu man… (pg. 37)

Here, the NP adjective "ye-ye" and "yafu-yafu" precede the noun "man", showing the usual trend in NP.

Text 2

Na ogbonge siti (pg. 4)

Amala politiks don yeye kparakpo (pg. 22)

Here "ogbonge" qualifies the noun "siti" as "siti" serves as the head word of the noun phrase. While in the second structure, "amala" qualifies the noun "politiks".

Idioms

Afolayan (2008) states that pure pidgin English idioms can be used in the appropriate contexts, as long as they satisfy the conditions of currency, originality, clarity, acceptability, meaningfulness and relevance. Thus in light-hearted conversations and for the purpose of putting across very important messages, they can be used. Examples include:

Text 1

I know say tory don *worwor*. (pg. 141)

(something bad has happened)

Ah, this soza boy na woman rapa proper. (pg. 64)

(this soldier goes after women a lot)

Text 2

Shain yo ai (pg. 2)

(Look before you leap)

Wota no go pas gari (pg. 3)

(things will not get out of hand)

NP vs. Nigerian English

Text 1

SOZABOY: And they are all chopping bribe. (pg. 2)

Meaning: They are all accepting bribe.

SOZABOY: I have not seen such kain thing before. (pg. 2)

Meaning: I have not seen such a thing before.

The structure above looks like an English sentence but "chop" is an NP word. "chopping" does not exist in NP, because NP does not take inflections. Rather, to express the present continuous NP uses the auxiliary "de". As such, the actual English translation of the sentence is "They are all accepting bribe". In the second sentence "such" means "of a particular kind", hence it is used alongside "kind" as indicated above showing the feature of tautology which is common in Nigerian English.

SOZABOY: I confuse small. (pg. 19)

Meaning: I was a little bit confused.

Another feature common here is the omission of the auxiliary verb "was" which is also common to Nigerian speakers of the English language.

SOZABOY: …we must to believe you. (pg. 7)

Meaning: …we must believe you

SOZABOY: Therefore some more people must to die again. (pg. 17)

Meaning: Therefore some more people must die again.

In the utterances above, the infinitive form of a preposition "to" is used after the modal verb "must" and then followed by the main verb. Such odd combinations are usually heard in Nigerian English all well as in NP.

SOZABOY:… my mind come go to Agnes. (pg. 49)

Meaning: I thought of Agnes

SOZABOY: So I come run to her house. (pg. 49)

Meaning: So I ran to her house.

The sentences above indicate a feature that is also seen in Nigerian English which involves the use of the intransitive verb "come" being used with another intransitive verb which is its antonym "go". This combination breaks the rules of English grammar.

4.4. FINDINGS

Obviously, the presence of various Nigerian indigenous languages in NP cannot be over emphasized. Due to the fact that most indigenous languages can claim a part of the NP vocabulary as theirs, NP is clearly Nigerian and should be given a linguistic investigation so as to discover more possible reasons why it should be given an official recognition. Hence, of all the indigenous languages in Nigeria, NP derives a great chunk of its vocabulary from the Yoruba language, even though amazingly Yoruba land is not one of the places where NP is predominant. Examples include: wuruwuru, yeye, ashewo, gra-gra, je-je, sha, lai lai. Therefore this work confirms Jowitt's (1991) claim that Yoruba has the most predominant influence on NP. His claim also supports Mafeni's (1971), Akinluyi's (1977) and Omamor's (1987) stand on the influence of Yoruba on NP. This predominant influence of Yoruba words in NP is as a result of a higher concentration of governmental power in Yoruba land as compared to other parts of the nation. Traders and students particularly travelled from different parts of the country to Western Nigeria because the seat of government was in Lagos, the most developed port was there too and the first university at the time was in Ibadan. Therefore through their contact with the Yorubas, they invariably absorbed some Yoruba words into their language of communication.

Furthermore, as a result of the fact that languages borrow from each other, it is sometimes difficult to clearly state where certain words could have actually originated from. Therefore as a result of these there might be contrasting views on the origin of certain words. For instance, many people say that the word "Obodo" and "Oyibo" have an Igbo origin. However, Elugbe and Omamor (1991:54) state that the words "Oyibo" and "Wahala" both have a Yoruba Origin while Ofulue (2010:4) states that "Wahala" originated from the Hausa language and Oribhabor (2010:14) says "Obodo" and "Oyibo" are Urhobo words.

