

Linguistic Crossing among Youngsters in Badagry - Seme Motor Park

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Abstract

Youths in motor parks frequently use slang to communicate among groups of people in casual and informal settings. Its application is not limited to a single geopolitical unit, but infests the entire globe. This study examines the deployment of general slang, country slang, territorial slang, and understudy slang, among others. Previous studies have examined slang usages in motor parks in Nigeria but little attention has been paid to linguistic crossing analysis of slangy expressions among youngsters in Badagry-Seme Motor Park. This paper focuses on linguistic crossing analysis of slangy expressions among youngsters in Badagry - Seme moto park. The objective of this study is to examine lexical borrowing and code-switching of words and phrases from one language to another. Linguistic Crossing (1995) by Ben Rampton was adopted as theoretical framework. It is concerned with the use of different language varieties, such as dialects, codeswitching, or borrowing words from other languages.

Keywords: Linguistic Crossing, Slangy Expressions, Lexical Borrowing, Code-switching, Motor Park

Introduction

Slang words and expressions have been widely used by people from all works of life. The use of slangs has helped in effective communication in the society and its learning has improved both cultural and social experiences because slang is in art, music and in the entertainment industries that are among artists, celebrities and on social medias. The present study is an attempt to explore slang expressions among youngsters by extracting the different lexical words and code-switching expressions among youngsters in Badagry Motor Park.

The theoretical framework adopted here is Linguistic or Language Crossing by Rampton (2005) which uses the term language or Linguistic crossing and code alternation, to refer to language use by people who are neither accepted nor recognised as legitimate members of the group associated with the use of that language as a first language.

This article uses codeswitching, or borrowing words from other languages as data extracted from these two environments mentioned above.

Conceptual Definitions of Terms

i. Sociolinguistics

It is the study of how language functions as a result of differences in socioeconomic class, district, sex, and other factors, (The Oxford Advanced Learner's Dictionary, 2006). It is the study of language from the general public's perspective. Sociolinguistics is focused with investigating the relationships between dialect and society, with the goal of gaining a better understanding of dialect structure and how dialects interact Wardhaugh (2006:13). (Hudson, 1996:4) defines

sociolinguistics as "the study of dialect in relation to society." One element that keeps coming up in the explanations of sociolinguistics mentioned above is a research that demonstrates the link between language and society.

ii. Slang

Slang is "a continually altering arrangement of common words and idioms that speakers use to develop or reinforce social personality or cohesiveness within a group or with a pattern or design on the loose," according to Eble (1996:11). Slang starts as a one-of-a-kind dialect modification by a single speaker working in a group. In this sense, it might be regarded as socially driven, prepared, and practical (Eble, 1996; Mutunda, 2007). Slang, such as "high school slang," "armed forces slang," and "theater slang," is a sort of language that is only understood by members of a certain social group, because slang isn't completely understood by others outside of that group, it has the potential to generate confusion.

Slang is defined in a variety of ways. A few academics see it as a substandard and undervalued language. Slang is "strange, substandard, informal, and unwholesome vernacular that is associated with the lower class of the general public," according to (Mwandza, 2009:93). However, other scholars regard slang as "being created by eager individuals to refresh, renew, and make language more effective and attractive, to increase the store of quick and striking phrases, or to offer vocabulary new shades of relevance." This work supports the viewpoint of the second group of scholars who regard slang as one of the techniques for reestablishing and recharging language.

iii. Motor Park

A varied set of individuals live in Motor Park and actively engage in the park's daily discussion. The list begins with the drivers of the vehicles, then carries on to the crew or people in charge of loading bags into the vehicles, and eventually to the passengers, sellers, and beggars in the area. The concept of a motor park is so broad that it encompasses not only a stationary garage; a cleared space with often uniformly painted buses and taxis with people inside, waiting to dislodge or load passengers, but also the ephemeral space of a motor vehicle in flight, bound for its destination, and frequently the street. The commuter's interaction with the driver or conductor usually continues during the journey, and one should never overlook the stationary motor park's genuine market, which offers outright purchasing and selling of nearly all feasible and necessary things for sale. As a consequence, a system and structure of goods organized around the car park arises, replete with identification designations and classifications, as well as a list of uncommon terms. Even the concept of a park (without the modifying term "motor" in Nigerian and West African contexts) would very certainly be vulnerable to social constructionism among the selected discourse practitioners.

