

THE SEMANTICS OF ALMS BEGGING EXPRESSIONS BY NIGERIAN YOUTHS

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Abstract

This paper sought to investigate the semantics of alms begging in Nigerian English. Previous studies have paid attention to the connectedness between Islam and begging as well as the various pragmatic acts enunciated by beggars in Southwest Nigeria when requesting alms. In continuation with the extant studies, there is also need to examine the various strategies adopted by some Nigerian youths when begging for alms in order to accentuate how words, phrases or coinages take up new meaning and/or are established as terms specifically related to alms begging. The study adopted insights from Chomsky's 1986 internalised semantics theory. Data for the research were gathered through on the spot recording of scenes of begging during ceremonies, and other traffic lanes of life such as political gathering, police check points, emblem/ticket check points, markets, motor parks, bars, etcetera. Findings show that some Nigerian beggars adopt distinct strategies such as the use of euphemistic expressions and trademarked lexical items when begging for alms. It is also discovered that these expressions are employed in a novel manner in order to avoid societal stigma that comes with begging. The paper proposes that since these expressions are meaningful to Nigerians, they should be recognised as a significant aspect of Nigerian English.

Introduction

Alms begging has recently become prevalent in Nigeria due to factors which include economic crisis, unemployment, bad governance, laziness and high cost of living. These factors have automatically changed the notion of alms begging in Nigeria from a practice associated with the degenerate folk to a common lifestyle among some jobless Nigerians, especially the youths. Some Nigerian youths now see alms begging as a panacea to the unprecedented hardship and high cost of living that have struck the Nigerian nation. To this end, they subtly employ language in a manner that communicates their emotions and serves a persuasive need in order to achieve an end.

Language aids communication among humans. To express it in a better way, Etuk and Urujzian (2018) assert that "Humans use language, in a distinct way, to communicate their feelings, desires and beliefs" (p.87). Owing to the above positions, it can be deduced that "Language serves as the impeccable register of a society's collective memory, recording and preserving historical facts concerning the people, their worldview and perceptions" (Etuk, 2021 p. 3). Thus, language is a reflection of the practices of a particular speech community.

Language forms employed for alms begging are usually euphemistic in nature. These euphemistic expressions are frequently employed to raise the psyche of the benefactor, making him see himself as the only way out of a difficult situation. It is important to note here how language serves as "...a means by which humans carry out activities, exchange shared beliefs and thoughts..." (Etuk and Urujzian 2024, p. 187). Accordingly, these formulated expressions, vary from context to context depending on the status of the potential benefactor as well as the situation at hand. Also, the formulated euphemisms are domesticated in Nigeria, and may be alien to the western world, as "Language is primarily a social phenomenon" (Urujzian and Etuk, 2024 p. 313). This, in other words, means that they may be only meaningful in Nigeria and, as such, could be accommodated in Nigerian English.

Nigerian English is a subset of English that is spoken in Nigeria by Nigerians. This "variety or subset of English" is distinct from the standard form that is spoken in Britain by the natives. This is as a result of the fact that even the same language when employed by people of a different culture is bound to

undergo changes. Eka (2000, p8) explains that "wherever the English language spreads to and remains there for a considerable length of time, it gets nativized and so develops peculiar features reflecting its new environment". The "peculiar features" in this context are what Eka refers to as "local colour" which has brought about the concept of "nativization of non-native varieties" with Nigerian English being one of the proceeds from the nativization of non-native varieties of English. Thus, Nigerian English refers to the subset of English spoken/or written by Nigerians. This is solely because the standard British English has failed to accommodate features of the Nigerian cultural society. Nigerian English, just like other varieties of language, emerged to express the worldview of its speakers. In this case, "Context (which) could be defined according to the function a certain type of communication performs" (Etuk and Umoh 2024, p. 379) aids in the understanding of this variety of language. It is on the basis of this that this study is undertaken to examine how features of Nigerian English expressions are employed for alms begging in certain parts of Nigeria.

