

**A LEXICO-SEMANTIC ANALYSIS OF BARRACKS PIDGIN: A STUDY OF CHINDIT
CANTONMENT NIGERIAN ARMY, ZARIA**

BY

AHMADU, Fatima Maikudi

P14AREN8055

**A DISSERTATION SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES,
AHMADU BELLO UNIVERSITY, IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS (M.A.) DEGREE IN
ENGLISH LANGUAGE**

OCTOBER, 2019

DECLARATION

I declare that this research entitled: **A Lexico- Semantic Analysis of Barracks Pidgin: A Study of Chindit Cantonment Nigerian Army, Zaria** has been carried out solely by me in the Department of English and Literary Studies, Ahmadu Bello University, Zaria. The information derived from the literature are duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for another degree at this or any other institution.

AHMADU, Fatima Maikudi

Signature/ Date

CERTIFICATION

This dissertation entitled “**A Lexico Semantic Analysis of Barracks Pidgin: A Study of Chindit Cantonment Nigerian Army, Zaria**” by Ahmadu Fatima Maikudi meets the regulation governing the award of the degree of Master of Arts in English Language of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

Prof. (Mrs) T.O. Gani-Ikilama,
Chairman, Supervisory Committee

Date

Dr. A. Ahmad,
Member, Supervisory Committee

Date

Prof. T.Y. Surakat,
Head of Department

Date

Prof. S.A. Abdullahi,
Dean, School of Postgraduate Studies

Date

DEDICATION

To My Husband, Musa Ahmadu for his support throughout the period of my study.

ACKNOWLEDGEMENTS

My deepest and profound gratitude goes to Almighty Allah for giving me the opportunity and ability to carry out this study through to its end. My immeasurable gratitude goes to my major supervisor Prof Gani-Ikilama (Mama) for taking time to go through this work despite her numerous schedules. Thank you so much Ma for the guide and support you provided me throughout the study. My sincere appreciation also goes to my second supervisor Dr Abdullahi Ahmad for his useful contributions to the study.

I wish to extend my gratitude to all my lecturers in the department especially those who have thought me from day one. Special thanks also go to the PG Coordinator, Dr Joyce Agofure, and the Seminar Coordinator Dr Hauwa M. Sani, for all your efforts.

Utmost appreciation and gratitude also go to the following staff of the Nigerian Army Chindit Cantonment , Zaria for giving me the opportunity to conduct this study in their institution: the Commandant NMS, Brig. Gen .M Bunza; the Director, Army Public Relations, Depot Nigerian Army, and the Director, Army Physical Training School, Zaria.

My thanks also goes to Staff Sergeant Lawal Balarbe Makarfi of the Nigeria Military School for the exceptional assistance that he rendered during the data collection period. I wish to express my appreciation and gratitude to Corporal Adakole Ola of the Nigerian Army Physical Training School for taking time to take me round the Cantonment. My gratitude also goes to all the soldiers who took time to provide data for the study.

I wish to thank my family- my husband, Alhaji Musa Ahmadu, for his encouragement and

support throughout the period of the study; and my children too-, Ahmed, Zainab, Hadiza, and Fatima, for their patience and understanding. I say a big thank you for all your prayers. I am also very grateful to my Mum- Hajiya Hajara Maikudi for her prayers and words of encouragement. I appreciate all my coursemates for making this journey entertaining and memorable. Finally, I wish to extend my appreciation to my colleagues, Dr Murjanatu Muhammed, Mallama.Samira G. Bello, Dr Amina Dauda, Mallama. Hassana Balarabe, Mallam. Ahmed Alfa and Seiffudeen Sani. Thank you for your encouragement and prayers.

ABSTRACT

This research is a lexico-semantic analysis of the pidgin used in the barracks. The study focuses on the variety of Nigerian Pidgin used at the Chindit Cantonment, Zaria. The study reveals that, like every language in active use, Nigerian Pidgin (NP) has several varieties that keep evolving as the need for communication arises. Interviews and observations were used to collect the data. Questionnaires were also administered to the soldiers to verify the validity of the information provided by their colleagues. A total of hundred lexical items of NP were collected out of which twenty five were analysed. These twenty- five words have been grouped into three in accordance with their context of use, that is, items used in formal contexts, informal contexts, and those used in both contexts. The lexical words were arranged in tables and analysed using the Systemic Functional Linguistic (SFL) model as put forward by M.A. K Halliday (1985). The study reveals some distinct features that make barracks pidgin unique. The study reveals that borrowings, use of jargon, and context are all very important features of lexical items in the variety of NP used in the barracks. Each of these features plays a special role in determining the meaning of NP words used in the barracks.

TABLE OF CONTENTS

DECLARATION.....	i
CERTIFICATION.....	ii
DEDICATION.....	iii
ACKNOWLEDGEMENTS.....	iv
ABSTRACT.....	vi
TABLE OF CONTENTS.....	vii

CHAPTER ONE: INTRODUCTION

1.0	Background to the Study.....	1
1.1	Statement of the Research Problem.....	3
1.2	Research Questions.....	4
1.3	Aim and Objectives.....	4
1.4	Significant of the Study.....	4
1.5	Scope and Delimitation.....	5
1.6	Historical Background of Chindit Cantonment, Zaria.....	6

CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.0	Preamble.....	8
2.1	Early Development of Pidgins.....	8
2.2	Theories of the Origin of Pidgins.....	11
2.2.1	The Relexification Theory.....	12
2.2.2	The Nautical Jargon Theory	13
2.2.3	The Baby Talk Theory.....	14
2.2.4	The Foreigner Talk Theory.....	15
2.2.5	The Theory of Linguistic Universals.....	16
2.2.6	The Language Bioprogram Theory.....	17
2.3	The History of Nigerian Pidgin (NP).....	18

2.4	Varieties of Pidgin in Nigeria.....	21
2.5	Language and the Barracks.....	27
2.6	Functions of Nigerian Pidgin.....	28
2.7	Lexical Semantics.....	32
2.8	Multilingualism.....	34
2.8.1	Pidginisation.....	36
2.8.2	Creolisation/ Decreolisation.....	38
2.8.3	Code- Switching	40
2.8.4	Code- Mixing.....	41
2.8.5	Diglossia.....	42
2.8.6	Language Shift.....	42
2.8.7	Language Endangerment.....	45
2.9	The Language Situation in Nigerian Army Barracks.....	46
2.10	Theoretical Framework.....	48

CHAPTER THREE: METHODOLOGY

3.0	Preamble.....	50
3.1	Sources of Data.....	49
3.2	Data Collection Procedure.....	49
3.2.1	Oral Interview	50
3.2.2	Observations.....	51
3.2.3	Questionnaire.....	52
3.3	Analytical Procedure.....	52

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

4.0	Preamble.....	53
4.1	Data Presentation.....	53
4.2	Data Analysis.....	53
4.3	Findings.....	77

CHAPTER FIVE: SUMMARY AND CONCLUSION

5.0	Preamble.....	83
5.1	Summary.....	83
5.2	Conclusion.....	84
5.3	Limitations of the Research	85
5.4	Suggestions for Further Research.....	85
	Bibliography.....	87
APPENDIX	A.....	96
APPENDIX	B.....	102

CHAPTER ONE

INTRODUCTION

1.0 Background to the Study

Language is an integral part of man. It is the tool for communication and lubricates social interactions. Language influences thought, and thought often conditions action, and also influences conduct. Language therefore is the strongest medium of transmitting culture and social reality. Sapir (1921) cited in Crystal (1994:396) defines language as “a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols”. According to Bloch and Trager (1942), language is a system of arbitrary symbol by means of which members of a social society interact in terms of their total culture. Moody (2005) sees language as a means for the differentiation of distinct functions and association. These definitions make it clear that language is the flexible and creative lubricant that facilitates hitch-free expressions.

Most societies in the world are multilingual in nature (Paulston and Tucker 2003). People from different ethnic groups with different languages live and interact with each other. It is through this process of interaction that speakers of languages come in contact. These groups and individuals with different languages will find it difficult to communicate where their languages are not mutually intelligible and it is necessary for them to interact and communicate for certain purposes.

No doubt, a universal language may help in the cultural unification of the people and remove the

misunderstandings that grow out of inability to communicate effectively. But there is no such language! Hymes (1974) is of the opinion that language cannot be the same in terms of assigned roles and values. Stockwell (2002) observes that where two or more speech communities come in contact, a lingua franca or common language of communication emerges. The emergent language can serve as a substrate or an auxiliary to the main or superstrate one or serve as just a means of business transaction. This type of language is what is called a “pidgin”. Pidgins are basically contact languages which evolve between people who speak different languages and need some means of communicating with each other for a particular reason or purpose.

Hymes (1974) refers to pidginisation as a “complex process of sociolinguistics” where a pidgin language evolves as a linking language where there is no mutual intelligibility among people who speak different languages. Languages, generally, have more than one variety due to the fact that speakers have different social experiences. The fact that language is used to express the culture of the speakers further buttresses this idea of the varieties of languages. Like every other language, Nigerian Pidgin (NP), which according to research, is spoken in various parts of Nigeria also has developed several varieties as a result of its importance in communication. Ugot (2009) also explains that proficiency in Nigerian Pidgin ranges from deep varieties spoken by those who use it as mother tongue, to varieties used for trading purposes, and varieties used in schools and other places. These pidgins vary in depth and usage from region to region. As these variants differ, so also the individual lexemes. Each variety of pidgin spoken in Nigeria has a distinct lexicon or vocabulary which are known to only those who use the languages.

NP is an English-based pidgin, though this does not mean that all English-based pidgins found in different parts of the world are mutually intelligible. NP is used as a lingua franca in

heterogeneous areas such as Warri, Sapele, Port Harcourt, Lagos, Kaduna, Abuja and other large cities in Nigeria

Lexical semantics deals with the lexicon of a language. It is the collection of words in a language, the study of word meaning. It is concerned with individual words unlike compositional semantics, which is concerned with meanings of sentences in semantics. The units of analysis in lexical semantics are lexical units which include not only words but also sub-words or sub-units such as affixes and even compound words and phrases. Lexical units make up the catalogue of words in a language. Timothy (2003) sees lexical semantics as the study of what individual lexical items mean, why they mean what they do, how we can represent all of this, and where the combined interpretation for an utterance comes from within a language.

1.1 Statement of the Research Problem

NP is of great importance in a multilingual society like Nigeria, as such, a lot of researches have been done on different aspects on the field of NP such as Morphology, Phonology, Syntax and its functions. Similarly, many works have been done on the varieties of NP. However, languages are not static and like any language in active use, NP has developed several varieties due to its wide functional utilization in different strata of life. These varieties keep evolving since a pidgin is a language that keeps creating and recreating. NP speakers cut across several geographical locations, age, educational and socio-economic status. Other areas where NP is used include, campuses, military and police barracks among others.

Even though there are many varieties of Pidgin English in Nigeria, one particular variety cannot possibly be valid for all purposes. For decades, researches on pidgins have shown that the army is an institution that of necessity, calls for the use of pidgins because of the multi-ethnic, or

even multinational composition of the soldiers. However, the pidgin used in the army may not be the same all over the world or even the same across all army barracks in Nigeria. Variations in the vocabulary may exist due to several factors such as: location of the barracks (region), occupation of the users and the native languages of the users..

Thus, this study focuses on the pidgin used in Nigerian army barracks. The fact that linguistic or lexical items connote different meanings to the general public on the one hand, and within the barracks on the other hand is the motivation for this study. This is a linguistic problem which deserves some investigation.

1.2 Research Questions

In view of the above problem, this study, has attempted to answer the following questions:

1. What are the distinct lexical features of the variety of pidgin spoken in the barracks?
2. What are the reasons for these distinctions?
3. What are the implications of these distinctions on the target audience?

1.3 Aim and Objectives

The aim of the study is to carry out a lexico-semantic analysis of the variety of NP used in Chindit Cantonment of the Nigerian Army, Zaria. In order to achieve this, the study has the following objectives.

1. to source for and present some lexical items of the variety of NP spoken in the barracks.
2. to provide the reasons for the distinctions.
3. to show some implications of the distinctions on the target audience.

1.4 Significance of the Study

Since all pidgin Englishes, even the ones spoken across all barracks in Nigeria may not be the same, investigating the distinctiveness of Nigerian Pidgin as used within Chindit Cantonment Zaria, is necessary. Thus, the research will add to other researches that have been done on the field of varieties of pidgins, with the intent of giving an insight into a specific variety of Barracks Pidgin. The research will further show that this variety of pidgin exists and functions well within the environment of its use.

1.5 Scope and Delimitation of the Study

The study is limited to the lexical items of NP as used within the Nigerian Military Cantonment Chindit, Zaria. Focus will be on the lexical items of NP used within three contiguous Nigerian military institutions - the Nigerian Military School (NMS), the Nigerian Army Physical Training School and Depot Nigerian Army. These are all within the Nigerian Military Cantonment, Chindit, Zaria.

The choice of Chindit cantonment Zaria as a place of study stems from the fact that it is one of the first and oldest cantonments in Nigeria. It is also an important cantonment because it is one

of the cantonments in Nigeria that comprises of three army training units. Owing to this fact, selection for training is based on the federal character policy as soldiers from different cultural and indigenous backgrounds across Nigeria receive military training in the institution. As a result of this, NP is used as a language of communication within the cantonment. Another reason for choosing Chindit cantonment as a place of study is that of proximity. It is easier for the researcher to conduct the research within the vicinity since the researcher is based in Zaria where the cantonment is located.

1.6 Historical Background of Nigerian Military Cantonment, Chindit Zaria

The Nigerian Army (NA) is the largest component of the Nigerian Armed Force, and responsible for land warfare operations. It is governed by the Nigerian Army Council (NAC). Given its considerable investment in materiel resources, the Nigerian Army has generally been perceived as one of the better equipped fighting forces on the African continent. It bears the brunt of the nation's security challenges. Although it is not unheard of to find officers living among civilians in various settlements across Nigeria, town, Nigerian soldiers are typically quartered in over 75 Barracks, Cantonments, Camps and Forts in different parts of the country. The terms refer to temporary or permanent billets for troops of various size and complexity. Supposedly temporary billets go by the more commonly known nickname *Basha* which refers to a zinc or aluminum roofed shack. The word “Cantonment” is specifically derived from the word *Canton* which means “to quarter soldiers”. It has a more permanent connotation than the word “Barracks”. The word “Fort” comes from *Fortis*, which means “strong”. Casting our minds , as far back as the ancient Roman and Greek times, strong defensive military points, usually located on Hills

and other points of elevation, have been called alternative names like Bastion, Citadel, Acropolis, Fort, Fortress, Fortification, Redoubt, Strong point etc.

Chindit Cantonment is located in Sabon-Gari local government area, Zaria, Kaduna State. Chindit cantonment comprises of The Nigerian Military School (NMS), Depot Nigerian Army, and The Army Physical Training School, among other facilities. The Nigerian Military School which was established in 1954 provides students from across Nigeria with both academic and military training. Since its establishment the institution is being headed by numerous heads known as ‘commandants’.

The Army depot is an institution within the cantonment which has the responsibility of training new recruits from all over Nigeria. Such recruits receive military training for a few months before they become full-fledged soldiers.

The physical training school is a military training institution where soldiers receive physical training to help them keep fit. The soldiers who come from different army depot across the country are kept within the school premises for weeks until the expiration of their period.

CHAPTER TWO

LITERATURE REVIEW

2.0 Preamble

This chapter reviews scholarly works and other relevant materials useful for this research. Issues such as definitions, theories of origin of pidgins, history and functions of pidgins in Nigeria, and others have been reviewed.

2.1 Early Development of Pidgins

Pidgins are basically contact languages. They evolve between people who speak different languages and need some way of communicating with each other to carryout trade or work. Todd (1984) defines a pidgin as a communication system that develops among people who do not share a common language. To Holm (2000), a pidgin is a reduced language that results from extended contact between groups of people with no language in common; it evolves when they needed a means of verbal communication, perhaps for trade. Decamp (1971), on the other hand, defines a pidgin as an incidental communication language within a multilingual setting which is the native language of nobody. Its vocabulary, according to Decamp, is dominated by the socio-politically dominant language in the original contact situation. Le Page (1977), sees a pidgin as the communicative act of speakers on any given occasion, since speakers in any situation will need to communicate with one another. Quirk, Greenbaum, Leech and Savtrik (1985), state that a pidgin is an amalgamation of the main, foreign or superstrate language. Bloomfield (1933:474), however defines a pidgin as” a variety whose grammar and vocabulary are very much reduced....The resultant language must be native to no one.”

In an attempt to define a pidgin, these scholars have focused on the different characteristics of a pidgin language. For instance, the definitions given by Holm (2000), Todd (1984) and Le Page (1977), focus on the need for the use of pidgin for communication such as trade or business between people who do not share a common language. Scholars such as Quirk, Greenbaum, Leech and Svartvik (1985), focus on the number of languages that make up a pidgin. Decamp (1971) on the other hand, defines a pidgin from a functional perspective. He believes that pidgins play a major role in bridging the communication gap in a multilingual setting.

From these definitions, it is obvious that there is no agreement on a single definition of the term 'Pidgin', and as Traugot (1981) points out, attempts to define the term pidgin in a homogenous way have proved to be difficult. This lack of homogeneity in the definitions of pidgin is laid bare where the scholars who focus on one characteristic tend to overlook another. As Decamp (1973) points out, there is no agreement on the definition of the group of languages called pidgins and creoles. However, one cannot dispute the fact that before a pidgin emerges, there must be the need for communication involving people who do not share a common language and this happens usually in situations such as trade, business, and colonialism.

