

# BAYERO JOURNAL OF LINGUISTICS

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# **BAYERO JOURNAL OF LINGUISTICS (BAJOLIN)**

**Official Publication of Department of Linguistics  
& Foreign Languages,  
Bayero University Kano**

**Volume 3, No 1  
September 2016**



Published 2016 by:  
Department of Linguistics and Foreign Languages,  
Bayero University, Kano.  
P.M.B 3011, Kano-Nigeria  
Email: linguisticsbuk@gmail.com  
Kano-Nigeria

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ISSN: 2449-0547



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## **Preface**

Bayero University Journal of Linguistics (BAJOLIN) is a publication of the Department of Linguistics and Foreign Languages, Bayero University, Kano. It is a focused and scholarly journal of linguistics and one of the most trusted sources of research information in general linguistics and other related disciplines that allows continued progression of academic thought, innovation and high quality research and analysis.

BAJOLIN is envisioned to serve as a platform for linguists, researchers as well as undergraduate and postgraduate students of linguistics. It also includes the dissemination of new, as well as rehashed ideas in General Linguistics, various aspects of language and the relatively new "kid on the block" – the sub-field of language endangerment.

The call for papers for 2016 edition was fascinating and highly encouraging. A total of 30 papers were submitted for publication and assessed by scholars to provide scholarly judgement on the paper's suitability for publication. Out of the total number of papers submitted, 13 are accepted for publication.

**Professor Mukhtar A. Yusuf**  
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### **Notes for Contributors**

The Bayero University, Kano Journal of Linguistics (BAJOLIN) is a referred journal with focus on promoting and disseminating scholarly works on current linguistics issues. The journal encourages articles with multidisciplinary perspectives in the general broad area of linguistics. Though regular publication of researches, case studies, reviews, comparative studies etc., the journal will hopefully be a platform for disseminating current and seminal viewpoints/researches in General Linguistics.

The editorial board is actively soliciting high quality submissions in linguistics and other related sub-disciplines. It is also committed to a review process that is both constructive and timely in nature.

### *Aims and Scope*

The purpose of the Journal is to disseminate knowledge and to promote intellectual discussion and research, including topics relevant but not limited to the following areas of Linguistics. General Linguistics (Phonetics, Phonology, Syntax, Semantics, Morphology, etc).

- Theoretical Linguistics
- Applied Linguistics
- Computational Linguistics
- Historical Linguistics
- Psycholinguistics
- Sociolinguistics
- Pragmatics
- Neurolinguistics
- Geolinguistics
- Biolinguistics
- Semiotics
- Linguistics Anthropology
- Translations etc.



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The editors of *Bayero Journal of Linguistics* welcome contributions from researchers and scholars. In order to enable us to expedite action on manuscripts, we would suggest the following guidelines: In the first instance, we would appreciate your efforts to send us a soft copy of your contributions in Word 2003, 2007, 2008 or 2015. Such contributions should have margin of one and half inches on the left, and one inch on all other sides.

Other notes of style and format for the journal are:

1. The titles of papers should be in capital letters and the author's names in small letters.
2. Headings and sub-headings should be numbered. Text and notes should be typed *double-spaced* on one side of the paper only.
3. Translations of words or sentences should be put in brackets when they occur in the text, but not when they occur in columns.
4. Unnecessary diagrams or mathematical formula and appendixes should be avoided so as to reduce the technicalities of production.
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Jaggar, P. (2001). *Hausa*. London: John Benjamins Publishing Company.

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Chamo, I.Y. (2013). A Pragmatic and Symbolic Value of Hausa Names. In Ndimele, O. M., Yuka, L.C. & Ilori, J.F. (Eds.). *Issues in Contemporary African Linguistics. A Festschrift for Oladele Awobuluyi*, pp471-478. Port Harcourt: LAN & M & J Orbit Communication Limited

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10. Papers should not exceed twenty pages (20 pages) including notes and references.  
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12. Run-on-lines (indentation) in writing references should begin from the third letter of the author's name.

