

A Mixed Language in Okrika

BY

CAROL GLORIA WAKAMA
U95/40779

Department of Linguistics/Communication
Studies

Faculty of Humanities
University of Port Harcourt
Port Harcourt, Nigeria

November, 1999!

A MIXED LANGUAGE IN OKRIKA

by

Carol Gloria Wakama
(Mat.No. U95/40779)

**A RESEARCH PROJECT SUBMITTED TO THE
DEPARTMENT OF LINGUISTICS AND COMMUNICATION
STUDIES, FACULTY OF HUMANITIES,
UNIVERSITY OF PORT HARCOURT,
RIVERS STATE, NIGERIA.**

**IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR THE AWARD OF A BACHELOR OF ARTS
DEGREE IN LINGUISTICS**

CERTIFICATION

I hereby certify that this project has met the requirements of the Faculty of Humanities, University of Port Harcourt, Rivers State, Nigeria.

Professor Kay Williamson
(Supervisor)

Date
.....

Dr Ozo-mekuri Ndimele
(Head of Department)

Date
.....

Professor C.E. Nnolim
(Dean, Faculty of Humanities)

Date
.....

.....
(External Examiner)

Date

DEDICATION

This work is dedicated to my Lord Jesus Christ, for His unfailing love and inspiration, my intelligent sweet son, Master Collins Tams, my late father, Mr C.N. Ogbonna, my mother, Mrs E.T. Wakama Ogbonna, my brothers and sister and to my ever loving Hon. Clinton Tams.

ACKNOWLEDGEMENTS

It is very difficult if not impossible to acknowledge all whose patronage I received while writing this project.

However, I shall start by expressing my profound gratitude to those whose help are outstanding. First my utmost appreciation goes to God Almighty for seeing me through my career.

I wish to express my sincere appreciation to my motherly and caring Supervisor without who the completion of this work would have been an impossible dream. I am grateful to Mama Kay for suggesting this unique baby (topic) to me and for her assurance that the topic is useful academically. For supplying me with materials with which I wrote this project. I thank God for her unassuming and unalloyed encouragement. To crown it all she is really a God sent MAMA. She is the type of person who will go beyond her official time to make sure others succeed. A very generous person with an ineffable contributions that has made this work a success.

I would like to appreciate Dr Ozo-mekuri Ndimele for his jokes that gingered me up when ever I am in my supervisor's place to do my work. I shall not forget his brotherly advice, kindness and his receptive manner. How can I ever forget blocks and stones which is the tag given to linguistic students by Dr Ndimele.

My special thanks goes to Hon. Clinton Tams Tolofari for supporting me financially without a second thought in the dispensation of this work. My gratitude goes to my brother, Mr Innocent E. Wakama, for his moral and financial support, Inno you are indeed my sweet heart and mentor. Without your brotherly chastisement, I would not have gone as far as this. I also thank my course mates, Mr Emmanuel Amaegbe for helping me out with extra classes and giving me a guideline to my project, ~~miss~~ ^{Mr} Kepue Iskina, Helen Abhoro, Mr Augustus Fombo and my ~~best friend~~ ^{friend} Mrs Justina Nwosu.

How can I forget Mr R.S. Whyte for all his effort in a time when the journey was too rough for me. I thought the journey will not be over very soon, but with his encouragement the journey became nearer and soon it was over. My gratitude goes to Mr George Syder for typing this work and making sure it was good.

I am grateful also to Mr Ethelbert E. Kari for being disciplined, his disciplined nature gave me the strength to pursue my career seriously. Will I ever be forgiven if I fail to appreciate my loved son? Colins, mum will always love you. I also thank my landlord, Mr Anthony Amadi, for accommodating me for the period of my career.

ABSTRACT

This work describes the most essential aspects of the mixed language in Okrika. It is divided into five chapters.

First is the introduction, which attempts to justify the place of Okrika in linguistics. Here also, aspects of the sound system are mentioned. Finally, questions about the problems faced by speakers of the mixed language are posed. Chapter two is a review of literature, as well as a discussion of different views held by different people about mixed languages.

Chapter three deals with the arrangement of data in the languages concerned. Chapter four focuses on the analysis of data by describing the syntactic, lexical, morphological and phonological aspects of the mixed language in Okrika.

Chapter five is the discussion and conclusion of this work.

Table of Contents

	Page
Cover page	
Certification	ii
Dedication	iii
Acknowledgements	iv
Abstract	v
Table of Contents	vi
List of Abbreviation	viii
Chapter One Introduction	1
1.1 Background	1
1.2 Geographical location, population and occupation	1
1.3 The social organization of the Okrika people	2
1.4.0 Culture and language	9
1.4.1 Culture	9
1.4.2 Language	10
1.5.0 Language classification and the linguistic situation of Okrika	11
1.5.1 Language classification	11
1.5.2 Linguistic situation of Okrika	11
1.6.0 Okrika orthography and tonal system	13
1.7 Purpose of study	17
1.8 Methodology and data collection	17
1.9 Problems faced by the speakers of the mixed language	18
Chapter Two Literature review	20
2.1 What is language?	20
2.2 Views on mixed languages	20
2.2.1 Holders of the traditional view	20
2.3 Holders of the modern view	21
Chapter Three Data collection	23
3.1 Arrangement of data	23
3.2 Commands in the languages	24
3.3 Questions in the languages	26
3.4 Statements in the languages	27
Chapter Four Data analysis	31
4.1 Syntactic description	31
4.2 Lexis	35
4.3 Morphological description	36
4.4 Phonology	37
Chapter Five Discussion and Conclusion	40

5.1	Discussion and answers to questions in 1.9	40
5.2	The origin of the mixed language in Okrika	41
5.3	Conclusion	42
	REFERENCES	44

LIST OF ABBREVIATIONS

BVC	-	Bound verb complement
Det	-	Determiner
Dem	-	Demonstrative
Fem	-	Feminine
Hort	-	Hortative
Inf V	-	Infinitive verb
Masc	-	Masculine
Mod	-	Modal
N	-	Noun
NM	-	Nominal modifier
NPOS	-	Positional noun
Past	-	Past tense
Prep	-	Preposition
Pro	-	Pronoun
Prog	-	Progressive
Poss	-	Possessive
SVC	-	Serial verb construction
SOV	-	Subject object verb
SVO	-	Subject verb object
TAM	-	Tense aspect marker
V	-	Verb
Vadj	-	Adjectival verb
Vadj N	-	Adjectival verb nominalized
VN	-	Nominalized verb
Neut	-	Neuter

CHAPTER ONE

INTRODUCTION

1.1 Background

Wákĩřkê is identified as one of the Ijò-speaking areas of Rivers State. It used to be Okrika division, but when local government areas were created in the 1980s, it was attached to Okrika, Oyigbo, Tai/Elemé Local Government Area. In the early 1990s it was given its own local government area called **Wákĩřkê** Local Government Area, while some of the communities are in Port Harcourt Local Government Area. For example, **Ókúrú, Àmádí, Òzúbòkò** and **Àbùlòmà**.

Wákĩřkê later split into **Wákĩřkê** and **Ògù/Bòlò/Wákámá** Local Government Area, while those communities which were attached to Port Harcourt Local Government Area still maintained their position.

1.2 Geographical Location, Population and Occupation

According to Philip (1989:93) **Wákĩřkê** lies between the parallels of 4.40 degrees north latitude and 7.10 east longitude.

Wákĩřkê is situated within the mangrove forest belt on the eastern margin of the Niger Delta. Its neighbour to the north is Ikwerre, to south is Ibani, to the south-east is Ogoni, to the west is Kalabari and to the east is Elemé.

Four of the major towns are on the island, **Àbùlòmà** shares the same waterway with **Kĩřkê** while **Èlě, Ìsàkà, Ògù** and **Bòlò** are outside the island. The newly founded villages **Íwọ́ámá** or **Kálá-ámá** are close to their founding families.

According to the population census of 1983, **Wákĩřkê** had an estimated population of 200,000 people. In the 1991 population census, **Wákĩřkê** recorded a total population of 800,000 people. The two figures

are contradictory because the population of a place can not rise in eight years by four hundred percent; maybe it is an error from the recorder or the typist.

The main traditional occupation of the **Wákĩřkê** people is fishing. The fishing was done with the aid of wooden boats (**árú**) paddle (**jòjín**) and water-bailing calabash (**pàngà**). The wives of the fishermen took the fish to their waiting customers who bought in wholesale then carried them to the market for consumers to buy. All these happened in the fishing settlement (**bòřkĩřĩ**).

Other occupations of the Okrika people were trading, picking of periwinkles, cutting of oysters and firewood, palm oil trade and slave trade. In the pre-colonial period, the Okrika people engaged in slave trade. The slaves were exchanged for manillas, hot drinks, clothes and other materials. In the colonial period, Okrika engaged in palm-oil trade after the abolition of slave trade in the 19th century, there after was the modern period till independence.

1.3 The Social Organization of the Okrika People

Wákĩřkê as a community is made up of nine major towns **éséníásé**. The name **Wákĩřkê** means 'we are not different', which was the original name for Okrika. The name was changed by the Europeans who came to Nigeria. They anglicised the name **Wákĩřkê mínē mgbà gbòříyèè** meaning 'we are not different, we are the same' into the new form Okrika.

The major nine towns are **Bòlò**, **Ògù**, **Èlẹ**, **Ògòlòmâ**, **Ìbàkâ**, **Ògbògbò**, **Ìsàkà**, **Àbùlòmâ** and **Kĩřkê**, which was split into **Kòņjújú** and **Túbóníjújú**. **Kòņjújú** means 'a place for fishermen' while **Túbóníjújú** means 'a place for traders'. **Wákĩřkê** was so much into the slave trade in the time of the early Europeans. Later they still engaged themselves in the inter-community slave trade in Nigeria. They were engaged in the buying of men and women who settled in the land, married and had children who were adopted into the family. **Kĩřkê** is subdivided into units called **birí** or **póló** while some other towns operate with either **birí** or **póló**, which is a group of

families. Some operate with only *wáří* 'house'. These families in turn founded villages (*Íwọ́ámá* or *Kálá-ámā*) which are not too far away from *Kíríkê* where the main families are. The new^{ly} found^{ed} settlements include *Wákámá ámā*, *Àmádí*, *Ndùwùísí*, *Kàlío ámā*, *Fimíé*, *Díkìbò*, *Ókújágū*, *Ògān*, *Téré ámā*, *Òzúbòkò* and *Ázùàbíē*. In *Kíríkê*, there are fourteen units which are shown in Table 1.1. There are one hundred and forty-four *Ómú-árū* 'war-canoes' in *Wákíríkê*, which represent all the houses (*wáří*). These *Ómú-árū* 'war-canoes' are owned by each house since they bought it. ~~They are used~~ for warfare, that is it represented the family at a time when *Wákíríkê* engaged in war. These war-canoes are divided thus to each town in the order below.

