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THE SEMANTICS OF SOME SLANG USED BY CLIFFORD UNIVERSITY STUDENTS

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Abstract

Slang are non-formal constructions found in every language that are used to satisfy the sociolinguistic need of its users. Clifford university is a university owned by the Seventh-day Adventist Church that is located in Owerrinta, Abia State, Nigeria. Presently, its temporary site is at Ihie, Isiala-Ngwa North, also in Abia State. A major objective of this paper is to demonstrate the semantics of some of the slang used by Clifford University students in order to show case the informal and shady meanings that slang do have. The theoretical framework used for this paper is the *Use theory of meaning*. The reason for the choice of this theory is because it maintains that the meaning of any construction is dependent upon the use to which it is put in the society.

Keywords: Clifford University, slang, semantics, sociolinguistics, students, and Use theory.

Some of the findings of this paper are: that slang project the homeostatic nature of language, that slang are colloquial and informal forms of language, that slang are formed to meet the sociolinguistic needs of a society or a group of people, and that slang can be lexical or syntactic. For further research, this paper recommends a comparative study of the slang used in different universities in order to reveal the similarities or differences in such slang.

Introduction

Language is an instrument of communication that serves the purpose of meeting several social needs of its users. According to Lyons (1968, p. 90), "Language can be regarded as homeostatic or self-regulating systems that develops or changes through time to meet the communication needs of its users". In other words, language is

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like a living thing that grows or dies due to the social factors that bias its users. Lyons, goes on to explain further that the homeostatic nature of language is regulated by two principles namely: the principle of least effort by maximizing the efficiency of the language in few words or expressions of least units/words. This principle brings the syntagmatic length of words and utterances closer to the theoretical ideal. The other principle, is the principle of maximum effort, which Lyons calls 'the desire to be understood'. This principle inhibits the shortening effect of the principle of least effort by introducing redundancy at various levels. Thus, Lyons further notes that in language, it is expected that the changing conditions of communication will tend to keep the two tendencies in balance. Also, Yul- Ifode (2001, p. 3), asserts that; "Language is any system employed in giving, receiving, or hiding information. It can be made up of sounds and calls, signals and signs, postures and gestures, including silence". This definition shows that language can be verbal, non-verbal, or written, but that in whatever form it occurs, it serves the role sending or receiving a specific information. In another dimension, Okon (2010, p. 11), notes that; "Language is the thing with which we can best imagine, create, aspire, desire, feel, and express our soul, enlarge our mental horizon and fulfill all that man is capable of". This implies that language is very indispensable to the very existence of man. In sociolinguistics, the homeostatic nature of language enables it to perform various social roles. In this paper, one is going to consider some slang used by the Clifford University students in order to project the shady meanings embedded in slang.

Conceptual Review

Slang are non-formal forms of expressions. Slang are also called cliques. Lyons (1968, p. 90), refers to slang as; "Longer or more colourful synonyms in colloquial usage that have reduced information-content". This means that slang are synonyms of formal expressions in language that tend to have covert meanings in order to meet the euphemistic desire of its users. O' Grady, Archibald, Aronoff, and Rees-Miller, (2001, p. 728), refer to slang as "… an informal nonstandard speech variety characterized by newly coined and rapidly changing vocabulary". This means that slang are casual expressions of a more formal form which change over time to meet the sociolinguistic needs of its users. Again, O'Grady et al (2001, p.541), note that; "Slang is a common register found in a number of languages as also a well-known vehicle for demarking group membership". This implies that slang is a universal linguistic phenomenon that is a device for differentiating one group from another. O'Grady et al(2001, p. 542), also note that; slang is generally considered to be a low or vulgar form of the language and it is mostly associated with younger speakers, and that the form of any particular slang will differ according to the interests of the group that employs it. O'Grady et al gives the following as examples of slang: *homeboy* 'very close

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male friend', from African American English, *mazeh* 'gorgeous guy', from Hebrew, and *happa* 'half-asian person' from Japanese. O'Grady et al also give examples of some morphological processes involved in the derivation of slang words in the English language as shown below.

