

**A SOCIOLINGUISTIC STUDY OF NUPE-HAUSA CODE-SWITCHING
AT EKO-BADEGGI WARD IN AGAIE TOWN**

BY

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DECLARATION

I declare that “A Sociolinguistic Study of Nupe-Hausa Code-Switching at Eko-Badeggi Ward in Agaie Town” is my research work conducted under the supervision of Prof. Aliyu Musa. To the best of my knowledge, this research was not conducted anywhere for the award of the same degree and that all sources consulted are duly acknowledged.

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CERTIFICATION

I certify that this dissertation titled “A Sociolinguistic Study of Nupe-Hausa Code-Switching at Eko-Badeggi Ward in Agaie Town” has been presented by Abdullahi Baba Nasir (SPS/15/MLG/00028) of the Department of Linguistics and Foreign Languages, Faculty of Arts and Islamic Studies, Bayero University, Kano. Copies of the dissertation are hereby submitted for oral defense by the candidate.

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DEDICATION

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ABSTRACT

The study analyzed the phenomenon of code-switching among Nupe-Hausa speakers at Eko-Badeggi ward in Agaie Town. The objective of the study is to analyze the code choice and the motivations behind the occurrence of this linguistic behavior. The study used an observation method for collecting data where participant and non-participant observations were employed. Communication accommodation theory of Giles (1971) was used for the analysis of the data. Findings revealed that Nupe-Hausa speakers code-switched in three domain incidences namely, home, tea shops and football viewing centres. Furthermore, Nupe speakers code-switched from Nupe to Hausa and vice versa for several sociolinguistic functions i.e. to bridge the lexical gap, to amplify or emphasize a point, habitual expressions, to ease communication, mood of the speaker, for semantic significance and to attract attention. In addition, the research revealed that there are three patterns of code-switching that Nupe-Hausa speakers employed in their daily interactions namely intra-sentential, inter-sentential and tag switching.

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CHAPTER ONE

GENERAL INTRODUCTION

1.0 Research Background

In the past few decades, the world has witnessed significant development and changes that shape our culture. As a result, many bilingual and multilingual societies have been created. For example, the increase in population caused by migration in many parts of the earth has led to massive increases in bilingualism and multilingualism (Milroy & Muysken 1995; House & Rehbein 2004; Aronin & Singleton 2008). By observing how people from different communities use several languages in their daily life, it has become possible to learn how these bilingual or multilingual societies use language variations in general (House & Rehbein 2004).

From a bilingual or multilingual communication perspective, there are many modes of interaction that speakers of different languages can employ to interact (Atas, 2012). The first mode of communication is when one of the speakers speaks only the other language and abandons his native language. The second mode is choosing one language as lingua Franca (House, 2003) or global language (Cristal, 2003). The third option is used when speakers of two different languages use their own languages to speak with each (Zeevaert and ten Thije, 2007). The fourth mode is used when speakers code switch from one language to another during their conversation. The focus of this study was on code switching.

Several definitions have been formulated for the phenomenon of the code switching without any commonality about the terminology (Sharaf Eldin, 2014). Atas (2012) argued that scholars who study code switching do not agreed on precise and common terminology that covers all other language contact phenomena and terms such as code switching, code mixing, or code alternation. For example, Wardhaugh (2010) defined code switching as the process that occurs when people choose a particular code when they speak and they may also switch from one code to another or even combine codes to create a new code. Some earlier definitions of the code switching include, “the alternate use of two or more languages varieties of a language or even speech event styles” (Hymes, 1977, p. 103) and the, “alternating use of two languages on the word, phrase, clause, clause or sentence level” (Valdes-Felles, 1978, p. 6). According to these definitions, it would seem that the definition of “switching” is stable in the literature with a general meaning of, "to alter" or “to mix,” whereas, the definition of “code” is more complex and broad and it can differ according to the viewpoint of the researcher (Atas, 2012). In other words, code switching is the process of altering between the use of two or more languages in the same conversation (Milroy and Muysken, 1995). Most studies on code switching, or at least those involving English, involve bilingual communities (Riehl, 2005). The phenomenon of code switching is a natural fact in immigrant groups particularly for second generation immigrants (Amorim, 2012). As English continues to spread around the world to become the most influential

international language, code switching is becoming a natural, universal consequence of globalization and multilingualism (Amorim, 2012). This is the case with Hausa language in Nigeria in states where Hausa is widely used, including Niger State where this study was conducted. There is evidence of code-switching with Hausa as one of the language pairs in various sociolinguistic settings such as the music, advertising, politics, sport, business and everyday conversation. Code-switching has been studied from both the structural and sociolinguistic perspectives (Backus, 2010; Bentahila & Davies, 1983; Myers-Scotton, 1993; Poplack, 1981; Redouane, 2005). Those who studied the phenomenon of code-switching from a structural perspective focus on the grammatical aspects of code-switching, such as identifying the syntactic and morphosyntactic constraints on code-switching (Backus, 2010; Bentahila & Davies, 1983; Myers-Scotton, 1993; Poplack, 1980; Redouane, 2005). While those who studied code-switching from the sociolinguistic perspective focus on the sociolinguistic functions of code-switching in context and patterns of code-switching within a data set (Alrowais, 2012; MacSwan, 2000; Milroy and Wei, 1995; Moyer, 1998; Poplack, 1980; Yamamoto, 2001, Shin, 2010). Scholars investigated code-switching during different formal and informal communicative events to describe the functions of code-switching. For example, speakers may use code-switching as an identity marker (Shin, 2010; Carmen Fought, 2003; Sridher, 1996; Nishimura, 1995; Kroskrity, 1993; Woolard, 1989; Gumperz, 1982), solidarity marker (Hannah Bradby, 2002), for dominance and

prestige (Karen Wong, 2000; Waseem, 2000), preciseness (Hussein, 1999; Bonvillain, 1993), as a strategy of neutrality (Myers Scotton, 1993), style shifting (Hannah Bradby, 2002), reiteration, personalization, address specification, interjection and quotation (Gumperz, 1982). More recently, patterns of code-switching were investigated by several researchers to determine what patterns were possible within a given data set (e.g. Myers-Scotton, 2002, 2004; Poplack 1980, 2001; MacSwan, 2006). All of these studies involved a variety of language pairs, social settings, and speaker types. Although the data sets for bilingual speech share many features, they also have a wide variation in patterns and the frequency of code-switching is different (Bakaeva, 2010). Some researchers argue that further studies on the phenomenon of code-switching from a sociolinguistic perspective in various contexts are needed to gain a more clearly defined sociolinguistic explanation of the phenomenon of code-switching (Alenezi, 2010; Alrowais, 2012).

This study was carried out to address the lack of studies on code-switching from a sociolinguistic perspective, during different communicative events, and among Nupe speakers in a context where Hausa is considered to be a second language (such as 'Agaie' in Niger State). In other words, this study was conducted to investigate how bilingual Nupe speakers in Agaie used code-switching in their daily oral interactions including formal and informal communicative events from a sociolinguistic perspective.

As stipulated earlier, this study is on sociolinguistics and specifically on

Nupe-Hausa code-switching. As one would expect, research on Hausa as one part of the language pair is abundant, but the same does not happen for the other language examined in this study, Nupe. In other words, Nupe-Hausa code-switching is a relatively untapped source. Thus, this research investigates code-switching among Nupe-Hausa speakers in a community of Nupe in Niger State.

The Nupe are a Niger-Congo speaking people in West-Central Nigeria with probably about a million speakers located in Central Niger State, Southwest of the capital, Minna. According to Ismaila (2002), Nupe is a word used in describing people living in the confluence of Niger and Kaduna rivers. Accordingly, Ndagi (2000) states that, Nupe language belongs to the language family of “Niger-Congo *Kwa*”. Stewart (1971) however, states “*Kwa*” language family subsumes seven major languages namely: *Ewe-tchi*, Lagoon languages, *Kru*, Yoruba, Nupe, Ibo and Edo. In line with Stewarts (1971) observation, Welmers (1971) stresses that there are basically four different dialects of Nupe language namely: Basa-Nge, Dibo, Ebe and Kupa. In contrast, Nadel (1942) argues that there are five dialects of Nupe language namely: Nupe proper (Bini); Ebe, Zhitako, Basa and Kupa.

