

POST POVERBIUM IN NIGERIA PIDGIN

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APPROVAL PAGE

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DEDICATION

This project is dedicated to God Almighty my creator, the source of my strength and inspiration.

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My profound gratitude goes to Almighty God the giver of life and grace to be able to complete this program despite various hurdles and odds encountered during the course of this study. Special appreciation goes to my project supervisor Dr Agbo for his guidance and encouragement which led to the successful completion of this work. To all my amazing lecturers and staff of the faculty of Arts, University of Benin, I say a very big thank you to you all for your timeless efforts and knowledge imparted on me, may God bless you all.

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TABLE OF CONTENT

Title page	-	-	-	-	-	-	-	-	-	-	i
Approval page-	-	-	-	-	-	-	-	-	-	-	ii
Plagiarism Certification	-	-	-	-	-	-	-	-	-	-	iii
Dedication	-	-	-	-	-	-	-	-	-	-	iv
Acknowledgements	-	-	-	-	-	-	-	-	-	-	v
Table of content	-	-	-	-	-	-	-	-	-	-	vi
Abstract	-	-	-	-	-	-	-	-	-	-	ix

CHAPTER ONE

1.0	Background of Study	-	-	-	-	-	-	-	-	-	1
1.1	Statement of Problem	-	-	-	-	-	-	-	-	-	3
1.2	Research Questions	-	-	-	-	-	-	-	-	-	4
1.3	Research Objectives	-	-	-	-	-	-	-	-	-	4
1.4	Method of Data Collection and Analysis	-	-	-	-	-	-	-	-	-	5
1.5	The Status of Nigeria Pidgin	-	-	-	-	-	-	-	-	-	5

CHAPTER TWO

2.1	Definition of Terms	-	-	-	-	-	-	-	-	-	7
-----	---------------------	---	---	---	---	---	---	---	---	---	---

2.2	Proverbs	-	-	-	-	-	-	-	-	8
2.2.1	Relationship Between Proverb and the Society	-	-	-	-	-	-	-	-	11
2.3	Post proverbs	-	-	-	-	-	-	-	-	14
2.4	Previous Studies	-	-	-	-	-	-	-	-	16

CHAPTER THREE

3.0	Introduction	-	-	-	-	-	-	-	-	19
3.1	Data Presentation	-	-	-	-	-	-	-	-	19
3.1.1	Post Proverbs that offers Words of Advice	-	-	-	-	-	-	-	-	20
3.2	Post Proverbs that adds Humor to a proverb	-	-	-	-	-	-	-	-	20
3.3	Post proverbs that are used to Entertain Industrial of Nigeria-	-	-	-	-	-	-	-	-	20
3.4	Post proverbs that gives the society a sense of oneness	-	-	-	-	-	-	-	-	21
3.5	Post proverbs that are used to Challenge a Person Thinking Pattern	-	-	-	-	-	-	-	-	22

CHAPTER FOUR

4.0	Introduction	-	-	-	-	-	-	-	-	23
4.1	Post proverbs that Offers Words of Advice or Wisdom	-	-	-	-	-	-	-	-	23
4.2	Post proverbs that adds Humor to a proverb	-	-	-	-	-	-	-	-	26
4.3	Post proverbs that are used for Entertainment	-	-	-	-	-	-	-	-	28

4.4	Post proverbs that are gives the Society a Sense of Oneness -	-	-	-	-	-	-	-	31
4.5	post proverbs that are used to challenge a person Thinking Pattern -	-	-	-	-	-	-	-	33

CHAPTER FIVE

5.0	Introduction -	-	-	-	-	-	-	-	-	36
5.1	Summary of Study -	-	-	-	-	-	-	-	-	36
5.2	Finding -	-	-	-	-	-	-	-	-	37
5.3	Conclusion -	-	-	-	-	-	-	-	-	37
5.4	References -	-	-	-	-	-	-	-	-	38

ABSTRACT

This project delves into the emergency and evolution of post proverbiums in Nigeria pidgin. Post proverbs have long served as a powerful medium of communication, cultural expression and social commentary in Nigeria. This study aims to explore the use of post proverbs in Nigeria pidgin, how post proverbs has successfully influenced the Nigerian society today.

The research methodology involves collecting and analysing a diverse range of proverbs from various sources, including literature, social media, conversations and media platforms through a combination of quantitative analysis. The findings of the study shed light on how Nigeria pidgin are used to express contemporary proverbs which reflects the modern society (technology, globalization,). Additionally, the study highlights the role of post proverbs in advising, entertaining and fostering oneness.

In conclusion, the research contributes to the understanding of evolving nature of post proverbs in Nigeria pidgin, since this area has not been properly researched on.

CHAPTER ONE

POST PROVERBIUM IN NIGERIAN PIDGIN

1.0 Background of Study

Pidgin English, also known as Nigerian Pidgin or simply Pidgin, is a creole language widely spoken and understood in Nigeria. It evolved as a lingua franca, serving as a means of communication between people of diverse linguistic backgrounds, ethnicities, and cultures. Pidgin incorporates elements from various Nigerian languages, English, and Portuguese, among others.

One intriguing aspect of Nigerian Pidgin is the creative use of proverbs, which are an integral part of the language and carry deep cultural significance. These proverbs, known as "poverbium" (a portmanteau of "pidgin" and "proverb"), add color, wisdom, and humor to conversations in Nigeria. Post Poverbium, a term coined to describe the use of proverbs in contemporary Nigerian Pidgin, refers to the practice of creating new proverbs or adapting existing ones to reflect the modern realities and challenges faced by Nigerians in the present age. Post Poverbium captures the ingenuity and adaptability of the Nigerian people as they navigate the complexities of modern life.

Nigerian culture is rich in oral traditions, and proverbs play a vital role in the communication and transmission of cultural values. Proverbs are concise expressions that encapsulate deep meanings and wisdom, often drawing from cultural, historical, and social contexts (Okoye, 2017). They serve as a means of conveying important messages, morals, and advice, reflecting the collective wisdom of the Nigerian people (Ezike, 2014).

The usage of Post Poverbium in Nigeria Pidgin has gained popularity in recent years, particularly through social media platforms, where Nigerians express their thoughts, observations, and wit using these creative proverbs. It has become a way for Nigerians to comment on social, political, and cultural issues, often offering sharp insights and satirical commentary.

For instance, a traditional proverb like "Wetin dey wori goat no dey wori cow" (What troubles the goat does not trouble the cow) might be adapted to "Wetin dey wori goat, na akpako dey wori cow" (What troubles the goat is a grenade worrying the cow). This adaptation reflects the heightened concerns and anxieties of the modern era. Post Poverbium serves as a linguistic tool for Nigerians to express their unique perspectives and experiences, blending tradition with contemporary sensibilities. It not only reflects the ever-evolving nature of language but also showcases the resilience and resourcefulness of the Nigerian people in adapting cultural expressions to fit the changing times.