Theoretical Framework

Chomsky's (1986) internalised semantics (I-semantics) served as the theoretical framework for this study. I-semantics or internalised semantics is one of the theories of meaning which is considered as an advanced theory to the previous theories of meaning (truth conditional semantics, naming theory, referential theory, conceptual theory among others) (Heim and Kratzer, 1998). Chomsky (1986) therefore views Language in two different ways. They are: Externalised Language (E-language) and Internalised Language (I-language). The Externalised language or E-language depicts language as an external tool designed by human beings and a part of the external world deployed by humans for communication. The internalised language or I-language on the other hand represents the knowledge of this language by culturally-competent users and it is appraised from the mental characteristics of a particular user. According to this theory, semantics which is a subfield of language that studies meaning can also be viewed as either external property (E-semantics or Externalised semantics) or as a body of knowledge within the mind or brain of the user (I-semantics or internalised semantics).

Hence, the internalised semantics or I-semantics holds that when people communicate using language, they do not communicate about the world per se but about the world as understood by humans. This is from the fact that "objects which humans refer to when they use language are therefore not objects outside their knowledge but rather objects that exist in the human's conception of the world" (Udofot 1998, p136). Thus, apart from the notion that "...a world without language elicits depressive boredom and retrogression" (Urujzian and Etuk 2023, p. 271), language needs to be in tandem with the worldview of the interactants. In other words, only items that exist in a certain society are accommodated in the language. Non-existent items in a language serve no relevance to the users of that language. Glaring from the above assertion is the fact that only things that are in existence in ones' society or conception of the world constitute the realities and feature in their speeches and indisputably are meaningful to them. Chomsky's I-semantics theory is relevant to the present study as the Nigerian average beggars' conception of their immediate environment are embedded in these euphemistic formulated expressions.

Methodology

An android phone and a jotter were used in recording actual begging sessions across strategic places in Abak Local Government Area, Akwa Ibom State. The recordings were carried out surreptitiously. In this case, both the beggars and the benefactors were not aware that they were being recorded. Seventy sessions were recorded from thirty-eight begging scenes. These scenes were two police checkpoints, two ticket checkpoints/emblem checkpoints, two political gatherings, two motor parks, three mechanic workshops, one market, two junctions, one restaurant, two football viewing centers, seven streets, one church, two provision shops (supermarket/mall), two betting centres (Sporty Bet and Bet9ja venues), three ATM stands/POS centers, four bars, and two construction sites where begging processes took place.

The recordings were carefully selected using purposive sampling technique from which relevant expressions were culled for analysis and discussion. This method of data selection enabled the researcher to choose for analysis forty-three out of seventy alms begging sessions. To this end, these

S/N	EXPRESSIONS	SCENES OF BEGGING	IMPLICATIONS
1.	Oga your boys are here.	A police checkpoint, a ticket/emblem checkpoint, a political gathering, a football viewing centre, and a construction site.	Massaging the ego of the benefactors
2.	Oga abeg show us joy.	A betting center, a political gathering, a ticket/emblem checkpoint, an ATM/POS stand, a football viewing centre.	Massaging the ego of the benefactors
3.	Anything for the boys?	A motor park, a mechanic workshop, a football viewing centre, an ATM/POS stand, a political gathering, a ticket/emblem checkpoint, a bar, a junction, a construction site.	Massaging the ego of the benefactors
4.	Boss abeg bless me.	A church, ticket/emblem checkpoints, a market, motor park, a restaurant, a betting centre, a street, an ATM/POS stand, a junction, and a shop.	Massaging the ego of the benefactors
5.	Your boy dey loyal.	A police checkpoint, an emblem/ticket checkpoint, a political gathering, a motor park, a bar, a betting centre, a viewing centre.	Massaging the ego of the benefactors

recorded expressions served as the primary source of data for the research. On the other hand, relevant libraries and other internet materials constituted the secondary source of data for the research.