The world of the motor park invariably includes a wide range of realities and structures that may or may not be meaningfully detached or detachable from the term motor park, such as market and commerce, mega-phonetic advertisement, road transport, road travels cum industrial customer-service relations, street-commuter-terminus. The usage of slangy terms and words at motor parks, as well as other locations where drivers and private buses go, should be prohibited.

iv. Yoruba

This inquiry focuses on Yoruba language, it's crucial to understand a few facts about Yoruba people and the language they speak. The Yoruba are one of Nigeria's most populous ethnic groupings. They number in the neighborhood of more than 50 million people across West Africa. They make up around a quarter of the population of Nigeria. The Yorubas are mostly located in Nigeria's northern states. Furthermore, it has a substantial speaker community across Europe and Asia. Both at home and abroad, the language is inextricably linked to the Yoruba ethnic group. The Defold group of languages in the Benue-Congo family includes the Yoruba dialect.

Yoruba is a dialect continuum, according to (Bamgbose, 1966). A total of 50 tongues have been identified. The Oyo, Ijesa, Ekiti, Egba, Ijebu, Ondo, Owo, Ikale, and others are well-known. Aside from these many regional dialects, there is a standard variation that is used for correspondence outside of colloquial meetings. It is the vehicle via which all Yoruba communication and linguistic exchange takes place. The Oyo variety is more closely represented in this standard collection.

Theoretical Framework: Linguistic Crossing

Speakers of any language usually have access to a wide range of choices. These choices may be : lexical, syntactic, socio-pragmatic, at the discourse level, etc. They may also choose (consciously or subconsciously) to occasionally shift to a variety (language, dialect, accent, etc.) other than their own. This is what is known as " Language-crossing" or (Code-crossing).

Linguistic crossing is the use of a language which isn't generally thought to 'belong' to the speaker", He further informs that language-crossing "involves a sense of movement across quite sharply felt social or ethnic boundaries and it raises issues of legitimacy that participants need to reckon with in the course of their encounter (Rampton 1995:1).

Crossing has a variety of functions, and Rampton (1997: 7) has outlined seven instances where crossing is more likely to occur:

1. in the vicinity of interactional breaches, delicts and transgressions.
2. in ritual abuse, which works by suspending considerations of truth and falsity.
3. in open states of talk, self-talk and response cries, which constitute time away from the full demands of respectful interpersonal conduct.
4. at the boundaries of interactional enclosure, when the roles and identities for ensuing interaction were still indeterminate.
5. in games, where there was an agreed relaxation of routine interaction's rules and constraints.
6. in the context of performance art.
7. and in cross-sex interaction, which in a setting where everyday recreation was single sex and where many parents discouraged unmonitored contact between adolescent boys and girls, itself seemed special, unusually vested with both risk and promise.

A person crosses communicative spheres either within one stretch of communication or between communicative stretches. Whatever any crossing of spheres this may be, it requires participants to make adjustment in focusing on propositional content in one sphere, or on

smoothing intersubjective relationship in another (Deping Lu, 2022). Experience acquired through crossing has the characteristic of thickness, which requires crossing to anchor simultaneously in experience at two levels. Level penetrating crossing is to reduce thickness, rendering experience transparent for understanding and transferal. Crossing stipulates what is constitutive of the infrastructure of linguistic communication in daily life. Since the complexity of communication is related to the diversity of everyday life, crossing as the core concept of linguistic communication ought to be transformed into concrete communicative practices, contributing to the communicative habitus specific to a community, society or a culture (Bourdieu,1977).