Proverbs are major parts of our society, proverbs are traditional wisdom that are passed down from one generation to another to other generation. Proverbs offers words of wisdom, advice, warning or teach a lesson. Proverbs place in the culture of man's society falls in the aspect of language. Language on the other hand is a means by which humans communicate their thoughts, ideas, emotions and feelings through a voluntarily produced symbol. over the years, man's society evolves and his use of language for interaction evolves also, I would argue that post proverbiums are quite unique and special in communicating some information that carries additional meanings which could be codified or metaphorical. Post proverbiums can be used to offer advice, add humorous touch to an "idea" or expression. In our modern day society there's a mode of interaction we use in expressing ourselves. I would also be expanding the fact that post

proverbs can be used to create a sense of community or shared understanding amongst people in the society. Post proverbs are a very essential parts of our society and culture as they are used in variety of contexts including music, poems, story telling, conversations and even legal proceedings. Post proverbs can be used to teach a lesson, to offer advice and to make observation about life. Post proverbium has not been studied extensively over the years, there are many types of post poverbium in Nigeria pidgin some of them are short and simple while the others are more complex.

Post proverbium in Nigeria majorly is expressed through "pidgin" a simplified form of English that has evolved as a lingua franca in Nigeria. It is a creole language that developed as a means of communication between people from different ethnic and linguistic backgrounds. Pidgin combines English vocabulary with elements from various Nigerian languages.

Pidgin is characterized by simplified grammar, altered word order, and the incorporation of local idioms and expressions. It is widely spoken and understood across Nigeria, serving as a language of informal communication in diverse social settings. While not an official language, Pidgin has gained cultural significance and is often used in music, movies, and everyday conversations.

So my main aim in this project is to provide a better understanding of the use of post poverbium in Nigeria pidgin English.

1.1 Statement of Problem

Over the years, post proverbium in Nigeria pidgin English has not been properly studied, so many people has an inadequate knowledge on this language phenomenal. I would be shedding more light on how the different types of post proverbiums are used in the Nigeria society.

While Nigeria Pidgin English is a widely spoken and culturally significant language, there is a lack of comprehensive research on the use and significance of post proverbs in this linguistic context. Although post proverbs are prevalent in Nigeria Pidgin, little is known about their origin, meanings, and cultural significance. Therefore, this study seeks to address these gaps and provide valuable insights into the role and impact of post proverbs in Nigeria Pidgin English.

1.2 Research Questions

The following will be addressed to the guide in study, the following research questions will be addressed;

1. What are the origins of post proverbiums in Nigeria
2. What is the meaning and significant of post proverbium in Nigeria culture?
3. How are post proverbs used in different context such as storytelling, conversations.
4. How has post proverbium affected the music and entertainment industry of Nigeria?
5. How does post proverbium contribute to the richness of Nigeria pidgin language?

1.3 Research Objectives

The aim of this research project is to explore the phenomenon of post proverbs in Nigeria, focusing on their use, meaning, and significance in the context of digital communication platforms. The specific objectives of the study are as follows:

1. To give an account of the origin of post proverbiums in Nigeria pidgin.
2. To discuss the meaning and significant of post proverbium in Nigeria

3. To give an explanation on how post proverbiums are used in different context such as storytelling, conversations and legal proceedings
4. To examine how post proverbiums has influence the music industry in Nigeria
5. To identify how post proverbiums contribute to the richness of Nigeria pidgin.

1.4 Method of Data Collection

A quantitative research was done on this research topic, I sorted for data using the internet. I got my datas from Facebook on BBC news page, on Nigeria proverbs page and other pages on Facebook. I also gathered my data from Nigeria modern afrobeats musicians like Burnaboy, Davido, portable and Tuface. Some data's too was from the book "post poverbiums" give to me by my project supervisor. After I got all my datas I then proceeded to write them down on my project note.

1.5 The Status of Nigeria Pidgin

Nigerian Pidgin is a contact language that developed in Nigeria as a means of communication between people who spoke different indigenous languages. It is a creole language, which means that it has its own grammar and vocabulary, but it is also influenced by the indigenous languages of Nigeria and by English. Nigerian Pidgin is widely spoken in Nigeria, and it is influenced by other languages in the country like Yoruba, Igbo and Hausa. It is used in a variety of contexts, including informal conversations, entertainment, and the media. It is estimated that over 70% of Nigerians speak and understand the Nigeria pidgin. However, it does not have official status in Nigeria. This means that it is not used in government or education, and it is not recognized as a language of law. Despite its lack of official status, Nigerian Pidgin is an important part of

Nigerian culture. It is a way for people from different ethnic groups to communicate with each other, and it is a means of expressing Nigerian identity. It is also used in the entertainment industry of Nigeria to pass informations, to add a sense of humor to their entertainments, even in musics today pidgin is being used to give a sense of oneness to the music.

Over the years, pidgin in Nigeria has evolved and is still evolving because new words and phrases are added to it frequently making it a very dynamic language in itself and very unique in the sense that it gives a unity and oneness to the Nigeria societies and tribes. Pidgin serves as a common language in Nigeria.

Nigerian Pidgin English, also known as Nigerian Pidgin or simply Pidgin, is a simplified form of English with influences from various Nigerian languages, as well as Portuguese, Dutch, and other European languages. It is primarily spoken in informal settings, such as markets, neighborhoods, and among friends, but it is also used in some media, including radio, television, and music. Pidgin English varies across different regions of Nigeria, with variations in vocabulary, pronunciation, and grammar. Some common features of Pidgin English include the use of simplified verb forms, omission of certain grammatical elements, and the incorporation of Nigerian expressions and idioms.

CHAPTER TWO

LITERATURE REVIEW

2.1 Definition of Terms

In this project I will be using various terms that might be alien. So I want to define some words I will be using.

1. **Pidgin:** is a simplified language that is developed as a means of communication between two or more speakers of different native languages typically for trade or any other reasons.
2. **Proverbs:** Are short and memorable expressions that contains wisdom, moral value and cultural knowledge. They are often passed down from generation to generation.
3. **Nigeria:** is a country on West Africa that is consist of three major tribes Igbo, Yoruba and Hausa. It is the most populous country in Africa with various customs and traditions and rich in various languages.
4. **Culture:** refers to the shared believe, values, behavior, that a particular group of people believe in, in a society
5. **Language:** a mode of communicating thoughts, ideas, desire, emotions through a voluntarily produced symbol.
6. **Post Proverbs:** a term used to describe the use of proverbs in the contemporary Nigeria

7. **Lingua Franca:** language that is adopted as a common language between speakers whose native languages are different.
8. **Yoruba:** Yoruba is a language spoken in Nigeria, West Africa, primarily in Southwestern and Central Nigeria. It is spoken by the ethnic Yoruba people
9. **Igbo:** Igbo is a language spoken in Nigeria west africa.it is spoken by the ethnic ibo people.
10. **Pidinization:** The process of adopting a pidgin
11. **Modernization:** It is the transformation of a traditional society to a modern one.