SLANG	MEANING	SOURCE	PROCESS
1a. sucky	Awful	Suck	Dervation[V ADJ]
b. nazehette	gorgeous girl	Mazeh	Derivation [V ADJ]
c. gork	Nerd	geek + dork	Blending
d. cas[kæz]	all right	Casual	Clipping
e. T. F.A.	Great	Totally fucking awesome	Acronym
f. Fake-bake	tanning salon	fake + bake	Compounding

Table1. Table illustrating some morphological processes involved in the derivation of slang.

O'Grady et al (2001, p. 541), also note that in addition to the above morphological techniques of word formation, there is an ample use of semantic technique of metaphor, in which an existing lexical item is replaced by another which suggests an image similar to that associated with the item replaced. They give the following example:

Blow chunks which replaced *throw up* meaning 'vomit'.

Yul-Ifode (2001, p. 155) , notes that: "Slang was often ujusutly condemned and characteristically considered the language of a low set of disreputable chracters. It is some kind of word play used by people to achieve a kind of social identity". Thus, one can say that slang is a set of in-group expressions used by a known group of people. Yul-Ifode, goes on to mention that because slang expressions do not fall within the standard forms of language, there is if often a negative attitude attached to their use and persons who use them. In spite of all these, slang expressions have important roles that they play in the society. Akmajian, Dermers, Farmer, and Harnish, (2008, p. 303), note that; "Slang is indeed one of the most creative areas of language use, and it is often the source of a good deal of humour". This implies that slang is often used in a relaxed casual mood where people can afford to play with their language outside the context of formal operations of the language. Thus, slang is used for entertainment because of the truncated and extended content of their expressions. Akmajian et al, go on to mention some salient features of slang as listed below:

> Slang is part of casual, informal styles of language use, that has traditionally carried a negative connotation: often perceived as a low or vulgar form of language and it is deemed to be out of place in formal styles of language.

> Slang, like fashions in clothing and popular music changes quite rapidly. Slang terms can enter a language rapidly, then fall out of fashion in a matter of a few years or even months. This rate of turnover is much greater than for other areas of the vocabulary.
> Specific areas of slang are often associated with a particular social group, and hence one can speak of teenage slang, underworld (criminal) slang, the slang of drug culture, and so on. in this respect, slang is a kind of jargon, and its use serves as a mark of membership and solidarity within a social group.
> To use outdated slang, or to use current slang inappropriately, is to be hopelessly out of date and to be excluded from an in-group.

From the above examples, one can see that slang can come from any language. Holmes (2008, p. 174-5), asserts that "slang is the use of vocabulary which signals membership of a particular group-the young". This implies that slang is language form that is commonly used the youths. Holmes goes on to mention that in Newzealand, the following slang: *wicked, choice*, and *cool,* are used by young people to describe something they approve of. Earlier on in Newzealand, *bosker* and *bonzer,* were used to describe the approval of a thing. This shows that slang is ephemeral and transient, because it reflects the homeostatic nature of the human language.

Sociolinguistics is the branch of linguistics that is concerned with the interplay between language and society. Trudgil (1983, p. 32), notes that: "Sociolinguistics is that branch of linguistics which is concerned with language as a social phenomenon. It investigates the field of language and society and has close connection with the social sciences, especially social psychology, human geography and sociology". This means that sociolinguistics is a social science that is concerned with all that happens to language in a society. According to Yul-Ifode (2001, p. 22), "Sociolinguistics studies the relationship between language society. It sees language as part of culture and society". This implies that language and society are interwoven, that where one exists, the other must be there and that language is an embodiment of culture. Yul-Ifode (2001, p. 22), goes on to assert that in every society, social groups are set up according to; age, sex, religious affiliation, ethnicity, language, economics, trade, and so on. In other words, there must be a common ground on which the formation of any social group is based and these different social groups use language differently. Thus, reflecting the different social roles of language. Holmes (2008, p. 2), defines sociolinguistics as an aspect of language study that is "… concerned with the relationship between language and the context in which it is used". This means in sociolinguistics the meaning of every expression is dependent on the context of use.