1.	<i>Kíríkê</i>	68
2.	<i>Ògù</i>	24
3.	<i>Ògòlòmā</i>	20
4.	<i>Bòlò</i>	12
5.	<i>Ìbàkā</i>	7
6.	<i>Àbùlòmā</i>	5
7.	<i>Ìsàkā</i>	4
8.	<i>Èlẹ</i>	2
9.	<i>Ògbògbò</i>	2

The wards, *bírí* or *póló*, are made up of children of different ancestral fathers, while the *wáří* 'houses' are made up of children from the same ancestral father.

In *Kíríkê* one *bírí* known as *Àmbẹmẹbիրի* which consists of twelve families or houses *wáří* is called the royal house of *Wákíríkê*. These houses *wáří* in turn present the *ámányánáḃọ* of *Wákíríkê* who oversees all the activities of Okrika, in consultation with his council of chiefs. He passes information of all activities which have been deliberated on through the council of chief to his people. The other towns have *ámádá-ápú* as the overseers of their activities who later report to the *ámányánáḃọ*.

1.3.1 TABLE 1.1: B́ŕŕ and Ómúárú In Kíríkê

S/No	B́ŕŕ (Unit)		Ómúárú (war canoe houses)	Iwóama (village)
1.	Ambémè b́ŕŕ	1.	Amàfinà	
		2.	Dòkùbè	George (Jôj) àmà
	Túbóníjù	3.	Abàm	Abàm amà
		4.	Fíbíkà Òpù Adô	
	The houses make up the royal house of Kíríkê	5.	Fíbíkà Adô	
		6.	Òpù Ambè	
		7.	Obá Sòkòbè	Obá Amà
		8.	Òpù Dùbàyà	
		9.	Ógán	Ógán Amà
		10.	Ibùlúbò	
		11.	Òpù-Ikpè	
		12.	Ibàníchúkà	
2.	Agbà B́ŕŕ	1.	Adétómóárò	
		2.	Alá	
	Túbóníjù	3.	Ibùlù	
		4.	Òtòbò Màngì Idérí	
		5.	Órìóbò-Igílà	Wákámá Amà
		6.	Pèrèbò	
3.	Egwémè B́ŕŕ	1.	Kpéyà	Mésibà àmà
		2.	Òpùchùkù	
	Túbóníjù	3.	Òkúró Ikálèlè	Òkúró amà
		4.	Órúbòkò	
		5.	Òjimbá	Òjimbà àmà
		6.	Òkújágù	Òkújágù amà
4.	Bílémé B́ŕŕ	1.	Bílémé Dàpà	
	Túbóníjù	2.	Bílémé Òkòmè	
5.	Tómóbíř	1.	Amákírí	
	Túbóníjù	2.	Igá	
6.	Anyúngù B́ŕŕ	1.	Afíbùlù	
		2.	Kálá Ègèlémè	

	Kònjǔ	3.	Ófókómè	
		4.	Òkòkírìyá Nyàsò	
7.	Kóróní Ogónò		Mixed-up area. All Biri	
8.	Amànùngò Biri	1.	Bilè Ogbólò	
		2.	Díkìbò	Díkìbò àmà
		3.	Kìlì Okómè	
		4.	Odúm Kùlòbè	
9.	Ngémè Biri	1.	Ibànìlèlè	
		2.	Igìà	
		3.	Ìkíá Alátórū Ngíákù	
		4.	Ìkpúkú Ngíákù	
		5.	Ìkpúkú	
		6.	Amáìbìbò Dàpà	
		7.	Ibùlùyà	Ibùlùyà àmà
		8.	Orúfìngbé	
		9.	Aláéngéìbì Ikpuku	
10.	Adédémé Biri	1.	Adédémésìbò	
		2.	Opùngírìkò	
11.	Awòlòmé Biri	1.	Awòalá	
		2.	Igbánìbò	
		3.	Jámà	
		4.	Opùyìbèyà	
		5.	Odóabàjì	
		6.	Odù Adáín	
		7.	Ówóì	
		8.	Olólógbóló	
		9.	Okúná	
		10.	Opùáwéyà	
		11.	Ówólò	
12.	Éderémé Biri	1.	Ilèòrúwàrì	
		2.	Okúrútórū	
		3.	Orúásá Orúwáñ	
		4.	Tómóniáro	
		5.	Tètè Opù-Adé	

13.	Obá èlě OR Abàrikò Biri		Mixed up area. Made up of all Biri	
14.	Bùlòmè Biri	1.	Dákà Abàjí	Dákà àmà
		2.	Òkòmàkiri	
		3.	Òpùèbère	Ndùwuísí áamá
		4.	Angélè	

ÒGÒLÒMÈ

S/No	Biri and Póló		Wári/Omúarū (war canoe houses)	Iwóama/villages
1.	Kóróní Biri	1.	Kóróní	
		2.	Adéí	
		3.	Agbéme	Òkúmgba àmà
2.	Anyēme Biri	1.	Anyēme	Ukùkálámà
3.	Ogbikimè Póló OR Kókò Póló	1.	Kókò	
		2.	Amádí	Amádí àmà
		3.	Ínimgba Túbóní	
		4.	Agbaká	
		5.	Olúnwò	
4.	Chúkúní Biri	1.	Nángibò	Sòmíáí àmà
5.	Kálángā Biri	1.	Òkòlòbò	Òzúbòkò/Atùbòkiri
		2.	Iké	
		3.	Edéin	
		4.	Ògùlàchà	Sàvā or Dutch Island
		5.	Edèbèlè	
6.	Egēme Biri	1.	Òpù Ògùlàyà	
		2.	Ògbòrù	
7.	Owú Biri	1.	Adólómè	
		2.	Ibòkiémè	Fimíé àmà
8.	Ibànímè Biri	1.	Aláñbò	

		2.	Agbābà	
9.	Ògùlémé Bírí	1.	Isúkù	

ÒGÙ

S/No.	Póló		Omúárū (war canoe houses)
1.	Lókò	1.	Amányáná wáń
		2.	Chírí
		3.	Opùdèrè
		4.	Chúkú
2.		1.	Ofiámànì
		2.	Èlèní órù
		3.	Èbèjì
		4.	Opùmbrè
		5.	Ìnùmá
3.	Kùrúkùrú	1.	lǫ̀ò
		2.	Abàjì
		3.	Kùrúkùrù
4.	Amà	1.	Pèrèbó
		2.	Kùnè
		3.	Amgbàrà
		4.	Opùgòh
		5.	Òwúya kùnè
5.	Omòdàràni	1.	Fúrúbó wáń fámá
		2.	Ìrúénè
		3.	Ìrúénè àbérè
		4.	Ègbéléyákpèkì
		5.	Abàm òyèdùkò

OTHERS

S/No.	Bòlò Òmúárū (war canoe houses)	S/No.	Ibàkà Òmúárū (war canoe houses)
1.	Amányáná Wáń	1.	Amákírí
2.	Òpùkùndò Chúkū	2.	Bòmé
3.	Adàmàyá Ikíríkò	3.	Bilèpèí
4.	Amákírí	4.	Kwénísí
5.	Bòlò Lùkè	5.	Òkpókò
6.	Òpù Ójé	6.	Òpù Ikpákí
7.	Igbàchà	7.	Òpù Èrèkǎ
8.	Igáníbò	8.	Síwáń
9.	Ófóríbò Kákàkè	9.	Kélè
10.	Óríóbò Igílà	10.	Òpù Sókò
11.	Àyemádíkí Ògbólóbò		
12.	Amá		
13.	Alàgbà		
14.	Ibùlùyà		
15.	Òtòbò		
16.	Kóngò		
17.	Kókò		
18.	Ófíómìnà		
19.	Ófókómè		
20.	Ingíókò		

S/No.	Isàkà Òmúárū (war canoe houses)	S/No.	Ògbògbò Òmúárū (war canoe houses)
1.	Anjí	1.	Kpógbò
2.	Óyò	2.	Òsòkòlò
3.	Ògòh	3.	Kwáń
4.	Ijí	4.	Ànwónémíká
5.	Pélébò		
6.	Nwólū		

1.4.0 Culture and Language

1.4.1 Culture

Culturally, the **Wákĩřkê** people are very rich. There are certain cultural festivals and customs that are still observed in Okrika presently such as religious practices and the system of marriage. The earliest of all the festivals is the **ĩřĩà**, Opuogulaya (1975:3) said it to mean, 'I do not go astray' in marrying my relation. The **ĩřĩà** ceremony which is done by those girls whose virginity is believed to have not been tampered with are prepared for marriage by undergoing the **ĩřĩà** ceremony. Any woman who did not check her daughter's ways properly before bringing her out for the ceremony; or whose daughter must have desecrated herself, would die unless the Amakiri god was pacified. Girls who did not partake in the **ĩřĩà** rites before tampering with their virginity were brought to the public with shabby dresses and disgraced. The **ĩřĩà** ceremony was done by staying indoors for several weeks. After staying indoors for several weeks, the person was dressed in a colourful wrapper and the face was painted with **ḡúrúmó** an indigo plant. After painting and dressing the person, some men came to the play ground to see them. In seeing them, some of the men who are interested in marrying them seize the opportunity in engaging them. This is done by throwing some gifts at them to indicate their interest.

