

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

In spite of the extensive use of the formal language of communication and instruction on Nigerian university campuses, the use of language is determined by common interests and identity; and can be a powerful weapon of self-preservation and identity formation (Olukoju, 2008). The power of language to convey meanings in communication is well-known; however, the desire and insatiable need of man to express hidden meaning(s) in their daily conversations is over-whelming. Despite the fact that formal language is encouraged in the Nigerian educational system through instruction and communication, the desire to form a social identity among peers in schools, especially those in the tertiary institutions, through the use of informal and unrestricted forms of language is now very common. Little wonder Adedun (2008) affirms that scholars have shown an unusual interest in the use of language by undergraduates.

The earnest desire of many students, especially undergraduates, is to use a language that is either mostly or completely void of grammar. In order to fulfil this desire, these students result to the use of slang. The use of slang, in collaboration with the Nigerian Pidgin English, thereby serves as a medium of declaring and celebrating their linguistic sovereignty on campus. Slang is therefore a tool for liberty from the constraint of standard language, especially in the most prescriptive form. It is quintessential to take note of the fact that the etymology of most slang terms used by Nigerian students originate from the three major languages in Nigeria: Hausa, Igbo and Yoruba (Adedun, 2008).

1.2 Origin of Slang

Most linguists and lexicographers submit that the etymology of the word 'slang' is "uncertain" or "unknown" (Fasola, 2012). However, one significant exception is Walter William Skeat, a lexicographer. He claims that the word 'slang', which to him, means 'vulgar language' is derived from the Icelandic *Slyngva* (to sling), which is of Scandinavian origin; and which can be compared to the Norwegian verb *slengia* (to sling the jaw) and the Norwegian noun *slengjeord* (slang word), used as insulting words. Partridge, in similar veins, referred to by Connie Eble (1996) in her book, *Slang and Sociability; In-group Language Among College Students*, says that certain resemblances between the English word 'slang' and the Scandinavian 'sling' implies that the words have

generated from a Germanic root. Another view on the appearance of the word ‘slang’ according to philologists is that it was derived from French. However, the phenomenon ‘slang’ existed before it derived its name.

Anderson & Trudgill (1990) claim that slang can be traced as far back as 385BC when Aristophanes used slang in his writings in an intricate and detailed way. Also, Shakespeare used a lot of slang in his plays. An example is *clay-brained* which means ‘stupid’. Another version of the history of slang is by Eric Partridge, who explained his hypotheses by categorising the history into centuries, as every century has its peculiarity about slang.

Partridge (1954) posits that the earliest slang vocabularies belong to the 16th century. In the 16th century, the English word ‘blocked-head’ was first used and is still in use in this current age (Pederson, 2007). Some standard language words originate from Latin, since slang versions of Latin words have become standard versions in other languages, such as *tete* which means ‘head’ in French, but originated from Latin slang word which means ‘pot’ or ‘bowl’ (Anderson & Trudgill, 1990). The term ‘slang’ itself was used by British criminals to refer to their own language; whereas, ‘cant’ was the word used by the outside world to refer to them. Hamid (2010) makes it clear that the language of criminals was slowly developing, in fact, out of the four million people who spoke English, only about ten thousand people spoke the language of criminals.

In the 17th century, Partridge (1954) asserts that there was a considerable proportion of cant. Slang became very metaphorical and began to be used in plays and stage performances like Richard Brone’s comedy *A Fovial Crew*.

In the 18th century, slang was recognised as one of the English vocabularies (Hamid, 2010). This century recorded a high number of slang expressions in comedies. Eric Partridge (1954) records an amazing point in his book – the word, *palaver*, which was a slang word that means ‘to flatter’, but ‘smuggled’ its way to be a Nigerian English word, which means ‘problem’. “...Disreputable and criminal classes used to refer to their peculiar vocabulary and language as slang in the 18th century, London (possibly from even earlier), and it originally meant vulgar language” (Zoltan, 2012).

Partridge (1953) describes the 19th century as a time when the use of slang was dominated by Francis Grose. This century stands out as the time when the first slang dictionary was produced in 1899. Slang was generally termed ‘flash’ language (Partridge, 1933).

The 20th century, was a time that slang became a part of spoken language and not only used by thieves or criminals, but also used by different people, and slang was used in daily conversations

because it was simpler and easier to use; it also expressed the peculiar group individuals belonged to. Two significant events that contributed to the growth of slang in this century are the 1st and 2nd World War. Soldiers and prisoners made use of a lot of slang expressions.

1.3 An Introduction to Slang

The indispensable nature of slang is illustrated in the fact that Greenough & Kittredge (1901) express that slang was considered a vagabond language, but it continually influenced its way into the most respectable company. This infamy and the accompanying prejudice haunted slang till the end of the 19th century, when the first slightly more lenient definitions and descriptions began to appear (Zoltan, 2012). Anderson & Trudgill (1990) claim that slang is often viewed to be bad language and the decay of language, rather than a necessary change in communication. Also, Partridge (1933) notes that from the 1850's slang has been the accepted term for 'illegitimate' informal speech.

Slang is not an 'everyone language', neither is it a formal spoken or written form of language (Zoltan, 2012). In other words, Slang is an intentional attempt or endeavour to "say it differently". Slang is basically viewed by scholars from three approaches: Morphology, Sociology and Stylistics. Using the morphological lens, a stock of words and expressions, a distinct set of strata and lexis, a group of words used in a particular social context; from the sociological aspect, slang is defined as a social dialect or sociolect; slang, from the stylistics approach is as style of speech, usage level or register (Zoltan, 2012).

Slang, in this dispensation, no longer relates to those in the lower class, but a group of persons with common and concise understanding of their communication and would rather wish to be unique and different from other people. Therefore, slang is characterised by the fact that it is not an 'everyone' language. Not everyone uses slang; only a group does. Anderson & Trudgill (1990) point out that one of the reasons for the use of slang is to be able to be precisely identified as belonging to a particular social group. They further expatiate their point by protesting that although social groups use slang, some social groups use more slang expressions than others even in the school environments.

Students are being penalised for not speaking or writing in the correctly prescribed form of English either by their lecturers or fellows. Thus, this has made students to be extremely careful with their language use. However, apparently, in Nigeria, this care has led to the creation of slang expressions to be used alongside the Nigerian Pidgin English. This way, students can be in charge of their

language use and there would be minimal care, lesser penalties and minute errors. The use of slang in tertiary institutions is not rare. The University of Lagos is a fertile ground for the use of slang; one of the major reasons for its profound fertility is the state in which it is located, Lagos, apparently one of the busiest cities in the world.

Of course, in Lagos State, numerous activities take place and the evolution of new happenings, situations and things is numerous. This state also houses over 9 million people according to the National Population Commission in Nigeria in the 2006. The innumerable population and the teeming activities practised by each of them automatically create abundance slang expressions. On the other hand, Ogun State, where Mountain Top University, is located has approximately 4 million people in it according to the National Population Commission of Nigeria in 2016. Although the latter tertiary institution was recently established, it is surprising to know that it has almost as many slang expressions as the expressions used in the University of Lagos. The reason being that it houses almost a thousand students with different backgrounds, behaviours, innovations and activities.

1.4 Statement of Research Problem

Slang is marvellous in communication; however, it exposes its thin thorn in the sense that:

1. A person(s) can be duped or deceived by the people with whom he or she is interacting with; because of his or her very limited understanding of the ‘special’ language used there – slang.
2. The phenomenon has frequently been discussed; yet, rarely explained in a way that is cogent to people (Bradley, 1911).
3. Many admitted students in Nigerian universities, and universities in the world at large, tend to be left out of the crowd; because they lack the knowledge of the ‘special’ language used there. In other words, the vein that connects the use of language in those institutions with the undergraduates seems to be disconnected from many admitted students. As a result, they feel left out in the communication of that institution.

In view of the above, the study tends to describe the contrastive analysis of the use of slang in the University of Lagos and Mountain Top University. This constitutes the gap this research hopes to cover.

1.5 Research Objectives

The paramount aim of a research is to achieve a particular objective(s). In the same vein, the following are objectives this research hopes to fulfil:

1. Analyse the common grounds of slang expressions used in Mountain Top University and the University of Lagos.
2. Analyse the differences between the slang expressions used in Mountain Top University and the University of Lagos.
3. Highlight the functions of slang to undergraduates of each institution.
4. Highlight the positive effects associated with the use of slang among undergraduates of Mountain Top University and the University of Lagos.
5. Highlight the negative effects associated with the use of slang among undergraduates of Mountain Top University and the University of Lagos.

1.6 Research Questions

In order to have a close guide in this study, the following questions would be considered:

1. What are the common grounds of slang expressions used in the University of Lagos and Mountain Top University?
2. What are the differences between the slang expressions used in the University of Lagos and Mountain Top University?
3. What function(s) does slang perform among undergraduates of the University of Lagos and Mountain Top University?
4. What are the positive effects associated with the use of slang among undergraduates of the University of Lagos and Mountain Top University?
5. What are the negative effects associated with the use of slang among undergraduates of the University of Lagos and Mountain Top University?

1.7 Research Limitations

The following are factors or limitations that negatively affected the researcher during the course of the research:

1. The inability of some respondents to speak confidently to the researcher.
2. Lackadaisical attitude of some respondents.
3. The inability of some libraries to lend books needed for research.

1.8 Significance of the Study

The significances of this study cannot be over-elaborated.

1. More slang researches are conducted on public institutions than their private counterparts. This research compares both kinds of institution.
2. It aids readers and listeners identify and understand the slang terms used in both Mountain Top University and the University of Lagos.
3. Students aspiring to bag a degree in either Mountain Top University and the University of Lagos can easily 'flow' with the use of language and that can increase the prestige of that student among his peers in the institution.
4. Functions of slang in the institutions would be learned and can be used to determine the functions the use of slang performs in Nigeria and the world at large.
5. Readers and listeners would be able to have a grasp of the common grounds and differences between the slang expressions used in Mountain Top University and the University of Lagos.
6. The audience would have a wider understanding about slang.
7. The positive and negative effects of the use of slang in both universities would be inculcated by the audience and they will be used, in some cases, as an evaluation of the effects of the use of slang in the lives of undergraduates around the world.
8. The audience would grasp an understanding of the reason slang words are used in place of their formal names.
9. In addition, this study automatically serves as a reference resource for slang meaning(s) for members and non-members of Mountain Top University and the University of Lagos to consult when confused, misunderstood or sceptical.

1.9 Delimitation of the Study

The study focuses on the contrastive analysis of the use of slang among undergraduates of the University of Lagos and Mountain Top University. The research is limited to Mountain Top University, Lagos-Ibadan Expressway, Prayer City, Ogun State and the University of Lagos, Akoka, Lagos State. It focuses on the use of slang by undergraduates of Mountain Top University and the University of Lagos, with emphasis laid on their differences and common grounds. The institutions were selected as case studies for their sake proximity and contradictory nature.

The outcome of this would then be used in proffering solutions to the ignorance or misunderstanding of slang expressions by undergraduates.

1.10 Conceptual Definition of Terms

1. **Argot:** A form of special language used by thieves and criminals.
2. **Cant:** A special language used by people in the society to ensure secrecy, used especially by people looked down upon like beggars.
3. **Context:** A special setting with the ability to affect meaning(s).
4. **Gang:** A group of people with similar interests.
5. **Jargon:** It is also known as register. A special form of language used by professionals in specific fields, disciplines or occupations.
6. **Slang:** This is an informal kind of language that used only within a group of people to show uniqueness, unity and membership.
7. **Undergraduates:** A student of a university that is yet to obtain a Bachelor Degree.
8. **Use:** A continued and accepted habit or practice.

1.11 Operational Definition of Term

- 1 **Contrastive Analysis:** Contrastive Analysis is the systematic study of two forms of languages with the aim of pointing out their differences and similarities
- 2 **College:** A university.
- 3 **Student:** An undergraduate

1.12 Organisation of the Study

This study comprises five chapters, with Chapter One exploring the basics of slang, research problems, limitations, significance, delimitation, questions and objectives. Conceptual and operational definition of terms are also examined. Chapter Two reviews literature that constitute a vital relationship with the topic. Chapter Three analyses the methods through which the data of this project were elicited, and the theories on which the study is constructed and premised. Chapter Four analyses the data and proffer answers to all the research questions raised at the beginning of the work, while Chapter Five summarises the findings of the study, gives the conclusion of the research and also make some recommendations.

CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

The use of fanciful words is not the success of any language, but in sensible and refined collocation of ordinary words in a way that makes them present clear pictures of what is being said and its connection with the happening(s) (Egbe, 2014). A perusal of literature shows that many linguistic scholars have paid much devotion to slang (Alimi & Arua, 2009). Early researches on slang chiefly began in the United States of America where the slang repertoire of students in some universities were examined by Sebastian (1934), White (1955), Underwood (1976) and many more. Quite outstanding researches made on the topic were done by Thorne (2005) and Eble (1996) on Kings College, London and North Carolina University respectively. Accordingly, Zoltan (2012) believes that at this present time, slang is taken into the academic setting and not only used by the (adult) lecturers, but by their (youths) students also. From time immemorial, humans have manipulated language use to conform to their distinct communication needs. In a similar vein, Terna-Abah (2016) sheds more light by asserting that the manoeuvring of language, in most cases, creates the development of certain varieties which have continued to thrive for long periods of time among a certain group of communicators. One prominent characteristic of some associations or groups related by conviction, field, or perhaps inclination is their ability to use a special form of unsanctioned language known among themselves alone, which of course shows some sign of uniqueness and brotherhood (Adedun, 2008).

2.2. What is Slang?

Ellis (2002) defines slang as a variety of language used by people to define their sense of membership to a particular group within the society in contexts which may not be restricted to a particular geographical area. On the other hand, Mattiello (2005) outlines slang in two ways; general and specific; while the general term refers to the general and more communal appeal to use language without restrictions from its prescriptive form; specific slang is group-restricted and is used by people of similar characteristics and goals.

Dumas & Lighter (1978), cited in Eble (1996), argue that an expression should be deemed “true slang” if it is characterised by at least two of the following criteria:

- It lowers the grandeur of formal or serious speech; in other words, may be as a product of an obvious misuse of register.
- Its use implies that the user is knowledgeable with whatever expression used, what it is used to refer to, the group of people who are conversant with it and use it frequently.
- It is a taboo in ordinary discourse with members of higher social status or greater responsibility.
- It replaces a popular conventional system of grammatical restrictions.

