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Assessing Code Switching in Chinua Achebe's Writings: Case of Study Things Fall Apart and Anthills of Savannah

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Dedication

I dedicate this dissertation to my father's pure soul

Acknowledgments

First I would like to thank my family and my friends at the same time for support and encourage me to reach that day .

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Abstract

Bilingual and bicultural authors have a very dynamic impact make-up of their literary works, Faced with the need to make their works available to a wide international readership.

African writers are at times forced to relate their worldviews by writing in eastern colonial languages with employ various writing techniques to capture and convey the various facets of African life. As in sociolinguistics ,when picking out of particular language or dialect to increase the impact of human speech, one of the characteristic features of African creative writing is the use of code-switching as a writing technique, discursive and referential significance in a text Adopts an explanatory nature that focuses on qualitative method ,which examines the linguistic and cultural phenomenon of code-switching employed in tow of Chinua Achebe's novel Things Fall Apart and Anthills of Savannah. We discuss Achebe's Code-switching use from English into Igbo and Nigerian Pidgin English (NPE) adopting so as to address language dilemma in Nigerian literature for the readers all around the world we further infer how effectively and adequately could Chinua Achebe articulate the Nigerian culture in English and how he skillfully interwove his mother tongue in his creative works.

Key words: sociolinguistics, code switching, English language, Chinua Achebe, NPE, Igbo language

List of abbreviations:

CS:	Code switching
CM:	Code mixing
SE:	Standard English
NPE:	Nigerian Pidgin English
TFA	Thing Fall Apart
AOS	Anthills of Savannah

General introduction

General introduction

In Nigeria, English this precious colonial legacy, is connected with the colonial period Through the European expansion where the traders and Christians were the first once who shared the language among the Nigerian natives to became now their official language as well as mean of opening to the west and the world.

In multilingual context the Nigerian writers in English are forced in some cases to use their mother language in literary works that requires the use of language strategies like borrowing, code mixing or code switching to achieve better performance in term of speaking of social purposes in a worldwide language.

Statement of problem

The use of more than one language in same novel may cause confuse to the reader. The bilingual writer ought to be expert in his style of writing in same contexts and be aware for what reasons he switches languages and knows what are the barriers that can face the audience ; so that the study will point out how could the Nigerian writer Achebe Chinua deal with these obstacles when he merged Igbo language and NPE constructions in his two novels under study and how he could present the depths of African culture to the readers of other cultures as well as to the readers of his own culture by jump between English and his mother tongue.

The aim of study

This study aims at highlighting the consent use of code switching as a linguistic phenomenon by Chinua Achebe in tow of his novels, and we would attempt to discuss how he could alter languages in main texts and if it is possible to be understood further to diagnose if he follows the norms studied by linguists or he alters their usage according to his own style to achieve his goals.

Research questions

The aim of this study is to contribute to the field of linguistics features used in literature thus it formulates the question of how could Achebe Chinua explore the appropriate linguistic strategy in tow of his novels taking into consideration his style and aims.

Research methodology and tools

This effort has an explanatory nature that focuses on qualitative method, it is grounded on a case study selecting linguistic device in tow novels of bilingual writer that was used as tools to collect data in order to artifact analysis on Achebe's experience of using code switching in his novels.

General introduction

Organization of the work

The research includes three chapters; the first chapter regards the sociolinguistic situation in Nigeria which contains of an overview of Nigerian languages and the implantation of English then establishing it as lingua franca in Nigeria and in Achebe's creative writings.

The second chapter deals with an overview of the code switching term by various researchers and focusing on its types by Muysken(1995) and studying the Morphology and syntax of NPE and Igbo language which includes most Nigerian pidgin deviations from the standard English pragmatic.

Then, The third chapter comprises of an analysis data referring to the tow indicated novels and the integrations of Igbo words and NPE constructions using the code switching types in Achebe's main texts to fit his purposes in merging the guest language in his passages in English language then give a conclusion .

Review of literature

One of the most significant manifestations of bilingual speech is code switching, that is, dynamic crossings from one language to another Of course, code switching should not be analyzed solely as the manifestation of lack of proficiency in one of the two languages concerned .but, it is on the contrary the mark of a bilingual skill, this understood as a specific and complex skill.

A growing interest in code switching over few decades is reflected in the substantial number of studies that has been undertaken, however, the majority of studies have applied studying code switching on the bilingual societies as a result of their belonging to a world where the immigration or colonization has taken place and the population is bi-or multilingual. In their study of switching between standard and local dialect in Norwegian village of Hemmesberget .A large study done by Blom & Gumperz (1972;p305) (ABUBAKR, HASSAN, & MUHEDEEN, 2019) showed the systematic communication of specific social information through code switches (p;226) they introduced two patterns of CS, namely situational CS, in which the speaker switches languages according to the change of the situation and metaphorical CS in which the speaker switches languages to achieve a special communicative effect. They developed this concept and introduced another term 'conversational CS' (Gumperz, 1982) .

In addition to Gumperz's study on bilingual discourse strategies, many studies fast developed in sociolinguistics which researchers spread widely to make this linguistic

General introduction

phenomenon be applied in fiction area ; surley they influence the literature , peter melman (Luo, 2013) studied a kind of code switching in shakespeare's play "julius ceasar" to dig out the character internal world .what is more, (Ahmed, 2016) a Guest Scholar, Seminar for Semitic and Arabic Studies, Freie Universidad Berlin, analyzed three Hebrew novels written by an Iraqi jewish authors "the transit camp"(1946) by shimon ballas , sami michael's "all man are equal but some are more"(1983) then eli amir's novel of "scapegoat (1983). He focused on the use of Arabic codes in these early Hebrew novels asserting that Arabic use in three texts employs a sociolinguistic phenomenon namely code switching, in addition, his study distinguishes between three types of code switching ;inter-sentential ,intra-sentential and tag switching (Poplack, 1980) .

Within an amount of research conducted on code switching in literature, a good deal has focused on code switching in fiction by (Lipski, 1982) who claimed that bilingual writers come from linguistic communities where code switching is the norm although this is not always necessary the case .but in more recent work , (Torres, 2007.)) Studied US latino fiction written since the 1990s and argues that latino authors negotiate their relationships to homeland, languages, and transnational identifications through the inclusion of Spanish in their texts.

Along the same lines, she argues that code switching in literature is not only metaphorical, but represents a reality where segment of population are living between culture and languages, wherefore, literary language actualizes the discourse of the border and bilingual/bicultural communities (2007.76) . it seems obvious that code switching in literature is slightly differ from code switching in the bilingual communities, that leads us to conclude that literary language including realist discourse , is a far short from spoken language .

An overview study of The Pragmatics of English in African Literature by Bamiro (D, 1995) who employs the framework of sociolinguistics and social psychology of language use to investigate the pragmatics of English in African literature, that is, the processes by which African creative writers adapt the English language to fit their own political, cultural, and sociolinguistic exigencies. The pragmatics of English is described under the following principal headings: pidgin English, lexis and semantics, morphology and syntax, and the power and the politics of English. It is indicated that the pragmatics of English in African literature provides one of the best theoretical challenges to the kind of linguistic enterprise envisaged in transformational grammar.

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quite obviously the studies that could be used to explain the switching between languages. In presenting the reasons explored, we will have occasion to refer to the source, (Muysken R. A., 1987) 's' "Language Contact and Bilingualism." Using the functional models suggested to demonstrate the CS functions including examples for further explanation.

The previous studies have helped us in all theoretical. Methodological and analytical frameworks through demonstrating us the types of code switching as linguistic and stylistic phenomenon used in literature; take into consideration bilingual authors' language use and their goals as well language interference outcomes in their creative writings.

To sum up, many researchers have employed the Code Switching framework in examining literary discourse. (Poplack, 1980) Is the pioneering study in this direction who has demonstrated the three different code switching types. in addition to (Torres, 2007.) study's US latino fiction written since the 1990s, she has argued how the CS serves the latino authors to negotiate their relationships to homeland in narrative discourse .

(Ahmed, 2016) has all shown that the CS framework is available tool in exploring At the level of interactive language contact (spoken/conversational), the phenomenon is both well studied and categorized (CS, code mixing, pidgin, and Creole). However, few studies are concerned with CS phenomena at the written level.

(D, 1995) examined the pragmatic effects of lexico-grammatical resources through the use of number of devices, which the African writers are able to evoke the cultural milieu in which the action takes place. Further used to realize participant roles in the CS patterns of a narrative discourse, thereby we explain how texts may be processed and why readers arrive at certain interpretations of Achebe's things fall apart and anthills of savannah.

The present study is generally meant to contribute to previous studies on CS in literature. Unlike many previous studies, however, the primary focus of this study is Achebe's two novels. By focusing on grammatical in Anthills of Savannah (AOS) to deal with intra-sentential CS , and lexicons in Things Fall Apart (TFA) to deal with the inter-sentential CS, and common aspects from both to deal with the Tag CS. the study demonstrates that the insertion of new language in the literary texts can reveal the thematic structure of a novel and a creative writer's vision of the society s/he presents or reconstructs.

The present study is also, to the best of my knowledge, one of the few studies to apply code switching to an African literary text. In this light, it contributes to the body of knowledge on the linguistic techniques employed by African creative writers. It investigates whether using Nigerian Pidgin English (NPE) and Igbo lexicon may be influenced by author's point of view and pragmatic variables. This dimension of the study will add up to our

General introduction

knowledge on the interplay between narrative technique and language. Further, Achebe's novel has received considerable attention among critics. Yet discussion on using NPE in writing is not given a centre stage and the few studies that discuss this superstrate language at some length mainly focus on the major NPE traditions through characters. While these analytic studies are relevant in their own right and are very effective in interpreting the meaning of some Igbo instances in the text as well the grammatical deviation of NPE constructions. It focuses on the development of the writer's language as well as the linguistic technique that he uniquely employs to render certain possible meanings. The present study is thus focusing on the writer's manipulation of languages as a key discursive resource to develop and encode his stylistic concerns or traditions in the text.

This chapter has reviewed extant literature related to the present study. Generally, the review comprised theoretical frameworks and field work employed in the study as well as previous studies on the research.

Finally, some previous studies on code switching and literature on Achebe's *Anthills of Savannah* and *Things fall Apart* have also been discussed and related to the present study.

Conclusion

The rise of bilingual literature indicates that code-switching in writing has been legitimized to a certain extent. All in all the present study grants further insight into the research of written code-switching in general and literary code-switching in particular. , it seems clear that code switching is a valid option for the bilingual writer, be it an aesthetic device or a characterization technique.