Historically, Nupe as a people emerged before the year 1352 AD. Nupe people have spread and now occupied significant geographical areas in Niger, Kwara, Kogi and some parts of Abuja in the present day Nigeria though with little cultural and dialectical differences but are predominantly found in Niger and

Kwara States (Salawu, 2014). According to Ismaila (2002), Nupe people were never brought under one single administrative entity during the colonial rule but they were in provinces of Kontagora, Ilorin, and Kabba in present day Kogi State. This therefore indicates that during the colonial era, Nupe people were spread across the North-Central region. Ismaila (2002:10) further states that “during the 2006 census, the population of Nupe people from Niger and Kwara States was put to three million (3,000,000).

It is to be noted that Nupe out of several ethnic groups existing in Niger State, has the highest population, representing 70% (Idrees, 1998). However, this is a reflection of linguistic homogeneity among Nupe people. Ismaila (2002:01) argues, Nupe tradition of origin are complex and sometimes contradictory as some of them migrated from areas such as Gbedegi, Ebe, Konu (Eyagi-Nupe), Benu from Borno and Ebangi from Tsoede.” Nadel (1942) asserts that Nupe people are scattered over several countries, seven Emirates and chieftanship. Nadel (1942) further observes that, Nupe are known as Nufawa among Hausa; as Abawa among the Gbari of Kuta; as Anupeyi in Niger State; Anufawhei among the Gbari of Paiko in Niger State; Anufawhei among the Gbari of Birnin Gbari in Kaduna State; and Takpa among Yoruba. This shows that Nupe are called different names by different ethnicities.

The Nupe were converted to Islam at the end of the 18th century, but have retained a strong background of Traditional religion, particularly in certain villages, where a culture of masquerades remains powerful. Traditionalists have

tended to become Christians, and a marked rural Christian/Urban Muslim opposition has developed in recent years. In the 19th and early 20th centuries, Nupe culture was strongly influenced by Hausa Muslim practice.

Nupe, like any other language, is predominantly spoken by Nupe people in Niger, Kogi, Kwara and FCT Abuja (Salawu, 2014). In Niger State, the Nupe language communities constitute six local governments namely Agaie, Bida, Edati, Gbako, Katcha and Lavun.

The Hausa language on the other hand is the most widely spoken Chadic language and the second or third spoken language in Africa exceeded only by Arabic and Swahili. Hausa speakers were estimated to be between Twenty and Fifty Million people (Abubakar, 2000). The term Hausa is the name of the language spoken by the people who called themselves as 'Hausawa' living in Northern Nigeria and Southern part of Niger Republic (Alkali, 1999). Hausa has two major dialects according to the classification of Hausa language. The dialects are grouped on the basis of their morphology, phonology and other features. The dialects of Katsina and Sokoto maintain one group as Western dialect. While Daura, Kano, Zaria and Bauchi consist of another dialect known as Eastern dialects (Abubakar, 2000). Furthermore, Hausa is one of the three languages of Nigeria and the dominant language in Kano, Jigawa, Katsina, Bauchi, Zamfara, Kebbi, and Sokoto States. It is also spoken in countries like Benin, Togo, Burkina Faso, Congo, Ghana, Cameroon, Central African Republic, Chad, Niger and Sudan. Although, Hausa people are mostly found in

Niger and in the Northern part of Nigeria, the language is widely used as a Lingua Franca in a much larger swathe of West Africa; Accra, Abidjan, Dakar, Douala Yaounde and Central Africa Republic.

1.2 Statement of the Problem

Atas (2012) argued that code switching involves several languages and several code switched utterances that indicate the speaker's underlying motivations for switching codes. Accordingly, code-switching has been approached from different perspectives including linguistic and sociolinguistic. From a linguistic perspective, researchers often focus on identifying grammatical factors such as morphological and syntactic constraints (e.g. Backus, 2010; Bentahila & Davies, 1983; Myers-Scotton, 1993; Poplack, 1980; Redouane, 2005). While from sociolinguistic perspective, researchers go beyond the question of how code-switching emerges towards the reasons behind code switching such as the function and patterns of code switching. Researchers focus on the discourse features of code-switching such as the functions of code-switching in context (e.g. Alrowais, 2012; MacSwan, 2000; Milroy and Wei, 1995; Moyer, 1998; Poplack, 1980; Yamamoto, 2001). Alenezi (2010) and Alrowais (2012) argued that more studies on the functions of code switching from a sociolinguistic perspective in various contexts should be conducted so as to gain a clearly defined sociolinguistic explanation of code switching. Thus, this particular study was conducted to address this need.

While code-switching appropriately is vital to ensure effective communication

(Alenezi; 2010; Alrowais, (2012; Al-Hourani & ZainalAriff, 2013), there is a lack of study conducted that addressed the use of Nupe-Hausa among bilingual Nupe speakers in general. The ability to use more than one language by bilingual Nupe speakers in their conversation is what prompted this research. Not much is known about the phenomenon of the use of code-switching with regards to Nupe in general, and Nupe in other parts of the country and thus, less information is documented in the literature on when, why and how the Nupes code-switch in their daily conversations. Therefore this study was conducted to fill the gap by identifying the contexts and communicative events in which Nupe-Hausa code-switching occurs, to investigate and describe the functions of Nupe-Hausa code-switching among bilingual Nupe speakers at Eko-Badeggi ward of Agaie town and to investigate the patterns of code-switching from a Sociolinguistic perspective.

1.3 Aim and Objectives of the Study

The aim of this research is to investigate code-switching among Nupe-Hausa bilinguals in Eko-Badeggi Ward of Agaie town. The study attempted to achieve the following objectives:

- i. identify the contexts in which Nupe-Hausa code-switching occurs,
- ii. investigate the functions of Nupe-Hausa code-switching among the bilingual Nupe speakers in Eko-Badeggi Ward of Agaie, and
- iii. Investigate the code-switching patterns use among Nupe-Hausa speakers of Eko-Badeggi Ward of Agaie.

1.4 Research Questions

This research attempts to answer the following questions:

- i. What are the communicative events in which Nupes bilingual speakers code-switch?
- ii. What are the sociolinguistic functions of code-switching used by Nupe bilingual speakers?
- iii. What are the patterns of code-switching use among the bilingual Nup speakers?

1.5 Significance of the Research

This study is significant for a number of reasons; firstly, there is no consent agreement between the previous researchers on whether code-switching phenomenon is considered as a language deficiency or linguistic talent. For example, Martin-Jones & Romaine (1986) argued that code-switching occurs because the speaker is not sufficiently proficient in either language, whereas different scholars argued that code-switching plays an important role in bilingualism and it is not a random phenomenon but it is a discourse strategy. (e.g. MacSwan, 2000; ZainalAriff, 2012). Therefore, it was significant to investigate the phenomenon of code-switching among Nupe bilingual speakers which would help to further strengthen the argument claiming that code-switching is a form of competence.

Secondly, some researchers argue that further studies on the phenomenon of code-switching from a sociolinguistic perspective in various contexts are

needed to gain a more clearly defined sociolinguistic explanation of the phenomenon of code-switching (Alenezi, 2010; Alrowais, 2012). Therefore this study was significant in that it examined the phenomenon of code-switching among Nupe bilingual speakers from sociolinguistic perspectives in order to gain a clearly defined sociolinguistic explanation of code-switching phenomenon among bilingual speakers.

Finally, the current study adds to the existing literature on code-switching, specifically as a means of achieving communicative balance. Through this, readers can benefit as they will understand the importance of the relationship between language and social background in continuing a conversation.

1.6 Scope and Limitation of the Study

The researcher acknowledged the following limitations in this study:

Since this study employed a qualitative research design, generalizing the findings is not appropriate because only one Ward was studied out of the eleven wards in Agaie. The selected Ward serves as a research area as a result of being the largest in size and happens to be at the heart of the local government.