In **Wákĩřkê**, there are many types of marriage contracts, such as **yǎ**, **ĩgwā** and **lèkĩřĩà**. The **yǎ**, which is **ĩyǎyè** in full, means 'my own' marriage was contracted by members of the same **ó múárū wáří**. If a man from another house sees a pregnant woman and throws a periwinkle shell at her belly, it automatically means that he will marry the child if it turns out to be a female. On the other hand if the child is a male then it is his friend. By throwing a periwinkle shell at her belly is an indication of interest in those days, that is he has the choice to either contract the '**yǎ**' or '**ĩgwā**' kind of marriage with the girl.

The '**ĩgwā**' marriage which means 'mixed' was contracted between people from different houses or families. This kind of marriage is carried out

with the consent of the woman, thereafter the girl's parents will carry out what is called *wáńĩ wéńgĩ* which means 'finding out if the man who is about to marry their daughter was capable of taking care of their daughter. Then the *ḃĩḃĩ ḃĩye* follows, *ḃĩḃĩ ḃĩye* means that drink which is taken to the girl's parents to ask their consent to marry their daughter. The marriage proper takes place after all these things have been done.

The *lèkĩrĩa* is a secret kind of relationship which sometimes results in having children. This type of relationship is done secretly in such a way that the family of the girl does not bother to know who is responsible for her pregnancy though the person responsible takes care of the girl secretly.

The *Wákĩrĩkẹ* people believed in some gods which they worshipped in the days when Christianity had not started playing a role in their lives. There was the god of thunder '*Fénĩbésò*', '*Ámákírí*' the god of the earth, '*Ámátẹmẹsó*' the god that created the town, and other spirits which were worshipped by the Okrika people. Presently, most Okrika people are Christians.

1.4.2 Language

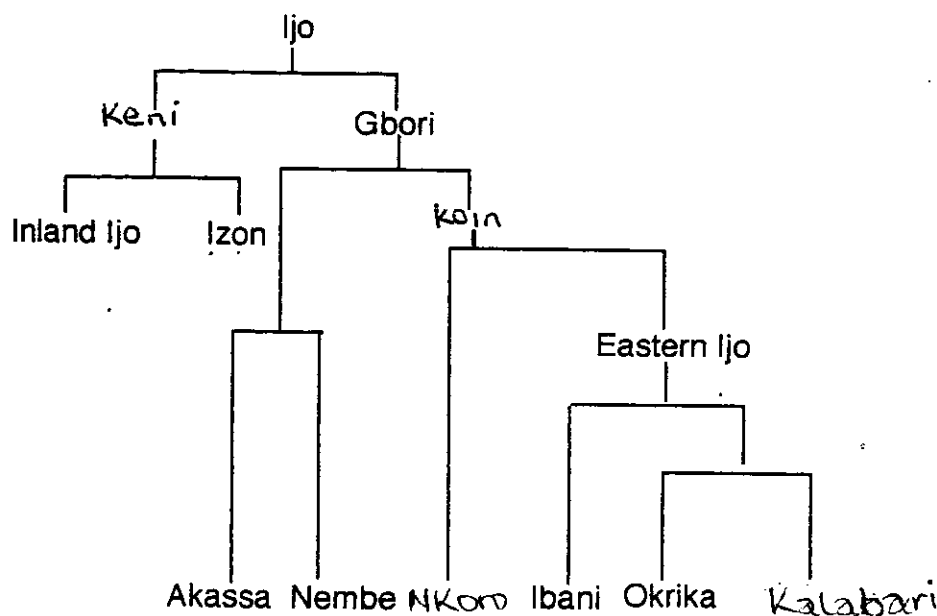
The *Wákĩrĩkẹ* dialect is one of the eastern *ĩjọ* lects of the *ĩjoid* group. The *Wákĩrĩkẹ* people speak a dialect closely related to those of the *Kalabari* and *Ịbani* people. The *Wákĩrĩkẹ* dialect is known by the speakers as *Kĩrĩkẹ nàyé*, which means 'the Okrika people's own'. The *Nkọrọọ* people refer to them as *Òpù Kĩrĩkà* meaning 'great Okrika' or 'big Okrika', since they migrated from Okrika to their present settlement *Nkọrọọ* due to war. They are called *Kálá Kĩrĩkà* meaning small Okrika. *Kalabari* people refer to Okrika people as *Kĩrĩkà nà àpú* which means 'Okrika people', while the Europeans call them Okrika people. The relationship will be shown in the diagram under the language classification in 1.5.1 below.

1.5.0 Language Classification and the Linguistic Situation of Okrika

1.5.1 Language Classification

According to Lee and Williamson (1990) Okrika belongs to the eastern section of the Ijoid group as is shown in Table 1.2.

TABLE 1.2



It is observed from the table above how closely related Okrika is to Kalabari, Ibani and Nkoro while it is less closely related to Nembe and Akassa.

1.5.2 Linguistic Situation of Okrika

There are many languages spoken in Okrika due to the industries sited in Okrika, contact, inter-marriage and trading. The Okrika people have an indigeneous language which is **Kirike-naye** spoken in the church,

market-place, when performing traditional rites and in their homes. In Okrika, any elder who does not speak the dialect well is ridiculed before other elders.

The Okrika dialect is used in teaching in the lower classes of the primary educational institutions to enable the children to grow up with the knowledge of the dialect. In chiefs' council meetings, only those who can speak and libate in Okrika are respected and allowed to partake in such activities. During the political era, only those who can speak and understand the language very well are given opportunities to go for such political positions.

The speaking and understanding of Okrika notwithstanding, some Okrika people also understand and speak Igbo, Eleme, Ogoni and Ibibio. The reason for speaking these languages is due to trading, closeness of these areas and inter-marriage. That of Eleme and Ogoni is a result of closeness of the areas, since the two communities share boundaries with Okrika, while Ibibio is spoken as a result of some female traders from Ibibio who have settled in Okrika and married some Okrika men. Their children who are Okrika people by birth sometimes speak their maternal language due to interest.

Standard English is spoken in Okrika because it is the language of instruction in the higher levels of primary schools and in secondary educational institutions. There is a slight difference in pronunciation between the typical Kirike people and those from Ogu, Bolo and Ogoloma. These three towns pronounce words alike. Below are some example showing their differences.

TABLE 1.3 DIFFERENCE IN PRONUNCIATION IN THE TOWNS

S/No.	Kirike	Ogu/Bolo/Ogoloma	Meaning
1.	kòkù	òkpě	back
2.	èkpè	kúbíè	chest
3.	chĩrĩ	éle-ógbó	play ground
4.	ògònò	chĩrĩ	market
5.	wáńĩ náamá	wáńĩ píké	build a house

6.	ògònò kàná	chĩrĩ kàná	going to buy
----	------------	------------	--------------

The Obulom language is also spoken by the Abuloma people in Okrika, though they speak Okrika as a second language. Strangers in Okrika speak their own languages but some as a result of interest and long stay understand and speak Okrika.

Some of the villages in Wákĩrĩkê such as Ogan-ama, George-ama, Amadi-ama, Fìberesima, Okuru, Ozubokò, Ojimba, Nduwuisi and Okujagu speak a mixture of Igbo and Okrika, which the speakers and Okrika people call Kĩrĩkèñ-Ìgbònàyé. The Igbo people also refer to it as Igbo-Okrika. The mixed language is used in these communities as their mother tongue. In these communities the mixed language is spoken in the churches, market-place, play ground and their homes. When it comes to libation, the person who speaks Okrika fluently is called upon to do so since it is taboo for someone to libate with any other language in Okrika land to their (Okrika) ancestral spirits.

1.6.0 Okrika Orthography and Tonal System

Wákĩrĩkê is tonal like other Igbo languages. The pitch of the voice makes a difference to the meaning of words, even when they are spelt in the same way. Often tones change pronunciation of words and sentences depending on the context in which these words are used.

Therefore Wákĩrĩkê words are tone-marked in order not to make it difficult for anybody who wants to know what meaning is intended. Okrika has five tones as listed below.

TABLE 1.4 TYPES OF TONES IN OKRIKA

1.	Low tone is marked with	˘
2.	High tone is marked with	ˊ
3.	Down-step is marked with	ˋ
4.	Rising tone is marked with	ˊˊ
5.	Falling tone is marked with	ˋˋ

Here are some examples showing the tones above.

TABLE 1.5 EXAMPLES OF OKRIKA TONES

6.	LL -	dòkù	'to paddle'	òpù	'big'
7.	HH -	fúló	'soup'	bókó	'door'
8.	HD -	wáří	'house'	chúā	'to put'
9.	HL -	áří	'she'	kpápù	'scissors'
10.	LH -	ùrú	'wine'	jíná	'to struggle'
11.	LR -	èlě	'name of town'	írĩ	'me'
12.	F -	bô	'come'	sô	'go'
13.	LLF -	Kiríkê	'name of town'		

In Okrika orthography subdots are very important because they are used to differentiate between implosives and plosives, narrow and wide vowels. For example:

14. b and ɓ; [b] and [ɓ]
15. d and ɗ; [d] and [ɗ]
16. o and ɔ; [o] and [ɔ]
17. i and ɪ; [i] and [ɪ]
18. e and ɛ; [e] and [ɛ]
19. u and ʊ; [u] and [ʊ]

There are twenty-seven consonants in Okrika, comprising twenty single letters and seven digraphs. Below is a list of the consonants and an illustration of each.

