

# **Nsukka Working Papers in Language, Linguistics, and Literature (NWPLLL)**

## **Table of Contents**

### **Sociolinguistic analysis of institutional support for Igbo, 1800-1961**

*A. U. Umeodinka, B. M. Mbah, & C. U. Agbedo (pp.1-13)*

### **Ọnadu Ino Ala N'Olu Nsuka**

*Ọssaj Mercy Nnedinsọ, B.M Mbah, E.E. Mbah (pp. 14-28)*

### **Self-Actualisation in Igbo Novels as Evidenced in *Omenuko* and *Ukpana Okpoko* *Buuru***

*J. I. Obidiebube, C.N. Okebalama, E. S. Ikeokwu (pp. 29-46)*

### **Text Messages for Users of English as L2 in Nigerian Universities**

*Ali, Abubakar Kadiri, C.U. Agbedo, Olusanmi Babarinde (pp. 47-68)*

### **Thematic Analysis of Satire in Selected Written Igbo Poems**

*J. N. Okafor, B. M. Mbah, E. S. Ikeokwu (pp. 69-85)*

### **Semantic analysis of animal connotations in select Igbo proverbs in Krisagbedo's *Ogwu***

*Ndubuisi O. Ahamefula, Chris U. Agbedo & George O. Iloene (pp. 86-103)*

## **SOCIOLINGUISTIC ANALYSIS OF INSTITUTIONAL SUPPORT FOR IGBO, 1800-1961**

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### **Abstract**

This paper is on the role of institutional support for the Igbo language within the period 1800 to 1961. Its objective is to find out whether the government non-governmental establishments and individuals have made any contributions to sustain the development of the Igbo language within this period. The theoretical framework is ethnolinguistic vitality. It discovers that the missionaries, the government, non-governmental organizations and the Igbo themselves, played outstanding roles in the development of the Igbo language. The study finds out that government gave grants-in-aid for the development of the Igbo language, revised the orthography, settled the Igbo orthography controversy, gave awards, promulgated enabling laws, set up translation bureau and gave serious attention to the adult and mass literacy programme. It finds out that the religious organizations devised the Igbo Roman alphabet, published works in the Igbo language, translated classified works, challenged the anti-Igbo language policy and ran the schools. The non-governmental organizations set up some competitions in the Igbo language, awarded scholarships, developed programmes for Igbo as school subject, made publications and formed association for promoting Igbo language and culture.

### **1.1 Introduction**

In recent times, there have been many critics of Igbo studies. Some people hold and spread the view in publications and many other avenues of information dissemination that the Igbo language is visibly neglected, and will soon go into extinction. These opinions are doing a lot of damage to the image of the Igbo language and the Igbo. The most painful aspect of the damage is the discredit it constitutes to many teachers and researchers who have done and are still doing a lot of work for the development of the language. It is against this backdrop that this study has been necessitated to take scholarly step by using the Ethnolinguistic Vitality framework to carry out a sociolinguistic analysis of institutional support for the Igbo within the period 1800 to 1961 to show whether the Igbo is strong or not. The study is driven by such research questions as: Has the government been giving support for the development of the Igbo language within this period of time? Are there any ways non-governmental organizations have been supporting or assisting in the development of the Igbo language? Have some Igbo individuals in that period of time been helping in the development of the Igbo language? These questions will be the bases of our sociolinguistic analysis. Sociolinguistics is "the study of language in relation to society" (Hudson, 1980:1).

For this study, sociolinguistic analysis could be defined as the use of some relevant groups in a linguistic community to draw facts with which to carry out an examination of a

language problem pertaining to that community. The period of investigation is between 1800 and 1961. The year, 1800, is the period of the inception of visible works on the Igbo language. Then, the year, 1961, is the time the Igbo got their standard Onwu Orthography which is still in use today. We hope to use the result of our analysis to eventually provide the answers to our research questions in order to prove the significance of this research. The research design adopted is descriptive and analytical survey. It is about administering the Subjective Ethnolinguistic Vitality Questionnaire (SVQ) and using it to analytically gather some information about the situation of the Igbo language as it relates to institutional support within the period 1800 to 1961. Data for the investigation was drawn from people from Anambra, Iino, Enugu, Abia and Ebonyi States of Nigeria, the designated Igbo speaking areas for our study. We gathered data in support or otherwise of the Igbo language, collated them, classified and analysed them, juxtaposing them with the criteria of ethnolinguistic vitality.

## **2. Overview of literature**

Giles, Bourhis and Taylor (1977) assert that an assessment of an ethnic or language group's strengths and weaknesses of the areas of status, demography, institutional support and control provides a rough classification of ethnic groups into the cadres of low, medium or high vitality. The institutional support relates to the degree of enjoyment of formal and informal representation in the institutions of a society. It also covers official or unofficial support received in such institutions as mass media, education, government services, industry, religion, culture and politics. Giles, Bourhis and Taylor (1977) include how the group organizes itself for the assistance the group is privileged to get from the community, nation or region. The readiness of any community to support language is a signal of its vitality. In the view of Russell (2010), there are different types of institutional support. They are categorised into formal and informal groups. Formal institutional support is the type that is found in official capacity in which the decision making flows from "top to bottom"<sup>1</sup>. Another type of institutional support is the 1979 National Policy on Education (NPE, revised 1981 and 1998). Paragraph 8 of the 1981 edition of the policy says that: In addition to appreciating the importance of language in the educational process and as a means of preserving the people's culture, the Government considers it to be in the best interest of national unity that each child should be encouraged to learn the one of three major languages other than his own mother tongue.

Akak( 1999) reveals that through the joint institutional support effort of the missionaries of the united Presbyterian Church of Nigeria, established in Calabar in 1846, Efik orthography and grammar, emerged. Efik is the first West African language into which the Bible was translated in 1862, the first Nigerian language to be examined by the London GCE in 1957. But Efik later lost this status due to the creation of Akwa Ibom state and the rise of Ibibio and Anaang. According to Akak (1999), an Efik language "renaissance" is on-going and some institutional support efforts by the Association for the Translation of Efik Language, Literature and Culture, the Association for Teachers of Efik Language, Literature and Culture

and the Association for the Promotion of Cross River State Languages are in progress to revive the language.

Nwadike (2002; 2008) emphasize the missionary publications, their tracts translation, government's enactment of the infamous 1882 Education Ordinance and more scientific contributions to linguistic work involving the Igbo. His work embraces the birth, role and militant posture of SPILC in fighting for the cause of the Igbo, the Orthography Controversy and the 1926 Education Ordinance that recognizes the role the Igbo language plays in the education of the Igbo child. As Akak's (1999) work is specific on the Efik language, so is Nwadike's work specific on the institutional support received by the Igbo language. With these pieces of evidence of institutional support received by the Igbo language, Nwadike (2008:47) makes open his conviction on the health of the Igbo language thus; "Igbo is widely spoken, seriously committed into writing, and assiduously taught in schools. A language that is given these life-giving measures never dies". He calls the supports Igbo language has received "life-giving measures". This point is a big plus for our investigation.

Mbah's (2007b) study reveals how the following activities of the missionaries positively affected the growth of Igbo literature: vocabulary collections, compilation of word lists, which subsequently expanded into dictionaries, writing of books on grammar through studying the morphology and syntactic patterns of Igbo, collection of oral literary forms, compiling and translating them either from Igbo into English or from English into Igbo. In another study, Mbah (2007a) argues that Igbo language is substantially supported by the Igbo. Referring to F.C. Ogbalu and S. U. Oruchalu, the study calls on every Igbo man to acknowledge the significant role these and other personalities played for Igbo studies. Mbah's (2007b) study discovers that the Igbo language benefited from the support of the individual Igbo, the missionaries and the government.

Agbedo and Kwambeh (2013:44-50), in their work entitled "Mainstreaming the ethnolinguistic vitality of the Etulo Language of Benue State-Nigeria", use the ethnolinguistic vitality framework to investigate the cause of the endangered state of the Etulo language in Benue state of Nigeria. The study bemoans as it discovers Etulo people's lack of institutional support for their language and suggests using language surveys, institutional concern among other things in the development of the language. The study reveals how lack of institutional support has joined other factors in drifting the Etulo language to a state of endangerment. Ifeagwazi's (2013) study uses Ethnolinguistic Vitality to investigate, from the angle of language function, whether the Igbo language is endangered as some people argue. The findings of her study show that the literary, communicative, curricular functions of language are being well-fulfilled by the Igbo language.

Giles, Bourhis and Taylor (1977) developed the Ethnolinguistic Vitality theory to check how vibrant a language is. It has three parameters: the demographic, language function and institutional support factors. The demographic factor concerns the number and the patterns of distribution of the ethnolinguistic group throughout a specific region or territory, birth rate, group's rate of in-group marriages and immigration and emigration patterns. The view of Fishman (1989) is that the interaction networks that make use of the language for one or more needed language functions are a strong indicator of ethnolinguistic vitality. The

opinion of Chambers (1995) is that there is a relationship between language functions and ethnolinguistic vitality, in the sense that if a language controls more language functions in a multilingual community, it translates to stronger ethnolinguistic vitality for that language. Stewart (1968) enumerates language functions as follows: official, provincial, international, educational, school subjects, literary, use as a vehicle of communication and religious. Edwards (1994) adds the following to the list of language functions: work speech, news, television, radio and music.

The Institutional Support factor, as Giles, Bourhis and Taylor (1977) posit, relates to the degree to which a language group enjoys formal or informal representation in the various institutions of the society, the degree of formal and informal support received in various institutions, in specific mass media, education, government services, industry, religion, culture and politics. Recognizing a group in the use of their language either in official/social or political circles amounts also to institutional support: plus giving a language some support in the areas of research, educational policies and the use of the language in both print and electronic media.

### **3. Data presentation and analysis**

#### **3.1 Contributions of religious organisations**

The first in this regard is devising Roman-based alphabet for writing Igbo. The process of reducing the Igbo language to writing by the missionaries started with the gathering of wordlists. Oldendorp, a German pastor of the Moravian Brethren, was the first, in 1777, to collect twenty eight vocabularies, two of which were Igbo, and some numerals and thirteen nouns. Others like Mrs Hannah Kilharn, a Quaker educationist, in 1828, Lepsius, a German Philologist, in 1854, made some publications. It was Lepsius' alphabet that Adjai Crowther used in printing his first book, *Isoama-Ibo Primer*. This alphabet constituted the basis of Igbo written literature (Okwudishu, 2010). Second area is award of prizes. The missionaries organized quizzes, debates and tests for the pupils. IALC organized competition for African writers in 1933 in which Peter Nwana and D. N. Achara took part, but the former won the first prize with his biographical novel *Omenuko*. The awards constituted a strong motivation for burgeoning African writers and the Igbo in particular.

Thirdly, the missionaries engaged in publishing. Nwadike (2002) reveals the missionaries' more than fifty productions within 1857 and 1893, the top-form time of the Isumma period, John Clarke's publication of African languages' vocabularies including 24 dialects of the Igbo language and many other publications from 1901 to 1915 which triggered off interest in Igbo linguistics: a trilingual dictionary: "English-Ibo-French" by A.Ganot in 1904. bilingual dictionary: *Freuch-Ibo* by Fr. C. Zappa in 1907. Fourthly, there is the issue of translating classical works. Between 1901 and 1929, the Union Igbo period, the missionaries published Igbo proverbs, riddles and sayings and embarked on the translation of extracts from "Arabian Nights" and "Tales from Shakespeare". *The Pilgrims Progress* used as text for examination in Igbo language by government officials in eastern Nigeria was translated by either the CMS or the *Methodist Mission* in 1927. The CMS and RCM made many translations which were used to teach Igbo pupils to read and create literature, laying the

foundations of Igbo creative writing. The *Methodist Mission* based at Uzuakoli had the following books to their credit by 1947: *Ọkụkụ Igbo Nke Mbu, Nke Abuọ, Nke Atọ and Nke Anọ*.

Fifthly, the missionaries established and ran schools. The Christian Missions were the ones in exclusive control of educational activities up to 1882 (Oraka, 1983). The government used to give them grants but never interfered with the theory and practice of education. Finally, they challenged anti-Igbo language policy. The government enacted the 1882 Education Ordinance which meant the exclusion of Igbo from the school curriculum and that the teaching of Igbo language would not qualify any Voluntary Agency for the grants-in-aid. The protest of the Missions and others led to the enactment of the 1926 Education Ordinance which specified the use of the vernacular or English in teaching.

### **3.2. Contributions of the government**

The government gave grants to the missions to support their activities, promulgated enabling laws. The existence and the activities of the religious organizations and other bodies were carried out under the auspices of the colonial government. To exert the necessary control, the government promulgated laws to run the colony. The 1882 and 1926 Education Ordinances are cases in point. IALC produced in 1927 the '*Africa*' Orthography which was wholly or partly adopted by over 60 languages. It was through this that the standardization of the orthographies of Kfik, Hausa, Yoruba and Igbo took place. When the Orthography Controversy began, government intervened and resolved the Orthography palaver. The Onwu Orthography was adopted for the Igbo language in 1961. Government set up a translation bureau at Umuahia in 1930, the seat of R. F. G. Adams, to handle all matters related to translation. It was the bureau that translated the New Orthography which was adopted, thus causing a controversy (Okwudishu, 2010). The government in Nigeria paid great attention to the Adult Mass Education Unit which was headed by Mr. A. J. Carpenter. Through this programme, Igbo people studied reading and writing in the vernacular. The programme was of a great advantage to the formal school system because they availed themselves of its literature.

### **3.3. Non-governmental organizations**

HALO set up a competition among Africans for the production of their creative literature, awarded prizes for the best compositions and produced orthography. It was through their advice that the government accepted "Africa Orthography". Okwudishu (2010:4) presents it thus: "The first Igbo fiction, an HALO award-winning text. was published in 1933 in the CMS/Protestant orthography. This was Omenuko by Pita Nwana". The then Principal of DMGS, Rev. E.D.C. Clark, created on behalf of the school, a prize award for the best student in Igbo culture. School of Oriental and African Studies (SOAS), a University of London, awarded scholarship to many African scholars in language study, such as J.A. Dureke, K. Achinivu, S.A. Ahamba, L.A. Amadi, J.O. Iroaganachi, S.W. Chianakwanam. G.E. Igwe and Nzebunachi Oji, E.N. Hmenanjo and P.A. Nwachukwu were there. Igbo language featured as an examination subject for the Senior Cambridge Certificate. London, in 1942. As Nwadike

(2002) posits, Dennis Memorial Grammar School, Onitsha (DMGS), St Augustine Grammar School, Nkwere (SAGS) and Methodist College, Uzuakoli, included Igbo language in their curriculum.

Some Newspaper organizations, Oxford University Press, Messrs Longmans and Green, plus numerous other publishers partook in the publishing of many Igbo books during the period under consideration. For instance, Messrs Longmans and Green published Igbo books in the new orthography. The Phelps-stokes Fund Report of 1922—a report on Education in Africa: A Study of West, South and Equatorial Africa, made the government to retrace their steps in not supporting mother-tongue education. At *St. Augustine Grammar School, Nkwere* (SAGS) Mr. N.E. Ohiaeri founded the Society for Promoting African Culture (SPAC) just as F.C. Ogbalu, founded the Society for Promoting African Heritage (SPAH) at *Dennis Memorial Grammar School, Onitsha*, which, in 1949, metamorphosed into SPILC. SPILC played outstanding roles that led to the resolution of the orthography controversy.

### 3.4. Contributions of individuals

Some individuals have in different ways shown concern for the development of the Igbo language. The late F.C. Ogbalu founded SPILC<sup>1</sup>. Mr. N. E. Ohiaeri founded the Society for Promoting African Culture. The Igbo form of writing in pre-1500s was the formalized pictographs known as Nsibidi. Nsibidi was used for public notice, private warning, reckoning of goods and money, identity label, etc. Through stories, songs, dances, myths and legends, the Igbo learnt some lessons in literature, history, geography and other things. Through writing, Pita Nwana, D.N. Achara and late F. C. Ogbalu contributed to the growth of Igbo studies. Dureke J. A., Achinivu K. and Iroaganachi I. O. were all involved in translation of books that led to the increase in Igbo literature.

### 3.5. Subjective ethnolinguistic vitality questionnaire (EVQ)

The thirty-copy questionnaire has sections A, B, C and D which cover Personal data, Attitudes of the people towards their language, Assessment of the Igbo people's perception of the various involvements in their language development and the specific kinds of institutional support given to the Igbo language, respectively, if any. The data collation is as follows:

#### 3.5.1 Analysis Table 1

Section B: Table of the attitudes of people towards their language

Serial No. of Questions	No. of Respondents	Respondents
1	30	Yes
2	30	Yes
3	30	Yes
4	30	Yes
5	30	Yes
6	30	Yes

Section C: Assessment of the perceptions about developments in the Igbo language

This is an indication of the respondents that answered questions on the assessment of the perception of people about the various involvements in the development of the Igbo Language in order to determine the state of the institutional support.

Table 2

S/No	Question	Response item	No. of Responses	No. of Respondent
1	Do you know about how the Igbo Language was treated during the colonial period, 1800 to 1961?	Yes No Total	12 18 30	40% 60% 100%
2	Do you know about the roles the colonial government played in the Igbo Language in the period 1800 to 1961?	Yes No Total	13 17 30	43% 57% 100%
3	Do you know about the roles non-governmental organizations played in the Igbo Language within the period 1800 to 1961?	Yes No Total	8 22 30	23% 77% 100%
4	Do you know about the roles some Igbo people played in the Igbo Language within the period of 1800 and 1961?	Yes No Total	10 20 30	33% 67% 100%
5	Do you have a high level of knowledge about the development of the Igbo Language within 1800 and 1961?	Yes No Total	8 22 30	27% 73% 100%
6	Do you think the colonial government in any way helped in the development of the Igbo Language within 1800 and 1961?	Yes No Total	13 17 30	43% 57% 100%
7	Do you think the non-governmental organizations helped in any way in the development of Igbo Language within the period 1800 to 1961?	Yes No Total	12 18 30	40% 60% 100%
8	Do you think Igbo individuals (personalities) helped in the development of the Igbo Language within the period 1800 and 1961?	Yes No Total	22 8 30	73% 27% 100%
9	Do you think some religious organizations supported the Igbo Language within the period 1800 and 1961?	Yes No Total	24 6 30	80% 20% 100%



Section D: Opinions on Specific Areas of Institutional Support for Igbo  
(A Breakdown of the totality of the opinions for specific areas of support for Igbo Language development).

Table 3

Serial No. of questions	No. of supports for option A	No. of supports for option B	No. of supports for option C	No. of supports for options D	No. of supports for options E	Total
10	11	15	14	7	5	52(100%)
11	2	6	6	7	9	30(100%)
12	3	7	1	7	7	35(100%)
13	4	4	6	2	17	33(100%)

### 3.6 Outcome of the people's attitudes investigation

The answers given by the respondents on whether they love the Igbo language, have interest in it, pride on it as their identity and support its development are all in the positive (see the table above). From the assessment of the responses of the 30 respondents on how much they are aware of the developments in the Igbo language, we have 77 percent unawareness as against 23 percent awareness (see the table above). In response to the areas some religious organizations supported in the development of the Igbo language [no. 10 question], 47 supports out 52 maintain that they helped in the publishing of works and devising of Igbo Roman alphabet, revising the orthography, translation of colonial works and running of schools, orthography controversy and challenge of anti-language policy. Only 5 supports indicate that none of the above things ever took place. And this gives 90 percent support for the above areas. In demand of the areas the government helped in the development of the Igbo language [no. 11 question], the respondents' supports amount to 70 percent for grants and promulgating enabling laws, awards and settling orthography controversy, setting up translation bureau and adult mass literacy programme in Igbo language. Only 30 percent disagree to this.

Concerning the questions about the area the non-governmental organizations assisted in the development of the Igbo language [no. 12 question], 75 percent of the respondents' supports are for competitions and scholarships, developing programmes for the Igbo language as school subject and associations for promoting Igbo. Only 25 percent are in opposition. Seeking to ascertain the specific areas Igbo individuals or personalities encouraged the development of the Igbo language (no. 13 question), the responses show 100 percent support for Peter Nwana and others writing books, teaching and writing; no dissenting opinion. From the perspective of ethnolinguistic vitality, formal institutional support wants to know whether the Igbo language was supported in any official capacity. The answer is yes. The government's involvement in giving grants, promulgating enabling laws, settling the orthography controversy, giving awards, setting up of translation bureau and organizing the adult mass literacy programme for the Igbo language are all clear indications of visible government official concern.

The informal angle of the institutional support of the ethnolinguistic vitality framework desires to ascertain whether there were some "bottom up" supports or pressure and activism from local and community-based groups for the language. The response, again, is yes. The Igbo participated in competitions and won, went abroad on scholarships for language study, made publications, formed associations for promoting Igbo language and culture, and opposed government's inimical laws against their Igbo language. Other ethnolinguistic vitality questions already answered in this work are: did publishers publish Igbo works as a form of institutional support? Were there novels or books written in Igbo in the form of institutional support? Was Igbo language used in the media as a form of institutional support? Was Igbo language used in education as a form of institutional support? Were parents making their children to go to schools where Igbo language was studied as a form of institutional support? Did the government or legislative body recognize Igbo language in their dealings as a form of institutional support? The data presented above have adequately provided the positive responses to these questions. So, the Igbo language was institutionally supported in all the dimensions within the period 1800 to 1961.

Through the various stages of the development of the language, including the Orthography Controversy Period, the Igbo learnt a great linguistic set of lessons—{both negative and positive) for the good of the Igbo language. The 1961 orthography the Igbo fought for is still in use today. These are clear indications of strong ethnolinguistic vitality for the Igbo language. The message from the assemblage of these institutional support facts is very clear: it gave rise to a strong foundation for the Igbo language, a concerned government, and a great wealth of literature, committed teachers, researchers and burgeoning linguistic professionals. The Nigerian government appreciates the multilingual nature of Nigeria and demonstrates its readiness to tap that resource for national development. There are provisions for the use of the Igbo language in the two most important documents that define national life, the Constitution of the Federal Republic of Nigeria and the National Policy on Education (NPE). In the demographic classification of languages in Nigeria, Igbo language is one of the three major languages alongside Hausa and Yoruba. They are so classified because they are spoken by more than half of the population either as mother tongue (MT) or as first language (L1) or as second languages (L2). They are also given the status of national languages; that is, the properties of Nigeria as a nation. This classification also follows the condition of level of standardization or modernization into developed, developing and underdeveloped languages. The three major languages are developed. The Igbo language is developed. The meaning of this is that the Igbo language has attained a very high level not only in quality, literature and features of any international language, but also in application to many purposes served -by high-profile languages. Common sense knowledge easily indicates that a language of this high standing, a national property, a subject of many secondary and University examinations has the vigour to endure for as many years as it continues to serve these purposes and maintain this status as it currently does.

## **4. Summary of findings and conclusion**

### **4.1 Findings**

From the empirical literature review and the structured or fixed response questionnaire, guided by the indicators of ethnolinguistic vitality, it becomes easy to reach the conclusion that the Igbo language received a lot of institutional support from the government, non-governmental organization and Igbo individuals in varied dimensions within the period 1800 and 1961. The evidence of the ethnolinguistic parameters is very overwhelming for the period under consideration. The study finds out that the government gave grants, promulgated enabling laws, settled orthography controversy, gave awards, set up translation bureau at Umuahia and created the adult mass literacy programme, all for the benefit of the Igbo language. Also established is that the non-governmental organizations arranged competitions and awarded scholarships for the study of the Igbo language, developed programmes for the Igbo language to be studied as a school subject, made publications and formed associations for promoting Igbo language and culture. Also found out is that Igbo individuals did a lot to promote their language. For instance, Peter Nwana won the writers' competition with his novel *Omenuko*. Others were involved in writing, music and teaching the Igbo language. The products of their efforts re legacies today, foot prints in the sands of time. The Igbo language has become better for it within the period 1800 to 1961.

### **4.2 Conclusion**

It is joyful to set a target and realize it. This study set out with the objective of finding out whether or not the Igbo language has had institutional support within the period 1800 to 1961. The task, a sociolinguistic drive, has been accomplished positively with the guide of the ethnolinguistic vitality instrument. Now, it has been proved in a scholarly way that the Igbo language was strong within the period 1800 to 1961. There was no fear of it dying within the period of investigation. The only regrettable thing is that many are not aware of the much work that has been done in the development of the Igbo language. This publicity angle needs to be addressed by Igbo scholars and researchers, at least to tame the tide of the negative publications about the language.

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## ỌNỌDU ỊNỌ ALA N’OLU NSUKA

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### Ụmị

Ebumnuche nchọcha a bụ ịchọputa ụdị ọnọdu ịnọ ala (etukwu) dị iche iche n’olu Nsukka, ụdị etukwu ndị nwaanyị na ndị nwoke na-anọ tinyere mputara na mkpatara ọnọdu etukwu ndị a. Nke ọzọ bụ ka a chọputa ma e nwere ozi ọnọdu etukwu ndị a na-ezi. Usoro a gbasoro na nchọcha a bụ usoro nkọwa site n’okwu ndịna n’inyocha data. Njatlẹ (data) e jiri mee nchọcha sitere n’ajụjụ ọnu, ihe e nwetara n’igwe komputa, ihe a gụtarara n’akwukwọ na mmụta ọchọcha nwere. Nchọputa gosiri na etukwu n’olu Nsukka nwere okwu ndịna dị iche iche nke putara ìhè n’ụdị ịtúkùwù, ịwùlá ma ọ bụ ịzèlà, ịpìàlà, ma ọ bụ ịkpàlà, ịkèpó, ịgélé, ịkpókùwù ma ọ bụ ịgwúkòtè, ịdógà, ịwùshí, ịgwòshí, ịkpásà dīrī gawa (dg). Ụdị etukwu ndị a nwechara ozi ha na-ezi n’olu Nsukka nke gunyere ịnọ ọnọdu dị mma, inwe mmasị ige ntị, iche echiche, mbarasa, mpiakota onwe, enweghi onwe dg. Nchọputa gosikwara na etukwu mbasa bụ ụdị etukwu ọ bụ ndị nwoke na-anọkarị ebe ndị nwaanyị na-akpachikarị onwe ha n’etukwu. Ọchọcha na-atụ árò ka ndị ọchọcha ọzọ lee ma e nwere ọnọdu etukwu dīwaga iche n’akukụ Igbo ndị ọzọ achọputabeghi ka ndị ọkachamara leruo ha anya ma weputa nke a ga na-eke n’Igbo izugbe.

### Abstract

The aim of this research work is to analyse the different sitting positions in Nsukka dialects, the type of sitting position that is peculiar to males and females in addition to the meanings and causes of these sitting positions. The methodology adopted for this research is the descriptive survey from hyponyms in examining data. The data used in this research is from oral interview, what is realized from computer, knowledge gained from literature review and the researcher’s intuitive knowledge of Igbo. The findings are that sitting positions in Nsukka dialects have different hyponyms realised as comfortable sitting, alert or attentive, leave me alone or may I go, waiting for relief, under confident positions etc. These sitting positions in Nsukka dialects have messages they portray as good seating postures, thinking, eager to listen, loose, uncomposed, tight seating postures etc. The findings also show that the loosed seating postures are peculiar to males while the tight sitting position are peculiar to females in Nsukka as well as other areas in Igbo land. The researcher recommends that other researchers should bring out the different seating postures in other dialects for the language experts to bring out the standard postures

### 1. Mkpólite

Anụmamụ asụsụ dị ka Anagbogu, Mbah na Eme (2010) na-ekwu bụ mgbali mbụ ịkọwa asụsụ, ọdịdị asụsụ na umere ya ịji chọputa akparamagwa asụsụ niile nakwa nke otu asụsụ. Asụsụ bụ ụzọ e si ekwukọrịta ma ọ bụ emekọrịta n’etiti ndị obodo ma ọ bụ mba. Dị ka ụzọ e si emekọrịta, a na-amụ asụsụ n’ụzọ dị iche iche n’amụmamụ sayensị ma ọ bụ lingwistiks. Ụzọ amụmamụ asụsụ na-

amụ maka mputara ma ọ bụ echiche dị n’okwu ka a na-akpọ amụmechiche. Lyons n’Agbedo (2000) huru amumamu asusu di ka amumamu sayensi asusu. Otu a kwa ka Ndimele (1999), Finch (2000) na ndi ozo kowara lingwistiks di ka amumamu sayensi asusu nke bu uzọ e si ekwukorita okwu ma ọ bụ ezikorita ozi.

