

Emergence of Arabic New Loan Words among Yoruba Speakers in Southwestern Nigeria: A Critical Analysis

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Abstract

Language is a social phenomenon that is used as a means of communication among the indigenous inhabitants of a particular community. It is also a significant factor and powerful tool in transmitting information, ideas, and resolutions irrespective of location, time and purpose. In this literary and linguistic analytical study, the researcher engages in analytical method in examining the rise and frequency in the use of Arabic language as a means of self-expression among Yoruba speakers in the South-Western part of Nigeria in order to suit their needs in some identified circle, clique and profession. The analysis of those words is presented and justified in the way they are used in this context. References are made to address the previous process of some loan words from Arabic to English and Yoruba languages. The findings show the emergence of new loan words from Arabic to the Yoruba language in the region and, even, English language, especially in social media contents. It is observed that if this continues, after some years, the Arabic words will become household words among Yoruba speakers or be codified as part of Yoruba and English languages. Unborn generations will, therefore, consider them as original Yoruba and/or English words instead of their Arabic origin. It is hereby recommended that the teachers of Arabic language should be observant of this rapid trend and keep eyes on this emergence for posterity reason to retain the Arabic origin of those new loan words.

Keywords

Yoruba, Arabic, language, culture, emergence, loan words

Introduction

In line with the assertion given by Samaneh and Mahdi (2017: 212) that “the culture of a people finds reflection in the language they employ: because they value certain things and do them in a certain way, they come to use their language in ways that reflect what they value and what they do”.

So, the current culture of the Yoruba-speaking community reflects the new trends in the literary approach to some features in the Arabic language as it tremendously affects the Yoruba language positively in enriching its

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vocabulary. This could be simply observed in their patterns of language borrowing, such as code-switching, coinage, loan words and lots more.

This development continues giving spread strength and recognition to the Arabic language among other languages. It is evident that the rate at which people are being exposed to Arabic words in our community has immensely and grossly aided and influenced the usage of these Arabic words to express their thoughts and at the same time adopt them as slangs in line with meaning in their language.

This is not only found among Yoruba speakers but also among English speakers in this particular community without even knowing what they represent in the latter language. Majority of these could be seen in the modern-day wishes, felicitations and prayers in text messages and social media walls, most especially from religiously inclined people in the present time.

Culture and language are inseparable entities that no community can ever disassociate from. Samaneh and Mahdi (2017) cite that it is generally agreed that language and culture are closely related. Language can be viewed as a verbal expression of culture. It is used to maintain and convey culture and cultural ties. Language provides us with many of the categories we use for the expression of our thoughts. It is, therefore, natural to assume that our thinking is influenced by the language we use. Obiegwu (2016: 70) asserts that any language of nations is practically serving as a way of expressing the culture and can be used as bases for the ethnical, regional, national or international identity of its users.

As a matter of fact, Liaw et al. (2013) state that “Language is seen as a city to the building of which every human being brought a stone.” Meanwhile, variations still occur simply because of diverse social and cultural environments. With this, many “stones” have been brought to rebuild our language city but the only necessary thing is to have a traceable account of an alien word in our language for preservation purposes.

Mahmud (2012) submits that the local scholars who are knowledgeable in Arabic enjoy some socio-political treats in the society which ordinary people do not enjoy. This greatly motivates people to learn Arabic. Arabic, therefore, successfully competes with local languages such as Kanuri, Fulfude, Hausa and Yoruba. The Arabic language enriches these indigenous languages with hundreds of religious, political and commercial words and expressions. These are emerging new loan words from Arabic to Yoruba language which this work studies.

Previous research findings have shown the relatibility of Arabic and Yoruba language from time immemorial with respect to the science and the speakers of the two languages.

There exists a cordial and inseparable relationship between language and culture. According to Khatib et al. (2016), it is widely established that language and culture are closely interrelated; it is seen as a verbal manifestation of

culture. It is used to maintain and convey culture and cultural ties. Language provides us with many of the categories we use for the expression of our thoughts. So, it is natural to assume that our thinking is influenced by the language which we use. The values and customs in the country we grow up shape the way we think to a certain extent.