The crossing of linguistic communication requires effort on both the vertical and horizontal levels. It horizontally enlarges the scope of communication by increasing speaking opportunities among multiple social members. It also needs to vertically foreground expressions of lower social class, rendering the non-meaning of the discourse of subjugated groups meaningful to the subject group (Guattari, 2015).

Literature Review

Slangy expressions are very prehistoric phenomenon spreading to as far back as the initial stage of language advancement we can think of. Previous studies on slangy expressions have focused either on Anglophone or Francophone countries, with little attention paid to lexical borrowing in slangy expression among youths in the two contexts, especially in motor parks (Badagry — Seme Border and Adjamé — Nouvelle Gare) which brings out the uniqueness of this article.

To Frommer and Finegan (2004:343) "Slang is viewed as terms that are regularly found in films and music audits, way of life, and individuals sections". Anderson and Trudgill in (Ulfa, 2003:24) assert that slang isn't language or dialect, it can be said to be code that is delivered by changing the current language to the normal one. Each language has its sentence structure which incorporates the vocabulary, phonology, grammar and semantics while slang does not. Dialect alludes to the diverse languages caused by topographical region, though slang isn't confined to one area or nation. Whereas it is a colloquial departure from standard usage, often imaginative, vivid and ingenious in its construction.

Slang appeared in the 1800's at the point which it was applied by criminal classes in London (Maurer, 2003:6-7). It was delivered to a great extent by social gathering, for example, criminal classes opiate addicts, sexual degenerate network, racial minority environment, political association, military, rapper and so forth, instead of singular speakers. The principal motivation behind why they applied slang was to make the expressions in secret. These days, individuals frequently apply slang in their everyday correspondence with their locale. By applying slang, adolescents feel free in discussion with their local area, each time and all over the place.

As of late, slang expressions are not just applied by specific networks as an expression of intrigue applied usually by numerous individuals. In addition, it is considered as a basic word or expression which is ungrammatical. As indicated by Goodword (2006:1), it is a pivotal piece of a youngster "transitioning", one of the principal discernible indications of their splitting far from their folks and their folks' qualities. It is a unique second language that is expressed by different youths who are going to enter adulthood, different from their parents generation age. Mulyana (2001:280) admits that "slang are words or expressions, which have particular importance,

remarkable, turn off, even inverse with the genuine significance applied by certain community". However, some slang may be accepted as a standard speech, in spite of its unique importance. Still, that does not imply that they represent standard type of the language. What can be deducted from the above definitions is that slang is a casual language that starts from a specific sub-gathering and is being applied by a bigger and more identifiable gathering. It is a word or expression, which is regularly applied by youths in their locality. It alludes to flighty words, so it isn't suitable to be used in a formal circumstance.

Slang as a concept shall be examined in our dialogue since, it was viewed that in most circumstances the bus drivers and conductors speak it, and they did not need the travelers or those that do not belong to their groups to comprehend them. They normally connect using slang, so the slang regulates those gatherings of individuals at the motor parks. About a couple of attributes of slang are much the same as its elements of being vivid and exuberant. Slang might be applied to separate a gathering from the overall population. For example, a gathering of bus conductors/attendants could have certain slang expressions known just to them and comprehended by only them. Word applied as a part of slang expressions are typically figurative, rich in importance. For instance, in the motor-parks, the word "faiba" was applied to mean N5.00 and "Ose" was applied to mean couple of travelers. Also, this was clear just to the bus conductors and drivers. The impact and application of slang as a language applied at the motor parks would be expressed equally in this investigation.

Slang is applied for some reasons, however by and large, it is applied to express a specific enthusiastic state of mind since the majority of slang words or expressions are applied for insulting or disapproving of an action. In addition, slang is applied to renew the language, to revitalise, make the language, keener, warmer, and pleasant. It is also used to build the store of striking words, or to give new vocabularies. When it is applied at the part of the speech level, slang might be applied unwittingly and normally created.

