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ANALYSIS OF COHESIVE DEVICES IN SELECTED NIGERIAN PIDGIN ENGLISH (NPE) PROVERBS

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ABSTRACT

This paper examines the cohesive devices obtainable in selected Nigerian Pidgin English proverbs. It identifies the various grammatical and lexical cohesive devices as well as the different tools that are used in sentence connection in discourse. These cohesive devices are identified as they connect one another to form a whole. The analysis revealed that for any text to be cohesive, it must be held together by some lexical and grammatical linguistic links. The theoretical framework used in this article, is based on Halliday and Hassan's (1976, 1994, 2013) model of cohesion and Osisanwo's (2023) Sentence Connection in Discourse. The result of this study shows that all types of grammatical and lexical devices exist in the Nigerian Pidgin English proverbs. So based on the result of this research, it can be concluded that the Nigerian Pidgin English is not a language that can be regarded as inferior or debased. Therefore, some recommendations were made which includes:Governments at all levels should recognize NPE as a language on its own right considering the vital role it plays in bridging the communication gap between some groups of Nigerians; concerted efforts towards the compilation, orthography development towards standardization and publicizing NPE proverbs should be made by linguists and researchers. The result of this study could be useful in this regard; and proverb being a specialized form of discourse/language that touches on all spheres of human life, should have a curriculum developed for all levels of our education in order to instill the culture in our students.

Keywords: Grammatical cohesion, Lexical cohesion, Pidgin English, Proverbs, Sentence connection.

Introduction

People all over the world have passed across intent, information, news and ideas, feelings to other people through languages. According to Osisanwo (2023), language is human vocal noise or graphic representation of this noise, used by convention as agreed by members of a speech community for communication. Such communication is not based on words or isolated sentences. Rather, communication is 'discourse'. As opined by Brown and Yule (2014), discourse is 'language in use'. Better put, discourse has to do with the sequence of sentences or utterances that seem to hang together (Tannen, Hamilton &Schiffrin, 2015). Discourse covers both written and spoken forms of language. A discourse, also called a text, is not only a series of combination of isolated sentences used to introduce different ideas, information or topics. It is the linking of the sentences in a logical manner according to their meaning.

According to Halliday (1994), a text is any authentic stretch of written or spoken language. In essence, a text must be organized so as to achieve a coherent discourse. This logical and organized way of communication is called cohesion.

Every language, according to Moindjie (2019), has its own specific cohesive devices that create harmony between textual elements. To him, cohesion is a discourse feature with mechanisms that are unique in every language. He opined further that different languages have preferences for certain type of these devices and neglect certain others. This present study investigates the use of cohesive devices in Nigerian Pidgin English Proverbs (hereafter, NPE proverbs) in order to ascertain how effective they have been towards deriving meaning and how they have been able to tie the text together.

Nigerian Pidgin English Proverbs

The linguistic situation in Nigeria is very complex to the extent that one would think that it would be difficult to communicate without the English language especially as inter-tribal interaction is concerned (Nwachukwu-Agbada, (2019). The need to bridge the linguistic gap, first between the English-speaking traders and locals and secondly between peoples of different linguistic backgrounds have been the major reason for the extent of pidginisation of the English language in Nigeria. Pidgin as a contact language allows for interaction among people of different linguistic settings. Dell (2023) says that a pidgin is a stable form of speech which is not learned as a first language with reduced structure as against those of the languages from which it is derived. It is a natural process of simplification of a linguistic code. Basically, this linguistic situation comes up as a result of contact between a supposedly superior language existing side by side with another language considered inferior, and in the case of Nigeria, multiple languages (Nwachukwu-Agbada, 2019). He opined further that if pidgin is the linguistic medium that the people employ in communication, it follows that their traditions, customs and ways of life, would find expression in this 'new' language.

