

**AN ANALYSIS OF BODY PARTS IDIOMS IN ORING DIALECT
OF IGBO, EBONYI STATE**

BY

ONWE, CHIOMA VIRGINIA (Miss)

ART1310663

DEPARTMENT OF LINGUISTICS STUDIES

FACULTY OF ARTS

UNIVERSITY OF BENIN

BENIN CITY

JUNE, 2019

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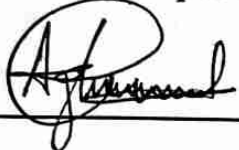
ART1310663

**A PROJECT SUBMITTED TO THE DEPARTMENT OF
LINGUISTICS STUDIES, FACULTY OF ARTS, UNIVERSITY OF
BENIN, BENIN CITY, NIGERIA. IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE AWARD OF BACHELOR
OF ARTS (B.A.) DEGREE IN LINGUISTICS STUDIES**

JUNE, 2019

APPROVAL PAGE

I certify that this research was carried out by Virginia Chioma ONWE (Miss) with matriculation number ART1310663 in the Department of Linguistics Studies, Faculty of Arts, University of Benin, under my supervision.

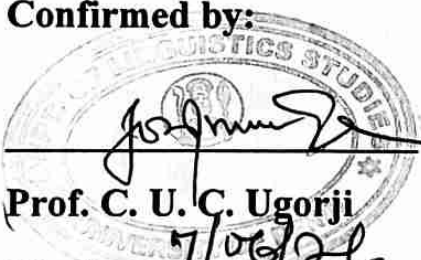


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DEDICATION

This project is dedicated to The Almighty God for seeing me through this project. I am most grateful LORD for your guidance and protection throughout my days in school. Thank You Father.

ACKNOWLEDGEMENTS

I want to first and foremost acknowledge My Father, The Almighty God and My Lord Jesus for taking me safely through school. I am most grateful.

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I will not fail to appreciate the efforts of my darling husband, Mr. Kevin Alohan for his love and support. Thank you dear. I also appreciate

the love and care and upbringing that my parents gave me. Late Mr. Onwe and Mrs. Onwe. God bless you both for all you did and are doing for me. I love you. To all my family members who were there for me in one way or the other, I truly appreciate your effort.

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ABSTRACT

This project concerns the analysis of the significance of body parts idioms in the Oring dialect of Igbo spoken in Ebonyi state, Nigeria. The study was motivated by the need to document some metaphorical extensions in Oring. The focus is on body parts idiomatic usage in Oring. The data for the study were sourced from speakers of Oring living in Ebonyi state. The theoretical framework used was the Performative Semantic Theory which accounts for contextual meanings. The study found out among other things that body parts in Oring have metaphorical extensions such that the head can be extended to mean thoughts and state of mind. Also, the hand can be extended to mean involvement, exclusion or indifference and the heart can be extended to mean importance, decision or behavior. The study concluded that body parts idioms are significant in Oring because they express certain aspects or nature of human behavior.

CHAPTER ONE

PRELIMINARIES

1.0 Introduction

The present study seeks to investigate the significance of body parts idiomatic expressions in the Oring dialect of Igbo. This project is therefore motivated by the need to document and describe the contextual meanings that body parts carry when they are used in everyday cultural utterances.

Figurative or contextual meaning is a special effect meaning. This meaning is not structural. Structural meanings can also be called dictionary meaning. But contextual meaning have to do with the meaning that a language unit has because of the effect of age, sex, culture, environment, social class, situation, etc.

This project therefore is geared towards the proper understanding of the contextual meanings of body parts idioms in Oring.

1.1 Language of the Study

The language of study is the Oring dialect of Igbo spoken in Ebonyi state, Nigeria. The language is also known as the Koring

language. This dialect of Igbo is mutually intelligible with the Effium and Okpoto dialects of Igbo spoken in Ebonyi state. Ebonyi state is in the southeastern part of Nigeria.

The Koring or Oring dialect is not very popular hence is an under developed language in with reference to literacy and education. The dialect doesn't have its own orthography and there is no much research on it.

The dialect is not used in teaching in schools in the language's community. The language is also not used in the print, visual and audio media. Although there exists a number of Igbo songs that are sang in the Oring or Koring dialect of Igbo.

Furthermore, because of the high level of difference between the dialects of Igbo spoken in Ebonyi state and other dialects of Igbo spoken in other Igbo states, most of the dialects have not yet to written down nor have they been classified in language families.

1.2 The Present Study

This section entails sub sections that consist of the motivation and focus of the project, the research questions, the aim and objectives and the scope and delimitation of the project.

1.2.1 The Motivation and Focus

This study is first and foremost motivated by the need to create an awareness of the existence of the Oring dialect of Igbo spoken in Ebonyi state. Research wise, this project is motivated by the need to discuss the significance of figurative language usage among the Igbos. The focus however is on the idiomatic usage of body parts in body parts related idiomatic expressions.