Many English pidgins were created when slaves were shipped from the West Indies or United States to work on sugar plantations. Other pidgins emerged as a result of first contact between British sailors or between American soldiers and the Vietnamese and also colonial contact during colonisation. Historically, the emergence occurs in situations where native language is seen as subordinate or banned in the case of slavery, for instance, in the plantations where the slaves were from diverse ethnolinguistic groups and there was need for communication between the white masters and the slaves. It appears that social circumstances play a major role in the development of pidgins. Authors like Foley (1988) and Hymes (1971) suggest that it is necessary

for the development of a pidgin that, there is a relationship of dominance between the languages involved. Adler (1977:127), however, argues that a pidgin can arise “when traders of two linguistic groups meet and when each of these groups consider themselves at least equal, if not superior, to the other group”. In addition to these, Whinnom (1971) points out that pidgin and creole languages only develop in multilingual societies.

In the very early stage of development, a pidgin has few simple structures, mostly commands drawn almost entirely from the language of the dominant group. At this stage the pidgin is restricted and often accompanied by gestures, mime and it is of limited communication value. Such pidgins tend to be unstable and short lived and they are characteristics of superficial contact between individuals or groups where only languages are involved. If the contact is discontinued, the pidgin dies; if the contact ceases to be superficial, one or both groups will learn the other’s language. Todd (1984) states that a different fate can befall a restricted pidgin in a multilingual setting. Initially, it may be used in only in a limited number of situations such as trading or military operations, but it can become useful in inter-group communications that it can be expanded as a lingua franca. It thus becomes what is referred to as a ‘stable or extended pidgin’. This type of pidgin differs from the restricted varieties in that as it expands it becomes more flexible and capable of fulfilling an increasing number of the linguistic needs of its users.

Further development of the pidgin, and its status as mother tongue to a set of speakers or speech community leads to the creation of a ‘creole’, which linguists believe has all the grammatical complexities of ordinary languages. A creole, according to Muhlhausler (1986), is a pidgin that has acquired a community of native speakers. However, Fromkin, Rodman and Hyams (2003), specify that pidginisation (the creation of a pidgin) involves the simplification of languages and a reduction in the number of domains of use while creolisation involves the linguistic expansion

in the lexicon and grammar of existing pidgins, and an increase in the contexts of use. Having acquired a number of native speakers, an expanded pidgin thus becomes a creole.

2.2 Theories of the Origin of Pidgins

There are controversies surrounding the origin of pidgins as such numerous theories have been postulated by different scholars to explain how pidgin languages originated. These theories have been classified in different ways by different scholars. Decamp (1971) classifies the theories into two: *Monogenetic* and *Polygenetic* theories. According to the monogenetic theory, all pidgin languages are derived from a single common ancestor. The monogenetic theory tries to account for the numerous lexical and grammatical similarities shared by all pidgins. Advocates of the polygenetic theories on the other hand say that different pidgins developed independently.

Todd (1974), however groups the theories into four; *Baby talk*, *Independent parallel development*, and *nautical jargon* and *Relexification/Monogenetic theories*. Todd (1984) further adds a fifth one which she calls the *Theory of Linguistic Universals*. She says the latter is comprehensive enough to include all the other theories. Another classification is that of Muhlhausler (1986) who lists six theories grouped under two headings; language specific heading and the general heading. The language specific heading comprises of *nautical jargon* and baby talk or *foreigner* theories. The General heading consists of relexification, universal, common core and the substratum theories. All of these theories, have in one way or the other give partial explanation on the origin of pidgins and why pidginized languages in different parts of the world seem to have certain structural similarities. For the purpose of this study, some of these theories have been reviewed.

2.2.1 The Relexification Theory

According to Thomson (1961), all pidgins grew out of a proto-language, a medieval *lingua franca* called Sabir which was used by the Portuguese along the African coast in the fifteenth century.

This theory claims that the pidgin which developed as a result of contact between the Portuguese must have undergone relexification; lexical replacement by borrowed items from another language. The hypothesis is that when relexification occurs, the semantics and syntax of a lexical entry from a person's first language are transferred to a new phonetic string. In other words, the phonology of the superstrate language added to the semantics and syntax from a substrate language make up a new lexical entry in a Creole language. Also, Hall (1975) claims that, although the process involves substitution of vocabulary items for others, the syntactic structure remains stable.

Lefebvre (1993) supports the idea of relexification but not without some criticisms. She argues that substrate language speakers attempt to acquire the superstrate language but fail to acquire the structure of the superstrate language. In other words, the syntactic structure remains the same. Other supporters of this theory include Stewart (1962), Whinnon (1965) and Hancock

(1971). Stewart and Whinnon base their work on the similarities among Pidgins, i.e, their common core structure. Hancock, on the other hand, holds that independent development is very unlikely when one considers the phonological and lexical resemblance among English-derived pidgins.

Another scholar who gave her view on this theory is Todd (1974:37-39). In her words: “It is quite possible that relexification did occur and on quite a large scale, though it is not easy to explain why a people who already possess a satisfactory core vocabulary would give it up”.

She further states that, it is possible that all English- derived Pidgins and creoles of West Africa, Caribbean’s and southern part of the United States are related not only lexically but through their structures and folklore. As such it is possible that they all derived from a proto-pidgin English. Muhlhausler (1986), in the same light, states that most European-based pidgins and creoles are related via a special process involving the maintenance of grammar and the replacement of lexical units. Like Thomson, he claims that the grammar is that of sixteenth-century Portuguese Pidgin or a medieval Mediterranean Sabir. Muhlhausler states further that most writers who support the relexification did not consider the possibility of non-European predecessor languages as it is possible that some pidgins and creoles with strong lexical affinities with English may have been modelled after pre-existing indigenous languages.

Although a lot of scholars agree with this theory if not wholly, to some extent, there are some who challenged the validity of the theory. Decamp (1970) is of the view that the written material are not sufficient to back up the theory. Bickerton (1975) feels that accounting for pidgin itself is

necessary rather than just similarities between the pidgins. Bickerton (1977) also points out that relexification postulates too many improbabilities and that it is unlikely that a language could be disseminated round the entire globe to people of different language backgrounds, and still

preserve a virtually complete identity in its grammatical structure wherever it took root, despite considerable changes in its phonology and virtually complete changes in its lexicon.

2.2.2 The Nautical Theory

Another important theory is the “Nautical Jargon” theory which was developed by Reinecke. According to Reinecke (1964), formation of dialects were found aboard merchant vessels which had large numbers of sailors from different nationalities. The theory is basically concerned with the nautical jargon used by the multilingual crew on ships and passed on to people with whom the sailors came in contact in Africa, Asia and some other parts of the world. The role of nautical jargon in the formation of pidgin features prominently in the works of Hall (1966), especially with regards to the English language. Hancock (1976) undertook extensive comparative work between Atlantic creoles and what is known as nautical English of the 17th century. According to him, the problem with this approach is that the nautical English is not a stable monolithic language but a highly variable and developing one. Also, there is an overlap between nautical English and other forms of non –standard English. Similarly, the theory does not account for the many structural affinities between pidgins which arose from different European languages. In addition to this, the precise learning contexts, time of exposure and other social variables remain unknown. For these reasons, it is believed that most of the earlier work were based on informed guess work.

After various attempt by scholars to relate French creoles to French nautical jargon, Baker and Corne (1982) have concluded that there is no evidence to indicate just one nautical patois existed or that the collective expertise of sailors in communication with non -francophones would have

equipped them all with a single uniform pidgin . However, the role of sailors in spreading linguistic features accounts for some lexical sharing. The theory claims that differences arose from the fact that the nautical jargon expanded as a result of the influence of mother tongues of its speakers. Muhlhausler (1986) claims that though the sailors were instrumental in diffusing language material over vast areas, their role in shaping the lexicon and grammar of the languages still remains to be proven.

2.2.3 The Baby Talk Theory

There are some terminological confusion with baby talk and foreigner talk. As in everyday speech, they tend to be associated with both the language used by babies and or foreigners and the language used by adult speakers when addressing these groups. Advocates of this theory attempt to explain the morphological simplifications of pidgin by pointing at the fact that a different register is used to address foreigners as well as babies. Jespersen (1922) and Bloomfield (1933) lend their weight to the baby talk theory which claims that a dominant group adopts a condescending attitude to the local people and talk to them as if they were children. The baby talk theory brings together two processes: one which is initiated by the upper or dominant group and another in which the lower or subordinate group simplifies the language they hear while trying to acquire it. In the first instance, the lower group merely imitates what they hear from speakers from the upper group. In the second case, the upper group reinforces the errors made by the lower group.

Bickerton (1975) argues that the baby talk theory does not account for a creole which is not based on European languages but the white man's effort to speak the 'natives' languages. For

instance, we have the Chinook Jargon which is not based on European languages but was derived from the effort made by the white man to speak the ‘natives’ language. Also the theory fails to account for non-domination situations. According to Todd (1984,) cited in Ikilama (2005:23), “many of the languages listed by Reinecke owe nothing to the colonial ambitions of West European nations”. She states further that each area of the world has also produced indigenous pidgins and creoles, and it is evident that these indigenous pidgins have structures which are found in the languages of children.

2.2.4 Foreigner Talk Theory

Experimental elicitation of foreigner talk theory was pioneered by Ferguson (1975). Ferguson compares baby talk to motherese, and foreigner talk to the speech addressed to foreigners and pidgins. He identifies a number of characteristics shared across these modes of communication. Some of these include: repetition, absence of copula, and short MLU. Ferguson continues that such registers are culturally transmitted like any other part of the language, which may be systematic and resistant to change. In his view, the foreigner talk of a speech community may serve as an incipient pidgin. However, as Muhlhausler (1986:106) notes, “the importance of foreigner talk in pidgin formation appears to be restricted to relatively early stages of development”. Moreover considerably ‘inconsistent,’ foreigner talk tends to be a mixture of cultural conventions and genuine natural intuitions on language simplification.

2.2.5 The Theory of Linguistic Universals

This theory is rooted in the notion that languages are having a common ancestor of Indo-European because they share some similarities. Todd (1984) notes that because some pidgins

share some common features, they can, therefore be traced to a common ancestor of Indo-European languages. Arguing further, Todd claims that a wide range of the study of pidgins and creoles and child language makes it possible to suggest that a universal grammar exists. Some of the characteristics of such a grammar include: fixed word order, a set of pronouns (fewer than in the source languages), no inflections, no bound forms, few or no transformations, systemic use of reduplication, use of context for temporal and aspectual distinctions, verb serialization, content and structure words etc. According to Todd (1984), the theory is said to be sufficiently comprehensive enough to include the Baby Talk and the Relexification theories.

The theory, however, has been faulted by its attempt to ‘overstress’ the similarities that exist among different pidgins of West Africa. More importantly, it has been noted that some pidgins are not based on European languages. Furthermore, it is sometimes not easy to determine what these linguistic universals are, because by the time a pidgin has stabilized to become an effective means of communication, it would have already become a complex linguistic element and has thus modified and complicated its earlier structures. Todd (1984) claimed this using the Cameroon pidgin of old rural speaker and that of young urban speakers as example.

2.2.6 The Language Bioprogram Theory

The language bio program theory, according to (Bickerton 1981), holds that questions about origins are directly related to questions about how children acquire language, and how human language originated. Bickerton draws an analogy between pidginisation and creolisation, and

first and second language learning. According to him, Pidginisation is second language learning with restricted input, while creolisation is first language learning with restricted input .The

theory suggests that universal features are mainly to be expected not in pidgins, but in creoles. However, Muhlhausler (1986) holds that adults seem to have retained the capacity to develop consistent grammatical structures out of rather inconsistent input. He, therefore, calls into question the critical threshold model applied by Bickerton. Muhlhausler claims that it is accessible to adults and the bioprogram could be invoked to account for similarities not only among creoles but also among pidgins. Supporting this view, Foley (1988:180) claims it plays a bigger role at the pidgin stage. He continues by stating that "there are no great differences in the Tok Pisin of expanded pidgin speakers and creole speakers".

Examining some of the most prominent theories of pidgin and creoles origins, it was observed that some theories have been able to show similarities in lexical and structural similarities of pidgins. Others were able to give partial explanations of why pidginized languages in different parts of the world share these lexical and structural similarities. It has been observed that the theories have been able to give insights into the most important characteristics of pidgins, although some of them may appear contradictory. Also, it is obvious that none of the theories had been able to capture all the characteristics of pidgins and none has been able to proffer or state the actual origin of pidgins. As Todd (1974) observes, it is shortsighted to insist on the authority of any theory for the exact origin of pidgins. However, even if it is difficult to determine the exact origin of pidgin through these theories, they all have some relevance in analyzing the process of pidginisation and should therefore not be dismissed heedlessly.

2.3 The History of Nigerian Pidgin (NP)

Decamp (1987:175) describes pidgin as an incidental communicative language within a multilingual setting which “is the native language of nobody”. Its vocabulary, according to Decamp, is denoted by the socio-politically dominant language “in the original contact situation”, most especially with the advent of European imperialism. Pidgin is, therefore, an amalgam of the main, foreign or superstrate language and the indigenous or substrate language. According to Holm (2000), a pidgin is a reduced language that results from extended contact between groups of people with no language in common. Therefore, pidgins evolve where there is the need for some verbal communication, perhaps for trading activities.

All of the above definitions suggest various reasons for Pidgins to arise. One such reason is that people who do not have a common language for communication, see the need to create a Pidgin. Another reason is colonization. Most Pidgins were created from French, Spanish, Portuguese, English, and Dutch because of their influence on colonies. However, Stockwell (2000:18) 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.’’

The origin of Nigerian Pidgin English lies historically in trade contact between the British and local people in the seventeenth century. It is part of a continuum of English Pidgins and Creoles spoken in other West-African countries such as Cameroon, Sierra Leone and Ghana. In the same light, Uguru (2000) sees the development of Nigerian pidgin as resulting from the interaction between African slave dealers and the European slave traders (before the colonization of Africa). Egbokhare (2006) observes further that the first contact was made by the Portuguese around 1469. This was followed by the Dutch about 1593, which soon faded to be replaced by the English from 1650 onwards. This means that pidgin languages seem to have evolved on the

coastal areas of Nigeria. From the foregoing, it can therefore be inferred that Nigerian pidgin developed in the period of slave trade (pre-colonial times) but its use was strengthened in the colonial days.

Obviously, disparities have evolved among historians and linguists on the facts and figures about NP and how it actually came to be: whether it first came through and developed from trade contact between Europeans and Nigerian traders, or from the influence of missionaries. If we consider all these from the view point of dates, the Portuguese contact obviously predates the British contact. However, the emphasis given to the British contact may not have been unconnected with Egbokhare's (2001) view that all the previous contacts soon faded away while the (British) English dominated trade from 1650. Faraclas (1996) is of the view that Nigerian Pidgin thus comprises a base language- English which is being modified by indigenous languages referred to as substrate languages. Contacts with the British (trade missionary activities, colonial administration) meant contact with and use of English. The colonial administrators, for instance, were so eager to get through to the natives that they did not mind if pidgin was the result of their efforts to teach the English language. According to Ayandele (1966:339), an official in the colonial office once commented that "the earlier we can make English, even if it must be 'pidgin English' the common speech of West Africa, the better."

The result of ambitious aim to give English this role was that schools were turned into 'clerk-making machines'', the objective being to equip these clerks with some form of English to make them function as interpreters in the colonial government. If, as it appeared, many of the clerks could speak only pidgin and not English, then the efforts could be said to have enhanced the spread of pidgin. Since pidgin draws its vocabulary mostly from one language, in this case

English, it is very easy to acquire once the vocabulary items are known. And as stated by Hall (1966:89), “the man in the street is, in general, more interested in the vocabulary of a language than its structural pattern”.

In recent years, Nigerian Pidgin English development has been particularly evident in the big cities and ports in the south of Nigeria, where it is used among people belonging to different ethnic groups. Thus the use of Nigerian Pidgin English is strictly linked to the urbanization process. The growth of towns with heterogeneous populations or, as Mafeni (1971) puts it, the process of urbanization has enhanced the use and spread of NP as a lingua franca in many parts of the country. Today, (NP) is found in the interior parts of Nigeria as a result of rapid growth of cities with their multi-ethnic or multi-linguistic populations. Explaining the numerical strengths 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 (NPE), making (NPE) 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 (NPE) 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 as many speakers as NigP (NPE).

From the foregoing, we can say NP has become a lingua franca for many and a big solution to communication problems in multilingual Nigeria. Most urban dwellers, especially in certain costal parts of Nigeria like Edo, Delta, Rivers and Cross River States, are bilingual, i.e. they are good in NP and their own indigenous Nigerian languages. Researches such as Gani-Ikilama (1993), Mahdi (2007) show that NP has spread to the northern parts of the country and it is very

much used there. In some of these places, NP is a more important medium of communication in the life of the younger generation than the indigenous languages of the areas.

2.4 Varieties of Pidgin in Nigeria

According to Wardhaugh (1986), each language exists in a number of varieties. Users of language shift their speech habits according to the degree of formality required, the subject of discussion, genre, medium, geographical location, sex, social class and social situations. All such shifts contribute to variations in language. The term language variety or variety of language is thus used to refer to these manifestations of language.

In the same vein, Hudson (1980:22) defines a variety of a language as "a set of linguistic items with similar social distributions". A variety, therefore, may be referred to as consisting of certain items used solely by some particular group of persons. A variety by the same person at one place or time may change at one time. In addition to this, Yul-Ifode (2001) says that a particular variety may differ from another because of difference in linguistic items. In some cases, the difference between one variety and another may be simply phonological. In others, there may be differences in vocabulary and structure. When varieties are to be considered in relation to one another, it may be necessary to introduce fresh distinction such as 'sub-variety'. A variety of language can be thought as one of many general and complete language systems, each used by a substantial number of people and each possessing characteristics that distinguish it from other systems.

Nigeria is a land of many languages spoken by its inhabitants. As a result, the country has a great need for a common form of communication across ethnic groups. Although English introduced

into Nigeria during the colonial era serves as the country's second language and official language, it does not serve as a common form of communication across ethnic groups. However, as it is commonly the case when a language is heavily used between non-native speakers, a new way of speaking it is developed, with its own unique grammar, pronunciation and vocabulary as in the case of Nigerian Pidgin (NP).

