

CHAPTER ONE

INTRODUCTION

1.0 Background of Study

The study examines Nigerian pidgin proverbs as used in BBC pidgin (British Broadcasting Cooperation) on Facebook. Existing studies of Nigerian Pidgin have focused essentially on its phonological features, code-switching tendencies, syntactic study, and sociolinguistic importance in multilingual environments. Some of these studies have sufficiently examined the application of Nigerian Pidgin in literature, music, and communication. These studies have helped in understanding Nigerian Pidgin as an important language with specific functions and purposes in multilingual contexts.

However, little emphasis has been given to the semantic analysis of Nigerian Pidgin proverbs on online platforms such as Facebook. Proverbs are an important communicative tool in African languages, including Nigerian Pidgin, as they are used to express deep meanings in subtle and rich contexts.

According to Mieder (2004), “a proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation”. This highlights the cultural and linguistic importance of proverbs as vehicles of communal wisdom and values.

Nigerian Pidgin has been described according to Elugbe & Omamor (1991) as “an English-based pidgin; a marginal language used among Nigerians to facilitate

communication needs in certain interactional contexts”. The language serves as a unifying medium across ethnic and linguistic divides, especially in informal and media discourse.

This project therefore seeks to assess the semantic depth and human interactive worth of Nigerian Pidgin proverbs used by BBC Pidgin. It aims to analyze how these proverbs engage the audience, evoke reactions and comments, and maximize social media communication. In addition, it makes recommendations on how Nigerian Pidgin utilizes proverbs to meet the demands of social media interaction. It further explores how users interpret these proverbs and how meaning is transposed in the social media space through words that possess richer meanings beyond literal interpretation.

This study thus adds to the body of knowledge on Nigerian Pidgin by exploring the domain of proverbs in digital communication and how literal and figurative meanings contribute to interactive meaning-making in online contexts.

1.1 Statement of the Problem

Nigerian pidgin has expanded over time in usage to be an accepted form of communication, with the rise of platforms like BBC Pidgin, where Nigerian pidgin is used and complemented with proverbs, it becomes a new area to explore the extent to which such a vibrant language transfers meaning, most specifically in Facebook interactions.

According to Story (2024), Nigerian pidgin remains disadvantaged in serious linguistic research, particularly in such areas as human interaction on social media. Though there

are a variety of studies on its sociolinguistics importance, grammatical features, phonological features, and syntactic features, few attempts have been made to study the semantic aspect of its proverbs, especially when they are deployed on social media platforms.

Limited work has been done on the semantic analysis of the interactive use of Nigerian pidgin proverbs used in BBC Pidgin, as of when this research is being carried out. This brings in questions like: the way in which these proverbs are interpreted, how they engage views and how they aid special media information. This study thus fills the gap because, apart from looking at the meaning of selected proverbs, it also looks into how they are used to get interactions on Facebook.

1.2 Nigerian Pidgin and Its Speakers

According to Hudson (1982), Pidgin is a variety created for very practical and immediate purposes of communication between people who otherwise have no common language. This views Pidgin as a marginalized language that arises to fulfill certain communication needs among people who have no language in common.

Nigerian Pidgin is a widely spoken language in Nigeria and parts of West Africa. It serves as a lingua franca in urban areas where people from different backgrounds need a common language. The language is spoken across six geographical Nigerian zones, but with a higher focus on South-South, South-East, South-West, and parts of the North-Central regions.

Nigerian Pidgin is used more in cities like Lagos, Warri, Benin, Port-Harcourt, Onitsha, Aba and Abuja. Nigerian Pidgin is highly influenced by Nigerian Indigenous languages like Yoruba, Hausa, Edo, Urhobo, Efik, etc. When people who speak different languages come into contact, the need to communicate arises, and a lingua franca develops. Nigerian pidgin is a lingua franca.

There are different varieties of Nigerian pidgin, and they include: Benin pidgin, Warri pidgin, Port-Harcourt pidgin, Onitsha pidgin, and Delta pidgin. Nigerian pidgin is a language of wide communication that is used in cross ethnic interactions. It is a universal language largely spoken across Nigeria and its speakers live all over the country.

1.3 Research Questions

The research questions are:

1. What type of Nigerian pidgin proverbs are commonly used by BBC Pidgin on Facebook?
2. What meanings do these proverbs carry, and what messages do they communicate?
3. What are the purposes of the online post?
4. How do Facebook users interact with these proverbs through likes, comments and shares?

1.4 Aim and Objectives

The aim of this study is to examine the proverbs used by BBC Pidgin in online media, analyzing their meaning and interactive functions. The study seeks to achieve the following objectives:

1. Examine selected Nigerian pidgin proverbs used by BBC pidgin on Facebook.
2. Analyze the meanings expressed in these proverbs.
3. Explore the functions or purposes of the online posts.
4. Examine how Facebook users respond to and interact with the proverbs in the comment section.

1.5 Purpose of the Study

The purpose of the study is to carry out a semantic analysis of Nigerian pidgin proverbs used by BBC pidgin on online media (Facebook). This will involve identifying and interpreting selected proverbs, as well as analyzing the meaning that emerges from their use in different contexts. The purpose of this study is not only to examine the semantic properties of these proverbs but also to give an insight into how they reflect the worldview, cultural values and identity of Nigerian pidgin speakers. This research will point out the various ways meaning is constructed through proverbs in Nigerian pidgin and the roles they play in shaping communication and understanding. All these will be addressed in this research, as it will demonstrate the importance of semantic analysis of proverbs both to speakers of Nigerian pidgin and to the field of linguistic research.

1.6 Significance of the Study

This research is academically and socially important in many ways. It contributes to Nigerian pidgin studies, with emphasis on its interactive application on Facebook. This research, through its application of proverbs, evokes the communicative potential of Nigerian pidgin beyond the default perception of it as informal. This research presents a tangible and direct appreciation of the changing relationship between language, media and technology.

To language scholars and linguists, the findings of this research work will provide ideas on the semantic interpretation of Nigerian pidgin proverbs. To media practitioners and content developers, the study will show how a language like Nigerian pidgin can be a powerful tool in engaging audiences. Finally, for members of the general public, especially those who speak Nigerian pidgin, the study will show the richness of Nigerian pidgin and how important it is in communication.

1.7 Methodology

This study employed a qualitative method. The data was sourced secondarily from the official Facebook page of BBC Pidgin, which uses Nigerian Pidgin as its medium of communication. A total of 100 proverbs were collected and grouped into 10 thematic categories, with 10 proverbs in each, covering Time and Destiny, Wisdom and Knowledge, Human Nature and Behaviour, Power, Authority and Respect, Caution and Consequence, Hard Work and Survival, Envy, Jealousy and Competition, Community and Relationship, Wealth, Poverty and Contentment, and Life and Reality. These

proverbs are used to draw the attention of Facebook followers, thereby provoking responses in the comment section. This researcher selected posts that have generated likes, shares and comments.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter examines the various concepts and literature reviews that will be used throughout this project work. It contains a very detailed review of relevant scholarly literature, theoretical frameworks, and concerns of the present study that relate to the semantic study of proverbs, particularly in the context of Nigerian Pidgin and social media (Facebook).

2.1 Conceptual Review

This section provides a detailed explanation of key concepts used in this project work. These concepts are important in understanding the focus and direction of this project work. Since the research investigates the semantic analysis of BBC Nigerian pidgin proverbs and their interactive use on Facebook, it is important to understand the terms relevant to this study, which include: Semantics, Nigerian pidgin, Proverbs, Social media interaction, and audience engagement.

2.1.1 Semantics

According to Yuke (2020), semantics is concerned with the study of the relationship between linguistic forms and the entities in the world, which is how words relate to things. Semantics is a branch of linguistics that deals with the study of meaning in language. Semantics is the study of the meaning of words, phrases, and sentences. It aims

to explain how words, phrases, sentences, and even texts convey meaning and how this meaning is interpreted by language users. In simple terms, semantics helps us understand what words mean, how and why they mean what they do in different situations.

According to Mohammed and Zainab (2021), Semantics involves the deconstruction of words, signals, and sentence structure. They went further to say it influences our reading comprehension as well as the comprehension of other people's words in everyday conversations.

In his work, Wayne (2022) examined the concept of semantics as the study of the meaning of words, sentences, and other linguistic expressions and of related properties such as their references and truth conditions. Meaning semantics assigns meanings to the expressions of a language. Semantics provides the analytical tools to decode how meaning is created, interpreted, and shared.

Semantics meaning is defined from two points of view and includes:

1. From the point of the communicator
2. From the point of the communicatee

Meaning is usually situated in a contextual reference, and many scholars define meaning based on their mental health.

Ferdinand de Saussure (1961), a Swiss linguist, defined meaning as the relationship between the signifier (a sound or written form of a word) and the signified (the concept the word or meaning represents), which is determined by the social agreement between

the people involved. Saussure's idea is crucial to the foundation of structural linguistics and semantics.

Crystal (1980), a pioneer in linguistics, viewed meaning as the function of language to represent, express, or evoke ideas, emotions, and social relationships. He stated that meaning in today's digital world is multimodal, that is, carried by tone, images, and context, not just words.

Meaning goes beyond grammar and vocabulary. It reflects how people:

1. Think about the world
2. Relate to others
3. Encode values, beliefs, and emotions

Meaning is closely tied to culture because every language community has its own way of expressing thoughts and interpreting reality.

2.1.2 Nigerian Pidgin

Nigerian Pidgin is a simplified language that serves as a tool for communication between two or more groups that do not have a language in common. Nigerian pidgin is built from multiple languages and cultures. Nigerian pidgin functions as a lingua franca in multilingual settings, enabling speakers of different languages from different backgrounds to communicate.