E meela nchọcha na ndiiche n’onodu etukwu abumoke ma ọ bụ nwaanyi nke umu akwukwo no na Mahadum n’asusu ozo di ka Bekee mana e leghara anya n’onodu etukwu nke ndi na-abughị umu akwukwo n’obodo n’agbanyeghi na agumakwukwo abughị omenala anyi. Ihe kpalitere mmuo odee ime nchọcha n’isiokwu a bu maka na e deela otutu ihe banyere etukwu n’asusu ozo mana e debeghi ihe otutu ihe gbasara etukwu n’asusu Igbo o kachasi n’olu Nsuka iji kwalite omenala na odinala anyi. Ihe ozo bu ka a choputa ma e nwere ozi onodu etukwu ndi a na-ezi. Mgbado ukwu nchọcha a bu ichoputa na ikowa mputara onodu etukwu di iche iche tinyere ozi ha na-ezi n’olu Nsuka. Ozi ha na-ezi di mkpa n’asusu di ka e nwere uzọ nzimozidi di iche iche n’asusu o bula.

N’otu aka ahụ, e meela nchọcha n’onodu ngwaa di iche iche n’asusu Igbo tumadi n’olu Nsuka. Ezugwu (2011) na-ekwu na okwu ma ọ bụ usoro okwu e kwuru nwere ozi o na-ezi nke a na-akpọ mputara n’asusu o bula tumadi asusu Igbo. Nwaozuzu (2017) mbighari ya na-ekwu na asusu o bula nwere olundi mebere ya. O bu n’ihi nke a ka a na-ekwu na Igbo na-asu n’olu n’olu. Olu Nsuka so n’olundi/olumba mebere Igbo ndi mgbago ugwu a kporo ‘Waawa’. O bu olu asusu obodo di n’obodo mgbago ugwu nke steeti Enugwu nke ndi okachamara di ka Nwaozuzu (2017) kenyerere ha na ndi a kporo ‘Waawa’. O buladi Ikekeonwu (1986) kowara na olu Nsuka so na Waawa ma ọ bụ oyo olundi Nsuka nke o kenyerere n’Igbo mgbago ugwu.

Amumechiche di ka ihe omumu gbasara mputara okwu na-adị n’ogo mkpuru okwu, usoro okwu. Omu nghota mkpuru okwu bu isi sekpu nti na nchọcha na-amu mputara okwu na ka ha si emekorita.

## **2.0 Ntuleghari agumagu**

Na ntuleghari agumagu, e lebara anya na ntuleghari atutu, ntuleghari ederede, nchikota ntuleghari agumagu na atutu e jiri mee nchọcha.

### **2.1 Ntuleghari atutu**

Atutu a tulere n’oru a gunyere atutu ngalaba mkpuru okwu. Atutu a di ka Agbedo (2015) na-akowa na e kere okwu n’asusu na ngalaba ma ngalaba o bula nwere udi mkpuru okwu nke mputara ha metutara. Udidị mkpuru okwu nke mputara ha metutara na-emebe ngalaba amumu echiche. Ya bu na ngalaba echiche bu udi okwu e dokoro nwere mputara yiri. Agbedo (2000) na-ekwu na e kewasiri okwu n’asusu o bula na ngalaba ma ngalaba o bula nwere udo okwu mputara ha yiri. Mputara okwu na-adabere n’onodu ma ọ bụ ngalaba okwu ahụ so na ya.

O bu onye amumamu nke sitere na Jaman, J. Trier mere ka atutu a too n’agbata afọ 1930 ma a na-ahuta ya di ka ogbara ohuru n’akuko amumechiche site n’ukpuru De Saussure. Ndi atutu a na-esi agugo na isi sekpu nti n’atutu a bu inyocha mmetuta okwu na okwu n’amumamu okwu. Atutu a na-ekwu na okwu ndi mputara ha yiri na-emebe ngalaba amumu echiche. Ngalaba okwu bu ndoko okwu metutara na mputara ma ọ bụ echiche nke nwere ike nwee ihe ufodu di iche



n'onwe ya. Finch (2000) hụrụ atụtụ a dika ebe mputara ma ọ bụ echiche okwu nwere mkpuru okwu metutara. mputara okwu nokoro onu imebe ngalaba mputara ma na-agbasa ruo asusu. Ihe putara ihè n'atutu a bu na mkpuru okwu na-ewere ohere n'ime asusu nke a na-ekesa ruo okwu di na ya. Ọ buladi Asher (1994) na-ekwu na atutu ngalaba mkpuru okwu bu aha nke bjara nso n'omu-nghota okwu. A na-achiko okwu n'otu nke echiche ma ọ bụ mputara na nwekoro udi ihe metutara ha.

Atutu ozo bu atutu omu-nghota okwu. Atutu a nwere ngalaba atutu mputara nke bu isi a huru kwaba okpu n'oru a. Nkwekorita ihe bu mputara gbadoro ukwu n'atutu mputara ma ọ bụ echiche. Amumechiche bu amumamu maka mputara okwu n'asusu. Atutu a na-ekwu na a na-achiko okwu n'otu nke echiche ma ọ bụ mputara ha. Ngalaba mkpuru okwu bu mkpokota okwu yiri n'echiche ma ọ bụ mputara nke nwekoro udi ihe metutara ha. Mgbe okwu nwere udi echiche, ọ na-egosi na okwu ndi ahụ so n'otu ngalaba echiche e nwere ike ikenye ha. Uchekwukwu (2011) na-ekwu na ndi na-amu asusu Igbo na-ahuta njirimara ngwaa nke e nwere ike ikowa di ka amumechiche. Ọ na-akowa na ọ na-abu ihe mejuputara ngwaa n'Igbo mgbe ufodu na-eweputa mputara ngwaa ahụ. Ọ buladi Lyons (1977) na-ekwu maka nkwasị na ngosiputa mputara ma ọ bụ echiche.

Atutu mkpuru echiche ndina bu atutu ozo a tulere na nchocha a. Atutu mkpuru echiche ndina bu atutu amumechiche nke na-akowa na echiche okwu ọ bula gunyere mkpokota mkpuru echiche putara ihè n'okwu ọ bula. Mbah na Mbah (2014) na-akowa na mkpuru echiche ndi a putara ihe bu echiche nsi-na-chi ha ma buru ihe na-enye ya bu okwu echiche ya. Ha na-ekwu na e nwere ike iguputa mkpuru echiche ndi a n'echiche mkpuru okwu, ma a guputa ha, a ga-ahu myiri na ndimiche di n'etiti otu okwu na okwu ozo. Ọ bu ndimiche di n'etiti mkpuru echiche bu ihe na-akpata na okwu abuo ma ọ bụ karija enweghi ike inwe otu echiche.

Atutu ozo e ji akowa nchocha a bu atutu nka mmekorita. Recio (2000) kowara atutu nka mmekorita di ka o si metuta onodu etukwu na njeghari. Ọ na-ekwu na mmadu enweghi ihe bu mbumputa uwa n'onodu etukwu kama na nwoke ma ọ bụ nwaanyi no n'obodo na-enwe otu ha si emekorita ihe ma ọ bụ ebi ndu ha n'obodo ha no n'ime ya. Nke a na-egosiputa na njeghari na onodu etukwu abughi mbumputa uwa otu anyi si ewe ha kama ọ bụ site na mmekorita n'obodo anyi no na ya. Mmekorita a sitere n'uzo anyi si ebi ndu, ekwu okwu na eme ihe n'usoro iwu na omenala anyi. Ọ bu Gergen (1995) kwadoro atutu a di ka ọ bụ udid atutu Soshal konstruktivism nke o weputara n'otu mmadu si amata ihe site na mmekorita. Gergen (1995) na-esi agugo na mputara okwu ma ọ bụ ihe a na-eme abughi site n'itule ihe ahụ kama ọ bụ site na nkwekorita na-achị obodo ahụ mmadu bi. Ọ na-ekwu na omenala so n'otu ihe ndi na-emetuta mmekorita mmadu n'obodo n'ih i nkwenye ha. Ya bu na ihe doru anya bu na onodu etukwu abughi osinachi kama na ọ bụ mmuta anyi site n'uzo anyi si ebi ndu na emekorita n'usoro iwu na omenala anyi. N'omenala anyi, umu nwoke kacha wee chaa anya inodukari n'onodu ghere oghe ebe umu nwaanyi na-anu n'onodu kpachiri akpachi.

### **Ntuleghari edere de n’isi okwu**

E nwere otutu oru nchocha ndi ozo merela n’usoro mkpuru okwu na okwu n’asusu di iche iche tumadi n’asusu Igbo. E sitere n’oru ndi a lebaa anya n’ihe ndi ozo kwurula ma o bu derela gbasara onodu ngwaa n’okwu di ka o si metuta isiokwu di iche iche.

Nweze (2011) mere nchocha gbasara omu-nghota ngwaa nke mposi n’olundi Imiryike. Mbunuche ya bu ichoputa udi ngwaa di iche iche e ji akowa mposi n’olundi Imiryike. O choputara na e nwere ngwaa iri na itoolu n’olundi a e ji akowa ngwaa mposi n’olundi mana isi sekpu nti na ngwaa ndi a bu ‘nyu na gbo’. O choputara na abia na ‘inyu’ na e nwere ngwaa na-akowa ya di ka: ma, mashi, kpa, ku, pu dg. N’‘igbo’ Nsuka, e nwere kpabu (kpabu mammiri), wushi, iza dg. Nchocha Nweze (2011) na nke a na-eme ugbo a yiri n’ihi na ha abuo na-eleba anya na ngwaa ma gbasokwa otu atutu nke a na-akpo atutu omu-nghota okwu. Nweze na-ekwu na e nwere ngwaa di iche iche na mputara ha di iche iche sonye na nghota ma o bu echiche a na-akpo ngalaba amumechiche (semantic field). Myiri ozo di na ha bu na Nweze mere nchocha ya n’olundi Imiryike nke sokwa n’olu Nsuka. Ndiche di na ha bu na o mere nchocha ya na omu-nghota ngwaa mposi n’olundi Imiryike ebe nchocha nke a gbadoro ukwu n’onodu etukwu n’olu Nsuka niile.

Igbeaku (2012) mere nchocha na ngwaa owuwe ihe ubi n’Igbo. Mbunuche ya bu ichoputa udi ngwaa di iche iche e ji akowa owuwe ihe ubi n’asusu Igbo. O choputara na e nwere ngwaa ato e ji akowa owuwe ihe ubi n’Igbo izugbe nke gunyere: ghọ, bu na bete ma ngwaa ndi a bu isi sekpu nti ngwaa n’ihi na ha nwechara ngwaa ozo e ji akowa ha. Ima atu: ghọ oka nwere ngwaa gunyere gbu oka, bee oka, ka oka, ji oka, lia oka dg. Myiri di na nchocha ndi a bu na ha jikwa atutu omu-nghota okwu wee mee nchocha ha. Ndiche ha bu na Igbeaku (2012) ji ngwaa owuwe ihe ubi mee nchocha ya ebe nchocha nke a gbadoro ukwu na ngwaa etukwu. Nke ozo bu na nchocha Igbeaku metutara Igbo izugbe ebe nchocha nke a metutara olu Nsuka.

N’otu aka ahụ, Ezeugwu (2011) na nchocha ya na mkpuruokwu ngwaa ozuzu ahia n’olundi Nsuka. Mbunuche ya bu ichoputa ngwaa di iche metutara ozuzu ahia n’olundi Nsuka. O choputara na e nwere isi sekpu nti ngwaa abuo n’ozuzu ahia n’Igbo izugbe di ka okoloto ngwaa. Ngwaa abuo ndi a bu ‘izuta’ na ‘igote’ ma e nwere ngwaa ozo di ka imata na ibete. O choputara na n’olundi Nsuka, e nwere ngwaa kariri nke Igbo izugbe di ka: ikpota, ikwute, iwuta, ilute, ikpata, ichita, igeta, ikete/iketa, ighota, igbata, dg. Ngwaa ndi a nwegasiri nghota ha na-enye n’onodu di iche iche n’ozuzu ahia. Nchocha Ezeugwu (2011) na nke a na-eme ugbo a yiri n’ihi na ngwaa abuo ndi nchocha a na-elebe anya na ha gbasoro otu atutu ma nwekwe otutu ngwaa na-enye nghota di iche iche na ha. Otu o sila di, Ezeugwu (2011) na-ekwu maka ngwaa ozuzu ahia ebe nchocha nke a na-ekwu maka etukwu n’olu Nsuka. N’otu aka ahụ, Onah (2010) mere nchocha ya na ngwaa okuku ihe ubi n’olundi Ovoko ichoputa ngwaa di iche iche metutara okuku ihe ubi. Ndiribe (2008) mekwara udi nchocha ya n’olundi Ihiala ichoputa ngwaa di iche iche metutara okuku ihe ubi. Nchoputa ha gosiri na e nwere otutu ngwaa n’okoloto ngwaa okuku ihe ubi. Nchocha ha yiri nke a a na-eme ugbo a n’ihi na ha niile gbasoro atutu omu-nghota okwu. Ndimeche ha bu na Onah na Ndiribe na-ekwu maka okuku ihe ubi ebe nchocha nke a na-ekwu maka itukwu ala.

Anyanwụ na Iloene (2004) mere nchọcha na ngwaa gbasara ọkụkụ na owuwe ihe ubi n’olu ndị N’gwà na Óbímò. Ha chọputara na ‘kụ’, bi, gbo, na gba’ bụ olundị N’gwà maka ọkụkụ ihe ubi ebe ‘ku, yi, gba bụ olundị ndị Óbímò maka ọkụkụ ihe ubi. Nchọputa ọzọ bụ na olu mba abụọ a na-eji ‘kpa’ maka owuwe akwụkwọ nri dị ka ikpa inene (akwụkwọ nri). N’gwà na-eji ‘gwú, vù, ghọ’ ekwu maka owuwe ihe ubi ebe Obimo na-eji ‘wó, gwú, gbú, gbáá’ dīrī gawazie. Nchọputa ha na-egosi na ngwaa ha adighi ka nke Bekee nwere otu ngwaa n’ọkụkụ na otu ngwaa n’owuwe ihe ubi niile n’ihi na Igbo enweghi otu ngwaa maka ọkụkụ na owuwe ihe ubi nke nwere ike idaba n’ihe ubi niile. Myiri dī na nchọcha ha na nke a na-eme ugbo a bụ na nchọcha abụọ ndi a na-eleba anya na ngwaa yiri onwe ha na nghota ma gbasoo atutu omu-nghota okwu. Ndimiche dī na ha bụ na Anyanwụ na Iloene (2004) na-atule ngwaa ọkụkụ na owuwe ihe ubi n’olu mba abụọ ndi ahụ a tūlelere, mana nchọcha nke a gbadoro ukwụ na ngwaa etukwu n’olu Nsụka.

Celie Morin na Jessica Maxfield (aa) dere edemede ha na ndimiche abumoke ma o bụ nwaanyi n’onodu etukwu nke umu akwukwo na nkowa ndimche ha n’ulo akwukwo Mahadum nke New Hampshire. Mbunuche ha bụ ichoputa ma e nwere ndiche n’etukwu ndi nwoke na ndi nwaanyi. Ha choputara na e nwere ndimiche n’etukwu ndi nwoke na ndi nwaanyi. Ndimiche na onodu ndobe ukwu ka ha choputakarị ndimiche na onodu ndobe aka. Ha choputakwara na umu nwoke ka anosa anosa ebe umu nwanyi na-akpachi onwe ha kari. Ha mere ka aghota na ndimiche na mmeghari ahụ na omume abughi mbumputa uwa kama a na-amuta ha site na mmekorita.

Asadu (2013) mere nchọcha ya na mputara ndobe/ngosi ihu dī iche iche n’Igbo. Ebunuche ya bụ ichoputa na ikowa mputara ndobe ihu dī iche iche. O choputara ndobe ihu dī iche iche, ihe ha putara, uru ha bara na nzikorita ozi tinyere ndobe ihu nke o bụ umu nwaanyi na nke o bụ umu nwoke na-egosikari. Otu a kwa ka Akaan (2010) na nchọcha ya na mputara ndobe ihu n’asusu Tivi choputara. Myiri dī na nchọcha ndi a na nke a na-eme ugbo a bụ na ha niile na-akowa ngwaa dī iche iche yiri onwe ha na nghota ma gbasoo usoro sovee nkowa. Ndiiche dī na ha bụ na Asadu na Akaan gbasoro atutu akara nke pierce wee mee nchọcha ha ebe ochocha nke a gbasoro atutu omu-nghota okwu na nkà mmekorita. Nke ọzọ bụ na nchọcha nke a gbadoro ukwụ naani n’olu Nsụka mana nke Asadu gbadoro ukwụ n’Igbo izugbe ebe Akaan gbadoro ukwụ n’asusu Tivi.

Vrugt na Luyerink (2000) na nchọcha ha n’abumoke ma o bụ nwaanyi n’onodu etukwu choputara na umu nwaanyi na-aka akpachi ukwụ na aka ha. Umu nwoke, n’aka nke ọzọ, ka a choputara na ha na-agbasa ukwụ ha n’etukwu ha. E nwere ndiche n’onodu etukwu nwoke na nwaanyi site n’otu ha si edebe ukwụ. Ha choputara na umu nwoke na-anosakarị umu nwaanyi n’etukwu ha ebe umu nwaanyi na-akpachi onwe ha n’etukwu ha. Nchọcha ha a dī iche na nke a na-eme ugbo a n’ihi na ha na-atule abumoke ma o bụ nwaanyi n’onodu etukwu ebe nchọcha nke a na-atule onodu etukwu dī iche iche dī ka o si metuta olu Nsụka n’akukụ Igbo mgbago ugwu. Ndiiche ọzọ bụ na Vrugt na Luyerink jiri naani atutu nka mmekorita nke Reccio (2000) ebe ochocha nke a jikwa atutu omu-nghota okwu na wee mee nchọcha. Otu o sila dī, myiri ha bụ na nchọcha ndi a gbasara onodu etukwu.

Otu a kwa ka Jenni na Jenni (1976) choputakwara na nchọcha ha gbasara itule ndiche di n’abumoke ma o bu nwaanyi n’onodu etukwu. Ha choputara na umu nwaanyi ka umu nwoke akpachi onwe ha n’onodu etukwu ha. Umu nwaanyi na-atuko ukwu ha iji nokota onu. Onodu etukwu e nwere mkpachi ukwu bu onodu ebe apata ukwu na-emetu onwe ha. Onodu etukwu di iche iche nwere ike inwe ihe na-akpata ya di ka onodu obi ma o bu mmuo, onodu ahụ ike, ihe onye ahụ na-eme na ebe onye ahụ no tinyere abumoke ma o bu nwaanyi.

### **2.3 Nchikọta ntuleghari agumagu**

Oru a di mkpa n’agbanyeghi na otutu nchọcha emerela na ya n’ihi na ha elebaghi anya na mputara onodu etukwu ndi a. Onodu etukwu ha mere nchọcha gbadoro ukwu n’umu akwukwo, umu aka, ndi olusi na ndimiche n’etukwu abumoke ma o bu nwaanyi n’asusu ndi ozo n’abughi Igbo ebe nchọcha nke a metutara onodu etukwu n’olu Nsuka. Iji weputa omenala n’ihi na agumakwukwo abughi omenala anyi.

Ntuleghari atutu na ntuleghari ihe ndi ozo derela gbasara isi okwu metutara nke a na-egosi na otutu ndi nchọcha elebaala anya na ngalaba amumechiche. Mputara okwu ma o bu echiche okwu na-agbado ukwu n’atutu omu-nghota okwu nke bu isi a huru kwaba okpu na nchọcha a. Omu nghota okwu na-ekwu na a na-achiko okwu n’otu nke echiche ha yiri ma nwekwa udi ihe metutara ibe ya.

N’ichikota ntuleghari agumagu, atutu nchọcha gunyere: atutu ngalaba mkpuru okwu, atutu omu-nghota okwu, atutu mkpuru echiche ndina na atutu nka mmekorita. A tulere otutu oru ndi nchọcha derela gbasara isiokwu na onodu ngwaa di iche iche n’okwu di ka o si metuta isi okwu di iche iche.

### **3.0 Atutu njirime nchọcha**

Ochọcha tulere atutu omu nghota okwu na atutu nka mmekorita mana o gbasoghi atutu ndi a na nchọcha ya. O bu usoro sovee nkowa site n’okwu ndina ka a gbasoro na nchọcha a. Nke a bu iji kowaa ihe ndi a gbataru n’ajuru onu, ihe e nwetara n’igwe komputa, ihe a gutara n’akwukwo na mmuta ochọcha nwere di ka nwadiala Nsuka bikwa na Nsuka n’ala Igbo. A gbara mmadu ole na ole ajuru onu iji nweta data (njatule) a ga-eji mee nchọcha. A ga-esite n’okwu ndina kowaa ngwa ma o bu okwu abuo ma o bu karja nwere echiche nke gunyere na mputara ngwaa ma o bu okwu ozo ka ya a na-akpo ogwe okwu.

### **4. Usoro nweta na nkwasị data**

Odee lebara anya n’onodu ino ala n’olu Nsuka site n’omuma ya, ihe a gbataru n’ajuru onu, ihe a gutara n’akwukwo na n’igwe komputa. Onodu etukwu bu onodu nnodu ala metutara ka e si noro na mputara etukwu ahụ. Etukwu mmadu mgbe ufodu na-akowa ma o bu ekwu ihe gbasara onye ahụ na onodu ya. Onodu etukwu di iche di ka omenala Igbo okachasi n’olu Nsuka nwere okoloto ngwaa bu ‘tukwu’ nke gbasara aka na ndi a: wúlá/zèlá, pìálá/kpàlá, gélé, kpókùwù ma o bu gwúkòté, dógà, wúshí, gwòshí, kpàsà dg. Anyi ga-ewere ha na n’otu n’otu kowaa.

#### 4.1 Túkùwù

Nke a bụ isi sekpu ntị ngwaa nnọdụ ala n’oche, n’ala nkịtị ma ọ bụ n’ihe ọ bụla. Ọ bụ ya bụ ọkọlọtọ ngwaa inọdụ ala (inọsu ala) n’olu Nsụka nke e nwere ike ikwu otu mmadụ si tukwuru. Onye tukwu etukwu nọ n’onọdụ dị mma iji gee ntị ma chere ihe a na-ele anya ya. Onye ahụ nwere mmasị n’ihe a na-ekwu ma ọ bụ ihe ọ na-ekwu. Ndị nwaanyị na-anọkarị onọdụ etukwu a dị ka ha na-akpachikarị onwe ha n’etukwu ha n’omenala na ọdinala anyị. O nwere ike tụtọọ otu ụkwu n’elu ibe ya ma ọ bụ o tukwuru na-enweghi ihe e ji kwado ya. Ọ bụ etukwu na-enweghi ihe e ji kwado ya ka a na-asị na onye ahụ tukwu ọkpakpa. Ya bụ itukwu ekelesu. Ọ bụ ihe siri ike itukwu ekelesu (ọkpakpa) ogologo oge n’enweghi ihe e ji kwado ya. Ọtụtụ ihe na-eme mgbe anyị tukwu (ọkpakpa) n’enweghi ihe e ji kwado anyị. Etukwu anyị na-emetụta anyị na inwe azụ mgbu n’oge ụfọdụ. Eziokwu na-enweghi mgbagha bụ na ụdị etukwu a na-eweta azụ mgbu

##### Eserese na-egosi nwoke túkùwù n’oche



##### Eserese na-egosi nwaanyị tukwu n’oche



**4.1.1 Íwúlá/ízèlá:** Nke a bụ onọdụ etukwu mbarasa onye kacha emebe nke ọma n’orụ. A na-asị na mmadụ wularə (olu Nsụka) ma ọ bụ zəlarə mgbe onye ahụ nọsara nke ọma ma ọ bụ onye ihe zuuru òkè. N’onọdụ etukwu a, onye ahụ nwere ike ịgbatị ụkwu ya, bekwasị dị ka n’oche dị ka eze. Ọ ga-abụ oche dị ala ma nwee aka dị ka kwushon. A na-ahụta onye ahụ ka o buru onwe ya niile dọnye n’oche ka a ga-asị na o nweghi ihe na-akpa ya ma ọ bụ ihe koro ya. Onọdụ a na-egosi na onye ahụ hụrụ ebe ọ nọ n’anya. A na-ahụta onye ahụ ebe ubu na aka ya nọsara n’enweghi nsogbu, onye ahụ choro ezumike mana ọ bughị ịda mba. Ọ bụ onọdụ dị mma iji gee ntị ma chere ihe a na-ele anya ya. Nwaanyị na-anọkarị ụdị onọdụ etukwu a.

### Eserese na-egosi onye wulara ma o bu zulara n’oche:



**4.1.2 Kpọkwù/Igwúkòté** Nke a bu ọnọdu etukwu a na-ahuta mgbe anyi na-eche echiche banyere ihe. Nke a bu ọnọdu mpiakota onwe na inọpu iche. O nwere ike ibu na o choro ipu na nsogbu ma o bu ọnọdu na-emekpa ya ahụ, o nọdu ala di ka o na-eche echiche gbasara nsogbu ya. O di otu a, a si na onye ahụ kpọkwuru n’oche ma o bu na o gwukotere n’oche ya. O bu ọnọdu a na-anọ eche echiche ihe a ga-eme.

Otu o sila di, mmadu nwere ike ikpọkwu ma o bu igwukote n’oche n’ihi oyi. Onye oyi na-atu nwere ike ino n’udi ọnọdu a ka ahụ ya biakota onu wee kpoo ya oku. O choghi mmekota ya na ndi ozo. O di ka o na-asị hapu m naani m. Nwoke na nwaanyi nwere ike ino udi ọnọdu a.

### Eserese na-egosi onye kpọkwuru n’oche:



**4.1.3 Gélé:** Udi ọnọdu etukwu nke a ka a na-ahuta mgbe mmadu no n’etiti ebe a na-ekwu ihe o maghi. Ọnọdu etukwu a bu udi etukwu a na-amaghi uche onye ahụ. O nwere ike ibu na o no n’etiti ndi ka ya ma o bu ndi na-ekwesighi ya, a si na onye ahụ gelere n’ebe o no. ‘Igele egele’ bu ọnọdu adichaghi ka o si kwesi. Onye no ọnọdu a di ka onye na-achoghi ino ebe o no ozo, o noro na-eche ka o ga-esi puo. N’ihi ya, onye no n’onodu etukwu a di ka okuko ji otu okpa kwuru. O na-achọ ikuli ebe o bu na ọnọdu ahụ amasighi ma o bu ekwesighi ya n’ihi na o di ka a ga-asị na o bu sooso ya no. Mgbe ufodu, onye ahụ na-edobe aka ya abuo n’ikpere ma o bu n’apata ukwu ya di ka onye na-achọ ikwu oto ma o bu ipu. Onye no n’udi ọnọdu etukwu a no di ka onye na-asị,

‘ka m puo, anokwataghi m ebe a’ ma o bu na ya agaghi ano ozo. Nwoke ma nwaanyi na-anọ ọdị ọnọdu etukwu a.

#### Eserese na-egosi onye g’elere n’oche :



**4.1.4 Doga:** Nke a bukwa ọdị ọnọdu etukwu a na-ahuta mgbe onye ahụ na-anọsa ebe buru ibu mana o bughị na o na-azokoro ọnọdu. O bu etukwu onye na-enweghi nsogbu ma o bu onye no mma, onye no ebe ihe niile zuru ya. Onye ahụ no ọnọdu na-egosi afo ojuju na onu n’ebe o no di ka onye chorọ mmekorita ya na ndi ozo na ime otutu enyi. Onye ahụ nwere ike inodu n’oche, tukoro ukwu ya, wukwasị aka ya n’apata ukwu ya ; azu na ubu ya na-eguzosi nke na obi na-emeghe, ikwu ume a na-aga nwayo na were were. A na-asị na onye no n’udi ọnọdu etukwu a dogare n’oche. Oche ahụ agaghi abụ oche di ala ka kwushon. Ndi nwoke na-anokari ọdị ọnọdu a kari ndi nwaanyi. Onye no n’udi ọnọdu etukwu a nwere mmasi ino ebe o no, o nweghi ihe na-emegide ya. O bu ndi nwoke na-anokari ọdị ọnọdu etukwu a; o bu ọnọdu ide ji ulo. Eserese onye dogare n’oche



**4.1.5 Pjalá/ kpálá:** Ipiala ma o bu ikpala n’olu Nsuka bu ọdị ọnọdu etukwu ebe onye tukwu ala na-abataghi ebe o no. E leghi anya na mmadu ndi kwesiri ino n’oche anorola, o gaa fanyekwa onwe ya ka o bata otu ebe ahụ. Onye no n’udi ọnọdu a enweghi onwe ya ebe o no. O di ka a gasi na o koro n’elu n’agbanyeghi na o tukwu ala. Onye ahụ di ka iku ume ya anaghi aga were were n’ihi na ọnọdu etukwu ya adichaghi ka o si kwesi. A na-ejiké etukwu n’oche n’udi ọnọdu a iji mee ka’ike onye ahụ bata n’oche a na-etukwu. Ọnọdu a abughi ọnọdu di mma ma o bu ọnọdu

kwesiri. Nwoke na nwaanyi nwere ike inodu udi onodu etukwu a ebe oche e ji etukwu ezuchaghi oke ma o bu na onye ahụ achoghị ihapu ndi ibe ya nosaa ebe ozo. A na-asị na onye no udi onodu etukwu a pijalaro apiala. Onye naani ya no n’oche anaghi apiala apiala ma o bu akpala akpala.