TABLE 1.6 OKRIKA CONSONANTS AND THEIR ILLUSTRATION

	Consonants	Transcription	Orthographic	Meaning
20.	p	[pùló]	pùló	oil
21.	b	[òbířĩ]	òbířĩ	dog
22.	ɓ	[ɓulɔ]	bùlò	stomach
23.	t	[tífĩ]	tífĩ	head

24.	d	[dókí]	dókí	to burn
25.	ɗ	[dɛ̀rì]	dèrì	laughter
26.	ch	[tʃí]	chín	tree
27.	j	[dʒíná]	jíná	to struggle over
28.	k	[kàná]	kàná	basket
29.	g	[gɛ́í]	gɛ́in	to write
30.	kp	[kpápù]	kpápù	scissors
31.	gb	[gbòlú]	gbòlú	shortness
32.	f	[fínì]	fínì	fire
33.	v	[vúkú mā]	vúkú mā	to throw off
34.	s	[sí]	sí	twenty
35.	l	[lámā]	lámā	to touch
36.	m	[mùmbù]	mùmbù	mortar
37.	w	[wárí]	wárí	house
38.	y	[jéríjérí]	yéríyérí	smooth
39.	n	[námá]	námá	meat
40.	ny	[jānà]	nyànà	to have
41.	v	[árú]	árú	canoe
42.	h	[hóŋ]	hóŋin	exclamation
43.	nw	[wá]	nwá	duiker
44.	z	[òzù]	òzù	farm

Okrika has nine oral vowels and nine nasal vowels: Like other languages with vowel harmony, the vowels are divided into harmonic sets. These sets of vowels never mix together. The oral and nasal vowels in the wide set are:

1. /i/
2. /e/
3. /o/
4. /u/
5. /ɪ/ in

6. /ɛ/ en
7. /ɔ/ on
8. /ɑ/ un

The vowel /a/ is neutral because it goes with either set but more often with the narrow set. The oral and nasal vowels in the narrow set are:

9. /i/ i
10. /e/ e
11. /o/ o
12. /u/ u
13. /ɪ/ in
14. /ē/ en
15. /ō/ on
16. /ū/ un

Vowels and their illustrations are as seen below:

TABLE 1.7 ILLUSTRATION OF OKRIKA VOWELS

	Vowel	Transcription	Orthography	Meaning
1	/i/ i	[níní]	níní	nose
2	/i/ i	[síkí]	síkí	time
3	/u/ u	[ùrǔ]	ùrǔ	wine
4	/u/ u	[fúrǔ]	fúrǔ	smell
5	/e/ e	[éné]	éné	day
6	/e/ e	[bélé]	bélé	tongue
7	/o/ o	[ótó]	óhó	donate
8	/o/ o	[óló]	óló	cough
9	/a/ a	[árí]	árí	hook
10	/ɪ/ in	[fín]	fín	fly
11	/ɪ/ in	[ísín]	ísín	to weed
12	/ū/ un	[gbǔ]	gbǔn	deep
13	/ū/ un	[fū]	fūn	salt

14	/ē/	[jéé éné]	jéén éné	another day
15	/ē/ en	[éé]	één	answering a call
16	/ō/ on	[hóĩĩ]	hóĩĩn	exclamation to start a story
17	/ā/ an	[sā]	sán	urine

1.7 Purpose of Study

The purpose of this research is to give a purely descriptive account of the mixed language in Okrika. The study shows the phonological, morphological, lexical and grammatical description of the mixed language. I am sure this work will aid other linguists.

1.8 Methodology and Data Collection

This study was done by carrying out field research in the specific areas that speak the mixed language. Most of the information was collected by interviewing the native speakers of the mixed language. I also used my competence in Igbo, Okrika, the mixed language and English to get the data. When interviewing my informants, in the places where my informants could not speak English, I used Igbo and the mixed language. I am very grateful to them all for the assistance given to me. Without the support which they gave to me, this work would not have been completed. Here are the names of my informants and their villages (Ama).

1. GEORGE AMA

- a) Chief Jacob S. George, Chief of George Ama, 88 years.
- b) Mr Reginald Ama George, a retired NNPC worker, 64 years.
- c) Mr Asemebo George, Welder, 32 years.

2. **OGAN AMA**

- a) Madam Gboriwari Ogan, Trader, 82 years.
- b) Mr Idaomie Ogan, Civil servant, 30 years.

3. **NDUWUIS/DUMO AMA**

- a) Mr Dafini George, Civil servant, 60 years.
- b) Madam Lilian Israel, Trader, 60 years.
- c) Madam Grace Benjamin, Civil servant, 57 years.

4. **OKUJAGU AMA**

- a) Mr Jude Amoni, Civil servant, 43 years.
- b) Miss Naomi Tominidieye-Okuma Okujagu, Student, 24 years.
- c) Miss Joyce Okujagu, Student, 22 years.

1.9 **Problems Faced by the Speakers of the Mixed Language**

When talking about the problems encountered by speakers of the mixed language, it is necessary to focus attention on what questions one will ask when carrying out the research on the mixed language in Okrika. One should thoroughly look at those questions that the language will raise. The answers to these questions will be treated in Chapter Five.

- a) How does the person feel when in the midst of these people who are from the same place as him/her, who are used to the language (Okrika) which he/she can not speak?
- b) How will the person speaking the mixed language in a community where there is a major language (Okrika) spoken by the majority of the inhabitants be seen?

- c) How will he/she feel in the presence of outsiders, when he/she meets other people from the same place and wants to communicate with them in terms of secret matters?
- d) How will an outside community see him/her having known that she/he does not speak the Okrika major language but the mixed language?
- e) If the only way out during tribal war is speaking Okrika major language, what will be the fate of these persons?

CHAPTER TWO

LITERATURE REVIEW

2.1 What is Language?

Crystal (1992:212) defined language as the systematic, conventional use of sounds, signs, or written symbols in a human society for communication and self-expression. Within this broad definition, it is possible to distinguish several uses, operating at different levels of abstraction. In particular, linguists distinguish between language viewed as an act of speaking, writing, or signing, in a given situation (often referred to by the French term **Parole**, or as linguistic **Performance**, and the linguistic system underlying an individual's use of speech, writing, or sign (often referred to as **Competence**, regarded as the abstract system underlying the spoken, written, or signed behaviour of a whole community (often referred to by the French term **Langue**. Particular levels of speech, writing, or sign may also be described as 'language' (e.g. 'scientific language', 'bad language').

The term may be used in a still more general way, to characterize one of the defining features of human behaviour - the biological faculty which enables individuals to learn to use speech, writing, or sign (sometimes referred to by the French term **Langage**).

2.2 Views on Mixed Languages

2.2.1 Holders of the Traditional View

There are some people who have argued against the existence of a mixed language. According to Hockett (1960:19-23) a so-called mixed language involves borrowing from one language into another. While talking about the impact of borrowing on a language, he said that "in theory, one

language might influence another so drastically that subsequent scholarship would be unable to determine which of the two had played the role of the borrower and which that of source". He said that "English, despite its tremendously heavy load of French loans, is really a very poor candidate for this theoretical possibility. The grammatical core of Modern English and New English traces back ^{un}interruptedly to that of Old English."

In essence what Hockett (1960) was saying is that there is no mixed language; instead he chose to say that there was only extreme borrowing. It was conventionally agreed that there was no such language.

2.3 Holders of the Modern View

Bakker and Mous came up with a contrary view which says that there are mixed languages. According to Bakker and Mous (1994:4-7) "The definition of a mixed language is not without problems. As in the case with the definition of Creole languages, the definition of a mixed language is a theoretical issue. We propose the term "language intertwining" for the process forming mixed languages showing a combination of the grammatical system (phonology, morphology, syntax) of one language with the lexicon of another language".

They gave some criteria for the existence of mixed languages, such as

1. The grammatical system ^{comes} from one language and the lexicon from another.
2. Extreme borrowing never exceeds roughly 45% of the lexicon, but in some mixed languages the proportion of foreign lexical elements is closer to or over 90%.
3. In mixed languages most of the core vocabulary tends to be foreign, whereas in extreme borrowing the foreign elements affect the core vocabulary only to a limited degree.

They said that the linguistic history of the mixed language should be known before deciding whether the language qualifies as a mixed language or not.

That is to say that the two sources for grammar and lexicon need to be recognised. They said that an obvious problem is that it is not ^apriori clear what qualifies as a mixed language and what as a case of extreme borrowing. They also said that if the speakers of language A and language B can claim that the mixture is their language and both languages are still spoken then it qualifies as a mixed language. They mentioned some mixed languages, for example, Michif, the French-Cree, **Stedsk or Stadsfries**, a mixture of Dutch and Frisian, both Germanic languages; Chindo in Indonesia, a mixture of Malay and Javanese, both Austronesian and Severn Ojibwe, a mixture of Cree and Ojibwe, both spoken in Northern Ontario, Canada.

This study intends to find out whether the **Kĩrĩkẹ nĩ-Ìgbònàyé** 'Okrika Igbo' language qualifies to be called a mixed language, or whether it is a case of extreme borrowing. Bakker and Mous also mentioned the scarcity of data on mixed languages. Because of this I am trying to describe another mixed language in Okrika.

CHAPTER THREE

DATA COLLECTION

3.1 Arrangement of Data

The data collected is arranged by listing out the sentences that fall under commands, questions and statements, to make the analysis easy. The Commands are under serial number 3.2, Questions are under 3.3 and Statements are under 3.4. There are 30 sentences that fall under Command, 19 sentences under Question and 47 sentences under Statements.