Nigerian Pidgin is richly influenced by multiple other languages, such as Yoruba, Igbo, Hausa, Edo, and others. Nigerian pidgin is used in different formal and informal domains:

in street conversations, music, comedy, films, church sermons, radio, television, and online news platforms like BBC Pidgin.

Eke and Ochuba (2020) introduced the Nigerian Pidgin as a hybrid language that emerges as a result of prolonged contact between different groups of people. He also described it as a simplified language that is used within a certain context of interaction and is meant to serve specific communication purposes.

Okata (2021) describes Nigerian pidgin as “a confluence of substrates and superstrates languages, a conglomerate of a superstrate (English, French, Portuguese, Spanish) and substrate languages (Igbo, Hausa, Yoruba), and the most widely spoken language of inter and intra ethnic communication among Nigerians.

Nigerian Pidgin is known for its flexibility and rich vocabulary, adapting to various social and cultural contexts, and is used in informal settings, popular media, music, and literature. Nigerian pidgin is a vibrant, dynamic, and cultural linguistic system that reflects the lived realities of millions of Nigerians.

2.1.3 Proverbs

According to Ehondor (2017), A proverb is a source of figurative language and metaphor; further, they are used to express commonly accepted precepts, often regarded as points of wisdom.

according to Axmedov (2024), Proverbs are succinct, metaphorical expressions of collective cultural wisdom that endure across genres and era.

Proverbs are rare gems of wisdom; they tell us great truths in very significant ways. Proverbs sum up life experiences and let the listener draw conclusions and apply them to their behaviour in the future. Proverbs are highly cultural and context-dependent. Semantically, they carry layered meanings that are both literal and implied. A proverb like “Mouth wey full no dey talk” in Nigerian pidgin simply means “someone whose mouth is full cannot speak but figuratively it conveys that a person who has everything may not boast. Understanding such a proverb requires a deep understanding of culture, context, and worldview.

Norrick (1985), Mieder (2004), and Odebunmi (2008) have identified several common features that define proverbs across languages and cultures. According to these scholars, proverbs are concise, expressing complete ideas or lessons in few words. Their fixed forms or structure ensure that the wording remains stable over time, preserving their traditional value and making them easily recognizable. Proverbs also exhibit figurative or contextual meanings, using imagery and metaphor to convey deeper messages beyond their literal sense. Furthermore, they express universal or communal truths, encapsulating the shared wisdom, values, and moral lessons of a community. Finally, proverbs demonstrate cultural relevance, reflecting and transmitting the traditions, beliefs, and worldviews of the people who use them. These features make proverbs not only linguistic expressions but also essential carriers of cultural identity and heritage.

Nigerian Pidgin proverbs reflect both traditional wisdom and modern reality. They are frequently used in storytelling, music, comedy, conversations, and digital media such as social media platforms and online news, such as BBC Pidgin. When used online, proverbs serve as a tool for attracting attention, bringing about audience engagement, and connecting emotionally with the public. Proverbs are also cultural artifacts, famously noted by Achebe (1958), proverbs are the palm oil with which words are eaten. This metaphor explains their importance in enriching language and adding depth to communication.

2.1.4 Social Media Interaction

Social media interaction refers to the integrated process whereby users engage with each other on digital platforms like Facebook, Twitter, Instagram, YouTube, and others. It encompasses different communication acts like posting, commenting, liking, sharing, reacting, tagging, and messaging. These interactions create an exchange of information, opinions, emotions, humor, and cultural expressions from one individual or group to another. Unlike traditional media (radio, television, newspapers), which are one-directional in nature, social media allows for feedback and multi-directional conversations between social media users. This makes it a powerful tool for fostering engagement, public discourse, and social connection among users.

According to Ajijola (2023), the term social media refers to a group of online communication platforms that focus on user-generated content, collaboration, and community involvement. Further, he outlined three types of media.

1. The ones people don't notice
2. The one people go to once because of one juicy information
3. And the ones that keep people glued to their screen because it has all the things to keep their audience occupied, for example, TikTok, Instagram, Facebook, Twitter, etc.

Ajjola (2022) posits that Social media is a portal that attracts so many internet users for the purpose of entertainment, dissemination of news, sending messages, and other forms of expression through the media, and the mind behind this portal is a brilliant one who is ever innovative, always coming up with new ideas to keep the audience glued.

In linguistic terms, social media interaction involves a hybrid of spoken and written communication. Posts are written, but they imitate the rhythm and tone of speech. Users blend languages, shorten words, or rely on visuals to communicate meaning.

Social media interactions reflect the unique identities of individuals. For example, a Facebook post in Nigerian pidgin containing a proverb is not just meant to inform but also connects with readers on a deeper level.

An example of one of these social media platforms is Facebook, which was founded by Mark Zuckerberg in 2004 as a networking tool for Harvard. With time, it grew to become one of the largest social networking tools. It has almost 400 million visitors a month. As the number of visitors grew even larger, it has become a powerful tool for organizations, communities, corporations, and student bodies

In the context of this research, social media interaction is extremely important for understanding how Nigerian pidgin proverbs function as an interactive tool. Social media is a strategy used to generate discussions, pass moral lessons ,or bring about humour.

2.1.5 Audience Engagement

Audience engagement refers to the level of attention, interaction, and participation that social media audiences show towards platforms or content creation. In the context of social media communication, audience engagement is not just about consuming content but about active and ongoing interactions between the content producers (eg, BBC Pidgin) and the audience (eg, Facebook followers).

Engagement can take multiple forms, like:

1. Likes, reactions, shares, comments, and replies to the comments.
2. Following and subscribing to a page
3. Tagging others in posts
4. Participating in polls and challenges
5. Expressing emotions or opinions through emojis, stickers, and memes.

The goal of audience engagement is to create a relationship between the communicator and the audience. Unlike traditional media that are one-dimensional, social media is two-way or multi-dimensional, allowing the audience to lend their voices, offer feedback and shape their conversations.

According to Kim (2024), Audience engagement is a vital aspect of effective communication in today's media space, where interactions between creators and their audience significantly influence content purposes.

Audience engagement is an important tool for understanding how language, particularly Nigerian Pidgin, functions in social spaces. It provides deep insights into digital communication, where contents are not just delivered but experienced, interpreted, and expanded

2.2 Previous Studies

Several scholars have explored the structure, function, and significance of Nigerian Pidgin, its proverbs, and their relevance. While these studies vary in focus, ranging from semantics and pragmatics to audience engagement and digital adaptation, they all collectively provide a solid academic foundation for this research. The following studies are particularly relevant.

One foundational study is by Igboanusi (2008). In his work, the author examined the societal perception of Nigerian Pidgin and its use in formal and informal sectors like education and the media. His findings show that Nigerian Pidgin is often marginalized due to colonial language ideologies. Despite this, Nigerian Pidgin continues to thrive in media settings due to its flexibility, simplicity, and expressive nature. Igbanusi emphasized that Nigerian Pidgin should not be seen as a corrupt form of English but rather appreciated as a dynamic language with cultural identity and communicative strength. This insight supports the current study by establishing the linguistic legitimacy

of Nigerian Pidgin as a medium through which cultural expressions like proverbs are used in social media spaces like Facebook.

Oyebola and Ugwuanyi (2023) investigated public attitudes towards the use of Nigerian Pidgin and the introduction of BBC Pidgin as a formal news platform. Their study revealed that while many Nigerians appreciate the expressiveness and accessibility of Pidgin, there is still hesitation to accept it in formal and official settings. Respondents pointed out that BBC Pidgin uses a slightly different form of the language, especially in its orthography and vocabulary, which differs from everyday spoken pidgin. This observation is highly relevant to the present research, as it shows how BBC Pidgin is attempting to standardize the language while aiming to remain relatable. Their study also emphasizes the important role that Pidgin plays in digital engagement, providing support for the idea that using proverbs in BBC Pidgin Facebook posts improves communication and cultural connection.

Mensah (2013) argues that proverbs in Nigerian Pidgin are not merely translations of those in indigenous languages but are independently coined, reflecting the lived realities and cultural specificity of Nigerian Pidgin speakers. He further emphasized the creativity and expressive depth of Nigerian Pidgin proverbs, noting their ability to communicate deeper meanings while also resonating with the Nigerian society. This supports the idea that Nigerian Pidgin, despite its classification as a non-standard language, is rich in literary and communicative aspects, especially in oral and informal discourse. The author also noted the evolving nature of Nigerian pidgin proverbs and their capacity for self-

renewal, highlighting how they are adapting to changing cultural contexts. This provided a foundation for understanding their use in digital spaces. The move from traditional orality to digital orality offers new opportunities for the transmission and transformation of proverbs.

Kim (2024) provides a complementary perspective in her work on audience engagement in digital media. She defines audience engagement as a two-way relationship between content creators and their audience enabled by social media. This relationship includes active interaction, feedback, and participation, all of which are evident in the comments, shares, and reactions to posts containing proverbs on the BBC Pidgin Facebook page. Kim draws from Jenkins (2006) to support the concept of participatory culture, where audiences become co-creators rather than mere consumers of content. Kim also emphasized that social media platforms provide the infrastructure for real-time audience interactions, making it easy to track how meaning evolves through dialogue.