#### **Eserese onye pijalaro/kpalaro n’oche**



#### **4.1.6 Képo**

Ikepo bu onodu etukwu dikwa ka ipiala kama na ihe di iche bu na ikepo metuara onodu n’isi oche di ka onye ahụ a na-adapu adapu. Onye no n’onodu etukwu a abataghi n’oche di ka o kwesiri kama o bu njisi ike ka o ji tinye ike ya n’isi oche iji mee ka ndi nojuru oche kpumikworo ya ka o bata nke oma. Nwoke ma nwaanyi na-anọ udi onodu a mgbe oche abatachaghi ya. Udi onodu etukwu a adikwaghi mma n’ihi na onye ahụ anaghi enwetacha onwe ya maka na oche ezuchaghi oke. Onye no onodu na-agbadosi ukwu ike n’ala ka o ghara idapu n’oche ahụ ma diri njikere ipu ma o bu ibili n’oche ahụ ozugbo ma o nwe ka ihe siri mee.

#### **Eserese na-egosi onye keporo n’oche:**

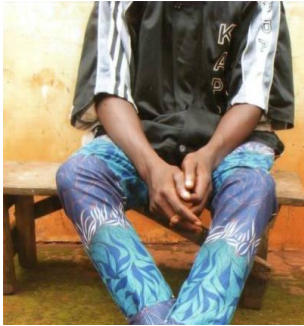


**4.1.7 Wúshí:** Nke a bu onodu etukwu ebe mmadu noduru n’ala nkiti na-enweghi ike o bu la n’ahụ ya. Onodu a na-abukari onodu etukwu onye ahụ na-esighi ike, onye ike na ume ya na-esighi ike. O di ka onye afọ sasiri o ghara inwe ike o bu la n’ime ya. Onye huru onye no n’udi onodu etukwu a ga-amata na ahụ esighi onye ahụ ike. O bughị mmadu ga-agwa gi na ahụ adighi



onye dị otu a. Nke a na-egosi na onọdụ ahụike anyị so emetụta onọdụ etukwu anyị. Nke a dị ka Laura (2005) na nchọcha ya gosipụtara onọdụ etukwu ụmụaka ahụ na-adighị ike.

### Eserese onye wushirè n’oche



#### 4.1.8 Gwọshị

Ụdị onọdụ etukwu a na-egosi onye na-enweghị ike inọdụ n’oche n’ihi otu arụ si dị ya. Ụdị onọdụ etukwu a pụtara onọdụ ngwuro n’ihi na okpukpu onye ahụ esighi ike inọdụ ma ọ bụ itukwu n’oche. Nke a pụtara na ọ bụ etukwu onye ahụ ya ezuchaghị oke. Onye ahụ agaghị esi ebe ọ nọ bilie ma ọ bụrụ na e nyereghị ya aka. Laura ((2005) kwuru na onọdụ etukwu ndị nkwarụ bụ ihe e jighi oku ekiri ugegbe.

### Eserese na-egosi onye gwọshiri n’ala:



**4.1.9 Kpasaa:** Nke a bụ onọdụ etukwu a na-ahụtakarị n’ebe ụmụ nwoke nọ karịa ụmụ nwaanyi. A na-asị na mmadụ kpasara mgbe onye ahụ dọsara ụkwụ na aka ya ebe ọ nọ n’oche na-enweghị nsogbu ọ bụla. Nke a bụ dị ka Jenni (1976) chọpụtara na nchọcha ya na ụmụ nwaanyi ka ụmụ nwoke akpachi onwe ha n’onọdụ etukwu ha. Ụmụ nwaanyi anaghị akpasa onwe ha dị ka ụmụ nwoke kama ha na-atụkọ aka n’ụkwụ ha jji nọkọta onụ. N’omenala anyị, o nwee ka nwaanyi si kpasaa n’onọdụ etukwu ya, a na-asị ya kpachilata ụkwụ ya na ọ bụ nwaanyi. Nke a bụ ụzọ ndị mmadụ si na-ebi, emekọrịta n’usoro iwu na omenala ha n’ihi na omenala bụ ka ndị si eme n’obodo ha. Nke a bụ dị ka Vrugt na Luyerink (2000) kwuru na ụmụ nwoke na-aka agbasa ma ọ bụ akpasa onwe ha n’onọdụ etukwu ha. Onye kpasara akpasa n’etukwu ya, a na-ahụta ebe apata

ụkwụ anaghị emetu onwe ha, eleghi anya na onye ahụ chọrọ inara ikuku ma ọ bụ na ọ chọghị ịchịkọlata onwe ya. Ndi nwoke na-anọkarị ụdi onọdu etukwu a. N’omenala Igbo, a na-ahụta nwaanyị kpasara onwe ya ofeke nakwa onye na-emebi ome e odinala anyị.

### Eserese na-egosi onye kpasara n’oche.



#### 5.1 Nchikọta Nchọpụta

Nchọpụta gosiri na onọdu etukwu di n’udi di iche iche nke gunyere ; iwula/izela, ipiala/ikpala, iképo, igelé, ikpókwù/igwúkòtè, idógà, iwúshí, igwóshí, ikpása, dg. E nwere ihe ndi na-emetuta onọdu etukwu mmadu nke gunyere onọdu obi/mmuo onye ahụ nọ na ya (mood), onọdu ahuike (health) na ihe onye ahụ na-eme (action) di ka iri nri ma ọ bụ iru oru. A chọpụtara na umu nwoke na-anọkarị onọdu ikpása, idógà karịa umu nwaanyị ndi na-anọkarị onọdu iwúla ma ọ bụ izela. Onọdu etukwu di mma gunyere : iwúla/ izela, idógà, ikpása ebe ikpókwù / igwúkòtè, igelé, ipiala, iképo, iwúshí, igwóshí anaghị egosi ino mma n’ihi na onye nọ n’udi onọdu a enwechaghị onwe ya. Ndi nwaanyị na-anọkarị onọdu ikpachi ma ọ bụ ichikote onwe ha karịa ndi nwoke na-anọ onọdu mkpasa. O nwere ka nwaanyị ga-esi kpasaa onwe ya n’ala Nsuka, a si ya chikolata onwe ya maka na ọ bụ nwaanyị.

Onọdu etukwu mmadu mgbe ufodu na-akowa ma ọ bụ ekwu ihe gbasara onye ahụ. Onọdu ndi a niile nọ n’okoloto ngwaa ‘itukwu’. A ga-eji ngwaa ndi a mebe okwu nke na-akowa onọdu etukwu tinyere nghota ozo ma ọ bụ nkowa ozo. Site na nchocha a, a chọpụtara na e nwere onọdu etukwu di iche iche n’olu Nsuka nke na-aputachaghị ihè n’Igbo izugbe. Onọdu etukwu ndi a di iche iche nwechara ihe na-akpata ha na mputara ha di ka nkowa ha si di. A kowara nchoputa ndi a site n’igbaso omenala na odinala Nsuka. E nwere ndiche n’onọdu etukwu n’abumoke ma ọ bụ nwaanyị di ka o si puta ihè n’omenala ndi Nsuka site na nchocha a. O nweghi aru ma ọ bụ nsqala nwaanyị ma ọ nwoke na-eme site n’etukwu ha kama na nwaanyị na-etukwughị otu kwesiri ya n’odinala anyi, o nwere ka e si ahuta ya. Nwaanyị kpasara akpasa n’etukwu ya, a na-ahuta ya ka akwuna, onye nzuzu na onye na-amaghị ihe. Nchoputa ozo kwa bu na mgbe e ji onodu ndi a emebe usoro okwu nwere tensi ndinaazu na ngwaa ndi a, olu Nsuka na-enwe mkpuru udaume ‘ə’ nke na-aputa ihè na ndinaazu ngwaa di ka mgbakwunye nsonaazu.

## 5.2 Mmechi

Ụdị ọnọdụ etukwu dị iche iche pụtara ịhè n'ọlu Nsuka enyeela nghọta dị iche iche gbasara mmadụ a na-ele anya. Ọnọdụ etukwu sokwa n'uzo e si ezi ozi na-ekwughi okwu o bula ma o bu na-ejighi asusu ogbi. Ọnọdụ etukwu ndi a kwesiri onye Igbo o bula imara ya ma were ya kporo ihe di ka udiri nzimozi.

Na mmechi, ndina ngwaa ndi a kwesiri ka e tinye ha n'Igbo izugbe ka ndi na-etolite etolite mara ha n'asusu Igbo ebe o bu na e ji asusu eziputa omenala na odinaala obodo. Nke a ga-enyere olundi na Igbo izugbe aka ito eto n'ihu na o bu olundi bu ide ji ulo n'Igbo izugbe.

## 5.3 Arò

Ebe o bu na o bu site n'olundi di iche iche ka e si weputa ma kwekorita Igbo izugbe (o nweghi ndi nwe ya), arò odee bu na o ga-adị mma ma o buru na ndi okachamara elebaa anya n'olu Nsuka nakwa olundi ndi ozo n'Igbo wee tlee ma mara ndi kwesiri a ga-anabata n'Igbo izugbe. Nke a ga-enye aka ka asusu Igbo si otu a na-eto eto karịa inwu anwu. Ochocha na-atukwa arò ka ndi ozo mee nchocha gbasara onodu etukwu n'olundi di iche iche iji mee ka a mara ndina ngwaa ndi a ga-ewebata n'Igbo izugbe maka na o bu aka weta aka weta o juo onu.

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## MGBAKWUNYE

### Ndị a gbara ajuju ọnụ

	<b>Aha</b>	<b>Jenda</b>	<b>Afọ</b>	<b>Ụbọchi</b>
1.	Roseline Apeh	Nwaanyi	65	2/2/17
2.	Oyima Ukwueze	Nwaanyi	70	23/5/17
3.	Boniface Ali Nweze	Nwoke	60	25/5/17
4.	Okeke Onoja	Nwoke	40	30/5/17

### Ajuju Ọnụ

1. Kedu ụdị etukwu a na-enwetagasi na be anyi?
2. Gini ka ụdị etukwu ndi a na-egosi?
3. Kedu ka ndi nwoke si anodu ala?
4. Kedu ka ndi nwaanyi si anodu ala?
5. O nwere aru ma o bu nsala nwaanyi ma o bu nwoke na-eme site n'etukwu ha?
6. O nwere ozi etukwu ndi a na-ezi anyi?

## SELF-ACTUALISATION IN IGBO NOVELS AS EVIDENCED IN *OMENUKÒ* AND *UKPANA OKPOKO BUURU*

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### Abstract

Self-actualisation is one of the themes being explored in literary arts. Systematic investigations about self-actualisation have been scarce in Igbo literatures. The aim of this study therefore is to analyse the theme of self-actualisation in Igbo novels. The objectives of the study are to examine self-actualisation in Igbo novels as evidenced in *Omenukò* and *Ukpána okpoko buuru*, to relate the theme of self-actualisation in the two novels to real life, to showcase functions of self-actualised people as corresponding with basic human needs. The study adopts descriptive research design. The purposive sampling technique was used to select *Omenukò* and *Ukpána okpoko buuru* for the study. Literary methodology was used for data collection focusing on written, printed, library and archival sources. The theoretical framework adopted for this study is Maslow's theory of self-actualisation. The study revealed that the functions of a self-actualised person correspond with basic human needs and their fulfilment. Such function is the foundations of the experience of meaningfulness in life. The study also reveals that not everybody that claims to be self-actualised is such in the true sense of it. The study therefore concludes that self-actualisation is an important tool in pursuit of meaningful life in the society.

### 1. Introduction

God created the universe which has been populated by human beings. People live their lives and perform their activities in the world. Life is in stages and human beings are in sizes. Some people are rich, others are poor. Some are great men because of certain qualities they possess, others are not. Max Weber argued that great men are endowed with charisma which he called "a certain quality on an individual personality, by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specially exceptional powers or qualities" (Solomon, 2008:46). Some great men are heroes or heroine. Others are self-actualised people. Most psychologists study sick people but Abraham Maslow studied healthy people.

Great men in the society perform a number of prosocial behavior or intent to benefit others. Prosocial behaviour is a social behaviour that benefits other people or society as a whole such as helping, sharing, donating, co-operating, and volunteering. Obeying the rules and conforming to socially accepted behavior are also regarded as prosocial behaviours (<https://simple.en.m.wikipedia.org>).

Literature is life and it mirrors the society. Literary artists use the various elements of literature such as setting, plot, character/characterisation, language, style etc to create their literary works of art. Literary artists create persons, animals, abstract terms, fairies, gods and

supernatural beings called characters to re-enact what has been acted before in the artists' mind in literary works. Characterisation is the method and manner with which an artist unfolds his/her characters to the audience or readers as well as the role bestowed on them that will help his message to be made manifest and his desires achieved (Asika, 2015).

We have major and minor characters in literary works. Major characters are those characters who are pivotal in a narration and the story revolves around them. Major characters are also referred to as main or central characters in fiction or narration. Major characters of a play or novel are often referred to as protagonists. Protagonist as an ancient Greek word is a leading character or an advocate or champion of a particular cause or idea in a play or novel (Asika, 2015). He is often time regarded as a hero. The antagonist is the character who tries to stop the protagonist from achieving his/her desires in a work of art. He is also known as a villain. Both the protagonist and antagonist comprise the major characters in literary works of art. Some exhibit the characteristics of heroes or self-actualised people. Not all protagonists of a play or novel are heroes or self-actualised people.

In Igbo, not much has been done in the study of literature especially in Igbo prose with regard to self-actualisation. Akpulu (2008) has a study on *Ubesie dika onye na-eto dike*. Some scholars like Nwadike (1995), Ikeokwu (2008), Nwaozuzu (2001), Nsolibe (2008), Okanume, Nwaozuzu and Ikeokwu (2014), Ikeokwu and Echebima (2016) etc have carried out studies on some aspects of character and characterisation but none has looked at character and characterisation from the perspective of self-actualisation. This problem enkindled the interest of the researcher in the subject matter hence, the need to investigate theme of self-actualisation in Igbo novels. The objectives of this study are to examine self-actualisation in Igbo novels as evidenced in *Omenuko* and *Ukpaka okpoko buuru*, to relate the theme of self-actualisation in the two novels to real life situation to show that self-actualisation personify what it means to live a meaningful life, and for others, they function psychologically as vehicles of meaning, to showcase functions of self-actualised people as corresponding with basic human needs so as to prove that not all self-actualised people are so in the real sense of it.

## **2. Literature Review**

This section is considered from the following perspectives: conceptual review, theoretical studies, empirical studies, summary of literature review and theoretical framework.

### **2.1. Conceptual review**

The term self-actualisation is a term coined by Wart Gokestein. Maslow (1943) used and famously elaborated on the term soon after it was coined. Maslow took a more specific and limited lens on self-actualisation; referring it to a person's desire for fulfilled life and the desire to achieve everything within their potential (<https://en.m.wikipedia.org>).

There are different avenues to greatness in the society. Some attain greatness through heroism, altruism or self-actualisation. A hero or heroine is a person who is admired for his or her courage, outstanding achievement or noble qualities. Heroism is display of the state, qualities, characteristics or attributes of a hero or heroine such as courage, bravery, fortitudes, unselfishness

in serving the needs of others despite physical risks to themselves (Franco, Blau & Zimbardo, 2011). Altruism is the principle and moral practice of concern for happiness of other human beings and/or animals, resulting in a quality of life both materials and spiritual. The element of risk which is one commonality among the definitions of heroism (Stenstrom & Curtis, 2012) is what separates altruism from heroism (Becker & Eagly, 2004). Self-actualisation (the main concern of this paper) is the intrinsic growth of what is already in the organism or more accurately of what the organism is (Maslow, 1943). It implies the attainment of the basic human needs of physiological, safety/security, love/belongingness and self-esteem (Maslow, 1943).

Self-actualisation implies the attainment of the basic needs of physiological, safety/security. Role modeling and altruism are functions or attributes of heroism and self actualization. A role model is a person whose behaviour, example or success is or can be emulated by others, especially by younger people. The term role model is credited to sociologist Robert K. Merton who coined the phrase during his career (<https://en.m.wikipedia.org>).

Situations mark people out as being self-actualised and self-actualisation is community centred because each society has its own norms, values and moral standard. In the Igbo traditional society, a self-actualised person is marked by some social status like the titles taken, the size of his yam ban, number of wives and children, domestic animals, apprentices, size of his land (Achebe, 1958). Prosocial behaviours like philanthropy, service to mankind, security to life and properties of the people are also used as yardstick for determining a self-actualised person. People boast about *isi mma* (matchet) and *isi ogu* (hoe) and *ihe e ji aka eme* (what you acquire by your personal strength). A self-actualised person proves his prowess in times of need. Hence, they talk about Ikenga (Achebe, 1964). People also excel in their fields of endeavour like hunting, farming, fishing, carving, moulding etc. People prove their positions by their deeds. This was the situation in the pre-colonial Igbo society. While a man boasts about his yam bans, the woman boasts about her cocoyam (*nkwu ede*) and *ugbo akpu* (cassava farm). In places like Udi, women boast about *ite okpa ole ha nwere* (how many pots of bambara nut they have). The character and integrity of the person to be considered as a self-actualised person is also considered. He takes all the titles of the land.

In Igbo society, self-actualised persons distinguish themselves taking the stipulated *ozọ* titles in the society. The members of the society confer some titles on some members who have performed some extra-ordinary deeds for the entire society. The *Nze na Ozọ* group in Igbo society consists of self-actualisers who have distinguished themselves in one way or the other in the society and they have their 'dos and don'ts', that is their rules and regulations. Example, they don't steal or tell lies. In Igbo society today, getting wealth illegally and beating the law is gaining ground as a mark of self-actualisation because people are now materialistic. Self-actualisation has witnessed a lot of changes in the Igbo society in the colonial, post colonial and independence period and also in the Nigeria/Biafra war period, post war period and the present time. Integrity of the self-actualised person has been eroded. People no longer enquire how people get what they get but are now after the result instead of the process. A lot of people today engage in different types of illicit businesses like drug trafficking, ritual killing, armed robbery,



kidnapping etc in order to get money. They bombard the society with their ill-gotten wealth and receive different types of title and awards.

## 2.2 Theoretical Studies

### 2.2.1 Maslow's Theory of Self-actualisation

The theory of self-actualization is credited to Abraham Maslow (1908-1970). He propounded the theory in 1943 in his paper “A theory of human motivation”. Abraham Maslow was a popular humanist. Although the humanists did not discount the role of biological and external motivators, they emphasised the importance of psychological and cognitive aspects of human motivation. Motivation was conceived by the humanists in respect of how we conceive the world. Abraham Maslow constructed the mode of motivation referred to as the hierarchy of needs. Maslow believed that people were motivated to satisfy the needs at the lower hierarchy before moving to the needs at the upper level of the hierarchy. He therefore claimed that people will not be motivated by their higher-order needs such as need for self-actualisation until the lower-order needs, such as need for food and shelter have been met. Accordingly, Maslow argued that human needs were arranged in hierarchy. He identified five levels of needs that included the following:

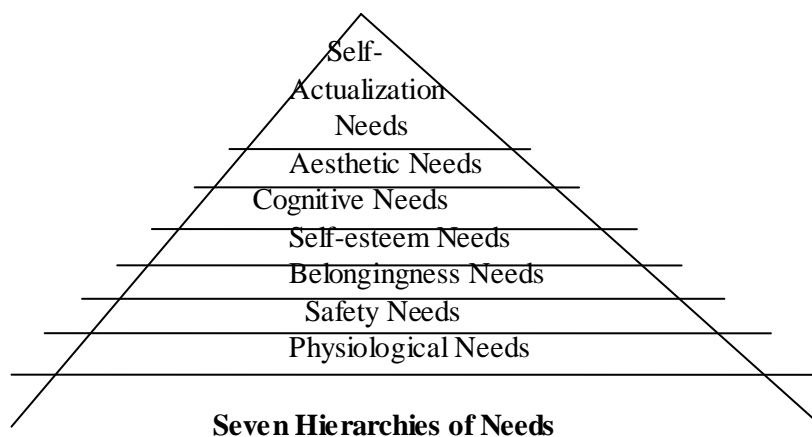
- i. Physiological needs - the basic biological needs such as food, drink, oxygen, sex, etc.
- ii. Safety needs - the needs involving the security of the organism,
- iii. Love and belongingness needs love and acceptance of the individual in a group,
- iv. Self-esteem needs - the needs for respect and recognition of the individual in a group.
- v. Self-actualization needs - the needs involving the realization of one's highest ambition (Nnachi, 2003).



Self-actualization needs are the highest needs. Because of their position in the hierarchy, the least number of people is motivated towards them. One is said to have self-actualised himself/herself if the person has achieved the highest target of the person's ambition. For instance in academics, the person might be aiming at becoming a full ranked professor. A basic advantage of Maslow's need theory is how well it serves to interpret human behaviour and motivation, its perceptive insight into human nature. Its disadvantage is that the hierarchy fails to account for

cultural or social differences between individuals. Maslow is widely criticised for studying only a narrow segment of the human population in creating his hierarchy. The terms ‘self-esteem and security’ in the hierarchy have widely different definitions in cultures around the globe. Therefore, it is hard for researchers to measure these needs or to generalise them across all human populations. Besides cultural differences, the hierarchy also fails to take into account individual difference. There is no evidence indicating every human being experiencing the needs in the order Maslow specified. There is little empirical evidence that supports the theory (Nnachi, 2003). Despite the disadvantages, the theory is still one of the most used and important theory in measuring needs hierarchy of human beings.

Cognitive psychologists have added two needs to Maslow's original hierarchy of needs (Ezejiegwu, Chukwura & Mokwue, 2012). Such needs are cognitive and aesthetic needs. Thus, the pyramid, instead of five needs may have seven needs. The pyramid thus becomes:



### 2.2.2 Carl Rogers' theory of self-actualisation

Carl Rogers (1902-1987) was a humanistic psychologist who agreed with the main assumptions of Abraham Maslow, but added that for a person to "grow", they need an environment that provides them with genuineness (openness and self-disclosure), acceptance (being seen with unconditional positive regard), and empathy (being listened to and understood). Without these, relationships and healthy personalities will not develop as they should, much like a tree will not grow without sunlight and water. Rogers believed that every person could achieve his goals, wishes, and desires in life. When, or rather if he does so, self actualization took place. This was one of Carl Rogers most important contributions to psychology, and for a person to reach their potential, a number of factors must be satisfied.

"The organism has one basic tendency and striving-to actualize, maintain, and enhance the experiencing organism" (Rogers, 1951:487). Rogers rejected the deterministic nature of both psychoanalysis and behaviorism and maintained that we behave as we do because of the way we perceive our situation. "As no one else can know how we perceive, we are the best experts on ourselves", Rogers (1959) believed that humans have one basic motive, that is the tendency to self-actualize - i.e., to fulfill one's potential and achieve the highest level of 'human-beingness' we

can. Like a flower that will grow to its full potential if the conditions are right, but which is constrained by its environment, so people will flourish and reach their potential if their environment is good enough. However, unlike a flower, the potential of the individual human is unique, and we are meant to develop in different ways according to our personality.

Rogers believed that people are inherently good and creative. They become destructive only when a poor self-concept or external constraints override the valuing process. Carl Rogers believed that for a person to achieve self-actualization they must be in a state of congruence. This means that self-actualization occurs when a person's "ideal self" (i.e., who they would like to be) is congruent with their actual behavior (self-image). Rogers describes an individual who is actualizing as a fully functioning person. The main determinant of whether we will become self-actualized is childhood experience.

Rogers believed that every person could achieve his goal. This means that the person is in touch with the here and now, his or her subjective experiences and feelings, continually growing and changing. In many ways, Rogers regarded the fully functioning person as an ideal and one that people do not ultimately achieve. It is wrong to think of this as an end or completion of life's journey; rather it is a process of always becoming and changing.

#### **Rogers identified five characteristics of the fully functioning person:**

1. Open to experience: both positive and negative emotions accepted. Negative feelings are not denied, but worked through (rather than resorting to ego defense mechanisms).
2. Existential living: in touch with different experiences as they occur in life, avoiding prejudging and preconceptions. Being able to live and fully appreciate the present, not always looking back to the past or forward to the future (i.e., living for the moment).
3. Trust feelings: feeling, instincts, and gut-reactions are paid attention to and trusted. People's own decisions are the right ones, and we should trust ourselves to make the right choices.
4. Creativity: creative thinking and risk-taking are features of a person's life. A person does not play safe all the time. This involves the ability to adjust and change and seek new experiences.
5. Fulfilled life: a person is happy and satisfied with life, and always looking for new challenges and experiences.

For Rogers, fully functioning people are well adjusted, well balanced and interesting to know. Often such people are high achievers in society. Critics claim that the fully functioning person is a product of Western culture. In other cultures, such as Eastern cultures, the achievement of the group is valued more highly than the achievement of any one person.

### **2.3 Empirical studies**

Adequate studies have not been done by scholars on character and characterisation in relation to Igbo novels. Larson (1978) studied Achebe's tendency to rely on action for character revelation in *Things fall apart*, and observed that characterisation by action is important in all Achebe's novels. Ugwuanyi (1985), in his study on the characterisation skills of Ubesie,

discovers that Ubesie has explicit presentation of philosophy of Igbo life through the association of characters with events.

Nwaozuzu (2001) analyses *Mmiri oku e ji egbu mbe* with respect to Ubesie's skill in characterisation and observes that Ubesie's protagonists are creature of flesh and blood rather than symbols of some higher or abstract quality or spirit. They are imbued with the elements of honour and humanity. In Nwadike's (2001) study of *Juọ Obinna*, *Ukwa ruo oge ya o daa* and *Mmiri oku e ji egbu mbe*, he discovered that Ubesie explains idiosyncratic behavior of his main characters by imbuing them with character traits, which enable them to overcome difficult situations.

Akpulu (2008) has a study on "Ubesie dika onye na-eto dike: Nnyocha *Juọ Obinna* na *Mmiri oku e ji egbu mbe*". The researcher adopted descriptive research design. The finding of the study revealed that T. U. Ubesie created some characters in his two novels being studied and endowed them with personal quality by virtue of which they are set apart from ordinary men and treated as heroes. The research is related to the present study because both of them approached heroism through the analysis of selected Igbo novels. They differ because Akpulu focused on the author as a hero worshiper while the present study focuses on heroism as evidenced in *Omenuko* and *Ukpana okpoko buuru*.

Nsolibe (2008) has a study on "Setting and characterisation in the Igbo novel: A reflection of Forster's aspects of the novel". The arguments mostly stem from the fact that Forster in his commandment has European novels, and not novels of other cultures of the world in mind. The study, therefore takes a look at Forster's aspect of the novel from the perspective of its relevance to the setting and characterisation of the Igbo novel. The paper takes an analytic procedure as well as humanistic approach based on evidences in a wide range of Igbo novels. The paper concludes that the Igbo had their concept of existing setting and characterisation long before the emergence of Forster's view and these are adequately or inadequately reflected in some novels.

Ikeokwu (2008) in his study of Chukuezi's dramatic works discovered that the playwright constructed his main characters along line special kind of self ego conflict in their social routines, which lead to become ritualized and resistant to change. The works reviewed relate to the present one in that they have something to do with character and evidenced characterisation in Igbo novels. They differ because the present study is on self actualization as in *Omenuko* and *Ukpana okpoko buuru*.

## 2.4 Summary of literature review

The concepts of self-actualisation was reviewed and related to Maslow's theory of self-actualisation. Some literatures related to the study were reviewed with the view of identifying gaps to be filled by the present study. The literatures so far reviewed showed that the previous scholars like Ugwuanyi (1981), Nsolibe (2008), Nwadike (1995), Nwaozuzu (2001), Nwadike (2001), Ikeokwu (2008), Ikeokwu and Echebima (2016) studied character and characterisation focusing their attention on different perspectives from that of the present study. The previous studies relate to the present study in the sense that the present study has to do with character and

characterisation but different from it because the present study is on self-actualisation in Igbo novels as evidenced in *Omenukọ* and *Ukpana okpoko buuru*.

## 2.5 Theoretical framework

Maslow's theory of self actualisation is adopted for this study because functions of self-actualised people correspond with basic human needs, and the fulfillment of basic human needs, e.g. belonging, self esteem. Such functions are the foundation of the experience of meaningfulness. The life of the self-actualised characters in the two novels will be considered to see how they understand their people's basic human needs and how they create enabling environment which meets these needs in their society.

