

## Analysis of the Growing Influence of the Nigerian English in Language Development

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### Abstract

*Research on the concept of Nigerian English (NE) shows some scholars to be prescriptive, seeing it as a phenomenon that is full of errors, while others described it as a variant of the English Language. The latter school of thought has been somewhat rewarded by the addition of NE words into the Oxford English Dictionary (OED), authenticating their argument. Therefore, this study tows the path of the descriptive school of thought by appreciating the socio-cultural and historical uniqueness of the NE words. Giles and Ogay's (2007) Communication Accommodation Theory (CAT) served as the theoretical framework for the work. A total of two hundred and forty-four words constituted the data for this study, twenty-nine of these words are the Nigerian English words that were adopted into the Oxford English Dictionary in January, 2020. The remaining two hundred and fifteen words were culled from Blench and Dendo's (2005) compilation of Nigerian English words. Many of these words were found to be those that are commonly used among Nigerians and in fictional works by Nigerian authors, thus giving some level of authenticity to the words used in this work. The words were grouped into five sections and labelled based on their unique linguistic, semantic and socio-cultural peculiarities as relating to the Nigerian nation. These words were then subjected to theoretical analysis. Finding in the work showed that native words in NE are now used in standard British English. Such words include Okada, Danfo, Tokunbo etc. which today give legitimacy to the existence of the NE. Further finding showed that there is an intense impression of culture and history in the way words are used in NE. The paper concluded that continuous use of the NE and its widespread will go a long way to promote the Nigerian culture. The study recommended that stakeholders in the relevant areas of fiction writing, movies and music entertainment should consciously engage the language resources that are peculiar to Nigeria in order to bring them to the attention of the world.*

**Key Words:** Nigerian English, Words, Communication Accommodation Theory, National Development, Oxford English Dictionary

### Introduction

One of the many features of a language is that it has the ability to evolve and change, even without a conscious attempt at engineering it by its speakers; this general characteristic shows that language is dynamic and organic. There is no exception to the languages that can exhibit these features; however, English is one

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very popular language that has demonstrated these features as can be seen in its movement around the world, undergoing lots of transformation while at it. English holds at least one important status in the different countries of the world – mother tongue and/or first language, second language, official language or official foreign language (Crystal 2003), and as the language is used across these different contexts, it is continually subjected to peculiar changes in these countries. This is a concept that Bamgbose (1995) and Adebija (2004) describe as the pidginisation, nativisation, acculturation and domestication of the English language in these different contexts. This is what has birthed the World Englishes so that there are now different varieties like the American English, Canadian English, Ghanaian English, Nigerian English and the like.

Particularly, as far back as 1995, Kachru argued that a canonization of the English language in Africa was already in existence – this is a decolonised, demythologised and authentic canon of the language which he considered very central and vital to the world Englishes. Thus, the concept of Nigerian English has been acknowledged and discussions about it have been ongoing for many decades now. There are different schools of thought about the Nigerian English, while some perceive it to be full of errors, a deviation from the Standard British English (Adesanoye 1973), some others view it as a variation of the standard (Adebija 2004), so that the different peculiarities at the different levels of language are not seen as errors, but as variations which show the cultural peculiarities of Nigeria. Varieties of English in Nigeria have also been classified based on education, ethnicity, and level of mother tongue interference (Igboanusi, 2001; Bamgbose 1995; Banjo 1993).

So far, there is no doubt anymore about the existence of the concept of Nigerian English, therefore, this is not what this paper seeks to establish; rather, this paper seeks to argue that the existence of Nigerian English can be explored to execute and foster national development in Nigeria. This argument is substantiated by the widespread impact of the American English on the world today, an impact that began to sprout during America's nineteenth century industrial revolution (Crystal 2003), so that today, American English is present for use in computers, is even more widely spoken in the world of television entertainment and is fast taking over in general usage among world speakers (Fares 2019). One of the inferences that can be drawn from this situation is that with conquest comes language establishment as clearly stated also by Crystal (2003).