Ehondor (2017) conceptualizes proverbs as more than folk-like expressions; she frames them as a theoretical category in communication, particularly within the African contexts. She argues that proverbs are rich and serve both communicative and cognitive functions, allowing speakers to transmit wisdom, cultural values, and social expectations through metaphoric and memorable expressions. Drawing from Kerlinger's (1973) definition of theory as a set of interrelated constructs that explain and predict phenomena, Ehondor suggests that proverbs similarly offer systematic insight into human behaviour and social life. Ehondor also emphasizes that proverbs function as rhetorical and pedagogical

devices within African communities. They are used to persuade, reprimand, advise, caution, and rely on shared background knowledge. This rhetorical power is enhanced when proverbs are used within a cultural group, but they become more complex and revealing when they are shared across a digital audience. Her recognition of the figurative nature of proverbs supports that proverbs are not just based on literal language but on cultural symbols and audience interpretation.

John (2021) conducts an in-depth linguistic investigation into the use of Nigerian Pidgin English by BBC News, focusing on how language choices impact the transfer of information within Nigerian media. Her study, grounded in Halliday's Systemic Functional Grammar (SFG), particularly the Mood and Transitivity system,s analyzes selected data from BBC Pidgin's Facebook posts and official websites. The findings underscore that Pidgin English is not just a casual variety but a strategically chosen language that plays a crucial role in facilitating communication. The BBC's choice to use Pidgin allows it to reach a wider audience, especially those who may lack formal education.

2.3 Concern of the Present Study

The present study is mainly concerned with understanding how Nigerian pidgin proverbs are used by BBC Pidgin on Facebook and how people respond to these proverbs in the comment section. Proverbs are an important part of African culture. They are short, wise sayings that carry deep meanings. In Nigeria, many people speak and understand

Nigerian Pidgin, so using proverbs in Pidgin helps to reach more people and pass across messages that are meaningful, relatable, and easy to understand.

This study is interested in finding out how these proverbs:

1. Carry hidden messages or meanings.
2. Reflects cultural values and everyday experiences.
3. Use figurative language, especially metaphors, to express deeper truths.
4. They are structured in a way that makes them memorable and powerful.
5. Encourage audience interaction, especially through likes, comments, and shares on Facebook.

This researcher wants to see how people react to these proverbs online, what they say about them, and how these reactions show that the proverbs are still useful in today's digital world. The study wants to show that Nigerian Pidgin is not a useless or low language, as some people believe. Instead, it is a very rich and creative language that can be used to teach, entertain, correct, warn, and even advise.

The concern of this study is not only about the meaning of the proverbs, but also about how they are used as tools of communication by social media (BBC Pidgin) and how people connect to them online.

CHAPTER THREE

THEORETICAL FRAMEWORK

3.0 Introduction

This chapter addresses the theoretical framework on which this study is grounded. The theory employed is the Relevance theory of Sperber and Wilson (1986).

3.1 Relevance Theory

Relevance theory is a theory of communication that explains how people reconstruct meaning in context. According to the theory, human communication relies on the assumption that the speaker or writer will provide information that is relevant enough to be worth the effort of the listener or reader to understand it. People naturally pursue the meaning most relevant with minimum effort. This theory relies on two key ideas:

1. Cognitive principle of relevance:

The Cognitive principle of relevance states that human cognition is geared towards the maximisation of relevance. In other words, people naturally pay attention to information that seems worth their processing effort, that is, information that gives them the greatest contextual effects (e.g., new insights, clarifications or confirmations) for the least mental effort.

2. Communicative principle of relevance:

The communicative principle of relevance builds on the Cognitive one. It states that every act of communication conveys a presumption of its own optimal relevance. That is, when someone communicates, whether speaking, writing or posting online, they

implicitly promise that what they are saying is worth the audience's attention and processing effort.

Relevance theory provides a framework for understanding how meaning is not static but shaped by context. While the literal meaning of a sentence may be clear, its true significance emerges when placed within social and situational contexts. The cognitive principle of relevance and the Communicative principle of relevance demonstrate how traditional wisdom adapts seamlessly into modern platforms, reinforcing cultural identity and fostering active engagement among audiences.

3.2 Application of the Theory

Applying the Relevance theory to the research on "The semantic analysis of Nigerian pidgin proverbs in online media: A case study of BBC pidgin". offers a very detailed framework for understanding how meaning is conveyed beyond literal sense and how audiences interpret, engage with and respond to it in a communication context.

Below are sample data showing how the proverb works:

Example 1:

"Pesin way neva fail exam before go think say pipo way dey fail no sabi book."

Literal meaning:

Someone who has not experienced failure in an exam before will think those who fail are not intelligent.

Figurative meaning:

Those who have not experienced difficulty often wrongly believe others are failing due to lack of effort or intelligence, without considering circumstances or challenges.

Cognitive principle of relevance:

The human mind easily connects the situation of academic success with judgments about others. Since most people have either passed or failed exams, the proverb is immediately useful as a reflection. It highlights a cognitive bias: people project their own experiences onto others.

Communicative principle of relevance:

The proverb communicates a caution against unfair treatment or judgment. The speaker assumes the audience will recognize the inappropriateness of dismissing other struggles.

Audience reaction under communicative principle of relevance:

Dis one enta well

(This post attracted over 423 likes, 92 comments and 14 shares.) This shows the post is relevant.

Relevance theory explains this proverb by showing how the audience quickly relates exam success and failure to broader life struggles (Cognitive relevance) and interprets it as a caution against unfair judgment of others difficulties (Communicative relevance).

Example 2:

"Pesin wey say nothing last forever never try Hausa perfume."

Literal Meaning:

Someone who says nothing lasts forever has not tried Hausa perfume.

Figurative meaning:

Some things, like certain experiences, feelings or influences, seem to last endlessly and challenge popular beliefs about impermanence.

Cognitive principle of relevance:

The human brain links the idea of fragrance lingering with the notion of permanence. The proverb becomes relevant because it humorously contrasts a universal saying (nothing lasts forever) with a specific cultural reference (Hausa perfume), making the audience reflect on expectations of a general rule.

Communicative principle of relevance:

The proverb communicates that some effects in life, whether good or bad, can feel everlasting. The speaker assumes the audience will find the comparison both funny and insightful.

Audience reaction under communicative principle of relevance:

I never know say Hausa dey get their own perfume. (This post attracted 367 likes, 56 comments and 13 shares). This shows the proverb is relevant.

Relevance theory explains this proverb by showing how the audience easily connects the long-lasting fragrance of Hausa perfume with enduring experiences (Cognitive relevance) and interprets it as a witty reminder that some things can defy the belief that nothing lasts forever (Communicative relevance).

3.3 Relevance/Justification of the Theory

Relevance theory is particularly suited for this study, since Nigerian pidgin proverbs used in online spaces like BBC Pidgin Facebook pages are highly context-dependent and culture-dependent and based on indirect meaning. The theory explains how and why readers are able to understand figurative language even when what the literal words express is not clear enough. It also accounts for the fact that some proverbs are more engaging. They offer wisdom that speaks to the readers social existence, lived experience, faith and emotion.

Relevance theory also neatly captures the interactive nature of Facebook posts, whereby readers respond to proverbs based on their interpretation and to the degree to which the message resonates with them. Since the proverbs transmit messages about society, blame, life and injustice, applying them to the daily life of the audience makes the interpretation more potent. The theory supports not only the message implicit in the proverb, but also facilitates understanding of the audience reaction and involvement.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

This chapter presents and analyzes the 100 proverbs collected for the study. The focus is to explore how meaning is constructed and conveyed through these Nigerian pidgin proverbs. The proverbs are examined using Sperber and Wilson's Relevance Theory (1986). This chapter reveals how proverbs serve as communication tools, reflect cultural values and use metaphors to pass across deeper social, moral lessons. Each proverb is analyzed in terms of literal meaning, figurative meaning, metaphors used and the two central principles of Sperber and Wilson's Relevance Theory are applied to explain how meaning is constructed and understood by both speakers and listeners. Audience responses and reactions, especially within the context of social communication, are also incorporated to further validate the effectiveness of each proverb as a communicative tool.

4.1 Data Presentation

In this section, the 100 selected proverbs are presented in a tabular form for clarity and systematic organization. Each proverb is accompanied by its literal meaning, which represents the direct interpretation of the words, and its figurative meaning, which conveys the deep cultural or philosophical message embedded within the proverb. For analytical purposes, the figurative meanings are further classified into categories such as:

time and destiny, wisdom and knowledge, human nature and behaviors, power, authority and lastly caution and consequences.

This tabular presentation provides the foundation for the subsequent analysis and discussion, where the proverbs will be examined through the lens of Relevance theory to reveal how meaning is processed and communicated.

4.1.1 Proverbs on time and destiny

PROVERBS ON TIME AND DESTINY			
Proverbs about patience, fate, inevitability and timing.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	Weda fowl crow or not day must break.	Whether a rooster crows or not, morning will still come.	Life will go on without certain people. Your lack of attention can not stop destiny or progress.
2	Cat wey care about tomorrow no dey chop rat wey dey pregnant.	A cat that is thinking about the future will not eat a pregnant rat.	Wise people avoid actions today that could bring bigger problems tomorrow.

3	Di fall of yellow leaves na warning to the ones wey still green.	When yellow leaves fall, it serves as a warning to the green ones.	When older people face trouble or death, it is a reminder to the younger ones that their time will come.
4	Pessin fit forward clock but im no fit fastforward time.	A person can move a clock hand forward, but can not speed up real time.	You may try to rush things or appear ahead, but real progress takes time, you can not cheat nature.
5	Sun and moon dey di same sky but dem no dey drag time to shine.	The sun and the moon share the same sky but do not fight over when to shine.	Everyone has their time, do not envy or compete unnecessarily.