2.2 Proverbs

This chapter explores the rich and diverse world of proverbs in Nigeria. Proverbs hold a significant place in Nigerian culture, serving as a means of communication, cultural preservation, and moral guidance. This chapter will delve into the origins, characteristics, and functions of proverbs in Nigerian society, shedding light on their importance and impact. In Africa, proverbs are essential in the language aspect of culture, as it a concise and memorable statements that express general truth or piece of wisdom. Proverbs in itself cannot be separated from the society and culture, as it offers words of advice, warning, moral value, wisdom and truth. The origins of Nigerian proverbs can be traced back to ancient times, rooted in the diverse ethnic groups and their unique languages. Each ethnic group in Nigeria has its own rich repository of proverbs, reflecting their history, beliefs, values, and ways of life. Over time, these proverbs have evolved and adapted to changing social, cultural, and linguistic contexts, while still retaining their essence and core messages. The influences of migration, intercultural exchanges, and

modernization have contributed to the dynamic nature of Nigerian proverbs. Proverbs are based on cultural beliefs, common sense or practical experience. Different cultures and societies use language as a mode to express their thoughts, ideas, emotions and feeling, in which proverb is part of. In Nigeria there are various cultures with different beliefs and languages (Swanger 2004). Scholars across the globe have studied proverbs from different perspectives ranging from anthropology, philosophy, music and history to literature and linguistics (see Akande and Mosobalaje, 2014; Alster, 1993; Norrick, 1994, Odeunmi, 2006; Yusuf, 2001). It is these multifarious perspectives that account for a variety of foci and definitions of proverbs in the literature. However, as numerous as the definitions and foci are, most scholars agreed that proverbs usually embody the wisdom, worldview, values and cultural norms of a people (see Finnegan, 1970; Mieder, 1993; Yusuf and Methangwane, 2003). According to "lau, tokosky and Winnick" (proverb is a phrase saying sentence, statement or expression of the folk which contains above all wisdom, truth, morals, experience, lessons and advice concerning all life which has been handed down from generations to generations. Other examples of proverbs; "a stitch in time saves nine", "All that glitters is not gold", "a rolling stone gathers no moss", "with great power comes great responsibility", ("the enemy of my enemy is my friend"), ("those who live in a glass house should not throw a stone" «you should treat things and people with carefulness»), ("don't cross the bridge until you come to it" «don't jump into conclusion»)

Proverbs have a grammatical structure and a form. A proverb could be an imperative negative (don't beat a dead horse), imperative positive (if the shoe fits wear it), parallel phrases (garbage in garbage out), rhetorical question (person wey get farm suppose hungry?), Declarative statement (birds of the same feather flocks together) The history of proverbs.

Proverbs in itself cannot be traced back to any individual proverbs like riddles, jokes or riddles don't fall from the sky nor neither are they products of a mystical soul of the folks, but they are coined by an individual, either intentionally or unintentionally. And proverbs are as old as man because they cannot be traced to a particular season or time but all we know is that proverbs are passed down through oral tradition from one generation to another. Some proverbs exist in more than one language because people borrow them from other languages and cultures which they are in contact with.

In Nigeria, proverbs exhibit distinct characteristics that makes it powerful and unique from other cultures (e.g, the western culture) this characteristics makes them captivating and powerful as they project imagery, metaphor, simile , rhetorical question etc. For example "monkey no fine but Im mama like am" , "na condition make crayfish bend", "pikin wey say him mama no sleep himself no go sleep". There are proverbs in other languages in Nigeria for example in Igbo language, "Ura ga-eju onye nwuru anwu afo".(A dead person shall have all the sleep necessary.). "The ehi hụrụ gbalaba oso ka okuku huru na-atụ onu" (Fools rush in where angels fear to tread.) The one of the uniqueness of the Igbo proverb is its use in dialect of the native speakers as it gives a sense of wisdom and direction. "Ewu nwuru n'oba ji abughi agu gburu ya".(A goat that dies in a barn was never killed by hunger.) proverbs are meant to give wisdom, and also the use of imagery in this context was applied. "Eze mbe si na olu oha di mma, mana oriri oha na-aka ahu".(The tortoise said that many hands at work is enjoyable, but many mouths to feed can be embarrassing.). "Ukpala gbabara n'ikpo okuko na-ala ala mmuo."(The grasshopper that runs into the mist of fowls ends up in the land of spirits). Now we would be looking for examples of proverbs in Yoruba language. "Ile oba t'o jo, ewa lo busi."

(Re-built palaces are even more beautiful than the original ones when a king's palace is destroyed. Great accomplishments are the result of necessity is the mother of invention.)

One thing we cannot deny about the African proverbs is the use of metaphors and sarcasm, due to the nature of the African society, sarcasm is a very essential part of our language socialisation, examples of proverbs that convey sarcasm, in the pidgin English of Nigeria "when two elephants dey fight na the grasses go suffer am" this proverb uses sarcasm to explain that when two powerful or influential people engage in a conflict, it is the ordinary or vulnerable individual that will suffer it. Here is another proverb that deployed the use of sarcasm "crab no fit born bird" meaning that one cannot give what he does not have. "person wey think say he dey lead and nobody dey follow am, na stroll he dey stroll" The meaning behind this proverb is sarcastic and emphasizes that true leadership requires followers or people who are willing to be led. If someone believes they are a leader but nobody is following or supporting their lead, then they are not actually leading at all; they are merely acting as if they are, like someone casually strolling without any real destination or purpose. The proverb serves as a humorous reminder that leadership involves more than just assuming the title; it requires genuine followership and the ability to inspire and guide others toward a common goal.

2.2.1 Relationship Between Proverbs and the Society

A society is a group of people who live together in a community and share a common culture. Societies are characterized by patterns of relationships (social relations) between individuals who share a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent members. In the social sciences, a larger society often exhibits stratification or dominance patterns in subgroups. Societies are complex and ever-

changing, but they all share some common features, like government, a geopolitical area, a people, an opinion (idea, thought, emotion, desire or feelings), a language, a shared norms, values, traditions etc. Over the years society evolves, so the use of language also evolves and the use of proverbs that's because language is a tool that is used for interaction within the society. The society cannot do without language so language cannot do without the society. Each society has its own unique form or use of language and one way is the use of proverbs. Proverbs offer insight, direction, warning or enlightenment. The use of proverbs varies from culture to culture. In some cultures, proverbs are used more frequently than in others. And in some cultures, proverbs are used in different ways. For example, in some cultures, proverbs are used to teach moral lessons, while in other cultures, they are used to express humor or irony. Below are the relationships between Proverbs and the society.

Proverbs help in the society for cultural identification. Proverbs are an essential part of a society's cultural identity. They reflect the collective experiences, traditions, and beliefs of a community. Through proverbs, people pass down knowledge and insights from one generation to the next, reinforcing their cultural heritage.