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Holmes (2008, p. 1), notes too that: "Sociolinguists study the relationship between language and society. They are interested in explaining why we speak differently in different social contexts and they are concerned with identifying the social functions of language and the ways it is used to convey social meaning". Here, Holmes gives a description of what sociolinguists do with language in relation to society. Thus, language can be used as a marker of different social groups. According to Anagbogu, P.N., Mbah, (2010, p. 32), "Sociolinguistics is the study of the way language attempts to adapt itself to needs of society. A given society, could be made up of people who speak various dialects of the same language. Sociolinguistics will normally try to identify these differences, their causes and the effect of such differences in the society". This in other words means that sociolinguistics seeks to find out why people use different forms of the same language in different contexts. (2010, p. 5), Emenanjo (2015, p. 277), asserts that: "Sociolinguistics is one of the many interfaces between linguistics and other disciplines. Sociolinguistics is therefore, the study of the way human language tries to adapt itself to the needs of its society and the realities in creation, using principles and methods that are akin to those of the social behavioural sciences". In other words, sociolinguistic analyses are done in much the same way as those of the social sciences, which are most times quantitative in approach. Emenanjo (2015, p. 277), goes further to mention that sociolinguistics is concerned with: language planning, language development, language rival, and language maintenance. Emenanjo, (2015, 277) makes a distinction between sociolinguistics, sociology, and anthropology, by asserting that in sociolinguistics, language is the object of study, with linguistics as its science and methodology, while the society is its reference, while in sociology and anthropology the society is the object of study, with sociology and anthropology as its sciences and methodologies. Udoh, I. I., O., Anyanwu, and E. Osuagwu, (2019, p. 31), equally note that: "Sociolinguistics studies the relation between language and society. … It studies the pattern of speech of social groups. Social groups are set up according to age, sex, education, geographical location and so on in the society. It is also concerned with the linguistic identity of social groups, social attitudes to language, standard and non-standard forms of language, multilingualism, dialects, registers and so on". From the above definition of sociolinguistics by Udoh et al (2019, p. 31), one can see that sociolinguistics covers so many social areas of language use that are vital for the linguistic account of language functions in a society.

Lyons (1981, p. 136), notes that: "Semantics is the study of meaning". This implies that the central focus of semantics is to give interpretations to morphemic, lexical and syntactic units in language. Lyons went further to add that meanings are ideas or concepts, which can be transferred from the mind of the speaker to the mind of the hearers by embodying them, as it were, in the forms of one language or another. This,

means that for the intended meaning of a speaker to be appriopriately conveyed to the mind of a hearer, the right linguistic units must be used. According to Robins (1989, p. 19), "Meaning is an attribute not only of language but of all sign and symbol systems, and the study of meaning is called semantics which, therefore, embraces a wider range than language alone". From the above assertion by Robins, Semantics studies include not only human language but also the sign and symbol systems which may include road signs or mathematical notational symbols. Kreidler (1998, p.3) notes that: "Semantics is the systematic study of meaning and linguistics Semantics is the study of how languages organize and express meanings". This means that Semantics is a field of study that is concerned with the study of the meaning of various linguistic units, while linguistic semantics is concerned with identifying how the human language organizes linguistic units in order to be able to effect meaningful communication. O'Grady, Archibald, Aronoff and Rees-Miller (2001, p. 245), refer to Semantics as: "The study of meaning in human language". This means that Semantics is concerned with the interpretation of the content of utterances in human language. Ndimele (2007, p.1), notes that: "Semantics is an area of linguistics which studies the meaning of words and sentences in language". This implies that the study of meaning in a language could be either at the word or sentential level. Akmajian, Demers, Farmer and Harnish (2008, p. 227), define Semantics as: "The study of linguistic meaning". Thus, to them, Semantics targets at studying how expressions (linguistic units) are structured to effect meaning from a speaker to a hearer in human language. A linguistic unit could be: phonological, morphological or syntactic. Anagbogu, Mbah and Eme (2010, pp. 204-9) equally assert: "That Semantic is the study of meaning". Thus, the study of the content of a linguistic unit is the preoccupation of Semantics. Omego (2011, p. 4) asserts that: "Linguistic semantics is the scientific study of all aspects of meaning encoded in natural languages, from the meaning of individual words to the meaning of words grouped into phrases and clauses in context within the lexical and grammatical structure of specific languages". Thus, from this definition of semantics, it is a study in human language which investigates individual words, or group of words in phrases and clauses. From the above definitions, all the language scholars mentioned above seem to agree that semantics is an aspect of language study that is concerned with the analysis of the content (meaning) of linguistic units. A brief examination of the term *semantics* has been carried in this section. This is because this paper aims at examining the semantics of some slang used by Clifford University students.