Proverb is one of the ways of life of the people. Amojo (2020) opined that in the African society proverbs act as the avenue for spreading knowledge, wisdom, philosophy, ethics and morals. Proverbs are used consciously to educate, to manipulate and persuade. They are mostly used orally. Martin (2019) said that nothing separates a culture as clearly as its language and the element of language that appropriately captures a society's norms, values and ways of life is its proverbs. Commenting on the place of the proverb among the Yoruba, Hasan (2018) cited in Nwachukwu-Agbada (2019) opined that of the various lore employed by the people, proverb use is frequent. Isidienu (2016), likewise pointed to the power of proverbs in the Igbo culture as the mind of the Igbo man works often with images. Furthermore, Chinua Achebe in his 1958 multiple award winning novel,*Things Fall Apart,*affirmed that "Proverbs are the palm oil with which words are eaten…" These three examples underline the invaluable role proverbs play in these ethnic groups and can be extended to other linguistic groups in Nigeria. The need to communicate among the different linguistic groups, especially in urban areas, brought about Nigerian Pidgin English. According to Olabode, Idowu and Ezekiel (2021), NPE is a manifestation of urbanization. As a result, Nigerians find it easy to render the proverb in Pidgin English because it is a common speech strategy among them and also because it is the briefest of the oral forms (Nwachukwu-Agbada, 2019).

In essence, the home of the Nigerian Pidgin English proverbs in the country is the cosmopolitan areas with the convergence of people from different linguistic groups irrespective of age, status and educational background.
According to Nwachukwu-Agbada (2019), a significant avenue for communication in a language of inter-ethnic interaction like the NPE, is the proverb.

The Concept of Cohesion
Basically, cohesion has to do with the presence or absence of explicit cues in the text that allow the reader or listener to find relations of meaning (Halliday and Hassan, 2013). It is the precision of words in a text. Text cohesion rests on the view that a text is "held together" by different internal forces within the text. Cohesion occurs if the interpretation of some element in the discourse rests on that of another (Halliday and Hassan, 2013).

In other words, cohesion has to do with the recourse of one element to another in the text for its interpretation. According to Halliday and Hasan (1976), "the one PRESUPPOSES the other, in the sense that, it cannot be effectively decoded except by recourse to it.

There are five different types of cohesive ties identified by Halliday and Hasan. The first, in no particular order, is 'Reference' which is an affiliation between one linguistic item with another situational and textual item. Substitution and Ellipsis occur in a discourse when a lexical item is replaced, without any repetition, with any other available grammatical recourse. Conjunction functions as a semantic cohesive device and function between clauses or various parts of a text to make obvious the semantic patterning. We also have reiteration and collocation. These two are lexical devices.

Review of Literature
Cohesion has been researched into by many scholars in various aspects. It has gained prominence in discourse analysis and second language research. Halliday and Hasan's (1976) seminal work on textual cohesion is the foundation of much of the current theory in this field. Baker (2018) agrees that their model remains the best known and comprehensive model of cohesion available. Tanskanen (2020) similarly shows that the model is the first to point to the set of relations which allows for unity of text and discourse. This is particularly so as the model points out that the interaction between lexical items and the world knowledge of the user brings about continuity to the text (Tanskanen, 2020). The model identified five cohesive relations that can signal relationships between units of a text. The five are reference, substitution, ellipsis, reiteration and collocation. Hoey (2021) presented a theoretical framework built around the creation of cohesive chains which are created by repeated synonymous, and hyponymous lexical items as well as reference relationships created by pronoun use. These cohesive chains refer to particular concepts, entities, or actions, and even though a specific referent may occur most often in a single paragraph, some major concepts may occur throughout.

Research Questions
1. How effective are cohesive devices in NPE proverbs?
2. What type of cohesive devices is used in the NPE proverbs?
3. How do cohesive devices contribute to comprehension in the selected NPE proverbs?