Data Presentation and Analysis

The forty-three sessions forming the primary data collected for this research were grouped into six categories, (numbered 1-6), for analysis depending on the context surrounding the begging process. Also, the different scenes where the begging processes took place within Abak Local Government Area and the implications of the expressions are included in table 1 below.

Table 1- Showing Expressions, Scenes and Implications

Analysis

Five instances of begging for alms are shown on table 1 above. The expression "oga your boys are here" was used in five different scenes; "Oga abeg show us joy", was also used in five different scenes; the expression "anything for the boys?" was used in eight different scenes; also, the expression "boss abeg bless me" was used in ten scenes; while the expression " your boy dey loyal" was used in seven scenes. The implication was to massage the egos of the benefactors. Since the data were taken during the begging process, it is important to note the role of the tense in buttressing the ongoing activity. According to Udoka, Umoh and Etuk (2020, p. 58), "Tense is a category that locates the action of a verb on a timeline in relation to the time of speech relating to the action in question".

S/N	EXPRESSIONS	SCENES OF BEGGING	IMPLICATION
1.	Freestyle me one or two.	A market, a street, a betting centre, a ticket/emblem checkpoint, a motor park, a junction, a bar, and a mechanic workshop.	Mild Imperative
2.	Free me one kpa	A mechanic workshop, a motor park, a ticket/emblem checkpoint, a market, a street, a bar, a betting centre, a junction and a church.	Mild Imperative
3.	Lap me something	A ticket/emblem checkpoint, a political gathering, a junction, a motor park, a bar, a street, a viewing centre, and a betting centre.	Mild Imperative
4.	Wire me something/wire me one or two.	A motor park, a junction, a street, a viewing center, a betting centre, and a mechanic workshop.	Mild Imperative
5.	Gum me something.	A ticket/emblem checkpoint, a market, a motor park, a bar, and a betting shop.	Mild Imperative
6.	Put something for the Amar.	A political gathering, a ticket/emblem checkpoint, a mechanic workshop, a junction, an ATM/POS stand, a betting center, a market and a viewing centre.	Mild Imperative
7.	See as you see.	A mechanic workshop, a betting centre, a motor park, a street, a junction, a police checkpoint, an emblem/ticket checkpoint, a bar and a market.	Mild Imperative

Similarly, as shown on table 1, the word "oga" was used in two expressions while "boss" was used in one expression. The opposite of "oga" and "boss" is "boy" and it was used in three of the expressions. The word "boy" is a metaphor for beggars or beggarly and the degenerate in the society. Similarly, the word "joy" is a metaphor for "money" and it was used in only one expression. Likewise, the word "bless" is a metaphor for "giving" or "gifting". In the present study, the expression "your boy dey loyal" was used to raise the psyche of the benefactors and diminish the status of the beggars in order to broaden the gap between the beggars and the benefactors.

Table 2- Showing Mild Imperative Expressions, Scenes of Begging and Implications

Analysis

S/N	EXPRESSIONS	SCENES OF BEGGING	IMPLICATION
1.	Free me the rubbers!!	A ticket/emblem check point, a motor park, a junction, a street, market, and viewing center.	Forceful Imperative
2.	Oga abeg drop something!!	A ticket/emblem checkpoint, a junction, a motor park, and a bar.	Forceful Imperative
3.	Roger me something!!	A market, a political gathering, a ticket/emblem checkpoint, a junction and a viewing center.	Forceful Imperative
4.	I will obtain from you o!!	A construction site, a motor park, a ticket/emblem checkpoint, a street and a viewing center.	Forceful Imperative
5.	Tanana my aza!!	A betting center, a mechanic workshop, and a motor park.	Forceful Imperative
6.	Oga nno ubok!!	A ticket/emblem checkpoint, a betting center, and a market.	Forceful Imperative
7.	Oga land well!!	A political gathering, a bar, a betting center, a street, a junction, and an emblem/ticket checkpoint.	Forceful Imperative
8.	Gum me rubbers!!	An ATM/POS stand, a ticket/emblem checkpoint, and a betting center.	Forceful Imperative