Nigerian pidgin is a term used to denote an English based pidgin; a marginal language used among Nigerians to facilitate communication needs in certain interaction contexts. Supporting this view, Elugbe and Omamor (1991), in their attempt to define a pidgin, see it as some kind of a marginal language that arises to fulfill specific communication needs in well-defined circumstances. Their definition sees a pidgin as a marginal language used for communication especially by people who do not speak each other's language. Elugbe and Omamor, while quoting Hall (1966), have stated two conditions for a language to qualify as a pidgin. One such condition is that the grammatical structure and vocabulary of the language must be sharply reduced. Secondly, the resultant language must be native to none who use it. From these definitions NP can thus be referred as a pidgin language.

Since Nigerian Pidgin is a hybrid of English and Nigerian indigenous languages, it is only natural that its varieties will be virtually as numerous as the number of Nigerian language. Uguru (2008) claims this is so because speakers of these languages incorporate the features of their languages into pidgin. And as Gani-Ikilama (2005) puts it, pidgins are prone to have many varieties because they are living languages, and as such their users keep "creating and recreating". Nigerian pidgin as a relatively complex language, exhibits varieties in form and function, from region to region and from community to community. Varieties of NP, even

though more or less mutually intelligible, can vary quite significantly according to the indigenous languages of the users. In other words, although NP is English-based, the local languages have also contributed to its make-up. Adebija (2001) thus refers to it as an “indo-exogenous language.” NP is a bridge between English and the numerous indigenous languages. According to (Elugbe 1995, Faraclas 1996, and Egbokhare2001), NP is the most widely spoken language in Nigeria with about 3 to 5 million native speakers and more than 75 million second language speakers. Its speakers cut across geographical locations, age, educational, and socio-economic status, mainly because it is ethnically natural. It is commonly spoken in cities and urban centers, markets, campuses of tertiary institution, military and police barracks, bus and taxi stations across the country.

Hence it is right to state that NP has many regional and social varieties. Marchese and Schnukal (1982) and Elugbe and Omamor(1991) claim that NP has a standard variety like the pidgin spoken in the Niger- Delta region of Nigeria, particularly in cities like Benin, Sapele, Port-Harcourt and Warri where it has creolized and has an identified community of mother tongue speakers. NP in this region is used for both inter-ethnic and intra-ethnic communication having permeated domains of language use including the home and the school and has a more elaborated grammatical system than the language of intergenerational transmission. Obiechina (1984) gave an exhaustive classification of NP. The variants identified are five (5) namely: Bendel, Calabar, Lagos, Kano/Maiduguri and Port Harcourt variants. The variants have been illustrated with diagrams. The diagrams are provided below.

Diagram 1

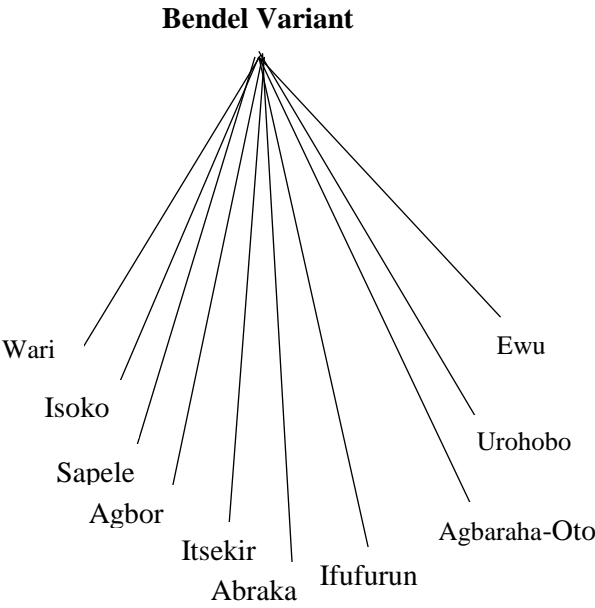


Diagram 2

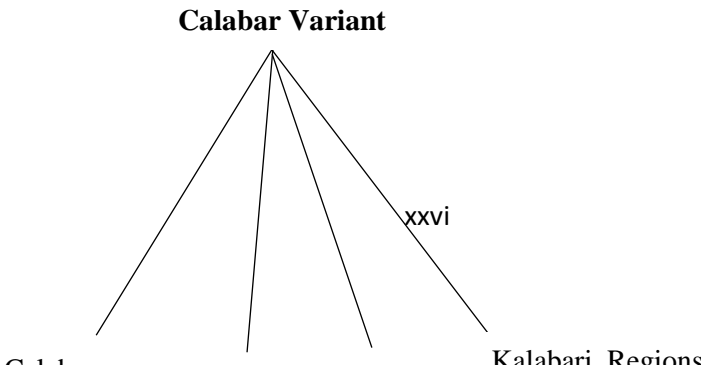


Diagram 3

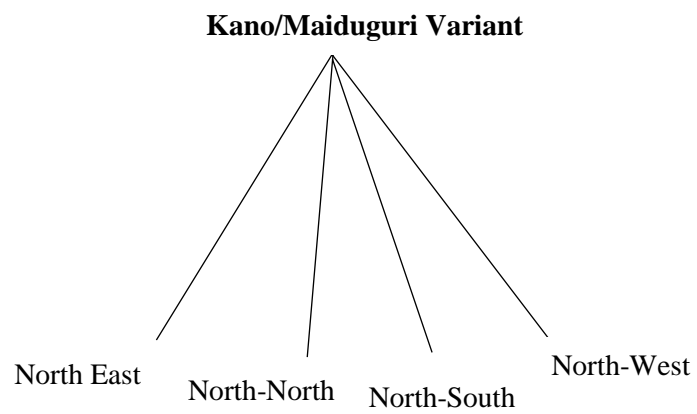


Diagram 4

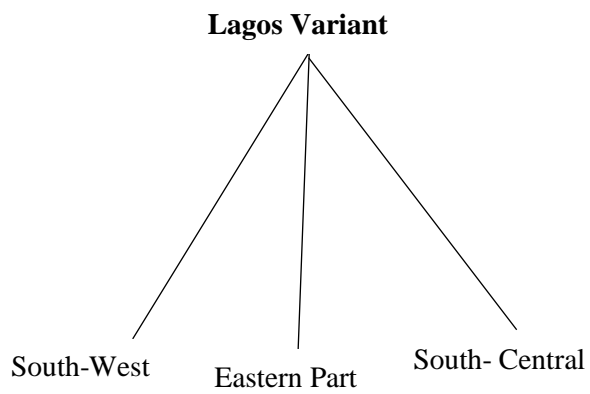
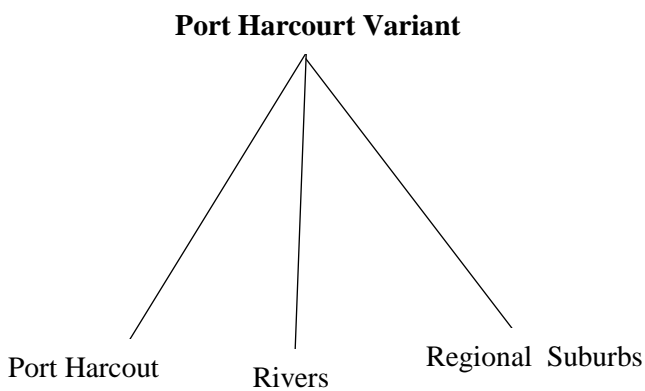


Diagram 5



Source: Obiechenna (1984) in Idiagbon (2010)

Idiagbon (2010), while supporting this position, also gave his classification of NP to include:

- i. Ordinary NPE spoken by the vast majority of Nigerian People. NPE spoken in this category include the variety spoken by the educated and less educated.
- ii. Wafe-rank which is a special variety popular among the Nigerian students. This category evolved at Ajegunle, a suburb of Lagos City, mostly inhabited by low-income earners including young musicians who perform at club houses where the majority of those in attendance are students and socialites of low or average status. However, Wafy as being popularly referred to has spread beyond its originators to
- iii. virtually all nooks and crannies of students' settlement. Musicians like Daddy

- iv. Showkey, African China, Lagbaja and Charlie Boy, to mention but few are examples of the apostles of Wafe Ranky.
- v. The campus variety of NP .This variety is characterised by switching back and forth between broken English and Standard English, (Oloruntoba, 1992).

A variant is characterized by a preponderant influence of its substrate language on the form and usage. Sometimes, a speaker code-switches from Standard English to NP in order to indicate, deliberately, that the mood of discussion needs to change. Faraclas (2013) also confirms that, several sub-varieties of NP can be recognized today. They include the variety spoken on campuses, schools, market places and also varieties used in army and police barracks. Although most varieties of NP are mutually intelligible, there are differences because they are not the same even though they are all English- based.

2.5 Language and the Barracks

Language is central to all human activities. Sapir (1921: 12) defines language as a'' purely human non-instinctive method of communicating ideas and emotions and desires by means of voluntarily produced symbols.'' To Sapir language is a human phenomenon and to understand man's humanity, one needs to understand the language makes him human. It focuses on language as a medium through which humans are able to communicate or express their emotions and desires.

In most multilingual communities speakers switch among languages or varieties. Romaine (2003), supports this idea by saying that speakers select different languages or varieties for use in different situations as not all languages or varieties are equal or appropriate for use in all speech

events. In other words, choices of languages or varieties are made based on different situations and context.

Since Nigeria is a multi-ethnic and culturally-diverse society, its barracks are profoundly multilingual in settings with soldiers and officers having at least a minimum of three languages in their repertoire which include English ,their indigenous languages and pidgin. Like in all aspects of human life, language within the barracks is a unifying force which binds the soldiers who have come from different ethnic backgrounds together. However, context has an influence on the use of language within the barracks. Context, according to Widdowson (1965) refers to situations and circumstances in which a speech event occurs. Thus the context may have a definite effect on the channel used in transferring the message. Context of surrounding or circumstance determines the senses in which a word is being used, even though there exists more than one sense.

Hymes (1964:87) gave his support to this idea where he states that” understanding of context can also determine the message form.” This he feels is so because the style to be used in any speech event must be the one which is the most suitable.

According to Asher and Simpson (1994), the historical background of the military shows that it is a product of a colonial heritage which was left behind. Therefore, the language of the military is more than just a structural systematic organisation that has expanded over the years in context. Bellany (1990), points out that due to rigidity of the military power within the military resides with a few individuals rather than a group of persons. This, in turn, affects the use of language thereby giving rise to rigidity in the language and the system. Individuals, therefore learn to

express themselves only in terms denoting military authority or subordination to respective powers. These characteristics are evident in all languages used by the military whether they are indigenous, pidgin or the English language.

2.6 Functions of Nigerian Pidgin

Nigerian Pidgin, as a contact language, is currently witnessing ambivalent shift in status. As a result of Diachronic development over the years, the use of Nigerian Pidgin is becoming popular among many speakers unlike before. 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. In a multi-ethnic state like Nigeria, NP has emerged as the most widely spoken language of communication among Nigerians and across diverse ethnic groups that do not share a common language.

Akande (2008) reveals that the sociolinguistic reality in Nigeria today is one in which NP is not used only in informal settings, but also in some formal settings. However, there are quite a number of negative perceptions NP which have culminated in a string of derogatory definition of NP. Holm (2000) considers it as a mark of the bastardization of English. Similarly, NP has come to be understood as: ‘adulterated language,’ ‘an inferior language,’ ‘substandard and lesser language,’ ‘a deviated language form,’ ‘a marginal language,’ ‘a bad language,’ ‘a language with

no history and no native speakers' among others. It was seen as a language used by the uneducated and, above all, a less important language. These derogatory qualifications probably inform the reason why its use in the past was limited to jokes, cartoons, and entertainment, as an incorrect language, which is subject to modification.

However, contrary to these perceptions, the language, as experientially used by its adherents is neither meant to satisfy modification purposes nor re-modification essences. But rather, it is an established language which serves several functions.

Pidgin in Nigeria, as earlier stated, is gradually becoming the country's lingua franca, though it is yet to be assigned any official role. It has basically been subjected to unofficial discourses. NP has suffered a major setback from criticisms raised by linguists which have greatly militated against its possible adoption as the lingua franca. From the observations re-echoed by Jolayemi (2004) and Teilanyo (2004), although the language has been acknowledged as a neutral language which cuts across the six geopolitical zones in Nigeria, it has been portrayed as a variety of English and therefore, considered a foreign language in Nigeria, which cannot (properly) express any of the Nigerian cultures. In the same vein, though it is a language spoken by both the literates and illiterates, it has been referred to as the language of the school dropouts. NP, seen as an easy language to acquire has been bedeviled by its inability to enjoy recognition in the educational sector. Though it is spoken by a large percentage of Nigerians, it is not recognized in formal occasions. It is about the only popular language in Nigeria which is not taught in schools. Also, following the arguments presented by Esizemeter (2004), and (Elugbe and Omamor 1991), there are too many disparities in the orthographic representation of NP. Hence, it is characterized by linguistic differences.

In spite of all the criticisms on NP, the Nigerian linguistic reality is such that the Majority of speakers of minor languages tend to learn one of the major languages (sometimes in addition to English), especially the language that is dominant where they live or work. For majority of those who speak any (or all) of the major languages as their native language, they also acquire English, Nigerian Pidgin or another language of the country (Akande and Salami, 2010). Therefore, the vast majority of Nigerians are bilingual (Akindele and Adegbite, 1999). And for many of these bilinguals, Nigerian pidgin is one of their languages. It is a language that cuts across different ethnic and regional boundaries. Also, any seemingly developed language today has got its own process of development. Nigerian Pidgin has not been assigned any official recognition in the language policy of the country, but it is inadvertently recognized even by the various federating Units of the Nigerian State. It has been the dominant language of public broadcast, jingles and orientation as well as information in the social media. Deuber (2005:183) notes this in his remark that:

Although, a major lingua franca, it has no official recognition; even without any policy statements, it still performs a growing range of functions, including, for example, that of a medium of public broadcasting, although no efforts have been made to Develop it in order for it to be able to cope with these functions, as has been done for the major and to some extent also for minor indigenous languages.’’

Fasan (2010) notes that NP is a predominant language of expression and a form of solidarity or a mark of identity among the various multi-ethnic groups of young people who crave to create effective urban culture in their respective locations. It is also acknowledged as a formidable stride in the re-creation of Nigerian and African socio-cultural identity. This level of prominence carries over into the religious terrain in Nigeria, especially in Christian Pentecostal circles,

characterizing most urban centers, as well as into the Nigerian film-making industry where the language enjoys unrestricted use, mirroring the way of life of Nigerian people. The foregoing serves to highlight the perceived and observable place of NP in contemporary Nigerian society. The implication of this is that if enough research work that is commensurate with the rapid rate of growth and influence associated with the language is carried out, Nigerian Pidgin may well receive more audience from the government and secure a better place within the continent and subsequently outside the country.

In a way, we can say that Nigerian pidgin is a ‘tolerant language’ because its existence is publicly recognized but only officially ignored. However, Akande and Salami (2010) observe that, lately, the government has come to recognize the vital role that NP (Nigerian Pidgin) plays in helping to get close to the masses. Jingles, posters, stickers and government campaigns for national awareness and mutual co-existence are now prepared in NP and broadcast in the same language. NP is a promoted language as well because it reflects national identity in Nigeria through its use in the propagation of national ideas, values, political and socioeconomic development, peace and unity. All these tend to prove its worth among other languages to enhance effective communication. It functions as a lingua franca in Nigeria; thus, serving as a unifying language in a multi-lingual country. And based on its wide functional utilization in different strata of life, some scholars like Elugbe and Omamor (1991), Egbokhare (2003), have suggested that Nigeria pidgin should be used in Nigeria instead of continuing the blind search for a National language.

2.7 Lexical Semantics

Lyons (1995) and Syal (2007) see semantics as the study of meaning. According to what has long been the most widely accepted theory of semantics, meanings are ideas or concepts which can be transferred from the mind of the speaker to the mind of the hearer by embodying them, as it were, in the forms of one language or another. To Lyons, the term concept sounds vague, or too general. As such, it cannot be used in determining or answering the questioning: “what is meaning”? Meaning according to Syal, is related to the human capacity to think logically and to understand. So in trying to analyse meaning, we are trying to analyse our own capacity to think and understand, our own ability to create meaning.

Leech (1981), on the other hand, states that semantic is concerned with giving a systematic account of the nature of meaning. These scholars have brought out the major concern of semantics which is analyzing meaning in language. Thus semantics as a branch of linguistics can be seen as a technical term which refers to the study of meaning. In semantics, analysis is on the ways in which words, and sentences of various grammatical constructions, are used and understood by native and fluent speakers of a given language. Attempts to determine meaning have given rise to a bewildering array of approaches such as sentence meaning and word meaning (lexical semantics). Semantics is the area of linguistics dealing with the meaning of words or the meaning attached to words or symbols. This view places semantics at the core of communication in language. Indeed, there is no communication without the sharing of meaning. Lexical Semantics is an aspect of semantics that deals with the study of word meaning. It is often more specifically concerned with the study of lexical i.e. content word meaning as opposed to the meanings of grammatical or function words. According to Saeed (2003), the traditional descriptive aim of lexical semantics is to represent the meaning of each word and show how the

meanings in words are interrelated. These are related because the meaning of words are defined, in part, by their relations with other words in the language. Therefore, interest in semantics is with lexemes or words. Words can be identified at different levels which include orthography, phonology, syntax and semantics. Bemigbo and Olateju (2007) state that when we study how lexical items are used to express meanings that are situation bound, we study the language theory which is termed ‘lexico-semantics’. Lexis and semantics are intricately linked such that, in most cases, attempts to separate them could be a bit difficult if not an exercise in futility. This is not to say that they have exactly the same meaning, but they work together in the linguistic description in a work of art. According to Halliday (1978), ‘the semantic system is an interface between the rest of the linguistic system and some higher-order symbolic system. It is projected unto or realized by the lexico-grammatical system. Halliday’s view, here, points to the belief that semantics is central to the rest of the linguistic system and equally plays a prominent role in linguistic description. The centrality of lexis to a work of art may be connected with the view that meanings are reinforced by lexical choices; hence there is often a relationship among words used in a text to develop an idea.

