

**SEMANTIC ANALYSIS OF BODY PARTS IN OBOSI**

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## **APPROVAL PAGE**

This is to certify that I **GLORIA NDUMUANYA**, a student of the Department of Linguistic Studies, with matriculation number **ART1501149** has completed the requirements for course work research for the Bachelor of Arts Degree in the University of Benin. The work embodied in this project is original and has not been submitted in part or whole to any other university or institution.

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## **DEDICATION**

This work is dedicated to God Almighty and my mother, Mrs. Gladys N. Ndumumya, my elder sister, Miss Doris Ndumuanya, my elder brother, Benjamin Ndumuaya, my second Mother, Dr. Mrs. Glady Ikhimwin. Also to my dear friends and Lecturer, Mr. James Odionin for their efforts so far to make this work a reality.

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## **ABSTRACT**

This project work attempts to investigate and describe the body-part terminology in Obosi. Over the last 150 years, Nigeria has benefited from a lot of linguistic attention, mainly in the area of phonetics, phonology, morphology, and syntax. As with many African languages however, investigation of semantic issues has remained behind. The present study focuses on body part as a semantic domain, providing first of all a detailed and illustrated overview of Obosi body-part terminologies. Furthermore, the study covers such areas as grammatical constructions for bodily actions and events, organizing principles of the domain, frame semantic theory was employed to discuss some of the meaning ascribed to most of the body-parts, and the body parts in the context of the Obosi conception. An overview of previous research into body-part terminology provides the necessary background to the more descriptive part.

# CHAPTER ONE

## GENERAL INTRODUCTION

### 1.0 Introduction

This study seeks to discuss in detail the Semantic Analysis of body parts in Obosi. Human body is made up of different parts named and described accordingly by the Obosi people. This body part names and descriptions are semantically formulated by the people. Therefore, this study employ semantics as is the science that studies meaning to analyze the meaning of words given to body parts in Obosi.

Semantic analysis of body parts belongs to the discipline of semantic typology and is a topic of a long-time interest. Language is a powerful resource for naming things and extending their meaning from generation to generation. Semantic structure of languages has been in the focus of studies in such domains as pictures, images and even body parts (Liston (1972), Majid (2010), Pavlenko and Malt (2010)).

This study will examine body parts terminologies. Firstly, we consider the definition of body parts. While body parts are a familiar semantic domain, and the majority of people seem to agree on what body parts are, there is no simple anatomical definition of body parts. Many cultures have different ways of categorizing the body, for instance a difference in function, position or a hierarchy. A hierarchy in the body part categorization system can be seen when one location on the body is given several terms that are seemingly different in their definition. For example, the area that is considered the elbow is also considered to be part of the arm, which means that there is a hierarchy. One location is both part of a larger unit, for example arm, and a smaller unit, for example elbow, and thus the hierarchy arm elbow arises (Elena 2016:3). In view of this phenomenon, it is of interest to study the body parts terminologies in the domain of semantics.

## **1.1 Obosi People and Language**

Obosi people are located in Anambra state of Southeastern Nigeria and are known to be prominent traders from Anambra state and across West-Africa. Apart from trading, farming and other field of endeavour, another

remarkable characteristic of the Obosi people is academic pursuit. The Obosi people are culturally homogenous. They form a group which interact in patterned ways, shared beliefs, values, goals and norms, and have a feeling of membership. The rich Obosi cultural heritage is reflected in their proverbs, songs, music, dance, drama, paintings, drawings, marriage ceremonies, festivals, title takings, etc. Through the use of language, all these aspects of culture which bind the Obosi people are meaningful, expressible and operational. The Obosi language is a unifying factor of the Obosi culture and has proved an efficient and useful tool for the dissemination of the Obosi culture from generation to generation. One of the basic characteristics of language is that it reflects the culture of its speakers. Language provides man a means of not only expressing himself but also transmitting his cultural heritage from ages to ages.

Obosi language is both a value system and a veritable identity of the people as evidenced in their culture and way of life. It is a great asset to the society and every single need of man in and outside the Obosi society depends on Obosi language. It is the vehicle for the transmission of Obosi

culture, social norms nuances, value systems and institutions which can be shared by more than one group.

The Obosi are speakers of a dialect of Igbo language. Igbo is a language that has many dialects. Ikekeonwu (1987) presents a classification of the Igbo dialects into clusters using both phonological and grammatical criteria. On the basis of these criteria, she grouped Igbo dialects into five clusters namely:

1. The Niger Igbo
2. Inland East Igbo
3. Waawa Igbo / Northern Igbo
4. Riverain Igbo
5. Inland West Igbo.

**The Niger Igbo** is found in areas on the West of River Niger in what is currently known as Delta State. Niger Igbo has two main dialects namely Ika Igbo and Aniocha Igbo. Ika Igbo has Agbor, Ukwuani etc. as satellite

dialects. Aniocha has Asaba, Ibusa etc. as satellite dialects (Ikekeonwu, 1987).

**The Inland East Igbo (IEI):** The Inland East Igbo (IEI) includes those dialects spoken to the east and south-east of the IWI dialects. It comprises five main dialects namely Central Inland East Igbo, Orlu, Owerri, Ngwa and Aro. The Central IEI satellite dialects include Umuahia, Ubakala, Etit, Ohafia, Ehugbo, Okigwe, Oriagu and Nsu. Orlu satellite dialects include Awomama, Oguta, Aba Nkwerre, Isu Nkwerre, Dikenafia etc. The satellite dialects of Owerri are Uratta, Emekuku, Ikeduru, Mbaise, Aboh, Mbieri, Ogwa etc. The satellite dialects of Ngwa include Isiala, Osisoma, Obioma, Enyimba central. Arochukwu, Ajali, Arondizuogu etc. are satellite dialects of Aro (Ikekeonwu, 1987).

**Waawa/Northern Igbo:** Waawa/Northern Igbo is spoken in the northern part of Igboland. The region is bound to the north by Idoma and Tiv speakers, while the southern fringes are occupied by the Inland West Igbo speakers, and the Inland East Igbo speakers to the east. West of the Waawa Igbos we have the Igalas. Waawa Igbo has six main dialects – Achi, Enugu,

Nsukka, Awgu, Udi, Abakaliki (Ikekeonwu, 1987:194). The satellite dialects of Achi include Isikwe and Elugu-agu. Enugu's satellite dialects include Nara and Awkunanaw. Obukpa, Aku and Enugwu-Ezike are satellite dialects of Nsukka. The satellite dialects of Awgu include Mgbowo and Maku. Udi's satellite dialects are Ezeagu, Umuaga, Umuabi, Oghe. Izii and Ezza are satellite dialects of Abakaliki.

Riverain Igbo (RI): This group, according to Ikekeonwu (1987), includes the varieties of Igbo spoken in Riverain areas like Rivers and Cross-River States. RI has two main dialects namely Ikwerre and Cross-River. Diobu and Ahoada are satellite dialects of Ikwerre while Itu-Mbauzo is the satellite dialect of Cross-River.

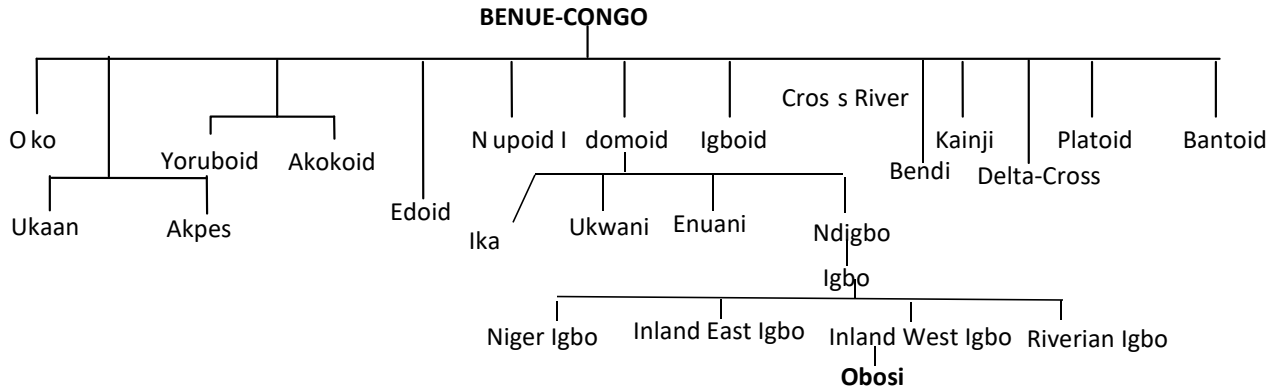
The Inland West Igbo (IWI): This is where Obosi belong. This group is found in areas situated to the east of the River Niger. Ikekeonwu (1987) points out that the title 'West' may then seem contradictory. These dialects, however, lie to the west of the group spoken further inland in Owerri, Umuahia, etc. and this is the basis for their classification as inland West. IWI has three main dialects namely Onitsha, Awka and Aguata. Onitsha

satellite dialects include Enu-Onitsha dialect, General Onitsha dialects (Nkpor, Obosi, Umuoji, etc.) and Otu-Onitsha dialects. Awka has Enugwu-Ukwu and Amawbia as satellite dialects. Aguata's satellite dialects include Amaiyi and Orumba dialects.