The NP vocabulary gotten from the base language (English) sometimes tend to change in form and meaning, while the vocabulary borrowed from indigenous Nigerian languages tend to maintain their form and meaning in most cases. This is why Romaine (1988:11) warns that a serious misunderstanding can arise if one assumes that words in NP which look like English ones have the same meaning. Akinluyi (1977) discusses how some English words in NP have undergone changes and some examples can also be traced in our text such as:

Text 2

Kudi de fo graund, faind am as yu ***fit***. (pg. 3)

We no ***send***, wi no hie. (pg. 12)

In the first sentence above "fit" means "can or able to do" while in English it means being the right size or shape or being appropriate or compatible. While "send" in the second

sentence implies “care” and not the English meaning of causing, enabling or commanding someone to go.

Basically, the NP language has come to accommodate loan words from the various Nigerian regional languages and cultures in addition to slangs used for ease of social interaction which has enriched the language (Burke, 2000). Users of NP are quite comfortable with the synchronic system of the language i.e., the grammar, the phonology and the vocabulary. In consequence, the Nigerian local languages/NP language code-mixing involves the retention of the local language syntax and the insertion into this syntax of words and phrases of NP expressions and slangs. In this respect, NP has become, for most of its users, a language of cognition.

NP has undergone a lot of modifications and re-modifications over the years by drawing its rich lexicons from various Nigerian indigenous languages as well as the contact language (English). The historical contact of the indigenous languages with English language has metamorphosed into what we know today as NP. The dynamic and generative capacities of NP to create from a finite set of lexical items have continued to foster communicative process and interaction among Nigerians. It has also afforded mutual interest and understanding between indigenous citizens and foreigners. NP has emerged as the most widely spoken language of inter and intra communication among Nigerians and across diverse ethnic groups that do not share a common language. However, one notes with utmost dismay, the unfavourable attitudinal dispositions, condemnations, and marginalization some people have towards this language.

NP has been greatly influenced by the local regional dialects where it is spoken, therefore, pressure from cultural practices of the environment in Nigeria is modifying on the use of NP language overall. Despite the fact that NP, as initially observed, had no native speakers, but at the moment, the language finds nativity, as it were, amongst its present-day users whose various regional language backgrounds serve the cultural inputs which, to a large extent, influence the positive development of the language in our day. Thus NP, like its mother variety, the Nigerian English, could be said to be transiting through a like-process of nativization via influences of language cultures. Cultural influence, therefore, is part of the development of NP which involves introducing into the language new concepts, values and modes of interactions as a reflection of the Nigerian regional cultures. This, Bamgbose (1995) says, could be matched by the adoption of certain ways of life which relate to modes of dressing, food, religion, trees, musical instruments, titles, etc. The result is a transfer of patterns from the first or regional language of the speaker into phonological, lexical, semantic and syntactic patterns of the second language as with NP nowadays.

This study therefore agrees with Gani-Ikilama (2005:78) who states that

> In spite of the limited nature attributed to NP vocabularies, NP is used in different contexts. What often happens is that where a subject for which there are no NP words is being discussed, words are freely taken, especially from the English language and indigenous languages; and as long as the grammar of the speech is NP grammar, the language is considered to be NP.

CHAPTER FIVE

5.0. SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1. SUMMARY

This research begins with a brief background to the study and what the researcher intends to unravel as well as the importance of such a study. The researcher tries to identify various contributions of scholars that are related and serve as bases for this work. They include, definitions, functions, features, status of Pidgin and also the theoretical framework the researcher adopts for the work. As regards methods two texts namely – *"Sozaboy"* by Ken Saro Wiwa (1985) and *"Abuja na Kpangba an oda Puem-dem"* by Eriata Oribhabor (2011) were used as data. Diverse lexical and syntactic features of NP were located in the above mentioned texts and analyzed. The researcher uses Jowitt's (1991) **"**Theory of Interlanguage" and Fishman's theory of the "Great Tradition". Thereby being able to establish the presence of various Nigerian indigenous languages in NP as well as to express the fact that, due to the reason that many indigenous languages have contributed to the NP

vocabulary it should be given a linguistic investigation so as to discover more possible reasons why it should be given an official recognition. In addition, this study has been able to provide answers to the research questions.