Eble (1996) views slang a set of informal words and phrases that speakers use to prove or illustrate social identity and togetherness within a group of people or a society at large, serving as a fashion trend. In other words, slang is noted for its peculiar usages of lexical items confined within the boundaries of a specific group of people to conceive an expression or inward feeling of the language they speak. Slang is an unsanctioned communicative invention of students' creativity which are used to portray their cultural, academic and social lives (Alimi & Arua, 2008). In similar veins, Odebunmi & Ayoola (2016) describe slang as certain expressions which are impulsive, brief and informal in nature, and which are meant precisely for communication among a social group. They further state that slang is liable to constant change, and associated with groups such as teenagers, youths, students and internet users. The over-riding goal for using slang is to maintain the expressions strictly within the flow of a group (Odebunmi & Ayoola, 2016).

The idea of slang as a language or an idiom that is unacceptable in formal or literary contexts is probably the dominant meaning presently, it is likely to be restricted to social status or regional distribution; it tends to be ephemeral and allegorical or literary than standard language (Adedun, 2008). In similar view, Partridge (1954) believes slang is categorised under the properties of the informal style in language; because of its 'near-lawless' nature. Although many people understand slang, they avoid using it in formal oral or formal written communication. Little wonder, Carl Sandburg (1959) sees slang as a language which takes off its coat, spits on its hands _ and goes to work.

Speakers show enormous creativity in their use of slang. The creativity of slang can be observed as Odebunmi & Ayoola (2016) cite Odebunmi's (2010) analysis of some Nigerian university students' slang for the male sexual organ and the sources from where they are derived:

S/N	Source Domain	Slang/Metaphor
1.	Firearm	Shakabula (Dane gun), short/long gun
2.	Electricity	Electric pole, boiling ring, electric stick
3.	Religion	Moses' rod
4.	Every day (others)	Rod, something, thing, stick, your thing, fuckin stick, that thing
5.	Politics	Staff of office
6.	Construction	Peg

Table 1: Slang terms for the male sexual organ in some Nigerian universities by Odeunmi (2010)

The above table illustrates that students of Nigerian universities, particularly, and possibly students of other foreign universities, worldwide, have the ability to be creative in order to be able to coin their own slang expressions. In this case, the students derive some of their slang terms for the male sexual organ from aspects of life around them. Similarly, it illustrates the fact that slang words can become standard language words and standard language words can become slang words.

Grass and *pot* widened their meanings to ‘marijuana’; *pig* and *fuzz* are derogatory terms for ‘police officer’; *rap*, *cool*, *dig*, *stoned*, *bread*, *split*, and *suck* have extended their semantic domains; those cited above may sound like slang words; because they have not gained total acceptability (Fromkin, et al, 2005). However, words such as *dwindle*, *freshman*, *glib*, and *mob* are former slang words that, in time, overcame their “unsavoury” origin (Ibid, 439). This illustrates the fact that dictionary words can become slang words and vice versa. Similarly, they note that many slang words have entered English from the underworld, such as *crack* for a special form of cocaine; *payola*, *C-note*, *G-man*, *sawbuck*, so forth.

Akmajian, et al (2010) posit that the use of slang is indeed one of the most creative areas of language use and it is often a foundation for a great deal of humour. According to them, there are two basic and salient features of this form of language:

- It is part of the casual and informal styles of language use.

- Just like fashion in clothing and popular music, changes in slang terms are quite swift. The use of slang terms can be popular; however, has the possibility of falling out of fashion or becoming vague in a matter of few years or, perhaps, months (dynamism of slang).

Further, the term ‘slang’ has traditionally carried a negative connotation: it is perceived as a ‘low’ or ‘vulgar’ form of language and it is deemed to be out of place in formal styles of language. The creation of slang terms can be traced to some morphological processes.

2.3. Morphological Processes of Slang

The following are based on Sheela’s (2011) position of morphological processes of slang:

- 1 **Acronym:** This is the process whereby all the initials of words are combined to form one single different word. A very common example is *OYO* (On Your Own). *OYO* is a slang word invented as a result of the combination of the initials of the full meaning. Also, *T.D.B* is also a slang term created as a result of the combination of the most important initials of ‘Till the Day Breaks’. Other slang terms are created in similar vein.
- 2 **Affixation:** Affixation as a process where a bound morpheme is attached to a free morpheme in various syntactic positions where the affixes have various terminologies according to where they are placed. *Dearie* is an example.
- 3 **Antonomasia:** This is the morphological process that involves the personal name or a brand name adapting a common name related to that brand. An example is *Pope John Paul*.
- 4 **Blending:** This is the morphological process that involves the combination of at least two free morphemes where one is being shortened or more of the syllables. An example is *aristress* = ‘aristocratic’ + ‘mistress’.
- 5 **Borrowing:** This is the morphological process that involves loaning a word that originally belongs to one language and introducing it to another one. An example is the slang term *abgalagba* used in the University of Lagos is a borrowed word from the Yoruba language. It may be interesting to take note of the fact that while Yoruba words are borrowed and used as slang terms in the University of Lagos and Mountain Top University; both universities are situated in predominantly Yoruba settings.
- 6 **Clipping:** This is the morphological process that involves shortening a word syllables by one or more syllables to generate another word with similar or completely the same meaning. An examination of the slang terms used in the University of Lagos and Mountain Top University proves that clipping also contributes to the creation of slang expressions. An example is the

slang term *aristo* was clipped from the English word 'aristocrat'. While 'aristo' was clipped from the full word 'aristocrat'; the meaning still remains the same.

- 7 Coinage:** According to this research, coinage is the commonest way of generating slang terms. It basically deals with the invention of new words. Slang terms are mostly coined. In fact, if they are not new words, they may have a different meaning. For example, *bar*, a slang word, which refers to money, has neither any relationship with the features of money nor the meaning of the English word. So, *bar* is a new invention for money. However, the slang term *crash* refers to the act of sleeping. This definition has a relationship with the meaning of the English word. A review of slang expressions used by students of the University of Lagos and Mountain Top University shows that coinage is the most used morphological process in the invention of slang words.
- 8 Compounding:** Compounding is a morphological process that involves two or more root morphemes combine to form another word. This means that words of all classes can combine to produce new words of probably new classes. An example of a conjoined slang term is *baba blue*. 'Baba' refers to a man; while 'blue' signifies a colour. However, *baba blue* refers to the male security officers in the University of Lagos. Another example is *formistress* - 'Form'+ 'mistress'. In addition, the two or more words may mean completely different things, but when the words are conjoined, it changes the meaning.
- 9 Conversion:** This is the morphological process that involves the status of a word changing its status without the addition of any overt bound or free morpheme to it. This involves the word changing its original class to another due to its usage. An example is *brotherly*. This word is originally an adverb in English language; however, it is made a noun. It refers to a 'male friend'.
- 10 Initialism:** This is a type of abbreviation that deals with the use of the first letter of words in a title or name to form a new word. Examples are *NFO* (No Future Ambition) and *FFO* (For Food Only).
- 11 Onomatopoeia:** This is the process that involves the indication of the meaning of a word by its sound(s). In other words, the sound of the word determines its meaning(s). A popular example is *bang* to have sex. The meaning of *bang* can be traced to the sound produced during the action.
- 12 Reduplication:** This is the process whereby a free morpheme is repeated or reduplicated. An example is *born wuruwuru*. This means 'a religious hypocrite.

2.4. College Slang

Fromkin, et al (2005) cited Laukhard (1792) “It is common knowledge that students have a language that is quite peculiar to them and that is not understood very well outside student society”. This situation has not been altered. The significance of the treatment of this slang highlights the fact that slang is intricately woven into college students’ academic and social life (Alimi & Arua, 2008). To prove this fact, Fromkin, et al (2005) believes that many college campuses publish a slang dictionary that gives college students trendy words.

Slang seems to be one of the most notable language formation having a great influence on the national development; student slang ranks the unique position among those groups characterised by distinct features distinguished within the student environment (Burdova, 2009). Similarly, Hummon (1994) regards college slang as verbal, informal and highly expressive language that is created and used primarily as part of college life. In other words, students create slang from a variety of issues.

From the explanation above, we can therefore denote that college slang may be defined as a specialised informal language used among a group(s) of undergraduates in a particular tertiary institution that is used to make what is discussed by them unintelligible to those not students of that institution, thereby creating some sort of unity and identification among themselves. College may not necessarily be created intentionally, but the long relationship and new activities among these students can give rise slang expressions.

2.5. Types of Slang

Language has its various types and/or varieties; this probably makes slang not an exception. Eric Partridge’s belief of the types of slang is used in this study. Partridge (1954) posits that there are different kinds of slang. He explores slang terms used in Britain as examples. They are as follows:

- **Standard Slang:** The Standard Slang is the type of slang that is employed by the users of ‘Standard English’. By this, Partridge sheds more light to explain that it is the type of slang spoken by those who speak Received Standard or good colloquial English. He asserts that the slang is spoken specifically by the lower class of the society, especially the Cockney. However, the major difference between the Standard English and Standard Slang is that Standard Slang is more flexible and picturesque than Standard English.

- **Cockney Slang:** This type of slang originated in the East End of London, and has been popularised by film, music and literature. There are two types of Cockney Slang: Middle-Class Cockney Slang and the Semi-literate or Quite Illiterate Cockney Slang. The former is very similar to the Standard Slang; their only difference is the accent. People of this variety of Cockney Slang employ some of the specific slang, such as: military slang or commercial slang. The latter is the main Cockney Slang and it is beautiful because of its well-pronounced accent. Examples of the Cockney Slang are: *Monaker* – A name/title, *Knock in* – The act of making money, *Chickaleary Cove* – A very smart fellow, etc.
- **Public House Slang:** This kind of slang is defined as the group of words and phrases that makes up for the smallness of the recorded vocabulary by the nature of the subject. It is genial, cheery, materialistic, but not gross nor cynical. Examples are: *Booze-Shunter* – A beer-drinker, *Balloon-Juice* – to be not so much heard since the 80's, *Boozer* – A public house, etc.
- **Workmen Slang:** This type has a link with the Public House Slang. It is very allied to the Tradesmen Slang. It is considered as the variety of slang mostly used by labourers. This slang specifically identifies peoples' activities in working. Examples are: *Screwed Up* – a state of being without money, *Want an apron* – a state of being out of work, *Sling one's hook* – to be dismissed from work, etc.
- **Tradesmen's Slang:** This type of slang is similar to the Workmen Slang. However, the significant difference is that the Tradesmen Slang considers only four users: tailors, chemists, butchers and builders. Examples are: *Coal Up* – To feed, *Take a trip* – to resign from one job to look for another, *Bread Basket* – The stomach/belly, etc.
- **Slang of Commerce:** This type of slang is often used by Businessmen, and mostly used in commerce. It is also used in business related activities like: business transactions, formation of treaties, exchange of commodities, etc. Examples are: *MRD* – Money Ready Down, *Dead Un* – A bankrupt company, *Eiley Mavourneen* – A defaulting debtor, etc.
- **Slang of the Church:** These are slang terms that identifies things, positions and activities of the church. The common belief was that the Bishop had blessed the slang words. Examples are: *Dolly Worship* – A non-conformist to describe the Roman Catholic Church, *Holy Joe* – A circular-crowned hat worn by Clergymen, *Lie at the Pool of Bethesda* – The act of waiting for a benefice, etc.

- **Slang of the Parliament and Politics:** One controversial statement Partridge posits is that Politics "... should be, but a trade." Hotten (1859) cited in Partridge (1954) asserts the fact that the Slang of the Parliament is primarily composed of fashionable, literary, and learned slang. These are slang terms used to identify the parliamentary and political activities. Examples are: *Cabbage Garden Patriots* – Political Cowards, *Outs* – The Opposition, *Watchers* – Electioneering spies alert for bribery, etc.
- **Slang of Public Schools and Universities:** In public schools, there have, for more than two centuries, been two kinds of slang: slang proper and gibberish. The latter consists of the addition of a hocus-pocus syllable either at the beginning or the end of every word or at the end of every syllable in a disyllabic, tri-syllabic or polysyllabic word. The other type of slang is impossible to generalise for every school has its special word known to no other school. It is, however, true that there are terms common to all, or almost all, public or grammar schools. In general, this type of slang is specially used by students of educational institutions to identify activities and things around them. Examples are: *bung* – The act of lying, *snubber* – A reprimand, *mat* – matter, etc. These slang terms are commonly in public, and probably private, schools in Britain. Public schools are hotbeds of fashionable slang.
- **Slang of the Society:** The society is the centre of the universe. This type of slang constantly changes with the changing fashions, yet maintains a measure of consistency, despite its unstable character. In this case, Partridge differentiates jargon from slang. Jargon consists of words and phrases concerning, or affecting the observance of, a profession, a trade or social class; while slang is concerned with the spirit of the universe, the world, life, and usually subconscious preoccupations. In other words, Slang of the Society refers to the slang used to refer to general activities in the society. Examples are slang terms used in the English society: *A.D.* – A drink. *Cold tub* – A cold morning bath, *Frivoller* – A person with no serious aim in life, etc.
- **Slang of Theatre:** At the end of the 18th century, actors and actresses were so despised that, in self-protection, they had certain words that, properly, should be described as cant and were actually known as Parlyaree. In the 19th century, the theatre began to exercise a powerful influence on ordinary and informal spoken English. This kind of slang describes theatrical activities and concepts. Examples are: *Brit the* – The Britannic Theatre, *Cod* –

The act of flattering, *Druriolanus* – Drury Lane Theatre, *Heavy Merchant* – A character who plays the role of a villain, etc.

- **Others are:** The Slang of Law, Publicity, Journalism, Medicine, Art, Literary Criticism, Printers and Publishers, Sports and Games, The Turf, Circus Life, Sailors, Soldiers, Yiddish, Cant and Miscellaneous.

2.6. Characteristics of Slang

Just as language has its characteristics, slang is distinguished from other informal styles in a language. The following are certain characteristics of slang according to Anderson and Trudgill (1990):

1. Slang is the language used below the neutral stylistic level.
2. Slang is regularly of informal situations.
3. Slang is typical of being spoken.
4. Slang is usually found in words, not in grammar.
5. Slang is not dialect.
6. Slang is not swearing.
7. Slang is not register.
8. Slang is not cant, nor argot and jargon.
9. Slang is creative.
10. Slang is often short-lived.
11. Slang is purposeful.
12. Slang is group-related.
13. Slang is ancient.