Theoretical Framework

The theory employed for the analysis of data in this paper is the *Use theory.* Some of the Proponents of the Use theory are: Malinowski (1923), Wittgenstein (1953),Ullman (1962)

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Horwich (1998), and so on. The Proponents of the Use theory argue that the interpretation of an expression is best understood or given within the linguistic premise of its use or what is called *a given language –game.* This is another way is to say that the semantics of an utterance is best sought in its use and not its correspondence to some entities outside the speech arena. Under this premise, Ndimele (2007, p. 26), notes that "…the meaning of any linguistic expression_ (be it a word, a phrase, or a sentence), is determined by the context in which it is used". This implies that the determination of the meaning of an expression is dependent on the context in which it is used. Ndimele goes further to mention that, "the meaning of an expression therefore is the effect or effects that it creates in a particular context in which the expression is used". This also points to the fact that the context of the use of any linguistic is the environment that best gives it its meaning. Omego (2011, p. 70), notes that: In the Use theory, apart from studying language within its context of operation, the meaning of every utterance in a language should also be studied within its cultural setting". Thus, the meaning of every utterance can be determined by considering its context of use, the cultural background, the tribal life and customs of its users. It is therefore, under these factors that the meaning of linguistic units in any language can be fully realized. According to Eze (2016, p. 209), "The Use theory is also referred to as the contextual or operational theory of meaning". What this means, is that the meaning of every word can be determined by the way it is used in a particular place and not necessarily by the meaning of the form class to which an expression belongs but by the functional semantic role the expression plays at a particular place and time. The aim of the Use theory is to examine how and what people say due to what they mean. The Use theory maintains that the meaning of a word or an expression is determined by the context of its user. In other words, the Use theory maintains that the meaning of any utterance at all, is the use to which it is put in the society and it is function dependent. This means that expressions are not defined by the reference to what they designate or by the mental representations one might associate with them, but rather by how they are used. Thus, words are better understood in the strength of the acceptance of the environment in which they are uttered. cf. (Eze 2016, p. 212). It must be mentioned that, a major problem of the Use theory of meaning is that, it narrows the list of potential meanings of an expression to only the context of use.

Methodology

Data for this paper was collected by asking some of the Clifford University students to write down some slang used by them and the meaning associated with them. Use was also made of library texts for the review of some concepts employed in this paper. In (1.5), the data collected is presented.

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Clifford University

Clifford university is a university owned by the Seventh-day Adventist Church that is located in Owerrinta, Abia State, Nigeria. The University got its Charter from the Fedederal Government of Nigeria in 2016. The University began with just three faculties, namely: the Faculty of Humanites, Sciences and Management and social sciences with eighty-nine (89) students. Currently, it has grown to have six faculties, namely: Humanities, Science, Basic medical sciences, Law, Social and Management sciences, and Education. Presently, its temporary site is at Ihie, Isiala-Ngwa North, also in Abia State. From the internet site, Cliffordуni.edu.ng (2023, p.1), it reports that even though the institution is an academic centre owned by the Seventh-day Adventist Church, it does not discriminate on the basis of sex, race, tribe, state of origin, nationality, religious denomination or political affiliation. However, every student is expected to conform to the Seventh-day standards. In other words, the institution operates by the principle guiding all Adventist institutions in the world. Having, briefly introduced the institution where the data for this paper is collected, one will now go on to present the data collected.

Slang Used by Clifford University Students

In this sub-section, slang and their meaning as used by Clifford University students will be presented. This is presented in the table below.