The Igbos are known for their usage of figurative language and body parts idiomatic expressions are just a part of the different forms of figurative expressions used by the Oring language speakers.

1.2.2 The Research Questions

The following research questions are raised to guide the present study:

- i. What are body parts idiomatic expressions and how are they different from other types of idiomatic expressions?

- ii. What are the classes of body parts idioms in Oring?
- iii. What is the significance of body parts idioms in Oring?
- iv. What constitutes the most commonly used body parts idioms in Oring?

1.2.3 The Aim and Objectives

The aim of this project is to investigate the usage of body parts idioms in the Oring dialect of Igbo spoken in Ebonyi state. The set objectives include to:

- i. Ascertain the nature of body parts idiomatic expressions and discuss how they are different from other types of idiomatic expressions;
- ii. Identify the classes of body parts idioms in Oring;
- iii. Discuss the significance of body parts idioms in Oring; and
- iv. Ascertain what constitutes the most commonly used body parts idioms in Oring.

1.2.4 The Scope and Delimitation

The scope of the present study is the Oring dialect of Igbo spoken in the Oring community of Ebonyi state. The study concerns the body parts idioms that are used in the community as well as the significance of these

body parts usage among the Oring people.

1.3 Method of Data Collection and Analysis of the Study

The study relied solely on oral data which formed the primary and secondary data of the work. The primary oral data consisted of body parts idioms which were collected from speakers of the Oring dialect of Igbo during a five month period when the school was on strike. The data were collected by directly asking the informants to state a body part idiomatic expression in relation to an identified body part. The informants were made up of Oring indigenes who are mostly farmers and traders and they were not less than forty years old. Writing materials were used to write down the responses of the informants.

The secondary data was collected from some Oring songs that are sang traditionally and they are sung in parties. Also, recorded music was also listened to. The bulk of relevant data selected from the bulk of data collected had to do with those expressions with body parts that had a figurative meaning. The data were analyzed and grouped based on the contextual meanings they had as well as the body part referred to.

1.4 Significance and Justification of the Study

The present study is significant to Language studies in that it first and foremost creates an awareness that the Oring dialect of Igbo does exist. Second, the study serves as a motivating factor to encourage further studies in the Oring dialect of Igbo.

It is also the case that language teachers and students of Oring will have a material to consult on the language and in the no distant time, the language will enjoy a public image like the other dialects of Igbo that are well known.

1.5 Organization of the Study

This project is organized into four chapters. Chapter one is the preliminaries where we discuss the introduction, language of study, the present study, method of data collection and analysis, significance and justification as well as organization of the present study.

The next chapter which is chapter two is the literature review and theoretical framework. This chapter has sections on the introduction, the conceptual review, the previous studies, theoretical framework and the concerns of the present study.

In chapter three, the data is presented and analyzed. The contextual meanings of the body parts idioms are analyzed here. Finally chapter five is the concluding remarks which cover the summary, findings and conclusion and after this are the references.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter has to do with the literature review of linguistic concepts that are relevant to this project. The concepts are language, semantics, pragmatics and verbs. The theoretical framework used for the analysis of the data is also discussed. The framework is Performative Semantics with emphasis on Contextual Semantics. The chapter have four sections which are conceptual review, previous studies, theoretical framework and concerns of the present study.

2.1 Conceptual Review

The concepts reviewed here are language, pragmatics and semantics.

2.1.1 Language

According to Routledge Dictionary of Language and Linguistics (1998:672), language is seen as “the vehicle for the expression or exchanging of thoughts, concepts, knowledge, and information as well as the fixing and transmission of experience and knowledge.” It is based on cognitive processes, subject to societal factors and subject to historical

change and development. In this definition, language refers to a specific form of expression that is restricted to humans, and differs from all other possible languages, such as animal communication and artificial languages through creativity, the ability to make conceptual abstractions, and the possibility of metalinguistic reflection. In linguistics, the ambiguity of the term language is differentiated and clarified depending on the given theoretical concept and interest through abstraction and delimitation of sub aspects. In this process the following concepts are distinguished (with varying terminology); A specific system of signs and combinatory rules which are arbitrary but passed on as conventions. Such linguistic systems, which Ferdinand de Saussure calls *langue* (*langue* vs *parole*), are the object of structural investigations, while research oriented towards a generative understanding of language attempts to describe the underlying linguistic competence of a speaker as well as the speaker's creative ability to produce a potentially infinite number of utterances, depending on his/her communicative.