Chapter one:
Sociolinguistic Situation in
Nigeria

Introduction

This chapter is devoted to regard the sociolinguistic situation in Nigeria which provides factual information of Nigerian languages and the insertion of English and pidgins in Nigeria and literature. It also presents the author Chinua Achebe's background and the languages choice in his creative writings.

1-1 Common Nigerian languages

The Nigerian people acquire a number of languages because they need them for different purposes in their everyday interactions. The research had it that. Nigeria is a multilingual nation, thus this chapter is devoted on Nigerian sociolinguistic situation and focused attention on common Nigerian languages, the Implantation of English in Nigeria as well as a lingua franca language in Nigeria and in literature in general and in Chinua's writing in particular.

Nigeria is made up of many language groups, of all these linguistic groups, numbering between 400 and 500. Three language groups stand out these are the Igbo, the Yurobas and the Housas.

They appear to be more prominent than the others because they have numerical advantages over them, they are 3 major Nigerian languages, and other minor language groups like Igala and since this linguistic diversity, Nigeria along with other African countries, had need to introduce the use of indigenous official languages, this engendered rivalry and contention over which language should become the official language since no language group would concede to giving up its language.

1-1-1-Language Families in Nigeria

Identifying the language families to which indigenous Nigerian the language families to which indigenous Nigerian languages belong would help to eliminate language conflict.

Green beg (1963) has classified the languages of the world including those of Africa into families and most languages of Nigeria belong into the Niger-congo family.

Geo-political zone	Language
1)- South-west zone	-Niger-congo
2)- South-east zone	-Niger-congo
3)- South-south zone	-Niger-congo
4)- North central zone	-mainly Niger-congo
5)- North western zone	-Afro-asiatic, Nilo-Saharan and -Niger-congo
6)- North eastern zone	-Afro-asiatic, Nilo-Saharan and -Niger-congo

Table1- of Classification of The Language Groups of The Six Geo-political Zones of Nigeria.

In the south east zone Igbo language is spoken, Yoruba is spoken in the south-west while the south-south zone houses most of Nigerian “minority” language like Urhobo, Edo, Efik . What is interesting about these languages is that they belong to one family, nigro-congo irrespective of their mutual non intelligibility

Another family is afro- Asiatic Nilo in north western zone and Saharan and Niger-Congo (Joy Oluchi, 2003)

It is therefore an evidence that most indigenous languages of Nigeria have a lot in common , this knowledge would enhance unity and brotherliness among Nigerians but English which seems to be the only language that is neutral and which cannot spark off inter-ethnic rivalry and conflict, it has continued to be used consequently no attention is given to the fact that some Nigerians are not competent in English , nevertheless, that fact still remains that Nigeria has no common official language that the generality of its citizens can speak competently .

To sum up, (O.Uguru, 2003) cited to Elugbe that he argues that “one language begets dialects in space, and then time makes them so divergent that became separate languages” in the same vein, Armstrong (1964) posits that the difference between Yoruba and Igbo languages took place between a period of four and six thousand years. (p38)

1-2 A Socio-Historical Insertion Background of English in Nigeria

The linguistic diversity was existing in Nigeria to become a multilingual nation even before the European colonialism permeation.

As long as it lacks an official language that all can speak, language chauvinism rivalry and conflict will continue to exist, there is a need to make a harmonious co-existence among language groups and can only be achieved by having a holistic view about English language as a unifying language.

The European incursion in Nigeria added a linguistic complexity through a change in various agencies. As well have been seen the implantation and development of English in Nigeria involved as a unifying role.

These agencies include commerce, religion and education; the differences of the arrival period of these agencies are responsible of the variation in the use of English in Nigerian situations.

According to (Adetugbo, 1977) the Portuguese were the earliest Europeans to have had a foothold in Nigeria, when they arrived they found out that they could not communicate with the natives who spoke various languages. Being a multilingual setting, the (Osisanwo) 's records mentioned that the Portuguese merchants did not speak much of English language,

rather they interested in commerce. in attempt to communicate each other by all means gave rise to what is today regarded as Pidgin English. That was culminated by the blending of indigenous languages and the Portuguese dialect of English .

The pepper trade led to enormous growth of the pidgin English that displaced the English with Portuguese , English therefore became the chief coastal trade, England was one of the early countries to challenge the Portuguese monopoly of the pepper trade and it became a major exporter of slaves from the part of Benin, Lagos, Bonny calabar and warri. That played a very significant role in implantation of English in West Africa.

Hence after the treats of Utrecht in 1713 the British were however almost dominating exclusively the trade slave, being possession of trade in ports around the Niger Delta.

The Nigerian coastal middlemen were the main means through which slaves were supplied to the British. This probably let the emergence of another variety of English with which the middlemen and the British communicated.

Furthermore, with the abolition of the slave trade and the establishment of Freetown in sierra-Leone , as Crowder (1968) reports that in late 1830s, a number of freed slaves from free town came back to their original homes in lagos badagry, their arrival brought about change in typology of the west coast, some of them had received formal education from abroad .some had became Christian converts and were very useful interpreters in Christian evangelization .

The Insertion of English in Nigeria could also be traced to the missionaries its activities started the phase of formal acquisition of the English language on Nigeria soil, according to (Herbert, 2002) the influx of the English speaking missionaries into the country started as from 1842 marking the emergence of nonstandard or working English.

The missionaries activities having established schools concentrated on the teaching of English in different forms: reading, grammas, dictation , soon English became the language of the Christianity education and civilization, it became strongly implanted in the mind of people.

Following the missionary activities, the colonial administrators came in support the implantation of English from somewhat different angel, the colonial administers intervned in the formal education in Nigeria to confirm the prestige of language in the system,. Then, the government stepped in to establish guidelines for the organization of education and to emphasize the learning of English language in schools. In addition this language became the language being used in the law court to adjudicate cases

The English emergence in Nigerian linguistic system was not achieved over night; rather it was achieved through determination pressure, patience and persistence it was not achieved within limited periods by just a group of people, but within countries by different groups

The English language became adopted from inter-ethnic and inter-tribal communication to be the estimated language; it has been well implanted in the country and has probably come to stay.

1-3English as a Lingua Franca language in Nigeria

English is the white man's language and the official language in Nigeria, however, the Nigerian ethnic groups tend to communicate in their own languages, but English language was made so as a lingua franca language in order to linguistically and culturally unify the country.

English purposes are used to educate in schools, official contacts and to deal with business transactions; this language is used to be the urban population while the native languages like Igbo are still spoken by the rural population of the country .

Since Nigeria is a conglomeration of various ethnic groups, each with their culture and language, narrowing it down to 3 major ethnic groups (Hausa, Yoruba, Igbo) each of them has different features of language thus making it difficult to be chosen one as an official without crisis, that led to make the English official, moreover because Nigeria was once a British colony and thus leaving it no other option than to adopt the English as a language of nationalism to be official.

English is widely practiced and occupied a permanent function at the workplace, in the media and it is also the language of integration and it is the only language that indexes compounding complexities of Nigeria.

The function of English as the tool for dissemination news has assumed a new dimension in the post independent Nigeria, it remains the most noticeably used language for newscast, advertisements, news reporting, talk shows...and so forth, the Nigeria pidgin as debased from Nigerian English is particularly used in media to bridge the communication gap among Nigerians, Nigerian pidgin English has become the major tool used by governments.

This letter has gained an acceptance as the tool of music industry to portray them messages it use us not limited here but it placed a major role in politics, since it has been recognized as the country official language and a major medium for transaction businesses as a language of banking and economic sectors.

English as a global, common means of inter-community communication it can be understood as a lingua franca language in Nigeria in which it became more popular medium of expression in most major domains of language use such as politics the media... commerce and so forth, it will continue to be the most widely used language in Nigeria.

1-4 Establishing a Common Ground (imposing lingua franca language)

Many countries of the world have been able to solve their language problem by making their pidgin languages official, and since Nigeria pidgin plays a very important role in communication in Nigeria why it did not become beneficial to make it official or co-official with English. In order to enhance the participation of all citizens in economic, social and political development of the country?

1-4-1 Pidgin languages and Nigeria Pidgin English

(Todd, L. Routledge and Kegan Paul, 2007) referred to Pidgin as a marginal language. Which raises to fulfill certain restricted communication needs among people who have no common language. While (Holm, 2000) defines this term as “a reduced language that results from extended contact between groups of people with no language in common; it involves where they need some means of verbal communication”. He goes to say that people share a language that is no one’s native language to serve and simplify their needs in such limited domain like trade.

According to (David, 1997); “pidgin languages are much more simple language grammatically, vocabulary-wise, and function-wise compared to the language they arose from, they are not the first languages of any people, but they still serve as a ‘main means of communication for millions of people’” (336)

Generally speaking (Siegel, 2008) defines pidgins as “new languages that develop out of a need for communication among people who do not share a common language” (1). He illustrates his definition with other pidgins in examples as follows:

Among plantation laborers from diverse geographic origins. Most of the forms in the lexicon of the new language come from one of the languages in the contact situation, called the ‘lexifier’ (or sometimes the ‘superstrate’) usually the language of the group in control of the area where contact occurs.

A pre-pidgin that emerged from contact between Pacific Islanders and Europeans in the 1800s as such contact languages begin to emerge when people first develop their own individual ways of communicating, often by using words and phrases they have learned from other languages (that they think others might be familiar with). The combination of these individualized ways of communicating is called a ‘jargon’ or ‘pre-pidgin’ (Siegel 03)

Another example: a pidgin language occurred In the Pacific after 1863 when Islanders from diverse regions were recruited to work on plantations in Queensland and Samoa they remain in contact, and start to use the pre pidgin as a lingua franca, certain communicative conventions may develop, resulting in new language—a pidgin . In another scenario, people in a newly emerging mixed community use a pidgin on a daily basis, and some of them shift to it as their primary language, which they speak to their children. Because of this extended use, the pidgin would already be expanded or in the process of expanding. Thus, children growing up in this context acquire the expanded pidgin as their mother tongue (or first language), and it becomes their community language. At this stage it is then called a ‘Creole’. Like any other vernacular language, a Creole has a full lexicon and a complex set of grammatical rules, and is not at all restricted in use, having a complete range of informal functions. An example of Creole that is thought to have emerged among Australian Aboriginal children brought up at a mission station where their parents took refuge from settlers who were killing Aboriginal people in order to set up cattle stations on their land.(03) examples from (The Emergence of Pidgin and Creole Languages by (Siegle, 2008) .

