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ASPECTS OF PHONOLOGICAL PROCESSES IN OGIDI DIALECT OF IGBO

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Abstract

This study examines the phonological processes found among dialect speakers of the Ogidi dialect of Igbo. The main objective of the study is to explore the phonological processes existing among the dialect speakers with a view to linking the distinctions to the differences that segments undergo in the Ogidi dialect. Using simple random sampling technique, data are elicited from the respondents through oral interview. The data reveal that there are phonological processes existing in the dialect. The work studies how some phonemes change to some other segments in specific environments. The work observes the fricative sounds obtainable in the dialect. The paper describes the assimilatory processes that are evident in the dialect. It observes that consonants are deleted at the initial and medial position. The paper studies vowel harmony that occurs at word initial, medial and final position. It attempts to examine the nature of these phonological processes and tries to generate phonological rules, which underlie the study. These phonological processes are analysed using the generative phonological framework. The work recommends that differences at the suprasegmental level also need to be studied in other dialects. It also suggests that further studies be carried out using other phonological theories especially optimality theory to account for the processes in other dialects.

1. Introduction

Phonology is the study of the sound pattern of a language. Phonology, from the mentalist-generative perspective, is concerned with the connections between the abstract underlying representations of words and their surface representations that serve as instructions to the articulators (Halle, 2002). In the light of the foregoing, phonological processes are those changes which segments undergo to produce the various phonetic realisations of underlying phonological segments (Ifode, 1999).

The Igbo language has many dialects which can differ in grammar, vocabulary and pronunciation in a given community. It equally varies from others. Nwaozuzu (2008), in her work on the dialects of Igbo, classifies Igbo dialects into the following eight major groups: West Niger, East Niger, East Central, Cross River, North Eastern, South Eastern, South Western, and Northern dialects. Ogidi (meaning pillar) is an Igbo town, the headquarters of Idemili North Local Government Area of Anambra State. It has an estimated population of 70,000 people based on the 2006 census. It has many villages which include; Ire, Abo, Ezi-Ogidi, Umuru, Uru, Ogidi-ani, Nkwelle Ogidi and Ikenga. The Ogidi is best known for its mid-July annual festival otherwise known as Nwafor Ogidi. Ogidi dialect of Igbo has shown changes in several linguistic aspects such as the phonemes.

In this work, attention will be focused on aspects of phonological processes within Ogidi dialect of Igbo. This shows that humans are very good at picking up differences in ways of speaking, and assigning meaning to them; however, no two speakers speak exactly the same.

In Ogidi dialect, some phonemes appear to be used interchangeably without interfering with the meaning of the words. The researcher wonders why this phonological process exists in a linguistic community. It is on this backdrop that this paper examines the realisation of phonological processes in Ogidi dialect and to know the causes and nature of such changes in the dialect. The work focuses on phonological processes in Ogidi dialect using generative phonology framework which captures notation in terms of which segments are represented and rules formulated. The scope of this work will include some phonological processes which are obtainable in the dialect. The objectives of the study describe the phonological processes exhibited among the dialect speakers of Ogidi: specifically, the objectives are: to show how fricatives are influenced in the process of phonological change in Ogidi, to examine the various types of assimilation process that are common in the dialect, to account for how deletion and vowel harmony are obtainable in the dialect. The work serves as a reference material to researchers who may wish to take up studies on phonological processes in Ogidi dialect. It is going to be valuable to linguists, and add to the number of works already available on Igbo dialects.

2. Literature Review

This section is divided into four sub headings: The theoretical studies, the empirical studies, the summary of literature review and then the theoretical framework.

2.1. Theoretical Studies

The theoretical study discusses the theories of phonology and other related issues which surround the topic under study.

Minimal pairs are words in a particular language, which differ in only one phonological element, such as a phoneme and have distinct meanings. According to some scholars like Ladefoged (1975) and Hyman (1975), sounds are classified as separate phonemes if they are responsible for a difference in a minimal pair.

The primary concern of generative phonology is the development of the rules that will deal with the pronounceability of segments. Phonological rules are the rules whether written or spoken that control how sounds change during oral communication.

Autosegmental phonology was initially developed in response to the challenge of developing an adequate theory for tone. The theory was introduced by John Goldsmith in 1976. He states that the aim of autosegmental phonology is to deal with the consequences for generative phonology of multi-linear phonological analysis and representation. The major contribution of the theory is the formalisation of the notion earlier presented by scholars such as Leben (1973) that suprasegments such as tone should be analysed on a separate level from the segmental.

Prince and Smolensky (1993) introduced Optimality Theory (OT) as a framework for linguistic analysis. The main idea of OT is that the observed forms of language arise from the interaction between conflicting constraints. Kager (2004) sees OT as a theory of human language capacity. He argues that optimality theory is surface based in the sense that well formedness constraints evaluate the surface forms only. No structural conditions are placed on lexical forms. There are three basic components of the theory. GEN generates the list of possible outputs, or candidates, CON provides the criteria, violable constraints, used to decide between candidates, and EVAL chooses the optimal candidate. OT assumes that these components are universal.

Assimilation is the most frequent and common of all the phonological processes found in the languages. Roach (2001) maintains that assimilation in connected speech is where we find a phoneme realised differently as a result of being near some other phoneme belonging to the neighbouring words. He asserts that assimilation is more likely to be found in rapid, casual speech and less likely in slow speech. He points out that we have assimilation of place, manner and voicing of consonants. On the other hand, Ifode (1999:145) views assimilation as a phonological process in which sounds become more similar to each other. She reveals that in assimilation, one sound causes another to change; this is known as the conditioning or assimilation sound, while the sound that is affected by the change is known as the assimilated sound. She further notes that in discussing assimilation, scholars usually take three things into consideration: the direction of assimilation, the extent of assimilation and the class of feature that is being assimilated.

However, in some languages/dialects, segment modification brings about meaning distinction. In other words, the contrast between the ‘modified’ segments and their ‘plain’ counterparts results in a contrast in meaning. From the foregoing, it has been established that in actual speech, sounds that characterise speech have ways in which they affect each other. Therefore changes in dialects take place between the phonemic and phonetic level. These changes are referred to as phonological processes. The study however, deviates from other theories by describing generative phonology as an alternative account of sound structure and what an earlier theory has done.

2.2. Empirical Studies

The empirical study reviews the literature of some scholars who have conducted relevant or related researches to this study.

Oludare (2013) studies phonological variation in Akoid language family. He examines how phonological processes are produced by mechanical systematic sound changes, affecting the original sounds of the language and how these sound changes affect the language of different sectors of the speech community in different ways. The major finding of his research is the fact that the speech forms in question have undergone systematic changes over time. These changes have occasioned phonological process within the group. He claims that Arigidi has twenty phonemic consonants, whereas Owon has twenty-two. He adds that the difference in the number

of consonant phonemes coupled with different phonological processes, such as nasalisation, palatalisation, spirantisation, simplification of complex segments, vowel raising, changes in tonal pattern, have resulted in phonological process across the speech forms. The similarity between the work and the present study lies in the adoption of generative phonology as the theoretical framework. The difference is based on the fact that the study employs difference in Akoid language family while the present study looks at phonological differences of Ogidi dialect.

Mbah and Okeke (2013) study phonological change in the Nkpor dialect. They explore on the phonological change of vowel raising and elision in the dialect. The major findings of their research is on the social factors responsible for a peculiar phonological phenomenon in the Nkpor dialect of Igbo known as vowel raising, which involves the deletion of the voiced palatal nasal /ɲ/, and the raising of the mid vowel /e/ to /i/ or /ɪ/ in obedience to the vowel harmony rule. They suggest that both the mid front vowel raising and voiced palatal nasal elision are being lost in Nkpor-Agu region of Nkpor plausibly as a consequence of contact with the commercial city of Onitsha. The paper is related to this work in the sense that in as much as both works are investigating different aspects of the Igbo language, they incorporate the generative theory as their framework.

Yul-Ifode identifies assimilation as a natural process, which is not random but patterned. She points out that in Igbo, assimilation is nasalised (i.e., when vowels occur after the nasal consonant; the vowels take on the nasal quality of the consonant. For instance, /ímí /- [ímĩ] ‘nose’/nné/- [nně] ‘mother’. She posits that this type of assimilation could either be regressive or progressive assimilation depending on the dialect. Moreover, she equally points out that elision is the total loss of sound segment which involve vowels and consonants. She further adds that elision occurs at medial and final position. Elision at word initial position is not found in her studies.

Mbah and Mbah (2010) identify vowel harmony as a process whereby vowels divide into sets in which only members of one set can co-occur with members of that set and never co-occur with members of other set. They add that vowel harmony in Igbo is based on pharyngealisation and it divides the vowels into dotted and undotted as posits by Emenanjo (1978). They point out that vowels produced with the pharynx enlarged are called expanded vowels, ie., Advanced Tongue Root (+ ATR) whereas vowels produced when the size of the pharynx is reduced are termed non expanded (+ATR).

2.3. Summary of Literature Review

From the review of available literature, the theoretical and empirical studies have shown that phonological processes play a vital role in the structure of sound segments and the rules that govern the organisation of sounds in a language.

2.4. Theoretical Framework

Sound Pattern of English is the first systematic exposition of generative phonology, (Chomsky & Halle's 1968). The goal of this theory is to make precise and explicit the ability of native speakers to produce and perceive utterances of a particular language. In generative phonology, the level of the phoneme is redefined to match the deeper level of abstraction in the most efficient conception of phonological processes. As Schane (1973) puts it, generative phonology is part of a model of language (more strictly, a model of linguistic competence) which proposes that underlying representations are converted into surface representation by the application of rules. Ikekeonwu (1996) adds that generative phonology appears in two levels of analysis, such as the surface level or systematic phonemic level and the underlying or systematic phonetic level. She points out that the two levels are related, that is, the surface level is derived from the underlying level through phonological rules. On the other hand, There are other phonological theories that could have been selected (such as the optimality theory) but they are rejected for the fact that they would not bring out properly the purposes of this study.

3. Methodology

The data for the study are collected mainly from native speakers of Ogidi. The area of study is Ogidi in Idemili North Local Government Area. Using simple random sampling method, forty indigenes of Ogidi from eight villages were randomly selected and interviewed. The researcher interviewed younger speakers of Ogidi who were between 18 to 50 years of age and older speakers of Ogidi ranging from 51 to 90 years and have lived permanently in Ogidi. The younger and older speakers were included to enable us to observe the pattern of phonological process in Ogidi dialect. Five respondents were selected from each village and they were asked to discuss issues on Nwafor Ogidi, ceremonies and occupation in Ogidi dialect. The interviews were recorded with the aid of a recording device. This yielded the data for our investigation. Formal phonological rules were used to explain the phonological processes. The data were phonemically transcribed. The items from the data are tone marked and glossed in English.

4. Data Presentation and Analysis

The paper presents an aspect of phonological processes in Ogidi dialect of Igbo using generative phonology as its theoretical framework. There are thirty six (36) phonemes in Ogidi dialect. This shows that Ogidi dialect has twenty eight (28) consonants and eight (8) vowels.

The phonological processes in Ogidi include the following:

- a. Stridency
- b. Assimilation
- c. Deletion
- d. Vowel harmony

4.1. Stridency

Stridency is a manner of articulation of fricative sounds. This comprises differences which influence the voiceless post-alveolar fricative [ʃ] so that it becomes the voiceless labio-dental fricative [f].

i. /ʃ/ > /f/

This is exemplified below;

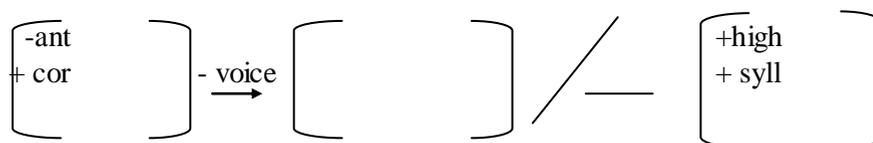
Example. 1

| | Variants | Gloss |
|----|----------|------------|
| 1. | áfíá | Market |
| | áfʃá | |
| 2. | áfífiá | Grass |
| | áfʃfiá | |
| 3. | ífié | Demand |
| | íʃfié | |
| 4. | éfi | Cow |
| | éʃí | |
| 5. | èfifiè | Afternoon |
| | èʃfiè | |
| 6. | ’òfiá | Forest |
| | ’òʃfiá | |
| 7. | ùfiá | Difficulty |
| | ùʃfiá | |

In reference to example (1 to 7), /ʃ/ and /f/ are seen in the dialect. The difference is possible if and only if the voiceless post alveolar fricative precedes a front vowel. The differences can be represented in the following phonological rule:

Rule 1

$$8. [ʃ] \rightarrow [f] \quad / \left. \begin{array}{c} \text{i} \\ \text{a\&e} \end{array} \right\}$$



It is vital to note that both [ʃ] and [f] are presently in use but the frequency of usage differs from the other. The phoneme /f/ is more in use than the phoneme /ʃ/. It is also worthy of note that [f] is not an allophone of [ʃ] in Ogidi; this is because they are different phonemes in the

dialect. For instance, [áǎ] ‘bird’ and [áfá] ‘name’ is an example where the two segments are used distinctively. Although in some cases, they may be used as free variants.

ii. /ɣ/ > /w/

This is as a result of differences which influence the voiced velar fricative [ɣ] so that it becomes the voiced labialized velar approximant /w/. Below are some examples found in the analysis;

Example 2:

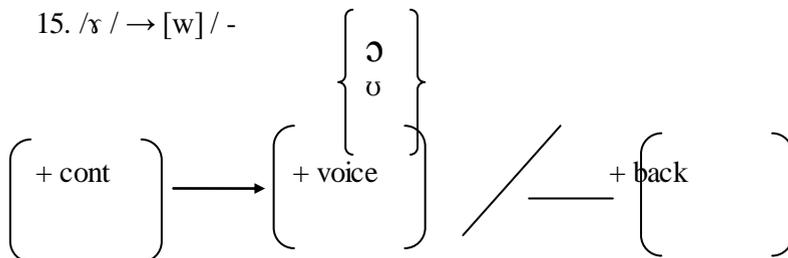
| | Variants | Gloss |
|-----|--|--------------|
| 9. | á ^l wɔ̀ á ^l ɣɔ̀ | Grey |
| 10. | áwùwɔ̀ áɣùɣɔ̀ | Cunning |
| 11. | àwú àɣú | Bathing |
| 12. | òwú òɣú | Thread |
| 13. | éwú /éɣú/ | Goat |
| 14. | ìwú ìɣú | Law |

The difference is possible if and only if the velar fricative occurs before the back vowels as shown below :

Rule 2:

The rule could be formulated thus:

15. /ɣ / → [w] / -



4.2. Analysis of Vowel Assimilation in Ogidi Dialect

In the Ogidi dialect of Igbo, most words begin and end in vowels. Vowel assimilation is the process whereby two dissimilar vowels may become similar in quality. Thus, in assimilatory processes, segments take on features of neighboring segments. As assimilation is linguistic

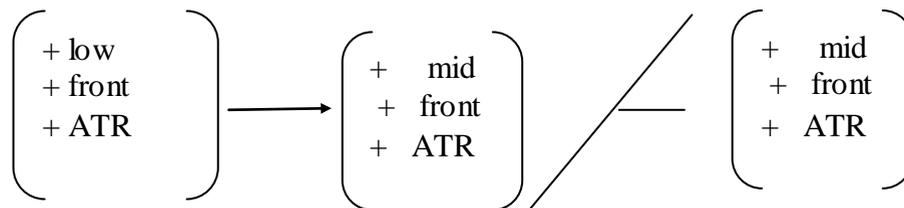
universal, one has therefore, to find out cases of assimilation in Ogidi dialect of the Igbo language. Progressive assimilation is a situation whereby one speech influences another following it to make it look like itself. This can be illustrated as A → B. The segment ‘A’ assimilates segment ‘B’.

Example 3

| Input | Assimilation | Transcription | Gloss |
|-------------|--------------|---------------|---------------|
| 16. ífé + à | → íféé - | / íféé/ | ‘this thing’ |
| 17. ébé+ à | → ébéé - | /ébéé/ | ‘this place’ |
| 18. ñké + à | → ñkéé - | / ñkéé/ | ‘this one’ |
| 19. ùdí + à | → ùdî - | / ùdî/ | ‘this type’ |
| 20. òdí + à | → òdî - | /òdî/ | ‘this people’ |

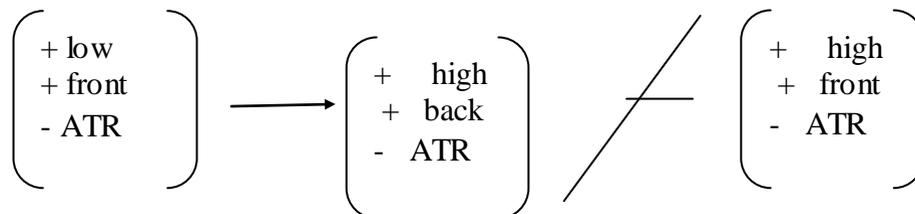
The example shows that where there is the demonstrative /a/ the preceding vowel progressively assimilates it leaving its tonal reflex. The examples (16- 18) show that the front low vowel /a/ becomes the front mid vowel /e/.

Rule 3a



On the other hand, examples (19-20) show that the low front vowel /a/ becomes the high front vowels /i/. The rule could be formulated thus:

Rule 3b



The most frequent in Ogidi dialect is the regressive assimilation. Regressive assimilation is a phonological process whereby one speech sound that undergoes the change influences another sound preceding it. This can be illustrated as A ← B. The speech sound ‘B’ assimilates ‘A’.

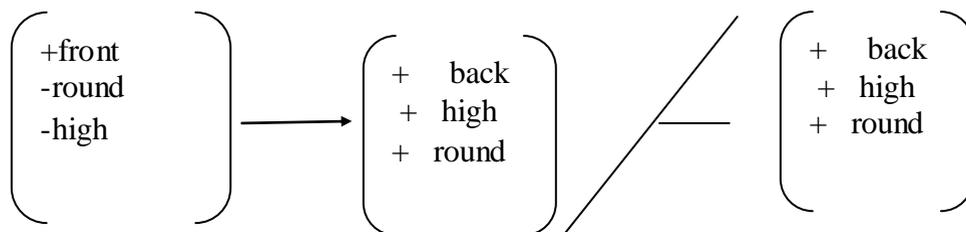
Example 4

| | Input | Assimilation | Transcription | Gloss |
|-----|---------------|---------------------|---|----------------------|
| 21. | áshíá +ògidí→ | áshìòógídí | /áʃiò [↓] ó [↓] g [↓] í [↓] dí/ | ogidi market |
| 22. | nwá+òtsú → | nwóòtsú | /nwóòtsú/ | child of outcast |
| 23. | ónyé+ ɔ́rìà → | ónyɔ́ ɔ́rìà | /ónɔ́ ɔ́rìà / | sick person |
| 24. | ìté + o'gwú → | it'ɔ́ogwú | /it'ɔ́ogwú / | pot full of medicine |
| 25. | ùwé+ òchá → | uwo'ò'cha | / uwo'ò'ʃa/ | white cloth |

The examples (21-22) show that [a] in áʃíá and nwá assimilates to [o] in Ogidi to become [áʃiò] and [nwó] respectively. Examples (23-25) involve the assimilation of the vowel [e] in ónyé, ìté and ùwé by the following vowels /o/ and /ɔ/ to realize ɔ́rìà, ɔ́gwú, and ɔ́ʃa respectively. Here, / a & e/ becomes rounded in their environments before a back rounded vowel.

Rule 4:

The rule can be formalized thus:



The phonological rule presupposes that the front unrounded vowel becomes a back rounded vowel. The rule implies that a + o → o and e + o → o, ie, /a/ becomes [o] and /e/ equally becomes [o]. The rule simply changes into the corresponding vowel /a/ and /e/ simultaneously there by resulting in the desired output /o/.

4.3. Deletion in Ogidi Dialect

Deletion is a phonological process that entails complete loss of a sound segment. In Ogidi dialect, deletion affects both vowels and consonants. This deletion occurs when the consonant in the first syllable deletes in rapid speech leaving the second identical segment. Here, the original meaning of the utterance is retained irrespective of the fact that a consonantal phoneme has been deleted.

Examples are shown below;

| | Orthography | Input | | Output | Gloss |
|-----|--------------------|--------------|---|---------------|----------------|
| 26. | átsùtsù | / átsùtsù/ | → | [áùtsù] | language |
| 27. | èbùbè | /èbùbè / | → | [èùbè] | name of person |

| | | | | | |
|-----|----------|----------|---|--------|----------|
| 28. | éichichè | /eʃiʃè/ | → | [éiʃè] | thinking |
| 29. | ìkùrkù | /ikùrkù/ | → | [ìrkù] | breeze |
| 30. | ótùtù | /ótùtù/ | → | [òtù] | many |

In the above data, the first consonant of the syllable gets deleted in rapid speech.

The following can be represented in the following rule;

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| V | C | V | C | V | > | V | V | C | V |
| 1 | 2 | 3 | 4 | 5 | | 1 | 3 | 4 | 5 |

4.4. Vowel harmony

This is the phonological process which permits only certain vowels or sets of vowels to co-occur in a word. The phonological process known as vowel harmony occurs in Ogidi dialect using (+ expanded pharynx) to characterize its vowels.

SET I

| | PHONEME | WORD INITIAL | MEDIAL | FINAL |
|-----|---------|--------------------|-------------------------------|-----------------------------|
| 31. | /a/ | /ádzù/ ‘fish’ | /abani/ ‘midnight’ | / ‘òʃiá/ ‘bush’ |
| 32. | /i/ | /ìchàfù/ ‘headtie’ | /áʃiʃiá/ ‘grasses | /ási/ ‘hatred’ |
| 33. | /ɔ/ | / ‘òkpà/ ‘leg’ | /ò ‘bò gwù/ ‘duck’ | /átso/ ‘saliva’ |
| 34. | /ʊ/ | /ùtsò/ ‘sweetness’ | /átù ^l lò/ ‘sheep’ | /ò ^l nó/ ‘mouth’ |

SET II

| | | | | |
|-----|-----|---------------------|-------------------|--------------------|
| 35. | /e/ | /éʃí/ ‘cow’ | /èkpélé/ ‘prayer’ | /ilé/ ‘tongue’ |
| 36. | /i/ | /ididè/ ‘earthworm’ | /òsíkápá/ ‘rice’ | /òshimili/ ‘river’ |
| 37. | /o/ | /ófè/ ‘soup’ | /òkóló/ ‘name’ | /ógónógó/ ‘height’ |
| 38. | /u/ | /ùrbé/ ‘pear’ | /àkùpè/ ‘fan’ | /ónùnù/ ‘pit’ |

In Ogidi dialect, only vowels from the same set co-occur. This means that Set I vowels harmonize with each other while those in set II also goes together. It is worthy to note that vowel harmony in the dialect occur at word initial, medial and final position.

5. Summary of findings, conclusion and recommendation

The data shows that most of the set objectives of the study have been achieved. From the analysis above, the paper identified the number of phonemes in the dialect and concludes that Ogidi has thirty six phonemes: twenty eight consonants and eight vowels. The work highlighted the ways in which phonological processes such as stridency, assimilation, deletion process and vowel harmony occur in the Ogidi lect of Igbo.

The work recommends that for a comprehensive study of phonological processes in the dialect, differences at the supra segmental level need also to be studied. It is therefore important to study how phonological differences can influence tone. It also suggests that further studies be carried out using other phonological theories especially, optimality theory to account for the differences in other dialects.

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NARRATIVE STRUCTURE OF INCEST AS A TABOO IN SELECTED PLAYS OF ONYEKAONWU

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Abstract

The arguments on the existence of written drama genre in Africa draw attention to this subject area. Hence, this study examines structure of incest as a taboo in selected plays of Onyekaonwu. It is well known that literature is an artistic presentation of life and how it is lived (Epuchie, 2008:124). It has three genres, namely prose, drama and poetry. The three genres have gone through criticism, time without number. The play aspect is also always put to action or life through dialogue. Both the story line, themes and characters of these plays are presented as they apply to Igbo world. The study concentrated on critical analysis of incest taboo as norm that prohibits practices of sexual relations between relatives. It also lends credence to the way the playwright. Onyekaonwu treats incest and its varied forms, as well as its punishment. It further showcases that variations of incest, speak volume of Igbo people's modern way of life. Through findings and review of existing literature on this topic, it is therefore suggested that people should not indulge in immoral acts considering the repercussions as exposed by the playwright. Finally, the study also cautions against individuals not playing their expected roles appropriately as the law of retributive justice takes its toll accordingly.

Introduction

In a lay man's language, 'incest' could be defined as a sexual intercourse that exists between two people who are genetically related. It is also regarded as a serious taboo in almost every society, although cultures are not the same as to the extent to which marriages are allowed between relatives (Encarta, 2007). According to Wikipedia, the free encyclopedia (2005), the term incest.

“may apply to sexual activities between individuals of close blood relationship, members of the same household; step relatives related by adoption or marriage; and members of the same clan or lineage. The incest taboo is and has been one of the most common of all cultural taboos, both in current nations and many past societies...”

All human cultures have norms regarding who is considered suitable and unsuitable sexual or marriage partners, and usually certain close relatives are excluded as possible relations are permissible partners and which are not. In many cultures, certain types of blood cousin-relations between clan-members are excluded, even when no traceable genealogical relations

exist, while member of other clans are permissible irrespective of the existence of blood ties. It is against this background that the dramatic works of Onyekaonwu, will be employed in exposing incest as the dominant features in the plays under study.

Literature Review

Just like to all other societies of the world, to Igbo people, social order and peace are deemed essential and, as such held sacred. The solidarity of the society must be maintained so that disintegration and destruction in the society be shunned. There is always kinship relationship and everybody is related to everybody else. Hence, any offence against the community must yield a consequence that must affect not only the offender, but also the whole body of his relatives. Mbiti (1969:205) in stressing this says:

There exist, therefore many laws, customs, set forms of behaviours, regulations, rules, observances and taboos constituting the moral code and ethics of a given community or society. Some of these are held sacred, and are believed to have been instated by God or national leaders. Any breach of this code or behaviour is considered evil, wrong or bad, for it is an injury or destruction to the accepted social order and peace. It must be punished by the corporate community of both the living and the departed and God may also inflict punishment and bring about justice.

In the control of relationship in the Igbo world, the philosophical understanding concerning what constitutes evil lies on the principle of hierarchy. According to this principle, a person of a higher rank or status or even age cannot commit offence against a person of lower rank, status or age. What is considered evil is not because of its intrinsic nature, but by virtue of who does it to whom and from which or status.

The Concept of Abomination

In Igbo land, when anybody violates or goes contrary to the rules and norms of the gods, he is said to have committed “Nso Ala” which is termed “Arụ”. In other words, this must be expiated. It was on this particular case that Arinze (1970:34) comments as follows:

Abomination in the first place embraces serious personal and moral crimes according to Igbo morality. Although, these are local variations, these acts are generally regarded as such: patricide, incest, stealing of yam and sheep, willful abortion, pregnancy within a year of the husband's death suicides by hanging and the killing of sacred animals.

Anybody that is found wanting, that is, committing any of the above listed abominations is brought to book. He or she must carry out some purificatory rites for atonement.

The writer believes that what is obtainable in the house of rat, is also seen in squirrels' house. Going by this Igbo adage. Igbo land is not an exception when it comes to this issues of

incest. The same thing is also seen in other places. For instance, according to Wikipedia, the free encyclopedia (2005)..... “in ancient China, first cousins with the same surnames (i.e., those born to the father’s brother) were not permitted to marry, while those with different surnames (i.e. maternal cousins and paternal cousins born to the father’s sister’s) were. According to the Biblical Book of Genesis, the Patriarch Abraham and his wife Sarah were half-siblings, both being children of Terah (Gen..., 20:12) .Moreso, the fable of Oedipus, with a theme of inadvertent incest between a mother and son, ends in disaster and shows ancient taboos for incestuous actions by blinding himself in the “sequel” to Oedipus. Antigone, his four children were also punished for their parents having been incestuous. The data from the Wikipedia, also reveals that incest appears in the commonly accepted version of the birth of Adonis, when his mother, Myrrha had sex with her father Cinyras during a festival, under the disguise of a prostitute.

Prevalence and Statistics.

The Wikipedia further reveals that, incest between adults and those under the age of consent is considered a form of child sexual abuse that has been shown to be one of the most extreme forms of childhood abuse, often resulting in serious and long term psychological trauma, especially in the case of parental incest.

Prevalence is difficult to generalize, but research has estimated 10-15% of the general population as having at least one such sexual contact with less than 2% involving intercourse or attempted intercourse. Among women, research has yielded estimate as high as 20%. More so, father-daughter incest was for many years the most commonly reported and studied form of incest.

Incest Defined Through Marriage

Some cultures included relatives by marriage in incest prohibitions, these relationships are called affinity rather than consanguinity. For example, the question of the legality and morality of a widower who wished to marry his deceased wife’s sister was the subject of long and fierce debate in the United Kingdom in the 19th century, involving among others, Matthew Boulton. In medieval Europe, standing as a godparent to a child also created a bond of affinity. But in other societies, a deceased spouse’s sibling was considered the legal person to marry, (Wikipedia, 2005) .

The Hebrew Bible forbids a man from marrying his brother’s widow with exception that, if his brother died childless, the man is instead required to marry his brother’s widow so as to “raise up seed for him”(See Deuteronomy 25:5-6).