As asserted by Elmes (2013), respecting the differences in opinions on the relationship between language and culture by language teachers and learners can help to appreciate the diversity of views towards the use of language.

Mahmud (2012) categorically states that the Arabic language serves as the first non-native language that brought its education as well as its rich culture to Nigeria. He justifies this assertion by saying that the coming of Islam to this part of the globe brought, with it, literacy and technology of writing. Nigerians use Arabic in writing their languages. With the help of Arabic characters, they are able to express their mother tongues, read and write in Arabic with ease and this has put them in a kind of intellectual tradition. This aged development has fast-tracked the rapid growth of the Arabic language in all forms.

Jiang (2000) also posits that some people say that language is the mirror of culture; people can see a culture through its language. She further states categorically that people universally agree that language is part of the culture and that it plays a very important role in it. She asserts that some social scientists affirm that without language, culture would not be possible. She reports that Brown (1994) describes the two as follows: "a language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture"; culture and language are inseparable. She substantiates that language is just like flesh while culture is blood. This means they both make a living organism; without culture, language would be dead and without language culture would have no shape. It is evident that the culture of a particular community cannot do away with any language being spoken in their domain; they are intertwined.

Research Problem

As there is no language that is aloof or just on its own anywhere in the world, at least the known ones, languages and cultures interrelate. This interrelation will surely bring about language and cultural overlapping. Many of the aspects of languages and cultures will mix with the other cultures and languages it is related to. There are words that are imported from one language to the other. The reason being that many of the words may not have direct substitutes in the receiving language. If this happens, the original word is retained and used in the sense it was in the original language.

The Arabic language has been very generous to the Yoruba language in this regard. There are so many words that have been loaned into the Yoruba language.

This study is primarily concerned about the possibility of these words losing their origin as future generations may not be able to come to terms with the words as originally foreign to the Yoruba language. Therefore, it seeks to document and describe the emergence of new loan words into the Yoruba language.

Objectives of the Study

The objective of this study is that it seeks to document, examine and depict the new trends in the emergence of new loan words from the Arabic language into the Yoruba language. It also seeks to examine how these words can be properly and appropriately documented in their original language especially for the information of future generations.

Conceptual Review

Intersection of Arabic Language and Yoruba Language

The Arabic language is of sub-Sahara of Arab coast origin while the Yoruba language is of South-western part of Nigeria. Nigeria had contact with the Arabic language and Islamic religion through the North African States of Egypt, part of Sudan provinces, Tunisia, Morocco and others as cited by Salisu & Abdullahi (2013). They affirm that this process was navigated through commercial links among these states and the South of Sahara. They state that the Arabic language has really served as the language of communication and correspondence in this part of the country.

Apart from the cultural influence of Arabic on the Yoruba language, religion has also played a vital role in the spread of Arabic dictions in Yoruba native dialect through their involvement and enrolment in madrasahs and other local Ile-Kewus (local Arabic schools) with the spiritual and commercial sojourn of Muslims to the holy land for Hajj and Umrah exercises. This positively paved way for an easy injection of some Arabic words into some Yoruba dictions.

Jamiu (2014) posits that there are more substantial proofs which show the resilient curiosity of Yoruba people in learning the Arabic language in their region. He states that the attendance of numerous Yoruba Muslim children in local Arabic schools, which resulted to deserting the standard government schools, with the rendition of a significant part of the whole Friday Khutbah in the Arabic language without any means of translation to the local language or equivalent, the availability of requested religion Arabic textbooks from Arab countries and the curiosity of parents in enrolling their children in Arabic schools because of their reluctance in sending their children to Christian Mission Schools are some of the factors causing the loanwords.

Adeyemi, K.A. (2016: 197) notes and affirms that for centuries scholars have realised that Arabic as a language and Islam as a religion have contributed substantially to world civilization, culture and education. Timingham (1959: 30) cited by Adeyemi K.A. (2016) posits that Arabic as a language contributed to an understanding of the early history and civilization of West Africa.

