

The Prospects of Decreolising Nigerian Creole

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Abstract: This paper seeks to address the issues on creole among the Nigerian context with salient issues: its stigma among the elites and benefits among the basilects users; it delved into the benefits of the pidgin/creole existence, its origin, and historical evolution. The data collected were analysed with the concept of descriptive method analysis with minor modification and additional translations to understand the actual meaning of those words. Various theoretical frameworks were explored and the common socio-context theory was used as the main bedrock of this work which is concerned with the language situation in the society and appropriate variables especially in the Nigerian context. The work also served and focused on prospects of decreolising the creole in various sectors in Nigeria, their various usages, such as in these areas: entertainment, religion, regions and others areas where creole has dominated.

Keywords: *Decreolising; Basilects; Creole; Pidgin; Socio-Context.*

Introduction

Researches have been conducted to see the extent to the Pidgin language has been creolised to the extent of the decreolising. Some places in Nigeria have seen the effect of this decreolization and the prospects in Nigerian context such places like Warri, Ughelli, Urhobo speaking communities, some major cities in Rivers and Edo states, etc. As Tamunobelega is of the view that, Pidgin is extensively used along the West African coastal regions which are either English or French-based. In Nigeria, millions of people used English-based pidgins especially in the south-western, South-eastern, and South-south zones of the country [425].

Pidgin has been the language according to the contact, more especially where a superior language comes in contact with another language in the particular domain. Todd (1974) ascertains that pidgin is a language which arises to fulfil certain restricted communication needs among people that have no common language [1]. The Pidgin language is not just an aberration of the language in contact but rather a new language formed to breach the gap of communication among these common people in question. The contact has been there for ages as Holms widely states that:

A *pidgin* is a reduced language that results from extended contact between groups of people with no language in common; it evolves when they need some means of verbal communication, perhaps for trade, but no group learns the native language of any other for social reasons that may include lack of trust or close contact. Usually, those with less power (speakers of *substrate* languages) are more accommodating and use words from the language of those with more power (the *superstrate*), although the meaning, form and use of these words may be influenced by the substrate languages. When dealing with the other groups, the superstrate speakers adopt many of these changes to make themselves more readily understood and no longer try to speak as they do within their own group [5].

Pidgin has been there from the outset with another language of the world where a particular language comes in contact to bridge the gap of communications as Todd rightly points out that on pidgin and its emergence. Nigeria is not exceptional more especially the earlier contacts with Portuguese, British, even American, etc.

Herk and Katamba [503] as of the opinion and state thus:

If a pidgin operates as a lingua franca, as in trade situation, it may persist in its simplified form for a long time. In plantation situations, though, the children of the original pidgin speakers may learn the pidgin as a first language, and it may become the native language of the new community. When this happens, the pidgin becomes a full-fledged language known as **creole**.

Creole is a distinct language that has come into being at a particular point in time which can be established precisely for interaction and easy communication. Such a language developed as linguistic violence to bridge certain gaps of communication, creole originated towards the 18th century when the early missionary in African situation started translating text and writing dictionaries for the slaves around. As Musyken and Smith (1994) rightly uphold that:

The first time the term 'creole' was applied to a language was 1739, in the Virgin Islands when the very youthful Dutch-lexifier creole Negerhollands was referred to as *carriolsche* by a Moravian missionary (Stein 1987). The first grammar of a creole was written in the Virgin Islands by J.M. Magens, a scion of a local planter family (1770). In addition to missionaries, travellers or other laymen occasionally wrote brief dialogues, etc. in the local creole, at that time generally referred to as Negro-English, Negro-Dutch, etc. There are reasonable historical records for a number of the creole languages, including Negerhollands, Sranan and Saramaccan (Surinam), Mauritian Creole, and Jamaican. [8]

The issue that many similarities arose in creole languages is the effect of creole languages originating in the context of second-language learning and to the extent of first-language acquisition. The creole existed where pidgin has stayed for a while, which has become a language of communication in such environment for bridging the communication gap as Nida (1964) extends five phases involved in any communication

- The subject matter also called the topic;
- The participants: the writer or speaker and the intended audience;
- The process of writing or the oral speech act;
- The language used to encode the communication; and

- The actual message or text that is spoken or produced. [120]

The above five strategies helped in this paper in the issue of creole and at the stage of decreolising; the subject matter or the topic deals with the creole and its language lexifier; creole users have the tendency of producing speech with other users they are familiar with; the speech act deals with coding and decoding the oral or written speeches; encoding the communication deals with where the creole is in existence with its lexifier language. The language choice is based on various variables: like subject selection, data gathering, time frame, population, etc.; and the actual message which can be projected in stylistic, aesthetic, semantic or pragmatic approaches.