Obosi people speak the Obosi dialect of Igbo language. According to Agbo (2010:1), "the current trend in Igbo linguistics is to classify Igbo dialects based on the common features associated with the States of origin of these dialects. Hence, there exist the Anambra, Ebonyi, Enugu, Imo and Rivers dialects." Obosi belong to the Anambra division of the Igbo language.

The language is classified as a Niger-Congo language which belongs to the new Benue-Congo sub-branch of languages (Bendor-Samuel 1989) or the West Benue-Congo (Williamson 1989b).

## Benue-Congo according to Williamson (1989b)



### 1.2 Research Questions

This study employs research questions in gathering and analyzing its data. General questions are asked on how a particular part of the body is called in the Obosi language. Other specific research questions are:

- i. How do people relate things to what they represent in practical reality?
- ii. How meanings are described based on experiences?
- iii. How are those knowledge interact with meanings?
- iv. How are these body part terms used in Obosi to bring about semantic meaning and reasoning?

- v. How does language and experience collaborate to enhance organized knowledge?

### **1.3 Aim and Objectives of the Study**

The aim of this research is to examine and analyze the categories of body parts in the Igbo language of Obosi, with the objectives to:

- i. examine the grammatical terms of body parts in Obosi?
- ii. examine the semantic notion of body parts hierarchy in Obosi.
- iii. discuss the semantic notion of body parts hierarchy to distinguish similar body parts.
- iv. throw more light on how Obosi people use body part terminology in day-to-day activities.

## **1.4 Scope of the study**

The scope of study shall encompass the description of the terminology of body parts in Obosi. This shall begin by examining terms given to each body parts in the language. We shall discuss the grammatical terms of body parts. The semantic notion of body parts hierarchy shall be discussed to distinguish similar body parts.

## **1.5 Method of Data Collection**

This study will use two methods in the data collection. They are the primary and secondary methods. Primary data was collected through the help of three native speakers purposefully selected based on their availability to partake in the study. The data was produced via oral interviews using a well structure questions and answer, and presentation of human body pictures. This method includes the description of the terminology of body parts in Obosi. This shall begin by examining terms given to each body parts in the language.

The secondary data comprises data drawn from several sources such as textbooks, journal and online materials, articles and several works of scholars who had worked on body part terms in Igbo language.

Data was also gathered from personal intuition as a native speaker of the Obosi dialect of the Igbo language.

### **1.6 Significance of the Study**

This work will be productive as it will; i) add to the volume of literature available on semantic meaning and relations of body parts ii) provide useful information and serve as instructional material to language teachers and language students. The project will also serve as a base for further research to students and scholars in the field of linguistic study. Moreover, the project becomes vital due to the reduction in the proficiency level of young speakers of Igbo in Obosi due to the influence of English. A good knowledge of language and cultural diversity of a particular society is very relevant in the promotion of equity and respect in schools and places of work for everyone. This study will also serve as a teaching material in the higher institutions. Finally with this study, we can transmit our folk knowledge from generation to generation.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

This chapter reviews some literatures that are related to this study. It examines relevant works of scholars in this field to discover the gap(s) yet to be filled. When we seek to understand the part of linguistic use to analyze a term the definition of it therefore become paramount. Therefore, an attempt to effectively analyze body parts from semantic perspective would begin with a definition of terms, then a review of theoretical frameworks.

#### **2.1 Conceptual Review**

The concepts here were based on several ideas proposed by the experts in the field of semantics and translation closely related to this study. Describing concepts was highly necessary since it provides better understanding to both the researcher and the readers. This research relies on two main concepts. The concept of meaning and the concept of body part.

### 2.1.1 Meaning

“Semantics may be defined as the study of meaning. Basically, a theory of linguistic semantics should specify the meanings of words and sentence, and explain how they interrelate” (Okolo 1999:175). The basic concept that should be considered in the translation studies is meaning. Meaning can be defined as the sense, significance, support which denote that word is expressed or indicated by language or action. Meaning is general, describing that which is intended to be, or actually is expressed.

Leech (1977:10-27) distinguishes seven types of meaning, namely conceptual meaning, connotative meaning, stylistic meaning, affective meaning, reflected meaning, collocative meaning and thematic meaning.

**Conceptual meaning:** As Leech underlines in ‘semantics, the study of meaning’, the emphasis in this classification should be put on the logical or conceptual meaning (also called “denotative” or “cognitive”) (1981:9). The reason for this in his statement is that conceptual meaning “is widely assumed to be the central factor in linguistic communication (Leech, 1981:9). He explains that conceptual meaning plays an enormous role in Linguistics

communication for it “has a complex and sophisticated organization which may be compared with, and cross-related to, a similar organization on the syntactic and phonological levels of language (Leech, 1981:9).

In addition to this, Leech expresses that, in order to comprehend or generate a linguistics utterance, at least three levels of language need to be present. These are,

- A. The level of phonology (a phonological representation)
- B. The level of syntax (a syntactic presentation)
- C. The level of semantics.

In what order these three levels are going to be used depends on the role in linguistics communication as a speaker, the process starts from the level of semantics, undergoes structural formation on the level of syntax and becomes phonological formed. This C-B-A order is called “encoding” unlike in “speaker – Situation”, the whole process is upside down in the role of the listener when the order is A-B-C, i.e grasping the phonological structure, thereafter the syntactic one and in the end realizing the meaning of the utterance. The ABC order is then called “decoding” (1981,11). However,

this idea has progressed over years and therefore this Leech's structure can be regarded as somewhat obsolete.

**Connotative meaning:** Connotative meaning is the communicative value an expression has by virtue of what it refers to, over and above its purely conceptual context (Leech, 1981, 12). As it can be seen from the definition, connotative meaning unavoidably overlaps with certain aspects of the conceptual meaning. Therefore, the reference overlaps with the elements of conceptual meaning, as in when the contrastive features of conceptual meaning become attributes of the real world" referent.

In this context, the relationship between conceptual and connotative meaning can easily be compared to the one between the language (conceptual) and the "real world" (connotative). For this reason, connotative meaning can be seen as an open-ended and unstable category in comparison to conceptual meaning (Leech, 1981:12).

**Social meaning:** The social type of meaning includes all the social circumstances regarding the use of a piece of language. These are closely related to various social groups who are parts of those circumstances, David

Crystal and Derek Davy established a classification of socio-stylistic variations which vary according to

1. Dialect (the language of a geographical region or social class)
2. Time (e.g the language of law of the 18<sup>th</sup> century)
3. Province (Language of law, science, advertising, etc)
4. Status (polite, colloquial, slang, etc)
5. Modality (language of memoranda, lectures, jokes, etc)
6. Singularity (the styles of Dickens, Hemingway, etc)

Therefore, it can be said that the words with the same conceptual and social meaning are particularly rare, and to prove that point, Leech introduces a number of examples while contrasting conceptual synonyms with different stylistic meaning (1981, 14).

