

EXAMINATION OF SLANGS OR JARGONS AND CATCHY PHRASES USED IN SELECTED NIGERIAN SONGS

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Abstract

The changing nature of society and language can lead to slang or jargon phenomena in Nigerian songs, and they never stop generating slangs or jargon. One will hardly listen to five Nigerian songs without hearing slangs or catchy phrases in it. Slang and catchy phrases are invented now and then in Nigerian songs. This research work examines the sociolinguistics analysis of slangs and catchy phrases used in selected Nigerian songs, these slangs and phrases are outlined and interpreted based on their connotative meanings and impacts in the Nigerian society. The research work adopted Chapman's slang word theory, which identifies two types of slangs or jargons as primary and secondary; the slangs examined in this work falls among the primary type of slangs. The qualitative descriptive method of data analysis was used for proper understanding of this research work, data were collected from both primary and secondary sources which includes; song videos, audio records, textbooks and other documents respectively. The area of study covers Nigeria as a nation and the population of study cover about eighty slangs and catchy phrases properly analyzed. Recommendations were made that other researcher should endeavor to consult this research work as the material is relevant to studies or researches on slangs and catchy phrases in Nigerian songs. Also, other students should consult this research work as it contains basic knowledge of Sociolinguistics, slang and catchy phrases.

Introduction

Society and language are dependent on each other, a society cannot exist without a language and the language of a society depends on what the people accepts. Language varieties indicate that the speakers are distinct from members of other groups, in other words the language of a people or society identifies them. A subfield of linguistics known as sociolinguistics studies how language interacts with society. Consequently, sociolinguistics investigates how social factors influence language use, including gender disparities, regional inequalities, and the effects of socioeconomic class. Hudson states that "sociolinguistics is a branch of linguistics that studies the relationship between

language and society" (31). This social structure has the potential to enrich language with meaning. The field of sociolinguistics focuses on the societal dimensions of language and how social variables influence linguistic diversity. According to Nababam, "person's social identity can be recognized through the choice of spoken language" (42), which makes it easy to determine a person's social identity only by listening to him, speak. The field known as sociolinguistics examines the rules, regulations, and laws that govern language use in society, as well as how language is used in everyday conversations and the media. The field of sociolinguistics must address the operation and utilization of that language, as well as the crucial role of language in communicative engagement with society and the environment. The ability to communicate verbally is crucial in many fields, and communicative language is that which allows one speaker to convey ideas to another in a variety of settings. A language's primary function is as a medium of expression. For as long as people have used language to convey ideas and information to one another, that language will reflect the values, beliefs, and customs of the people who speak it.

The social fabric is ever-evolving. Comte pointed out that "a dynamic change is more important than a static thing even though both intended to discover the laws of social life because the pressure on the social change reflects the enormous attention to social reform" (2). Within this framework, the social changes impact society's future as an experience of living. Konosuke points out "social change as a process of transformation which changes that occur naturally in a circle concept Hatten Seisei is born, grow, develop, and transformation" (3). It is intrinsic to human nature, which includes the traits of being inquisitive, linguistic, and technologically capable of making new things.

As long as there is human civilization, there will be new languages, just as there have been throughout history. Many languages, both standard and nonstandard, have emerged as a consequence of societal evolution and change from the dawn of humanity. A language is considered standard if it has just one variation character, is not associated with any one area, and does not rely on the commercial, educational, or administrative centers of any one location. However, a wide range of informal language styles is collectively known as non-standard languages. Slang is a nice illustration of non-standard language. Slangs are an integral part of young Nigerians' daily life. Even among Nigerian adults, slang is common and used in a casual way, particularly among friends and family. "Slang is language which is very familiar in style, and it is usually restricted to the members of a particular social group"(81) is what Leech and Svartvik mean when they say so. Although not a novel idea, slang deserves attention because it is one of the most contentious aspects of language. Slang, according to some academics, is a kind of socially specific language that is used by a specific group of people; for example, someone on the street may not

understand all of the slang that teens use. The majority of slang is seen in informal conversation. As a form of spoken variation, slang can refer to either a single word or a string of words. Any recognizable variety of speech that an individual or group of individuals uses is called speech variety or language diversity. Compared to terminology like "standard" and "non-standard" language and "dialects," "variety" is seen as more unbiased. The usage of slang terminology in films, TV shows, songs, newspapers and magazines is clearly on the rise, even though many sophisticated Nigerians think slang is socially unacceptable.