3.2 Commands in the Languages

	Mixed Language	Okrika Translation	Igbo Translation	English Translation
C1.	wèté fúló V N	fúló ọ́kíhò N V V	wèté ọ́fè V N	Bring soup.
C2.	wèté ñgàjì V N	ñgàjì ọ́kíhò N V V	wèté ékú V N	Bring spoon.
C3.	wèté ñgàjì fúló V N N	fúló ñgàjì ọ́kíhò N N V V	wèté ékú ọ́fè V N N	Bring soup spoon.
C4.	wèté pánjì ọ́hùn V N dem	ànjì pánjì mị ọ́kíhò dem N Pro V V	wèté éféré ọ́hù V N dem	Bring that plate.
C5.	sómàtá úgbò ọ́hùn V N dem	áru mị sómáhò N dem V V	wékèté úgbò ọ́hù V N dem	Bring alongside that boat.
C6.	gàá mụ́tárá mị tònjì V V Pro N	mú tònjìyè mị tònjìhò V N Pro V V	gàá mụ́tárá mị ọ́kú V V Pro N	Go and light the lamp for me.
C7.	gàá wètéré mị tònjì V V Pro N	mú tònjìyè mị ọ́kíhò V N Pro V V	gàá wètéré mị ọ́kú V V Pro N	Go and bring the lamp for me.
C8.	gàá zùtárá mị òsíkírí/shúgà N V Pro N	mú òsíkírí/shúgà fébó ì pírì V N VV Pro V	gàá zùtárá mị shúgà V V Pro N	Go and buy sugar for me.
C9.	gàá chupụ ọ́bórì V V+V N	mú ọ́bórì mị dè sìn V N det V V	gàá chupụ éwù V V+V N	Go and chase the goat away
C10.	gàá zùtárá mị ísám V V Pro N	mú ísám fébó ì pírì V N VV Pro V	gàá zùtárá mị atítara V V Pro N	Go and buy periwinkle for me.
C11.	gàá wètéré mị agiñ V V Pro N	mú agiñ ọ́kíhò ì pírì V N V V Pro V	gàá wètéré mị nímà úkú V V Pro N adj	Go and bring the matchet for me.
C12.	jéc kùtéré mị fúló V V Pro N	mú fúló dūbó ì pírì V N V V Pro V	jéc kùtéré mị ọ́fè V V Pro N	Go and dish soup for me.
C13.	kùnycé tūrù mị fúló V V Pro N	kéle fúló dūbó ì pírì V N V+V Pro V	kùnycé tūrù mị ọ́fè V V Pro N	Dish some soup for me.
C14.	jéc zùtárá mị mgbè V V Pro N	mú mgbè fébó ì pírì V N VV Pro V	jéc zùtárá mị nwanne átítara V V Pro N	Go and buy oysters for me.
C15.	jéc wètéré mị ígbé V V Pro N	mú ígbé ọ́kíhò ì pírì V N V V Pro V	jéc wètéré mị ígbé V V Pro N	Go and bring the box for me.
C16.	gàá zùtárá mị áyò V V Pro N	mú áyò fébó ì pírì V N VV Pro V	gàá zùtárá mị àfíbòsa V V Pro N	Go and buy onions for me

C17.	jée wètéré V V	m̄ àkpàkà m̄ Pro N Pro	mú ì yá àkpàkà ókí bó ì pírí V Pro N V V Pro V	jée wètéré m̄ àgbà úkwù m̄ V V Pro N Pro	Bring my shoe.
C18.	wètéré m̄ V	Pro N	mú fúló bélé ókí bó ì pírí V N V V Pro V	wètéré m̄ ìtè ófè V Pro N	Bring the pot of soup.
C19.	gàá wètéré V V	m̄ àpàlā Pro N	mú àpàlā ókí bó ì pírí V N V V Pro V	gàá wètéré m̄ égbúgbú V V Pro N	Go and bring the axe for me.
C20.	gàá wètéré V V	m̄ ìgbō Pro N	mú ìgbō ókí bó ì pírí V N V V Pro V	gàá wètéré m̄ ìhé éjì égbú ázù V V Pro N	Go and bring the net for me.
C21.	jée zùtárá V V	m̄ ìjápù Pro N	mú ìjápù fè bó ì pírí V N V V Pro V	jée zùtárá m̄ jákpù V V Pro N	Go and buy cassava for me.
C22.	jée wètéré V V	m̄ ìkàsì Pro N	mú ìkàsì ókí bó ì pírí V N V V Pro V	jée wètéré m̄ óché V V Pro N	Go and bring the chair for me.
C23.	gàá zùtárá V V	m̄ gúlù Pro N	mú gúlù fè bó ì pírí V N V V Pro V	gàá zùtárá m̄ ùlā nń V V Pro N	Go and buy ear-ring for me.
C24.	jée zùtárá V V	m̄ ànwékéré Pro N	mú ànwékéré fè bó ì pírí V N V V Pro V	jée zùtárá m̄ áhúkéké V V Pro N	Go and buy groundnut for me.
C25.	kà ànyí gá biéwáń hort Pro V N		yé wá biéwáń m̄ hort Pro N V	kà ànyí gá ógwè hort Pro V N	Let us go to the toilet.
C26.	wètéré m̄ ázù n̄ éú èdèní V Pro N Prep N N		ìnjí ókí bó ì pírí èdèní m̄ ógòń N V V Pro V N det N	wètéré m̄ ázù n̄ éú n̄ gá Pro N Prep N N	Bring the fish from the oven for me.
C27.	wètéré m̄ pání óhùn V Pro N dem		àń pání m̄ ókí bó ì pírí dem N Pro V V Pro V	wètéré m̄ éféré óhù Pro N dem	Bring that plate for me.
C28.	bùtéré m̄ fúló óhùn m̄ síkwasìní n̄ ókù V Pro N dem Pro V Prep N		fíní ógòń à chámā fúló N Pro V N dékí bó ì pírí V V Pro V	bùtéré m̄ ìtè ófè m̄ síkwàsì Pro N Pro V n̄ ókù Prep N	Bring the soup pot which I put on the fire for me.
C29.	wèré ùgbō bási n̄ ímé NPOS òkòlo N		órú m̄ sē òkòlò bié sò N det V N NAs V	wèré ùgbō báá n̄ ímé mímírí V N V Prep NAs N	Take the boat into the creek.
C30.	chọ́ọ́ n̄ ímé ọ̀pọ̀kùrù ọ̀hùn V Prep+NPOS N dem		ọ̀pọ̀kùrù m̄ bié dọ́kí N dem NAs V	chọ́ọ́ n̄ ímé ọ̀zò-ọ̀híá ọ̀hù V Prep NAs N dem	Search inside that foot path.

3.3 Questions in the Languages

	Mixed Language	Okrika Translation	Igbo Translation	English Translation
Q1.	áné gĩ ò sīrĩ fùlọ́ N Pro Pro V+past N	í yéngí má á fùlọ́ chùq Pro N fem Pro N V	áné gĩ ò sīrĩ ófẹ́ N Pro Pro V+past N	Did your mother cook soup?
Q2.	í gàrà ígbọ́ Pro V+past N	í mú ígbọ́ wákí Pro V N V	í gàrà ígbū ázù Pro V+past V N	Did you go to catch fish?
Q3.	ònú gbùtara àtābala Pro/pl V+past N	ómíně àtābala bà-bó Pro/pl N V+V	ònú gbùtara ázù Pro/pl V+past N	Did you catch some tilapia?
Q4.	ònú sīrĩ fùlọ́ ké Pro/pl V+past N Inter	ó ché fùlọ́ chùq Pro/pl Inter N V	ònú sīrĩ ófẹ́ gíní Pro/pl V+past N Inter	What type of soup did you(pl) cook?
Q5.	ònú sīrĩ fùlọ́-ísámí Pro/pl V+past N N	ómíně ísám-fùlọ́ chùq Pro/pl N N V	ònú sīrĩ ófẹ́-átítará Pro/pl V+past N	Did you(pl) cook periwinkle soup?
Q6.	ònyé wèrè tònjĩ m Inter V+past N Pro	tùbọ́ òyá tònjĩ yè ókí Inter Pro N V	ònyé wèrè mpánáká m Inter V+past N Pro	Who took my lamp?
Q7.	í hùnrùn tònjĩ m íbè ólẹ́ Pro V+past N Pro Inter	índángá í òyá tònjĩyè órĩ Inter Pro Pro N V	óbéólẹ́ ká í hùrù mpánáká m Inter V Pro V+past N Pro	Where did you see my lamp?
Q8.	ònú gàrà n' ímé ángalá Pro/pl V+past Prep NPOS N	ómíně ángalá bíe mú Pro/pl N NPOS V	ònú gàrà n' ímé ángalá Pro/pl V+past Prep NPOS N	Did you(pl) go into the mangrove?
Q9.	í zùtara m fénáfiyẹ Pro V+past Pro N	í fénáfiyẹ fẹbọ́ í pĩrĩ Pro N V+N Pro V	í zùtara m íhè-áhíá Pro V+past Pro N	Did you buy anything from the market for me?
Q10.	ònú gàrà ígbọ́ Pro/pl V+past N	ó mú ígbọ́ wákí Pro/pl V N V	ònú gàrà ígbùtẹ́ ázù Pro/pl V+past V N	Did you(pl) go to catch fish.
Q11.	í chòrò ímé sáábá Pro V V VN	í sáábá bí Pro V V	í chòrò ígáfẹ́ Pro V Inf Comp V	Do you want to cross?
Q12.	í ná-àgá ímè mǐngí òkí Pro Prog+V V N VN	í mú mǐngí òkí ómú-áwú Pro V N V V Prog	í ná-àgá ígù mǐmĩrĩ Pro Prog+V V N	Are you going to swim?
Q13.	òwùké mètè b́arásíkírí pánĩ Inter V+past N+N dem	cheyè b́arásíkírí pánĩ mĩ lá Inter N+V N dem V	òwù gíní mètè éféré ísá-áká óhù Inter V+past N V+N dem	What happened to that wash hand basin?

Q14.	ònnù làrà nà básò Pro V+past Prep N	o' h' a' s' o' w' o' n' s' e' s' o' Pro/pl N V V V	ùnnù làrà n' isí-ùtùtù Pro/pl V+past Prep N	Did you(pl) leave early in the morning?
Q15.	ì òpòchukū Pro V Prep N	ì òpòchukū biē ómí Pro N NPOS V	ì òpòchukū Pro V Prep N	Are you in the kitchen?
Q16.	ò òpòchukū biē Pro V Prep N NPOS	ò òpòchukū biē ómí Pro N NPOS V	ò òpòchukū biē Pro V Prep NPOS Comp N	Is he in the bedroom?
Q17.	ò gārà biēwārí Pro V+past N	ò biēwārí mū Pro N V	ò gārà ógwè Pro V+past N	Did he go to the toilet?
Q18.	ò òpòchukū biēwārí Pro V+past N	ò òpòchukū biēwārí mū Pro N V	ò òpòchukū biēwārí mū Pro V+past N	Did she eat cassava pudding?
Q19.	ò gārà élē-ógbó Pro V+past N	ò gārà élē-ógbó mū Pro N V	ò gārà ébé áná ètí égwū Pro V+past N	Did she go to the playground?