According to the earlier researchers: Musyken and Smith (1994) creole is of three kinds such as:

- ❖ **Plantation creole** – Plantation has been a place where the African slaves worked and together formulated a common language that bound them such at the Atlantic area, northern Australia, with slaves from New Guinea, Senegal, Angola, and other Afrikaans;
- ❖ **Forts creole** – A number of creoles existed in some areas such as the Islands of Annobon, São Tomé, southern parts of North American, etc. creole developed in these areas known as forts, such as fortified posts of some West African coastal areas where the European had initial contact with people of different linguistic background;
- ❖ **Marronage creole** – another type of creole which originated out of socio-historical context that gave birth to the genesis of creole language. Here the earlier slaves escaped from the plantation and at times begin their own communities in their new interior domain and isolated themselves from the other colony. Such Maroon communities are seen in some area of the New World like Jamaica, Colombia, and Surinam to the extension of São Tomé. Arends opines that most of these communities have been absorbed by the mainstream culture of the societies within which they existed the Surinam Maroons, which are distributed over several tribes, have preserved their own traditions and their languages up to the present day. [16]

Nigeria creole also existed even to the extent of decreolising, which has risen in certain speech communities as Barikanci existed in the Military Barracks especially in the North as a means of Hausa pidginised creole. At the southern area especially the coastal areas, the heart of Port Harcourt city, Benin city, riverine areas like Ijaw, Urhobo, which do not have a unifying language that binds them, languages have been creolized and to the issue of decreolising them, media houses, some cults in Nigerian universities, groups like Kegite group has also upgraded to the status of a creole that unites them, as Elugbe and Omamor (1991) assert that:

This claim cannot be ignored. The influence of Yoruba on Nigeria Pidgin may be traced to the influence of Krio on Nigerian Pidgin. Since Krio is known to contain a large Yoruba element, and since the Yoruba element, and since the Yoruba in Nigeria were not the original source of Nigerian Pidgin, Krio appears to be a good explanation for Yoruba influence in it [19]

Creole language, especially in the Nigerian environment does not have the adequate systemised vocabulary and drops morphological attempts unnecessarily, it has its special way of using pre-verbal tense/mood/aspect particles which is usually limited. Its syntactical placement is not and constantly not well structured.

1. To what extent has Nigerian creole been decreolised?
2. What benefits will be in decreolising creole in Nigeria?
3. Where can we ascertain decreolised situations in Nigeria?
4. Why the inconsistency in creole structure?

Experimental Section/Material and Methods

Conceptual Framework

The issues on pidgin, creole, and decreolising have taken centre stage for long, with various researchers contributing the knowledge and to the existing knowledge, in Nigeria context, some environments have got to a certain stage creole and essence of decreolising, in this issue.

Literary Development of Creole in Nigeria

In Nigeria context the issue of decreolising literature has gone a far way with so many writers projecting the language in literary works, even presentations on conference papers, chapters of a book, articles in journal and so on more especially with the combination of English and the contact languages or the indigenous language having an upper hand to the English in its usage as Musyken and Law (2001) state in issues frequently discussed in the creoles literature:

Creole languages are of particular interest for grammatical analysis in comparison with better-known languages like English, French, Japanese, or Swahili. First, creoles have a relatively young history. Most of them are no more than five hundred years old.