All correspondences should be addressed to:

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**A Lexico-Semantic Analysis of Latrinalia:  
A Case of Federal Polytechnic, Offa Students**

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**Abstract**

Latrinalia is a type of graffiti that is scribbled not only on the walls but on any conceivable surfaces in the toilets, bathrooms and lavatories. *Several channels abound through which the students in tertiary institutions can convey their grievances and express their feelings and emotions towards the flaws and vices committed by the managers of their institutions and their fellow students. However, one uninhibited means through which they do this is latrinalia. This paper reports a lexico-semantic analysis of the latrinalia written by the students of the Federal Polytechnic, Offa using five parameters of lexico-semantic variations in Nigerian English as adapted from Adegbija (1989) and Bamiro (1994). A corpus of latrinalia consisting of twenty (20) meaningful conversations is randomly selected with the assistance of some reliable students. The latrinalia collected reveal paramount themes as sexual, religious, social and political. It is also discovered that more prominently, the students use latrinalia to expose the excesses of the management; and less frequently to express their minds on some social matters. The results, therefore, indicate that latrinalia serve as mass media through which the students communicate their views on different issues to the management and their fellow students without any fear of intimidations.*

**Keywords:** Lexico-semantics, Graffiti, Latrinalia, Analogy, Transfer, Neologism, Acronyms, Shift, Discourse, Idiosyncrasies



## Introduction

It is assumed that Nigeria is a democratic nation where democracy is practised to the letter. This is, however, far from being totally true because it is a democratic society devoid of freedom of speech. What then is the essence of freedom without expression? Tertiary institutions in Nigeria being a microcosm of the macro-Nigeria society are not left out of this feat of inhibition syndrome. Students cannot express their feelings towards the managers of their institutions without fear of expulsion or rustication. They cannot even express their thoughts towards the vices committed by their fellow students without fear of being mauled down by them. These students therefore, in a bid to make their voices heard in the face of hostility from their managers and fellow students, had to resort to the use of latrinalia or toilet graffiti. This is explicitly captured in Denny (2005) words: "Graffiti (latrinalia) is the youth's subtle yet loud, clear and energetic response towards a society which showed no love for them, the so-called underage" (p.27).

Latrinalia originates from Alan Dundes (1966) who coins the term from the compounding of 'Latrine' and the suffix '-alia' to refer to graffiti found in the toilet or restroom. According to him, 'Latrinalia' is better than the term 'shithouse poetry' because not all the graffiti that are found in the toilets are written in verses. Latrinalia is not like some other types of graffiti such as murals or throw-ups but much more like regurgitations. It is a type of graffiti that is scribbled not only on the walls but on any conceivable surfaces in the toilets, bathrooms and lavatories.

Normally, when a student enters the toilet and closes its door, his or her privacy is guaranteed, he or she is free from all kinds of binding and, therefore, able to get back at the management or fellow students who have long oppressed him or her by writing on the toilet's wall and other available surfaces. Since latrinalia is usually written behind closed doors, it is therefore, less likely for its writer to get into trouble. Hence, students engage more in this type of graffiti using such languages as Nigerian Pidgin English, indigenous languages and most especially Nigerian English language. This paper, therefore, aims at analysing lexico-semantically the latrinalia written by the students in



the Federal Polytechnic Offa.

### **Latrinalia: An Overview**

Gadsby (1995) describes latrinalia as one of the most common types of studied graffiti. According to her, the bathroom and toilet(private and public) are one of the few places where dirt can be displayed and discussed in the American culture. Lending credence to this is Kabetesi(2014) who calls it gutter press. According to him, gutter invokes the smell of sewage and therefore, whatever is found there is not palatable. The same thing is latrinalia whose writings express a lot of ideological sentiments and derogatory comments. What is written in public toilets can be an inverted image of the value system of a milieu. People express socially unaccepted comments and they write them in public toilets and bathrooms because it is possible there.