Maslow was able to identify the characteristics of self-actualizers. According to Maslow, the characteristics of self-actualised people include the following realism and acceptance – self-actualised people have the accurate perception of themselves and others. They do accept themselves and others in realistic manners. The characteristics of self-actualised people include:

- i. **Spontaneity and conformity:** Self actualised people are in many cases, spontaneous, natural and open in their behaviour and thought. They also easily conform to rules.
- ii. **Focus on problem issues:** Self-actualised people do try to focus on problem situation, occurring outside themselves. They are always dedicated in relation to problem solving.
- iii. **Autonomy of self:** Self-actualised people do often have the need for self-autonomy, privacy and independence, despite their desire to accept and enjoy other people.
- iv. **Appreciation of life and things:** Self-actualised people easily appreciate the pleasures of life as well as good gestures of other people.
- v. **Peak experiences:** Self-actualised people do have peak experiences.
- vi. **Inter-personal relations with others:** Self-actualised people often develop inter-personal relations with others.
- vii. **Outlook qualities:** Many self-actualised people are democratic in outlook. They tend to be creative and do have some sense of humour (Ezejiegwu, Chukwura & Muokwue, 2012).

These qualities will be identified and analysed along side the self-actualised people in the text under study to see how their characteristics/life affect others.

## 3. Research Methodology

This section deals with the procedure used in collecting and analysing data for the study. The sub-headings to be discussed include research design, methods of data collection and procedure for analysis of data.

### 3.1 Research design

The research design adopted in this study is a descriptive survey. Descriptive survey design aims “at collecting data, and describing in a systematic manner the characteristic, features or facts about a given population” (Nworgu, 2015:96). The study is based on theme of self-actualisation as evidenced in *Omenukọ* and *Ukpana okpoko buuru*.

### 3.2 Method of data collection

Purposive sampling technique is used to select the Igbo novels. This enabled the researcher to collect information from the selected Igbo novels as well as identify facts and points relevant to the study. Literary methodology is used for data collection in this research work. Literary methodology is also called “analytical methodology.” It focuses on “written, printed, literary and archival sources” (Ukala, 2006:12) and oral sources.

### 3.3 Method of data analysis

The two texts under study were properly read as the instrument used for data collection. Data collected were arranged, classified and analysed using Maslow’s theory of self-actualization as theoretical framework for the study.

### 4.0 Textural analysis

The researcher focuses on Maslow’s self-actualization theory of needs to analyse data to see how the characteristics and functions of the self-actualised people in the selected texts correspond with basic human needs like belonging, self esteem thereby forming the foundation of the experience of meaningfulness in life.

### 4.1 *Omenuko*

*Omenuko* is a biography. The major character in the text is *Omenuko* created by Pita Nwana to achieve his artistic purposes. Setting affects characters. He sets his narrative in Igbo land and Igbo culture as no writer writes in a vacuum. In Igbo traditional setting, people enquire about how you get what you get, how did you get to where you are right now, who is your mentor? Pita Nwana in his plot gives *Omenuko*’s background and his take-off step into greatness. *Omenuko* has a mentor, *Omemgboji* and he conforms to the conventional rules of apprenticeship.

...*Omenuko* nọduru n’aka onye na-ezi ya ịzu na ire wee tolite. Aha onye nwe ya bu *Omemgboji*. Nna ya ukwu wee nye ya ihe o ga-eji malite ịzu ahia nke ya. *Omemgboji* sirị ya, “Ka ihe dikiwara gi mma. Ka ndi gi fekwaa gi ofufe dika i fere m. Gaa nke oma” (p. 2).

...*Omenuko* lived and grew up as an apprentice with his mentor, *Omemgboji* who taught him buying and selling. His mentor gave him what he would use to start his own business. *Omemgboji* said to him, “May it be well with you; may your apprentices serve you as you served me. Fare thee well” (p. 2).

*Omenuko* is a trustworthy servant, he serves his master well and receives gift and blessing from his master to start his own trade and live his own meaningful life. Other apprentices can emulate *Omenuko*’s behaviour while staying with their masters and have sense of purpose in their own lives because life is what you make out of it. The means matters more than the result.

There is recognisable pattern in the sequence of events associated with self-actualisation; the journey. In the road to self-actualisation, the self-actualised person faces great challenges and

setbacks. In the case of Omenuko, he is dedicated and focused in solving his life problems. He remains attached to his master after he has been settled. He detached himself when he got enough money to trade independently on his own. In one of his trips, he bought a lot of items carried by his goods bearers and his apprentices. He experienced a great challenge on the way:

Mgbe ha dum guzoro n'elu ogwe mmiri eriri dum nke e ji kee ya wee dōbisie. Omenuko na ndi ibu ya na ndi ozo ahụ o na-ezi izu ahia wee daba na mmiri.... O dighi onye obula mmiri riri.... Mmiri ahụ tojuru etoju, n'ihia ya, ihe niile ha bu aga ahia furu n'ime mmiri ahụ (p. 3).

When all of them stood on the bridge, all the ropes used to tie it cut. Omenuko, his goods bearers and his apprentices fell into the river.... None of them got drowned in the river.... The river overflowed its bank and all their goods were lost in that river (p. 3).

As a result of the mishap, everything Omenuko had which made his life meaningful as a wealthy man finished within a twinkling of an eye. Life became meaningless to him and he lamented:

“Obasi di n'elu, o bu ginị mere I ga-eji mee ka m buru o di ndu onwu ka mma?” (p. 5)

God in heaven, why should you make me a living corpse? (p. 5)

From his lamentation, one can see that Omenuko considers life not meaningful enough because of the problem he encountered. When people are confused about life and existence because of personal tragedy, such as calamities, illness or bereavement, their lives are filled with negative thoughts such as suicidal thoughts. In Omenuko's case, he took a spontaneous decision and convinced his people and they continued the journey, on getting to Bende, he sold his apprentices, some of his goods bearers and one of his brothers into slavery and used the money realised to buy goods. He, intriguingly, left all the people he sold behind as they were travelling home. As they were going, Omenuko was thinking about what to do concerning the people he sold. His spirit is condemning him. Omenuko narrates his ordeal to his brothers when he got home and they condemned his action. He intimates them about what he plans to do. Omenuko's life remained meaningless to him even with the money he realized from the people he sold into slavery because he had deviated from the Igbo societal norm by selling his people. This is not an act of self-actualisation in Igbo culture. He preferred death than to live in such circumstance.

O wee sika “site n'ihia nke a onwu ka m ndu utu ugbo a, aghaghị m inwu. Ya mere ka unu chowa uzọ ndu nke onwe unu n'ihia na mu onwe m ejikerela inwu anwu” (p. 9).

He also said, “Because of this death is better for me than life now, I must die. So find your way because I am prepared to die (p. 9).

He keep urging his family members to find their way before he carries out his plan in the morning because he knows that his action would have a very terrible effect on them making life meaningless to them as well. He also tells them that he is thinking of another evil, worse than the one he committed. He has sent for the chiefs and parents of the people he sold. His plan is to put fire in the two kegs of gun powder in his house and he will die along with them. Omenuko wanted to know how much support he would get from his family members in his sin against the living and the dead, *Ala* (earth goddess). *Mmadu bu ndu ibe ya*, his brothers condemned his plans,

counseled him and he changed his mind and his plans. *Nwanne bu ihe ukwu* brother is supreme. They planned to go on exile to Ndi Mgborogwu.

Self-actualised people often develop interpersonal relations with others. At the most basic level, the essence of meaning is connection. Meaning in life builds on connections such as people, places and things external to self as well as the thoughts etc. Omenuko is connected to his people and they counseled him and made him see meaning in life again. They went on self imposed exile to Ndi Mgborogwu because their people are connected to them.

O buru na onye obula ahụ na ya mere ihe ojoo nke ga-eme ka ya onwe ya ghara isokwa biri n'obodo anyi, onye ahụ ga-agbapu, laa .... Ndi Mgborogwu (p. 10).

If anyone commits a crime that will not permit him to continue to live in our land, the person will go on exile to Ndi Mgborogwu (p. 10).

Eze Ndi Mgborogwu accepts Omenuko and his people and gives them sense of belonging. He identifies some features of self-actualisation or greatness in Omenuko such as great wisdom.

Omenuko abughị mmadu nta. Nke ka nke, ya onwe ya bu onye amamihe hie nne. O nwere uche n'ikwu okwu; o na-aghota okwu ngwa ngwa, site n'ihie nke a e mee ya onye ndozi okwu nke eze bu Mgborogwu (p. 16).

Omenuko is not a small person. To crown it all, he himself has great wisdom. He is very articulate in speech; he understands easily, for this reason Mgborogwu made him a judge (p. 16).

Thus, Omenuko's connection with Eze Mgborogwu becomes beneficial to the two parties. He conforms to the rules of the land. Eze Mgborogwu is a great man but he has the problem of lack of a grown up male child which makes life meaningless to him. After some years, Eze Mgborogwu fell sick and died. In his will, he requests that Omenuko should be in custody of his Warrant till his son, Obiefula gets matured to do that. The request is to ensure continuity of power, good governance and meaningful life in his domain for peace and progress to reign in the society but this is not the practice in some Igbo communities. Ndi Mgborogwu has the right to reject the will (*onye nwuru onwu kechaa ekpe ndi di ndu ekegharia*). But they honoured it.

Mgborogwu wee kwuo si, "O ga-adị mma nke ukwu ma a si na unu emee ka Omenuko were Warrant jidere Obiefula nwa m ruo mgbe o ga-enwe ike ichikota obodo m (p. 17).

Mgborogwu said, "I will be happy if you allow Omenuko to hold the Warrant for my son Obiefula till he is matured to rule my town (p. 17).

Omenuko focus on problem issues. After the burial of Mgborogwu, Omenuko summons a meeting about the will. This is where Omenuko's sense of belonging to Mgborogwu town becomes questionable as the Mgborogwu people held meeting before and after meeting with Omenuko. Eventually, the Warrant is given to Omenuko and he starts attending court and becomes king in place of Mgborogwu and his son, Obiefula. He makes a great impact in that



position as he has good inter-personal relationship with other people. Omenuko's life gives meaning to the life of other people. He provides people with the basic needs of life. Omenuko has the potential to fulfil basic human needs because he influences the experience of meaning in the lives of others.

...mmadu niile ndi na-achọ imuta ihe na-ejekwuru ya mgbe dum, na-achọ ndumodu ya na ozizi ya, n'ihi na o na-eme ebere na-emekwa amara. O bu enyi umu ogbenye, burukwa enyi ndi di elu (p. 25).

...people go to him for knowledge and for his advice and teaching because he is passionate. He is a friend to both the rich and the poor (p. 25).

This means that "one good turn deserves another." Your attitude determines what you get in life. Omenuko treats the people with love, the people in return regard him as part of them not minding that he is a stranger.

Omenuko appreciates life and things therein. When Omenuko recounts his past, what happened to him in the past and considers his present, he becomes grateful to God and also thank his brothers but one thing that makes Omenuko and his people unhappy is the issue of people he sold. Another issue is the death of their two sisters who went into exile with them.

Ma otu ihe di nke na-eme Omenuko na umunne ya obi ojobo mgbe ha chetara otu nwanna ha na umu mmadu ndi ozọ Omenuko refuru... umu nne ya abuo ndinyom ahụ nke sooro ha gbapu anwusiala (pp. 26 - 27).

But Omenuko and his brothers are always unhappy when they remember one of their brothers and others whom Omenuko sold... their two sisters who went into exile with them have died (pp. 26 - 27).

Omenuko is having his peak experiences of great ecstasy and has been transformed into greater heights by the experiences. This type of position attracts envy and jealousy to the self-actualised person. Mgborogwu people have a secret meeting against Omenuko and decide to ask him to hand over the Warrant to Obiefula. Self actualized people have need for autonomy of life. Omenuko has the need for self-autonomy, privacy and independence despite his desire to accept and enjoy other people. Omenuko gets privileged information about their meeting and secretly went to the D. C. and used intrigue to negotiate for a personal Warrant so that he will retain his honour and prestige. He told D. C. that he wants to relocate to Ikpa Oyi. D. C. asked him what will happen to his people he lied to him that they will move with him. He later went and informs D. C. that his people (Ndi Mgborogwu) refused to move to Ikpa Oyi with him. Omenuko and his brothers started planning to go from exile at Mgborogwu into exile at Ikpa Oyi where they can exercise their autonomy and feel free about life.

Omenuko and his family packed into Ikpa Oyi. He receives his own Warrant and hands over Mgborogwu's Warrant to Obiefula. He focuses on problem issues or situation occurring both within himself and outside himself. The issue of the people he sold still makes life meaningless to him, so he decides to find solution to that. He gets back some of the people he sold, invites their

families, makes feast for them and they left with their people. He cannot get all of them because some of them have died.

Omenuko has accurate perception of himself and others. His continued stay in his land of sojourn has kept him uncomfortable and un-actualized. He reconciles with his people and the gods of their land. His people accept him back and he feels a sense of belonging to his people once again. Omenuko becomes more prominent, democratic, creative, comfortable and happy and he is granted extra duties, privileges and powers by the White men.

...ha wee mee ya onye ukwu kariya ndi eze ndi ozọ. Ndi Bekee mere ya ka o na-ekpe ikpe ufodu n'ulo ya, o wee na-eme otu a na-aga n'ihu. Mgbe ndi Bekee huru na o bu ezi onye ikpe, ha enye ya onye ode akwukwo, nyekwa ya ndi ozi ulo ikpe (p. 76).

... they elevated him higher than the other Chiefs. The White men permitted him to be handling some cases in his house. He is given a clerk and court messengers (p. 76).

Other Chiefs revolt against Omenuko but their actions do not come to Omenuko as a surprise. Pita Nwana summarizes everything about Omenuko's present situation in his introductory speech:

N'akuku obodo anyi n'ime Afrika, okwu a di ka iwu e nyere enye; a na-asị ma o buru na onye obula agaa n'obodo ozọ biri n'ebe ahụ dika obia ma o di mma, ma o bu onye ebere, ma o bu onye amara, ma o bu onye na-ekpe ikpe n'uzo ziri ezi, mgbe dum ihe ufodu ga na-echetara ya na ya onwe ya bu obia, n'ala ahụ, o ga na-ejikere onwe ya na o ghaghị ịla obodo ebe a muru ya. Mgbe obula a turu ya n'ilu, ma a gwawara ya agwawa na o bu obia, o ghaghị ịla (p. 1).

In our town in Africa, this word is given as a law; if anybody is a sojourn and lives in another town as a stranger, whether he is good, or mercenary, a graceful person, a good judge, every time, certain things will be reminding him that he is a stranger in that place, he will be preparing himself because he must eventually return to his land of birth. At any point in time, whether he is told directly or indirectly that he is a stranger, he must return to his people (p. 1).

The issues arising in Omenuko's life at Ndi Mgborogwu and Ikpa Oyi confirm the above assertion in the novel. Even though Omenuko is a self-actualised person and has nationalised at Ndi Mgborogwu and later on relocated to Ikpa Oyi, certain issues about life: safety; love and belongingness and self-esteem needs make life uncomfortable for him and his people. The chiefs refuse to be under Omenuko because he is a stranger in their land and so, cannot rule over them. They do everything possible to reverse the government's decision and eventually, they have a serious battle or physical encounter with Omenuko and finally Omenuko goes back to his land of birth and lives with his people and feels sense of love, safety and belongingness, and self-esteem and has better meaning about life.

#### 4.2 *Ukpana okpoko buuru*

The text is set in Ifete-Amaeke representing Igbo society and Igbo culture. The society in question has two categories of people: *Ndi Odogwu* – those that believe in getting self actualised through crime or evil and Obijiofo, his children and others that believe in patriotism and altruism are spontaneous, natural and open in their behaviour and thoughts and also focus on problem issues. The main self-actualised people in the text are Obijiofo and his children, Jideofa and Obiora. They are bent on wiping away evil in their society.

We need self-actualised people like Obijiofo and his children and benefit from the socio-psychological resources they provide as they have all the qualities of self-actualised people. *Ndi Odogwu* recognise a person who steals up to seven times from other communities without being caught as a self-actualised person and they openly celebrate and give him the title “Ekwueme”.

Ezekwe agazuola ohi ugboro asaa n’obodo ndi ozọ. O ruola ka a ga-echi ya ‘Ekwueme’ (p. 12).

Ezekwe has stolen up to seven times from other communities without being caught. He has merited ‘Ekwueme’ title (p. 12).

They see stealing as an act of self-actualisation. They pursue meaningful life in negative direction. Stealing is a crime in Igbo culture. It is an act of depriving people of their life and personal belongings. Self-actualised people in Igbo land are title holders. *Ndi Odogwu* lacks the qualities of true self-actualised people. Stealing and lying are part of their don’ts. It is an abomination for someone to be self-actualised through stealing other people’s properties. Self-actualised person provides people with their basic needs and not depriving them of those needs by stealing from them.

Nke ka njo bu na *Ndi Odogwu* ahụ niile na-ezu ohi ahụ adighi ezu ya na ha enweghi ihe na be ha; ha na-ewere ya ka o bu ike ka ha na-akpa ma ha jee ohi n’obodo ozọ, jiri isi ha lota (p. 2).

The worst is that “*Ndi Odogwu*” that steal do not do it because they lack (those) things but because they see it as a heroic act to go and steal in other communities without being caught (p. 2).

This is the situation in our society today. People travel outside the country committing all manner of crimes and come back with huge amount of money and are given titles. Obijiofo is always in opposition with *Ndi Odogwu*. Stealing is not an act of self-actualisation in Igbo culture, it is a crime. He condemns the actions of the criminals in the society and charged *Ndi Odogwu* to become self-actualised through positive self-actualisation acts and provide people with security of their lives and properties.

Onye chorọ ka a mara na o bu “odogwu” ya kpaa ike na mgbu maobu agha su, ya chikoro isi mmadu lota (p. 6).

Anyone who wants to be regarded as a hero should distinguish himself in wrestling or war, win human heads and come back (p. 6).

Stealing is deprivation of people their personal belongings and at times, their lives thereby making life miserable and insecure for them. The defining features of self-actualised people include bravery, moral integrity, self-sacrifice, selflessness, determination, inspiration and

helpfulness. These features help to make meaning in the life of the self-actualised person and that of others. Maazi Obijiofo and his children are rich in those features while *Ndi Odogwu* lack them. Many individuals in the society have been inspired by self-actualised people to be better persons, thus, increasing positive feelings about themselves. This is because they regard them as models.

Obijiofo and his children developed inter-personal relations with others. An encounter with a self-actualised person may result in people being inspired to (take positive action) be patriotic. Maazi Ezekwe's attitude about life changed after his encounter with Obijiofo the day he (Ezekwe) received *Ekwueme* title after stealing for seven consecutive times from neighbouring communities without being caught. Ezekwe becomes a friend to Obijiofo after his diplomatic speech, condemning *Ndi Odogwu* and *Ekwueme* title. Obijiofo impacts on Ezekwe's life and becomes his role model, after that his life changed and becomes meaningful to himself and the society.

Essentially, prosocial behaviours are mostly high moral behaviour, which serve people's need for meaning. Self-actualised people like Obijiofo and his children in their inter-personal relations with others offer self-regulatory resources such as reminding individuals of societal morals, ethics, values and norms, or redirecting individuals away from behaviours that may threaten group membership (e.g. harming others, stealing). *Ndi Odogwu* sent Obi Udejaja, king of Ifite-Amaeke on compulsory exile and crowned one of them, Obi Okoye as the new king. Maazi Orakwe went to steal in Obi Okoye's house, *Ndi Odogwu* see it as an abomination and are planning what to do to him. Maazi Obijiofo is democratic in outlook. He is creative and eloquent in speech. He analyses the situation in Ifite-Amaeke thus:

Izu gara aga ka a no ebe a chie mmadu "Ekwueme" maka ohi. Onye ahụ jere na-ezute ihe ndi mmadu, buru na-abata, a na-etu ya aha. Maazi Orakwe jere be eze zuo ohi.... Ebe o bu na o tughị egwu gawa, aga m asị na o meela ihe ka nke ibe ya mere. N'ihі nke a, ana m ekwu ka e chie ya "Ogbuenyi".... Ma o buru na unu ma na ohi aghoala ihe ojoo na be anyi si tie iwu ya.... O bughị naani ya mere ihe a dighi eme eme n'oge ochie. Nke mbu, anyi anubeghi na nti na ndi be anyi chupuru obi na-achi obodo, ma nke a emeela n'ihu anyi. Nke abuo anyi anubeghi na nna nna anyi ha ji ohi eme odogwu. Ma nke a emeela n'ihu anyi. Nke ato a nubeghi na ndi be anyi ji ohi echi echichi, ma nke a emeela n'ihu anyi. Nke anọ, anyi anubeghi na nna anyi ha hapuru obodo a muru ha, baa n'ime ohia gaa ruo ulo biri ma nke a emeela n'ihu anyi. A ga-aguwa otu ka o bu abuo (pp. 17 - 18).

Last week, someone was conferred with the title "Ekwueme" because of stealing. He went and stole other people's property and returned, he was being praised. Mr. Orakwe went to steal in the king's house .... Since he is fearless, I will say that he has done more than others. Because of this, I will suggest that he be given the title "Ogbuenyi".... But if you know that stealing has become a crime in our community let us enact a law against it. He is not the only culprit of wrong doing against our tradition. First, we have never heard that our people sent our king on exile, but this has happened in our presence. Second, we have never heard that our fore fathers took stealing as a heroic act, but this has happened in our presence. Third, we have never heard that our people conferred titles for stealing, this

has happened in our presence. Fourth, we have never heard that our forefathers left their community of birth, entered into the bush, built house and lived there, but this has happened in our presence. How many are we going to recount? (pp. 17 - 18).

By the above speech, Obijiofo summarizes the evil activities of *Ndi Odogwu* in the community thereby speaking the mind of the morally upright people in the community and give proper meaning to life. *Ndi Odogwu* feel slighted and unhappy but the masses are happy.

There is no type of praise name that was not given to Mr. Obijiofo. What remains is for them to carry him on their heads, but *Ndi Odogwu* were confused. They were in a dilemma. They are confused. Obi Okoye does not know what to do. He left his mouth open like a child wearing an oversized cap. He does not know what to say but to dismiss the people. People followed Mr. Obijiofo to his house (p. 18).

O dighi udi aha a na-etu mmadu e tughị Maazi Obijiofo. Ihe foro ha bu ije buru ya n'isi, ma *Ndi Odogwu* amaghi ihe ha ga-eme. Uwa ha gbara ha ghari. Obi Okoye amaghi ihe o ga-eme. O ghewere onu oghe ka nwatakiri e kpunyere okpu kariri isi ya. O maghi ihe o ga-ekwu, wee si ndi obodo niile lawa. Ndi mmadu sogidere Maazi Obidiofo n'azu wee ruo na be ya (p. 18)

Obijiofo appreciates the pleasures of life as well as good gestures of other people. He condemns evil. They went into exile to Umuaro when their life was threatened or endangered by *Ndi Odogwu* in Ifite-Amaeke. Obijiofo strives on opposition by trying to create meaningful life based on society's values. Obijiofo as a self-actualised person represents positive social values and serves to be proactive in a way that benefits the majority. Obijiofo receives a lot of attack because of the speech he made or physical-risk to both himself and his family and every other thing that happened is based on that. He went into self exile with his family and *Ndi Odogwu* killed him in exile but his children did not relent in fighting evil in the society. *Ndi Odogwu* were eventually destroyed. Obijiofo's family emerged as the new Amaeke. Righteousness exalts a nation and makes life meaningful. But evil destroys a nation and makes life meaningless.

## 5. Summary of findings and conclusion

### 5.1 Summary of findings

Three groups of people were identified in the study: *Omenuko*, *Ndi Odogwu* and Obijiofo and his children. *Omenuko*, Obijiofo and his children have the characteristics of self-actualised people such as: spontaneity and conformity, focus on problem issues, autonomy of self, appreciation of life and things, peak experiences, inter-personal relations with others and outlook qualities. *Ndi Odogwu* lacked those characteristics.

The characteristics of self-actualisation that *Omenuko*, Obijiofo and his children have helped them to live meaningful life and functions as vehicles of meaning to others. Their function as self-actualised people corresponds with basic human needs. Therefore they are self-actualised

people. *Ndi Odogwu* lack the characteristics of self-actualisation, therefore they are not self-actualised people.

At the most basic level, the essence of meaning is connection. Omenuko, Obijiofo and his children are connected to their people while *Ndi Odogwu* are disconnected from the people due to their attitude and value system.

## 5.2 Conclusion

In the texts studied, Omenuko is self-actualised as he makes life meaningful to people around him, but he selfishly uses some intrigues to get out of every problem he encounters in life. *Ndi Odogwu* are criminals even though they feel actualised, they are not self-actualised people. There are a lot of people like *Ndi Odogwu* in the Igbo society today. They travel outside the country and commit all manner of crimes and come back with huge amount of money and bombard the society with their ill-gotten wealth and receive different types of title and awards. Obijiofo and his children are self-actualised in the true sense of the word. They stand out for the truth and ideals of the society thereby making life meaningful to themselves and other people in the society.

The researcher therefore concludes that the true self-actualised people are indispensable in the society in helping to provide people with some of their basic needs in life thereby helping them in pursuit of meaningful life instead of having limited sense of meaning. The process of getting what we get is more important than the result we get. A person can achieve his highest ambition in life negatively without conforming to the conventional rules. Therefore only the people that follow the right process to the peak in the society are regarded as self-actualised people.

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## TEXT MESSAGES FOR USERS OF ENGLISH AS L2 IN NIGERIAN UNIVERSITIES

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### Abstract

This study focuses on the pedagogical implications of Voice of America's (VOA) text messages for users of English as L2 in Nigerian universities, using Kogi State University as a case study. The central aim is to draw attention to the observed inconsistency and omission of the preposition 'on' in sampled VOA text messages and the implications for the English language pedagogy in Nigeria's university education system. It adopts the descriptive research method. Data are collected using questionnaire and the interview methods. It equally analyses the semantic implications of some of the text messages and their effects on English language learners and users based on respondents' responses. The results of the analyses show that there exists ambiguity and inconsistencies in some of the text messages studied. It reveals that in journalism, omission of grammatical words is allowed for the sake of time and space in broadcasting and print media respectively. It also shows that text messages are informal forms that may violate grammatical rules, yet messages are easily understood by group of texters that are involved. In conclusion, the study appreciates the pedagogical difficulties, which such text messages pose to teaching and learning of the English language and recommends that users of English as L2 in Nigerian universities be exposed to the fact that the language of text messages is informal and has its varieties according to users or groups. VOA'S text messages should be considered and taught as stylistic variation in stylistic studies and varieties of English lectures rather than considering them as linguistic error.

### 1. Introduction

This study examines the pedagogical implications of Voice of America's (VOA) text messages for L2 users of English language in Nigerian universities. There has been observed concern about the use of texting affecting the standard forms of English language. While some scholars are of the opinion that text messages have negative effects on English language teaching and learning, others are of the view that texting improves learners' language skills such as reading, reading comprehension, and writing, among others. The issues raised by these scholars are pedagogical in nature. Pedagogy is concerned with teaching and learning of any field of study.

Text message (TM), according to Ochonogor, Alakpodia and Achugbue, (2012), simply refers to the use of abbreviations that might not necessarily be universally accepted. It makes use of short language forms to craft short message services (SMS), instant messages (IM), black berry messages (BBM) among others. Texting, according to them is so pervasive that some regard it as an emergent language register in its own right. This is largely due to the proliferation



of mobile phones as well as internet base, IM and the chatroom. SMS is a miniature and abridged style of transmitting written information (Njemanse, 2012). Text messages violate rules of spelling and grammar among others.

In Nigeria, the advent of Information Communication Technologies (ICTs) has exposed English language users to writing and reading short message service (SMS) from *Face book*, *2GO*, *WhatsApp*, *Twitter*, *YouTube*, *Eskimi* among others. The reason is that language learning and language use, according to Schmitt and Celce-Murcia (2010), are not static, but are constantly evolving. The SMSs or text-messaging which may facilitate learning language, according to Crystal (2009) may have exposed language users to different linguistic structures as will be seen in the SMSs from VOA. The structures of the VOA's SMSs are such that there may be inconsistencies in the use and omission of the preposition 'on' before days of the week and dates. These are observed in some of the SMSs sampled in this study. In some cases, there is omission of the preposition "on" which may make the structures or sentences appear to be clumsy and ambiguous. Prepositions as grammatical words show the relationship between two or more things in a given structure. They are not content words, but when they are omitted or wrongly used in a written discourse, they may cause grammatical problems, distortion of meaning or ambiguity of/in sentences (Aarts 2001).

The issue of ambiguity may be minimal if the omission is in spoken discourse as against written discourse. For instance, spoken discourse (speech) allows for stressed and unstressed words. This means that speakers emphasize content words and deemphasize grammatical words depending on the kind of stress he or she may want to use (Onuigbo, 1996, Adamo 2015). This is mostly applicable to informal speech as it relates to suprasegmental features. In text messaging, linguistic devices such as homophone, 'c for see', numeric characters in place of homophone, '2nt for tonight' and abbreviations, 'tel for telephone' are used by users to be able to put their message within limited space provided. ( Crystal, 2008). SMS has led to students' use of bad grammar, poor punctuation and improper abbreviation in academic writing. Olaoye (2012) avers that teachers all over see and complain that students often write shortened words like '&' for 'and', '@' for 'at', 'u' for 'you', '2' for 'to', 'ur' for 'your' among others. The objective of this study is to investigate the linguistic perception of users and learners of English on VOA text messages.