Okolo and Ezikeojiaku (1999:1) state that "language permeates our lives from birth to death. It is the medium by which we establish and

experience our most important human relations. It serves as essential tool for conducting the most mundane transactions of our daily lives. Truly, language spreads everyone's life from birth to death, it influences individuals to develop interest in how people of another geographical zone interact with their own means of communication". To them, language is a medium by which people establish and experience their most crucial and important human relations. By this definition, language could be seen as the important factor that brings and creates oneness among every human. Language has the ability to bring unity among different speakers from different communities, what this means is that, language cannot be left in any activity or transaction being conducted in our daily lives. Language is completely necessary and extremely important for any mundane transaction made in our daily lives.

Osisanwo (2003:1) defines language as "the human vocal noise or the arbitrary graphic representation of this used systematically and conventionally for the purpose of communication." This definition further explains that language is a human phenomenon. It also describes language to be a systematically and conventionally used tool for

communication by a group of people depicting that language is first and foremostly arranged the pattern for which it is realized must be known to those who use it. Osisanwo's definition of language was criticized on what he called "noise". With the understanding of the meaning of noise, and defining language as a means with which we communicate, then it is needed. So therefore, it cannot be referred to as a "noise".

Finegan (2004:12) defines language as "a vehicle of thought, a system of expression that mediates the transfer of thought from one person to another". Finegan illustrates language as a medium (vehicle), an instrument which is used in transference of thought (thought to whatever our intensions are in minds). Also, "a system" basically is a combination or collection of organized thought, which may include vocal signs. One very important aspect of Finegan's definition is the notion of language being a mediator between the communicator and the communicatee.

Uwajeh (2010:9) says "language may be said to be any semantic-symbolic representational intercommunication system-structure". According to Uwajeh (2010), language is an object made of both semantic and symbolic substances. Both the semantic aspect which is also

known as meaning and symbolic aspect which is also known as the form part cannot be separated from each other. Language is a means of representing reality, that is, R3 represents R2, R2 represents R1. For example, if someone says “house”, the thought and the “house” stand for reality. In one moment, somebody is a communicator while the other is communicatee, in another moment, the communicator turns to communicatee while the communicatee turns to communicator, by this, language is truly therefore an intercommunication tool. Language as a system-structure means the unit that makes up language, i.e. signs or lexical element. This definition reveals that there must be a form counterpart for meaning of an expression and vice-versa. Uwajeh (2010) is right by saying language is semantic-symbolic, in the sense that, there must be both form and meaning in communication. Language should be in the state of potentiality when it is waiting to be used (system) and also in the state of actuality when it is actually used (structure). Uwajeh therefore is right by saying language is system-structure component.

2.1.2 Pragmatics

Pragmatics is generally defined as the study of how language is used and of the effect of context on language meaning/form.

Yule (1996:3) defines pragmatics as “the linguistic field concerned with the study of meanings communicated by a speaker (or writer) and interpreted by a listener (or reader). It has, consequently, more to do with the analysis of what people mean by their utterances than what the word or phrase in those utterances might mean by themselves. Thus, “pragmatics is the study of the speaker meaning.” According to Yule, this type of study necessarily involves the interpretation of what people mean in a particular context and how the context influences what is said. It requires a consideration of how speakers organize what they want to say in accordance with who they are speaking to, where, when, and under what circumstances. Simply put, pragmatics is the study of contextual meaning.

Hickey (2000:18) defines pragmatics as “the study of language from the point of view of usage.” It possesses various sub-forms and this depends on the emphasis given by various linguists. For instance, it can

be investigated from a strictly linguistic stance or with regard to social factors. According to Hickey (2000), one cannot effectively discuss pragmatics without discussing speech acts.

A speech act is a classifiable and structured utterance spoken in an actual communication situation. There are preconditions for speech acts such as felicity conditions which must be met for a speech act to be successful. Speech acts are classified according to their effect. Locutionary acts simply express sense or reference. Illocutionary acts express the intentions of the speaker whereas for perlocutionary acts the effect is of greatest importance. There are further subdivisions in type such as directives (commands for example) or commissives (promises for instance). An indirect speech act is one where the intended meaning of a sentence is different from the literal one. Speech acts can be classified and subclassified. The first division leads to a triad of basic types one of which applies to all possible utterances. Locutionary acts express sense or reference as in a cow is an animal or the earth is round. In illocutionary acts the intentions of the speaker are expressed by using a performative verb such as I baptize this ship the queen mary. Perlocutionary is

concerned with the effect of the linguistic action. Perlocutionary acts include those which have a visible effect on the speaker, such as insulting or persuading someone. The second and third types above are concerned with intention and effect and are thus the more prototypical type of speech acts.

Fromkin et al (2003:207) state that "Pragmatics is concerned with the interpretation of linguistic meaning in context." According to them, there are two types of contexts; linguistic context and situational context. Linguistic context refers to what has been said before in the conversation i.e. the history of things said so far. For example, "I can't believe you said that" and "If my mom heard you talk like that, she will wash all your mouth out with soap!" Social context refers to the social relationship of the people involved in the communication. For example: Mr. President, stop bugging me and go home (this sentence is shocking because one cannot talk like this to the President of Nigeria) and "I do hereby humbly request that you might endeavor to telephone me with news of your arrival at your domicile when such arrival occurs" (this sentence will be bizarre if it is not said to a friend. Otherwise one is supposed to say "call

me when you get home”).