Nonetheless, almost universally, sexual relations between parents and child and between sister and brother are forbidden. One exception to this occurred among the united states the status of the various states defines the degrees of blood relationship within which sexual relations and

marriage are strictly forbidden. These statutes also provide for the punishment of incest as a crime. Penalties range from a small fine to a long term of imprisonment (Encarta, 2007).

The writer also in corroboration with Encarta, succinctly put it that, in Igbo land, such immoral act attracts retributive justice as well as open confrontation.

Analysis of Texts under Study.

In the entire Igbo society, the nature of the sin and the locality where the sin is committed spell the manner of steps to be taken for its removal. If a sin takes the form of defilement or uncleanness, purification involves an outward cleansing or washing of the culprit by a priest in charge. Moreover, when the sin comes as abomination or crime against divinity, proprietary sacrifice is performed. This definitely will remove the sin. Example is the incidence of a house struck by lightning: when this happens, it is believed that the owner or a very close relation has sinned against a divinity. This must attract a proprietary sacrifices.

Incest as seen in *Oku Ghara Ite* (1994), *Erii Mara Ngwugwu* (1985) and *Nwata Rie Awọ* (1980).

Onyekwonwu (1994) points out that the world is becoming too materialistic. Many people have initiated themselves into many secret cults. In the cults, while some people are required to offer their various relatives for sacrifices, others engage in kidnapping and shedding of blood of innocent people for the purpose of acquiring unjustified wealth. For his immense passion for riches, Ukpaaabi was tempted and he joined a secret cult “Oduma”. He made his determination clear when he made the following statement:

Ebe ọ bụ na a gaghị eji mgbagbu wee ghara ọgụ ekwetala m ịba otu Oduma, ka m topee ya bụ akpa okirikira, ihe m to tara ka m were. Olee Ubochi ọ ga-abu? (14).

Since we cannot run away from war because of shooting. I have agreed to join Oduma society, let me unfold the okirikira parcel, I will take whatever is inside. Which day will you hold the meeting?

Ukpaaabi eventually joined the secret cult and the cult demanded among other things that he should kill his pregnant wife and bring some parts of her body such as the eyes and the tongue to the society. New entrant were admonished thus.

Ndi a nabatara ohuu, geenu nti nke oma. Iwu ndi a bu iwu unu ga-edeweriri malite taa. Nke mbu, otu a bu otu nzuzo. N'ihia ya, odighi ihe niile anyi mere ma o bu kwuo ebe a unu ga-akoro nwoke ma o bu nwaanyi. Onye mere nke a chee aka ghoronwu

ya. Nke abụọ, matanụ na ọ dịkwaghị ọpupu unu ga-esi n'otu a apu. Nke ato, ebe mkpa unu bu inweta aku na uba, nsogbu adighi ya. Unu ga-enweta ihe ndi a nyafunyafu. Ma o di ihe onye o bu la n'ime unu aghaghị ime n' uzo ichu aja. Maazi Ibeneme, i ga-egbu diokpara gi beputa ire ya ma ghutakwa anya ya abuo chitara Oduma. Nke a bu n'ihii na Oduma maara na o bu diokpara gi ka i hukariri n' anya. Maazi Ukpabi, I ga-egbu nwunye gi, beta ire ya ma ghutakwa anya ya abuo chitara Oduma. Oduma maara na o bu nwunye gi ka i hukariri n' anya. (p.22-23)

The newly initiated members listen attentively. The following rules must be kept by you starting from today. First, this is a secret cult, and so you must not disclose anything done here to anybody. Whoever does that should be ready for his death. Second, you must remember that you must not disassociate yourself from this cult. Third, since you want to become very rich, there is no problem about that, you will become very rich, but each and every one of you is going to offer sacrifices to Oduma. Mr. Ibeneme, you are required by Oduma to kill your son and bring his tongue and eyes to Oduma, this is because Oduma knows that he is your favourite child. Mr. Ukpabi, Oduma requires you to kill your pregnant wife and bring to him her tongue and eyes. Oduma knows too that you love your wife most (p. 22-23).

To his greatest surprise and utmost disappointment, Ukpabi did not experience any windfall of wealth even after supposed killing his pregnant wife. After a considerable period of perpetual hardship, he becomes frustrated and saw himself in a state of dilemma. He, therefore resigned from the cult. Worse still, this action worsened his condition, and he became a victim of adversities together with his household. This was because the cult members were seriously looking for his life for destruction Ukpabi then, on the instruction of a diviner, took refuge in a country called Kakanda. Nevertheless, that was not the solution to his problem as his problems increased in leaps and bounds. At Kakanda, Ukpabi was not aware that his former wife Ugodiya, and her son, Akachukwu were residing there. Ukpabi had an encounter with Akachukwu whom he did not know was his son and as a hard-hearted person; he dealt ruthlessly with the poor boy. When he thought that the boy was dead, he threw him inside a bush. As Onyekwonwu (1994) points out:

(Ekeodu apuwa, Akachukwu arachachaa ube, ya na Ukpabi na Dunu Okpokiri esoro puwa. Dunu Okpokiri bu uzo Akachukwu

na-eso ya. Ukpabi sote n'azu. Ka ha gakatara, Dunu atugharia n'ike, choo ka o jide Akachukwu. Mgbe Akachukwu hunu ihe gaje ime, o tugharia gbajekwube Ukpabi nna enyi ya nwaanyi. Ukpabi wee chita aka abuo we jigide ya n'akpiri, o we daa. Ha chere na o nwuola we buru ya tunye n' ohia. Wee chighaa azu n' ulo ha. Ka o gaturu nwa oge, Akachukwu wee mata ebe o no ma nwetakwa onwe ya nwantakiri" (p.5).

(Ekeodu left, Akachukwu licked the pear and went with Ukpabi and Dunu Okpokiri who was in front, while Akachukwu and Ukpabi were behind. They walked for some time. Dunu quickly turned back and wanted to grip Akachukwu. When Akachukwu sensed what would happen, he turned to Ukpabi the father of his girl friend for rescue. Ukpabi then strangled him and he fell on the ground. They thought he was dead and threw him inside a nearby bush and left for home. But after a while, Akachukwu became conscious. (p. 5).

Ukpabi was murdered by the members of the cult, as destined by Oduma. They traced him to Kakanda and got rid of him as required by the rules of their secret cult. Onyekaonwu (1994), carefully exhibited the true picture of the modern Igbo society. This is a society where all sorts of evils are committed all in a bid to acquire wealth, Ukpabi, a husband whose wife was expecting a child had to kill her in order to become rich overnight. He hired assassins hence the dialogue between him and the Ogbuu's.

- Ogbuu:** Olekwanu ka i ga-esi duputara anyi ya bu Nwaanyi, n'ebe anyi ga-anoro wee chebiri?
- Ukpabi:** Nke a erijughi afo. O di nwanne m nwoke Bi n' Amanda ma a gafee agu Abositeghete. Aga m ezi ya ozi o ga-aga izi nwanne m nwoke Ahu. Ebe o bu na unu ahula ya; ma matakwa Onye o bu unu ga-echebiri ya n'agu Abositeghete O rute ebe ahu, unu atoro ya, kpuchie ya onu Kporu ya baa b;ime ohia wee medosia ihe. Naani Ihe unu ji m ugwo ya bu ire ya na-mkpuru anya Ya abuo. O buru na unu egbuchaa ya, gbaanu mbu buru ozu ya lifuo, ma o bu kpo ya oku, n'ih na m ga-akoro umunna m na ndi ogo m na o furu efu, Ka anyi wee malite chowa ya. (p.31-32)
- Ogbuu:** How are you going to bring the woman out for us,

And where are we to wait for her?

Ụkpaabi This is no case, I have a brother living at Amanda after Abositeghete forest, I will send her on an errand to that my brother, since you all have seen and known her.

You wait for her at Abositeghete forest and when she reached there, you kidnap her, close her mouth and take her into the bush and do the work. The only things I need from you are her tongue and eyes. After you might have killed her, try and bury the corpse or you burn her corpse, because i am going to lie to my kinsmen and her people that she got lost, so that we will start searching for her. (p. 31-32)

In Igboland, what Ụkpaabi did was an abomination and the only way to atone for his sin is through the performance of purification sacrifice. But instead of that, Ụkpaabi became relentless in murderous acts and had the gut to kill a boy who was merely befriending his daughter.

Ụkpaabi starts experiencing his misfortune right from the time the Ogbuu's he hired to assassinate his wife disappointed him as could be deduced from the comments they made to Ugodiya. As Onyekaonwu (1994) points out:

Ugodiya, anyị ekpebiela ka anyị hapụ igbu gị, ma ọ dị ihe kwesiri ka ị mata na ihe kwesiri ka I mee ugbua. Ọ bụ di gị gobiri anyị ka e gbuo gị iji mejuputa nkwa o kwere ndị otu nzuzo ọ bara ohu. Ọ kwuru anyị nnukwu ugwo maka ime nke a ma site n'ọnodu ị nọ na aririọ ị ririọ anyị, anyị ga-ahapụ gị ugbua ma ị ga-esite ebe a na-abaghị ulọ gawa ala di anya site n'obodo niile di n'okirikiri a ebe a na-adighi onye sitere n'akuku ebe a ga-ahụ gị anya wee ruchaa ihe kariri afọ ise. Ikwe anyị nkwa na ị ga-eme nke a, anyị ga-ahapụ gị ugbu a. I ga-amata na ọ buri na ị hapụ ime ihe anyị gwara gị ugbu a, ị ga-araputa anyị, ma tunyekwa isi gị na ya. (p. 39-40)

Ugodiya, we have decided not to kill you. But there is something you ought to understand and do now. Your husband hired us to kill you in fulfillment of his promise to a secret cult in which he newly initiated himself. He paid us handsomely for this job. But owing to your condition and plea to us, we will release you now. But you must run away to a far place right now, without entering any house around this vicinity where nobody from this vicinity

will see you for a period of five or more years. If you promise to do this, we will leave you now. Remember that if you fail to comply with this, you are going to implicate us and as well lose your head. (p. 39-40)

Thinking that he had achieved his desire, Ukpabi took the body parts of another woman to the members of the cult and was anxiously anticipating wealth. To his greatest astonishment, Ukpabi stayed a number of years without noticing any sign of wealth. His economic base was rather deteriorating. Ukpabi expressed his worse economic condition when he says:

O dighi uru obula obuba m bara otu Oduma baara m, kama o mere ka onodu m di njo kari ka o di na mbu. Ekpebiela m n'obi m, aga m esi n'otu ojoo a puo. Aga m apu ihe o gbatara. Ka m nuo. (p. 41-42).

My joining this secret cult has not gained me anything instead my condition gets worsened. I have decided within me, I am going to resign from this bad society. I will resign, I will bear whatever implication it is going to have (p. 41-42).

This therefore can be seen as a reward for Ukpabi action as demonstrated by his impatience and the resultant heartless attitude towards his pregnant wife. From the discussion so far, it can be substantiated that no sinner goes unpunished. Ukpabi's life became more miserable. He got fed up with the cult; hence he terminated his membership as could be seen in the above excerpt. This action worsened his problem instead of ameliorating it as he violated the rules of the cult, for once one is initiated into a cult, there is no going back. That was one of the rules that was read out to Ukpabi and his counterpart during their initiation.

As Onyekaonwu (1994) averse:

Iwu ndi a bu iwu unu ga-edewariri malite taa. Nke mbu, otu a bu otu nzuzo, n'ihia, o dighi ihe niile anyi mere ma o bu kwuo ebe a unu ga-akoror nwoke ma o bu nwaanyi. Onye mere nke a chee aka ghoror onwu ya. Nke abuo matanu na o dikwaghi opupu unu ga-esi n'otu a apuo. (p.22)

These are the rules that must be kept by you, starting from today. Firstly, this is a secret cult. And so, you must not disclose to anybody whatever is done here. Whoever attempts this will die. Secondly, you should know that you must never terminate your membership (p.22)

Ụkpaabi's exile to Kakanda is for his dear life. Igbo belief system stipulates that the evil that men do lives with them. Another punishment for Ụkpaabi was the act of his two children namely. Akachukwu and Ekeodu be-friending each other. In Igbo land this is termed an incest which attracts banishment to avoid the wrath of the gods and goddesses.

Also the maltreatment given to Akachukwu by Ụkpaabi his own father is equally regarded as a punishment to Ụkpaabi. No father would under normal circumstances dare to terminate the life of his own son. But owing to his innocence and uprightness, Akachukwu was rescued by passengers- by when his father threw him into a bush after some heavy blow that rendered him unconscious. Akachukwu's life was however restored. Onyekaonwu (1980) also points out where Aworo engages in extra-marital affairs, as a result, accuses his wife of attempting to poison him through food. This landed him into marrying his own daughter, Odiñchefu, thereby commits incest.

Nevertheless, the activities and events in Onyekaonwu (1985) centred around all the immoral acts that are prevalent in the contemporary societies. The quest to achieve wealth spurs people to commit myriads of immoral acts in the present day Nigeria and Igboland in particular. In this play, instances of prostitution, incest, murder, bribery, kidnapping, stealing, materialism and injustice were exhibited. These form the theme/focus of many writes-ups today.

Ochoganooko, the protagonist in the play was a troublesome being. He uses his power, money and fame to get whatever he desires whenever he feels like satisfying his inordinate ambition. Ochoganooko is therefore successful in committing a lot of atrocities. He snatched Ndubuisi's wife, Uduaku, from him and plans to elope with her to overseas. This is evidenced in his dialogue with Uduaku :

Nke a erijughị afo n'uche m, o dighi ihe aga-eme ugbo a kari na mu ga-aga ozigbo kwuwe okwu visa gi na pasipotu gi ma hu na anyi hapuru obodo a n'utuutu ubochi ahụ a kara agbamakwukwo gi (p.31).

In my thought, this is no case, there is nothing to be done now other than that I will go immediately for your visa and passport and ensure that we leave this country the morning of Saturday when your wedding is fixed. (p.31).

Incest is another abomination committed by Ochoganooko in the play. This is evidenced in his lamentation.

Nke jokariri udele na njo ma sikaria nkakwu n'isi bu i gaa duru nwa m dinaa n'amaghi ama. O bu eziokwu na o dighi onye ozo maara ya kari mu na Nneka (p.18).

The worst of it all is having sexual intercourse with my daughter unknowingly. It is true nobody knows about it except Nneka and me (p. 18).

However, Ochoganooko never knew peace in his life as a result of all the evils he committed. He did not get a male child which he desired very seriously. To make things worse for himself, he threatens to marry another woman, should Uduaku, his wife give birth to another baby girl, instead of a boy. In addition, Uduaku experiences difficulties in getting pregnant. This can be deduced from Ochoganooko's words to Uduaku, the wife as Onyekaonwu (1985) points out:

.... O bu uche m ikwu okwu ilubata nwaanyi ozo. O bughị naani n' ihi na ime na esiri gi ike ka m ji eche nke a. kama isi ihe o jiri di m mkpa bu na o dighi nwoke i mutara (p. 45-46).

... it is my wish to tell you that I want to take another wife. It is not only for the reason that you experience difficulties in getting pregnant. The most important issue is that you have not given me a male child. (p.45-46).

Onyekaonwu's *Eri Marā Ngwugwu* is a clear reflection of incest in Igbo culture. The play discusses the life and behaviour of Igbo people. It reveals that kidnapping, murder, stealing, incest, prostitution and bribery are not generally acceptable norms in Igbo society. Retributive justice was supernaturally meted out to the various culprits in the play. To this effect, the writer is going to examine various sub-themes of incest and their language of description and punishment.

In Onyekaonwu (1985) Ochoganooko, the protagonist threatened his wife that he would marry a second wife if the pregnancy she was carrying did not produce a male child since she had already given birth to three daughters. Uduaku in order to sustain her marital relationship, vows to get a male child at all cost. She bribes a nurse who exchanges her female child with the male child of Okpala Okwuolisa's wife during child birth.

This poses a lot of problems for Ochoganooko. He is very much happy thinking himself as somebody who had got a male child. He did not in any way have a faint knowledge of what transpired between his wife and the nurse. Being unaware of that, Ochoganooko falls in love with his own daughter, Nneka. As friends, Onyekaonwu (1984) reports that Ochoganooko and Nneka had some sexual acts with each other as seen in the words of prophet over his dialogue with the nurse.

O di nnukwu ihe ojoo ozo agwa a i kpara wetara, nke a bu na nna mu nke nwanyi agaala kporo ya dinaa n'amaghi ama. (p. 66).

There is a very bad thing caused again by this act of yours, the thing is that the father of this girl had sexual intercourse with her, without knowing that she is his daughter. (p.66)

The sexual act between Ochoğanooko and Nneka his daughter is incest in the Igbo culture. Moreso, the threat to his wife made her give out his daughter for a male child born by Okpala Okwuolisa's wife just to satisfy him. This is thus a punishment to Ochoğanooko.

Kidnapping, Murder and Stealing

Onyekaonwu (1984) portrays Igbo society where people get wealth through indecent means. Yet, everybody wants his economic standard to automatically change for the better overnight. The end will justify the means. More so, in their bid to reach their targeted ends, they crave and make money through all sorts of dubious means.

This type of thoughtless aspiration has, to an immeasurable extent, led people into kidnapping, murder and stealing. Onyekaonwu (1984) uses Oriaku Okwundu to point out Okwuike's life in dialogue with her children.

Mụ na nna unu na ebi n'udo tutu rue onwa ato ejiri wee muchaa Uduaku mgbe ahuzi, nwoke a maliteziri na-eme o puo ma o richaa ihe anyasi o dighi alatazi we ruo na chi ofufo. Otutu mgbe o noo abali abuo ma o bu ato n'uzo tutu o larute ulo ka ihe a mekataziri, amalitere m juwa ya ajuju gbasara ije ya. Ma o dighi ihe o kwere koro m. Udi ndi mmadu m na ahuzi ya na ha na udi ihe di iche iche o na-ebulata ulo ma o lotawa mere ka m tinye anya na mmiri wee mata na o bu usu na eme n'onya, ka o bu mmadu.

Ejiri m anya okenye ji acho ihe n'akpa wee chogide ya bu ihe dabara na mmiri tupu ruo mgbe m choputara na o bu ohi ka o na -ezu. Nke izu ohi bu obere okwu. Achoputakwaziri m na nwoke a na-ato mmadu ma na azutakwa ufodu azuta.

Na-egbukwe, na agwo ogwu ego. Ubochi m huziri ihe ka m anya ele bu ubochi m gara na nnukwu ochie igbe di n'ulo anyi icho ihe wee hu otu ngwugwu mu na-akpataghi isi ya na ya. Ka m topeere ngwugwu a, ahuru m isi mmadu, ire mmadu, anya mmadu na mkpisiaka mmadu (p. 5-7).

Your father and I were living peacefully until the third month after the birth of Uduaku when this man started keeping late nights. That at times he did not come back till the next day. At times, he will not return till after two or three days. As this was

happening. I started asking him questions about this movement but he bluntly refused to tell me anything about it. The type of friends he kept, and the type of things he brought home it. The type of friends he kept, and the type of things he brought home spurred me to make a thorough investigation to find out what was actually the matter. As a mature person, I applied appropriate skills till I found out that he become a bandit. The matter of robbery is a minor issue. I also found out that this man engaged in kidnapping and buying of human beings. He was also killing people and taking away their various parts. The day I saw what I could not explain was the day I opened a big old box in our house to look for something and saw a parcel I could not describe. As I opened the parcel, I saw a human skull, tongue, eyes and fingers. (p.5-7).

From the above excerpt, it could be understood that Okwuike suddenly started indulging in kidnapping, killing and stealing. He kidnapped and killed individuals and used their various parts for sacrifice to achieve his purposes. These acts are not acceptable in Igboland. However, Okwuike's own wife reported him to the police and he was eventually convicted and sentenced to twenty years imprisonment. But, in the end, Okwuike kills his wife for having implicated him. Okwuike himself was in the long run, killed by his own son Okoto who revenges the death of his mother. This patricide committed by Okoto may be seen as the punishment meted out to Okwuike for all his horrible crime throughout his life time.

Prostitution

This is another social ill paramount in Onyekaonwu's *Eri Marā Ngwugwu* to which justice was seen. Promiscuous sexual dealings are ubiquitously portrayed in the play as everyday occurrence in Igbo society. It is so rampant that it has also taken married women into captivity.

However, it can be more traceable to the wealthy members of Igbo society. To this group, money is rather used as trap with which the beautiful females are captured. This character is portrayed in Ochoḡanooko who consistently acted in conformity with his name. As a troublesome man, Ochoḡanooko deliberately snatched Ndubuisi's wife, Uduaku from him. Onyekaonwu points this out when he says:

Echeghi m na i chokota ihe ndi a ga-ebi tutu ubochi ahụ. Ozo bu na achoro m ka m mee nwoke ahụ bu Ndubuisi ewu (p. 31)

I do not think that to get all these will be possible till that day. Moreover, I want to disgrace that man called Ndubuisi. (p. 31).

Ochoḡanooko makes this utterance to Uduaku when he was planning on how to elope with her. He uses his affluence, fame, adventure and power in changing Uduaku's mindset against her legally married husband. The irony of this is that the poor innocent Ndubuisi, who

fixed a wedding with his wife in the church, discovered that his fellow man, Ochoganooko, had mercilessly taken over his wife and finally eloped with her to overseas.

As a matter of fact, Ochoganooko marital life with Uduaku was not all that a success to him. In the first place, he had wished to bring up a family that will be a model. But the fact that he did not raise up the male children he desired may be attributed to his injustice against Ndubuisi for snatching his wife. Even after marrying Uduaku, Ochoganooko, engaged deeply in extra-marital affairs. Onyekaaonwu (1984) points this out through Nneka when she says:

Gini ka shuga daadii nke a siri na mu na ya ji, onye ga-amuta ogbo m bia o na –etunu m, na ata m spokeeji? “Ka m na aloa akwukwo n’ehihie taa ka m zutere otu shuga daadii siri na aha ya bu Ochoganooko. Wee juchaa m onye m bu kowachakwara m onye ya bu. Ihe toziri m ochi bu na o siri na ya ga-abia n’ uhuruchi taa duru m ka anyi abuo puo bie ndu gwoo gwoo (p. 57-58)”

Why is this sugar daddy disturbing me, somebody that can beget my mate will be lusting after me, trying to befriend me. As I was coming back from school this afternoon, I met one sugar daddy who said his name is Ochoganooko. He asked me my name, and introduced himself to me. But what amused me is that, he said he would come this evening and take me out, so that we should both get ourselves enjoyed together (p.57-58).

This type of behaviour is highly prohibited in Igboland. It normally leads one to a disaster. Ochoganooko unconsciously had some sexual acts with Nneka his own daughter and this was taken to be a punishment for being unfaithful to his wife and for all the threats given to her. He therefore committed incest which is an abomination in Igboland.

There is also another social ill paramount in Onyekaaonwu (1980) to which justice was displayed. Aworo having seen himself as a living tiger sees it as an insult and too degrading for him to marry a woman who forces herself on a man. He does all kinds of terrible things to his wife, Obioma. He engages in extra-marital affairs, as a result, accuses his wife of attempting to poison him through food. This landed him into marrying his own daughter. Nwadike (1984:46) in his critique posits that the marriage between Aworo and Obioma was as a result of the protagonist's achievement in the wrestling bout. This is evidenced in Ekemka's statement or caution to Obioma.

Obioma. I bidokwe ogba aho di aghadi iluta eke ogba. i jula Obi, chuo Chike gbanahu Oti, hapu Eke. Ugbu a Anene eluwela gi ilu.

Obioma, you have started again, one who rejects suitors will end up marrying a python. You have rejected Obi, sacked Chike, deserted Oti, abandoned Eke, now Anene is bitter to you.

This even made people to make mockery of her. In the case of Aworọ also, he is famous and this intoxicates him. Also, he eats toad and rejects meat. Father and daughter's blood then mixed together. The repercussion is that all manner of problem manifested in his family. If Aworọ according to Nwadike (1984:47) had remained the warrior he was, he would have known how to escape before it was late for him. He should not have accepted Obioma, at the initial stage since there was no love.

Materialism

Igbo people at times lose their true sense of reasoning and judgment when it comes to material things. This character is portrayed by Uduaku who, owing to lust for wealth, was convinced by Ochogonooko as a result, jilted her legally married husband and eloped with Ochogonooko. All that glitters is not gold, as the saying goes. Uduaku eventually realized this point in her marriage with Ochogonooko. In this extract she expresses her disappointment thus:

Amatara m mgbe omume gi jiri gbanwe ebe m no wee mara na i chezoala ka anyi abuo siri kpawa ya bu nkata, o wee gho ngigi. Ka m siri wee mevoo onwe m, wetara onwe m ajo aha na-agaghi eme mgbacha n'uwaa. Wee gbasowe gi, ya ka I hapuru bia ugbu na -ako ihe adighi mma iji nti nu. i si na o bu na mu amutaghi nwoke. Ha!, umunwoke, umunwoke, onye jiri unu gworoaju bu n'isi efu. (p.47).

I know when your attitude to me changed then I realized that you have forgotten how we started living till today. How I disgraced myself and brought a perpetual bad name to myself and ran to you. And you started now to say, this ear aching thing. You said it is because I did not give birth to a male child. Oh! Men, whoever depends completely on you is with nothing. (p. 47).

Uduaku never had male children needed by her husband and there stood the risk of sharing him with another woman. As a result, she engaged in child exchange with husband, the act became an open secret, it later got to the ears of Ochogonooko who (spontaneously) sold, Uduaku, to kidnappers.

Bribery

From the foregoing, the Igbo is basically corrupt, bribery has become the order of the day. Almost everybody is engaging in the practice of bribery. But justice is meted out either by the society or the supernatural powers to anybody that violated any of the natural and societal norms of which bribery is one. No evil act is left unpunished.

In Onyekaonwu (1985), the nurse took a bribe from Uduaku and exchanged her female child with the male child of Okpala Okwuolisa's wife soon after delivery. This can be deduced from the reaction of the nurse to Uduaku as Onyekaonwu (1985) points out.

O di mma ka anyi nwaa (o nara ya ego ahụ). Anyi ga na-ekpe ekpere ka o di umu nwanyi ndi gi na ha ga-amukota nwa tumadu ndi na-esiteghi n'ikpangwu a. (p. 51).

Alright, let us try (she took the money from her). We will be praying so that there would be some women who are going to deliver the same time with you especially those that do not come from this Ikpangwu (p.51)

Along the line, the nurse is sacked from her job because she slaps the governors wife. Not only that, she starts experiencing hardship and later decides to consult a diviner. The diviner made her realize that unless she reconciled the act of exchanging the children which she did quite a long time ago, her condition would continue to worsen. All these were the ways the nurse received her punishment for the evil she committed. So it can be said that she was morally and justifiably treated.

In Onyekaonwu (1980), the play easily reminds one of *Great Expectation* written by Charles Dickens. The activities and events in the play take place in the land of Amangwu where a man called Obidike and his wife Nwamgbogo live. They have an only son, Aworo the protagonist. It is a tragedy that captured two marriages. The marriages between Aworo and his first wife, Obioma and that of Aworo and Odinchefu. It is only the first marriage that will be briefly discussed here because, the major events in the second marriage are the off-shoot of the first marriage. Moreso, it is a play that is centred around all manner of vices, such as foolishness, lies, wickedness, suicide and incest.

Aworo the protagonist in the play is a great wrestler in the community. His outstanding performance in one of his wrestling matches catches the fancy of a young lady Obioma. Obioma who is already betrothed to Anene makes up her mind to jettison her betrothed and marry Aworo at all cost. Traditionally, it is not the woman that seeks the hand of a man in marriage. No matter the depth of love a woman has for a man, custom demands that she keeps silent and waits until the man indicates an intention to marry her.

But in the case of Obioma, the reverse is the case. Blindfolded by her desire for Aworo, she plans to go against this age-long marriage custom. She decides to run away from her parents

house to go and live with Awọrọ . When Obioma divulges and confides her secret plan to her friend, Ekemma, she warns her against it, thus:

Nga ọ sọrọ agboghọ ya kpọ ara. Ma otu ihe m ga-agwa gị bu na ọchọ ihe ukwu ga-ezute agba enyi. Ma gị bu nwa aturu ga-epu mpi ekwo di kwa gị arọ (p. 42).

Wherever it pleases a young lady let her develop breast. But one thing I must tell you is that he who takes an unknown path should be prepared for the unexpected. And you, the sheep that wants to develop horns, must have the shock-absorber on the neck. (p. 42).

Ekemma's warning falls on deaf ears and eventually runs to Awọrọ for him to marry her. Okwukọgu, Obioma's father, baffled by the abnormal act and sensing the danger in it says:

Gini ka a ga-akpọ ihe nke a? Onye kọrọ ya na ohimiri na ehughachi azu na nwanji na-agbakwuru nwoke ka ọ lụwa ya? Ọ bu ka mne ya siri mee wee mụta ya? Ya gawanu ya bu onye a na-agwo ibi ọ na –eto afo ga ewetariri ihe ọ togboro n'ajo ohia (p. 47).

What will one term this? Who tells her that water flows uphill that a woman can run to a man for marriage? Is that the way her mother did and gave birth to her? Well, let her go, the fly that refused to listen to a piece of advice will go into the grave with the corpse. (p. 47).

Obioma who is already behaving as if her sense of reasoning was dead cannot discern the hand writing on the wall even when the man she runs to does not show any interest and love to her. Awọrọ refuses to marry Obioma but his father insists that he marries her. In obedience to his father, he accepts to marry her against his wish. He Awọrọ, indirectly indicates to everybody that he has no love for Obioma and that she is forcing herself on him. This, he shows in his response to Obioma's father's question as Onyekaonwu (1980) points out:

Ebe obu na Obioma ekwetago. Ọ bu ka m mee gini karia ikwere nke m n' ihi na onye kwere ihe Onicha kwuru ọ laa n' oge (p. 30).