Ferem(2007) views latrinalia as superior to other forms of graffiti because, according to him, it can be done in privacy with far less fear of intimidation andrecrimination. For this reason, he declares the restroom the “last great medium for pure self expression and a sanctuary or bomb shelter for the individual” (p. 17).Fischer (2009), supporting this view, states that public toilets are one of the last places where free speech is truly anonymous and therefore, truly free. She compares this with the internet where most people can be traced by their identity addresses. Latrinalia, according to her, is “one of the few remaining outlets for free speech in today’s sanitised and controlled media world” (p. 28).

Latrinalia or toilet graffiti represents the socio-economic status of a person. Writing on the toilet’s wall is a primeval conduct and abounds in the world around us. Reisner (1971) states that it is an art and voice of the common people which has been in existence since two thousand years. Latrinalia can be varied in different cultures. It tends to represent the community in which it is found (Stocker 1972). This is particularly true of the Federal Polytechnic, Offa because the latrinalia is a dialogue about a wide range of public opinions. According to Olowu (1983), “The University of Nigeria toilet graffiti is packed of superstition and animism but the British Universities toilet graffiti is occupied with homosexuality” (p.52).



Latrinalia has become a vibrant medium of expression and discussion for students in the tertiary institutions, since their freedom of speech has been inhibited. Nwoye (1993), supporting this view, states that:

*Nigerian University students have been seen as agents of destabilization by successive governments in Nigeria. Within the individual university, they are not involved in decision making in matters that affect their academic and social life as students. Nationally they are not allowed to contribute to discussions of social and political issues. Even when campus papers exist, they are often subject to censorship by university authorities (p. 421).*

Gadsby (1995), analysing what motivates a person to take a pen or marker to public toilet and what also motivates another person to respond to the first person's graffiti, states that it is to consume the intellectual outpouring of shy ideologists who substitute their own waste for paper to express very deep thought and also instead of performing biological function get inspired to write or contribute as the case may demand.

The content of the graffiti in public toilet according to Counz when interviewed by Bassagana (2013) was mainly sexual while others include love relationships, religion, politics and every day philosophies. Ferem (2000) argues that toilets stalls are the perfect places for expressing opinions for racism, homophobia and very controversial opinions.

From the foregoing, latrinalia can be said to be a phenomenon that is used by all ages of people, most especially the students in tertiary institutions, to express their inner feelings and mental stipulations without any restraints and inhibitions. It is also an established fact that it is much safer than any other types of graffiti.

### **Conceptual Frame of Reference: Lexico- Semantics**

Lexical semantics is a sub-field of linguistics where words and their meanings are studied. It is the study of how and what the words of a language denote (Pustejovsky 1995). It deals mainly with lexicon. Jackson and Amvela (2000) describe it as one which deals with the



meaning of words and the meaning relations that are internal to the vocabulary of a language. The units of meaning in lexical semantic are lexical units. Lexical semantic tries to find out or establish the meaning of lexical units either through their local content or by looking at their neighborhood in the semantic net (by looking at other words they occur with). Odebunmi (2001) posits that it is through lexico-semantic variation in Nigerian English that the process of emergence of peculiar Nigerian English words and the meaning of such words can be seen clearly. Goddard (1998) lending credence to this, asserts that every language has its own culture-specific meanings which do not translate readily into what is obtainable in English language, for example: wrapper, social wake keep and bride price.

***Lexico-Semantic Variations in Nigerian English by two (2) Proponents: Adegbija (1989) and Bamiro (1994).***

According to Adegbija (1989:165-177) lexico-semantic variations in Nigerian English are attributed to six major factors. These are:

1. i) Socio-cultural differences between the English and Nigerian people.
- ii) Pragmatic aspects of dynamics of a multi-lingual context.
- iii) The exigencies of varying discourse constraints and modes in English and Indigenous languages.
- iv) The pervasive omnipresent and indomitable influence of the media.
- v) The standardization of idiosyncrasies and errors
- vi) The predominantly formal medium of acquisition of English

He identifies five parameters in describing the varieties of Nigerian English. They are: analogy, language transfer, acronyms, semantic shift and neologisms or coinages.