Abubakre's (2004: 21-22) excerpt shows that the contact of Yoruba tribe with Arabic as a language was not through the Jihad of 'Uthman dan Fodio as opined by some scholars. He states categorically that it was prior to the take-off time of 'Uthmanic movement; there is particular literature of Ifa poetry where the word Alukaadi (*al-Qádi*) and Áálà (*Allah*) which mean Shariah court judge and God in the English language respectively, this has been in the use long ever before the emergence of Fodio era.

The efforts of Arab immigrants, learned mu'allims, and religion preachers influenced the Yoruba language. This is so evident in numbers of instances that are justifiable. Abubakre (2004: 24) reiterates and retraces the source of contacts to the then social-political and commercial activities between the aforementioned groups and Yoruba tribe. Through these contacts, Yoruba people were able to contribute enormously to the growth of the Arabic language in this region and beyond. It is observed by Abubakre (2004: 25) that the Yoruba of Oyo speaking dialect was found to have a practice of writing their language in Arabic script before it was curtailed to the Roman character by the Church Missionary Society. There was also embracing of another technique of transliteration of Yoruba poems to Arabic alphabets, even to the extent of using Arabic letters to write introduction or usage of numerous prayers format in the Yoruba language, i.e. *kundi, asiri and nakali* (collection of prayers documents) in order to retain the secrecy nature of the prayers to themselves.

Presently, the level of Arabic mastery by Yoruba speakers cannot be quantified. Through the national and foreign assessments of linguistic and literary contributions of Yoruba Arabic scholars both in the home and abroad, it is noteworthy to say that Yorubas are at the competing level with Arabic scholars of Arab origin. A lot of academic research works have been carried out in our tertiary institutions on Arabic prose and poems which address Nigeria economic, educational, commercial, social and political matters, this participation of Yoruba Arabic scholars is a testimony to the growth and expansion of the Arabic language and its culture in Southwestern part of Nigeria and beyond.

Empirical Review

Arabic Words Loaned into Yoruba Language

Previous researches have critically and extensively showcased loan words from the Arabic language into Yoruba language, even into the English language. Many of these studies presented these loan words as data and tables.

Abubakre (2004) makes it clear that not only the Hausa language but many other Nigerian languages have linguistic and loaning effects on the Yoruba language. The Hausa-Yoruba form of borrowing pattern from the Arabic language is an interdependent form of the diffusion process of borrowing words. Various categories of how the diffusion process of loaning words from Arabic to Yoruba and Hausa languages are stated by Abubakre (2004) in the table below.

Table 1: Loaned words from Arabic into Yoruba and Hausa Language

ARABIC	HAUSA	YORUBA	MEANING
/al-‘adab/	/ladabi/	/ladabi/	Etiquette
/halaka/	/halaka/	/halaka/	(he) perished
/al-qabr/	/kabari/	/kabari/	Grave

Source: Abubakre, 2004: 59

Different forms of phonological interference are reflected in the Table II.

Table 2: Phonological Interference from Arabic into Hausa and Yoruba Languages

ARABIC	HAUSA	YORUBA	MEANING
/al-barakah/	/al-barka/	/alubarika/	Blessing
/al-basal/	/al-basa/	/alubosa/	Onion
/al-wudü’/	/alwala/	/aluwala/	Ablution

Source: Abubakre, 2004: 60

This shows the practice of consonant clusters and a cluster breaking as it is in Hausa and Yoruba language syllable structures.

Display of less and great phonological interference in Yoruba and Hausa language pattern of borrowing from Arabic words as asserted by Abubakre (2004).

Table 3: Patterns of borrowing from Arabic into Hausa and Yoruba Languages

ARABIC	HAUSA	YORUBA	MEANING
/al-‘a:fiyah/	/la:fiya/	/ala:fiya/	Health
/al-‘ayb/	/layifi/	/ale:bu/	Blemish
/waqt/	/lo:kaci/	/wakati/	Hour/time

Source: Abubakre, 2004: 62

In the table above, it can be observed that Yoruba diffusion pattern and process takes less corruption in rendering the loan words from Arabic to its own while it is greatly apparent that the process in Hausa is more corrupt compared to the former.