In addition, another limitation of this study was the observation period. The researcher observed the Nupe bilingual speakers for only six months during which he audio recorded their communicative events to investigate the functions and patterns of code-switching. Recording communication events over a period of six months was enough to spot code-switching functions and patterns in these communicative events audio-recordings.

Moreover, since the main purpose of this study was to investigate bilingual Nupe speakers' use of code-switching in their daily spoken interactions, non-verbal interactions were excluded.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews different works related to the study.

2.1 Review of Related Literature

Many research works have been conducted related to this study. Below are some of the reviewed literatures:

Ajibade, Omolola and Adetomi (2017) examined the Sociolinguistic Study of Code-Switching among users of English Language as a Second Language in South Western Nigeria and also examined various reasons for code switching. The research revealed that code switching is a tool because of its role in the process of communication. The research is relevant to the present study as it discussed reasons for code-switching.

Ibrahim (2017) investigated the Functions of Hausa-English Code-Switching in Hausa Islamic Preaching. The research revealed that intra-sentential switching is predominantly used by preachers for clarification, to attract attention and to make emphasis. The study is related to the present study but differs in scope.

Abbas (2017) studied Code-Switching in Hausa Film Songs where it analyzed the nature of code-switching in the songs as well as the reasons for code-switching. The result of the findings showed that code-switching in Hausa film songs is a conscious behaviour as opposed to the unconscious one found in daily discourse and that Hausa film singers used code-switching to construct an

identity of their knowledge of the English language. The research is paramount to the present study to find out whether code-switching is a conscious or an unconscious act.

In a study of Nupe-English Code-Switching in Bida Emirate, Adamu (2016) examined the motivations and situations in which code-switching takes place. The findings showed a high frequency of code-switching especially using English nouns and verbs. The study also found that Nupe-English speakers code-switched more at their places of work than other places. The research is relevant to this study as it discussed on the situations for code-switching.

Alkasim et al (2016) studied Code-Switching in Three Hausa Novels: Mai Kaunata (My Love), Rayuwar Gayya (Revenge) and Matan Zamani (Modern Women). The study revealed that code-switching is used in the text mainly to entertain the target readers while the authors display their level of bilingual creativity through their characters. The research is relevant to the present study as it discussed on code-switching motivations.

Haruna, Christopher and Halim (2016) studied the Role of Code-Switching in Selected Hausa Novels from Hausa Contemporary Literature Writers. The findings revealed that code-switching is one of the linguistic devices used for communicative purposes among the characters in the Hausa literary texts. The study is relevant to the present study as it revealed the communicative functions of code-switching.

Hadei, Kumar and Jie (2016) investigated the Motivation for Code-Switching Written on the Social Context of Malaysian-English Conversations. The finding of the study revealed that 'show identity' is the most frequent reason for motivating the speakers to switch languages. The study is related to the present research as it focused on the motivations for code-switching.

Nyambura (2015) investigated the Effectiveness of Code-Switching as a Communication Strategy in School. It was revealed that code-switching is an effective communication strategy for both students and teachers which aids in addressing their various needs, thus it makes learning much easier and enjoyable. The research is related to the current study as code-switching is viewed as a communication strategy.

Alkhresheh's (2015) studied Code-Switching and Mixing of English and Arabic among Arab Students at Aligarh Muslim University. He investigated why Arab students of Aligarh Muslim University code-switch. The finding showed that the reason is lack of knowledge in English. The research is also related to the present study in that it investigates the reasons for code-switching.

Inuwa (2014) investigated the Social Meanings of Hausa-English Code-Switching among Hausa Bilinguals Studying at University of Utara, Malaysia. The study revealed that Hausa bilinguals alternate between Hausa and English to perform some functions: to make an objective comment, to quote a speech made by someone without dropping the intended meaning, to share the individuality that fixes them together and to address different audiences within

the same utterance. The research is vital to the current study on the bases of the functions code-switching served.

Musa (2014) investigated the phenomenon of Code-Switching in some Modern Hausa Techno-pop Songs. The study revealed that the artists use code-switching as a stylistic innovation to demonstrate their proficiency in English. The research is relevant to the present study as it showed motivations for code-switching.

Emeka-Nwobia (2014) examined the Nature of Code-Switching in Igbo-English Bilingual Speeches. The study revealed that code-switching is functionally motivated and can be triggered by various conversational contexts. The research work is relevant to this study as it showed the importance of context for motivating code-switching.

Inuwa, Christopher and Bakrin (2014) examined the Factors Motivating Code-Switching within the Social Contact of Hausa Bilinguals Studying at University Utara, Malaysia. The result of the investigation established that alternating between two languages is a discourse strategy used by bilinguals to communicate effectively, which is mostly influenced by certain social variables and morpho-syntactic structure of the languages. The research is related to the present study as code-switching is used as a communicative strategy.

Ehsan and Aziz (2014) investigated Code-Mixing in Pakistan News Radio. The findings revealed that newscasters used code mixing in the news production, especially in science and technology to convey the messages to their respective

audience. The research is relevant to the current study as code-switching is used to achieve a communicative intent.

Amuda (1986) examined Code-Switching Functions in Conversations among Yoruba-English Bilinguals in Nigeria. The research revealed that code switching is used to encode social meanings. The paper concludes that the fact that code switching lends subtlety to what is said is a significant factor for the maintenance of bilingualism in the community. The research is relevant to the present study as code-switching is viewed to serve a different functions.

Offiong and Okon (2013) examined the Experience and Countenance of the Efik Bilingual in Terms of Language Interference. The finding discovered that code-switching is not language interference on the basis that it supplements speech where it is used due to an inability of expression. Hence, code switching provides continuity in speech rather than presenting interference in language. The research is relevant to the present study as code-switching is viewed as a means for continuing conversation.

Abdoulaye (2013) investigated the Nature and Extent of Code-Switching and Code-Mixing of Songhay Speakers of French. The study aims to analyze the switches by classifying and categorizing them. The study found out that code switching practice does not endanger the native language, but ‘denature’ it by a massive invasion of foreign words. The research is also vital to the present study as code-switching is seen as communicative strategy rather than endangerment to the matrix language.

Oreoluwa (2013) investigated Code-Switching in Contemporary Nigerian Hip Hop songs. The result revealed that Nigerian Hip Hop artists code-switched in their songs to create identity for themselves. The research is relevant to the present study on the reasons for code-switching motivations.

Al-Houraini and Afizah (2013) examined the Occurrence of Code-Switching in Daily Conversation among Five Jordanian Speakers in Malaysia. It attempted to study the circumstances and the factors that affect code switching among the Jordanian speakers within their daily conversation. The results of the study revealed that there are four circumstances which can influence the respondents to code switch and these are; familiarity among respondents, the setting, change of topics in discussion and their ages. The research is relevant to the current study on the situational context for code-switching.

Ndebele (2012) examined the Socio-Cultural Functions and Motivations of English-Isizulu Code-Switching among Speakers of Inanda, Ntuzuma and Kwamashu in Durban. The study revealed that code-switching phenomenon is not only a result of language incompetence but rather plays an important role in enhancing effective communication and in most cases involves a significant amount of skill and knowledge in both languages. Hence, code switching serve a number of functions in speech and these include emphasis, clarifying, accommodation and exclusion, word replacement, expanding among others. This phenomenon is motivated by social and cultural factors such as one's educational background, media influence, social identity, cultural loyalty and

disloyalty, the influence of Christianity, political influence, unconscious linguistic behavior and linguistic incompetence. The work is relevant to the present study as it discussed code-switching as an effective means of communication and the social factors motivating code-switching.

Chamo (2012) investigated Hausa-English Code-Switching in Contemporary Kanny-wood Films. The research revealed that code-switching is mostly influenced by the emotional situations of the characters and in few cases, the characters in the Kannywood films use code-switching to share an identity with a member of a certain group. He argues that code-switching in Kannywood films is a conscious behaviour rather than unconscious one in the spontaneous conversation. The research is paramount to the present study as code-switching can be influenced or motivated by emotional situation of the speaker.