Proverbs serve as an oral tradition of passing down knowledge from one generation to another. Proverbs were an efficient means of conveying important life lessons, moral values, and practical wisdom from elders to younger members of the community. Even today, proverbs continue to be shared orally and contribute to the preservation of cultural knowledge. For example in Yoruba "ile oba to jona ewa lol busi"(when a king's house is burnt, a greater one comes)

Proverbs often encapsulate complex ideas or situations into a few words, making them powerful tools for communication. They enable individuals to convey their thoughts, opinions,

and emotions effectively. In everyday conversations, proverbs are used to emphasize points, give advice, or comment on specific situations.

Proverbs serve as a form of informal education, providing moral guidance and life lessons. They teach important virtues, warn against negative behaviors, and offer practical insights into navigating life's challenges. Proverbs are often used by parents, teachers, and community leaders to impart wisdom to the younger generation.

Proverbs contribute to social cohesion within a society. They create a shared understanding of common values, ethics, and acceptable behavior. By adhering to the wisdom contained in proverbs, people strengthen their sense of belonging and cooperation within the community (Adegoju 2009: 26).

Some proverbs are laced with humor, sarcasm, or satire. They enable individuals to comment on societal norms, hypocrisy, or absurdity in a light-hearted manner. Such proverbs serve as a form of social critique and can be used to address sensitive topics indirectly. For example this proverb in pidgin "no matter how room dark, man go still locate woman breast" this proverb deploys the use of humor and sarcasm in its grammatical structure. this choice of words could make one laugh or smile. Other examples of proverbs that are laced with humor in English "a monkey that wants to look into a hunter face should be ready to collect a bullet in his own face".

Also in a country like Nigeria, proverbs shows unity and richness in culture, Societies with diverse linguistic and cultural backgrounds often have a wide range of proverbs. These proverbs showcase the richness of their cultural diversity while promoting unity through shared values and wisdom. amongst the Igbo, Hausa and Yoruba proverbs shows diversity in cultures and belief.

Proverbs has changed the society over the years and has promoted changes in the society because it has been used to promote public health promotions like breast feeding enlightenment, proverbs has helped people in the society to combat prostitution, resolve problems and conflicts, etc.

2.3 Post-poverbs

Post proverbs are concise sayings that encapsulate the wisdom, values, and experiences of the Nigerian people. By examining these post proverbs, we gain insight into the cultural nuances, social dynamics, and traditional beliefs that shape Nigerian society. Post proverbs not only offer linguistic and cultural insights but also provide a lens through which we can understand Nigerian society. This section explores the sociocultural implications of post proverbs, including their impact on interpersonal relationships, moral guidance, conflict resolution, and the preservation of cultural heritage. We examine how proverbs contribute to the cohesion and identity of Nigerian communities. According to (Gobler, 2001) sees proverbs, a form of orature, are ubiquitous in every part of the world. As an oral form, and like every other genre of orature, proverbs are handed over from one generation to another generation and this transmission, which is basically oral. Post-proverb is a short statement that follows a proverb and provides additional commentary or explanation. Post-proverbs are often used in oral cultures to add context or meaning to proverbs, and they can also be used in written communication to provide a more nuanced understanding of a proverb post-proverbs varies from culture to culture. In some cultures, post-proverbs are used more frequently than in others. And in some cultures, postproverbs are used in different ways. For example, in some cultures, post-proverbs are used to teach moral lessons, while in other cultures, they are used to express humor or irony. For example, the Yoruba proverb "Aye l'oja, orun nile" (the world is a market place; heaven is home)

can be followed by the post-proverb "Awon enia lo nja ni oja, awon orisa lo wa lori orun" (people are the ones who trade in the market; the gods are the ones who are in heaven). This post-proverb provides additional information about the meaning of the proverb, clarifying that the proverb is not about the literal world and heaven, but rather about the metaphorical world of human experience. Post-proverbs can be a valuable tool for understanding and interpreting proverbs. They can provide additional context, meaning, and nuance, and they can help to make proverbs more relevant to the modern world. For example in Nigeria pidgin. "person wey get head suppose get sense".

The use of post-proverbs can be traced back to ancient times. For example, the Greek philosopher Aristotle wrote about the use of post-proverbs in his book "Rhetoric." In the Middle Ages, post-proverbs were used in sermons and other religious texts. And in the modern era, post-proverbs have been used by writers, poets, and other creative artists all over the world either to pass informations, educate, warn, advice or entertain folks. so to lay man post proverbs are simply the modifications of proverbs and the evolvement of proverbs from old times to modern times. So basically they are more like the modern day proverbs that were invented as the society evolved. Examples of such in Yoruba language (from the book post poverbiums, page 4: "omor Ibadan ki n ba ni she ore ko ma tannije") means no matter how close someone from Ibadan is to you, he must betray you).

Functions of post proverbiums in Nigeria

1. Post proverbs provides additional context to a thought
2. Post proverbs adds humor to a proverb

3. Post proverbs offers words of advice or wisdom
4. Post proverbs gives the society a sense of oneness
5. Post proverbs helps the entertainment industry become more humorous for example popular music artists in Nigeria use post proverbs in their music.
6. Post proverbs are used to challenge an individual or a believe system

2.4 Previous Studies

Some studies has been done on this topic of discuss, Post poverbs over the years have been thoroughly research on over the years, as different scholars in and researchers in Nigeria has done various research on it. Post poverbs plays a major role in the society but it has not been properly studied and researched on. So in this section will show us that Scholars across the globe have studied proverbs from different perspectives ranging from anthropology, philosophy, music and history to literature and linguistics (see Akande and Mosobalaje,2014; Alster, 1993; Norrick, 1994, Odebunmi, 2006; Yusuf, 2001). It is these multifarious perspectives that account for a variety of foci and definitions of proverbs in the literature. However, as numerous as the definitions and foci are, most scholars agreed that proverbs usually embody the wisdom, worldview, values and cultural norms of a people (see Finnegan, 1970; Mielder, 1993; Yusuf), Prof adeleye (2004) argued that proverbs cannot Be separated from culture as they are two inseparable discuss., as proverb is a major tool for expressing one's culture and traditions within a society. In Nigeria yoruba language, some existing studies and researches as been made on proverba and post proverbs, in (1997)lawal, Raji and ajayi investigated and examined the illocutionary acts in six pairs of Yoruba proverbs by focusing on the types pragmatic factors

underlying their usage. The study makes a distinction between direct and indirect illocutionary acts. The direct illocutionary acts of the proverbs analysed are mainly assertive through claiming, disclaiming, informing and complaining about certain aspects of life while the indirect illocutionary acts consist in the acts of blaming, advising, warning, recommending, judging, assessing and evaluating.