Adeyemi (2016) propounds the same linguistic theory when he traces the similarities of Arabic words in Yoruba Language. He asserts that this process is evident in Arabic words that have a connection with religion, creed and the names of some known items. He buttresses his claim by presenting Arabic origin words that have the same meaning in both languages. See the below table as posited by Adeyemi (2016):

Table 4: Showing Arabic origin words with same meanings in Yoruba Language

YORUBA	ARABIC	MEANING IN ENGLISH
Ààrá	Ar-Ra‘ad	Thunder
Abẹ̀rẹ̀	Ibrah	Needle
Àduà	Ad-Du‘a	Prayer
Alááfìà	Al‘ Āfiyah	Good Health
Alààyè	Al-Ĥayyu	The Living One
Òmùgò	Ĥamuqa	Stupid/Imbecile

Methodology

Discourse and narrative methods are used to analyse, determine and break down these usages into the various categories in respect to the quarters in which the loan words are emerging. The usages may not be limited to the mentioned areas as discussed in this study.

Analysis of Emerging New Loan Words

Trado-Medical Practices Usage

From the onset, Yoruba people have been known with trado-medical practices in various forms, this still exists till the present period. For these practices, materials and other ingredients are greatly used, but in most cases, the name given to these ingredients are coded for the safe-keeping of these trado-medical intellectual properties, so to speak. These materials are rendered in the Arabic language so as to keep the formula away from the public consumption or to conceal the nefarious use of that particular ingredient in preparing their things.

The practical example of this in Yoruba land can be seen in the words like, "asiisu" (حَشِيشُنْ) "ra'su" رَأْسُ "laamu" لَحْمُ "kurban" قُرْبَانُ "jalabi" جَلَبُ "Araara" حَرَارَةُ. In the inception, this practice was only among those who had knowledge of Arabic and later extended to those who have no background of Arabic knowledge. This is as a result of their collaborative engagements and dealings in the field of trado-medical practices. This can be better illustrated in the table below:

Table 5: Trado-Medical Usage of Loaned Arabic Words into Yoruba Language

BORROWED WORD FROM ARABIC	MEANING IN YORUBA	ARABIC ORIGIN OF THE WORD	ARABIC MEANING
Asisu	Igbo (Indian hemp)	حَشِيش	Weed
Ra'su	Ori Eniyan (head)	رَأْس	Top/Head
Latimu/lati	Gbaju ee (Fraudulent person)	لَطْم	Slapping Scam/Fraud
Kurban/Kuribani	Ipese/Ebo (ritual offer)	قُرْبَان	Offering
Jalabi	Ise Alufa (Islamic spiritual consultant)	جَلَب	To bring
Araara	Oti/Ogogoro (Gin/Hot)	حَرَارَةُ	Heat
Qolibu	Okan (heart)	قَلْب	Heart
Laamu/Laami	Eran Eniyan/Ajiyo	لَحْم	Meat

Source: Researcher's Fieldwork, 2019

Political Usage

In recent time, the political atmosphere of this part of Nigeria has witnessed a new dimension in the way politicians perfect their electioneering campaigns. For instance, South West is popular for leveraging its rich cultural and linguistic heritage to move people to action on social, economic and political

engagements from time immemorial. Anyone who is familiar with the culture of the Yoruba's will not find it strange that people have ridden to power on the wings of songs, drums, dancing and powerful coinages.

So, the July 8, 2018, senatorial bye-election, which was a precursor to the 2018 governorship contest in Osun State had its own share of linguistic weaponry deployed in the bid to code, direct and swing votes in favour of a particular candidate. It is necessary to put on record the Arabic words and phrases used in this period to suit political yearnings in the pursuance of electoral victory. Since the end of those elections, those Arabic words used have become common slangs on the lips of the inhabitants of Osun community including those who knew nothing about the origin of the language nor have an affiliation to the religion of Islam.