9.	Drop something!!	A construction site, a ticket/emblem checkpoint, a street, a betting center, a police checkpoint, a bar, and a mechanic workshop.	Forceful Imperative
10.	Grease my hand!!	A Ticket/emblem checkpoint and a betting center.	Forceful Imperative

Seven instances of alms begging are shown on Table 2 above. From the table, it can be deduced that the expressions "freestyle me one or two", was used in nine scenes; "free me one kpa" ('kpa' here meaning a tangible amount) was also used in nine scenes and "see as you see" was used in seven scenes. On the other hand, the expressions "lap me something" and "put something for the Amar" (meaning, support your position or assertion with money) were used in eight scenes while "gum me something" and "wire me something" were respectively used in five and six scenes, respectively. The word "something" which was used to refer to "money" was used in four expressions. Similarly, the words "freestyle", "free", "lap", "wire", and "gum" were used in these expressions metaphorically to mean "give" or "gift". These expressions were, in most cases, uttered just once. However, it did not inhibit the comprehension of the intended meaning by the hearer. This, therefore, suggests that the expressions seem already ingrained in the register of this speech community. This position aligns with Etuk and Akpan's (2023, p. 69) position that "It is through language that emotions, desires, thought, religious and socio-political views and beliefs of individuals, groups of individuals and that of an entire community of people are expressed" and that "Language is a reflection of one's emotions, beliefs and ideological positions" (Etuk and Okon 2024, p. 88).

Table 3 - Showing Command Expressions, Scenes of Begging and Implications

Analysis

Table 3 above shows different begging scenes where the social distance between the supposed beggars influences the tenor of discourse. In the scenes, the beggars employ impolite expressions to forcefully demand money as penalty from some individuals who they judge to have erred. The expressions are uttered against individuals who may have failed to buy daily tickets on time, purchase an emblem or pick passengers from a designated place. In this research, the expressions "free me the rubbers!!" and "Oga land well" were used in six different scenes; "Roger me something!!" and "I will obtain from you o!!" were used in five scenes; "Tanana my asa!!", "Oga nno ubok!! (literally meaning, oga give me hand)", and "gum me rubbers" were used in three scenes; "drop something" was used in seven scenes; " oga abeg drop something" was used in four scenes while "grease my hand" was used in only two scenes.

Here, the word "oga" was used ironically in three expressions to mean "boy" and as an indicator of impoliteness. The words "free", "Roger", "Tanana", "gum", "drop", and "grease" were employed as a metaphor for "giving" or "gifting" but in an impolite manner. This impoliteness was best conveyed in the word "obtain". In some instances, these impolite expressions were accompanied by verbal and physical assault and blows.

Table 4 - Showing Polite Begging Strategies and Scenes of Begging

S/N	EXPRESSIONS	SCENES OF BEGGING	IMPLICATION
1.	Oga abeg drop the least.	A ticket/emblem checkpoint, a provision shop (supermarket), a street, and a viewing center.	politeness
2.	Can I achieve from you?	A betting shop, a construction site, a ticket/emblem checkpoint, a motor park and a junction.	politeness
3.	Should I paste my asa?	A mechanic workshop, a market, a viewing center.	politeness
4.	Please free me one or two.	A junction, a betting center, a ticket/emblem checkpoint, a bar, a street, and a market.	politeness

5.	At all at all na em bad pass.	A ticket/emblem checkpoint, a bar, a market and a street.	politeness
6.	Let me drink water at least.	A ticket/emblem checkpoint, a motor park, a mechanic workshop, a bar, a market, a junction, a street, and a construction site.	politeness