Considering the Nigerian music industry, it is obvious that slangs trends and catchy phrases are becoming more and more widely used and seriously influencing everyday discourse of Nigerian English and other indigenous languages. Slangs in Nigeria is commonly created by the celebrities and this is because they have platform with which they can promote what they have created nationally and even beyond the nation. However, slangs are also formed by ordinary Nigerians in different situations, but in most cases these slangs don't stay trend for long or because they are not properly promoted. During informal interactions among youth, especially between Nigerians, slangs usually come up in conversations in reflection to the Nigerian culture and language, especially the Pidgin English, Yoruba and Igbo languages (Odogwu 18). Nigerians are specialist in forming slangs as they follow world trends, most of these slangs are formed by coining new words or giving new meaning to existing words in order to fit in context usage. The origins of slang may be traced back to the 1800s, when it was a language reserved for the most despicable characters in England. However, as time passed, it became more widely accepted and eventually expanded over the globe (Dozie & Madu20).

Slangs according to Tetnah-Abah as cited in Bello, "is a variety of English language that originated from the speeches of people involved in criminality, hooliganism or banditry" (8). He further stated that slang has also become the speech of those who use it as an alternative vocabulary, in order to encode their communal values. For example, the Army, Navy, Air force, and even the Police have slangs they use in communicating with one another. The Nigerian musicians like Burna Boy, Davido, Wizkid, and Olamide amongst others creates or forms slangs and catchy phrases using the musical platforms, to show that Nigerians music artist are not left amongst entertainers who come up with new slangs and they have been among the major forces behind the invention and spread of slangy expressions or slangs across the nation through their music and its videos. The music industry of Nigeria reflects Nigerian culture by projecting its language through various music genes. These are as follows: Juju, Afrobeat, Reggae, Hip-hop, Rap, Fuji amongst others. The industry has also produced music icons like Femi Kuti, Wizkid, Davido, Adekunle Gold, Burna Boy, King Sunny Ade, 2face, P-Square, Asa, among others. The

three broad types of music in Nigeria are traditional music, Nigeria popular songs style and Nigerian versions of foreign song styles. For the first category of songs, it has deep roots with our indigenous culture and its examples include Apala, Waka, Sakara and Fuji—all from Yoruba land, Goje from Hausa land and Akuko N’egwu from Igbo land. The Nigeria popular style songs, on the other hand, originated as a result of convergence between local and western music cultures. Its examples include songs that fall under the highlife, juju, afro-pop and afro-rock. Nigerian versions of songs with foreign styles are the ones that fall under rap, hip-hop, disco and country. Both local and western culture is reflected in the Nigerian music and this song brings people together irrespective of their religion, race or social-economic level, gender and age. For this reason, most Nigerian music artist has taken the musical industry as not just a mere means of entertainment but also as a way to expose the social ills of the Nation, in other words, the society has a lot of impact on language and musical language in particular.

Most Nigerians musical artists use slangs and catchy phrases in their music to effectively communicate to the audience and speak against some social factors indirectly. Music still remains one of the strongest tools for cultural uniqueness and self-identity in any society and it also helps assist in sustaining strong cultural solidarity and resist inter-ethnicity rivalry which has caused the death of many in Nigeria and Africa as a whole. Music has been used and it is still being used to educate people, enlighten them on important happenings and development, mobilise people towards a social cause and even communicate new slangs that become part of the society’s vocabulary.