Some pidgins like Nigerian pidgin English was developed in Nigeria during 19th century as a result of the European colonization among people because that they have no language in common used To deal with their daily interactions like business and trade, so thus they merged of tow tongues to simplify understanding, there are expanded pidgins which (David, 1997) mentioned that NPE as “ an expanded because it has added extra forms to corp. With the needs of their users, and has come to used in much wider range of situations than previously” (336). As well its name is suggested, NPE is functioning as a lingua franca throughout Nigeria, thus, English is the superstrate language and the Igbo is the most substrate language than Yoruba and Hausa in Nigeria.

Since (Ap, 1991) defined pidgins (45,184) as “any pidgin is assumed to be some kind of marginal language...They are often thought of as debased, sparse and intellectually inferior languages” they demonstrated how the world community is unfairly prejudiced against pidgins. thus, NPE like any other pidgin suffer similar challenge as being a language of poverty as well a sub-standard attempt by illiterates to manipulate the English language ,it is grammatically aberrant and defective .Agheyisi(1971) concurred to what Elugbe and Omamor demonstrated positing “ the typical users of NPE are those that have little or no formal education”. Pidgin (broken) English is an aberrant form of English language while the Nigerian pidgin is flashed of good English that emerged as a result of contact between the

English language and the indigenous language in Nigeria and also real errors which are evidence of poor mastery

Nigerian pidgin's superstrate language is the English and its lexicon is massively affected by the English language, in that context, (Anna, 1983) regards NPE as an independent language, she argues that it should be regarded in its expressive and integrative functions she can prove NPE expressive function by the fact that in pidgin-speaking societies, skillful use of NPE is "highly appreciated" and is regarded as evidence of speaker's eloquence. the integrative function can be proven by Nigerian students studying in England often use NPE among themselves though they can speak "correct" English.

Nigerian Pidgin English (NPE) has a unique linguistic structure and identity it is used often by people whom the English language is a foreign language the broken English is pejorative label used by English native speakers as a way of hysterical violation of their language basic rules, however, NPE as any other language is dynamic and has evolved over time, Nigerian people tend to use NPE in flattering attempt to speak the SE interchangeably be it an English based not a fail attempt at speaking SE. since NPE has underlying influence in SE, it can be often said that the vocabulary of NPE is English while its grammar is Nigerian.

1-4-2 Using NPE in literature

NPE emergence in Nigerian literary works is marginal where compared to the use of SE this evidenced in the fact that very few of Nigerian written literature of all three genres- prose, drama and poem appear in NPE when most of them appear often in SE.

However, more recently, a plays have been written by Tuned Fatunde: oga na tief man," water no get enemy and no food no country" in NPE. Also a NPE play of Grip AM that has been written in full length by Ola Rotimi furthermore, some popular NPE poem as saro wiwa's dis Nigeria sef in "songs in a tile of war", Aig-Imoukyede's stew and sefferhead.

It is usually of not however that the first literary genre is prose which most people pay more attention to. It has no work of it written in full length NPE, however there is an occasional use of NPE within the Nigerian novels written in English like Soyinka's the interpreter, Ake years of childhood and novels of Chinua Achebe's Things Fall Apart and no longer at Ease

Regardless of using NPE in plays, poems and prose; (Abigail, 2015) concerns works in NPE to be a low social status, he opines:

"Apart from the fact that only a few novels or drama texts exist in NP, most Nigerians do not often read or pay any

serious academic attention to works, written in NP. This is born out of the attitudes that they have to the language. More importantly, while English and the other three national languages are codified, NP is not.”

The poverty of NPE is expanded to its use in written discourse and the mode of expression. Till date, a few academic researchers have discussed the NPE orthography since there are Nigerian authors have been free in its use in their works and very few Nigerian authors have been deal seriously for its consistent orthography. Furthermore, the NPE occurrence in Nigerian novels is related to occasional instances of speech by characters whom use English language inadequately it is restricted according to (R, West African Pidgin :simplification and simplicity, 1971) who noted that NPE is almost exclusively to the underprivileged or those who consider themselves underlings for the purpose of particular occasion thus, NPE has been promoted as the language that seldomly used by educated in these novels and its speaker's poverty extends to personalities of poor moral standing as well. For example in *anthills of savannah* novel, NPE is first speaking by a prostitute personality. Besides being put into the mouths of police men with questionable morals as a characters of low social status.

NPE is also associated with humors, non serious conversations, in fact it is observed by its potential associations with semi-illiteracy, this was probably assigned to its use in literature when it was described to jokes, cartoons and entertainment in general

More important, NPE function in literature in order to introduce the African world into the English language, it thus serves as a reflection on Nigerian language repertoire influenced by the country's history, whatever its sociolinguistic situation, NPE is generally becoming prominent in discourse despite its low social rating and lack of conversational orthography.

1-4-3 Lingua Franca Language Adoption in Achebe's Novels

a) ACHEBE CHENUA READER'S CATALOGUE

Chinua Achebe (Albert Chinualumogu Achebe), was born and raised in Igbo large Nigerian village of Ogidi in 16 November 1930 – he died 21 March 2013 in Massachusetts US (united states).

He is a graduate of university college, Ibadan his early career in radio ended abruptly in 1966 he was a professor of English for many years at the university of Massachusetts, Amherst, and the university of Connecticut, stores.

Achebe is one of the Nigerian most gifted writers, Achebe has published novels short stories essays and poems he makes a major contribution to the African literature his first novel in 1958 *Things Fall Apart* and it has been published in fifty languages this most famous masterpiece has been brilliantly portrayed the colonialism impact on a traditional Nigerian village through his hero Obi Okonkwo who optimizes both the nobility and rigidity of traditions and culture. Another Booker Prize winner *An Anthill in Savannah* that was a finalist for the 1987 Nobel Prize which Achebe starts off his novel with satire and winds up being a serious through the lives of three political leaders in attempts to give a wholesome picture of aftermath of colonialism in political perspective.

Achebe must be deemed successful in his novels powerful portrayal of society in crisis, however, he decided to write in English with wittingly introduce Igbo his mother tongue and knowingly how his style of writing makes readers sympathize with his culture.

1-4-4 Achebe's Use of Language

Mainly, African writers have chosen to write and/or express their opinions by adopting most of the colonial languages, whereas the literature of every nationality serves to define the language of that particular society as a creative writer of that the African experience, belief and identity should only be better expressed by indigenous African languages, irrespective of the language barriers found in Africa for instance, Ngũgĩ wa Thiong'o's argument highlights the idea of writing the African literature by the native languages further, he has continued argued that creating and documenting in languages other than African languages is not qualified to be regarded as an African literature. By contrast, he, has argued that the issue of language is the central figure of African literature, explaining that in order to define African literature accurately, the language of the people must first be considered.

Any language could be used to portray African reality, behavior, experience as well as life style and as only possible way African people could fight against neo-colonial forces, imperialism and subjugation by the colonizers is to write in such a language that the colonizers will understand. the lingua franca language that is English which all could understand, this argument illustrates the fact that writer can be reliable and valid even when he is writing in foreign tongue. Citing to (Wa Thiong'o, 1987), M Phalele said "we write in English, French and Portuguese, which we know and have mastered"

Chinua Achebe was one of the first African authors to write in English as a major language for creative writing in Nigeria, it is used for expressing their protest against all

forms of injustices and promoting the indigenous culture of the people to the outside world, and to defend his use of the English language.

His essay “the African writer and the English language included in the collection” (morning yet on creating day) (Achebe, 1975) he claimed that African writers would continue to write in English no matter the consequences that would bring it the audience of their work and he argues that writing in English or French among other colonial languages, is practice of present day Africa which is a possible way of unifying Africa who are already of different linguistic backgrounds , Achebe in same essay believes (1975) that the true national literature that would meet his wider audience would only be possible through English manifesting his inventiveness in all his genres of writings throughout the the proverbs, riddles and myths that they demonstrated in all African oral heritage and tradition .Achebe seeks to bend the English expressions to fit his mother tongue to express the new African identity through suggesting that such literature must seek to articulate a new African identity the Africanisation.

Achebe’s opinion in “Where Angels Fear to Tread” Essay included in same collection (1975), is that the writer must write in a language that the writer and the reader understand. “no man can understand whose language he does not speak” p(48) and that English has offered a great advantage to produce a literature that conveys his peculiar experience. His early novels things fall apart, “arrow of God” for instance show exactly how Achebe has mixes English with his first language , he has Africanized the English language as such he argues that there is nothing wrong in writing in English.

In the same line, (A, 2012) ; suggests that the language used in Achebe’s novels;

...generally conforms to standard English practice, but because the functional event takes place in Nigeria and the characters are Igbo Nigerians, the author is compelled to introduce lexical and grammatical features with Igbo Nigerian coloration, most of which are viewed as Nigerian English (p;197).

Achebe argues that even though colonization has destroyed so many things in Africa, it has nevertheless provided other advantages, first , it has possibly provided the African people with a language with which to talk to one another “if it failed to give them a song, it at least gave them a tongue” (Achebe C. , 1975)(p57).

He saw especially Nigerian environment with several ethnic groups, that writing in English in the possible solution “for good or ill, that language is English” (Achebe C. , 1975) (p;58).

His reason is that Nigeria is a multilingual nation with several ethnic groups and languages in such a diverse nation, it is the language introduced by the colonizer that would serve as a common language, English as a lingua franca language became the only medium of expression, as a free language given to him not imposed, it's a worldwide language serving as an official language in his country.

The choice of language was a question and a challenge for the postcolonial writers, as their writings were not limited to their nation, but they were intended for the English speaking classes as well.

The writer often has to describe situations and modes of thought which have no direct equivalent in the English way of life. According to Achebe:

“Caught in that situation he can do one of two things”. He can try and contain what he has to say within the limits of conventional English or he can try and push back those limits to accommodate his idea. The first method produces competent, uninspired and rather flat work. The second method will produce something new and valuable to the English languages well as to the material he is trying to put over. (Achebe c. , 1964) Adopts Igbo language and NPE to transpose English into a new medium of expression, and to put the English language "altered to suit its new African surroundings" (achebe,1975;62)

In these lines, Achebe has used English language for his writing; he is not departed from his Igbo culture. His novels in English are nothing but the expression of Igbo culture in particular and African culture in general, and in this way he actually wrangles against the notorious criticism of Africa and Africans by the writers like Conrad.

Achebe has combined many single lexical items from Igbo languages to refer the Igbo culture and by doing so he has introduces a new Igbo English to the world. For instance, “What will the heathen say of us when they hear that we receive osu into our midst?” (achebe, 1958). It is when the reader reads the novel comes to know that osu is the word used to refer the people who are outcaste in the Igbo society. He has also shown the influence of English language on the growing generation of the postcolonial Africa in his novels, like *A Man of the People* and *Anthills of Savannah* by introducing the characters speaking Pidgin English. For instance: “If you no come or you come late you de go answer for court, kabisa “ (1) (achebe, anthills of savannah , 1987)

All in all, Achebe's skillful adoption of pidgin English in his novels may be seen as his attempt to reserve the prejudice against pidgin English which was given a derogatory view as an inferior language as mirroring the colonizer's attempt to prove the inferiority of the colonized.