Analysis

S/ N	EXPRESSIONS	SCENES OF BEGGING	IMPLICATION
1.	Joy soap no come board.	A betting shop, a viewing centre, a market, a junction, a ticket/emblem checkpoint, and a construction site.	Lamentation
2.	Boss e Don red o.	A viewing centre, a motor park, and a mechanic workshop.	Lamentation
3.	Ground no level.	A junction, a street, a market, and a viewing centre.	Lamentation
4.	E get as e be.	A Ticket/emblem checkpoint, a police checkpoint, and a provision shop (supermarket).	Lamentation
5.	Street dry.	A ticket/emblem checkpoint, a viewing centre, a police check point, a market, and a betting center.	Lamentation
6.	Sapa don wound me.	A motor park, a ticket/emblem checkpoint, a street and a junction.	Lamentation
7.	E choke.	A viewing centre, a junction, and a shop(supermarket).	Lamentation
8.	Alibop (meaning, 'it is tight').	A market, a junction, and a street.	Lamentation

Six instances of alms begging are shown on table four above. The six expressions are numbered 1-6 with the scenes in which the six expressions were used. In the present study, the expressions "oga abeg drop me the least" and "can I achieve from you?" were used in five begging scenes; "should I paste my asa" was used by the beggars in three begging scenes; "please free me one or two" was used in six begging scenes; "let me drink water at least" was used in eight begging scenes while "at all at all na em bad pass" was used in four scenes. Unlike the expressions on table three above, the phrases "can I", "should I", "abeg" and "please" were used in the begging to convey politeness. This conveyance of politeness was necessitated by the change in social power between the beggar and the other individual in the interaction process. Here, the beggar understands that the other individual has not committed an offence or perceives him as one with affluence and thus resorts to using polite expressions to seek financial aid. The word "asa" in expression three above is a metaphor for "bank account" while "water" in expression six is a metaphor for "money". They were used impliedly.

Table 5 - Showing Lamentations

Analysis

Eight instances of begging for alms are shown on table five above. They are numbered 1-8 with the actual begging scenes in which the expressions were used. The expressions "alibop", "e choke", "e get as e be", and "boss e don red" were used in three different begging scenes. Similarly, the expressions "joy soap no come board" and "ground no level" were used in four different begging scenes while the expression "street dry" was used in five begging scenes in the data. Different words and expressions with implied meaning were used on different occasions and these expressions were employed based on the context of situation. In the present study, "joy soap" in expression one above, was used metaphorically to mean "money" while "Sapa" was used euphemistically to mean "lack of money".

Table 6 - Showing Indirect Begging

S/ N	EXPRESSIONS	SCENES OF BEGGING	IMPLICATION
1.	Ifang uba (how much you get)?	A church, a street, a viewing centre, and a ticket/emblem checkpoint.	Question/uncertainty.
2.	O boy e show?	A betting centre, a site, and a street.	Question/uncertainty.
3.	Wetin dey boss?	A ticket/emblem checkpoint and a bar.	Question/uncertainty.

4.	How far?	A ticket/emblem checkpoint.	Question/uncertainty.
5.	Green light dey?	A betting centre, a junction, and a bar.	Question/uncertainty.
6.	Wetin gum your asa?	A restaurant, a motor park, and a betting centre.	Question/uncertainty.
7.	Make I lap?.	A street.	Question/uncertainty.

Analysis

Seven instances of alms begging are shown on table six above. They are numbered 1-7 with the various begging scenes in which the six expressions were used. The expressions were in form of questions and they indicated doubts and uncertainty. The beggars begged for alms by asking the benefactors indirectly whether they (the benefactors) have any money to gift them. The expression "how far" was one of the examples of implied questions utilised by the beggars. These different expressions were used at different instances to generate indirect questions that indicated implicit demand for financial aid.