Since Obioma accepts to marry me, what else would I do rather than accept because consent brings peace. (p. 30)

The excerpt on how the marriage under discussion is contracted puts no one in doubt that the marriage has a very weak foundation. Love and understanding which are the bedrock of a marriage are far from this particular marriage. The result of this is hatred with passion and lack of trust. When the first fruit of the marriage (child) comes and it is a female Aworọ lets loose his anger towards his wife. He expresses himself thus:

Nwa anụ ohia i na-ebechu. Taa ka o ga-ebiri mu na gi. i na-agbaso onye amaghi ihe ka o luwa gi. Ewu, leenu ka onu di gi. O wee buru mu bu Aworọ nwa Obidike, Agu ndu ga-alu nwanyi mgbakwute: O bughị m ka i hunu. Mkpi mbugowe adighi agba (p. 35).

Fool, you have seen nothing yet... whatever I have with you will end today. You are running after a foolish person to marry you... idiot, look at you. And it is me, Aworọ the son of Obidike, the living tiger will marry a woman who forces herself on a man? It is not me that you see. A horse cannot be forced to drink from the stream. (p.35).

Aworọ does all kinds of terrible things to his wife. He engages in extra-marital affairs and accuses his wife of poisoning his food. The reasons for all these are stated in the report Nwamgbogo gave her friend Obioma, concerning what Aworọ said:

Na di gi na-ekwu na ya agaghi alukwa gi ozo, na igbasoro ya agbaso, na o nweghi mgbe o jiri buru uche ya ilu gi na i gara imu nwa mbu muo nwanyi (p.37).

Your husband is saying that he will not marry you again, that you ran after him to marry you, that it is not his wish to marry you and you gave him a female as your first child. (p. 37).

To show the depth of hatred Aworọ has for Obioma, though he did not marry her in the normal and customary way, but to end his marriage with her, he goes it in an abominable way. He sells Obioma and his child into slavery. Obioma gets what she bargains for, you would say. Aworọ after 15 years as he earlier stated, remarried. But unfortunately for him, it was his daughter, Odinchefu, he sold into slavery, that became his second wife unknowingly to him thereby committing incest and abomination. Finally the heinous crime committed by Aworọ lands him into a problem that eventually claims his life. Nwadike's (1984: 36) conclusion is that what one sows, one reaps. This is evidenced in the following dialogue.

Ndi Mmadu

Odinchefu lekwasị ya anya fuu, we tie si! O bu nnemuo!
Obioma etikwasi nke ya nwa muo! Ada muo! (p. 53).

Crowd: Ọdinchefu gazed at her and shouted. She is my mother! She is my mother! Ọbioma as well shouted , my child! My daughter! (P. 53).

Awọrọ (Wee Kwuru Ọtọ Kpọonku): Ọ bụ gịni ka m na-ahụ ihe a? ọ bụ na nrọ ka ọ bụ n’ihe? Chi m egbuo m, efukwee mụọ. Oji ngwere haa ngwere na ọ bughị anụ. M gaghị eji anya m hụ nti m! (ya agbabaa n’ụlọ ya were mma gbaputa wee magbuo onwe ya). (p. 53).

Awọrọ (stood and dried up): What is it that am seeing: is it in the dream or physical realm? My God has killed me, I am lost. He who holds the lizards should leave it for it is not meat! (he rushed into his house took a knife and stabbed himself to death). (p. 53).

The incest is a plotting device to further the action of the play which hitherto would have ended if Awọrọ had acted in consonance with the Igbo Philosophy of “Onye ajuju anaghị efu ụzọ” (Nwadike, 1984:37).

Kidnapping

Onyekaonwu(1980) endeavours to portray the Igbo way of life. Here, kidnapping is as a result of the hatred Awọrọ has for Ọbioma. More so, Awọrọ goes about telling people especially in public places that he, Awọrọ does not love Ọbioma at all. The reasons he adduces include Ọbioma imposed marriage on him. To aggravate the already sour relationship, she gives birth to a baby girl rather than a baby boy. So he kidnapped and sold Ọbioma and his daughter into slavery. It was in a bid to reach his targeted aim and also quest to attain the highest level of power spurs him to commit such immoral acts. But this eventually did not favour him rather it claimed his life. There is no evidence of kidnapping in Onyekaonwu (1985) and (1994) respectively.

Discussion of the Findings

The result of the analysis shows that incest is a process that involves two characters who share the same blood biologically. Where the male characters are the architects of the incest, they suffered death as being in the case of Awọrọ in Onyekaonwu (1980), who treated that very well.

Incest also is an abominable sin against Ala-earth deity. In *Eriri Mara Ngwugwu*, Ochoğanooko was not part and parcel of child swapping. He is like any other Igbo man who will not want his lineage to close down. In Onyekaonwu (1994), Ekeodu and Akachukwu, Ụkpaabi’s children though from different mothers, engaged in platonic relationship.

Their relationship was a kind of infatuation that was why the male character did not die. The playwright, Onyekaonwu metes out different types of characters as well as punishment in his play. The plot of the playwright allows Awọrọ in Onyekaonwu (1980) to commit suicide but in the case of Ochoğanooko Onyekaonwu (1985), the reverse is the case. Probably as earlier stated, he graded different punishment for different incest.

That is to say, he assigns punishment to characters based on the degree of their offence. The analysis also shows the need for one not to marry his own sister. As in the case of Ekeodu and Akachukwu in *Onyekaonwu* (1985). If Akachukwu should marry Ekeodu, he will not have a brother-in-law, if he marries another man's sister and another man marries his sister, he will have at least two brother-in-laws, while if he marries his own sister, he will have none. With whom will he hunt, with whom will he farm, who will he visit? Ikeokwu (2008:90, 101) is of the opinion that, the Igbo crave for male children more than the female ones because family system revolves around the man who maintains the lineage. For instance, in *Nwata Rie Awo*, Aworọ not only accuses his wife, Obioma, of poisoning his food but also abducts and sells her with their daughter into slavery because she gives birth to a female child. Ochoganooko in *Erii Mara Ngwigwu*, threatens to marry a second wife should Uduakọ give birth to another girl child.

Onyekaonwu's plays present characters whose personality and disposition are hunted by their past. Aworọ and his wife Obioma in *Onyekaonwu* (1980), Ochoganooko and his wife Uduakọ in *Onyekaonwu* (1985), and Ukpabi in *Onyekaonwu* (1994), are hunted by their past and this sets the tragic tone in each of the plays. The hunting of the past which characterizes the plays plots seem to be a technical device carefully introduced to enable the characters escape from group or individual antagonism. In the case of (1980) and (1985) of Onyekaonwu's plays, Aworọ and Ochoganooko out of recklessness respectively commit incest with their daughters. Thus, the plays re-echo the theme of revered dramatic works of Sophocles' *Oedipus Rex* Ola Rotimi's. *The God's Are Not to Blame*.

This is exactly what is obtainable in a narrative structure of incest as a taboo in selected plays of Onyekaonwu.

Conclusion

The findings of the research show that incest is an abominable sin against Ala-earth deity as portrayed in the three plays under review, it could however be expiated according to the prescriptions of the particular society involved. The Igbo people have a high moral standard and everybody must act in conformity with it. However, the law of retributive justice knocks at the door of anyone who commits one crime or the other. The playwright assigns punishment to characters based on the degree of their offence.

The three plays disclose that murder, incest, prostitution, bribery, materialism, stealing and kidnapping are not acceptable in Igboland. The factors responsible for the committing of most of these crimes are not far-fetched. The premium placed on money is so high that the society does not mind its source. And also, the crave for male children more than the female ones because the family system revolves around the man who maintains the lineage. The yardstick with which success and prestige of a people is measured is their monetary capability. So, everything is in a mad rush for the good things of life, namely, flashy cars and comfortable houses. Another possible cause of these is greed which has eaten deep into the very fabric of the Igbo people.

People engage in a rat-race, competing unhealthily with one another without a corresponding struggle. Moreover, impatience, pride, arrogance, desire to become rich over night and keeping bad friends are other factors that induce people to commit most of these immoral acts as could be realized from the life of Ukpabi in (1994), Uduaku in (1985) and Aworo in (1980) Onyekaonwu's plays respectively.

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A COMPARATIVE STUDY OF HYPONYMS OF KINSHIP TERMS IN IGALA AND ENGLISH

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Abstract

This research work is a comparative study of hyponyms of kinship terms in Igala and English. The work uses tree diagrams to analyse hyponyms of kinship terms in the two languages. The major objective of the study is to compare hyponyms of kinship terms in English and Igala with the aim of subjecting the differences and similarities to analysis, examining the causes and the pedagogic implications of such differences. The research design for this study is purely descriptive/ analytical; hence data for analysis were mainly gathered using appraisal tool. The findings of this research work show that there exist a good number of differences between hyponyms of kinship terms in English and Igala with a pocket of similarities between the two languages' kinship systems. In Igala worldview of kinship, for instance, àtá (father) is an umbrella term for àtá (biological father) and òményı (one's father's brother: uncle); and íye (mother) is a general term for one's biological mother 'íye' and one's aunt 'òméhr', but this kind of extension of meaning does not exist in English kinship system. The major cause of the differences between hyponyms of kinship terms in English and Igala can be traced to socio-cultural peculiarities of the two races. Furthermore, the major pedagogic implication of the differences is that they provide better opportunities for teaching and learning of relevant semantic fields in Igala and English.

1.1 Introduction

Language is a tool through which a people's ideas about the world around them are aired both naturally and socially. It means that whatever a particular people with a common ethno-linguistic background feel or experience about the world around them automatically becomes part of their way of life. It is imperative to note that the way Igala native speakers view the world around them may not exactly be the same as English native speakers' world view. The way Igala native speakers view kinship terms, for instance, is to some extent different from the way English native speakers view them. This is borne out of the fact that the ethno-linguistic and socio-cultural backgrounds of the two races differ.

In addition, hyponymy, a sense relation, which is the theoretical focus of this study, refers to relation of inclusion; where the meaning of a particular word or term is included in the meaning of a more general word or term (Saeed, 2009). This means that there is an umbrella term (super-ordinate) under which other terms or words (hyponyms) are attached. This sense relation, hyponymy, is used in this study to compare kinship terms in Igala and English. The general

objective of this study is to comparatively analyse hyponyms of kinship terms in English and Igala. Below are specific objectives:

- (i) to examine the differences between hyponyms of kinship terms in English and Igala
- (ii) to examine the similarities between hyponyms of kinship terms in English and Igala
- (iii) to find out the causes of the differences between the hyponyms of kinship terms in English and Igala
- (iv) to examine the pedagogic implications of the differences between the hyponyms of kinship terms in English and Igala in language learning.

The research design adopted in this study is basically descriptive/ analytical. This is because the research does not involve any form of field work and statistical analysis. Data were gathered from the existing literature on hyponyms of kinship terms in English and Igala and analysed comparatively using tree diagrams. As a native speaker of Igala, data were also gathered based on the intuitive knowledge of the researcher complementing the existing literature. Analysing the data comparatively, the differences and similarities between hyponyms of kinship terms in English and Igala, and the pedagogic implication of the differences between the hyponyms of the kinship terms of the two languages were established. The work adopts tone marking patterns of high (´), low (˘) and mid (unmarked), which are the basic tone marking patterns in Igala, according to Omachonu (2011).

2.1 Review of related literature

Kinship terms are a set of conventional terms used by a group of people or society to name relationship affiliations as applied to such people. That is why Sahlins (2013:62) sees kinship as a “mutuality of being” where “kinfolks are members of one another, intrinsic to each other’s identity and existence”. It is important to note that the worldview of kinship differs from one society to another society or from one race to another race. Worldview could be determined through ethno- science (Jones, 1972). It concerns itself with discovering the cognitive categories of people through the study of their language. It is also used, according to Hiebert (1983), to arrive at an emic view of culture. In the same vein, Halebian (1979:28) says: “in human thinking ...opposition is another valid method for the uncovering and discovering of people’s worldview”. This means that binary opposition helps people to know what other people like or dislike. This may further probe into what makes the distinction between the worldviews of two races and the reason why the distinction exists.

According to Dummett (1975), a theory of sense is one of the component keys to understanding the meaning of an expression. Agbedo (2015:251) says “The sense of word reveals itself through the relation of meaning, which the word contracts with other words in the language”. The theories of sense relation include: synonymy, antonymy, polysemy/homonymy, complementarity, hyponymy etc.

Hyponymy, which is the major sense relation emphasized in this study, is used as a theoretical framework creating enough background for data analysis. Hyponymy refers to a sense

relation of subordination that involves logical relationship of entailment. In this case, two or more words or entities are related in the sense that they can be classified under another umbrella term. The umbrella term is known as the super-ordinate term (see Palmer, 1976; Ullman, 1975; Anagbogu, Mbah and Eme, 2010; Agbedo, 2015). For example,

(1) *Animal* is a super-ordinate term for 'cow, rat, cat, goat, dog' etc. While (cow, rat, cat, goat and dog) are hyponyms of 'animal'. Also, 'cow, rat, cat, goat and dog' are co-hyponyms to one another.

According to Cruse (1990), hyponymy is a sense relation of inclusion and exclusion. In agreement with Cruse (1990) above, Agbedo (2015:253) says:

The semantic relation of hyponymy involves the logical relationship of entailment, i.e. the concise characterisation of the relation of 'follow from'. In other words, the sense relation is based on the one-way entailment which holds between parallel sentence containing hyponym and super-ordinate.

From the above, it is evident that hyponymy as a sense relation can be referred to as semantic relation of inclusion. It is arguable, therefore, to say that the relationship of hyponymy between, for instance,

(2) *Orange and fruit*: is embedded in the truism that 'it is an orange' entails but, it is not entailed by 'it is a fruit'.

One sentence entails another means that if the first sentence is true, the second is logically true also. That is why Agbedo (2015:253) argues:

In this connection, if 'it is a hen' is true, then the truth of 'it is a fowl' necessarily follows; but if it is known only that 'it is a fowl' is true, then nothing can be inferred about the truth of 'it is a hen'.

Agbedo's (2015) stand point is tenable because 'hen' alone is not fowl; there are other creatures which belong to the family of fowl.

Another important semantic relation relevant to this study is 'prototype'. Prototype is a semantic relation which "helps to explain the best terms or exemplars of a family or class" (Anagbogu et al, 2010:229). It follows, therefore, that two or more words or entities may belong to one umbrella term, but the prototype illustrates the super-ordinate or umbrella term more clearly. E.g.

(3) *Vegetable* is an umbrella term for: *garden egg, spinach, carrot, tomato* etc., but *spinach* is, no doubt, more vegetable than all other hyponyms of vegetable mentioned above.

It is important to note specifically that the choice of hyponymy as a theoretical framework for this present study is premised on the fact that it enables us to find out where the meanings of two or more kinship terms in Igala and English are included in the meaning of a more general kinship term, comparing such kinship terms in Igala with those of English.

In his study of sense relations in Igala, Ikani (2011:163) examines hyponyms of domestic animals in Igala, e.g.

(4) *Éúń-òrè* (domestic animal)

Éúń-òrè (domestic animal) as observed by Ikani (2011:163), is a super-ordinate of - *ájúwé* (hen), *éwó* (goat), *álá* (sheep), *ìdàgwò* (duck) and *òko* (pig). The findings of Ikani (2011) show that *Éúń-òrè* (domestic animal) is a clear evidence or demonstration of sense relation of hyponymy in Igala.

Also, Atadoga (2011: 82) in his study of Igala morphological processes, indicates some hyponyms of colour in Igala, e.g.

(5) *Édúdú* (black)

In his analysis, Atadoga (2011:82) observes that *Édúdú* (black) is a super-ordinate of the following hyponyms – *Édúdú kìní* (ebony black), *Édúdú fíó* (very black) and *Édúdú kpàlì* (pure black). Atadoga (2011) shows that there are elements of hyponyms of colour in Igala morphological processes. However, Ikani (2011) and Atadoga (2011) focus on hyponyms of domestic animals and colour respectively, while this present work focuses on hyponyms of kinship terms in English and Igala.

Furthermore, Onoja (2014) compares Igala and English hyponyms showing similarities and differences between the hyponyms of colour, cooking, some flying creatures, harvest, insects, flower and house. Although Onoja (2014) has done a great job comparing Igala and English hyponyms as evident above, he does not put into consideration the hyponymy of kinship terms of the two languages.

In his study of lexical semantics of kinship terms in Igala, Atadoga (2018) examines hyponyms of kinship terms in Igala noting the semantic extensions in some of the Igala kinship terminologies. Atadoga (2018: 13-14) particularly gives the following examples of Igala kinship terms: *Àkwòrànyì* (family), *Éfù* (kindred), *Òyìkwò-òyìkwò* (great grandparents), *Òukwò* (grandparents), *Àtá* (father), *Íyé* (mother), *òmà* (child), *òmàyé* (sibling), *Ájú* (grandchild), *Èmàjí* (great grandchild), *Àkpálá* (great great grandchild), *Ànà* (in-law), *òkọ* (husband), *òyà* (wife) etc.

From the above examples of Igala kinship terms provided by Atadoga (2018), it is discovered that there are a lot of tone marking errors which include: ‘*Àkwòrànyì*’ (family) which should be tone marked ‘*àkwòrányí*’; ‘*éful*’ (kindred) should be ‘*èful*’; ‘*òukwò*’ (grandparent) should be ‘*òukwó*’; ‘*òmà*’ (child) should be ‘*óma*’; *òmàyé* (sibling) should be ‘*ómíyè*’; ‘*ájú*’ (grandchild) should be ‘*áju*’; ‘*òkọ*’ (husband) should be ‘*ókọ*’; ‘*òyà*’ (wife) should be ‘*óyà*’.

Error of tone marking in Atadoga (2018) continues even in his analysis of hyponyms of kinship terms in Igala. These are evident in figures 1-7 of his work. The major implication of error of tone marking is that it alters the meanings of such lexical items, and even makes the words totally meaningless. The kinship term ‘*éful*’ (kindred), for instance, is wrongly tone marked by Atadoga (2018) as ‘*éful*’ which invariably means ‘belly’ or ‘inside’. Also, the kinship term ‘*òyà*’ (wife) is wrongly tone marked as ‘*òyà*’ by Atadoga (2018), and this renders the word meaningless because there is no word like ‘*òyà*’ in Igala lexicon.

The error of tone marking observed in Atadoga (2018) above notwithstanding, the work has been able to gather a good number of data on Igala kinship terms. In his findings, Atadoga (2018) discovers that there are a lot of hyponyms of kinship terms in Igala. For instance, ‘àtá (father) is a super-ordinate of one’s biological father and father’s male sibling ‘uncle’, and ‘íyè’ (mother) is a term relating to one’s biological mother and its extended meaning- mother’s sister ‘aunt’. By implication, one’s uncle or aunt can be referred to as one’s father or mother in Igala as noted in Atadoga (2018).

However, Atadoga (2018) does not compare the kinship terms or hyponyms of kinship terms in Igala with any other language’s kinship terms including English. This present research work is, therefore, set to fill this gap.

Furthermore, Mafela (2012) examines English and Tshivenda kinship terms. Tshivenda is one of the indigenous languages of South Africa “...that forms part of the south eastern zone of Bantu languages; it is one of the eleven official languages in the country” (Mafela, 2012:266). According to Mafela (2012), English kinship terms are strictly organised based on gender dimension- male terms in one group and female terms in another. But in Tshivenda, most kinship terms do not indicate gender. For instance,

(6) *Nwana* (son, daughter), *makhulu* (grandfather, grandmother) do not indicate gender.

However, few kinship terms in Tshivenda indicate gender, e.g.

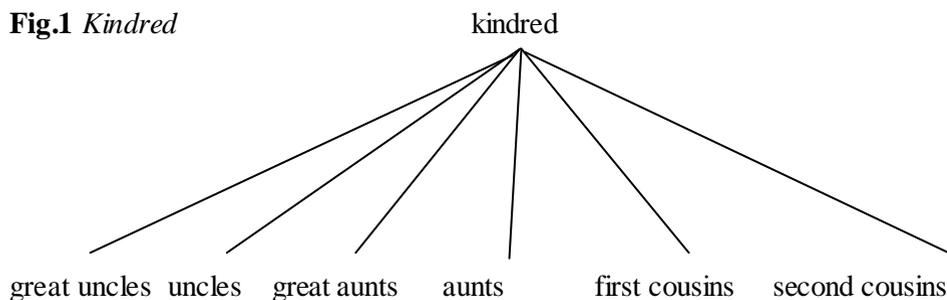
(7) *Khotsi* (father), *mme* (mother), *malume* (uncle), and *makhadzi* (aunt) (Mafela 2012:267).

However, Mafela (2012) does not examine the implications between the differences in hyponyms of kinship terminologies in Tshivenda/English in relation to other languages including Igala.

3.1 Hyponyms of kinship terms in English

The English kinship terms examined here include: kindred, family, grandparent, parent, child, grandchild, sibling, descendant and in-law. Using tree diagrams, the hyponyms of the above English kinship terms are presented below:

Fig.1 *Kindred*



(Source: <https://journals.openedition.org/lhomme/23550>)

From figure 1 above, the kinship term *kindred* is an umbrella term for: *great uncle*, *uncle*, *great aunt*, *aunt*, *first cousin* and *second cousin*. By extension, the term *kindred* is a more general term used to refer to people with a common genealogical tie.

Fig. 2 Family:

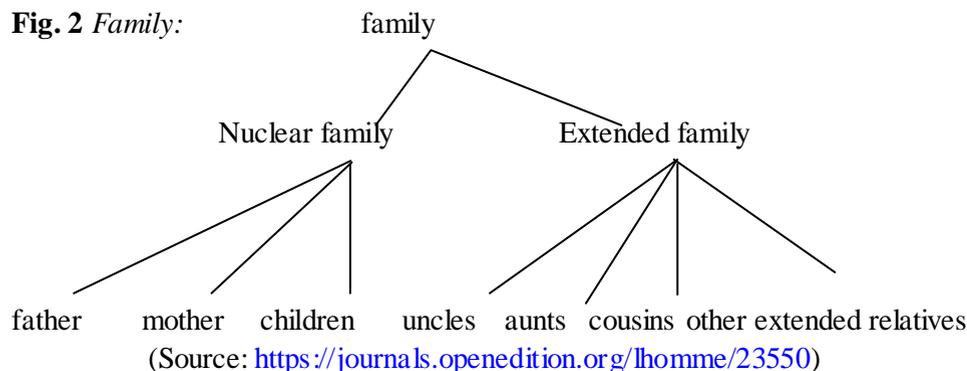


Figure 2 above shows that the English kinship term *family* is an umbrella term for *nuclear family* and *extended family*. By extension also, *nuclear family* is a super-ordinate term for *father*, *mother* and *children*, while *extended family* is a super-ordinate term for *uncles*, *aunts*, *cousins* and all other relatives.

Fig. 3 Grandparent

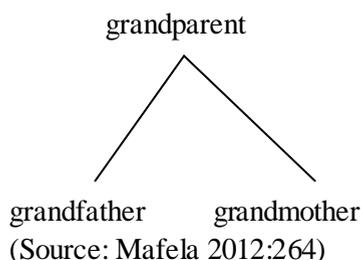
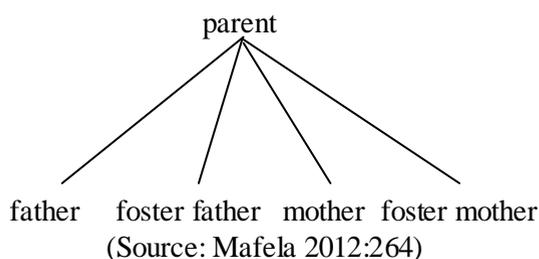


Fig. 4 Parent



In Figures 3 and 4 above, it is evident that *grandparent* is a super-ordinate term for *grandfather* and *grandmother*, while *parent* is a super-ordinate term for *father*, *foster father*, *mother* and *foster mother* respectively. So, the meaning of father/foster father or mother/foster mother, for instance,

is included in the meaning of *parent* which is a more general term for both *father/foster father* and *mother/foster mother*.

Fig. 5 *Child*

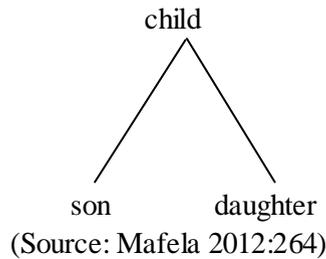
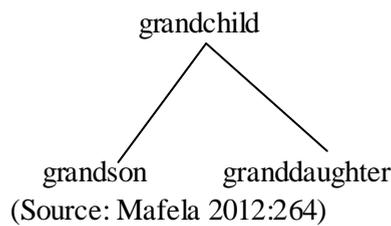


Fig. 6 *Grandchild*



The meaning of *son* or *daughter* in Figure 5 above is included in the meaning of *child* which is an umbrella term for both *son* and *daughter*. Also, *grandson* and *granddaughter* in Figure 6 are hyponyms of *grandchild*.

Fig. 7 *Sibling*

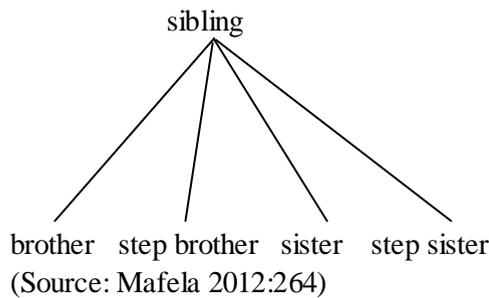


Fig. 8 *Descendant*

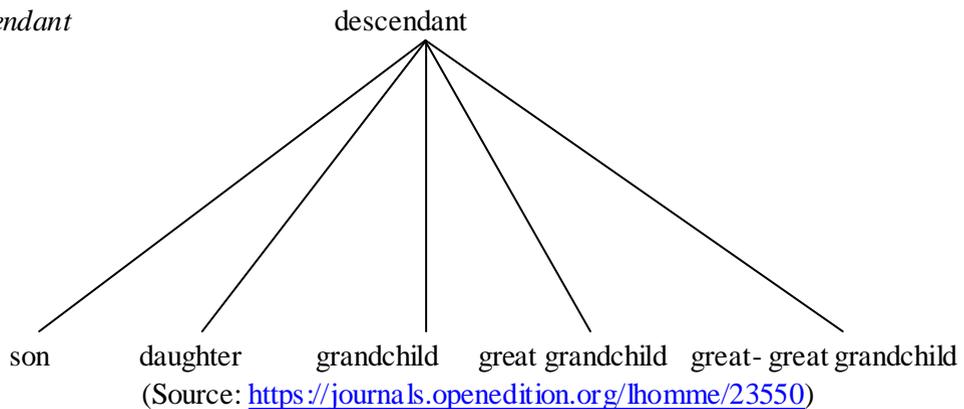
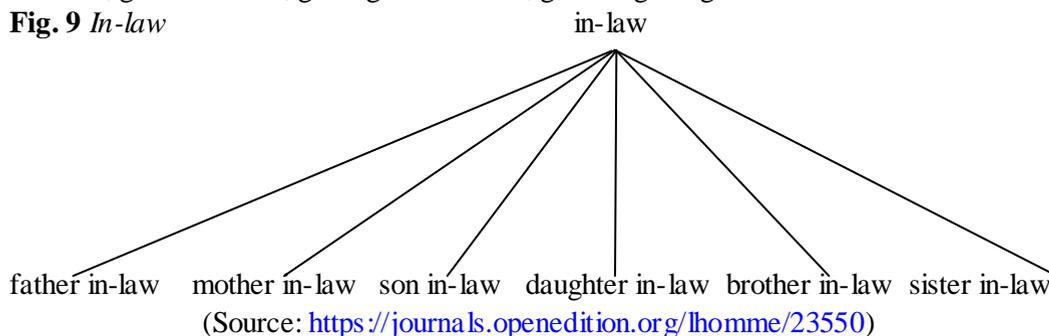


Figure 7 above shows that *sibling* is a super-ordinate term for *brother*, *step brother*, *sister* and *step sister*, while *brother*, *step brother*, *sister* and *step sister*, on the other hand, are hyponyms of *sibling*. In the same vein, *son*, *daughter*, *grandchild*, *great grandchild* and *great – great grandchild* are hyponyms of *descendant* as seen in Figure 8 above. It, therefore, follows that *descendant* is a kinship term in English used to describe one’s lineage or generations; that is one’s children, grandchildren, great grandchildren, great – great grandchildren etc.

Fig. 9 *In-law*

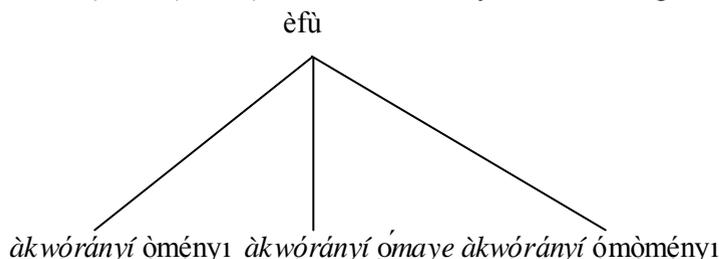


The concept of *in-law* in English refers to relatives by marriage, particularly the parents and siblings of one’s husband or wife, husband of one’s daughter or wife of one’s son. It follows, therefore, that *in-law* is an umbrella term for *father in-law*, *mother in-law*, *son in-law*, *daughter in-law*, *brother in-law* and *sister in-law*. By implication, the meaning of *father in-law*, *mother in-law*, *son in-law*, *daughter in-law*, *brother in-law* or *sister in-law* is included in the meaning of *in-law* which is a more general term.