5.2. CONCLUSION

Based on the above findings, we can now conclude that NP is really Nigerian and has borrowed much of its vocabulary from various indigenous Nigerian languages, therefore may not be mutually intelligible to speakers of Pidgin outside Nigeria who are not conversant with Nigerian languages. This is because NP has identifiable elements that make it typically Nigerian such that it cannot be tagged as "foreign".

Our research also reveals that while some NP vocabulary derived from the base language-English tends to change in form and meaning, the vocabulary borrowed from indigenous Nigerian languages tend to maintain their form and meaning in most cases. Hence, NP is easy to learn and it is easily acquired from the environment; this is because various linguistic groups identify with it. Thus, NP has proved to be Nigeria's greatest asset from the pre-independence struggle as the instrument of uniting the people of our multilingual nation.

5.3. RECOMMENDATIONS

In the light of our findings we can therefore recommend that:

1. Nigerian indigenous languages and NP should achieve an equilibrium with respect to each other, such that where interferences take place it will manifest itself as a

modification of NP lexis, rather than as the importation into NP of a borrowed word from the Nigerian indigenous languages.

2. It is expedient that the Nigerian government gives official recognition to NP so that it can correctly feature in the life of Nigerians without anybody feeling ashamed of it. This will also help linguists to focus more on it.
3. The government with the help of linguists should integrate the various dialects of NP from different regions so as to establish a high bred NP that everyone can identify with and adopt without any resistance.
4. They should also seek to modify and standardize NP, thereby adopting or creating a simplified and proper orthography or writing system for it and teaching it in schools especially the preliminary classes and secondary schools so as to facilitate the government's goal of increasing literacy.
5. The governments' recognition of NP will bestow a status on it that will help the Nigerian population to give respect and regard to it as a language in its own right. People will no longer see it as an "errand boy", but a language that has a proper describable form which is worthy of any effort that is made to learn it. The use of NP should therefore be encouraged in education, in literature, in the media, in arts and entertainment, and also in official or public speeches.

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APPENDIX 1

SOZABOY BY KEN SARO WIWA (1985)

S/N	NP	INTERPRETATION	SOURCE	MEANING
1.	Yanga	Proud	Hausa	show off/vanity
2.	Wuruwuru	Cheating	Yoruba	Corruption
3.	Yeye	Worthless	Yoruba	Worthless
4.	Ashewo	Prostitute	Yoruba	Prostitute
5.	Tufia!	god forbid	Igbo	exclamation for god forbid
6.	Mumu	fool, idiot	Yoruba	Stupid
7.	Chei	exclamation of surprise	Igbo	exclamation of surprise/pain
8.	Wahala	Problem	Hausa	trouble
9.	Shoo	wow!/what?/why?!	Delta/Edo	wow!/what?/why?
10.	Una	you(plural)	Igbo	you(plural)
11.	De	is/are	Bini/Yekhee	Am
12.	Khaki	pair of shorts	Hausa	military uniform
13.	Gra-gra	Commotion	Yoruba	Carelessness
14.	Je-je	Gentle	Yoruba	to mind one's own business
15.	Koboko	a leather horse whip	Hausa	horse whip
16.	Oyibo	white man	Urhobo	white man
17.	Sha	Truly	Yoruba	Truly
18.	Lai lai	at all/no way/never	Yoruba	at all/no way/never
19.	Worwor	Ugly	Edo/Delta	ugly/unattractive
20.	Abi	or/isn't it?	Yoruba	or/isn't it?

APPENDIX 2

PAGE 1

…those police men who used to chop big big bribe from people who get case will not chop again.

And traffic police will do his work well well.

…the sun will shine proper proper.

PAGE 2

And they are all chopping bribe from the small small people.

Before before, even if your motor full oh or 'e no full, you must give traffic…

I have not seen such kain thing before.

Ah, dis promotion na demotion.

Inspector Okonkwo tell my master make 'e lef am for God.

PAGE 3

Now wey soza and police be government, nobody can be able to arrest traffic when they chop bribe.

