DEIXIS AND INDEXICALS AS MEANING MAKING DEVICES IN SELECTED SPOKEN AND WRITTEN TEXTS

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Abstract: Human beings are social animals and communicate their needs through various linguistic symbols. They use deictic expressions to manipulate meaning based on their different experiences. This paper aims to show how deixis contributes to constructing the meaning and dynamics of utterances in communication and investigates the role of deixis and indexicals on the native and non-native learners' knowledge on a particular shared context. It attempts to foreground and contextualise deixis and indexicals as prominent linguistic components that establish meaning in social interactions or relationships in all communication exchanges. The paper collected data from selected spoken and written expressions in literary texts, daily newspapers, biblical excerpts and casual expressions, focusing on how deictic expressions were used in different situations to express locations, time, attitude, positions, status and others. With insights from theoretical and pragmatic resources, the data were subjected to content analysis using descriptive qualitative research approach. Through the analysis, it was discovered that deixis and indexicals are vitals in social engagements as they help to interpret meaning and also showed that meaning extends beyond the traditional grammar with context as the core in interpreting grammatical structures. The paper concludes that since deixis and indexicals are daily linguistic items that language users must integrate into their communication patterns, their knowledge is essential to the understanding of human language.

Keywords: Deixis; indexicals; indexicaliy; meaning-making; non-native learners.

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1. Introduction

Over the years, several aspects of pragmatics study – speech acts, relevance and the like -have been well-fed and emphatically explored through related linguistic theories by pragmatics. Deixis and indexical constitute aspects that have been deserted and understudied due to their highly philosophical nature and puzzling theoretical delineations despite their constant interactions with other aspects of pragmatics in meaning-making. The strength and relevance of deixis and indexicality lie in the referential attributes of language. In communication and expressive occasions, references are always made consciously and unconsciously. Reference is vital in communication. This referential trait of language makes deixis and indexicality core to language study.

Deixis and indexicality are language resources for pragmatic reference and they are often used interchangeably. Both phenomena mean the same on the level of meaning, but scholars have argued differences between them. Deixis is from a Greek word *δεῖξις*, romanised as ***deixis*** which means 'to refer to'; indexicality means 'pointing to'. It can however be argued that thoughts and expressions can never be completely accentuated without elements of deitics and indexicals. As regards the distinguishing differences between them, they originate from different fields of study. Deixis originates from linguistics and primarily uses linguistic resources such as pronouns and demonstratives, while indexicality originates from philosophy. Indexicality is an idea of Charles Sanders Pierce in his semiotic study of signs. Indexicality is one of the three types of sign, the others being iconicity and symbolism (Pierce, 1977). These signs have motivations: symbolism motivated by arbitrariness, indexicality motivated by causality, iconicity motivated by semblance. Indexicality in pragmatics is an import of a philosophical concept finding expression within the context of meaning. Indexicality is used in a broader contextual-dependent sense while deixis is used in the narrower linguistically relevant aspect of indexicality (Levinson, 2004). In essence, deixis is classified as a sub-type of indexicality.

Deixis is a language instrument that shows existing relationship between ***text*** and ***context***. It is the relation of reference to the point of origin of an utterance (Grundy, 2008). It is also seen as the clear form of referring that is linguistically tied to the speaker's context with the most basic distinction between deictic expressions being *near speaker* versus *away from speaker* (Yule, 1996). Deixis is the study of deictic or indexical expressions in language. It is a special kind of grammatical property, in turn instantiated in the more familiar grammatical categories of person, tense, (deictic) place, and so on (Levinson, 2004).

2. Literature Review

Deixis can be construed as the phenomenon whereby features of context of utterances or speech event are encoded by lexical and/or grammatical means in a language (Huang, 2007). This is indicative of the fact that deictic expressions are contained in lexis of a particular language and is directly linked to the context such that for a meaning to be adequately deciphered, deictic expressions are to be totally dependent on the same context.

Deixis is the single and most obvious way in which the relationship between language and context is reflected (Levinson, 1983). It shows how indispensable context is, to the interpretation of utterance. He opines that deixis is an integral part of semantics that is key to sentence meaning and interpretation. It refers to other linguistic items and the context within which they operate. Deixis accounts for information connectivity in different instances of contextual use of language, and gives sense of direction, reference and emphasis. It deals with means through which utterance interpretation depends on the analysis of that context of utterance (Dylgjer & Kazazi, 2013). This means that contextual information is required for the understanding of the meaning of certain words and phrases in an utterance.