Furthermore, they are products of language contact, a result of speakers of different languages wanting to create a common language for communication. Despite their apparently unique character, creole languages resemble non-creole languages in many substantial ways, a hardly surprising fact since they are but manifestations of grammatical principles constituting the human language faculty. As a result, there remains a constant tension in the field of Creole studies between treating these languages as special cases, unique due to their special origin, or as ordinary languages similar to others. [49]

As a result of decreolization in the Nigerian contest, the issue on the creole continuum has to be emphasised on which researcher has basically cleared the ground on the way it should be, in the Nigerian situation. Rickford's work on the *Dimension of a Creole Continuum* started with full explanation in the opening chapter, other remaining chapters delved more on the development of the creole continuum model. Media houses these days decreolise some of their news cast into creole based, some jingles and advertisements are usually with pidgin/creole languages, like *Wetin dey shele awa* (What is happening hour) on Coal City FM Enugu, Nigeria, every Wednesday between 9 and 11 am. The entertainment industry in Nigeria is not virtually left behind in this quest of decreolising in Nigeria context. Most advertisements whether jingles, signs, and bill boards, the most successful stand-up comedian presently must thrill the audience in pidgin/creole. In Nigeria context, the network providers are not left out in this goal of decreolising Nigeria's creole, because it has established a long-time interest among the users of this network. Bickerton (1983) suggests that:

The implications of these findings are far-reaching. Because the grammatical structures of creole languages are more similar to one another than they are to the structures of any other language, it is reasonable to suppose most if not all creoles.... [67]

Variation of Pidgin/Creole

Pidgin, especially creole has diverse variation in use, even in the places been used, as Faraclas (1986) considers that

Some forms are found mostly only in the speech of those with extensive exposure to Nigerian Standard English (acrolectal varieties) while others are found mostly in the speech of those who speak Nigerian Pidgin as L₂ and use it in a limited context (basilectal) ... invariable in the speech of Nigerian L₁ children, especially those who have never attended school (mesolectal varieties). [6]

The varieties of the creole have added various potential to it from what is used to be to enviable language to the extent at the area of the acrolect usage in the Nigerian context. Their variability is also the resultant effort of social forces despite the mixed origin and uniformity of their structures, from the French creoles of the Caribbean to the Indian Ocean that are mutually intelligible to variables of English creole in Ghana, Surinam, and even Nigeria are virtually mutually intelligible to the users in these places when language come in contact with the domain language. (Decamp 1968), [41]

Musyken and Smith (1994) are of the opinion that:

An important group of creole researchers has focused on the dynamic and variable aspects of language (Sankoff 1982; Bickerton; 1975; Rickford 1987). While linguists working in terms of the paradigm of generative grammar tend to abstract away from variation and change, ... Pidgin and creole languages form a natural field of study for these researchers, precisely because they present so much internal variation and because they tend to change so rapidly. [13]

Lexical Lexifiers of Creole in Nigeria

Virtually, creole usually persists and co-habits with other local versions of their earlier lexical lexifier languages in the contact, as we noted in basilect variety represents something related to the original creole, while mesolect keeps the reflection of the minor exodus from what primary creole feature is all about, under the intrusion of acrolect; which Herk and Katamba consider as a sort of 'bottom-up, explanation' [504]

Various processes arose in creole lexifiers such as simplification and relexification: simplification is considered in mostly in content word usage, while phonetics in terms of sound usage is always adopted in creole. Most of the unstressed morphological words ending and preverbal clitics are mainly dropped and syntactically, sequential arrangement of words' order is not followed. Musyken and Law (2001) ascertain that creoles generally have much less variable word order than their European lexifier languages [48].

Also, Holm notes that in most Atlantic creoles adjectives do not follow a copula as in their European superstrates; instead, they follow the tense and aspect markers that precede verbs, as in African languages like Mandika and Yoruba. [200]

Holbrook (2012) in his submission states that:

The areas of phonology discussed relate mostly to the differences in phonology between Standard English (the acrolect) and basilectal creole. Some examples are the basilectal realization of the interdental fricatives [θ] and [ð] as stops [t] and [d] respectively, palatalisation of velar stops, both initial and final consonant cluster simplification, and other processes of reduction in the phonology such as the absence of initial [t], [d], and [h] in some lexical items. [39]

Relexification calls for a situation of transfer of language from the original language to the language of the contact, especially in the issue of structural pattern transfer, conservation of the first language, including the merger of new vocabulary with the contact one. That is the essence of transferring African structural languages in the situation of learning the colonial lexifier of the language. Holm observes that many researchers have considered the possibilities of whether they originated by relexification of a Portuguese pidgin of African origin, or by its spread as an English-lexifier pidgin used as a type of lingua franca, which also had African origins. [46]

The third process is the convergence, the issue of usages, variables, patterns and communications between the languages in contact.