We motor people begin to make plenty money.

And my master was prouding. Making ***yanga*** for all the people, all the time.

I heard plenty tory by that time.

… chooking them with spear and arrow.

Fear begin catch me small.

PAGE 4

How will world end and I never marry sef?

'E say na so the chief talk.

…but sleep don dey catch me.

PAGE 6

When I opened my eye, day have begin to break.

We cannot byforce anybody.

PAGE 7

…we must to believe you.

PAGE 8

And ***wuruwuru*** will begin

PAGE 14

I go play you '***Ashewo'***

PAGE 17

Therefore some more people must to die again.

PAGE 19

I confuse small.

PAGE 21

… after all said and done, no be fine that woman go chop.

PAGE 24

This is what they were talking as I here 'am.

PAGE 27

Then I tell am say no be tallness go fight the war.

PAGE 30

Tufia! What man picken have seen only God can know.

… their mout open like ***mumu***.

PAGE 32

And when I think how all the people will gratulate me when the war don finish and Hitla don die, I begin to proud of myself small small again.

PAGE 33

Chei! This Zaza man na waya oh.

PAGE 34

Let Mene them go and fight.

PAGE 36

True true, these Dukana people no get sense at all

PAGE 37

That ***ye-ye*** man, proper yafu-yafu man

PAGE 40

Only to tief, chopping money from poor woman plus money wey dem collect for village.

Since all this ***wahala*** begin this thick man just dey stay inside his house like snail.

PAGE 45

I beg God may you no vex for these people.

PAGE 47

My ***khaki*** was wet.

PAGE 49

…my mind come go to Agnes.

So I come run to her house

PAGE 52

Shoo! Even 'e remain small for me to confuse totally.

PAGE 56

Then where can we get the money to give to Agnes him people so that they will ‘gree to make her to marry me?

PAGE 59

She say she wants to marry me quick quick so she can get her own house and born picken.

…when we don marry finish, she will tell my Mama wetin him want make him husband do. And she must ‘gree.

PAGE 61

Duzia begin to hala for me.

PAGE 62

The boy get plenty sense.

PAGE 71

Just dey hala for we head.

PAGE 75

This your wife wey want you to be soza suppose your hand or your leg cut, do you think she will still want to marry you?

PAGE 80

Una don sleep for last time today.

PAGE 87

And ‘e no ***de*** make ***gra-gra***. All him things na ***je-je.***

PAGE 88

Everybody was looking at his gun like new wife dem just marry for am. .

PAGE 90

Or some time na we go stay for night time.

PAGE 101

He will use the ***koboko*** and beat us

PAGE 110

“Chei, ***Oyibo*** don try,”…

PAGE 125

And God come help me, ***sha***.

PAGE 129

I did not see anybody ***lai lai***

PAGE 141

I know say tory don ***worwor***.

PAGE 166

Or ***abi*** na which side the man dey now?

APPENDIX 3

ABUJA NA KPANGBA AN ODA PUEM DEM (2011)

S/N	NP	MEANING	SOURCE	INTERPRETATION
1.	Obodo	land of whites	Igbo	land of whites
2.	Jeje	Gently	Yoruba	to mind one's own business
3.	Jabrata	surplus,very many	Yoruba	surplus,very many
4.	Kudi	Money	Hausa	Money
5.	Ogbonge	Correct	Igbo	Correct
6.	Okpolo	froggy big eyes	Yoruba	frog
7.	Ojuju	Masquerade	Yoruba	scary creature
8.	Omomo	a little child	Bini	Childish
9.	Oba	king	Yoruba	king
10.	Dada	dreadlocks	Hausa	Dreadlocks
11.	Krokro	rashes	Igbo	Rashes
12.	Shakara	showing off	Hausa	pompous/ego
13.	Yamayama	rubbish	Igbo	something filthy
14.	Amala	cassava flour meal	Yoruba	cassava flour meal
15.	Ojoro	Cheat	Yoruba	to cheat
16.	Berekete	plenty	Yoruba	spread out
17.	Smesme	Sluggishness	Edo	unstable/nonsense
18.	Yanki	white man's land	Hausa	white man's land
19.	Okrika	second hand clothing	Igbo	second hand clothing
20.	Gwanjo	used items	Hausa	imported second-hand good
21.	Tokumbo	fairly used items	Yoruba	imported second-hand good
22.	Bole	roasted plantain	Yoruba	roasted plantain
23.	Dodo	fried ripe plantain	Yoruba	fried ripe plantain
24.	Ogede	Plantain	Edo	Plantain