The text messages like textbooks, newspaper, magazine, novels among others text materials which learners are encouraged to read to help in developing some aspects of users language skills: reading comprehension, writing style and grammar, among others, may pose linguistic problem to users of English language as observed in this study. The users may want to use the text messages to improve their reading, writing skills as well as knowledge of morphology, syntax and semantics. As Gariett,(1993) in Ajayi (2002) avers , newspapers are among the most relevant texts available for the dassroom. Students like them because they can care about pictures inside newspapers. In the case of VOA's text messages, the learners may have difficulties in areas of correctness and incorrect structures as far as the issues of

inconsistencies and omission of the preposition 'on' in short message services from VOA are concerned. The reason is that language pedagogy is a major branch of applied linguistics which studies the use of language- related research in a wide variety of fields. (Agbedo, 2015). Therefore, the study aims at investigating the linguistic perception of lecturers and students of English and literary studies and Mass Communication on the issues of inconsistency and omission of the preposition 'on' in VOA text messages. It equally attempts to ascertain both lecturers' and students' views on the pedagogical implication of the VOA messages on English language use and instruction in Nigerian universities. This study will be limited to Kogi State University Anyigba. The findings may be of significance to English pedagogy. The main thrust of this study is to investigate the perceptions of English language educators, learners and users on these omission and inconsistency that linger in newspaper columns, magazines, and texts messages, to mention but three.

In this study, descriptive survey method was adopted. The instruments used for the study were interview and questionnaire. The questionnaire was divided into five main clusters and sub-clusters of A B C D E and F and G respectively. The structured questionnaire had a 4 point Linkert scale response format. Simple random sampling technique was used to select two hundred and twenty (220) lecturers and students of English and literary studies and Mass Communication departments of Kogi State University Anyigba who served as the respondents. The respondents comprise one hundred (100) students and ten (10) lecturers from each department respectively. The data collected through questionnaire were analyzed based on frequencies and percentages.

## **2. Literature review**

This review of literature presents relevant information that is required to understand the study better. It is further 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 frameworks, theories and assumptions that underpin pedagogic practices. It also provides a synopsis of contemporary theories of teaching and learning that are useful in analysing teaching practices. Identifying the theories that underpin pedagogic practices helps to throw more light on the teaching and learning process. According to *Online Etymology Dictionary*, the word 'pedagogy' comes from the Greek [παιδαγωγία](#) (*paidagōgia*), from [παιδαγωγός](#) (*paidagōgos*), in which *παῖς* (*país*, genitive *παἰδός*, *paidos*) means "child" and *ἄγω* (*ágō*) means "lead"; thus literally "to lead the child". According to Westbrook *et al.* (2013), pedagogy itself is a contested term, but involves activities that evoke changes in the learner. Watkins and Mortimore (1999:3) define pedagogy as 'any conscious activity by one person designed to enhance learning in another'. In the views of Bernstein, pedagogy 'is a sustained process whereby somebody acquires new forms or develops

existing forms of conduct, knowledge, practice and criteria from somebody or something deemed to be an appropriate provider and evaluator' (Bernstein, 2000:78). Bernstein contrasts two models of pedagogy that focus on the teacher's organisation, management, discourse and response to the students and which provide a useful theoretical framework with which to understand different pedagogic approaches: Performance model: visible pedagogies where the teacher explicitly spells out to the students what and how they are to learn, with a recognisable strong framing or lesson structure, collective ways of behaving and standardised outcomes; Competence model: invisible pedagogies with weaker framing that result in an ostensibly more informal approach where the teacher responds to individual children's needs, with hidden or unfocused learning outcomes (Bernstein, 1990).

Benjamin Bloom's taxonomy of pedagogy provided three overlapping domains: the cognitive domain (covering intellectual capability, such as knowledge or the ability to think); the affective domain (feelings, emotions, behaviour, attitude, and motivation); the psychomotor domain (manual and physical skills). Pedagogy has equally witnessed a number of approaches – (i) behaviourist (featuring Pavlov's dog experiment and Skinner's cat-in-a-box operant conditioning experiment); (ii) humanist and pupil-centred (Carl Rogers' peer and self-assessment project); (iii) constructivist teaching (interactive and learner-centred approach); (iv) motivational approach (John Keller's ARCS positive learning model). Modern pedagogy has been strongly influenced by the theories of three notable scholars of the science of human development: Jean Piaget's cognitive theory of development and Lev Vygotsky and Jerome Bruner's social interaction and cultural theory. Piaget argued that children construct an understanding of the world around them, and then experience discrepancies between what they already know and what they discover in their environment. Vygotsky and Bruner's theory complimented Piaget's discovery. The social-interactionist theory stated that pedagogy should be designed around the fact that learners construct the new language through socially mediated interaction. Although Piaget, Vygotsky and Bruner conducted their research during the mid-to-late 1900s, they continue to influence pedagogy today. These theorists have laid a foundation for pedagogy where sequential development of individual mental processes—such as recognizing, recalling, analyzing, reflecting, applying, creating, understanding, and evaluating—are scaffolded.

While Piaget, Bruner, and Vygotsky shaped the science of pedagogy, Robert Gagné is often seen as the driving force behind the development of instructional design. Gagné developed some of the earliest instructional design models and ideas. Each of these models are based on a core set of learning phases that include (i) activation of prior experience, (ii) demonstration of skills, (iii) application of skills, and (iv) integration of these skills in to real world activities. Of the theories of learning that underpin the different pedagogical approaches, two stand out – behaviourism and constructivism. Behaviourism emerged as a theory of learning from the work of Thorndike (1911), Pavlov (1927) and Skinner (1957), becoming dominant in the 1960s and 1970s; these scientifically proved laws of stimulus-response and classical and operant conditioning were used to explain the learning process through the use of rewards and

sanctions – or trial and error. The behaviourist model was later challenged by social learning theory, where children were seen to learn via observation (Bandura, 1977) or imitation side by side with adults in an apprenticeship model. Based especially on the work of Piaget (1896-1980), constructivism differs from behaviourism in theorising the mind as inherently structured to develop concepts and acquire language. Individual learners actively explore their environment by building on their existing cognitive structures or schemas. When these schemas are adequate to deal with a new object, situation or problem, learning occurs through a process of assimilation.

Critical socio-cultural theories of learning and teaching involve turning the ‘gaze’ not on the individual learner but to the social and cultural learning context within which they are situated. It avoids ‘problematizing’ international students by expecting them alone to change and adjust to fit the institution. Instead, it examines the teaching and learning context to see how it can better fit students’ learning needs, particularly in changing contexts. This applies to contexts where the numbers of international students are rising as well as the different contexts within which lecturers are increasingly required to work including online delivery, teaching at a branch campus or at an institution overseas where the lecturer can be the cultural ‘outsider’ (Slethaug, 2007). Studies that look at aspects of teaching and learning are often underpinned by socio-cultural theories of learning or critical pedagogy to examine underlying social, cultural and economic structures and issues of interpersonal relationships, roles and power. Other studies examine the nature of international students’ experiences using ethnography (Deumert, Marginson, Nyland, Ramia & Sawir, 2005; Grimshaw, 2007; Montgomery, 2010), contact theory (Schweisfurth & Gu, 2009), or phenomenological approaches which focus on the ‘lived experience’ (van Manen, 1990) or ‘lifeworld’ (Husserl, 1970) of the individual. Others use theories of social identity construction to analyse the impact of international study on the agency and identity (re)formation of individuals (Robinson-Pant, 2009).

Macleod & Golby (2003) present a view of pedagogy consistent with the theoretical account of learning and based on four elements: situated practice, overt instruction, critical framing and transformed practice. This view is not so much prescriptive as a means of providing a vocabulary for critical discussion of teaching and learning in practice. These aspects of teaching are interdependent, non-hierarchical and non-sequential in nature. According to Glonek (2013), there are 13 major models of learning styles that can be found in the literature (Coffield et al. 2004). Two of the most predominant and widely used are Kolb’s Learning Style Inventory (LSI) and the Myers-Briggs Type Indicator (MBTI). The LSI, developed in 1981, is derived from an experiential theory and model of learning developed by Kolb. This test categorizes learners into four prevalent learning categories: Diverging, Assimilating, Converging, and Accommodating (Kolb 1981). The Myers-Briggs Type Indicator classifies individuals along four different personality scales. The scales identify how the individual relates to the world (Introvert or Extrovert); processes information (Sensing or Intuitive); makes decisions (Thinking or Feeling); and evaluates the environment (Judging or Perceiving) (Lage et al. 2000). Whereas

Kolb's experiential learning model focuses on how students take in and process information, the MBTI focuses on how students' personality traits affect their learning styles and their preferred methods of teaching. The pedagogical implications of these learning styles is that by understanding the dominant learning preference of students, teachers can avoid only teaching to their preferred style of learning. More importantly, by students recognizing their strongest style of learning, they may become aware of strategies to learn more effectively in situations where their dominant mode is not being used (Haar et al. 2002).

## 2.2 Empirical studies

Ohaeto (2012) investigates the extent UNIZIK students manipulate two or more languages and the motive behind the code-mixing and code-switching while texting. She uses simple random sampling technique to select 60 Igbo/English bilingual undergraduates of Nnamdi Azikiwe University, Awka. Questionnaire and interviews were used for data collection. She reports that the bi/multilinguistic dispositions of the students do not only permit them to effectively communicate with their friends with whom they share common linguistic and common social affiliations, but equally give them the opportunity to explore their creativity as well as being dynamic. They employ their knowledge of three languages- English, Igbo and Pidgin to create virtual language that is filled with hybridized linguistic features that characterised with peculiar morphological, phonological and semantic features. She reports that code-mixing in texting among students seems to be basically for socialisation and fun purposes. This, according to her, is derived from the urge to showcase their proficiency in more than one languages and the ability to squeeze all information within the limited space provided on the mobile phone. She also concludes that through common linguistics codes, students make social and ethnic statements as well as linguistic statements. The study proofs that 'a lot of 'Nigerianness' is used by Nigerians in their text exchanges and there are abundant evidence that 'Nigerians exhibit Nigerian English and other indigenous languages' in their text. The study is different from this present study in terms of objectives and choice of university undergraduate in Nigeria. The current study examines students and lecturers of English & Literary Studies and Mass Communication linguistic perception of text message by VOA.

Shazia, Maria, Muhammed, & Priya, (2013) in a study entitled "The Impact of Texting/ SMS language on Academic Writing of Students- What do we need to panic about?" reports that the objective of the study is to determine the presence or absence of SMS features in the academic writing of the students. They use the triangulation instruments to collect data and asserts that contrary to their expectation, there were no significant evidences SMS in the sample participant. They report that learners were proficient in standard forms, and are conscious of context and can switch to the appropriate registers or style when writing formally.

Ochonogor, Alakpodia and Achugbue (2012) report that text message or chatroom slang affects students' academic performance either positively or negatively. Positively, because it helps students to pass academic information, message to family members and friends at home

or school when they are out of credit and cannot make voice calls. Negative when they become addicted to SMS, IM, BBM among others and when they use text to the point of writing such slang in their continuous assessments and examinations. They note that eventhough the students are aware of the dangers associated with the use of SMS slangs especially during examinations, they cannot stop using it because they incautiously use it. Olaoye (2012) in a study on the effect of GSM on the written English of Nigerian Students reports that the recent introduction of Global System of Telecommunication (GSM) technology in Nigeria has affected the entire population both positively and negatively. She also reports that most students are so affected to the extent that they use “short hand” in taking notes down in class and equally use it in written both internal and external examinations. She showcases some of the “short-hand” and its effects on students written English.

Dimitris *et al.* (2007) investigate the significance of a number of factors associated with SMS advertising effectiveness through an experimental study. The findings indicate that incentive, interactivity, appeal, product involvement, and attitude toward SMS advertising in general directly influence attitude toward the advertisement, attitude toward the brand, and purchase intention. The results of the study suggest that a stronger focus on these factors is necessary to improve the effectiveness of SMS advertising campaigns. Chan, Gong, & Thong (2008) examine the determinants of user intention to use sms, using a model with seven main determinants of user acceptance and two key moderators (i.e., gender and region). The data were collected via a survey of 471 mobile phone users in China and Hong Kong. The results showed that perceived usefulness, perceived ease of use, perceived enjoyment, and perceived critical mass were the key direct determinants of user acceptance of sms; visibility, subjective norm, and perceived cost-effectiveness were found to have indirect influences on user acceptance via the key determinants; gender and region each played an important role in affecting user acceptance, and the significant determinants vary across regions.

Sungai & Rizal (2002) explore the factors that influence university students to use “SMS Exam Result Query System” (SERQS) and the applicability of “technology acceptance model” in the context of SERQS. Findings of the study necessitate a workable direction for the University in offering many services using mobile phone communications for students. Tagg (2009) reports a study using a corpus of text messages in English (CorTxt) to explore linguistic features which define texting as a language variety. It focuses on how the language of texting, Txt, is shaped by texters actively fulfilling interpersonal goals and notes the need for inductive investigation alongside the quantitative corpus-based frameworks that dominate the field. Results of data analysis reveal, inter alia, that identification of everyday creativity in CorTxt challenges studies focusing solely on spelling as a creative resource; word frequency analysis suggests that the distinct order of the most frequent words in CorTxt can be explained with reference to the frequent phrases in which they occur; application of a spoken grammar model underscores similarities and differences between spoken and texted interaction.

### 2.3 Summary of literature review

It is obvious from the review of theoretical studies of the frameworks, theories and assumptions that underpin pedagogic practices and empirical studies of text messages, that different scholars have studied pedagogic practices and text messages as linguistic field. They have used different approaches in their analysis. It is observed that of all the features of texting mentioned by Crystal (2009) and Alexander (2011) such as logograms- “@ for at”, pictograms- “”, initialism- “IMHO for in my humble opinion”, omitted letters- “”, non- standard spellings- “skol for school” and shortings- “exam for examination” among others, there is no mention of the omission of word and inconsistency of the use the preposition “on” before days of the week or dates. It is this that motivates the current study which attempts a survey of the linguistic perception of English language learners, teachers and users in Nigerian universities in the use of the preposition ‘on’ in text messages from VOA and its implications to English language learners and users in Nigeria. Although, Ohaeto (2012) and some other scholars in their studies used Questionnaire and Interview instruments for data collection. The target population of this study differs, and the issues of VOA’s text messages, inconsistency and omission of the preposition “on” and the pedagogical implications to L2 learners and users of English language are yet to be addressed as far as the researcher’s knowledge on the issue of “online linguistics”(Crystal 2009).

### 3. Data presentation and analysis

This section presents the data collected in the course of the research on the pedagogical implications of VOA’s text message for L2 users of English language in Nigeria. The linguistic perception of students and lecturers on inconsistencies and omission in the use of the preposition “on” before days of the week and their effects on the grammar and meaning of the structures were considered. The data collected were presented and analysed based on some sampled tables in each of the clusters in this section as follows:

#### 3.1 Lecturers’ responses on VOA’s Text Messages

Among the lecturer - respondents of English and Mass Communication Departments of Kogi State University, Anyigba, it is obvious from the data below that the majority agreed that there exists inconsistencies and omission of the preposition ‘on’ before days of the week as shown in some of the VOA’s text messages in duster 1 below. Examples of some of these messages are: **M1.** Voters in South Africa cast ballots **on Wednesday** in local election seen as a test of the dominant Africa National Congress Party... more of voanews.com. VOA 19/05/2011. **M2.** Seychelles Presidential Voting Ends **Saturday**... South Sudan is accusing the Sudanese Military of bombing villages along the border region... VOA. 22/05/2011.

It is dear from the examples above that in **M1** the preposition “on” is used before Wednesday as in ... *cast ballots on Wednesday in local*... while in **M2** the preposition “on” is omitted before **Saturday** in the message. It reads *Seychelles Presidential Voting Ends*

**Saturday...**These observed omissions and inconsistency in the use of the preposition “on” before days of the weeks in VOA text messages may constitute linguistics problems to English language learners and users in Nigeria. Apart from items 3,6,7,10, 12, and 14 that there are undecided and disagreed., the percentages of items 1, 2, 4, 5, 8,9, 11and 13 agreed with the view that there exists inconsistencies in the use of the preposition “on” before days of the week in the following text messaging. The same applies to the lecturers in Mass Communication where items 5, 7, 10, 11, 13 disagreed while 1,2,3, 4,6, 7, 8,9, 12 and 14 which agreed with the statement.

Lecturers in English and Literary Studies Department (Cluster 1)

**There exist inconsistencies in the use of the preposition on before days of the week in the following text messaging**

S/ N	ITEM	SA+A YES FREQ	%	SD+D NO FREQ	%	DECISIONS
1	Voters in South Africa cast ballots on Wednesday in local election seen as a test of the dominant Africa National Congress Party... more of voanews.com. VOA 19/05/2011.	6	60	4	40	AGREED
2	Seychelles Presidential Voting Ends Saturday... South Sudan is accusing the Sudanese Military of bombing villages along the border region... VOA. 22/05/2011.	7	70	3	30	AGREED
3	U.S first lady Michelle Obama helped paint an HIV/AIDS clinic on her first stop in Botswana on Friday... VOA 25/06/2011.	5	50	5	50	UNDECIDED
4	UN Secretary – General Ban Ki – Moon arrived in Nigeria Sunday for two days of talks in Africa’s most populous country...VOA 23/05/2011	7	70	3	30	AGREED

Lecturers in Department of Mass Communication (Cluster 1)

S/ N	ITEM	SA+A YES FREQ	%	SD+D NO FREQ	%	DECISIONS
1	Voters in South Africa cast ballots on Wednesday in local election seen as a test of the dominant Africa National Congress Party... more of voanews.com. VOA 19/05/2011.	6	60	4	40	AGREED
2	Seychelles Presidential Voting Ends Saturday... South Sudan is accusing the Sudanese Military of bombing villages along the border region... VOA. 22/05/2011.	7	70	3	30	AGREED



3	U.S first lady Michelle Obama helped paint an HIV/AIDS clinic on her first stop in Botswana on Friday... VOA 25/06/2011.	8	80	2	20	AGREED
4	UN Secretary – General Ban Ki – Moon arrived in Nigeria Sunday for two days of talks in Africa’s most populous country...VOA 23/05/2011	7	70	3	30	AGREED

Lecturers in English and Literary Studies Department (Cluster 2)

In cluster 2 it is obvious that there is difference in the opinion of English lecturers respondents who agreed that the omission of the preposition ‘on’ affects the grammar of the structures of the messages as shows in the percentage of items 15, 16, 17, 19, 23, 24 and 25 as against items 18, 11,22, 26,and 27 respectively which comprises “disagreed” but in the case of Lecturers of Mass Communication the Majority Disagreed with this view.

	<b>CLUSTER 2: The omission of the preposition ‘on’ in the following text messaging affects the grammar of the structures.</b>					
15	Nigeria’s military has taken control of security in the northern city of Maiduguri after bombs Sunday killed at least 25 people... VOA 28/06/2011.	8	80	2	20	AGREED
16	Officials say at least 163 people were drowned when an overcrowded ferry sank Saturday near Zanzibar off the coast of Tanzania... VOA 11/09/2011.	8	80	2	20	AGREED
17	Pope Benedict XVI signed a Catholic Church pledge for Africa Saturday... the second day of his visit to the West African Country of Benin...VOA 20/11/2011.	7	70	3	30	AGREED
18	Election officials in the Democratic Republic of Congo say they are ready for Monday’s Presidential and Parliamentary elections... VOA 26/11/2011.	2	20	8	80	DISAGREED

Lecturers in Department of Mass Communication (CLUSTER 2)

	<b>CLUSTER 2: The omission of the preposition ‘on’ in the following text messaging affects the grammar of the structures.</b>					
15	Nigeria’s military has taken control of security in the northern city of Maiduguri after bombs Sunday killed at least 25 people... VOA 28/06/2011.	5	50	5	50	UNDECIDED

16	Officials say at least 163 people were drowned when an overcrowded ferry sank Saturday near Zanzibar off the coast of Tanzania... VOA 11/09/2011.	6	60	4	40	AGREED
17	Pope Benedict XVI signed a Catholic Church pledge for Africa Saturday... the second day of his visit to the West African Country of Benin...VOA 20/11/2011.	5	50	5	50	UNDECIDED
18	Election officials in the Democratic Republic of Congo say they are ready for Monday's Presidential and Parliamentary elections... VOA 26/11/2011.	4	40	6	60	DISAGREED

Both lecturers of English and Mass Communication are undecided on the omission of preposition 'on' affecting the meaning of the structures. The lecturers of English had the items of agreed as 33, 34, 35 and 36 while that of disagree are 29, 30, 31 and 35. Lecturers of Mass Communication had items 32, 33, 34, 36 for agreed while 29, 30, 31, and 35 are for disagreed.

	<b>CLUSTER 3: The omission of the preposition 'on' in the following affect the meaning of the structures.</b>					
29	Voters in the coup-prone West African nation of Guinea Bissau cast their ballots for new president on Sunday... VOA 19/03/2012.	4	40	6	60	DISAGREED
30	Senegal held a tightly – contested- presidential run-off election Sunday. VOA 26/03/2012.	5	50	5	50	UNDECIDED
31	Malawi's vice president Joyce Banda was sworn in as president Saturday in the capital Lilongwe.	7	70	3	30	DISAGREED
32	Malawi says the body of late president Bingu Wa Mutharika will arrive back in the country Thursday.	6	60	4	40	AGREED

Lecturers in English and Literary Studies Department ( **CLUSTER 3**)

Lecturers in Department of Mass Communication (CLUSTER 3)

	<b>CLUSTER 3: The omission of the preposition 'on' in the following affect the meaning of the structures.</b>					
29	Voters in the coup-prone West African nation of Guinea Bissau cast their ballots for new president on Sunday... VOA 19/03/2012.	4	40	6	60	DISAGREED
30	Senegal held a tightly – contested- presidential run-off election Sunday. VOA 26/03/2012.	5	50	5	50	UNDECIDED

31	Malawi's vice president Joyce Banda was sworn in as president Saturday in the capital Lilongwe.	7	70	3	30	DISAGREED
32	Malawi says the body of late president Bingu Wa Mutharika will arrive back in the country Thursday.	6	60	4	40	AGREED

In the case of cluster 4 both lecturers of English and Mass Communication agreed that the omission of the preposition 'on' in VOA text messages has syntactic implication for English language pedagogy. This is reflected in their agreed responses to items 37, 38, 40, 41, 42, 43, 44, 47 for English and items 37, 38, 40, 41, 42, 43, 44 and 45 for Mass Communication. Items 39 and 46 were for disagreed for both lecturers.

Lecturers in English and Literary Studies Department (CLUSTER 4)

	<b>CLUSTER 4: The omission of the preposition 'on' in the following has syntactic implication for English pedagogy in KSU Anyigba.</b>					
37		10	100	0	0	AGREED
38	The presidents of Sudan and South Sudan will meet for a summit in Ethiopia Sunday to finalize the negotiations between the two countries... VOA 21/09/2012.	9	90	5	10	AGREED
39	A court in Zimbabwe has cancelled the wedding of prime minister Morgan Tsvangirai, set for Saturday, after two women separately filed interdicts... VOA 15/09/2012.	4	40	6	60	DISAGREED
40	West African defense chief will meet Friday to finalize plans to deploy troops in Mali, where Islamist militants control the north... VOA 13/09/2012.	6	60	4	40	AGREED

Lecturers in Department of Mass Communication (CLUSTER 4)

	<b>CLUSTER 4: The omission of the preposition 'on' in the following has syntactic implication for English pedagogy in KSU Anyigba.</b>					
37	Kenya's High court is scheduled to rule Monday whether citizens living outside the country can vote in the March 4 <sup>th</sup> general elections next year... VOA 01/10/2012.	10	100	0	0	AGREED
38	The presidents of Sudan and South Sudan will meet for a summit in Ethiopia Sunday to finalize the negotiations between the two countries... VOA 21/09/2012.	9	90	5	10	AGREED
39	A court in Zimbabwe has cancelled the wedding of prime minister Morgan Tsvangirai, set for Saturday, after two women separately filed interdicts... VOA 15/09/2012.	4	40	6	60	DISAGREED

40	West African defense chief will meet Friday to finalize plans to deploy troops in Mali, where Islamist militants control the north... VOA 13/09/2012.	6	60	4	40	AGREED
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Analysis of data of Cluster 5 shows that both lecturers in English and Mass Communication departments agreed that the omission of the preposition 'on' before days of the week are issues of convention in journalism. Lecturers of English respondents agreed on items 48, 49, 51, 53, 55 but disagreed on items 50, 52 while item 54 was undecided. Mass Communication lecturers also agreed on items 48, 49, 50, 51, 52, 53 and 54 but disagreed on item 55.

Lecturers in English and Literary Studies Department (CLUSTER 5)

<b>CLUSTER 5: The omission of preposition 'on' before days to the week in the following text messages are issues of convention in journalism.</b>						
48	The response to the conflict in Mali is high on the agenda during the African Union summit, which opened Sunday in Addis Ababa. VOA.	7	70	3	30	AGREED
49	John Dramani Mahama was sworn in as Ghana's President Monday, following last Month is disputed presidential and parliamentary polls... VOA 08/01/2013.	7	70	3	30	AGREED
50	Syrian president Bashar Al-Assad is set to deliver a speech Sunday, on a rare address to his embattled nation... VOA 06/01/2013.	3	30	7	70	UNDECIDED
51	Two Jordanian Peacekeepers abducted in Darfur four months ago were freed on Wednesday; the international force oversees the conflict torn region said... VOA 03/01/2013.	7	70	3	30	AGREED

Lecturers in Department of Mass Communication (CLUSTERS 5)

<b>CLUSTER 5: The omission of preposition 'on' before days to the week in the following text messages are issues of convention in journalism.</b>						
48	The response to the conflict in Mali is high on the agenda during the African Union summit, which opened Sunday in Addis Ababa. VOA.	6	60	4	40	AGREED
49	John Dramani Mahama was sworn in as Ghana's President Monday, following last Month is disputed presidential and parliamentary polls... VOA 08/01/2013.	8	80	2	20	AGREED

50	Syrian president Bashar Al-Assad is set to deliver a speech Sunday, on a rare address to his embattled nation... VOA 06/01/2013.	6	6 0	4	40	AGREED
51	Two Jordanian Peacekeepers abducted in Darfur four months ago were freed on Wednesday; the international force oversees the conflict torn region said... VOA 03/01/2013.	6	6 0	4	40	AGREED

### 3.2 Students' responses on V O A's text messages

It is obvious from the data on the tables below that both students of English and Mass Communication agreed that there exist inconsistencies in the use of the preposition "on" before days of the week in VOA text messages. This is reflected in all the items of both students of English and Mass Communication.

#### Students of English (cluster 1)

S/NO	ITEM	SA+A YES FREQ	%	SD+D NO FREQ	%	DECISIONS
1	Voters in South Africa cast ballots on Wednesday in local election seen as a test of the dominant Africa National Congress Party... more of voanews.com. VOA 19/05/2011.	83	83%	17	17%	AGREED
2	Seychelles Presidential Voting Ends Saturday... South Sudan is accusing the Sudanese Military of bombing villages along the border region... VOA. 22/05/2011.	74	74%	26	26%	AGREED
3	U.S first lady Michelle Obama helped paint an HIV/AIDS clinic on her first stop in Botswana on Friday... VOA 25/06/2011.	76	76%	24	24%	AGREED
4	UN Secretary – General Ban Ki – Moon arrived in Nigeria Sunday for two days of talks in Africa's most populous country...VOA 23/05/2011	74	74%	26	26%	AGREED

#### Students of Mass Communication (cluster1)

S/NO	ITEM	SA+A YES FREQ	%	SD+D NO FREQ	%	DECISIONS
1	Voters in South Africa cast ballots on Wednesday in local election seen as a test of the dominant Africa National Congress Party... more of voanews.com. VOA 19/05/2011.	61	61%	39	39%	AGREED

2	Seychelles Presidential Voting Ends Saturday... South Sudan is accusing the Sudanese Military of bombing villages along the border region... VOA. 22/05/2011.	75	75%	25	25%	AGREED
3	U.S first lady Michelle Obama helped paint an HIV/AIDS clinic on her first stop in Botswana on Friday... VOA 25/06/2011.	65	65%	35	35%	AGREED
4	UN Secretary – General Ban Ki – Moon arrived in Nigeria Sunday for two days of talks in Africa’s most populous country...VOA 23/05/2011	65	65%	35	35%	AGREED

The responses of both students of English and Mass Communication the majority of the items in cluster 2 were positive, that is the omission the preposition ‘on’ in VOA text messages affects the grammar of the structures. However students of Mass Communication disagreed on items of 19 and 21.