Bamiro (1994), while examining the lexico-semantic variations of Nigerian English in three Nigerian prominent authors, classifies them into ten: loanshift, semantic underdifferentiation, acronyms, lexico-semantic duplication and redundancy, ellipsis, conversion, clipping, translation, analogical creation and coinages.

For the purpose of this study, only five parameters that are commonly



identified by the two proponents highlighted above will be used to do the analysis of the latrinalia. The five parameters are:

2.
  - a) Analogy
  - b) Language transfer
  - c) Coinages/ Neologisms
  - d) Acronyms
  - e) Shift

### **Analogy**

Analogy, according to Adegbija(1989:172) is “the formation of new words on the basis of partial likeness or agreement in form or in sense with already existing words either in mother tongue or in English Language”. Bamiro (1994) refers to this parameter as analogical creation. According to him, analogical creation in Nigerian English means similarity of formative or constructive process of lexical items. He gives such examples as ‘gateman’ from ‘gatekeeper’, ‘senior brother’ from ‘elder brother’. In another development, Alabi (2000) lending credence to this states that lexico- semantic analogy that is based on agreement are overtly seen in Nigerian occupational lexemes such as ‘lesson teacher’ meaning ‘private tutors’ and ‘battery charger’ used for an individual who repairs vehicle batteries. According to her, all categories of users of the English language use them, not minding their linguistic backgrounds.

### **Language Transfer**

Language transfer, referred to as ‘translation equivalent’ by Bamiro (1994) and ‘semantic transfer’ by Bokamba (1982), is an instance of direct translation where meaning that are foreign to the English language are directly translated (Babatunde, 2001). According to Adedimeji (2007), language transfer or translation equivalents are evidences of mother tongue interference through which lexical items are substituted literally from indigenous languages to the English language. Adegbija (1989) categorises language transfer into four: transfer of meaning, culture, context and Nigeria pidgin features.



### **Coinages/ Neologism**

Yule (1996) defines coinage as the invention of totally new terms while Alabi (2000) views it as a new word or expression. Bamiro (1994), states that coinage is the most productive process in Nigerian English as in other varieties of the English Language. He gives such examples as 'fifth formers', 'age-mate', 'sure bankers' in the novels that he uses as references. Adegbija (1989) believes that the two words, 'coinages' and 'neologisms' are synonyms of each other and provides three bases for lexical innovations which are:

3. a) The existing lexical stocks in English such as 'head tie', 'half-current' and 'yellow fever'.
- b) The existing lexical stock in mother tongues such as 'Kola' (bribe), 'agbada' 'babanriga' and 'abiku'.
- c) A hybrid of the lexical stock of English and indigenous languages such as 'kiakia bus', 'drop from a vehicle', 'enter a car' and 'akara balls'.

### **Acronyms**

Acronyms, according to Adegbija (1989), is the formation of new lexical items using the initial letters or larger portion of existing words. Bamiro (1994), supporting this view, states that acronyms are words formed from the combination of initial letters and at times larger parts of words or phrases. Typical Nigerian acronyms include JAMB (Joint Admission Matriculation Board), NEMA (National Emergency Management Agency) and ASUP (Academic Staff Union of Polytechnics).

### **Shift**

In describing shift, Adegbija (1999) classifies it as semantic shift and extension while Alabi (2000) identifies two sub-categories of semantic shift as narrowing and generalisation. She gives examples of narrowed words in Nigerian English as vendor, dress (to make space) and generalised words as brother, and sister which can be used for either one's uncle or aunt. This is what Bamiro (1994) refers to as loan shift. According to him, in loan shift, words which already exist

and are attested to in the English language are imbued with new meanings and connotations in consonance with Nigerian world view. The examples he gives include: chop (embezzle), branched (call at) and send off (going with a person to a park or a station).

### **Methodology**

A corpus of latrinalia graffiti consisting of twenty (20) meaningful conversations is randomly selected from the toilets of both male and female students of the Federal Polytechnic, Offa. This feat is achievable through the assistance rendered by some reliable male and female students who helped to compile the writings found on the walls and other surfaces of the students' toilets.