Clarification of Concepts

The following are the definition of some terms resulting from this research topic, and the definition of this terms are giving based on their meanings in this research work.

Sociolinguistics: Cultural standards, expectations, and context are just a few examples of how society influences language use, and sociolinguistics is the study of how society influences language usage. How social circumstances influence language use is the subject of sociolinguistics, a subfield of linguistics. Gender disparities in language use, regional variations, and the effects of socioeconomic status on language use are all examples of topics explored in sociolinguistic research.

Slang: Slang is informal vocabulary (words, phrases, and linguistic usages) that are commonly used in verbal speech but avoided in official writing. It can also refer to the language used exclusively by members of specific in-groups to build group identification, exclude outsiders, or both. Slang can also refer to a type of language made composed of words and phrases that are considered very casual, are more prevalent in speech than in

writing, and are usually limited to a certain setting or group of people. A good example is "grass is slang for marijuana".

Catchy phrase: A catchy phrase is a well-known term or phrase, particularly one associated with a specific famous person. This is a phrase that either attracts or is intended to attract attention. It can also be interpreted as a phrase or slogan that becomes widely or repeatedly used, often with little of the original meaning retained.

Slangs and Catchy Phrases Used in Selected Nigerian Songs

Nigerian musical artists have a way of making them-selves known to the society, the influence slangs, dance routines, and are trendsetters. In some cases, they haven't formed or created these slangs and catchy phrases, but have popularized it through their musical platform, making it easy for these trends to go viral. The slang word "*kokollete*" was popularized by D'banj a Nigerian musical artist, but he wasn't the creator of this word. These artists are known by their catchy phrases and sometimes the slang they create or popularize and becomes like a signature for an artist, though slangs are short-lived when the artist popularise slang. While catchy phrases stay with each music the artist introduces because it's more like his identity. In what follow, we shall look at of these slangs and catchy phrases as introduced by various musicians and their meaning;

1. *The slang word "**Fem**" used by Davido in his song "Fem"*

This Yoruba word "*Fem*" is a slang popularised by Davido This slang means shut up, it is mainly used by parents or adults when trying make their children or younger ones shut up.

2. *The slang "**Soro Soke**" by Small Doctor and Zlatan.*

Soro soke is also a Yoruba slang that was popularised by Small Doctor in his protest Anthem during End SARs, also Zlatan did a freestyle song with this slang. This slang is found mainly among Yoruba actors on twitter. When the End SARS protest began, it became popular as the protesters will shout it at government officials which means "Shout Louder"

3. *The slang "**Lamba**" by Destiny Boy in his song titled *Lamba*.*

In 2019, Destiny Boy the young talented street Fuji pop artiste, dropped the song "*Lambs*". This slang is used for people who make fake promises, stories and hype, just to get recognition. In 2020, the song is used mainly in the internet as a meme as a response to those chasing clout.

4. *The slang word "**Tule**" by Davido.*

This slang is one of the newest by Davido, he uses it alongside "**E choke**" though the meaning of this slang is not clear but is now the singer respond to trolls. This slang is already gaining ground among fans and celebrities.

5. *"**E Be Tins**" by Dremo.*

These slangs are used to express astonishment when someone hears a crazy story. Just like Fem, "*E Be Tins*" was a common street slang, though not popular until Dremo decided to make a song with the same name.

6. *The slang "**Sho get**" by Mayorkun in the song "The best".*

"*Sho get*" is a slang word introduced by Mayorku, which means "*Do you understand?*" this slang word was first used in the song "The best" Mayorku used this slang word to question Davido's fans and other if they understand that Davido is the best. Currently instead of saying "Do you understand?" Among street boys, they use the phrase "*Sho get?*"

7. *The slang "**E Choke!**" By Davido.*

In the last quarter of 2020, "*E Choke!*" became popular. This slang was formed by Davido, is a term used for bragging or showing ones achievements. In literal sense, it will be like showing off in the face of your enemy.