Theoretical Framework

Theories of creole have been in the place with propounded of four properties such as:

- Creole language are often assumed to be more **alike** than other languages;
- Creole languages are often assumed to be more **simple** than others;
- They are assumed to have more **mixed grammar** than other languages and
- They are also assumed to exhibit much more **internal variability** than others.

Elugbe and Omamor (1991) consider five traditional theories on pidgin/creole thus:

- ❖ **The Baby-Talk Theory** – it sets forth to see creole in regarding to the early effort of children to acquire the mastery of the language,
- ❖ **The Independent Parallel Development Theory** – this entails that creole is based and well-acknowledged in its similarities which has its origin in European languages and share commonalities,
- ❖ **The Nautical Jargon (The Non-European Input) Theory** – this is a simplified different creole that came together to form a common unified creole as a means of easy communication among them: like Barikanci language among the barracks soldiers, in northern Nigeria,
- ❖ **The Monogenetic/Relexification (The European Input) Theory** – the theory is based on historical evidence that emanated from the earlier century of Portuguese pidgin which some believed it was derived from *Lingua Franca* or *Sabir* common language of the Mediterranean traders.

- ❖ **The Synthesis (Universalist Approaches) Approach** – the explanation of the origin of pidgins in terms of a synthesis assumes a common origin for pidgins such that they all result from universal patterns of linguistic behaviour appropriate to contact situations. [27-35]

Also, Musyken and Smith (1994) add other theories that reflected thus:

- ❖ **Bio program Theory** – it claims that creoles are inventions of the children growing up on the newly founded plantations. They only heard pidgins spoken, without enough structure to function but they use their innate linguistic capacities to transform the pidgin input from their parents into a full-fledge language;
- ❖ **Developmental Approaches** – researchers studied pidgin and creole from a developmental perspective as they gradual evolved and continuously change systems rather than as a stable system that emerged rapidly
- ❖ **Common Social Context Theory** – adopts a strictly functional perspective: where the slave plantations imposed similar communicative requirements on the new arrival slaves and are lacking in a common language for communication. [11]

Empirical Studies

The implications arose that theories notion such: alike, simple, mixed and variable played an important role in creole studies as elucidate by duo above that, when we say that language x and y are more *alike* than y and z, claimed that the total variation space allowed for by the human language capacity x and y are closer than y and z. Its simplicity conjures that the overall syntactical situation of creole languages is less complex than other languages. The mixing aspect implies the elements of code-mixing and switching from one language to another and helps to enforce the users to think about which parts of the grammar are tightly organised and in variation, pidgin and creole languages form a natural field of this paper because they present so much internal variation and tend to change rapidly

Summary

Researchers have worked much on these issues of pidgin, creole, and decreolising to a greater extent, cutting across the situational areas and diverse languages of the world like English, French, Portuguese, etc. with regards to the languages in contacts at the point of their researches which are so innumerable and peculiar to their environments. As Tamunobelega (2015) states, ‘A pidgin emerges out of a multilingual situation where those who wish to communicate must find or improvise a simple language system to do so [425].’ This work was mainly on Nigerian context and its prospects in some domains, regions, and other places of usage and the theory adopted was embedded on socio-context theory because the commonality of the competence functions led to the formation of fairly similar makeshift communicative systems, which then stabilised and became creoles in all the places of usage.

Findings and Discussion

The paper explains the design of the research, how the data were collected and the analytical approach followed.

Research Design

The paper made use of common social context theory on desirable available to the users, by various texts on text-messages, social network messages, entertainment, news, short direct observation, music, advertisement message, etc.

The technique of Data Collection

Using recorded news, musical lyric, with the direct translation of the lines to near English interpretations by the researcher's personal views and some data were purposively selected for the issues of availability of time in question with a minor analysis of where they belonged and what is involved with descriptive method analysis under the context of the data.

Data and Analysis

Various data were collected from the entertainment world, social media, religious strands, and other ones that meet the demands of this work, and they were analysed in the context of partial translation and a fairly objective descriptive method of data interpretation.

It was observed that Nigerian creole has been decreolised and such was seen in some of the religion's language, music's lyrics, etc. collected for the analysis, with the qualities of pidgin language, mixed with some of the Nigerian indigenous languages in order to bring out the elements needed and such was seen in Data 1. For instance, in Data 3, the commonality between the Nigerian Pidgin and the English language were fused together, which helped in bringing out the independence of parallel development theory to the fore. On the two sides of the languages involved, certain features were retained to appeal towards the audience in question that will read the Psalm.