Also, professor akanbi (2006) argued that some proverbs in Nigeria contains some sociological effects and implications on ones emotion and imagination 'that is' the use of imagery in Nigeria proverbs has an implication on the ones mind. He went further to say in his research that the metaphorical use of some words in proverbs can convey explicit meaning or romantic meaning like the use of 'penis', virginal, bumbum, breast etc has a psychological implications on ones mind, but these words are not necessarily vulgar. For example “nyash no get razor but he dey cut shit”. The word nyash carries an explicit meaning but when used in this context it doesn't not necessarily depict romance. Other scholars outside Nigeria has done their various study on the topic of emphasis “post proverbiums or proverbiums” like (Archer Taylor, argued that formulating a scientific "definition of a proverb is too difficult to repay the undertaking... An incommunicable quality tells us this sentence is proverbial and that one is not. Hence no definition will enable us to identify positively a sentence as proverbial, many students of proverbs have attempted to itemize their essential characteristics more constructively. “Prahlad” distinguishes proverbs from some other, closely related types of sayings, "True proverbs must further be distinguished from other types of proverbial speech, e.g. proverbial phrases, Wellerisms, maxims, quotations, and proverbial comparison. Which is very valid because proverbs in itself is a short concise saying that is passed from one generation to another to

convey information, wisdom, warning etc.so this makes proverbs different from any other expressions.

There's is a long-standing argument about proverbs that various scholars are still arguing about which is whether proverbs affects the cultural values of a particular society. Various scholars believes a person is a product of his culture believes which I agree with. While some other scholars like gruaberg argued that proverbs are beyond the human culture that proverbs are widely circulated beyond the expression of human experiences. So as for me, I strongly believe that proverbs in most cases affects a persons believe about life and about things such as traditions, believe systems, ideologies, religious believes etc. Later in this research, we would see how post poverbiums affects the society.

CHAPTER THREE

3.0 Data Presentation

3.1 Post Proverbs Offers Words of Advice or Wisdom

There are post proverbs that are used in Nigeria pidgin today, to offer advice or words of wisdom in order to maintain a decorum in the society so that one would not make mistakes. We have different post proverbs like

1. "Man wey naked no dey put hand for pocket"
2. "today's newspaper na tomorrow suya wrap"
3. "jollof rice wey dey bottom pot today go dey top of cooler tomorrow"
4. "bring suya bring suya na cow dey suffer am"
5. "no matter how hot your tempa be, e no fit boil beans"
6. "you no get money you dey call police, me I go laugh you"
7. "pesin wey dey purge no dey select toilet"
8. "because indomie quick done nor mean say who cook beans lazy"
9. "pesin wey wan collect injection from nurse no suppose dey hide Im nyash"
10. "Head wey no wan enter book, na load he go enter"
11. "Na when pesin broke he go get sense to spend wisely"
12. "Bad character be like flat tyre, he nor fit carry you go anywhere"

13. "Garri wey you get for house better pass sharwama wey Dem promise you"
14. "Food wey go belleful pesin na from the size you go take Sabi"

3.2 Post proverbs that adds humor to a proverb

There some post proverbs that adds humor to some old sayings

1. "who dey pray for daily bread nor suppose dey tey for bed"
2. "money wey no be your own, na Im dey sweet spend pass"
3. "bad character be like flat tyre, e no fit carry you go anywhere"
4. "E nor get as your eyes red reach, you nor fit use am light anything"
5. "Weytin goat see keep quiet big pass weytin fowl see make noise"
6. "E resemble lion wey follow goat waka, e go chop grass till e vex."
7. "Na cow wey sabi road fit waka go market by itself."
8. "E get as breeze fit blow, e go carry person cap run 100 meters."
9. "If pesin dey chop fufu, e no go wan hear talk about pounded yam."
10. "I love you, I love you nor dey pay bills oo"

3.3 Post proverbs that are used in the entertainment industry of Nigeria

In today's society, the new generation musician like burna boy, David, Wizkid, makes use of post proverbs in their songs in other to spice it up and to give the society a form of oneness

1. "Las las e don cast na everybody go chop break fast"
2. "wahala wahala wahala wahala"
3. "Dey play!! Dey play! Just dey play"
4. "Custard na just pap wey jand"
5. "EVERY Mallam with im own kettle"
6. "weytin Musa no go see for gate"
7. "if sapa show you shege you go get sense"
8. "Empty promises nor dey full basket"
9. "dem dey hail you nor mean say you dey win"
10. "E dey clear pimples e dey clear pimples na so bleaching take dey start"

3.4 Post proverbs that gives the society a sense of oneness

1. "Una see as we fit dey waka together, make we continue to dey respect and support each other for this our Naija."
2. "Make we all join hand work together for unity and harmony for Naija."
3. "No place fit be like my house"
4. "Person wey get sense sabi say na as we dey yarn with one voice and show love to one another nai e go better for our Naija."
5. "Person wey chop bread alone, go miss the taste of togetherness."

6. " Eggs wey dem put inside one basket no dey scatter"
7. "Las Las e don cast na everybody go chop breakfast"
8. "If song no get vibes, e be like plantain wey no ripe."
9. "Person wey dey on repeat, go soon sabi all the lyrics."
10. "No Mata how fine party dey, person go still wan reach house."

3.5 Post proverbs are used to challenge a person thinking pattern

1. " who dey pray for daily bread nor suppose to dey tae for im bed
2. " E dey clear pimples e dey clear pimples, na so bleaching take dey start"
3. Bad character be like falt Tyre him no fit carry you go anywhere
4. Person wey dey form for social media, na im dem dey call 'keyboard actor"
5. E get as politician promise, e be like lizard promise say e go give tortoise wing."
6. "If pesin dey chop fufu, e no go wan hear talk about pounded yam."
7. Pesin wet dey use iPhone no go gree say Samsung better pass iphone"
8. E get as shoe wey size 40 fit size 42 leg, but e no go waka well."
9. Na cow wey sabi road fit waka go market by itself."
10. "Pesin wey dey always look mirror, fit think say e fine pass film star."

CHAPTER FOUR

DATA ANALYSIS

4.0 Introduction

The purpose of this chapter is to bring to light what has been done in chapter 3, that is I will be analysing my research data due to the insufficient research on this field of study, We will be expanding some post poverbiums in Nigeria pidgin English in other to establish a deeper understanding.

4.1 Post proverbs offers words of advice or wisdom

In Nigeria today, we make use of post proverbs to offer words of wisdom or advice either to a more younger generation or to a person that needs advice. Over the years, this has been one of the significant of post proverbs in Nigeria society. Examples, “man wey naked no dey put hand for Im pocket” (means every one should know his limit)there's a limit every one of us can go. “todays newspaper na tomorrow suya wrap” This post proverb suggests that one's current status or success might be fleeting, emphasizing the importance of being prepared for changes or challenges that could arise unexpectedly in the future. Just as today's enjoyment of a "suya wrap" (a grilled meat dish) could be replaced by tomorrow's headlines in a newspaper, life's circumstances can quickly shift. It reminds us to remain grounded and cautious, even when things seem favorable in the present moment. “jollof rice wey dey bottom pot today go dey top of cooler tomorrow” This postproverb conveys a similar message to the previous one. It implies that one's current favorable situation might change, and what is currently at the bottom can rise to the top, just as jollof rice at the bottom of a cooking pot could end up being served from the

top of a cooler the next day. It's a reminder that circumstances are dynamic and unpredictable, and one should be prepared for both ups and downs in life. "Bring suya bring suya na cow dey suffer am" (The postproverb underscores the concept of cause and effect, reminding us that our actions can have repercussions, often unexpected, and that we should be mindful of the impact our choices have on others or on the larger context.) "no matter how your tempa hot reach e no fit boil beans" (This postproverb suggests that having a strong temper or being angry won't necessarily solve a problem or achieve a desired outcome. Just as a high level of heat might not be enough to boil beans quickly, intense anger or frustration won't necessarily lead to a successful resolution. It's a reminder that approaching challenges with a calm and rational mindset is often more effective than letting emotions take over. The proverb emphasizes the importance of patience, strategy, and practicality in dealing with difficulties. "you no get money you dey call police, me I go laugh you" (The postproverb highlights the importance of being resourceful and considering practical solutions before seeking external help, especially in situations where the help requested may not be appropriate or effective.) In Nigeria police respects people with influence and money so when a broke person calls the police sometimes because of the corruption, the policemen might not take his case seriously.