In the light of the semiotic theory propounded by Charles Pierce (1977), Williams (2019) defines indexicality as a semiotic function through which a 'sign vehicle' 'points to' an object or entity by means of spatio-temporal contiguity. Within the context of pragmatics, indexicality can also be referred to as referential indexicality. Indexicality goes beyond linguistic referencing and encompasses gestures such as pointing, eye gaze and other non-linguistic devices within a spatio-temporal context. Indexicals are sometimes defined as expressions that can change their reference from one context to the next. In other words, indexicals are highly pervasive and context-dependent. (Grundy, 2008) submits that index is a pointing device which could be finger or any device. He further notes that indexicals are both semantic and pragmatic in use.

Indexicals are a particular kind of referential expressions which, in addition to the semantics of their 'naming', their sense includes a reference to a particular context. Indexicals do not only represent their word class (either pronoun or adjective) alone and perform their conventional functions but also work as connectives, knitting the text with the context it operates (Mey, 2001). Indexical expressions, according to Mey (2001), are pragmatically determined; they depend on the persons who use them for their reference. Hence, the linguistic strategies expressing indexical relationship are as well called deictic elements. It is however appropriate to say that indexicality studies relationship between language use, its reference and the context through the instrumentality of deictic expressions. Furthermore, for better interpretation of indexicals, the descriptive material that is lexically associated with it must apply to what the Speaker is referring to in a given context (Mey, 2001).

Fillmore (1997) submits that the most obvious manifestations of deictic categories in languages are found in the system of pronouns. Furthermore, some linguistic expressions or lexical items employed as deictic expression are demonstratives, first- and second-person pronouns, tense marker, adverb of time, adverb of space and motion adverbs (Huang, 2007). Levinson (2004) notes that, deictic expressions include personal or possessive pronouns, demonstrative pronouns, adverbs, personal or possessive adjectives, demonstrative adjectives and articles. However, studies on these aspects are growing but we must improve on how the non-native learner have awareness about these aspects. The paper investigates how the non-native learners can improve their knowledge of pragmatics and their use of deixis and indexicals as well as how non-native learners can integrate correct usages of deixis and indexicals into their communication patterns. Hence, there is need to do historical development of deixis and indexicals and startle the effective knowledge of deixis and inndeixicals by the non-native learners of these concept in Nigeria.

3. Methodology

A purposive sampling technique was adopted to select the data. Data were generated from selected spoken and written expressions in literary texts, daily newspapers, biblical excerpts and casual expressions. The researchers' participatory observation in the environment made it possible to gather some spoken expressions that are casual expressions and were collated from different settings within different social occasions, focusing on how deictic expressions were used in different situations to express locations, time, attitude, positions, status and others. With insights from theoretical and pragmatic resources, the data were subjected to content analysis using descriptive qualitative research approach. Deixis and indexicals are vitals in social engagements as they help to interpret the meaning and also showed that meaning extends beyond the traditional grammar with context as the core in interpreting grammatical structures. Deixis and indexicals were examined both on the native and non-native learners of deixis and indexicals in Nigeria.

Also, the researcher adopted pragmatics patterns in the descriptive qualitative research approach in analysing the selected texts both the written and spoken texts. Deixis propounded by Levinson (1938) was used to interpret the meanings of the data beyond their grammatical structure. The researcher also did justifications to the paper by giving the types of deixis that appeared in the paper and carefully explain the aspects of deixis and indxicals on the non-native speakers in Nigeria.

4. Findings and Discussion

Context gives life and essence to deixis and indexicality because they are inseparable. In any communicative act, common ground and background knowledge of speaker (s) and hearer(s) are important contextual elements that aid understanding, and understanding cannot be achieved if meaning is not well deciphered or interpreted. Context is simply the information that surrounds a discourse and helps to determine meaning. When deictic or indexical expressions are made, their referents are sourced in the context within which they are uttered. In the realities of modern linguistics, context shapes meaning. Context encapsulates knowledge about the status of participants, intent of the Speaker, the place and time of utterance (paramount in deictic and indexical expressions) and other social status of participants. Context provides information that aids meaning. Utterance is instantiated within context, providing avenue for meaning interpretations explicated below using different types of deixis:

Traditionally, scholars agree to the three types of deixis: person, spatial (place) and temporal (time). Pragmatists such as Fillmore (1977) and Lyons (1977) expanded these categories by adding two other types: discourse and social deixis.