Laurence and Gregory (2005:1) define pragmatics as “the study of the context dependent aspects of meaning which are systematically abstracted away from in the construction of context or logical form. They both agree with Stalaker (1972:383) that pragmatics seeks to characterize the features of the speech context which help determine which proposition is expressed by a given sentence. According to them, the meaning of a sentence can be regarded as a function from the context (including time, place and possible world) into a proposition, where a proposition is a function from a possible world into a true value. Pragmatics aspect of meaning involves the interaction between an expression’s context of utterance and the interpretation of element within the expression. Furthermore, they assert that if pragmatics is ‘the study of linguistic acts and the contexts in which they are performed’ (Stalnaker 1972: 383), speech-act theory constitutes a central sub-domain. It has long been recognized that the propositional content of utterance U can be distinguished from its illocutionary force, the speaker’s intention in uttering U. The identification and classification of speech acts was

initiated by Wittgenstein, Austin, and Searle. In an explicit performative utterance (e.g. *I hereby promise to marry you*), the speaker does something, i.e. performs an act whose character is determined by her intention, rather than merely saying something.

Jarmila and Hana (2011:1) define pragmatics as “the study of how language is used and of the effect of context on language”. According to them, there are four context in which a language can be used as against the two earlier presented by Fromkin et al (2003:207). The four contexts are;

1. Physical context refers to objects surrounding the communication, place and time of the communication, what is going on around, etc. e.g
 - a. I want that book.
 - b. Be here at 9:00 tonight. (with reference to place and time)
2. Linguistic context refers to what has been said before in the conversation.
 - a. Linda came home late yesterday. She thought nobody would notice.
 - b. If my mom heard you talk like that, she would not be happy with you.

3. Social context refers to the social relationship of the people involved in communication.

a. To the President: #Mr. President, stop bugging me and go home.

b. To your friend: #I do hereby humbly request that you might endeavor to telephone me with news of your arrival at your domicile when such arrival occurs.

BETTER: Call me when you get home.

Note: In Linguistics, # is used to mark sentences that are semantically or pragmatically odd.

4. Epistemic context refers to what is known by both speaker and hearer.

2.1.3 Semantics

Lyon (1981) defines semantics as “the study of meaning systematically encoded in the vocabulary grammar of natural languages”. In his own view, Lyon argues that semantics as a branch of linguistics has issues which have more to do with philosophical belonging a more proper branch of philosophical semantics. He devoted limited space to philosophical problems while he cautioned that nobody would be able to

appreciate modern linguistic semantics without some acquaintance with its philosophical groundwork.

Taylor (1998:81) affirms that semantics, the tradition holds, “is concerned with relations between lexical items and things they denote”. What Taylor means is that, semantics as a whole deals with the link and connection between lexical item and what it symbolizes whether there is resemblance between them or not. If a lexical item symbolizes one particular thing, the question is “is there no other object that symbolizes what exactly a lexical item symbolizes? The problem of this definition is that even despite the fact that, the presence of lexical items determine the meaning of its, most of the times, Taylor should have not diverted the place of meaning to one way (lexical items), what of sign language that does not require any structure of lexical item. Therefore, Taylor ought to have put post-lexical semantics into consideration not only lexical semantics.

Kreidler (1998) defines semantics as “the study of how languages organize and express meanings.” Kreidler (1998) presents the basic principles of semantics as he explores how languages organize and

express meanings through words, parts of words and sentences. Thus it;

a. deals with relations of word to other words and sentences to other sentences.

b. illustrates the importance of 'tone of voice' and 'body language' in face to face exchanges, and the role of context in any communication.

Thomason (1996) defines semantics as "the study of the meaning of linguistic expressions." According to Thomason, the language used can be a natural language or an artificial language like a computer programming language. He opines that meaning in natural languages is studied by linguists and therefore semantics is purely linguistic and in fact, semantics has strong connections to philosophy. According to Thomason, in the early 21st century, much work in semantics was done by philosophers and some important work is still done by philosophers.

Ogbulogo (2005:4) says "semantics is the branch of linguistics in which the meaning of lexical items and sentences of a language is studied". Bringing this definition into limelight shows that the study of semantics is basically based on the various meanings people assign to lexical items and sentences made in their day-to-day conversation. One of the insights

of modern linguistics is that speakers of a language have different types of linguistic knowledge, including how to pronounce words, how to construct sentences and about the meaning of individual words and sentences. He limits the place of meaning to the formation of lexical items and the construction of sentences. For him, meaning could only be deduced and expressed by some forms. He never puts the indicational aspect of meaning into consideration where there is no form as in hunger, tiredness, etc. These are not forms but are communicating something indirectly, nothing is representing hunger or tiredness in the real sense, the representation is abstract, so it would be very wrong for Saeed to limit the study of meaning to what has form only which is lexical item.