25.	Kpekere	unripe fried plantain chips	Yoruba	fried chips of unripe plantain
26.	Banza	worthless	Hausa	without identity
27.	Jagajaga	Rough	Hausa	Rough
28.	Kpafuka	spoilt/destroyed	Igbo	Scatter
29.	Agogo	Clock	Hausa	wrist watch
30.	Kiakia	really fast, quick	Yoruba	very fast

APPENDIX 4

ABUJA NA KPANGBA AN ODA PUEM-DEM BY ERIATA ORIBHABOR (2011)

1. ABUJA NA HEVUN, NA KPANGBA

Abuja koret!
Na ples we get
Bam bam haus
Beta beta rod
We kari plan
Bot wons yu kom ye
Na difren difren tins
Go jos de trowe
Fo yo maind

Abuja na ples
Wen yu land
Yu go wonda weda
Na Naija yu de?
Yu go de luk ayanyan
Yu go de hala laik se
Yu go se
"abi no bi Naija bi dis?"
"abi na ***obodo oyinbo*** bi dis?"

Abuja de!
Na ples yu sopoz de
NEPA de wok
Wota de flo
Pipul de flo
Tins de hapun
Notin de hapun
Somtin de hapun
Tins de ron

Abuja de koret!
Na ples yu sopoz de
Jos kom
Shain yo ai
Stat enihau
Drop sholda
Tek am ***jeje***
Stat fo senta
Begin fo kona

Abuja na bam ples!
Na ples yu sopoz de
Pipul ***jabrata*** fo kona
Join dem fo kona
Ron tins fo kona
Waka kon senta
Hama for kona
Kom fo senta

Na yu sabi yo tori

Abuja! Dis Abuja!
Na ples fo al
Na ples yu sopoz de
Nait krolas na king
Kudi de fo graund
Faind am as yu fit
Jankoliko sabi dia levul
Nait maket de gro
Bobi skata fo graund
Di praiz don melt daun

Abuja na fo ol!
Na ples yu sopoz de
Hol yo taitul
Poket wie yu land from
Hol awa togeda
Flai as yu sabi
Rent as yo pawa kari
Wota no go pas gari
Yu go ste wit ol

Abuja na ples!
Fait no de fo dis ples
Na de ples yu sopoz de
Gadin na sansan
Pipul de skata laif
Taya no de dia dishonari
Ka pak na kompetishon
Laik se na stadium
Laik se I de hapun
Pati na evride

Abuja na de ples!
Na de very ples
I de kampe no bi lai
Na di ples yu sopoz de
Na tru tok bi dis
Di setop bam
Na ples fo ol
Na ***ogbonge*** siti
Di sents set
Di kona de krai

Abuja na hevun
Abuja na kpangba.

2. NA FO HAUS YU SWIM?

Wi du am
Fo sansan
Baf fo sansan
Swim fo dambadamba
Kach ogoro, kuk feri fud
Ple, jomp an laf

We trowe awasef
Laik dog, du as we laik
Ron wit dros, baf autsaid
Trowe gbongbolos fo autsaid
Dans insaid ren.

Wi be tod
Wi no send, wi no hie
Wi sabi pas evribodi
Awa srong-hed na helele
Dem trash anima fo awa hed.

Tode, wi de du awsef yonhin
Na wi de beg
Mek dem no dambadamba
Mek dem no dansfo sansan
Wi no fit trash dem laik doz dez.

Wi de yan dem se
Ogoro de giv ***okpolo***
Dambadamba de dash okirikpoto
Ojuju de kach fo ren
Dem most swim fo haus

3. HOL YO SAID

Man pikin ron
Na wie man pikin no ron
Ron go die, ron kom ye
Ron no get wota.

Som du am bifo
Som don de insaid
Somtin kos somtin
Somtin no niu, ivun if na so.