As indicated by Patridge (1978:16) there are a few explanations behind utilising slang:

To exercise humour, imagination and irony (the intention behind this is usually self- display or snobbishness, weak imitation and so on).

To be picturesque.

To enrich the vocabulary.

To escape from clichés, or to be brief and succinct.

To minimise and perhaps disperse solemnity, pomposity or unnecessary seriousness for conversation (or writing).

To offer a denial or rejection as an additional point, and recantation.

To bring the abstract concept an air of unity, concreteness.

To be convenient, on the other hand, that another person has no "place."

Inciting or promoting a deep posting or proximity.

Ogunmadeji (2011) inspects a sociolinguistic investigation of motor-parks in Ibadan. She sees motor-parks as a multi-social speech community with exceptional linguistic structures. This investigation goes for cross examining the semantic ramifications of words use. She additionally uncovers that lexico-semantic structure used as a part of motor-parks and sociolinguistic varieties among various gatherings in these motor-parks. She employs Labov's inconsistency

hypothesis as her hypothetical structure. She completes an individual meeting with clients of language of motor-parks.

Adeyanju (2007), observes slang use in cultured Nigerian English. He perceives that Nigerian English use is described by various slangy expressions. His discourse performance study of twenty-five slangy expressions chose from five semantic fields uncovers that slang use improves the vocabulary of Nigerian English which upgrades powerful correspondence among individuals from subcultures. The paper uncovers that slangy expressions have instructive ramifications on the codification and institutionalization of Nigerian English. He employs the discourse that goes about as a hypothetical structure and uncovers that slang usage help viable correspondence among individuals from society. He concludes that slangy expression is generally acknowledged as the piece of the vocabularies of Nigerian English.

Love, Atoloye, Lekan and Abatan (2016) analyze the sociolinguistics investigation of slangy expressions with the use of words and expressions which is ordinarily connected with the subversion of a standard diversity and is probably going to be translated by audience members as suggesting specific dispositions with respect to the speaker. In spite of this, a speaker's choice of slangy words or expressions, in a few settings, may pass on respect, demonstrating bunch participation or recognizing cluster of individuals from the individuals who are not a piece of the gathering and obviously solidarity. This paper targets representing linguistic characteristics of slangy expressions from a sociolinguistic perspective. Subsequently, it analyzes how each individual use slang at motor parks to prevail with regards to rehashing ordinary linguistic structures to convey; it similarly talks about additionally the open and social capacities these expressions. This paper receives a subjective sociolinguistic approach, especially Dell Hymes' Ethnography of Communication, to depict the talk elements of slangy things talked in chosen Ibadan motor parks. It utilises discourse network which include that of the drivers, conductors, minor traders, travelers and others.

Arua and Alimi (2009) explore the formation of student' scholastic slang expressions at the University of Botswana. The semantic procedure of expansion is the most widespread imaginative process among their selected slang expressions. The investigation additionally uncovers those five morphological procedures: intensifying, determination, transformation, acronym and reduplication highlighted in student' scholarly slang expressions. They likewise find in their investigation that the procedure of semantic expansion includes in all parts of the student scholastic life. The student broadly abuses the language to make new implications for portraying their scholarly life.

Suzie (2018 :119) studies discourses saturated with recurring slang ideologies, in which speech repertoires are judged to be deviant in relation to one or more presupposed standards when subjected to slang formulations. Speakers tend to discount 'Francanglais' by defining it as a slang and so perceiving it as a second-rate form of the French language as a result of the difference they make between language and slang, as well as the repeating metaphor related with the social figure of the thug. They draw symbolic lines between different and opposing social types of speakers (children vs. adults, boys vs. girls, thugs vs. well-mannered people, rude people vs. polite people, competent French speakers vs. incompetent French speakers, competent French speakers vs. incompetent French speakers) and link these personae to opposing social spaces and values.