Statement of the Problem

It is the view of linguists that analysis of literary discourse attempt to solve problems that encounter learners in understanding texts. Inference is an element in proverbs and it might present vagueness of interpretation by hearers. Also, several linguists have applauded the growth and development of NPE (Elugbe and Omamor, 2017; Iwuchukwu and Okafor, 2017; Edith, 2014). Olabode, Idowu and Ezeliel (2021) opined that the language is developing and rapidly manifesting to becoming the unique language of Nigerians.

A lot of work has been done on African proverbs (Idowu, 2019; Yusuf, 2021) and quite a few on sociolinguistics study of NPE (Mensah, 2011; Elugbe, 2016). However, not much has been done on NPE proverbs.

This study therefore attempts to carry out an analysis of cohesive devices in NPE proverbs so as to shed more light on how they have contributed to meaning in the selected proverbs.

Theoretical Framework

The theoretical foundation of this study is based on the Halliday and Hassan's (1976, 1994, 2013) model of cohesion and Osisanwo's (2023) Sentence Connection in Discourse. Halliday and Hassan's model categorized cohesion into two broad types. They are grammatical cohesion and lexical cohesion. Reference, conjunction and ellipsis are categorized under the grammatical cohesion as they involve syntactic terms. On the other hand, lexical cohesion has to do with related words in successive sentences. Briefly, reference is when an element cannot be semantically interpreted unless it is referred to by another element in the text. It may either be exophoric or endophoric (Bloor & Bloor 2013).

Substitution is when an item is replaced in the text by another item to avoid repetition. Ellipsis involves omission of unnecessary item mentioned earlier on. Conjunctions are linking elements between sentences or clauses in a text. Reiteration involves repetition and collocation has to do with vocabulary items that occur together (Platridge, 2022).

A central concept in this model is the concept of tie. It is used to refer to a pair of cohesively related items. According to Hassan (2018), the term refers to a relation between two lexical items which are referred to as members. Akindele (2011) opines that the concept of tie makes it possible to analyse a text interim of its cohesive properties and allows for an orderly account of its texture.

Osisanwo (2023), listed three prominent methods of achieving sentence connection in English to include semantic relationship, lexical equivalence and prosodic features in speech. Semantic relationship is when a successive sentence is found to be related to the previous one in terms of content and message. This relationship could be in terms of explaining, describing or even repeating alternatives that are connected to a joint content (Osisanwo, 2023). Lexical equivalence exists when successive sentences exhibit some relationship through their vocabulary. It could be through word or clause repetition.

Syntactic devices are also used to tie sentences together and such include time relaters, enumeration, addition, transition and inference which, of course, are suitable in deriving meanings of proverbs.

Data Population

The data for this study is from observations, interactions and interviews with speakers of Pidgin English in Ajeromi-Ifelodun Local Government Area of Lagos State in Nigeria. The local government is picked because of its cosmopolitan nature as it boasts of people from different linguistic backgrounds. Popularly called *AJ* city, the need to interact among the different linguistic groups in the community gave rise to Pidgin English.

Methodology

The data for this study is a random but purposively selected NPE proverbs based on its rich cultural knowledge and sentence type. Analysis will be carried out on each of the proverbs looking at a loose translation of the proverbs, contextual meaning, identification of cohesive devices used and a brief discussion on the effectiveness of the devices. The analysis of the result of the cohesive devices will be highlighted in a tabular form.

Data Analysis

1. *I get am before, no be property.*

Loose translation: I used to have it cannot be listed as part of one's property.

Contextual meaning: Stop living in the past. The proverb is used to implore hearers to brace up and live in the present.

Device: The use of synonym / near: am/property 'am' in the proverb is near synonym of 'property'.

Reference: (Anaphora) 'am' / 'property'

Collocation: Words that move very closely together in discourse. An example is "get am" (have it).

Nominal sub: 'am' is replaced by 'property'.

Discussion: The proverb analyses show that the use of synonym, collocation and nominal substitution are used to tie the text together. There is also the use of anaphora where 'property' is used to refer to 'am' in the first part of the proverb.