Dem sabi skata graund
From graund dem bi eroplen
From eroplen dem tek hed waka

Dem sabi dis, dem sabi dat.

Wi bin fie, kom drai laik bonga
Awa ai na shawa
Wi ron laik se wi no get ples
Wi no tink fo tumoro pikin

Eyaa! ***Omomo*** jos kpai
Mama ai don si ***Oba***
Papa hed don ***dada***
Mama kolo trowe rapa.

4. OL JOIN

Evribodi get im oun
A get mai oun, yu get yo oun
Krokro de fo fes
Okirikpoto de fo yansh
Na di won wi si wi go tok.

Lagos na bam,na eselent
Bot yeye de smel
Yamayama de du im oun
Doti de fait govament
Govament de trai im oun
Roforofo fiat de flai evriwie

Abuja de du ***shakara***
Na senta fo ol, na senta fo biuti
Wi de srogol to ste
Demolishon na wota
Pipul de kom, doti de kom
Kandul na lait, yamayama sidon.

Evribodi get im oun
Wi de boks Boko fo Bauchi,
Wi de hed am fo Maiduguri
Wi de ston am fo Kano
Laik se wi no nou se
Dem de sins Imo riva.

Evribodi get im oun
Kaduna kach faya, bon laik faya wud
Wi ron laik mad, wi dilit laik sansan
Kaduna don koret, God no kom daun
Na wi di pipul, na so wi si am
Na makarfi majik

Ekiti na kati
Kiti kati na Ben Jonson
Kati kiti trowe kata fo kparakpo
Amala politiks don yeye kparakpo
Kparakpo na kolcho fo maut
Adon go holide

Evribodi get im oun
Ospitaliti don travol fo Jos
Autsaidas an insaidas de du oshobe
Autsaidas sabi graund
Insaidas de hol graund
Airish potato no ridius bikos
Insaidas an ausaidas de fam togeda
De sel togeda.

Naija Delta na oyel, oyel na do
Supoz be fo ol
Autsaidas de ple insaidas ***ojoro***
Insaidas trowe dia hed
Kidnapin don kom
Amunesti de trait ok

Evribodi get im oun
Taraba de jump op an daun
Jukun de hama Kuteb
Kuteb dey hama Jukun
Bot dem bi broda we de fait demsef
Autsaidas de put faya
Taya no enta dishonari
Sansan ***berekete*** fo dia gari.

Evribodi get im oun
Big languej de swalo smol languej
Oga no let boiboi drink wota drop kop
Wi de kol God fo maut,Imsef de laf
Wen wi go sidon yan wit opun bele?
Wi ol join fo dis mata.

5. EVRIBODI GET IM TIE

A don waka evrieie
Folo op, folo daun
Du dis, du dat
Hol mai oun, op an doun
Jos to kolet mai tai.

Shain yo ai

Si wetin pipul de du
Folo as dem de du
Op an daun, put ai daun
Dat na wetin laif de.

A don enta bush kom aut
Poshu ogoro, chop ugba
Drink pami, blo okporoko
Si ples plenti skata
We wi neva toch

Yu trowe ai from yo oun
Put ai fo anoda man oun
Yo oun de faind draiva
Smesme na yo broda
Yo oun de wet yu

Sidon-luk na dog nem
Kros yo leg, fold yo hand
Se wetin yu no sabi
Pipul de ron tins
Yo tie don flai.

Laif na ogbonge tie
Everibodi get im tie
Tie yo oun, a tie mai oun
Laif de wonda wai wi de fait
Wen wi no go fit tie am.

6. DOLA NO BI EVRITIN
Broda de obodo oyibo
Sista de ***Yanki***
Ehen!

Onkul de Jand
Anti de Italo
<u>Wetin bi mai oun?</u>

Mama don travul
Papa don trai taya
I stil de

<u>Krismas don sawa</u>
Papa don chenj
Mama de wie oyibo.