"pesin wey dey purge no suppose to dey select toilet" means (this post proverb specifically advises flexibility and practicality in urgent situations rather than being overly demanding or selective. It emphasizes the need to prioritize the most important aspects when time is of the essence.). "because indomie quick done nor mean say who cook beans lazy" (The post proverb reminds us not to judge others based solely on the speed at which they complete a task. It's a reminder that different tasks require different levels of effort and time, and the pace at which someone works doesn't necessarily reflect their work ethic or diligence. This post proverb

emphasizes that just because something can be quickly accomplished doesn't mean that those who take their time to do something else are lazy. The comparison between cooking Indomie (instant noodles) quickly and cooking beans slowly highlights the different approaches to task.

“pesin wey wan collect injection from nurse nor suppose to dey hide im nyash” (the postproverbium suggests that when facing a necessary and potentially uncomfortable situation, it's better to face it openly and directly rather than avoiding or hiding from it. It's about confronting challenges or tasks with courage and transparency, rather than trying to escape or evade them, because running away from challenges does not solve the challenge but rather it worsen it). “head wey book no wan enter, na load he go cari” (translated as “A person who is not interested in studying will eventually face difficulties.” This post proverb highlights the importance of education and learning. The term “head” symbolizes a person's mindset or willingness to learn, while “book” refers to knowledge and education. “Load” in this context means trouble or challenges that one may encounter in life due to a lack of education or knowledge.). The post proverb suggests that those who neglect learning and education might find themselves facing hardships or obstacles they could have avoided with proper knowledge. It emphasizes the idea that investing in education can lead to better opportunities and the ability to navigate challenges more effectively. “na when pesin broke he go get sense to spend wisely” (translated as “It's often when a person is financially challenged that they become wise in spending.” The postproverb conveys the idea that experiencing financial difficulties can lead to a better understanding of the value of money and the importance of making thoughtful financial decisions. It suggests that adversity can bring about a change in one's perspective on money management.). “Bad character be like flat tyre he no fit cari you go anywhere” (can be translated as “A bad tire is like a flat tire; it can't take you anywhere.” The post proverb illustrates that

something faulty or unreliable, symbolized by a bad tire, won't lead to successful outcomes or progress. Just as a flat tire can't support a vehicle's movement, a bad situation or item can't contribute to positive results. It encourages the idea of avoiding or fixing things that are ineffective or detrimental.). “garri wey you get for house better pass sharwama wey Dem promise you” (“garri in that context was figurative. The postproverb be translated as “The garri you have at home is better than the promised sharwama.” This implies that it's wiser to rely on what you currently have (the garri, which is a staple food) rather than waiting for something fancier or more extravagant (the promised sharwama, a type of fast food). The proverb suggests the importance of valuing and appreciating what you possess rather than chasing after fleeting or uncertain promises. “food wey go full belle na from the size you go take Sabi” This post proverb suggests that the amount of food needed to satisfy a person's hunger is determined by their capacity to eat and appreciate the food. In other words, the ability to enjoy and truly understand the value of food is based on an individual's personal appetite and perspective. The proverb highlights the idea that one's satisfaction is not solely dependent on the quantity of food, but also on their perception and awareness of it. Just as a small lantern's light can illuminate a vast darkness, the size of the meal matters less than the depth of our appreciation for it.

4.2 Post proverbs that Adds Humor to a Proverb

“Who dey pray for daily bread nor suppose dey tae for im bed” (can be translated as “Someone who prays for their daily bread shouldn't be lying in bed for too long.” This means that if someone is in a position where they need to work hard or seek sustenance daily, they should be proactive and not waste time idly. The proverb encourages diligence, highlighting the need for effort and activity in pursuing one's needs or goals). “money wey no be your own, na im dey

sweet spend pass" (translated as "It's more enjoyable to spend money that doesn't belong to you.") This postproverb humorously suggests that people often find spending money that they haven't earned themselves to be more pleasurable. However, it also implies a caution against wasteful or reckless spending, as the temporary enjoyment might lead to regrets later on.). "e nor get as your eyes red reach, you nor fit use am light anything" (can be translated as "No matter how much your eyes are red, you can't use them to ignite anything." This saying points out that even if someone appears fierce or angry, their demeanor alone cannot cause real harm or create significant impact. The post proverb reminds us that appearances alone may not have substantial consequences without corresponding actions or substance behind them.). "weytin goat see keep quiet big pass weytin fowl see make noise" (The postproverb "Weytin goat see keep quiet big pass weytin fowl see make noise" can be translated as "What a goat sees and keeps quiet about is often more significant than what a fowl sees and makes noise about." This proverb underscores the idea that some individuals or situations might hold valuable information or insights without drawing attention to themselves, while others may make a lot of noise without offering much substance. It encourages people to observe and discern wisely, focusing on meaningful matters rather than superficial appearances.). "e resemble lion wey follow goat Waka, e go chop grass till e vex" (translated as "It's like a lion that walks with a goat, eating grass until it gets angry." This proverb uses humor to illustrate a situation where something appears contradictory or out of character. Lions are carnivores, and the idea of a lion eating grass is unusual and contrary to its nature. The postproverb implies that sometimes people or things might act in unexpected or contradictory ways, which could lead to frustration or negative outcomes.). "Na cow wey Sabi road fit Waka go market by itself" (translated as "Only a cow that knows the way can go to the market on its own." This post proverb emphasizes the importance of knowledge and experience

in navigating situations. Just as a cow needs to be familiar with the route to go to the market independently, people need to have a good understanding of their environment and circumstances to succeed. It highlights the value of being well-prepared and informed before venturing into something new.). “E get as breeze fit blow, e go cari pesin cap run 100 meters” (translated as "Sometimes the wind can blow so strongly that it carries a person's cap for 100 meters." This saying illustrates the power and unpredictability of external forces. Just as a strong wind can unexpectedly carry away a person's cap over a considerable distance, life can bring unforeseen challenges or circumstances that have a significant impact. It reminds us that external factors can influence our lives in unexpected ways, emphasizing the need to be prepared for the unexpected.). “if pesin dey chop fufu, e no go wan hear talk about pounded yam” (translated as "If someone is eating fufu, they won't want to hear about pounded yam." This postproverb implies that people tend to favor or defend their choices and preferences, especially when they're engaged in or committed to something. Just as someone enjoying a meal of fufu might not be interested in discussing pounded yam, individuals often become protective of their decisions and may not be receptive to alternatives or differing opinions at that moment.). “i love you I love you nor dey pay bills ooo” (is translated as Can 'I love you' be used as sustenance?" It conveys a similar message to the original saying, emphasizing the idea that verbal expressions of affection or love cannot fulfill practical needs or responsibilities.).