S/N.	SLANG	MEANING
1.	After one	A girl with one child prior to marriage.
2.	Cassava flakes	Garri.
3.	Popsy	An informal word for father.
4.	Amebo!	A tale bearer.
5.	Shoo?	So soon?
6.	Chips	Small papers where answers are copied into the exam hall for exam malpractice.
7.	ASAP	As soon as possible.
8.	Mumsy	An informal word for mother.
9.	FFFO	Friends for food only.
10.	Demerit	punishment.
11.	Aristo	Rich married men that like young girls.
12.	Jambite	A first year undergraduate.
13.	Clifford standard	One who obeys the rules of Clifford University.
14.	Blow job	Oral sex.
15.	Ajeh	A fact about something. A word that stresses that something is real.

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S/N.	SLANG	MEANING
16.	Sheper	One who behaves Godly.
17.	Toast	To talk to a girl.
18.	Bone face	To snub somebody.
19.	You dey wine?	Are you joking with me.
20.	Fashi!	Forget/forgive/ ignore!
21.	Kolo	A crazy or mad person.
22.	Abi/shey/baa?	An exclamation that seeks for the confirmation of a statement that means: is it not so?
23.	Gist	Light informal conversation.
24.	Churchy	When one likes going to church.
25.	Mummy go	A churchy person.
26.	Color	Milk and Milo (Chocolate and milk).
27.	Form	Someone who puts on a false air around himself.
28.	Swag	A pompous manner of walking.
29.	Runs	A term used for illegal and immoral activities.
30.	Number six	To be wise/wisdom.
31.	Dub	To copy answers from someone in the exam hall.
32.	Ode	A fool.
33.	Bekee!	A refined person.
34.	Bakassi	A girl's bottom.
35.	Lepa	Slim sexy woman.
36.	Drop voice	To threaten/. intimidate someone.
37.	Free me	Leave me alone.
38.	Scope	To fool someone.
39.	Pinini	To call someone on phone.
40.	Sisi	orderly lady.
41.	Oya	Someone that is too forward.
42.	Vamooz!	Run away.
43.	Show	To make oneself available in person.
44.	Flex	To enjoy one's self.
45.	Yapa	Plenty.
46.	Sort	To pay one's dues.
47.	Poosh	Clean.
48.	Panda	Fake.
49.	Ode	Fool
50.	Yawa	Big trouble.
51.	Tear/shine/cut eye	To be wise/bold
52.	Aprococo	Gossip.
55.	No shaking!	No worries/Problem!

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S/N.	SLANG	MEANING
56.	Woz	Slap
57.	Shusha	Pipe smoking
58.	Hand job	Masturbation.
59.	Waka waka	A truant.
60.	POG	Person on ground.

Table 1: Table showing some slang used by Clifford University Students.

Analysis of Data

In this sub-section of this paper, some features that characterize slang such as: lexicalization, phrasalization, borrowing, use of acronym, semantic shift, , onomatopoeia, metaphor and so on will be illustrated using evidence from the data presented above in (1.5).

Lexicalization

Lexicalization is the conveyance of meaning through the use of simple words. Lexicalization also refers to the coinage of new lexical units in a language. (cf. Matthews 2007, p. 224).

From the data, some of slang such as: *popsy* 'An informal word for father', *gist* 'Light informal conversation', , *panda* 'fake' , *scope* 'to fool someone', *sisi* 'an orderly lady', *pinini* 'to call someone on phone, and so on are all in single word forms used to convey a message in the milieu of the use of the English language in Clifford University.

Phrasalization

Phrasalization is the syntactic or grammatical process of using more than one single grammatical unit in the expression of an idea or a proposition. In the use of slang by students of Clifford University, there are instances where some of the slang are in phrasal forms. For instance: *After one* 'A girl with one child prior to marriage', *blow job* 'oral sex', *Mummy go* 'a churchy person', *cassava flakes* 'garri' *drop voice* 'to threaten someone', and so on.