3.4 Statements in the Languages

	Mixed Language	Okrika Translation	Igbo Translation	English Translation
S1.	í nà-àgá kpórórò Pro Prog+V N	à kpórórò mū àbè Pro N V+Prog	í nà-àgá ígbulé àyíyà Pro Prog-V V N	I am going to catch crayfish.
S2.	í nà-àgá ílè ányá n' ámá Pro Prog+V V N Prep N	à mū yé díkí ómú àbè Pro V V V+Prog ama biē N NPOS	í nà-àgá ílè ányá n' òhà Pro Prog+V V N Prep+N	I am going to the town to watch play.
S3.	ókporó-úzó òkà mètè pèngē N dem V+past Vadj	í àtèh mī pèngē mē dem N det Vadj+past	ókporó-úzó òkà ròrò áró N dem Vadj+TAM BVC	This road is winding.
S4.	ókporó-úzó òkà mètè gbúúkú N dem V+past Vadj	í àtèh mī gbúúkú mē dem N det Vadj+past	ókporó-úzó òkà áróghí áró N dem Vadj+Neg BVC	This road is straight.
S5.	úgbó mènè gbàná N V+past VN	árú mī gbàná sàm N det V+past	úgbó áchíálá N V+past	The boat has grounded.
S6.	í nà-àgá íwóámá ábàm Pro Prog+V N N	àh àbàm íwóámá mū àbè Pro N N V+Prog	í nà-àgá òhà áhàm Pro Prog+V N N	I am going to Abam village.
S7.	í nà-àgá n' ímè ópótókó Pro Prog+V Prep NPOS N	àh ópótókó biē mū àbè Pro N NPOS V+Prog	í nà-àgá n' ímè ápítù Pro Prog+V Prep NPOS N	I am going into the marsh.
S8.	úgbó òhà n' ímè òkòlò N V Prep NPOS N	árú mī òkòlò biē ómí N det N NPOS V	úgbó òhà n' ímè mímírí N V Prep NPOS N	The boat is in the creek.
S9.	í gà-àlálà nà básò Pro Mod V Prep N	à básò wòn sè só hìà Pro N V V V+Mod	í gà-àlálà n' isí ùtùtù Pro Mod+V Prep N	I will leave early in the morning.

S10.	mí nà-èrì fùlò-górógóró Pro Prog+V N N	à gòrògòrò-fùlò gbò àbẹ Pro N N V+Prog	mí nà-èrì ófẹ n̄sálá or ófẹ íbà Pro Prog+V N N	I am eating pepper soup.
S11.	ó nà-àgá ígbò Pro Pro+V N N	òrì ígbò wákí ómú àbẹ Pro N V V+Prog	ó nà-àgá ígbà ázù Pro Pro+V V N	He is going to cast net.
S12.	ó nà-àgá sáhá-ńgá Pro Pro+V Comp N	á sáhá-ńgá mù àbẹ Pro Comp N V+Prog	ó nà-àgáfẹ ébènkò-òzò Pro Prog+V Comp N	She is going to the overside.
S13.	hán nà-àgá ímẹ úgbò ọhùn píkẹ Pro Prog+V V N dem V	ìní mù áwù mị píkẹ ómú àbẹ Pro V N dem V V+Prog	há nà-àgá ídòkwá úgbò ọhù Pro Prog+V V N dem	They are going to bring alongside that boat.
S14.	ókporó-úzò mèrè gónógónó N V+Past VN	àdèlì mị gónógónó mè N det V+ Past	ókporó-úzò dī ógólógó N V N	The road is straight.
S15.	ànyí nà-àgá ífí ìbùkùrù Pro Prog+V V N	wá mù ìbùkùrù chùwá ómú àbẹ Pro V N V V+Prog	ànyí nà-àgá ífí ọnyà Prog+V V N	We are going to set trap.
S16.	ó nà-èpíkẹ úlò Pro Prog+V N	ọ wáwí píkẹ àbẹ Pro N V+ Prog	ó nà-èwú úlò Pro Prog+V N	He is building a house.
S17.	ànyí nà-àgá mǐngí òkí Pro Prog+V N V	wá mù mǐngí òkí ómú àbẹ Pro V N V V+ Prog	ànyí nà-àgá ìgù mímírí Pro Prog+V V N	We are going to swim.
S18.	hán nà-àgá n' ímẹ òkòlò Pro Prog+V Prep NPOS N	ìní mù òkòlò biẹ ísám Pro V N NPOS N	há nà-àgá íchọ áfúfárá n' ímẹ Pro Prog+V V N Prep NPOS	They are going into the creek to pick periwinkles.
S19.	hán mèrè m kpotí Pro V+Past Pro VN	ìní j kpotí mè Pro Pro V+Past	há kpàrĩ m Pro V+Past Pro	They insulted me.
S20.	ó dī n' ọpọchúkū Pro V Prep N	á rí ọpọchúkū ómíẹ Pro N V	ó dī n' ùsékwwū Pro V Prep N	She is in the kitchen.
S21.	hán pùrù nà básò Pro V+Past Prep N	ìní básò biẹ pákámẹ Pro N NPOS V+Past	há pùrù n' ísì ùtùtù Pro V+Past Prep N	They left early in the morning.
S22.	mí nà-àrídà n' ímẹ òkòlò Pro Prog+V Prep NPOS N	àń ídérí òkòlòbiẹ mù àbẹ Pro V N NPOS V+Prog	mí nà-àrídà n' ímẹ mímírí Pro Prog+V Prep NPOS N	I am going into the creek.
S23.	ó gàrà biẹwáń Pro V+Past N	á biẹwáń mù mè Pro N V+Past	ó gàrà ógwè Pro V+Past N	She went to the toilet.
S24.	ó gàrà mǐngí bińwáń Pro V+Past N N	á mǐngí bińwáń mù mè Pro N V+Past	ó gàrà ébẹ ísà-áhú Pro V+Past N N	She went to the bathroom.
S25.	ó chùrù óbórí Pro V+Past N	òrì óbórí dé mè Pro N V+Past	ó chùrù éwú Pro V+Past N	He chased the goat away.
S26.	ànyí gàrà iwóámá hán Pro V+Past N Pro	wá ìníà iwóámá mù mè Pro Pro N V+Past	ànyí gàrà ọhà há Pro V+Past N Pro	We went to their village.

S27.	ànyí mèrè Pro V+Past VN	wá sáhá mè Pro V+Past	ànyí gà fèrè Pro Inf V+Past	We crossed over.
S28.	ó nà-ábà ímè ángálá Pro Prog+V NPOS N	òrì ángálá bíè sò ábè Pro N NPOS V+Prog	ó nà-ábà ímè nǵálá Pro Pro+V NPOS N	He is entering inside the mangrove.
S29.	hán nà-àgá élè ógbó Pro Prog+V N	íńí élèógbó mú ábè Pro N V+Prog	há nà-àgá ébè áná-égwù-égwù Pro Prog+V N	They are going to the playground.
S30.	ó lètàrà nà básó Pro V+Past Prep N	á básó bíè sóbó mè Pro N NPOS V+V+Past	ó lètàrà n' ísì ùlùtù Pro V+Past Prep N	She came back early in the morning.
S31.	ó nà-émé nnwánnè m ìyà Pro Pro+V N Pro V	òrì ì mbrà má yá-ábè Pro Pro N Fem V+Prog	ó nà-àlù nnwánnè m nwányi Pro Prog+V N Pro N	He is marrying my sister.
S32.	hán nà-àghà ókúrú Pro Prog+V N	íńí ókúrú káká ábè Pro N V+Prog	há nà-àghà ákwúkwó Pro Prog+V N	They are concluding the marriage.
S33.	mí gà-òrì ápalápá Pro Mod V N	àńí ápalápá fí bía Pro N V+Mod	mí gà-òrì jákpū ágwàrà-àgwá Pro Mod V N VN	I will eat cassava pudding.
S34.	ó gàrà n' ímè òpòkùrù Pro V+Past Prep NPOS N	ó òpòkùrù bíè mú mè Pro N NPOS V+Past	ó gàrà n' ímè úzò-óhiá Pro V+Past Prep NPOS N	He went into the foot path.
S35.	ànyí sǐrǐ fúló ísám Pro V+Past N N	wá ísám fúló chúq mè Pro N V+Past	ànyí sǐrǐ ófè áítàrà Pro V+Past N	We cooked periwinkle soup.
S36.	ínwèrè m' nà-àgá íú ímámá N Pro Prog+V V N	ítà má á mú ímámá bē N Fem Pro V N V	ínwèrè m' nà-àgá ínyè èkèlé n' N Pro Prog+V V N Prep	My wife is going for thanksgiving in the church.
S37.	ńná m' jèrè íwọ́ámá N Pro V+Past N	í dābē òrì íwọ́ámá mú mē Pro N+Masc Pro N V Past	ńná m' jèrè ọhà N Pro V+Past N	My father has gone to the village.
S38.	mí jǐrǐ kpórórò gá ígbūtè Pro V+Past N V V	à kpórórò nwò sè mú fṛòlǐ Pro N V V N	mí jǐrǐ èkèlè gá ígbūtè àyíya Pro V+Past N V V N	I used a basket to collect the crayfish.
S39.	ńné m' sǐrǐ fúló-ópòrópò N Pro V N N	í yèngí má áńí ópòrópò-fùlò Pro N Fem Pro N V+Past	ńné m' sǐrǐ ófè ézì N Pro V+Past N N	My mother cooked pork meat soup.