Thus, Achebe suggest that even while using a foreign language the African writers must have the dexterity to convey their ideas in the most appealing way that can stimulate the inner sense of the reader and raise empathy to re-thing about Africa and Africans who were subjugated for years by the Europeans. At the same time, We find “infusion of Igbo cultural patterns into English linguistic structure, however, Englishness of English is maintained.

Conclusion

In his mission to depict the Igbo society, Achebe displays proficiency and adeptness by His manipulation of the language of the imperialists is apparent in many aspects of his novels such as his selection of the titles, his rendering Ibo linguistic pattern through English, the use of metaphors, his skilful handling of Nigerian Pidgin English and his effective English expressions.

Chapter 2

The Overview of The Main Concepts

Introduction

In this chapter we depend on reviewing concepts and materials used for this analytical study which are two novels of Chinua Achebe, since this study tackled with a historical and cultural overview of these two novels then viewed the definitions of code switching and its types by various linguists and studying the Morphology and syntax OF NPE and Igbo Language .that seems reasonably to split one code switching type. (intra-sentential CS) in the novel of anthills of savannah The other type (inter-sentential CS) in the novel of things fall apart while the letter type ‘ Tag CS) in both novels, further the use of different novels for different aspects of research, would give a fuller picture of Achebe’s writing .

This study adopted a cross cultural approach by looking at code switching as a socio linguistic phenomenon in literary domain it was rooted in qualitative approach depending on artificate analysis method to gain an in-depth and holistic understanding of how such sociolinguistic phenomenon are used in the novel under study.

Achebe’s novels were suitable choice to fair representation of Nigerian literary texts read by a majority of people from various social backgrounds, hence, the steps to analysis data included projection of code switching types in Nigerian pidgin English , igbo language and phrases based on Achebe’s main texts.

1-Novels Historical and Socio-cultural Background**Introduction**

Language is the main component in shaping people's' identities, and society is the pot into which all cultures and identities flow into it, which if it is cracked, it is redressed through language.

The writer would have been affected when the text was written by the historical and the socio-cultural influences throughout themes, characters or setting . as Achebe’s things fall apart novel that its title, is borrowed from W. B. Yeats's poem "The Second Coming," implies, the chief social concern of *Things Fall Apart* is the dejection and obliteration of identity that alienates the traditional Igbo society and as it is dominated and misunderstood by British colonizers bringing with them the Anglican Christian religion. Although the hero, Okonkwo, is a deeply defective man, brutal to his wives and children, Okonkwo’s fear of failure and inflexibility, as well his ill-fated progress are his major tragic flaw through the novel is as much the result of errors in judgment and inflexibility on the side of the British as his own. Consequently, rather than presenting Igbo society as a pristine one, and the British as totally evil, Achebe acknowledges faults on both sides and therefore creates a credible view of his own Igbo society

The novel illustrates the leader's and local wrestling champion life in Umuofia that is one of a fictional group of nine inhabited villages by the Igbo people in Nigeria. It portrays how could the British colonial influences during the late nineteenth century the Igbo personal history and customs through of Christian missionaries on the Igbo community.

Historical Context, the British expansion had just gained relevance in the African interior.

Many of the missionaries, explorers and traders thought that the interior of Africa was a wild and dangerous place that was inhabited by primitive people. which because of the an untapped source for raw materials in Africa that could fuel the Industrial in addition to using Africa as a stop off port on the way to the Middle East that enhanced Trade there was a scramble for territorial control 1870 and 1900.

This scramble opened the door to the missionary's need to 'civilize' and 'enlighten' the population in this primitive nation with the infiltration of these missionaries came churches and schools, both of which were instrumental in the colonizing process.

Socially speaking, in the Igbo society, the men are dominant and the women are subservient thus the society is polygamous, and social prestige is accorded to a man that can afford to support many wives. having Children are a sign of virility and masculinity as well the Conversations that contains ritual – palm-wine, kola nut, alligator pepper – and proverbs.

In the Political Context, before any basic decision is made it is necessary to be Approved by the entire clan .

Egwugwu, the agent who represents the ancestral spirits, are integral in administering tribal justice. And Ndichie, the elders of the village, that their reputation is respectable and have a place of reverence in the clan and their advice is respected and honorable . Furthermore, The priests' decisions are never be impeached owing to get their power from the Oracle, so that makes people never be in doubt .

Anthills of savanna is Achebe's fifth novel, that was published 21 years after his fourth novel in 1987. In between the publication of his fourth and fifth novel, he wrote lesser known poetry anthologies that were not very well acknowledged. *Anthills of the Savannah* was said to renew Achebe's desertion status in Britain.

In this novel, the socio-political commentary set in the fictitious nation of Kangan. The story begins with the readers being treated to an inside look into a presidential cabinet meeting. It is revealed that the country has had a shaky two years of existence, having coming from a chaotic political upheaval, ousting a dictator from the highest office of the land.

One of the things is most attractive about the book was how Achebe portrayed the power of language. In many, many literary traditions, women for example are soft spoken or working the only power they have in their sexuality (Johnson, 2020).

Chinua Achebe as a Nobel Prize-winner, for example, writes in the traditional novel form in a personalized way that draws from the deep resources of his Nigerian heritage. In his book *Anthills of Savannah: Nigerian Novelists* observed that beginning in the 1950s Nigeria experienced “the flourishing of a new literature which has drawn sustenance both from the traditional oral literature and from the present and rapidly changing society.”

He was born during Nigeria's colonial years, a period of tremendous conflict and sociopolitical change. Achebe grew up during the ensuing period of nationalist protest. Once Nigeria gained independence in 1960, vestiges of the colonial years remained, including borders, language and new political ideas and structures.

Looking at this Political Instability that Growing up in Nigeria, Achebe saw for himself how disruptive social upheaval and political instability are and how they affect every facet of a society. he creatively Weaves the plot of the novel in more compatible way with his country situation to be his finalist novel for the 1987 Booker Prize for Fiction, that has been described as the most important novel to come out of Africa in the [1980s]

Conclusion

Achebe's manipulation of various narrative voices demonstrates that history is more than a set of events in the past to be told; it is also the feelings and ideas that different people have about these events. Critics also agree that Achebe keeps the integrity in his character by writing it in the English language without sacrificing In his mother tongue, however, the frequent use of NEP in his novels creates a problem for some critics who felt it might isolate Achebe's readers all around the world.

2-An Overview of Code switching term

Most African countries such as Ghana, Nigeria, are bilingual countries because of language contact factors such as commerce, invasions or migrations which resulted linguistic outcomes such as pidgins, diagnosis or code switching.

Code switching as indicated is one of the major outcomes of language contact and since its inception, many people have defined it in widely varied ways. Code-switching is the use of more than one language, variety, or style by a speaker within an utterance or discourse, or between different interlocutors or situations (Romaine, 199)

(Gardner-Chloros, 1997) Agrees that the term code switching is ambiguous and there is no clear and cohesive definition to account for all the cases Where Code switching occurs. He defined this term as “the use of more languages, in same conversation or utterance “ Myers, Scotten (1993: 1). also defines Code switching as “ the alternation of Linguistic varieties within the same conversation”. while (Muysken, 1995; Muysken, 1995)’s definition of Code Switching is “the alternative use by bilinguals of two or more languages in same Conversation regarding the different forms of bilingual Behaviors under subsumed cover” .

.This central issue in bilingualism research subsumes different forms of bilingual behavior such as switching that occurs between the turns of different speakers in conversation ,another occurs sometimes between utterances within a single turn and sometimes even within a single utterances.

At this point some terminology is useful; thus (Muysken R. A., 1987) (p;118) mentioned three types of switches textually, Namely : Intra- Sentential switches, inter-sentential switches and tag switches

- 1) Intra-sentential switch occurs in middle of sentence as in “ I start acting real Coriosa” this type of intimate switching is often called code mixing

He emphasizes its occurrence “within the sentence itself and more complicated than the other two types, this is due to the strong possibilities that linguistic interference may be involved in process of CS ”. also (Thomason, 2001) (32) puts this types as the act of switching codes between sentences and clauses or “at sentences boundaries”

- 2) Inter- sentential switch occur between sentences, as their name indicate the last type refers to the alternation in single discourse, Between two languages where the switching occurs after a sentence in first language has been completed and the next sentence starts. With a new language .as in that example: Why are you there? arm man (poor man)(07)

- 3) Tag switches involve an exclamation Of tag or parenthetical in another language than the rest of the sentence, an example is OYE, When! at the bilingual of the text the tags serve as an emblem Of the bilingual character of an another monolingual sentence that’s why (Poplack, 1980) has named this type of switching emblematic switching .and referred it to the use of tags repeated by bilinguals, particularly in ethnic context ,she adds that since they are grammatically detachable in sentence, these kinds of switching are used more frequently than other two types . furthermore, According to Romaine (1992: 122), tag switching involves inserting a tag in one language to an utterance which is in another language. This switch involves the use of single words, tags and idiomatic expressions from one

language in another. It is also can be said that it is a combination of English exclamations and Indonesian words.

(Gardner-Chloros, 1997) Emphasizes that code switching can occur not only Between languages but also dialects as same language .In the same context. Code Switching (CS) can be defined according to (Gumperz, 1982) (95) as” the juxtaposition within the same speech exchange of passages of speech belonging to tow different grammatical systems on subsystems” He goes to say that CS is alternating between two or more language within the same interaction as a hyponym to replace CS , but it is slightly used in that sense, the term alternation is in fact used in literature to refer to samples or utterances of language to be replaced through sentence, and it is mostly but not always Associated with longer stretched CS.

The term insertion according to (Muysken L. M., 1995) in contrast, mostly will occurrences of single lexical items from one language into a structure f form of the Other language in this sense the term represents two distinct but generally accepted processes at work in CS utterances, it is clear that there are different definitions given by different researchers of the term of CS and for the purpose of this study, it seems wise that the definitions of Gumperz and mylroy and Maysken types divisions are more comprehensive and relevant to this work.

3- Why Do People Switch Between Languages?

The sociolinguistic literature has been discussed extensively why do people switch languages one of the reasonable things that makes the bilingual speakers are most conscious of. Switching languages is the referential function. because it often involves lack of knowledge of one language or lack of facility in that language on a certain subject the bilingual speaker switches to the other language where may be more appropriately discussed and introduced thus, a specific word from one of the languages involved may be semantically more appropriate for a given concept. This type of switching is the one that bilingual speakers are most conscious of. When asked why they switch they tend to say that it is because they do not know the word for it in the other language, or because the language chosen is more fit for talking about a given subject.