Mukenge and Chimbarange (2012) studied the Use of Code-Switching as a Communicative Strategy in the Film 'Yellow Card'. The research revealed that code-switching is employed for the purpose of linguistic avoidance, whenever there is the need to avoid a direct reference to the words and phrases considered taboo. It also occurs for intra-group identity where it functions as a communication technique for aligning or alienating interlocutors depending on the situations. Code-switching is also employed to express concepts that can only be identified through a specific language and to create humour in different speech situations. The research is relevant to the present study as it supported one of the reasons for code-switching which is to express an experience witness

in the guest language.

Ariffin and Husin (2011) examined Code-Switching and Code-Mixing of English and Bahasa Malaysia in Content Based Classroom. The study attempted to highlight the frequency of code-switching behavior and the attitudes of both the instructors and students towards it. The study found out that instructors frequently code switch and code mix between the two languages in the classroom. The study is relevant to the current research as code-switching is used as a tool for effective communication.

Danyaro (2011) examined Code-Switching in the Kano State House of Assembly. The result of the study revealed that members of the House code-switch from Hausa to English at different time in order to express their view adequately and emphasize on the motions presented to the House and to show solidarity and reduce social distance among the participating members. The research is relevant to the present study as it touched on the motivations for code-switching.

Shogren (2011) studied Code-Switching and Code-Mixing Behaviour of Bilingual Serbian-English Children. The goal was to examine the code choice and the motivation behind it. It was revealed that the most common motivation behind their code choice is solidarity. The research is also relevant to the present study on the basis of code-switching motivations

Balamoti (2010) studied Code-Switching as a Conversational Strategy among Greek Students in Edinburgh and how and why Greeks employ code-switching,

both when they form a group on their own and when they interact with other non-Greek speakers. It was found that in both situations, the speakers employed code-switching for purposes of quotation, self-repair and for reference to culturally linked items with the one or the other culture. The research is relevant to the current one as it discussed on the reason for code-switching.

Lee (2010) investigated how Young Korean-English Bilingual Children Code-Switch to contribute to the Interaction in a Korean Heritage Language Classroom. The findings of the study showed that the Korean-English bilingual children employed code switching to accommodate participants, language preference or competence. Also, they employed code switching as a communicative strategy to organize and structure their discourse, such as turn-taking, repairs and side sequences. The study is relevant to the present research as code-switching is viewed as a way for effective communication.

Ugot (2009) investigated Language Choice, Code-Switching and Code-Mixing mixing in a Multi-lingual Biase Local Government Area in Cross River State Nigeria. The study revealed that code-switching and code-mixing perform linguistic, sociolinguistic, socio-psychological and socio cultural functions. The study is relevant to the current research on the bases of code-switching functions.

Obiamalu and Mbagwu (2007) examined the Motivations for code switching among Igbo-English Bilinguals. The study revealed that the reason for the predominance of code switching among Igbo bilinguals is attributed to factors

such as the Igbos receptivity to change, love for new ways of life and the love to speak a foreign tongue, English. The prestige status accorded to English among the Igbo make some people to consciously display the knowledge of the assumed more prestigious English even on situations where Igbo is the medium of discourse. They also pointed out that there are so many lexical gaps in Igbo language which are filled through code-switching. The research is relevant to the present study on the basis of the reasons for code-switching.

Essizewa (2007) studied the Sociolinguistic Analysis of Contact between Kabiye and Ewe and examined the social and linguistic factors such as prestige, pressure and wider communication that constrained language usage in the Kabiye community. The research found out that the speakers' switching from Kabiye to Ewe in everyday communication is a reflection of the historical and present socioeconomic status of Ewe in the market place. The study is relevant to the present research as it shows that code-switching come in action as a result of two communities coming in contact.

Jidda and Mu'azu (2005) investigated Code-Switching and Code-Mixing among Students of University of Maiduguri. The research provided us with an idea of investigating code-switching conversation between the students who do not understand or speak the Hausa language, as well as those who use it as either first or second language. The paper found out that those speaking Hausa as first or second language, normally mixed Hausa and English in interacting or communicating among themselves or with others. Meanwhile, the non-Hausa

speaking students usually use pidgin English in expressing or interacting among themselves. Therefore the usage is socio-linguistically motivated by factors such as setting and topics as clearly manifested in the study. The study provides information which serve as a useful need for this research on the motivations for code-switching.

Abdelbadie's (2003) investigated Code-Switching and Code-Mixing among different Arab speakers. The study found out that when these speakers are communicating among themselves, they tend to code-switch depending on the kind of topic discussed, the context of the situations and also that they do not necessarily resort to modern standard Arabic (MSA) in cross-dialectal conversations. The study is related to the present research as code-switching is viewed to be motivated by context and the topic discussed.

Wong (2000) investigated the Cultural Functions of Code-Switching among Bilingual Speakers from Different Communities. The research found out that various participants switch to more closely intimate language for religious purposes simply because they feel more comfortable or the religion is perceived in a specific language. The research is relevant to the present study as code-switching is used to accommodating the listeners.

Braga (2002) studied Humor in a Beginner EFL Classroom. The finding revealed that code-switching was used by the participants as a strategy that signals humorous situations during correcting activities. Classroom code-switching contributed in creating a more relaxed atmosphere in the EFL

classroom. The study is significant to the present research on the basis of reasons for code-switching.

Cipriani (2001) investigated Oral Participation Strategies in a Beginner Group. The study revealed that code-switching was one of the strategies that fostered oral participation among the teacher and learners. The study also found out that the teacher made use of code-switching to clarify vocabulary, communicate tasks and to encourage learners to speak in the L2. The learners on the other hand used code-switching as an oral strategy which enabled them to carry on speaking in the L2. The research is significant to the present study in the sense that code-switching is an oral strategy to effective communication.

Skiba (1997) investigated Code-Switching as a Countenance of Language Interference. The research showed that code switching provides continuity in speech rather than presenting interference in language. The research also revealed that code switching allows a speaker to convey attitudes and other emotive using a method available to those who are bilinguals. It allows speakers to increase the impact of their speech and use it in an effective manner. The research is relevant to the present study as this is exactly the case with Nupe-Hausa bilinguals in Agaie town. Code-switching is a verbal strategy in continuing conversation.

Saragih (1997) investigated Code-Switching within a Bilingual Speech Community in Indonesia where they use their national language of Indonesia and Simalungan, one of the regional languages spoken in the North Sumatra.

The study revealed that code switching is used when quoting speakers in different interactions. The speaker also used Indonesian code-switching as a conversation strategy to mark particular expression in contrast to the base language, to indicate interpersonal distance or for humor. The research is significant to the present study on the premise that one of the reasons for code-switching is for quotation.

Karras (1995) examined Greek-English Code-switching in a group of Greeks in Calgary, Canada and classifies the functions of their code-switching. The study revealed that one of the most common types of switching is for referential purposes, especially when people who share linguistic backgrounds talk about a subject which requires sophisticated language skills, e.g. science. The study is significant to the present research base on the fact that code-switching serve various functions.

Li and Milroy (1995) examined the Function of Conversational Code-Switching. In this study, Li and Milroy recorded spontaneous conversations of 10 Chinese families in Tyneside, Britain. The research revealed that the code switching that Chinese-English speakers produced is to express their interference instead of non-linguistic markers such as the pauses, or hesitations such as 'well' or 'but' that English monolingual speakers use. It was also revealed that they use code switching in order to respond to interlocutors language preference when they were questioned in their own

preferred languages. The study is relevant to the present research for the reasons for code-switching.

Malik (1994) investigated Code-Switching in an India community. The study revealed that people resort to code-switching due to habitual experience, semantic significance and changes in mood. The research further revealed the lack of facility and register on the alternating languages in use and that, people use code-switching in order to emphasize a point, to show identity with a group and to address a different audience. The study is of great significance to the present research regarding the motivations for code-switching.