For the Nautical Jargon theory: notable words were found in some of the data analysed, showing entirely new words in a creole formation of the Nigerian environment like: *wetin dey shele* (what is happening), *tori* (news), *g bab* (cut, arrested), *Oga* (Mr or Sir), etc. and other lines that handled the other theories raised and with the questions formulated: for example, instead to say listened to this morning's news was creolised to *una wey put ear for ground, hear tori dis morning*.

Religious Data

Data 1: was in a pidginised English with varieties of various creolised language in context 'me' and 'I' together at the subjective position, beta for better, 'e' as the verb is 'dey' for there, other linguistic elements like *boku, haba*

I like am ... Yes! (3x) 🎵🎵

Me too I like am O (Refrain) 🎵🎵

Chorus: Me I like Redemption 🎵🎵

I like the church and people 🎵🎵

Good tin e dey for Redemption 🎵🎵

Mek we join hand to make Redemption beta (2x) 🎵🎵

Solo: Godu e dey 🎵
 Salvation boku 🎵
 Blessing plenty 🎵
 People, Godu give we 🎵
 Haba, why we no mek am great? (2x) 🎵

Ending: mek we join han tu mek Redemption beta. 🎵

Data 2:

Jisos na yu be oga 🎵 (Jesus you are the Master)
 Everi oda godu na so so yeye 🎵 (All other god is powerless)
 Everi oda god na so so wayo 🎵 (All other god is fake)

Data 3: The data was a popular Psalm 23 that was recently upgraded on one of the social media with the modified pidginised version of it and some followed up analytical comments on the data.

Psalm 23 in Pidgin English

1. The Lord na my shepard. I dey kampe.
2. E make me sidon for where better water dey flow and come put me next to stream make my body Therma cool.
3. E panel beat my soul come spray am white, come dey lead me dey go through express road of righteousness because of Hin name.
4. Walaii! If I waka pass where arm robber, 419 and juju people boku, come even join boko haram, reach valley of the shadow of death sef, liver no go fail me. Your rod and staff nko? Na so dem dey like backbone dey comfort me.
5. You don arrange good food on top table make I chop. See bad belle people dey look waa waa. You rub me for head with vaseline intensive lotion. My cup come be like River Niger dey troway dey go.
6. True true, better life and mercy go dey follow me till I quench. And I go tanda gidigba for the house of Chineke from lai lai to lai lai. God Almighty, Na you biko! AMEN. Updated on a Facebook page, 20 June 2013 at 02:53am

Aishat Zubairu: me wey nor dey read bible sef i enjoy am... 20 June 2013

Ebenezer Chucks: Pidgin bible just dey come 20 June 2013

Bobby Obinna: @Ndi igbo, abeg dis 1 sweet pass de English version, na so i go de read an now, but i beg u wit chineke God name, mak u translate PSALM 121 joinam, ejooohhh!!! 20 June 2013

Adrian McAndy: This is not just "Wonderful" but "Tenderfuls".....AMEN oooh!!!! 20 June 2013

- Alao Abisoeye: A1 in pigin english, guy you try if na like this them teach us english I for like am oooo 20 June 2013
- Iheanacho Oluchi: correct 20 June 2013
- Uche Henry: lol! Amen o 20 June 2013
- Onwuka Chuck D: Dis one gud well,well, una do well we need more of dis. 20 June 2013
- Emmaunel Nnadu: Am back 4 psalm 91 in pidgin 27 October 2014
- Ogidi Eze: Nnaa na dis one be original prayer, Chukwu bu onye na azu m dika Atulu 16 May 2015

News from Social Media and Radio Station

Data 4: News from a social media with linguistic flavour of pidgin and creole

It has key words like: Olopa – Police, Gbab – Caught, Kolobi – Extort, Don – Has or Have

EVENING TORI: OLOPA DON GBAB KIDNAPERS WEY DEY ALSO PRODUCE FAKE OYIBO MONEY

- Police for Oyo state yesterday June 1st don discover one shrine for where dem dey make fake currencies (pounds, euros, dollars). The Town na Isase, Ojoku, for inside Ona Ara Local Government Area of the state. The state Commissioner of Police, Mohammed Katsina don carry we press pipu go inspect the area, Him also informate say dem discover the place sake of confam intelligence work wey dem carry out. Apart from Fake currencies, dem also discover enuff juju tins, statues, cowries including two Toyota Camry and one Nissan Almera for the shrine. One of the suspects wey Olopa dem gbab, na 43-year-old Ismail Adesina, wey claim says him be herbalist, him deny say him dey involved for any kain kidnapping or ritual activities but says him and him other members wey don jaaa already just dey involved in producing only fake currencies. Him confess say him and him gang members dey deceive their victims and kolobi dia money from them.