**Affective meaning:** Another type of meaning which is closely related to the social meaning is the one which, according to Leech, deals with the way a language can reflect personal feelings of the speaker that may include attitude to a listener or something he is talking about (1981:14)

**Reflected meaning:** In a case of reflected meaning, it can be explained as the one appearing in situations of multiple meanings, when one sense of a word influences our response to another sense, as stated by Leech (1981:16).

Leech exemplifies the statement above in the cases of the comforter and the Holy Ghost where, although both terms refer to the third element in the Holy Trinity, there are certain semantic differences between those two expressions, thereby is the comforter described by Leech as something “warm and comforting” while the Holy Ghost He perceives as awesome (1981:16).

**Collective meaning:** To clearly define what constitute the collocative type of meaning a quotation from Leech needs to be mentioned. “Collocative meaning consists of the associations a word acquires on account of the meanings of words tend to occur in its Environment (Leech 198:17) to clarify his definition, he used the examples of the adjectives “pretty” and “handsome” and the words which usually find themselves in their vicinity.

**Thematic meaning:** The thematic type of meaning provides an answer to the question “what is communicated by the way the author formed and

organized the message? i.e can be considered as a part of sentence semantics (Leech 19:19). There are multiples of these occurrences, such as the ones where the active and passive sentence constructions are confronted, e.g Mr. X donated the first prize. (Active) vs. the first prize was donated by Mr. X (Passive) (Leech, 1981:19). In its core, however, Leech states that thematic meaning is ‘matter of choice between alternative grammatical constructions’, for instance in sentences “A man is here to see you” and “there is a man here to see you”.

## **2. 1.2 Body Part(s)**

The human parts of the body comprise the head which includes majorly the eyes, the nose, the hair, the lips, the tongue and the teeth. The human parts also comprise the neck, the trunk, the arms, the legs and the feet. Apart from all the aforementioned human parts, there are other organs of the body that lie inside or within the internal human body which are equally vital to human virility. They include: the heart, the lungs, the kidney, the bile, the brain and all other glands of the body as well as the hormones produced by those glands. But, existing research studies into the human body have

shown that it is either the exclusive study area of human anatomists and physiologists or the exclusive study area of linguists and language experts with reference to phonology and morphology.

Lexis on the other hand means the total number of words that make up a language. In other words, it refers to the corpus or repertoire of meaningful sounds and signs available in a given language. According to Matthews (2007:226) lexis is the vocabulary of a language and the study of vocabulary. Hornby (2010:854) sees it as all the words and phrases that make up a language. Taken together, lexico-semantic analysis seeks to explain the relationship between words and what they stand for. In other words, it pinpoints the reasons for the choices of certain words and the meaning they convey in relation to the texts. Semantic analysis examines the ways words refer to the things they mean.

“There is the implicit assumption is that body part categories are the same in every culture because everyone’s perceptual apparatus is the same and everyone’s bodies are (more or less) the same” (Enfield and Majid

2006). Therefore, the body part can be defined as the different categories that built up the body structure.

Brown (1976) states that if there is a label for ‘hand’ in a language this label will always be an ‘unanalyzable primary lexeme’ (p. 405) while the same does not apply for ‘fingernail’ (p. 409). While Andersen (1978:338) states that principles of categorization and nomenclature in the body part domain ‘derive from the facility of the human perceptual apparatus to deal with particular attributes (e.g., shape, size, spatial orientation)’. Similar views can be found in the Cognitive Linguistics literature (e.g., Johnson, 1987; Lakoff, 1987).

Body part-terms have been identified as a productive source of figurative lexical meanings as well as grammatical meanings (Heine, Claudi and Hünemeyer 1991). Following Oladipo (1992: 15), the body part is “a collective term for all the material components of a person”. Gbadegesin (2003: 175) defines body as “the physico-material part of the human being”. As such, it includes both external parts.

## **2.2 Previous Studies**

There have been several works carried out on semantic analysis of the body part terms in Igbo language study. The Obosi dialect in terms of the use of body part terms in Igbo language constructive is not left out. Some studies had also been carried out in semantic analysis of body part terms both in English language and Igbo long where Obosi language belongs. This fact could be supported by the previous works of scholars of Igbo language. Semantic extension of body part terms and common pattern and their interpretations had been carried out by different scholars. Iwona (2014) focused on human body as a source domain in conceptualization of the things and abstract notions in various target domains. This cut across linguistic boundaries. In this present study on body part terms, cross linguistics data of European and non-European languages are brought to attention to demonstrate convergence in lexical transfer of body part terms in the embodied domain, emotions, knowledge and reasoning, social interaction and value. The analysis of the semantic meaning of body part terms in Obosi takes different view points, ranging from cognition, conceptualization and culture, usage and idea to explain cross linguistic similarities and differences.

Mark Johnson (1987) worked on the body in the mind, the body bases of meaning imagination and reason. This point to the fact that this work announced itself on the semantics meaning and analysis of the body part terms in constructions.

Okeogu (2015) also worked on body parts terms in Igbo Nigerian language but basically on metaphorical use of the body part terms which in turn provide us with the semantic meaning of the messages he has passed across through the Extensive use of the body part terms. Equally Nwoye (1992) did a similar work on body based terms in Igbo language. His work on metaphor could be used in semantic analysis. The semantic analysis of the body part term in Obosi means to interpret the semantic meanings as incorporated in the use of these body part terms when used in constructions in Igbo language.

Semantics is the study of meanings, but these meanings could take different forms ranging from idiomatic meanings, metaphorical meanings, semantic meaning which is where this study focuses at. When we say for instance “O nwere anga ya riazu – ‘she has her eyes at her back’”. ‘o nweghi

ike iha ʊzɔ káríá imi ya – which means “she could not see beyond her nose,” we are talking of semantics of meaning of the body part terms used in the construction. This is true of the fact that the meaning of the statement above semantically means something other than literal and linguistic meaning. In the same vein we could also say an entourage of bat moved to the forest to see the beauty of the forest. Here, the bat could represent semantic cavity humans who moved into the forest to observe it.

Also, in (1983) Lakoff George, an American Linguist disclosed that our brains take their input from the rest of our body. The use of body part terms in construction semantically keys into this view of Lakoff. To him what our bodies would like, and how they function in the world structures. The very concept we can use to think.

Lyons (1977:32) describes language as an instrument of communication. He also presented meaning as pre-theoretical intuitive term. This points to semantics of meaning. Equally Crystal (1997) describes language as the concrete act of speaking, writing or singing (sing language) in a given situation. Yule (1995) exposed different aspects of meaning and

describes the conventional, conceptual meaning as meaning conveyed by the use of words and sentences in the language. When we talk about this meaning we talk of semantics, metaphorical, idiomatic, proverbial meanings, etc. Semantic meaning and what it entails in practical reality is where this study focuses as well.

Richard (1937) as a Rhetorician was of the view that meaning has two parts; the tenor and the vehicle that brings us to the semantic of the meaning expressed. To him the tenor is the subject to which attributes are made. While the vehicle to him is the object whose attributes were borrowed. These keys into the semantic meaning of the use of body part terms in construction in Igbo language, Obosi as a case study. The subject here means the semantic meaning of the construction which is the tenor and the vehicle which is the object whose attribute is borrowed. When we say ‘o na –awa anya ojoo’ the tenor is the meaning and the vehicle is the “anya” (eyes) that is used or whose attribute is borrowed due mainly to our conventional knowledge of the activity function of the eyes in practice reality.

Semantics is the study of meaning and how words related to what they stand for in practical reality which gives us the true condition. In the use of body part terms in construction on sentences in Obosi, the meaning is usually implied and different from the conventionally accepted usage of those terms used in the construction.

Okoye (1992) in his work on body based part terms in Igbo language pointed to the fact that body part terms mediate on analogy or in pragmatic sense. He made this known when describing metaphorical senses in Igbo language body part term construction. For instance when we say ire (ile in Obosi) na – atọ ya ụ tọ – ille na – asọ ya usọ, literarily it would mean that her tongue sweetens her but semantically it would mean that she talks much and conseals no secret.

Kovescenis (2010) was on the view that conventional knowledge implies the information shared by people in a given culture. This shared by people in a given culture. This shared knowledge involves the knowledge we have about activities that bring people together. Semantically, the use of body part terms in Igbo language construction use work, phrases or clauses

in away that implies a non-literal meaning but semantic meaning. This could be seen in the work of Lackoff and Mark Johnson (2003) in the work the metaphor “we live by” the semantic meaning of the use of body part terms was brought to focus.