#### Students of English ( cluster 2)

	<b>CLUSTER 2: The omission of the preposition ‘on’ in the following text messaging affects the grammar of the structures.</b>					
15	Nigeria’s military has taken control of security in the northern city of Maiduguri after bombs Sunday killed at least 25 people... VOA 28/06/2011.	83	83%	17	17%	AGREED
16	Officials say at least 163 people were drowned when an overcrowded ferry sank Saturday near Zanzibar off the coast of Tanzania... VOA 11/09/2011.	99	100%	00	-1	AGREED
17	Pope Benedict XVI signed a Catholic Church pledge for Africa Saturday... the second day of his visit to the West African Country of Benin...VOA 20/11/2011.	73	73%	27	27%	AGREED
18	Election officials in the Democratic Republic of Congo say they are ready for Monday’s Presidential and Parliamentary elections... VOA 26/11/2011.	64	64%	36	36%	AGREED

#### Students of Mass Communication (cluster 3)

	<b>CLUSTER 2: The omission of the preposition ‘on’ in the following text messaging effects the grammar of the structures.</b>					
15	Nigeria’s military has taken control of security in the northern city of Maiduguri after bombs Sunday killed at least 25 people... VOA 28/06/2011.	56	56%	44	44%	AGREED

16	Officials say at least 163 people were drowned when an overcrowded ferry sank Saturday near Zanzibar off the coast of Tanzania... VOA 11/09/2011.	63	63%	37	37%	AGREED
17	Pope Benedict XVI signed a Catholic Church pledge for Africa Saturday... the second day of his visit to the West African Country of Benin...VOA 20/11/2011.	53	53%	47	47%	AGREED
18	Election officials in the Democratic Republic of Congo say they are ready for Monday's Presidential and Parliamentary elections... VOA 26/11/2011.	54	54%	46	46%	AGREED

It is obvious from the data below in cluster 3 that all the students in both English and Mass Communication agreed with the view that the omission of preposition 'on' affects the meaning of the structures.

#### Students of English ( Cluster 3)

	<b>CLUSTER 3: The omission of the preposition 'on' in the following affect the meaning of the structures.</b>					
27	Senegalese Opposition M23 Friday is to pray and mourn with family of deceased protester... VOA 10/02/2012.	75	75%	25	25%	AGREED
28	Police in Senegal clashed with protesters Saturday, in the fourth consecutive day of unrest related to next week's presidential election... VOA 19/02/2012.	76	76%	24	24%	AGREED
29	Voters in the coup-prone West African nation of Guinea Bissau cast their ballots for new president on Sunday... VOA 19/03/2012.	69	69%	31	31%	AGREED
30	Senegal held a tightly – contested- presidential run-off election Sunday. VOA 26/03/2012.	80	80%	20	20%	AGREED

#### Students of mass Communication ( Cluster 3)

	<b>CLUSTER 3: The omission of the preposition 'on' in the following affect the meaning of the structures.</b>					
27	Senegalese Opposition M23 Friday is to pray and mourn with family of deceased protester... VOA 10/02/2012.	50	50%	50	50%	AGREED
28	Police in Senegal clashed with protesters Saturday, in the fourth consecutive day of unrest related to next week's presidential election... VOA 19/02/2012.	66	66%	34	34%	AGREED
29	Voters in the coup-prone West African nation of Guinea Bissau cast their ballots for new president on Sunday... VOA 19/03/2012.	49	49%	51	51%	AGREED

30	Senegal held a tightly – contested- presidential run-off election Sunday. VOA 26/03/2012.	61	61%	39	39%	AGREED
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As shown in some of the data in duster 4 of both students of English and Mass Communication, the majority of the Students agreed that the omission of the preposition ‘on’ has syntactic implication for English language pedagogy in the university, except item 39 where students of English disagreed with the view.

#### Students of English (Cluster 4)

<b>CLUSTER 4: The omission of the preposition ‘on’ in the following has syntactic implication for English pedagogy in KSU Anyigba.</b>						
37	Kenya’s High court is scheduled to rule Monday whether citizens living outside the country can vote in the March 4 <sup>th</sup> general elections next year... VOA 01/10/2012.	74	74%	26	26%	AGREED
38	The presidents of Sudan and South Sudan will meet for a summit in Ethiopia Sunday to finalize the negotiations between the two countries... VOA 21/09/2012.	81	81%	19	19%	AGREED
39	A court in Zimbabwe has cancelled the wedding of prime minister Morgan Tsvangirai, set for Saturday, after two women separately filed interdicts... VOA 15/09/2012.	45	45%	55	55%	DISAGREED
40	West African defense chief will meet Friday to finalize plans to deploy troops in Mali, where Islamist militants control the north... VOA 13/09/2012.	81	81%	19	19%	AGREED

#### Students of Mass Communication ( Cluster 4)

<b>CLUSTER 4: The omission of the preposition ‘on’ in the following has syntactic implication for English pedagogy in KSU Anyigba.</b>						
37	Kenya’s High court is scheduled to rule Monday whether citizens living outside the country can vote in the March 4 <sup>th</sup> general elections next year... VOA 01/10/2012.	64	64%	36	36%	AGREED
38	The presidents of Sudan and South Sudan will meet for a summit in Ethiopia Sunday to finalize the negotiations between the two countries... VOA 21/09/2012.	68	68%	32	32%	AGREED
39	A court in Zimbabwe has cancelled the wedding of prime minister Morgan Tsvangirai, set for Saturday, after two women separately filed interdicts... VOA 15/09/2012.	59	59%	41	41%	AGREED



40	West African defense chief will meet Friday to finalize plans to deploy troops in Mali, where Islamist militants control the north... VOA 13/09/2012.	58	58%	42	42%	AGREED
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Data of cluster 5 for both students of English and Mass Communication reveals that they agreed that the omission of the preposition 'on' before days of the week in VOA text messages are issues of convention in journalism, except item 50 where students of Mass Communication disagreed with this view.

#### Students of English ( Cluster 5)

<b>CLUSTER 5: The omission of preposition 'on' before days to the week in the following text messages are issues of convention in journalism.</b>						
48	The response to the conflict in Mali is high on the agenda during the African Union summit, which opened Sunday in Addis Ababa. VOA.	90	90%	10	10%	AGREED
49	John Dramani Mahama was sworn in as Ghana's President Monday, following last Month is disputed presidential and parliamentary polls... VOA 08/01/2013.	82	82%	18	18%	AGREED
50	Syrian president Bashar Al-Assad is set to deliver a speech Sunday, on a rare address to his embattled nation... VOA 06/01/2013.	99	99%	11	11%	AGREED
51	Two Jordanian Peacekeepers abducted in Darfur four months ago were freed on Wednesday; the international force oversees the conflict torn region said... VOA 03/01/2013.	80	80%	20	20%	AGREED

#### Students of Mass Communication (Cluster 5)

<b>CLUSTER 5: The omission of preposition 'on' before days to the week in the following text messages are issues of convention in journalism.</b>						
48	The response to the conflict in Mali is high on the agenda during the African Union summit, which opened Sunday in Addis Ababa. VOA.	62	62%	38	38%	AGREED
49	John Dramani Mahama was sworn in as Ghana's President Monday, following last Month is disputed presidential and parliamentary polls... VOA 08/01/2013.	81	81%	16	16%	AGREED
50	Syrian president Bashar Al-Assad is set to deliver a speech Sunday, on a rare address to his embattled nation... VOA 06/01/2013.	49	49%	51	51%	DISAGREED

51	Two Jordanian Peacekeepers abducted in Darfur four months ago were freed on Wednesday; the international force oversees the conflict torn region said... VOA 03/01/2013.	65	65%	35	35%	AGREED
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### 3.2 Data Analysis

It is obvious from the data presented above that the majority of the lecturers and students in both departments are of the view that there exist inconsistencies and omission in the use of the preposition ‘on’ in VOA’s text messages, and that such omission and inconsistencies affect the grammar of the structures.

The respondents also agreed that where there is omission of the preposition ‘on’, it has syntactic implication for English language pedagogy in Kogi State University, Anyigba. They also agreed that the omission and inconsistencies are issues of convention in Journalism.

In line with the above, this paper has established from the data presentation and analysis that VOA’s text messages are in the view of the respondents have pedagogical implication for English language instructions in Nigerian universities. It is against this background that this paper recommends that the perceived issues of inconsistencies and omission in the use of the preposition ‘on’ in VOA’s text messages are issues of stylistic variation. It is a distinctive uses of language in VOA’s text messages.

### 4.1 Summary of findings, conclusion and recommendations

The respondents on the pedagogical implication of VOA text messages to Nigerian universities where lecturers and students of English and literary studies and Mass Communication departments of Kogi State University, Anyigba who were considered as L2 learners, lecturers and users of English language in response to the issue regarding the existence of inconsistencies in the use of the preposition ‘on’ before days of the week in VOA text messages, both lecturers and students responded that they agreed that there is the existence of inconsistencies in the use of the preposition “on” before days of the week in VOA text messages.

The second objective of the study is to investigate whether the omission of preposition ‘on’ affects the grammar of the text messages involved. The findings revealed that the majority of the students in both departments agreed with the view that the omission of the preposition “on” affects the structures of the text messages involved in duster 2. While on the parts of lecturers, the lecturers of English and Literary Studies agreed with the issue but the majority of lecturers in Mass Communication disagreed with the issue. The reason may be that where lecturers of English were conscious of grammatical rules lecturers in mass communication may not be conscious of the grammatical rule of the language. Some of them did reveal in the interview section that grammar is not often given priority in journalism which allows for omission of grammatical words for the sake of time and space in broadcasting and print media.

Hence, VOA's text messages should be explained to learners and users of English language from the point of view of Stylistic Variation as against the perceived inconsistency and omission of preposition 'on'

The third objective is to ascertain whether the omission of the preposition 'on' affects the meaning of VOA text messages involved. The finding shows that the respondents (lecturers) are undecided on the issue, but all the students agreed that the omission affects the meaning of VOA text messages. The fourth objective was to find out whether omission of the preposition "on" has syntactic implication for English language pedagogy in the university. The majority of lecturers and students agreed with this as shown in the section of data presentation and analysis.

The final part of the objective is to examine whether the omission of the preposition 'on' in VOA's text messages is issue of convention in journalism. The respondents of both lecturers and students agreed on the issue. The majority of the respondents also said that the issue of omission of preposition "on" is optional in American English (AmE) but not optional in British English (BrE).

### **Conclusion and recommendations**

From the above findings, this study concludes that the issue of text messages and language pedagogy is an area that requires thorough linguistic research despite the informal form of text messages. This study has observed among others that there exist issues of inconsistency in the use of the preposition 'on' in the VOA text messages and total omission of the preposition 'on' before days of the week. These inconsistencies in style and usage and total omission of the preposition 'on' may constitute confusion for Nigerian users of English as a second language. English language learners and users are encouraged to read textbooks, text messages, among others, to improve their proficiency in the use of English language. (Crystal 2009). This as one of the findings of the study has linguistic implication for learners and users of English language in Nigerian universities, who may see the omission and inconsistency as grammatical error or semantic error. It is recommended among others that the lecturers and teachers of English language should explore the issues raised in this study, and that English language learners should be exposed to the features of text messages and be informed that the language of text messages is informal and has its varieties according to users or groups. Rather than discouraging the use of text messages by learners and users of English language, language educators need to emphasize that text messages and omission of preposition and inconsistency in its use are not allowed in formal documents and academic exercise.

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## THEMATIC ANALYSIS OF SATIRE IN SELECTED WRITTEN IGBO POEMS

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### **Abstract**

This paper studies satiric themes in selected Igbo written poems using “Ụkọ n’uju” in *Utara ntị*, “Ostariti mesho” in *Echiche miri emi* and “Ime mpu” in *Echiche* as corpora for analysis. The specific objective of this paper is to analyse the themes explored in the presentation of the three Igbo poems as they affect the masses in the country. It also compares the stylistic devices used by the three poets to express the satiric themes. The research design for this study is survey method. The theory for this study is based on Marxist theory by Karl Marx which sees literature as a reflection of the suffering of the masses by their leaders and which needs to be exposed. The study finds out that there are negligence of duty and insensitivity as features of bad governance in the poems. The study also identifies language devices like idiom, simile, ideophone and code-mixing as used in expressing issues of bad governance. Finally the study recommends that more creative works on satire be studied in order to arouse the sensibilities of Nigerians to fight corruption through advocating for ethical and revolution.

### **1. Introduction**

Literature is an artistic use of language. It is one of the greatest creative tools used by man. It is also a vehicle for communicating the emotional, intellectual and spiritual concerns of mankind. Igbo literature existed orally before its written form emerged with *Omenụkọ* in 1933. Obi (2006) says that literature has become an important means of understanding and interpreting human beings and aspects of society such as politics, religion, economics, social conflict, class struggles and human condition through the medium of language. Literature is made up of poetry, drama and prose.

Poetry is a genre of literature. According to Nwadike (2003), poetry is a creative work characterised by artistic language, wonderfully structured, which is full of philosophical and emotional impact. Poetry is the art of writing stories, experiences, poems and thoughts into stanza. Poets write different types of poetry and as members of the society, they witness the events, which form the background of what they write about. Poetry gives poets the opportunity to express their views, ideas, experiences and feelings to their readers. In poetry, what is created consists of images, rhythm and sound, and these are employed to suggest meanings.. It is an overflow of lyrical impulse. Poetry, whether written or oral, it is an outpouring of one’s great emotional feeling using language, and the language of poetry is manipulated to yield aesthetic effects. Poetry is an imaginative expression of thought, emotion or narrative often using figurative language. In poetry, the poets have the privilege of expressing their ideas and feelings

in a way that is beyond the literal meaning. Emenanjo (1980) says that, Igbo poetry has been divided into two, the traditional and modern Igbo poetry. The traditional poetry is in oral form while modern poetry is in written form. Poetry has types and these include satiric poetry, didactic poetry, gnomic poetry, panegyric poetry, mythical poetry, narrative poetry, pedagogical poetry and hortatory poetry.

But researchers on modern Igbo poetry have centred on types, content, language, rhyme and rhythm. On satire, Ugwuanyi (2012) and Nnyigide (2014) have generally discussed stylistics, philosophy and the language of satire. Works on the satire in relation to theme exist but not enough to say much have been done in this area especially in written poetry. Another statement of problem can be that the study of satire can be extended to comparison ways and manners or language devices used among poets in tackling societal issues. Therefore, there exist gap that need to be filled in satire in written Igbo poems. In trying to enrich studies on satire, the aim of this paper is to analyse the themes explored in the three Igbo poems as it relate to the sufferings of the masses in the country. It also compares the language devices used by the three poets to explore the satiric themes and to explore the tone of the poets.

The research design for this study is survey method. According to Nworgu (2015), this type of design aims at collecting data on, and describing the data in a systematic manner about the characteristics features or facts of a given population. In survey research design, a group of people or items is studied by collecting data from only a few people or items considered to be a representative of the entire group. The data for this study comprises three satiric written Igbo poems selected from three Igbo anthologies where excerpts of themes are drawn out for analysis. The researcher analyses the satiric themes in the three selected Igbo poems using stylistics approach and Marxist theory to showcase corrupt practices.

## **2. Literature review**

This section is considered from the following perspectives: Conceptual framework, theoretical studies, empirical studies, summary of literature review and theoretical framework.

### **2.1 Conceptual framework**

#### **2.1.1 Satire**

Satire is a genre of writing. It is a style of writing that intends to ridicule and point out society's flaws. Mbah, Mbah, Ikeokwu, Okeke et al (2013:23) define satire as a literary work that ridicules social follies, beliefs, religions or human stupidity or vices, almost always in a lighthearted vein. In support of the above view, Abrams (1981) says that, satire is the literary art of diminishing a subject by making it ridiculous and evoking towards it attitudes of amusement, contempt, indignation or scorn. Satire in essence is a method of exposing the evils and injustices of society and individuals by holding them up to ridicule or rendering them absurd. It is used in literature, journalism and all forms of dramatic entertainment.

Satire as a social criticism draws the attention of people to evils in the society and advocates for a change or leaves the reader to read the handwriting on the wall. When using

satire, the writer's intention is to expose what he thinks is a problem in the society. The point of satire is not only to expose but also to initiate change. The writer sees a problem and wants it corrected. Satire assumes a corrective measure to the society's falling.

One of the earliest Greek records of satire can be traced to about 500BC. Satiric poetry is used both to punish as well as to correct bad conduct in our society. In their views, Egudu and Nwoga (1971) write very extensively on satire in Igboland, in any case, there is a sharp distinction between the writers about the true nature and function of satire among the Igbo. Nwoga (1971) in his view, states that satire simply exists to punish the offender. He believes that satire is a literary instrument for imposing socially sanctioned and severe punishment on those who offend the moral and ethical norms of the society. This view is in agreement with the debate of many traditional societies, about satire, as reported in the *Encyclopedia* of poetry and poetics. Satire in some societies is seen as having the capacity of mocking the offender through imposing severe psychological damage on him. In some other societies, satire is seen not only as killing physically but simply stopping such damage as is capable of reducing the individual's effective participation in the society and, in fact, completely deprive the individual of his right of participation in the society. For Egudu (1971) satire is just for correction and not for punishment. This view has been partly expressed with ideas derived from the role of satire in other societies, such as in Augustine's Age in England. In that age in England, a very highly mannered type of satire was in vogue. This kind of satire was the type practised by Alexander Pope and John Dryden. Satire existed mainly to correct in that society. The true aim of satire is to correct through ridicule.

Egudu (1971) and Nwoga (1971) have divergent view about satire. Among the Igbo, satire does not only exist to punish but also to teach, moralise and correct. In Igbo land, a common type of satire is the type directed against the girls who give birth out of wedlock. The songs for such people are to ridicule their follies in order to kill their spirit, put shame and fear in them.

Feder (1964) and Trill (1965) classify satire into two, namely Horatian and Juvenalian. They see Horatian satire as gentle, polite and smiling, its aim is to correct by gentle and broadly sympathetic laughter. Horatian satire is named after the Roman satirist, Horace. Horatian satire playfully criticised some social vice through gentle, mild and light-hearted humour. Horatian satire's sympathetic tone is common in modern society. Juvenalian satire, named after a Roman satirist Juvenal, is bitter, biting and angry. Juvenalian satire points with contempt and moral indignation of the corruption and evils of men and institutions. Juvenalian satire addresses social evil through scorn, outrage and savage ridicule.

### **2.1.2 Theme**

A theme is the central topic of a text. There is an essential element of a story that binds together various aspects of a narrative. Ohaegbu (2016) define theme as the message or idea which the reader is invited to capture and retain as the meaning and significance of a literary work. It is that picture which is created by means of words and encapsulated in a literary



composition. The theme in a story is its underlying message. In other words, what is the author's critical belief about life is what he is trying to convey in the writing a poem. It is usually universal in nature. When a theme is universal, it touches on the human experience, regardless of race or language. However, for literary work to be meaningful and lasting, it needs to have a theme.

### **2.1.3 Igbo poetry**

According to the criteria of nationality, traditionality and language in defining literature, Igbo poetry could have been that poetry written in Igbo by Igbo author and have Igbo background or culture. On the contrary, what makes a poem an Igbo poem is that, it must be written in Igbo language. No poem written in any other language than Igbo can be termed Igbo poetry. It is also characterised by the Igbo world view or philosophy, consciousness, norms, ethics etc. but language is the singular determinant of literature irrespective of authorship,

According to Ugonna (1980) Igbo poetry is the means through which the Igbo poet as a teacher makes his influence felt in his community. The Igbo poet therefore has a target audience and his primary aim is social. The Igbo poem is naturally characterised by the figurative nature of its language, the way and the manner this language is conveyed to the audience, whether orally or graphically, and finally, the structural or formal arrangement of the language.

Igbo poetry that is not oral, that is not composed mentally and delivered orally, is written. The main difference between oral and written Igbo poetry is that the latter has written text which is available to the audience independent of the poet. Written Igbo poetry has been influenced by the western tradition of prosodic composition which deals with lines and stanzas. Igbo poetry is rooted in Igbo civilization has developed from antiquity and is now fast developing.

### **2.1.4 Tone**

Tone in poetry implies the understatement or overstatement of the language used by the literary artist. It shows the writer's feelings or attitudes towards his subject or audience of discourse. According to Asadu (2017), depending on what he is saying and to whom he is speaking, his tone may be seen as soft, harsh, anxious, humorous, sad, frightening, joyful, angry, sarcastic, forceful, skeptical, moralising etc. In support of this, Nwadike (2006) says that tone is tone no matter the mood one is in saying it. Tone is generally conveyed through the choice of words, or the view point of a writer on a particular subject.

### **2.1.5 Mood**

Mood in poetry is the overall feeling for the audience an author creates in writing. In his view, Asọnye (2009) posits that mood indicates what the speaker has in mind. When you read a text and you have a particular feeling that you associate with the descriptive language, you are experiencing the mood of a story. An author will create mood through language. He does not tell the reader what to think but rather utilize the elements of writing to create a particular and specific feeling for the reader.

## **2.2 Theoretical studies**

The following theories: Formalism, Marxism, Structuralism and Functionalism are reviewed to determine which of them is best suited for realising the objectives of this research.

### **2.2.1 Formalism**

Formalism is propounded by John Crowe Ransom, Robert Penn Warren, Allen Tate, Cleanth Brooks and others at Vanderbilt University in (1920). The formalist puts the focus on the text as literature. It regards literature as a unique form of human knowledge that needs to be examined on its own terms. It is a literary work that could be understood only by reference to its intrinsic literary features like structure, tone, character, theme etcetera. It ignores social context of any kind. The formalist believes in the form and all the interpretations. Dobie (2012), assert that Formalism or New criticism is a theory of literature that would have a reader to understand and value a work, for its own inherent worth, not for its service to metaliterary matters. Lending credence to Dobie (2012), Onuoha (2017) sees Formalism as an approach to language teaching, which uses language as a code which involves cultural and social context, a system of forms. In relation to this study, it will be used to determine the forms of satiric songs with reference to their themes.

### **2.2.2. Marxism**

The Marxist theory started in the nineteenth century by German philosophers Karl Marx and Friedrich Engels. Mbah, Mbah, Ikeokwu, Okeke et al (2013:322) define Marxism as the political and economic theories of Karl Marx and Friedrich Engels which had become a literary approach to studying the literature of the oppressed. Mbah and Mbah (2017) believe that Marxism is primarily based on modern materialism and scientific socialism. In the views of Mbah and Mbah (2017), the theory centres on the working class movement in all the so called civilised countries of the world. In the arts and humanities, the theory offers an explanation to the social conditions, which underlie plot in literary formation. The Marxist recognise literature as a mirror through which people see themselves, therefore they must embrace the welfare of the people it is meant to project. In this study, the theory is used to determine the social condition in the poems, which determine their themes.

### **2.2.3 Structuralism**

Structuralism was propounded by Swiss Linguist Ferdinand de Saussure (1857-1913), who began to use a method that was more scientific study of language. Several scholars including Saussure, Claude Levi-Strauss, Roland Barthes, Valdimir Propp and Jonathan Culler made significant contributions to structuralist thinking. In his view, Asika (2015) says that structuralism as an intellectual movement in France in the 1950s and 1960s studied the underlying structures in cultural products such as texts and used analytical concepts from linguistics, psychology, anthropology and fields to interpret those structures. He further stated that this approach indicates the practice of analysing a literary text with the expect model of structuralist linguistics. This

theory is relevant to this study because structuralist conceives literature to be a signifying system that uses structural system of language as its medium and to be analysed primarily on the model of linguistic theory and we can observe these in the three selected satiric poems.

#### **2.2.4 Functionalism**

Many scholars have studied functionalism in the past for instance, Goldschmidt (1966), Finnegan (1977) etc. Goldschmidt (1966) sees functionalism as a reaction to the exorbitant of the evolutionary and diffusionist theories of the nineteenth century. For the proponents of functionalist theory they analyse and examine the social significance of phenomena, that is, the function they serve a particular society in maintaining the whole. Various components of man's social existence are stressed in order to reveal how they promote the well being of society. Functionalism theory started at about early 20<sup>th</sup> century by Bronislaw Malinowski and Radcliffe Brown. This theory postulates that one cannot explain a social phenomenon without discovering the cause that produces it and then the function that it fulfils in the entire society. It is a framework for building theory that sees society as a complex system whose parts work together to promote solidarity and stability. It looks at society through a macro-level orientation, which is a broad focus on the social structures that shape society as a whole, and believes that society has evolved like organisms.

According to Durkeim, society should be analysed and described in terms of functions. Society is a system of interrelated parts where no one part can function without the other. These parts make up the whole of society. If one part changes, it has an impact on society as a whole. Durkeim's major works were mainly concerned on the massive social changes that affect society. This approach looks at both social structure and social functions. This theory is also relevant to this study because Functionalism addresses society as a whole in terms of its constituent elements, this can observe in the three poems use for study.

#### **2.3 Empirical studies**

Some literary scholars have actually researched on Igbo poetry but adequate studies have not been carried out on satiric Igbo poems. Akaeze (2008) takes a look at the style and function of Nsukwa Anjocha royal poetry. The objective of the study is to bring out the literary or stylized elements that impose peculiar artistic qualities upon this work of art. The method for data collection is descriptive while the functional approach is used to determine the social function of the poetry. The study concludes by saying that Nsukwa royal poetry is a collection and a means of preservation and dissemination of information about the Nsukwa culture and the attitude of the royal family in particular. The findings also reveal that the poetry harbours values for character training, educates and advises people on social issues. The above study differs from the present one because it studied the style and function of poetry in a particular area (Nsukwa Anjocha) but the present seeks to give a thematic analysis of satire in selected written Igbo poems. Their similarity lies in the fact that both studies deal with poetry as a genre of literature.

Ugwuanyi (2012) studies stylistic features of the Elugwu Ezike Igbo satirical songs. The objective of the study is based on satire on promiscuity, infidelity, leaders, poverty, womanizers, government and death. The study adopts stylistic approach. The study reveals that satirical songs in Elugwu Ezike have free rhythm like in most African songs. It also reveals that the following stylistic devices such as personification, rhetorical question, simile, imagery, ideophone and code-mixing were used. The study differs from the present one because it studied the stylistic features of the Elugwu Ezike Igbo satirical songs, but the present work seek to give a thematic analysis of satire in selected written Igbo poems. Their similarity lies in the fact that both studies deal with poetry as a genre of literature.

Nnyigide (2014) discusses some philosophical and satirical poems in *Utara ntị* and *Uche bu afa*. The objective of the study is to examine and analyse critically, some philosophical and satirical poems in the two anthologies and to expose some poetic elements that are embedded in the selected poems. The study adopts the survey research method. The finding also reveals that to become an effective reader of Igbo poetry, one has to learn and recognise how its elements reinforce poetic meaning. The paper concludes by postulating that Igbo poetry is a complete and comprehensive genre of Igbo literature that makes extensive use of literary figures and figures of speech. The above study differs from the present one because it studied some philosophical and satirical poems in two different anthologies, while the present seeks to give a thematic analysis of satire in selected written Igbo poems. Their similarity lies in the fact that both studies deal with satire as a genre of literature.

Okey-Agbo (2016) carries out a study on stylistic features in Obienyem's selected Igbo poems in *Akpa uche*, *Utara ntị* and *Mbem Igbo*. The objective of the study is to examine and analyse the styles inherent in Obienyem's poems. The study adopts descriptive research and uses stylistic approach as its theoretical framework. The study reveals that the images created show the poetic ingenuity through the artistic use of the Igbo language to achieve the desired purpose. The finding further reveals that Obienyem made use of rhetoric questions, personification, alliteration and assonance in his poems for emphasis and creativity. Ugwuanyi's (2012) work is related to Okey-Agbo (2016), because both of them are on stylistic features of Igbo poems. They differ from the present study because the present one is on thematic analysis of satire in selected written Igbo poems. It is related to the present study because they are on Igbo poems.

Agwuna, (2017) studies Igbo poets as political watch dogs of the society reflections from two Igbo poems. The objective of the study was to expose the political vices in the failed nation as observed in the selected poems under review. The researcher used the survey research method. The research is based on the sociological theory of Karl Marx. The findings show that the nation is plagued with critical and political problems like unfair and uncaring treatment towards the less privileged and suffering masses by the leaders, politicians inability to accomplish their promises made during election campaigns. The above study differs from the present work because the study was on Igbo poets as political watch dogs of the society while the present study seeks to give a thematic analysis of satire in selected written Igbo poems. In all these works mentioned, none deals specifically with thematic analysis of satire.

## **2.4 Summary of the literature review**

This study has reviewed some relevant literature relating to satire in written Igbo poems. The literature was reviewed under conceptual framework, theoretical studies, empirical studies and theoretical framework. For conceptual framework – satire, theme, Igbo poetry, tone and mood were defined. Satire was defined as provoking or preventing change in the society. Theme was defined as a topic and what is being talked about. Igbo poetry was defined as any poetry written in Igbo by Igbo author with Igbo world view. Tone and mood was also defined as the overall feeling or attitude of the poet. Under theoretical studies, Formalism, Marxism, Structuralism and Functionalism theories were reviewed. A number of empirical studies related to satire in written Igbo poem were reviewed. However, in all the literature reviewed in conceptual framework, theoretical studies and empirical studies, none focused on thematic analysis of satire in selected written Igbo poems.