2.8 Multilingualism

Romaine (2003) sees multilingualism as a condition of life which is as old as the human species. With rare exceptions of some isolated communities some of which are not really isolated anymore, human societies were always in contact with other groups connected to them either

economically or socially through exchange of goods, knowledge etc. In the same vein, Edwards (1994) views multilingualism as a powerful fact of life around the world, arising at the simplest level, from the need to communicate across speech communities. Kachru (1985:159) describes multilingualism as the” linguistic behavior of the members of a speech community which alternately uses two, three or more languages depending on the situation and function.” Clyne (2003) seems to have a broader view of the term ‘multilingualism’. In his view, multilingualism refers to either the language use, competence of an individual to use multiple languages or the language situation in an entire nation or society. Uguru (2013) refers to multilingualism as the existence of many languages in a society, that is, language pluralism.

These definitions include the practice of using more than one language to varying degrees of proficiency, among individuals and societies. It also includes individuals who use one language at home, and another or others outside the home; it means people who have equal ability in two or three languages; it includes people who can function much better in one language but who can still communicate in another or other language or languages. It also refers to societies or nations who use more than one language in a variety of situations and to varying degrees.

When the definitions of multilingualism focus not on the individual level but on the societal level, multilingualism here refers to the presence of several languages in a given space independently of those who use them. Therefore, multilingualism can be seen to refer to individuals who have the ability to communicate with more than one language or a society with speakers of different languages living within the same territory.

Cenoz and Gorter (2011), have stated that the birth and growth of multilingualism can be attributed to different factors such as colonialism, imperialism, migration, increasing

communication among countries around the world and the need to be competent in the language of wider communication. In the same vein, Durk et al (2005) enumerates a number of factors that gave rise to multilingualism. These factors are: historical or political movement such as imperialism or colonialism, economic interests which result in migration, social and cultural identity, increasing communication among different parts of the world, education and, lastly, religious movements. Uguru (2013) explains that multilingualism is more prevalent in Asian and African countries because of the merging of many ethnic groups (with different languages) to form individual countries. This was done by the ex-colonialists. However, language pluralism also exists in Europe and other continents of the world. Multilingualism, therefore, is universal and findings have shown that there is no monolingual nation. According to Hudson (1980) there are about four or five thousand languages in the world but only one hundred and forty nations. Obviously then, most countries have a large number of languages. The fact however, is that the degree of multilingualism in Asian and African countries is higher than that of the developed world.

The Guinness Book of Knowledge (1997) shows that Africa has about 1,300 languages, the highest number among all the continents of the world. Khubchandani (1983) shows that India has about two hundred 'classified' languages. Similarly, the Encyclopaedia Americana reveals that the linguistic diversity of New Guinea is probably greater than that of any area of comparable size in the world. It has seven hundred languages. Therefore, examples of nations that are highly multilingual abound. The so-called monolingual countries also have the problem of diverse language varieties, which most of the time, may not be mutually intelligible. Thus even for monolingual countries there is still the issue of choice of language varieties.

Conversely, however, in most multilingual societies, language sentiments usually exist and lead to discord and rivalry among language groups. Also, '*language chauvinism*', which refers to the total rejection and relegation of other languages and insistence that only one's own is the best, result from multilingualism. Another language problem that can develop in multilingual societies is *language loyalty*. Though this may be in the interest of individual ethnic languages, it is unhealthy for national development. Language loyalty is a case where individual language groups try to protect their languages from being dominated by others. The usual problem that crops up in such societies is the difficulty of having a common national language. As each language group clings to its language, it becomes difficult for the different language groups to come together and choose a common language for national affairs like administration, law and politics. Language sentiments make way for language conflicts which culminate in the use of a foreign language as the country's official language. This is the situation in Nigeria.

In multilingual societies languages come in contact and individuals who speak different languages come in contact with each other. As a result of these contacts, certain attributes or characteristics may manifest. Some of these characteristics are reviewed below.

2.8.1 Pidginisation

The fact that several languages exist in the same geographical area does not indicate whether the inhabitants know all the languages or use them. This shows that multilingualism can exist in separate enclaves, with speakers of different languages living in the same territory not being able to communicate in each other's language. In such situation where communication becomes impossible because of lack of mutual intelligibility and the need to communicate arises, usually pidginisation occurs. When there is continuous contact between two or more groups of people

whose individual languages are mutually unintelligible, pidginisation takes place in the form of reduction and simplification of codes of the people in order to bridge the communication gap. According to Todd (1984), pidginisation is a process of simplification that reduces irregularities in a language. It is a natural consequence of contact between people who speak different languages or different varieties of the same language. These simplified varieties are referred to as pidgins.

Pidgins are usually communicative codes that allow people to interact with each other without having to go through the trouble of learning each other's languages. As Romaine (1988) puts it, pidgins are languages stripped of all but the bare necessities. This means that they are normally very simple and so easy to acquire. Decamp 1971 sees pidgin as an incidental communication language within a multilingual setting. Prasad (2008: 13) also refers to pidgins as:

A variety of mixed languages which are created for a very practical and immediate purpose of communication between people who otherwise would have no common language whatsoever, and learned by one person or from another within the communities concerned as the accepted way of communicating with members of other communities''

These definitions show pidgin as a communication language, which is simple and easy to acquire which naturally emerges or evolves in a multilingual setting. Linguists usually draw a distinction between individual and societal multilingualism, although it is not always possible to maintain. Pidginisation is a process of linguistic change, often reduction or simplification, due to a mass process of second language learning. In both pidginisation and creolisation the target language, i.e. the language that is to be learned, is acquired from a limited input. Pidginisation is a simplification of a target language that is being learned. In pidginisation, the exposure to the

target language is limited by either social/cultural factors or by limited contact between the learners and the native speakers of the language. This lack of contact, or distance (whether social or physical), creates a linguistic environment in which the input is severely limited. In such situations, most proponents of pidginisation and creolisation (Bickerton, 1977, 1981; Versteegh, 1984) agree that the learners are then forced to rely on their innate universal linguistic structures and processes to facilitate communication. In the case of creolisation, the input is inherently limited through the acquisition of an already limited pidginized version of the target language. Again, those acquiring the limited, or pidginized, language as their native tongue (as is the case in creolisation) are required to access intrinsic linguistic structures and processes in the development and expansion of their language so that it may be grammatically and expressively sufficient for all of their communication needs.

These definitions show pidgin as a communication language, which is simple and easy to acquire which naturally emerges or evolves in a multilingual setting. Linguists usually draw a distinction between individual and societal multilingualism, although it is not always possible to maintain.

2.8.2 Creolisation/ Decreolisation

According to Holm (2000), a creole has a jargon or a pidgin in its ancestry. It is spoken natively by an entire speech community, often one whose ancestors were displaced geographically so that their ties with their original language and sociocultural identity were partly broken. Todd (1984) defines a creole as a pidgin which has become the mother tongue of a group of people. This, therefore, conforms to Holm's (2000) view that creoles arise when a pidgin becomes the native language of a new generation. Unlike a pidgin which functions only as an auxiliary contact language, a creole is the native language of most of its speakers. Therefore, its vocabulary and

syntactic devices are like those of any native language, large enough to meet all communicative needs of its speakers.

Todd (1984:17) states that Decreolisation is the “process by which the creole or expanded pidgin is modified at all linguistic levels in the direction of the status variety of language”. It is a process whereby a creole undergoes a transformation towards the standard language. According to Romaine (1988) the process of decreolization is the gradual merger of the creole language back towards the standard form of its original language of influence. It a process whereby over time a creole language reconverges with one of the standard languages from which it originally derived. Patrick (2005), explains that, the standard and lexifier language of a creole-speaking society exerts a very powerful influence on the development of the creole at all stages. Thus, in decreolization, the influence of the superstrate language, dismantles influences from substrate languages. This happens when languages remain in contact over time, they inevitably influence one another. Typically, the language with higher prestige will exert a much greater influence on the lower prestige language.

In the same vein some creole scholars adamantly reject the concept of decreolization, especially the idea of pressure to acquire the acrolect, as connoting an unrealistically servile attitude on the part of creole speakers towards the language of their erstwhile (or current) masters. Mufwene (cited in DeGraff 2001) feels that ‘the suggestion that people from the lower class aspire at speaking like those of the upper class is so contrary to sociolinguistic reality around us’ given that speakers of the creole suffer ‘no social identity problem [...]’ Parkvall (2006: 327) counters that:

the incorporation of foreign linguistic material into one’s own speech is not necessarily motivated by an urge to shift one’s ethnic belonging [...] plenty of ordinary mortals are less reflective about

identity issues, and simply pick up bits and pieces of surrounding speech habits in a not always conscious fashion.

Lipski (2011), explains that, although Mufwene's defense of creole-speaking communities' prerogatives for linguistic self-sufficiency are laudable, there are instances in which speakers of a stigmatized dialect or regional vernacular do indeed seek to emulate the speech of more successful individuals, irrespective of possible issues of ethnicity, or whether the prestige language is the historical lexifier for the non-prestigious creole language. This is especially true when the stigmatized language is widely portrayed as a 'broken', 'bad', or otherwise inferior version of the prestige language, rather than a complete language in its own right.

2.8.3 Code Switching

In all multilingual societies, speakers switch among languages or varieties. Speakers select different languages or varieties for use in different situations. When an individual speaks more than one language, it is very typical that he or she tends to use either of these languages to suit different conversational circumstances. A speaker who understands and uses more than one language chooses between them according to the situation of use. The change of languages by speakers in different situations is what Prasad (2008) terms as "code switching". Code-switching is an important feature and process in multilingual communities. Definitions vary from different scholars. The term code was adopted by linguists from the field of communication technology Gaardner-Chleros (2009:11) referring to "a mechanism for the unambiguous transduction of signals between systems". This is analogous to what switching of language signifies a system used by bilingual speaker-hearer in every day communications. Shana (2001) states that code-switching refers to the mixing, by bilinguals (or multi-linguals), of two or more languages in discourse, often with no change of interlocutor or topic. He explains that such

mixing may take place at any level of linguistic structure, but its occurrence within the confines of a single sentence, constituent, or even word, has attracted most linguistic attention. In his definition Hymes (1974) sees code-switching as “a common term for alternative use of two or more languages, varieties of a language or even speech styles” while Bokamba (1989) defines Code-switching as the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event.

According to Romaine (2005), speakers may switch for a variety of reasons: for instance, to redefine the interaction as appropriate to a different social arena, and or to avoid, through continual code switching, defining the interaction in terms of any social arena. To better understand the concept of code-switching, Appel and Muysken (2000) introduced different functions of code-switching as: referential, directive, expressive, phatic, metalinguistic and finally poetic.

2.8.4 Code- Mixing

Unlike in code switching where the change in the adoption of language corresponds with the circumstance of usage, code- mixing has to do with random switch to and from languages within a particular usage. This has little or nothing to do with situation. Muysken (2000) defines code mixing as all cases where lexical items and grammatical features from two languages appear in one sentence. Bokamba (1989) sees code-mixing as the embedding of various linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from a co-operative activity where the participants, in order to infer what is intended, must reconcile what they hear with what they understand. Prasad (2008) confirms this view where he states

that, code mixing is a kind of cocktail in which few words from one language and few words from others, and again a few words from the former and so on mix up.

Explaining further, Hu (2007) states that, code-mixing is the change of one language to another within the same utterance or in the same oral/written text. It is a common phenomenon in societies in which two or more languages are used. Studies of code-mixing enhance our understanding of the nature, processes and constraints of language and of the relationship between language use and individual values, communicative strategies, language attitudes and functions within particular socio-cultural contexts. Therefore, in code mixing the conversation must be between two or more individuals who are conversant in same languages. For instance in Nigeria which is multilingual in nature, it is very common to find people mixing codes from different indigenous languages, English and pidgin.

2.8.5 Diglossia

According to Ferguson (1959), diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or a regional standard or a regional standard), there is divergent, highly codified (often grammatically more complex structure). It is a situation in which two or more forms of a language are used under different conditions in a community. Hudson (2001), notes that the definition of diglossia given by Ferguson is quite specific on several points. For example, it requires that the high (H) and low (L) varieties should belong to the same language. Diglossia, therefore, presupposes the existence of more than one language or language variety. The phenomenon of diglossia, first described by Ferguson (1959), and later refined by Fishman (1967), is another precursor to linguistic analyses of code switching. Ferguson (1959:336) defines diglossia as the existence of a “divergent, highly

codified” variety of language, which is used only in particular situations. Although Ferguson limited diglossia to varieties of the same language, Fishman (1967) described similar functional divisions between unrelated languages. Neither Ferguson nor Fishman cite examples of alternation between varieties within a single interaction or discourse. However, their descriptions of diglossia bear on the notion of situational switching. Fishman (1967) further mentions that varieties may be employed for humor or emphasis in a process of metaphorical switching. Thus, Fishman’s account of diglossia at least seems to have been inspired by the nascent theory of situational and metaphorical switching (Bloom and Gumperz 1972).

Lehiste (1988) explains diglossia in language contact situation. He states that in a multilingual setting, if the languages share equal prestige and number of speakers, a bilingual or multilingual situation may be the result. However, when there is a diglossic situation in which the speakers of language of lower prestige are unable to communicate with one another (due to differences in their native languages) and have to communicate with the speakers of the language with higher prestige, the result may be the formation of a new and simplified version of the superstrate language: That simplified form is termed pidgin. Lehiste (1988) also claims, once an environment has prompted the development of superstrate language having higher prestige than either the pidginized form of the target language or the substrate, or less prestigious (most often indigenous), language(s). a pidgin, the continued existence of the pidgin and its potential for further expansion (e.g. into a creole) does not rely on its linguistic structure, but on the socio-linguistic environment in which it exists. For the process of creolisation to occur, there must be a continued need for the pidginized language in daily life and greater exposure to the target language (Todd, 1990). The diglossic environment must still be in place with the superstrate

language having higher prestige than either the pidginized form of the target language or the substrate, or less prestigious (most often indigenous), language(s).

2.8.6 Language Shift

Denham and Lobeck (2010) say that when a speech community shifts from speaking one language to another, the process is known as language shift. Fishman (1991:1) defines it as a “process whereby intergenerational continuity of the heritage language is proceeding negatively, with fewer ‘speakers, readers, writers, and even understands’ every generation”. Language shift is a feature of multilingualism. When individuals who have mastery of the same languages co-exist within a speech community, it may so happen that for some reason, they may adopt one language over the others. This adoption is, in most cases, evident in the language which they choose to transmit to the next generation of speakers. When it gets to a point where the other languages no longer exist alongside the dominant one, language shift is said to have taken place. Heinrich (2015) also explains that language shift, the loss of language on the societal level, is the major mechanism underlying the loss of linguistic diversity that we are witnessing today across the world. According to Heinrich, in the most general terms, language shift denotes changing collective language choices as a result of the unsettling of language ecologies due to transformations of the political, economic and social ecology of their communities. Thus we can say that language shift is the effect of one language becoming preferred to another one. Language shift therefore, inevitably involves two languages, the retreating and the replacing language.

Heinrich (2015) further explains that Language shift is a phenomenon that occurs throughout history whenever communities speaking different languages have come into contact and added new languages to their repertoires, but while language shift situations differ significantly across

time and space, there is one feature common to all shift situations. Language shift always affects communities in contact with and under domination by a more powerful community.

Language shift is a phenomenon occurring solely in dominated communities (Wendel and Heinrich 2012). Consequently, reversing language shift demands a redistribution of power between communities in contact, and this renders language maintenance and revitalization a political issue.

Language shift gradually proceeds from domains to domain. Once the domain of home has been affected, a language becomes endangered. The theoretical concept of “domain” refers to clusters of types of interaction relevant to a specific community at a specific period of time. These clusters of interaction types require one specific language as default choice. According to Fishman (1966: 424–458), domains are constituted according to three basic components, “role relation between participants”, “topic of interaction”, and “place of interaction”. Since the number and character of domains differ according to the language ecological environment of the communities in question, no fixed inventory of domains exists. Rather, scholars studying the language choices of specific communities have to inductively postulate the domains of the community under consideration.

2.8.7 Language Endangerment

Linguists, language educators and of course many other scholars define language endangerment in similar and different respective ways. Hornsby (2013:1-3 of 8) asserts that, three main criteria are used as guidelines for considering a language endangered, Hornsby called them “indicators of language endangerment” thus the number of speakers currently living; the mean age of native and/or fluent speakers; and the percentage of the youngest generation acquiring fluency with the

language in question. In addition to that, Hornsby (2013:1) suggests that a more complete scale would look something like that proposed by Lewis (2006) containing seven parameters of endangerment thus: age; demographics; language use; language cultivation; development, literacy and education; status and recognition; language attitudes; and amount and quality of documentation.

Gloria (2013:1) says that, there are many ways of defining language endangerment, “the most simplistic being below some critical number of speakers, thus smaller languages are in more danger”. This definition looks at languages who are supposed to be endangered based on the numerical strength of the speakers. Brenzinger (2003) also supports this view. He defines an endangered language as “one which has less than 5,000 speakers”. However, in 2006 Brenzinger came to dispel such a notion of absolute number of speakers (5,000) to the extent of citing Suruaha language with only 150 speakers but all monolingual speakers.