Okolo (1970) presented us with the fact that semantics is the study of meanings. He was on the view that basically a theory of linguistics semantics should specify the meaning of words and sentences, and how they interrelate. This information draws up our attention to the fact and idea, that linguistic semantic theory gives us the idea of what a sentence, phrase, clause, words, means when used in Igbo language constructions when body part terms are involved.

Like the body part terms are significant in Africa language, they are also used in Obosi as an Igbo community. The semantics analysis of this body part terms in Igbo language points to different meanings.

For instance “o gbala ishi akwara (o gbara is akwara) (he grow head roots). This does not mean semantically what the construction present at the surface but means one being so stubborn. Also “o na – emezi aha ibua – “He

is doing hand two” what the semantic meaning implies would be different from the order ordinary sense or message conveyed by the construction. The meaning here implies that the person being described is a thief.

Egenti (2021) a context based semantics shift in Igbo focuses on the context based semantic change in Igbo language. This shift in context of usage brings us to the semantic meaning of a construction. For instance, in the below forms, these are many shifts that leads to the semantic meaning of the body part terms used.

I nwunye ya kpu chalu ya ishi

His wife barbed his hairs – this is the ordinary meaning or conventionally accepted meaning. But semantically, it means that his wife dealt with him badly. Also when we say in Obosi that “o na-awa anya” we do not mean that he is breaking the eyes but rather he is proving to be wise semantically.

### Some parts of the body part terms in Igbo language

| S/N | Standard | Obosi   | English Meaning |
|-----|----------|---------|-----------------|
| 1   | Aka      | Aka     | Hand            |
| 2   | Ụkwụ     | Ụkwụ    | Leg             |
| 3   | Isi      | Ishi    | Head            |
| 4   | Obi      | Obi     | Heart           |
| 5   | Iru      | Ihu     | Face            |
| 6   | Ntị      | Ntị     | ear             |
| 7   | Imi      | Imi     | Nose            |
| 8   | Anyà     | anya    | Eyes            |
| 9   | Afọ      | Afọ     | Stomach         |
| 10  | ọ̀nụ     | ọ̀nụ    | Mouth           |
| 11  | Ile      | Ire     | Tongue          |
| 12  | Olu      | Onu     | Neck            |
| 13  | Abù      | Abù     | Armpit          |
| 14  | ekwò     | ekwò    | Back of head    |
| 15  | Agba     | Agba    | Chin            |
| 16  | Eze      | Eze     | Teeth           |
| 17  | Isi aka  | Isi aka | Thumb           |
| 18  | Ara      | Ala     | Breast          |
| 19  | Ike      | Ike     | Buttocks        |
| 20  | Mbọ      | mbọ     | nail            |

That these body part terms are very significant in Igbo language construction and African language in general.

This could be used in different forms to present different meanings. These part terms above, are the basic part terms that are used in semantic analysis or meanings of the body based part terms in Igbo language.

### **2.3 Concern of the Present Study**

The present study shall apply some semantic features in explaining body parts in Obosi. Our concern of this study is to give answer to the following questions: are the grammatical terms of body parts in Obosi? What are the grammatical terms of body parts in Obosi? How do Obosi categorize the body parts? Are their semantic hierarchies in the body parts terminology of Obosi? And how does Obosi people use body part terminology in day-to-day activities? In this study, the body parts will be discussed with its sub-parts.

In this study, we argue that almost all of the human body parts are a rich source of semantics analysis. This is because they are meaningful in different way which are discussed in this study. In this study, the body parts will be discussed with its sub-parts i.e., Isi: which in sub-parts as ñkù irū (forehead), nkonko-isi (skull), Ihu (face), anya (eye), nti (ear) etc. This body

part and its sub-parts, apart from being very common, show a great variety of meanings.

In Obosi, similarly to other languages, terms for physical body and its parts are often used to talk about other things than body. The explanation usually advocated for this is an intuitive interpretation of the surrounding world through bodily experience (Lakoff, Johnson 1980). In extending our focus with the above argumentation, a number of words for body parts are used with some semantic features such as idiomatic meanings in which the target domain differs from its source (body) domain.

## **CHAPTER THREE**

### **THEORETICAL FRAMEWORK**

#### **3.0 Introduction**

This section contains the theoretical framework employed for this study. The theory employed in this study as the theoretical frameworks is the theory of frame semantics. The choice of theories borders on the actual knowledge of the speaker concerning the domain of a thing named with a particular word. The theory was applied as analytical tool in order to answer the problem of this study.

#### **3.1 Frame Semantics**

Frame Semantic theory has been employed to discuss the body of data gathered from the cultural view point of Obosi language. Frame Semantics of Fillmore (1982) has as ultimate foundation that “meanings are relativized to scenes”. That is, meaning can only be described based on those experiences, as well as on the set of knowledge that comes from other

parts of relations. It means that the meaning of a linguistic item interacts with the parts or division activated by it.

According to Fillmore (1982:111), the notion of frame is taken as “any system of concepts related in such a way that to understand any one of them you have to understand the whole structure in which it fits.” The Frame Semantics can be defined as an empiric approach that emphasizes the continuum between language and experience and it can be used for organizing the knowledge (Petrucci, 1996).

The word frame simply means a surrounding or scene of a thing. Therefore, the idea of frame semantics is that for someone to understand the meaning of a term given to a thing he/she must know about other things around it. For instance, for the word ‘teeth’ there are things found in that scene such as the lips, the tongue and the location which is the mouth.

The insertion of any element of a conceptual scene makes the others cognitively available (although, not necessarily in a consciously). This view of frame leads the semantics to deal with implicit knowledge structure

(experience knowledge) in order to carry out the semantic processes of inference.

Fillmore (1977b) however, has also introduced what he called prototype. The concept Prototype is one of the most important concepts of frame semantics. This means that frames should be understood as prototypical descriptions of scenes. A prototype has the advantage that it does not have to cover all possible aspects of the meaning of a phrase; in other words a prototype does not have to provide necessary and sufficient conditions for the correct use of a phrase. Fillmore (1977b) illustrates the use of prototypes within frame semantics by an analysis of the concept *Widow*. “The word widow is specified with respect to a background scene in which people marry as adults, they marry one person, their lives are affected by their partner’s death and perhaps other properties.” The advantage of a theory of meaning based on the prototype concept compared to a theory which insists on stating necessary and sufficient conditions for the meaning of a phrase is that it does not have to care about certain boundary conditions; that is, it does not have to provide answers for questions like Would you call a woman a widow who has lost two of her three husbands but who had one living one

left? Fillmore (1977b). In a case like this whether the noun widow applies or not is unclear since certain properties of the background frame for this concept are missing.

In our study, this concept will help to distinguish the type of the part of the body we are talking about. For example, ‘aji’ means hair of humans or animals (excluding hair of head and eyelashes, which are known as ntùtù (isī) and ntùtù anyā respectively)

However, the concept prototype is not unproblematic either. Fillmore does not use this concept with respect to words but with respect to frames or scenes. Some words like ‘bird’ certainly have prototypes but others may not have a corresponding prototype. What is a prototypical ‘vegetable’ for instance or a prototype corresponding to the adjective ‘small’? Moreover, applications of prototype theory often involve two different measures for category membership. A penguin, for example, is certainly not a prototypical bird, but nobody hesitates to judge it as a bird. The other measure of category membership is typically used in the analysis of vague predicates.

Another central notion within frame semantics is the concept ‘profiling’. Langacker (1987) uses the example of ‘hypotenuse’ for explaining this concept. One can easily draw a mental picture of the concept hypotenuse. The interesting question concerning this mental picture is this: Can you imagine what a hypotenuse is without imagining the whole right triangle? The answer is clearly: no. The triangle and the plane it is included in is a frame, and the term hypotenuse and right triangle are interpreted with respect to this frame but they profile different parts of the frame.

In relevance to the present study, the approach to complex conceptual domains, brought by the Frame Semantics, contributes a lot to lexicographic study of the organization of lexical items of body part knowledge structure, ‘frame body’.