4.1.2 Proverbs on wisdom and knowledge.

PROVERBS ON WISDOM AND KNOWLEDGE			
Proverbs stressing wisdom, caution and learning.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	Before you start fight make sure you sabi di strength of your rival.	Before you engage in a fight, know how strong your opponent is.	Do not rush into conflicts, comprehension or challenge without proper understanding or preparation.
2	You no suppose paste if you no sabi copy.	You should not paste something if you do not know how to copy it properly.	Do not imitate or act like others if you do not understand what they are doing, do not jump into things you are not prepared for.
3	Chameleon wey wan survive bush burning no	A chameleon that wants to survive a bush fire will not	If you want to survive or succeed in today's world,

	go waka like ancestors.	move like its ancestors.	you must not follow outdated methods or traditions blindly.
4	Chochocho dey end wen e reach wise man ear.	Gossip or noise stops when it gets to a wise man's ears.	A wise person does not spread gossip, fuel conflicts or act on every rumour.
5	If familiarity means anything, water no boil fish.	If closeness truly protected someone, water would not be able to boil fish.	Being close to someone does not always guarantee safety, mercy or immunity from consequences.

4.1.3 Proverbs on human nature and behaviour.

PROVERBS ON HUMAN NATURE AND BEHAVIOUR			
Proverbs about character, pride, shame and humility.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	Pesin wey humble and pesin wey life humble no be the same.	A person who is humble and a person life humbled are not the same.	There is a big difference between someone who chooses to be humble and someone who is forced by life's hardship to be humble.
2	Who chop one full egg don chop full chicken	Someone who eats a whole egg has eaten a full chicken.	Every action no matter how small, can have big consequences.
3	Who life beta for go think say others no serious.	Someone whose life is going well will think others are not serious.	People who are privileged or lucky often misjudge the efforts of others who are struggling.

4	I dey sorry no mean anything until you hear am from doctor mouth.	Saying I am sorry does not mean much until the doctor is the one saying it.	Some apologies come too late, after real harm is done. Words do not fix damages when it is already critical.
5	White fowl no know say im don old.	White feathered chicken does not know it has grown old.	Some people do not realize or accept that they are aging, meaning some people are stuck in the past.

4.1.4 Proverbs on power, authority and respect.

PROVERBS ON POWER, AUTHORITY AND RESPECT.			
Proverbs about hierarchy, elders and leadership.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	Pesin wey no get teeth no dey flow person dey drag meat.	Someone without teeth should not compete for meat.	If you do not have the capacity, strength and resources, do not engage in what you can not handle.
2	Dem no dey use leg wake elder from sleep.	You do not use your leg to wake an elder from sleep.	Do not disrespect elders with experience, age or authority, use wisdom, not rudeness.
3	Na tree wey get good fruits pipo dey stone.	People throw stones at a tree that bears good fruit.	When you are doing well or have something valuable, people will want to associate themselves

			with you.
4	Goat wey give lion ear to hear im secret, go hear the full gist inside lion belle.	A goat that shares a secret with a lion will end up inside the lion's stomach.	Be careful who you trust telling your secrets to, dangerous or untrustworthy people will destroy you.
5	If a goat challenges a lion for a fight, pipo go dey wonder which kain grass e dey chop.	If a goat picks a fight with a lion, people will wonder what kind of grass it has been eating.	When a weak person challenges a powerful person, it seems irrational. Not everyone's bold move is bravery, some are foolishness.

4.1.5 Proverbs on caution and consequences.

PROVERBS ON CAUTION AND CONSEQUENCES			
Proverbs about risk, danger and outcomes.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	If animal escape from hunter hand na dog them go ask first.	When an animal escapes from the hunter, they question the dog first.	When things go wrong, people usually blame the weakest or loyal person first.
2	River no dey chop leg wey e no see.	A river does not bite a leg, it does not see.	Punishment or consequences do not fall on someone unless they are involved or exposed.
3	Na pesin wey put millet for sun dey listen for sound of rain.	It is the person who spreads millet under the sun who watches out for rain.	Those who take risks or make decisions must be responsible and alert to possible consequences.
4	Meat wey you no fit chop,	If you can not eat a particular	Do not involve yourself in

	no use your teeth share am.	meat, do not try to bite or divide it.	matters or challenges that are beyond your capacity.
5	Pesin wey dey sell gun powder no suppose play with fire.	Someone who sells gunpowder should not play with fire.	If your situation is risky, avoid behaviours that could make it worse or destroy you.

4.1.6 Proverbs on hard work and survival.

PROVERBS ON HARD WORK AND SURVIVAL			
Proverbs about effort, persistence and endurance.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	Na hard work make ant no dey sleep day and night.	It is because of hard work that ants do not sleep, they are always busy.	Hardworking people stay consistent and diligent. Success requires consistent effort.
2	Na tree wey near tree dey make monkey journey fast.	A monkey moves faster when trees are close to each other.	Progress in life becomes easier when you have support, connections or favourable connections.
3	No mata how tree old reach, ground still be im senior.	No matter how old a tree gets, the ground is still older than it.	No matter your growth, power or success, never forget your foundation or those who came before you.

4	Fish wey don dry, nobody fit bend am.	Once a fish is dried, it can not be bent again.	Once a person is set in their ways, it is hard to change them or some things in life can not be reversed.
5	No mata how you add sugar to akamu, e no fit turn to ice cream.	No matter how much sugar you add to pap, it can never become ice cream.	Some things can not change their true nature, do not force unrealistic transformation.

4.1.7 Proverbs on envy, jealousy and competition.

PROVERBS ON ENVY, JEALOUSY AND COMPETITION			
Proverbs about envy, rivalry, and comparison.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	Market no dey sabi who come and who go.	The market does not know who comes and who goes.	Life goes on, the world does not stop moving for anyone.
2	Who dey sell cow no dey believe say who dey sell chicken dey make am.	Someone selling a cow may not believe someone selling chicken is succeeding, too.	People often underestimate others hustle or success because it seems smaller or less impressive.
3	Na as goat take stand for market na im dem go price am.	A goat's posture in the market determines its price.	How you present or carry yourself affects how others value and treat you.
4	If tree no fall, axe no go rest.	The axe keeps striking until the tree falls.	People, challenges, and problems will not stop

			until they achieve what they want.
5	Na pesin wey no take care of im garden well dey look for greener pasture somwia else.	A person who did not care for their garden starts looking for greener pastures elsewhere.	People often blame external conditions, but their suffering is due to personal negligence.

4.1.8 Proverbs on community and relationships.

PROVERBS ON COMMUNITY AND RELATIONSHIPS			
Proverbs about unity, trust, betrayal and cooperation.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	Dem no dey take vex chop hot pepper soup.	You do not eat hot pepper soup out of anger.	Do not act in haste when angry, you may hurt yourself more.
2	Na wen wall get hole lizard go enter.	It is when a wall has a hole that a lizard will come in.	Problems, enemies, and intruders only come in when you expose a weakness or fail to protect yourself.
3	If anything miss for throat, na tongue and teeth dem dey ass questions.	If something goes missing in the throat, the tongue and teeth are questioned.	When something goes wrong, the people closest to the matter are the first to be suspected
4	Mosquito wey get sense	A smart mosquito does not	Wise people do not

	no dey make noise for ear before im bite.	buzz before it bites.	announce their action, they move silently and strategically.
5	Pesin wey be friend with pig no suppose dey complain of dirty.	If you are friends with a pig, you should not complain about dirt.	You should not be surprised by the negative traits of someone you choose to associate with.

4.1.9 Proverbs on wealth, poverty and contentment.

PROVERBS ON WEALTH, POVERTY AND CONTENTMENT.			
Proverbs about money, greed and contentment.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	Ogogoro no sweet pass pami but e high pass am.	Ogogoro does not taste better than palm wine but it gets you drunk faster.	Some things may not look impressive or feel good but they carry power or consequences.
2	Pesin wey neva fail exam before go think say pipo wey dey fail no sabi book.	Someone who has never failed an exam before will think those who fail are not intelligent.	Those who have not experienced difficulty often wrongly believe others are failing due to a lack of effort or intelligence.
3	You fit be the right pesin make lack of moni turn you to di wrong pesin.	A good person can be changed by financial hardship.	A good person can be viewed as the wrong person to people when he

			is going through financial hardship.
4	Nobody send lizard egg but im hide am pass fowl own wey get value.	No one wants the lizard eggs but the lizard hides them more than the hen hides her valuable egg.	People sometimes protect what has little or no value out of fear, pride or pretence.
5	If you cook for di whole village, dem go chop am finish but if the whole village cook for you, you go run.	When you cook for the whole village, they will eat it all but when the whole village cooks for you, you will run.	It is easy to give to others but when many people focus on giving to one person, the result can be overwhelming.

4.1.10 Proverbs on life and reality.

PROVERBS ON LIFE AND REALITY			
Proverbs about truth, reality and life lessons.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	Marriage no be palmwine wey wey pesin dey taste.	Marriage is not like palm wine that people sample.	Marriage is not a trial process, it is a serious, long-term commitment.
2	Nothing wey eyes go see way go make am cry blood.	There are no things the eyes will see that will make it cry blood.	There are experiences in life that are so painful and traumatic but they will not shed your skin.
3	No mata how far your village dey, another village dey ahead.	No matter how far your village is, another one is farther.	No matter your achievement, there is always someone

			ahead. Stay humble and keep growing.
4	Pesin wey say notin lasts forever never try Hausa perfume.	Someone who says nothing lasts forever has not tried Hausa perfume.	Some things, like certain experiences and feelings, feel like they last forever and can challenge popular belief.
5	If dem dey count dangerous animal, mosquito no dey innocent.	When listing dangerous animals, mosquitoes should not be left out.	Do not underestimate small things or people, they may be just as deadly or powerful in their own way.