8. *The slang "**Gege**" by Mayorkun*

When it comes to word play lyrics, Mayorku is the people's favourite. He popularised the slang "*Gege*" which means that something is a hit; in other words, very interesting.

9. *The catchy phrase "**This Gbedu no be Agege**" by Mayorkun.*

Just like most artist do on their songs, "*Gbedu No Be Agege*", is a phrase that tells you that you're about to listen to a song owned by Mayorku. However, fans turn it into "*this bread no be Agege*" a reference to the popular agege bread which most Lagosians prefers eating.

10. *Naira Marley's slang "**Opor**".*

This slang originated from the street of Lagos, which is the centre for entertainment in Nigeria. "*Opor*" was popularized by Naira Marley, Zlatan and Lil kesh as they commonly used the word in their songs. *Opor* means "it's plenty", people use this slang to express their feeling when they have enough.

11. The slang "**Baddo**" by Olamide.

This slang word was created by Olamide, and it always took his name as he was later called *Olamide Baddo*. The term "*baddo*" is slang for someone who is really good at something or very determined to succeed at it.

12. Slang word "**Jonze**" by D's Prince.

Mavin Records' D'Prince popularized the slang *Jonze/Jonzing* which means an excessive feeling of one's self or actions. Relatively used to describe when someone is high on alcohol or any other type of substance and doesn't have proper control of his/her senses.

13. The catchy phrase "**file... Don't Touch it!**" By D'Banj

This catchphrase by D'Banj indicates that his song is interesting and worth listening to. Therefore, don't change the song. It is synonymous to broadcasting stations when they require you to stay tuned and not touch the dial.

14. "**Smellos**" is a slang word created by Olamide

This slang was created by Olamide in his song, to mean the exact opposite of *frosh*, when the word "*frosh*" was trending. A good-looking person was referred to as "*frosh*" so "*Smellos*" was referred to well-worn persons.

15. "**Alobam**" is a slang word by Phyno in his song "*Alobam*".

This slang was created by Phyno, "*Alobam*" is an alternative term for addressing your brother from another mother, also known as your *padi*. This is especially common to the south Eastern folks.

16. The slang "**No Shaking**" by 2Face Idibia.

Idibia 2face introduced this slang in his song titled "*No Shaking*". This slang expresses one's state of being or temporary state of affairs. So when someone says *No shaking* in response to his wellbeing or a particular situation at that time, it means that everything is fine and under control.

17. "**koko!**" Is a slang word popularized by D'Banj.

The slang "*koko*" by D'Banj, means the main thing or idea. Is like intensifying one's expression on a subject matter. However, for D'Banj *koko* master is a guy that makes a leader ask for more whenever they encounter his bedmatic skill.

18. 2Face Idibia's slang "**Nothing De Happen**"

This slang ascertains a state of chill. It means no matter the state of things in one's life or in the society at large, we should learn to have composure and believe that nothing will actually happen.

19. "**No Long Tin**" by D'Banj

This popular Slang by D'Banj expresses the state of being. It is synonymous with "No wahala". "No Long Tins" means that there is no issue.

20. "**Turn Up**" by Olamide.

This slang was popularised by Olamide in his song "Turn up." The slang is common among youth folks as well. It means showing up for a hangout, party, Club or any form of celebratory gig with loud music and bonze.

21. "**Maga**" A slang by Kelly Handsome in his song "**maga don pay**"

This slang celebrates cybercrimes. "Maga" is the slang to refers to a person that have been scammed. Considering the nature of things in Nigeria today, as the level of internet fraud is on the increase so is the use of this slang among Internet fraudsters and other Nigerian youth.