An examples of this as (Pieter, 1987) stated, are radio or television news broadcasts for immigrant groups. Usually the immigrant language is used, but at many points words from the majority language are introduced into the broadcast to refer to concepts specific to the society of the country of migration.

And bilingual speakers switches languages to serve a directive function in that it involves the hearer directly This being directed at the hearer to exclude him from a portion of the conversation, or to include that hearer more by using her or his language for example when parents try to speak a foreign language when they do not want their children to understand what is being said. To make up a language of their own to exclude their children as well, they may have to switch to their children's language to join them in an interaction.

Moreover, speakers emphasize a mixed identity through the use of two languages in the same discourse. An example is Spanish-English code switching in the Puerto. bilingual Puerto Ricans in New York are fluent, their conversations full of code switching is a mode of speech by itself, and individual switches no longer have a discourse function. This function is presented by (Poplack, 1980) , he in particular has stressed the expressive function of code switching however This function may not be present in all code switching communities, hence switching may serve a metaphorical function by which two or more speakers reassure themselves that not only are they being listened to, but they are also being understood. This type has been called metaphorical switching by Gumperz and Hermindez·Chavez (1975). Think of the standup comedian who tells the whole joke in a standard variety, but brings the punch line in a vernacular type of speech, e.g. an urban dialect.

The meta-linguistic function of code switching comes into play when it is used to comment directly or indirectly on the languages involved. One example of this function is when speakers switch between different codes to impress the other participants with a show of linguistic skills (Scotton, 1979). Many examples of this can be found in the public domain: performers, circus directors, market salespeople.

Code Switching is not an isolated phenomenon, but a central part of bilingual discourse, as a number of definitions have been shown from a sociolinguistic perspective hence, a sociolinguistic typology of code switching communities, focusing not only on who switches but also on why people switch, so that is one of the research priorities for the immediate future

4- Morphology and Syntax OF NPE and Igbo Language

Morphological and syntactic variation in African English occurs as the African user of English continuously attempts to bend the English language to reflect the structures of African indigenous languages and the preference of many Africans for structurally simplified sentences owing, on the one hand, to the convergence between African languages and the

English language and, on the other hand, to the inadequate exposure of many Africans to the English language.

4-1 Morphological Variations:

Various constraints and models regulating intra-sentential code switching (the type most interesting from grammatical perspective) have been proposed and tested with the result that some cases appear to fall under one constraint, and others under another, this by itself unsatisfactory.

Myrooy and Muysken couldn't know in any systematic way how different the models proposed are neither intrinsically nor in their predictions it should be mentioned at this point that many of studies don't make the constraints or models very explicit limiting themselves to descriptive statements, therefore an account is needed of the grammatical notions relevant to code switching, these notions can be used both according to (G. Faraclas, 2005) in order to characterize specific instances of intra-sentential switching to relate various proposals in the literature to each other.

In this context, there were many common verbs construction discussed in the analysis, thus these construction forms are identical to forms in the material discussed, however, some construction forms are deviated from the pattern and have been counted.

4-2 Verb Morphology in Nigerian Pidgin;

Verb morphology in Nigerian Pidgin cannot be sensibly discussed without an understanding of what has come to be called factitive tense/aspect/modality, which is assigned to verbs according to their value for the stative feature.

Realis modality may be overtly marked, however, when the speaker wishes to reassure the hearer that what is being said is an accurate statement of objective fact, unaffected by the speaker's personal ambitions, value judgments, feelings (202) If a verb is not otherwise marked for tense/aspect/modality by auxiliaries, adverbials of time, or other contextual elements, it is assigned factitive tense/aspect/modality values by default (184)

4-2-1 Tense in NPE;

__The present tense in NPE: according to NICKOLAS, there is no formal means available to mark present tense (190); . Incomplete aspect is normally utilized for this purpose.

Ex1 : A de haws

I am home

__The past tense: Factitively, nonstative verbs are past tense by default. The past tense marker *bìn* may be used with stative verbs to show past tense: (191)

Ex1: A *bìn* de haws

I was at home

Ex2: A go haws.

I went home.'

For the Future tense ; The irrealis modality auxiliary "go" may be used with any verb either to show irrealis modality or to mark future tense(192)

it is possible to use go to mark the future tense :

Ex: A go de haws

I will be home

4-2-2 Aspects in NPE: concerning the aspects in NPE ; the rules fall into three aspects where past situations with present relevance are indicated by using adverbs, completive auxiliaries and derived modifiers (195)

- plurative aspect:

A bin don like it

I had like it .

- present perfect tense

our time don(e) de finish

our time has nearly finish .

- future perfect tense

A go don eat

I will have eaten.

4-2-3 Derived Modifier : in NPE , the derived modifier nouns from nouns as ;

Ex: I get flowrs

I have flowers

The derived modifier noun from verbs :

Ex : I don sick

I've became sick .

4-2-4 Imperative Form :

Imperative sentences are normally identical in form to declarative sentences, except for the fact that the indicatore (make) occurs before the subject imperatives.(22;Nickolas)

Ex1 make di woman give me nyam!

'Let the woman give me yams.'

Ex2 A beg, (make you) go fam o!

'Please go to the farm.'

4-2-5 The NPE Morphophonemic Variant of The English Word

The following syntactic variations are according to (D, 1995) that are demonstrated as follows:

a) Undifferentiated tag questions: In English, tag questions are formed by a rule which inserts a pronominal copy of the subject after an appropriate modal auxiliary, for example, 'John broke the glass, didn't he?' However, many Africans, especially those with little or no formal education, often fail to Differentiate the tag structures of English sentences for example

1) Víctor he's twenty-one January, isn't it?
(...isn't he?)

(b) Double Subjects: These constructions involve the subject of the sentence as focus and an anaphoric pronoun as subject : for example;

2) Víctor he's twenty-one January...

(c) Progressive aspect with habitual action: This can be explained as the use of the progressive aspect with stative and action verbs where standard English will employ the unmarked present tense of the verb as 3) discussed in verb aspects above

(d) Subjectless sentences: this is the tendency of African users of English to delete the dummy subject "it" in discourse structure and to use the topic as in example

4) ____ Is from the goat, this milk we drink.

(e) Non-inversion of subject and auxiliary in interrogatives: African users of English often employ rising intonation at the end of clauses to indicate Interrogation more frequently than do speakers of Standard English, who tend to prefer sentence inversion, for example

5) Why you must get your 'month' but I'm short?

(f) Reduplication: The reduplication of items belonging to various word classes "is Used for emphasis and to indicate continuation of a process for example;

, 6) Small small village. Is quiet there for black people

(g) Deletion of auxiliary and copula verbs: There is a tendency to dispense with tense markers in the verb where context or where another grammatical feature is adequate:for example:

7) You ____right. I think about it and you____ right. Tonight I__ find Hilda and say__ sorry. And____ make promise I won't beat her no More.

(h) Resumptive references: In this instance, the subject of the resumptive anaphoric pronoun is explicitly stated as a topicalization strategy. Ordinarily,

the subject should have been conflated with the pronoun, for example:

- 8) The milk we drink, I don't know if Gina she's going to like it
(I don't know if Gina is going to like this milk)

(i) Pronominal substitution: In English grammar, the subjective case of the pronoun (e.g. I, we, he, she) is employed to function as the subject of the clause. However, in African English, the distinction between the subjective and objective cases of pronouns is often effaced because most African languages do not depend on word inflections to signal case relationships in the noun phrase as in the following example:

- 9). If me and Miriam bump into you and Hilda
(If I and Miriam bump into you and Hilda)

(j) Tense: African English differs from standard English in that it is not bound by the sequence of tense agreements which characterize formal, especially written, standard English. In the following examples, no suffixes are added to mark the past tense form of the verb:

- 10) It's finish between us

(k) Concord: Since most African languages do not depend on verb inflections to mark person and number, this tendency is sometimes transferred to English usage: for example:

- 11) You was gliding with style, Boet Sam

(1) Deletion of '-ly' morpheme in manner adjuncts: Since many African languages form manner adjuncts through reduplication of lexical items, as in the following example:

- 12) She can't move them quick enough.

5- Igbo language Semantics

5-1 Igbo Language Features:

Because of the balanced bilingual has the option of integrating his utterance into the patterns of other language or preserving its original shape, items such as Igbo lexicon that interwoven in the main texts are features of “expanding the frontiers English” and which preserve igbo morphological patterns are considered as inter- sentential code switching in that study along with italique police. Hence some features distinct the igbo language as its tonal system, the igbo or constrastive pitch as it is called sometimes has a tone notation as follows;

High tone ,the syllabus left unmarked a

- Low tone à
- Mid tone à. i
- High falling tone within a syllabus
- Mid falling tone within a syllabus
- Low rising tone within a syllabus (6) a short igbo grammar

Every igbo word in isolation has what may be called its inherent tone or tone patterns where in some cases tone distinguishes the meaning of two words which are otherwise identical in sound Ex;

- *Oke* “rate” .*oke* “ share”

Quite a few of the words and/or utterances included occur more than once, in the novel of TFA and they have been counted again every time they occur. Thus, if a word occurs twice on the same page, it has been counted as two instances. However, if a word or sentence is chanted repeatedly without interruption, it is looked upon as one instance. An example of this is:

“ *Umuofia obodo dike* „ it was in beginning a name of clan . then .” *Umuofia obodo dike! Umuofia obodo dike!*” (88) it is simply translated as “ the land of brave” because it looks upon as a repetition furthermore; Several sentences can also be looked upon as one instance, if they are uninterrupted. For example:

“*Agbala do-o-o-o! Agbala ekeneo-o-o!* which means The village playground (TFA 31)
For further Pronunciation Guide 1. in Chinua Achebe’ TFA in appendice 1

5-2 Examples of Igbo Lexicons

-human consumption of various substances:

Sok . fruit

chu meat fish

-body part terminology

Hed. head

Nel. Finger (nail)

Kata. Pus

Hat. heart

Nyash. buttocks

Kinship terminology

Met. co- wife

Inlo In law

Onkul. . Uncle

PapaTm. Grandfather

The examples from nickolas p (277)

5-3 Igbo Emblematic

Because words as African origin were often felt They are stigmatized in the new world , Achebe Chinua used the Igbo words so that it is not particularly Vulnerable to being lost if it is not already adopted into the dictionaries as in Igboanusi , Herbet (A dictionary of Nigerian English usage)(2002). to not immediately be replaced or removed the insertion as Igbo vocabularies in the main texts would make them convincing of reanalyzed in terms of supersrtate language as English .