In linguistics, semantics is the subfield that is devoted to the study of meaning, as inherent at the levels of lexical items. Phrases, sentences, are larger units of discourse. It is closely linked to the subjects of representation, reference and denotation (Kitcher, Philip, Salmon and Wesley, 1989:35). This definition explains ways in which study of meaning can be applicable to various features in semantics. It links both the form and meaning together and also puts non-linguistic semantics into

consideration (indication/meaning) by referring to the denotations of things.

2.2 Previous Studies on Body Parts Expressions

Lusekelo and Kapufi (2014) carried out a study on the metaphorical usage of body parts names in the Bantu language of Kipifa. This paper focused on the way names of body parts are artistically used to convey meanings and messages in Kipifa, a Bantu language spoken in Tanzania. Since the body parts metaphors are used by people to portray meanings in their daily conversations (Kovecses, 2004; Vierke, 2012), the paper investigated such linguistic richness in the language. Methodologically, the study identified names of body parts expressed in Kipifa and analysed their metaphoric use. Results showed that metaphoric use of names of body parts in Kipifa relies on politeness (Watts, 2003), stylistic, and cognitive hypotheses (Jilala, 2012) as well as helping in word economy. It was argued herein that, before interpreting metaphors related to names of body parts, the context of use must be taken into account so as to arrive at the intended meanings. Thus, meanings and functions of the metaphors originating from names of body parts in Kipifa do not create universal

terms that can be applied everywhere, at every time in every socio-cultural group, rather they are context-based.

Enfield et al (2006) published a part of their ongoing research titled *Cross-Linguistic Categorization of the Body: Introduction*. The domain of the human body is an ideal focus for semantic typology, since the body is a physical universal and all languages have terms referring to its parts. Previous research on body part terms has depended on secondary sources (e.g. dictionaries), and has lacked sufficient detail or clarity for a thorough understanding of these terms' semantics. The present special issue is the outcome of a collaborative project aimed at improving approaches to investigating the semantics of body part terms, by developing materials to elicit information that provides for cross-linguistic comparison. The articles in this volume are original fieldwork-based descriptions of terminology for parts of the body in ten languages. Also included are an elicitation guide and experimental protocol used in gathering data. The contributions provide inventories of body part terms in each language, with analysis of both intensional and extensional aspects of meaning, differences in morphological complexity, semantic

relations among terms, and discussion of partonomic structure within the domain.

Iwona (2014) carried out a research titled *Semantic extensions of body part terms: Common patterns and their interpretation*. The article focuses on the human body as source domain in conceptualization of things and abstract notions in various target domains. Cross-linguistic data of European and non-European languages are brought to attention to demonstrate a striking convergence in lexical transfer of body part terms in the ‘embodied’ domains of emotions, knowledge and reasoning, social interactions and values. Common patterns are also observed in grammaticalization and in other external domains. The analysis takes into account three different, but interrelated perspectives: cognition and conceptualization, culture, and usage criteria in order to explain cross-linguistic similarities and differences. It is demonstrated how the findings contribute to the research on language universals, but also to the linguistic studies of cultural models.

2.3 Theoretical Framework

The study focuses idiomatic meanings of body parts expressions using the Performative Linguistics Framework (PLF). The nature of a linguistic unit according to PLF entails its structure and its use. In PLF, Linguistics is divided into two subfields; Semantics and Symbolics. According to Uwajeh (2010:11), "It follows that Linguistics may be neatly divided into (i) the study of thought (or 'meaning'), Semantics, and (ii) the study of symbolization (or 'form'), Symbolics." PL is a pragmatic approach. According to Uwajeh (2010:2), "In Performativism, my pragmaticist perspective for the characterization of Language ... [is that] ... the structure of Language is the textual part of the nature of Language – the other part being the contextual (or use) part..."

Performative Linguistics as an approach to the study of Linguistics was developed in the 1970s (1979 to be precise) by M.K.C. Uwajeh. This school of Linguistics claims to be the logical successor to Ferdinand De Saussure (1916) *Cours de Linguistique Generale* (Course in General Linguistics). While Ferdinand De Saussure's work is claimed by Uwajeh to be the literature that established Linguistics as a science, his *A Course*

in Performative Linguistics (Uwajeh 2010) is claimed to establish Linguistics as a social science. Basically, Uwajeh (2010) establishes the nature of Language, the sub-fields of Linguistics, the nature of Semantics, Symbolics and Grammar. Below are diagrams showing the nature of Linguistics in Performative Linguistics:

LINGUISTICS

SEMANTICS the scientific study of Thought (or ‘meaning’)
SYMBOLICS the scientific study of Symbolisation (or ‘form’)

Figure I: A Simple Characterization of Linguistics in Performative Linguistics. Uwajeh (2010:53).