4.3 Post proverbs that are used in the Entertainment Industry of Nigeria (Music)

In today's society, there are new proverbial trends that the new generation musicians in Nigeria like davido, Burna boy, wizkid, portable etc uses. They use post proverbiums as a means to spice their song and add more vibes to their music. Most times these proverbs are very hilarious and

entertaining. “las las e don cast na everybody go chop breakfast” (by a Nigerian musician called Burna boy this post proverb means when care is not taken, one might eventually do the same mistake one is trying to avoid. As humans we are meant to be cautious and careful with what we do and how we do it in order to avoid disaster. Similar to this post proverb is another example from portable “wahala wahala wahala wahala” represents the idea that troubles or challenges are repeating and accumulating, possibly reflecting a sense of ongoing difficulty or turmoil, which could have been avoided or totally dealt with. “Dey play dey play jus dey play” this statement was from a comedian in Nigeria called “playboy” this statement was all over the internet and social media but it convey a metaphorically and a more deeper meaning in it's interpretation. The phrase “just dey play” means to continue to have fun, which can also mean to continue wasting your time, and it has become a viral TikTok and Twitter trend at the moment. Users are required to create videos showcasing their successes or new possessions, such as houses or cars. Another post poverb “custard na just pap wey jand” (The phrase "Custard na jus pap wey jand" is a Nigerian Pidgin English expression that humorously highlights the perceived similarity between custard and the well-prepared porridge-like dish known as "pap" (a type of porridge) in Nigeria. The addition of "wey jand" suggests that even though custard might seem different, it's essentially the same as pap that is enjoyed in Nigeria. It's a playful way of emphasizing that sometimes seemingly foreign things aren't as different as they might appear.). “Every Mallam with im own kettle” (The expression "Every Mallam with him own kettle" is a Nigerian Pidgin English proverb that conveys the idea that everyone has their own way of doing things or their own tools/resources. It emphasizes individuality and the diversity of approaches that different people take to achieve their goals. Just as each "Mallam" (a title often used to refer to a Muslim scholar or teacher) has their own "kettle" (equipment or method), people have their

own unique ways of handling situations.). “if sapa show you shege, you go get sense” (this post proverb “If sapa show you shege you go get sense” in Nigerian Pidgin English implies that experiencing difficult or challenging situations (“sapa” and “shege” represent hardships) can lead to an increase in one’s wisdom or understanding (“get sense”). It suggests that going through tough times can be a valuable learning experience that helps one develop better judgment and insight. “Empty promises nor dey full basket” This line is from a song titled “Street Credibility,” featuring 2Baba (formerly known as 2Face Idibia). The song was released in 2008.the post proverb “empty promises no dey full basket” by 9ice can be interpreted as a reminder that mere words and assurances without tangible actions or follow-through hold little value. Just as empty promises cannot fill a basket, hollow words cannot bring about meaningful results. This metaphor underscores the importance of substance and action over empty rhetoric in achieving success or making meaningful changes. “dem dey hail you nor mean say you dey win” The post proverb “Dem dey hail you nor mean say you dey win” in Nigerian Pidgin English conveys the idea that receiving praise or recognition from others doesn’t necessarily indicate that you are successful or achieving your goals. It serves as a caution against becoming complacent due to external validation, emphasizing the importance of continued effort and results rather than relying solely on the approval of others. Metaphorically, it’s a reminder that true success is measured by actual accomplishments, not just by the applause or acknowledgment you receive. “e dey clear pimples e dey clear pimples na so bleaching take dey start” is a popular saying in pidgin which depicts the use of sarcasm and mockery to highlights that starting with seemingly innocent or minor actions (“clearing pimples”) can lead to more drastic and potentially harmful choices (“bleaching”) if taken to an extreme. Metaphorically, it serves as a cautionary tale about

how seemingly harmless decisions can escalate into harmful behaviors when taken too far or without consideration of the long-term effects.

4. 4 Post proverbs that gives the Society a Sense of Oneness

PostProverbs play a significant role in fostering a sense of oneness within Nigeria. These concise and insightful expressions encapsulate the collective wisdom, values, and experiences of a community, serving as a shared language that binds individuals together, fostering the growth and development of the society. There are examples, “una see as we fit dey Waka together, Mae we continue to dey respect and support each other for this our naija” translated as working together and showing mutual respect and support is essential for building a strong and harmonious community in Nigeria. By embracing unity and cooperation, we can create a positive environment that fosters growth, understanding, and progress. Let's continue to celebrate our diversity and work hand in hand to make Nigeria a better place for everyone. “make we all join hand work together for unity and harmony for naija” coming together and collaborating as a united front is crucial for fostering harmony and unity in Nigeria. By combining our efforts, respecting one another's differences, and striving towards common goals, we can create a more inclusive and prosperous nation for all its citizens. Let's work hand in hand to build a brighter future for Nigeria. Another post proverb that helps in fostering oneness is “no no place fit be like my house” The proverb highlights the emotional bond people have with their homes. It suggests that no matter where one may travel or what experiences they have elsewhere, the sense of belonging and comfort found in their own home cannot be replicated and that there's a sense of security and comfort one tends to experience in his home so Just as "home" represents a place of comfort, acceptance, and belonging, the proverb suggests that true fulfillment and happiness

come from within. No external environment or situation can fully replace the inner peace and contentment that arise when individuals are true to themselves, embrace their strengths and weaknesses, and find a sense of identity and purpose.. “pesin wey chop bread alone go miss the taste of togetherness” The proverb "Pesin wey chop bread alone go miss the taste of togetherness" emphasizes the idea that experiencing things alone can lead to missing out on the richness and joy of sharing moments with others. Metaphorically, it underscores the value of collaboration, community, and the bonds formed through shared experiences. Just as eating bread alone might lack the companionship of sharing a meal, going through life without involving others can result in missing the meaningful connections and interactions that come from being part of a collective whole. “egg wey Dem out inside one basket no dey scatter” The postproverb "Egg wey Dem put inside one basket no dey scatter" conveys the idea that concentrating resources or efforts in one place can minimize the risk of loss or failure. Metaphorically, it emphasizes the importance of focus, organization, and careful planning to achieve success. Just as putting eggs in one basket prevents them from scattering, concentrating attention and resources on a specific goal can enhance the chances of achieving it without spreading oneself too thin. “no mata how fine party dey, person go still wan reach house” it suggests that regardless of the allure of external attractions, individuals often long for the comfort and security of their own familiar environment. This proverb reminds us that amidst all the glitz and glamour, there's a natural inclination to seek the tranquility and authenticity found in one's own space. “las las e don cast na everybody go chop breakfast” he proverb "Las las e don cast na everybody go chop breakfast" conveys the idea that eventually, when all is said and done, everyone will benefit or receive their due share. Metaphorically, it emphasizes that over time, fairness prevails and everyone gets their chance to experience positive outcomes. Just as