4.2 Data Analysis

The analysis of the selected Nigerian Pidgin proverbs is carried out using Sperber and Wilson's Relevance Theory, focusing on two principles: the Cognitive Principle of Relevance and the Communicative Principle of Relevance. These principles help to explain how speakers and listeners interpret the proverbs beyond their literal surface meanings and arrive at the intended figurative and cultural insights.

The analysis also pays attention to the metaphors embedded in the proverbs, since many of them rely on imagery drawn from everyday life (animals, nature, family, etc.) to communicate broad social and philosophical truths.

4.2.1 Proverbs On Time and Destiny

1. "Weda fowl crow or not, day must break"

Literal meaning:

Whether a rooster crows or not, morning will still come.

Figurative meaning:

Life will continue with or without certain individuals. A person's lack of contribution, attention or presence can not prevent destiny or progress from unfolding.

Cognitive principle of relevance:

The human brain quickly recognizes the usefulness of this proverb because it highlights an inevitability that truth, progress and destiny are not dependent on any single individual. Listeners automatically pay attention since it provides guidance and humility, self-importance and resilience.

Communicative principle of relevance:

The speaker assumes that the audience will understand that the proverb is not merely about a rooster but about human life and destiny. By invoking a common rural experience (rooster crowing at dawn), the speaker communicates a universal message.

Audience reaction under the communicative principle of relevance includes:

- a. "Na so ooo."
- b. "Crow of a fowl na sign sey day don break."
- c. "Una good morning my people that one na sure."
- d. "And that fowl must crow weda you like it or not."
- e. "Na so e be."

(This post attracted over 500 likes, 93 comments and 23 shares). This shows that the proverb is seen as appropriate, relevant and worthy of attention.

2. "Cat way care about tomorrow no dey chop rat wey dey pregnant"

Literal meaning:

A cat that is concerned about the future will not eat a pregnant rat.

Figurative meaning:

Wise people think carefully about the future consequences of their present actions, short-term gains should not be prioritized over long-term benefits, as careless actions today can lead to bigger problems tomorrow.

Cognitive principle of relevance:

The mind immediately identifies this proverb as useful because it speaks of foresight, responsibility and wisdom. People naturally recognize its relevance in everyday decision-making, such as saving money, avoiding immoral acts or planning carefully for the future.

Communicative principle of relevance:

The speaker relies on the listener to see beyond the literal cat and cat imagery and grasp the lesson about prudence. Since audiences are familiar with animal behaviour, they find it easy to relate to this proverb.

Audience reaction under the communicative principle of relevance includes:

- a. "How im one take know the one wey dey pregnant kwanu."
- b. "If you no plan future, you fit suffer later."
- c. "True talk, wise person dey think of tomorrow before im take action."
- d. "Na serious warning, no be every chance you suppose use anyhow."
- e. "E fit mean say patience dey better than quick gain."

(This post attracted over 733 likes, 114 comments and 13 shares). This shows that the message is considered appropriate and worthy of attention.

4.2.2 Proverbs On Wisdom And Knowledge

1. "Before you start fight, make sure you sabi the strength of your rival"

LITERAL MEANING:

Before you engage in a fight, know how strong your opponent is.

Figurative meaning:

Do not rush into conflict. Competitions or challenges without proper understanding or preparation. It emphasizes wisdom, strategy and caution in dealing with difficult situations or people.

Cognitive principle of relevance:

The brain immediately perceives this proverb as useful because it offers practical survival advice, knowing your opponent's strength helps in avoiding unnecessary defeat or shame. The message is relevant in both physical confrontations and broader life challenges, such as business, academics or politics.

Communicative principle of relevance:

The speaker assumes the audience will recognize the proverb as more than advice about physical fighting. It is meant to guide listeners in making careful choices in life.

Audience reaction under the communicative principle of relevance includes:

- a. "Very true, since I learn this one no beating."
- b. "No join fight wey no concern you, e fit be trap."
- c. "Na true be dat, una gudumoroning oooooo."
- d. "This one no be meme."
- e. "Na so ma people."

(This post attracted over 344 likes, 58 comments and 11 shares). This shows the acceptance of the proverb as wise and worthy of attention.

2. "Chameleon wey wan survive bush burning no go waka like ancestors"

Literal meaning:

A chameleon that wants to survive a bush fire will not move like its ancestors.

Figurative meaning:

If you want to survive or succeed in today's world, you must not follow outdated methods or tradition blindly. Adaptability and change are necessary for survival in a changing environment.

Cognitive principle of relevance:

The brain quickly identifies this proverb as important because it stresses adaptability, a key survival strategy. People recognize its relevance in modern life, where clinging to obsolete practices can lead to failure. The message is useful in contexts like education, business, politics and personal growth.

Communicative principle of relevance:

The speaker assumes the audience will see beyond the literal chameleon imagery and understand the broader advice about flexibility and innovation.

Audience reaction under the communicative principle of relevance:

That same chameleon says it can not abandon the walking ways of its forefathers because of bush burning

- a. "Na truth be that."
- b. "Chameleon ancestors dey change to the color of de fire to escape."
- c. "Di proverb make sense oooooo, Una gudumoroning oooooo."

d. “No matter the intensity of a bushfire, the chameleon will always walk like a king.”

e. “BBB I counter you for this one.”

(This post attracted over 445 likes, 75 comments and 26 shares). This shows they find the proverb appropriate, relatable and worthy of attention.

4.2.3 Proverbs on Human Nature and Behaviour

1. "Who chop one full egg don chop full chicken"

Literal meaning:

Someone who eats a whole egg has eaten a full chicken.

Figurative meaning:

Every action, no matter how small, can have big consequences. Small beginnings often carry within them the potential for greater outcomes.

Cognitive principle of relevance:

The brain easily recognizes this proverb as significant because it highlights the hidden weight of seemingly small actions. It reminds listeners that choices, however little, can determine future results. The lesson becomes useful in contexts like moral decisions, financial habits and relationships.

Communicative principle of relevance:

The speaker relies on the audience to connect the egg to its natural potential of becoming a chicken. Listeners understand that the statement is not only about food but about life's cause and effect.

Audience reaction under the communicative principle of relevance:

- a. "I chop two eggs last night, I don chop two full chickens? Issorite."
- b. "Dis proverb big, i like am."
- c. "Na warning oh, every action get consequence."
- d. "I go use dis one advice my friends."
- e. "Omo! dis proverb make sense."

(This post attracted over 323 likes, 66 comments and 12 shares). This shows that the proverb is relevant.

2. "Who life beta for go tink say others no serious"

Literal meaning:

Someone whose life is going well will think others are not serious.

Figurative meaning:

People who are privileged, comfortable, or lucky often misjudge and underestimate the struggles and efforts of those facing difficulties. Success can sometimes blind individuals to the reality of others hardship.

Cognitive principle of relevance:

The human brain perceives this proverb as important because it draws attention to the danger of unfair judgments. It fosters empathy and awareness of different life circumstances, reminding listeners that effort does not always equal success.

Communicative principle of relevance:

The speaker assumes the audience will understand that the proverbs extend beyond personal judgment, it is about social inequality and human perception.

Audience reaction under the communicative principle of relevance:

- a. “Wetin concern aeroplane say bridge don cut.”
- b. “Na true, some people dey privileged no mean say others lazy.”
- c. “If your life good, no dey look down on others.”
- d. “Sometimes eh opportunity dey different, no be seriousness matter.”
- e. “Na wisdom, make we dey humble when things dey easy for us.”

(This post attracted over 388 likes, 55 comments and 16 shares). This shows the proverb is considered relevant.

4.2.4 Proverbs On Power, Authority And Respect

1. “Person wey no get teeth no dey follow drag meat”

Literal meaning:

Someone without teeth should not compete for meat.

Figurative meaning:

If you do not have the capacity, strength or resources, you should not engage in what you cannot handle. It warns against overestimating one's ability or entering situations beyond one's means.

Cognitive principle of relevance:

The brain instantly recognizes this proverb as useful because it delivers a practical life lesson, success requires capacity and preparation. It helps listeners reflect on their strengths and limitations before taking actions.

Communicative principle of relevance:

The speaker expects the audience to see beyond the literal absence of teeth and understand the wider message about ability and readiness.

Audience reaction under the communicative principle of relevance:

- a. “This one na only front teeth na.”
- b. “Wisdom dey important, know your limit.”
- c. “Na lesson for people wey wan do pass their power.”
- d. “This proverb dey useful for politics and business too.”
- e. “E dey show say humility better pass shame wey go come later.”

(This post attracted over 445 likes, 75 comments and 26 shares). This confirms the proverb's relevance and appropriateness.

2. “Dem no dey use leg wake elder from sleep”**Literal meaning:**

You do not use your leg to wake an elder from sleep.

Figurative meaning:

Do not disrespect people with experience, age or authority. When dealing with elders or superiors, approach them with wisdom, courtesy and respect, not with rudeness or arrogance.

Cognitive principle of relevance:

The brain identifies this proverb as useful because it highlights the value of respect and social harmony, which are essential in African and Nigerian cultures. It teaches the importance of humility and consideration when interacting with authority figures.

Communicative principle of relevance:

The speaker assumes that listeners will interpret the proverb beyond its literal act of waking someone. The audience understands it as advice on how to treat elders.

Audience reaction under the communicative principle of relevance:

- a. "That na for elder wey no sleep for where we dey pass."
- b. "Na true, respect for elder no be choice, na culture."
- c. "If you no respect elder, na yourself you dey shame."
- d. "Remember say manners dey important for life."
- e. "Dis proverb dey show difference between discipline and disrespect."