Elugbe and Udoh (2006) say that endangered languages are languages that are threatened by extinction because they are not passed on to a younger generation. Fakuade (2007) however, sees it as a language with fewer speakers. This occurs as a result of the unconscious effort of bilinguals within speech communities who fail to speak their languages. When two languages co-exist within a speech community, and both languages are spoken by the majority of the members of the community, one of the language is bound to be more frequently used than the other. This language could also, be a language of wider communication (*lingua franca*). As such, it can also serve as a linguistic link between the speech community and other communities where the second language is also used alongside other languages that are peculiar to only the communities. In line with these, positions Crystal, (2000) outlines some causes of language

endangerment to include: natural catastrophes, war and genocide, overt repression such as forceful resettlement and also cultural, political and economic dominance.

From the above submissions, we can state that, a language is said to be in danger when its speakers cease to use it, use it in an increasingly reduced number of communicative domains, and cease to pass it on from one generation to the next that is there are no new speakers, adults or children. In addition to that, an endangered language is a language that is at risk of falling out of use as its speakers die out or shift to speaking another language (Gloria 2013).

2.9 The Language Situation in Nigerian Army Barracks

The Nigerian Army is the largest component of the Nigerian Armed Forces responsible for land warfare operations. It is governed by the Nigerian Army Council (NAC). Major formations of the army include the 1st Division, the 2nd Division, the 3rd Armoured Division, 81st Division, 82nd division, and the newly formed 7th Division. Soldiers of the Nigerian are quartered in barracks, cantonments, camps and forts across Nigeria. The individual names of some of these various barracks, cantonment, camps and forts fall into three categories: those named after location where they are situated example include: Katsina, Keffi, Makurdi among others. Those named after battles or campaigns or memorable locations or cultural symbols of specific military theatres of war, are: *Bonny Camp*, *Abati*, *Dodan Barracks* in Lagos, *Lemaik* in Ibadan, *Dalet* in Kaduna etc. Finally, those named after individuals are: *Nagwamatse* in Kontogora, *Ribadu* cantonment in Kaduna, *Ejoor Barracks* in Delta, *Camp Wu Bassey*, *Gado Nasko Barracks* in Abuja.

A barrack is a building or a group of buildings erected to house soldiers. The English word comes from French from an old Catalan word, “barraca” meaning “hut”, originally referring to

temporary shelters for or huts for various people and animals. Today barracks are usually permanent buildings for military accommodation. The word barracks may apply to separate housing blocks or complete complexes. It could also refer to a single structure. The main objective of building barracks for soldiers is to isolate the soldiers from the civilian population in order to instil discipline, training and spirit de corps in them.

A close study of Nigerian army barracks setting generally reveals a union or, rather, a conglomeration of different people with different cultural and linguistic backgrounds. However because of the multilingual setting of the barracks, the soldiers and officers can speak English, their own language, Nigerian pidgin and, in some cases, the indigenous languages of other soldiers. Since language serves as a binding force within any community, the need for peaceful co-existence within the "barracks society" necessitates the development of an indigenised linguistic medium which owe allegiances to the various languages of its speakers. Nigerian Pidgin functions well as a medium of communication in such situation because it bridges the gap that may arise as a result of lack of mutual intelligibility. This supports Holmes (2000) view of pidgin as a language that emerges as a result of people of different linguistic backgrounds coming into contact and their needs to communicate. It is used alongside the indigenous languages. Later it serves as a language of the immediate community.

The pidgin used by soldiers is unique and peculiar as it is identified as a variety of pidgin based on occupation. The use of language by the military also reflects their profession and difference in social relation and the situation of the participants. One very noticeable effect of the use of language by the army is the introduction of words with military meanings. This means that a great deal of the vocabulary comes from its occupational settings.

2.10 Theoretical Framework

There are various theoretical model or approaches for the analysis of language. Some of these include traditional, Systemic functional, Philosophical among others. However for the purpose of this research Systemic Functional Linguistics Model is used.

Systemic Functional Linguistics

Systemic Functional theory views language as social semiotics, a resource people use to accomplish their purposes by expressing meaning in context. According to Halliday (1985), language is a systematic resource for expressing meaning in context. Linguistics has to do with the study of how people exchange meanings through the use of language. This view of language implies that language exists and therefore must be studied in context such as we have in professional settings, classroom setting among others. Systemic Functional theory states that particular aspects of a given context such as topics discussed, the language users and the medium of communication defines the meanings likely to be used to express those meanings. According to Systemic Linguists, language as a semiotic resource, should be described based on choice and the available choices depend on aspects of the context in which the language is being used. These choices can be chartered at different levels or strata which include lexicogrammar, semantic and phonological. Halliday's primary interest in language is in language in relation to the social system and therefore in texts which language users create, and the relationships of these texts to their context of creation .The linguistic structure occurring in texts are considered natural because they express the meanings required in a particular context. The unit of analysis for systemic functional linguists is the text because the functional meaning potential of language is realized in units not smaller than texts. However, the study of the text is typically performed

by examining elements of the lexicogrammar and phonology. But these smaller units must be viewed from the perspective of their contribution to the meanings expressed by the total text in context. Context can be seen in terms of successive choices by the speaker or writer from the meaning potential offered by the language in use. These choices include a range of contextual parameters such as relationship between the addresser and addressee, the medium of interaction, and the purpose of interaction. In the same vein, the meaning potential of language can be analysed from three perspectives: the function which has to do with the representation of experience, interpersonal choices with the expression of communication roles and personal attitude, and, lastly textual choices which has to do with the organisation of the text with respect to context (field, tenor and mode). This aspect of the theory therefore is selected and adapted because it will be suitable in analyzing pidgin used in the barracks because basically the pidgin used within such environments can be analysed from the function it serves, and medium through which communication is carried out. The choice of vocabularies by the soldiers depends entirely on the field of discourse or the subject matter. This basically means that the vocabulary chosen depends entirely on the subject of discussion. Also, the relationship between the interactants, context, rank all play a major roles in the choice of vocabularies used in the discussion, therefore they will serve as factors for consideration in this study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Preamble

In this chapter the necessary instruments for methodology are outlined. Since the study is on the lexical content of pidgins spoken in the barracks, only words from the barracks in question are examined and analysed.

3.1 Sources of Data

Both primary and secondary sources of data were employed for the research.

Primary Sources

The primary sources are lexical items of pidgin used in Chindit Cantonment, Zaria. The data are collected from officers and soldiers in the three units- Nigerian Military School (NMS), Army Physical Training School, and Nigerian Army Depot, all within the Nigerian Military Cantonment, Chindit Barracks, Zaria. One hundred lexical items were collected as samples. All the samples are collected from different locations of the barracks, such as the training school, fields, canteens, Mami market among others. Random sampling of words was also done to choose the words which were collected from different arms of the barracks. Twenty five lexical items were chosen for analysis. These items are those used in the three units of the Cantonment.

Secondary Sources

The secondary sources include textbooks, journals, published and unpublished works, and other researches on the field of pidgin languages.

3.2 Data Collection Procedure

The following data collection instruments are used for the collection of relevant data.

3.2.1 Oral Interview

A number of constructed questions were given to the respondents. The respondents are soldiers and civilians that reside and work within the barracks. Oral interviews were conducted to elicit vital information. This information in addition to others include samples of pidgin lexical items that are used for the research.

3.2.2 Observations

Participant observation was also used by the researcher: this involves interaction with soldiers at various locations within the Cantonment. Such locations are the Mami Market, which is a market within the barracks, the Physical Training School, the Nigerian Military School, and the Army Depot. The aim is to observe, document and collect necessary data for our study.

Non-participant observation was also employed. This was done to gather more information from the locations: in this case the researcher just observes without any direct participation with the subjects. This method was used because it allows the researcher to observe and obtain firsthand information without any interference. Secondly, the method was useful in obtaining information in a large area such as the barracks as it made it easier for the researcher to obtain information from different locations of the barracks. The method was also useful in cases where revealing information is restricted.

3.2.3 Questionnaire

Questionnaires were administered to the soldiers. The questionnaires were used to verify the validity of the information provided by the soldiers.

3.3 Analytical Procedure

An estimated hundred words were selected from the samples of lexical items collected. These are Nigerian Pidgin words used within the barracks. Of the hundred (100) words collected for the research, only twenty-five words which were randomly selected were analysed. The lexical items are grouped into three, based on the context of usage, which: formal, informal and mixed, that is those used within both formal and informal contexts. The analysis of data was done based on systemic functional linguistics approach as stated earlier. Thus, the lexical items are analysed following the works of Halliday (1985). Halliday posits that language is a systematic resource for expressing meaning in context. Based on this submission, the following criteria were used in analyzing the data:

Meaning: The meaning of words as used in the barracks and their meaning in English are provided.

Context: This refers to the environment and settings that determine the meaning of an event or occurrence, namely, the surrounding circumstances, and relationship between addresser and the addressee.

Orthography: Since NP as yet does not have national recognition and as such, no official orthography, the orthography that was used for NP words in this work is the English

orthography. This does not mean that the NP words are pronounced or spoke exactly as English words .Gani-Ikilama (2005) observes that, this is the reason why notable Nigerian writers such as Wole Soyinka, Cyprian Ekwensi among others use English orthography in their works for NP words.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Preamble

This chapter presents and analyses data collected from interviews, observations and questionnaires. The data are lexical items of the variety NP spoken in Chindit Cantonment, Zaria.

4.1 Data Presentation

One hundred lexical items were collected from different locations of the barracks. These are items were collected from the interviews and observations employed by the researcher. Out of the hundred items, twenty-five are selected for analysis. The items have been grouped into three based on the circumstance of their use. These are:

1. Those used in formal contexts - For official purposes during activities such as parades, training which involve physical activities, among others.
2. Those used in informal contexts - For informal activities such as social interactions which include visiting canteens and Mami markets among others.
3. Those used in both formal and informal contexts (mixed registers) - These are words that are used for both official and unofficial purposes.

4.2 Data Analysis

Below are the twenty five lexical items that have been selected and analysed. The lexical items have been divided into three groups based on the context of their use as stated earlier. These

twenty five lexical items have been arranged in 5 tables. Table 1 and 2 comprise of words used in formal contexts, table 3 and 4 contains words used in informal contexts while table 5 comprises of words used in both formal and informal context. Each table consists of two columns of five words. One column provides the NP words, while the other gives the meaning of the words.

Group 1

Table 1.Words Use in Formal Contexts

NP Word	Meaning
ajuwaya	as you were, return to a former position
awol	absence without official leave (this is an acronym)
sakakanka	to ‘pin head’(a type of punishment)
pimp	to lash i.e to give strokes of the cane or cane until the skin is extremely injured.
cap nonsense	talk nonsense

Ajuwaya

Meaning: To return to a former position: as you were, in other words assume the former or initial position.

Sentence: Oya, all of you *ajuwaya* for there.

Context: This is usually used during field activities or trainings.

Discussion: Soldiers may be asked by a superior officer to engage in a series of events such as marching, training or sports activities. .During such activities, a counter order may be given such as *ajuwaya*; that is, to be as they were or return to their former position of relaxation. Once the word *ajuwaya* is uttered the soldiers instantly know that they are expected to return to where they were. This word is mostly used by the superior to soldiers of lower rank. It functions as an order or command.

Awol

Meaning: This word is a popular military jargon .It is an acronym from the expression ‘absence without official leave’.

Sentence: I be like say the clown don *awol*.

Context: It is used formally in places such as training grounds, or during physical actives. This term is one of the military jargon that is used universally among the military of all kinds- air force, navy, and army.

Discussion: *Awol* is a common army jargon used across different barracks. The use of jargon, codes, signs and symbols is a very common practice in the army due to the nature of its occupation. Asher and Simpson (1994) explains that, the art of war and the recognition of its singular requirements would normally demand a language in its own right, specifying, codifying and

elaborating its form of communication. Thus it is very common to find such jargons used in the pidgin used in different barracks. However it is possible to discover that some jargon are peculiar to certain military barracks, and even when they are used in other barracks they could mean something different. The term *Awol* means ‘Absence without official leave’. *Awol* is used to refer to situations where soldiers abscond from duty sometimes with the intent of not returning. Any soldier who leaves the barracks or duty post without permission is said to be on *awol*. If the soldier refuses to come back then he is said to be a *deserter*.

Sakakanka

- Meaning:** Pin head (stand on one’s head).
- Sentence:** Oya do sakakanka for there.
- Context:** It is used formally during physical activities such as trainings and parades.
- Discussion:** The lexical item *sakakanka* is a combination of two words ‘saka’ and ‘kanka’ borrowed from Hausa Language. It is very common to find such borrowings from different indigenous languages occurring in the pidgin used in the barracks. In Hausa, ‘saka’ means ‘to put’ and ‘kanka’ from *kai* and *nka* means ‘one’s head’. However, when used as pidgin, it refers to a type of punishment known as ‘pin head’ which is also a military expression that refers to soldiers being asked to stand on their heads. This is a type of punishment that involves putting one’s head down with the

legs pointing upwards. Soldiers go through rigorous punishments such as this when they misbehave. This is a typical feature of the military. Georgieva (2015:1) explains that: “Very often military vocabulary is associated with slang and jargon which usually contain taboos and slang words and expressions to express different aspects of the harsh and sometimes brutal military reality” Hence a lot of the words such as the one above are used this express this reality which is part and parcel of the occupation.

Pimp

- Meaning:** When used as an NP word it means ‘to beat or ‘lash’ or ‘to change’. However, in English pimp could mean to customize something or change its look. It also means to act as ‘a procurer’ of something. Even though the spelling of the word in English and NP is the same, the meaning and usage differ.
- Sentence:** Oya boys make una *pimp* im back for me.
- Oh boy a don pimp my ride.
- Context:** The word is used formally during physical activities.
- Discussion:** This word has two meanings. If used by a superior officer, it is a command to someone to administer punishment to an offender. Thus it may it may mean changing something from its original form to something new. It may also be used as a means of instruction to inflict pain. When used as a

command, it is expected that the person receiving the punishment is severely punished such that it changes him physically. Thus it may refer to the act of extreme physical punishment such as beating. It could also mean beautifying or making something look better than it is. Hence the word may be used in NP as used in English meaning *to customize*. As stated earlier, the word could have different meanings depending on the context and situation where it is used. So we can rightly state that, context determines whether to retain or abandon the meaning of the borrowed word in English. This therefore aligns with Ruby (1962), who explains that the context of surrounding circumstances is a key for clarifying the senses in which words are being used, even though there exist more than one sense for a given lexical item.

Cap nonsense

- Meaning:** To talk nonsense or saying something meaningless or unbelievable.
- Sentence:** All the tin way you de say you just de *cap nonsense*.
- Context:** This word is used formally between a superior officer and an officer of lower rank.
- Discussion:** *Cap nonsense* comprises of two English words namely *cap* and *nonsense*. ‘Cap’ in English means an attire worn on the head. The ‘cap’ is one of the attire of the military uniform which is worn on the head. ‘Nonsense’ is an English word which refer to statements believed to be untrue, meaningless or out of point. However, the words or expression when used as NP mean

talking something meaningless or unbelievable. Their meanings of the expression in the two languages differ because of the communicative context in which they are used. This corroborates with Booji (2005) who states that pragmatic principles, knowledge of the world and context in which a word is used must be invoked to assume a proper interpretation and use of words. When this is not adhered to, confusion, misunderstanding or misinterpretation may assume the case.

Table 2 Words Used in Formal Contexts

NP Word	Meaning
romancing	to pamper
room nine	guard room
ginger	to motivate, support
thin out	to disperse
take-five	to relax or take a rest

Romancing:

Meaning: To pamper.

Sentence: Give am romancing small before you go drill am.

Context: It is used formally by superior officers as a form of command.

Discussion: It could be used by either superior or junior officers. The army is known for its abhorrence for offenders. However, in order to bring them to book,

the art of dialogue and persuasion is employed. In such situations, one is *romanced* and the essence is to retrieve vital information which has been withheld for one reason or the other. One is pampered to get access to hidden information. It is a method of retrieving vital information without force. *Romancing* as used in NP has been borrowed from the English word *Romance*. The meaning of romance in English include: adventure or stories, an intimate relationship or love affair, a strong obsession or attachment, among others. The meaning of the word in NP is seen to be somewhat related to one of its meaning in English, i.e. persuasion with flattery or incentives. The art of pampering is one the characteristics of romance. Thus, the relationship between the two words is as a result of the fact that NP is English based and English is the major lexifier language, so sometimes the meaning of an NP word is subject to its entry in English.

Room nine

Meaning:	Guard room
Sentence:	O boy take am go <i>room nine</i> .
Context:	This word is used by all soldiers formally.
Discussion:	<i>Room nine</i> is a location in the barracks where offenders are detainee as a form of punishment. It is a room or a cell where soldiers who commit an offence are put in detention for a period of time. It is used for both the military and the civilian and often used to threaten and punish individuals and criminals who have been brought to the barracks for rehabilitation.

Room nine is also known as “guardroom”. *Room nine* may be familiar to only the soldiers and the civilians who reside within Chindit Cantonment. This shows that within a language community, certain words are used based on their form and meaning as long as there is an agreement among the users of the language. Saussure in Allan (1986) supports this by saying that there are no rules and regulations that guide the extension of meanings of certain words.

Ginger

Meaning:	To motivate or support.
Sentence:	Make una <i>ginger</i> them.
Context:	This is used mostly formally.
Discussion:	<p>This word is used mostly during field activities or training to motivate or support soldiers to make them perform their task better. A lot of physical activities demanding much strength are performed by soldiers. One way of supporting them is to motivate them. Motivation is usually provided by singing using army slogans. Such songs harbor words that boost their efforts or make them perform better. The word also could be used alternatively to mean making someone work hard through the use of force. Thus the meaning of the word as used in NP relates to its meaning in English, i.e. ‘to make someone or something more exciting or lively’. This shows that situation or context most times determines the meaning of words. This confirms Allan’s (1986) view that that a speakers utterance is</p>

context bound. Thus some words may have different meaning depending on the situation.