2.7. Reasons for Slang

Crystal (1987) believes that the chief use of slang is to show that you are an affiliate of the group. One of the ways to decipher and properly distinguish one group from another is by their use of slang. In this case, undergraduates of the University of Lagos are distinguished from those of Ahmadu Bello University, Lagos State University, etc. This gives us the impression that an individual can be studied through his or her use of slang. The following are the reasons for slang according to Partridge's (1933) *Slang Today and Yesterday*:

1. In sheer high spirits, by the young in heart as well as by the young in years; to be funny, in playfulness or in waggishness.
2. As an exercise either in wit and ingenuity or in humour.
3. To be unique, to be novel.
4. To be picturesque.
5. To be unmistakably arresting and amazing with the use of language.
6. To avoid clichés, to be brief and concise.
7. To beautify the language.
8. To lend an air of solidity and concreteness to the abstract.
- 9a. To lessen the sting of a refusal, a rejection or a recantation.
- 9b. To reduce formality, exaggeration or excessive seriousness of a conversation.
- 9c. To soften tragedy, to lighten the mask of ugliness.
10. To speak or write down for an inferior, or to amuse a superior public', merely to be on a colloquial level with either one's audience or one's subject matter.
11. For cases of social intercourse. (should not to be confused or merged with the preceding).
12. To induce either friendliness or intimacy of a deep or durable kind.
13. To show that one belongs to a certain school, trade, or profession, artistic or intellectual set, or social class; in brief, to be 'in the swim' or to establish contact.
14. It is used to show or prove that someone is not 'in the swim'.
15. To be secret – not understood by those around one.

2.8. The Dynamism of Slang

What is slang in one generation may not be slang in the next generation, since language perpetually evolves, and words and expressions can move from one form to another (Pederson,

2007). In similar veins, Fromkin, et al (2005) assert that one generation's slang is another generation's standard vocabulary.

Fromkin, et al (2005) further give examples: 'Fan' (as in "Dodger fan") was once a slangy clipped version of 'fanatic'; 'phone', too, was once a slangy clipped version of 'telephone', as 'TV' was once a slang for 'television'. The vast number of new slang expressions constitute a threat to the old ones, which are often replaced (Anderson & Trudgill, 1990). Various forms of slang quickly grow old and are replaced by new ones, for example, 'super', 'groovy' and 'hip' which all mean 'really good' have been replaced by 'dope', 'kickass' and 'phat' (Yule, 2006).

The dynamism of slang is extremely fascinating. During a student's stay at school, a particular slang term may be used; however, few years from that time, the slang term would die or go into extinction, giving birth to a new word(s) to suit the description of that activity. For instance, in the University of Lagos, the slang term *sisi* was used to refer to one's lover; however, as time travelled, it was changed to *babe*, used to refer to one's lover; suddenly, time changed its face and one's lover is currently referred to as *bae*. Slang words date very quickly (Yule, 2010). Pederson (2007) affirms that the dynamism of slang is a very natural evolution as most youths do not want to sound like their parents and therefore need new slang words to distance themselves from that which was in use when their parents were young.

Anderson & Trudgill (1990) asseverate that as slang expressions change over time and from place to place; what is slang for one person, generation, group, setting or situation may not be slang for another. Also, the evolution of new activities regularly facilitates the dynamism of slang. The University of Lagos had a lot of infrastructure to give students maximum comfort, especially when it comes to the toilets and toiletries; however, the institution faces a lot of challenges as a result of the large number of students, including the issues of toilets and toiletries. Most toilets have become an eyesore. Many students do not feel comforted with it. So, the best way to suffice their unending need to use the toilet is to come up with an idea of defecating in a nylon bag and throwing it into the bush. The introduction of this activity created a slang term, *shotput*.

Fromkin, et al (2005) explains that the use of slang varies from region to region, so slang in Covenant University and slang in the University of Ibadan differ. For instance, around the 80's in the United States, the slang term 'hunk' was used to describe a physically attractive man; however, it is now referred to 'hotty'; another example of slang used in the United States in the 90's is 'pits' to refer to a really bad or irritating thing; however, it is known as 'sucks' (Yule,

2010). The use of slang expressions in a part of Nigeria is not the same for others parts of Nigeria. Space is the driving motivation here. The location of various institutions makes the style of things different and the use of slang is no exception. In Mountain Top University, *Jacque Derrida* is a slang term to refer to a person that reads a lot; however, *efiwe* is used to refer to people that read a lot in the University of Lagos. In addition, Anderson and Trudgill (1990) in their book, *Bad Language*, argue that most slang terms are related both in time and space; and that the short life of most slang terms is connected directly with the creativity of slang.

2.9. The Creativity of Slang

Students exhibit quite a high level of creating new styles for various existing and conventional activities; their use of language is therefore not an exception. In a great deal of escaping the use of rule-governed, ‘opened’ language, they creatively invent new ones – Slang. Creativity is where the basic paradox of slang lies; on the one hand, there is the endeavour to renew language and be different in your speech, on the other hand, the faster the new slang expressions spread, the more quickly they wear out (Zoltan, 2009).

Yule (1985) asserts in similar vein with Akmajian, et al (2010) that the use of ‘bucks’ for dollars or money has lasted for more than a hundred years, but the addition of ‘mega’ (a lot of) in ‘megabucks’ is a recent innovation used to emphasis an increase. This denotes that just as creativity is not static; the use of slang term is dynamic. In accordance, Anderson & Trudgill (1990) give an illustration that the following slang expressions: *get one’s ass in gear* (hurry up), *dead from the neck up* (stupid), etc., have a metaphorical origin. The first time they are used, they become very appreciated and people who say them may even be praised for their creative inventions; however, the moment they are repeated and used over quite a period of time, their freshness wear out and they become ordinary lexical items. This situation is called *frozen metaphors* (Anderson & Trudgill, 1990). Therefore, the need to create new slang metaphors and dramatic expressions is constant.

2.10. Where do Slang Expressions Come from?

Anderson & Trudgill (1990) posit that when slang terms are in vogue, they tend to become neutral vocabularies. This is one of the methods through which ordinary words are derived; however, where does slang come from? Slang expressions are derived from three primary ways: new

expressions are invented, old standard language expressions appear in new uses and expressions are borrowed from one language or type of language (Ibid, 82).

Using the University of Lagos and Mountain Top University, examples of slang words and how they originated are described below. Under these headings, there are different sub-headings:

1. Inventing New Expressions

- **Words:** *Puna* (the female genital), *bae* (one's girlfriend), *jacker* (someone who reads a lot), *awfa* (how are you), *spons* (sponsor), *famz* (to copy the lifestyle of an individual, especially a famous person), *alawee* (salary), *shenke* (money), *gee* (a guy).
- **Phrases:** *to get one's ass over* (to bring a person to a person or place), *after you na you* (a praise statement that shows someone as the best in a particular area or field), *boys/girls are not smiling* (a state of being broke or hungry).

2. Changing Old Standard Expressions

- **New Uses:** *High* (intoxicated), *blast* (to excrete), *bone* (to frown or ignore), *legal* (to be 18 years of age), *egbon* (the oldest), *bounce* (to leave a place), *blow* (to become popular), *ball* (reign), *m* (million), *grand* (thousand), *ginger* (to motivate).
- **Shortened Forms:** *Hols* (holiday), *hubbie* (husband), *momsy* (mother), *lappy* (laptop), *sec* (second).

3. Borrowed Expressions

- **Direct Loans:** *Agbalagba* (a cultist) – Yoruba, *la cram*, *la pour* (the act of cramming) – French, *alaye* (a person) – Yoruba.
- **Loan Translation:** *high* (to be intoxicated) – German (*high*), French (*high*) and Swedish (*hög*).

2.11. Slang as an Abnatural Function of Language

Communication is not the only function language performs; there are times one would like to hide pieces of information from people (Eyisi, et al; 2017). Slang is one of the forms of language that performs this function. Laycook & Mühlhäusler (1990) explain that the abnatural function of language “attempt to create codes which could provide access to secrets of the universe and systems for concealment of information, either for the use of small privileged groups or, in the

case of some forms of glossolalia, for individuals only.” In other words, one characteristic of a gang is its ability to have some sort of peculiar culture and language is definitely not an exception.

In accordance, Slang performs the function of establishing a co-culture’s membership and boundaries. Most times, when a particular group realizes that non-members are beginning to understand their secret language, they tend to re-adjust it (Pearson, et al; 2003). In other words, slang aids to keep insiders in and outsiders out (Anderson & Trudgill, 1990). However, the main purpose for slang is not to be secretive rather, argot is.

2.12. Slang and Dialect

Dialect, colloquial expressions, argot, vernacular language, etc., comprise the non-standard English variety of language. However, striking differences and similarities between dialect and slang are being illustrated below.

Wolfram & Schilling-Estes (1998) define dialect as variety of language referring to a given group of language users. It may be said that the classification of dialect is quite similar to slang classification and three categories are given (Vogel, 2007).

- **Geography:** Dialects are used in a particular geographical area and are known to be associated with a specific group of people. Examples of dialects are in the brackets: Yoruba (Egba, Yagba, Ibadan, Ijebu, Idasha, Ife, Ekiti, etc.), Hausa (Kananci, Bausanchi, Dauranci, Ganaanci, etc.), Igbo (Nsukka, Ukwuani, Ozara, Ogba, Ekpeye, etc.), English (British English, Nigerian English, Kenyan English, American English, Zimbabwean English, etc.), etc. In the same vein, slang exists in a particular area, among a particular group of people. For instance, the slang expressions in Ahmadu Bello University, University of Nigeria, Nsukka and the University of Lagos are evidently different. The geography of where these institutions are located has affected the slang used through the use of the native language spoken in those areas. Also, individuals and personalities differ, activities done in the north may not be the same done in the east and west.
- **Temporal:** Dialects may expire or die out of existence. They cannot remain permanent. Some dialects are undergoing what some linguistic scholars call language death. Also, certain words in some dialects are fading or have faded. This is also the case in slang. Slang expressions never remain the same. They usually undergo series of modification. The slang term used in the 18th century, for example, is not the same used in the 21st century.

- **Social:** Social class is distinguishing characteristic of both dialect and slang. English is the native language of the British, however, in recent times, there has been some emerging dialects in the United Kingdom. This emerging dialect evolved as a result of the social class in the country.

Amidst all the similarities mentioned, Mattiello (2008) affirms that slang does not strictly associate itself with one place or social group, its use and understanding is usually more public; unlike dialect. An apparent example is the profane slang word *fuck*, which means ‘the act of having sex’ and is known this way all or almost over the world.

2.13. Slang and Argot

Edwards (1976), further believes that slang is distinguished from argot by being less surreptitious, more mutual, more generally available and, of course, more highly regarded. Argot is therefore viewed as a deviation from the outside world through the use of language; its use is highly specific to the group. Argot exists among a group of ‘secret’ individuals and the activities performed among those people are not those performed by the public. This is the reason no amount of knowledge of the standard language can be efficient to reveal them. Argot is commonly known to be used by beggars, vagabonds and thieves (Akanmu & Rasheed, 2015).

2.14. Slang and Taboo Words

Some slang terms are viewed as illegal or inappropriate because they violate certain moral conducts, depending on that society’s belief(s). This leads to the term ‘taboo words’. Taboo words are words, and sometimes, phrases that people avoid for reasons related to faith, courtesy and conventionally unacceptable conducts (Yule, 1985). However, Akmajian et al (2010) propose that taboo language is not limited to indecency, offensiveness or vulgarity. In other words, some sacred languages can be considered as characterised as taboo expressions in the sense that it is a language to be avoided outside the context of sacred practices in some settings.

The obscenity of a word, for example, *fuck*, is not inherently profane, but because the society has attached a meaning and idea to it. They are also often known as ‘swearing words’. Eckert (2000) reports that there is a recurrent use of taboo words among both males and females in the lower class group; however, among the higher class individuals, males use taboo words with other males and females do not use it at all. Further, some bilinguals or multilinguals sometimes void using

words in one language that accidentally bears a resemblance with a taboo word in another language. This phenomenon is known as ‘inter-lingual word taboo’ (Eckert, 2000).

2.15. Nigerian Slang and Nigerian Pidgin English

Elugbe & Omamor (1991) attempt to define pidgin by asserting the fact that some negligible languages arise in order to fulfil exclusive communication needs in well-defined situations. This definition denotes that pidgin may be defined as a marginalised language employed by communicators that have no rigid knowledge of a standard language, but have to bridge this gap by speaking similar, and yet different language.

One of the features of Nigerian slang expressions is that it possesses common linguistic features as Nigerian Pidgin English (Idiagbon-Abdullahi, 2010). Besides, according to the questionnaire, most respondents attest that the best way to use slang in Nigerian tertiary institutions is by using it alongside the Nigerian Pidgin English. It is believed that both slang expressions and pidgin English are better or more suitably realised in the spoken form. The desire to use a non-restrictive language motivates Nigerian students to use slang accompanied by the Nigerian Pidgin variety of English. Several scholars have written extensively on the Nigerian Pidgin English. One of them is Idiagbon-Abdullahi. According to his 2010 exploration of the sociolinguistics of the Nigerian Pidgin English on selected university campuses in Nigeria, Nigerian Pidgin English is used by various undergraduates and each variant is characterised by slangy expressions.

2.16. Slang and Social Identity

As cited above, the chief use of slang is to show that you are an affiliate of a group (Crystal, 1987). Slang serves as a marker of group identity during a limited stage of life, such as youth; and can easily be out-dated (Yule, 1985). Slang is the group’s oral discrepancy (Greenman, 2000). Pearson, et al (2003) view slang as a peculiar language used by a group of people who share a common interest or belong to an identical co-culture. Slang is sometimes termed a low form of communication; however, it is one of the commonest forms of communication among undergraduates around the world.

A student of the Delta State University, for instance, who hails from Warri and communicates in the slang typically used there, suddenly becomes a graduate and begins to speak the Standard English with his friends at home. Of course, prestige is attached to an individual that speaks very good Standard English in Nigeria; however, the graduate may end up having some of his friends

wondering and slowly deserting him socially. Why? After all, almost everyone desires prestige. The essence of language does not only depend on prestige, but identity and that explains why slang use goes a long way to reinforce an individual's identity (Larasati & Hum, 2018).