S40.	mí ná-èjì ùmàrà ná bàpà Pro Prog V N Conj N ná-àgá ígbùtè ázù Pro Prog+V V N	à jòlín ná bàpà ná nwò sè Pro N Conj N Conj V mù ìnjì mí kùn ómú ábè V N det V V+Prog	à jòlín ná bàpà ná nwò sè Pro N Conj N Conj V mù ìnjì mí kùn ómú ábè V N det V V+Prog	mí ná-èjì ùmàrà ná bàpà Pro Prog V N Conj N ná-àgá ígbùtè ázù Pro Prog+V V N	í use paddle and calabash when going to catch fish.
S41.	mí ná-èmè sáábá gá òkìbò Pro Prog+V V V N mí ná-àgá íwèrè bàràsíkírí Pro Prog+V V N+V pánì mí n' òpòkùrù bíc N Poss Prep N NPOS	à sàbà òkìbò mù ábè Pro V N V+Prog à mù ìyá bàràsíkírí pánì Pro V Poss V+V N òkì ómú ábè òpòkùrù bíc V V+Prog N NPOS	à sàbà òkìbò mù ábè Pro V N V+Prog à mù ìyá bàràsíkírí pánì Pro V Poss V+V N òkì ómú ábè òpòkùrù bíc V V+Prog N NPOS	mí ná-àgá òhà òkìbò Pro Prog+V N mí ná-àgá íwèrè éféré ísì-áká m Pro Prog+V V N V N Pro n' ùzò-òhjá Prep Comp N	I am crossing to Dikibo. I am going to collect my wash hand basin from the foot path.
S42.	ínwá óhùn méré mí wólò N dem V+Past Pro VN ná básò Prep N	tòkù bé orí ì wólò mē N Masc Pro Pro V Past básò bírì N	tòkù bé orí ì wólò mē N Masc Pro Pro V Past básò bírì N	ínwá óhùn kpàrĩ mí n' N dem V+Past Pro Prep ísì-ùtùtù N N	The boy insulted me early in the morning.
S43.	ó kpòrò mí óbóríbó Pro V+Past Pro N	òrì óbóríbó sé ì chinnmē Pro N V Pro V+Past	òrì óbóríbó sé ì chinnmē Pro N V Pro V+Past	ó kpòrò mí ónyé éwū Pro V+Past Pro N	He called me a foolish person.
S44.	mí chòrò-ífi àkpàkà mí Pro V V N Poss ká mí gá kúrú fúlò n' hort Pro V V N Prep òpòchúkú ínē mí N N Pro	àñ ìyá àkpàkà chùá bimē Pro Poss N V V yé à mù fúlò dú ì hort Pro V N V Poss yèngì má árá ópòchúkú bíc N Fem Poss N NPOS	àñ ìyá àkpàkà chùá bimē Pro Poss N V V yé à mù fúlò dú ì hort Pro V N V Poss yèngì má árá ópòchúkú bíc N Fem Poss N NPOS	mí chòrò ífi àgbà úkwū mí Pro V V N Pro ká mí gá kúrú ófē n' ùsékū hort Pro V V N Prep N ínē mí N Pro	I want to put on my shoes. Let me go and dish some soup from my mother's kitchen.
S47.	ó sī n' òpòkùrù óhùn Pro V+Prep N dem gá íwòámá ògán V N N	òrì ànjì òpòkùrù mī bíc Pro dem N dem NPOS bórò ògán íwòámá mù mē V N V+Past	òrì ànjì òpòkùrù mī bíc Pro dem N dem NPOS bórò ògán íwòámá mù mē V N V+Past	ó sī n' ùzò-òhjá óhù gá òhà-ògán Pro N dem V N N N	He passed through the foot path to Ogan village.

CHAPTER FOUR

DATA ANALYSIS

4.1 Syntactic Description

Analysing the data in Chapter three syntactically, it is observed that the Igbo language takes an SVO pattern, while Okrika operates with an SOV pattern. The mixed language takes the same pattern as Igbo. The tense-aspect marker comes after the verb in all three languages.

Okrika does not use modals, as seen in the data, while Igbo and the mixed language have a modal before the verb. Okrika has positional nouns (such as *ḃíē* 'inside') after the noun, while Igbo has a preposition before the positional noun followed by a noun. The mixed language has a unique and special way of positioning its words. Instead of using either of the other two language patterns, it chose to do it in its own way. It has a preposition, a noun followed by a positional noun. An example of this is shown below:

- Q.16. *Ò ðí nà ñjùkùrù bíē*
 Pro V Prep N NPOS
 'Is he inside the room?'

The pronominal noun modifiers come before the noun in Okrika, while in Igbo and the mixed language they come after the noun.

Under commands, there are hortatives and imperatives; hortatives are usually expressed with *yé* in Okrika and *kà* in Igbo and the mixed language meaning 'let's'.

The three languages all possess serial verb constructions. There are some cases where a serial verb construction is found in Okrika but is not found in Igbo or the mixed language. The summary of these constructions are found in table 4.1 below.

Table 4.1

	Okrika	Mixed language	Igbo
a)	SOV	SVO	SVO
b)	V+TAM	V+TAM	V+TAM
c)	V+TAM	Modal+V	Modal+V
d)	N+NPOS/N+NPOS	Prep+N/Prep+N+NPOS	Prep+N/Prep+COMP N
e)	NM+N	N+NM	N+NM
f)	SVC/SVC	SVC/V+TAM+InfV+VN	SVC/V+TAM+InfCOMP V
g)	Hortative	Hortative	Hortative
h)	Vadj+TAM/Vadj+TAM	V+TAM+VadjN/V+TAM+VadjN	Vadj+TAM+BVC/Vadj+Neg+BVC

In the sentences below are the examples of all the constructions to table 4.1 above.

	Okrika	Mixed language	Igbo
A(i) Q17	ò bièwáń mǔ Pro N V S O V he toilet go-fact	ò gàrà bièwáń Pro V N S V O he go-fact toilet	ò gàrà ógwè Pro V N S V O he go-fact toilet

'Did he go to toilet?'

(ii) S25	òrĩ óbóri démê Pro N V+TAM S O V he goat drive-fact	ó chùrù óbóri Pro V+TAM N S V O he drive-fact goat	ó chùrù éwú Pro V+TAM N S V O he drive-fact goat
----------	--	---	---

'He drove away the goat.'

It is observed that in examples A(i) and (ii) above, the mixed language operates the same SVO system as Igbo.

(B) S5	árú gbànāsám N V+TAM boat ground-fact	úgbó méné gbàná N V+TAM VN boat do-fact ground	úgbó áchíálá N V+TAM boat ground-fact
--------	---	--	---

'The boat has grounded.'

In sentence B, Okrika has a verb before the tense-aspect marker, Igbo has a verb also before the tense-aspect marker, while the mixed language has

The example in (E) shows how the pronominal noun modifier is used in all three languages. Okrika has its noun modifier before the noun while in Igbo and the mixed language, the noun modifier comes after the noun.

F(i) C9	mú	óbórí	mí	dē	sín	gàá	chúpù	óbórí	gàá	chúpù	éwū
	V	N	dem	V	V	V	V+V	N	V	V+V	N
	go	goat	the	drive	remove	go	drive away	goat	go	drive away	goat

'Go and drive away the goat'.

(ii) Q11	í	sábá	bí	í	chòrò	ímē	sábá	í	chòrò	ígāfē
	Pro	V	V	Pro	V+TAM	InfV	VN	Pro	V+TAM	Inf COMPV
	you	cross	want	you	want to	do	crossing	you	want to	go across

'Do you want to go across?'

All three languages have a serial verb construction in F(i). Igbo and the mixed language compound their verbs, Okrika does not compound its verbs, thus Okrika has three verbs while Igbo and the mixed language have two verbs each but the second one is a compound verb.

In F(ii), Okrika has a serial verb construction but Igbo has a verb plus a tense-aspect marker and an infinitive compound verb while the mixed language has a different pattern since it has a verb plus a tense-aspect marker, an Igbo infinitive verb *ímē* and an Okrika nominalized verb *sábá*.

G(i) C25	yé	wā	biéwārí	mú	kà	ànyí	gá	biéwārí	kà	ànyí	gá	ógwè
	hort	Pro	N	V	hort	Pro	V	N	hort	Pro	V	N
	let	us	toilet	go	let	us	go	toilet	let	us	go	toilet

'Let us go to the toilet.'

(ii) S46	yé	à	mù	fúló	dū	í	kà	mí	gá	kúrú	kà	mí	gá	kúrú
	hort	Pro	V	N	V	Pro	hort	Pro	V	V	hort	Pro	V	V
	yèngí	má	ará	ópòchúkū	fúló	n'	fúló	n'	ópòchúkū	ófē	n'	ùsekwū	ófē	n'
	N	Fem	Pro	N	N	Prep	N	Prep	N	N	Prep	N	N	Prep
	bié				ínē	mí	ínē	mí		ínē	mí		ínē	mí
	NPOS				N	Pro	N	Pro		N	Pro		N	Pro
	let me go soup dish my				let me go dish					let me go dish soup				
	mother her kitchen				soup in the kitchen					in the kitchen				
	inside				mother my					mother my				

'Let me go and dish some soup from my mother's kitchen.'

Examples G(i) and (ii) show that all three languages mark their hortative at the beginning of the sentence.

H(i) 53	mí	átèfi	mí	péngēmē	ókporó-úzò	nkà	ókporó-úzò	nkà
	dem	N	neut	Vadj+Past	N	dem	N	dem
	This	road	it	wind-fact	mèrè	péngē	ròrò-árò	
					V+TAM	VadjN	Vadj+TAM-BVC	
					road	this	road	this
					do-fact	winding	wind-fact	winding

'This road is winding.'

(ii) 54	mí	átèfi	mí	gbúkúkú	ókporó-úzò	nkà	ókporó-úzò	nkà
	dem	N	neut	Vadj+Past	N	dem	N	dem
	this	road	it	straight-fact	mèrè	gbúkúkú	áròghì-árò	
					V+TAM	VadjN	Vadj+neg+BVC	
					road	this	road	this
					do-fact	straight	wind-neg	winding

'This road is straight.'

In examples 4(i) and (ii), Okrika has an adjectival verb and a tense-aspect marker. Igbo has an adjectival verb plus a tense-aspect marker followed by a bound verb complement in H(i), it has a negative prefix á and a negative suffix ghì in example H(ii).

The mixed language again has a special construction here where it uses the Igbo verb mé plus a tense-aspect marker and nominalized adjectival verbs péngē and gbúkúkú of Okrika origin in the examples.

4.2 Lexis

After a thorough checking and counting of all the words from the data of the mixed language, I found out that the words in table 4.2 below with their different origins can be classified into the following word classes.