Therefore, while Nigeria has already begun to make impact in the area of movie and music entertainment in different regions of Africa and beyond, it is pertinent that Nigeria's variety of English be established and standardized so that it can be ready for international comprehension, acceptance and even usage. This potential development portends a lot of advantages for different sectors in the country. The glocalised nature of this variety of language portrays a national identity for Nigeria and Nigerians, and the domesticated version of this English language can be given the status of national language as well as official language of instruction in schools, as against what exists in the National Policy on Education (2013).

In this national document, one of the three major languages spoken in a particular region is supposed to be the language of instruction at the primary level of education. This decision has the potential to solve any tribalistic conflict that may arise from giving the status of national language to any of the Nigerian languages. This would be a relatively safe decision because many people still essentially see the English language as a foreign language; this perspective could be explored to give the advantage of neutrality in the adoption of the domesticated form of English in Nigeria.

In line with this vision, there are already existing studies which have examined the Nigerianness in the use of the English language in literary texts and other communication platforms. These studies have been done from the angle of pragmatics, sociolinguistics, syntax and even phonology (Aremu 2015; Okhuosi 2018). While these studies have carried out an investigation of Nigerianisms and Nigerian English from their use on these platforms, this study takes it further by investigating the recently officially adopted words in the Standard British English, specifically the words from Nigerian origin for the purpose of exploring the sociocultural and historical motivation for the use of these texts.

### **Theoretical framework: Communication Accommodation Theory**

Giles and Ogay's (2007) Communication Accommodation Theory (CAT) has been adopted as the theoretical framework for this work because it caters for the adjustments that speakers make to the language they speak when communicating with other people to whom they are either culturally affiliated or culturally different from. The engagement of these language nuances could also be deliberate attempts to associate with other people's cultural reality or dissociate from it. This theory "provides a wide-ranging framework aimed at predicting and explaining many of the adjustments individuals make to create, maintain, or decrease social distance in interaction" (Giles and Ogay 2007: 293). It originally used to be a sociopsychological framework that focused on accents and bilingual shifts in conversations. Now however, it has been expanded to include other nuances of communication that represent people's identities.

Some of the basic principles of CAT are that:

- communication is influenced by immediate contextual features as well as the socio-historical context the interaction is situated in,
- communication is not just about an exchange of information, but an establishment of social identities
- speakers may either converge towards, or diverge away from their interlocutors' social groups – this is what is known as accommodation.

(Giles and Ogay 2007: 294)

Speakers engage in convergence and divergence for different reasons. In the case of convergence for one, the reasons vary from gaining acceptance from other speakers, to sharing in their reality, while divergence does the exact opposite – it creates a distance between the speaker and their interlocutors and establish a difference in culture, history and social context. In the case of a specific variety of English, which in this case is Nigerian English, when speakers of this variety use

the language, as against speakers of another variety, they tend to show their affiliation to each other, commonness of history, culture and social reality in the way they use their words and language generally. Thus, Communication Accommodation Theory was chosen to afford this research the opportunity to explore the historical and cultural context that the Nigerian variety of English affords its speakers.

### **Literature Review**

The concepts of Nigerian English and Nigerianisms are similar but are really not the same, and it is important to begin this review section by differentiating between both. Adesanoye (1973) describes Nigerianisms on the one hand, as Nigeria-specific features that are found in the use of the English language but which are neither globally acceptable nor grammatical. Nigerian English on the other, is what Bamgbose (1995) describes as a domesticated version of English – nativised to cater for local cultures which originally do not exist in the English language. Not all studies acknowledge these differences, in fact, there are some studies that wrongly use both terms interchangeably.

Ekpe (2011) describes Nigerian English within the concept of Schneider's (2003) Determinant Triangle, where this variety of English is shown to possess the common core, interference variety and norm-developing variety. These three features of the determinant triangle aptly describe Nigerian English because common core refers to the major language rules that originate from the mother language – British English; the interference variety refers to the influence of Nigerian indigenous languages on this common core, as well the norm-developing variety which shows how new linguistic developments and peculiarities emerge from these interferences.

