COMPONENTIAL ANALYSIS OF COLOUR TERMS IN EBIRA LANGUAGE

BY

LAWAL, OZIOHO HALIMA

DEPARTMENT OF ENGLISH AND LITERARY STUDIES,
FACULTY OF ARTS,
AHMADU BELLO UNIVERSITY,
ZARIA, NIGERIA

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BY

LAWAL, OZIOHO HALIMA
BA English Language (ABU)
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DEPARTMENT OF ENGLISH AND LITERARY STUDIES,
FACULTY OF ARTS
AHMADU BELLO UNIVERSITY,
ZARIA, NIGERIA

FEBRUARY, 2020

DECLARATION

I declare that this dissertation entitled:**Componential Analysis of Colour Terms in Ebira Language**has been carried out by me in the Department of English and Literary Studies, Ahmadu Bello University, Zaria. The information derived from relevant literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for another degree or diploma at this or any other institution.

_____ _____

HalimaOzioho LAWAL Date

CERTIFICATION

This dissertation entitled;**ASemanticAnalysisofColourTermsinEbiraLanguage** by LAWAL Oziohu Halima meets the requirements and regulations governing the award of Masters of Arts (M.A.) Degree in English Language, Faculty of Arts, Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

_____ _____

Prof. G. Y. Sadiq Date
Chairman, Supervisory Committee

_____ _____

Dr. Hamza Mohammed Date
Member, Supervisory Committee

_____ _____

Prof. T.Y. Surakat Date
Head of Department

_____ _____

Prof. Sani R. Abdullahi Date
Dean, School of Post-Graduate Studies

DEDICATION

To my dear parents; Prof. Idris AlaoLawal&Hajia Idris Lawal, whose most cherished goal is to see me succeed in life. To my husband;Dr. Hamza Ibrahim, your utmost trust and understanding brought me thus far. To every woman out there, who strive hard to make it in life even when faced with challenges of life, keep up the spirit of hard-work.

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ABSTRACT

Colour terminology has become a centre stage study by anthropologists, sociolinguists and linguists in recent decades, because, the arguments are that, there are universal differences. The componential study of meaning in every language is very important because it gives language identity, and its social usage as well as it is part of the cultural activities. CA also advocates for the universal semantics differences of colour terms in all cultures. The lack of uniformity in colour expression and interpretation across cultures and little or no research on colour terms in Ebira, hence, the analysis of the componential features, connotative and denotative meanings of colour terms in EbiraLanguage. The aim of this study is a Componential Analysis of the Colour Terms in Ebira Language; the objectives are to identify the basic colour terminologies of Ebira Language; describe the componential features, connotative and denotative meanings of colour terms in Ebira; and describe the componential meaning of the colour terms in EbiraLanguage as it reflects the cultural belief of the people. The study adopts the Berlin and Kay (1969) postulation of colour terms and Geoffrey Leech's (1981) comprehensive explanation of various types of meaning, from the surface to the deepest level in the componential features, connotative and denotative meaning as a basis for analysis. This research employs a qualitative and descriptive approach in the collection of data, and the source of data for this research comprises primary and secondary sources. This is accomplished through a first person to obtain the data and/or data that has already been collected by other researches. The study reveals that there are seven basic colour terms in Ebira language; *ovivi* (red), *ojooji* (black), *ovwuovwu* (white), *oni-vuru* (purple), *oni-daadu* (brown), '*Erere* (green), *odaziyiri* (orange), *oni-daadu* (brown). The study also reveals that Ebira colours *ovivi* (red), *ojooji* (black), and *ovwoovwu* (white) have associated meanings apart from their literal meaning. The study led the researcher to conclude that the extension of colours is purely cognitive and has been stimulated by the people's

understanding of their real experience

CHAPTER ONE

Introduction

1.1 Background to the Study

In studying language, linguists use various terms such as semantics, syntax, stylistics, phonology, and so on, to investigate the underlying nature of language. Semantics is a subfield of linguistics and is concerned with meaning in language. It is the study of meaning communicated through language. (Yule 1996:114) defines semantics as "The study of the meaning of words, phrases, and sentences". He also adds that in semantic analysis, there is always an attempt to focus on what the words conventionally mean rather than on what the speakers want the words to mean on a particular occasion. Also, his definition explicates concepts, which is the major focus of this study; colour terminology of Ebira language.

Kinship and colour terminology has become a centre stage of study by anthropologists, sociolinguists and linguists in recent decades, because, the arguments are that, there are universal differences. Throughout the start of 19th and 20th century, considerable research has been made in their semantic analysis and classification of particularly kinship terminologies and "concepts" as it is used universally different (Aliyu, 2016). Hence, the componential analysis of colour terminology of the Ebira ethnic group, whose colours are assumed and identified with multiple meanings; conventionally and contextually or extended.