22. Wizkid's slang "**Daddy yo**" in his song *Daddy yo*.

Wizkid popularised the slang "Daddy yo". This slang is a mid 50's and mid 60's beatnik/hipstar slang, which means being the man and getting a lot of girls, girls can't resist you. In Nigeria this slang is used to refer to some wealthy old men who uses money to obtain teenage girls for sex.

23. "**Let's Go there**" is a catchy phrase by 9ice

Hit track Party Rider off the Gongo Aso album also came with the catch phrase "Let's Go there " Which was Quite popular too. So when you hear this phrase, you know that 9nice is the owner of the next voice.

24. "**Ginger and Swagga**" is a catchy phrase by Terry G

Terry G has so many slangs and Catch phrases on the Street that we all know. But his most famous for his *Ginger and Swagga* Slangs. Ginger means to be in the mood and Swagga means Swag.

25. **Gobe**- Davido

David's Hit Track gave immense popularity to the Slang " *Gobe* meaning Trouble after the release of his controversial track. So, when someone says "See Gone" in the Nigerian street, it means there's trouble or a problem around the corners.

26. "**Tesojue / Ukwu**" by Reminisce and Timaya

Reminisce *Tesojue* and Timaya *Ukwu* are both very popular street slangs and Catch phrases. Tesojue means Enjoy it while Ukwu by Timaya is used to admire the female rear end.

27. *"Who dey breeett?" By Davido*

Davido also coined the slang phrase "Who dey Breeett?" which translates to "who is breathing?" in Pidgin English. That may sound elementary, but it raises the question of why someone would be willing to breathe freely after witnessing what has been portrayed. "Who dey breeett?" is a play on another of the artist's slang terms, "E choke," which means "to choke" when presented with an exceptionally stunning image.

28. *"Chop breakfast/ serve breakfast" by Eltee Skhillz*

It literally means we will all (eventually) have breakfast. Colloquially, it has come to mean this life na 'turn by turn' and everyone will definitely have a taste of everything, especially heart break. A person's heart has been broken if they mention things like "She don chop breakfast" or "She has been served breakfast" on social media.

29. *"Sapa" is a strang word popularised by Ichaba in his song "Sapa"*

The word 'SAPA' has been the most used word on social media lately and people have also used it to sing. It is a term used in Pidgin English to describe a state of being extremely broke or poor, usually after spending extravagantly. We can also call it spirit of poverty that targets one almost all the time.

30. *"Aza" popularised by Portable in his song "Aza Man"*

This is a slang that simply means bank account digits. When a Nigerian says "send your aza", he or she simply means send your account number.

31. *Lil Kesh – Shoki*

Lil Kesh popularised the song and dance style known as Shoki in Nigeria, where the term "Shoki" quickly gained popularity. While Lil Kesh may not have created the term "Shoki" or the dancing style itself, he did help bring it to a wider audience. "Shoki" means "short" in Yoruba. After explaining that the word "Shoki" meant "Quickie," NBC banned the song.

32. *Korede Bello – "Na God Win"*

"Na God Win" is among the most popular expressions in Nigeria this year, albeit it is not really a slang term. This proves that God is ultimately victorious. Korede Bello's God Win, which was one of the most successful songs of 2015, popularised this slang term.

33. *"Pepper dem gang" by Olamide*

Pepper dem gang is a way of describing an incredibly successful state, the type of achievement that leaves others wanting to be jealous of you.

34. **"Eni Duro"** by Olamide

Eni Duro literally translates to "you dare not wait" in Yoruba. "You can't square up to something or someone" is the colloquial meaning of the word.

35. **"Yahoo Boy, No laptop"** by Olamide

A Yahoo Boy is a street term for someone who dabbles in internet fraud using any device, most commonly a laptop. As a result, it is almost hard for a Yahoo Boy to function without a laptop. Yahoo Boy, no laptop

36. **"Who you help?"** By Olamide

He actually did release a hit song title *"Who you help"* and that word at that time was the word in many lips.