Bus Stations in Africa, Michael Stasik and Sidy Cissokho (2018) examined Bus stations in Africa are among the most prominent sites of everyday social and economic activity in Africa. The lorry park, motor park, garage, gare routière, parkazy, or terminal to cite but a few of the names used in Anglophone, Francophone, and Lusophone contexts, respectively is an essential hub in the organisation of mobility. The role that bus stations play in everyday life stems from the primacy of collective road transport in providing motorised mobility.

Marie Richard Zouhoula Bi (2018) examined *The Woro-Woro Bus Station* in Abidjan. He looks at woro-woros are artisanal private taxis that cater to the needs of large parts of the urban population, the organization of which takes place in Bus stations improvised roadside stations. While this type of transport has existed since colonial times, it has grown considerably since the 1980s. He further look at the alternative explanation of the proliferation of woro-woro services and stations by attending to the role that decentralisation, competition, and struggles over local administrative control played in establishing woro-woros as Abidjan's main mode of public transport.

The outcome of the review has addressed language in general as it is concerned to sociolinguistic analysis to this study and expresses the concepts of slang usage by many researchers.

Borrowing is concerned with the patterns of lexical borrowings from various donor languages, languages from which lexical borrowings stem, into the recipient language in question. This use of the term borrowing is consistent with that of Thomason and Kaufman (1988), who stipulate that a word is a borrowing only when native or quasi-native speakers of the recipient language adopt the lexical item from the donor language. This is opposed to interference as a result of L2 speakers influence on the recipient language.

Paula Chesley (2010) examines the occurrences of new lexical borrowings in a French newspaper corpus to determine whether the phenomenon of English lexical borrowings (Anglicisms) is different than the phenomenon of non-English borrowings.

Methodology

This study used a survey approach as its research strategy. This is due to the fact that the study is aimed to collect data by asking questions of persons who are regarded to have accurate knowledge on Yoruba, little in English and Pidgin and the data is in the form of expressions rather than numbers. For this study, a control group of youngsters was purposefully picked from among money changers, passers-by, bar parlors, and minor dealers.

They were picked with caution since they were located within the motor park, and the researcher obtained the majority of the study data from respondents and via cautious observation, so as not to draw the attention of the park's security guards. The data were analysed based on their sociolinguistic patterns, with special focus paid to how the contents reveal creative and inventive language use. Only the use of language in this park was confined to the researcher. The goal of the project is to collect slang terms in English, Pidgin, Yoruba and (Badagry motor park). It contains slang terms as well as the procedures that lead to their creation. It contains slang idioms and terms, as well as the procedures by which they are formed. The study is based on spoken data which was collected from Badagry —Seme Border motor park between the 7th and 8th of January, 2017.

The respondents are youngsters which are among the passers-by, petty traders, drivers, boutique owners and beer parlour. In-depth interviews were conducted with twenty-two

youths, who are purposively selected because of their knowledgeability, availability and suitability. The data extracted from the field work for this paper are lexical words and Code-Switching expressions of various languages together like Yoruba, English, Pidgin within age range of teenagers, youths and adult which speak the slangs among themselves and also in their Commercial Buses.

Data Analysis

Linguistic Crossing Theory with its two major elements selected (Lexical Borrowing and Code-switching) will be used to analyse the data extracted to investigate the numerous features that are included in the slangy expressions spoken among youngsters in Badagry Motor Park.

1. Respect! Irunmole to nje fried rice
2. Àlàyé Fún mi ní Fígò
3. Leave am na ỌmỌ ayé
4. Abeg, I wan drop for Agbara Junction, stop me for there
5. Make you hold your seat belt, this driver no dey hear word
6. Fún mi ní Fáibà
7. Fún mi ní Waso
8. Oo ni duro mu number
9. Bàbá I hail o
10. Iyalaya anybody

Instances of Code-switching was exemplified in the following slangy expressions:

i. *Respect! Irunmole to nje fried rice* -

This sentence switches from English to Yoruba where Respect! In English Means Respecting someone, while Irunmole to nje in Yoruba is a form of hailing a Senior Person at the Badagry Motor Park.