## **2.5 Theoretical framework**

In the analysis of satire in selected Igbo written poems, the Marxist theory is adopted. The Marxist theory was propounded by Karl Marx and Friedrich Engels in the nineteenth century. This theory is very important as a related approach to this study because the poets are pointing at the suffering of the masses and their neglect by the government. The Marxist theory is used to press the point that satire is meant to expose the evils in the society like bribery, lack of job, cheating, neglect by the government, malnutrition and oppression.

However, Ngara (1985) points out that Marxist study of literature concentrated on content analysis at the expense of form as it considers no aesthetic pleasure in literature. Marxist theory is thus a radical approach to the issue of man's exploitation in the society. Furthermore, Marxist believe that literature is not just the reflection of the norms and values of any society but that it should contribute positively to changing that society which is the primary work of satire in literature. The Igbo poets should write what should spur people into action by using satire when their rights are being abused by the government or their leaders.

## **3. Thematic Analysis**

This section is organised into two major subsections, the section on themes and the one on language devices employed to bring out the themes clearly.

### **3.1 Hardship**

Hardship is a situation in which life appears difficult usually because one does not have access to what one needs. According to Kiripatrick (1983), hardship is something or condition that is too difficult to bear over space and time. It is also a situation where there is lack of comfort, money and other necessities of life. Emenanjo, in his poem *Utara ntị* (29) titled "Ụkọ n'uju" in appendix 1, p. 22 expresses the theme of hardship in the following lines:

L <sub>19</sub>	Ñrĩa a,	This food,
L <sub>20</sub>	Á sị ànyị nà ó bù átúrū tàwá,	We were told is more than surplus,
L <sub>21</sub>	Èzùghị átúrū gā-ātā,	Is not even enough for the sheep to eat,
L <sub>22</sub>	Nkè ó nà-àfódúrú ñmādù,	Let alone human beings.

(Stanza 5, lines 4 – 7)

In the above lines, the masses starve; they have nothing to eat, in the abundance of water, there is none to drink. This satirises a society where in spite of abundant natural resources, only a few have access to what is available, hence, lines 4 – 7. Our leaders are giving the masses the impression that there is surplus food in the country yet the masses are dying of hunger. In spite of all the agricultural programme in the past like Operation Feed the Nation (OFN), loans from Agricultural Banks etc, an average Nigerian cannot afford fertilizer or farm seedlings for planting during farming season.

Another example of hardship as satiric theme in *Echiche miri emi* (24) by Nwadike titled “Ostariti mesho” in appendix 2, p. 23 in the following lines:

L <sub>18</sub>	Òtáníshí wèè jíde brédì nà ñchà	Austerity measure ate up bread and soap
L <sub>19</sub>	Táyà, mótò nà tóíléè ról táá rìrì;	Motor tyre and toilet roll are completely destroyed
L <sub>20</sub>	Lèé fàktrị nà ìndòstrị dí íchè íchè méchié	Closed all the factories and industries
L <sub>21</sub>	Léé ñdí órū chúó	Sacked all the workers

(Stanza 2, lines 1 - 4)

From the content of the above lines of poem, austerity measures were introduced to check inflation. However, the measures led to a situation where all the factories and industries were closed down and workers sacked, thus the hardship. Similarly, the present administration introduced recession to check inflation in 2015, they have told us in National news that Nigeria is out from recession, but till date we are still suffering recession at least a sachet water that was sold at five naira is now ten naira. This poem ridicules Nigeria, a country full of material and human resources, which during the military regime could not check inflation and the consequent hardship. Ezeuko and Anowai in their poem, *Echiche* (15) titled “Ime mpu” in appendix 3, p. 24 points out the theme of hardship as shown below:

L <sub>4</sub>	Ị ná-àkwó ùgbòlà	If you are a driver
L <sub>5</sub>	Ị tūghị ùtú ùzò	If you do not give bribe
L <sub>6</sub>	Ị gághị àgá	You will not pass

(Stanza 2, lines 1 - 3)

In the above lines, as a driver both private and commercial ones, what happens to the motorist is unbearable. There are different categories of people extorting money from drivers. In reality, there are policemen, civilian army employee, task force members including those checking crops, animals, immunization officers and street urchins. The number and category of those extorting money from commuters makes it impossible for drivers and even passengers to get from one point to the other without parting with one road levy or the other. The poets

showcase this in lines 2 – 3. This acts creates hardship to the masses. The Federal Road Safety Corps that should control traffic are on the highways collecting money from motorists.

### 3.2 Corruption

Corruption is a pandemic phenomenon which pervades through the rank and file of the leader and the led. According to Amundson (1997) corruption is the misuse of public authority. It invariably implies the notion of taking advantage and exploiting others with some degree of power. Again Emenanjo in his poem, *Utara nti* (29) “Uko n’uju” in appendix 1, p. 22 indicates the theme of corruption in the following lines:

L <sub>10</sub>	Égò à,	This money,
L <sub>11</sub>	Á sị ànyị nwèrè n’ijèli ijèli	We were told that were in billions
L <sub>12</sub>	Bù n’ikùkù kà ó ò ò.	Is only in the air
L <sub>13</sub>	Égò à,	This money,
L <sub>14</sub>	Á sị ànyị nà ó bḡghī yà bù ókwú	We are told that is not our problem
L <sub>15</sub>	Bù nánā n’ákwúkwó kà ó ò ò	Exists only on paper.

(Lines 4 – 6 of stanza 4)

In the above lines, the poet tries to explain the difference between facts and figures about the money that is in billions and its existence only on paper. The masses do not see this money or feel the impact of its presence but government claims that money is not a problem. The implication is that the money is in the hands of a few who embezzle and stash it away so that the masses (anyị) continue to languish in poverty. The government makes yearly budget of billions of naira to be used in running the country but it is not realized in favour of the masses. Sometimes they paid or add their own money into the budget and this case may linger the signing of the budget into law up to half of that year as we observed in 2018 which was signed in June 2018. Nwadike in his poem, *Echiche miri emi* (25) titled ‘Ostariti mesho’ in appendix 2, p 23 explores the theme of corruption as shown below:

L <sub>30</sub>	Nà ó bjàrà iwēghàchitè ‘billìon billìon nàjra’	He came back to repatriate the billions of naira
L <sub>31</sub>	Nđj òchīchī dòwèrè ébé ó ò ò.	The leaders kept where it is

(Lines 13 – 14, stanza 2)

The lines of the poem indicate that leaders embezzle and stash billions of naira away in foreign land. The lines of poem show an unnamed character who is said to repatriate such money. The poem therefore explores the theme of corruption by governing officials. This implicates an undercurrent of suffering in the land, which the poet satirizes.

Another example of corruption as a theme of satire is in *Echiche* (15) by Ezeuko and Anowai titled “Ime mpụ” in appendix 3, p. 24 with the following lines:

L <sub>1</sub>	Ị ná-àchọ ọrụ	If one is looking for a job
L <sub>2</sub>	Ị gbāghī tòòchị	If one does not give bribe
L <sub>3</sub>	Ị gághī ènwétá yā	One will not get that job

(Stanza 1, lines 1 - 3)

In the above lines, the poets mention bribery which underscores as the only means of securing employment. In the poem, lines 1 – 3, if one is looking for a job, and without bribe, the person will not get it. Corruption as we discussed before, is the misuse of public authority. The poets’ use these poems to satirizes the level of corruption in high places in Nigeria. Another example of corruption in Nigeria, is the recent recruitment exercise in 2015 by the Immigration Services which caused death of some people during the exercise and at last it was alleged that people paid money in order to get the job not minding whether they are qualified or not. For instance, Emenanjo is for budgeting, Nwadike is for excruciating policies, Ezeuko and Anowai are for bribery. All these motifemic dimensions are geared towards corruption or bad governance.

#### 4. Language devices employed

Style is a unique and distinctive manner of presentation of a work of art to an audience by a creative writer for specific aesthetic purpose through the manipulative use of language. Abrams (1981) defines style as the manner of linguistic expression in prose or verse. It is how a speaker or writer says whatever he says. A look at the thematic analysis of the poems shows the influence of stylistic devices on the success of the poems. In this subsection, the paper examines the most prominent features used by the poets to enhance the beauty of their poems in terms of expressing the themes identified in 3.

##### 4.1 Idiom

Idiom is an expression peculiar to or characteristics of a particular language like Igbo, especially when the meaning is illogical or different from the meanings of its component words. According to Kiripatrick (1983), idiom is an expression of a particular language, especially when the meaning is not logically or grammatically explicable. It is a common phrase with figurative meaning. Idiom is seen in the language of the poets. Emenanjo in his poem in *Utara ntị* (29) entitled “*Ụkọ n’uju*” in appendix 1, p. 22 points out idiom as in the following lines:

L<sub>24</sub> Mmírī nà-àfábànyé ānyī n’ézē We toothpick when we drink water.  
L<sub>26</sub> Ànyị nà-èlózí ụkwārà táà We now swallow sputum  
(Lines 2 and 4 of stanza 6)

These idioms are in line with hardship as expressed in the poem. They indicate the enormity of the suffering and the survivalist strategies adopted by the hapless members of the society. Life within the context of Marxism is a struggle; thus is shown clearly here in the acts of the leaders and the struggle by the led to survive.

In the above lines, we see the constant repetition of hardship on the masses. When we drink water, we use toothpick, and now we swallow sputum. The phrase or works that analyse hardship is where the masses cannot drink water freely and they swallow sputum just as they accept everything the way they see them even though they are not conducive to the masses.

Also in the poem titled *Qstariti mesho* (24) of “Echiche miri emi” by Nwadike, in appendix 2, p. 23 we notice the poet’s use of idiom:

L<sub>24</sub> Í bányé n’áhjá, ụgùrù àná-èbú If you enter the market, there is harmathan haze.



(line 7)

From the content of the above line of poetry, we observe that, prices of goods in the market are out of reach of many people, therefore causing them hardship. There is hardly any amount of money that is enough for one to buy things in the market. Another example is from *Echiche* (15) in a poem entitled “Ime mpụ” by Ezeuko and Anowai in appendix 3, p. 24 with the following lines:

L<sub>2</sub> Í gbāghī tọ̀ochì                      If one does not give bribe.  
(Line 2 of stanza 1)

In the above line of poetry, the poet criticises the act of bribery by saying, *I gbaghị tọ̀ochì*. In this case *tọ̀ochì* here is not an ordinary torch light but monetary inducement. Therefore, if one does not give bribe, the person will not get what he ordinarily deserves. It adds colour to the poem and exemplifies the theme.

#### 4.2 Simile

Simile has been described simply as a figure of speech in which one thing is compared to another, using ‘like’ or ‘as’. Egudu (1979) states that one basic trait of simile is the abnormality or unusual nature of the likeness established between the two items being compared. It is this unusual or abnormal comparison which helps to generate shock or surprise, and therefore pleasure, in a poem in which simile is the basis of imagery. For instance, in the poem “Ostarti mesho” contained in *Echiche miri emi* (24), in appendix 2, p. 23 Nwadike leads his reader to view:

L<sub>22</sub> Mée Nàjirĩa ísì ádí yā kà                      It made Najirija  
L<sub>23</sub> Nwánnē yā nwáanyị Ghána                      To look like her sister Ghana  
(Lines 5 – 6, stanza 2)

In these lines, the poet compares Nigeria’s situation to that of Ghana. In the past, Ghana had the same experience of hardship that is facing Nigeria today. The poet likens Nigeria to Ghana in terms of hardship. The hardship Ghana faced during their time was bad governance and embezzlement of public funds as succeeding governments in Nigeria keeps on apportioning blames of misuse or embezzlement of public funds. In another poem by Ezeuko and Anowai, titled “Ime mpụ” (15) in the anthology *Echiche*, in appendix 3, p. 24 it reads:

L<sub>13</sub> Í dàá kà ísì úkwà                      You fall like the head of breadfruit  
(Stanza 4, line 4)

Here, the poets are comparing failure with the head of breadfruit. They try to x-ray what is happening in our schools today. Students are no longer serious with their studies and they want to pass by all means. However, those who do not fall for man fail woefully (falling like the head of breadfruit).

#### 4.3 Ideophone

This is a word that evokes an idea in sound, often a vivid impression of certain sensations or sensory perceptions. Ideophone as define by Ihedigbo (2017) is a figure of speech that is

related to onomatopoeia but the difference lies in the fact that while onomatopoeia words mimic real situations, ideophones are just ‘ideas associated by sounds’, in the sense that from the sound of the word, one can get an idea of the nature of the event or the object referred to. These sounds on their own may be meaningless but they are employed for aesthetic purposes.

In the poem, “Ostariti mesho” (24) of *Echiche miri emi*, in appendix 2, p. 23 the poet brings out ideophone in the following line:

L<sub>19</sub> Táyà mótò nà tọ́lét ròl *táá rìrìrì* Motor, tyre and toilet roll are completely destroyed  
(Line 2 stanza 2)

In the line of the poem, the poet is saying that, austerity measure destroyed everything completely, thereby causing hardship to the masses. A critical look at the sounds /r/ and /i/, which are repeated to produce the rhythm suggesting complete destruction. For example, /r/ is a roll, while /i/ is a front vowel and these two sounds are frictionless continuants, which demonstrate non-inhibition or lack of control called today as impunity, in the destruction of our economy for selfish reasons. The poet uses *riirii* which on its own is meaningless but within the context of the verb *taa* as in *ita* to chew/masticate/grind into unuseful particles. He uses it (*riirii*) to demonstrate the extent of destroying to a point of no regaining of the economy, the determinant of hardship or enjoyment.

#### 4.4 Code-mixing

In the view of Omeleye (2003), code-mixing is the mixing of two or more languages or language varieties in speech. In this analysis, certain poems by Nwadike are seen to contain the use of this literary device, known as code-mixing. For instance, in the poem, “Ostariti mesho” contained in *Echiche miri emi* (24) in appendix 2, p. 23 we notice in the following lines code-mixing expressions:

L <sub>18</sub>	Bredì	Bread
L <sub>19</sub>	Táyà nà mótò	Tyre and motor
L <sub>19</sub>	Tọ́lét ròl	Toilet roll
L <sub>20</sub>	Faktrì na ìndòstrì	Factories and industries
L <sub>33</sub>	Ekowas	ECOWAS (Economic Community of West African States)

(Lines 1 – 3 of stanza 2, and stanza 3, line 2)

#### 4.5 Difference between ‘Ụkọ n’uju’, ‘Ostariti mesho’ and ‘Ime mpu’

Poetry, whether written or oral, is an outpouring of one’s great emotional feeling using language. This language of poetry is manipulated to yield aesthetic effects. Therefore, “Ụkọ n’uju” meaning ‘scarcity in abundance’, is written by one author, and is a poem of six stanzas and twenty seven lines. The poet discusses many ways the leaders mismanage the resources in a country that is richly blessed with natural and human resources. They lack some basic amenities like food and water as a result of bad governance. This exposed the citizens to long suffering and hunger. For instance, in appendix 1, p. 22 stanza 4, lines 1 - 3:

L <sub>10</sub>	Égó à,	This money,
L <sub>11</sub>	Á sị ànyị nwèrè n'ìjèlì ìjèlì	We were told that were in billions
L <sub>12</sub>	Bù n'ìkùkù kà ó ò ò.	Is only in the air

But *Ostariti mesho*, meaning ‘austerity measure’ is written by a single author, and is a poem of three stanzas and forty-two lines. In this poem, the poet relates what happened in 1983 to this present day. He used it to x-ray the problems facing Nigeria. For instance in appendix 2, p. 23 stanza 2, lines 7- 9 thus:

L <sub>24</sub>	Í bànyé n'áhjá, úgùrù àná-èbú	Prices are out of the reach of everybody
L <sub>25</sub>	Í zúó gàrì nàfrà ìrì	You bought garri worth of ten naira
L <sub>26</sub>	Ì sèkpúrú yā n'ákpá wòtà prúúvù	One will just carry it in a polythene bag

Another difference in austerity measure is that the poet makes excessive use of code-mixing. As in appendix 2, p. 23 stanza 2, lines 1-3 and stanza 3, line 2.

L <sub>18</sub>	Bredì	Bread
L <sub>19</sub>	Taya na moto	Tyre and motor
L <sub>19</sub>	Tòilet rol	Toilet roll
L <sub>20</sub>	Faktrì na ìndòstrì	Factories and industries
L <sub>33</sub>	Ekowas	ECOWAS (Economic Community of West African States)

(Lines 1 – 3 of stanza 2, and stanza 3, line 2)

*Ime mpụ* meaning ‘indiscipline’ is written by two authors and is a poem of six stanzas and nineteen lines. The poets exposed the alarming rate of bribery and corruption in the society. They enumerated it in each line. An instance is in appendix 3, p. 24 stanza 1, lines, 1 - 3.

L <sub>1</sub>	Í ná-àchó órū	If one is looking for a job
L <sub>2</sub>	Í gbāghī tọ̀òchì	If one does not give bribe
L <sub>3</sub>	Í gághī ènwétá yā	One will not get that job

The poets warn the society to desist from such behaviour because it will not help a society to grow. This can be observed in appendix 3, p. 24 stanza 5, lines 1 - 4 thus:

L <sub>14</sub>	Ídí òbòdó ānyī	Fellow country men
L <sub>15</sub>	Kwùsị ìmē m̄pū	Stop crime
L <sub>16</sub>	Kà ófè r̄ōr̄ò àrò	Let us make do
L <sub>17</sub>	Zùóró ānyī írì	With what we have

Another difference in the three poems was their method of teaching a lesson is not the same.

In their similarities, the three poems that were used for this study are satiric in nature. They satirised various ways in which things were not auguring well in the society. Again, the poets adopted the sombre tone in their poems. The poets were not pedantic in their use of figurative expression. The figures of speech used were apt in their contexts.

## **5 Summary of findings and conclusion**

### **5.1 Summary of findings**

This study has analysed satire in written Igbo poems from the three selected poems, *Utara nti*, *Echiche miri emi* and *Echiche*. Based on the analysis, it was found that the themes of hardship, corruption in dimension of employment, inequitable, distribution of the country wealth are features of bad governance, which have persisted in the country. The poets commonly employed language devices like idioms, similes, ideophones, code-mixing to express the themes so exposed. Finally, the study recommends that more creative works on satire be studied in order to arouse the sensibilities of Nigerians to fight corruption through advocating for ethical and revolution.

### **5.2 Conclusion**

This paper has carried out a study on the thematic analysis of satire in selected written Igbo poems. The study was able to explore the theme of hardship and corruption in satiric presentation in the three poems. Their artistic creativity demonstrates by the poets made the poem to be realistic and emotional. The first objective was achieved by analysis done in the themes of the poems. Secondly, the language devices like idiom, simile, ideophone and code-mixing of the poems influence to a large extent to the success of the poem by making them easy to understand. Finally, the tone of the poets were explore and researcher found out that they use sombre which shows that the third objective was equally achieved.

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## SEMANTIC ANALYSIS OF ANIMAL CONNOTATIONS IN SELECT IGBO PROVERBS IN KRISAGBEDO'S *OGWU*

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### Abstract

The paper studies how the semantic concept of connotation is used in encoding and decoding meaning in Igbo proverbs that are related to animals. Understanding the dynamics of Igbo proverbs has been a problem to non natives of Igbo. The paper seeks a better understanding of how Igbo proverbs are woven, specifically, proverbs that have animal characters. The objectives of the paper are to study how connotations are used in Igbo proverbs, identify the linguistic elements that are connotative in the Igbo proverbs and analyse the connotative meaning of the Igbo proverbs. The concept of connotation is used to analyse a selected number of Igbo proverbs. The twenty three (23) Igbo proverbs that have characters in the animal kingdom used for this study are purposively selected from an Igbo text, *Ogwu*. The study adopts the descriptive method of data analysis. The Igbo proverbs are analysed qualitatively using the concept of connotation with the help of introspection. The paper finds out that connotation plays a major role in the crafting of Igbo proverbs. The paper also finds out that connotations in the Igbo proverbs studied manifested at the phrasal level. Cultural connotations arising from animal kingdom are encoded in the animal related proverbs. Hence, an understanding of the connotations employed by the Igbo will help in decoding meaning from Igbo proverbs. The study finds out that connotation is intrinsically woven into Igbo proverbs.

### 1. Introduction

The paper studies encoding and decoding of meaning as embedded in Igbo proverbs. In the Igbo language, certain items or concepts are connotatively encoded in proverbs. The Igbo make profuse use of proverbs in both formal and informal discussions. Thus, proverbs according to Emenanjo (2008:6) are used to “make prestigious reference to societal norms and values.” Similarly, Nwadike (2009b) notes that the Igbo are known for their voracious use of proverbs to spice their discourse. Also, Oludare (2017:1) avers, “proverbs are used to embellish and support arguments during conversations and other oratory events.” In some cases, just a proverbial statement is enough to convey meaning in a discussion. A good example of this is when a visitor who visits at night time is told by the host: *Abali ewerela oji*. “The night has taken kola.” This means that there is no kola in the house to offer to the visitor. This proverbial discourse is commonly used in Igbo culture because there is a mutual belief that the host is expected to offer his visitors kola but if the kola is not available, he has to apologise. The foregoing proverb is a polite way of saying that there is no kola in the house. Igwe (1986), therefore, notes that Igbo proverbs are thought provoking and are used in some cases for conflict resolution. Nwadike

(2009b:7) notes that Igbo proverbs derive mostly from our natural environment, cultural orientations and value systems. Udechukwu, Aboh and Ahamefula (2019) opine that proverbs are at the heart of the Igbo discourse. They aver that chief priests in Igbo societies make use of proverbs when communicating the message of the gods to the people.

Furthermore, the agrarian nature of Igbo life is bound to influence their proverbial discourse especially as it relates to animals. The Igbo people, apart from engaging extensively in cultivation of various crops keep various domestic animals within various households. Again, hunting is a prominent vocation and hobby among Igbo people. It is normal to encounter domestic animals within the homestead while it is strange to encounter wild animals within the homestead. In some cases also, natives encounter wild animals or game animals in the forests or at farmland areas. These experiences and encounters with animals inform some connotations and presuppositions in Igbo proverbs. Oludare (2017) alluding to Yoruba use of proverbs, asserts that proverbs, which are the collective property of the society draw a lot from observable relationships and experiences within the society among humans, animals and environment. Nwadike (2009b:8) attributes the Igbo proverb, *Anụ laa taa, echi bụ nta* "If the animal escapes today, tomorrow is another hunting day" to the "hunting experiences which are pan-Igbo." Moreover, observed characteristics and behaviours of animals among themselves and towards humans inform some connotative meanings that are encoded to be decoded by interlocutors. In the use of proverbs, meaning is made implicit and only those who share cultural background with the speaker can deconstruct the hidden meaning in proverbs.

Connotative meanings derive from denotative meanings. The study of meaning in micro linguistics is technically known as semantics. Semantics studies different aspects of meaning and one of them is connotative meaning. Shared experiences, common background knowledge and shared information within a speech community often give rise to shared meanings. These shared meanings could be connotatively encoded and decoded in interactions while those who are not part of the system or not knowledgeable in the system could be lost in the conversations. This could be applicable to natives and non-natives in Igbo with regards to the connotative meanings and semantic presupposition in Igbo proverbs. Thyab (2016) asserts that it is more complicated for non-native speakers to handle English idioms than native speakers who can use the idiomatic expressions at will without much effort in understanding the figurative meanings. Ocholi and Elijah (2017:249) note that this "presents a problem in non-native speakers' knowledge and proficiency" in a target language.

Thus, this present study serves to present background information for a better understanding of Igbo proverbs, specifically proverbs that are related to animals and their experience with human beings. Thus, the paper is significant in that it contributes in creating a better understanding of meaning in Igbo proverbs in terms of connotations deriving from animal-related proverbs especially for the non-native speakers of Igbo. Besides, translations of the Igbo proverbs into English contribute to knowledge. Scholars engage in the unraveling of the dynamics of the Igbo proverbs which has been a major concern to both natives and non-natives of Igbo. It is



expected that understanding of cultural connotations will help give better insights to interpretation of Igbo proverbs.

### **1.1 Methodology**

This research work adopts the descriptive survey research design. Descriptive survey research design is a type of research where a sample is used to represent the entire population. In this case, the selected animal-related proverbs are used to represent all the Igbo proverbs that have animal content. The content area of study is semantics, which is generally defined as the study of meaning. The data for the study are drawn from Krisagbedo's *Ogwu* through purposive sampling technique. Connotation is used to analyse the twenty three (23) Igbo proverbs that have characters in the animal kingdom. These proverbs were purposively selected out of 96 Igbo proverbs that occurred in the text, *Ogwu*. The data are analysed descriptively and qualitatively which implies that no theoretical framework and statistical formula is adopted in the analysis.

## **2. Literature review**

In this section, the paper reviews relevant and related literatures. The concepts of proverbs and connotation are reviewed. More so, different empirical researches which have been done in relation to the study are reviewed. It is organised into three segments: conceptual studies, conceptual framework, empirical studies and summary of the literature review.

### **2.1 Conceptual studies**

Norrick (1985:284) states, "proverbs are consistently described as self-contained, pithy, traditional expressions with didactic content and fixed, poetic form." In his own, Mieder (1985:119) avers, "a proverb is a short, generally known sentences of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorisable form and which is handed down from generation to generation." Furthermore, according to Martin (2015), a proverb is a short, pithy saying that expresses a traditionally held truth or piece of advice, based on common sense or experience. "In conceptual terms, proverbs are common features of conversational eloquence in almost all cultural contexts, Ezikeoba inclusive. Such "wise sayings" are usually acquired and learnt from listening to the elders' speeches." (Agbedo, 2019:2). According to Nwadike (2009a:111), "proverbs in the Igbo society embody the people's culture traits and knowledge" including "norms and values inherent in a society which shape a people's way of thinking and interpersonal relationship". Martin's (2015) definition of culture singles out proverbs as the element of language that encapsulates a society's values and beliefs. Proverbs are seen as a major fabric for crafting and designing various levels of discourse in Igbo. Hence, Agbedo (2019) avers that proverbs aptly record everyday experiences and common observations. Achebe (1958) aptly captures this when he refers to proverbs as the oil with which the Igbo people eat words. Nwadike (2009b:2) avers:

The Igbo are known for their proverbs and for their insistence on their apt use. As someone has correctly observed, "an Igboman's reputation as a good speaker or as a successful oral artist, to a large extent, depends on his ability to use *ilu*." Any

speech or literary composition that is not punctuated with apt proverbs and idioms is regarded as 'naked'; that is, as lacking in that expressive force which makes a listener nod his head in approval and admiration. Such unadorned expressions are seen as roughly equivalent to a pot of watery soup lacking the necessary ingredients.

The foregoing underscores the need to learn and master the use of proverbs in Igbo. It is very important such that both young and old should make efforts to understand and use Igbo proverbs in discussion or else such a person would give himself away as 'unlearned'. In Igbo parlance, the following statement is used for such people who do not easily comprehend the meanings embedded in proverbs: *Onye a tũrọrọ ilu kowara ya, ego e ji lụta nne ya furu efu.* "He/She who was spoken to in proverbs and thereafter explains the proverbs to him/her, the bride price paid for her mother is lost." Onwudufor (2008) gives a variation of this proverb as *Onye a tũrọrọ ilu kowara ya ilu ahụ, ego e ji lụta nne ya lara n'iyi.* "He/She who was spoken to in proverbs and thereafter explains the proverbs to him/her, the bride price paid for her mother is a waste", which he interprets as a person who knows his tradition is supposed to understand proverbs. Emenanjo (2008:6) asserts that proverbs can be used "to confuse the non-initiates." The non-initiates here could be taken to mean those who do not have mastery of the use of proverbs. Chukwu (2012) notes that proverbs among the Igbo are the best way to talk and serve as an Igbo identity; such that any Igbo native that does not use proverbs is regarded as an alienated folk.

Ofomata (2016) concurs and observes that proverbs are relevant in Igbo expressions throughout different generations. Furthermore, Ofomata (2016) notes that Igbo proverbs contain words that have deep meanings. Hence, it is only the informed that can use and understand Igbo proverbs. Anyanwu (2010:104) captures a comparison between Igbo proverbs and Hebrew 'marshal': "The Igbo concept of proverbs, has the meaning of the Hebrew word 'marshal', which has been rendered in translation as "proberbium", which means similitude..., while the Jewish 'marshal' stresses instruction and moralising, *ilu* (proverb) is as large as life.... *Ilu* is not limited to teaching morals to people as the Jewish Marshal is, rather, it covers all aspects of Igbo life."