Macias and Quintero (1992) studied Code-Switching, Bilingualism and Biliteracy and described different aspect of code-switching as they occurred in the teaching and learning process in a class room setting with young bilingual children and their parents. The finding showed that code switching, in both oral and written form, allowed for effective communication between the parents, the children and the instructor in a way that was natural and comfortable for all involved. The research is also relevant to the present study as one of the reasons for code-switching is to accommodate participants.

Myers-Scotton (1988) examined Code-Switching among Different Urban Communities in Kenya. The study found out that different choice in the language varieties used in these communities by speakers of different social backgrounds revealed different identities and social roles. The mother tongue used by most people sharing the same ethnicity in most informal conversations

in Kenya, played an important role in establishing and maintaining group identity. The study is of great relevance to the present research as one of the reasons for code-switching is to maintain group identity.

All these efforts have offered new information in the field of code-switching, but an account on Nupe-Hausa code-switching has not been given yet. This study will shade more light on the analysis of this research which is of great significant.

CHAPTER THREE

RESEARCH METHODOLOGY AND THEORETICAL FRAMEWORK

3.0 Introduction

This chapter contains the description of the research methodology and the theory adopted for the data.

3.1 Methodology

The method through which data for this research was collected is discussed under the following sub-headings; sample of the population, research instruments, data collection procedure and area of the study.

3.2 Sample of the Population

The sample is a convenience one and the participants were chosen on the basis of availability. This is because of the fact that the researcher chose the participants sample from the ward that he resides (Eko-Badeggi ward). The involvement of the researcher who resides in the ward under study added value to this study as he was able to clarify and disambiguate some features that may be overlooked in the domains that needed to be observed. The domains observed were 10 homes, 7 tea shops, and 4 football viewing centres.

Convenience sampling was employed in determining the participants sample that consisted of 60 participants, both males and females, varying between the ages of 20 to 50 years (18 females and 42 males). They were chosen to represent the population of the entire bilingual speakers of the ward. From the observation, it was found that the speakers alternate between the two languages during conversation. The coexistence of the two languages in the bilingual's

range and other social factors triggered the occurrence of code-switching within their utterances.

3.3 Research instruments

The following instruments were used in this study: an audio recorder and a jotter to note down the observations. Each was followed by its validity and reliability procedures.

3.4 Data Collection Procedure

The procedure for data collection adopted in this research was observation.

3.4.1 Observation

The researcher adopts two types of observational method of data collection which are Participant and non-participant observation. The reason for adopting the observational method was to allow respondent exhibit natural linguistic behavior in an informal setting.

3.4.1.1 Participant Observation

In the participant observation, the researcher participated in Nupe utterances in some parts of the domain incidences during the collection of the data as a member of the group. In this approach, the researcher tried to observe whether the respondents could avoid code-switching by speaking purely in Nupe in the observed domains.

3.4.1.2 Non Participant Observation

The researcher used a tape recorder to record the utterances of the respondents in a non-participant observational method. To ensure quality of recordings as

well as smooth transfer of data, a special recorder was used which has an SD card and the ability to transfer data into the computer file. To mitigate observer's paradox, the recorder was usually activated about five minutes into the conversation. The participants were earlier informed at the point of seeking their consent that, the recording could take place when they least expected it. After each recording, the researcher would play it to the participants for them to know what was recorded out of their conversations.

3.5 Area of the Study

This study was conducted at Eko-Badeggi ward of Agaie in Niger State where both Nupe and Hausa are spoken. The researcher chose this Ward because of the ease of access to the research participants since he resides there. Also, the area of study is the largest and happens to be at the centre of town. The study took place between July and September 2017.

3.6 Theoretical Framework

The research adopted the theory of 'Communication Accommodation', a theory developed by Howard Giles in 1971. Communication accommodation theory is about people adjusting to communicate by minimizing social differences. The theory is an advancement of speech adjustment theory talking about psychological concepts on dynamics of speech. Communication accommodation theory is related to social psychology. The theory was known as Speech Accommodation Theory until it included non-verbal aspects of communication then it became popular as 'Communication Accommodation' Theory. The theory

is related to social identity theory. The theory talked about people wanting to portray their positive identity to others. They tend to match their own vocabulary, accent and cadence as of other interlocutors. For example, people adopt the slang their friends use to fit in. People talk differently using different words and gestures accordingly to the different group of people like old people, children, women, men, teens, rich, poor, powerful, and weak.

Communication Accommodation Theory describes the human tendency to adjust their communication according to situations and people involved. People have that ability to mold themselves in any kind of situation to control social differences. People try to get approval for everything they say and do to create a positive image of themselves in front of the other communicators. The factors of accommodation activities are gestures and words.

In conclusion, the major assumption of communication accommodation theory is that participants have similarities and differences which can be in their speech, gestures and behavior based on their experiences and culture. Communication is evaluated and accommodation is done according to the evaluation. Communication also establishes social status as people tend to adopt the communication behavior of people who are higher in social status than theirs.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

This chapter focuses on the analysis of the data gathered from Eko-Badeggi Ward of Agaie Town. It analysis different functions of code-switching performed by Nupe-Hausa speakers at different communicative events

4.1 Functions of Code-Switching Among Nupe-Hausa Speakers

The research discovered nine (9) functions of code-switching among Nupe-Hausa speakers in Eko-Badeggi ward of Agaie town. They include the following ; lack of facility, habitual expression, to amplify and emphasize a point, easier expression, mood of the speaker, to distance a third party, to attract attention, semantic significance and for humour.

4.1.1 Lack of Facility

This is a situation where code-switching occurs when the speaker wishes to compensate for a lack of verbal equivalent in the first language (Malik 1994). It has been observed in this study that one of the reasons why Nupe-Hausa speakers of Eko-Badeggi ward in Agaic town code-switched is due to the lack of equivalents of some words in Nupe language. These instances can be seen in the following utterances:

Table 1

S/No	Sentences	Gloss
1a	Nda wuncin de cigbe <i>hawan jini</i>	That man sells <i>hypertensive drug</i>
1b	A imani jin. Wun jin <i>rabo</i> wo nyan	You should have faith. It was not your <i>portion</i>
1c	Etsu gan a la wan jin <i>dakata</i> bedzo	The king said it should be <i>suspended</i> for now
1d	Enan docizhi da da cha <i>zabea</i>	Some wards did not start <i>voting</i> on schedule.
1e	Insha'Allahu wan de <i>tazarce</i> jian	By Allah's grace he won't have <i>continuity</i>
1f	Egi <i>Marigayi</i> gan wen wa	The <i>deceaseds</i> son said he is interested
1g	Wa de daidai <i>siyasa</i>	You dont understand <i>politics</i>
1h	A gan yi de <i>taro</i> ina	They said we have <i>meeting</i>
1i	Zhi wace <i>kuria</i> yo?	Who will you cast your <i>vote</i> for?
1j	Go waya gun mi	Collect that <i>phone</i> for me.
1k	Ki player ina dan ke <i>bentenau</i> ?	What did this player wore like <i>loincloth</i> ?
1l	Egan wuncin wun yi dan eba <i>majalisa</i>	That issue is still with the <i>parliament</i>