Discussion of Findings

Findings reveal that some of the euphemistic beggarly expressions were local idioms, implied and metaphoric expressions, while others were in a question form. The strategies through which these expressions were employed are further discussed below:

1. Beggarly Expressions showing Implied Meaning

Implicature simply means implied meaning of an expression or utterance that is not expressed directly. It is revealed that utterances such as: "oga your boys are here" "your boy dey loyal" "freestyle me one or two" "see as you see" "I will obtain from you o!" "at all at all na em bad pass" "let me drink water at least" "joy soap no come board" "boss e don red o" "ground no level" "e get as e be" "street dry" "e choke" "alibop" and "how far" are utilised for alms begging in order to save face and avoid direct confrontation. Thus, by saying "oga your boys are here", the benefactor(s) would know by implication that the beggars need money and do not just want to be noticed. For instance, "water" in the expression, "let me drink water at least" does not refer to actual water semantically, rather, it is a request by the beggars for some money. Likewise, the expression "street dry" does not semantically refer to a dry street but rather indicates that the beggars are out of funds and as such, need money to survive the hardship or harsh situation which they (the beggars) refer to as "dry street".

In the same vein, the expression "your boy dey loyal" implicitly means that the beggars are humble before you and, as such, need to be lifted up through the gift of money. More so, the expression "joy soap no come board" was not about joy tablet or toilet soap rather it was used impliedly to mean money. Similarly, "Ground no level; e get as e be; e don red" were impliedly used to mean that they (beggars) were ruffled and devastated and needed to be gifted money in order to get back on their feet.

2. Euphemistic expressions as a strategy for begging

Euphemism simply means the expression of unpleasant, offensive and or vulgar thing in a mild, pleasant and or less offensive or blunt way. Although all the expressions were euphemistic in nature, some expressions were less blunt than others. These expressions include: "oga abeg show us joy" and "anything for the boys?". Due to the societal stigmatisation that accompanies alms begging, instead of saying "master or sir, please give us some money" the beggars chose to say it indirectly and less bluntly as, "anything for the boys?". "Boys" and "oga" are used here to differentiate between the have-not and the have.

3. The Utilisation of Metaphorical expressions for begging

Expressions that were metaphoric in nature were employed for begging. Some of these expressions were: "Boss abeg bless me" and "Drop something". Here, the "bless" in the first expression had nothing to do with spiritual or religious blessing but was used metaphorically to mean "gift me money". Equally, "Something" in the second expression is a metaphor for "money". Therefore, by saying "drop something" it means give money. In this study, the meaning of "blessing" in Nigerian English has been extended to include "money". In this case, the "blessing" mentioned was a monetary blessing.

4. Local Idioms as a beggarly expression

Idioms are expressions whose meaning cannot be deduced from the literal meanings of the words. The addition of the adjective "local" to modify idioms is to clarify that the meaning of these expressions are peculiar to a certain locality. Some of these expressions were: "lap me something" "wire me something" "gum me something" "put something for the Amar" "roger me something" "oga land well" "grease my hand" and "oga abeg drop me the least". In this study, the word 'wire' in the expression "wire me something" has nothing to do with electrical tool or register. It was used to refer to an act of gifting money which is the "something" they asked to be 'wired'. The expression, "oga land well" was used to inform the benefactor that they should not bother them (beggars) with a long speech rather that they should jump to the conclusion by mentioning the amount of money they would donate. Failure to do that means that the benefactor has not "landed" well. Equally, the other expressions: "Put something for the Amar", "Grease my hand", "Gum me something" and "lap me something" all indicated a desire to be assisted financially by a supposed benefactor.