Igbo language insertion in the materials serves to accommodate African thought-patterns through an emblem of the bilingual characters an otherwise involved tag switching that is freely moveable constituents anywhere in the sentences without fear violating any grammatical rules. Such Tags as the Igbo interjections, the Character and Place Names and idioms(chants, proverbs) normally occur at boundaries as intensifying strategy to emphasize the utterance and to hold the listener's attention and move the action forward(ariffin & rakik-galea2009)

5-3-1Interjections usually take the form of exclamation which are exclamatory words usually separate themselves off form the rest of the sentence to form a a phrase stress examples (G.Faraclas, 2005) (p;275)

A) chay !

cheyi ! These are exclamatory Words

B) Na' wa o' !

Wow ! these are exclamatory phrase

5-3-2 Parenthetical emblems are adjectives that used to describe how someone says à line, these words appear in the middle of parentheses (as the indicated chants)

Conclusion

Throughout this chapter we will be able to demonstrate the features of the novels historically and culturally in addition to the overview of what is code switching and what are its types and functions, further to the morphological and semantic features of Igbo language and Nigerian Pidgin English (NPE) structures that will be examined in the materials under study

Chapter 3

Analysis and Findings

Introduction

In this chapter, the study examined the verb phrase constrictions in English Nigerian pidgin, it looked at tenses and aspects according to Nickolas.G Faraclas as lecturer in linguistic, also it examined if Achebe used the norms in the way Nickolas described or if he created his own way of expressing the verbs in his language, the data to analysis referred to Achebe's novel of *Anthills of Savannah* that deals with life of Igbo in village and in bigger cities. An (11) extracts under study express the intra-sentential switching. In addition to some forms of imperative to request or demand someone to do something or to present habitual or Instantaneous action.

Regarding the verb constructions in Achebe's main texts, the analysis focused on the verb phrase meaning instead of translating the whole sentence.

The study examined the pragmatic effects of lexico-grammatical resources through the use of numerous devices (D, 1995) and examined if the African writer Chinua Achebe evokes the cultural Igbo in which the novel background takes place. And how he used the intra-sentential Code Switching type in a narrative texts, thereby to explain how texts may be presented and how Achebe makes his readers arrive at certain interpretations of his anthills of savannah novel

For the Igbo lexicon, this study was referring to Achebe's novel of *Things Fall Apart* it is the one Achebe's novels most focused on Igbo life and society, therefore it was suitable choice for studying the lexicon, the analysis shows number of examples that included of instances of Igbo words and examined how the insertion of these words and phrases can be understood by the reader who does not speak Igbo.

In this study we operationally identify two major categories of the third form of Tag switching namely Interjections and parenthetical, we however observed in tow novels the exclamatory words are restricted while the parenthetical in other languages is widely used in the main texts,

The Intra-sentential Switching

Here are examples from the main text demonstrate how Achebe inflected the verb phrases in past, present and future respectively:

Extract 1: “tell me one thing you done reading” (144).

Extract 2: “I done tell you this no be time for cry” (183).

Extract 3: “my friend de drive taxi like myself” (143).

Extract 4: “Dem talk say make moslim no dance when Christian de sing” she asked in resirn (235).

Extract 5: “which machine? I tell you say I get machine? ” (203)

Extract 6: “why i go tell you” (146).

Extract 7: “Ah madam I no know say I go find you here, self” (143).

Extract 8: “why you no find me here? ” (143).

Extract 9: “Driver, kick mato make we de go I beg you” (42).

Extract 10: “Make you shut your smelling mouth there, Mr lauyer” (137).

Extrac11: “quick make we de go” 201

The past form in NPE depends on the contexts in the standard English as well the form don+

infinitive is used mainly to make a completed action as in (11) and (12) this occurs with what Nickolas mentioned about aspect “done” in indication to express an action which has been completed with present relevance.

The present form was the predominant in the main text, though these was not completely occurred. The form de + inf used for presenting habit continuous actions as in (3), the action of deriving is habitual, as well (4) is denoted that Muslims didn’t dance while Christians singing, also singing is a ordinary action.

In The main text, the common use of the verb “get” instead of have/has, however it has included in rules according to Nickolas as derived in modifiers, these forms occurred many times in the material researched, it is not correct in standard English but accepted in NPE as in(5).The indicator “go” in the NPE in form of go + inf, it occurred prominently in the main texts .the other forms were used and deviate forms which Nickola didn’t mention.

In (6) the form is used to demonstrate future tense, moreover the other sub-forms in the main texts as in (7) and (8) have constructions seem to express past instead of future. (7) Example would probably mean I didn’t know I was going to find you there?

(8) Examples would probably mean why would you not find me here? In second line the verb did to express past is elliptic but express future, it could be translated to Standard

English into I would find you here”. Because go + find still expresses the future and since barley the sub-forms don’t matched to what Nickolas said, we can see that Achebe has also used more personal forms for expressing future, so that Achebe alters the function of such forms.

Achebe, therefore, used the sub-form make+de+go to beg as in (9), and used make+inf for more brusque orders (10), in (11) is an example to represent more instantaneous action that will take place. These forms are used as a sort of imperative or requesting form. The original use of de + inf is different to the use of Make + de + inf since this construction is not mention by Nickolas it seems to fit Achebe’s purpose in insertion of his personal style

In Anthills of Savannah, the use of NPE is manifested throughout the novel and preserved for all characters categories not only for illiterates. As the examples demonstrate the variation of Achebe’s language as follows:

1. “ I am very, very sensitive about this, don’t mind admitting it” (94)AOS
2. “plenty, plenty I been see am long time my dear”(97)
3. “You de craze well, well “(97)
4. “You no know am, so make you wait small” (237)
5. “How mama be today” (158)
6. “Sorry. You done take am go hospital “(158)
7. “But , na we de causani, na we own fault” (39)
8. “I no blam you at all “(39)
9. “you for de kick me about like I be football ?”(39)
10. “ even my mama wey de sick hear am small for six o’clock news from wur nighbour him radio “ (158)
11. “but me I go chemist for buy medicin for am” (158)
12. “we jus wan sidon for house” (69)
13. “na this oga we sidon quit so na him do am .na him make I follow my friends come salute am “(145)
14. “I beg make you no flash light for my eye , wayting” (41))
15. “Elewa!she said “ you no fit carry on like this_o” (183)
16. “If you no want save yourself then make you save the pikin inside your bell you hear me? “ (183)

The examples (1) and (2) the character emphasis his idea by using Reduplication in such words While in the second example there is a deviation in the tense which no suffixes

are added to mark the past perfect tense form of the verb the formal use in SE is “I have been seen “ In the third example we note that the character use reduplication further to the Deletion of “y morpheme in the adverb which is suitable to say in SE “you are really crazy “.even the example (13) the ‘ly’ suffix indicator of adverb is deleted .

In the example four, the auxiliary (do) is deleted and there is no use of the right pronoun that employed to function as the subject of the clause. The character didn’t make the distinction between the subjective and objective cases of pronouns that is effaced in the previous example thus he would to say “you don’t know me ,so wait a little bit .here the pidgin English is embedded in its Non-dependent on word inflections to signal case relationships in the noun phrase as(wait small). As well in 8 example in which the character deleted the auxiliary instead to say “ I don’t blame you at all” to be correct.

The character uses pidgin English in example (5) with no concord Since he doesn’t depend on verb inflections to mark person and number, so in SE it is correct to say “how is mama today” . Further to the inversion of subject and auxiliary in interrogatives though the character in pidgin context depends more frequently on the intonation at the end of clauses to indicate Interrogation. Further, the example (9) the character likened himself to the football in kicking act, so It is advisable to say “you are kicked me about like am I football?” naturally with the inversion of subject and auxiliary in interrogation.

The example (6) is a subjective sentence where it is easy for the character to say “sorry “ instead of saying in a formal sentence “I’m sorry” and this is not for an apology but for a request for help to go to the hospital.

Although the vocabularies are inappropriate in the seventh example, the context is understood in terms of the conditions that make up this idea in this statement, and from where it can be fully understood and evaluated. Thus it is appropriate to say “but it’s because of us, it is our fault” NA here means in Pidgin English “it’s”.

In Example (10) there is no suffix is added to mark the present tense form of the verb and also inappropriate Pronominal substitution as personal and possession pronouns ; And therefore ,It is favorable to say: “ even my mama where she is sick , hears with me. For six o’clock a little bit news from our neighbor’s radio .“

Double Subjects involved in example(11) which is suitable to say “but I go to chemist for buy medicine for me”. And the deletions of morphemes or letters from the morpheme is appeared in pidgin language of the character as in the example (12) which is proper to say; “We just want to sit-down for house” In addition, including the forms that look as they simply

are “a shortened version of the original word with a slight pronunciation difference” for instances: sidon (sit-down), wit (wait), quit (quiet)

“It is oga we sit down quietly. So it is him who makes me follow my friend to come salute me” is the appropriate translation of the example (13), due to the repetition it contains and the resumption of result, the explicitness of pronouns. Otherwise, the example 14 regards in a way of asking the driver to not flash light for her eyes, she uses the form “make” + infinitive in negative to mark the imperative form .

The double subject is involved in the example (15) this construction appears in various pidgin conversation as focus and an anaphoric pronoun as subject , whereas the 16 the example put up with auxiliary elliptic and no inversion to indicate the interrogation form with the appropriate changes in tense, therefore , it’s convenient to say; “If you don’t want to save yourself then save the pikin (child) inside your bell, are you hearing me? “)

Conclusion

Achebe has found that the use of English altered to suit his surroundings in Nigeria, thus, his use of NPE can be effective in achieving this aim.

NPE became in *Anthills of Savannah* a genuine reflector of that history, moreover Achebe in this novel explores further the potential of NPE to deal with new social and historical realities thus he successfully uses NP as an effective strategy in depicting the ever-changing west African realities .be it used positively by postcolonial writer. Achebe defends theoretically the linguistic status of NP with his literary work under discussion .he convincingly demonstrates how NPE takes on more functions as a language in Nigerian context

Consequently, he shows how his language switching can be used by an African writer as a positive and reflective strategy to appropriate the empirical language and to present the African reality.

Inter-sentential Code Switching

In view of the mutual relationship between the reader and the author via the text, it refers that the reader who shares the same linguistic and cultural background as the author in terms of all codes employed in the text as the Nigerian people, The Outside Reader accordingly, is a reader who cannot comprehend as well as the Nigerian reader ,at least to some extent, the codes of the embedded language in the text. The categories of foreign codes employed by the author are, then, applied to the Outside Readers, because the Nigerian readers have full access to the text’s codes.