Ekpe (2011) also describes Nigerian English from the perspectives of conservativeness and progressiveness which can loosely be interpreted as prescriptive and descriptive perspectives of scholars towards Nigerian English. This study portrays both sides of the story as far as the Nigerian English is concerned; however, there is very minimal engagement of data in this paper, thus presenting the information about Nigerian English like conjectures rather than empirical facts. Also, this study accords the interference variety to only influence from indigenous languages, whereas there are usually other reasons for these changes.

Otenaike, Osikomaiya and Omotayo (2012) carried out a survey of the emergent lexis among Nigerian speakers of English in the Western region of Nigeria. The study aligns with Banjo's (1971) description of the variety III speakers of Nigerian English – students and teachers in the tertiary institutions. Therefore, the sample population carries an authenticity that is necessary for gathering such words; however, the method with which the data were collected is not explicitly stated. For instance, was there a list of words given to the participants or was there a kind of elicitation of utterances? This aspect of the methodology is very unclear, thus, it is difficult to replicate for future studies. Also, the words that were tested were not put in context, so while their word classes were stated, there was still some vagueness as to how they were really used

by Nigerians. Therefore, the study has arguably presented a descriptive study of what western Nigerians speak.

Aremu (2015) explored the use of Nigerianisms in Wole Soyinka's play, *Death and the King's Horseman*, using Jacob Mey's (2001) Pragmatic Acts. This study described Nigerianisms in this play as being used when there is a need for language transfer, lexical borrowing, proverbs, symbolism and reference. This study reveals some of the common instances of Nigerianisms; it also unveils the motivation and occasions for these instances. Thus, it provides reasons for the domestication of the English language, particularly, where such Nigeria-specific concepts like proverbs are to be expressed in English. However, like many other studies as this, Aremu (2015) does not differentiate between Nigerianisms and Nigerian English. And although the study is an appreciation of this Nigerianness as far language is concerned, it does not investigate it for the purpose of international acceptance or recognition at least.

Uwen and Nta (2021) appreciates Wole Soyinka's deployment of characterisation in *The Beatification of Area Boy* as the linguistic stratification of the use of English by Nigerians. Because this study delineates the language use into Nigerian Pidgin, Incipient bilinguals, local variety and Nigerian literary variety, the titling of the paper as "Nigerian English Usage in Literature" is quite misleading because Nigerian Pidgin for instance, is quite different from Nigerian English, although English is the superstrate language of the former. Thus, this sociolinguistic study of the language used in the play only counts for an appreciation and not for the actual standardisation of Nigerian English. Because the concept and nomenclature – Nigerian English – has come to be associated with Nigeria's variety of English, just as found with American English, British English and the like, Uwen and Nta's (2021) use of Nigerian English as a mother term for Nigerian Pidgin and Nigerianisms as reflected in the incipient bilingual classification is quite injurious to the standardisation of Nigerian English.

The studies reviewed in the paragraphs above show Nigerian English is subject that is progressively undergoing research, and although there are still studies that have the concept mixed up with incorrect use of English, and there are questions about where to draw the line between Nigerianisms and Nigerian English, the adoption of some words from the Nigerian English into the Oxford English Dictionary in January, 2020 (Salazar 2020) is a clear indication that the domestication of English in Nigeria is a legitimate adventure that must be embraced to give authenticity and global recognition to Nigeria's experience as a country and as a people.

## Methodology

A total of two hundred and forty-four words constituted the data for this research, and twenty-nine of these words are the Nigerian English words that were adopted into the Oxford English Dictionary in January, 2020. The remaining two hundred and fifteen words were culled from Blench and Dendo's (2005) compilation of Nigeria English words. Many of these words were found to be those that are commonly used among Nigerians and in fictional works by Nigerian authors, thus, giving some level of authenticity to the words used in this research.

The words were grouped into five sections and labelled based on their unique linguistic, semantic and sociocultural peculiarities as relating to the Nigerian nation. These words were then subjected to theoretical analysis using Giles and Ogay's (2007) Communication Accommodation Theory.