Each conversation tagged 'datum' is analysed using the five parameters selected from the theses of the two lexico-semantic variation proponents.

### **Presentation of Data**

#### **Latrinalia**

Datum 1: I actually just pooped my pants. I am waiting for my friend to bring me some pants

Datum 2: My battery don low

Response 1: You need a battery charger.

Datum 3: I'm planning to have an affair with another boy but I have a boy friend. Should I tell him?

Response 1: Yes tell him foolish

Response 2: No don't tell him O. U're playing with acid.

Datum 4: I wanna fuck, I'm pressed

Response 1: Go fuck your mum. You no get girl?

Datum 5: Boko Haram with 230 girls, wetin they wan do with them?

Response 1: Make them no try am with my girl o.  
Olodo, wetin you go do?



- Datum 6: I've lost my virginity  
 Response 1: That is okay as long as you have the box it came in.
- Datum 7: I came to shit and only farted  
 Response 1: You have jedijedi go and use opa ehin
- Datum 8: Don't die except you are born again  
 Response 1: I may be born many times, but I will continue to be a cult member
- Datum 9: All these writings on the wall if Rosco Alhaji should catch you...
- Response 1: His time go soon end
- Datum 10: Oga Murphy which one you dey. U wan use our moni for booz. Why u dey increase acceptance fees?
- Datum 11: Ah! How will I pass GNS
- Response 1: U no get money
- Response 2: I get but they are all SU
- Response 3: I no one wey dey collect moni but do not say I told you
- Datum 12: The fear of Boko Haram is the beginning of knowledge
- Response 1: Do not say I told you. I am one of them.
- Response 2: En! Pls don't bomb the hostel o, I never marry.
- Datum 13: No vacancy – engaged to 5
- Response 1: U be old school, me na 10
- Datum 14: Take care of me I'm smelling. Gonor is not far from me
- Response 1: Don't mind the cleaners they're collecting money without working.
- Datum 15: This rector sef. He wan kill us.

- Response 1: Not to worry. We go soon do his send off.  
 Datum 16: You want expo in GNS. Come to this venue with 10 by 1.00 am.
- Datum 17: Where all these lecturers they get money from that they are buying demkudemku cars and gbangba phones?  
 Response 1: U still dey ask.
- Datum 18: This Federal moneytechnic. Only God will save me from you
- Datum 19: Wanted. Orobo size as roommate  
 Response 1: That one na bomber to bomber
- Datum 20: This life. Iku alubuntu. How person go sleep and no wake.  
 Response 1: You don hear too

### **Data Analysis**

The data are analysed using the five parameters: Analogy, Language transfer, Coinages/Neologisms, Acronyms and Shift.

#### **Analogy**

Examples of this parameter can be found in data 2 and 3 above. 'Battery charger' in datum 2 is an analogical creation from a word such as 'gate keeper'. 'Battery charger' here, is used denotatively to mean one who repairs a battery. In datum 3, the word 'boyfriend' is used in Nigerian English (NE) to mean 'lover' in British English (BE).

#### **Language Transfer**

This feature is prominently used in most of the data presented, most especially, in the transfer of pidgin into the English Language. Data 2,4,5,9,10,11,12,17,19 and 20 above are all bedecked with transfer of pidgin features. The word, 'don' in data 2 and 20 is a Nigerian Pidgin



English (NPE) word that means 'has gone' in BE while 'wanna' and 'no' are used in datum 4 to mean 'wants to' and 'don't have' respectively in BE. Also in data 9 and 19 above, the words 'go' and 'na' in NPE are used respectively to mean 'will' and 'is' in BE. The expressions in datum 5, 'wetin they wan do with them?' (what do they want from them?), 'make them no try am' (they shouldn't try it) and 'wetin you go do?' (what will you do?); datum 10, 'which one you dey?' (what are you doing?), 'u wan use our moni for booz?' (do you want to spend our money on beer?) and 'u dey' (do you); datum 11, 'u no get money' (don't you have money), 'I get' (I have), 'I no one wey dey collect money but do not say I told you' (I know one that receives money but don't reveal my identity to him); datum 12, 'I never marry' (I am single); datum 15, 'this rector sef. He wan kill us? (does this rector want to kill us?), 'not to worry, we go soon do his send off' (don't worry he will soon retire); datum 17, 'where all these lecturers they get money from' (what is the source of income of these lecturers), 'u still dey ask' (do you have to ask) and datum 20, 'how person go sleep and no wake?' (how will a person sleep and not wake up?) are also vivid examples of language transfer that occur through a situation of languages in contact i.e. English and Pidgin.