### **3.2 Relevance of Frame Semantic Theory**

The idea of frame semantics in this study is that one cannot understand the meaning of a single part of the body without access to the essential knowledge of the other parts of human body that relate to the particular part.

For example,

1. One word would not be able to understand the word ‘ntùtù anyā’ (eyelash) without knowing anything about eye, which also involve face and head.
2. So also, nkoko-isi has a relation such as ‘head and hair’ that must be known before having the understanding of the meaning of ‘nkoko-isi’ (skull).
3. One word would not be enough to fully understand what ‘orụ’ (virginal) mean in Obosi without knowing its relation with gender. First it should be known as a body part that pertains to female human. Then with other parts of the body that could best describe its location on human body.
4. Also ‘mbọ’ (nail) is a part of a whole hand which also includes other parts within the hand that would give more meaning to the word ‘mbọ’.

Another word for frame in this field is scene. And can be called scene semantics. The frame semantics is suitable for this study by way of applying it to analyze a frame body.

Here are some basic principles to help apply the theory in this study.

**Table 2: Some basic principles to help apply the theory of frame semantics**

| BODY PARTS | LOCATION | RELATIONS                      |
|------------|----------|--------------------------------|
| Teeth      | Mouth    | Lips, tongue, mouth, nose etc. |
| Nose       | Head     | Eye, mouth and head.           |
| Wrist      | Arm      | Finger, elbow, hand.           |
| Skull      | Head     | Hair, forehead and the head.   |

An image of a complete human body will be showcase in the following chapter to see relations to body parts. These body parts have also been grouped under different category and entailment as frame for easy identity and understanding.

Therefore, the Frame semantic theory was considered appropriate for this analysis because it representing the good foundation for comprehending the data and also, it enables the researcher to be sure in exploring the data dealing with the objectives of the study. The theory was used as the analytic theory and as reference to assess the result of the translation because they were relevant to the translation of the smaller units of a language with the help of the larger unit.

## CHAPTER FOUR

### DATA PRESENTATION AND ANALYSIS

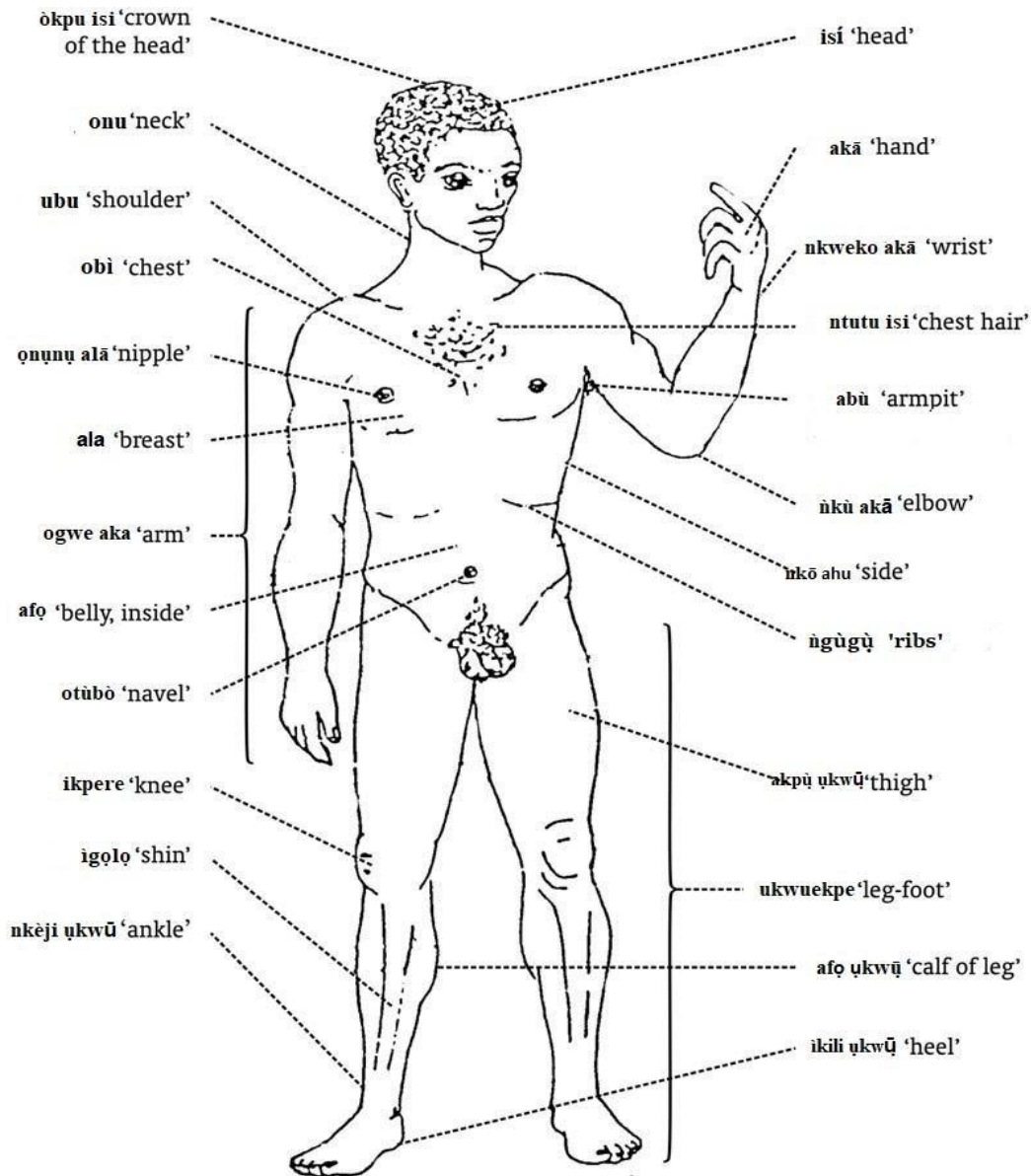
#### 4.0 Introduction

The present study is primarily data-oriented. Therefore, this section is majorly for data presentation. The basic data for this study has been gathered during field work sessions with various native speakers of Obosi dialect residing in the Obosi. The principal method of data-collection was by means of illustrations of the human body used to let participants point to body-parts and say their names, which I then wrote down. The first few sessions were aimed at collecting the body part terminology roughly along the lines of Enfield's (2006a) elicitation guide; in later sessions, the emphasis was on uncovering organizing principles and on bodypart terms in context. This would usually involve discussing scenarios and eliciting example sentences proposed by me or by the participant or coming from secondary sources.

All of the data have been checked with at least one native speaker in order to weed out any incorrect or artificial term. The linguistic analyses presented here thus are grounded in actual usage.

## 4.1 Body Parts in Obosi

The diagram below shows the body parts in Obosi.



The image of the general body “**àrụ**” is displayed below to show the relations of the body-parts. This brings the idea of frame semantics that one word would not be able to give the understanding of a part of a whole without the knowledge of other relations.

1. **àrụ**, body

This section present terms for general physical body-parts of the front and back sides. **àrụ**. **àrụ** is the physical body. It can also be used as bodily appearance **nwò àrụ**. It can also be used in the sense of skin, **mgbùghọ àrụ**. **Wụcha àrụ** ‘wash body’

“**àrụ**” also enters into a grammaticalization pattern that is very common cross linguistically: BODY > Reflexive.

2. **àrụ mmīli**, stoutness; dropsy; fresh, plump body.

body water

3. **Wụcha àrụ**, wash body

4. **chitụlụ àrụ**, muzzle; rub against the body (of animals).

### 4.1.1 General Body Parts in Obosi

This section presents all the body parts, including those that were mentioned in the previous section.