The use of slang serves as a medium to cause a bond and demonstrate togetherness (Edwards, 1976). In other words, "he talks like (one of) us" corresponds with "he is one of us" (Sapir, 1949). Lewis (1947) believes that "slang is a language of special 'interest groups' that serves both to conduct its particular business and to symbolize its separate identity; it is partly the instrument of effective common action, and partly the means and symbol of group loyalty... it is zealously fostered as the outward expression of the unity of thought, feeling and action". Therefore, slang enhances one's intimacy as a member of a group with other members of that same group. Little wonder Spolsky (1998) states that the essence of language in establishing social identity is also expressed in the use of slang. (Odogwu, 2018) throws more light to establish the relationship between slang and social identity by positing that youths and young adults are the sets of people that mostly employ slang expressions to suit their communication needs when interacting with their peers.

2.17. Slang and Gender

Eagly, et al (2000) agree that many males are typically characterised by autocratic and social behaviours; while many females are religious, submissive and indoor. According to Grossman and Tucker (1997), the use of slang has usually been a male dominated domain which is indicated by the fact that there are two hundred and twenty (220) expressions for a promiscuous woman compared to merely twenty-two (22) expressions to describe the male counterpart in Britain. It has been discovered that males use more slang expressions than females; however, women began to use more vulgar and taboo expressions which contributed to the feminist movement (Grossman & Tucker, 1997).

According to the responses from the respondents, in the University of Lagos, more slang expressions can be discovered to be slightly used and created more by male undergraduates than their female counterparts. However, the gap between the male and female undergraduates of Mountain Top University in the knowledge of slang is wide; unlike the undergraduates in the University of Lagos where although male students use more slang expressions than girls, the knowledge of the use of slang between them is narrow. Grossman & Tucker (1997) posit that

the gap in slang used by males and females is still closing and that it is apt for females to use slang frequently in their everyday interactions.

2.18. Internet Slang

Internet slang, also known as netspeak, slanguage, cyber-slang and textisms, is the informal use of language in online communication (Odebunmi & Ayoola, 2016). Internet slang is observed to include abbreviated forms (e.g. gr8 for 'great'), initialisms (e.g. LOL for "laugh out loud", ttyl for "talk to you later", etc.); neologisms (e.g. meh for "lack of interest"), letter homophones (e.g. u for "you"; c u for "see you"); and peculiar spellings (kewl for "cool") (Ibid, 9). Also, emoticons are major interventions in online communication (Ibid, 9). The word 'emoticons' is derived from the words 'emotion' and 'icon'. Odebunmi & Ayoola (2016) define emoticon as a pictographic expression of the state of the communicators' thoughts in online conversations. According to them, an example of the emoticon used on Twitter, blog, Facebook and all online fora is ☺ (smile).

Similarly, according to them, high technology has introduced the WhatsApp smiley emoji which has considerably modified the nature of pictorial and emotional participation in online chats. The WhatsApp emoji are small stylistically designed ideograms or often time, smileys, that originated in Japan (Ibid, 10). They are tiny illustrations that express people's opinion(s) or feeling(s) (Singh, 2016). Examples are in appendix.

A perusal of this literature clearly illustrates that not much has been about the use of slang by two institutions that have an opposite medium of operation (a public tertiary institution and a private tertiary institution). This serves as a motivation for the researcher and the gap this study hopes to cover.

CHAPTER THREE

METHODOLOGY AND THEORETICAL FRAMEWORKS

3.1. Research Design

This study is an analytic research. An analytic research attempts to determine, describe or identify *what is* and *why is*; it uses description, classification, measurement and comparison to analyse what the facts are (Yang, 2001). This study is designed to analyse the use of slang expressions among undergraduates of Mountain Top University and the University of Lagos. This research analyses slang expressions in order to encourage its understanding among readers and to discover more about it. This research used questionnaires, participant observation method, interview and voice recordings to obtain pieces of information needed for this study.

3.2. Research Population

The population of this study is made up of students of Mountain Top University, Prayer City, Ogun State and the University of Lagos, Akoka, Lagos State. The population of this study is sixty (60) in total. Thirty students were interviewed and given the questionnaires in each of the institutions selected as case studies. The population was selected using the Stratified Random Sampling Technique.

3.3. Data Description

The gathered data were described based on the correlation between the meaning(s) of the slang expressions and the experiences of the students. This study contains one hundred and thirty (130) slang terms from the University of Lagos and Mountain Top University. There are eighty-three (78) slang expressions with the same meaning(s) and fifty-two (52) different slang expressions with the same meanings. The data gathered is described according to the categories each of them fall into: people (male/female), social activities, places, economic status, religion, academics, age, politics, relationship terms and others. The positive and negative effects of the use of these slang terms and expressions by the students of these institutions are also described in this study.

3.4. Sample and Sampling Techniques

The population sample comprises the undergraduates of 100 level to 500 level. On one hand, the 100 and 200 level students were selected for this study in order to determine their level of understanding of slang as a concept and the slang expressions in their institutions; on the other

hand, 300, 400 and 500 level students were selected to primarily gather slang data because they were thought to have stayed long enough in the university to be familiar with most of the slang expressions used to describe their academic, social, economic, political and religious lives. Also, students were sequentially selected from different faculties of the university, without considering their religious belief(s).

Stratified Random Sampling Technique and Quota Sampling Technique were used. Stratified Random Sampling Technique refers to the classification or separation of respondents into groups according to some characteristics they possess; it is more accurate than the Random Sampling Technique (Lammers & Badia, 2005). The difference between this technique and the Quota Sampling Technique is that while Quota Sampling Technique selects respondents according to the topic the researcher has; Stratified Random Sampling Technique selects the respondents randomly, but sequentially.

Quota Sampling is used because of the fact that respondents would be selected based on only one characteristic _ they must be students of either Mountain Top University of the University of Lagos.

3.5. Instruments for Data Collection

In the process of data collection, the researcher used structured questions in form of a questionnaire whereby respondents ticked on the available options that are provided. The questionnaire provided spaces for the biography of the respondents, their opinions about the use of slang expressions and any slang expression they are familiar with.

Also, recording devices were used to take account of their speeches and transcribed on the computer. Observation was used to gather and analyse slang expressions. However, in this case, participant observer was practised. It is a process whereby the researcher participates in the act of using slang expressions to communicate; while the respondents have no idea of the aim of the communication. The reason for this was to encourage a real and natural flow of conversational exchanges as seeking permission may hinder originality of the communication. Accordingly, Ohwovoriolè & Omoru (2014) assert that a researcher cannot depend on briefing or already recorded texts; he or she must be an eye witness to the realisation of the research specimen; sourcing primary materials makes the researcher a participant observer collecting first-hand materials.

Ohwovoriolè & Omoru (2014) also suggest that a researcher needs to display a nurtured sense of confidence in the field; this is expressed by his or her ability to interact freely with the people and redirect their sensibilities in favour of his research. Where it was difficult to access respondents for questionnaires, the researcher employed the service of research assistants. Interviews were done to access data. The interview enabled a face-to-face interaction with students of both Mountain Top University and the University of Lagos, which yielded primary and first-hand pieces of information with in-depth analyses.

3.6. Validity of the Instruments

The questionnaire for this study was developed by the researcher. A recorder was taken for accurate and precise data gathering. The instruments were faced by content validation by the supervisor. After the assessment, judgement would be made concerning this study.

3.7. Reliability of the Instrument

A test is reliable to the level that whatever it measures, it measures it consistently (Siegle, 2013). The instruments adopted for this study is found unswerving as it was confirmed to be worthy enough to seek vital pieces of information by an expert researcher and profound supervisor.

3.8. Methods of Data Collection

The methods of data collection used are both primary and secondary methods. The primary method of data collection refers to an unprecedented data source, that is, one in which the data are collected first-hand by the researcher for a specific research purpose or project (Salkind, 2010). On the other hand, Rouse (2018) defines secondary data as the research data that has been gathered and can be accessed by researchers.

While the primary data were generated by observations, interviews, recordings and questionnaire; secondary data were derived from published books, journals and articles in libraries. The internet is a marvellous way of deriving quintessential pieces of information and this is the medium that is used to source the online data.

3.9. Method of Data Analysis

McLeod (2017) asserts that the type of data concerned with comprehending an aspect of the human behaviour from the informants' perspective is the qualitative data; this kind of data also deals with participant observation and interviews. Qualitative research is multi-method in focus, involving an

informative and naturalistic approach to its subject matter; this means that qualitative researchers study things in their most natural state, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them (Denzin & Lincoln, 1994). This study is basically a qualitative data. Qualitative data deals with the generation of data that can be subjected to rigorous qualitative analysis in a formal and rigid fashion. This is the statistic used to answer each research question.

3.10. Theoretical Frameworks

The following are the theories that would be used to support the logicity of this study:

1. **Contrastive Analysis:** The early names associated with this linguistic school of thought are Weinreich (1953) and Haugen (1953). However, in 1957, this theory was primarily propounded by Robert Lado. According to Lado (1957), it deals with the systematic study of two languages with the aim of identifying their structural differences and similarities. Languages differ in all or almost all aspects of phonology, semantics, syntax, pragmatics, morphology and sociology; therefore, a language learner would, not all cases, make errors. This idea made the researchers of Applied Linguistics devote their studies to the comparison of the native and target languages in order to make predictions and explanations about the errors (Connor, et al 1996, Ellis 1994, Lado 1957, Ntekim-Rex 2014, Stern, et al 1983).

There are two classes of Contrastive Analysis:

- A. Strong Version claims that interference from the main obstacle to language learning of second language (L2).
 - The Strong Version also posits that the greater the difference between native language and target language, the greater the errors.
 - It also believes that the prediction of the errors can be done with the help of systematic and scientific analysis.
 - It claims that the result of Contrastive Analysis can be used as a reliable source in the preparation of teaching materials and equipment of the classroom.
- B. Weak Version suggests that linguists can actually use the best linguistic knowledge available to them in order to justify the difficulties in the language learning process.

According to Yewande Ntekim-Rex in her chapter, “Principles of Second Language Learning”, in Adedun & Sekyi-Baidoo’s (2014) *English Studies in Focus*, Lado provides a comprehensive theoretical explanation and suggests a systematic set of technical

procedures for the contrastive study of languages. This involves describing the languages, comparing them and predicting learning difficulties. “Those elements which are similar to the learner’s native languages will be simple for him, and those elements that are different will be difficult” (Lado, 1957).

There have been numerous publications on Contrastive Analysis after the publication of Lado’s work. Other studies on contrastive analysis include: Ibrahim (1977), Sah (1981) and a host of others. It should also be noted that the inability of this theory accounted for the introduction of Error Analysis.

- 2. Radical Behaviourism:** This psychological theory was propounded by Burrhus Frederic Skinner in 1924. When learning the first language, we learn a new set of habits as we learn to respond to stimuli in the environment. However, when we learn the second language, it becomes rather difficult; because we already have a set of well-built responses for stimuli. In other words, we have to replace those old responses with new ones. This is the paramount belief of Behaviourism.

Skinner (1957) states that “language is mechanical process of habits formation which proceeds by means of frequent reinforcement of stimuli-response-sequence”. To the behaviourist, the environment is crucial, not as a source of linguistic stimuli that learners meet to form association between words and events or objects they represent, but a means of providing feedback on your language performance.

CHAPTER FOUR

DATA ANALYSIS

This chapter deals with the analysis of slang expression; while still answering all the research questions. These answers are derived from the responses of the respondents through the questionnaire.

4.1 What are the common grounds of the slang expressions used in the University of Lagos and Mountain Top University?

1.1 Slang Terms Used for Person

1.1.1 Slang Terms Used for Male

- 1 Baba (a male individual) – *Baba*, how are you?

In the Yoruba and Hausa Language, *baba* means ‘father’. In both the University of Lagos and Mountain Top University, *baba* is however referred as a man. Fathers are known to be male individuals. In similar veins, male individuals are known as *baba*. The morphological process involved here is borrowing.

- 2 Balls (the testicles) – If I kick your *balls*, you go talk truth.

The testicles are responsible for the production of sperm. They are round in shape as a ball. Therefore, their shape is responsible for the creation of the word. Coinage is the morphological process used to form this slang word.

- 3 Blooda (a very intimate male friend) – We aren’t brothers, we’re *bloodas*.

As its name implies, ‘blood-’ is used rather than ‘bro-’. A saying goes “blood is thicker than water”. When blood is involved in anything, then that thing should be considered significant. *Blooda* is a slang word that connotes a very intimate male friend. Suffixation is the morphological process used in the production of this slang word.

- 4 Brotherly (a male friend) – *Brotherly* what’s up na?

A brother is someone with the same parents as another person. However, rather than calling a close male friend ‘brother’, students of Mountain Top University and the University of Lagos prefer to add some uniqueness and informality to their use of language by adding the suffix ‘-ly’ to ‘brother’. The morphological process involved here is suffixation.

- 5 Cucumber (the male sexual organ) – Omo your *cucumber* large gan!

Many students do not usually feel comfortable speaking foul or obscene language. Also, authorities of the University of Lagos and Mountain Top University try to curb the use of profane language. A cucumber is a long, strong fruit, sometimes used in eating salad. These features fit in to the features of a penis, especially when it is erect. Therefore, instead of bluntly calling it by its original name, the students refer to it by the fruit that has its features. Coinage is the morphological process used here.

- 6 Dickson (a guy with a very big penis) – I no be *Dickson* oooh!

Many people refer to a penis as ‘dick’ (a vulgar word). Therefore, the son of a ‘dick’ must be someone who has a large size of male sexual organ. Therefore, anyone with a big male sexual organ is a *Dickson*. This word is morphologically processed by coinage.

- 7 Oga Ade (a generic name used to address a male) – *Oga Ade* shut up!

‘Oga’ is a word used in Nigerian Pidgin English to refer to a boss. *Boss* is a slang term used to refer to male persons. Also, ‘Ade’ is a very popular Yoruba name used to refer to a male. ‘Ade’ is now used as a generic name for male individuals in the University of Lagos and Mountain Top University. The addition of boss is to add prestige or respect to the person. Coinage is the morphological process used to form this expression.

- 8 Player (a Casanova) – That useless *player* asked my sister out on a date.

A player may be known to be someone that acts in a manner that produces fun, recreation, entertainment or pleasure. In the University of Lagos, male students refer anyone that flirts with girl, has sex with her and moves to another girl to be a player. This definition is applicable to *player* as used in Mountain Top University. The morphological process involved here is called coinage.

1.1.2 Slang Terms Used for Female

- 1 Bae (someone’s girlfriend) – No try am ooh, Odufa na my *bae*.

The full meaning of *bae* is ‘Before Anyone Else’. As the acronym suggests, a *bae* is a person’s girlfriend. A typical girl desires to be the most significant personality in the life of her lover and some boys or men hope to live up to this expectation. Thus, coining this word to make her feel important or to really show her importance. Acronym is the morphological process responsible for the conception of this slang word.