The phrase *ōQ"icc{evcö* is a combination of two words from Yoruba and Arabic languages. O *gayaata* (" ") - meaning amazingly huge. This phrase was deployed to describe the swift political swing that followed the cross carpeting from the unwilling All Progressives Congress (APC) the People's Democratic Party (PDP) by one of the candidates who eventually won the senatorial seat. If such a deft move was not painted as amazingly surprising, how else could it be qualified? Indeed, the speed of light with which the Ede man got a platform, mended an obviously "tattered umbrella" and became the darling of the Osun West electorate was *gayaata, O ga ju!* (amazingly huge).

In analysing this coinage, the prefix "O" is of Yoruba origin while (*gaayata*) is from Arabic. Its Yoruba pronunciation shows the perfection in giving all the Arabic letters their phonetical rights. Some Arabic words were also used in branding some candidates during electioneering campaigns. Examples of those words are *Sheu* in the case of the governorship flag bearer of the Action Democratic Party (ADP), Alhaji Moshood Adeoti, on September 22nd, 2018. The word, *Alubarka*, in the case of Osun Central Senatorial candidate, Hon. (Dr.) Surajudeen Ajibola Basiru (SRJ) of All Progressives Congress (APC) February 2019 general elections is another example.

Ceremonial Affinity

About two decades ago, certain Arabic words used for ceremonial activities found their way into the Yoruba language. One of such words is *سُونا*. Yoruba uses "suuna" in naming ceremonies.

Surprisingly, the loanwords have led to the unpopularity of their Yoruba equivalents because of the frequent use of Arabic words. See the below table for the ceremonial and religion-related words:

Table 6: Ceremonial Affinity Usage from Arabic Language into Yoruba Language

BORROWED WORD FROM ARABIC	MEANING IN YORUBA	ARABIC ORIGIN OF THE WORD	MEANING IN ARABIC
/walimo/wolimo/	Walimo kurani	وَالِيمَة (Waliimat)	Feast/ceremony
/Afla/Afula/	Ayeye ikeko jade	حَفْلَة (Haflat)	Party
/Maolidu/Molidi/	Ojo ibi Anabi Muhammad (S.A.W.)	مَوْلِدُ (Maolid)	The celebration of the birth of the Prophet Muhammad (S.A.W.)
Akidu	Yigi siso	عَقْدُ ('Aqdu)	Marriage
Aqeeqah	Isomo loruko	عَقِيْقَة ('Aqeeqah)	Naming ceremony

Source: Researcher's Fieldwork, 2019

Swindling (Fraudulent) Usage

No society is free from the fraudulent act. According to an online business dictionary, fraud is categorically stated as an act or course of deception, an intentional concealment, omission, or perversion of truth to (1) gain unlawful or unfair advantage, (2) induce another to part with some valuable items.

A section of fraudsters who are of Arabic school background in the South West, Nigeria, popularly known as 419, takes a lead in this heinous act. They adopt the usage of some Arabic words in their fraudulent engagements. These words have gone beyond this clique or gang of criminals. To conceal the motive and their mischievous attempt to dupe their customers popularly known as *maga* (victims), several words are used in the process. Arabic words like " *g a n a ḥ u* " *amali* " " *latimu* " " or "*laati*" short form of " . See the below table for swindling (fraudulent) words.

Table 7: Swindling Usage of Loaned Words from Arabic into Yoruba Language

BORROWED WORD FROM ARABIC	MEANING IN YORUBA	ARABIC ORIGIN OF THE WORD	MEANING IN ARABIC
Ganamu	Ode (fool)	غَنَمٌ	Sheep
Amoli	Ise (fraudulent process)	عَمَلٌ	Work
Latimu/lati	Gbaju ee (fraudulent person)	لَطَمٌ	Slapping

Source: Researcher's Fieldwork, 2019

Sufism (Tasawuf) Influence

According to Ibrahim (2015), Sufism (tasawuf) is known to be Islamic mystical order and referred to as *tariqa* (pl. *turuq* literally meaning paths). He states that Ibn Khaldun describes Sufism as an approach that is based upon the continuous dedication to divine worship (devotion to Allah) and detestation of the splendour of the world, self-denial from "worldly" pleasure, property and

position. The two popular suffi movements in the Southwestern part of Nigeria are *Quadiriyyah* and *Tijjaniyyah*. They have contributed immensely to the spread and strength of Arabic dictions in the Southwest, Nigeria. Islamic mystical movement (*tariqa*) is responsible for some of the loanwords. Their Yoruba equivalents are not often used. Such words include *Sheikhu*, *Khalifah*, *Muqadam*, *Wiridi*, *Toriqah*, *Aelala*, *Qasida*, *Azikiri/zikiri*, *Azakiru/Azakira*, *taaniah*, *bandir*, *saawiyah* and lots more. See the table below for Sufism-related loanwords.