In example 1(a), the speaker switched from Nupe to Hausa phrase '*hawan jini*' meaning 'hypertensive drug' at the final position of the utterance. The speaker used the Hausa expression when he was having discussion with his wife at home, about a third party who is recently having hypertension. The speaker was suggesting to his listener about someone who sells an effective hypertension medicine. The reason for the speakers switch to Hausa was due to the lack of the equivalent expression in Nupe language. The type of switching is

intrasentential code-switching as it happens within a single utterance. In example 1(b), the speaker switched from Nupe to Hausa single word '*rabo*' meaning luck at the medial position of the utterance. The speaker switched to Hausa when she was consoling the participant at home, whose name was not shortlisted after applying for a job. The speakers switch was motivated for lack of facility in Nupe language and the type of switching is also 'intra-sentential' code-switching. In example 1(c), the speaker switched from Nupe to Hausa single word '*dakata*' meaning 'suspend' at the medial position of the utterance. The speaker used the Hausa word at home when he was having discussion with his participants about a ceremony that was slated to place the next day. The speaker informed his participants that the ceremony has been suspended. The speaker's reason for switching was due to lack of the equivalent word in Nupe. The type of switching is also 'intra-sentential' code-switching. While in example 1(d), the speaker switched from Nupe to Hausa one word '*zabea*' meaning 'vote' at the final position of the utterance. The speaker used the Hausa word at home when his participant seeks for his opinion regarding a concluded election. The reason for the switching was due to lack of its equivalent in Nupe language. The type of switching is also 'intra-sentential' code-switching. In example 1(e), the speaker switched from Nupe to Hausa one word '*tazarce*' meaning 'continuity' at the medial position of the utterance. The speaker used the Hausa word at home when he was having a political argument with his participant about their incumbent governor, who he hoped will not win the next

governorship election. The speaker's reason for switching was to show semantic significance. The type of switching is 'intra-sentential' code-switching. In example 1(f), the speaker switched from Nupe to Hausa one word '*marigayi*' meaning 'deceased' at the medial position of the utterance. The speaker used the Hausa word at a tea shop when he was having discussion on the issue of succession of a throne where he told his participants about an interested candidate for the position. The reason for switching was due to the lack of its equivalent to the in Nupe. The type of switching is 'intra-sentential' code-switching. In example 1(g), the speaker switched from Nupe to Hausa one word '*siyasa*' meaning 'politics' at the final position of the utterance. The speaker used the Hausa at a tea shop word when he chastised his participant on his limited knowledge of politics. The reason for switching was due to lack of facility in Nupe language. The switching type is 'intra-sentential' code-switching. While in example 1(h), the speaker switched from Nupe to Hausa one word *taro* meaning 'meeting' at the medial position of the utterance. The speaker used the Hausa word at a tea shop when he informed his participants about an unscheduled meeting that will take place. The type of switching is intra-sentential code-switching. In example 1(i), the speaker switched from Nupe to Hausa one word '*Kuria*' meaning 'vote' at the medial position of the utterance. The speaker used the Hausa word at a football viewing centre when he was having a discussion on politics. The speaker's reason for switching was due to the lack of facility in Nupe language. The type of switching is

intra-sentential code-switching. In example 1(j), the speaker switched from Nupe to Hausa one word '*waya*' meaning phone at the medial position of the utterance. The speaker used the Hausa word at a football viewing centre when he told his listener to collect his handset for him while it was ringing. The reason for switching was due to the lack of the equivalent concept in Nupe language and the switching type is 'intra-sentential' code-switching. In example 1(k), the speaker switched from Nupe to Hausa one word '*bentenau*' meaning loincloth' at the final position of the utterance. The speaker used the Hausa word at a football viewing centre when he made a rhetorical question in the mix of his participants regarding a player in the field. The reason for the switching was due to lack of facility or concept in Nupe language. The type of switching is 'intra-sentential' code-switching. While in example 1(l), the speaker switched from Nupe to Hausa one word '*majalisa*' meaning 'parliament' at the final position of the utterance. The speaker used the Hausa word at a football viewing centre while discussing on the issue of minimum wage with his fellow participants. The switching was as a result of the lack of the equivalent concept in Nupe language. The type of switching is intra-sentential' code-switching.

4.1.2 Habitual Expression

One of the reasons for code-switching among Nupe-Hausa speakers in Eko-Badeggi ward of Agaie town is habitual expression. The speakers switched from Nupe code to Hausa not because of the lack of appropriate concepts in

their language but because it has become part of their daily conversation. This can be seen in the examples below:

Table 2

S/No	Sentences	Gloss
2a	Tobo soko shi <i>suya</i> be yami	Because of God buy <i>roasted</i> meat for me
2b	<i>Shugaba</i> yizhi ge la talakazhi fi matsala bo.	Our <i>leaders</i> are the ones putting the poor in trouble
2c	A kpegan eza <i>kauyezhi</i> de hankalia	They dont know that <i>villagers</i> dont have sense
2d	Lugucin wun ga yi <i>uwar gida</i> yaliman nyun	Her eldest is the <i>senior wife</i> of yaliman
2e	<i>Ko da yake</i> , wuntso gan wan da be	<i>Although</i> , he said he will come
2f	<i>Kwai</i> guba wa la fi bo	Two <i>eggs</i> should be broken inside
2g	Yagwa sun dozhi ke <i>dangi</i> yan dozhina	You should hold each other like <i>relatives</i> to one another
2h	Ga ba atarubu tan man re	Do not forget <i>pepper</i> o
2i	Bosoko a <i>fitila</i> dan	Please switch the <i>light</i> on

In example 2(a), the speaker switched from Nupe to Hausa one word '*suya*' meaning 'roasted meat' at the medial position of the utterance. The equivalent of the word in Nupe is 'naka na pona'. The speaker used the Hausa word at home when she told her husband, who was about going out, to buy her roasted meat. The reason for the speaker's switch was as a result of the word being used habitually in that context and the switching is 'intra-sentential' code-switching. While in example 2(b), the speaker began the utterance with Hausa word

'*shugaba*' meaning 'our leaders' and then switched to Nupe language. The equivalent of the word in Nupe is '*nusayizhi*'. The speaker used the Hausa word when he was listening to a news broadcast on the radio at home about a civil servant accused of siphoning money. The reason for switching is because the Hausa word is used most commonly. The type of switching is 'intra-sentential' code-switching. In example 2(c), the speaker switched from Nupe to Hausa single word '*kauyezhi*' meaning 'villagers' at the medial position of the utterance. The equivalent of the words in Nupe is '*laticizhi*'. The speaker used the word at home when he was narrating to his audience about an incidence that happened when they went to a particular village for campaign. The speaker's reason for switching was due to the habitual use of the word. The type of switching is 'intra-sentential' code-switching. In example 2(d), the speaker switched from Nupe to Hausa phrase '*uwar gida*' meaning 'senior wife' at the medial position of the utterance. The speaker used the Hausa phrase at a tea shop when he was describing to his participant about a third party. The switching was motivated to convey a precise meaning. The type of switching is 'intra-sentential' code-switching. In example 2(e), the speaker began the utterance with Hausa phrase '*ko da yake*' meaning 'although' before switching back to Nupe language. The speaker used the Hausa phrase at a tea shop when he told his participants, who were getting ready for a football match that the team manager will not make it to the match. The speaker's reason for switching was to clarify a Misunderstanding. The type of switching is 'intra-sentential' code-switching.

In example 2(f), the speaker began the utterance with Hausa word '*kwai*' meaning egg while its equivalent in Nupe is *ezhi*. The speaker used the Hausa word at a tea shop when he was placing an order in a tea shop. The switching was motivated as a result of the habitual use of the word in Hausa. The type of switching is 'intra-sentential' code-switching. In example 2(g), the speaker switched from Nupe to Hausa one word '*dangi*' meaning 'relative' at the medial position of the utterance. The equivalent of the word in Nupe is '*yegi*'. The speaker used the Hausa word at a tea shop when he counseled his participant who recently got married. The switching was motivated to express ethnic solidarity and the type of switching is 'intra-sentential' code-switching. In example 2(h), the speaker switched from Nupe to Hausa one word '*ata*' which is the clipped form of '*atarubu*' meaning 'pepper' at the medial position of the utterance. The equivalent of the word in Nupe language is 'yaka'. The speaker used the Hausa word at a football viewing centre when he was instructing his participant, who was about leaving for the market not to forget to buy pepper. The switching is motivated as a result of the habitual use of the word. The type of switching is 'intra-sentential' code-switching. While in example 2(i), the speaker switched from Nupe to Hausa single word '*fitila*' meaning 'light' at the medial position of the utterance. The equivalent of the word is 'ena' in Nupe language. The speaker used the Hausa word at a football viewing centre when he pleaded with the participant who had refused to switch on the light. The motivation for switching was due to the habitual used of the word. The type of switching is

characterized as 'intra-sentential' code-switching.