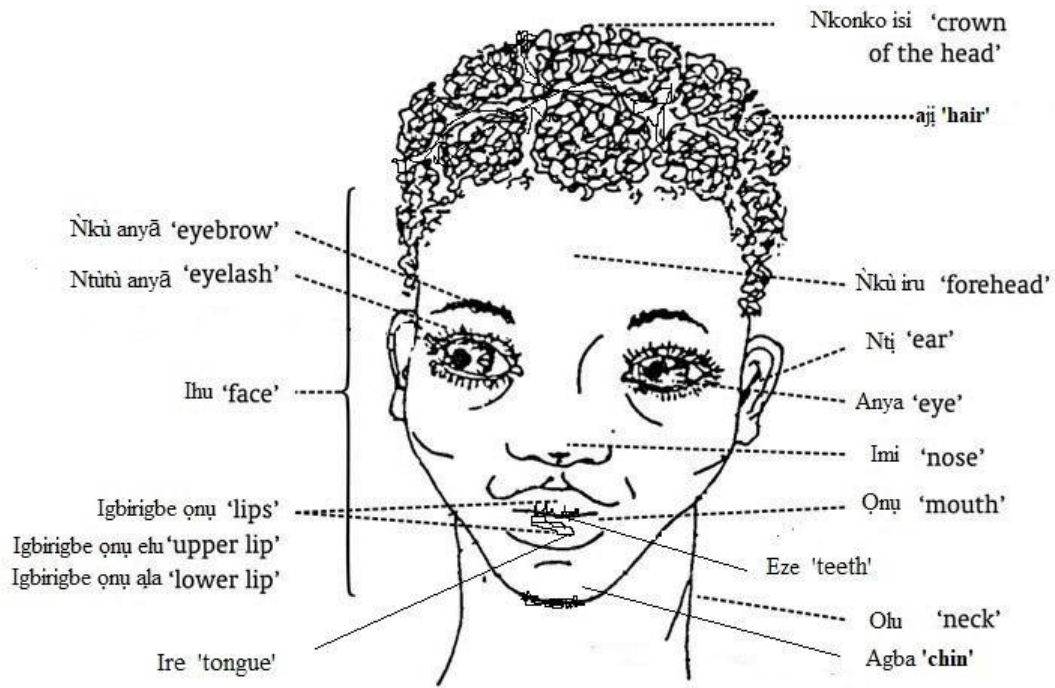
#### Body Parts (Mpakala àrụ).

| Obosi-Igbo        | English                      |
|-------------------|------------------------------|
| 1. isi            | “head”                       |
| 2. aji            | “hair”                       |
| 3. àrụ            | “body, skin, REFL, whole”    |
| 4. òkù irū        | “forehead”                   |
| 5. nkonko isi     | “skull”                      |
| 6. ntị            | “ear”                        |
| 7. iru            | “face”                       |
| 8. imi            | “nose”                       |
| 9. anya           | “eye”                        |
| 10. abù           | “armpit”                     |
| 11. òkù anyā      | “eyebrow”                    |
| 12. ntùtù anyā    | “eyelash”                    |
| 13. igbirigbe ọnu | “lips”                       |
| 14. ekwò          | “back of head; nape of “neck |
| 15. kpù n“okw     | “back of head; occiput”      |
| 16. agba          | “chin”                       |

|                       |   |
|-----------------------|---|
| 17. eze               | “teeth”                                   |
| 18. ọny               | “mouth”                                   |
| 19. ile               | “tongue”                                  |
| 20. ñgù               | “rib”                                     |
| 21. olu               | “neck”                                    |
| 22. mkpịsị aka        | “finger”                                  |
| 23. ọdù a ā           | “little finger”                           |
| 24. isi akā           | “thumb”                                   |
| 25. mkpịsị ụkwụ       | “toe”                                     |
| 26. isi ụkwū          | “big toe”                                 |
| 27. ụkwụ/ọkpa         | “foot”                                    |
| 28. ọbù ụkwū          | “sole of foot” under foot.                |
| 29. ụkwụ              | “legs”                                    |
| 30. ukwuni            | “right leg”                               |
| 31. ukwuekpe          | “left leg”                                |
| 32. akpù ụkwū         | “thigh” leg muscle                        |
| 33. nkèji ụkwū        | “ankle”. division of leg into two halves. |
| 34. ọdù ụkwū          | “little toe” seat of leg”.                |
| 35. aka               | “hand”                                    |
| 36. akanni/aka ikeṅgà | “right hand”                              |
| 37. akekpe            | “left hand”                               |
| 38. ogwe aka          | “arm”                                     |

|                  |  |
|------------------|--|
| 39. ọ̀bù a ā     | “palm of hand”   |
| 40. nkweko akā   | “wrist”  |
| 41. ntutu isi    | “head hair”  |
| 42. ubu          | “shoulder”   |
| 43. obi          | “chest”  |
| 44. nkpoḷu obi   | “heart”  |
| 45. ara          | “breast”   |
| 46. ọ̀nụ̀nụ̀ alā | “nipple”   |
| 47. afo          | “stomach”  |
| 48. ike          | “buttocks”   |
| 49. ikpere       | “knee”   |
| 50. go lo        | “shin”   |
| 51. ñkù akā      | “elbow”  |
| 52. ikili ukwū   | “heel”   |
| 53. mbo          | “nail”   |
| 54. ọ̀rụ̀        | “vulva; virginal (cf. ọ̀tù); may sometimes include the anus” |
| 55. afo          | “belly”  |
| 56. nupù afo     | “act as purgative; have a big belly”                         |
| 57. afo imē      | “pregnancy”  |
| 58. otùbò        | “navel”  |

### 4.1.2 isi (Head) in Obosi



## 4.2 Data Analysis

The body and all the parts are viewed by the Obosi people as something that should not be named anyhow but from a concept that place value on human. In this analysis, conceptual meaning will be employed but not in all the situation. The body-part terms of Obosi will also be looked at from other angles of semantics such as thematic meaning, entailment and idiom. Synonyms, Similarities and difference in

some body-part terms in Obosi will also be examined. Data will be analyzed in the form of illustrations, accompanied with some clarifying notes where deemed necessary. We shall also outline some grammatical characteristics of body-part terms. An overview of the organizing principles of the lexical-semantic domain of the body is also provided.

For the purposes of this study, a body-part term is a term that typically is used in reference to some part of the human body. Attention analysis will not be paid totally on literally descriptive terms for body parts, i.e., terms that simply describe the body part in question instead of naming it (following Brown et al. (1976), I will use the term label for terms that are not literally descriptive). An example of a literally descriptive term would be **aka nni** “right hand” (lit. food hand); an example of a label is **aka** “hand”. Sometimes it is difficult to draw a clear boundary between a label and a description, since descriptions can get lexicalized over the course of time, as seems to be the case in Obosi **o k̄ā** “palm of the hand” and **o ukw** “sole of the foot”. In an earlier stage, these terms probably started out as literal descriptions, but the fact that their etymology no longer is transparent to native speakers indicates that they

have become lexicalized expressions, that is, labels. Another note of clarification might be in order for my use of the term metaphor. When we note, in discussing the body-part term **nkonko** “skull”, that this is probably a metaphorical name since it can be derived from **nkonko** “empty container” + **isi** “head”, we do not mean to imply that any speaker using the term **nkonko** creatively uses the literary technique of metaphor to talk about the skull in terms of “empty container of the head”. It only implies that there is such a creative act, and that the resulting expression for various reasons became current in the speech community; this conventionalization was accompanied by loss of metaphoric quality, so that most speakers today are usually not even aware of the metaphoric history of the term. To begin, the body part will be discussed based on their category as applied in Obosi, follow by specific description of each of the body parts.

#### **4.2.1 isi ‘Head’**

The head is the part of the human body that lies on the neck. It houses most of the sense organs ranging from the brain, the eyes, the nose, the mouth, the ears, the hairs, the skull etc. The head as pointed out houses

the brain that is used for thinking and reasoning. In the ordinary sense, the head stands for part of the human body.

The head semantically, means the part of the human body. But by semantic extension, the head entails not only the part of the human body when used in sentences or constructions.

Head - isi, is significant not only as part of the human body when used in construction but gives another semantic meaning.

Isi stands for

1. Humble and politeness. e.g.,

O nwere isi juru oyi - This means he is humble

He has head that is cool

Men bow their head and remove cap from their head when talking to God. Women cover their head to show humbleness to God.

2. It represents the memory and thinking faculty. e.g.,

Isi ya amaghi aku aku - This means he doesn't think or reasons

Head his doesn't nack nack

One can easily say use your ‘head’ to mean ‘think’ and use your memory.