LINGUISTICS

Structural or Textual Semantics	Use or Contextual Semantics
Structural or Textual Symbolics	Use of Contextual Symbolics
GRAMMAR	PRAGMATICS

Figure II: A Detailed Characterization of Linguistics in Performative Linguistics. Uwajeh (2010:56).

From figure II, it is clear that semantics in performative linguistics are of two fields. One is textual or structural semantics while the other is contextual or use semantics. Textual semantics studies the meaning of language structure which is the textual part of language while contextual semantics studies the meaning of language use.

The meaning of language use therefore refers to a form of meaning that is created as a result of the influence of situation, age, culture, etc. in figure III below, we present diagrams showing the nature of semantics in linguistics with reference to Performative Linguistics.

SEMANTICS

Structural or Textual Semantics	Use or Contextual Semantics
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Figure III: A Characterization of Semantics in Performative Linguistics. Uwajeh (2010).

2.4 Concerns of Present Study

The concerns of the present study is to carry out an analysis of the contextual meanings that verb phrases in Edo can have. Most of these contextual meanings as we will see later have to with proverbs and idiomatic expressions.

CHAPTER THREE

DATA PRESENTATION AND ANALYSIS

3.0 Introduction

The present chapter is concerned with the presentation and analysis of the data collected and organized for this study. The chapter is divided into three sections. The first section presents the some data collected for the study. The second section analyzes the use and significance of the body parts idioms in Koring. The third section discuss the results of the analysis while the last section presents the summary of the chapter.

3.1 Presentation of Data

In this section, we present data for the different body parts idioms in Koring. The data presented are organized into six groups namely; head, heart, hand, eye, stomach and mouth related idioms. The idioms are first shown then their free and figurative meaning are shown. We have omitted the lexical or word for word level of translation because as an idiom, the main concern is the figurative meaning that the words combine to express and not the individual meanings of the words.

3.1.1 Head Related Idioms

Head related idioms are idiomatic expressions that makes use of the word 'head'. Head is Koring is leto. Some head related idioms are:

1. a. Leto ufukufi.
To have a heavy head.
'To be full of thoughts'.
- b. Ogba elace uri ki leto obo keyeyo.
To wear lace from head to toe.
'To be covered completely.'
- c. Itili ki leto.
To hit the nail the on head.
'To be right about the matter.'
- e. Leto anor kilise.
To bury one's head in the sand.
'To ignore the matter on ground.'

3.1.2 Heart Related Idioms

Heart related idioms are idiomatic expressions where the heart is used figuratively. The word for heart in Koring is kegbe. Below are some

heart related idioms in Koring:

2. a. Gwon kegbe anor
'To do what one love's the most'.
- b. Okpere kegbe ewa.
To break one's heart.
'To cause grief and pain'.
- c. Ame Okene wa dum Ole kegbe ewa.
He is the man after my heart.
'He is the man I have chosen to love/follow'.
- d. Gbawen kegbe anor
To have a change of heart.
'To ttake or make another or a different decision'.
- e. Oduan oya kegbe e letah
To have a heart of stone.
'To be very cruel or unkind'.

3.1.3 Hand Related Idioms

Hand related idioms are idiomatic expressions where the hand is used figuratively. The Koring word for hand is kogbor. Below are some hand related idioms in Koring:

- 3a. Kogbor olarela.
To have clean hands.
'To be guiltless or innocent'.
- b. Onegen kogbor gbor
To get out of hand.
'To lost control of himself/ have no manners'.
- c. Wen kogbor agbe uyife
To change hands several times.
'To sell something several times.'
- d. Kogbor ewa Ika.
To have one hands tied.
'To not be involved in a matter or a situation'.
- e. Kogbor ewa gbude ledó.
To lost one's right hand.
'To lost one's confidante/support'.

3.1.4 Eye Related Idioms

This set of body parts idioms concerns the figurative use of the eyes in idiomatic expressions. The Korinf word for eye is zen. Some eye

related idioms in Koring are shown below:

- 4.a Zen ewa gbo yen gungun.
To not see anything.
'To not want to be involved in a matter'.
- b. Akene apple e zen ewa
To be the apple of one's eye.
'To be the love of someone'.
- c. Kulu zen ame orufu ujile.
To cry one's eyes out.
'To cry for long and sore'.
- d. Zen ufufi otolo lemme ame.
To have eyes that are bigger than one's stomach.
'To often take more than one can eat'.

3.1.5 Stomach Related Idioms

This set of body parts idioms concerns the figurative use of the stomach in idiomatic expressions. The Koring word for stomach is lemme. Some stomach related idioms in Koring are shown below:

5. a. Qdu otolo lemme.

To be bigger than one's stomach.

'To be greedy or be a glutton.'

b. Gbilegile udena ki lemme.