### **Coinages/Neologisms**

According to Bamiro (1994), some words have developed special meanings in Nigerian English. The presence of Citroen and Volkswagen cars in Nigeria then, according to him, has led to the creative and witty coining of the words 'footroen' and 'footwagen'. For instance, 'They had to do parts of the journey by footroen' simply means 'they had to walk some of the way'

In datum 1 for instance, the word, 'pooped' used here to mean, 'defecate' is a term used for children for their better understanding and must have been coined from the sound made by their anus when defecating. The writer must have used the word because he has behaved like a child who defecates in his pants. The word, 'moneytechnic', is another that must have been deliberately coined from 'polytechnic' by the writer of datum 18 to drive home his frustration on the monetary demands by either the management or



workers of the polytechnic from the students. The Yoruba words, 'olodo' (stupid) in datum 5, 'jedijedi' (pile) and 'opaehin' (typical herbal medicine) in datum 7, 'oga' (boss) in datum 10, 'orobo' (fat) in datum 19 and 'iku alubuntu' (death) are all evidences of coinages that can only be understood by Yoruba speakers.

The coinage, 'oga' (boss) in datum 10, according to Adegbiya (1989) is as a result of the greatness of the age of the interlocutor though he posits that coinages are, generally, products of socio-cultural differences between the English and Nigerians. There are some words that do not exist in the British culture but are part of the ways of life of Nigerians.

### Acronyms

This feature is evidenced in the words, GNS(General studies) in data 11 and 16 and SU(Scripture unionist) in datum 11.

### Shift

The feature of shift can only be observed in datum 15. Datum 15. Not to worry. We go soon do his send off.

### Discussion of Findings

For a better understanding of the findings discovered after analysing lexico-semantically the latrinalia written by the Federal Polytechnic Offa students, the types of the lexico-semantic parameters used by them are presented respectively in table one and figure one below:

**Table 1:** The Lexico-Semantic Parameters used in the Data.

Analogy	Language Transfer	Coinage	Acronyms	Shift
(i) Battery charger	(i) don	(i) Pooped	(i) GNS	(i) Sendoff
(ii) Boyfriend	(ii) wanna	(ii) moneytehcnic	(ii) SU	
	(iii) no	(iii) olodo		



Coinage, which forms 30.6% of the frequency distribution, is another feature that is rife in the latrinalia of the students. The coinages, which are mainly Yoruba words, can only be understood by Yoruba speakers. This accounts for the stance of Stocker (1972) that, latrinalia tends to represent the community in which it is found. The Federal Polytechnic Offa, the target of this study is situated in a Yoruba speaking area. Aside from this, coinages used here must have been used to foreground attention. Acronyms and analogy have a common frequency of 7.8%. What this means is that the students rarely make use of these features in their writings although they are identified in the theses of the two proponents discussed in this study. The acronyms used by the students are the ones that are peculiarly used by the students in tertiary institutions in Nigeria. The acronyms are probably used by the writers who have to quickly quit the smelling toilet or to avoid being identified as the latrinalia writers. The acronyms must have also been sparsely used by the students because they want a large number of the populace to understand their writings which may not be possible if they use acronyms that are not universally accepted. One of the analogical creations in the data presented, battery 'charger' has earlier been identified by Alabi (2000) when giving examples of lexico-semantic analogy in Nigeria occupational lexemes.