4.1. Person Deixis

Person deixis is exclusively concerned with encoding the role of participants in the speech event in which the utterance is delivered. It points to objects and people. Person deixis points to the Speaker and the addressee with words like: *her, him, then, I, those men*, among other. Similarly, person deixis uses words such as it, *those, these phones*, among others to point to things or objects. Person deixis has several divisions which can be in form of personal pronouns or vocatives. Personal pronouns denote person, number and gender; vocatives can be in form of addressees and call/summon.

Person. Person in English can be in the first person-personal pronoun (I, we, us), second person-personal pronoun and the third person-personal pronoun. In the First-person pronoun, the Speaker refers to himself. In other words, the Speaker is inclusive in the participant role (+S). To exemplify this point, let us consider these examples:

1. *I can bake. **We** will visit the hospital*

   *Jakes is not part of **us**.* (Source: Field Data 2023)

In the Second person pronoun, the Speaker's reference is directed to one or more addressees. This shows the participant role of the addressees (+A). For example:

2. *Can **you** handle that job well?* (Source: Field Data 2023)

In the Third person pronoun, reference is neither made to the Speaker nor addressee (-S -A). Instead, attention is paid to a referent that is not part of the speech event and not present at the time of the utterance. For instance:

3. ***She** must hurry up now*; ***He** is not part of the plan* (Source: Field Data 2023).

Number. Deictic expressions, that is, personal pronouns also show the number of participants. In this sense, we talk about singularity and plurality of persons. For example:

4. ***We can win if we believe (plurality); I will talk to the president (singularity); Esther can help us with the installation (plurality and inclusion).*** (Source: Field Data 2023)

Gender. In every personal pronoun, there is always the indication of the sex or gender either of the Speaker, the addressee or other people or things referred to, in the utterance. Gender is marked by third person pronoun (she, he, and it). Instances are:

5.   ***She i***s the singer**.**

 His *family disowned **him***. (Source: Field Data 2023)

Vocative. These are direct addresses to the participant who has his/her name mentioned. Vocatives are noun phrase/nominal group that refers to the addressee (+A). They are sub-divided into two: Call/Summon and Addresses. In the Call/summon vocative, a person or addressee is called upon urgently or hastily to receive or listen to information. Examples:

6. ***Master,*** *look at those buildings*
  John, *come back here?* (Source: Field Data 2023)

Furthermore, Addresses is another form of vocative that is based on pure conversation, say, making intentions known to the addressee by the calling of the name. For instance:

7. ***Irene****, just give me a chance to love you.* (Source: Field Data 2023)

Spatial deixis

Spatial or place deixis talks about place and location in utterance by localizing both the speech participants and the narrated participants in space. It uses demonstrative such as *this/that, these/those,* adverbs like *here/there*, prepositions like *on/in*, motion verbs *come/go, bring/take*. In place deixis, the encoding of spatial locations relative to the location of the participants in the speech event is highly important. It indicates proximal location (close to the Speaker) with deictic expressions such as *these, this and here*, and also, distal location (quite far from the Speaker) with demonstratives such as *that, those, there*, and others. Instances are:

8. *I will build the garage **here** and the swimming pool **there***

 Those *jewelries are for my mother.* (Source: Field Data 2023)

We need to understand that in spatial deixis, deictic pointing can be achieved in different ways which can be through gestural or symbolic. Gestural use of deictic expression on the one hand, points to the referent, as we can see in: ***this*** *book is the best I have ever read*. In other words, Gestural expressions usually involve pointing. On the other hand, symbolic use of deictic expression involves activating knowledge about the communicative situation and the referent, for instance in:

9. ***This*** *village is blessed with natural resources* (Source: Field Data 2023).

Deictic motion verbs are active verbs that encode motion to or away from the deictic centre. Deictic centre is the location of the speech event where the Speaker and the hearer communicate through language at a specific time of the utterance. The verb *go* and *come* gives the addressee sense of direction either to move away from his own location or move towards the Speaker. The verb *go* is an unmarked one whose condition of use can be roughly stated as movement away from the Speaker's location at the time of speaking. Instances are:

10. *Please, **go** in. Tell your father to **go** into exile. **Go** spread the good news to the unsaved* (Source: Field Data 2023).