ii. *Àlàyé Fún mi ní Fígò* -

This sentences switches from Yoruba to Portuguese where *Àlàyé Fún mi ní* in Yoruba means Mr man, give me and *Fígò* is a name of a Portuguese player but literary mean N500 when being used by youngsters at Badagry Motor Park.

iii. *Leave am na ỌmỌ ayé*-

This sentence switches from English to Yoruba where Leave am na in Pidgin means Leave the guy while *ỌmỌ ayé* in Yoruba means he is part of us as being used by youngsters at Badagry Motor Park.

iv. *Abeg, I wan drop for Agbara Junction, stop me for there* —

This sentence switches from English to Pidgin, where "wan drop" means "want to get off", and "stop me for there" means "stop the vehicle at that location".

v. *Make you hold your seat belt, this driver no dey hear word* —

This sentence switches from English to Pidgin, where "hold your seat belt" means "fasten your seat belt", and "no dey hear word" means "doesn't listen to instructions".

vi. *Fún mi ní Fáibà* -

This sentence switches from English to Yoruba where, *Fún mi ní* means Give me and *Fáibà* means Fibre but according to Yoruba slang, *Fáibà* means ₦10. The slang expression means Give me 10 naira.

vii. *Fún mi ní Waso* -

This sentence switches from English to Yoruba where, *Fún mi ní* means Give me and *Waso* means a Nigerians Artist called Wasiu but according to Yoruba slang *Waso* mean ₦50. The slang expression means Give me 50 naira.

viii. *Oo ni duro mu number* -

This sentence switches from English to Yoruba where, *Oo ni duro mu* means you will not wait to take and *Number* is *Number* in English. The slang expression means you cannot stand it.

ix. *Bàbá I hail o* -

This sentence switches from Pidgin to Yoruba where, *Bàbá* means Father and *I hail o* means I respect. The slang expression means a form of Hailing their superior.

x. *Iyalaya anybody* -

This sentence switches from English to Yoruba where, *Iyalaya* means anybody and *anybody* means Somebody. The slang expression means I really don't know.

Instances of lexical borrowing was exemplified in the following slangy expressions:

- i. *Fún mi ní Fáibà* - English to Yoruba
- ii. *Fún mi ní Fígò* — English to Yoruba
- iii. *Óne Milà* — Italien to Yoruba
- iv. *Fáibà kálà* — English to Yoruba
- v. *Up road National!* — English to Yoruba
- vi. *Bàbá I hail o* — Pidgin to Yoruba
- vii. *Irunmole to nje fried rice* — English to Yoruba
- viii. *Bwaté fé-nì-kan*, - French to Yoruba
- ix. *Iyalaya anybody* — English to Yoruba
- x. *Oo ni duro mu number* — English to Yoruba

Contributions to Knowledge

Slang plays an important role in the society in the area of music, commerce, and education, as well as in a socio-cultural context. In music for instance, slang helps to propagate pop culture in the society and better means of communication with youths, as well as the general audience such as **omo wobe, shakushaku, phtocopy ko easy and so on**. In educational institutions, it has can help students build social connections and create a sense of community among peers. It can also be a way for students to express their individuality and creativity such as; **o ti ka territory, e fiwe** and so on. In commerce, slang often features in commerce and helps drive commercial activity such as **gbe bodi eeee, gbe soul eee**. In politics, slangs usage has helped some politicians connect with younger and more diverse audiences. It can be especially useful

in social media and online campaigns where a more informal tone is often used such as **Emilokan, Balablu, Te soju eee** and so on.

In Conclusion

In many aspects, the slang expressions analysed so far have become a part of everyday practice in our society. Youngsters fabricate words and expressions depending on their social and cultural needs. The discussion of slang indicates that the majority of the slang terms are conventional words whose meanings are semantically extended to cater for the communicative needs of speech communities. Slang is a concept that has social implications for the speaker and the listener. This goes a long way to counter the belief in certain linguistic quarters that slang is an impolite language used mainly by youngsters in the society.

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