3. It stands for responsibilities. e.g.,

o bu ya bu isi bu ulo – This means he is responsible for the family

he is his who head is house

Every action must involve the head.

4. It represents leadership. e.g.,

o bu onye isi ndu - This means he is the leader

he is person head leader

Head of department.

5. It stands for wisdom. e.g.,

o nwere isi ogu - He has wisdom

He has head wisdom

Head stands for wisdom because everyone made a head is seen as someone that has wisdom.

Isi is seen as the leader over other parts a body. It is also use to refer to people in leadership position, e.g., Ndi Isi „head men or chiefs“ Is the upper part of the body which include different parts.

#### **4.2.2 aka ‘Hand’**

aka is a part of the human body that is used to carry out several activities. Most of the activities function of the body is performed by the hand (Aka) This aka (hand) when used in the ordinary sense represent part of the body. It comprises of the fingers, the finger nails, the wrist, the Casal, metacasal and the phalanges. This hand is used for so many activities function. Aka (hand) has two categories; righthand and left-hand. Aka nri and aka ekpe - (Aka ikenga). These are the categories of the hand (aka). It represents or means different things in different contexts.

1. Aka represents the instrument of machine of human activities e.g.,  
o ji aka ya aru oru - He uses hand to work  
He uses hand his body work  
(Hand is used to work).
2. Aka also stands for hard work and productiveness. e.g.,

Obi nwere aka ọrụ nka - This means that Obi is hard working and productive

Obi has hand work craft

3. (i) Aka represent superiority and genuineness of things and also represents industriousness. e.g.

Aka ya di ọcha – This means that his hands are clean.

Hand his is white/clean

- (ii) aka ya di elu na ogologo – This means hand is superior

Hand his is up and long

- (iii) ọ bughị aku ewu – This means He is not fake but genuine

He isn't hand goat

Semantically, aka represent part of the human body attached to the shoulder used for human activities. But when using in other constructions or contexts it moves away to extended semantic meaning.

Aka can be described in terms of category and entailment.

**Categories:** Akanni/aka ikeṅgà “Right hand”

Akekpe

“Left hand”

### 4.2.3 Ụkwụ ‘Legs’

ụkwụ is part of the human body used for support and walking. It comprises of Ikpere-knee isi ụkwụ - big toe Oba ụkwụ- heel Mkpisi ụkwụ- toes ọbodo ụkwụ - under the foot

The above components is motivated by our conventional knowledge of what the leg is by extension, the leg in the human body when used in other contexts in Obosi dialect, would mean a different thing semantically.

ụkwụ - leg stands for:

a.) Support. e.g.,

ọ ji ụkwụ ya eguzo – This means he uses his legs to stand as a  
support to his body

he uses leg his to stand

It is seen as something that gives the full body support to stand.

b.) hard-working. e.g.,

ụkwụ aja ga ya na – ebutere ya uba – This means he is hand  
working

leg sand is bring him wealth

The leg is use to walk always, so it stands for hard working.

c.) very brave and strong. e.g.,

ụkwụ siri ya ike n' ala – This means he is brave and strong

leg is him strong on ground

It is seen as being the first to move in any action. One would say

“Take a bold step”.

d.) movement. e.g.,

ụkwụ ya bụ odu ya eje – This means to he walks with his legs

or they aids his movement.

leg him is leader him to go

e.) Good or bad luck. e.g.,

Kenneth nwere ụkwụ oma – This means that Kenneth has good

luck

Kenneth has leg good

When one meet eating or sharing good thing, someone would say

‘good leg’. ‘**ụkwụ oma**’

#### 4.2.4 Obi ‘Chest’

Obi is also part of the human organ that is situated in the chest. Obi in this regard means the heart. The use of obi in construction is usually motivated by our conventional knowledge of the heart (obi). But on an actual note, heart in Obosi is “nkpọlụ obi” which means “seed in the chest”.

Ordinarily “obi” means part of the human organ but by extension “obi” represents life, the engine house of the human system. The heart represents patience and determination, braveness and strength. It could also stand for kindness and consideration.

“Obi” is used as heart by Obosi people. When we call a person obi m, - my heart. When you say, ihe mere ya n' obi - he has injury in the heart, this will portray ordinary sense of what the heart means conventionally. But on the other hand, when the heart is used in different contexts, for instance, O bu ya n' obi'- this means having something in mind or heart.

Semantically, obi means an organ in the human thoracic vertebra, incorporated meaning in the thoracic cage. But by extension the meaning will shift.

### **4.3 The Use of Idiomatic Expression with Body Parts**

Obosi people also use the body part terminology in idiomatic expression. According to The Oxford Companion to the English Language (1992), Idiom is an expression, word, or phrase that has a figurative meaning that is comprehended in regard to a common use of that expression that is separate from the literal meaning or definition of the words of which it is made. It is speech form or an expression of a given language that cannot be understood from the individual meanings of its elements. The term idiom covers a broad area. It generally refers to those fixed phrasal forms whose meaning cannot be predicted by the meaning of its components.

Below are some examples of idiom use with body part by Obosi people:

**1.) Anya “eye”:**

- a.) **-sì anya** “be bold, capable of withstanding hardship, courageous”

b.) **-sọ anya** “refrain from doing something because of respect for someone present”

c.) **“asō anya”** “disregard for status or presence; (in good sense) fairness in judgment; (in bad sense) disrespect”.

1a) Anya- 'eye'

-si anya - be bold.

Isi Anya - This means capable of withstanding hardship, being courageous.

Ọ na-esi anya – He is proving to be bold and courageous.

When the word is used to describe a person, it means that the person described is bold or has ability to withstand hardship.

B) On the other hand, so anya- not to be bold and always timid.

isọ anya- This means not bold.

Ọ na- aso anya- He is participating or doing a thing guided by respect.

sọọ anya- refrain from doing something because of respect for someone present.

C) When a person is called **Ásó anya** “it means the person disregard status or ego of a person”.



In the above sentence, isi stands for leader. Semantically, isi is the part of human body in Obosi but as used in the above context, it means something different.

1. Ọ bu ihe n'isi – He is carrying something on the head.
2. Ọ bu ya n'isi- He has it off heart or by heart.
3. In sentence (i), isi stands for the part of the human body carrying a load on.

In sentence (ii) isi stands for off heart or by heart.

isi okwụ - This means that the theme or central ideas of thing. It could mean the meaning of a word.

Giní bụ isi okwụ ya - What is the title of his words. isi here, represent caption or title.

Conventionally, isi okwụ, means the head of word but by semantic extension it means something different.

isi ike- onye isi ike. Ọ bụ onye isi ike. This means that the person describe is stubborn and habitually disobedient. isi ọjọọ - bad luck.

Head Bad

Conventionally, isi ojọọ means bad head when it is used in another context, it would entail different meaning. For instance.

Ọ nwere isi ojọọ - ordinary it means a person who has bad heads.

But by semantic extension, isi ojọọ -, means bad luck.

When it is used to describe a person a person described has bad luck.

Also when isi ọma is used to describe person, the person is usually lucky or has good luck.

isi conventionally represent part of the human body that houses the brain which lies on the shoulder by the support of the neck.

Semantically, isi represent many more things when used in constructions.

### 3.) ọnu “mouth”

a.) -kwe ọnu “offer price; bargain”

b.) Ọ bụ onye ọnu okwu anyi “**He is our mouthpiece**”

c.) ọnu mmīli “edge of water”.

d.) ọnu ikē “expensive”

e.) ọnu ànì “low price; cheapness”

f.) ọnu afīa “market price; cost”

(a) – kwe ọ̀nụ is offer price or bargain kwe ya ọ̀nụ – price it

Ọ na – okere Ọ̀nụ - He is pricing

When the sentence is used, Ọ̀nụ which is a part of human body ceases to be seen from that angle and branches into another semantic meaning – as reflected above.

(b) Ọ̀nụ ọ̀nụ okwu oruyi – He is our mouth piece or spokes – person.

(c) Ọ̀nụ mmili – This points to edge of water or source of water

(d) Ọ̀nụ ike – This describes being expensive

(e) Ọ̀nụ ani – This reflect how price. For instance, Ọ̀nụ di Ọ̀nụ ani – meaning it is cheap. Ọ̀nụ here, means something different from the conventionally accepted meaning and usage of “Ọ̀nụ”

(f) Ọ̀nụ afia – This means market price cost.