3.2 Hyponyms of kinship terms in Igala

The hyponyms of the following kinship terms in Igala are analysed below. They are: èfù (kindred), àkwórányí (family), òkwó (grandparent), àtá (father), Íye (mother), óma (child), ómíye (sibling), áju (grandchild), àna (in-law), ókọ (husband), óyà (wife) and ùgbè (descendant).

Fig. 10 *èfù* (kindred)



Èfù in Figure 10 above refers to people one has blood relationship with, especially members of families of distant relatives such as uncles’ children, siblings’ children or cousins and their children. So, ‘àkwórányí òménéyí’ (uncle’s family), ‘àkwórányí ómíye’ (sibling’s family) and

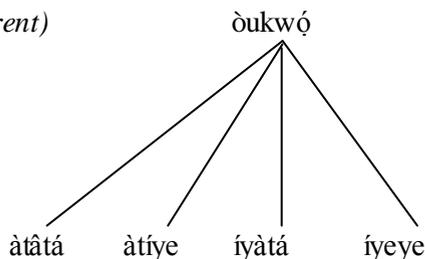
‘*àkwórányí òmòményí*’ (cousin’s family) are hyponyms of *èfù* which is a general term used to describe all of them. The implication of the above analogy is that, all members of one’s extended families are referred to as *èfù* (kindred).

Fig. 11 *àkwórányí* (family)



In Figure 11 above, *àkwórányí* (family; especially nuclear family) is an umbrella term used to refer to *àtá* (father), *íye* (mother) and *óma* (child) or *àmóma* (children).

Fig. 12 *òukwó* (grandparent)



In Figure 12 above, *òukwó* is a super-ordinate of *àtátá* (father’s father: grandfather), *àtiye* (mother’s father: grandfather) *iyátá* (father’s mother: grandmother) and *íyeye* (mother’s mother: grandmother). On the other hand, *àtátá*, *àtiye*, *iyátá* and *íyeye* are hyponyms of *òukwó*. Also, *àtátá*, *àtiye*, *iyátá* and *íyeye* are co-hyponyms to one another.

Fig. 13 *àtá* (father)

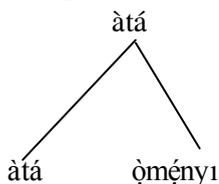
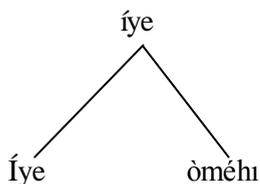


Fig. 14 *íye* (mother)



In Figures 13 and 14 above, *àtá* (father) in Igala worldview is an umbrella term for *àtá* (biological father) and *òményí* (one’s father’s brother: uncle). And *íye* (mother) is a general term used to refer to one’s biological mother ‘*íye*’ and one’s aunt ‘*òméhi*’ respectively. This meaning extension

shows how strong is the bond between nuclear and extended family systems in Igala; hence the importance or strong recognition of genealogy in the Igala worldview of family relationship.

Fig. 15 *óma* (child)

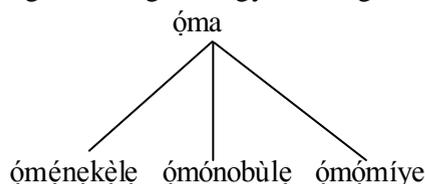
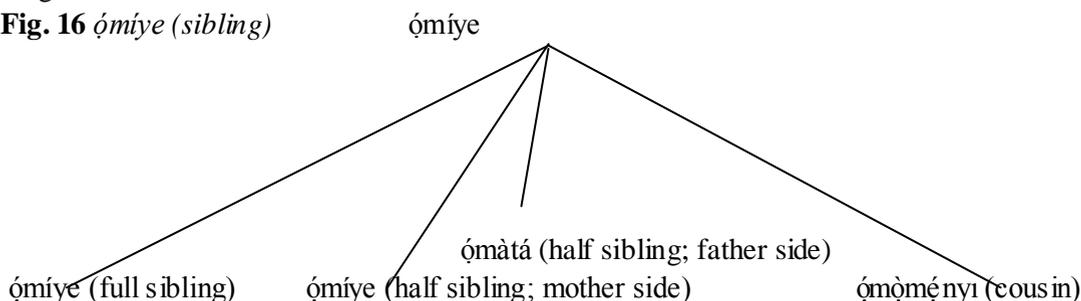


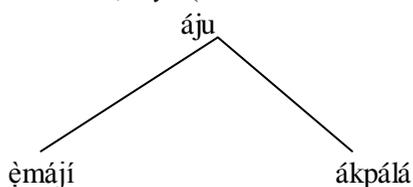
Figure 15 above shows that *óma* (child) is a super-ordinate of *óménekekèlè* (son), *ómónobùlè* (daughter) and *ómómiye* (nephew/niece). By extension, one's nephew/niece in Igala worldview can be addressed as one's child so that *son*, *daughter* and *nephew/niece* are all hyponyms of *child* in Igala.

Fig. 16 *ómiye* (sibling)



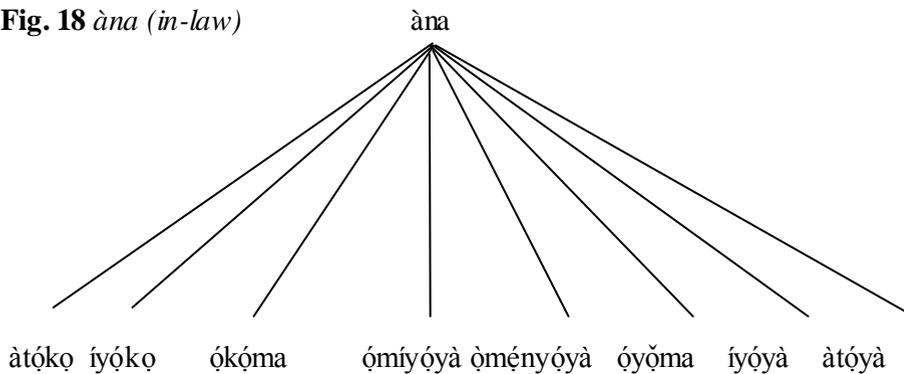
In Figure 16 above, *ómiye* is an umbrella term for *ómiye* (brother or sister: full sibling), *ómiye* (brother or sister: half sibling from mother side), *ómàtá* (brother or sister: half sibling from father side) and *ómòmènyí* (cousin). By extension, when two or more Igala people live outside Igala kingdom, they address one another as *ómiye* (mother's child: brother or sister).

Fig.17 *áju* (grandchild)



Áju (grandchild) in Figure 17 above is a super-ordinate term for *èmájí* (great grandchild) and *ákpálá* (great great grandchild). *Èmájí* (great grandchild) and *ákpálá* (great great grandchild) are, therefore, hyponyms of *áju* (grandchild).

Fig. 18 *àna* (in-law)



The hyponyms of *àna* (in-law) in Igala, as illustrated in Figure 18 above, are: *àtòkọ* (groom’s father), *íyókọ* (groom’s mother), *ókọma* (son in-law), *ómíyọyà* (bride’s sibling), *òmènyọyà* (bride’s uncle), *óyọma* (daughter in-law), *íyọyà* (bride’s mother) and *àtọyà* (bride’s father). It is evident from the foregoing that the kinship term *àna* (in-law) in Igala worldview is semantically extended beyond *father in-law*, *mother in-law*, *son in-law*, *daughter in-law*, *brother in-law* or *sister in-law*; it extends to groom’s or bride’s distant relatives.

Fig. 19 *ókọ* (husband)

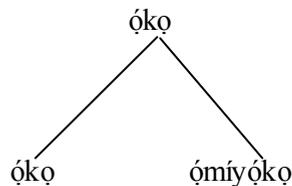


Fig. 20 *ọyà* (wife)

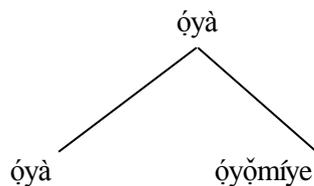


Figure 19 above shows that the kinship term *ókọ* (husband) is an umbrella term used for one’s husband ‘ókọ’ and one’s husband’s brother or sister ‘ómíyókọ’. Also, Figure 20 shows that *ọyà* (wife) is a super-ordinate term for *ọyà* (one’s wife) and *ọyọmíye* (one’s brother’s wife). It follows, therefore, that the meanings of the concepts of *ókọ* (husband) and *ọyà* (wife) in Igala worldview of marriage go beyond one’s personal husband or wife. It is a strong belief in Igala marriage system that once a woman gets married into a family, she automatically becomes a ‘wife’ to all the members of the family. Every member of the family (male or female) also, addresses her as ‘wife’ and the bride sees them as her ‘husbands’.

Fig. 21 *ùgbè* (descendant)

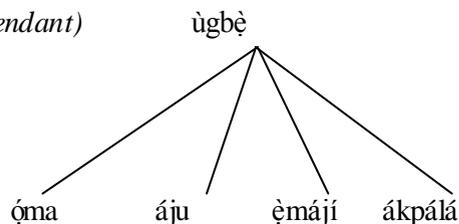


Figure 21 above shows that *óma* (child), *áju* (grandchild), *èmájí* (great grandchild) and *ákpálá* (great-great grandchild) are hyponyms of *ùgbè* (descendant). By implication, the meanings of *óma* (child), *áju* (grandchild), *èmájí* (great grandchild) and *ákpálá* (great-great grandchild) are included in the meaning of *ùgbè* (descendant), which is a general kinship term used to describe all of them. For more kinship terms in Igala, see Atadoga (2018: 13-17).

4.1 Differences and similarities between hyponyms of kinship terms in English and Igala

The differences and similarities between hyponyms of kinship terms in English and Igala are discussed below.

4.1.1 Differences between hyponyms of kinship terms in English and Igala

From the analysis of data in sections 3.1 and 3.2 above, it is evident that there exist a good number of differences between hyponyms of kinship terms in English and Igala. One of such differences is drawn from the fact that in English, one's parent is either his father/foster father or mother/foster mother; this means that father/foster father and mother/foster mother are hyponyms of parent in English. But in Igala worldview of parent, one's uncle can also be addressed as one's father, especially one's uncle under whom one grew up; and one's aunt can be addressed as one's mother, especially one's maternal aunt. In English, however, one's uncle or aunt is addressed as uncle or aunt no matter the level of intimacy. By implication, the hyponyms of parent in Igala include: *àta* (father), *íye* (mother), *òménéyí* (uncle) and *òméhí* (aunt).

In the same vein, one's *nephew* or *niece* can be addressed as one's child, and that is why 'óma' (child) is a super-ordinate of *child*, *nephew* and *niece*, as in Fig. 15. But in English, 'child' is a super-ordinate term for – *son* and *daughter* excluding – *nephew* and *niece* which are on their own separate kin types in English.

Also, the kinship term *sibling* in English is an umbrella term for brother and sister. But there is meaning extension to *sibling* in Igala, so that one's cousin can also be addressed as *sibling* (*ómíye*). On a wider note, an Igala man sees any Igala native speaker as his brother or sister, especially when the two are far away from home to show the ethnocentric bond that exists among the people.

The concept of *in-law* is another area where English and Igala sense relation of hyponymy differ significantly. In English, one's *in-law* is one's wife's father/mother, or one's husband's father/mother (father or mother in-law), one's son's wife (daughter in-law), one's

daughter's husband (son in-law), one's husband's or wife's sibling (brother or sister in-law). But in Igala, the concept of *in-law* (*àna*) has a wider semantic scope; so that all the relatives to one's spouse both close and distant are addressed as in-laws (compare Figures 9 and 18).

Furthermore, there are differences between English and Igala worldviews of husband and wife. In English, *husband* is the man that a woman is married to; a married man, and *wife* is the woman that a man is married to; a married woman. *Husband and wife*, therefore, mean a man and a woman who are married to each other. But in Igala, a married woman *óyà* (wife) addresses every member of her husband's family (male or female) as *ókò* (husband), and the members of such a family address her as *óyà* (wife). So, the meaning of the concept of *husband and wife* in Igala goes beyond a man and a woman who are married to each other; because a married woman sees all members of her husband's family as 'husband' (*ókò*).

It is important to note at this juncture, that the differences that exist between English and Igala kinship terms are indications of how differently English native speakers view kinship as compared to Igala native speakers' views. The language one speaks helps one to form one's worldview; it defines one's experience for him. Haleblan (1979), for instance, says that human thinking; opposition thinking is a valid method for the uncovering and discovering of people's worldview. This helps people to know what other people like or dislike. This could further illuminate what makes the distinction between two races and the reason(s) why the distinction exists.

4.1.2 Similarities between hyponyms of kinship terms in English and Igala

From the analysis of data gathered, there exist few similarities between hyponyms of kinship terms in English and Igala. The hyponyms of family (nuclear family), for instance, are similar in both English and Igala, as evident in Figures 1 and 10. Also, the hyponyms of the concepts of grandparent and grandchild are similar in the kinship systems of both English and Igala. In the same vein, the English worldview and the Igala worldview of *descendant* are similar, as illustrated in Figures 8 and 21.

5.1 Summary of findings

The findings of this research work show that there are a good number of differences between the hyponyms of kinship terms in English and Igala. The Igala worldviews of *wife* (*óyà*), *husband* (*ókò*), *father* (*àtá*), *mother* (*íyè*), *sibling* (*òmíyè*), *child* (*ómá*), *in-law* (*àna*) etc., are different from the English worldviews of such kinship terms. This is as a result of meaning extension of such kinship terms in Igala. One's uncle (*òményí*) in Igala, for example, can be addressed as one's father.

It is also discovered that there exists few similarities between hyponyms of kinship terms in English and Igala. For instance, English and Igala worldviews of *family* (nuclear family), *grandparent*, *grandchild* and *descendant* are similar. So, the differences between English and Igala hyponyms of kinship terms outweigh the similarities.

It is important to note that the differences between the hyponyms of kinship terms in English and Igala are not unconnected to the fact that English and Igala are two different languages with different worldviews. So, it is observed that the major causes of the differences between the hyponyms of kinship terms in English and Igala are socio-cultural and ethno-linguistic differences between the two races.

Furthermore, the beauty of the differences between the hyponyms of kinship terms in English and Igala is that such differences redefine the peculiarity of socio-cultural values of each of the languages under study. However, one of the pedagogic implications of the existence of such differences between hyponyms of kinship terms in English and Igala is the difficulty either native speakers of English or Igala may face in learning and assimilating the socio-cultural beliefs and values of one another.

5.2 Conclusion

This paper has been able to compare hyponyms of kinship terms in English and Igala. The differences and similarities between the hyponyms of kinship terms in English and Igala, the causes of such differences and their pedagogic implications have been examined in this research work. It is important to note that there exist a good number of differences between hyponyms of kinship terms in English and Igala, with few similarities. Also, the major reason why such semantic differences occur between English and Igala is as a result of socio-cultural diversity. Hence, the difference between the kinship systems of the two languages under study show how unique is the socio-cultural heritage of each of them. In Igala, for instance, kinship is one of the strong institutions that redefine the people's common existence and unity; where no matter the level of relationship one has with others (close or distant relationship), all are seen as one family, who are bond together with common socio-cultural norms and values shared by the people. This type of strong feeling of genealogy less exists in western culture; where kin relationship, especially distant relationship does not have a significant influence on individual that make up the lineage. This is so because in English culture or worldview of family, emphasis is laid more on nuclear family than extended family relationship.

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IGALA AND IGBO LANGUAGES IN CONTACT SITUATION

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Abstract

This paper examines the sociolinguistic outcomes of the Igala-Igbo language contact situation. When two or more languages come in contact there is bound to be some level of influence (s) exerted by one of the languages on the other or vice versa. Language contact is usually characterized by certain linguistic phenomena which have certain influences on the native speakers' realization and use of the secondary language. Data for the study was collected through unstructured oral interview, direct observation and participatory observation. The linguistic area of study is sociolinguistics, while the geographical areas of study are Ibaji, Igalamela/Odolu and Olomaboro Local Government Areas of Kogi State and Nsukka, Igbo-Eze North and Igbo-Eze South Local Government Areas of Enugu State. These areas are chosen because they are at borderline between Igala and Igbo speaking areas of Kogi and Enugu States. The population of the study is the Igala and Igbo native speakers in Eastern Senatorial District of Kogi State and Nsukka, Igbo-Eze North and Igbo-Eze South Local Government Areas of Enugu State. Ten respondents were randomly selected from the entire population mentioned above. The investigation reveals that Igala and Igbo contact is a product of common boundary, colonialism, trade, education, inter-marriages and civilization. The sociolinguistic implications of the contact as revealed by the study are bilingualism, code mixing, code-switching, and linguistic borrowing.

1. Introduction

Language contact is one of the major concepts in sociolinguistics via which the study of language, its users and the society in general is made possible. Igala and Igbo have been in contact with each other since pre-colonial era. The results of languages in contact differ according to several factors such as the length and intensity of contact between the groups, the kind of social, economic, religious and political relationship between them and the degree of similarity or otherwise between the languages in contact situation (Winford 2003:11). Situations of language contact can assume different dimensions with particular reference to historical situation, stable borders between language families, colonial expansion for political and economic reasons and migratory movement. The consequence of this is the presence in many speech communities of people of divergent linguistic backgrounds. Languages in contact situation like Igala and Igbo are no doubt undergoing certain experiences worth investigating in the face of the current global quest for the study and development of indigenous languages.

Igala, according to Ukwede (1989) connotes the language spoken by a people as well as the ethnic group known by the name. It also refers to Igala land. In the words of Attah (2011)

Igala refers to the ethnic group called Igala, Igala land/kingdom and Igala language. The word Igala is a term used to designate Igala people, their language and their land (Igala kingdom). The Igala language is a dominant language spoken in Kogi State of Nigeria. According to FGN (2007) Igala is spoken by 52% of the population of the state while Okun, Ibira and other minor languages share the remaining 48% of the population. The domain of Igala spans across Ankpa, Bassa, Dekina, Ibaji, Idah, Igalamela/Odolu, Ofu, Olamaboro and Omala local government areas of the state. Omachonu (2011) outlines the following as dialects of the Igala language; Akpanya dialect with Igbo influence, Ankpa dialect with Idoma/Hausa influence, Dekina dialect with minimal external influence, Ibaji dialect with Igbo/Edo influence, Idah dialect with Edo influence and Ogwugwu dialect with Igbo and Idoma influence.

In addition to the above mentioned dialects of the Igala language within the confines of Igala kingdom, varieties of Igala, according to Omachonu, are spoken in Ebu in Delta State, Olohi and Ifekwu in Edo State, Ogwurugwu, Ojo and Igah in Enugu State. Others are Odokpe, Nzam, Inoma, Ala, Igbedo, Onugwa, Ode, Igbokenyi and Ila in Anambara State. Similarly, Igala is spoken in Ajaokuta in Ajaokuta Local Government Area and Lokoja, the headquarters of Kogi state.

The Igbo language on the other hand is one of the major languages in Nigeria. The population of the native speakers of Igbo is estimated at 40 million people predominantly resident in the Eastern Nigeria. The Igbo language belongs to the new Niger-Congo language family. It is spoken in Abia, Anambara, Ebonyi, Enugu and Imo States. A great number of Igbo speakers are found all over Nigeria (Ugwuona 2011:93).

Usually when the speakers of two or more languages are in contact situation it is usually characterized by certain sociolinguistic phenomena, which could be positive or negative on the languages involved. This paper, therefore, addresses the sociolinguistic outcome of Igala-Igbo contact such as linguistic borrowing, code-mixing, code-switching and bilingualism.

The purpose of this study is to examine the sociolinguistic consequences of the Igala and Igbo languages in contact situation. Secondly, the study sets out to investigate the degree of the linguistic influences of the contact on the two languages.

The result of the study will enlighten users of Igala and Igbo on the degree of influence the contact has brought on their languages. Also it would stimulate further communication, minimize negative feelings and misconceptions if any, the speakers of the Igala and Igbo languages have towards one another. In addition, the study shall provide reference materials to scholars who may want to carry further investigation into the sociolinguistic outcomes of Igala-Igbo languages contact.

This study will be guided by the following research questions: what is the degree and direction of the influence arising from the contact? To what extent is the influence of the Igala-Igbo contact on the speech of the native speakers of Igala and Igbo? The Igala and Igbo contact is an age-long relationship which requires some kind of investigation in view of the present linguistic orientation in Nigeria. Even though studies have been done to some degree on the two

languages by their respective scholars, no in-depth study has been done on the implications of the contact between Igala and Igbo, therefore, the onus lies on the researcher to investigate the sociolinguistic outcomes of the contact between the two languages.

2. **Literature review**

In this section of the study we intend to review related literature and studies earlier carried out by some scholars and researchers in the field of language contact studies. This, we shall do by examining some theoretical and empirical studies.

2.1 **Theoretical studies**

Language contact is a term in practical sociolinguistic situation where people from different ethno linguistic backgrounds converge in a particular place for specific reasons to interact. Mackey and Ornstein (1979), describe language contact as a social phenomenon emanating from the meeting of peoples speaking different languages. They stress further that language contact includes the dominance of certain languages and their social functions, the location of language communities and their demographic, political and economic importance and the motives which push people to master another language in addition to their mother tongue. Similarly, Olaoye (2007), describes language contact as a situation where two or more languages coexist within the bound of one society or are kept in constant contact through political or economic interest.

In any language contact situation one or more languages may be in use in a speech community. The features of the dominant language are normally transferred to the subordinate language at the phonological, lexical, grammatical and discourse levels. One major cause of language in contact is Interlingua identification with the languages in contact. Other factors include wars, conquest, religion, colonialism and slavery. Rahaman (1999) asserts that language contact can be classified into two types: proactive and retroactive. He describes proactive language contact as positive phenomenon that helps in the acquisition of the target language. He states further that this is due to the presence of certain sounds in the learner's mother tongue which will positively assist the learner in acquiring the target language. Retroactive language contact on the other hand, according to Rahaman, inhibits or retards the process of acquiring the target language. This is due to the presence of some sounds or letter in the target language which are not found in the learner's mother tongue.

Contact linguistics, according to Winford (2003) deals with the interdisciplinary study of the ways in which languages influence one another when people speaking two or more languages interact. Winford states further that whenever people speaking different languages are in constant contact, there is bound to be a natural tendency for them to seek for means of evading the communicative barriers they encounter by looking for compromise between their languages. According to him, linguistic contact could result in a number of linguistic outcomes such as borrowing of vocabulary, creation of new languages, and other degrees of influence by one

language on the other which could be internal (linguistics) and external (social and psychological) factors. Winford (2003), observes that there are two major types of language contact: direct and indirect contact. He describes direct contact as when speakers of one language through invasion, immigration, etc. appear in the midst of speakers of another language. Indirect contact, according to him, is the type that happened through the media such as radio, television or the internet.

In his discourse on language contact phenomenon, Olaoye (2007:203), laments that, “wherever two or more languages come in contact a number of phenomena take place, such as borrowing, bilingualism, code-switching, code-mixing, reflexification, calquing, language domination and sometimes language shift and death.” Going by this assertion, no language in contact situation can remain organic and whole. In the similar vein, Fredric (2005:1), describes contact phenomena as behaviour produced by speakers as they relate and interact with the environmental factors such as linguistic input.

Bilingualism is a term in sociolinguistics which refers to individual’s ability in a language contact situation to speak two languages with almost equal competence in almost all situations or purposes. Olaoye (2007), describes bilingualism as the ability of the individual concern to be fully competent in two languages and he is also bicultural, that is, he belongs to two or more cultural groups of the languages he speaks. A bilingual therefore is one who can communicate very well in more than one language. Emenanjo (1990), categorizes bilingualism into two – coordinate and compound bilingualism. He describes coordinate bilingualism as a situation where two languages function independently and could be said to have two different backgrounds and linguistic features. A good example of coordinate bilingualism is Igala and English contact situation where a bilingual Igala is the one who has learned the two languages (Igala & English) at different points and times. Igala is acquired in its natural but at informal setting and over a long duration of periods while English on the other hand is learned in a structured, artificial and formal setting.

The compound bilingualism on the other hand has two codes that are available for one semantic reality. This is because the two languages exist to serve and express the same background and cultures. In this situation both languages are learned under the same circumstance. Examples of this are Akpanya and Ibaji dialects of Igala that coexist with Igbo in their respective domains and are learned under the same circumstances and used in the same situation. Igala and Igbo are acquired by the Igala and Igbo natives at the border communities between Anambara and Kogi States on one hand and between Enugu and Kogi States on the other.

The mentalist theory was propounded by Jean Piaget, Kurl Lewum and Serome Brune in 1960. The theory posits that the child’s learning capacity is a function of his ability to formulate rules about language that he is exposed to. The mentalist theory opposes the behaviourists’ view that language acquisition and learning is through mere imitation and formulation of habits. The mentalists see language acquisition and learning as a complex phenomenon rather than mere formulation of habits, imitation, memorization and contextual generalization. Mentalist theory of language contact is related to this study because the speakers of Igala and Igbo can easily learn

the language of each other as a result of the existence of language acquisition device (LAD), which enhances the learning of the other's language.

Relational frame theory was developed by Hayes Barnes- Homes and Roche (2001). This theory, according to Hayes Barnes- Homes and Roche (2001) in Ibrahim (2012:36), provides a completely selectionist/learning account of the origin and development of language competence and complexity. The theory posits that children acquire language purely through interacting with the environment. The theory introduced the concept of functional contextualism in language learning which emphasizes the importance of predicting and influencing psychological events, such as thoughts, feelings, and behaviours by focusing on manipulatable variables in their context. This theory is related to the study because the environmental factors influence the language contact between Igala and Igbo speaking areas of Kogi and Anambara and Enugu States of Nigeria.

Language variation Theory, a brain child of Labov–Sankoff (2007), was introduced in 1971. It is a branch of empirical linguistics known as Variation Theory which involves a combination of techniques from linguistics, sociology, anthropology and statistics. Its main focus is to investigate language use and structure in its natural context. Language Variation Theory's point of view on language, according to Sankoff (2010), may be characterized by its preoccupation with accounting for grammatical structure in connected discourse and explaining the apparent instability therein of linguistic form – functions relation. This theory is related to this study because its important aspect will be used to explain the pattern of variation in a bilingual community as in the case of Igala and Igbo speakers at the border communities of the two languages.

Convergence theory, in the words of Holmes (2008:242), is a situation in language contact when speakers adopt some of the pronunciation features of addressee. This means that each speaker's speech converges or tilts towards the speech of one another. Convergence is most prevalent and apparent in the phonetic level. The sound pattern of the languages concern may develop to be more and more similar without noticeable influence in one direction.

Non-convergent discourse (NCD) is a theory in which the participants do not accommodate on the language level which normally results in use of different languages available to them. According to the proponent of Non-convergent discourse, Reitze Jonkman, there are two motivations for people to engage in NCD: insufficient knowledge of the other participant's language, with a good passive knowledge. This, according to Agbedo (2015:74), takes a long time for a person learning a foreign language to speak it fluently than to understand it when it is being spoken. The second motivation is ethnic marking: this has to do with the use of a preferred variety, so as to emphasize one's leaning and affiliation to a particular cultural or ethnic group.

Another theory worth considering is Systematic theory. Systematic theory, according to Garcia (2003), is a situation where all contact phenomena are systematic, and language contact and linguistic borrowing are no exception. The determining factors, in respect to forms, are in the nature of the morphological systems in contact and how they relate to one another. Two

principles, according to Garcia, are proposed to determine the nature of the systematic and interaction: the principle of system compatibility (SSC), and the principle of system incompatibility (PSI). The two principles provide a consistent account of the possibilities and of borrowing.

Directionality of language contact is a theory that encompasses various kinds of consequences of language contact events and the direction they follow. It equally takes into account the substratum, ad-stratum and super-stratum influence of linguistic borrowing. In the words of Higa (1979), no word borrowing takes place unless two cultures and their languages come in contact with each other and the directionality of word borrowing is understandably predictable. Word borrowing does not take place at random because its directionality and amount vary from place to place, and from one language to the other usually as a function of cultural, economic or military advancement or dominance. When two languages or more are in contact, one will be of higher standing than the other. In rare cases, both languages can be of equal status. If one is more advanced or dominant than the other, then the directionality of culture learning and subsequent borrowing is not mutual but from the dominant to the subordinate.

Communication and Accommodation Theory is a theory of language contact that emphasises the adjustments that people make in the course of their communication process. This theory, according to Agbedo (2015: 72), evolved from speech adjustment theory, which demonstrates the value of psychological concepts to understand the dynamics of speech. The theory, Agbedo notes, encompasses more fields such as non-verbal and gestures. Communication and Accommodation Theory emphasises the human tendency to adjust their behaviour in the course of interaction so as to control the social differences between the interactants. The theory has two kinds of accommodation process which are: convergence and divergence. Convergence is a means by which people attempt to adapt the other person's communication behaviour to reduce the social differences while in Divergence, the process opposes the method of adaptation and emphasises the social difference and nonverbal differences between the interlocutors.

2.2 Empirical studies

In this subsection of the study a review of the related empirical works are done. Higa (1979), does a study on sociolinguistic aspects of word borrowing and discovers that word borrowing appears to be simple and most often random linguistic and sociolinguistics principles. He notes that word borrowing is a cultural behaviour that its processes and outcomes reflect the basic aspects and characteristics of the cultures of both the source and the target languages. Higa (1979), also discovers that in contact with other languages and cultures, American hardly borrow from another language especially when the contact takes place in America. American will rather compel the immigrants to learn American language for about twelve (12) months so that the immigrants will be fully integrated and accepted in their midst. In contrast to the present study, bilingualism America is restricted to immigrants' communities whose members are expected to

learn English on arrival but in the current study there is mutual learning of Igala and Igbo in their contact.