Table 4.2: Word Classes

	Words	Okrika origin	Percentage	Igbo origin	Percentage	Total No. Words
1.	Pronoun	-	-	93	19.49	93
2.	Noun	103	21.59	22	4.62	125
3.	Preposition	-	-	23	4.82	23
4.	Positional noun	2	0.42	9	1.88	11
5.	Interrogative	-	-	4	0.83	4
6a.	Verb	7	1.46	132	27.67	139
b.	Nominalized Verb	7	1.46	-	-	7
c.	Adjectival Verb	2	0.41	1	0.20	3
7.	Conjunction	-	-	3	0.62	3
8.	Tense-Aspect marker	-	-	34	7.12	34
9.	Modal	-	-	24	5.03	24
10.	Demonstrative	-	-	11	2.30	11
	Total	121	25.36	356	74.63	477

The words of Okrika origin make up a total of 25.36 percent, while those of Igbo origin have a total of 74.63 percent. In Table 4.2 above, it is observed that all pronouns, modals, prepositions, conjunctions, tense-aspect markers, demonstratives and interrogatives are of Igbo origin. The nominalized verbs are of Okrika origin. The verbs, adjectival verbs, nouns and positional nouns are shared between them. Okrika has the highest number of noun and adjectival verb while Igbo takes the lead in verb and positional noun. Table 4.2 shows that most words are actually of Igbo origin.

4.3 Morphological description

In the mixed language, there are some words with prefixes and suffixes. In Table 4.3a below are roots with prefixes and suffixes attached to them.

Table 4.3a: Roots and Affixes

	Stem+te/ta/re	Meaning	Derived from	Meaning
1.	were	bring	wetere	bring it for
2.	bute	carry	butere	carry it for
3.	muta	light	mutara	light it for
4.	zuta	buy	zutara	did buy
5.	gbute	catch or kill	gbutere	did catch/kill
6.	were	take	iwere	to take

These are verbs of Igbo origin, while the verbs in Table 4.3b below are of Okrika origin.

Table 4.3b

	Stem+te/ta/re	Meaning	Derived from	Meaning
7.	soma	bring alongside	somata	bring it alongside
8.	pike	build	epike	building

Table 4.3a and 4.3b have shown that some verbs are of Okrika origin but have Igbo affixes. All the affixes are of Igbo origin.

4.4 Phonology

The mixed language has a mixture of Igbo and Okrika words so it is made up of Igbo and Okrika sounds. It is written in Okrika orthography.

Okrika has 27 consonants while Igbo has 28. There are some Okrika consonants that are not found in Igbo, such as ɖ [ɖ] a voiced alveolar implosive and gb [gb] a voiced labial-velar stop. Consonant gb [gb] in Okrika is pronounced differently from ɓ [ɓ] and contrasts with it. Igbo has only one consonant gb [ɓ].

Igbo consonants that are not found in Okrika are [ŋ] a voiced velar nasal, [ɥ] a voiced velar approximant and [ç] a voiceless palato-alveolar fricative. In Igbo, the sounds [ɲ^w] a voiced labialized velar and [ɲ] a voiced palatal nasal vary with [w̃] and [j] respectively. In Okrika [w̃] and [j] are allophones of /w/ and /j/ respectively preceding nasalized vowels.

Table 4.4a

OKRIKA		IGBO	
Phonetic	Orthographic	Phonetic	Orthographic
[ɲ]	ny	[ɲ] ~ [j]	ny
[j]	y	[j]	y
[w̃]	nw	[ɲ ^w] ~ [w̃]	nw
[w]	w	[w]	w
[ɓ]	b	[ɓ]	gb

In the vowel system, Okrika has nine oral vowels (1.6), Igbo has only eight oral vowels. Igbo does not have any contrast between [e] and [ɛ] which are in free variation, for example /èbéré/ 'mercy' is pronounced [èbéré] or [èbère] unlike Okrika where the two vowels contrast.

Table 4.4b: e/ɛ Contrast in Okrika

Vowel e		Vowel ɛ	
ere	woman	ɛɛ	name
bele	spacious	bɛɛ	pot
edela	ink	ɛdɛɛ	vulture
pekele	peruse	pekɛɛ	half

Vowel harmony is one of the interesting features of Okrika and Igbo as mentioned in 1.5. In Igbo the two sets are as follows:

Table 4.4c: Sets of Igbo Vowels

Wide Vowels			Narrow Vowels		
Vowels	Words	Gloss	Vowels	Words	Gloss
/i/	ísí	head	/a/	àsírí	lies
/e/	ékè	sharing	/ɪ/	ísà	to answer
/o/	òrómá	orange	/ɔ/	ókú	light
/u/	ùsékwū	kitchen	/ʊ/	úkwú	leg

CHAPTER FIVE

DISCUSSION AND CONCLUSION

5.1 Discussion and Answers to Questions in 1.9

Having analysed the mixed language in detail, I would like to discuss it briefly in the sociolinguistic perspective. In order to do this, I would like to go back to the questions posed in section 1.9 and summarize the answers I was given.

- a) How does the person feel when in the midst of these people who are from the same place as him/her, who are used to the language (Okrika) which he/she can not speak?

Somebody in the midst of his/her people who does not speak the language of his/her people suffers so much. He/she feels very inferior before other people who are competent in the language. He/she is always being cheated because secret talks are held without his/her understanding.

- b) How will the person speaking the mixed language in a community where there is a major language (Okrika) spoken by the majority of the inhabitants be seen?

The person speaking the mixed language in the community where the majority of the inhabitants speak Okrika is seen as an outcast; sometimes the person is called a slave.

- c) How will he/she feel in the presence of outsiders, when he/she meets other people from the same place and wants to communicate with them in terms of secret matters?

When it comes to communication of secret matters in the presence of people who are not from Okrika, the person who speaks the mixed language is left out since he/she can not speak Okrika.

d) How will an outside community see him/her, having known that he/she does not speak Okrika but the mixed language?

People from outside communities see them as slaves in Okrika because they speak the mixed language instead of Okrika.

e) If the only way out during tribal wars is speaking Okrika major language, what will be the fate of these people.

During tribal wars, the speakers of the mixed language have the advantage of not being killed by opponents who will not understand them as Okrika people. In the course of identification, the opponents of Okrika who will expect their victims to speak Okrika or identify themselves by speaking other languages different from Okrika get disappointed hearing them speak a language which is not Okrika, so they spare them. On the other hand, it is a disadvantage because the Okrika people who might misunderstand them to be their warring opponents might kill them since they are unable to identify themselves by speaking Okrika.

5.2 The Origin of the Mixed Language in Okrika

On the case of the origin of the mixed language in Okrika. According to some speakers of the mixed language in Okrika, the mixed language came into existence through inter-marriage. Their ancestral fathers of Okrika origin who learned Igbo through trade, brought Igbos (mostly women) to make up their families. These people who were brought, came and got settled in some of the Okrika villages.

These Igbos were married into Okrika, both women and men. As they got children, these children grew up with parents who spoke Okrika and Igbo to them depending on who is from Okrika and who is from Igbo. Their parents were either an Okrika father and an Igbo mother, or less commonly an Igbo father and an Okrika mother. Since they were more close to their Igbo mothers in interaction they could not speak Okrika fluently, and in the course of making sure they had at least one language, they found themselves mixing the two languages.

For the present generation, it is their mother tongue as far as they are concerned. Their parents and grand-parents did not speak any other language.

They have a generally positive attitude towards the language they speak because they enjoy speaking the mixed language. There is no other language that they recognize as their mother tongue. I asked them by what name the language is known, and they said that the name is *Kĩrĩkèñĩ-Igbònàyé*, which means 'Okrika-Igbo people's own'. It is an interesting language to listen to. The Igbo people can only pick out their own words from the mixed language while Okrika people too can do the same.

Since their forefathers did not teach them any other language, they began to see reasons why they should speak Okrika. In the course of these regrets they saw the learning of Okrika as a necessity on the part of their children. Their not speaking Okrika was seen as a disadvantage to them, because it is the only way to prove one's claim to be an Okrika person. The Kalabari and Bonny people call them Okrika Igbos.

5.3 Conclusion

After a thorough analysis of the mixed language in Chapter four, one is tempted to ask if actually this is a genuine mixed language or a massive borrowing of Okrika words into Igbo.

The answer to this question is that this is a genuine mixed language and not a massive borrowing of Okrika words into Igbo for the following reasons.

A. Phonology

In borrowing, the borrowed words are usually adapted to the phonology of the borrowing language. But in the mixed language in Okrika, Igbo words are pronounced using Igbo phonology whereas Okrika words maintain the phonology of Okrika.

B. **Lexis**

Lexical items of Okrika origin and those of Igbo origin are consistent. Words of Igbo origin are not interchanged with those of Okrika origin. For example, the noun *óbórí* of Okrika origin is always used for 'goat' or 'foolish person', it is never replaced or interchanged with *éwú* of Igbo origin.

C. **Grammar**

In grammar in most cases, the mixed language follows the Igbo pattern. It does not follow either Igbo or Okrika in some cases, it acts in its own way. For example, an Igbo verb *mé* is used in a way Igbos do not use it when making sentences. The mixed language nominalizes verbs of Okrika origin such as *gbàná*, *péngē* and *gbúkúkú* and uses them with *mé-*, which makes it unique and distinct.

I should conclude by saying that social factors and not linguistic factors led to the emergence of the mixed language in Okrika.

REFERENCES

- Bakker, Peter; and Maarten Mous (eds.) 1994. Mixed languages. Netherlands: ICG. Printing-Dordrecht.
- Bendor-Samuel, John (ed.) 1989. The Niger-Congo languages. Lanham: University Press of America.
- Crystal, David. 1992. An encyclopedic dictionary of language and languages. Harmondsworth: Clays Limited, St. Ives PLC.
- Hockett, Charles F. 1960. A course in Modern Linguistics. New York: The Mac Millan Company.
- Opuogulaya, E.T. 1975. The cultural heritage of Wakirike. Port Harcourt: C.S.S. Press.
- Philip, George. 1989. Atlas of Britain and the world. London: Guild Publishing.