2. *Craze no hard to form, na the trekking be wahala.*

Loose Translation: To display madness is easy, the problem is roaming the streets.

Contextual meaning: Easier said than done. Some things might look very easy, but it is when one engages in it that one would know how tasking or difficult it is.

Device: Collocation: trekking/wahala

Co-hyponyms: 'craze'/trekking/wahala'.

Verb + object substitution: 'na the trekking be wahala'.

Verbal ellipsis: na the trekking.

Discussion: Analysis shows that the proverb employs devices that help in enhancing the meaning of the proverb. In the second part of the proverb, the use of verbal ellipsis is employed where 'na' is used to stand for 'craze' in the first part of the proverb. The use of semantic relationship to achieve sentence connection in discourse is also evident in the proverb. The second part of the proverb expatiates on the first part of the proverb. The two parts are linked in terms of content and message.

3. *Pikinwey say im mama no go sleep, imsef no go take eye see sleep.*
Loose Translation: A child that says the mummy will not sleep, will also not sleep.
Contextual meaning: Be ready for the consequences of your actions. The proverb simply warns that for any wrong action taken, there are consequences.

Device: Use of reiteration (repetition) 'im' (he/she) , 'sleep/sleep'
Collocation: (Complementaries): 'mama' / 'sef' (mummy/child).
Ellipsis: (nominal) 'pikin' / 'im'.

Discussion: In this proverb, the use of reiteration is predominant. We also have complimentaries which is a collocational type. There is the use of nominal ellipsis where 'pikin' is deleted in the second part of the proverb and replaced with 'im'. This deletion allows for grammatical cohesion in discourse as evident in the proverb.

4. *My thing and our thing, no be the same o.*
Loose Translation: My thing and our thing is not the same.
Contextual meaning: Be contented with what you have. Always have satisfaction with what you have. The proverb warns of the difference between one's personal property and the need to be contented.

Device: Reiteration (repetition) thing/thing
Collocation: My / our (complementary)
Reference: (anaphora) 'no be the same o'.
Conjunction: (coordinating) 'and'. The use of this coordinating conjunct helps the proverb to achieve cohesion.

Discussion: It can be seen in this proverb that the use of reiteration is effective in pointing to the theme of the proverb, 'thing'. It helps in laying emphasis on the subject of focus. The use of collocation (complimentary) 'My' and 'our' also help in denoting the difference in meaning. In the second part of the proverb, anaphora is employed to refer to the first part of the proverb. These devices help in deriving meaning of the proverb as they tie the text together. The use of the conjunction 'and' in the first part of the proverb helped the achievement of cohesion. The intention of the reiteration of 'My thing and our thing' in the proverb is to give emphasis to the subject of discourse.

5. *If woman deny man food, na man go still chop am.*
Loose Translation: If a woman denies a man food, it is a man that will still eat it.
Contextual meaning: What will be, will be. There are some things that cannot be changed. They are regarded as fixed.

Device: The proverb begins with a subordinating conjunction 'If' to add additional information to the main clause.
Collocation: 'Chop am' (eat it)
Reiteration: (repetition) man/man
Collocation (Complementaries): woman/man
Reference: (Anaphora) 'chop' (eat)
Substitution: The word 'am' replaces 'food'.

Discussion: The use of semantic relationship to show a link between a sentence and a succeeding one in terms of content and message is obvious in this proverb. The second part of the proverb is linked to a joint content in the first part of the proverb. There is also the use of lexical equivalence 'woman'/ 'man'. Lexical equivalence may not only involve synonyms but also antonyms (Osisanso, 2023). These devices help to make meaning out of the proverb. Aside the sentence connection in discourse identified, such devices like complimentaries, reiteration, reference, substitution and conjunction are also employed to tie the proverb together.