Borrowing

Borrowing is a term used for the direct introduction of words from one language to another. (cf. Ndimele 1999, p. 67, and https://www.thoughtco.com>what-...). Borrowing can also be referred as a morphological process that involves the adaptation of expressions from one language to another. Examples of this from the data collected on slang from Clifford students are: *amebo*, 'a tale bearer', and *ode* 'a fool' borrowed directly from the Yoruba language, *baa* 'isn't it', an exclamation that is seeking for the

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confirmation of a statement by a speaker from a listener, borrowed from the hausa language, *shoo*, 'so soon', an exclamation of surprise borrowed from the Urhobo language, *beeke* 'a refined person', borrowed from the Igbo language.

Use of Acronyms

An acronym is a word formed from the initial letters of two or more successive words. An acronym can also be referred to as abbreviation formed from the initial letters of words and pronounced as a word. Acronyms are always written in capital letters sometimes with a dot in between the letters forming the new word. Examples of acronyms from the data above are: *ASAP*, 'As soon as possible', *FFFO*, 'friends for food only', *POG* 'person on ground'.

Semantic shift

Semantic shift is a linguistic situation where the original meaning of a word moves to accommodate other meanings that may or may not be related in any form to the original word usage. Examples of this from the data is the use of the word: *bekee*, which originally means a white man in the Igbo language. In its context of use as a slang, its meaning has been enlarged to mean 'a refined person, a good thing, a beautiful/handsome person, the right choice and so on'. Another example from the data is: *panda*, which is the name of a pharmaceutical company in Nigeria. How it has come to be used to refer to something that is fake, is an instance of semantic shift. Also another example from the data is the use of the word: *colour* to mean chocolate and milk.

Reduplication

Reduplication is a word formation process, where all or part of a stem is repeated in another stem ,word or syllable in adjacent constructions. Examples of this from the data above are: *waka waka,* 'a truant', *aprococo* 'gossip', *sisi,* 'an orderly lady' *and pinini* 'to call someone on phone'. In *waka waka,* the reduplication is a full one, because the entire part of the stem *waka* is repeated in the next stem/word to give the expression *waka waka* 'a truant'. In the word *aprococo* 'gossip', the syllable –co, is repeated twice in the adjacent syllable, to give the sequence –coco, in the word *aprococo* 'gossip'. In *sisi,* the first syllable si-, is repeated in the second syllable to form the word *sisi* 'an oderly lady'. In the word *pinini* 'to call someone on phone', there is a reduplication of the syllable, *-ni-*, in successive syllables, to give *-nini* in the word *pinini* 'to call someone on phone'.

Interrogative

An interrogative expression is an expression that asks a question or seeks to find an answer to a situation. An interrogative expression always closes with a question mark (?),

and the next sentence that follows it, begins with a capital letter.(cf. Chidi- Onwuta, G.A., P. O. Taiwo,and U. Amaefule 2018, p. 44). Examples of interrogative slang from the data in this paper are: *You dey wine?* 'Are you joking?', *Abi/shey/baa?* 'Is it not so?', *Shoo?* 'So soon?'. These examples all go to show that in slang expressions can be formed to meet different linguistic needs.

Onomatopeia

Onomatopeia is linguistic occurrence where there is an intrinsic and direct resemblance between the sound of a word and the meaning it conveys. Words that have this feature are called ideophones or onomatopoeia. (cf. Ndimele 2007, p. 106). Examples of this from the data above are: *poosh,* 'very clean', *kolo,* 'a mad or crazy person', *vamooz,* 'to run away', *woz,* 'slap'. In *poosh,* the sounds, echo the cleaniness in a thing. In *kolo*, the sounds in it echo incoordination and confusion. In *vamooz*, the sounds in the word echo, the disappearance of a thing. In *woz*, the sounds in the word echo the sound of someone being hit on the face with hand by another person. Thus, embedded in the word are their inherent meaning.

Exclamation

Exclamations are expressions that are used to show expressions of sudden occurrence of either command, joy, sorrow, fear, anger, satisfaction and peace. Excalamations are marked by the use of the exclamation mark (!), at the end of exclamatory expressions. (cf. Emenanjo 2010, pp. 90-99,Ugorji 2020, pp. 142-158). Exclamations are also referred to as interjections or onomatopoeia that are common interjections and onomatopoeia used to refer to actions described by mood or outburst of cry. Exclamations can also be words or phrases that express desire, a command, or a strong emotion. Examples of exclamations from the data on slang above are: *fashi!,* 'forgive, forget, ignore' *bekee!* 'a refined person', *vamooz!* 'disappear'. The examples above show out bursts of one's intent or feeling.