Naija de chenj
Sista don riton
Onkul de plan

Broda don los
Anti no mari
Papa an mama don tie pepa

7. OKRIKA NA DIZIZ
Yu go stat ***okrika***
I enta yu
Yu enta am
Nau na tug-of-wo

Yu fil okrika
Buk ***gwanjo***
Blend wit ***tokunbo***
Swell wit beljom
Ol na bend-daun

Yu se tins get as I bi
Se na di only we
Na so wi si am
Wi sabi as I bi

Levul de waka
Levul don chenj
Ai don tie
Okrika de hol graund

Dem komwit legediz
Kom wit Homa
Bend-daun de shoful
De blend kloz ai

Okrika don hol ground
Gada gred
Enta evriwie
Enta pipul bodi

Wi de rol-bak Maleria
Wi de faya Sikul-sel
Poshu HIV/AIDS
<u>Okrika no shek</u>

Okrika don spred
Notin laik bigman
Wimen de foget demsef

Okrika no gri.

Okrika na diziz
Rol am laik Maleria
Poshu am laik AIDS
Faya Tokunbo, Gwanjo
Demolish Beljom,
Okrika no bi fo os.

8. GI MI KPEKERE
Fo plenti nem
Fo plenti dizain
Fo meni kain ples
A get planten
Josas yu want am

Fo plenty nem
A get planten
Komot di bak
Le am fo faya
Na koret ***bole***

A get planten
Wen I raip
I de swim fo oyel
Yu go laik am
Na ***dodo***

Na di sem ***ogede***
Wen I drai laik pepa
Na ***kpekere***
Dem kol am chips
Na pakejin

Abeg gi mi kpekere.

9. BANZA
Wie yo kolo?
Sho yo kolo
Get yo kolo

Yo kolo na
yo kolo
bi yo kolo
Witaut yo kolo
Na ***banza***
Yu bi banza

Wie dia kolo?
Notin wi si
Wi don taya fo banza.

10. NAIJA JONI
Mai bele de fait rayot
I de kari mi op an daun
Op an daun laik se
Op don enta insaid daun
Laik se a bi reluwe

Mai bele don si nwen
I de jam as im laik
Fo ol di insaid
I de jam ye, jam die
Laik se hevun won fol

Mai hed don de kolo
Asasko de dans fo mai bodi
<u>A don de si tu tu</u>
Grin fo red, red fo bliu
Laik se, a bi JJC

Mai pipul no fit hol am
Eli momo no hol wota
Wi de drag wit rod
Shap shap no de dia dishonari
Mai bag won bost
Nait don kova os
Mai pipul de pe wota-ret
Fo insaid as dem laik
Fo difren difren konkolo
Kom mek os de get hop
Fo di mata we de graund

<u>Mai joni no get pat-tu</u>
Wetin taim bi sef?
Laik se Ibadan de awa ai
Wetin taim de yan?
Nain o klok fo nait

Mai ai si rod we no bi am
Mai maut no fit kloz
Wi de dans kpangolo fo
Rod we don ***jagajaga***
Laik se na rod get os

Mi sef!
Wetin du flait?
Dis joni, wi komot
Laik se na lofe
Wetin de hapun?

Mi sef!
If to se na flait
A beg mek wi hie wod
Wetin bring flait fo rod?
Yu no si am bifo yu kom?

Mai husband don taya fo wet
Mai batri don ***kpafuka***
Wetin ***agogo*** de nak?
Oga na wie wi de nau?
I bi laik se na Ibadan.

Wao!
Na wen wi go rich Lagos?
Mai bele don rizin wit mi
I don si pepe, bot wie pepe
To kari lod fo nait?

Ibadan to Legos na kiakia
Hau yu go waka am?
Madam a go sho yu
Wi go land nau nau nau
Na smol mata remen.

Ah!
Yo smol mata no de finish?
Hu se Legos na ***kiakia***?
Si mi si wahala, si pikin
Si lod fo dis tik nait
Tode na tode, na helele

Ojota!Ojota!!Ojota!!!
Na Legos bi dis?
Dem no de slip fo nait?
Si kpekere, si gala
De shout fo maket

Lait mata fo hie tu?
Na evriwie o!
Wot of Riva Naija?

Dat wan no de dishonari
Na Megawaz an megajaz.

Wetin bi Megawaz an megajaz?
Yu madam sef, yu go tok
Kom foget yo lod! Dis na Legos o!
Taink yu jare!
Na dis govament mata
Si yo pikin, hol am wel
Yo lod stew el so?
Mai broda taink yu jare.

Madam bai bai!