### **Analysis**

The analysis of this research is carried out based on the linguistic and sociocultural features of the words being examined in the data. These words have been grouped into five, and the analysis is done based on these collations, using Communication Accommodation Theory to explore the sociohistorical context and relevance of the words, and the motivation for their use by Nigerians.

### **Absent Linguistic Equivalence**

Some seventy-four words have been found to fit within the label of 'Absent Linguistic Equivalence' because these are words that have been introduced into Nigerian English usage because no word or linguistic equivalent was found for the concepts in the Standard English language. Hence, most of these words are found to be actual native words in some of the indigenous languages in Nigeria, while some others refer to specific entities that are unique to Nigeria specifically. Thus, when Nigerians speak with one another, or when a non-Nigerian has to talk about these entities, these specific words are used to refer to them. Although, it is common for some linguists and language users to attempt to transliterate or translate some of these native words into English equivalents, these attempts can be said to constitute some sort of linguistic inferiority because English, like any other language, has the capacity to grow its lexicon through the concept of loaning or borrowing. And if there are already different loaned words in the English language, why then do Nigerian-originated words need to be translated or transliterated before they can be considered worthy of acceptance into the English language? Words that are considered examples within this argument are some food delicacies as *moin-moin*, *akara*, and *egusi* soup which have been translated to bean pudding, bean cake and melon soup, respectively. Whereas, there are some Italian dishes which still bear their original Italian names in English like *pizza*. Worthy of note is the fact that some of the twenty-nine words that were adopted into the Oxford English Dictionary are such native words like *Okada*, *danfo*, *buka* and *tokunbo*, thus giving legitimacy to Nigerian native words.

In addition, there is a sense of semantic uniqueness and sociocultural peculiarity that is attached to such words which still retain their local linguistic form, like *agbada*, *akamu*, *akara*, *amala*, *egusi*, *kaikai*, *ogogoro*, *moinmoin*, *kunnu*, *kulikuli*, *oyinbo*, *juju*, *iroko* and so on. When each of these words is examined semantically and in terms of what they represent in value terms in the real world, it is discovered that they are actually entities that are peculiar to different parts of Nigeria. In other words, a white person who has never been to Nigeria or read about Nigeria would never know about these things. Thus, there never could have been an English term for them in the English language. Therefore, whether in a formal or an informal context, a person is obliged to converge towards these native terms particularly, and Nigerian native languages generally, when they have to use

these words. *Agbada* is an elaborate attire that is worn by men in the Yoruba ethnic group in Nigeria – this outfit is usually worn during festivities or celebrations. Grooms and fathers wear it during weddings, wealthy men wear it every now and then, politicians often wear it too, thus, it is an attire that signifies class. Hardly would you find a non-Nigerian wear it, and if they did, it is usually an attempt at a cultural convergence towards the Yoruba culture.

Some other instances are *akamu*, *akara*, *amala*, *egusi*, *moinmoin*, *kunnu*, and *kulikuli* and these are some forms of foods that are indigenous to different parts of Nigeria. *Kaikai* and *ogogoro* are strong alcoholic drinks that are locally made in some parts of Nigeria. The process of fermenting and distilling these strong drinks are quite peculiar to Nigeria and so is the outcome, hence, the peculiar names. Anyone, Nigerian or not, who would want to refer to these drinks specifically would naturally have to converge towards the language by using the local words.

Some other words that are used to represent absent linguistic terms in English are presented in the English language, although, many of these ‘transliterated forms’ would not be found in any English dictionary, especially if they have not been officially adopted. Thus, although they really do look like English words, they are English words found within the Nigerian variety only, at least for now. And in cases where they are really found in the English dictionary, they usually mean something else. There are many of such words, and some of them are *bitterleaf*, *blood tonic*, *bottom power*, *boys’ quarters*, *buns*, *bush mango*, *Chapman*, *Chewing stick*, *co-wife*, *child dedication*, *confusionist*, *cover cloth*, *cover shoes*, *cross carpet*, *customary court* and so on. *Bitterleaf* is obviously a combination of two free root words ‘bitter’ and ‘leaf’, and therefore qualifies to be called English, although, it is only peculiar to Nigeria. *Bitterleaf* refers to a kind of edible plant whose leaves are initially bitter until crushed and washed vigorously before cooking. The knowledge and use of this word is in itself a convergence towards the Nigerian cuisine. *Blood tonic* is another of this class of words and it refers to syrup that is taken to supplement and aid the production of blood by the red blood cells in the body, while *bottom power* refers to the privileges a woman enjoys because she entices men with her femininity, thus, *bottom* here is used in reference to the buttocks. A final instance that will be treated in this section of the analysis is *bush mango* and *bush meat*, where the ‘bush’ in these open compound words are used to represent ‘wild’. Below is the exhaustive list of the words that fall within the ‘Absent Linguistic Equivalence’ class in the data.