Holmes (2008), conducts a linguistic geography of Africa and observes that various forms of human contacts produce creoles and pidgin as well as varieties identified as ‘international languages’, that is, those that exhibit global copying or grammatical replication. He observes further that population movement, which brought about language contact, are very important dimension of the study of language evolution. He also notes that language contact have a wide range of implications for the language involved, which may affect virtually any component of language structure. The study is related to the current study in the sense that the two studies attempt to show how contact-induced influence manifest itself in the transfer of linguistic material from one language to the other.

In another study, Mijinyawa and Nahum (2010), investigate the effects of English and Hausa contact. In this work, they discover that effects of the contact on the two languages include: diglossia, bilingualism, code-switching, pidgin, and interference. They discover that Hausa borrowed a number of words from English. The borrowed items include :

- brodi from bread
- fanka from fan
- Kaman from company
- Gwamnati from government

Okorji and Omachonu (2007), work on the influence of Igbo on Ibaji dialect of Igala and remark that the geographical position of Igala in the centre of Nigeria has naturally brought it into contact with so many languages in Nigeria. They gave examples of some borrowed lexical items from Igbo into Igala thus :

| Igbo | Ibaji | Gloss |
|-------------|--------------|--------------|
| nkità | ùkità | ‘dogs’ |
| dimkpà | idimkpà | ‘strong man’ |
| nkàtà | ùkàtà | ‘basket’ |

This study, even though, deals with the subject matter of language contact, focuses on the influence of Igbo on Igala while the present study examines the influence of the two languages (Igala and Igbo) on each other.

Okorji and Atadoga (2006), conduct research work entitled sociolinguistic implications of languages in contact and give a general overview of Igala in contact with so many languages in Nigeria and conclude that the contact has helped Igala to enrich its lexicon by borrowing from languages around it. The study is related to the present one because they deal with the language contact phenomena. However, the current study departs a great deal because it investigates deeper the implication arising from Igala in contact with Igbo

2.3 **Summary of literature review**

The review of literature is divided into three segments- definition of the term language contact, theories of language contact and empirical studies. Following the definition of the term language contact is a review of the sociolinguistic outcome of language contact. The review of language contact is followed by the theoretical review. Here theories of language contact such as Behaviourism Theory, The Mentalist Theory, Relational Frame Theory and language Variation Theory (LVT) are reviewed. Other theories examined in this paper include; Convergence Theory, Systematic Theory, Directionality Theory and Communication and accommodation Theory.

Finally, a review of related empirical works is done. It is observed from the available literature to the researcher that, aside Ibrahim (2012), Okorji and atadoga (2006) and Okorji and Omachonu (2007) not much was done in relation to Igala in contact situation, therefore, the need for the present study.

3. **Methodology**

The research design for this work is descriptive survey. This kind of design, according to Tony-Okeme and Alhassan (2016), helps the researcher to find out the up-to-date opinion of the target population on the subject matter being investigated. The content area is sociolinguistics, specifically, language contact situation. The population of the study is Igala and Igbo native speakers in Eastern Senatorial District of Kogi State and Nsukka, Igbo-Eze North and Igbo-Eze South Local Governments of Enugu State. Ten native speakers of Igala and Igbo were purposively selected and interviewed. The instrument employed for data collection was unstructured oral interview and participatory observation. The researcher interacted with the people in their locations and elicited information through recording of their speeches.

4. **Data Presentation and analysis**

This section of the study is divided into two segments, the first segment deals with data presentation while the second is concerned with the analysis of the data.

- 1 Source language (SL) Igbo
 - i. Personal names borrowed from Igbo into Igala
 - ii. Other linguistic items borrowed from Igbo into Igala
- 2 Target language (TL) Igala
 - i. Personal names borrowed from Igala into Igbo
 - ii. Other linguistic items borrowed from Igala into Igbo

In this study, the Igala and Igbo languages serve as both the source and the target languages. This is because the two languages benefit from each other in terms of giving and receiving of items as the case may be.

4.1 Sociolinguistic implications of Igala-Igbo contact

4.1.1 Lexical borrowing

As a result of the contact the two languages have borrowed a number of lexical items from each other. Examples of words borrowed from Igbo into Igala include: **Personal names;**

| Igbo (SL) | Igala (TL) | Gloss |
|--------------|------------------------|------------------|
| Nwazọ | ùnwùjọ | ‘name of person’ |
| Nwabunwannem | Nwabunwanem/ọmachọmaye | ‘name of person’ |
| Chukwuma | Chukwuma/ọ́jọ́ma | ‘God knows’ |
| Anọcha | Ànọchá | ‘white land’ |
| Nwanyọcha | ùnwàyọchá | ‘A fair lady’ |
| Ejike | Éjíké | ‘name of person’ |
| Ada | Àdà | ‘name of person’ |
| okorodudu | òkòlódùdù | ‘name of person’ |

Other linguistic items borrowed from Igbo into Igala

| Igbo (SL) | Igala (TL) | Gloss |
|-------------|-------------|-------------------------|
| Égbé | égbè/àkpàlà | ‘gun/rifle’ |
| Uka | ùkà/àládi | ‘church’ |
| Egushi | Ègwùchì/ápí | ‘melon’ |
| Ọkpa | ọkpà/ìjàgbọ | ‘food from Barbara nut’ |
| Nkita | ùkita | ‘dog’ |
| Odogwu | òdògwú | ‘strong man’ |
| abada | àbàdà | ‘wrapper’ |
| abananya | àbàńnyà | ‘an inferior cloth’ |
| abandiegwu’ | òbàlàdégwù | ‘armed robber’ |

Personal names borrowed from Igala into Igbo

| Igala (SL) | Igbo (TL) | Gloss |
|------------|-----------|------------------------|
| Ùyọ | Uyọ | ‘Joy/Happiness’ |
| Áchọgbà | Asọgwa | ‘Elder brother/sister’ |
| Átámà | Atama | ‘priest’ |
| Àmè | Ame | ‘name’ |
| Àgàdá | Agada | ‘name’ |
| Èjìmà | Ejima | ‘twins’ |

Other linguistic items borrowed from Igala into Igbo

| Igala (SL) | Igbo (TL) | Gloss |
|------------|-----------|-------------|
| ọkpàkpà | Ọkpakpa | ‘straight’ |
| ọkpàbì | Ọkpabi | ‘foot path’ |

| | | |
|--------------|------------|------------------------|
| Àkàtàkpa | Akatakpa | ‘A kind of masquerade’ |
| òkà (cereal) | Ọka (corn) | ‘cereal’ |
| Ógíchi | ogilishi | ‘boundary tree’ |

4.1.2 Types of code-switching and their manifestations in Igala-Igbo contact situation

Code-Switching refers to a situation in which speakers use a mixture of distinct language varieties as discourse progresses. Code-switching is a daily phenomenon as people are involved in discussion. Since most of the people at the border communities of Igala and Igbo are bilinguals of one sort or the other they draw from their linguistic repertoires during conversation. Code switching is a common phenomenon in the conversation among Igala/Igbo speakers. The situation normally determines the code or the language of discourse between or among Igala speakers. For example, it is a common feature as the conversation progresses to switch from Igala to Igbo depending on the people involved in the conversation. A good example is a priest of idol called *Inyanwu* (*god of sun*) in Igala making incantation suddenly changes the medium of communication from Igala to Igbo thus:

Igbo:Inyanwu, biko! biko! bia ooh, bia ooh, bia were oji.

Anyanwu, please, please, come oh, come oh, come, take cola.

Igala:Opeta agalaga, otiga ołenya.

Strong defence, powerful unbeatable

‘Inyanwu, please! please! Come oh, come oh, come and take cola nut, strong defence, unbeatable, the powerful one’.

4.1.3 Code-mixing

Speaker 1: Na nyi uka ku wa ‘I am going to church to come’. Uka is an Igbo word for church while ‘Na nyi...ku wa’ in Igala means ‘I am going...to come’.

Speaker 2: lè k’è wa ‘go to come’

Buyer: Ego one ẹ ta eyi? ‘how much do you sell this?’. ‘Ego one’ in Igbo means ‘how much?’ while ...ẹ ta eyi in Igala means ‘you sell this?’

Seller: Wote Èjikà kà. ‘bring N200’. Wote is an Igbo word for bring while Èjikà kà in Igala refers to N200.

First speaker: I na nu ọla k’u na ka yi? I na nu is an Igbo phrase which means ‘Do you hear?’ While ‘ọla k’u na ka yi’ means what I am saying?’

Second speaker: Na gbọ. ‘I do hear’

First speaker: Inwe ọje ùchù? Inwe is an Igbo word for ‘is there’; while ọje ùchù refers to ‘pounded yam’ in Igala.

Second speaker: Mban, ọje ùchù dẹ n. Mban is an Igbo word for no while ọje ùchù dẹ n is an Igala clause for ‘there is no pounded yam’

5. **Summary of findings**

One of the outcomes of language contact is linguistic borrowing. Linguistic borrowing is a term relating to western technology and culture which have become part of the vocabulary of the world languages. Igala and Igbo, as a result of their contact with each other have borrowed and have domesticated most of the borrowed items in their lexicon as seen in 4.1.1. Code-switching is a daily phenomenon as people are involved in discussion on daily basis. Since most of the world communities are bilingual of one sort or the other they draw from their linguistic repertoires during conversation. Code switching is a common phenomenon in the conversation among Igala and Igbo natives at the border communities. The situation normally determines the code or the language of discourse between or among Igala and Igbo speakers. For example, it is a common feature as the conversation progresses to switch from Igala to Igbo or vice versa depending on the people involved in the conversation.

In this study, we discussed the sociolinguistic outcomes of Igala and Igbo contact and found out that the Igala and Igbo natives at border communities between Enugu and Kogi states on one hand and between Anambara and Kogi on the other have borrowed significantly from each items like personal names and other linguistic items and have domesticated most of them in their linguistic repertoires. The dialects of Igala mostly influenced by the contact include: Akpanya, Ibaji, and Ogwugwu dialects of Igala, while Igbo native speakers from Igbo-Eze North and Igbo-Eze South Local government areas of Enugu State are also influenced by the Igala-Igbo contact. Igala and Igbo are acquired by the Igala and Igbo natives at the border communities between Anambara and Kogi States on one hand and between Enugu and Kogi States on the other. Average Igala and Igbo natives in these areas perform to some extent in the two languages (Igala & Igbo). In this case the two languages (Igala & Igbo) are acquired under the same circumstance and used in the same situation. Finally, the contact has helped to enrich and boost lexical and vocabulary items of the Igala and Igbo languages.

6. **Conclusion**

From the discussion so far, it is apparent that there are some sociolinguistic phenomena resulting from Igala and Igbo contact situation. The outcomes of the contact, if properly understood by the native speakers of the languages of our investigation, could bring about mutual co-existence in the face of the current ethnic rivalry and tribal sentiments that is plaguing and threatening Nigeria's corporate existence as a nation. Secondly, language contact or contact linguistics could be entrenched into Nigeria secondary school curriculum to enable the younger Nigerian generation appreciate our linguistic diversities and the benefits derivable from it.

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IGBO PACIFICATION FOLKTALES AS EVIDENCED IN OGBALU’S *MBEDIŌGU* AND *NZA NA OBU*

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Abstract

This study examines Igbo pacification folktales in *Mbediogu and Nza na obu*. The values of folk tales in traditional African and Igbo societies cannot be overemphasized. The problem of the study rests on the fact that in spite of their importance in the vital role of social integration, Igbo folktales have seem to become less significant in contemporary African societies. In the past, folktales were used to teach morals, ways of life, what were cherished and what were undesirable and same transmitted to the next generation. When we talk about societal core values and their education, folktales become instrument of socialization which promote peace, unity and love as ingredients of pacification. Most of these ugly experiences have been attributed to loss of vitality in folktale sessions, which are no longer transmitted from generation to generation. On the contrary, it is against this background that the researcher wants to examine some of the pacification features inherent in Igbo folktales that could be used to teach peace, unity and love in both the school and home environments where children and adults alike occur. The specific objective of the study therefore is to examine Igbo pacification tales in *Mbediogu and Nza na obu*. The study is anchored on psychoanalytic theory and contextualism. The research design for this study is survey method while the method used for data analysis is drawn from the tales excerpts that highlight pacification features. From the analysis, it has been established that Igbo pacification folktales are ready tools for conflict resolution at home, school and the society at large. The study identified features of pacification that could be used to restore peace in conflict situations. They include; dialogue, visitation, violence/force, love, folksongs, patience/mildness, self respect and self control. The study suggests that interested students of oral literature should go further to look at pacification in other genres of oral literature as a way of conflict resolution. This will avail the children and adult alike the opportunities to learn more about folktales as mechanism for social integration and conflict management.

1. Introduction

Folktales are traditional oral narratives which belong to a particular culture or social group. This seems to be the reason why Levi (1963) observed that human beings are social animals who have a basic need to “belong”. He further posits that human beings are social animals who need constant interaction in order to realize the individual or group objectives.

Human beings cannot live in isolation. Individual desires to communicate their experiences and to allow others share in their views about life. This is perhaps why Emenyonu (1987:1) noted that oral literature “has a definite purpose to instruct the young in the principles of right and wrong in the society”. This supports Ogbalu (2012:1) assertion that:

Folktales, stem from man’s desire to communicate his experiences to others, to let others share his views about life, to direct members of the society, to satirise deviant characters in the society and to instill the spirit of love for the community amongst members of the society.

Folktales are used as a means of educating, entertaining, unity, satirising and directing members of the society that own and use them. This confirmed Nwaozuzu (2006) that the widespread human tendency to teach, entertain and satirise by indirect means seems to be the root of the evolution of folktales.

Folktales portray some elements of truth about lives of social groups where they are used. This is why people in real life react to these folktales as if they are real life stories in real life situations. Amali (1986) observed that Igbo folktales also help to show how a society views itself and also conveys its notions of justice, rights and social obligations of its citizens.

This very important genre of traditional literature plays a significant role in promoting peace, unity and love among the Igbo society.

Unfortunately, the significance and applicability of the principles of Igbo folktales in contemporary times have not been emphasised by previous studies. It is therefore this gap that led to the present study which aims at examining some Igbo pacification tales in *Mbediogu* and *Nza na obu*. Specifically, the study tends to examine the content of the tales and to point out the special information that show the conflicts and also highlight flash points of the crises and features of pacification as evidenced in these folktales.

The research design for this study is survey design. Survey design according to Nworgu (2015) is a study that aims at collecting few data, and describing in a systematic way, the features and characteristics of a given population. The design is appropriate for this study because this study is based on analysis and describing of the content of pacification tales. This method allows for selection of two folktales from *Mbediogu* and *Nza na obu*. The method involves establishing information on these two folktales which are Igbo pacification folktales. With these, the researcher came up with valid results of the analysis.

2. Literature Review

This section is organized under the following sub-headings. Conceptual framework, theoretical studies, empirical studies and theoretical framework.

2.1 Conceptual Framework

2.1.1. Folktale

The vital and significance of Igbo folktales is easily evident in the varying dialectical terminologies with which it associated with. These include ifo, akụkọ ifo, ilu, ihwe, ufe, ita etc. Nwachukwu (2016) states that the Igbo folktales enjoy this popularity for more than one reason. It has an entertainment value, it serves a didactic mode for child rearing, and it is a memorable artistic genre. Okpewho (1983) states that folktales in speech contexts serves anecdotal – sometimes even proverbial – purposes, he maintains that their sources point to the folk narrative tradition. Ifionu (1988) suggests the term akụkọ na ifo for folktales: He suggests that akụkọ should be stories and ifo is folk songs – “bearing their own stories without any prose setting”. Okoh (1988) laments that “the elements of narrative texture most frequently discarded is the songs”, and he suggests that the foremost features of African tales is the preponderance in theme of songs”. He maintains that the songs ensure a rapport between the storyteller and his audiences. These ascertains give Igbo folktales popularity among Igbo people. Most importantly, the Igbo folktale especially the pacification tales seeks to maintain some form of balance and harmony between individual desires and social norms in conflict situations.

2.1.2 Pacification

A number of ideas have been given for the term pacification. Pacification according to Wales (2017) comes from Latin word *pacificare* meaning “to make peace, pacify from *pacificus* meaning to bring to a condition of calmness. These suggests to submission. Crystal (1995) suggests that pacification is the act of making peace between two countries or groups. He further states that pacification is the restoration of public tranquility. For him a pacifist is someone who is against fighting. Booker (2003) says that pacification was a name given to the British policy of subduing resistance in Nigeria. He maintains that pacification is essentially another name for indirect rule. Adeleke (2015) argues that pacification and indirect rule were two ways which British colonial rulers used to achieve their aim in Nigeria during colonial period. Falola (2009) says that pacification involved a lot of violence, to subdue the resistance of the natives. He maintains that pacification was a system where individuals who caused trouble could be identified; arrested and punished. Therefore, for the purpose of this study, we are going to look at pacification as an attempt to create or maintain peace. Pacification from all these ideas could be seen as a common occurrence in life situations. It is a means of restoring peace, unity and love in conflict situations. Pacification advocates for positive and negative means of restoring peace in conflict situation. Therefore in the context of this study pacification involves restoring peace - peace could be restored by brutal force or by dialogue. It could lead to peace or quarrel but at the end the situation will be restoration of public tranquility.

2.2 Theoretical Studies

In this section, two schools of thought were used to analyse this study. These include psychoanalytic theory and contextualism theory.

2.2.1 The Psychoanalytic Theory

The psychoanalytic theory as a thought in psychology was propounded by Sigmund Freud in the late 19th century. According to Jim (2015) (ed.) the psychoanalytic theory is an essential tool of abnormal psychology that seeks to understand the unconscious aspect of the mind. According to Jim (2015) (ed.) Freud work has made it possible for us to extend our thinking involving concepts as desire, belief and phantasy and in a way which there is good reason to take as least partly sound. He made mention of eight proposals of psychoanalytic theory theory which Freud seeks to understand. These include:

Symbolic mapping – development of the mind that every mental life can be seen as informed by something like metaphor or symbolism, intentional action as prompted caused by desire – satisfied and therefore the operation of desires is partly regulated by experience of belief, that is by form of representation of the situation in which desire is satisfied.

Symbolic representational pacification – This aspect of psychoanalysis involves providing representational pacification for desires relating to a situation long past.

Symbolic mapping in conceptual metaphor – thoughts and action about present situation is likely to be derived from motives related to past situations in which the present is unconsciously mapped.

Psychoanalytic feelings about symbolic mapping complement those of the conceptual metaphor and link them with concrete thinking.

Metaphoric representation and the mind-body problem: the problem of other minds and the problem of consciousness. The use of the metaphor of mind as a container thus seems integral to our way of thinking about life.

2.2.2 Contextualism

Contextualism is a brand of polygenesis. It claims that particular historical period give rise to particular types of oral literature. Contextualism is a collection of views in philosophy which emphasise the context in which action, utterance expression occurs: It maintains that in some important respect, the action, utterance or expression can only be understood relative to the context. It is also a method of literary evaluation and interpretation practiced chiefly in the mid-twentieth century that emphasizes close examination of a text with minimum regard for the biographical or historical circumstances in which it was produced. Contextualists like De-Rose (1992, 2009), Feltz & Zarpentine (2010), Schaffer & Knobe (2011) hold that philosophical

controversial concepts such as “meaning P”, knowing that “P”, “having a reason to A”, and possibly even “being true” or “being right” only have meaning relative to a specified context. Its major epistemic tenet, no matter what account of knowledge it is wedded to, is that knowledge attributions are context-sensitive. That is, we attribute knowledge to someone or something, and the context in which we use the term “knowledge” determines the standards to which “knowledge” is being attributed (or denied). Even if we apply it to everyday conversational contexts, the contextualist maintains that most of our claims to ‘know’ things are true despite the skeptic’s attempt to know little or nothing. What contextualism entails is that in one context, an utterance of knowledge attribution can be true, and with a context with higher standards for knowledge, the same statement can be false.

Our context here relates to Igbo pacification folktales which is definable within the Igbo context of conflict resolution and conflict management. Therefore, Igbo pacification folktales in varied Igbo contexts are oral performances that could be used to restore peace, unity and love in conflict situations.

2.3 Empirical Studies

This section reviews related works on folktales and pacification.

Amali (1986) carried out research on the impact of storytelling practice among Gbagyi people of Nigeria. He observed that folktales are employed for interpreting and analysing their cultural values, as well as playing the function of promoting and instilling moral discipline among the youths for the purpose of building moral uprightness and standard.

Ikeokwu, (2000) carried out a study on functionalism and the pedagogy of Igbo folktales. The study discovers that folktale is an art form that sets out the manifest not only language creativity of a people, but also people’s mores, values and norms. It maintains that folktale is pedagogical and that it is the moral lessons in a folktale is what makes it pedagogical: It further defines a functional literature as literature that is of the society and by the society and for the society that emanates it. It concluded the findings by suggesting inclusion of folktale in our school curriculum as a way of achieving social commitment in the overall socio-political education of the growing child is important. This study is pedagogical in nature while the present study is about pacification.

Nwaozuzu (2006) carried a study in folktales. This study tried to study the image of a child as a innocence and credulity in Igbo folktales. The findings of the study revealed that: the widespread of human tendency to teach, entertain and satirise by indirect means seems to be at the root of the evolution of folktales. It maintains that Igbo folktale is used to educate both the young and the aged. It further avers that Igbo folktales contain folk’s skeptical views about life which are based on their observation of people’s behaviour in the society. It concluded by

saying that Igbo folktale directs members of the society on the right action to take in case of emergency and that it provide them a common line of action. The area of divergenece in the present study is that this is based on conxtexualism while the former was based on functionalism.

Nwaozuzu (2007) explores the image of women in Igbo folktales. The study adopted expository research design. The study revealed that Igbo women in Ibo folktales are either a villain or victim. It also found out that folktales serves as window through which social norms and values are mirrored. It maintains that Igbo people’s folktales are woven around their world view, experiences, expectations and achievements.

Amali (2014) carried out study on functions of folktales as a process of educating children in the 21st century. A case study of Idoma folktales, the study analyzes the various folktale types in Idoma land, the meanings and the functions derivable from the tales. The study reveals that folktales are an integral part of traditional African society that various functions should form part of the educational tools in the training process of the child in the traditional settings, and can also be applied in modern educational processes.

To sum it up, pacification is an attempt to create or maintain peace. It is an attempt of appeasing a hostile country through diplomacy or even just by settling an argument.

2.4 Theoretical Framework

The study is hinged on two theories –contextualism theory of philosophy which emphasis that the context in which action, utterance or expression can only be understood relative to the context. This Mbah and Mbah (2007) supported by saying that every historical period demands a particular type of oral literature. They maintained that in a varied Igbo context there are derived oral literary performances that are aesthetic and entertaining.

The second approach adopted by this study is the psychoanalytic theory by Sigmund Freud in 19th century. Thus, instead of concectating on Freud theory of 19th century, Jim (2015) two proposals from Freud theory were adopted. These proposals include the symbolic mapping and symbolic representational pacification. These approaches gave cognizance to the features of pacification of the Igbo folktales in *Mbediogu and Nza na obu*. The key elements of these approaches are -

- 1) Extending our thinking involving concepts as desire, belief and phantasy and in a way which there is good reason to take at least partly sound.
- 2) Aspects of psychoanalysis that involve providing representational pacification for desires relating to a situation long last.
- 3) The idea that much everyday mental life can be seen as informed by something like metaphor or symbolism. These theories are best suited in the present study because

they have the intrinsic capacities of reminding one of the necessities to adhere to laws, customs and values of a given societies

3. Data Presentation, Analysis and Discussion

In this section, the researcher analyses the content of the tales and the specific information that highlighted the crises and she pointed out pacification features in *Mbediogu and Nza na obu*.

3.1 Folktale 1: *Mbekwu na Nkita Jere Mgba* (*Mbediogu* folktale pages 69-73).

The title *Mbe na Nkita jere mgba*. (The Tortoise and the Dog went for a wrestling contest).

The tale was a conflict story and at the same times a pacification tale. The tale was used to showcase the conflict among the animals because of famine in their land and also how they applied some principles to solve the problem.

Here dialogue by way of meeting to ascertain the truth and questioning as an aspect of psychoanalysis prompted by desire of pacification were used to restore peace. Dialogue and questioning here are intentional action to pacify situation of hunger.

This was shown thus:

Uganị ahụ dị ka Ọ dịrị ma mgbe dum ka nkita na-enwe anụ. Ọ na-eri wee na-amakwa abụba. Ụmụ anụmanụ we na-asị ya, “Nkita, gwa anyị, ihe I na-eri?”

The problem of famine was still very intense in the land of the animals but in the midst of that famine, the Dog was growing fat. There was confusion especially with respect to the tortoise. The animals asked Dog tell us what you have been eating/what you eat.

Here dialogue by way of meeting to ascertain the truth and questioning as an aspect of psychoanalysis were used to restore peace in the land of the animal.

The implication is that in one’s life, when you get confused about things one can ask questions. When you ask questions atimes you will get solutions to your problems and peace will be restored in your life in a conflict situation. Tortoise did and it got solution to its problem.

Another feature of pacification here is visitation. The visitation of the Dog to the Tortoise is symbolic representational pacification. Visitation here is intentional action by the Dog. The visitation was prompted by desire – the desire was regulated by experience of famine which needs to be satisfied.

This was highlited thus:

Mgbe nwata ahụ batara be Nkita, onye ya anụ, Ọ na-eri.

When the baby tortoise came into Dog’s place, the Dog gave the baby tortoise the meat, it use to eat.

The problem of hunger by the tortoise was addressed when it visited its friend, the Dog. Through visitation, its problem was solved. The implication of this is that you do not solve your problem by standing at a place. The tortoise shifted from one place to another place while looking for solution to its problem.

The tortoise shifted ground and its problem of hunger was solved. When you have a problem you continue to look for solution until you get it solved.

In this story the problem of hunger was also resolved by the tortoise through the use of tricks. Trickery is another feature of pacification. Trickery here is an aspect of psychoanalysis in the context of famine. Tricks are what the Tortoise used to solve its experience of hunger. It is an intentional action to satisfy its desire.

This excerpt of the story shows it thus:

Mgbe m tiri aka “ogwe jiko, ! ghafue oku ! gutara, kwaba akwa n’olu a ga-anu, mu onwe m ga-abasi mba ike” mbe achuru ya gbabaa be nkita, si “Nye m ihe oku, ! nweghi isi na mma du. Mgbe Mbe, rutere be nkita Q hu ka, Q na-eji anu, hu kwa ndi Q kwubara n’ Oku. Obi wee toq ya utq n’ihi na Q chotala ihe Q na-acho.

When I dap my two hands, together, make sure You quench the fire you collected from the dog’s house that will make me to chase you back to dog’s house. I will ask you that you are a fool, I will raise my voice. Then you will run back to dog’s house. I will come there myself. When the tortoise did these, on reaching the dog’s house, it saw plenty of meat on the fire and it was rest assured that it has gotten what he wanted.

The implication of this story is that at times for you to get what you want, you have to use tricks. One has to use his (I.Q) intelligent quotient very well. In the society these days, for one to survive, he/she must be as wise as a tortoise. The tortoise used its wisdom to solve its problem of hunger.

Here bravery/bravery/courage was features of pacification. Bravery, bravery courage was aspects of pschoanalysis used by tortoise in the context of femine. Bravery is the development of the mind that every mental life can be seen as informed by something. Here the tortoise bravery is intentional action as prompted caused by desire. Here the tortoise curiosity was pacified by its bravery.

This is the information that highlighted the feaure of these pacifications.

Q bu mgba ka na-eje n’obodo ewu. Iwu di ebe ahụ bu nkea; Onye jide ibe ya n’ala, Q kpuru ya laba na be ya were ya ghee fai fai. “Matakwa na ha jide gi, ha ga-akpuru gi, laa, ubochi ahụ isi gi aba n’ite ofe ha”

It is wrestling that I use to get all this meat. The wrestling is in the land of the goat. wrestling competition has rules. If you are defeated you will not come back. You will be meat for your opponent. That day marks the end of your life.

Another information that highlighted curiosity is bravery as features of pacification are:

“Dalụ, deji, ya buru echi n’ihe na okokporo a ga-alunye nwunye, siri ka o buru taa na echi. Uche echela gi maka m. Ubochi ahụ mgba di mma, udele enwude apia, ma mgba adighi mma apia enwude udele.

Thank you, let it be tomorrow because the young man who wants to marry will always say let be today and tomorrow. Do not worry about me. When the wrestling became well, the vulture will defeat its opponent but when the reverse is the case no problem.

Tortoise further became more brave as it equally remembered its friends words thus:

N’ihi na nkita ekwuola na mgba di ka nwunye onye ori. Ubochi ufodu ya n’olu anu, ubochi ufodu ya n’olu akwa. O kasie onwe ya obi si, isi dike elighi n’ala o koro na mkpo aja, ihe nwoke mere, ibe ya ga-eme ya.

Because the dog has said before that wrestling is like a thief’s wife, sometimes she will be happy another times she will cry. This statement by the dog is a source of encouragement for the tortoise and it concluded that what a man does, another can do it better.

The implication of this is that determination support bravery - Whatever one wants to do, he/she must be convinced within him/herself. Any task you want to carry you will be ready to take anything that comes out of it. Nobody should be afraid of taking risks.