To have butterflies in one's stomach.

'To be very nervous.'

c. Lemme esi do gbe ame

'To have the stomach to talk.

'To not want to speak with someone because of anger.'

3.1.6 Mouth Related Idioms

This set of body parts idioms concerns the figurative use of the mouth in idiomatic expressions. The Koring word for mouth is kanma. Some mouth related idioms in Koring are shown below:

6a. Ezwe osu kanma.

To have a bitter mouth/bad taste.

'To have a bad feeling about someone or something.'

b. Gbene kodor kanma wa.

To put words in one's mouth.

'To influence or change what one is trying to say'.

- c. Osu kanma wa.

To leave a bad taste in one's mouth.

'To irritate one'.

- d. kanma ofifi.

To have a big mouth.

'To boast a lot'.

- e. Ovon kogbor gbe kanma

To eat from hand to mouth.

'To barely have food to eat'.

3.2 Analysis of Data

In the sub sections that follow, the use of body parts in Oring constructions as well as their significance in the Oring speech community are shown. The body parts idioms relates to hand, eye, mouth, head and stomach.

3.2.1 The Idiomatic Usage of the Head in Oring

The head is most often associated with someone's thoughts, state of being or a situation at head. This state of being may be positive or negative.

The data is (7) below are body part expressions in relation to the head:

7a. Leto ewa ufukufi.

My head is heavy.

'I am depressed or I am full of thoughts.'

In the above idiomatic expression the head is used in relation to a state of thoughts. In the above expression the use of the word 'heavy' used in relation to head signifies that one is full of thoughts. Therefore the use of the head in can figuratively signify the state of one's being. Some more examples are shown below:

b. Okuro ogba elace uri ki leto obo keyeyo.

She is wearing lace from head to toe.

'She is completely covered or protected.'

c. Otuma itili ki leto.

He hit nail on head.

'He was right about the matter.'

d. Teli leto anor kilise.

Don't bury your head in the sand.

'Don't ignore the matter on ground.'

3.2.2 The Idiomatic Usage of the Hand in Oring

The hand in Koring is used idiomatically to connote the significance or position or status of a person or an object. It is also used to confirm or negate one's participation in a matter or situation. Some examples of the idiomatic usage of the hand in Koring are shown below:

8. a. Kogbor ewa olarela My hands are clean
'I know nothing about the matter'.
- b. Ememe ame onegen kogbor gbor
His behaviour has gotten out of hand
'He has lost control of himself/He has no manners'.
- c. Emara ogba-wen kogbor agbe uyife
The house has changed hands several times.
'The house has been sold several times.'
- d. Kogbor ewa Ika kpe ka.
My hands are tied.
'I cannot be involved in this matter or this situation'.
- e. Ole ezigbo kogor yewa gbude ledó.
I have lost my right hand.

'I have lost my confidante/support'.

3.2.3 The Idiomatic Usage of the Heart in Koring

In Koring, the heart is used idiomatically to refer to the emotional state of a person, the important part of an object as well the conviction that a person follows in life or destiny. Some examples of the use of the heart idiomatically in Koring are:

9a. Angela okpere kegbe ewa.

Angela broke my heart.

'Angela caused me grief and pain'.

b. Ame Okene wa dum Ole kegbe ewa.

He is the man after my heart.

'He is the man I have chosen to love/follow'.

c. Fie gwon kegbe anor

You should follow your heart

'You should do what makes you happy/comfortable'.

d. Gbawen kegbe anor

Do have a change of heart.

'Please take or make another or a different decision'.

e. Lagwa Oduan oya kegbe e letah

She has a heart of stone

'She is very cruel or unkind'.

f. Kpe, rie kegbe

Please, take heart.

'Please be encouraged.'

g. Kegbe ewa omara

My heart skips.

'I am so nervous.'

3.2.4 The Idiomatic Expressions of the Eye

The eye in Koring has a number of figurative meaning when used as an idiom. The use of the eye figuratively suggests goodwill, exclusion from a situation, mishap and sometimes the status of a person. Below are some examples of the idiomatic usage of the eye in Koring:

10a. Zen ewa gbo yen gungun.

My eye did not see anything.

'I don't want to be involved in the matter.'

b. Anor akene apple e zen ewa

You are the apple of my eye

'You are the one I love'.

- c. Lagwa oswa kulu zen ame orufu ujile.

The woman cried her eyes out.

'The woman cried long and sore'.

- d. Asawa Oya zen

head of back.

'My mother has eyes at the back of her head.'

'My mother can know what happened without her being there'.

- e. Amara oya zen ufufi otolo lemme ame.

Amara eyes are bigger than her stomach.

'Amara often takes more than she can eat'.