Emenanjo (2008) notes that Igbo proverbs can conceal meaning, aside from its use to appeal, advise, curse, adjudicate, condemn, embellish, hint, commend, and educate. Emenanjo, further notes that Igbo proverbs make use of allusion and images. These constitute the intricate and complex system of the meaning in Igbo proverbs which are meant to be decoded. Again, Emenanjo (2008:6) notes, "Penfield (1983), in line with the view of Garvin (1977)," views the proverb as characterised by the property of conveying messages indirectly. Hence, connotations are part of what is used in Igbo proverbs to convey implied meanings. Ugwuona and Igwedibia (2016:170) note: "Igbo proverbs also have some implied meanings beyond what they look at the surface level." In agreement with the scholar cited above, Ocholi and Elijah (2017:245) stress that "when a speaker uses literal language, he or she is simply stating the facts as they are" but on the other hand, figurative language, "uses exaggerations or alterations to make a particular point". Ocholi and Elijah (2017:245), therefore, refer to words such as idioms and metaphors as falling

“within figurative conjectures that help simplify or clarify denotative or connotative meanings in communication.” Proverbs have been largely used in literature; hence, Anasi (2019) believes that proverbs function as tools with which literary artistes justify the actions of characters, criticise immoral behaviours and at the same time advocate for right virtues and morals. He further avers that writers use proverbs to express the wealth of philosophy and wisdom as they affect and control their community.

Oludare (2017), in his study elaborates on the relevance of proverbs in scholarship from ancient times to contemporary era. He consequently listed scholars and authors who had done work on this field of study. These authors and scholars include: Crowther (1852), Vidal (1852), Taylor (1931), Ajibola (1947), Delano (1966), Bamgbose (1968), Olatunji (1984), Alaba (1986), Yusuf (1994), Raji-Oyelade (2004), Kehinde (2004), Sheba (2006), Akinyemi (2007), Adejumo (2009), Adeleke (2009) and Olujumi (2012). Agbedo (2019) notes that Paremiology is the field of study that examines features of proverbs. On the other hand, Paremiography handles the collection and classification of proverbs.

Ezurike (2017) observes a kind of structuring common in all human societies which is reflected in proverbs and in everyday language. This kind of structuring in human languages thrives by using one kind of thing to relate to another. Ezurike (2017:63) elaborates in what follows:

This is to say that in using metaphor in everyday language, speakers understand and experience one kind of thing in terms of another. Animals for example, are used by language users irrespective of culture to describe people, their behaviours, attitudes, activities and personalities. Human beings and animals are different kinds of beings, yet human beings and their activities are partially structured, understood and talked about in terms of animals

### **2.1.2 Conceptual framework**

This paper uses the concept of connotation for the analysis of Igbo proverbs. According to Abrams (1999), connotation is the range of secondary or associated significations of a word while denotation refers to its primary signification. Connotation, according to Ogbulogo (2005), has elements of the conceptual meaning of a word and the individual's personal interpretation of what is communicated. Thus, Ogbulogo (2005:20-21) states:

That interpretation is based on the personal experience of the hearer. This means that connotative meaning varies with the experience of people in communication. It may also vary from society to society. ... There are symbols in literature which have different connotations in different cultures. For instance, among the Hausa in Nigeria, the cricket is associated with tricks, whereas among the Igbo and the Yoruba, it is the tortoise that has that attribute. In the Western world, it is the fox that is considered to be very cunning.

Ogbulogo's assertion implies that the connotative interpretation of a word, group of words or concept is culture specific and spans through generations. In line with this, The World Intellectual

Property Organisation (WIPO) (2011) contend that traditional cultural expressions are handed down from one generation to another, either orally or by imitation; reflect a community's cultural and social identity; consist of characteristic elements of a community's heritage; are made by 'authors unknown' and are constantly evolving, developing and being recreated within the community. Philip (2003) corroborates this view that the vestiges of connotative meanings remain ingrained in culture and language. Philip exemplifies that although saint's day is no longer marked in red on a calendar, but the expression 'red letter day' is still commonly used. In all, the centrality in the definition of connotation is that it takes on a different shade of meaning from the literal meaning and varies across cultures. Moreover, connotation for words may acquire new shades of meaning over time. Davies (2007:52) refers to this dynamism in discussing terms used to describe women in languages; "languages typically contain far more terms to describe women than men, usually derogatorily ... even when they are not at first derogatory they tend over time to acquire negative connotation (e.g. harlot, tart)."

Therefore, connotative meaning is the communicative power of a word by virtue of what it refers to (Leech, 1974). This referential characteristic is central in Bowers' (1989:78) distinction between connotative meaning and denotative meaning. According to Bowers (1989), connotative meaning represents the inherent conceptual meaning of a word whereas denotative meaning represents the meaning of a word in terms of the set of objects it names. From another perspective, Bell (1991) opines that connotative meaning refers to meaning, which is not referential but affective, subjective and associational. Similarly, Ogbulogo (2005:20) asserts, "there are additional semantic features that are associated with connotative meaning." Thus, we see idioms and figurative expressions deriving a lot of their meanings from connotation. Furthermore, Cruse (2006:33) describes connotation thus: "In everyday language it means little more than 'associations' or 'refers to no-truth-conditional aspects of meaning.'" Again, *Webster's Universal Dictionary and Thesaurus* (2010) describes connotation as a consequential meaning or an implication. Furthermore, the concept of paremiology, that is the field that studies proverbs is employed in this research. Paremiology as field of study is fast growing and encompasses a lot of research aspects including sociology, psychology, structural linguistics, functional linguistics, cognitive linguistics, pragmatics, anthropology, e.t.c. Thus, paremiological studies could be carried out across a vast range of disciplines. Hence, this paper carries out a paremiological studies using the concept of connotation. There are several approaches to the study of semantics including Traditional Semantics, Behavioural Semantics, Structural Semantics and Generative Semantics.

Ogbulogo (2015:16-23) captures and discusses the following types of meaning: Thematic meaning, conceptual meaning, associative meaning, connotative meaning, collocative meaning, affective meaning, reflected meaning and stylistic (or social meaning). Thematic meaning stems from the organisation of message in a language. The arrangement of sentential elements leads to the point of emphasis. Conceptual meaning is akin to primary or denotative meaning. It is normally the first meaning of a word listed in dictionaries devoid of contextual or emotional overtones. Coming to associative meaning, it is the meaning of a word which is different from its

ordinary denotative meaning. Connotative meaning which has been adopted for this work, contains elements of the conceptual meaning of a word. Individual experiences and commonly shared experiences may affect connotative meaning; hence, it varies from one cultural group to another. It is also important to note that there are additional semantic fields that are associated with connotative meaning. Thus, Ogbulogo (2015:20) notes that “a great deal of the meaning of idioms and figurative expressions derive from connotation. For collocative meaning, it is the meaning that a lexeme gets when it is associated with other lexemes in a structure which is based on related semantic fields.

## 2.2 Empirical studies

Some studies have been carried out on proverbs. Mecha (1990) is a paremiographical listing of Ohafia Igbo proverbs alphabetically arranged and rendered in Ohafia dialect. Emenanjo (2008:32) finds that Igbo proverbs capture the total socio-cultural experiences of the Igbo people and “encapsulate these in oblique, terse, picturesque and metaphorical mnemonic expressions.” Nnadi (2009) studies the nature of Igbo proverbs and adopts the Brunvard's (1968) three point classification parameters in classifying Igbo proverbs. The Brunvard's (1968) classification method as applied to Igbo proverbs by Nnadi (2009:92) is outlined as follows: (i) Where there is A there is B

(ii) No A no B

(iii) Like A like B

Nnadi (2009) in his research aims at reawakening the study and understanding of the Igbo proverbs by focusing on the nature of the original Igbo proverbs. Also, Nwadike (2009a) sees proverbs as a source of intellectual development and classifies Igbo proverbs into various groups that handle different ideas including slothfulness, necessity as the mother of invention, uniqueness of every individual, giving respect, warning, inter-personal relationship, gratitude and unity. Anyanwu (2010) notes that proverbs stand out among folklores and parables in the preservation of Igbo knowledge accumulated over years as the Igbo did not have a functional writing system. He therefore, studies the place of the Igbo proverbs in the teaching and Igbo language use and classifies Igbo proverbs into various themes. These themes include: truth and sincerity; conflicts/resolution/diplomacy; hard work and laziness; manliness or being courageous; togetherness or unity, among others. Anyanwu (2010) further looks at the functions of proverbs as conveyor of cultural beliefs, universal truths, director of social and moral truths, and serve for embellishment of truth. He equally finds out that the Igbo proverbs serve as a tool of exclusion, noting that the understanding of the Igbo proverbs will play a great role in communicating in the Igbo language and advocates the teaching of Igbo proverbs to the younger generations.

Furthermore, Estaji and Nakhavali (2011) conduct a semantic analysis of Persian animal proverbs using the semantic concept of connotation and finds out that connotation is used in Persian animal proverbs and also observed that with regards to semantic derogation that the meanings of female proverbs connote worse characters than in male proverbs. This is to say that connotations used in proverbs referring to female connote worse qualities. Soresen and Erhard

(2013) acknowledge there is no clear definition of the Tibetan proverb but note that *tampe pecho*, *legshe* are genres that approximate the genre of proverbs. Their study of *tampe* which literally means speech example contains simile or *exemplum* and denotes much broader and wider spectrum of utterance than what is meant to be a proverb. They further find out that proverbs “offer the possibility to indirect a statement and as such are important means to express ridicule, criticism, and protest while not being held personally responsible but rather delegating responsibility in invoking tradition.” Soresen and Erhard (2013:282). Again, suggest that the nature of *tampe* contributes to the endless number of theoretical papers written over the years by numerous paremiologists in making attempts to define proverbs and also come up with a generally accepted mode for classifying proverbs. As earlier noted, paremiologists study the nature of proverbs while paremiographers undertake the collection and classification of proverbs. Ndiribe (2015) adopts metaphorical mappings of image schemas as the framework for analyzing Igbo proverbs. He finds out that the schemas of casual, force; containment and path operate in Igbo proverbs.

Okoye (2016) proposes a study of Igbo and Chinese proverbs using the theoretical framework of critical discourse analysis. The objectives of her research includes finding out the dynamics of Igbo and Chinese proverbs in expressing power relations among genders and to find out whether language forms used in the proverbs of the two languages studied reinforce the subjugation of any of the genders. Ugwu (2016) carries out a comparative study of the Igbo and Hausa world views and traditions as reflected in their proverbs. Ugwu (2016) finds out that there are similarities between Hausa and Igbo proverbs which he suggests could be harnessed in minimizing hostilities between among the two races. Daniel (2016) conducts a parallel ethnographic and semantic analyses Yoruba proverbs and post proverbs. She studies the use of proverbs as a sign of communicative creativity and linguistic dynamism among the Yoruba youth. Her studies expose a kind of communicative dynamism that exists in the Nigerian languages to fit into the post modern context and the relevance of indigenous proverbs in the twenty-first century Nigerian society. Daniel (2016) concludes that the wisdom of a race (Yoruba) does not solely reside with the elders. Hence, the wisdom domiciled in proverbs is not for a section of the race, the difference lies in the manner of expressing it.

Azubuike and Nwode (2017) use the theoretical framework of critical discourse analysis to study meanings of Ehugbo proverbs and observe that proverbs give insight into the way of life of Ehugbo Igbo. The data for their study were sourced from different discourse situations involving native speakers. They find out that most of the proverbs in Ehugbo Igbo “are influenced by the beliefs of the people as represented by birds and other animals...” (p. 227). Oludare (2017:147) concurs, “proverbs are veritable mine full of the collective wisdom of the elderly people in the typical traditional Yoruba society” This goes to say that proverbs are not specific to Igbo but relevant to traditional or African settings as seen in the forgoing statement on the Yoruba society. He adopted Hymes’ *Ethnography of Communication* as a theoretical framework in analyzing fourteen proverbs purposively selected from the film he studied. Oludare (2017) finds out that contemporary Christian films producers lavishly make use of proverbs in the film

production to capture the essence of indigenous local settings, thereby projecting the Yoruba socio-cultural ideologies and orientation. Ezuruike (2017) adopted the Sapir-Whorf's Linguistic Relativity as a theoretical framework and studies similarities and differences in the connotation of animals in Hausa, Igbo and Yoruba and finds out that language users regardless of their background conceptualise animal terms and link them to human behaviours, attitudes or qualities. She also finds out that one major reason for similarities is religious influence while the difference is mainly influenced by proverbs and idioms. She concludes that animal names in the three languages studied have their own features and cultural connotations and also finds out that the connotative meaning of some animal names are shared by some languages while conceptual meaning of the animal names vary because of cultural differences. Furthermore, her studies show that connotation of animal names differ to a great extent in Nigerian languages. Anasi (2019) examines discourse and power as manifested in the proverbs in Achebe's *Things Fall Apart*. The paper aims at discussing the connections between language use and unequal relations of power in the selected proverbs as a style of writing. Data for the study were elicited from Achebe's *Things Fall Apart* and analysed using Fairclough's critical discourse analysis as the theoretical framework. The paper finds out that Achebe incorporated proverbs not only to showcase African's rich cultural heritage but he used them as embedded ideas to help a critical and discerning reader to arrive at logical conclusions. Anasi (2019) and the present research are similar because they examine proverbs. They differ in methodology in the sense that whereas the former looks at discourse and power in proverbs, the later examines connotations in Igbo proverbs. Agbedo (2019) adopts the pragmatic theory of speech acts in the study of social functions of proverbs in the Elugwu-Ezike cultural area. He focuses on the argumentative functions of proverbs based on their syntactic-logical structure. His study identifies some cultural values expressed in proverbs and concludes that proverbs are not only for poetic adornments and philosophic phrase-mongering but for practical purposes in everyday human communication.

### **2.3 Summary of the literature review**

In the literature review, the concepts of proverbs and connotation as viewed by different authors were reviewed. This is followed by a review of previous researches on proverbs from different perspectives. From the review, the lacuna seen is that researches on the connotations of animal related proverbs are few. This gap in literature is what this research work intends to fill; thus, the justification for this present study.

### **3. Data presentation and analysis**

Twenty three (23) animal related Igbo proverbs purposively selected from the Igbo text are translated into English and presented in 3 for analysis. The proverbs are presented in a table with the English translation.

### 3.1 Proverbs selected from *Ogwu*

S/N	Igbo Proverbs	English Translations
1	<i>A gbaa egbe buuru okuko nkiti, ubochi ozo aguu guwa ya, o gawakwa otu ebe ahụ</i>	If one keeps silent when a kite carries a chick, the kite will come back to the same place if it becomes hungry again
2	<i>Ogba aka achu agu oso ji onu akpo onwu ya oku.</i>	One, who pursues a lion with empty hands, is calling for his death by himself.
3	<i>Akwá nnekwu na-ebe bu na dibia nwuuru nwa ya, egbe abia buru nke foro afo</i>	The cry of the mother hen is that the native doctor took away her chicks and the kite also came and carried away the rest
4	<i>Okuko agutachaala akwu n'ogbe akwu, ogwu nweziri ike rupia ya anya</i>	The chicken has collected palm fruits from the bunch; the thorns can now pierce its eyes
5	<i>Nne aturu chorọ ipu mpi mara na ekwo gaka ya aka</i>	The mother sheep that wants to grow horns should know that it must have a strong shoulder
6	<i>Egbe efepula mana onyinyo ya ka di n'ala</i>	The kite has flown off but the shadow is still on the ground
7	<i>Ososo na-agba ewu mana aji ahụ ya anaghi ekwe mmadu hu ya anya</i>	The goat sweats but the fur does not allow humans see it
8	<i>Aku nwata ji gbagbuo udele bu okenye piri ya</i>	The arrow that a child uses in killing a vulture is carved by an elder
9	<i>E lewe ihe nkita na-eri anya, a gaghị eri igiri afo ya eri.</i>	If one considers what the dog eats, its intestine will not be eaten.
10	<i>Anu soro enwe, o majie ukwu</i>	If an animal imitates the chimp, it will break its legs
11	<i>Ikwighikwighi suo ude, egwu ejide umu anumanu</i>	If the owl pants, animals will be frightened
12	<i>Ihe okuko bu mmiri achu di ya oke mkpa</i>	What a chicken pursues in the rain is of great importance to it
13	<i>A na-ekwu na oke tagburu nwa mmadu, ngwere achiri ego ga ipi eze</i>	It is being said that the rat bit someone's child to death, the lizard took some money to go and sharpen its teeth
14	<i>O bu nkita ike oso adighi chaara mbe n'uzo</i>	It is a dog that does not have strength for a race that gives way for the tortoise to pass
15	<i>Uzu amaghi ogene akpu lewe egbe anya n'odu</i>	A blacksmith who does not know how to mould the metal gong should look at the kite's tail
16	<i>Anu gbaa ajo oso a gbaa ya ajo egbe</i>	When an animal runs dangerously, it will be shot dangerously
17	<i>Okuko nti ike na-anu ihe n'ite ofe</i>	A stubborn chicken will be humbled in the pot of soup
18	<i>Oso awo n'ehihie agbaghi aka</i>	A toad's run in the afternoon is not without a



		reason
19	<i>Ukwu jie agu, mgbada abia ya ugwo</i>	If the lion’s leg is fractured, the deer will come for revenge
20	<i>Egbe bere ugo bere, nke si ibe ya ebela nku kwaa ya</i>	Let the kite perch, let the eagle perch, if anyone says the other will not perch, let his wings get fractured
21	<i>Ochu nwa okuko nwe ada, nwa okuko nwe nwewe osọ</i>	The pursuer of a chicken will certainly fall, while the chicken will certainly run away
22	<i>Ehi enweghi odudu chi ya na-achuru ya ijiji</i>	For the tailless cow, it is its god that chases away flies for it
23	<i>Okuko chi umu adighi arahu n’elu osisi</i>	A hen with chicks does not sleep on top of the tree

### 3.2 Analysis of connotations in the selected proverbs

In 1, someone who observes a kite attempting to carry or have succeeded in carrying a chick is expected not to keep silent but take action to scare away the kite by shouting or making a movement. The person who keeps quiet connotes a careless or an unconcerned person. *Egbe* (kite) here connotes a predator while *okuko* (chicken) connotes a prey.

The proverb in example 2 can be used to encode the sense of discretion. Lion here connotes a powerful being or a serious situation that should not be toyed with. Discretion demands that when one is chasing after a powerful animal one should be properly equipped. It would amount to folly going after the animal empty handed. Thus, certain situations in life should be handled with the level of seriousness they require. Again, the pursuit of a lion here connotes embarking on a serious or life threatening task.

The native doctor (*dibia*) and kite (*egbe*) in 3 are put in the same pedestal as ‘threats’. Hence, native doctor and kite here connote a threat to life. Both the native doctor and the kite take away chicks. The native doctor takes away chicks for sacrifice while the kite takes away chicks for food. The *nnekwu* (mother hen) here connotes one who complains. Thus, the proverb could be used to encode the sense of one who complains at the face of constant attacks. This is in line with Nnadi (2009) use of ‘Like A Like B’ parameter of Brunvand’s (1968) classification as applied to Igbo proverbs. This proverb also connotes vulnerability and also the helplessness of humanity under certain conditions.

In 4, the action of the chicken collecting palm fruits from the bunch that has thorns connotes doing a thing without being mindful of the risks or danger involved. This also connotes greed and not respecting boundaries, that is, not knowing when to stop in pursuit of our wellbeing.

In 5, the mother sheep that wants to grow horns connotes one that has inordinate ambition. It is rams that normally grow horns not the mother sheep but if she wants to grow horns, she must be ready to bear the consequences by also developing strong shoulders.

In 6, *Egbe* (kite) connotes a threat or danger that has abated while the 'shadow' here connotes a lurking danger.

In 7, the sweat connotes a covet experience while the fur of the goat connotes an impediment to human knowledge. The goat sweats but this is hidden to human eyes because the goat is endowed with a covering fur.

In 8, the vulture connotes an undesirable target, that is, things that are abhorred. The vulture is not to be hunted for food since the Igbo do not eat it. Vultures have sacred significance; hence, if a child kills a vulture, the child has committed a sacrilege. The fact that the child uses the arrow carved by an elder connotes that he is not well guided or fully instructed.

In 9, 'what the dog eats' connotes dirty or detestable things, for instance dirty attitudes. The dog's intestine connotes something that could hold or contain dirty things but has some values when cleaned. Certain things that have values may have some dirty or detestable things that needed to be cleaned or removed before they are used. Again, someone with dirty habits can be changed for the better. Furthermore, the dog's intestine could connote something that looks insignificant or having no value which needed to be processed so as to remove unwanted substances thereby making it significant and valuable.

In 10, the chimp connotes someone that has a high level of mastery void of errors. The chimp is an animal known for a high level mastery and precision in jumping from one tree to another in the forest. If another animal attempts to follow after the chimp, it will surely break its leg in the process. Here, an animal that emulates the chimp connotes one that does an act that he/she does not have a mastery of and the 'breaking of legs' connotes the negative consequences of embarking on such an act.

In example 11, the owl connotes a scary being whose panting sends out frightening signals. The owl and the panting of the owl could be used to connote someone or a situation that sends frightening signals to others.

In example 12, what a fowl pursues in the rain connotes an adverse condition or a not so comfortable situation. Fowls do not thrive well under the rain; they normally go in to find shelter from the rain whenever the rain starts falling. However, once in a while, one can see a fowl desperately pursuing something (most likely a prey) in the rain and not minding the adverse effect of the rain. The proverb is using a fowl to encode one who goes for something he/she considers extremely important in an adverse situation or environment such that he/she does mind the attendant negative effect. Furthermore, such a person could be said to have thrown caution to the winds.

In 13, the rat that bit someone's child to death connotes a calamity that befalls one or a negative occurrence. The lizard taking some money to go and sharpen its teeth connotes an impending calamity in addition to what has earlier occurred especially from an unexpected quarters. It is not expected that the teeth of the lizard would have the same level of effect with that of the rat, hence, the intended preparation by sharpening. The proverb captures a situation where one is bemoaning a calamity of a negative occurrence from a strong cause while there is an impending calamity being expected from a lesser cause.

In example 14, the dog that does not have strength connotes a lazy person while the tortoise connotes a slow person. Dogs are fast animals while the tortoise is a slow animal. Thus, in a race involving the dog and the tortoise, it is expected that the dog will run far ahead of the tortoise. However, if a dog allows a tortoise to overtake it in a race, it then means that the dog does not show the strength characteristic of a dog. Hence, it is a lazy person that allows a person of lesser strength to outdo him in a task.

In example 15, a blacksmith who does not know how to mould the metal gong connotes one who is not skilled in his trade or a half baked professional while the tail of a kite connotes a model or an example to be emulated. One who lacks experience or skill should look out for models or examples to follow in achieving his/her aim.

In 16, the witty run of an animal connotes smart moves in a bid to come out of a situation that is life threatening or poses danger while the witty gun (of a hunter) connotes the wiser moves to outwit anyone that is trying to apply smart moves. The scenario painted here in the proverb is that of the relationship between hunters and their prey animals. The animals start applying all sorts of smart moves to outwit the hunters and run for escape once they sense the presence of hunters while the hunters in turn apply their own smarter moves to ensure that the animals do not escape. Commensurate measures are supposed to be put in place to match situations and bring solutions.

In example 17, a stubborn fowl connotes anyone that is out of control and does not listen to advice while the pot of soup connotes the final fate of that person as a negative consequences of his/her vices. The stubborn chicken is used to encode the sense of someone who uses his freedom anyhow without restraint who will eventually be checkmated. In other words, that person is eventually put in a position that he/she loses his/her freedom and cannot act again, hence, incapacitated.

In example 18, a toad's run in the afternoon connotes a desperate or emergency move. Desperate or emergency moves, most of the times, are made during odd hours because they are unexpected and usually caused by unforeseen circumstances. In the case of the toad which is a nocturnal animal, its run in the afternoon which ought not to be at that time of the day is not without a reason; it must have been caused by a force greater than it or necessitated by a desperate move to save its life. In other words, the toad is responding to an emergency situation for it to run in the afternoon rather than in the night.

In example 19, the lion connotes a person that is very strong, very rich or richly endowed while the deer connotes a weaker person or who has lesser qualities than the foregoing person. It is only when a lion known to be the king of the animals has a fractured leg (incapacitated) that the deer which is usually a prey to the lion will come for a revenge. Hence, a lion that has fractured leg connotes a person that used to be strong or had some qualities but due to some circumstances beyond his/her control lost these qualities and that moment became incapacitated. In that situation, the person could be challenged to a fight or taunted by a weaker person in order to get revenge.

In example 20, 'let the kite perch, let the eagle perch' connotes peaceful co-existence of all where justice and equity reign supreme. 'Anyone that says the other will not perch connotes a violation of the peaceful co-existence while 'let his wings suffer dislocation connotes the consequences of violating the state of peaceful co-existence.

In example 21, a chicken connotes an innocent and harmless person; the pursuer of a fowl connotes someone who is after an innocent and harmless person. In most cases, given the ease and swiftness of a fowl with which the fowl moves in different directions and runs away when someone is pursuing it, the pursuer falls down while the fowl runs away to safety. The fowl which represents an innocent person that means no harm is expected to run away from the pursuer who wants to cause him/her harm.

In example 22, the cow that does not have a tail connotes one who does not possess an essential part of life or one who is indigent and lacking in some areas of life. The action of its god pursuing the flies for it connotes providence by the benevolent spirit. Cows use their tails intermittently to chase away flies to perch on them to reduce the level of discomfort that the flies cause them. This task becomes extremely difficult for cows that do not have tails to perform except they are helped. When an indigent person gets things that a person of his status is not expected to have, it is said that providence has smiled on him/her. Again, when one is a situation that he/she lacks the power to handle and somehow comes out of it without any effort it is said that the gods has helped him/her. In other words, when one who lacks the resources to succeed or make it in eventually succeeds or makes it, it is said that his/her gods has helped him/her.

In example 23, a hen with chicks connotes someone with a crucial responsibility while sleeping on top of the tree here connotes a dangerous task which only a highly skilled person should embark upon. When a hen is not nursing chicks, it can afford to fly on top of a tree and sleep thereon. A hen with chicks has a responsibility to take care of them and not do anything that will jeopardise their safety of welfare. Hence, someone entrusted with the responsibility of leading or taking care of others should refrain from acting in a manner that will put them in danger. In other words, someone that has a delicate responsibility should act in a manner that will complicate matters and cause harm.

#### **4. Summary of the findings and conclusion**

##### **4.1 Summary of the findings**

This research work has analysed selected Igbo proverbs in Krisagbedo's *Ogwu* using the concept of connotation. Twenty-three (23) proverbs from the Igbo text analysed show that the denotative meaning of words or group of words that constitute the proverbs in the text is realigned in the sense that they acquire new meaning, which is connotative meaning. The connotative meaning embedded in the proverbs as observed in this research is what makes some individuals not to understand proverbs. More so, it makes the meaning to be philosophical and indirect. Thus, understanding connotations play a central role in conceptualising meanings of Igbo proverbs.

## 4.2 Conclusion

Proverbs are paramount in Igbo communication. Only interlocutors who are versed in the dynamics of the Igbo proverbs can decode its implicit contents. This semantic analysis of animal connotation of selected Igbo proverbs has shown that connotations are well used in Igbo proverbs as seen in the animal proverbs selected for this study. Connotations help to encode embedded meanings inherent in Igbo proverbs. The connotative elements or features of Igbo proverbs make it difficult for those who are not grounded in the Igbo language to understand. Thus, the connotative study of Igbo proverbs has thrown more light on the dynamics of understanding Igbo proverbs. Hence, the knowledge of cultural connotations emanating from Igbo life will enhance the understanding of the Igbo animal-related proverbs. Proverbs are used in real life to connote situations. For instance, one can use the proverb in example 16 to connote his plan for a smarter way of evading the newly announced VAT on cash deposits and cash withdrawals. Someone in a discussion, rather than openly saying that he will fragment his cash deposits into units less than N500,00.00 (Five hundred thousand Naira) to evade charges on such deposits would say “*Anu gbaa ajo oso a gbaa ya ajo egbe.*” (When an animal runs dangerously, it will be shot dangerously).

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**Olusanmi Babarinde, Ph.D**  
**(Editor-in-Chief)**

## **Table of Contents**

### **Sociolinguistic analysis of institutional support for Igbo, 1800-1961**

*A. U. Umeodinka, B. M. Mbah, & C. U. Agbedo (pp.1-13)*

### **Ọnadu Ino Ala N'Olu Nsuka**

*Ọssaji Mercy Nnedinsọ, B.M Mbah, E.E. Mbah (pp. 14-28)*

### **Self-Actualisation in Igbo Novels as Evidenced in *Omenyko* and *Ukpana Okpoko Buuru***

*J. I. Obidiebube, C.N. Okebalama, E. S. Ikeokwu (pp. 29-46)*

### **Text Messages for Users of English as L2 in Nigerian Universities**

*Ali, Abubakar Kadiri, C.U. Agbedo, Olusanmi Babarinde (pp. 47-68)*

### **Thematic Analysis of Satire in Selected Written Igbo Poems**

*J. N. Okafor, B. M. Mbah, E. S. Ikeokwu (pp. 69-85)*

### **Semantic analysis of animal connotations in select Igbo proverbs in Krisagbedo's *Ogwu***

*Ndubuisi O. Ahamefula, Chris U. Agbedo & George O. Iloene (pp. 86-103)*