MAKE UNA DEY SHINE UNA EYE'S WELL WELL O

Data 5: Tori hour for Wetin dey Shele programme in Coal City FM Enugu every Wednesday at 10 am. The data were recorded in one of the news highlight a coal city FM programme. Considering these lines: don teey wey dem dey observe – it has been long that they do observe; the time wey en carry news people sidon – the time when he sat with news reporters; kontri people na tori wey reach our doormat be dis – our listener this is the news (story) we have at this time. Creole likes to add more flavour into its lines, like saying ‘in’ it will extend it to ‘for inside’ also with other elements of repetition for styles like quickquick, shapshap, tokutoku, etc.

- Some communities for inside Enugu dey don tell dem sey mek dem join hand with their traditional rulers so to mek dem receive gain for their area to get quickquick development former commissioner for chieftancy mata Emeka Agu na em dey advise this one wey carry staff of office and letter of recommendation wey en carry go give traditional rulers wey dey for the state, our

repota wey waka go there go look at wetin dey shele, kom sey for dis communities don teey wey dem dey observe and many of dem don get traditional ruler.

- National drug law enforcement agency don tok say en be arrest 31 people wey dem dey suspect sey this people dey put hand for inside ee bad drug for inside Anambra state, the commander of the agency for inside the state wey be Oga Sule Mamodu na em dey yan dis tori o; the time wey en carry news people sidon, kom begin dey gist dem wetin de agency e don do for the month of May for inside Awka na so oga Mamodu kom still explain sey all this people wey dem catch so, all of them na man wey dem be and even sey 39.703kg of the one wey dem dey call igboo na em dem dey catch for their hand, de time wey dey do dis review so, Kontri people na tori wey reach our doormot be dis o, we thank all of una wey put ear for ground hear tori dis morning. Una dooo

Data 6: jingle from Foam advertisement like una – you, e – it, dey – is, etc.

Mama I thank yu, Papa una du wel o, 🎵🎵

on my weddin day una du me beta; 🎵🎵

polifom: polifom, fomu una carry daash me, 🎵🎵

e dey carry go 🎵🎵

Network Provider Simple Short Messages

Data 7: from network provider with words like *amebo* – gossip, *aproko* – Warri version of gossip too, *ogbonge* – original,

- Shey U sabi say U fit write anything wey U like for your phone and everybody wey call U go see am? Make U text REG to 50016 to enjoy 30-days FREE, then N50/mth
- AMEBO!!Hear ogbonge APROKO tory way just hit town. Type APR, send am to 33128. Na N50 weekly
- APROKO REMIX!!!AMEBO. Be among the first to hear latest gossip/gist. send APR to 700. Weekly fee at N50 applies

Conclusion

Creole and pidgin have gone a long way in the context of the Nigerian situation with lots of benefits involved, the language breaks the challenges of the second language's barrier. The situation arose before now where such are seen as the language of the debased, broken English, but researches have shown that the language is mainly for easy communication and upgraded adaptation to the users.

Decreolising the creole has been a progressive one in among the Nigerian users. It is fast gaining ground among the elites for proper relaxation and togetherness, the language of instruction in schools for certain regions, to an extent language of the new generational music, Nigerians appreciate jokes that were presented in creolised based than all English affairs, etc.

The language has projected a front in unifying the multi-dimensional lingual existence of Nigeria, it succeeded in bridging the gap of the language barrier in our country, replies from the translated pidgin Bible version showed a homely acceptance to the language.

The data deserved maximum translation to English or other equivalent languages, for the upcoming researchers in such cases. The language should be encouraged for more advancement usage, researchers should agree more especially on unified alphabetical combinations, the region should start developing comprehensive patterns in the language.

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