37. **"Hide your face"** by Davido

In his song 'fia' he used a statement "If you don't have money, hide your face". Meaning when there's no money you should not show off.

38. **Jagaban** – YCee

The word *Jagaban* became popular after the All Progressive Congress chieftain, Asiwaju Bola Ahmed Tinubu was conferred with the title by the late Emir of Borgu. Be that as it may, *Jagaban* was only attributed to Tinubu until fast rising singer YCee released a song titled *Jagaban*. *Jagaban* now means somebody of high influence according to YCee.

The term *Jagaban* gained popularity after the late Emir of Borgu bestowed the title on Asiwaju Bola Ahmed Tinubu, the leader of the All Progressive Congress. Whatever the case may be, until YCee's rapid ascent to fame dropped a single named *Jagaban*, the song was exclusively associated with Tinubu. *Jagaban* is currently YCee's term for an influential person.

39. **Gongo Aso- 9ice**

Though not new, *Gongo Aso* according to 9ice means the world will hear about your celebrations. The slang has been around with us for a while now and it is still here.

40. **Terry G** – Akpako

Meaning anything that can be used to hit someone, it also relatively means to tell a huge lie. [Nack Apako.

41. **"Gbe body"** by Zlatan and Burna Boy.

Nigerians love a good motivational slang, and Gbe body e provides peak motivation. Made popular by Zlatan on Killin Dem with Burna Boy, this slang provides ginger that goes beyond dancing or having fun. When life hits, it's necessary to gbe body no matter what.

42. *“Omo to Sabi” was generated from Slim case Oshozondi*

Omo to Sabi means Smart and Intelligent person. It is also for ladies that are sexually active or men that are involved in shady deals. It is used in different context.

43. *Dbanj popularised the slang “Oshey”*

Dbanj is arguably the celebrity with the most nicknames. Some of them are Eja Nla, Koko Master, Banga lee, White Lion and his popular slang is 'Oshey' meaning thank you in Yoruba.

44. *“Chop life Crew” by Falz*

Chop Life Crew is a musical collective that stormed into the mainstream in 2019 with the self-titled, viral single, Chop Life Crew, featuring Prettyboy D-O. “Chop Life Crew” isn’t just a cool name for a group of people who love enjoyment, it’s a lifestyle

45. *“Ekelebe Stunner” is a catchy phrase by Odumodu Black*

Odumodu Black’s latest single, named after English footballer Declan Rice, has a relaxed vibe but is lyrically focused on overcoming enemies. And “Ekelebe Stunner”, a phrase from the song, is now slang for a dirty Nigerian police slap

46. *“OMO” by Reminisce and Olamide.*

Respected rappers, Reminisce and Olamide, came together again on the sensational *Omo* x100. Immediately it dropped, other rappers did covers and freestyles that pushed the song as the inspiration for a generic internet term that describes feelings of shock, admiration and disgust.

47. *“Boys are not Smiling” by Olamide and Terry the Rapman.*

This is a classic statement that captures the hot anger and frustration of being Nigerian. It quickly became cool and gained public acceptance after Boys Are Not Smiling came out in 2011. It featured veteran rapper Terry tha Rapman, off Olamide’s debut album, Rapsodi.

Summary of Findings

This editorial has carefully outlined and analyzed eighty *Jargons and attractive phrases* found in Nigerian songs, using Chapman’s slang word Theory (1988). It’s obvious that some of these slangs are already existing words or slangs and attractive phrases in the streets, but they gain popularity and become trends in most cases when they are adopted by a musical artist. The Nigerian Afro beat and Hip-hop singers see this to their own advantage, because they try to make use of this known street word or phrase to help promote their songs. But in reverse, the slang word even goes more viral, trending as long as it can, while the song also hits. Some of these catchy phrases and slang are also created