6. *No matter how hot your temper be, e no fit boil beans.*
Loose Translation: Notwithstanding how hot your anger is, it cannot boil beans.
Contextual meaning: Your hot anger will not solve any problem. The proverb warns of the need to always be calm and take things easy.

Device: The proverb also begins with a subordinating conjunction 'No matter how…' (Notwithstanding). The subordinate conjunction in this proverb provides a transition between two ideas in the proverb. These ideas are 'temper' and 'boil beans'.
There are collocations: boil beans, your temper, no fit (it can't)
Reference (Exophora): It gives signal that reference must be made in the context of situation – hot temper.
Anaphora: e no fit (the hot temper cannot boil beans).
Verb + object substitution: e no fit (verb) + boil beans (object).
Verbal Ellipsis: e no fit.

Discussion: The proverb begins with a subordinating conjunction 'No matter how' (Notwithstanding). This conjunct is used to tie the first part of the proverb to the second part. It is a connection strategy in discourse. The use of reference (exophora) is to signal that reference must be made in context of situation. There is also anaphora 'e no fit'. It references an earlier information 'hot temper'.

7. *Akara and moinmoin get the same parent, na wetindem pass through make dem different.*
Loose Translation: Akara and moinmoin have the same parents, but the process they passed through is the difference.
Contextual meaning: How you start does not matter, but how you finish .The proverb simply advices of the need to focus on the goal of one's endeavour.

Device: Collocation (complimentaries): Akara and moinmoin.
Part/Part: Akara/moinmoin
Reference: (Anaphora): wetindem pass through
Conjunction: (coordinating conjuncts) 'and'.

Discussion: There is the use of semantic relationship between the first part of the proverb and the second part. The successive sentence is linked to the previous one through a joint content. The second part is providing an explanation based on the assertion in the first part. There is also the use of collocation (complimentary) in the first part 'Akara and moinmoin'. The use of the coordinating conjunction 'and' also helps in the logical arrangement of the proverb.

8. *Eye wey dey cry dey see road.*
Loose Translation: An eye that cries sees the road.
Contextual meaning: Use common sense even in sorrow. In whatever situation, always think before acting.

Device: Collocation: (Converses): cry/see
Collocation: see road
Substitution: the word 'dey' in the second part of the proverb replaces 'Eye'.
Verbal Ellipsis: 'dey see'
Reference: (Anaphora) 'dey see road'.

Discussion: There is the use of lexical equivalence 'dey cry, dey see' to connect lexical items in the proverb. The use of 'dey' ('also' sees) in the second part of the proverb is functioning as additive conjunct. It is a sentence connector. There is also the use of converse (collocation) 'cry' / 'see'. These devices assist in connecting the parts of the proverb together for it to be logical.

9. *I no gree, I no gree, naimdey tear trouser.*
Loose Translation: I do not agree, I do not agree is what tears trousers.
Contextual meaning: Avoid conflict from the beginning and know when to let go.
The proverb warns of the need to know when to avoid conflicts.

Device: Reiteration (repetition) 'I no gree, I no gree.
Collocation: tear trouser.
Reference: (Anaphora) 'dey tear trouser'
Nominal Ellipsis: 'naim' (This) is….

Discussion: The proverb begins with reiteration (repetition) 'I no gree, I no gree'. This is saying something several times. It is to lay emphasis on a point. Reference (anaphora) is also employed to give information from a preceding part. Nominal ellipsis 'naim' is used to replace 'I no gree'.
10. *If girl take husband do boyfriend, she go take boyfriend do husband.*
Loose Translation: If a girl takes a husband as boyfriend, she will take a boyfriend as a husband.
Contextual meaning: An opportunity lost might never be regained. Always take your chances as they come.

Device: The proverb starts with a subordinating conjunction 'If' which is grammatical cohesion element.
There is the use of reiteration (repetition) 'husband / husband', boyfriend / boyfriend.
We also have superordinate/hyponym: husband/boyfriend.
Collocation: (Complementaries) 'husband/boyfriend'.
Antonyms: 'husband / boyfriend'.