Thin out

Meaning: To leave or disperse.

Sentence: Boys *thin out*!

Context: It is used formally during trainings and field activities.

Discussion: This expression is mostly used formally usually during field activities or training. It is a military jargon that portrays a characteristic of the army swift action. Soldiers are asked to *thin out* which means to leave or disperse swiftly. Such action is expected to be carried out quickly without any delay. It is a way of indicating the end of an activity. Thin out in English is derived from two different words, 'thin' and 'out'. 'Thin' means something with 'little thicknesses' or 'narrow'. 'Out' on the other hand refers to movement 'away from'. From this, it can be said that the meaning as used in NP is somewhat adopted from the meaning in English. Thus the use of these words is enhanced by understanding the language and how it is used. Moody (1953:2-3) supports this. He states thus: "One's knowledge of a language must include the ability to recognize,

interpret and organize more subtle and complex signals a language permits on the laws of varying social, political and professional needs”.

Hence, the ability of the soldiers to understand the language is what makes the words functional..

Take five

Meaning: To take a rest or relax.

Sentence: Boys *take five*!

Context: It is used formal contexts such as during march pass, and physical activities.

Discussion: It is a combination of two English words; *take* and *five*. The words are used together but express only one meaning. This is a sample of army jargon used by the army. It is used mostly during field activities or trainings. The soldiers are told to *take five*, which means they should take a rest from any ongoing activity. A lot of jargon are found in the NP used in the barracks. Mitchel (nd) explains that military slang is formed in different ways, namely: lexical-semantic derivation, morphological derivation (word composition, affixation, word shortening, onomatopoeia, and conversion), the appearance of phraseological units, loanwords from foreign languages and territorial dialects of English language, jargon

loanwords. This explains why numbers of words used as military jargon or slangs are actually words of English.

Group 2

Table.3 Words Used in Informal Context

NP words	Meaning
clown	a new soldier (recruit)
capsize	to fall or collapse
green para	a soldier
patching	to bribe
items 11	a bar or canteen

Clown:

Meaning: A new soldier (recruit).

Sentence: You clown!

Context: It is used informally among soldiers to make fun of recruits who are new on the job.

Discussion: The word *clown* is used in this variety of NP to refer to a soldier who has not been in the system for long. It is a derogatory word used to look down on the soldiers who have just been recruited. Clown in English is used to refer to a person who acts in a funny or silly fashion. Thus it can be said that the meaning of the word in NP is adopted from its meaning in

English. However, in this instance, the meaning has extended to mean “someone new on a job”. The soldiers are thought to act like clowns since they are recruits, and can be clumsy. This shows that language can be manipulated to serve certain functions which confirms Halliday’s SFL theory. Widdowson (1986) observes, that language in the hands of the speaker becomes an instrument that could be manipulated in different discourse to serve the speaker’s needs.

Capsize

Meaning:	It means to fall over or collapse.
Sentence:	I don shak so te i don capsize for gutter.
Context:	The word is used informally among the soldiers.
Discussion:	This word is used formally to mean that something has fallen woefully or in a bad shape. It is also used informally to show the state of one’s drunkenness. The origin of the word <i>capsize</i> may be linked to the <i>nautical jargon</i> theory of origin of pidgins which holds that the crew of ships were historically composed of people from different linguistic background such that communication had to be in some kind of “sailors lingua franca”. Elugbe and Omamor (1991) give examples of the nautical element in NP, for instance, ‘jam’ to be stalemated and ‘kapsaize’ (capsize) which Todd (1974:33) also cites from Cameroon pidgin.

Green para

- Meaning:** The word refers to a soldier.
- Sentence:** The boy na *green para*.
- Context:** It is used informally among soldiers to refer to a soldier.
- Discussion:** The expression green para is used to refer to a soldier. The colour of soldiers' uniform is green. The word *para* is derived from Hausa language. *Para* in Hausa means 'grasshopper'. Most grasshoppers are green in colour. The meaning of *green para* is therefore adopted from the name of the grasshopper in Hausa language. Similarly, the colour of the grasshopper is like the colour of the army uniform which is green. This shows that in NP it is possible to have a combination of two words borrowed from different languages with different meanings having a single meaning when used together. In this instance, there is a semantic shift. The meaning of the expression has changed from its original meaning in the two languages (Hausa and English). Thus soldiers are referred to as *green para*.

Patching

- Meaning:** To give bribe
- Sentence:** U for don give am *patching*.
- A beg patch am up.
- Context:** This is used informally among soldiers during social interactions.

Discussion: The word patching is an English word which means to *fix or repair*. However when used in NP, patching means “giving or taking bribe to cover up an offence” We can therefore say that, the meaning of the word in NP is derived from its meaning in English since giving of bribe is an act that is performed to cover up an offence (that is, to fix or patch up) This shows that when borrowings occur into NP the meanings of borrowed words may be retained, even though they are used in different contexts. In this instance some aspects of the meaning in English have been retained, even though it is used for different purposes and in a different context. Thus words can have different meanings attached to them depending on the context in which they are used. This confirms Allan’s (1986:68) view that: “The speaker’s utterance is context bound that is, bound to a particular setting, a particular textual environment and a particular world spoken of language”.

Item 11

Meaning: This means a bar or canteen.

Sentence: We dey *item 11* now.

Context: It is used informally.

Discussion: The barracks is a large place that contains a lot of locations which include residential quarters, office buildings, parade grounds, staff schools, centres for religious activities, markets, and recreational places. *Item 11* is one of such recreational place found within the barracks. It is a place where

soldiers go for drinks usually during leisure time. There are various locations in the barracks where such places are found. ‘Item’ in English means a matter in an agenda, a line of a text, an, an object etc. The meaning as used in this variety of NP may be connected to the view that ‘item11’ in many events or gatherings refers to the time when refreshment is served to guests. This means that the meaning is adopted from one of its meaning in English as it is used during events.

Table 4 Words Used in Informal Context

Lexical Items	Meaning
levels	rank or position
sail	to leave silently
mate	to move or leave
tawaye	refusing order
kalanpo	police

Levels

Meaning: It means rank or position.

Sentence: You for show am *levels*.

Context: It is used informally among all soldiers.

Discussion: One important characteristic of the army is observation of all ranks and positions. Soldiers are expected to show respect to superior officers.

Georgieva (2015:2) observes that:

In the broadest sense, military terminology includes terms for designating military organizations, personnel, military ranks and hierarchy, armament and military equipment, military systems, types of military activities, tasks and operations, which are defined in doctrines, strategies, manuals, guides, orders and similar specialized military/defence national and international documents.

Thus the NP word ‘levels’ refer to one’s position or rank. However, the meaning of levels in English varies. It could mean any of the following: ‘height’, ‘frequency’, and ‘unvaried volume’, ‘position’ or ‘rank’. Hence its meaning as used in this variety of NP is deduced from its meaning in English. Likewise the spelling also corresponds with the spelling in English except that in NP, there is an addition of the letter *s*.

Sail

Meaning: to leave silently

Sentence: Boy, make we *sail* from here.

Context: This is used informally among officers of the same rank.

Discussion: *Sail* is used when one intends leaving silently without anyone noticing or attracting attention. In English *sail* means: a piece of fabric attached to a boat, a trip on a boat, or a sailing vessel or craft. The use of *sail* as pidgin may not be unrelated to the nautical jargon theory of the origin of pidgin.

According to the nautical jargon theory the pidgin language originated from sailors .We can therefore assume that this word is one of the pidgin items used by the sailors or the crew of ships. Thus the meaning of the word may be connected to sailing which involves silent movement of ship on water. In this instance some aspect of the meaning of the borrowed word has been retained.

Mate

Meaning: To move or leave.

Sentence: The guy don *mate*.

Context: It is used informally among all soldiers

Discussion: This is used mostly among friends. It is a simple way of saying ‘I am leaving, moving or going away from a particular place’. The spelling and pronunciation however differ as the word is pronounced like an indigenous word. It is very common to find such words in the variety of NP used in the barracks even though their source language maybe difficult to determine. However, their meanings are expressed based on the context in which they are used since there is a mutual agreement among users of the language. Saussure (1983) explains this stating that there is no natural or necessary connection between a word’s meaning and its sound or form. In his view, what is important to make the communication effective is, agreement and consistency.

Tawaye

- Meaning:** To refuse order or revolt.
- Sentence:** I be like say the clown don *tawaye*.
- Context:** It is used informally among all soldiers.
- Discussion:** *Tawaye* is a Hausa word meaning ‘to revolt’. The meaning used in this variety of NP is derived from its meaning in Hausa and is used in the same way as the source language. Being a borrowed word one would expect that the meaning might alter or be tampered with due to the constantly changing environment we live in which, may cause changes in the meanings of words in relation to other words. Allan (1986:203) supports this and he states thus: “Meanings change largely in words and expressions are the consequences of meaning changes in lexical items. This is neither completely regular nor completely unsystematic” In this case, the meaning of the word as used in NP is adopted from its original meaning in Hausa and it has been retained without any alterations. One characteristic of soldiers is to obey all commands and orders at all times .The word is used when one wants to say a soldier has revolted or refused to take order or to carry out a duty.

Kalanpo

- Meaning:** It refers to ‘the police’.
- Sentence:** The guy na kalanpo.

Context: The word is used informally.

Discussion: This is a jargon used to refer to the Nigerian Police. This is also an example

Words whose source language is difficult to determine. However, there seems to be an agreement among the users in its usage to mean what it does. Hence it functions well within the environment where it is used. Similarly, it is possible to find out that the word *kalanpo* is peculiar to the barracks under study.

GROUP 3

Table 5 Words Used in Mixed (Formal and Informal) Contexts

Lexical Items	meaning
apianwe	to go straight to the point
buy job	to get into trouble
show	be around, to come
stretch	take a walk or work beyond one's limit
rejab	repeat

Apianwe

- Meaning:** This word is used to refer to an ancient road in Rome. However in pidgin it means *go straight to the point*.
- Sentence:** Oya do *am apianwe*,!.
- Context:** *Apianwe* is used in formal or informal situations by soldiers of all ranks in military circles and environments such as canteens, markets, fields among others.
- Discussion:** The army is known for its abhorrence for laziness and waste of time its penchant for precision. As such, the soldiers are expected to conduct all activities they are assigned to do within the stipulated time without wasting time. *Apianwe* is used to inform or remind the soldiers to quickly carry out their duties. The meaning is thus derived from the original use of the word, *Apian Way*. Apian way was one of the earliest and strategically most important Roman roads of the ancient republic. It is a long straight road that connected Rome to some of its distant settlements. The road was built for transporting military supplies and troops. *Apianwe* as used in pidgin may not be unconnected to the description of the Roman Apian Way being a straight road, and also the fact that it involved military activity. Thus one may say that *apiamwe* must have been adopted from the word *apian way*, and the meaning has extended to denote ‘be quick’ or ‘fast’.

Buy job

Meaning:	Getting into trouble.
Sentence:	Today na today, u don <i>buy job</i> .
Context:	The word is used either formally or informally among all soldiers.
Discussion:	<p>When used in isolation as English words, the two words have individual meanings, they mean “to purchase” and “occupation” respectively. However, when used in this variety of NP the phrase means “to get into trouble”. This expression is used by soldiers of a higher rank to junior soldiers. The phrase is used to induce fear in the junior soldiers. It can also function as a means of referring to an act of punishment as the case may be. One can therefore say that most of these are items are open to interpretations pulled or placed out of context. Context or situation is the best way to know the meaning of a particular word. Davidson and Gilbert (1972:456) suggest that to know the meaning of a sentence such as “my brother is bald” is to know the condition under which the assertion is made. To him, the conditions are conventionally expressed. In addition, Bloch and Trager (1946) corroborate this when they say that “the meaning of a linguistic form (a word, part of a word, or combination of words) is the feature common to all situations in which it is used”. Thus in this case, it is the situation in which the words or phrases are used that determines its meaning or how it is interpreted. Similarly, even though the words have</p>

been loaned from English, the meaning seems to have changed and a new meaning has been adopted.. Thus it is possible to find that when borrowings occur meanings of words can either be retained or abandoned for a new meaning.

Show

Meaning: To be around or come around.

Sentence: Oh boy *show*!

Context: It is used both formally and informally.

Discussion: It is a variety of NP word that simply means ‘to appear before someone’. The army is known for its use of simple vocabulary which may carry a lot messages or information. The word *show* is a simple way of saying ‘come here’. The word ‘show’ in English means any of the following: *to display, to confer, to guide, to indicate, or to be visible*. The words is loaned from English because English is the lexifier language. This corroborates the views of Mafeni (1971) that all English words are potential loanwords in Nigerian Pidgin. The meaning of words as used in pidgin is sometimes derived from the meaning in English. In this instance the meaning of *show* is derived from its meaning in English, *to be visible*.

Stretch

Meaning: To work beyond limit or take a walk.

Sentence: *Stretch* am small.

Make we *stretch*.

Context: This word is used both formally and informally among officers of the same rank during their relaxation or from senior to junior officers to command or give an order.

Discussion: The word *stretch* has two meanings. However, each meaning is determined by the context in which the word is used. In formal situations it may mean the act of over working someone by giving extra work. This sometimes serves as a form of punishment. Informally, the word means to ‘take a walk’ in the company of somebody. This shows that the meaning of a word is sometimes determined through the circumstance of its use. Thus the meanings of words may change as the subject matter and setting change. Fromkin (1998) explains this by saying that conversational meanings depend largely on the way in which expressions are connected in relation to the setting where the speech act occurs. Halliday (1985) also supports this view when he explains that meanings of words are expressed based on the particular context in which they are used. This is a common feature of the NP spoken in the barracks. It is very possible to find meanings of lexical items changing as the context changes. In short some NP words can be ambiguous and it is only context that can disambiguate them.

Rejab

Meaning: It means to repeat or start again.

Sentence: *Rejab* for there!

Context: It is used both formally and informally among all soldiers.

Discussion: The army is known for its numerous physical activities. Soldiers are asked to perform various physical activities during training. The word *rejab* is used mostly in training or field activities to instruct soldiers to repeat a particular activity. The soldiers are expected to comply with orders passed down from the superiors. It could also be used informally among friends during social interactions. The word is a combination of *jab* and the prefix *re* which means *again, anew*. *Jab* in English could mean: ‘a quick stab’ or ‘blow, a poking’, ‘an injection’, ‘verbal annoyance’ etc. Thus the meaning of *rejab* as used in this variety of NP is adopted from the meaning of the prefix *re*.

From the analysis, the choice of lexical items as used in the cantonment shows that the NP words used in Chindit cantonment can be categorised into the following:

1. Entities which refer to persons and things:

Examples: clown, kalanpo, room nine, green para, item11

2. Processes that refer to actions:

Examples: awol, stretch, romancing, ajuwaya, sail, mate, thin out, patching, pimp

3. Coinages: These are that have been invented and are used as everyday words.

Examples: mate, shakabula (in appendix), rejab, apianwe, sakakanka

4. Compounding: This refer to a word formation process which combines two independent words to create new words.

Examples: thin out, cap nonsense, buy job, take five.

4.3 Findings

It was discovered from the analysis that pidgin words used within Chindit cantonment consists of words borrowed from Nigerian indigenous languages, and also from English. This results from the fact that army barracks in Nigeria are institutions that comprise of people from different ethnic and cultural backgrounds. Since NP is one that is made up of substrate and superstrate languages, therefore it is very possible to have, in addition to English, different indigenous languages in the NP used in the barracks. Balogun (2012) supports this view when he defines NP as a contact language that emerged from the fusion of indigenous and a foreign language (English). In consonance with the definition above, Rickford (1998) says that a pidgin usually combines elements of the native language of its users and is typically simpler than those native languages in so far as it has fewer words, less morphology, and a more restricted range of phonological and syntactic options. For example the words 'tawaye' and 'sakakanka' (analysed above) and which mean 'refusing order' and 'put you head' are expressions that belong to the Hausa language which have been borrowed into the NP used at Chindit cantonment. Hence the appearance of indigenous lexical items in the pidgin spoken in the barracks is a common feature in all varieties of NP spoken in the barracks.

As a result of being the official language of Nigeria, English is the major supplier of lexical items for all Nigerian Pidgins regardless of the variety. In this regard, Mafeni (1971) gets it right when he says that all English words are potential loan words in NP. For this reason, NP is referred to as an English-based pidgin. However, even though the pidgin spoken in the barrack is English-based, it might not be mutually intelligible to all those who speak and understand other varieties of NP spoken in Nigeria, such as the variety spoken in Warri, Lagos, Calabar, among

others. The reason for this is that some of the words from English (the superstrate language) used as superstrate might mean something different when used in other varieties of NP or even in English. For instance some obvious lexico- semantic differences are found in words such as *patching* which ‘means the act of giving or taking bribe’, and *clown* which refers to a ‘recruit’, and also *thin out* which means ‘disperse’.

Similarly, most of the English words in the pidgin mean something different when used in English. For example words like *drill*, *easy*, are English words that have different lexical meaning when used as NP words in the barracks from its original meaning in English. So when borrowing occurs, words can either retain their original meanings in the donor language or have a shift in the meaning. This is called semantic shift. We can therefore say that linguistic and sociocultural forces motivate the shift in some meanings of words in NP.

Military men use language in a unique way which is peculiar to them. Their use of language is rigid because of the nature of their occupation. Bellany (1990) explains that this rigidity stems from the fact that power is always concentrated in the hands of a few individuals rather than a group. In addition to this, the use of language by the military is characterised by signals, symbols, military terminologies and jargons. Georgieva (2015:1) also confirms that:

Linguistic forms (terms) of military language are understood and applied only by the military; most of the terms are monosemous in a given context so that no misinterpretation and fatal mistakes are possible in professional communication; military language reflects the mindset and the social activities of the professionals who use it.