Come is a verb that shows the movement of a speaker from his own location and the movement of the hearer towards the Speaker. For instance:

*11 Jamal will **come** to the mosque on Friday. I am **coming** to Port- Harcourt today They can both **come** into my study (*Source: Field Data 2023).

It is pertinent to know that the deictic center is germane to the determination of the meaning of where the hearer is going to, coming from, or coming to.

4.2. Temporal Deixis

Temporal or time deixis makes reference to an event of an utterance which takes place any time relative to the speaking time. It makes use of adverbs of time such as *now, yesterday, this week, last year, soon, before, ago, today, tomorrow recently*, among others. The centrality of time deictic items is to tell the time the utterance is made by the Speaker. Cruise (2000), explains the importance of time on an utterance made in determining meaning (when the event being referred to occurred or will occur). To Cruise, temporal deictic functions to locate points or intervals on the time axis, using the moment of utterance as a reference point. In other words, the significance of an utterance is largely tied to the time when such is made; this gives directive of either past, present or future to the utterance in focus.

In temporal deixis, two things are indispensable. Coding Time (CT) is the moment when utterance is made. The deictic centre is on the Speaker's side. For instance, when a speaker sends a text with the content, *Meet me in Italy **tomorrow***. At that time of the utterance, tomorrow (on the side of the Speaker) is the next day after the day the utterance is made. Another important term in temporal deixis is the Receiving Time (RT), the moment of message reception. There is shifting of deictic centre to the Addressee's location. As in the example, the addressee may not receive the text until the next day. In this case, the interpretation of "tomorrow" by both Speaker and addressee differs. However, when there is immediate reception of message by the addressee, there is deictic simultaneity. To follow this line of argument, we need to look at the following examples:

*12. Pull the trigger **now*** (Source: Field Data 2023).

In this utterance, there is a sense of urgency and immediacy in the Speaker's instruction to the addressee.

*13. **Today** is my birthday* (Source: Field Data 2023).

This statement has to do with the actual time of the utterance. If today is Monday, then Monday is my birthday. The word "today" deals with the passing of time as used by the Speaker.

*14. **Today**, women are strong in the sector of Economics* (Source: Field Data 2023).

"Today" in this context does not mean a particular weekday. It depicts the contemporary time of the utterance measured by major occurrences in the society. It means the present time and not old time.

15. Now is the acceptable time, now is the day of salvation. The Holy Bible 2Cor.6:2 KJV
*16. I am going home today.Bring it this evening because she will be there by then. I don't know what to do **now*** (Source: Field Data 2023).

There is a picture of a confused speaker who wants to know the next step of action. "Now" in this context does not mean urgency. It is used in a general sense. It signifies unspecified moment.

4.3. Discourse Deixis

It is also called Text and Textual deixis. A reference to an utterance backward or forward to other utterances is provided. Linguistic terms are used to point to the current, preceding or following utterance within a written or spoken discourse. According to Fillmore (1977), some expressions used to illustrate deixis discourse are *earlier, later, in the next chapter, in the following weeks*, and so on. Let us consider the following examples.

17. *Wow,* ***that*** *was comprehensive* (Source: Field Data 2023).

It can be implied in this statement that something has been said previously resulting in this comment as made by the hearer. "That" points back to what was said earlier.

18. *The story goes like* ***this****...* (Source: Field Data 2023)

The Speaker addresses some participants wanting to give them information unknown to them. "This" points forward to the story that is about to unfold in the discourse. It shows the information as forth coming.

19. *In* ***the last sitting****, we discussed issues of migration. In* ***this section****, we will focus on taxation. In* ***the next section****, we shall discuss unemployment* (Source: Field Data 2023).

The Speaker makes his statement more explicit by pointing out activities in the past, present and future.

4.4. Social Deixis

Social deixis refers to the relation between the Speaker and the addressee and other referents. It stems from the notion of language as a sociocultural phenomenon. It engages the use of honorifics, which are terms used to show regard for social status. It is the codification of the social status of the Speaker, an addressee, or a third person (not present) or an entity to show the social relationship holding between them. Significantly, there are two kinds of deictic information which are Absolute and Relational. For Absolute, there are reserved title references exclusively for some authorized recipients, e.g. Your Majesty, Mr. President, His Royal Highness, etc. They are found in the following examples, *His Royal Highness,* the Alake of Egba is around. Relational information can be given in four different honorific ways, as shown below:

20. Referent honorifics (Speaker to referent): I am ***Professor*** James, the writer of *Shadows*.

Addressee honorifics (Speaker to addressee): ***Mr Chairman***, can you sign these papers?