3.2.5 The Idiomatic Usage of the Stomach in Koring

The stomach is another body part in Koring that has figurative significance. When the stomach is used idiomatically in Koring expressions, it often relates to desire, accomplishment, dissatisfaction and character. Some examples of the idiomatic usage of the stomach in

Koring are shown below:

11a. Zen ame odu otolo lemme ame

Her eyes bigger than her stomach

'She is a greedy person'.

b. Kekpa gbilegile udena kilemewa.

There are butterflies in my stomach.

'I am very nervous'.

c. Ne wenye egwa, lemme wa Osuta.

Dogs make my stomach turn.

'I don't like dogs'.

d. Gbi ya lemme esi do gbe ame

I don't have the stomach to talk with you.

'I don't want to speak with you because I am angry with you'.

3.2.6 The Idiomatic Usage of the Mouth in Koring

Lastly, the mouth can also be used idiomatically in Koring to refer to situations that relate to the way and manner people speak. The mouth related idioms often denote careless talking, tale bearing, exposure and carefulness in the way one speaks or talks. Some examples of mouth

related idiomatic expressions in Koring are shown below:

7a. To gbene kodor kanma wa.

Stop putting words in my mouth.

‘Don’t change what I am trying to say’.

b. Ogele ezwe osu kanma wa.

It leaves a bad taste in my mouth.

‘I can’t talk about it’.

c. Lagwa oya kanma ofifi

The woman has a big mouth.

‘The woman likes to boast a lot’.

d. Gbuji ovon kogbor gbe kanma

They eat from hand to mouth.

‘They barely have food to eat’.

e. Rina kon kanma anor

Watch your mouth.

‘Be careful what you say’.

3.3 Discussion of Findings

In section 3.1 above, data showing a number of body parts idioms were shown and briefly explained. In section 3.2 the use of the body parts

idioms in Koring sentences served as the analysis of the data presented. In this section, the concern is to outline and discuss the

findings of the analysis carried out in section 3.2.

The data analyzed shows that body parts can be used idiomatically in the Koring dialect of Igbo. Notably it was observed that various body parts related to different activities, processes and states.

The head is most often associated with someone's thoughts, state of being or a situation at head. This state of being may be positive or negative. In the above idiomatic expression the head is used in relation to a state of thoughts. In the above expression the use of the word 'heavy' used in relation to head signifies that one is full of thoughts. Therefore the use of the head in can figuratively signify the state of one's being.

The hand in Koring is used idiomatically to connote the significance or position or status of a person or an object. It is also used to confirm or negate one's participation in a matter or situation.

In Koring, the heart is used idiomatically to refer to the emotional state of a person, the important part of an object as well the conviction that a person follows in life or destiny. The eye in Koring has a number of figurative meaning when used as an idiom. The use of the eye figuratively suggests goodwill, exclusion from a situation, mishap and sometimes the

status of a person.

The stomach is another body part in Koring that has figurative significance. When the stomach is used idiomatically in Koring expressions, it often relates to desire, accomplishment, dissatisfaction and character. Lastly, the mouth can also be used idiomatically in Koring to refer to situations that relate to the way and manner people speak. The mouth related idioms often denote careless talking, tale bearing, exposure and carefulness in the way one speaks or talks.

CHAPTER FOUR

SUMMARY AND CONCLUSION

4.1 Summary of Project

The present project examined the figurative use of body parts in the Koring dialect of Igbo which is spoken in Ebonyi State, South-East Nigeria. The study focused on the significance of body parts idioms in the language.

The project entailed four chapters. Chapter one was the preliminaries chapter which accommodated sections with headings such as introduction, language of study, research questions, aim of study, method of data collection, among others. In chapter two, the review of relevant literature as well as the discussion of the theoretical framework for this project was done.

4.2 Summary of Findings

The following are a summary of the findings of the present study:

1. The head is most often associated with someone's thoughts, state of being or a situation at head. This state of being may be positive or negative.
2. The hand in Koring is used idiomatically to connote the

significance or position or status of a person or an object. It is also used to confirm or negate one's participation in a matter or situation.

3. The heart is used idiomatically to refer to the emotional state of a person, the important part of an object as well the conviction that a person follows in life or destiny.
4. The eye figuratively suggests goodwill, exclusion from a situation, mishap and sometimes the status of a person.
5. The stomach is used idiomatically in Koring expressions, it often relates to desire, accomplishment, dissatisfaction and character.
6. The mouth related idioms often denote careless talking, tale bearing, exposure and carefulness in the way one speaks or talks.
7. All these idiomatic expressions are used to relate activities, states and processes in the Koring dialect of Igbo.

4.3 Conclusion

The present study investigated the use of body parts as idioms in the Koring dialect of Igbo spoken in Ebonyi state, Nigeria. The study established the use of seven body parts as idioms in the language. This is

not to say that other body parts cannot be used but because this study is a pioneer study, we used only seven parts. The study further shows that different body parts can relate to various activities, processes and states in the Koring dialect of Igbo.

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