(This post attracted over 352 likes, 52 comments, and 14 shares). This shows the proverb is relevant and socially appropriate.

4.2.5 Proverbs on Caution and Consequ

1. “If animal escape from hunter hand, na dog dem go ask first”

Literal meaning:

When an animal escapes from the hunter's hand, people question the dog first.

Figurative meaning:

When things go wrong, people usually blame the weakest, most vulnerable or the loyal follower first, even if they are not at fault.

Cognitive principle of relevance:

The human mind processes this proverb as significant because it draws attention to social dynamics of blame and scapegoating. It reflects the unfair tendency to hold subordinates, helpers or less powerful individuals accountable when failure occurs.

Communicative principles of relevance:

The speaker uses this proverb to communicate an underlying truth about hierarchy and injustice in society. The audience easily understands it as a commentary on misplaced blame.

Audience reaction on communicative principle of relevance:

- a. “Unfortunately dogs no get lawyer to defend them of allegations, justice for dog.”
- b. “True talk, na who near the matter dem go blame first.”
- c. “This proverb dey show say blame no dey far from responsibility.”
- d. “E fit apply to leaders, dem go always face blame before followers.”
- e. “Sometimes innocent people dey suffer blame because of position.”

(This post attracted over 368 likes, 50 comments and 8 shares). This shows the proverb is worthy of attention.

2. "Na pesin wey put millet for under sun dey listen for sound of rain"

Literal meaning:

It is the person who spreads millet under the sun who listens for the sound of rain.

Figurative meaning:

Those who take risks or make decisions must be responsible and alert to possible consequences. Responsibility naturally follows action.

Cognitive principle of relevance:

This proverb makes sense to the human mind because it links cause and effect. Whoever initiates an action must also be prepared for its outcome. This directs thought toward accountability and foresight.

Communicative principles of relevance:

The speaker uses this proverb to emphasize responsibility and preparation. The audience understands immediately that when you take a step, you must be ready for the challenges that come with it.

Audience reaction under the communicative principle of relevance:

- a. "Na true talk be this."
- b. "Na true, na who get interest go dey watch weather well."
- c. "This proverb dey show say everybody get wetin dey concern dem pass."
- d. "E mean say responsibility dey shape how you dey observe things."

e. "If something no concern you, you no go pay am plenty attention."

(This post attracted over 350 likes, 51 comments and 14 shares). This shows the proverb is considered relevant

4.2.6 Proverbs on Hard Work and Survival

1. "Na hardwork make ant no dey sleep day and night"

Literal meaning:

It is because of hard work that the ant does not sleep, they are always busy.

Figurative meaning:

Hardworking people remain consistent and diligent. Success requires continuous effort and dedication.

Cognitive principle of relevance:

This proverb appeals to human cognition by connecting the observable behaviour of ants (always working) with human values of diligence and persistence. The mind easily understands the parallel between the ant's lifestyle and human success.

Communicative principle of relevance:

The proverb communicates encouragement and motivation. The audience interprets it as a call to embrace hard work and perseverance, realizing that laziness can not yield progress.

Audience reaction under the communicative principle of relevance:

a. "So tell me wetin ant don achieve so far." b. "Na so e be oo, if you no hustle today, tomorrow go pain you."

c. "Chai! Ant sabi work wella, we for learn from dem."

d. "No sleep if you wan chop, na hardwork dey pay."

e. "True talk, nothing dey fall from sky, hustle no go kill you."

(This post attracted over 304 likes, 64 comments and 13 shares). This shows that the proverb is worthy of attention.

2. "Na tree wey near tree dey make monkey journey fast"

Literal meaning:

A monkey moves faster when trees are close to each other.

Figurative meaning:

Progress in life becomes easier when you have support, connections and favourable conditions.

Cognitive principle of relevance:

The proverb draws on the audience's natural understanding of how monkeys move through trees. By connecting this visual and familiar image to human life, the mind immediately interprets that support systems and opportunities make life's journey smoother.

Communicative principle of relevance:

The proverb conveys the message that no one thrives alone. Success is faster when aided by relationships, community or an enabling environment.

Audience reaction under communicative principle of relevance:

- a. Why monkey proverb too dey sweet for una mouth like this.”
- b. “True talk oo, if road dey clear, journey go quick.”
- c. “Monkey sabi road pass, e dey use shortcut waka fast.”
- d. “Abi oo.”
- e. “Na so e be, correct planning dey make work or journey smooth.”

(This post attracted over 315 likes, 48 comments and 14 shares). This shows that the proverb is worthy of attention.

4.2.7 Proverbs On Envy, Jealousy And Competition

1. "Market no sabi who come and who go"

Literal meaning:

The market does not know who comes in and who goes out.

Figurative meaning:

Life goes on, the world does not stop moving for anyone, no matter their presence or absence.

Cognitive principle of relevance:

The human mind quickly relates to the familiar experience of a busy market where constant movement occurs. By linking this everyday observation to the inevitability of life's continuity, the proverb makes the meaning clear and easy to process.

Communicative principle of relevance:

The proverbs assure the audience that no individual is indispensable to the progress of the world. It subtly warns against pride and emphasizes humanity, since life moves on regardless of one's circumstances.

Audience reaction under communication principle of relevance:

- a. "No be lie."
- b. "Na true oo, life dey go, people dey enter, people dey leave."
- c. "Market no dey judge anybody, everybody dey come do their own hustle."
- d. "Chai! Na so e be, nobody go fit follow person enter market."
- e. "Abi oo, market just dey, people dey waka come, people dey waka go."

(This post attracted over 408 likes, 59 comments and 13 shares). This shows the proverb is worthy of attention.

2. "If tree no fall axe no go rest"**Literal meaning:**

The axe will continue striking the tree until the tree finally falls.

Figurative meaning:

Challenges, problems, or even persistent people will not stop until they achieve their goal.

Cognitive principle of relevance:

The mind easily connects the persistence of an axe cutting a tree to human struggles and life's challenges. It makes the proverb relevant because the audience can quickly grasp the lesson of endurance, persistence, or the inevitability of pressure.

Communicative principle of relevance:

The proverb communicates the inevitability of persistence. whether from people or problems. The speaker assumes the audience will understand that continuous effort, even if slow, will eventually bring results.

Audience reaction under the communicative principle of relevance:

- a. "Chai! No work, no rest, na so e be."
- b. "Abi oo, hustle gats dey continue till result show."
- c. "True talk, if you no dey move, nothing go happen."
- d. "Na so life dey teach us, work hard till you reach your goal."
- e. "E mean say make you no slack, keep dey push till e work."

(This post attracted over 416 likes, 45 comments and 20 shares). This shows that the proverb is worthy of attention.

4.2.8 Proverbs On Community And Relationship

1. "Dem no dey take vex chop hot pepper soup"

Literal meaning:

You do not eat hot pepper soup out of anger.

Figurative meaning:

Do not act hastily when angry, you may end up hurting yourself more.

Cognitive principle of relevance:

The human mind quickly relates to the burning, painful sensation of hot pepper soup.

Linking this physical discomfort to rash actions taken in anger makes the lesson immediately clear: anger-driven choices usually lead to regret.

Communicative principle of relevance:

The proverb communicates a cautionary lesson about patience and self-control. It tells the audience that acting in anger is self-destructive.

Audience Reaction Under The Communicative Principle Of Relevance:

- a. "of cause if not e go humble you and your anger".
- b. "True talk, if you vex, e go pain you pass."
- c. "Abi oo, make you calm down before you start anything hot."
- d. "No vex, life too short to dey chop hot pepper soup anyhow."
- e. "E mean say control dey important, no let anger destroy you."

(This post attracted over 330 likes, 60 comments and 14 shares). This shows the proverb is seen as relatable and worthy of attention.

2. "Person wey be friend with pig no suppose dey complain of dirty"

Literal meaning:

If you are friends with a pig, you should not complain about dirt.

Figurative meaning:

You should not be surprised or complain about the negative traits of someone you willingly choose to associate with.

Cognitive principle of relevance:

The mind easily processes the familiar image of pigs and dirt. By mapping this natural reality onto human relationships, this proverb helps the audience quickly grasp that associations come with consequences.

Communicative principle of relevance:

The proverb communicates a warning against hypocrisy and misplaced expectations. If you choose certain friends or environments, you must accept what comes with it.

Audience reaction under communicative principle of relevance:

- a. "No say my people"
- b. " If you waka with bad people, no dey surprise if wahala show."
- c. " Na the company wey person keep go dey reflect on am."
- d. " You no fit blame pig if you dey waka with am."
- e. "E mean say choose your friends well."

(This post attracted over 371 likes, 62 comments and 17 shares). This shows the proverb is relevant.

4.2.9 Proverbs On Wealth, Poverty And Contentment

1. "Ogogoro no sweet pass pami but e high pass am"

Literal meaning:

Ogogoro (local gin) does not taste better than palm wine, but it gets you drunk faster.

Figurative meaning:

Some things may not look impressive or feel pleasant, but they carry greater power or consequences.

Cognitive principle of relevance:

The audience can easily relate to the everyday experience of comparing ogogoro and palm wine. This comparison activates an intuitive understanding that strength or impact is not always tied to pleasantness. The mind quickly draws the lesson that appearance or taste does not determine effectiveness.

Communicative principle of relevance:

The proverb communicates that value or influence should not always be judged by surface qualities. Something less attractive may still carry weight and power.

Audience reaction under communicative principle of relevance:

- a. "Habaaaaaa where you dey see all this proverbs?"
- b. "E no dey sweet, but e fit make person forget wahala."

c. “E no dey taste well, but e dey hit body strong.”

d. “ Some things no dey sweet, but e get power pass sweet ones.”

e. “I like this proverb.”