Ọ̀nụ ọ̀nụ ahia (afia). It is a market price

4.) aka ‘hand’

a.) **aka āzụ** “bribery (lit. back hand)”

b.) - **bitè aka** “live far away”

c.) -**dị n’ aka** “be responsible”

(a) Ọ̀nụ na enye aka azu. This means that the person gives bribe.

(b) Bite aka – when this sentence is used to describe a person, that person had lived for a long time at a place or lives at a very far destination.

(c) Di n' aka – This implies to be responsible

Ọ di chukwu n'aka – it is in God's hands. Ọ di ya n'aka – He is responsible. When the sentence is used to refer to a person, is responsible for an act or something.

As seen in the above idiomatic data of Obosi, it is clear that the term idiom covers a broad area in semantics. The analysis above help to understand deep meaning of different expression used with body parts terminologies. As carrier of culture, idioms constitute an essential part of language. Obosi use the body parts in idiomatic expression and they vary the original idiom according to expressive needs. Different from the other linguistic construction, idioms are characterized by integrity of meaning and form in Obosi.

#### 4.4 Frame of Obosi Body Parts

Some frame/scene of body part named by Obosi are other parts of the body found at the scene of a particular body part, thereby adding more meaning to the terms.

Example:

1.) Isi “Head” Frame.

The head is a part of the body, there are other parts of the body at the scene of the head, they constitute the frame of the head. See head frame below:

Isi frame are: ñkù irū, nkonko isi, Ihu, anya, nti, ọnu, ntutu isi

Forehead, skull, face, eye, ear, mouth, Hair

From the above example of head frame, forehead, skull, face, eye etc., are found around the head, they give more understanding about the meaning of the head.

2.) Aka “hand” Frame.

‘Aka’ is a part of the body that have other parts of the body around it that can be use to describe its meaning. Those parts constitute the frame of the hand. Using the body parts frame that constitute the hand

to describe the hand will help the language learner to have a better understanding and meaning of the hand being described.

The following constitute the frame for ‘aka’ meaning:

‘Aka’ hand Frame: mkpisi aka, ikpere aka, mbo, ogwe aka, ubu.

Finger, elbow, nail, arm, shoulder

From the above examples of hand frame, we realized that finger, elbow, nail, arm and shoulder are the parts of the body found within the full hand, therefore naming them will give more understanding about the hand. Obosi people named some of them in relation to ‘aka’, e.g., mkpisi aka, ikpere aka, ogwe aka, because they are ‘aka’s close frame.

### **3.) Ukwu ‘Legs’**

‘Ukwu’ is a part of the body that has other parts of the body around it that can be use to understand its meaning. Those parts constitute the frame body parts of leg. Using the body parts frame that constitute the leg to teach the meaning of leg will help the language learner to have better understanding and meaning of the leg been described.

The following constitute the frame for ‘Ukwu’ meaning:

‘Ukwu’ Leg Frame: ikpere, isi ukwu, obo ukwu

Knee, big toe, heel.

The examples of leg frame above are knee, big toe and heel. They constitute the frame of the leg. Knowing what they are called helps the language learner to have more understanding about leg.

#### **4.) Obi ‘Chest’**

The **Obi ‘Chest’** is a part of the body located at the particular scene of the body. There are other parts of the body at the close or related to the ‘obi’, they constitute the frame of the ‘obi’. The following are chest frame on human body:

Obi Frame: mkpụlụ obi, obi, ara

Heart/soul, chest, breast

From the above examples of obi frame, Obosi people easily relate ‘heart’ (mkpụlụ obi) with ‘chest’ (obi). Sometimes the two are used interchangeably because of their relation and location. While breast is used as frame heart because of its location on the chest. The only part of the body located on the chest is the breast. While the part of the body represented outside the chest is the heart. These two parts of the body that

helps to describe and understand the meaning of the chest constitute the chest frame.

From the examples above, we understand that the frame body parts help to understand the meaning of the part being described.

#### **4.5 Prototype of Obosi Body Parts**

The concept Prototype is one of the most important concepts of frame semantics. This means that frames should be understood as prototypical descriptions of scenes.

##### **Examples:**

1.) Ukwu Leg :

“Ukwu” Prototype are: Left leg and

right leg. a.) ukwuni “right leg”

b.) ukwuekpe “left leg”

2.) Hand “aka” Aka prototype are:

a.) akanni/aka ikeṅgà “right hand”

b.) akekpe “left hand”

3.) Finger “mkpịsị aka”

a.) ọdù a ā “little finger”

b.) isi akā “thumb”

From the above examples, when we say “aka” for instance, it gave meaning but it does not give the complete meaning until the prototype “aka+nni” right hand or “ake+kpe” left hand is been added to it.

#### **4.6 Profile of Obosi Body Parts**

The profiling frame is using image formation of the shape of a frame in describing an object. Obosi people are very special in profiling frame semantic by naming body parts by mental picture and shape.

Examples:

1. nkonko isi “skull”. nkonko isi means something that look like container.
2. mkpisi ukwū “toe”. mkpisi is so described by it look. It means slim stick.
3. isi ukwū “big toe”. isi ukwū literally mean head of leg. This is so named by the Obosi people because the toe has a mental picture of head which made it different from other toes.

For instance, the isi ụkwū is the biggest, longest and the fattest of all the toes. All these difference and quality profiles the 'isi ụkwū' as the head of all the rest four toes on the leg.

Obosi people use difference and quality to profile body parts. For instance, the profile of isi ụkwū are 'the biggest, longest and the fattest'.

The profile of nkonko isi is the container it has which made it different from every other parts of the body.

The profile of mkpisi ụkwụ 'toe' is the spines which made it different from isi ụkwū.

what made a particular body part to be unique from those related to it

## **CHAPTER FIVE**

### **SUMMARY AND CONCLUSION**

#### **5.0 Introduction**

This chapter contain the summary, findings and conclusion of the entire work of this project. Our summary gave a brief and concise narrative of the entire study, the findings are our discovery so far in the course of this study while the conclusion gave our acceptance and submission on this area of study.

#### **5.1 Summary**

Semantics has been seen semantically as the study of meanings in which things are related to what they represent in practical reality to create a new idea or mental picture that gives us what a thing represents. The chapter one of this study examines the background of the work. This points our mind to what semantics entails. The chapter two looks at literature review and previous works done on the topic by other writers and scholars. The chapter three took a look at the theoretical framework that represented the theories applied in the work as well as data presentation. Chapter four of the study explained the data and provided

the details and analysis of same. Moreover, chapter look at the summary, findings and conclusion.

## **5.2 Findings**

From the research carried out on the Semantic analysis of body part terms in Obosi, the following are the findings.

- a. It was found out that there are grammatical terms used in Obosi when body part terms are used.
- b. That there are categories of body parts term in Igbo language of Obosi.
- c. That Obosi people have a way they categorize body part terms
- d. That the semantic meaning of body part terms are different from the ordinary meanings.
- e. There are terminology used for Obosi to x-ray meaning semantically when body parts are used.

## **5.3 Conclusion**

In this chapter, it is necessary to conclude that the semantic use of body parts terms in Igbo language construction, Obosi dialect as a case

study adds more flavour and beauty to the language. In this study some body part terms were represented in which such body part terms were used semantically to enhance meaning in Obosi, such as head (ishi), hand (aka), Mouth (onu), leg (ukwu), back (azu), etc. were used in various constructions. The mechanism adopted in the meaning of the semantic of body parts terms have been accounted for in such a way that we have semantic meanings of body parts terms in Obosi. For instance we say that a person “does two hands” (na eme aka abuo) it means that the person describe is a thief. “ukwu di ya nko” (his legs are sharp), it means that he walks faster.

Conventional meaning employed in this study is a mechanism that is very significant in the semantic meaning interpretation of this body part terms.

In conclusion findings have shown that when these body part terms are used in construction in Obosi, that the systematic meaning would be different from the linguistic and ordinary meanings as incorporated in the sentence or forms. This is to say ideas are created when body part are used.

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