Bystander honorifics (Speaker to non-addressed participant): We received a sum of hundred million dollars from ***His Excellency***, President Joe Bidden.

Formality levels (Speaker to setting): ***Standing on the existing protocol***, I welcome everyone to this conference once again. (Source: Field Data 2023)

4.5. Further Illustrations

When **you** pass through the waters, I will be with **you;** And when **you** pass through the rivers,they will not sweep over **you**. When **you** walk through the fire,**You** will not be burned;The flames will not set **you** ablaze (***The Holy Bible NKJ***, **Isaiah, 43:2).** The above ***you*** is an unspecified ***you*** which is used seven times repeatedly for emphasis within the religious context above. It is used deictically, to refer to anybody that comes across the text and has an ardent belief in the Speaker who is a Supreme Being; the *you* is an all-inclusive you.

21. I know you'll enjoy reading the chapter.When I say you have to read the chapter,

 l mean YOU have to read it and You have to read it and YOU have to read it (Grundy, 2008).

With a book like this, you never know whether to read every chapter or skip one or two (Grundy, 2008).

When the utterances above are taken by their individual face value, their meanings will differ from those they will have when the text functions together or as a whole. When utterance one functions independently, it is evident that the participants are not too far from each other/one another. It is either they are friends who are interacting about a book that one of them has already read and the other is trying to encourage the friend also to read the chapter, or the participants may be an author and a reader whereby the author is trying to convince the reader to check up a particular chapter. Contrastively, when the text is taken as a whole, it shows that the Speaker is using the second person plural *you* in a loose and general term. Also, when the text is taken as a whole, it is easy to know that there are more than two people within the speech environment. The third usage of the *you* shows that the Speaker is somebody that has authority over the hearers since s/he needs to gesturally identify the addressees in this instance with the use of probably index, pointing or gazing to indicate the specific people that need to read the book as a matter of compulsion.

22. LAKUNLE: (*he is pacing furiously)* **He's** killed **her**.**I** warned **you**. **You** know **him**,

And **l** warned you.(Goes up all the approaches to look)**She's** been gone half a day.

It will **soon** be daylight. And still no news.Women have disappeared **before**. No trace. Vanished. **Now, we** know **how**.(Checks turn around) And Why! (Soyinka, ***The Lion and the Jewel,*** p. 55)

It is difficult to determine who the *he, her, she, and* what *soon* refer to in the text. Thus, we need more information to relate these deictic elements to their referents. We do not have any problem with the first-person pronoun *I* because there is the background knowledge that Lakunle is the producer of text 22 since he has been identified with his name. So, the *l* refers to him deictically. Two referents are referred to within the same utterances, but they are not found within the spatial environment of the Speaker. Some of their identities are known (male and female) though the focus of discussion is on the female who probably had disappeared and are still looking for her. It would have been difficult to determine the 'soon', but for the clue that the soon is closer to daylight, which relates the probable time to far after midnight, like around 3:00a.m-4:00a.m in the morning. The *before* and the *now* are items used symbolically to indicate people's general knowledge about the sudden disappearance of other people.

24. Former Malian president Ibrahim Boubacar Keita, who has not been seen in public since being overthrown on August 18, has been hospitalised. Keita, 75, was admitted to a private clinic in the capital Bamako on **Tuesday evening** and "will go home the **next day**," one of his aides told AFP. The checkup had been scheduled for **last month**, but the former president had not gone for the appointment, the source said. The aid told AFP that Keita had had dental surgery abroad a few **months ago** for "terrible toothache," adding however that he "is fine **today**" (The *Punch*, 2020, p. 5).