4.1.3 To Amplify and Emphasize a Point.

This is a situation where code-switching is used to stress a point or to confirm a particular phenomenon. It could also be used to emphasize on the importance of something or the topic raised by the speaker (Malik 1994). It has been observed that Nupe-Hausa speakers in Eko-Badeggi ward of Agaie town use code-switching for emphasis, to show surprise, to stress or make a point and to end an argument. The table below exemplifies the instances:

Table 3

S/No	Sentences	Gloss
3a	Ki mi gan ya we nyun? <i>Ba ya ji</i>	What did I tell you? <i>He doesn't hear word</i>
3b	<i>Magudi</i> wan gagan edzo nau	<i>Cheating</i> is too much in this game
3c	Lugwa yi wo gan. <i>Ba abunda talba</i> ya yi	Let us hear word. <i>There is nothing talba did</i>
3d	A yi gi <i>gaba daya</i>	They won it <i>completely</i>
3e	Wa ga tun бага wa gan ya gan <i>ba mu yi</i>	If you get there tell them that <i>we are not interested</i>
3f	A gan a wa <i>ama kudin fa?</i>	They said they want it <i>but what about the money</i>
3g	Wa ga dazhin <i>kungiya</i> APC wa zhe mai gaskiya	If you decamp to APC <i>party</i> you've become an honest person
3h	<i>Wa ze hada baki da fari?</i> Zhi a la zhiko gun be bokon nyun?	<i>Who will join black and white?</i> Who will join black and white?
3i	Yi ga ye gi ina. <i>Yau ranar mu ce</i>	We are going to win you today. <i>Today is our day</i>

In example 3(a), the speaker switched from Nupe to Hausa expression at sentence level '*ba ya ji*' meaning 'he doesn't hear word'. The speaker switched to Hausa at home when he told his visitor i.e. the participant about his son's characters. The reason for the switching was to stress his point. The type of switching is regarded as 'inter-sentential' code-switching because it exists at sentence level or boundary. In example 3(b), the speaker began the utterance with Hausa single word '*magudi*' meaning 'cheating' before switching to Nupe. The speaker used the Hausa word at home when he was watching a football match which the referee seemed to be taking side against his club. The switching was motivated to attract attention of the others. The type of switching is 'intra-sentential' code-switching. In example 3(c), the speaker switched from Nupe to Hausa at sentence level '*ba abunda Talba ya yi*' meaning 'there is nothing Talba did'. The speaker switched to Hausa during the course of having a political argument with his audience at a tea shop where he expressed his view about a certain politician in the state. The reason behind the switch was to amplify a point. The type of switching is 'inter-sentential' code-switching because the switch took place at sentence level while each sentence is in one language or another. While in example 3(d), the speaker switched from Nupe to Hausa phrase '*gaba daya*' meaning 'completely' at the final position of the utterance. The equivalent of the phrase in Nupe language is 'kpata'. The speaker used the Hausa Phrase at a tea shop when when he informed the participants about a match he watched that led to a penalty shootout. The reason for

switching was to clearly a point. The type of switching is 'intra-sentential' code-switching. While in example 3(e), the speaker switched from Nupe to Hausa clause '*ba mu yi*' meaning 'we are not interested' within the boundary of a single clause. The speaker switched to Hausa expression at a football viewing centre when he replied his unwelcome visitor that who came to seek for their vote during the governorship election. The reason for switching was to amplify a point. The type of switching is 'intra-sentential' code-switching. While in example 3(f), the speaker switched from Nupe to Hausa phrase '*Kudin fa*' meaning 'what about the money' at the final position of the utterance. The speaker used the Hausa phrase at a football viewing centre when he was having discussion on football issues and agreed with his participants about the selling of a particular football player to another club. The motivation for switching was to amplify a point and the type of switching is 'intra-sentential' code-switching. . In example 3(g), the speaker switched from Nupe to Hausa one word '*kungiya*' meaning 'organization' at the medial position of the utterance. The equivalent of the word in Nupe is 'ena' . The speaker used the Hausa word at home when he was mocking his brother who is a member of APC party. The reason for switching was as a result of making a point. The type of switching is 'intra-sentential' code-switching. In example 3(h), the speaker began the utterance in Hausa at sentence boundary '*wa ze hada baki da fari?*' meaning 'who will join black and white' then switched back to Nupe language at another sentence level. The speaker used the Hausa expression at a football

viewing centre when he was arguing with his participants about two foreign football players regarding who is better among the two. The reason for switching was to emphasize his point. The type of switching is regarded as 'inter-sentential' code-switching. In example 3(i), the speaker switched from Nupe to Hausa at sentence boundary '*yau ranar muce*' meaning 'today is ours'. The speaker switched to Hausa at a football viewing centre while boasting to his participant about the premier league match to be play between Chelsea and Arsenal. The reason for switching was to make a point. The type of switching is 'inter-sentential' code-switching.

4.1.4 Easier Expression

This refers to the situation where the speaker switches to one variety due to the simplicity of expression in one variety than the other as mentioned by Karen (2003). The switch by Nupe-Hausa speakers in Eko-Badeggi ward of Agaie town could be described as situational hence some of the switches were triggered because the concept are easier to expressed in Hausa Language. These examples like technical terms or key words in language that is being spoken about i.e. expressing such using Hausa will be of more benefits to both the speaker and hearer. The following are examples of instances of easier expressions found in the study:

Table 4

S/No	Sentences	Gloss
4a	Wa de pa <i>gwargwado</i> na ga kun yi na	You should peel the <i>portion</i> that will suffice for us
4b	Mi la le iri <i>kishi</i> ina ye lea	I have never seen this kind of <i>jealousness</i> before
4c	Mi yan fe de <i>dari biyar</i> la ya we fondondoa	I cannot be given you <i>five hundred</i> every day
4d	Mi fe wo bere we <i>sama samao</i>	I was hearing your voice <i>up-up</i>
4e	A gbin yan <i>kasuwazhi</i> gan foga re	They will ask <i>marketers</i> question that day.
4f	Wa zhe APC <i>cikakke</i>	You are now APC <i>fully</i>
4g	Ahmad wun ga a la <i>sarkin waka</i> yo	Ahmad is the one given <i>the kings of song</i>

In example 4(a), the speaker switched from Nupe to Hausa one word '*gwargwado*' meaning 'proportion' at the medial position of the utterance. The speaker used the Hausa word at home when she saw her daughter peeling half tuber of yam and cautioned her to peel what will suffice for the family. The reason for switching was because the concept is easier to express in Hausa. The type of switching involved is 'intra-sentential' code-switching. In example 4(b), the speaker switched from Nupe to Hausa one word '*kishi*' meaning 'jealousness' at the medial position of the utterance. The equivalent of the word in Nupe is 'egban la'. The speaker used the Hausa word at home when she narrated to her friend about an incidence that transpired with her fiancé, who was in a jealous rage the last time they met. The reason for switching was because the speaker

was used to it in normal conversation and has become her habit. The type of switching is 'intra-sentential' code-switching. In example 4(c), the speaker switched from Nupe to Hausa phrase '*dari biyar*' meaning 'five hundred' at the medial position of the utterance. The equivalent of the Hausa word in Nupe is 'jika guba be gafi'. The speaker used the Hausa phrase at home when he retorted back to his son, who had asked him for money. The speaker's switch was motivated because he found it easier to use the Hausa correspondence. The type of switching is 'intra-sentential' code-switching. In example 4(d), the speaker switched from Nupe to Hausa phrase '*sama samao*' meaning 'up up' at the final position of the utterance. The speaker used the Hausa word at a tea shop when he told his participant, who had earlier visited his family, that he was aware of his (the visitor) coming but was too sleepy to respond to his greeting. The speaker's reason for switching was because the concept is more suitable in Hausa. The type of switching is 'intra-sentential' code-switching. In example 4(e), the speaker switched from Nupe to Hausa one word '*kasuwazhi*' meaning 'marketers' at the medial position of utterance. The equivalent of the word in Nupe is 'dzukotsozhi'. The speaker used the Hausa word at a football viewing centre when he was having discussion with his participants about the inflated price of goods in the market. The speaker's reason for switching was because he found it much easier to use the concept in Hausa. The type of switching involved is 'intra-sentential' code-switching. In example 4(f), the speaker switched from Nupe to Hausa one word '*cikakke*' meaning 'fully' at the final

position of the utterance. The speaker used the Hausa word at a football viewing centre when he welcomed a friend of his who had decamped from another party to APC. The reason for the switching was because the word is more suitable to use in that context. The type of switching is 'intra-sentential' code switching. In example 4(g), the speaker switched from Nupe to Hausa phrase '*sarkin waka*' meaning 'king of songs' at final position of the utterance. The speaker switched to Hausa at a football viewing centre when he informed his participants about the title given to a particular musician. The reason for switching was to show ethnic solidarity. The type of switching is 'intra-sentential' code-switching.