(This post attracted over 475 likes, 91 comments and 12 shares). This shows that this proverb is relevant.

2. **"Pesin wey neva fail exam before go think say pipo wey dey fail no sabi book"**

Literal meaning:

Someone who has not experienced failure in an exam before will think that those who fail are not intelligent.

Figurative meaning:

Those who have not experienced difficulty often wrongly believe others are failing due to lack of effort or intelligence, without considering circumstances or challenges.

Cognitive principle of relevance:

The human mind easily connects the situation of academic success with judgments about others. Since most people have either passed or failed exams, the proverb is immediately useful as a reflection. It highlights a cognitive bias: people project their own experiences onto others.

Communicative principle of relevance:

The proverb communicates a caution against unfair treatment or judgment. The speaker assumes the audience will recognize the inappropriateness of dismissing others struggles.

Audience reaction under communicative principle of relevance:

- a. "This one enta well"
- b. "No be everyone wey fail no sabi, sometimes e just bad luck."
- c. "Make you no judge person by one wahala."
- d. "E mean say failure no mean say you no sabi book."
- e. "Na so e be, even smart people fit fail sometimes."

(This post attracted over 423 likes, 92 comments and 14 shares). This shows the proverb is relevant.

4.2.10 Proverbs on Life and Reality

1. "Pessin wey say nothing last forever neva try Hausa perfume"

Literal meaning:

Someone who says nothing last forever has not tried Hausa perfume.

Figurative meaning:

Some things, like certain experiences or influences, seem to last endlessly and can challenge popular beliefs about impermanence.

Cognitive principle of relevance:

The human brain links the idea of fragrance longevity with the notion of impermanence. The proverb becomes relevant because it humorously contrasts a universal saying ("nothing lasts forever") with a specific cultural reference (Hausa perfume), making the audience reflect on expectations vs general rules.

Communicative principle of relevance:

The proverb communicates that some effects in life, whether good or bad, can feel everlasting. The speaker assumes the audience will find the comparison both funny and insightful.

Audience reaction under the communicative principle of relevance:

- a. "I neva know say Hausa dey get their own perfume."
- b. "Some things fit last well well if you sabi use am."
- c. "Abi oo, sometimes good thing fit dey steady pass wetin you think."
- d. "E mean say experience fit shock you, some things sweet well pass your expectation."
- e. "Hausa perfume dey last gidi gan, e go make person change mind."

(This post attracted over 369 likes, 56 comments and 13 shares). This shows the proverb is relevant.

2. "If dem say count dangerous animal, mosquito no dey innocent"

Literal meaning:

When people are asked to count dangerous animals, the mosquito should not be excluded.

Figurative meaning:

Do not underestimate small things or people; they may be just as deadly or powerful in their own way.

Cognitive principle of relevance:

The brain quickly processes the link between mosquitoes (tiny creatures) and their real-life danger (diseases like malaria). This makes the proverb cognitively relevant because it challenges assumptions about size and importance.

Communicative principle of relevance:

The proverb conveys that danger or power is not always tied to size or appearance. The communicator assumes the audience will see the lesson that even small forces can cause harm.

Audience reaction under communicative principle of relevance:

- a. "Among all animals, mosquito na di most dangerous because we too underestimate am."
- b. "Small thing fit cause big wahala."
- c. "Mosquito sabi work wella, e dey pain people anyhow."
- d. "E mean say no be only big animals dey dangerous, small ones fit too."
- e. "Small wahala fit give you big stress."

(This post attracted over 540 likes, 72 comments and 79 shares). The show that the proverb is relevant.

4.3 Discussion of Findings

The analysis of the Nigerian pidgin proverbs collected from the BBC pidgin Facebook page reveals several significant patterns in meaning, usage, and interaction. Proverbs, as demonstrated in this study, remain a vital communicative tool in Nigerian pidgin, performing semantic functions. First, the semantic analysis indicates that the proverbs frequently extend beyond their literal interpretations to convey figurative lessons about life, morality, caution and social relationships. For instance, "Person wey no get teeth no dey follow drag meat" emphasizes wisdom in avoiding responsibilities beyond one's capacity, while "Na tree wey near tree dey make monkey journey fast" underscores the importance of support and community in facilitating individual progress. These figurative meanings affirm that Nigerian pidgin proverbs are not merely linguistic expressions but also carriers of cultural values and collective wisdom. Second, the findings highlight the interactive nature of proverbs in digital communication. According to the Communicative principle of relevance, every utterance carries an implied guarantee of worthiness of attention. This principle was evident in the way Facebook users engaged with the proverbs: responses included humour, agreement, reinterpretation and personal anecdotes. Such engagement demonstrates that audiences actively sought relevance by relating proverbial meanings to their lived experience. Third, the study shows that the BBC Pidgin strategically deploys proverbs to stimulate audience engagement and participation. From the Cognitive principle of relevance, human cognition naturally orients towards information that appears useful & meaningful. Proverbs, being familiar

and culturally resonant, attract attention and foster interaction. Finally, the findings reveal that Nigerian pidgin proverbs have adapted seamlessly to modern contexts. Although rooted in oral tradition, they continue to resonate with contemporary realities, particularly in online spaces.

CHAPTER FIVE

SUMMARY, FINDINGS AND CONCLUSION

5.0 Introduction

This chapter summarizes the previous chapters of the study on the Semantic analysis of Nigerian pidgin proverbs in online media: A case study of BBC pidgin. With particular focus on their interactive use on Facebook. It highlights the aim and objectives of the study, presents the methodology adopted, outlines the key findings and finally draws some conclusions and recommendations.

5.1 Summary Of The Study

This research was designed to examine the semantic meanings and interactive functions of Nigerian pidgin proverbs used by BBC Pidgin on its official Facebook page. The first chapter of the study introduced the background of the research, the statement of the problem, the research questions, aims and objectives, scope of the study, and its significance. The second chapter provided a review of relevant literature on proverbs, their communicative functions and their place in Nigerian pidgin and digital media. It also identified the gap this research intended to fill. The third chapter focused on the theoretical framework, which was the Relevance theory developed by Sperber and Wilson (1986). This theory provided the basis for explaining how proverbs are interpreted by audiences in digital spaces, emphasizing how readers seek relevance in meaning and interaction. The fourth chapter presented the data, which consisted of 100 Nigerian pidgin proverbs collected from the BBC Pidgin Facebook page. Each proverb

was analyzed according to its literal meaning, figurative meaning, cognitive principle of relevance, communicative principle of relevance and metaphors used as reflected by the proverb.

5.2 Findings

The findings revealed that Nigerian pidgin proverbs remain a vibrant communicative tool even in digital platforms such as Facebook. Specifically, the analysis showed that:

1. The proverbs convey deep semantic meanings that cut across themes such as wisdom, morality, caution, human relationships and social values.
2. The figurative meanings of the proverbs go beyond surface-level expressions, allowing users to reinterpret them in modern contexts.
3. Audience interaction with the proverbs in the comment section involved humour, satire, agreement, disagreement and cultural reinterpretation, thereby extending the life of the proverb in digital discourse.
4. The study also revealed that proverbs function as a means of fostering cultural identity, social bonding, and collective participation online.

These findings show that proverbs, although traditional in origin, remain powerful in contemporary media spaces, enabling cross-cultural dialogue and informed participation.

5.3 Conclusion

The study concludes that Nigerian pidgin proverbs, as used in BBC Pidgin on Facebook, serve not only as tools of communication but also as cultural markers and interactive resources. They help to preserve tradition while adapting to modern forms of expression. The way users engage with these proverbs demonstrates that proverbial communication is dynamic, relevant and influential in shaping online discourse.

5.4 Recommendation

The researcher recommends that further studies be conducted on the use of Nigerian pidgin proverbs across other social media platforms such as Twitter, TikTok and Instagram, in order to broaden understanding of their communicative roles in digital spaces. It is also recommended that scholars examine the comparative use of proverbs in Nigerian pidgin alongside Indigenous Nigerian languages, to highlight similarities and differences in cultural expression. Lastly, content creators and educators should consider integrating proverbs into digital storytelling, teaching and social campaigns, as they remain a rich and engaging tool for effective communication.

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APPENDICES

Appendix A: Proverbs on time and destiny

PROVERBS ON TIME AND DESTINY			
Proverbs about patience, fate, inevitability and timing.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	Na result dey cancel insult.	Only success can silence shame, mockery or criticism.	When you achieve results, people forget the insults, doubts or mockery they gave you before.
2	Pesin wey dey wait for better days no suppose over sleep.	Someone waiting for better days should not oversleep.	Hoping for a better life requires action and alertness not laziness or delay.
3	No mata how long bird dey for sky, e gatz come down, come look for food.	No matter how long a bird stays flying in the sky, it must return to the ground to search for food.	No matter how successful or elevated a person becomes, they must still deal with life's realistic

			and basic needs.
4	No mata how pikin know book reach, e go still read book wen exam reach.	Even if a child is very brilliant, he will still read when it is time for an exam.	Intelligence or talent does not eliminate the need for preparation.
5	Di speed wey you run depend on wetin dey pursue you.	How fast you run depends on what is chasing you.	People react based on the seriousness of the situation, urgency is shaped by pressure or danger.

Appendix B: Proverbs on wisdom and knowledge

PROVERBS ON WISDOM AND KNOWLEDGE			
Proverbs stressing wisdom, caution and learning.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	Bird wey wan learn to fly no dey go class wey ostrich be teacher.	A bird who wants to learn how to fly does not attend a class taught by an ostrich.	Do not take advice or mentorship from someone who lacks experience in what they are trying to achieve.
2	You fit get sense pass who dey advice you but listen first.	You may be wiser than the person giving you advice but still hear them out.	Being smart does nit mean you should ignore others, wisdom sometimes hides in unexpected palace.
3	Pesin wey neva buy fake no fit sabi original.	Someone who has never bought fake goods will not recognize the real one.	Real understanding or wisdom often comes from past mistakes.