Agbada	Co-wife	Kulikuli
Akamu	Confusionist	Kunnu
Akara	Continental	Maggi
Amala	Cover cloth	Moinmoin
Aso rock	Cover shoes	Mr Man
Ayo	Cross carpet	Naming ceremony
Bitterleaf	Customary court	Next tomorrow
Blood tonic	Dodo	Oyinbo
Bomboy	Draw (soup)	Palmwine

Bottom power	Ease oneself	Peppersoup
Boys' quarters (BQ)	Egusi	Private part
Buba	Ghana-Must-Go bag	Puff-puff
Buka	Go to hell (sickle)	Small chops
Buns	Godfather	To smell pepper
Bush mango	Iroko	At snail speed
Bush meat	Jollof rice	Sorry
Chapman	Juju	Sugar mummy
Chewing stick	K-leg	Sugar daddy
Child dedication	Kaikai	Tiger nuts
Chinchin	Ogogoro	Tokunbo
Spark	Turner	Wife/husband material
Storey building	Up-and-down	Wrapper
Swallow	Welldone	Zone
		zoning

### Hypercorrection

This group of words refers to those peculiarly Nigerian words that are achieved through an application of some kind of language rule – this rule could be semantic, morphological, phonological or could even combine two different rules. Thus, these instances of peculiar Nigerian English words seem to follow some kind of rule that is evident in authentic English words. All the instances of this class of words in the data have been provided below, and a handful of them have been purposively selected for discussion to cover the different linguistic levels and rules. Two sub-groups have been identified within the hypercorrect words in the data and these are words that contain back formation and semantic clarification. In the case of back formation, there are three words which fall within this group and these are *barb*, *mise*, and *trafficate*. They are back formation modes of barber, miser and trafficator, respectively. Barber refers to a person whose job it is to cut people's hair and beards, especially male. It is now commonplace to find a back form of 'barber', *barb*, being used as a verb to refer to the process of getting one's hair or beards cut. Thus, sentences like 'I want to go and barb my hair' are very usual in the Nigerian parlance. In the case of *mise* too, which is however not as common as *barb*, the noun *miser* is subjected to a backformation process and a new word class emerges – *mise*, a verb, which means to hoard money instead of spend it. The third instance is found in the word *trafficate*, a backformation of trafficator – a blinking light found at the front and rear areas of a car to indicate the direction in which the car is about to turn. *Trafficator* is a noun, but through the backformation process, the word is converted to a verb and is used to refer to the process through which a driver indicates, using the trafficator, where the car is going to turn towards. Considering the foregoing, there is a sense of logicity in the ways through which each of these three words were achieved and while these words have not been officially accepted yet, it seems quite laudable that these words were arrived at in the first instance, in order to serve the purposes they are being used to serve.

The next sub-group of words is the set of words that have to do with a kind of semantic clarification. There are six instances of these words, and they are listed



below, along with the standard British English counterparts for easier comprehension of how the semantic clarification occurs.