Clipping

Clipping is a morphological process of creating new words by reduction of the original word. Clipping is also called abbreviation or reduction. (cf, Ndimele 1999, pp. 70-71). Examples of this from the data in this paper are: *Sheper*, which is the short form for *shepherdess,* a female person who feeds a flock.

Honorific

Honorifics are expressions that show respect and praise to someone. Honorifics can come in the form of titles or affixes that are attached to someone's name. (cf. Ugorji 2022, pp.

20-44). Examples of this from the data above are: bekee, 'a refined person', poosh, 'cleaniness', and sisi, 'an orderly lady'. These are all words, that show respect and honour to a person when it is used. Honorifics are thus, upgrading expressions.

Humilific

A humilific expression, is one that down plays a person. They are degrading expressions. (cf. Ugorji 2022, pp. 20-44). Examples of humilific words from the data above are: *kolo,'*a mad or crazy person', *after one,* 'a girl with one child prior to marriage', *amebo* 'a tale bearer'. To tell someone that he or she is kolo, is humiliating. To use the expression, after one, denotes that a person is morally poor. To call someone *amebo*, 'a tale bearer', is a negative referent. Thus, some slang expressions can be insulting and derogatory.

Euphemism

Euphemism is the act of using an alternate shady or covert expression in place of a more direct, stern or offensive word due to cultural, religious, social, contextual, moral or polite reasons. (cf. Ugorji 2019, pp. 118-128). Examples of euphemized words from the data are: *after one,* 'a girl with one child prior to marriage', *blow job*, 'oral sex', *hand job,* 'masturbation', where the meanings of the slang are not derived by the structure of the word, but by the social meaning attached to them.

Conclusion

The focus of this paper has been to project the semantics of some slang used by Clifford University students. In doing this, the paper was to show some features of slang discovered in the data presented in this paper. Some of these features are that: some slang are lexical (single word form). For example: *flex* 'to enjoy one's self', *scope* 'to fool someone', *lepa* 'sexy slim woman', and so on. There were also some slang that occurred as phrases. For example: *after one* 'A girl with one child prior to marriage', *blow job* 'oral sex', and so on. It was found in the paper from examples in the data, that in the formation of slang, some morphological processes such as: borrowing as in: *amebo*, 'a tale bearer', and *ode* 'a fool' borrowed directly from the Yoruba language, *baa* 'isn't it', an exclamation that is seeking for the confirmation of a statement by a speaker from a listener, from the Hausa language and so on. There were also instances of acronym, as in: *ASAP*, 'As soon as possible', *FFFO*, 'friends for food only', reduplication as in: *waka waka,* 'a truant', *aprococo* 'gossip', *sisi,* 'an orderly lady', clipping as in: *Sheper*, which is the short form for *shepherdess,* a female person who feeds a flock. Other features found in slang in this paper are that some slang occur as interrogations like: *You dey wine?* 'Are you joking?', *Abi/shey/baa?* 'Is it not so?', exclamations as in: *fashi!,* 'forgive, forget, ignore' *bekee!* 'a

refined person', onomatopoeias like: *poosh,* 'very clean', *kolo,* 'a mad or crazy person', honorifics like: bekee, 'a refined person', poosh, 'cleaniness', and sisi, 'an orderly lady', humilifics as in: *after one,* 'a girl with one child prior to marriage', *amebo* 'a tale bearer'. In this paper, it was found that some slang were euphemistically used as in: *after one,* 'a girl with one child prior to marriage', *blow job*, 'oral sex', *hand job,* 'masturbation', where the meanings of the slang were not derived by the structure of the word, but by the social meaning attached to them. The paper finally discovered that some slang have meaning outside their original use. For example: *bekee*, which originally means a white man in the Igbo language. In its context of use as a slang, its meaning has been enlarged to mean 'a refined person, a good thing, a beautiful/handsome person, and *panda*, which is the name of a pharmaceutical company in Nigeria.

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