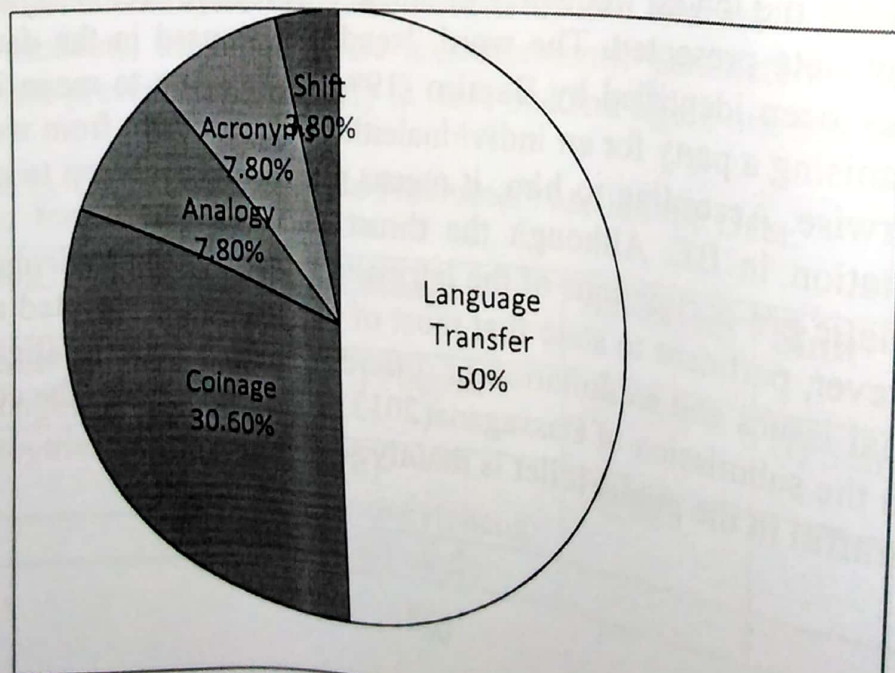
Shift has the lowest frequency of 3.8%. This feature occurs in just one of the data presented. The word, 'send off' as used in the data has earlier been identified by Bamiro (1994) in his data to mean in NE 'organising a party for an individual either on retirement from work or otherwise. According to him, it means going with a person to a park or station in BE. Although the thrust of this paper is not on the thematic pre-occupations of the latrinalia written by the students, it is, however, pertinent to state that most of the latrinalia presented are on sexual issues and exploitation of different kinds. This is in alignment with the submission of Bassagana(2013) which states that, the content of graffiti in the public toilet is mainly sexual.



(iv) go	(iv) jedijedi		
(v) na	(v) opaehin		
(vi) wetin	(vi) oga		
(vii) wan	(vii) orobo		
(viii) am	(viii) alabuntu	iku	
(ix) dey			
(x) moni			
(xi) booz			
(xii) wey			
(xiii) sef			

A cursory look at table one and figure one above reveals that half (50%) of the data presented consists of the Nigeria Pidgin English (NPE) which is one of the categories of the language transfer parameter presented by Adegbiya (1989). It is not, however, a surprise because according to Elugbe and Omamor (1991), the ease with which NPE rises to meet the needs of its users is amazing. This they further stress by citing the example of undergraduates of the University of Ibadan who used NPE in song while demonstrating against the administration of the university.

**Fig.I:** A pie chart showing in percentage the distribution of the parameters identified in the data.





## Conclusion

In writing Latrinalia, one can observe that the conversational style is adopted. This is why the data collected consist more of the spoken features than the written features, most especially, the use of contracted words. Aside from this, Nigerian English with its lexico-semantic variations is pervasive in the latrinalia of the students. It is also pertinent to note that except one belongs to the same linguistic community with the writers of latrinalia, it may be difficult for one to fully understand the meaning of their writings. All these revelations confirm the behaviours exhibited by second language users of English which according to Bamiro (1994) include subjecting English language forms and norms to the socio-cultural logic and imperatives of the Nigerian environment. The content of the students' latrinalia also reveal that they use latrinalia as an avenue or means to express their minds on myriad of issues bothering their minds.

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