British English version	Nigerian English version
Sheet	Bedsheet
Rent	House rent
Rent	Rentage
Ice	Iceblock
Pirates	Sea pirates

There are six instances of the semantic clarification sub-group and it is conspicuous that the Nigerian versions of the words contain one more word or morpheme to give more specificity to the word as it presents itself in the British English version. In the case of 'sheet', 'bed' is added in the Nigerian English version, perhaps to show specificity and difference between sheets of paper and sheets to be spread on the bed. Thus, *bedsheet* is often used instead of just *sheet*. Also, Nigerians are constantly referring to the money they pay for occupying a place residentially as their *house rent*, differentiating it from just 'rent' as it is called in the Standard British English. This is perhaps so because rent in Nigeria can also be paid for shops, stalls, warehouses and other spaces, not just houses, hence, the need to specify which rent is being referred to. In the same vein, 'rent', having the meaning of borrowing something is also used by many Nigerians as *rentage*, so that a person who pays to borrow and use a projector and screen for some hours, says he has paid *rentage* for this equipment.

In the case of *ice* too, Standard British English accepts the use of *ice* to refer to water in its frozen and solid form, but in Nigerian English this form of water is referred to *iced block* or *ice block*, 'block' emphasizing its form to the hearers and speakers. Next in the list is *pirates* and *sea pirates* in the Standard British and Nigerian English, respectively. Pirates refer to criminals who attack merchant ships at sea and plunder them.

The full list of words that fall within the hypercorrection group below

Barb	Mineral	Senior
Barbing salon	Mise	Signboard
Bedsheet	Monthend(ing)	Torchlight
House rent	Rentage	Trafficate (from trafficator)
Iceblock	Sea pirates	Senior

### Description

In simple terms, this class of words describes what they refer to or what they are used to do. The words here bear a lot of weight on cultural convergence where Nigerian speakers are concerned. In the discussion of each of the words, these cultural nuances are made more visible, and those who speak this variety of language, acknowledge it or understand, cannot but share in the knowledge woven around the culture that is embedded in the words. For example, in the compound word *private part*, which is used to refer to a person's genitals, there is a strong,

yet subtle reference to the unwritten code about not openly talking about sexual matters, so much so that even the words that are used to refer to a person's genitals cannot be openly said, instead a more euphemistic and modest term is used – *private part*.

Another instance of a word that describes what they actually refer to is found in the dual instances of *husband* and *wife material*, and at face value, hardly will a non-Nigerian comprehend what these open compound words mean, showing more specifically, that the sociocultural context of these words have a lot of impact on their meaning. Therefore, for an outsider to understand it, such would need to get some insight into what the cultures hold about a husband or a wife. When the words *husband* or *wife material* is used, it often connotes the qualities that a man or woman must have to be a good husband or wife, respectively. Thus, when it is said that a man is *husband material*, it means that the person possesses qualities that will make him a good husband, the same definition goes for *wife material* too. Perhaps, it can be said that this combination originates from the art of buying clothing materials to sew a style at a seamstress.

Another instance is *next tomorrow* which is used to refer to the day after tomorrow. This term did not exist in the dictionary before January, 2020. It somehow puts some logicity into the description of the day after the next day without having to mention the name of the day. Another instance is *packer* which refers to a dustpan, an object that is used to pack dirt after the floor has been swept, hence its name – packer – it is used to pack dirt. *Turner* is another term that is very unique with Nigerians because it is a piece of wood that is used in the kitchen to turn such meals that are local to Nigeria like eba, tuwo, amala, starch and so on.

These meals require that the wooden structure be used to vigorously turn and mix them before they are fit to be dished and eaten with soup. Some call this *turner* spatula, but a spatula is not quite the same as a turner, besides they have different functions. Below is the complete list of the words in this category:

Packer	Private part	Turner
Short knicker	Spray (money)	Yellow (fair)
Motor park	Husband material	
Next tomorrow	Wife material	