Another feature of pacification in this folktale is violence. Violence here is an aspect of psychoanalysis. It is an intentional action as prompted caused by desire. It is also symbolic representational pacification. The tortoise used violence and collected what belong to the Dog.

This was highlighted in the story as thus:

O rue ka ha putara na mmi ri, Mbe wee si Nkita: biko nyezia m nti Ewu m. Mbe wee bido sogbube nkita rinne. N’ihi nke a nkita nyere ya nti ewu abua nke ya, ma o juru ha niile si “gini bu ihe gatutu gi na anya?” O si ya, “Asi onye nwe ihe, na o bughi ya nwe, ichu uchua alaa: ka okwu a wee di mma, nkita wee chiri ewu niile o jidere na mgba chinye ya.

When Tortoise and the Dog were going home after the wrestling, Tortoise used tricks and force to take what belongs to Dog and they became dog’s own. Tortoise after using tricks to get what it wants from Dog and it discovered that the tricks is not yielding fruits, it used force and got what it wanted from the Dog.

Force as a feature of pacification - The implication is that not in every situation that one as an individual will use peace to get what one wants. At times one uses force to get what one wants. It is not in every situation that peace movement will work to bring peace. Atimes you use war to restore peace in the society. For example in the story Tortoise used tricks to get what it wanted from the dog but it discovered that this movement was not working at last it used force and got what he wanted.

3.2 Folktake 2: *Nwanyị na-akpọ di ya Onyenu*

In the theme – *Nwanyị na-akpọ di ya onyenu-Nza na obu* pp (6-7). The woman that calls her husband derogatory name – “That person”

This is a conflict resolution tale. The conflict situation is the name calling. Ọnuọha was not happy with his wife Ada for calling him this name – “that person” Ọnuọha considered it as an abomination in the land for a woman to call her husband “that person”.

The information that highlights the crisis in the tale is:

Echiche na-egbu kwa nwoke ahụ n’ ihi na ihe nke
nwunye ya na-eme bụ a rụ n’ala ahụ.

Ọnuọha’s mind was not at rest because
what the wife was doing is an
abomination

Another conflict situation in this story is that Ọnuọha had a wife before and the wife had left him, before he married Ada. He was afraid that Ada may likely live him if he had confronted her directly in this problem he was having with her.

Egwu anaghị ekwe nwoke a bara nwunye ya
mba maka ihe a n’ihi na ọ na-atụ ujọ na nwunye
ya ga-agbalaga otu nke ọ nwere mbụ siri gbapụ
n’aka ya

Ọnuọha was afraid of raising his voice at
his wife because of the experiences he had
with his first wife who packed out of
Ọnuọha’s house out of misunderstanding.

Pacification feature here is.

Going to the river goddess. Going to the river goddess was a divine intervention as an aspect of psychoanalysis. It is symbolic representational pacification. It is also intentional action as prompted by desire of pacification. Here Ọnuọha action is partly regulated by the experiences of belief. Ọnuọha believed that it is an abomination in the land for a woman to call his husband “that man”. Therefore to stop it, Ọnuọha had to go to river goddess to stop it.

The story highlighted it thus:

Otu Ụbọchị nwoke a abia sị na ya ga-ejisi ike kwusị ihe a
– o nwere otu mmiri oma Ọnuọha na nwunye ya na-
agafe mgbe Ọ bụla ma ha pụba ina ikuku n’ ehiehi.
Ọnuọha gakwuru mmiri rịo ya ka ọ jide nwunye ya ma ha
gafebe ya; ka ọ ghara ihapụ ya rue mgbe ọ kpọrọ ya aha
Ọnuọha.

One day Ọnuọha picked courage to stop this
thing the wife is doing and went to a river that
they used to pass every after moon for their
recreation and ask the river to help him to
solve this problem. Ọnuọha asked the River to
hold Ada hostage and should not allow Ada to
be free until Ada calls him Ọnuọha.

Another feature of pacification used by Ọnuọha in this story is love which manifested itself in form of – Avoidance of threats and positive views about Ada, patience/mildness and songs.

This was highlighted as thus:

Mmiri ọma hapurụ m nwunye m..... nwunye nke m
Mmiri ọma hapurụ m nwunye m..... nwunye nke m
Ada nweze ọmanwunye nke m
Mmiri biko biko.....nwunye nke m

Good river, leave my wife for memy own wife.
Good river, leave my wife for me... my own wife.
Ada the beautiful princessmy own wife
River please please.....my own wife

Mgbe mmiri toro, rue n’olu nwanyi a, o tie si:

| | |
|--|--|
| Ọnụọha di m.....Igha ralam ala, I gharala m | Ọnụọha my husband..... have you abandoned me |
| Ọnụọha di omaIgha ralam ala, I gharala m | Ọnụọha my own husband ... have you abandoned me |
| Mmiri eburu m laaIgha ralam ala, I gharala m | The River has swallowed me.... have you abandoned me |
| O lee ka ma jiri mejọọ giIgha ralam ala, I gharala m | How did I offend you..... have you abandoned me |

In order to solve this problem, Ọnụọha cultivated the habit of patience and mildness. Ọnụọha was faithful under trials. Ọnụọha displayed extraordinary love for his wife Ada. Ọnụọha resisted the urge to insult Ada. He avoided hurtful accusations but in a calm manner went to nearby river which they passed all the time and asked the goddess to help him to sort out the problem he had with his wife. Ọnụọha did not express his emotions by being violent. Ọnụọha considered what to say, how to say it and the appropriate time to say it. The Implication is that no two people are completely alike but with each other being supportive and developing positive view of each other the family will stand.

4. Findings

These *Mbediogu and Nza na obu* Igbo pacification folktales reveal that Igbo pacification folktales are the folktales that could be used to bring or restore peace or tranquility in a conflict situation. The stories have various hidden features that could be used to restore peace at home, schools and in the society at large. These features include; dialogue, visitation, bravery/bravery/courage, violence, force, going to river goddess, love, folk song, patience/mildness, self respect and self control and positive views about others. The problems handled in the folktales are problems in the real world in functionality it is the experiences in the real life that are being addressed in these tales. It reveals that these features could be applied in real life and the problems will be resolved from the evidences available in the folktales, I and II. The researcher discovered that in the stories, there are two types of peace: peace which is achieved by force and peace which is achieved through negotiation and dialogue.

5.0 Summary and Conclusion

5.1 Summary

The above observations show that *Mbediogu and Nza na obu*, folktales go beyond mere entertainment. They are instruments or vehicles through which Igbo people’s traditions are carried from one generation to another. They are like the bible which the Igbo people should read from time to time because they embody values which Igbo people cherish and vices which they condemn. In them one can discover salient functions of educating children and adults that are misguided by the social media to be good citizens of Igbo society. The researcher suggests

that the interested students in this area of study may go further to look at pacification in other genre of oral literature.

5.2 Conclusion

Some Igbo folktales as seen in *Mbediogu and Nza na obu* folktales could be used to restore peace in conflict situations. It has been established that Igbo pacification folktales are ready tools for conflict resolution in schools, at home and society at large. In the above discussion it is evidential that Igbo folktales can fit into the context of conflict resolution. Igbo folktales serve as tool through which peace, unity and love can be restored in conflict situations.

The researcher hereby encourage all to use pacification folktales at home, school and the whole society to reduce the present crises in our present society.

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A SENSE RELATIONAL STUDY OF POLYSEMY IN IGALA

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Abstract

This paper addresses the issue of polysemous lexemes in Igala language. It discusses polysemy in Igala with the view to drawing attention to the differences between polysemy and homonymy as the two are sometimes interchangeably used and wrongly employed by some scholars, non-linguists and learners. Data were collected through the instruments of observation and oral interview from some selected Igala native speakers. This paper uses the descriptive method of data analysis and reviews a couple of related theories of meaning. Part of the findings of this research reveals that there are existences of nominal and verbal polysemic lexemes in Igala and the verbal polysemy are determined by the noun or object complements in the sentence where they are used. It concludes that a concise study as this will help in comprehending polysemic lexemes as well as helping Igala lexicographers in compiling meanings of words in the language. It also recommends further studies on this aspect of semantics of Igala language.

1. Introduction

The branch of language that has to do with the study of meaning (Semantics) has often been considered to be abstract in nature because of the challenges involved in trying to pin a word or phrase to a particular meaning. Again, the issue of meaning being denotative, connotative and contextual has equally made scholars to be conscious of the use of words to avoid ambiguity. According to Agbedo (2015), attempts to determine meanings have given rise to bewildering array of approaches. The meaning of meaning appears difficult to pin down as it is capable of portraying another meaning in different contexts (Cruse, 1991, 2008, Anagbogu, Mbah & Eme 2010). For instance, the expression: 1. *Gbé élà mi dé?* (Where is my meat? or where is the meat meant for me?), may constitute ambiguity in Igala language where *élà* (meat) could mean the speaker's flesh and meat or edible meat of animal. Hence, the word *élà* (meat) becomes a polysemous word. Polysemy is a word or phrase with multiple related senses. Ambiguity between related senses is known as polysemy (Beretta, Fiorentino and Poeppel 2005).

As polysemy characterises human language, the importance of comprehension of words via sense and meaning relations cannot be overemphasized. But serious concern needs to be shown by linguists where examples of such polysemous words appear to be confusing if compared to homonymy 'a phenomenon of multiple ambiguities of phonological words where

two or more words have the same form with unrelated meanings' (Kempson 1977). For instance, Idakwoji (2015) identifies *élà* as in **animal** and as **a foolish person**. These meanings can serve as examples of homonymy. He did not consider *éla* as meaning meat. By this, *élà* means **animal** and **meat**. In this case, it becomes polysemous.

Though lots of works have been done on Igala studies, it has been observed critically that what obtains are mostly in the areas of phonetics, phonology, morphology and syntax. However, the very aspect of Linguistics and Semantics seems to be neglected by scholars probably because of the general notion that meaning is slippery, elusive and not easy to come by. (Atadoga 2013). One could, therefore, agree that meaning is controversial in nature. Since language grows, attempt to comprehend the meanings of lexemes in language may not be out of place. It is observed that words found in English dictionaries have several meanings attached to them and that no native speaker of any language can claim to know all the words and their various meanings. Similarly, the Igala language has not been subjected to rigorous linguistic investigation in the area of Semantics to provide relevant literature for the language. In this light, the researchers have observed that there are inadequate scholarly works on polysemic lexemes in Igala language. It is against this background that this paper investigates cases of polysemy in Igala language. The paper avers that works done on the existence of polysemous lexemes in the language before now were based on "Levels of meaning relations in the Igala" (Ikani 2011 and Atadoga 2013). These earlier studies may not have adequately captured the case of polysemous lexemes in Igala. The reason may be that their objectives were not specific on polysemous lexemes. Again, attempts have not been made to classify polysemous lexemes in Igala as nominal or verbal for easy identification and comprehension.

The literature available on Igala polysemous words were mostly attempts to capture only sense and meaning rather than creating and making available the various related senses found in the words themselves. This paper is a conscious attempt to do a thorough study of the aspect of sense and meaning relations on polysemy with emphasis on Igala language. Hence, the paper sets to investigate the existence of polysemy in Igala language with special attention on Igala polysemous nouns and verbs. It equally attempts to critique some earlier examples of polysemy conceived by some scholars in this area of the study. For instance, Ikani (2011) who researched into this area only made available the different types /meanings and sense relations.

For the above reasons, the following questions are asked to help guide the research objectives this study: (1) How do we address the issue of polysemous lexemes in Igala?, (2) How appropriate are the earlier identified polysemous lexemes in Igala studies? The answers to these research questions will provide solutions to the problems identified in this study. The current study is specifically on polysemy as an aspect of sense relation with particular emphasis on Igala language. There are other sense relations or what Murphy (2008) called Semantic relations like

synonymy, hyponymy, antonymy among others but this study is on polysemy. It attempts to address issue of polysemy which, apart from being considered as lexical ambiguity, may also be confused with homonymy in Igala language. An explicit study of Igala polysemy may serve as reference material to lexicographers who may try to summarize for each word the way lexeme is used in the sort of sentences in which it is found. This paper may equally trigger further studies in lexical semantics.

Descriptive approach is used in this paper. Data were drawn based on the researcher's observations of what constitute polysemous words in Igala language. The approach allows the researchers to explain the observed lexical items as they relate to polysemy and homonymy and how they are consciously and unconsciously used by the native speakers. Some selected native speakers are interviewed on the observed polysemous words in the language.

2.0. Literature review

This paper reviews related and relevant literature that will aid a clear perception of the study. It is divided into the following subtitles: theoretical studies, empirical studies and summary of literature review.

2.1 Theoretical studies

This section presents an overview of the theories that have dominated the discussion of polysemy. According to Kalakattawi (2005), Polysemy could be defined morphologically as the phenomenon that a word acquires new usages which, over time, are likely to become more like new meanings. And it could be defined semantically as the phenomenon that a word has several different meanings which are closely related to each other. Polysemy (/pə'lisɪmi/ or /'pɒlɪsi:mi/; from Greek: πολυ-, poly-, "many" and σῆμα, sēma, "sign") is defined as the capacity for a sign (such as a word, phrase, or symbol) to have multiple meanings (that is, multiple *semes* or *sememes* and thus multiple senses), usually related by contiguity of meaning within a semantic field (Finch 2000, Crystal 2005, Mathew 2007, Jamet 2008). The polysemic words are more complex than homonymous ones because of the figurative usages in polysemy (Igwe 2012). In the words of Raukko (2006):

Polysemy is a non-straightforward case, despite its name: a hasty assumption would be that as there are "many senses" (polus + sēmeion / πολυσημεία), increasing polysemy should involve increasing complexity. This is only one part of the story. The problem has to do with the many perspectives on polysemy: we can look at it from the point of view of the word (that is polysemous), of the many meanings (that are assigned to a word), of meaning in general (incorporating that

meaning needs to be expressed), or from the viewpoint of the lexicon (relating, e.g., to the number of words in a lexicon).

Palmer (1981) observes the difficulty in distinguishing whether two meanings are the same. Anderson (1957) in Igwe (2012) draws attention to the relevance of polysemy. According to him “all languages have built-in characteristic which allow changes in meaning to occur. This allows expansion of meaning or semantic widening and that without polysemy, there would be no metaphor”.

The Referential theory holds that the meaning of an expression is the object or entity which the expression stands for. In other words, such Igala words as *éwó* (goat), *ábia* (dog), *̀gédé* (key) have tangible referents that can be pointed out as entities in the external world and this linguistic expression, according to Ogbonna (2008), relates the entities. She said that there is only an indirect link (through thought) between expressions and their referents. He observed the limitations of this theory which according to him certain expressions or lexemes (eg to, that, and among others) do not have referents and polysemous words may not always have definite referents. The approach does not account for all meanings because not all names have physical objects that they refer to (Anagbogu, Mbah & Eme 2010).

The Image theory attempts to reduce the meaning of lexeme to a question of the image the word calls forth in the speaker’s mind when it is mentioned. It is otherwise called the mentalist theory; it upholds the view that word invokes the mind of the speaker/ hearer. The limitation of this theory is that mental images are always vague in nature and may be subjective. Again such words like *̀bè* (idea), *kpàì* (and) *ójó mì* (my God) among others may be difficult to be reduced to the level of image.

The Behaviourist theory holds the view that words function in the matter of calling out responses exactly as the objects for which the words are viewed (Anagbogu, Mbah & Eme 2010). According to Ikani (2011) the theory attempts to look into the process of communication in order to explain the nature of meaning in language. The meaning of a linguistic form is the situation in which the speaker utters it and the response which is called forth in the hearer. He also explains that this is analysed into three constituent parts by Bloomfield 1933 as: A- speaker stimulus. B-utterance (speaker’s response and hearer’s stimulus). C- Hearer response. The theory according to Ejele (2003) has been criticized for encouraging mechanistic approach to analysis and giving no room for initiative and native speaker’s intuition.

The use theory propounded by Wittgenstein (1953) emphasises that the meaning of any expression is in the context which it is used. In other words, the meaning of a word depends on its use in a language. This theory was popularized by Firth who asserts that the most vital fact about language is its social function. In his view, every utterance is actualized in a culturally

determined context or situation and the meaning of an utterance is the totality of the features in it that can be singled out as giving input to the maintenance of the “patterns of life” in the society in which the speaker lives (Ikani 2011). The thrust of this theory is that the meaning of an expression depends solely on the context where it is used. In this case, meaning is entirely left to be determined by use and context. This, of course, constitutes one of the problems of this theory. In the words of Anagbogu, Mbah & Eme (2010), there is a clear difference between what something refers to and what it functions as. According to them, the use theory is not fault free.

The verificationist theory, according to Ejele (2003) in Ogbonna (2008) has philosophical basis, which asserts that to say that an expression is meaningful is to say that there are some conditions of experience that the expression is true. Its argument is that the meaning of any expression depends on the verifiability of the propositions it contains. The theory emphasises meanings of longer expression in a sentence. One of the problems of this theory as noted by Ejele, is that it lacks ability to “draw a principled distinction between statements that are unverifiable because they are meaningless”.

The truth- conditional theory like the verificationist theory, attempts to determine sentence meaning. It asserts that the meaning of an expression lies in the contribution it makes to the truth conditions of the proposition containing it. Thus, expressions (words, phrases and sentences) can be true or false depending on whether the propositions, which they express are true or false. The truth- condition theory is not fault free like every other theory. According to Igbeaku (2016), the theory does not explain what the speaker has to know in order to understand a sentence and it cannot explain the possibility of linguistic competence.

The Componential Analysis (CA) holds that to arrive at meaning of a word is by analyzing a lexical item and contrasting it with another one. It is concerned with “breaking down of the meaning or sense of word into atomic semantic components” (Ikani 2011). The theory believes that distinguishing one lexical item from another can be done by reducing the lexical expressed in binary contrast of [+] or [-] and the presence of a [+] value for a particular feature implies items, contrastive or supplementary. It is more appropriate for nouns. Its shortcomings are the following among others; it can only account for words whose features are neatly organized and have binary contrast as semantic features. It fails to provide additional explanation to the symbols/features which are used to interpret lexical items and it is deficient since its scope is limited to lexical categories; it cannot account for sentences, adverbs and verbs (Ndimele 1999 ,Ogbonna 2008, Anagbogu, Mbah & Eme 2010).

2.2 Empirical Studies

Evans (2015) investigates a unified account of polysemy in English language. His main objective is to broaden the conceptual polysemy by addressing it from three angles of

conceptual polysemy, lexical polysemy and inter-lexical polysemy. In accounting for these three types of polysemous phenomena, he uses the theory of lexical concept and cognitive models (LCCM) – which provides a common theoretical architecture that facilitates a joined-up account of specific phenomena and of polysemy more generally. The major contribution of the paper is the introduction within the theory of the notion of a meaning spectrum- which facilitates analysis of aspects of lexical and inter-lexical polysemy.

Raukko (2006) presents an opening to the discussion of the possible alternative relationship between polysemy and complexity. The problem according to him has to do with many perspectives on polysemy points (1) the word (that is polysemous) (2) of the many meanings (that one assigned to a word) (3) of a meaning in general (incorporating that meaning needs to be expressed) (4) or from the view point of the lexicon (Relating, eg, to the number of words in a lexicon. He argues through the play of six perspectives and concludes that there is not just one way of deciding how polysemy relates to complexity. He said that the better we realize that polysemy usually involves claims of gradually changing meanings, the less we can assume easy segmentation and quantification. His major findings among others are that increasing polysemy can be seen either as increasing complexity or decreasing complexity, depending on the perspective.

1. If a word acquired more meanings, complexity would increase
2. Complexity would arise if one particular meaning could be expressed by two alternative means.
3. Is more careful in assessing the meaning, the semantic relatedness between senses.
4. The more general a shared meaning should be, the less features it could have, the more primitive it should be.

Lu and Sun (2015) explore research on English polysemous phrasal verbs and argue that in accounting for a large proportion in modern language, phrasal verbs pose numerous challenges to foreign language learners of English who usually view verb + particle combinations random. They observe that researchers apply cognitive linguistics theory into second language acquisition and report that the multiple senses of phrasal verbs are actually systematic and motivated. They also aver that the issue of unpredictability is obviously a problem for English language learners. This is because many phrasal verbs are polysemous and one phrasal verb may have multiple meanings. The study summarizes studies of polysemous phrasal verbs from the perspective of traditional and cognitive approaches. It analyses the shortage of traditional approaches on phrasal verbs and illustrates some drawbacks of empirical study based on the assessment of Boers (2011).

Ikani (2011) in his study of Igala polysemous words concludes that the word **éti** connotes **ear** or **edge** of something while **éfù** connotes ‘stomach or inside of something’ and that the two words are polysemous in Igala language. Although his focus was not particularly on polysemy in Igala language, he discussed the concept as aspects of sense and meaning relations. He categorically states that the word **bank** in English does not qualify as a polysemous word because according to him, it has ‘two meanings: ‘side of river and ‘financial institution’

Igwe (2012) explores polysemy in *Achi* dialect of the Igbo language. He classified the polysemous words in the *Achi* dialect in nouns and verbs.

As in (Nouns) *aja* - (a) sand

(b) many, plenty, numerous

nsogbu - (a) ill – health

- (b) accident

- (c) something troublesome

(Verbs) (a) *Idi* - to endure

(b) *Idi* - to tolerate

(c) *Idi* - to be patient

1. *Inu mmiri* -to drink water or wine

2. *Inu ara*- to suck the mother’s breast.

He emphasized that for polysemy to occur, there must be a tripartite criteria of phonetic, graphic and tonemic correspondences. He also established that polysemy is a basic source of human speech which can arise from sources like shift in application, specialized usages, figurative uses and foreign influences. These principles are relevant to this present study.

Onoja (2014) investigates the differences and similarities in the English and the Igala linguistic systems using hyponyms. He employs the Whorfian hypothesis and the lexical semantic theory of Ferdinand de Saussure to analyse hyponymy as a notion of inclusion. The study analyses some selected hyponyms such as colour spectrum (*omi*), cook (*ehi*), bird (*ewe*) among others. One of the major findings reveals that English has eleven basic colour terms while Igala has four basic colour terms. The study also takes into cognizance the pedagogical implication of the differences to Igala learners of English.

Atadoga (2013) studies levels of meaning relations at word and sentence levels in Igala language. He uses descriptive approach and gives the following as examples of polysemous words at word level in Igala Language: a. *éré foot* –part of the body/lower part of something/object. b. *fé- clean, fé- sex*. These examples given above are not explicit apart from being apt in nature, except in the case of example a., they contradict each other. In example a., the senses in *éré foot*- as part of the body/ lower part of something are related in terms of location. But in

example b, *fv* meaning **clean** and **sex** respectively are more of homonymy than polysemy. The senses of **clean** and **sex** are not related in this context of use. They are different meanings realized from the same lexeme Hence example b. is inappropriate as example of polysemy in Igala .

Kalakattawi (2005) focuses on one type of lexical relations, polysemy and discusses problematic issues of lexical representations while translating polysemous words in the Glorious Quraan. She explores two translated versions of the meanings of the Glorious Quraan with special attention on the lexical word '**Fitnah**' which according to her occurs and reoccurs in the holy Quraan frequently. She observes that closeness to the source text is deadly required in sensitive texts as: religious texts, legal texts, etc. The paper applies a systematic linguistic procedure supported by comments in analyzing the meaning of the lexical word in the source text and the translated versions and argues that homonymy and Polysemy would seem to be two labels for the description of words with more than one meaning. She suggests a linguistic procedures followed by comments as helping tools in translating Polysemy in sensitive texts.

Beretta, Fiorentino and Poeppel (2005) examine the neural correlates of semantic ambiguity by meaning changes in MEG recordings during a visual lexical decision task in which the properties of ambiguous words were manipulated. They argue that words that are ambiguous between unrelated meanings were accessed more slowly than words that have no unrelated meanings, while words that have many related senses were accessed faster than words that have few related senses. They conclude that findings are inconsistent with accounts that posit that both kinds of ambiguity involve separate lexical entries, but instead offer both behavioral and neurophysiological support for separate entry accounts only for homonymy, and a single-entry model of polysemy. The findings also provide neural correlates for a behavioral study of lexical ambiguity that demonstrated that the frequently reported ambiguity advantage in lexical decision tasks is not due to the presence of many unrelated meanings but to the presence of many related senses.

It is obvious that a number of related literatures to this paper have been reviewed. Some studies relating to sense relations of meaning generally and polysemy in particular were reviewed with focus on theoretical and empirical studies. Some of the studies actually provide insight for this study. But the works have not addressed the worries of this study as pointed out in the introduction. Studies of works of scholars like Ikani 2011, Igwe (2012), Atadoga, (2013) and Onoja (2014) were critically reviewed. The works of Atadoga and Ikani trigger one of the objectives and research question 2 of this study. For instance, Ikani claims that the word **bank** in English does not qualify as a polysemous word because according to him, it has 'two meanings: 'side of river and 'financial institution'. This may not be completely correct. The meaning of the word **bank** goes beyond the two meanings above. It could mean **dependable** or **trust** if viewed

from the perspectives of financial institution where one keeps, saves money and that of trusting on somebody as in: 2. *They bank on him*. The word **bank** becomes polysemous.

It is also observed in this paper that Ikani's explanations that *éti* connotes **ear** or **edge** of something and that these words are polysemous in Igala language appear contradictory, inappropriate, hence misleading. *Éti* as **ear** and **edge** are more of homonymy than polysemy. The reason is that *éti* in Igala language means **ear**. It does not connote **ear** but connotes **edge**. In this case, when *éti ear* and *éti edge* are considered in terms of sense and meaning relations, they are more of homonymy than polysemy. It is agreed that the form and tone marks for *éti* are the same but the meanings as it concerns **ear** and **edge** are not polysemous.

In the same vein, *éfù* does not connote **stomach** rather it denotes **stomach**. It can as well connote **in** or **inside** as the case may be. In case it connotes **in** as in *éfù ájá - in the market* *éfù úná - in the fire* and *éfù ilè – in the world*. *Efù - in*, in these examples become polysemous lexemes as against the examples of *éfù in* and *éfù stomach*. This explanation is in line with the description of polysemy as a single word having two or more related senses where the noun **screen** is polysemous in **a fire screen**, **a cinema screen** and **a television screen** just like having such examples like: 3. **bank**, as in **power bank**, **blood bank** and **financial bank**. It is observed that as far as the knowledge of the researchers are concerned; much has not been done regarding polysemy in the Igala language.

3.0. Data presentation and Analysis

This section presents the data collected using the instruments of observation and interview on some of the lexical items considered by the researchers as polysemous. Some sampled native speakers of the Igala language were interviewed. Some of the data were sampled for presentation and analysis in this section and subsections that follow. Find details of data in the attached appendix.

3.1 Polysemy in Igala language

The tables below provide the description of polysemous words in Igala. These are some of the lexemes grouped in the following subtitles.

| S/N | Nouns | Meanings(senses) of the nouns | Further explanation on the usage |
|-----|-------|---|---|
| 1. | Éjú | (a) Eye (b) representative | Related in terms of roundness or circular nature. |
| 2. | Ùbì | (a) The human back (b) behind (c) absence | |
| 3. | Álu | (a) mouth (b) hole | |

body-related polysemous words.

B. Animal- related- noun polysemous words in Igala language.

| | | | |
|----|-----|---|--|
| 4. | Éla | (a) animal (b) meat | |
| 5. | Ino | (a) the honey bee (b) something very sweet | |
| 6. | Ùjí | (a) a hawk (b) a rogue | |

C. Market- related polysemous words in Igala includes the following:

| | | Meanings (senses) | Further explanation on the usage |
|-----|------|--------------------------------------|----------------------------------|
| 7. | Áfò | (a) Name of person (b) market day | Both use for identity. |
| 8. | Èké | (a) Name of person (b) market day | Both used for identity. |
| 9. | Ùkwó | (a) Name of person (b) market day | Both used for identity. |
| 10. | Édè | (a) Name of person (b) market day | Both used for identity. |

D. Others polysemous words in the Igala language are:

| | | |
|-----|-------|--|
| | | |
| 11. | Ùyò | (a) name of person, denoting happiness (b) happiness or celebration |
| 12. | Ùfédò | (a) name of person denoting love (b) showing love |
| 13. | Ùra | (a) name of person denoting richness (b) riches |
| 14. | Ónè | (a) human, person (b) humane |
| 15 | Élé | (a) name of person denoting gift (b) gift |

E. Verbs polysemous words in Igala

| S/N | VERBS | |
|-----|-------------|--|
| 16. | Lè ólù | (a) to sleep (b) to die |
| 17. | Úlè élè | (a) to walk (b) to embark on a journey |
| 18. | Ájá ényà | (a) to do business (b) to price something. |
| 19. | mó | (a) to drink water (b) to suck breast |
| 20 | kpé | (a) to divide something (b) to share money. |
| 21 | Jé | (a) to eat food (b) to take bribe |
| 22 | Kpána | (a) to tear paper (b) to break wood |

3.2 Data Analysis

In this section the researchers present and analyse some of the data using descriptive approach. The analysis is divided into subsections in order to address issues relating to the objectives and research questions of this paper. It is observed from the data presented above that some nouns are polysemic in Igala language. Some of these nouns include parts of human

body while others are animal- related. They have different sense related meanings. Let us consider the following examples:

3.2.1 (A.) Human body- related polysynonymous words

Words like *Éjú* (eye), *Ùbì* (back), and *Álu* (mouth) in items 1,2 and 3 respectively from the data presented above were some of the cases of polysemous words in Igala language. These words are grouped as human-body related polysemous words because they are words used to identify parts of the human body. The words are polysemic because their meaning realizations have related senses. For instance, in item 2 *Ùbì* (back) has meanings as in: human back, behind and absence. These meanings are related in terms of sense which they expressed. The same apply to *Éjú* (eye) and *Álu* (mouth) respectively.