- 2 Correct Babe (admirable lady) – See, treasurer na *correct babe*.

While *correct guy* is used to refer to a boy of suitable behaviour; *correct babe* means a lady of suitable character. The word ‘correct’ refers to something without error; while the word ‘babe’ means baby. Although *correct babe* refers to a lady that is beautiful, dignified and worthy of emulation, it may also mean a lady that is knowledgeable in an illegal act. This term is derived from coinage.

3 Mama (a girl) – *Mama*, answer me!

While a male individual is referred to as *baba*; the female counterpart is known as *mama*. *Mama*, originally, is known as ‘mother’ in the Yoruba and Hausa Language. Mothers are usually females; therefore, the idea of having mothers as females conceived the idea of having females being as *mamas*. This slang word is formed morphologically by coinage.

4 Runs Girl, Olosho, Slay Mama and Pay-as-you-go (a prostitute) – Oya! Awon *slay mamas*

Runs is a slang word in Nigeria, particularly Lagos State, that refers to the act of prostitution. Therefore, a *runs girl* is a prostitute. Coinage is the morphological process responsible for the creation of this slang word. *Olosho* is a Yoruba word that describes the prostitutes. *Olosho* is borrowed. Slaying involves killing. In similar veins, prostitutes have the ability to murder either by sexually transmitted diseases, jealousy among colleagues or their body exposures. *Pay-as-you-go* refers to the fact that prostitutes must be paid after rendering their service(s). All these words are formed by coinage.

5 Side Chick (an illegitimate mistress) – Beauty na my *side chick*

A *chick* is a slang word that stands for ‘girlfriend’ or generally a lady who is very attractive. A *side chick* therefore, is a boy’s girlfriend, but used as a second choice or spare. Some students of the University of Lagos and Mountain Top University are found of this act. This slang word came into existence by the use of coinage.

1.2 Slang Terms Used for Academics

1 Bang (to fail) – no vex abeg, you don *bang* GST.

Bang is quite onomatopoeic. A bang is a sudden percussive noise. The heartbeat of a student when he or she sees the failed course is equivalent to a bang. Onomatopoeia is the morphological process used in its creation.

2 Bobo (a lie) – Segun, this guy just dey give us *bobo* since.

- In many cases, when a person lies, people generally say “we no dey wear pampers”. This expression refers to the fact that the people to whom he is lying to are not babies to be gullible. However, this expression has nearly faded. *Bobo* is a drink known to be mostly drunk by children. Rather than pampers, bobo is used. *Bobo* is born out of coinage.
- 3 FYB (a Final Year student in a university) – Our *FYBs* are working as ushers today.
It is the joy of most undergraduates to graduate from his or her academic institution. When they are at the verge of graduating, they tend to give themselves unique names, different from what other students call them, the most general name they could give themselves is *Final Year Brethren*. This name has further been made an acronym *FYB* to suit the essence of informality. This morphological process involved in this case is initialism.
 - 4 Graduate (to be expelled) – No be Zion make dem *graduate* the guy?
To graduate is to be certified, having bagged a degree from a university. However, in this context, the university sees you as been expelled, especially those in their final year. The students of both Mountain Top University and the University of Lagos lessen the tragedy by using this slang term, rather than expel. Coinage is the process used.
 - 5 Jacker (someone that reads a lot) – No worry, na Physics go make you turn *jacker*.
The act of jacking is to lift a heavy weight(s). Books are often known to be ‘heavy’ to be internalised, especially when the course studied is difficult, by a lot of students in the University of Lagos and Mountain Top University. Therefore, any student that finds the act of reading books as a habit is known as a *jacker* coinage.
 - 6 La Cram, La Pour (the act of cramming) – Omo, na *la cram, la pour* sure for PIF.
La cram, la pour according to the students of the University of Lagos and Mountain Top University refers to the act of thoroughly reading or listening to something and writing or speaking exactly word-for-word what has been read or listened to even without comprehending it. This term is coined.
 - 7 Mad/Hot (brilliant) – My ex was *mad/hot* in Chemistry.
Anyone qualified to be called a mad person should be someone who is completely or nearly uncontrollable. In similar veins, in the University of Lagos and Mountain Top University, anyone called a mad person is someone who is uncontrollably brilliant. Such person is also referred to be *hot*; because it is believed they have the ability to withstand the heat of academics. Coinage is the morphological process used in this case.

- 8 Prof/Professor/Scholar (a genius/first class student) – Kehinde dey pompous because he think say him be *prof*/ I think that tall guy is a scholar.

A professor is a lecturer that occupy the highest academic rank in the university. In order to become a professor, there are certain qualities and requirements that must be met. The most of all is that you must be sound and extremely smart. In similar vein, the undergraduates of the Mountain Top University and University of Lagos refer to any academically bright student as a professor. The morphological process used here is coinage.

- 9 Stab (to avoid lecture) – It seems I will *stab* that Ogunyemi’s class.

The conceptual meaning of stab is to thrust a sharp object into someone or something thereby, causing injury, damage or even death. Undergraduates of Mountain Top University and the University of Lagos believe that when they do not attend a lecture, they have caused an injury to themselves; because the knowledge of the lecture skipped will be absent in the student(s). Coinage is the morphological process used.

1.3 Slang Terms Related to Economic Status

- 1 Card/Cheese/Dough/Shenke (money) – Abeg you get *dough* for your hand?

A card is a paper with pictures or something that shows identification. Money is characterised of these features and therefore, qualified to be called a *card*. This slang word is coined. The term ‘dough’ is defined as a slang word that refers to money. The morphological process illustrated here is called borrowing. Apparently, *Shenke* is a word that actually originated from Lagos to mean money. It was created by coining it.

- 2 Colonise (to take possession of something that does not belong to you or something borrowed by you) – Ogbeni, na so dem dey *colonise* shoe abii?

Nigeria was colonised by the British, South Africa was colonised by the Americans and Cameroon was colonised by French. Taking a critical look at these countries and their colonial masters, one could observe that the colonial masters did not actually own the country. Similarly, in the University of Lagos and Mountain Top University, taking either full or partial ownership of what someone has borrowed you is *colonialism*. This term is coined.

- 3 Commission (to give someone some money for something done, especially something illegal) – How far my *commission*?

A commission is a fee paid to an agent for a work done. However, in the University of Lagos and Mountain Top University, it refers to the act of paying a person for a work done. The morphological process used here is coinage.

- 4 Drop (to give an individual money for something to be done/to decrease in academic results) – You don *drop*?

Dropping is referred to the act of descending. In many cases, when a student wants to give a person something, the student raises his or her hand to descend on another student's hand. This act coins the slang term used to describe it. Drop is used to define the act of giving out money to someone for something to be. On the other hand, students of the University of Lagos and Mountain Top University define a state whereby an individual's Grade Point Average decreases as *drop*. Coinage is the morphological process used in this case.

- 5 Famz (to copy the lifestyle of an individual, especially a famous person) – Na lie joor!
The guy just dey *famz* Derenle.

Fam is the short form of 'familiar'. Therefore, one of the best ways to make it more informal is to add a '-z' to it. In other words, *famz* actually means the act of copying the behaviour of a well-known individual to also become famous or to live a fake lifestyle. This slang term is a product of coinage.

- 6 Gba (to swindle or get swindled) – They don *gba* me sha

Gba is a Yoruba word that refers to a state or either being swindled or to swindle someone. However, it was incorporated into the slang vocabulary of the University of Lagos and Mountain Top University to mean same as its original meaning in Yoruba language. Borrowing is the used morphological process.

- 7 M (million) – Na 1*m* Aanu win oooh!

The slang term for 'million' originated from its first letter 'm'. It is quite boring to say 'million' in an informal conversation. Therefore, rather than say so, *m* is used. Shortening is the morphological process involved here.

- 8 O.B.O (Omo Baba Olowo) – Bode na *O.B.O*.

Davido, a Nigerian hip hop musician, is believed to have been the first to use this slang word. *O.B.O* refers to a person whose parent(s) is wealthy. The morphological process used here is initialism.

1.4 Slang Terms Used During Social Activities

- 1 ASAP (As Soon As Possible) – Babe, I need it *ASAP*.

When a speaker wants to communicate to a listener to be quick about something, one does not necessarily expect the speaker to be slow in his or her speech. Therefore, the use of “as soon as possible” is too long to communicate an urgency. Rather the use of its first letters to form an acronym is important. This is exactly what is done in both the University of Lagos and Mountain Top University. This morphological process responsible for the formation of this slang term is acronym.

- 2 Awfa (how are you) – Awfa you na bro?

“How are you” has been shortened to *awfa*. Youths desire their linguistic autonomy and in this case, they see “how are you” as a long sentence and wish it could be made short. This wish of theirs has led to the creation of ‘awfa’. Shortening is the morphological process involved in this case.

- 3 Baff Up (to dress nicely) – Do we really need to *baff up* for this dinner night of a thing?

‘Baff’ is the Nigerian English morphology of ‘bathe’. It simply refers to the act of dressing nicely. When one has *baffed up*, such person has worn an attractive dress, beautiful shoe and expensive accessories. The morphological process involved here is coinage.

- 4 Ball (reign) – Guy, Lagos dey *ball*.

When something is *balling*, it is popular and probably of the most used or talked about person or thing. It is believed that just as Football is the most popular and most-watched sport, to *ball* is to be famous. Students of Mountain Top University and the University of Lagos rather would use the slang word *ball* than say ‘reign’. This slang word is coined.

- 5 Blow (to be popular) – Omo, CMA don *blow*.

When something blows, it spreads. This serves as a motivation for the students of the University of Lagos and Mountain Top University. Coinage is the morphological process involved here.

- 6 Bounce/X/Disembark (to leave a place) – Gee, make we *bounce/x/disembark* na.

The act of bouncing involves springing away from a surface. This is exactly what happens when we walk or run. This inspires students of both the University of Lagos and Mountain Top University. Coinage is used in the creation of the term. X is a shortened form of ‘exit’. This morphological process is called shortening. Disembark, in addition, refers to the act of getting off a vehicle from either a train, a plane or a ship. In a similar vein, students of

the University of Lagos and Mountain Top University refer to the act of leaving a place as *disembarking*. *Disembark* is coined.

- 7** Change Am (to get extremely angry at someone) – Obed, calm down, the guy too dey vex; he go just *change am* for you.

Many people have times to smile and laugh with people, but when things are not going as expected with that person, they change their moods and behaviour. In Mountain Top University and the University of Lagos, undergraduates refer to *change am* as a change of behaviour in a person from laughter to fury. This expression is generated from coinage.

- 8** Chop Am (to lose a game) – You go *chop am* for my side.

The word ‘chop’ in this context is a Nigerian Pidgin English word that refers to the act of eating. However, students of the University of Lagos and Mountain Top University simply added the word ‘am’ to make it mean a loss. In other words, if anyone *chops am* then, the person has eaten loss. Coinage is the morphological process involved here.

- 9** Clear (to confront) – Just go *clear* that babe.

The act of being clear involves the act of being precisely understood or discerning. In the University of Lagos and Mountain Top University, when you *clear* an individual, you make the person precisely aware of who you are by confronting the person. This word is formed by coining it.

- 10** Coc/Coke (cocaine) – Omo, na *coke* be that

Cocaine is illegal in both Mountain Top University and the University of Lagos. This means that no one would publicly announce his or her possession of it in order to avoid members of staff comprehending. Therefore, students have chosen to call it by its first syllable sound. The morphological process used in the creation of this word is clipping.

- 11** Crash/off light (to sleep) – Dele don *crash*.

The English dictionaries recognise *crash* as a slang word which refers to the act of sleeping. Similarly, the students of the University of Lagos and Mountain Top University adopted not only the word, but its meaning. The word is borrowed.

- 12** Dearie (dear) – I wish you a happy birthday, *dearie*.

One of the major aims of slang is to communicate informally. The suffix ‘-ie’ is added the root word ‘dear’ to make it even more informal. *Dearie* refers to a beloved person. The morphological process involved here is affixation.

- 13** Dey well (to be satisfied with food) – Thanks, bro. I don *dey well*.

When a person eats enough food, such person would be satisfied with food. To the students of Mountain Top University and the University of Lagos, when you eat enough food, you will be alright. 'Alright' is the British English lexis of the Nigerian Pidgin English of 'dey well'. The morphological process used in the creation of this slang word is coinage.

14 Dry (a state of being bored) – Guy, you are *dry*.

A dry thing or place ordinarily means it is without moisture or wetness. In a similar vein, a dry place, person, or joke in both the University of Lagos and Mountain Top University is either place, person or joke that is boring or lacks humour. Coinage is the morphological process involved here.

15 Enter/Hit (to insult someone) – You just dey *enter* guys anyhow abii?

To enter is to either go in or make a hole in something. Similarly, when a person is insulted, it makes a hole in his or her reputation. This forms a motivation for the coinage of this slang word.

16 Flow (to play along with someone or understand something) – I just dey *flow* with him scopes.

Flowing involves steady movement of a thing towards a particular place. When you *flow* with a particular thing or person, according to the students of the University of Lagos and Mountain Top University, you are beginning to either play along with someone or understanding something. Coinage is the morphological process involved here.

17 Gerrarahia (Get out of here) – Tobi, *gerrarahia!*

Comedy is one of the most popular genres in entertainment. In one of the Nigerian comedy videos, one of its actors used this expression and it is now used in many, if not all, Nigerian tertiary institutions. This expression is a faster version of "get out of here". It is used to create humour, and sometimes light-heartedness. Coinage is the morphological process used to create this slang word.

18 GI (Get inside) – You no be omo *get inside?*

In Nigeria, it is indisputable to attest to the fact that some parents lock their mature children in the house. This act originated the slang word. This, in turn, negatively affects the experience of the children. When such children are exposed on campus either by friends, actions or speech, such children are called *GI*, which signifies what their parents tell them. This slang word is abbreviated.

19 Ginger (to motivate) – Guy, you no dey *ginger* me nah.

An edible plant that is hot and spicy. When an individual is motivated, spicy and sweet words must be communicated to the person. Expressions or actions that are powerful enough to influence the person is quintessential. This explanation matches with the idea of *ginger* according to the students of the University of Lagos and Mountain Top University. Coinage is the morphological process involved here.