Discussion: The proverb begins with a subordinating conjunction 'If'. This is used to help the proverb achieve cohesion with the second part of the text. The use of reiteration (repetition) is also employed to lay emphasis on the lexical items 'husband/husband',

'boyfriend/boyfriend'. Two different types of collocations are in the proverb. They are complimentary and antonyms 'husband/boyfriend'.

11. *Because your indomie quick done no mean say who cook beans lazy o.*
Loose Translation: Because your indomie was fast in cooking does not mean someone that cooks beans is a lazy person.
Contextual meaning: Do not look down on others. The only constant phenomenon in life is change. Never look down on others.

Device: Collocation: quick done, cook beans
Co-hyponyms: Indomie/beans
Reference: (Anaphora): who cook beans lazy.
Conjunction: Subordinating conjunct 'Because'.
Discussion: The proverb begins with a subordinating conjunct 'Because' and it is used to show a cause-and-effect relationship. It has a few use of collocations like 'quick done', 'cook beans' and co-hyponyms 'indomie'/'beans'. The use of the reference (anaphora) 'who cook beans lazy' is used to retrieve information from the preceding part of the proverb 'your indomie quick done'.

12. *E go better, e go better, naim make Ibo man still dey Kano*.
Loose Translation: Things will be better, things will be better is the reason the Ibo man is still in Kano.
Contextual meaning: When there is hope, there is life. Always look on the bright side of life.

Device: Reiteration (Repetition) 'E go better, e go better. (for emphasis)
Collocation: Ibo man, e go better
Reference: (Anaphora) naim make Ibo man still dey Kano.
Substitution: 'naim' replaces 'e go better'.

Discussion: The proverb begins with emphasis on 'E go better, e go better' which is a reiteration device. It is used to lay focus on the theme of the proverb for emphasis sake. There is also the use of collocation 'Ibo man', 'e go better'. The use of reference (anaphora) 'naim make Ibo man still dey Kano' is to retrieve previous information. This makes the proverb to tie together and be more meaningful. The use of substitution which entails the replacement of an element which could be a word, a group, or a clause with a word in the next clause or sentence is seen where 'naim' is used to replace 'e go better'.

13. *If you take cow eye take dey look life, na only grass you go dey see*.
Loose Translation: If you view life through the cow's eye, it is only grass that you will see.
Contextual meaning: Be hopeful in all situations. The proverb is an advice to always look on the bright side of life.

Device: The proverb begins with a subordinating conjunction 'If'.
It has reiteration (Repetition) 'take/take', dey/dey
Collocation: look life
Reference (Anaphora) 'na only grass you go dey see'.

Discussion: The proverb begins with a semantic relationship which is an element of sentence connection in discourse device. It shows a relationship between the first part of the proverb and its succeeding part. The successive part of the proverb is providing explanation for the first part that begins with a subordinating conjunction. The 'If' at the beginning of the proverb is also an inferential conjunct. This is to make obvious deductions from what has been said. Reiteration (repetition) like 'take/take', 'dey/dey' are also used for emphasis.

14: *No matter how you get money reach, you no fit buy yesterday*.
Loose Translation: Notwithstanding how rich you are, you cannot buy yesterday.
Contextual meaning: Money cannot solve all problems. There are certain things in life that wealth cannot buy.

Device: The proverb begins with a subordinating conjunction 'No matter how….' This device is used to link the second part of the proverb.
We have reiteration: Repetition: you/you
Collocation: 'get money'; no fit
Reference" (Anaphora) 'no fit buy yesterday'.

Discussion: The use of semantic relationship exists in the proverb. This is a situation where a successive sentence explains the content of previous one. The second part of the proverb is providing explanation to 'No matter how you get money reach'. The first part also begins with a subordinating conjunction 'No matter how' (Notwithstanding). Other devices are also used to tie the proverb together to give it texture.