The above explains why a lot of the NP lexical items analysed portray some the characteristics mentioned above. Some of such words include *ajuwaya*, *awol*, *stretch*, *take five* etc. Furthermore, the analysis reveals that a lot of military features and characteristics are embedded in the NP words used. Asher (1994:294) explains it thus: “Indeed the language of the military...is

founded in the emergence of the military as a professional system of discipline, drill and training, thus generating a body of expert knowledge and skill practices”.

Therefore, military language depicts strength, authority, power, restlessness, command, and hierarchy. The language is observed to be brief, precise and often making use of rigid expressions. Hence, words or phrases could be used to express weighty messages which normally would demand extra time and effort to explain. A typical example is the use of expressions such as ‘*na nite*’ ? to mean ‘*I can see you*’ or ‘*issue am*’ meaning ‘punish him’ or ‘teach him a lesson’.

Asher and Simpson (1994) confirm that, these characteristics distinguish the military language from any other variety. The use of signs, symbols and jargons naturally are used to convey large bits of information in limited ways. Therefore, military jargon play crucial roles as part of the variety of NP spoken in the barracks. Military jargon is very common in all military barracks over the world. However, Schweitzer (1995) notes that even though military jargon are common in all military barracks all over the world, it is necessary to consider that there are a number of differences in the use of military slang by representatives of different English-speaking countries. Hence, there might be variations due the region and location of the barracks.

Howard (1965), also explains that military slang supports the bonding of military personnel, traditionally coming from different social backgrounds. This is evident in Chindit barracks. Most of the soldiers come from different ethnic backgrounds yet NP functions as a mutual language for their communication use. Mitchel (nd) further states that:

Military jargon is very extensive; it covers almost all areas of military. Military jargon are lexical items of military origin that are derived from the profession or occupational setting Military and are formed in different ways, namely: lexical-semantic derivation, morphological derivation (word composition, affixation, word shortening, onomatopoeia, and

*conversion), the appearance of language, jargon loanwords
phraseological unit, loanwords from foreign languages and
territorial dialects of English.*

The study also reveals that some of the characteristic listed above by Mitchel as ways of forming military jargon have been observed in the variety of NP spoken in the barracks. Let us consider examples of some these from lexical items analysed earlier.

- 1) lexical-semantic derivation, i.e. derivation of units through meaning transfer, for example the word *patching* when used means “to bribe” or “to cover up” an offence.
- 2) Word composition, example: the two words *take five* are used together, meaning take a rest or relax, *thin out* means ‘to disperse’.
- 3) Appearance of a phraseological unit, example: “to buy job”, “to cap nonsense”
- 4) Loanwords from foreign languages, example: “tawaye”, “sakakanka”. In this case borrowing is from indigenous languages.

The analysis also revealed that meaning of a word is determined from the context in which they are used. In Hymes’ (1964) view, understanding the context also determines the message form. This means that the word or vocabulary that is used in any speech activity must be the one that is most suitable. This also corroborates with Halliday’s (1985) view that context plays a major role in determining the meaning and the choice of vocabulary. Wales (1989) supports this stating that the meaning of situational context as the non-linguistic settings or environment surrounding language use can clearly influence language behaviour. Ruby (1962), also explains that, the context of surrounding circumstances is a key for clarifying the senses in which a word is being used, even though there exist more than one sense for a given lexical item. From these submissions we can deduce that words may change meaning when used in different contexts. For example the analysis shows that the word *stretch* as used in the barracks may have different

meaning either *to go beyond limit* or *to take walk* depending on the context it is used. Paradis (2012:8) also explains that:

Language can be described as a conceptually structured inventory of linguistic units and cognitive routines. Word meanings are shaped by the context and the situations where they occur, and conventionalized uses of word meanings are the results of the entrenchment of words as form–meaning pairs in memory. Multiple meanings of words are expected as a natural consequence of a dynamic, usage-based view of language.

This view explains why some of the NP lexical items analysed are ambiguous.

Hence, as mentioned by Halliday (1985) contextual parameters such as subject matter, relationship between the interactants, the reason for discussion among others determine the choice of vocabulary. For instance activities such as sports, military parade, training, visiting the Mami Market among others will determine the choice of NP words. For instance, words like, ‘*drill*’, ‘*easy*’, ‘*ajuwaya*’ are used formally during training or field activities. However, words like ‘*mate*’, ‘*capsize*’, ‘*tawaye*’, ‘*okula*’ are samples of words that are used by the soldiers informally during visits to locations such as markets, canteens and other informal places.

Having stated the above, the following can be said of the variety of NP spoken in the barracks:

The NP used in the barracks is a variety NP that is characterised by a superstrate language English, indigenous languages and military jargon. It is a variety of NP that is mutually intelligible to the soldiers and anyone who resides in Chindit cantonment. However, it may or may not be mutually

intelligible to those who speak other varieties in other barracks or across Nigeria.. Thus, based on these findings, it suffice to say that the pidgin spoken in barracks across Nigeria are varieties of NP which have distinct lexical items peculiar to them. Hudson (1990: 62) confirms that: “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 kind of context”.

CHAPTER FIVE

Summary and Conclusion

5.0 Preamble

This research work is a lexico semantic analysis of pidgin lexical items used in barracks. However it focuses on only the lexical items used in Nigerian Army Depot, Chindit cantonment, Zaria. The analysis is centered on items of pidgin used in three arms of the barracks: The Nigerian Military School, The Army Depot and the Army Physical Training School. The main aim of the research is to analyse the pidgin items used within the barracks. Thus, this chapter provides the summary the work, and the conclusion arrived at the end of the research.

5.1 Summary

The research is an investigation into the pidgin spoken in the barracks. The study analyses only the lexical items of pidgin. These lexical items are a collection of pidgin items spoken in Chindit cantonment, Zaria. The research provides the statement of problem and a set of research questions that was used to guide the research. It also discusses the aim and objectives of the study.

While conducting the research, the researcher has consulted several necessary materials both primary and secondary. The secondary materials include journals, text books, and some research works on the field of pidgin. All the literature reviewed are works that are relevant to the study. The primary materials include information and data collected from the field of research.

Interviews were conducted to gather necessary information from the soldiers. The subjects are soldiers who reside within the barrack. The interviews were structured in such a way that they provide the needed information.

Participant and non-participant observations were also utilised in collecting data.

Questionnaires were used in eliciting information. The questionnaires helped in verifying the validity of the information supplied by the soldiers.

A total of hundred lexical items of pidgin were collected through participant observation and non-participant observation, interviews, and questionnaires. However only twenty-five items which were randomly selected were analysed and the findings presented. The analysis reveals that the lexical items used in the barracks contains in addition to English, items of military jargon, and indigenous languages. It also reveals that the variety of NP used in the barracks is a unique variety that contains distinct lexical items.

5.2 Conclusion

The research has thrown more light on NP as used in specific locations and environment. It has portrayed NP as a language with regional and occupational varieties. As the needs for communication arise, more varieties of NP will keep emerging. However, each of these varieties will have distinct features due to several factors which include the following: region or area where the pidgin is being used, the interactants, and the occupation of the users among, others. All these factors have an influence on the variety of NP. Thus the NP spoken in the barracks is a prominent example. It is a variety of NP which has certain lexical items peculiar to it. The NP spoken in the barracks is portrayed in this research as a variety of NP which is spoken in barracks across Nigeria. However, the variety spoken in one barracks may differ from another

even if both are more or less mutually intelligible to the users. Thus this work has shed light on the fact that like every living language, NP has varieties which have unique features that make them stand out.

5.3 Limitation of the Research

Owing to a lot write ups and researchers on the field of pidgin over the years, NP has become accepted as a language of its own. A lot of people have accepted that NP is a language on its own and not a variety of Nigerian English as it was thought to be. Notwithstanding this, during the conduct of the research, especially while conducting interviews, it was observed that some people still regard it as an inferior or derogatory language or a wrong usage of the English language. Thus there was skepticism while giving responses to questions pidgin. Even though most of the soldiers use pidgin frequently, a few were reluctant to use the language during the interviews. However, the respondents eventually cooperated when they were informed on the importance of pidgin and how it has gained wide recognition in Nigeria.

The military is an institution that is internally organised with a set of rules and regulations. The researcher had to undergo series of interviews before being allowed to conduct the research within the barracks. This contributed in prolonging the data collection process.

Another problem encountered while conducting the research is, restriction of information. The military is known for its confidentiality due to the nature of its occupation, hence revealing information especially to a civilian is difficult. Thus it took a while before the respondents cooperated and responded fully to questions.

5.4 Suggestions for Further Research

Over the years, there have been a lot of works on different aspects on the field of NP. Some of these works include: Ikilama (1993), Ikilama (2005), Akande and Salami (2010), Balogun (2012), Osinsanwo (2012), Aziza (2015 among others. Similarly, several works such as Obiechenna (1984), Idiagbon (2010), among others have written on varieties of NP spoken in Nigeria. However, since NP is becoming more and more a lingua franca and as Ikilama (2005) observes, pidgins are prone to have many varieties since their users keep ‘creating and recreating’, new varieties will keep emerging. In support of this Uguru (2003:81) also states that “since NP is a hybrid of English and Nigerian indigenous languages, it is only natural that its varieties will be virtually as numerous as the number of Nigerian languages”. Thus like every language NP is language that keeps growing and new varieties will keep emerging. In line with these submissions, the researcher suggests that, more researches should be conducted in the areas of varieties. More works on the varieties of NP will throw more light on the dynamic nature of pidgins.

References

- Adegbija, E. (2001). *Multilingualism: A Nigerian Case Study*. New York: Afriworld Press.
- Adler, M. (1977). *Pidgins, Creoles, and Lingua Francas: A Sociolinguistic Study*. Hamburg: Buske Verlag.
- Akande, A.T. (2008). "The Verb in Standard Nigerian English and Nigerian Pidgin". In Balogun T.A. *In Defense of Nigerian Pidgin. Journal of Languages and Culture* Vol.4 (5), pp90-98 2013.
- Akande A.T, and Salami, L.O (2010). 'Use and Attitudes towards Nigerian Pidgin English among Nigerian University Students' In Millar, Robert McColl (ed.) *Marginal Dialects: Scotland, Ireland and Beyond. Aberdeen: Forum for Research on the Languages of Scotland and Ireland* pp.70-89.
- Akindele, F. and Adegbite, W. (1999). *The Sociology and Politics of English in Nigeria: An Introduction*. Ile-Ife: Oba Femi Awolowo University Press.
- Allan, K. (1986). *Linguistic Meaning*. London: Routledge and Kegan Paul.
- Asher, R and Simpson J.M.Y (1994), *Encyclopedia/Language and linguistics*. New York: Pergamon Press.
- Aziza, R.O (2015). "Aspects of Syntax of the Modern Nigerian Pidgin" Selected Proceedings of the 44th Annual Conference on African Linguistics, ed. Karma, et al, Cascadilla Proceedings Project .Somerville: MA.
- Baker, P. and Corne, G (1982). *Isle de France Creole. Affinities and Origins*. An Arbor: Karoma.
- Balogun, T.A. (2012). "In Defense of Nigerian Pidgin". *Journal of Languages and Culture*. Vol. 4(5), ppPress. . 90-98, July, 2013.
- Baldwin, T. (2003).). *Lexical Semantics: An Introduction*. CCL/HCSNet Advanced Programme. In NILP: The University of Melbourne.
- Bellmy, C. (1990). *The Evolution of Modern Land Warfare: Theory and Practice*. London: Routledge.
- Bemigbo, V. and Olateju, M (2007). "The Lexico- Semantic Features OF Nigerian English in 'Kegites' Discourse": The O.A.U example. .In Olateju, M., Taiwo, R, & Fakoye, A. (eds), *Towards the Understanding of Discourse Strategies*. Pp149-170. Ago-Iwoye: Olabisi Onabanjo Press.

- Bickerton, D. (1973) "The Nature of a Creole Continuum" *Language* 49. Revised Version of a Paper Presented at the Caribbean Linguistic Conference, University of West Indies Mona, Jamaica
- Bickerton, D. (1977). "Pidginisation and Creolisation: Language Acquisition and Universals". In Valman (ed), *Pidgin and Creole Linguistics*. Bloomington: Indiana University Press.
- Bickerton, D (1975). *Dynamics of a Creole System*. Cambridge: Cambridge University Press. pp. 1-164.
- Bickerton, D. (1981). *Roots of Language*. Ann Arbor: Karoma.
- Bloch, B. and Trager, G. (1942). *An Outline of Linguistic Analysis*. Baltimore: Linguistic Society of America.
- Bloomfield, L. (1933). *Language*. New York: Holt
- Bloom, J. P, and Gumperz, J (1972). "Social Meaning in Linguistic Structures: Code Switching in Northern Norway." In Gumperz, J and Hymes, D (eds.): *Directions in Sociolinguistics: The Ethnography of Communication*, 407-434. New York: Holt, Rinehart, and Winston.
- Bokamba, E. (1989). *Are there Syntactic Constraints on Code-mixing?* *World Englishes* 8(3). In Ayeomoni, M.O. "Code-Switching and Code-Mixing: Style of Language Use in Childhood in Yoruba Speech Community". *Nordic Journal of African Studies* 15(1): 90-99 (2006)
- Booji, G.L. (2005). *The Grammar of Words*. Oxford: Oxford University Press.
- Brenzinger, M, ed. (1998). *Endangered Languages in Africa*. Cologne: Rüdiger Köper.
- Cenoz, J. Gorter, D (2011). "Focus on Multilingualism: A Study of Trilingual Writing". *Toward a Multilingual Approach in the Study of Multilingualism in School Contexts*. The Modern Language Journal Vol.95, No 3.
- Clyne. (2003). *Dynamics of Language Contact: English and Immigrant Languages*. Cambridge: Cambridge University Press.
- Crystal, D. (1994). *An Encyclopedic Dictionary of Language and Languages*. London: Penguin Books.
- Crystal, D. (1997) *English as a Global Language: The Cambridge Encyclopedia of Language*. Cambridge: Cambridge University Press.
- Crystal, D. (2000). *Language Death*. Cambridge: Cambridge University Press.
- Davidson, D and Gilbert H. (1972). *Semantics of Natural Languages* (ed), Dordrecht: Reidel.

- Decamp (1971). "The Study of Pidgins and Creole Languages" In Appel R. and Muysken, P.(eds). *Language. Contact and Bilingualism*. London: Edward Arnold.
- Decamp, D (1973). "Implicational Scales and Sociolinguistic Linearity". In Auer, P. and Wei, L. (eds) 2007. *Handbook of Multilingualism and Multilingual Communication*. Berlin: Hubert & Co Gottingen.
- DeGraff, M. (2001). In Mufwene, S. — from the Congo to Chicago. *Carrier Pidgin* 29.
Available <http://humanities.uchicago.edu/faculty/mufwene/interviewWithMichel.html>.
Retrieved May 2017.
- Denham, K. and Lobeck, A. (2010). *Linguistics at School: Language Awareness in Primary and Secondary Education*. Cambridge: Cambridge University Press.
- Deubar, D. (2005) *Nigerian Pidgin in Lagos.-Language Contact, Variation and Change in an African Urban Setting*. London: Battle Bridge Publications.
- Edwards, J. (1994). *Multilingualism*. London: Routledge.
- Egbokhare, F. (2001). "The Nigerian Linguistic Ecology and the Changing Profiles of Nigerian Pidgin". In Igboanusi, H. (ed). *Language Attitude and Language Conflict in West Africa*. Ibadan: Encrownfit Publishers.
- Egbokhare, F.O (2006). "Nigerian Pidgin in Lagos, by Dagama Deuber", Review Article, *Journal of African Languages and Linguistics*. .Volume 27, Issue 2, Pp 197-208.
- Elugbe, B. (1995). "Nigerian Pidgin: problems and prospects". In Bamgbose, A., A. Banjo and A. Thomas (eds.). 1995. *New Englishes: A West African Prospective*. Ibadan: Mosuro, 284-299.
- Elugbe, B.O and Omamor, A.P. (1991). *Nigerian Pidgin: Background and Prospects*. Ibadan: Heinemann Educational Books.
- Elugbe, B.O and Udoh, I.I.(2006). "Documenting Endangered Nigerian Languages: Challenges and Constraints". Ihezue, L. and Osuji, O.E. (Eds.) *Proceedings of the National Workshop on Best Practices to Safeguard Endangered Nigerian Languages*. UNESCO.
- Esizeimotor, O.O. (2004). "On the Question of a Standard Orthography for Nigerian Pidgin". In *the Domestication of English in Nigeria: A Festschrift in Honour of Abiodun Adetugbo*. Lagos: University Press, Pp 248-264.
- Fakuade, G. (1999). "Language Endangerment in the North-Eastern Part of Nigeria: Instances and Strategies for Averting it". In Emenanjo & Partrick (Eds.) *Language Endangerment and Language Empowerment in Nigeria Theory and Reality* Vol. 1 (Pp 58-67)