### Linguistic extension

Some words within the Nigerian English lexicon have had their meanings extended beyond the semantic content that they bear within the Standard British English. Usually, the meanings that many Nigerians use these words to represent are lost to people who do not share a cultural context with them. For example, the noun phrase *long leg*, would appear to be a reference to the length of a person's limb, whereas, it carries more meaning than this. Within the Nigerian English lexicon, someone with *long leg* is a person who has more influence and connections than the average person so that they are able to secure opportunities and benefits that others struggle to enjoy. Also, the Arabic-originated words *Alhaji* and *Alhaja* refer to a man and a woman, respectively, who are visitors to the Holy land of Mecca. In Nigeria however, these words are used, not only for Mecca

pilgrims, but also men and women who adorn themselves in Moslem attires like hijab, head coverings, abaya and so on. In Nigeria also, the term *purewater* has come to be used to mean not just potable water, but any water that is automatically sealed in transparent nylon sachets and sold in transparent bags. Furthermore, *aunty*, *uncle*, *mummy*, *daddy*, *baba* and other kinship terms are usually extended beyond who they should denotatively represent, so that pupils call their teachers *aunty* and *uncle*, and people address other people as *daddy* or *mummy*, as long as those people are old enough to occupy these kinship roles. *Branch* is also a noun that has been extended to a verb form; it is used for when someone stops by at a place or changes a previous course of direction. Below is the list of the other examples:

Abroad	Beat	Long leg
Alhaja	Borrow	
Alhaji	Branch	Mallam
Aunty	Brother	Mate (Co-wife)
Baba	Godfather	
Back (v)		Purewater
Bath	Lean	

### Linguistic delimitation

The words in this group are those whose meanings have been streamlined to just one or two meanings through very frequent use by language speakers. For example, it is evident in the use of the word *Apollo* to refer mainly to conjunctivitis, a common eye condition caused by allergens, irritants, bacteria and viruses, whereas, *Apollo* has other meanings. This eye infection came to be called *Apollo* because the infection was first noticed during the time of the Apollo 11 moonshot. Another instance where a particular meaning of a word has overshadowed all its other meanings is in the word *attachment*. This word is overwhelmingly being used to refer to women's hair weaves which are artificially sewn into their hair to give it some length and fullness. *Purge* is also often used to refer to the frequent visits to the toilet as a result of some kind of diarrhoea, thus, you hear people make statements like "I'm purging". A foreigner would hardly comprehend this sentence, at least, not in the sense the speaker means it, because both do not share the sociocultural context to enable a convergence of any sort. However, with the background information, convergence becomes easier.

Furthermore, those days has been given the overwhelming semantic value for referring to the far and ancient past, especially when it is preceded by the preposition 'in', whereas, someone without the shared knowledge of this use would hardly have this understanding. Also, chicken change, although would probably be incomprehensible to a non-Nigerian is used to refer to a negligible sum of money. This term probably originates from visits to prominent eateries in the cities Nigeria, where customers would give up the balance of whatever it is they have bought as tip to the attendants. Lastly, cash madam is used to refer to a business-savvy trader who has become successful in her trade, as evidenced by the

cash she has got. As seen in the open compound word, the term is used only for women.

Apollo	Cash madam	Purge
Attachment	Chicken change	Those days

### **Conclusion**

This paper set out to examine some Nigerian-specific linguistic terms that are found in Nigerians' use of English because this promises to be a global platform for Nigeria, following the addition of some Nigerian English words into the Oxford English Dictionary. Therefore, this goal was executed using Giles and Ogay's (2007) Communication Accommodation Theory. Five distinct groups of words were identified from the over two hundred words that were examined and these are absent linguistic equivalence, hypercorrection, description, linguistic extension, and linguistic delimitation. There is an intense impression of culture and history in the way these words are used and the continuous and widespread of these uses promise to be a medium for the spread and promotion of the Nigerian cultures through the thriving platforms of music entertainment, movie industry, fictional literature and so on.

### **Recommendations**

- i. Stakeholders in the relevant areas of fiction writing, movie and music entertainment, should consciously engage the language resources that are peculiar to Nigeria in order to bring them to the attention of the world.
- ii. These people should see themselves as tools for globalizing the positive messages about Nigeria so that the world will see beyond the negative fog that has besmirched the reputation of Nigeria in the global sphere.
- iii. Language experts should continue to explore these language resources by doing more research on them and fine-tuning this variety of language at different levels of analysis.
- iv. The government should encourage the growth of this variety of language through relevant policies which can be formulated in collaboration with language experts.

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