3.2.2 (B.) Animal- related polysemous words in Igala language.(nouns)

In the data presented in group B, we identified nouns as animal- related polysemous words in Igala language. The example 1 above showcases the structural occurrences of *Éla* which has the meanings as *animal* and *meat*. In this case, the word *Éla* is polysemic. *Éla* as in **animal** and as **a foolish person**. These meanings can serve as examples of homonymy. Other words identified in this group are item 5. *Ino*, (the honey bee, something very sweet) and 6. *Ùjí* (a hawk, a rogue). Let us consider the examples of *Ùjí* below.

- 4a *Ùjí m'ajuwe mi du.* (the hawk has taken my fowl.).
- b. *Oma enekele le ch' Ùjí iche.* (The boy is a rogue.).

3.2.3 (C.) Market- related polysemous words in Igala

From the data presented, we have tagged this group of polysemic words in Igala as market- related polysemic words because most of the lexical items identified in this group are names of market days in Igalaland. These names are still used as names of people that were born on these market days. The lexical items as presented in items 7, 8, 9 and 10 respectively are *Áfò*, *Èké* , *Ùkwó*, *Édè*. It is observed that the case of lexical ambiguity may be reduced when these words are used in structures like: 5. *Aja Áfò*, *Aja Èké* , *Aja Ùkwó*, *Aja Édè*, that is *Áfò* market, *Èké* market, *Ùkwó* market, and *Édè* market respectively.

3.2.4 (D.) Other polysemous words in Igala language

Some words observed as polysemic words in Igala are *Ùyò*, *Ùfédò*, *Ùra*, *Ónè*, *Élé* in items 11, 12, 13, 14, 15 respectively. These words as described in the data presentation have meanings or senses that are related. We have observed that; *Ùyò* means name of a person denoting happiness and also means celebration or happiness, *Ùfédò* as name of a person

denoting love and also meaning showing love, *Ùra* as name of person denoting richness and also means riches. *Ónè* on the other hand means human or a person and also meaning being humane and *Élé* is borne as a name of person denoting gift and also means gift. For instance, let us consider *Ùyò* and *Ónè* in the examples.

6a, *Ùyò* le t'aji. (*Ùyò* went to stream.)

b. A che n' *Ùyò* nana unyi wa (we are celebrating in our house.)

7a. *Ónè* iche ich'ela n. (He is human not animal).

b. Abacha ch' *Ónè* iche no. (Abacha is inhuman)

3.3.1 E. Polysemous verbs in Igala

As we can observe from the data presented above, items 16, 17, 18, 19, 20, 21 and 22 that is *Lè ólù*, *Úlè élè*, *Ájá ényà*, *mó*, *kpé*, *Jé* and *Kpána* have been grouped as some of the polysemous verbs in Igala. They have been described as having different sense related meanings. For instance; *Úlè élè* has meanings as in: to walk and to embark on a journey, *Ájá ényà* means to do business and to price something, *kpé* has meanings as to divide something and to share money, *Jé* means to eat and also to take bribe, and *Kpána* has meanings as in to tear paper and to break wood. We can as well look at structural occurrence of *Lè ólù* and *mó* in the examples below.

8a. Ata mi a *Lè ólù*. (My father is sleeping.)

b. Ata le m' *ólù* du. (The man is dead.)

9a. Na *mó* omi. (I drink water)

b. E *mó* enya. (He sucks breast)

It is obvious that the verbs in the above examples are polysemic despite their different meanings in different contexts of usage. The sense relations of examples 8a, 8b *ólù*, and 9a, 9b *mó* are determined by the context of use. Although, the nouns in the structure are different the verbs still help to explain the idea of taking something through the mouth. .

4.0 Summary of findings, conclusion and recommendation

The main aim of this study was to address the case of polysemy as a sense relation in Igala language. The objectives were to draw attention to the issue of polysemous words and critique earlier studies done by earlier scholars on this aspect of Semantics in Igala. These provided insights of the research questions. It is obvious from our analysis that there are polysemous lexemes in Igala which were described in such words like *Éjú* (eye), *Ùbì* (back), and *Álu* (mouth) among others. We have equally made attempts to describe the lexical items deemed polysemous by the native speakers from the perspectives the noun polysemic lexemes which were further grouped in such subtitles as human body-related, animal-related, market-

related and phrase related among others . We also observed some slight inappropriateness in the illustrations of polysemic lexemes and gave reasons to draw attention between polysemy and homonymy. These we have done in the studies of Ikani 2011, Atadoga 2013 and Idakwoji 2015 respectively. For instance, we observed the cases of *éti* **ear** and *éti* **edge** and *fé-* **clean**, *fé-* **sex** (Ikani 2011 and Atadoga 2013) as more appropriate for homonymy than polysemy in Igala. In the case of Idakwoji who identified the meanings of *élà* as **animal** and **a foolish person**, we extended the meaning to capture **meat** to enable us showcase the difference between polysemy and homonymy.

From our investigations and analysis, we have also discovered that some of the existing polysemic words in Igala language apart from being nouns can also be verbs. In the case of the verbs, Igala Language exhibits unique characteristics in terms of verb patterns with regard to polysemy. It is observed that some verbs are polysemic despite their different meanings in different contexts of usage. In the words of Igwe (2002) tone and vowel harmony help to differentiate one word-shape from another but verbs still differ in meaning despite their vowel and tonal harmony. This we have exemplified in the cases of 8a and 8b and 9a. and 9b, respectively under the analysis column of this paper.

4.1 Conclusion

This paper has examined issues of polysemous lexemes in the Igala language. It has established that there exist polysemous lexemes in Igala. It has drawn attention to this aspect of its existence in the language and opined that polysemic words in Igala may be identified as nouns and verbs. The cases of polysemous verbs were also explained that their sense relations depend on the noun objects in the sentence where the words are used. The researchers conclude that a concise study as this will help in comprehending polysemic lexemes and can be useful to Igala lexicographers in compiling meanings of words in the language.

4.2 Recommendations

In the course of this study, we have realized that the paper cannot claim to have addressed all issues regarding polysemy in Igala language. Some the issues are yet to be addressed. It against the background that this paper recommends that there is need for further studies on lexical ambiguity and polysemy in Igala and the effects of homonymy and polysemy on lexical access in Igala.

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ITULE NKWUGHARI OKWU N'IGBO IZUGBE

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Ụmị

Ebumnuche nchọcha a bụ itule nkwughari okwu n'Igbo izugbe. O gbadokwara ukwu n'ichoputa udi nkwughari e nwere n'Igbo, odidi ya na usoro e si ekwughari okwu mana e wezugara onodu e jiri kwuo ma o bu kwugharia okwu na nchocha a. E jiri atutu nke Zolkorskij na Mel'cuk weputara n'afọ (1967 na 1974) nke ha kporo Atutu Nghota Okwu (ANO) mee nchocha a. Ebe mgbado ukwu atutu a bu nomumu asusu odinala di ka ngwa oru e ji eziputa nghota. A gbasoro usoro sovee nkowa n'oru a. Ndi e sitere n'aka ha mee nchocha gunyere nwoke na nwaanyi bu ndi Igbo di iche iche a munyere n'asusu Igbo kpom kwem bi na Nsuka. Njatu (data) e jiri mee nchocha sitere n'ajuju onu, ihe e nwetara n'igwe komputa, ihe a gutara n'akwukwo na mmuta ochocha nwere. Nchocha e mere gosiri na e nwere uzọ nkwughari abuo n'Igbo: nkwughari nke mkpuru okwu na nke ahiri okwu. A choputakwara usoro di iche iche e si ekwughari okwu n'Igbo. Nke mbu bu site n'iji mkpuru okwu ozọ nwere otu echiche nochite anya nke dibu n'ahiri okwu, nhazighari ahiri okwu, nhazighari usoro echiche, ibelata/igbubilata ogologo ahiri okwu ka o pee mpe nakwa ime echiche okwu ka o di okpurukpu. Site na nchocha e mere, a choputakwara uzọ ndi ozogasi di iche iche e nwere ike isi kwugharia okwu n'Igbo di ka ikwughari okwu mkpoha, okwu nnochiaha, okwu ngwa, nkowaaha, nkwwa, nha na okwu ngunonu. Nchocha a gosiputakwara odidi nkwughari okwu ato: nkwughari nnabata ezi okwu na ido anya, nkwughari nchikota na nhazi nakwa nkwughari mgbanwe ebe gaa n'ogogo nka mkpakorita uka. A na-echekwube na nchocha a ga-ewulite mmuo ndi ozọ n'imu asusu Najirja ga. O ga-abakwa uru n'ikpalite govmentiri iruputa oha akwukwo n'asusu Igbo. Ochocha tinyekwara aro nke aka ya.

Abstract

This paper studies paraphrase in Igbo. The context of the sentence/word and its paraphrase was not considered in this study. It provides and explains the nature and forms of paraphrase in Igbo. The theory of two renowned linguists Zolkorskij (1967) and Mel'cuk (1974) called the meaning text theory (MTT) was used. This theory placed strong emphasis on semantics and considered natural languages primarily as a tool for expressing meaning. The method used is descriptive survey. The people used to elicit information include male and female Igbo indigenes residing in Nsukka. The method of data collection is through questioning, computer findings, literature reviews and the previous knowledge of the researcher. The findings show that there are two major types of paraphrase in Igbo namely: lexical paraphrase and structural paraphrase. It was found out that there are ways of paraphrasing which include using synonyms, using varied sentence patterns, the order of ideas, shortening long sentences and making abstract ideas more concrete. It was also discovered that there are other ways of paraphrasing such as paraphrasing nouns, pronouns, verbs, prepositions, adverbs, adjectives, nominals etc. From the findings, it was also discovered that there are three forms of paraphrase namely: acknowledge and clarify paraphrase, summarize and organize paraphrase and shift logical levels of conversation paraphrase. It is

hoped that this study will among other things, advance the course of the current interest in the study of Nigerian languages. The findings of this study will also be of benefit in raising the interest of the government to build Igbo language libraries and training centres for raising of experts in Igbo language all over the world.

1. Mkpolite

Nchocha a gbadoro ukwu n'ikowa odidi na udidi nkwughari okwu n'Igbo n'agbanyeghi onodu e jiri kwuo ma o bu kwugharia ya. Asusu bu ogbara ghari ma burukwa isi sekpu nti n'igbasa ozi. Iji nwee ezi nkukorita, asusu gunyere ma e wezuga ihe ndi ozo mmekorita si ebe di iche iche gbara okpurukpu di ka ezi nghota, mkpuru da asusu zuru oke, mmebe na usoro okwu, nghota mkpuru okwu, echiche nakwa usoro ndinoru ya ga. Nke a kpatara e jirila kwuo na nghota asusu akwusighi n'imatacha ihe mkpuru okwu ga putachara. Njikota ma o bu nhazi mkpuru okwu ndi a iji mebee ahiri okwu nwere ezi nghota dikwa oke mkpa. Nhazi ma o bu njikota mkpuru okwu nwere ike iweta ahiri okwu di iche iche nwere otutu echiche ma o bu ahiri okwu abuo ma o bu kari nwere otu udi echiche. Ahiri okwu abuo ma o bu kari nwere otu echiche ka a na-akpo nkwughari.

Nkwughari bu igosighari ihe mmadu kwuru n'udi okwu ozo n'enweghi mgbanwe o bu la n'echiche. Nkwughari abughi ihe ohuru n'ebe amumamu linguistik di kama na ndi mmadu etinyebeghi uche ha n'ime nchocha gbasara ya n'asusu Igbo. O so n'otu n'ime usoro zuru onu n'asusu mmadu. O bu n'ihu na o nwebeghi nchocha o bu la e merela na ya n'Igbo izugbe tinyere na nke e merela eme, ndi nchocha lefere anya n'iweputa odidi nkwughari, usoro e si ekwughari ya nakwa agwara di n'okwu nkwughari mere onye nchocha jiri nwee mkpalite mmuo n'ime nchocha na ya. Naani ebe e derela obere ihe na ya bu n'asusu Bekee.

Di ka anyi marala na nkwughari so n'otu n'ime usoro asusu mmadu, a na-eji ya amata ihe bu ebumnobi mmadu ma o bu aghota ihe onye na-ekwu okwu bu n'uche. O bukwazi iji mkpuru okwu nwegasiri nghota ndi e nwere ike ide ede, isu asu ma o bu igu agu mee ka a mata ebumnobi mmadu di ka Ngoesi (1993) si kowaa. N'otu aka ahu, e nwekwaziri ike ihazighari ihe e dere ede, isughari asusu ma o bu ikwughari ihe e kwuru na mbu n'uzo ozo ma o bu n'udi okwu ozo n'enweghi mgbanwe o bu la na nghota ya.

Nkwughari malitere n'agbata ndi Frenchi na Griik ndi na-asu asusu Italian na Room okpu n'agbata afu 1540 ruo na 1550 (ya bu na senchuri nke iri na isii). Cummings (1994) kowara na nkwughari a nwere odidi ato gunyere: nkwughari nnabata ezi okwu na ido anya, nkwughari nchikota, na nhazi nakwa nkwughari mgbanwe ebe gaa n'ogogo nka mkpakorita uka. Mana udidi nkwughari di naani uzo abuo - nkwughari nke mkpuru okwu na nkwughari nke ahiri okwu.

Arumuka so odidi na udidi nkwughari ndi a bu na ndi oka asusu ufodu kwuru na nkwughari bu nchikota okwu. Trupe (2005) kwuru na o ka mma ma zuo oke ihuta nkwughari di ka mpaghara nchikota okwu di mkpa n'isi okwu, ma burukwa nka na-eme nchikota okwu ka o di mfe. O gara n'ihu kwuo na a bia n'ogogo ahiri okwu, na nkwughari na-enye aka ichikota ya onu, ma mee ya ka o dowanye anya site n'ime ka nghota ahiri okwu ndi ahu di mfe. N'ebe ndi ozo no,

nkwughari na nchikota okwu abughi otu mana n'ezikwu, oru ha na-aru yitere onwe ha. O bu n'ihikwu a ka o jiri buru ihe mgbagwoju anya.

Ndi oka asusu kwara na e ji nchikota okwu agbarisi ederede buru ibu ma kpokota ya n'uzo di nke nke n'agbanyeghi nghota mbu ya ebe nkwughari bu ikwunwo n'uzo ozo okwu e kwuru mbu nke na e nweghi ndimiche o bu na nghota ha. Otu o sila di, mkpebi ndi oka asusu ndi a bu na n'uzo usoro abuo ndi ahụ, ma e kwughariri ya ekwughari ma a chikotara ya achikota, nghota ha ga-aburiri otu site na nhazi mkpuru okwu nakwa odidi ahiri okwu ha. Ha ekwenyeghi na nkwughari bu nchikota okwu kama ha kwenyere na oru ha na-aru yitere ma kwenyekwa na nkwughari nwere oke na onodu n'ime nchikota okwu. Nchocha a na-emezi ugbu a ga-enye aka n'itule nkwughari odidi na udidi ya nakwa usoro nkwughari ha tumadi etu o si metuta Igbo izugbe.

O nwebeghi atutu o bu e jirila mee nchocha n'isi okwu a n'asusu Igbo izugbe. O bu ya kpaliri mmuo ochocha iji atutu nghota okwu (ANO) mee nchocha n'isi okwu a n'Igbo. N'imejuputa ebumnuche nchocha a, oru a gbaliziri iza ajuju ndi a:

- (a) Kedu udidi na odidi nkwughari okwu e nwere n'Igbo?
- (b) Olee uzo digasi iche iche e nwere ike isi kwughari okwu n'Igbo izugbe nakwa agwara di n'okwu nkwughari?

2. Ntuleghari agumagu

A haziri mpaghara a uzo ato: ntuleghari atutu, ntuleghari nchocha n'isi okwu na ntuleghari atutu nchocha.

2.1 Ntuleghari atutu

Anagbogu, Mbah na Eme (2010) site n'Asadu (2012) kwuru na asusu bu uzo e si ezikorita ozi n'udi echiche, mmetu aka, inwe mmasi na mmetuta obi site n'okwu onu ma o bu ederede. Crystal (1997) kwukwara na o nweghi ihe o bu mmadu nwere ike ime ma e wezuga asusu. Ngoesi (1993) kwuru na e nwere ike iji mkpuru okwu nwegasiri nghota ndi e nwere ike isu asu, ide ede ma o bu igu agu mee ka a mata ebumnobi mmadu. E nwekwaziri ike ihazighari ihe e dere ede, isughari asusu ma o bu ikwughari ihe e kwuru na mbu n'uzo ozo ma o bu n'udi okwu ozo n'enweghi mgbanwe o bu na nghota ma o bu n'echiche ya. Ya bu nkwughari.

Nkwa sitere n'owa ozi intaneti kwara na nkwughari bu mmekorita di n'etiti okwu abuo nwere otu udi echiche. O gosiputara na e nwere uzo nkwughari abuo - nke mkpuru okwu na nke ahiri okwu. O gara n'ihu kwara na uzo di iche iche e si eme nkwughari gunyere iji mkpuru okwu ozo nwere otu udi echiche nochite anya nke mbu, nhazighari ahiri okwu mbu ahụ, nhazighari usoro echiche okwu ahụ nakwa ndi ozo.

Mel'cuk (1992) kwara nkwughari site n'atutu nghota okwu (ANO). O hutara ya di ka nkwa lingwistiik nwekoru otu udi nghota amumechiche onu. Oka mmuta a gara n'ihu kwara na e wezuga ihe nochite anya ahiri okwu ma o bu mkpuru okwu ndi a, na nghota ha ga-abu otu n'enweghi mgbanwe o bu. O mere ka anyi ghota na e nwere ike isite n'okwu ndi yitere onwe ha

nweta nkwugharị. Etu o sila dị, ọ kọwara na ntọala atụtụ a butere ọgbata uhie n’usoro nkwugharị nyere atụtụ ndị ọzọ e nwere ike iji tūlee mmekọrịta amụmechiche ndị ọzọ ga.

Harris na Chomsky (1957) kọwakwara maka nkwugharị. Ndi ọka asụsụ ndi a kwuru na mgbanwe n’olu na usoro odide nwere ike ịbu ụzọ ọzọ e si ekwugharị okwu n’udị na ha nwere otù udị nghota e nwetara na mgbanwe di n’etiti ha. Levin (1993) kwukwara na mgbanwe nwere ike isite n’ihe nnochite anya nke mkpuru okwu ma ọ bu ahiri okwu ndi miri emi ma ọ bu ndi emighi emi, nkeji ngwaa ma ọ bu nnara nakwa nchoputa ezi ihe ndi ọzọ.

Ndi ọzọ kọwara nkwugharị bu Culicover (1968) na Fujita (2010). Nkọwa ha gbadoro ukwu na nke Hurford, Heasley na Smith (2007). Ha kwuru na nkwugharị bu nghota onye ọ bula n’ahiri okwu ga na otu e siri kwuo ya bu okwu. Ha kọwara na mgbe ọ bula e kwuru okwu, onye a gwara okwu ahụ kwesiri ighota ya ma nwekwaa ike igosiputa ya bu okwu n’uzọ ọzọ n’agbanyeghi echiche ma ọ bu nghota o nwetara mgbe ọ nuru okwu ahụ mbu.

Dras (1999) hutara nkwugharị site n’akuku nka echiche. O kọwara nkwugharị site na nnoni amumamu echiche ndabere n’ezie. Rus, McCarthy, Graesser na McNamara (2008) ndi jiri echiche ngunyere were ruo oru kowara nkwugharị di ka echiche ngunyere ihu na azu. Nkọwa ha ndi a egbochaghi mkpa nkwugharị di ka mwube otu udị nghota ma ọ bu echiche yiri onwe ha kama o bufere ya n’okpuru ndi ọzọ di ka mwube ezi ahiri okwu na ezi echiche ngunyere. Ozọ kwa, nkwasị ike ha wezugara ihe di iche iche na-eme eme nke nwere ike ịbata na nkwugharị.

Bhagat (2009) hutara nkwugharị n’uzọ ọzọ di iche iche na nka echiche. N’uche nke ya, e nwere ufodu okwu nkwugharị abuchaghi otu n’okwu mbu ha. Na nka echiche, ha nwere ike ịbu nkwugharị ma ọ bu udị nkwugharị maka iji ha were ruo oru. Nke a mere na ndi oka mmuta ga ndi jirila ya mere aka oru gunyere ya di ka ihe nwere otu udị amumechiche. O bukwa maka na nkọwa ha dabara nke oma na nke nka echiche butere mgbagwoju anya n’udị okè nkwugharị.

Hirst (2014) kọwara nkwugharị di ka okwu (ikwu o kwu) maka onodu n’uzọ di iche iche. O siri agugo na nkwugharị abughi myinechiche kama na e nwere ndimiche ndinoru asusu na nkwugharị bu ndi gunyere nchoputa, echiche nsina, nhutara dg. Mel’cuk (2012) mgbe ọ na-akowa nkwugharị kwuru na ahiri okwu myinechiche yitere onwe ha na nkwugharị si n’otu amumamu echiche puta, ma gbakwunyekwa na nkwugharị yitere onwe ha gunyere isonyecha n’ime akọ na uche ubochi ọ bula.

Bussmann (2013) na Ndimele (1999) kọwara na nkwugharị di ka myinechiche, ya bu, mkpuru okwu abuo ma ọ bu karja idikete nso na mputara n’udị na ha abuo na-egosiputa otu ihe n’uzọ di iche iche n’agbanyeghi echiche ya. Ha gosiputakwara uzọ nkwugharị abuo e nwere bu ndi gunyere nkemkpuru okwu na nkeahiri okwu. Erk na Pado (2009) kọwakwara nkwugharị di ka iji ebumnuche odee wee bulite oru nke onwe. Na nkwugharị, a na-ejiri okwu nke onwe ede ebumnuche odee site na mmalite wee ruo na ngwucha. Na nkọwa ha, nkwugharị nwere udidi ahiri okwu di iche iche nakwa nghota okwu.

N’ikpeazu, otu ihe doru anya bu na nkwugharị bu ikowaghari okwu e kwuru mbu n’uzọ ọzọ ma ọ bu n’okwu ọzọ di iche. Na nke mbu, nghota ya bu okwu ga-aburiri otu n’enweghi

mgbanwe ọ bụla. Nke a kpatara na ọchọcha ji atụtụ nghọta okwu (ANO) eme nchọcha a n' Igbo izugbe n' ihi na atụtụ a gbadoro ụkwụ n' omumu asusu ma na-eziputakwa nghọta di n' okwu e kwuru kpom kwem. Ọ bụ ezi okwu na ndi oka mmuta di iche iche ejirila atụtụ di iche iche wee mee nchọcha na nkwugharị n' asusu Bekee mana o nwebeghi nchọcha ọ bụla e jirila atụtụ a mee n' Igbo. O so n' ihe kpaliri mmuo ọchọcha iji atụtụ a mee nchọcha ya n' isi okwu a nakwa n' Igbo izugbe n' ihi na atụtụ a na-eziputa nghọta bu isi a huru kwaba okpu na ya bu isi okwu.

2.2 Ntụlegharị nchọcha n' isi okwu

Ọ bụ ezi okwu na o nweela ndi jirila atụtụ di iche iche wee mee nchọcha na nkwugharị n' asusu Bekee. Ndi a gunyere: keck, Fujita, Bhagat, Demir na ndi ozo mana o nwebeghi onye ọ bụla jiri atụtụ nghọta okwu (ANO) mee nchọcha na nkwugharị n' Igbo izugbe kpom kwem. Ọ bụ nke a kpaliri mmuo ọchọcha iji atụtụ a (ANO) mee nchọcha n' asusu Igbo. Nke a bu iji chọputa ma e nwere nkwugharị okwu n' Igbo izugbe, odidi na udi ya ga, usoro e si ekwugharị ha, mmekorita ma ọ bụ nghọta di n' okwu mbu e kwuru na nkwugharị ya tinyere ma e nwere myiri ma ọ bụ ndimiche di n' etiti ha di ka o si di n' asusu Bekee.

Fujita (2005, 2010) mere nchọcha miri emi na nkwugharị. O jiri atụtụ nkowa mee nchọcha ya. Ebumnuche ya bu ichọputa ma weputa udi nkwugharị kacha akowaputa ihe niile gbasara nkwugharị n' ogogo asusu ọ bụla. Nchọcha ya gosiputara na e nwere odidi na udi nkwugharị nakwa nkeji ha n' ukwu. Mana a chọputara na a bia na nkwugharị okwu na nkeji odidi na udi nkwugharị ndi a o kewaputara enweghi ezigbo nghọta so ha n' azu.

Nchọcha Bhagat (2009) mere yitere nke Fujita. Bhagat jiri atụtụ mgbako lingwistiik wee mee nchọcha ya. Ebumnuche Bhagat bu ikewaputa nkwugharị na udi ya ga ma chọputa nke kacha di ire n' oru. Nchọcha ya gosiputara na naani nkwugharị njiaru oru a kporo aha ma ọ bụ a turu aka bu nke nwere ike igosiputa nkwugharị n' uju ma ọ bụ n' uzọ doro anya. N' ikpe azu, a chọputara na nchọcha Fujita gbara iche n' odidi ya, tinyere na udi nkeji ha n' ukwu o kejiputara, na ha enweghi ezigbo usoro ma ọ bụ nkowa zuru oke na nkwugharị ha nke ga-eziputa nghọta ha n' uju.

Ugwuanyi (2008) mere nchọcha na nkwugharị okwu n' olu Akụ nke di n' Igbo-Etiti na Steeti Enugwu. O jikwara atụtụ nkowa nke Oluikpe (1979) na nke Katz na Fodor (1964) wee mee nchọcha ya. Ebumnuche ya bu ichọputa ahiri nkwugharị n' olu Akụ. Nchọcha ya gosiputara na di ka ndi a munyere n' Akụ, na ha nwere okwu nkwugharị di iche iche n' olu Akụ nke nghọta ha putara otu ihe n' okwu mbu ha n' enweghi mgbanwe ọ bụla. O gosiputakwara na a bia n' olu Akụ na e nwere udi nkwugharị abuo - nkwugharị nke mkpuru okwu na nkwugharị nke ahiri okwu di ka ọ di n' Igbo izugbe. O nyekwara omuma atụ nke ọ bụla n' olu Akụ.

Nchọcha a na-eme ugbo a yiteziri nke Bhagat, Fujita na nke Ugwuanyi n' ebe ufodu ma nwekwa ebe e nwere ndimiche na ha. Ha yitere onwe ha n' iweputa udi nkwugharị e nwere mana ebe ọ no gbazie iche bu na nchọcha niile mmadu ato ndi ahụ mere hibere isi n' asusu Bekee tinyere na atụtụ ha jicha wee mee nchọcha ha dikwa iche na nke e ji eme nchọcha a na-eme ugbo a. Ọchọcha ji atụtụ nghọta okwu (ANO) na-eme nchọcha nke ya n' asusu Igbo kpom kwem. Nchọcha ya yitukwara nke Mel'cuk n' udi na atụtụ e jiri mee nchọcha abuo ndi a bu otu. Ha abuo

jiri atụtụ a (ANO) wee mee nchọcha ha. Ochọcha gbasoro usoro atụtụ a maka na nchọcha a na-eme ugbu a hibere isi na nghọta okwu ma burukwa isi sekpu ntị n'orụ a.

Ndị ọzọ mekwara nchọcha na nkwugharị bụ Demir, El-kahlout, Unal na Kaya (2012). Ha gbasokwara atụtụ nghọta okwu na nchọcha ha. Ebumnuche ha bụ ichọputa otu nkwugharị Tọok ga-esi kwurū n'ogbara, ya na ụdị nkwugharị dī iche iche ha nwere. Nchọputa ha bụ na otu ndị mmadụ si akọwa nkwugharị n'etiti nkwugharị ahirị okwu ndị Tọok nwere oke mmetụta n'otu ha si akwuba ahirị okwu ndị a n'ogbara. E nwere myiri na ndimiche putara ihe n'etiti nchọcha Demir na ndị ọzọ na nchọcha a na-eme ugbu a. Atụtụ ha abụọ jiri mee nchọcha ha bụ otu (ANO) ma narutukwa aka n'ụdị nkwugharị e nwere dī ka ọ dī na nchọcha a na-eme ugbu a mana ebe ha nwere ndimiche bụ na nchọcha Demir na ndị ọzọ na-ekwu maka nkwugharị ahirị okwu ndị Tọok ebe nke a na-eme ugbu a na-ekwu maka nkwugharị n'Igbo izugbe kpom kwem.

Keck (2006) mere nchọcha na nkwugharị. O jiri atụtụ nkowa wee mee nchọcha ya. Ebumnuche ya bụ ichọputa otu ndị a mụnyere n'asusụ Bekee na ndị a mụnyeghi na ya si ekwugharị ederede n'asusụ Bekee. O chọputara na ụzọ otu abụọ ndị a nwara oke ha igbalari ndeghari ma ọ bụ ikopigharị ihe niile etu e siri deputa ya n'akwukwo kama ha webitachara ma ọ bụ bite okwu ụfodu site n'ederede ahu na nkwugharị ha.

Eze (2010) mekwara nchọcha nke ya na nkwugharị. O jiri atụtụ nkowa mee nchọcha ya. Ebumnuche ya bụ ichọputa nkwugharị na asusụ Bekee kpom kwem. O chọputara na e nwere ụzọ nkwugharị abụọ na Bekee ma ziputakwa na e nwere okwu ụfodu a na-enweghi ike ikwugharị n'asusụ Bekee dī ka aha mmadụ ma ọ bụ aha ihe dī ka chi si kee ya.