The componential study of meaning in every language is very important because it gives language identity, and its social usage as well as it is part of the cultural activities. Without

meaning, language is senseless. So, every aspect of language needs to be meaningful for it to be used as a means of communication. Linguistic meaning can be analyzed based on denotation and connotation. Denotative meaning is a literal or metaphorical meaning of a word or sentence. For example; the use of the word *needle* in an expression or sentence can mean something; *sharp 'pin', steel*. Connotative meaning, on the other hand, refers to the meaning of an expression in deep form, moving from its surface form of meaning. For example; *needle* in another expression or sentence could mean anything that; *hurts or pains*.

Lyons (1968) states that no one has been able to outline a satisfactory and comprehensive theory of meaning.This gave birth to Pragmatics, although, this study is not on the contextual study of meaning, and does not imply that no progress is made to the study of theoretical meaning. Greenberg et al (1966) advocate that, amid infinite diversities, all languages are as it were, cut from the same pattern. This means that the bottom, all languages are essentially alike in a way, but different in many other ways in expressing the meaning of terms. For example, colour and kinship terms are two areas of study that has been reviewed in semantic universalists as case studies in universal semantics. They have argued substantially on the views that there are universal in semantics and differently, as a result, colours in ethnic have differences culturally.

Componential Analysis (CA henceforth) on the other hand, is given by advocates of universal semantics as a method for discussing meaning in the cultural differences of colour and kinship terms. According to the universalists view, CA can be applied in the analysis of the meaning of kinship terms as well as other concepts of various languages (colours; as for this study is concerned). This study is a Componential Analysis of Colour terms, which comprises the

meaning in all languages. There is the need to understand the meaning in relations involved in semantic studies, where sense and reference are essential and parts of the descriptive aspects of semantic studies. Other aspects are social expressive and do not have clear-cut demarcation, rather, they have to do with how humans relate terms and concepts to other things. How humans use words to mean different things, different emotive meanings in different societies or cultures of ethnic groups; and how different people react differently to certain words or linguistics items. Since language is often concerned with a variety of social relations and contextual, humans choose to be expressive depending on the context, cultural beliefs and social relationship with interlocutors; thus, the componential study of colour terms in Ebira language.

1.2 Statement of the Research Problem

The literature on color terms in the English language is extensively represented and may not require any further study. After the publication of Berlin and Kay's (1969) seminal study on Basic Color Terms (BCT), reviews have shown that more than 3000 works have been written that have color terms as their major focus, particularly of English linguistics, and other Western languages of the world or the three major languages in Nigeria, where the minority languages are ignored (Ebira language). However, most of these studies are essentially context-free studies with an anthropological perspective. Of the few linguistic studies available, many rely on introspection as their sources. Hence, the componential analysis of the colour terminology of Ebira language, to offer a more empirical approach and a broadened scope encompassing languages other than English. Its main aim is the semantic evaluation of the language behaviour of color terms employing a componential analysis of language in its conventional and contextual

use, namely in the Ebira language. In particular, conducting an empirical analysis of such parameters as an association, colligation, semantic preference and semantic prosody (Sinclair, 2003), we will attempt to demonstrate the strong correlation between colour terminologies and the Ebira language and culture.

Nigeria is a country with over five hundred (500) languages (Collin, 2010). The native speakers of these languages constitute different tribes and traditions that are unique from another. The use of colour for various cultural needs is common among the tribes. However, there exists the presence of colours in every Nigerian community. There are various interpretations of colours among the people living in different communities. For instance, in the Yoruba language, white colour is known as *'fun fun'* which represents purity. White is usually won by people who are not expected to participate in or do evil. In Hausa, Sakkwantanci dialect, the white colour known as 'hwari' is used to depict optimism and happiness on one hand and blemish or weakness on the other hand. For example, hwarin jinni (white blood) means 'popularity', hwarin ciki (white stomach) means 'happiness', and hwarin komo (white un-matured calabash) means 'weak person'. The white colour could also mean different things in other languages within the country. This shows that there is a lack of uniformity in colour expression and interpretation across cultures. This research, therefore, intends to look at the unique qualities of colour terms in Ebira language. More so, some colours in Ebira have cultural, psychological, and semantic relevance which is unknown to many Ebira people. There is a need to make the people aware of this aspect of the language. Zarruk (1978:67) argues that; *Colours are sometimes used in Idioms by people without justification to their influence on individuals' cognition*. For example, in the Ebira expression *"ozo vovwoovu do Ozo ve vi"* (a person is white before he is red) white colour depicts

suffering/struggle in the Ebira language and then red symbolize success/achievement. This indicates that some colours in Ebira have a semantic value which is worth investigating. These are what prompted the researcher to look into the issues surrounding the colours that exist in Ebira community.

1.3 Research Questions

The following research questions are generated as guide to this study:

i. What are the basic colour terminologies of Ebira Language?
ii. What are the componential features, connotative and denotative meanings of the colour terms in Ebira language?
iii. How does the componential meaning of the colour terms in Ebira language reflect the cultural belief of the people?
iv. To what extent does Ebira Language shares conceptual meaning of colour terms with other languages such as Yoruba?