- Faraclas, N. (2004). 'Nigerian Pidgin English: Morphology and Syntax'. In Kortmann, et al (eds.) 2004. *A Handbook of Varieties of English: 2*. New York: Mouton de Gruyter, 828-53.
- Faraclas, N. 2013. "Nigerian Pidgin". In Michaelis, et al (eds.). *The Survey of Pidgin and Creole Languages*. Oxford: Oxford University Press.
- Farcalas, N.G. (1996). *Nigerian Pidgin*. New York: Routhledge, Taylor & Francis Group.
- Ferguson, C. (1959). "Diglossia." In Nilep, C "Code Switching" in Sociocultural Linguistics. *Colorado Research in Linguistics. June 2006. Vol. 19. Boulder: University of Colorado*.
- Ferguson, C. (1971). *Towards a Characterization of English Foreigner Talk*. Anthropological Linguistics.
- Fishman, J. A. (1966). *Language Loyalty in the United States*. The Hague: Mouton.
- Fishman, J. (1967). "Bilingualism with and without Diglossia; Diglossia with and without Bilingualism." *Journal of Social Issues* 23(2): 29-38.
- Fishman, J.A. (1971). The Sociology of Language: An Interdisciplinary Social Science Approach to Language in Society, In Fishman, J.A. (ed.) *Advances in the Sociology of Language*. The Hague: Mouton and Co.
- Fishman, J. A. (1991). *Reversing Language Shift*. Clevedon: Multilingual Matters.
- Fromkin V. and Rodman, R. (1978). *An Introduction to Language*. New York: Holt, Rinehart and Winston.
- Fromkin, V. Rodman, R. and Hyams, N.M. (2003). *An Introduction to Language*. Michigan: Thomson /Heinle.
- Foley, W.(1988). "Language Birth the Process of Pidginisation and Creolisation". In Newmeyer, F (ed) (1988), *Linguistics: The Cambridge Survey*. Vol. iv, (pp. 162-183). Cambridge University Press.
- Gardner-Chloros, P (2009). *Code-switching*. Cambridge University Press: New York.
- Gani Ikilama, T. (1992); "A Sociolinguistic Study of Nigerian Pidgin", An unpublished Doctoral Dissertation, Department of English and literary Studies, Ahmadu Bello University, Zaria.
- Gani-Ikilama, T.O (2005). *Pidgins and Creoles*. Zaria: Onis Excel Publishing Ltd.
- Georgieva. V. (2015). Military Language and Sexual Language. <http://conf.uni-ruse.bg/docs/cp15/11/11-11.pdf>

- Gloria, K (2013). Endangered Language Groups, In Lewis, M. Paul, Gary F. Simons and Charles, D. Fennig, (Eds.) *Ethnologue: Languages of the World*, Seventeenth edition Dallas Texas: SIL International. Online Version: <http://www.ethnologue.com> accessed on 19/05/2017
- Hall, R.A.(1968). *Creole Linguistics*. London: Edward Arnold.
- Hall, R.A.(1996). *Pidgin and Creole Languages*. London: Cornell University Press.
- Halliday M.A.K.(1978). "Meaning and the Construction of Reality in Early Childhood". In H.L .Pick &E. Saltzman (Eds), *Modes of Perceiving and Processing Information* (pp67-96). Hillsdale, NJ: Earlbaum.
- Halliday, M.A.K.(1985). *An Introduction to Functional Grammar*. London: Edward Arnold.
- Hancock, I.F (1971) "West Africa and the Atlantic Creoles" In J. Spencer (ed.) (1976) *Nautical Sources of Krio Vocabulary. International Journal of the Sociology of Language*.
- Ho, J. W. Y (2007). 'Code-mixing: Linguistic form and Socio-cultural Meaning'. *The International Journal of Language Society and Culture*. www.educ.utas.edu.au/users/tle/Journal.
- Holm, J. (2000). *An Introduction to Pidgins and Creoles*. Cambridge: Cambridge University Press.
- Howard, D., (1965). "United States Marine Corps Slang". *American Speech*, Vol 3.
- Hudson, R.A. (1980). *Sociolinguistics*. Cambridge: Cambridge University Press.
- Hymes, D. (1964). "Introduction: Toward Ethnographies of Communication." *American Anthropologist* 66(6): part 2, 1-34.
- Hymes, D. (1974). *Foundations in Sociolinguistics on Ethnographic Approach*. Philadelphia: University of Pennsylvania Press.
- Idiagbon-Abdullahi, M.S. (2010). 'The Sociolinguistics of Nigerian Pidgin English in Selected University Campuses in Nigerian'. *Ife Studies in English Language*, Vol.8, No1 50-60 Sept, 2010.
- Ifode, S. D. (1983) "Is Nigerian Pidgin English Creolizing?" *JOLAN* 2: 199 - 203.
- Jespersen, O. (1922.). *Language: Its Nature, Development and Origin*. London: George Allen &Unwin Ltd.

- Jibril, M. (1995). The Elaboration of the Function of Nigerian Pidgin. In Bamagbose, A. (eds.) *New Englishes: A West African Perspective*. Ibadan: Monsure Publishers.
- Jolayemi, D. (2004). "A Nigerian Lingua Franca and its Politics". In Oyeleye, L. (ED.0. *Language and Discourse in Society*. Ibadan: Hope Publication ltd.
- Jowitt, D. (1991). *Nigerian English Usage: An Introduction*. Lagos: Learn Africa Plc.
- Kachru, R.B.(1985). Standards, Codification, and Sociolinguistic Realism:The English Language in the outer Circle. In Quirk,R. and H. Widdowson, (eds.) *English in the World: Teaching and Learning the literature*. Cambridge: Cambridge University Press.
- Khubchandani, L.M. (1983) *Plural Languages, Plural Cultures*. United States of America: University of Hawaii Press.
- Leech, G. (1981). *Semantics: the Study of Meaning*. Harmonsworth: Penguin Books.
- Lefebvre, C. (1993). "The Role of Relexification and Syntactic Reanalysis in Haitian Creole: Methodological Aspects of a Research Programme" .In *Africanism in Afro-American Language Varieties*, Mufwene, S.(ed.), 254-279. Athens, G.A: University of Georgia Press.
- Le Page, R.B (1997). *Some Premises Concerning the Standardization of Languages with Special Reference to Caribbean Creole English*. Mimeo: University of York.
- Lipski,, J. (2011). El 'nuevo' Palenquero y el espanol afroboliviano: es reversible la descriollizacion? In Luis Ortiz-Lopez (Ed.), *Selected proceedings of the 13th Hispanic Linguistics Symposium*, 1–16. Somerville, MA: Cascadilla Press.
- Lewis, M.P.(2006). Towards a Catergorisation of Endangered of the World's Languages. SIL International, <http://www.silewp/abstract.asp?ref=2006-002>. Retrieved June 2018.
- Lyons, J. (1995). *Linguistic Semantics: An Introduction*. Cambridge: Cambridge University Press.
- Mafeni, B.O. (1971). "Nigerian Pidgin". In: *The English Language in West Africa*, (ed). Spence. London: Longman.
- Mahdi, M.A. (2007). "The Place of Nigerian Pidgin (NP) in Gombe Metropolis". An Unpublished Master's Thesis Department of English and literary Studies, Ahmadu Bello University, Zaria.

- Marchese, L. and Schnukal, A. (1982). Nigerian Pidgin English of Warri, *Jolan* . 1: 213 – 219.
- Mitchell P.J. (n.d). “English Military Slang: Definition, Means of Formation and Thematic Classification”. National Research Tambov State University (Tomsk, Tambov, Russia).
- Mitchell, P.J., Akhtambaev, R.P., and Ignatov, A.A.,(2014). “The Influence of Military Contacts on French Loanwords in the English language”. *Language and culture*, 2 (26), pp. 69-73.
- Moody, H.L. (1970). *Varieties of English* .London: Longman Group Ltd.
- Mufwene, S. S. (2003). “Language Endangerment: What have pride and prestige got to do with it?” In B. Joseph, J. Destefano, N. Jacobs (Eds.), *When Languages Collide: Perspectives on Language Conflict, Language Competition, and Language Coexistence*. Columbus, OH: Ohio State University Press.
- Mühlhäusler, P (1986). *Pidgin and Creole Linguistics*. Basil: Blackwell Ltd.
- Muysken P C 2000 *Bilingual Speech: A Typology of Code-Mixing*. Cambridge MA: Cambridge University Press.
- Obiechina, D. (1984). *Towards the Classification of Nigerian Pidgin English*. London: Longman.
- Oloruntoba, C.I. (1992). “Socio-Cultural Dimensions of Nigerian Pidgin Usage (Western Niger Delta of Nigeria)” PhD Thesis, Indiana University.
- Osinsanwo, A. (2012). “A Morphological Analysis of Nigerian Pidgin: The Examples of Selected Advertisement Jingles”. *Journal of Linguistic Association of Nigeria*, Vol. 15 Pp41-54.
- Paradis, C. (2012). ‘Lexical Semantics’. In C. A. Chapelle (Ed.), *the Encyclopedia of Applied Linguistics* Wiley-Blackwell.
- Parkvall, M. (2006). “Was Haitian ever more like French”? In Ana D, Stephanie D (eds.), *Structure and variation in language contact*, 315–335. Amsterdam & Philadelphia:John Benjamins.
- Patrick, L.P. (2005) "Pidgins and Creoles as National or Official Languages",<http://courses.essex.ac.uk/IgIIg449/PCsAsNationalLanguage~.htm>. Retrieved May 2017.
- Paulston, C.B and Tucker, G. R. (2003). *Sociolinguistics: the Essential Readings* London: Blackwell Publishing.

- Prasad, T. (2008). *A Course in Linguistics*. India: Prentice Hall of India Pvt Ltd.
- Quirk, R., Greenbaum, S., Leech, G., Svartvik, J. (1985). *A Comprehensive Grammar of the English Language*. London: Longman.
- Reinecke, J.E. ((1964). "Trade Jargons and Creole Dialects as Marginal Languages". In Hymes, D. (ed.). *Languages, Culture and Society*. New York: Harper and Row.
- Rickford, J. (1987). *Dimensions of a Creole Continuum*. Stanford: Stanford University Press.
- Rickford, J.R. (1998). "The Creoles Origins of American Vernacular English: Evidence from Copular Absence", In Salikoko et-al (ed.), *African American English* London: Routledge.
- Romaine, S. (1988). *Pidgin and Creole Languages*. Longman; London & New York. Pp.23-296.
- Romaine, S. (2003). "Multilingualism". In Mark Aronoff and Janie Rees-Miller (eds). *The Handbook of Linguistics*. London: Blackwell.
- Saeed. J. I. (2003). *Semantics*. Oxford: Blackwell.
- Sapir, E. (1921). *Language: An Introduction to the Study of Speech*. Harcourt: New York.
- Saussure, F. (1983). *Course in General Linguistics*. London: Duckworth.
- Shana, P. (2001). "Code-Switching (Linguistics)". In Smelser, Niel and Baltes, Paul (eds). *International Encyclopedia of the Social and Behavioural Sciences Elsevier Science Ltd*.
- Stockwell, P. (2002). *Sociolinguistics: A Resource Book for Students*. London: Routledge.
- Stewart, W. A. (1962). 'An outline of Linguistic Typology for Describing Multilingualism', *Study of the Role of Second Languages in Asia, Africa, and Latin America*, ed. by Frank A. Rice, 15-25, Washington, D.C., Center for Applied Linguistics.
- Syal, P. and Jindal, D.V. (2007). *An Introduction to Linguistics: Language, Grammar and Semantics*. India: PHI Learning Pvt Ltd.
- Teilanyo, D.I. (2004). "Nigerian Literature and Nigerian Languages; The Task before the Translators and the Writer". In Oyeleye, L (ed.) *Language and Discourse in Society*. Ibadan: Hope Publication Ltd.

- Traugot, E.C. (1981). "Introduction to Valdman". In Harris, J.W. (1986). *Northern Territory Pidgins and the Origin of Kriol*. The Australian National University: A.N.U Printing Service.
- Thomson, R.W. (1961) "A note on some Possible Affinities between the Creoles Dialects of the Old World and Those of the New". In Le Page, R.B (ed), *Creole Language Studies*, 107-113. London: Macmillian.
- Todd, L. (1984). *Modern Englishes: Pidgins & Creoles*. London: Basil Blackwell Publisher Limited.
- Trudgill, P. (1983). *Sociolinguistics: An Introduction to Language and Society*. Great Britain: Con & Wyman Ltd.
- Uguru, J.O (2008). *A Common Nigerian Language*. Nsukka: University of Nigeria Press Ltd
- Versteegh, K (1984). *Pidginization and Creolization: The Case of Arabic*. Amsterdam: John Benjamins Publishing Co.
- Wales, K (1989). *A Dictionary of Stylistics*. London: Longman.
- Wardhaugh, R. (1986). *An Introduction to Sociolinguistics*. Oxford: Blackwell Ltd.
- Wendel, J and Heinrich P. (2012). "A framework for Language Endangerment Dynamics: The effects of contact and social change on language ecologies and language diversity". *International Journal of the Sociology of Language* 218: 145–166.
- Whinnom, K (1965). 'The Origin of the European-based Creoles and Pidgins', *Orbis* 14:509.
- Widdowson, H. (1985). *Teaching Language as Communication*. London: Oxford University Press.
- Yul-Ifode, S., (2001). *An Introduction to Language in History and Society*. .Aba: National Institute for Nigerian Languages (NINLAN).

APPENDIX A

Dear Respondent,

As part of the requirements for the award of a master Degree which I am pursuing in Ahmadu Bello University Zaria, I am currently conducting a research on Pidgin English. The purpose of this questionnaire is to obtain necessary information and data for the research. The information received from you will help in conducting the research. It is pertinent to assure you that this research is purely academic and that all information received will be held confidential and utilized only for the purpose of the research. Your kind and honest response to the questionnaire is therefore highly appreciated.

Yours faithfully,

Fatima Maikudi Ahmadu

QUESTIONNAIRE

SECTION A: PERSONAL DATA

1. What is your rank? _____
2. Which formation do you belong to?
 - a. NMS
 - b. Army physical training school
 - c. Depot NA
 - d. others (specify)
3. Is pidgin spoken in the barracks?
4. Do you speak pidgin?
5. Is there any difference between the pidgin spoken in your barracks and the pidgin spoken outside the barracks?

SECTION B: .Please provide the appropriate meaning for each of these Pidgin words in English.

1. Ajuwaya_____
2. Apianwe_____
3. Aproco_____
4. Awol _____
5. Baboon_____
6. ballalh_____
7. bangaho_____
8. Bar_____
9. Barger_____
10. Bist_____
11. Blow_____
12. Boil_____
13. Buru_____
14. Buy job_____
15. Cabon_____
16. Cap
nonsense_____
17. Capsize_____
18. Carryon_____
19. Chamama_____
20. Change am_____

21. chill_____
22. chopsy_____
23. Clown_____
24. Cooler_____
25. Crash_____
26. Dash_____
27. Dismount_____
28. Dop _____
29. enter you_____
30. feel you_____
31. Gaige_____
32. ginger_____
33. Gponki_____
34. green para_____
35. Hesh_____
36. hogers_____
37. Hood_____
38. Hororo_____
39. Howbest_____
40. iko_____
41. issue am_____
42. item11_____
43. Joker_____

44. kalanpo_____
45. Kappa_____
46. Kaun_____
47. Kporo_____
48. Krep_____
49. Kush_____
50. lapin_____
51. Levels_____
52. Loaded_____
53. machi_____
54. Male_____
55. Malingering_____
56. Mate_____
57. Melipopo_____
58. Mingirimo_____
59. mock_____
60. Na nite_____
61. Ogboro_____
62. okula_____
63. Pale_____
64. patching_____
65. Pimp_____
66. Ponki_____

67. Raba_____
68. rain go fall_____
69. Rejab_____
70. Romancing_____
71. Room 9_____
72. Run down_____
73. sail_____
74. Sakakanka_____
75. sama_____
76. sandust_____
77. Serve am_____
78. shak_____
79. Shakabula_____
80. Shenkes_____
81. Shoko_____
82. Show_____
83. skwashi_____
84. smoke_____
85. soak_____
86. soji_____
87. spaah_____
88. stretch_____
89. take five_____

90. talk house_____
91. target_____
92. tawaye_____
93. Tender_____
94. thin out_____
95. vari_____
96. Waja_____
97. Wakeup_____
98. washe_____
99. wele_____
100. white house_____
101. Wida_____
102. work you_____
103. Yarn_____
104. yemme_____
105. You go collect_____
106. your end_____

APPENDIX B

NP WORDS USED IN THE BARRACKS AND THEIR MEANINGS

NP words	Meaning
ajuwaya	as you were, return to a former position
apinwe (apian way)	no waste of time , straight to point
awol	absence without official leave
baboon	a fool, a stupid person
bangaho	run away
bar	money
blow	time out, speakout, end of an activity,liai
cap nonsense	talk nonsense or something meaningless
capsize	fall
carry on	go on, good
chamama	beautiful lady, girlfriend
change	punish
chill	enjoy
clown	a fool, new recruit
collect	receive
cooler	cold, keep away

crash	sleep, destroy
dash	run
dismount	to be relieved of duty, change of post
dop	make sense
drill	train, punish
easy	slow down, calm down
enter you	deal with you
feel you	understand
fly	go, leave in a hurry
gaige	full, fed up
gbonki	calm down
ginger	to motivate, or support
green para	soldier
hesh	hunger
hogers	friends
hood	area, neighborhood
hororo	spoil
iko	sense
issue am	give punishment
item eleven	bar or canteen
joker	fool, liar
kalanpo	police
kappa	phone

kaun	eat
kporo	open
krep	house or place
kush	smoke
lapin	lazy
levels	rank or position
loaded	full
male	mother
marchi	boy
mate	to move or leave
melipopo	bad
mingirimo	misbehave
mock	imitate
moral	motivation, support
na night	i can see you
ogboro	senior
okula	member
otondo	dull
pale	father
patching	bribe
pimp	lash, decorate, punish
ponki	joking
raba	senior

rain go fall	salary payment
romancing	pampering
room nine	guard room
run down	broke
sail	leave silently
sakakanka	pin head
sawdust	garri
serve am	give, administer
shak	smoking, drinking or high on any of the two
shakabula	gun
shenkes	girlfriend
shoko	hide
show	come, be around
skwashi	disgrace
smoke	high, anger, trouble
soji	wise
spaah	hot
stretch	take a walk, to work beyond limit
take five	relax
target	victim
tawaye	refusing order
tender	give
thin out	disappear

vari	barracks
vessel	vehicle
wakeup	sit up, be attentive
washe	finish
waja	mine
wele	steal
white house	toilet
wida	together
work you	punish
yarinya	girl, girlfriend
yarn	lies, unserious talk
yaro boy	almajiri, boy
yemme	dull
your end	your place
you go collect	you will be dealt with