Onye ọzọ mere nchọcha na nkwugharị bụ Dras (1999). Atụtụ o jiri mee nchọcha miri emi na ya bụ atụtụ osisi eserese njikota uto asusụ nke ọ kporo (TAG) n'asusụ Bekee. Atụtụ TAG bụ usoro mgbakọ nke nwere ike ikowa atụtụ lingwistiik na-egosiputa na e nwere ike iwube mputara ma ọ bụ nghota asusụ mbụ tinyere na atụtụ lingwistiik a nweziri obere oru n'ikpa okè n'etiti mwube nke a nabatara na mbụ. Ebumnuche ya bụ ichọputa nkwugharị n'odidi usoro okwu, ya na ikowa atụtụ lingwistiik na-egosiputa na e nwere ike iwube mputara ma ọ bụ nghota asusụ mbụ site n'atụtụ TAG. Nchọcha ya gosiputara na e nweziri ike ikpokota okwu nokoro onu ma gosiputa ya n'udi mbụ ma site na ya nweta nkwugharị ya, nke ga-adaba n'oke e nyere n'enweghi ndimiche na nghota ha.

Nchọcha Graesser, McNamara, Lauwerse na Cai (2004) n'ime Brandon, Crossley na McNamara (2012) mere yitere nke Dras (1999). Ebumnuche Graesser na ndị ọzọ bụ imeputa igwe omumu ji aka ya ewube nkwugharị okwu na ụdị nkwugharị ga. Ha jiri atụtụ ngwa mgbakọ mee nchọcha ha. Nchọcha ha gosiputara na ahirị okwu mbụ ga nwere ike idi iche na nkwugharị ha ma ọ buru na ahirị mbụ ha ebughi ibu, site n'iji akara lingwistiik nwere ogologo ederede na okwu dī elu karịa nke mbụ ma ọ bụ odidi usoro okwu gbagwojuru anya wee kwugharia ya. Nchọcha ndi otu abuo ndi a mere yitere n'udi na atutu ha jiri wee mee nchọcha ha bụ otu (atutu mgbakọ) mana ihe ha chọputagasiri dīcha n'iche n'iche dī ka ebumnuche ndi ọ bula siri dī.

N'ikpeazu, n'agbanyeghi na otutu ndi nchọcha ejirila atutu dī iche iche wee mee nchọcha puru iche na nkwugharị, e nwebeghi nchọcha ọ bula e jirila atutu nghota okwu (ANO) mee n'isi

okwu a n'Igbo izugbe. A na-eche na nchọcha a na-eme ugbo a ga-abụ mmepe ụzọ na ntuzi aka nyere ndị nchọcha ọzọ na-esota n'ime nchọcha n'asusụ dị iche iche e nwere n'ala anyị bụ Naijiria.

2.3 Ntụlegharị atụtụ nchọcha

Atụtụ nghọta okwu (ANO) bụ Aleksander Zolkowskij na Igor Mel'cūk weputara ya n'afọ 1967 na 1974 n'otu n'otu. Ha weputara atụtụ a maka nkọwa asusụ ọdinala na mwube na nñomi nghọta asusụ. Ha kọwara na atụtụ a nyere ezigbo ohere maka nkọwa lingwistiik n' ihi ụdị agwa ọ na-akpa. Ha mekwara ka a mara na atụtụ nghọta okwu (ANO) gbadoro ụkwụ kpom kwem n'omumu asusụ ọdinala dị ka ngwa ọrụ e ji eziputa nghọta.

Milicevic (2001), mgbe ọ na-akọwa atụtụ a, kwuru na atụtụ nghọta okwu (ANO) bụ atụtụ e ji ewube asusụ ọdinala nke a kporo okwu nñomi. Ọ gara n'ihu kwuo na kemgbe mbido atụtụ a n'afọ 1960 ga, atụtụ a gbadosiri ụkwụ ike n'amumechiche ma were asusụ dị adi dị ka ngwa ọrụ mbụ n'iziputa nghọta. Ihe nghọta n'atụtụ a bukariri n'obi bụ nkwugharị, myinechiche na okowa okwu karja nnyocha ha. N'ikowami ihe ndi a, Nakhimovsky (1990) mere ka a mara na atụtụ nghọta okwu na-agbara nziputa ekwurekwu aka ebe n'ogogo ọ bula (amumechiche, agba ala usoro okwu, agba elu usoro okwu na amumamu mmebe agba ala okwu).

Atụtụ nghọta okwu (ANO) ji usoro mgbakọ lingwistiik na-akowa data. Usoro a bụ mkpokota iwu mbu niile na nchikwa ndinime gbagwojuru anya, nke tughariri iwu amumamu echiche mbu ka o buru ederede. Melcuk (1981) jiri usoro a kowaa ọrụ mkpuru okwu mbu n'asusụ nñomi tinyere igosiputa udi mkpuru okwu ndi a n'uju n'atutu mbu nke asusụ ọdinala a kporo atutu nghota okwu. Atutu a bara nnukwu uru n' ihi na o weputara n'uzo puru iche usoro doro anya n'ikowa lingwistiik ma site n'agwa ọ na-akpa nye onwe ya nke oma n'igwe omumu/komputa na igwe ntughari ahiri na nkebi ahiri okwu ga. Ozọ kwa, o mere ka a mara na ihe mebere okwu ndinasusụ (legzikon) nke asusụ nwere ike ijikota otu asusụ na ibe ya n'ime amumamu echiche n'uzo dı nke nke. E gosiputara nke a n'atutu nghota okwu (ANO) dı ka ọrụ mkpuru okwu.

Atutu ozọ e jirila muo nkwughari bu atutu ndabere n'ezie. Nke a bu atutu nke Tarski (1933) weputara maka ntule echiche okwu. Atutu ndabere n'ezie na-ekwu na onodu ga-adiri ma o buru na okwu e kwuru ga-abu ezi okwu. Tarski kwuru na atutu a bu iji tule echiche dı n'ahiri okwu nke gbadoro ukwu n'enyemaka o na-enye n'onodu ezi okwu dı na ntuleghari uche dı n'ime ya. O gbasoro usoro nkowa wee tuchaa data ya. Usoro a nyere aka n'igosiputa na okwu ya, nkebi okwu ya na ahiri okwu ga nwere ike ibu ezi okwu ma o bu asi site na ntule ha. Nkwughari dı ka otu n'ime mpaghara amumamu echiche nke na-egosiputa echiche ma o bu nghota dı n'okwu e kwuru jiri atutu a wee ruo ọrụ mana o weputaghı ihe dı iche iche dı na na nkwughari dı ka udidı, usoro nakwa ihe ndi ozọ. O bu n' ihi mperi a o riri mere umu amadi a jiri weputa (ANO) iji wee tule nkwughari.

Na nchikota, ochocha jiri atutu nghota okwu (ANO) mee nchocha a na-eme ugbo a. Nke a bu iji gbasoo ihe Mel'cuk na Aleksander kwuru na atutu a gbadoro ukwu na nghota asusu. Nghota bukwa isi sekpu nti n'isi okwu nchocha a maka na nkwughari di ka amumamu echiche bu nke na-ekwughari ma o bu egosighari ihe mmadu kwuru n'uzo ozo n'enweghi mgbanwe o bu na nghota ya, hibekwara isi na nghota. Atutu a ga-enye aka n'itule nkwughari n'Igbo na kwa iziputa nghota okwu nkwughari ufodu n'asusu izugbe kpom kwem.

2.4 Nchikota ntuleghari agumagu

Na nchikota, ndi oka mmuta di iche iche akowala nkwughari di ka ikwughari n'olu onwe ihe e kwuru na mbu n'enweghi mgbanwe o bu na nghota ha. Nchocha ha mere n'asusu Bekee gosiputara uzo nkwughari abuo e nwere – nke mkpuru okwu na nke ahiri okwu, nakwa nke ihe ndi ozo.

Mana n'agbanyeghi nchocha di iche iche e merela na nkwughari n'asusu Bekee, nke a na-eme ugbo a bu n'asusu Igbo kpom kwem. Nchocha a di mkpa ma burukwa nke ga-aba uru nye ndi nchocha ozo na-esota. Nke a bu n'ihina o ga-aburu ha ihe ntuzi aka mgbe ha na-eme nchocha nke ha n'asusu ala Naijiria ndi ozo. O ga-ewulitekwa mmuo ndi na-etolite etolite n'imu asusu Naijiria ga. Ozo kwa, a na-echekwube na site na nchocha a, govmnti ga-enwe mmasi iruputa oba akwukwo ebe o di ukwu maka omumu asusu tinyekwara ebe ozuzu ndi nwere mmasi n'ihe gbasara omumu asusu Naijiria.

3.0 Usoro nchocha

A gbasoro usoro sovee nkowa wee mee nchocha a. Nworgu (1991) kowara udi sovee a di ka ichoputa ihe di adi, kowaa ya ma nye ya mputara n'uzo kwesiri ekwesi. Asadu (2015) mgbe o na-akowa usoro o gbasoro na nchocha o mere gbadorokwara ukwu n'usoro sovee nkowa a. O bu usoro a ka e jiri kowaa mkpuru okwu nkwughari na ahiri nkwughari tinyere ihe ndi ozo putara ihe n'oru a.

Ebe a noro mee nchocha a bu na Nsuka mana ochocha gakwara n'oba akwukwo di n'ulo akwukwo di elu di iche iche di ka Mahadum Naijiria, Enugwu n'ime steeti Enugwu, Mahadum Nnamdi Azikiwe di n'Oka n'ime steeti Anambra nakwa Koleji Omumu Nkuzi Govmenti Etiti di n'Eha-Amufu, Nsuka n'ime steeti Enugwu. guo ihe di iche iche e dere maka nkwughari n'asusu Bekee ma tugharikwa ha n'asusu Igbo. O gakwara n'owa ozi intaneti wee weputa ihe ufodu di n'oru a. O jikwara atutu nghota okwu (ANO) nke na-agbado ukwu na nghota na mmekorita amumechiche wee ruo ruo a. O jikwara nwoke na nwaanyi di iche iche bu ndi Igbo mara asusu Igbo nke oma ma birikwa na Nsuka wee kwara ngwa oru.

4. Ntucha data: Nkwughari n'Igbo izugbe

Nchocha a gbadoro ukwu na nkowa nkwughari abuo e nwere n'Igbo. Nkwughari ndi a gunyere:

- (a) nkwugharị nke mkpụrụ okwu
 (b) nkwugharị nke ahịrị okwu

E jiri atụtu nghọta okwu (ANO) tuchaa nchọcha a. Atụtu a gbadoro ụkwu n'omumu asusu. Atụtu a wekwara asusu odinala di ka ngwa oru e ji eziputa nghota di n'okwu bu isi sekpu nti n'isi okwu nchọcha a ma burukwa otu n'ime mmekorita amumamu echiche e nwere. Anyi ga-akowa udi nkwugharị abuo a n'otu n'otu. Mana tupu anyi agaba n'ihu n'ikowa ha, a ga-eburu uzọ kowaa ihe bu mkpuru okwu na ahiri okwu di ka ha si puta ihe n'udi nkwugharị abuo ndi ahụ na ka ha si metuta Igbo izugbe.

4.1. Nkwugharị nke mkpụrụ okwu

Mkpuru okwu bu okwu nwere ike ikwuru onwe ya n'usoro ederede asusu ma nwee uda nghota. O bukwara okwu na-enwe nghota o na-eziputa mgbe o bula o kwu.

Nkwugharị mkpuru okwu bu udi nkwugharị na-egosiputa ebe otu okwu ma o bu abuo nwere otu nghota site n'iji otu okwu ma o bu nkebi okwu nochite anya otu okwu ahụ ma o bu nkebi okwu ahụ n'ahiri okwu ozọ (Anyanwu, 2008; Ndimale, 1999)

Omuma atu:

| Okwu mbu | Nkwugharị ya |
|---|--|
| 1(a) Jón nwere <u>añuri</u> | 1(b).Jón nwere <u>onụ</u> |
| 2(a)Nwoke a <u>alubeghi nwaanyi / nwunye</u> | 2(b).Nwoke a bu <u>okokporo</u> |
| 3(a)E bugola ya n'okwa <u>onye isi n'ulo oru ha</u> | 3(b)E bugola ya n'okwa <u>oga kpata kpata n'ulo oru ha</u> |

N'ahiri okwu ndi a di n'elu (1-3) a bia na (1a) ihe e nwere n'okwu mbu ya bu 'Jón nwere añuri' mana a bia na (1b) bu nkwugharị ya, ihe e nwere bu 'Jón nwere onụ'. Anyi ga-ahụ na e jiri mkpuru okwu a bu 'onụ' na (1b) wee nochite anya mkpuru okwu a bu 'añuri' na (1a). 'Añuri' na 'onụ' putara otu ihe n'asusu Igbo. Ihe nke a putara bu na mkpuru okwu abuo ndi a nwere otu nghota. Ya bu na echiche okwu abuo ndi ahụ (1a) na (1b) bu otu n'enweghi mgbanwe o bula n'agbanyeghi na otu nochiri anya nke ozọ.

A biakwa na nke abuo (2a), ihe e nwere na ya bu 'Nwoke a alubeghi nwaanyi / nwunye' ebe (2b) ya bu 'Nwoke a bu okokporo'. E jiri 'okokporo' na (2b) wee nochie anya 'nwoke alubeghi nwaanyi / nwunye' na (2a). N'asusu Igbo, mkpuru okwu abuo ndi a bu otu. Nke a mekwara ka nghota ma o bu echiche ha abuo buru otu n'enweghi mgbanwe o bula ma o bu ndimiche di n'etiti ha. Otu ahụ ka o dikwa na (3a) ebe e nwere 'onye isi' n'ahiri okwu nke mbu ma nwee 'oga kpata kpata na (3b) bu nkwugharị ya. E jiri 'oga kpata kpata' na (3b) wee nochie anya 'onye isi' na (3a) mana mkpuru okwu abuo ndi ahụ putara otu ihe n'agbanyeghi na otu nochiri anya ibe ya. Nke a mere na e nweghi mgbanwe ma o bu ndimiche o bula na nghota ma o bu echiche okwu abuo ndi ahụ.

Ndi ọzọ kowara nkwughari mkpuru okwu bu Vila, Harocio na Antonia (2010). Ha kwuru na udi nkwughari a na-enwe ihe nnochite anya nyere mkpuru okwu nke abuo site na nke mbu n'enweghi ndimiche na nghota ha. Ha kowara na mkpuru okwu abuo ndi ahụ na-enwe otu ndinime ma o bu n'amumechiche.

Uzo ozo e nwere ike isi nweta nkwughari nke mkpuru okwu di ka Mel'cuk (2012) siri kwu bu site n'iji mkpuru okwu myinechiche ma o bu mkpuru okwu ngwa wee nochite anya mkpuru okwu ma o bu nkebi okwu n'ahiri okwu ozo. Nke a na-eme na echiche ahiri okwu abuo ndi ahụ na-abu otu n'enweghi ndimiche o bula. O kowara na myinechiche ahiri okwu yitere onwe ha ka e were di ka nke zuru oke isite n'otu udiri ahiri amumamu echiche wee puta.

Omuma atu ha bu:

| Okwu mbu | Nkwughari ya |
|---|--|
| 4(a) Maazi Ude <u>makariri</u> akuzi ihe | 4(b) Maazi Ude <u>kacha mara nkuzi</u> ihe |
| 5(a) Ezinne <u>siri</u> m na o bu onye Ochima | 5(b) Ezinne <u>gwara</u> m na o bu onye Ochima |
| 6(a) Udoka <u>gotere</u> ugbo ala | 6(b). Udoka <u>zutara</u> ugbo ala |

N'ahiri okwu ndi a no n'elu, okwu ndi ahụ a kachara ihe n'okpuru bido na (4-7) bucha nkwughari ngwaa. A bia na nke 4(a), okwu mbu ya bu 'Maazi Ude makariri akuzi ihe mana nkwughari ya na (4b) bu 'Maazi Ude kacha mara akuzi ihe. Anyi huru na 'kacha mara' na (4b) nochitere anya 'makariri' na (4a) ma putakwa otu ihe na nghota di na (4a). Ya bu na ahiri okwu abuo ndi ahụ (4a) na (4b) nwere otu nghota n'enweghi mgbanwe o bula batara na ha. Otu ahukwa ka o di n'ahiri okwu nke (5a) na (5b) ebe e jiri 'gwara' na (5b) wee nochite anya 'siri' na (5a). Mkpuru okwu abuo ndi ahụ putara otu ihe n'asusu Igbo ma biakwaa nwee otu nghota n'ahiri okwu abuo ndi ahụ. N'otu aka ahụ kwa, mkpuru okwu ndi ahụ a kara ihe n'okpuru na 6(a) na 6(b) bu myinechiche. N'okwu mbu ya, ihe e nwere bu 'Udoka gotere ugbo ala', ma na nkwughari ya na 6(b) bu 'Udoka zutara ugbo ala'. Anyi huru na 'zutara' na 6(b) ka e jiri nochite anya 'gotere' na 6(a). Mkpuru okwu abuo a di na 6(a) na 6(b) nwere otu nghota. Nke a putara na ahiri okwu abuo ndi ahụ enweghi mgbanwe o bula batara n'echiche ha.

4.2. Uzo di iche iche ndi ozo e si kwughari okwu

E nwegasikwara uzo ndi ozo di iche iche e nwere ike isi kwughari okwu n'Igbo di ka ndi okaasusu di iche iche si choputa. Uzo ndi a bu site na ikwughari nkejiasusu Igbo ufodu di ka nkwuwa, nkowaaha, njiko mbuuzo, nnochiaha, nha na ngunogu.

Omuma atu:

| Nke jiasusu | Okwu mbu | Nkwughari ya |
|-------------|--|--|
| 7(a) Mkpoha | Olee ihe mere gi <u>n'ukwu</u> ? | 7(b) Olee ihe mere gi <u>n'okpa</u> ? |
| 8 Mbuuzo | Ha kwuru okwu <u>banyere</u> omume ya | Ha kwuru okwu <u>gbasara</u> omume ya |
| 9 Nnochiaha | (a) <u>Mu</u> na <u>gi</u> ahubeghi tata | 9(b) <u>Anyi</u> ahubeghi tata |
| 10 Nha | (a) Umụ aka ahụ <u>niile</u> no na klasi | 10(b) Umụ aka ahụ <u>dum</u> no na klasi |

| | | |
|------------|--|---|
| 11 Ngunoḡu | <u>Imirikiti</u> mmadụ ka a kporo oriri agbamakwukwo ahụ | <u>Imerime/otutu/igwe</u> mmadụ ka a kporo oriri agbamakwukwo ahụ |
| 12 Nkwuwa | (a) o gara ahia ahụ <u>oso oso</u> | 12(b) o jere ahia ahụ <u>ngwa ngwa</u> |

Anyị lee anya na nkejiasusụ ndị a dị n’elu bido na 7(a) ruo na 12(a), mkpuruokwu dīcha n’okwu mbụ ha dīcha iche na nkwugharị ha mana nghota ha putara otu ihe. Okwu ndi ahụ a kachara ihe n’okpuru na nkwugharị ha bido na 7(b) ruo na 12(b) ka e jiri nochite anya ndi ahụ a kara ihe n’okpuru n’okwu mbụ ha. mana mkpuru okwu nnochite anya ndi a na nkwugharị ha ewetaghị ndimiche o bula na nghota ahiri okwu ndi ahụ ga, kama na o gosiputara na e nwekwara ike isite na nkeji asusụ Igbo ufodu nweta nkwugharị okwu e kwuru mbụ n’enweghi mgbanwe o bula n’echiche di n’okwu ahụ.

4.2.1 Nkwugharị ahiri okwu

N’udi nkwugharị nke a, di ka Ndimele (1999:65) siri wee kowaa, e nwere ike inye okwu abuo ma o bu kariya otu udi nkowa n’ihi otu e si wee hazie mkpuru okwu di n’ahiri okwu ahụ ga. N’ebe a, a gaghi asi na echiche ma o bu nghota ha ibu otu sitere n’onodu mkpuru okwu nke a ma o bu nkebi okwu nke ozo. O kowara na e nwere ike inweta udi nkwugharị ahiri okwu a site n’uzo di iche iche bu ndi gunyere: iji isi ahiri nochite mkpoha, mbughari (ime ahiri okwu ajuju) mgbanwekorita nkeji nkwuwa, mgbanwerita nnara na orita, ntimiwu dgz. O nyegara otutu omuma atu ahiri okwu di iche iche mana nghota ha bu otu n’agbanyeghi etu e si wee hazie mkpuru okwu ndi mebere nke o bula n’ime ha di ka:

4.2.2 Ime okwu isi ahiri

A na-enweta nkwugharị site n’iji isi ahiri okwu wee nochite mkpoha n’ahiri okwu ahụ. Omuma atu:

- 13(a) Ofe di n’ite ahụ
 (b) O nwere ofe di n’ite ahụ

Anyi lee anya na 13(a), anyi ga-ahụ na ihe bu uzo n’ahiri okwu ahụ bu mkpoha ‘ofe’ mana na 13(b) ya e jiziri isi ahiri ‘o nwere’ wee nochite anya ‘ofe’ na 13(a). Nke a ewetaghị ndimiche o bula na nghota ha. Ya bu na nghota di na 13(a) na nke di na 13(b) bu otu.

4.2.3 Mbugharị (ime ahiri okwu ajuju)

Uzo ozo e si enweta nkwugharị nke ahiri okwu bu site na mbugharị nke ime ahiri okwu ajuju. Omuma atu:

- 14(a) I choro ole?
 (b) Ole ka i choro?

Okwu a a kara ihe n’okpuru sitere n’otu onodu gafee n’onodu ozo mana nghota ha ka abukwa otu.

4.2.4 Mgbanwerita nkeji nkwuwa

A na-esikwa na mgbanwerita nkeji nkwuwa enweta nkwughari nke ahiri okwu di ka:

15(a) Ugbu a ka o biara ahia

(b) Kita a ka o biara ahia

Okwu a a kachara ihe n'okpuru n'elu bucha nkeji nkwuwa keoge. Na 15(a), ihe e nwere bu 'ugbu a' mana e jiri 'kita' na 15(b) wee nochite anya ya na 15(a). Nkeji okwu abuo a bu otu n'asusu Igbo. Nke a mere na e nweghi ndimiche o bua n'echiche ha abuo.

4.2.5 Mgbanwerita nnara na orita

Uzo ozo e si enweta nkwughari ahiri okwu bu site na mgbanwerita nnara na orita nakwa site na mgbanwe olu. Na mgbanwerita nnara na orita, mkpoha na-aru ru n'amumamu echiche nke n'uzo e si na-eme ihe ga-abu uru ma o bu ihe nrita nyere onye ozo. Hirst (2014) mgbe o na-akowa nkwughari kwuru na mgbanwerita ufo du na-abu uru nyere onye ozo ma burukwa uzo nkwughari okwu nke mbu.

Omuma atu:

| Okwu mbu | Nkwughari ya |
|-----------------------------------|------------------------------|
| 16(a) Odo zutara akwa maka nne ya | 16(b) Odo zutara nne ya akwa |

Anyi lee anya n'omuma atu a di n'elu di ka o si metuta mgbanwerita nnara na orita, okwu mbu ya na 16(a) bu 'Odo zutara akwa maka nne ya' ebe nkwughari ya bu 'Odo zutara nne ya akwa', anyi ga-ahu na nghota di na ha abuo bu otu. Nke a bu maka na odo bu onye mere ihe e mere ma nne ya bu nnara na orita. Akwa ahu odo zutara maka nne ya ma o bu o zutara nne ya bu uru nyere nne ya bu onye natara ma o bu ritere ya n'aka Odo. Nke a mere n'echiche ma o bu nghota ahiri okwu abuo ndi ahu 16(a) na 16(b) enweghi ndimiche o bua n'agbanyeghi etu e siri wee hazie ha.

4.2.6 Ntimiwu

Uzo ozo e si enwetakwa nkwughari okwu bu site n'ahiri ntimiwu. Ofomata (2004) mgbe o na-akowa ahiri ntimiwu kwuru na o bu udi ahiri okwu anaghi achu ka a naghaa ihe o bua o kwuru. Omuma atu:

| Okwu mbu | Nkwughari ya |
|-----------------------------------|----------------------------------|
| 17(a) Unu gbara oso bia ngwa ngwa | 17(b) gbaranu oso bia ngwa ngwa. |

A bia n'omuma atu a di n'elu, anyi ga-ahu na ahiri okwu nke 17(a) na nke 17(b) bucha ahiri ntimiwu. Na 17(a), e nwere 'unu' ebe e wepuru ya na nkwughari ya na 17(b) ma tinyezia 'nu' na 'gbara' o putazia 'gbaranu' iji ziputa na ndi a na-etiiri iwu a di otutu. 'Unu gbara oso bia ngwa ngwa' na 'gbaranu oso bia ngwa ngwa' putara otu ihe n'asusu izugbe. Nke a mere na e nweghi mgbanwe o bua ma o bu ndimiche na nghota di n'okwu abuo ndi ahu.

4.2.6 Uda olu

A na-enwetakwa nkwughari nke ahiri okwu site n'uda olu. Uda olu bu ka ogoolu si didebe elu na mgbanwe na-adi na nkeji okwu nke na-ebute ndimiche na nghota ya. Ebe a na-enwetakarị udi nkwughari a bu n'agwugwa (agugwa uda olu). Omuma atu:

| | Agwugwa udaolu | Mputara ya |
|-------|-----------------------|----------------------|
| 18(a) | Tim tom ma efe | 18(b) Rifọ ma ututu |
| 19(a) | Koko nko ngwa gi | Aji ewu ako n'ogwa |
| 20(a) | Tum tum gem gem | Osọ mgbada bu n'ugwu |

Anyi lee anya n'okwu uda olu bido na 18(a) ruo na 20(a) na nkwughari ha na 18(b) ruo na 20(b), anyi ga-ahụ na o nweghi etu uda olu na mputara ya si yie. Echiche ya na-esite na ntala odi-be-ndi, ya bu na a na-amata ya ka a na-etolite. Ozokwa, e wepu uda olu ndi a, okwu ndi ahụ agaghị enwe echiche doro anya.

5.0 Nchikota nchoputa, mmechi na alo

5.1 Nchikota nchoputa

Na nchikota, a choputara na e nwere nkwughari n'asusu Igbo. Udi nkwughari a kere uzọ abuo bu ndi gunyere: nkwughari mkpuru okwu na nkwughari ahiri okwu.

A choputakwara na nkwughari abuo ndi a nwechara uzọ e si emebeta ha. Site n'iji mkpuru okwu ozọ nwere otu echiche nochite anya nke dibu n'ahiri okwu, nhazighari ahiri okwu, nhazighari usoro echiche, ibelata/igbulata ogologo ahiri okwu ka o pee mpe nakwa ime echiche okwu ka o di okpurukpu. A choputakwara uzọ di iche iche ndi ozọ e nwere ike isi nweta nkwughari okwu n'Igbo bu ndi gunyere ikwughari, nkejiasusu ufodu di n'ahiri okwu, okwu mkpoaha, nkwa, nkwaaha, nnochiaha, mbuuzo, nha, ngunonu, dg. A choputara na e nwere ike inweta nkwughari nke ahiriokwu site n'uda olu nke a na-amata site na ntala odi-be-ndi. Nkwa nke o bu na n'ime ha gosiputara na nchocha a na n'uzo o bu e siri wee tinye ha n'okwu ma o bu hazie ha, na a gaghị enwe mgbanwe na nghota ha nke mbu na nke e kwughari ekwughari. E gosiputakwara odidi nkwughari ato na nchocha a. A choputara na a bia na arumuka so odidi na udidi nkwughari, ndi oka asusu di iche iche tulere odidi na udidi ya ndi a: Ufodu na-esi agugo na nkwughari bu nchikota okwu ebe ufodu ekwenyeghi na nke a. N'ikpeazu, ha kpebiri na nkwughari abughi nchikota okwu kama na oru ha abuo na-aru yitere onwe ha.

5.2 Mmechi

Site n'ihe ndi a a choputagasiri, anyi ga-ahụ na e gboola mkpa nchocha a site n'iji atutu nghota okwu (ANO) nke Zolkorskij na Melcuk weputara n'afọ (1967 na 1974) bu nke gbadoro ukwu kpom kwem n'omumu asusu odinala wee choputa na e nwere udi nkwughari okwu abuo n'Igbo, na e nwegasiri uzọ di iche iche e nwere ike isi kwughari ma o bu nweta nkwughari okwu

tinyekwara ichoputa agwara di n'okwu nkwughari. E jiri ndi nwoke na nwaanyi a munyere n'asusu Igbo ma burukwa ndi bi na Nsuka wee mere ngwa oru na nchocha a tinyekwara na ochocha bu nwa afọ Igbo mara ihe ekwe na-aku n'asusu Igbo were mee nke a. N'Igbo mkpa nchocha a, a gbasokwara usoro sovee nkowa n'oru a.

A choputakwara na nkwughari okwu bu odibaragboo na-anaghi enwe mgbanwe ma o bu ndimiche na nghota ha mbu na nke e kwughariri ekwughari ma hutakwa uru ihe ndi a bara ndi nchocha ozo na-esota.

Nchocha a gboro mkpa arumuka banyere odidi na udidi nkwughari, o gisiputakara nkwenye na mkpebin ndi oka asusu di iche iche di ka o si metuta nkwughari.

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Olusanmi Babarinde, Ph.D
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