4.1.5 Mood of the Speaker

Whenever something emotional is said or raised, the speakers will automatically code-switch. Code switching is triggered when the speaker is emotionally affected such as feeling upset, excited, tired, happy, surprised, scared or distracted (Malik 1994). Examples of such instances are as follows:

Table 5

S/No	Sentences	Gloss
5a	Kila wa ce da <i>hada</i> eganzhi eti mi bo?	Why are you <i>joining</i> issues on my head?
5b	A dai yana wa ma ce na. <i>Sai surutu</i>	You don't know how to play anything. <i>Except noise</i>
5c	<i>Ashe</i> nusa kpami wa yo?	<i>So</i> you are just big for nothing?

In example 5(a), the speaker switched from Nupe to Hausa one word *hada*' meaning 'joining' at the medial position of the utterance. The speaker used the

Hausa word at home when he confronted his participant with a rhetorical question. The switching is motivated as a result of mood of the speaker. The type of switching is 'intra-sentential' code-switching. In example 5(b), the speaker switched from Nupe to Hausa at clause boundary '*sai surutu*' meaning 'except noise'. The speaker switched to Hausa at a tea shop when he confronted his participant on the role he played in a football match. The reason for switching was as a result of the mood of the speaker. The type of switching involved is 'inter-sentential' code-switching. While in (2o), the speaker began the utterance with Hausa tag '*ashe*' meaning 'so' before switching to Nupe. The speaker used the Hausa tag at a tea shop when he became utterly surprise from the conduct displayed by his listener. The reason for the switching was due to the mood of the speaker. The type of switching is referred to as 'tag' or 'emblematic' code-switching because it involves the insertion of tag which is in another language e.g. Hausa.

4.1.6 To Distance a Third Party

Code-switching may also be used to exclude others from a conversation who do not speak the second language. This can be seen in the following examples:

Table 6

S/No	Sentences	Gloss
6a	Me leye gan batan yan <i>zamani</i> dan biu nyun	The way I'm looking at it is like he has this <i>modern</i> illness
6b	Nyizagi wuncin na de <i>mijin darena</i> wan magi	That woman that has <i>night husband</i> has given birth

In example 6(a), the speaker switched from Nupe to Hausa single word ‘*zamani*’ meaning ‘modern’ at the medial position of the utterance. The speaker used the Hausa word at a tea shop when he was voicing out his opinion to the listeners about their friend who seemed to be suffering from an undisclosed illness. The reason for switching was to distance a third party. The type of switching is 'intra-sentential' code-switching. In example 6(b), the speaker switched from Nupe to Hausa phrase '*mijin darena*' meaning 'night husband' at the medial position of the utterance. The speaker used the Hausa phrase at a football viewing centre when he was describing a woman who gave birth to his friend. The switching was motivated to exclude a third party. The type of switching is 'intra-sentential' code-switching.

4.1.7 To Attraction Attention

Another reason for Nupe-Hausa code switching identified in his work is when the speaker wants to attract the attention of his audience in public. Example of this can be seen below:

S/No	Sentence	Gloss
7	Baba mi! <i>Zo ga nawa</i>	My son! <i>Come and see mine</i>

In example 7, the speaker switched from Nupe to Hausa at clause boundary '*zo ga nawa*' meaning 'come and see mine'. The speaker switched to Hausa at a tea shop when she called a buyer to her goods of dry fish. The reason for the switching was to draw the attention of a listener and the type of switching is 'inter-sentential' code-switching.

4.1.8 Semantic Significance

In Nupe-Hausa code-switching, the participants extend the meaning of some words in Hausa as a device for expressing themselves metaphorically. Example of such instance can be seen below:

Table 8

S/No	Sentence	Gloss
8	Yi ga yawona la. <i>Saki uku ba gyara</i>	We will dissolve this marriage. <i>Three straight divorce without reconciliation</i>

In example 8, the speaker switched from Nupe to Hausa at sentence level '*saki uku ba gyara*' meaning 'three divorces without reconciliation'. The speaker switched to Hausa at a tea shop when he outrightly told their visitor that they are tired and ready to wash off their hands from APC. The switching was motivated as a result of semantic significance and the type of switching is inter-sentential code-switching.

4.1.9 For Humorous Effect

When speakers wish to express their ideas and emotions in an unusual way and to produce humorous effect, they switch to unit of other codes. This is the case with Nupe-Hausa speakers in Eko-Badeggi ward of Agiae town as can be seen in the example below:

Table 9

S/No	Sentence	Gloss
9	Yi de fe bici <i>ama ba mu gan mebin mu ba</i>	We were running <i>but we didn't see the person pursuing us</i>

In example (3f), the speaker switched from Nupe to Hausa clause '*ba mu gan me bin mu ba*' meaning 'we did not see the person pursuing us' within a clause boundary. The speaker switched to Hausa at a football viewing centre while narrating to his audience an incident that took place at their farmland. The reason for switching was for humorous effect and the type of switching is 'intra-sentential' code-switching

4.3 Findings

The phenomenon of code-switching among Nupe-Hausa at Eko-Badeggi Ward in Agaie Town was the focus of this study. After analyzing the utterances in various conversations of Nupe-Hausa speakers, the researcher was able to discovered the following:

The researcher found out that code-switching occurred mostly in three domain incidences which are homes, tea shops and football viewing centres. Nupe-Hausa speakers could not speak for some few seconds without switching to Hausa.

The data obtained revealed that code-switching is triggered in most cases as a result of lexical gap among Nupe-Hausa speakers as there are many concepts that do not have readily available equivalents in Nupe language. Furthermore,

the study identified three types of code-switching namely intra-sentential code-switching, inter-sentential code-switching and tag switching. Finally, the study also found that Nupe-Hausa code-switching involved high instances of intra-sentential code-switching.

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.0 Introduction

This chapter is the last chapter comprising a summary of the research and its conclusion.

5.1 Summary

The purpose of the present study was to investigate the use of code-switching by bilingual Nupe speakers in their daily verbal interactions both in a formal and informal communicative events from a sociolinguistic perspective. The study identified three domains where code-switching took place mostly in the study area. It also identified the factors motivating code-switching and the types of code-switching in the area of study. The work is divided into five chapters. Chapters one is an introduction, where the researcher presented a brief overview of code-switching. This is followed by the history of Nupe language and its people, the historical background and geographical location of Agaie town in Niger state. Included also is a brief history of the Hausa language, background of the study, statement of the problem, aim and objectives, significance of the study and the scope and limitation. The second chapter is a review of literature. Chapter three highlights the research methodologies, tools for the research and the theoretical framework. The study adopted observational methods for data collection which are participant and non-participant observation. Chapter four

presents the data of the research in a tabular form and the analysis. Finally, chapter five presents the summary and conclusion of the research.

5.2 Conclusion

Code-switching as a linguistic phenomenon is as a result of languages in contact, i.e. people who are bilingual or multilingual while speaking in one language sometimes switch to another language.

Code-switching among Nupe bilinguals in Agaie town is motivated by factors such as political terms, football registers and modern terms. The study found that the domain of tea shops and football viewing centres have the highest percentage of code-switching as most of the youths and adults are participating immensely in politics and football issues. The phenomenon of code switching in the area of study is both conscious and unconsciously done among the speakers, because it appears most common when the adults and youths interact. Code-switching has become a norm of bilingual speakers of Nupe at Eko-Badeggi ward in Agaie town.

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