or formed by the musical artist; they repeat the phrase at the beginning of their songs and sometimes at the end too. The purpose of creating this catchy phrase is to gain recognition, so when the audience gets to hear the phrase, they quickly recognize the artist. However, these phrases and catchy words are created or formed based on personal experiences of the artiste or the societal condition of Nigeria at that time. Considering the End-Sars protest in Nigeria, many Nigerian singers dropped new slangs, referencing the End-Sars situation, or the just concluded 2023 Nigerian presidential, we heard a lot of slangs in the musical platform, referencing the situation. So the society has great influence on Slang or jargon language, and slang has great impact on the society and this is promoted by incorporating these slangs in Nigerian songs. Following the discussion, we can see that in most cases the slang or jargon or phrase connotes meaning very different from the literal meaning. In other words what the slang or phrase means ordinarily is not what is intended. Slangs are mainly used by Nigerian youth as it is better understood among them. Not many of the very old people understands or uses slang and when these slangs and phrases are neglected by the society, they lose their attraction and die out with the passage of time.

Conclusion

The connection between language and culture is brought to light in this study that is the reciprocal effects of society on language and language on society. Language and society are inseparable; the demise of one will have repercussions on the other. Communicating ideas and information, building social harmony, asserting one's dominion, and realizing one's ambitions are all facilitated by language. However, since everyone has their own opinion, society dictates what is and isn't appropriate language use. While some may find our language acceptable, others may find it insulting or offensive. When, where, and how to express it is important.

The researcher examines slangs and catchy phrases in over seventy Nigerian songs, the meaning and purpose of these words are explained. The following research questions were answered in course of this study. Firstly, "are there slangs in these selected Nigerian songs"? This research shows that there are a lot of slangs and catchy phrases used by Nigerian musical artists in their songs, some of which they created and others they popularized using their musical platforms. Eighty slangs and catchy phrases were collected from Nigerian songs to answer this question. The second question which is "what are the meaning of these slangs and phrases was also answered in this research work as a proper analysis of these catchy phrases and words were giving in chapter four of this research. This research also exposes the impact of slangs in the Nigeria, how must protect music artist tend to speak against the ill happenings in Nigeria by using or conveying their messages through slangs. And this answers the third question, which is,

"what are the impact of slangs and catchy phrases?" The last research questions are, "In what ways have the society influenced the use of slangs in Nigerian songs?" Most Nigerian music artist picks points and lyrics from the happening in the society. From the findings, most of these slang words already exist in Nigerian streets and all the songs does is to adopt it and make it spread like wide fire. The aim and objectives of this study was accomplished by adopting Chapman's slang word theory (1988) which identified two types of slang as primary and secondary slangs. What this research work examines is the primary type of slang, which is frequently adapted into generic slang. It is unique, rich, and inventive in the eyes of the general public. Examples includes "Sapa, Opor, who dey breeett, Japa, Jagaban" amongst other. A litany of these slangs and catchy phrases are seen in chapter four and they are analyzed based on the Chapman's meaning of primary slang. Most importantly, the research works of many scholars and their ideas and opinions on the meaning of slang and catchy phrases were also reviewed in chapter two. Chapter three examines the research methodology. This research work, adopted the descriptive qualitative research approach, since the data are showed from words uttered and collected from the lyrics of song videos and audios. The researcher collects the data, analysis the data, and makes conclusion based on slang language data research. The area of study covers Nigeria as a Nation and the population covers seventy Nigerian songs. Data sources of data collection were primary and secondary amounting from the music videos and audio record, textbooks and other documents respectively.

Recommendations

Based on the findings and conclusion above, the researcher recommends the following:

- 1) To the other researcher
For future studies on slang, this work can serve as a reference. More study into the use of slang in Nigerian music is something the researcher is keeping her fingers crossed for. In sociolinguistics, this study can also make a significant impact.
- 2) To other students
This research is expected to provide basic knowledge of slang, catchy phrases and sociolinguistics.
- 3) To other readers/audience
This research should make them pay attention to what slangs connotes in Nigerian songs and its impact in the society.

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