20 GT Pill (guilty pill) – You no fit give me *GT pills*.

There are kinds of pills examples are sleeping pills, abortion pills, intoxicating pills and many others. All these are manufactured by Scientists. However, the only pill manufactured by students of the University of Lagos and Mountain Top University is *GT pill*. This pill refers to words and expression that can make someone feel guilty of an action, especially if he or she is innocent. This word is coined.

21 Happening Hour (the hours between 7pm and 12am) – The Law guy reads during the *happening hour*.

Youths are known to actively reflect their true character(s) late in the night (when no one is supervising). This is the time youthful exuberance becomes very interesting. This time is usually between 7pm and 12am. In other words, things that may usually not happen any other time, happens during this time. Thus, its name. The morphological process involved here is coinage.

22 Jabo (to talk too much to the extent of revealing one's secret(s) or to be disrespectful)– Ope too dey *jabo*.

'Jabo' is a Yoruba word that refer to the state of something falling. In other words, students of both the University of Lagos and Mountain Top University believe that when a secret is kept, it is still in the mind of the owner, but when it is exposed; it is dropped. Also, when a person disrespects people, the person is said to have dropped his or her manners. Coinage is the morphological process used in the creation of this slang word.

23 Jakpa (to get out) – Omo, *jakpa* joor!

'Jakpa' is a Yoruba word that refers to 'get out'. Unsurprisingly, it is used in the University of Lagos and Mountain Top University to refer to the act of leaving a place. The environment has influenced the use of slang in these institutions. The morphological process used is borrowing.

24 Koba (to implicate someone) – You better don't *koba* yourself, oshi!

Like some slang words, *koba* is a Yoruba word. It means to implicate a person. In this case, the environment has influenced the use of slang among undergraduates of the University of Lagos and Mountain Top University. This word is a product of borrowing.

- 25** Rake (to shout angrily, especially over insignificant issues) – The girl just dey *rake* for my ear.

When using a rake, it makes a lot of sound, especially when it is used on a cemented emptied ground. In a similar vein, students of Mountain Top University and the University of Lagos adopt the word to refer to a person who shouts over unimportant matters.

- 26** Run Parole (to date someone) – Leave them abeg, the guy don day *run her parole*.

Ferdinand de Saussure introduced the aspect of *la lang* and *la parole*. *La parole* refers to the practice of using language, not only having the knowledge of it. In similar veins, students of the University of Lagos and Mountain Top University ascribe a crush on someone as the theory; while courting or dating the person as the practical. Thus, the coinage of referring to this practice as *running a parole*. This word is formed by coinage.

- 27** Slay (to dress better than others) – Go *slay* them.

The dictionary meaning of ‘slay’ is to kill. However, students of Mountain Top University recognise another meaning of ‘slay’ – to dress nicely in the way every other person would be intimidated. It can be traced to the fact that the dress of the person would undermine the beauty of other dresses around. This morphological process is coinage.

- 28** Whine (to flatter) – Guy, no dey *whine* me nah!

Whining involves crying with a high pitch. Similarly, students of the University of Lagos and Mountain Top University see *whining* as a very high praise, especially when it is undeserved. The morphological process involved high is coinage.

- 29** Xup (what is happening?) – *Xup*, dude.

‘What is up?’ is the full expression. *Xup* was derived from it. The students of the University of Lagos and Mountain Top University thought of a more informal and stress-free way of expressing ‘what is up?’ and came up with the word *xup*. The morphological process involved here is shortening.

- 30** Yarn Balls (to speak unreasonably) – Ope, why you dey *yarn balls* nah?

In order to ensure reasonability in ideas, the ideas have to be characterised by firmness and stability. However, when a ball is kept on the ground, it may not firm. Similarly, when

an idea is unreasonable, it can be compared to an unstable ball. Little wonder the slang word associated with the meaning. The morphological process is coinage.

1.5 Slang Terms Used in Religious Context

1 Gosh (God) – Oh my *Gosh*!

This is nearly the height of the formation of slang word. In other words, if anyone can make the name of God informal, then almost anything or everything can be made informal. This began with the Americans and it was adapted here in Nigeria. Similarly, students of the University of Lagos and Mountain Top University took it in as one of their slang vocabularies. This morphological process is borrowing.

2 Jeez (Jesus) – *Jeez* is Lord!

This slang, just like *Gosh*, was coined by the Americans. It is an informal way of pronouncing 'Jesus'. The slang word simply has to do with eliminating '-us' from 'Jesus' to form *Jeez*. The slang word involves producing 'Jesus' in a less stressful way. Coinage is the morphological process involved in this case.

3 Manifest (to fall under anointing) – She *manifests* in almost all services.

Manifesting involves showing something clearly, to be revealed or exposed. In church services, when there is an overflow of the Holy Spirit or the presence of God, some people fall under the anointing and a new being begins to manifest in them. This is the act that students of Mountain Top University and the University of Lagos call *manifest*. The morphological process involved here is coinage.

4 Skabash (to speak in tongues) – The guy goes to the club and he will be *skabashing* for us here.

When you *skabash*, you speak in holy tongues according to students of Mountain Top University and the University of Lagos. *Skabash* itself sounds like a word spoken when a person is speaking in holy tongues. The morphological process here is coinage.

5 SU (an over-spiritual individual) – Shey Mosun na *SU* ni?

SU stands for *Spiritual Union*. A *Spiritual Union* is a group of people that live their lives based on the principles of spirituality in an exaggerated manner. Students of the University of Lagos and Mountain Top University have abbreviated the expression to suit their desire. Initialism is the morphological process involved here.

- 6 Spiricoco (someone that places spiritual matters over any other thing) – Baba, the guy fails because he’s a *spiricoco*.

‘Spiri-’ is a clipped form of ‘spiritual’. In the Nigerian Pidgin English, ‘-coco’ is referred to as important. Similarly, students of the University of Lagos and Mountain Top University, students refer to people that are very spiritual to the extent of taking spiritual matter over any other thing as *spiricoco*.

1.6 Slang Terms Used for Age

- 1 Ancient of Days (a very old student) – You will live with that *ancient of days*.
Ordinarily, the only person permitted to be called Ancient of Days is God Almighty; because he is the beginning and the end of creation. In other words, He is older than every other personality. In similar veins, students of the University of Lagos and Mountain Top University refer to anyone who shows an obvious space of years than any other student as an *ancient of days*. The morphological process responsible for this is coinage.

- 2 Egbon (the oldest student(s) in a particular group or leader of a group) – Who is the *egbon* of this room?

The environment, as said earlier, affects our use of language and slang is most definitely not an exception. The Yoruba language recognises ‘egbon’ as ‘elder’ or ‘older’. So do students of the University of Lagos and Mountain Top University. Anyone called an *egbon* in these institutions is older than any other person among a group of people. Also, *egbon* in these schools could mean ‘leader’. Coinage is the morphological process for the formation of this slang word.

- 3 Legal (the age of 18) – Alhamdulillah! I am *legal* today.

In Nigeria and many other parts of the world, the age of 18 signifies maturity and such individual is legalised to engage in so many activities in the country like driving, voting, be voted for and so many others. This meaning was adapted and coined in the University of Lagos and Mountain Top University. The morphological process used here is coinage.

1.7 Slang Terms Used to Express Relationship

- 1 Eyan mi or Gee (my friend) – *Eyan mi*, hbd!

Being a Yoruba dominated geographical area, some slang words would be borrowed from the Yoruba language. The Yoruba meaning of ‘eyan mi’ is ‘my person/friend’. It was

similarly adapted to mean ‘my friend’ in the University of Lagos and Mountain Top University. The morphological process involved here is borrowing.

- 2 Hubbie (husband) – Is he your own *hubbie*?

Hubbie is a shortened form of ‘husband’. The word ‘husband’ seem too formal to pronounce or make use of. Therefore, students of the University of Lagos and Mountain Top University would rather use a less formal one. This slang is however wearing out. The morphological process used to create this word is shortening.

- 3 Momsy (mother) – Na your *momsy* be that.

Students of the University of Lagos and Mountain Top University desire to have a more informal expression for the word ‘mummy’ or ‘mother’. The word is morphologically shortened.

- 4 Popsy or P man (father) – My *popsy* dey come next Power Must Change Hands.

In the view to make the word ‘father’ an informal word, students of Mountain Top University and the University of Lagos decided to use the word *p man* or *popsy*. The words *popsy* and *p man* are derived from the word ‘papa’. *Popsy* is coined from ‘papa’; on the other hand, ‘papa’ is shortened to *p man*.

- 5 Wifey (wife) – You just dey talk; that girl na your *wifey*.

In order to be playful, the word ‘wife’ is inappropriate. The need to add at least a ‘-y’ is necessary. In other words, the word ‘wife’ has simply been made informal. The morphological process involve here is affixation (suffixation).

1.8 Slang Terms Used for Places

- 1 IB (Ibadan) – Things cheap for *IB*.

Ibadan is one of the oldest cities in Africa and it is located in the South-west of Nigeria. In order to make the word more informal, the need to shorten the name arose by only having the first two letters of the word. The morphological process used here is called shortening.

- 2 Jand (Oversea/United Kingdom) – She is a *Janded* babe.

In the early 20th century, the colonial masters were known to sponsor many Nigerians abroad to further their education. This created the Yoruba colloquial expression “ja lo si London” which means to run off to London. By substituting ‘lo-’ with ‘ja-’ and eliminating ‘-on’ from ‘London’, we derive ‘jand’. Nigerians are known to over-generalise terms.

Hence, the word *jand* to mean ‘oversea’. The morphological process involved here is clipping.

3 Lag/Lasgidi (Lagos) – This is *Lasgidi*.

Lag is the clipped form of Lagos. *Lasgidi* is a combination of two word ‘las’ and ‘gidi’. ‘Las’ is a shortened word for Lagos and ‘gidi’ is a Yoruba word which means ‘good’. A combination provides the meaning ‘Lagos is good’. Thus, the slang word *Lasgidi*. This word is created as a result of borrowing, shortening and blending.

4 Yankee (United States of America) – The guy don go *Yankee*.

An informal term for a native of the United States is Yankee. This informal expression is being made more informal by extending the name to mean the country itself. The morphological process used in the formation of this word is coinage.

4.2 What are the differences between the slang expressions used in the University of Lagos and Mountain Top University?

1.1 Slang Terms Used for Person

1.1.1 Slang Terms Used for Male

1 Esin (UNILAG) & Fresh (MTU) – an admirable male student – You don dey feel yourself; because you don turn *esin*.

Esin is a Yoruba word, which means horse. A horse is an animal known to represent elegance and stability. The word has been borrowed by the students of the University of Lagos to mean an individual who has a high esteem and worthy of being admired. The slang term is formed by the use of borrowing.

On the other hand, *fresh* according to students of Mountain Top University, refer to any student (mostly referred to male students) that has no blemish on the face nor blunder in fashion yet, worthy of admiration. This slang term is formed by the use of a morphological process called coinage.

2 HOD (UNILAG) & Headmaster (MTU) – a male student frequently involved in sex scandals – Edafe, the *headmaster*, is on First Class.

HOD is the initial of the Head of Department. The Head of any Department is the overall leader of that department. Similarly, the slang word for the ‘boss’ of love making is created and used by students of the University of Lagos.

On the other hand, in Mountain Top University, in an attempt to be creatively different, the slang word *headmaster* is given to the person who tops in attempts of sex cases. A headmaster is the leader of a nursery or/and primary school. These slang words are coined.

3 Hunke (UNILAG) & Hans (MTU) – a handsome male – Guy, I swear you be *hunke*.

Students of the University of Lagos define a hunk as a sexually attractive boy or man, especially one who is muscular. The definition given by the students of the University of Lagos can therefore be traced to the dictionary meaning of the word. The addition of the /e/ sound makes it more informal. The morphological process used here is coinage.

On the other hand, ‘hans’ is a shortened form of ‘handsome’, which refers to a handsome male individual according to students of Mountain Top University. This slang word is shortened.

4 Juve (UNILAG) & Ju Boy (MTU) – a naive boy – He no sabi, na *ju boy* he be.

Juve is a slang word to mean ‘juvenile’. A juvenile is someone who is childish and young. However, in this case, being juvenile does relate with the age of the person in question, but the measurement of one’s experience.

On the other hand, ‘Ju’ is a clipped form of ‘junior’. A junior boy is a boy who is lower in experience, especially someone who is not experienced in a particular field. Students of both the University of Lagos and Mountain Top University prefer to refer to any inexperienced individual as *ju*, rather than junior. The morphological process used in the formation of these words is clipping.

5 Shakabula/staff of office (UNILAG) & Rod (MTU) – male genital – What do you know about *staff of office*?

‘Shakabula’ is a local gun (mostly long) used most times in hunting. The ability of the gun to release bullets inspired its coinage to mean the male genital. The male genital is able to release both sperm and liquid wastes, sometimes even blood. Thus, its reference to mean *shakabula*. The male genital is compared to a staff and is made humorous by adding ‘-of office’. While the former is derived as a result of borrowing; the latter is derived from coinage.

A rod is regarded as a stick used to whip an individual. In a humorous way, the meaning is coined to mean a male genital that could be used to perform the same function. This slang word is derived by coining it.

- 6 Solomon – a Casanova (UNILAG) & Solomon – a wise fellow (MTU) – I no be *Solomon* oooh!

Solomon, according to the Christians' Holy Bible, is a King of Israel who has seven hundred wives and three hundred concubines. Similarly, any male individual that possesses the character of having several female sex partners is regarded as a *Solomon* by students of the University of Lagos.

In Mountain Top University, there are fewer issues of Casanovas; however, it is known to be rampant in the University of Lagos. This leads to the preference of regarding a wise fellow as *Solomon* in Mountain Top University; because of the distinguished wisdom he possesses in the Holy Bible. The morphological process used in the creation of these words is antonomasia.

1.1.2 Slang Terms Used for Female

- 1 Chima (UNILAG) & Babe (MTU) – a beautiful lady – Obiora sister na sweet *chima*.

There is quite an erroneous belief that the Igbo tribe has more beautiful ladies than any other language in Nigeria. This belief is responsible for the conception of the slang word *chima*. Chima is an Igbo name which refers to "God knows". The meaning of the name is not the reason for the slang term, but the fact that it is an Igbo name.

The word 'babe' is used in literature in Luke 2 verse 12 in the *King James Version* of the Christians' Holy Bible. Babe refers to a baby. Babies are known to be beautiful, young and innocent. In a similar vein, a beautiful lady is referred to as a *babe*. The morphological process used for the formation of these slang words is coinage.

- 2 HOD (UNILAG) & Headmistress (MTU) – a lady that is frequently involved in sex scandals – That girl still pure small; she never turn *headmistress*.