Table 8: Sufisim Usage of Arabic Words into Yoruba Language

BORROWED WORD FROM ARABIC	MEANING IN YORUBA	ARABIC ORIGIN OF THE WORD	MEANING IN ARABIC
Laasimi	A routine prayer		Necessity
Saawi/Saawiyat	Prayer circle	"	Angle
Kubura	Friday major prayer circle		Great
Muriidi/Muridat	Follower	" "1	Wanter
Hadiya	Ebun (gift)	"	Gift
wasifa	Ise oore koore (periodic public dhikr chants)		Job

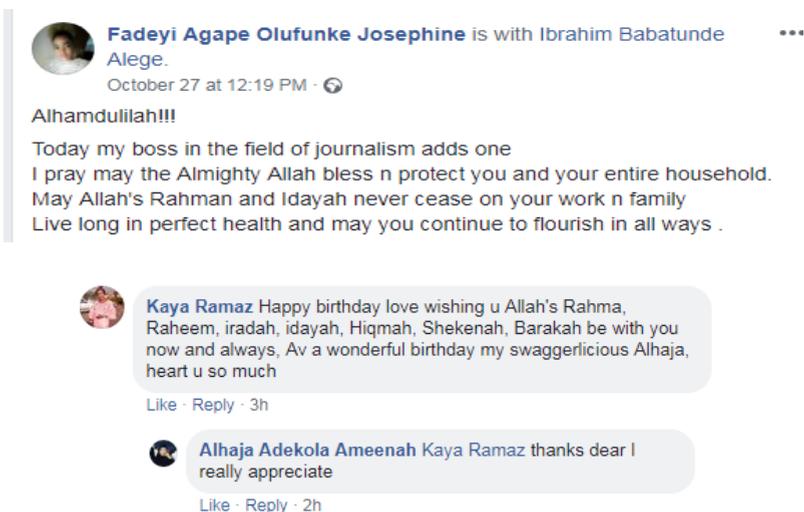
Source: Researcher's Fieldwork, 2019

Social-Media Wishes Pattern

According to the Oxford dictionary, social media can be best described as “websites and applications that enable users to create and share content or to participate in social networking”. The advent of social media is another systemic dynamism that drives information, communication and language to advanced levels in human life. The sampled social media in this study are Facebook and WhatsApp. McFadden (2018) traces the origin of Facebook and submits that the application was properly launched in the year 2006 and it remains one of the most popular social media networks on the internet, and by extension, the world. Facebook has had staggering growth since 2006 and it is now one of the most visited sites on the web. WhatsApp came to the limelight and launched in 2009 by the duo of Brian Acton and Jan Koum and it is one of the most popular messaging platforms in the age of the internet, it is without a doubt a modern-day success story in the telecommunication industry.

The usage of Arabic words instead of the Yoruba or English languages has frequently occurred when people are exchanging felicitations and greetings whether they have an Arabic background or not. Below is a sample of numerous samples on Facebook. It shows how Arabic words like *rahmah*, *idayah*, *raheem*, *iradah*, *hiqmah*, *sekinah*, and *barakah* are used in prayers for a celebrant even though they do not know what those words mean. Below is Fadeyi Agape Olufunke, a Christian female felicitating with Ibrahim Alege on 27th of October, 2018 using the words, *A l l a h ' s R a h m a h K h a y a I d a y*

Ramaz using words like *iradah*, *idayah*, *hikmah*, *sekinah*, *barakah* in English greetings.



Source: Researcher’s Fieldwork, 2019

The Yoruba and English equivalents of those words exist but the Facebook users deploy their Arabic translations. This seems to be becoming a trend in social media. See the below table for the meanings of the loanwords.