The excerpt above is situated within the current political state of affairs in Mali, especially concerning the ousted President, Boubacar Keita, and his health status ten days after detention. From the excerpt, the reporter had narrated the sequence of activities involved in the event of the hospitalised former Malian President. The reporter has done this with a

number of temporal indexical expressions such as *since, Tuesday evening, next day*, *last month*, *months ago* and *today.* The interpretation of these temporal indexical expressions thus depends on knowing the relevant time of utterance. For instance, *the next day* in the excerpt could be interpreted based on *coding* and *receiving* time (Levinson, 1983). The coding time is the time when Keita's Aid produced the utterance "Keita will go home the next day" and the receiving time would be the time when the reporter reported this utterance by saying, "Keita, 75, was admitted to a private clinic in the capital Bamako **on Tuesday evening** and will go home **the next day"**. The modifier, *next* before the non-deictic word, *day*, signifies that the event will occur after the coding time. Also, *last* in *last month* signifies that the event of Keita's checkup had come before the coding time. The same goes for *months ago,* which portends Keita had had dental surgery before the coding. Lastly, *today* in "is fine today" does not mean the coding time but the contemporary time that has to do with the existence of Keita on earth.

Post-coronavirus global economy and international. The history of our planet has been a titanic struggle between viruses and Homo sapiens. **This** has been so since the first settled civilisations appeared around Mesopotamia some 5,000 years ago. Archaeologists have found evidence of plagues **that** devastated entire communities in ancient times (The *Punch*, 2020, p. 5).

The excerpt above is situated within the subject of the notorious virus, coronavirus and other viruses that have ravaged the world in the earliest times. Within this excerpt, the author has deployed spatial indexical expressions, especially demonstratives, to individuate or personalise experiences of humanity with viruses. Examples are *this,* in [this has been so] and *that,* in [plagues that devastated]. In this context, the indexical *this refers to our planet's history* with viruses. It individuates/personalises mankind's history with viruses. Thus, this makes the author and reader pay attention to the same referential event, *mankind's history with viruses*. Also, *that,* in the excerpt makes reference to certain plagues that devastated humankind.

Deixis and Indexical in a Non-Native Environment like Nigeria. The interpretation of deixis and indexical vary for non-native learners in relation to how context plays its role in utterances. This affirms Maspufah (2015) observation that deixis is interpreted, relatively depending on the relationship to a particular time, actors (sayer or addressee), and a place of utterance. For non-native learners, one main deixis problem is the understanding of the use of demonstrative pronouns like 'this, that. there or those' and the personal pronouns like 'we and you'. For instance, functionally, the case of first-person and second-person pronouns are general to every language but the realisation of the third-person pronouns in a language like English is used in a unique manner, which is used most time to refer to entity outside the role of a speaker and hearer. The utterance in the example below illustrates one of the problems faced by a non-native learner of English (in a place like Nigeria) on deixis and indexical.

Example: **We** are going to provide **you** the new school uniform for free.

In the utterances above, non-native learners may fail to understand the context of the utterance here and thus see the utterance as ambiguous. Non-native English learners in Nigeria may struggle to understand the above example because the number system as well as pronoun markers differ from language to language. The pronoun 'we' used above refers to a first-person plural relating to more than one entity. Non-native learners might not be aware of this. Also, a non-native speaker may be confused and need clarification on how to assign the *you* in the above sentence. This is because, in the English language the pronoun 'you' in the above utterance, refers to both an entity and more than one entity. The speaker is addressing all the students in the context. The non-native learners might be confused here because, "you'

is not meant to include everybody, judging from his/her language. In the non-native speaker's language, **you** relate only to one person and he/she will use another marker other than 'you' (gbogbo yin) to replace the singular 'you' (iwo).

5. Conclusion and Recommendations

This study has been able to offer theoretical applications of the semiotic study in the pragmatic field. The overview of different examples in this study has established the connection between referent and context. . The study also reveals that context and referent are inseparable elements as context gives meaning and life to deixis and indexicality in the semiotic study.The study emphasises that deixis and indexicals are linguistic resources that speakers incorporate when communication takes place, and their understanding is crucial to fruitful interaction and understanding of human language.The study concludes that deixis and indexicals are linguistic resources that every speaker especially non-native speaker must internalized and incorporate during communication. The understanding of these concepts is crucial to avoiding miscommunication and ensure fruitful interpersonal relationship as well as the understanding of human language interactions across cultures.

The study recommends that non-native learners in Nigeria must strive to understand how Nigerian English influences their knowledge and usage of these concepts in different cultures. Teachers should be apt to foreground the contextual differences between the use of these referential expressions in different cultures for ease of understanding of these concepts in a non-native environment like Nigeria.

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