HOD is the initial of the Head of Department. The Head of any Department is the overall leader of that department. Similarly, the slang word for the boss of sex making is created and used by students of the University of Lagos. This slang word is coined.

On the other hand, in Mountain Top University, in an attempt to be creatively different, the slang word *headmaster* is given to the person who tops in having records of sex scandals. A headmaster is the leader of a nursery or/and primary school. This word is formed with the use of coinage.

- 3 Juve (UNILAG) & Ju Girl (a naive girl) – No be *ju girl* you be na.

Juve is the clipped form of ‘juvenile’. A juvenile is someone who is childish and young. However, in this case, being juvenile does relate with the age of the person in question, but the measurement of the person’s experience.

On the other hand, ‘Ju’ is a clipped form of ‘junior’. A junior girl is a girl who is lower in experience, especially someone who is not experienced in a particular field. Students of both the University of Lagos and Mountain Top University prefer to refer to any inexperienced individual as *ju*, rather than junior. The morphological process used in the formation of these words is clipping.

- 4 Woman Palava (UNILAG) & MP (MTU) – Menstruation – Na *woman palava* cause am. Menstruation is done by ladies. Sometimes, it comes with pain. Thus, its slang name *woman palava*. In other words, it is sometimes a problem for them. This word is used by students of the University of Lagos. Coinage is the morphological process used in the creation of this word.

On the other hand, *MP* is a slang word derived by abbreviating ‘monthly period’. Students of Mountain Top University use this word. The word is formed by the use of initialism.

1.2 Slang Terms Used for Academics

- 1 Area of Confusion (UNILAG) & Area of Concentration (MTU) – AOC – The guy dan give *AOC*.

Nigerian universities are usually known to be institutions with some cunning lecturers. This deception extends to their modes of ‘assisting’ students with school work. On many occasions, is either that the areas noted for concentration are very confusing topics or the lecturers deliberately gave wrong topics on which concentration would be made.

On the other hand, although such activities may occur in Mountain Top University, the slang word still means *Area of Concentration*. The slang expression for the students of both institutions is coinage and initialism.

- 2 Efiwe (UNILAG) & Jacques Derrida (MTU) – a bookworm – Awon *efiwe*, una dey try gan ooh!

The Yoruba meaning of ‘efiwe’ is ‘someone who is extremely knowledgeable in a book’. This word is converted to mean ‘someone who loves and reads books always’. The morphological process used here is borrowing. In other words, the environment has influenced the use of this slang expression.

On the other hand, *Jacques Derrida* is a slang term used by students of Mountain Top University to refer to a bookworm. The word is not used because of the owner of the name, but its pronunciation. *Jack* is a slang word which refers to the act of reading. This word is pronounced in similar way with ‘Jacques’. *Derrida* is pronounced in the same way as ‘the reader’. This exemplifies the creativity exerted on the formation of slang expressions. Coinage is the morphological process used in its creation.

3 Crack (UNILAG) & Jack (MTU) – to read – He dey *crack* for library.

Some people consider reading as the act that involves cracking the head. This leads to the formation of this slang word. The word is morphologically formed with the use of coinage. Reading may be easy for some people, but not for all. Many students, including those in Mountain Top University, consider the act of reading as a tiresome and tedious process. Reading is therefore compared to the act of carrying a heavy weight. This leads to the creation of *jack*. The morphological process involved in the formation of this word is coinage.

1.3 Slang Terms Used in Religious Context

1 Born wuruwuru (UNILAG) & Pastor coded (MTU) – A person who pretends to be a Christian – Ore na *Pastor Coded* na?

‘Born’ in this context, refers to being “born again”, a biblical phrase that signifies that one is righteous, truly repentant and the believe in Jesus Christ. However, its onomatopoeic and ironic collocation ‘wuruwuru’ signifies the state of being deceitful. In other words, a person called by this name is a hypocrite who deceitfully practices righteousness. He or she behaves holy outside and unholy inside.

A Pastor is a spiritual leader and on the other hand, anything coded is secret to the public. Therefore, such a person is a spiritual leader with some worldly secrets he or she would not want the public to know. These words are morphologically formed by coinage.

2 Manifesto (UNILAG) & Temple run (MTU) – a person that manifests – You go be *temple run*.

“If the act is called manifesting, then the owner should be called a *manifesto*” – this is the belief of students of the University of Lagos according to some interviewed students. Affixation is the morphological process used in the formation of this word.

In Mountain Top University, however, students are used to play the “Temple Run” game and it involves a person running continuously. Also, the word ‘temple’ signifies the church. Hence, the act of running in the church. This word is coined.

- 3 Pope John Paul (UNILAG) & Abiala’s Style (MTU) – a very corporate dress – So we must wear *Abiala’s style* today?

The Pope is the highest ranked individual in the Catholic religion. They wear a very large garment that looks like a gown. This garment is known to be a very religious dress. It is now used to mean a very religious or corporate dress in the University of Lagos. Morphological process used in the formation of this word is antonomasia.

In Mountain Top University, on the other hand, Dr. Abiala Moses is the acting Dean of Students’ Affairs who is stern at ensuring students adhere to the rules of corporate dress codes. Similarly, he wears very big trousers with very corporate shirts with a tie all day long. His sense of fashion has influence the use of this slang word. This slang expression is coined.

1.4 Slang Terms Used to Express Relationship

- 1 *Maye* (UNILAG) & *Alaye* (MTU) – a person – *Maye*, no dey look me.

Alaye is the previous slang term used to refer to a person before the creation of *maye*. While the slang term of the students of the University of Lagos evolved, that of the students of Mountain Top University did not. The slang word is coined.

The Yoruba language interprets ‘*alaye*’ to be a person. Similarly, students of Mountain Top University borrow the word to have the same meaning. This slang word is borrowed.

- 2 *OG* (UNILAG) & *Gee* (MTU) – a friend – *OG*, what’s up?

OG is the initial of ‘Original Gangster’. An Original Gangster is a slang term for a close friend. This term is being abbreviated to form its current term. The word is formed with the use of initialism.

Gangster is also used among students of Mountain Top University to refer to a friend. Thus, shortening the word to form *gee*. The morphological process used in the formation of this word is shortening.

1.6 Slang Terms Related to Economic Status

- 1 *Aza* (UNILAG) & *Bar* (MTU) – money – Awfa the *aza* na?

In 2018, the Nigerian musician, Davido, created the slang word *aza* to mean money in one of his hyped music videos and since then, it has been frequently used among students of the University of Lagos to mean money. This slang word is formed morphologically with the use of coinage.

Bar is usually the unit of pressure. In similar veins, it is used to refer to money among students of Mountain Top University. Money can also serve as a pressure for the Nigerian youths. *Bar* is coined.

- 2 Screp (UNILAG) & Smello (MTU) – an unpopular and boring student – This girl na *skrep*. *Screp* is originated from scrap, which is referred as junk or a discarded card. Similarly, an unpopular student is not too important according to students of the University of Lagos. In order to reduce the tragedy of referring to someone as a scrap, the word is modified to *screp*. Something that smells is something that normal people would run away from or rather not move with. In a similar vein, students of Mountain Top University refer to unpopular and boring students as a *smello*. The formation process for this slang word is coinage.
- 3 Zero Level (UNILAG) & Brooklyn (MTU) – a person who is not quite buoyant – Omo, guys don dey *zero level*.

A situation described as *zero level* refers to a state of being without money. Zero means nothing therefore, being on the *zero level* is being without money.

Brooklyn is a city located in New York City in the United States of America. The state of being broke refers to condition of being without money. The sound of /bruk/ in Brooklyn is used in place of /bræk/. Thus, the formation of the slang word. Coinage is the morphological process used in the creation of both slang words.

1.8 Slang Terms Used During Social Activities

- 1 Bash (UNILAG) & Hit (MTU) – to insult – Banjo, why are they just *hitting* you nah? Bashing involves hitting something. In other words, students of the University of Lagos refer to insult as not just a slap on the face, but a hit.
Hit, among students of Mountain Top University, refer to an insult; in similarity with the meaning conceived by the students of the University of Lagos. These slang words are morphologically formed by coinage.
- 2 Bogede (UNILAG) & Blast (MTU) – to excrete – Who dey *bogede* for inside?

‘Bogede’ in its real sense in the Yoruba language, refers to the act of collecting banana. However, in this case, it means releasing banana or what looks like banana. Faeces sometimes have the shape of a banana. Thus, the formation of the slang word.

Blast refers to an explosion. In similar vein, to excrete is to make bowels explode out of the body system. The slang words are coined.

- 3** Bogede (UNILAG) & Collect (MTU) – to have sex – Omo, Taiye dey *bogede* for FSS.

As said previously, ‘Bogede’ in its real sense in the Yoruba language, refers to the act of collecting banana. In the University of Lagos, the male genital is called a banana; because it has the shape of a banana. Anyone who receives it in any form is said to have collected. It is for this reason the slang word is formed. The formation of the word can be traced to borrowing.

The act of collecting involves receiving something by any form. Hence, the slang word is formed for this reason. Coinage is the morphological process used to form this slang word.

- 4** Chop chocolate/Puff (UNILAG) & kush (MTU) – to smoke – Gee, you *chop chocolate*?

Some intoxicating inhalants are known to contain chocolate as one of its ingredients. One of its ingredients is used to refer to the entire inhalant for the sake of coding it. Puff refers to an inhalation followed by an exhalation, especially when smoking. However, students of the University of Lagos refer to the act of smoking as *puffing* itself. These slang terms were innovated through coinage.

Although *kush* refers to Marijuana in some parts of the world, students of Mountain Top University use the art of over-generalisation and make it refer to the act of smoking. Coinage is the morphological process used in the formation of this word.

- 5** Dry bone (UNILAG) & SC/Akpororo/akpayanleri (MTU) – a boring comedian.

A *dry bone* leaves no flesh nor blood. So does a comedian leave no laughter on the faces of the audience, except his own. The morphological process used here is coinage.

On the other hand, an *SC* is a selfish comedian who is greedy with the laughter of a joke. When the comedian laughs alone, it shows the comedian does not care about the laughter of others. *Akpororo* is a funny comedian, but a boring comedian is called this name; because he or she may aspire to be like a comedian. *Akpayanlerin* is the Yoruba term for a comedian. Initialism, coinage and borrowing are the morphological process used respectively.

- 6** Gbe body (UNILAG) & jakpa (MTU) – to run – Omo, *gbe body*!

The Yoruba language recognises ‘gbe’ as ‘carry’. Similarly, when a person runs, he or she carries his or her body. This slang word is a product of its environment.

‘Jakpa’ is a Yoruba word that refers to ‘get out’. Unsurprisingly, it is used in Mountain Top University to refer to the act of leaving a place or to run. The environment has influenced the use of slang in these institutions. The morphological process used is borrowing.

1.7 Slang Terms Used in Politics on Campus

- 1 Elders Forum (UNILAG) & INEC (MTU) – a group of trustworthy students that designs how, when and where an election would take place – Fisayo is in *INEC*.

An election in Nigeria believed to be accompanied with rigging. One significant importance of this group is to ensure free and fair elections on campus. Hence, their mannerism must explicate maturity and wisdom. Maturity and wisdom are associated with elders. Thus, the formation of the name.

Students of Mountain Top University rather call this group of people *INEC*. Although the conventional full meaning may not apply to them; the generic meaning of the word applies to the group on campus. Thus, the creation of the word. These slang words are coined.

- 2 Inner Caucus (UNILAG) & SRC (MTU) – a group of students believed to exercise power – Shey na *SRC* you be?

A caucus refers to a group of people from a political party. The addition of ‘inner’ reflects the intensification of the meaning. In other words, the caucus is powerful, but the inner caucus is more powerful. This word is coined.

SRC is an initialism of Students’ Representative Council in Mountain Top University. Members of this council are the students with the highest office on campus. Therefore, they are believed to have more power than other students. Any student seen to be exercising much power on campus is known as an *SRC*. Initialism is the morphological process used in the formation of this word.

1.14 Other Slang Terms Used on both Campuses

- 1 Baba Blue (UNILAG) & Safety (MTU) – a security officer – Omo, e be like say *safety* dey call you oooh!

Blue is the colour of the uniform of the security officers of the University of Lagos. *Baba* is the generic slang word for a male individual. However, in this context, the slang word is used to refer to ‘everyone’ as a generic word. Thus, the slang term.

Safety, on the other hand, is the slang word used by students of Mountain Top University. The slang word is derived from the name of the first security group in the institution – Safety Signature. ‘Signature’ is therefore eliminated in order to reduce the stress needed in the production of the name. The morphological process used to produce these words is coinage.

- 2 Bala (UNILAG) & Bang (MTU) – to have sex – Omo, I don *bala* that chick finally.

Etymologically, this slang term *bala* is traced to the Hausa language of Nigeria, which refers to a cane used to flog an individual ‘bulala’. Some parts of Northern Nigeria also refer the penis as an instrument used in flogging the female during sex. Thus, the students of the University of Lagos coined the word to mean the act of having sex. Coinage is the morphological process used in the formation of this word.

Students of Mountain Top University rather use *bang* to express the act of having sex. When a door is hit harshly, it is called a bang. In a similar way, when the bed is hit harshly, it is called *bang*. When sexual intercourse is made, the bed is being banged. Thus, the sexual intercourse is called *bang*. The morphological process involved is onomatopoeia.

- 3 Clap Yansh (UNILAG) & Drop (MTU) – to fart – Person don *drop* again.

When a person claps his or her hands, a sound will be made. On similar note, when a person farts, a sound will be made. Thus, the creation of the slang word.

When a person drops, he or she lets go of something. Similarly, when a person farts, he or she lets go of bodily waste. These slang words are coined.

- 4 Grej (UNILAG) & Chaw (MTU) – to eat – Abeg, I wan *gregg*.

The origin of the slang word *gregg* is from the Judge at the “Mater Chef Live” programme, Gregg Wallace. Gregg is known for his vast knowledge on food and this encouraged the coinage of *gregg* to mean ‘to eat’. The addition of ‘j’ at the end of the word signifies the fact that his name was misspelt and mispronounced.

On the other hand, *chaw* was the previous slang to *grej* which means ‘to eat’; however, some students of the University of Lagos came up with the new word. Unlike the students of the University of Lagos; students of Mountain Top University maintain the former slang word *chaw*. These slang words are coined.