In the main text, 6 instances of Igbo lexicon were captured in 6 passages from different pages, all those instances in Igbo language are italicized in the main texts and they have been translated in many ways.

The most prominent occurred words are *Obi* and *Egwogwo*, while the other Igbo words had variance in occurrence. In the main texts, the code switching appears in the alternation of Standard English language to Igbo language in single passage. Inter-sentential code switching as the second type found in the data, this form of CS is done when the standard English was altered to Igbo language where SE sentence has been completed and start the next with the Igbo language.

These groups of examples are from the novel of TFA as follows:

Example 1 : “*Okonkwo*’s prosperity was visible in his household, he had a long compound enclosed by a thick wall of red earth, his own hut, or *Obi*, stood immediately behind the only goat in reducal” (19).

Example 2: “he would speak to him after the *isa-ifi* cermemony, the youngest of *Uchendv*’s first sons, *Amikw* was marrying a new wife” (p135).

Example 3: “In iron, sounded setting up a wave of expectation in the crowd, everyone looked in the direction of *egwugwu* house” (p19).

Example 4: “*Ekwifi* believed deep inside her that *Ezinma* had come to stay, she believe because it was her faith along that gave her own life meaning, and his faith had been strengthened when a year or so ago a medicine-man had dug up *Ezinma*’s *iyi-uwa* everyone knew she would live because her bond with world of *ogbanjie* had been broken” (p)

Example 5: “*olio du aru ijiji-o-o !* the one that used its tail to drive flies away ! ” (p120).

Example 6 : “these outcast or *osu* seeing that new religion welcomed twins and such abomination” (p 106).

In Ex (1) Achebe didn’t only code switches from SE to Igbo language in single passage but also provided an explanation to the new inserted word, as well many words/phrases are translated by Achebe himself partly in the main text as in example (Ex2), and partly in the end of the his novel.

In the main text he proceeded or followed the Igbo words by an explanation. Furthermore, most Igbo words that Achebe inserted are local words with no real equivalence in English

Ex(3) For instance “*Egwugwu*” that concerns the religious believe in Igbo tribe in some way it is a loanword for who impersonates one of the ancestral spirits of village.

The Igbo words that are untranslatable and are mentioned frequently in Achebe's first novel is *egwugwu*, unlike the Igbo word *obi* which Achebe uses alternatively with *hut*. the word *egwugwu* cannot be replaced with one single English word although the term *Egwugwu* is explained in glossary at the appendices 1. And the illustration of *Egwugwu* traditions occupies two pages in text (88-90 ch 10) (Achebe c. , 1958).

Glossing in these two pages can be accomplished in the framework of the dialogue between the characters. By using this strategy, the author attempts to explain embedded Igbo words such as *Egwugwu* through the narrative or in the dialogues between the characters. This technique integrates the Igbo codes more fully into the English narrative instead of isolating it,

Later on, Achebe uses the term *Egwugwu* without no further explanation throughout the text. He acquaints his readers with a considerable number of Igbo words and traditions gradually without confusing the readers with Igbo grammar or syntax

Another dependable way to easily insert the Igbo words in the main text is to depend on its context even without saying never what it means exactly (Ex4) this aimed to make inferences or emphasize conclusions.

In (Ex6) and (Ex5) , Achebe used an Igbo word and phrases by translating those inserted instances instead of simply mention then in one equivalence words he used the Igbo phrases/words in metaphorical way as a form of code switching for developing vocabularies.

Conclusion

The abundance of Igbo words and utterance in things fall apart demonstrates Achebe's care in applying language strategy Intra-sentential code switching and his desire to be true to reality. his novel depicts the Igbo society by the departure from the imperialist language into his mother tongue to introduce his Igbo ideas where there are no English equivalents to convey the same ideas, thus he intends to switch language and insert Igbo coloration in English

It is very appropriate for Achebe to use Igbo words in his character speech to better fit into the context. The Igbo words and utterances give the readers a vivid picture of how the Igbo people experience the world around them

Tag Code Switching

The real words and literary names are used frequently by Achebe in his novels such as these examples from both novels: things fall apart and Anthills of savannah: *Okonkwo Unoka Ikemefuma and Orico Ikem Okoh Elewa*, thus they coined by him to suit his agenda or

symbolic mission Achebe shows costume, especially African values and attitudes through his use of real name to serve particular thematic and stylistic purposes in the text, such studies can examine the etymology of these names and their contextual relevance (Odebunmi, May 2008)

The place names as Savannah and the Anthills are a very relevant metaphor for the novel ,Savannah The nation of Kangan is embodied by the people's pride and joy and their defense to their homeland, mostly seems like an anthill is for ants.

Therefore, when the leader Sam threatened the nation's security , the people band together in droves (which once again reminiscent of ants in their unity and number for protection), and overthrow him to re-establish the nation to its lawful status and position. (AOS).

Nicknames in Anthills appear as clipped forms, coinages and abbronyms, for example; 'Regie' is the only clipped form in the text.(p11) It is shaped from Reginald, where 'nald' is removed, and the final "i" is complemented by "e" to give it a good orthographic and elegant face: "Regie".

Other coined nicknames include in the text, "MM" is a simple abbronym, formed from the initial letters of "Mad" and "Medico". "B" is also a simple one formed from the first letter of Beatrice. But "BB" is a complex abbronym, as its formation does not follow logically from the longer name, Beatrice; the second "B" is an arbitrary selection.

The institutional names in Anthills are sourced from Jewish and Igbo cultures, and are linked with Christianity, Islam and the Igbo traditional religion .Christ, Jesus, Jehovah, Jehovah Jireh (Christianity and Jewish), Idemili, Udo Eke-Idemili and Agwu and Allah (Islam). The only titular name in the text is Nwakibe. For example: during the naming ceremony, as Agatha (a Christian) sings, Aina (a Muslim) joins in the dance. This activates the question from Beatrice;

: "Abi Aina no be Moslem "(p. 234). to which Elewa answers:

"na proper grade one moslem," she replied wondering by way of a puzzled look what the point of the question was. then she seemed all of a sudden to discern the questioner's difficulty.

"Dem talk say make Muslim no dance when Christian de sing?" she asked in return. Beatrice closes the transaction by joining in the dance, saying to herself: Well, if a daughter of Allah could join his rival's daughter in a holy dance, what is to stop the priestess of the unknown god from shaking a leg? (p. 235).

"Allah" is here selected to complete the three religions represented in the gathering.

Agatha symbolizes Christianity, by being coupled with Jehova; Aina symbolizes Islam by being associated with “Allah”, and Beatrice stands for traditional religion by her connection with “the unknown god”. Achebe’s visualization here is a unification of all the three religions in Nigeria, a singular factor that, is envisioned, can remove undue differences and bring peace and progress into the polity. In other had The people of the Igbo, like many cultures, take the naming of their children seriously. One old Igbo proverb states that “When a person is given a name his gods (or spirits) accept it.” (Wieschhoff 212)

In the Igbo it is believed that the name shapes who a person is to become and it is no different in Chinua Achebe’s *Things Fall Apart*.for example:

Names mentioned in *Things Fall Apart*

- “Onwumbiko-‘Death, I implore you.” (Achebe 77)
- “Ozoemena-‘May it not happen again.”(Achebe 77)
- “Onwuma-‘Death may please himself.” (Achebe 77)

"Her deepening despair found expression in the names she gave her children." (Achebe 77) In the Igbo names often carried a meaning such as the one pointed out here in 'Mother is Supreme'. Sometimes a name was used to honor a fallen ancestor, or as a plea to restore harmony to the family. Other names are given in hope that a child will form their ideals around

This seems to have happened in Achebe's naming of his characters in *Things Fall Apart*. In addition to the context of the plot that guides the reader to understand how this exclamatory words and phrases in TFA could convey sadness, anger, or sorrow for example:

Umufia Kwenu ! (p.29)

Ee-e-e! (p.39)

Y aa! (p.29)

Conclusion

Achebe uses these real words as a pattern to represent his ideas or character status.where he could embodied the tag switching Through crystallizing concrete, visual terms and some abstraction he otherwise used as an identifying a deity, a tribe or nation, or a virtue or vice

Conclusion

Throughout this chapter we have deduced through our data collection instruments that the intra-sentential code switching in anthills of savannah embodied in the forms of verb tense construction in NPE , the inter-sentential code switching in things fall apart appeared in the insertion of the Igbo lexicons and phrases while the Tag code switching represented in

interjections and parenthetical words from both novels. Achebe's alternation of languages pivoted on his use of code switching types (Muysken L. M., 1995) therefore code switching as a linguistic device can serve him to easily interweave Igbo expressions and vocabulary without making the text incomprehensible.

Achebe has found that the use of English altered to suit his surroundings in Nigeria, thus, his use of NPE can be effective in achieving this aim.

NPE became in *Anthills of Savannah* a genuine reflector of that history, moreover Achebe in this novel explores further the potential of NPE to deal with new social and historical realities thus he successfully uses NP as an effective strategy in depicting the ever-changing west African realities. be it used positively by postcolonial writer. Chinua Achebe defends theoretically the linguistic status of NP with his literary work under discussion. he convincingly demonstrates how NPE takes on more functions as a language in Nigerian context

Consequently, he shows how his language switching can be used by an African writer as a positive and reflective strategy to appropriate the empirical language and to present the African reality.

. Achebe's personal style manifested in his essentially use of Nigerian proper nouns, and so that to show his ideal derogation in his writings.

General Conclusion

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Within these chapters, we have excerpted that the sociolinguistic situation in Nigeria built up different linguistic varieties, the main ones Hausa, Yoruba and Ibo ,and. The English as the colonial legacy that the colonial administrators and early missionaries have introduced, it is the official language of the country, almost entirely a second language, spoken with varying degrees of proficiency all throughout the country, and used as a means of instruction and teaching at the secondary and tertiary levels, and as the language of the administration, of the Government and of the privileged and the elite But the most idiosyncratic constituent of the repertoire of West Africans is Pidgin, one of the outcomes of linguistic contact in a polyglot society: it arises whenever people need to communicate, they speak mutually and commonly these unintelligible languages . Since the first Europeans arrival, Pidgin English has been used in Nigeria and has been employed all along the country as a diglossically Low language of informal oral communication, both an inter-ethnic lingua franca and a relaxed (comfortable) or repartee and joking language.