Table 9: Social Media Wishes Pattern of Arabic Language into English Language

BORROWED WORD FROM ARABIC	MEANING IN YORUBA	ARABIC ORIGIN OF THE WORD	MEANING IN ARABIC
Rahmah	Ike (mercy)	رحمة	Mercy
Iradah	Erongba (intention)	إرادة	Will
Idayah	Imona (guidance)	إياداة	Guidance
Hiqmah	Ogbon (wisdom)	حكمة	Wisdom
Sekeenah	Ifokanbale (peace of mind)	سكينة	Tranquility
Barakah	Ibukun (blessing)	بركة	Blessing

Source: Researcher’s Fieldwork, 2019

Recently, another set of loaned letters from Arabic are emerging on social media. These Arabic letters share similar sounds with the English words they replace. Some of them are examined below.

Table 10: Loaned Letters from Arabic into English Language

Arabic Letters	Sounds in Arabic	English Interpretation	Meaning in English
	Baa	Bar	A cabinet from which alcoholic drinks are served in a private house or a hotel room.
	Taa	Tar	A solid residual byproduct
	Jim	Gym	Short form of gymnasium
	Haa	Her	Attributive (pronoun for femine)
	Raa	Raw	Unprocessed material
	Siin	Seen	Past participle of see
	So	Saw	A tool with a toothed blade/ past tense of see
	Dad	Door	A portal entry into a building or room
	Tor	Tour	To make a journey/journey
	Faa	Far	Distance in space, time or degree
	Qaa	Curve	Figure containing no straight portion and no angle
	Waa	Wow	An indication of excitement or surprise
	Yaa	Yeah	The informal form of (Yes)

Source: Researcher's Fieldwork, 2019

Below is the specimen of how they are used on the Facebook wall of Ashake Olori Adekunle on September 12th 2018 and explanation:



Source: Facebook, 2018

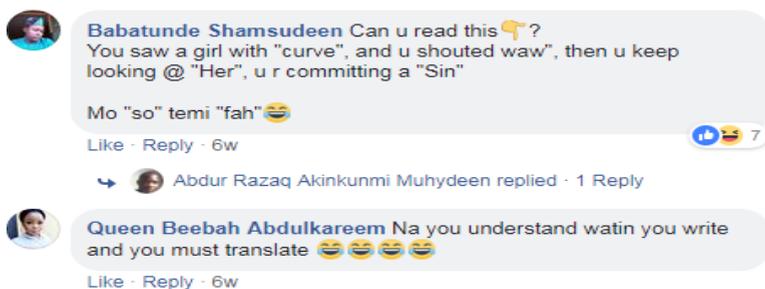
Table 11: Loaned Letters from Arabic Language into English Language

THE LETTER PATTERN IN ARABIC	THE ENGLISH IMPLIED USAGE	THE ENGLISH MEANING
	Curve	Figure containing no straight portion and no angle
	Wow	An indication of excitement and amazement
	Her	Attributive (pronoun for femine)
	Sin	A violation of a moral or religious law

Source: Researcher's Fieldwork, 2019

There is a misrepresentation in the Yoruba version of the last sentence. It is evident in the use of *so* instead of, *say*, which means *so* (say) in the Yoruba language.

Below are two samples of responses from Babatunde Shamsudeen and Queen Beebah Abdulkareem to a question which requests interpretation of the post above, they are among 95% of respondents who got the answers correctly.



Source: Facebook, 2018

Conclusion

This study has been able to examine the inseparability of language and culture. The study has established that new loanwords from the Arabic language in the Yoruba language have been noticed in six (6) areas. It has discussed the old interconnectivity of Arabic and Yoruba language. The analysis is carried out in the tabular form in order to really show the connectivity of both Arabic and Yoruba words.

Recommendations

Two key recommendations emanated from the study. One, it is recommended that researchers should pay attention to the period of the emergence of new loanwords in various Nigerian languages and document such periods and words. Two, further studies should be carried out in order to identify emerging new loanwords from the Arabic language in all the other Nigerian languages.

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