Implicature, Metaphor and Local Idioms as a combination therapy in begging

Aside the expressions discussed above, there were some expressions that were both implied, metaphoric, and idiomatic in nature. Some of these expressions used by some Nigerian beggars were: "free me one kpa" "free me the rubbers" and "Tanana my asa". The expressions were used by the beggars impliedly with an expectation that the benefactor would retrieve the intended meaning intuitively. Also in the present study, the above expressions were all local idoms. Words like "kpa" and "rubbers" are metaphors for "money" while "asa" was used metaphorically to mean "bank account". Similarly, the word "free" literarily means "gift" and or "give" while "Tanana" is an onomatopoeia which was used to describe the sound of credit alert.

5. Local Idioms as Questions in the Demand for Financial Aid

Interestingly, some of the formulated euphemistic expressions took the form of both questions and local idioms. These expressions included: "should I paste my asa?" and "can I achieve from you?". It can be observed that these questions were embedded in local idioms. "Achieve" in the latter expression "can I achieve from you?" was no other achievement than getting money precisely from the benefactor. Similarly, "asa" in the former expression "should I paste my asa?" meant nothing more than "bank account" while "paste" means 'to send'. Therefore, the expression literally means, "should I send my details?", while the later expression on the other hand literally means "can I get some money from you?".

6. Local Idioms as Implied Beggarly Expressions

In this study, some euphemistic expressions were local idioms but the beggars chose to utilise them impliedly. This led to the utterances functioning as both local idioms and implied beggarly expressions. Some of these expressions were: "please free me one or two" and "Sapa don wound me". The two expressions were local idioms but they were used as implied beggarly expressions. The word "wound" in the latter expression does not refer to a physical injury rather a financial injury caused by poverty. By lamenting their situation to their perceived benefactor(s) using these expressions, they were expecting their benefactors to know by intuition that they (the beggars) were begging him or her for money and not just lamenting. Though the former expression seemed to be more direct and less implied, the phrase "one or two" was in the contrary. 'One or two' in the expression means whatever amount of "money" the benefactor can spare.

7. Question as Implied Beggarly Expressions

In addition, some expressions formulated and utilised by some Nigerian beggars were questions with implied meaning. Some of these expressions were: "wetin gum your asa?", "green light dey?" and "wetin dey boss?". "Green light" in the expression "green light dey?" refers to the possibility of getting money from the benefactor. "Boss" in the expression "wetin dey boss" was used to raise the psyche of the benefactor and to also let the benefactor feel that he was the only person to help. It also helped to broaden the gap between the beggar and the benefactor.

8. Local Idioms and Metaphor as a Question Strategy

Some metaphoric and/or euphemistic expressions utilised by some Nigerian beggars when begging were in the form of a question. For instance, in the expression, "make I lap?", its intended form is metaphoric and idiomatic but it is framed in the mould of a question. The lexical item, "lap" is a metaphor for "coming" and coming in this context means coming to get nothing more than money.

9. The use of Direct Metaphor as a Strategy for Alms Begging

The expression "oga abeg drop something" in this study functioned as a direct metaphor employed for begging. The use of the word "something" metaphorically to mean money was conveyed in a direct manner. From the discussions above, it can be deduced that some Nigerian beggars formulated expressions euphemistically based on their conception of the world around them. Also, these euphemistic expressions were used based on the context. Euphemistic expressions were utilised for alms begging in order to evade the societal stigma that characterises alms begging.

Conclusion

Alms begging is prevalent in the Nigerian society due to how challenging the means of livelihood in Nigerian environment has become. Some Nigerians take to alms begging as a panacea for surviving the harsh economy and to come to terms with the hardship that characterises the Nigerian society. Due to societal stigma that is attached to alms begging, some Nigerian youths formulate some euphemistic expressions with implied meanings and utilise these formulated expressions in begging for alms. The method or expression adopted on each occasion depends on the context and the situation at hand. It is recommended that since these euphemistic utterances are meaningful to some Nigerians as they have utilised them in various ways, they (the formulated expressions) should be recognised in the pragmatic usage of Nigerian English and also be recognised as a significant aspect of Nigerian English; and if possible, be included in the dictionary of Nigerian English usage.

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