everyone gets to eat breakfast eventually, the proverb suggests that patience and time will bring about equitable opportunities or rewards for all individuals involved. This post proverb was from a Nigerian artist named Burna boy, this saying has foster oneness in the Nigerian society bringing people from different regions into a common understanding through pidgin. "if we paddle together, no wind fit capsize or canoe" this post proverb depicts a need for unity in the society so that there would be betterment in all areas of the society, including the education sector, healthcare, fight against crimes and injustice and bad governance. It emphasizes the strength and resilience that unity brings, suggesting that even if difficulties arise, a united group can navigate through them successfully.

4.5 Post proverbs are used to Challenge a Person Thinking Pattern

Just like what we have discussed in (4.1) post proverbs offers words of wisdom or advice, similarly to this is that post proverbs are used to challenge a person's thinking pattern or an idea one has about a subject or a particular school of thought; the aim for this is to expand a person's mental thoughts processes so he can gain more understanding, cultural insights etc. Some of them are as follows; "who dey pray for daily bed no suppose dey tae for bed" This pidgin proverb means that (someone who prays for their daily sustenance or livelihood should not be lazy) and linger in bed for too long. It suggests that one should be proactive and diligent in their efforts to provide for themselves, rather than relying solely on prayers without taking action. This post proverb has successfully challenged a lazy man's ideology of life pushing him to work harder, because Nigeria as a society don't tolerate lazy folks. "e get as shoe wey size 40, fit size 42 leg but he no go Waka well". This saying suggests that even if a shoe is larger than the ideal size, it won't be comfortable to walk in. (It emphasizes the importance of the right fit in order to

function effectively.). This can be applied metaphorically to various situations, highlighting the significance of finding the right match or fit for success and comfort. If pesin dey chop fufu, he no wan hear talk about pounded yam" (This proverb suggests that individuals tend to be loyal to and prefer what they are familiar with or accustomed to. In this case, it uses the example of someone who enjoys eating fufu, implying that they are not interested in discussing or considering the merits of another food like pounded yam. This concept can be applied beyond food to indicate how people often stick to their preferences and might resist exploring or embracing new things, even if they could offer value or benefits. It highlights the human tendency to stick to what's comfortable and known.).“e be like politician wey promise say e go give dog wings" This post-proverb humorously portrays a situation where a politician makes an extravagant and impossible promise, such as “giving wings to a dog". The analogy highlights the unrealistic nature of some political promises, emphasizing how they can be impractical or far-fetched. The phrase suggests that just as it's impossible for a dog to have wings, some political pledges may be equally unattainable. This saying often reflects skepticism or cynicism towards politicians and their often grandiose commitments that may not be fulfilled. “na cow wey Sabi road fit Waka go market by heself" This proverb implies that someone who is experienced and knowledgeable in a particular field can navigate challenges or situations with ease, much like a cow that is familiar with the route to the market. It emphasizes the value of expertise and understanding in achieving success or overcoming obstacles. The saying suggests that being well-versed in a certain area allows for smoother navigation, just as a cow that knows the way to the market can travel there independently. lastly, “

. "Person wey dey always look mirror, fit think say e fine pass film star." This modern proverb highlights the idea that excessive self-absorption or vanity can lead someone to overestimate

their own qualities or abilities. Constantly admiring oneself in the mirror can create a distorted perception of one's appearance, potentially leading them to believe they are even more attractive than a professional film star. The proverb serves as a cautionary message against becoming overly focused on one's own self-image, as it may lead to unrealistic and inflated self-perceptions. It encourages humility and a balanced view of oneself rather than being consumed by self-admiration. Certainly. This post proverb underscores the potential pitfalls of excessive self-absorption and the tendency to develop an inflated sense of self-worth. By drawing a parallel between someone who frequently looks in the mirror and the perception of being more attractive than a film star, it highlights the danger of self-delusion. The proverb speaks to the human inclination to overestimate one's qualities or importance when constantly seeking validation from external sources, like a mirror. It serves as a reminder to maintain a realistic self-awareness and not to allow self-absorption to cloud one's judgment of their own capabilities or value.

CHAPTER FIVE

SUMMARY FINDING AND CONCLUSION

5.0 Introduction

This chapter presents the summary, findings and conclusion of my project topic "post poverbiums in Nigeria pidgin". The chapter also suggests recommendations for future research based on the emerging findings, aiming to guide further exploration and investigation in the realm of post proverbiums or other related subject."

5.1 Summary of Study

The study was conducted to investigate and shed more light on the usage of post proverbiums in the contemporary Nigeria society, the meaning and effect it carries in pidgin language. The data that were used in this study were gather by using the quantitative research method I sourced for data using the internet. I got my datas from Facebook on BBC news page, on Nigeria proverbs page and other pages on Facebook. I also gathered my data from Nigeria mordern afrobeats musicians like burnaboy, davido, portable and tuface. Some data's too was from the book "post poverbiums".

The summary of the study can be highlighted as follows;

After the researcher gathered his data from different sources, he wrote them down and he identified them into five(5) different types, the researcher gave account to the origin of post proverbiums in Nigeria pidgin and I discussed the meaning and significant of post proverbiums in Nigeria. The researcher also gave account on how post proverbs are used in Nigeria music

industry and how they are used in different context such as storytelling, conversations, advice, warning and learning.

5.2 Findings

During the course of study, since the goal of the study was to explore the phenomenon of post proverbs in Nigeria pidgin English, focusing on their use, meaning, and significance in the society. Findings were made that post proverbiums in the Nigeria societies mirrors their beliefs, cultures and values respectively. Through rigorous research and thoughtful analysis, i have witnessed how these linguistic gems (post proverbs) provide insight into the collective consciousness of our society. Post proverbiums in pidgin have been proved to be sarcastic and funny with the use of imagery and metaphors as it connotes a particular meaning. An example of this is found in chapter [28] .

5.3 Conclusion

In the light of our findings, I am compelled to advocate for the continued study of post proverbium. As society evolves, so do post proverbs we create. Thus, my hope is that this project sparks curiosity and encourages further research into how proverbs adapt and reflect the dynamic shifts in our cultural landscape.

In closing, let us acknowledge the wisdom and power encapsulated within these simple yet profound phrases. As we step into the future, let us not only remember the proverbs of old, but also embrace the modern proverbs that weave new threads into the tapestry of our linguistic heritage.

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