15. *If pikin say e sabi die, im papa sef go tell am say imsabi bury*.
Loose Translation: If a child says he knows how to die, the father too will tell such a child that he knows how to bury.
Contextual meaning: There is always an answer to any question. Whatever trick one has up his sleeves, there is always an antidote.

Device: It starts with a subordinating conjunction 'If'.
It has reiteration: (Repetition) sabi/sabi, im/im
Collocation: sabi die, sabi bury, im papa
Collocation: (complementaries): pikin/papa
Converses: die/bury
Links: die/bury
Reference: (Anaphora) 'say imsabi bury'
Continuative: 'sef' (too)

Discussion: This is also a situation where semantic relationship is employed. The second part of the proverb is expatiating on the previous one because they are linked to a joint content. There is also the use of lexical equivalence 'die/ bury'. This is used to connect the lexical items in the proverb to achieve cohesion. This is an example of near-synonym. The use of reference (anaphora) is to retrieve information from the previous part of the proverb. There is also the use of continuative 'sef' (too). This is to connect the previous part of the proverb with the latter part to ensure logical and meaningful interpretation of the proverb.

Result of Analysis

1. Reference in the Proverbs

	No	**%**
Exophora	1	7%
Endophora (Anaphora)	12	80%
(Cataphora)		

2. Substitution in the proverbs

	No	**%**
Nominal	1	7%
Verbal (verb + object) (Verb + Adverb)	3	20%
(Clausal)	1	7%

3. Ellipsis in the Proverbs

	No	**%**
Nominal	2	13%
Verbal	3	20%
Clausal		

4. Conjunction in the proverbs

	No	**%**
Coordinating	2	13%
Subordinating	6	40%
Compound adverb		
Continuatives	1	7%

5. Lexical cohesion

	No	**%**
Reiteration	7	47%
Collocation	15	100%

6. Sentence Connection

	No	**%**
Semantic relationship	6	40%
Lexical equivalence	3	20%

Discussion and Conclusion

The table shows that NPE proverbs are replete with various cohesive devices that assist to tie one segment to another to form a unit. Collocation has the highest with 100%. A major reason for this could be because collocations make language sound natural. Also, different languages have different collocation modes as what collocates in one language does not necessarily collocates in another language (Zughoul, 2019). It is followed by reference (anaphora) with 80% and reiteration with 47%. Reiteration is also high because most Nigerian languages that

serve as substrate languages for the NPE make use of repetition. Under conjunction, subordinating conjunction is the highest with 40%. Under substitution and ellipses, verbal substitution and verbal ellipses have 20% each. Semantic relationship has 40% to top sentence connection.

Cohesion is a fundamental textual component that is used to create logical texts and to make content as comprehensible as possible to the listener or reader. A text must be held together by some linguistic devices to be cohesive. Cohesion occurs in a discourse if it has texture. To Widdowson (2020), cohesion is seen in terms of the distinction which is made between the illocutionary act and the proposition.

For this paper, the use of the cohesive models employed have brought to fore the sequential semantic track in the proverbs analysed. The analyses reveal that each device works in harmony with other elements in the text (proverbs) to bring out the beauty of the language. Each cohesive device also aided the comprehension of the meaning of the proverb.

This study will help in improving the basic linguistic knowledge of users of Nigerian Pidgin English with the vista or richdomin interpreting the proverbs while noting the harmony and connectivity of the elements in the discourse.

Recommendations

Based on the findings and conclusion of this study, the following recommendations were proffered:

1) Governments at all levels should recognize NPE as a language on its own right considering the vital role it plays in bridging the communication gap between some groups of Nigerians.

2) Concerted efforts towards the compilation, orthography development towards standardization and publicizing NPE proverbs should be made by linguists and researchers. The result of this study could be useful in this regard.

3) Proverb being a specialized form of discourse/language that touches on all spheres of human life, should have a curriculum developed for all levels of our education in order to instill the culture in our students.

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