4	Na understanding dey make tongue and teeth dey sidon for one house.	It is understanding that allows the tongue and teeth to live in the same mouth.	No matter the closeness, people will clash, but peace is possible with understanding.
5	Pesin wey dey fry garri no dey separate fight.	Someone frying garri should not try to stop a fight.	Do not leave your important or delicate task to interfere in trouble that could burn you.

Appendix C: Proverbs on human nature and behaviour

PROVERBS ON HUMAN NATURE AND BEHAVIOUR			
Proverbs about character, pride, shame and humility.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	No matter how fine you dress hegoat with suit, im smell go surely bring am out.	Even if you dress a hegoat in a suit, its smell will still expose it.	You can not hide a bad character or true identity with outward appearance.
2	Tenant wey dey owe landlord no dey fry chicken.	A tenant who owes rent should not be frying chicken.	If you are in debt or in trouble do not flaunt luxury, be humble until your problems are solved.
3	Di worst sickness na pesin wey no get shame.	The most terrible illness is a person who has no shame.	A lack of shame or conscience is worse than physical sickness, the person has lost all sense of dignity.

4	Who no get responsibility go think say to save no hard.	People without responsibilities believes saving money is easy.	It is easier to talk about savings or planning when you have no financial burden.
5	Pesin wey crocodile don bite go see lizard as threat.	Someone who has been beaten by a crocodile will see a lizard as something dangerous.	Past trauma makes people overly cautious or fearful, even of harmless things.

Appendix D: Proverbs on power, authority and respect.

PROVERBS ON POWER, AUTHORITY AND RESPECT.			
Proverbs about hierarchy, elders and leadership.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	When goat begin drag land with lion, e get wetin dey give am mind.	If a goat starts competing for land with a lion, something must be giving it courage.	Weak people do not confront the powerful unless they have hidden support, confidence or motivation.
2	Okro no dey grow pass who get am.	The okro plant can not outgrow the farmer who planted it.	No one should become arrogant or disrespectful towards those who raised or helped them.
3	Hunter wey get only one arrow no dey shoot anyhow.	A hunter with only one arrow must not shoot carelessly.	When chances or resources are limited, you must act with wisdom and caution.

4	Dog no dey bite him pikin reach bone.	A dog will never bite its own puppy to the bone.	Parents or leaders do not completely destroy their one, even in discipline or anger.
5	If house no fall goat no go fit climb di roof.	A goat can only climb the roof of a collapsed house.	When someone falls or loses power, even the lowliest will take advantage or insult them.

Appendix E: Proverbs on Caution and Consequences

PROVERBS ON CAUTION AND CONSEQUENCES			
Proverbs about risk, danger and outcomes.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	If running na by plenty legs, milipede for run pass all other animals.	If speed depended on the number of legs, the millipede would be the fastest animal.	Having many resources, tools and support does not guarantee better results.
2	Palm wine tapper wey take everything e see on top palm tree no dey last.	A palmwine tapper who harvests everything he sees on one tree will not live long.	Over-exploiting resources or opportunities without sense leads to downfall.
3	Who dey ground already no dey fear to fall.	A person already on the ground does not fear falling.	When someone has hit rock bottom, they have nothing else to fear.
4	Pesin wey dey on top tree no dey find stone.	A person in a tree does not look for a stone to throw.	When you are in a delicate or dangerous situation, avoid getting into conflict.

5	No be all eyes wey close dey blind and no be all eyes wey open dey see.	Not everyone who has their eyes closed is blind and not everyone with eyes open can see.	True insight does not depend solely on physical ability or appearance; wisdom and perception come from the mind and heart.
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Appendix F: Proverbs on Hard Work and Survival

PROVERBS ON HARD WORK AND SURVIVAL			
Proverbs about effort, persistence and endurance.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	Dance dey hungry tortoise but im back no soft.	The tortoise wants to dance but its shell is too hard.	Some people have strong desires or dreams but are limited by their nature, condition or situation.
2	Na only old firewood dey turn charcoal.	Only old firewood becomes charcoal.	Real values, wisdom and strength develop with time and experience.
3	Even if we farm together, everybody know im boundary.	Even if we work in the same farmland, each person knows their plot.	Even in unity or teamwork, individuals have roles, limits and rights.
4	Two hands better pass one, no be for wia one	Two hands are better than one, but it does not apply	Quantity is not always better than quality, more

	thousand naira and one dollar dey.	when comparing one thousand naira to one dollar.	is not always more valuable.
5	Bird wey no fly, no go wia food dey.	A bird that refuses to fly will not reach where the food is.	Without effort or movement, you can not achieve success or reach your goals.

Appendix G: Proverbs on envy, jealousy and competition.

PROVERBS ON ENVY, JEALOUSY AND COMPETITION			
Proverbs about envy, rivalry, and comparison.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	Pikin wey wan kill mosquito for elder head no suppose miss am.	A child who wants to kill a mosquito on an elder's head must not miss it.	If you are going to correct or confront someone powerful, make sure you are right and precise.
2	Meat wey no let pesin chew na swallow dem dey swallow am.	If meat is too tough to chew, people just swallow it.	When life gets too difficult, people find another way by force or strategy.
3	Anything wey poor man talk for family meeting, dem go say im dey bring confusion.	Anything a poor man says at a family meeting is seen as troublemaking.	In society, the voice of the poor is often disrespected or dismissed, no matter how valid their point is.

4	Pikin wey never experience di pain of venom dey call snake stick.	A child who has never felt snake venom will call a snake a stick.	People who have not experienced danger or pain tend to take mistaken threats as harmless.
5	Na fish wey neva enter fisherman net go tink say e sabi swim.	A fish that has not been caught by a net will think it knows how to swim.	Overconfidence usually comes from a lack of exposure to pressure and setbacks.

Appendix H: Proverbs on Community and Relationships

PROVERBS ON COMMUNITY AND RELATIONSHIPS			
Proverbs about unity, trust, betrayal and cooperation.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	No be evri open door pesin dey enter, some na trap.	Not every door that is open should be entered; some are traps.	Not every opportunity or invitation is genuine, some are designed to destroy or deceive you.
2	If dog bite you once na dog fault, but if e bite you twice na your fault.	The dog is to blame the first time it bites you, but you are to blame if it bites you again.	If you do not learn from past pain or betrayal, you become responsible for repeated hurt.
3	Pesin wey tiff community drum no dey let everybody enta im room.	A person who stole the village drum does not allow people into their room.	People who do wrong often become overly protective or defensive to avoid being caught.
4	Fowl wey lay egg on top	A hen that lays eggs in a tree	A person who behaves

	tree neva ready to become mama.	is not ready to be a mother.	carelessly is not prepared for the serious responsibilities they are about to face.
5	No mata how sharp your teeth be, you no fit bite water.	Even with the sharpest teeth, you can not bite water.	Strength alone cannot solve all your problems, some things require wisdom, patience and surrender.

Appendix I: Proverbs on wealth, poverty and contentment.

PROVERBS ON WEALTH, POVERTY AND CONTENTMENT.			
Proverbs about money, greed and contentment.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	Pesin wey use cassava leaves take do cloth for body no dey make friends with goat.	If someone wears clothes made from cassava leaves, they should not make friends with a goat.	When you are in a fragile situation or position, do not associate with people or situations that can easily destroy you.
2	Pesin wey dey look for fish inside swimming pool, na hungry go kill am.	Someone searching for fish inside a swimming pool will die of hunger.	If you keep seeking success or answers in the wrong places, you will be left empty-handed or frustrated.
3	Who no offend nature no dey fear lightening.	A person who has not wronged nature should not be scared when lightning strikes.	If you have done nothing wrong, your conscience is clear, then you have no

			reason to fear consequences.
4	Pesin wey dey pray for breakthrough no dey sleep when day don break.	A person praying for a breakthrough should not be sleeping when it is daytime.	If you are seeking success or change, you must take action, not just hoping and praying.
5	Who no get complete teeth, no dey laugh open mouth.	Someone without complete teeth should not laugh with their mouth wide open.	If you lack somethin,g avoid exposing your weakness. Do not act beyond your means or draw attention to what you are hiding.

Appendix J: Proverbs on Life and Reality

PROVERBS ON LIFE AND REALITY			
Proverbs about truth, reality and life lessons.			
S/N	NIGERIAN PIDGIN PROVERB	LITERAL MEANING	FIGURATIVE MEANING
1	Di sound of ambulance dey noisy for ear until e come from your house.	The ambulance siren sounds noisy and annoying until it comes from your house.	People tend to underestimate or ignore others pain or danger until it affects them personally.
2	No mata how motto speed for inside TV, e no go fit kill who dey watch am.	No matter how fast a car goes on TV, it can not harm the person watching.	Things happening elsewhere do not directly affect you until you are involved.
3	Cat wey dey dream to be like lion must first lose im appetite for rat.	A cat that wants to become a lion must stop craving rats.	To become great or powerful, you must let go of small

			desires, distractions or limiting habits.
4	“I no care” na for pesin wey e never happen to before.	People say “I do not care” only when they have not experienced the issue.	Indifference comes from inexperience, suffering and teaches empathy.
5	Who dey ground no dey fear to fall.	A person already on the ground does not fear falling.	When someone has hit rock bottom, they have nothing to fear anymore.