- 5 N.F.O (UNILAG) & Waste (MTU) – a person considered useless – Ode! You’re as good as *N.F.A.*

Anyone referred as an *N.F.O* is someone that has little or no concern for his or her academics or entrepreneurship. Such students are lackadaisical about attending classes, reading books or practising a beneficial act. Many of them are always involved in doing illegal or condescending acts. The morphological process used here is called initialism.

On the other hand, students of Mountain Top University refer to anyone who has no serious attitude as a *waste*. The belief among the students and some members of staff in this institution is that if a person has lost his or her worth or use, the person becomes a waste to the society or anyone around such personality. The morphological process used in the formation of this slang word is coinage.

- 6 Pipe low (UNILAG) & low key (MTU) – a state of making oneself unrecognised even when such person deserve to be recognised – My gee just dey *pipe low*.

Pipe refers to a high-pitched sound. In other words, even if a person deserves to be of a high significance, he or she chooses to be broken.

Slang is temporal and fast-changing. The previous word to describe a state of making oneself unrecognised even if you are popular is known as being on a low key. However, rather than students of Mountain Top University to change such expression, they maintain it. On the other hand, students of the University of Lagos changed it to *pipe low*. Both slang expressions are regarded as being created through coinage.

- 7 Saw Dust (UNILAG) & Garium Sulphate (MTU) – Garri (cassava flakes) – Na who get *saw dust* for here?

Saw dust is a waste product from wood. It looks identical to cassava flakes. Thus, the new meaning attached to it by students of the University of Lagos.

The original word is ‘Barium Sulphate’, a chemical compound’. The inclusion of ‘g-’ at the beginning of the word stand for ‘garri’. *Garium sulphate* is used to mean ‘garri’ in order to create humour and add intellectuality to creativity.

- 8 Skin (UNILAG) & Boko Haram (MTU) – tight trousers – If we see you with *boko Haram*, we won’t deliberate to throw you out.

A tight pair of trousers is, of course, very firm and nearly sealed to the skin. In similar vein, it is rather called *skin* in the University of Lagos.

On the other hand, some students and members of staff of Mountain Top University have undergone several experiences and this has affected their beliefs. One of their beliefs is that the Boko Haram terrorists and stanchd Muslims wear trousers that are tight, especially at the tail of the trousers. These terms are coined.

4.3 What functions do slang perform among undergraduates of the University of Lagos and Mountain Top University?

1. Slang eases the stress of using difficult words.
2. Slang eases the flow of communication.
3. It aids communication with coded signs.
4. It softens tragedy.
5. It functions as a very interesting medium of communication.
6. It encourages socialisation or social bonding.
7. It functions as a humorous style of communicating.
8. It eases quick understanding.
9. It shortens long expressions.
10. Encourages informal communication among peers.
11. It increases a person's confidence of communicating freely.
12. Slang can be used to identify one's members.
13. It is a major medium of communication your feelings.
14. It fosters uniqueness.
15. It promotes cordial relationships.

4.4 What are the positive effects associated with the use of slang among undergraduates of the University of Lagos and Mountain Top University?

- 1 The use of slang fosters easy access to words.
- 2 It encourages the sense of belonging to a particular group.
- 3 The use of slang aids the spread of humour.
- 4 It reduces the duration for communication.
- 5 It eases understanding.
- 6 It nurtures smooth interaction.
- 7 It ensures coded communication.

- 8 It binds social relationships.
- 9 The use of slang shows your knowledge of happenings.
- 10 It is stress reliever from the encumbrance of rules.
- 11 It strengthens mutual understanding.
- 12 Ideas and pieces of information are transmitted effectively.
- 13 It enhances the social life of people.

4.5 What are the negative effects associated with the use of slang among undergraduates of Mountain Top University and the University of Lagos?

- 1 It can be used to deceive a non-member of a group.
- 2 It encourages the use of vulgar or toxic language.
- 3 It encourages coded language.
- 4 Slang users may begin to neglect their standard English language.
- 5 Unconscious code mixing of Standard English with slang terms.
- 6 It creates humour in inappropriate situations.
- 7 It creates discrimination and segregation.
- 8 Slang is sometimes ambiguous and can lead to misunderstanding.
- 9 Slang users are wrongly taken to be cultists or thieves.
- 10 It may impair one's reputation in a formal gathering.
- 11 It gives room for disrespect.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of Findings

Nigerian universities' students, whether public or private, use slang as an indispensable medium of communication. Slang is an informal expression used by individuals of a particular group or society in order to establish understanding, secrecy (sometimes) and social bonding. Various activities provoke the evolution of slang expressions. A new activity and/or person can invent new slang expressions. It is observed that not even only youths use slang, but adult. They use it mostly for the sake of creating fun and humour. Slang explores the unmeasurable creativity of students, even in secondary institutions.

One significant way its creative inventions and modifications can be studied is in the aspect of dynamism. Some slang terms, according to this research, differs both in terms of words and meaning. An example is while *inner caucus* is referred to a powerful group of students by the students of the University of Lagos; *SRC* is the term used among students of Mountain Top University to refer to the same thing. Another example is while *gel* in the University of Lagos means to be a part of cultism; *gel* in Mountain Top University is used to express a togetherness. Most interviewed students agree that the Nigerian Pidgin English is the best form of language used in collaboration with the use of slang. It is observed that male students use more slang than their female counterparts. Slang words are processed morphologically. Examples are: *player* (coinage), *bae* (acronym), *gba* (borrowing), *SRC* (initialism), *Pope John Paul* (antonomasia), *born wuruwuru* (reduplication), *bang* (onomatopoeia), *brotherly* (conversion), *baba blue* (compounding), *aristo* (clipping), *aristress* (blending) and many more. Slang words can be ambiguous. An example is the slang word *bogede* which means to either excrete or to have sex.

During the course of the research, the following were discovered by the researcher:

1. This study illustrates that the commonest morphological process that makes up slang words is coinage.
2. This research shows that there are differences and similarities in the use of slang in different tertiary institution.
3. This work has clearly shown the types of slang students have and use; those used to refer to persons – male and female, academic-related activities, social interactions, politics, relationship terms, religion, economic status, age and places.

4. Another finding this study has produced is that students use slang as an expression of their sexuality. An example is the slang terms *aristo* (male) and *aristress* (female).
5. This research explains that the influence of environment in the use of slang cannot be negotiated. For instance, in the Ahmadu Bello University, *koboko* is a Hausa word for cane. However, it is used as a slang word to mean ‘the male genital’.
6. The study has shown that the use of slang sometimes involves code-mixing and code-switching. Example is “Kemi is my *eyan mi*”, *Akpayanlerin*, maybe you forgot to say the laughable part of the joke.
7. This study expresses that the role of the Nigerian Pidgin English in the use of slang cannot be over-emphasised. It is said to add style and beauty to slang use. An example is “Chris is very *mad* in Chemistry” compared to “Chris *mad* gan for Chemistry”. The use of Nigerian Pidgin English also serves as a medium of accommodating non-fluent English speakers.
8. The research conducted points out that the use of slang reflects dynamism, environmental consciousness, creativity and humour.
9. The study shows that slang is a field that has words, phrases or expressions envisaged as a form of language that suits the activities run and beliefs conceived by its users and yet, it is such that can only be comprehended by its users.
10. This essay illustrates the fact that slang is used by those in a group who share similar ideas, beliefs and attitudes as a way of distinguishing themselves from others. The fact there are differences between the use of slang among students of the University of Lagos and Mountain Top University is an example.
11. This study shows that slang words are basically content words. They only serve as either nouns (*agbalagba*), verb (*x*), adverb (*sponsly*) and adjective (*kpanshed*).
12. According to this research, verb slang words even undergo several suffixes. An example is *japka – jakpaing* and *jakpaed*, *gregg – greggs*, *gregging* and *grogged*.
13. This study illustrates that there are more similarities in the use of slang between public and private universities than differences.
14. This research asserts that slang words can be ambiguous. An example is the slang word *Solomon*, which means a wise person and could also mean a Casanova.
15. According to this project, religion serves as a potent tool that determines the use of slang in an environment for instance, in Mountain Top University, the slang word *mad oooh*

is used to express something extraordinary. However, some religious sect refuse to use it; because it is the Standard English word for ‘insanity’. They rather use the slang *amazing oooh*. *Mad* is simply an acronym of “made a difference”; ‘oooh’ is to make it informal.

16. The study shows slang terms have their lexifier(s). This means that every slang term may be traced to a particular language, which is known as its lexifier. Every slang is culturally governed; therefore, the language associated with that culture may be known as the lexifier. In Nigeria, for example, most of the slang terms used schools are associated with the major Nigerian languages: Hausa, Igbo and Yoruba, including English (Adedun, 2008). This language, depending on the slang term and the environment, is the lexifier. The lexifier performs the function of supplying a particular group with slang terms. For example, the slang ‘aristo’ used in the University of Lagos by undergraduates is clipped from the English word ‘aristocrat’. In this case, English is the lexifier. However, the slang *agbalagba* also used by the undergraduates of the University of Lagos is derived from the Yoruba language which means ‘elder’. Yoruba is therefore the lexifier in this case.

5.2 Conclusion

This project has successfully analysed the use of slang among undergraduates of the University of Lagos and Mountain Top University. Although there are many reactions and criticisms on slang by many linguistic scholars; it is impossible to fail to attest to the fact that slang functions as the grease that lubricates people’s communication with peers. Slang is a reflection of the union of different languages and religions in a nation. In other words, its use is a medium of promoting inter-tribal and inter-religious communication. Little wonder the slang word *bala* exists in the University of Lagos (a Yoruba-dominated area), whereas it has a Hausa origin. The magnitude of the essence of slang is apparent in the fact that a person with a near-perfect understanding of Standard English can interact with a person of very little understanding of English through the use of Nigerian Pidgin English incorporation with slang. On the other hand, slang exposes its thin thorn in the fact that it can be used to deceive a non-user. Slang is, however, excellent in spicing up conversations. At the sociolinguistic level, one interesting feature of slang is that it does not place itself for use by people according to their social class; in other words, the higher, middle and lower class members use slang, but it may be in their own different and unique way. Universities

across Nigeria have their differences and similarities in their use of slang and this study has helped to solve the problem of students being detached from the flow of informal communication on campus, using the University of Lagos and Mountain Top University as case studies.

5.3 Recommendations

- 1.** More slang reference resources should be published. This will enhance popularity of the slang expressions, encourage creative communication between peers and increase financial status for the institution, people or person.
- 2.** More researches on slang should be encouraged; it is a significant aspect of sociolinguistics.
- 3.** Slang should be avoided in formal areas by imposing punishments on anyone who uses it in such setting.
- 4.** The use of taboo words should be counted as an illegal act in Nigerian tertiary institutions.

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APPENDIX

Below is the questionnaire used by the researcher to derive data from respondents for the development of this study.

Contrastive Analysis of the Use of Slang among Undergraduates of the University of Lagos and Mountain Top University

This questionnaire is designed to examine the use of slang among undergraduates of the **University of Lagos and Mountain Top University**. Respondents are expected to give an objective and accurate answer to each question asked by the researcher. The respondents include students of 100-500 level.

SECTION A: PERSONAL INFORMATION

Age: _____

Gender: _____

Course of Study: _____

Level: _____

Email address: _____

Institution: _____

SECTION B: SLANG USAGE (Kindly circle the correct option)

1. My use of slang is

- A. Very Low
- B. Low
- C. High
- D. Very High

2. The best slang expression goes with Pidgin English.

- A. Strongly Disagree
- B. Disagree
- C. Agree
- D. Strongly Agree

3. The use of slang in my institution is

- A. Very Low
- B. Low
- C. High
- D. Very High

SECTION C: FILL IN THE GAPS (Kindly answer the following questions)

4. Can you list 2 functions of that you think slang performs in this institution?

- A. _____

- B. _____

5. Can you list 2 **positive effects** that you think are associated with the use of slang in this institution?

- A. _____

- B. _____

6. Can you list 2 **negative effects** that you think are associated with the use of slang in this institution?

- A. _____

- B. _____

7. Kindly provide between 2 and 5 slang expressions (with their meaning(s)) used in your institution.

- A. _____

- B. _____

- C. _____

- D. _____

- E. _____

SECTION D: PLEASE RATE YOUR LEVEL OF AGREEMENT WITH THE FOLLOWING STATEMENTS BY TICKING THE APPROPRIATE BOXES.

S/N	STATEMENT	EXCELLENT	GOOD	FAIR	NEVER
8.	Pidgin is the best form of language for the use of slang.				
9.	New activities and people create new slang expressions.				
10.	Slang is used only by students, not staff.				
11.	Girls use more slang than boys.				
12.	I understand the slang expressions used in this school.				

(I appreciate your effort in filling this questionnaire. Thank you!)

This is a continuation of Internet Slang (page 25) in the literature review; a pictorial representation of internet images that serve as slang expressions.

	:)	Smile		o:-)	Angel
	:(	Sad		:-b	Nerd
	:)	Wink		=,	Talk to the Hand
	:D	Big Grin		i-)	Sleepy
	:D	Batting Eyelashes		8-|	Rolling Eyes
	>D<	Hugs		l-)	Loser
	:-/	Confused		:-d:	Sick
	:x	Love		:-\$	Don't Tell
	:")	Blushing		[:(	Hmmumph
	:p	Tongue		:o)	Clown
	:-*	Kiss		8-)	Silly
	=((	Broken Heart		<:-p	Party
	:-o	Surprise		(|	Yawn
	x(	Angry		=P~	Drooling
	>	Smug		:-?	Thinking
	b-)	Cool		#-o	D'oh!
	:-s	Worried		=D>	Applause
	#:-s	Whew!		:-ss	Nail Biting
	>:-)	Devil		@-)	Hypnotized
	((	Crying		^o	Liar
	:))	Laughing		:-w	Waiting
	:|	Straight Face		:-<	Sigh
	/)	Raised Eyebrow		>:p	Phibbt!
	=))	Rolling on the Floor Laughing		<:.)	Cowboy

136 Popular Whatsapp Smileys



Other slang expressions used in both the University of Lagos and Mountain Top University are:

1. Bam (good)
2. Blow blow (condom)
3. Chop life (to enjoy)
4. Curry (weed)
5. Dead (to be unimportant or boring)
6. Lere (Surulere)
7. Odumodu (the male genital)
8. Pipe/Spike (to have sex)
9. Schushi (to have mental problems)
10. Shift (to steal)
11. Soft or to be on fleek (to be nicely dressed)
12. Stories that touch (excuses)
13. Turning on e own (to act strangely, or extra-ordinarily).