This situation has a very immediate impact on the make-up of literary works of bilingual and bicultural authors with immediate linguistic traces of bilingual and bicultural mosaic of textual creation as using NPE structures and inserting the Igbo lexicons in the main texts. Code-switching is a linguistic and cultural practice used by bilinguals in writing and speaking. This research examines the linguistic and cultural phenomenon of code-switching employed in Achebe's novels *Anthills of savannah* and *things fall apart* . We argue that Achebe uses code-switching types from English into NPE and Igbo language so as to address the concerns of Nigerian and maintain his Nigerian belonging. At the very beginning, we review of sociolinguistic situation and the Nigerian languages and we inspect the NPE and its status in society and literature then elucidate what is code-switching and adjust the types of CS .then briefly make clear the motivations why bilingual authors adopte this Code Switching as as a linguistic technique in thier writings . Thereafter, we focus on the author's background and expound the novels" sociohistorical and sociocultural background. The upshot of this research gives account of artistic, textual and cultural proficiency of Achebe's style in his literary writings .

through our data collection instruments that Achebe uses intra-sentential CS within the English sentences by Using NPE verb constructions that seems slightly complicated, along with his personal style in alters the verb phrase to suit his style and needs, creating a new verb construction that led to the high possibility of interference between the two

General Conclusion

languages which the case of interference in this type can occur at the phonological , morphological and syntactic levels which really make up the uniqueness of the pidgin language examined by differing from Standard English (SE). practicing this type of switching by Achebe is not particularly intrusive for his European language in his writing, it doesn't often appear to have any major violating in its grammatical structures the reason that Achebe's style fit in the grammatical characteristics of English language, in other words they agree grammatically with what linguistics refer to as constrains

The Intrasentential code switching in things fall apart appeared in the insertion of the Igbo lexicons and phrases as well as Achebe uses Intersentential CS in the texts. In order to make the conversation more realistic His exploitation of such code is a linguistic strategy that reflects his acute consciousness in using Igbo language as a barometer for social changes in Nigerian context , therefore he expects to make Igbo traditions be seen and interacted with the western world by depict an eclectic language in his novel Things Fall Apart (TFA). Wherein the Igbo ask how the white man can call Igbo customs bad when he does not even speak the Igbo language. An understanding of Igbo culture can only be possible when the outsider can relate to the Igbo language and terminology, his main motivation to switch to his mother language is its sociocultural relevance ,the translation of Igbo words placed in opposition to native words might indeed sometimes seem redundant and uninteresting while expressing words in indigenous language would be more coherent ,besides preserving meaning and reimburse for lack of sufficient terminological equivalence that enrich the text from stylistic point of view .

Tag code switching represented in interjection and parenthetical words from both novels .Achebe's alternation of languages which pivoted on his use of code switching type (muyskin19...) embedded in the Character's names and Place and the Igbo interjections

1- Some characters and places with Igbo names in the novels also represent Igbo traditions , names used by Achebe reveal the cultural and historical patterns associated with Igbo and the Nigerian language. This connection between names and cultural backgrounds turns Igbo names into codes that constitute marked choices. Although the names are hard to translate, the context might help to explain the meaning and value of using such names. However, in many cases neither the translation, if any, nor the context can express the significance of these codes.

2- Interjections are frequently found in Achebe's texts. Sometimes the use of such codes is not followed by a translation , but the context of the plot guides the reader to understand

General Conclusion

how this code, which conveys sadness, anger, and sorrow. The genuine artist causes us to reflect on our own lives, on the lives of our nations and the history of humankind as we read about individual characters in a novel. In Achebe's authorship character is intricately bound up with history and social circumstance. Okonkwo, Obi and Ezeulu are genuine characters with individual qualities and traits and yet their behavior is influenced by history and social conditions.

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Appendice 1

Things Fall Apart Pronunciation Guide 1. Chinua Achebe– CHIN-wa a-CHE-beh

2. Abame– AH-bahm-eh

3. Agbala– A-ba-lah

4. Akuke– AH-koo-keh

5. Akunna– ah-kou-N-nah

6. Amikwu– ah-MEE-kwou

7. Anene– ah-NEH-neh 8. Ani– AHN-ee

9. Aninta– ah-NIN-tah

10. Chi– CHEE

11. Chielo– CHEE-el-o

12. Chukwu– CHOU-kwou 13. Efulufu– EFF-ou-LEFE-ou 14. Egwugwu– EH-gwou-gwou 15. Ekwefi– ek-weh-FEE

16. Ezeani– eh-ZA-nee

17. Ezenwa– eh-ZENG-wa

18. Ezeudu– e-zeh-OU-doo

19. Ezinma– eh-ZEE-mah

20. Ikemefuna– ikeh-Meh-fou-nah

21. Kiaga– kee-AHG-ah

22. Machi– MAH-chi

23. Maduka– MA-doo-KAH

24. Mbaino– M-ba-EE-no

25. Mbanta– m-BAHN-tah

26. Mgbogo– m-BO-goh

27. Nneka– n-NEH-kah

28. Nwakibie– ng-WA-KI-be-yeh

29. Nwayieke– NGWAH-YEH-keh

30. Nwoye– ng-WOY-yeh 31. Obiageli– O-bee-ki-GEL-ee

32. Obierika– O-byeh-REE-kah

33. Odukwe– O-douk-WEH

34. Ofoedu– OFF-o-EH-dou

35. Ogbanje– og-BAHN-jeh

36. Ogbuefi Indigo– o-bou-EH-fee Eedeego

37. Ogbuefi Ugonna– o-bou-EH-fee ou-go-N-nah

38. Ojiugo– O-jee-OU-go 39. Okagbue Uyanwa– oh-KAE-bou-ou-YANG-wah

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- 40. Okonkwo– o-KON-kwo
- 41. Onwimbiko– ong-woum-BEE-koh
- 42. Uchendu– ou-CHEN-doo
- 43. Umueru– ou-mou-EH-rou
- 44. Umuike– ou-mou-EH-keh
- 45. Umuofia– ou-mwoff-yah
- 46. Umuru– OU- mou-rou
- 47. Unoka– OU-no-ka
- 48. Uzuwulu– OU-zoh-WOU-lou

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Appendice 2

Appendix 1: List of Igbo vocabulary and their translations **Igbo word**

English translation

Obi	(here) family house; main hall (Igb.)
Egwugwu	Masked people acting as the masked spirits of the ancestors of the clan. These are very powerful and frightening, and are held in the highest respect. (own)
Chi	A loanword for "one's own personal god" (Igb.)
Umuofia kwenu!	Exclamation (Umuofia is the clan of the people portrayed)
Ogbanje	Mystery child believed to be possessed by spirits, and likely to die young, and to reincarnate repeatedly to the torment of its mother. (Igb.)
Ozo	Igbo social rank, a title holder (Igb.)
Ee-e-e! iyi-uwa	Exclamation Small item with a strong connection to an ogbanje child. As long as this exists, the ogbanje child can keep dying and being reborn to torment its mother. (own)
ogene	musical instrument made of metal or iron, open at one end; also used by the town crier when he makes his rounds to proclaim an important announcement. (Igb.)
Yaa! ilo	Exclamation The village playground (TFA 31)
Agbala do-o-o-o! Agbala ekeneo-o-o-o! ekwe	wooden musical instrument, hollow inside (Igb.)
jigida	(Strings of) waist-beads (TFA 51)
umunna	Kinsmen; sons of the kindred; men born to the kindred;

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	direct male descendants; a group of men who are related (Igb.)
efulefu	Worthless, empty men. (TFA 105)
iba	Jaundice, or jaundice-like fever; high fever associated with malaria; fever in general. (Igb.)
agadi-nwayi	Old woman; a war medicine. (TFA 10)
agbala	Woman; man who has not taken a title (TFA 11)
gome gome gome gome	Sound of the ogene (own)
ndichie	Elders (TFA 10)
Ogbu-agali-odu	One of the evil essences loosed upon the

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Résumé

Les auteurs bilingues et biculturels ont un impact très dynamique sur la composition de leurs œuvres littéraires. Diverses techniques d'écriture pour capturer et transmettre les différentes facettes de la vie africaine. Comme en sociolinguistique, lors de la sélection d'une langue ou d'un dialecte particulier pour augmenter l'impact de la parole humaine, l'une des caractéristiques de l'écriture créative africaine est l'utilisation de l'alternance codique comme technique d'écriture, signification discursive et référentielle dans un texte. Cette étude examine le phénomène linguistique et culturel du l'alternance codique employé dans le cadre des romans *Tout s'effondre* et *fourmilière de Savannah* de Chinua Achebe. Nous discutons de l'utilisation du changement de code par Achebe de l'anglais vers l'igbo et le nigérian pidgin anglais (NPE) afin de résoudre le dilemme linguistique dans la littérature nigériane pour les lecteurs du monde entier, nous en déduisons en outre avec quelle efficacité et adéquation Chinua Achebe pourrait articuler la culture nigériane en anglais et comment il a habilement entrelacé sa langue maternelle dans ses œuvres créatives

Mots clés: sociolinguistique, l'alternance codique, langue anglaise, Chinua Achebe, NPE, langue Igbo

المخلص

يملك الكتاب مزدوجي اللغة والثقافة تأثيراً جدياً حيوي ناتج عن أعمالهم الأدبية بغرض نشرها على نطاق واسع للقراء على الصعيد الدولي. أجبر الكتاب الأفارقة في زمن ما على الكتابة بلغات الاستعمار الغربي عن طريق توظيف تقنيات كتابية مختلفة ومتعددة لجذب انتباه القراء ونقل مظاهر الحياة الإفريقية المختلفة. بينما في علم اللسانيات الاجتماعية، وعند انتقاء الكلمات من لغة أو لهجة محددة لزيادة تأثير الخطاب الإنساني، تبرز واحدة من السمات المميزة للكتابة الإفريقية ألا وهي استعمال التناوب اللغوي كتقنية كتابية ذات دلالة استطرادية ومرجعية في النص. تستقصي هذه الدراسة ظاهرة التناوب اللغوي الثقافية واللغوية، والتي وظفت في روايتين للكاتب "تشيونوا أتشيبي": "الأشياء تتداعى" و"كثبان النمل في سافانا"، حيث ناقشنا استعمال أتشيبي للتناوب اللغوي من اللغة الإنجليزية إلى لغة الإغبو وإلى اللغة الإنجليزية النيجيرية المحرفة لمعالجة معضلة اللغة في الأدب النيجيري للقراء حول العالم. علاوة على ذلك، استنتجنا مدى فعالية وصف تشيونوا أتشيبي للثقافة النيجيرية باللغة الإنجليزية وكيف حبك لغته الأم في أعماله الإبداعية بمهارة.

الكلمات المفتاحية: اللسانيات الاجتماعية، التناوب اللغوي، اللغة الإنجليزية، تشيونوا أتشيبي، اللغة الإنجليزية النيجيرية المحرفة، لغة الإغبو