1.4 Aim and Objectives

The aim of this study is a componential analysisof the Colour Terms in Ebira Language. The following objectives are to:

i. identify the basic colour terminologies of Ebira Language;
ii. describe the componential features, connotative and denotative meanings of colour terms in Ebira;

iii. describe the componential meaning of the colour terms in Ebira language as it reflects the cultural belief of the people;

iv. highlight the extent Ebira Language shares conceptual meaning of colour terms with other languages such as Yoruba.

1.5 Scope and Delimitation of the Study

This study investigates the meaning of colour terms in Ebira language. The research focuses oncolour symbolism and interpretations to arrive at the meaning of colour terms as they exist in the language.The entire Ebira speaking community is large and it is almost impossible to investigate the nature of colour in all communities, hence, the study focuses on colour terms used in Ebira language, spoken in Okene town which is situated in Kogi State. This is because Okene town is the most popular town and centre of administrative affairs. It is also a place where most communal festivities are carried out such as, festivals, carnivals among others.

1.6 Significance of the Study

Nigeria as a country harbours many languages in addition to English, Arabic and Pidgin. The Nigerian language space contains a variety of microcultures and many traditional ethnolinguistic groups. The major languages in Nigeria are; Hausa, Yoruba, and Igbo. Minor languages in the country include; Ebira, Edo, Efik, e.t.c. Some of these minority languages are endangered. In 2014, Professor Chinyere Ohiri-Aniche, the president of Linguistic Association of Nigeria (LAN) said more than 400 Nigerian indigenous languages are endangered. Ebira language is not yet endangered but, it is not free from extinction as a minority language in the country. However, this study intends to create a form of recognition for the language as a gradual step to save it

from future extinction. The knowledge of many Ebira speakers on the meaning of colour terms in the language is relatively poor. This research intends to increase their knowledge in this field.

CHAPTER TWO

Review of Related Literature

2.1 Preamble

This chapter is a review of the literature related to colour terms to create a suitable frame for the present thematic study. The amount of written materials on colour semantics is so large that a full account would constitute a book itself. For that reason, the survey is necessarily selective and only the most influential articles are presented. The chapter, therefore, examines the place of meaning in semantics as well as some necessary terms relating to colour terminology. In reviewing the theories on colour terms, the survey will, however, begin with Brent Berlin and Paul Kay 1969 study on colour terms as the starting point since every piece of work on colour semantics after this study, usually refer to their theory.

2.2 Conceptual Review

2.3 Concept of Semantics

Semantics is the study of meaning in language (Hurford, Brendan & Smith, 18 2007; Syal & Jindal, 2008; Saeed, 2009; Malmkjer, 2010, Riemer, 2010 and Ogbulogo, 2012); "the study of the relationship between form and meaning", (Recanati, 2006: 443); "… concerns with the way natural language expresses meaning (Fintel & Matthewson, 2008); "the formal study of meaning and truth conditions" (Yule, 2010: 114), and "the study of the meaning of linguistic expressions,

either simple or complex, taken in isolation" (Lobner 2013: 13). Meaning can, thus, be inferred as the domain of Semantics.

In linguistics, it is the study of the interpretation of signs or symbols used in agents or communities within particular circumstances and contexts (Neurath, Otto; Carnap, Rudolf; Morris, Charles F. W. (1955). Within this view, sounds, facial expressions, body language, and proxemics have semantic (meaningful) content, and each comprises several branches of study. In written language, things like paragraph structure and punctuation bear semantic content; other forms of language bear other semantic content (Neurath, Otto; Carnap, Rudolf; Morris, Charles F. W. (1955). Semantics as a field of study also has significant ties to various representational theories of meaning including truth theories of meaning, coherence theories of meaning, and correspondence theories of meaning. Each of these is related to the general philosophical study of reality and the representation of meaning.

Semantics refers to the study of meaning (Inyang, 1998:4). It concerns the specific instances of meaning in language and considers "the thing" which ideas, words, signs and expressions signify about the objects to which these signs are applicable. Some scholars have stressed the need that it be concerned with the usual meaning of particular words or expressions and not individual idiosyncratic meaning. Firth (1957:19) believes that meaning is complex and should be regarded as such and studied in different components such as phonetics, grammar, lexicology and semantics.

This implies that "meaning should be examined as a complex relation rather than an entity. In Wittgenstein's (1953:20) opinion, the meaning of a word is embedded in and equal to its use in a

language. He further compares words to tools in a toolbox; such as hammer, pliers, a saw, a ruler, a screw driver, screws and nails in their components related to the concept of toolbox. He likens the function of words to such diversities and proposed that the functions of words are as diverse as those performed by the tools in a box. Meaning occurs when we use words to refer to objects whether consciously or unconsciously. Meaning can be examined as an abstract relation external to language users (E-semantics) or as a body of knowledge within the brain or mind of the language user (I-semantics) (Inyang, 2011:118-128). Semantics distinguishes the usual meaning of a word/utterance and meaning in specific circumstances.

Where the discrepancy arises is in the generalisation of meaning. Thus, while some scholars consider Semantics as specifically the study of meaning in language, others consider it as broadly the study of meaning in general. For instance, Löbner(2013) argues that the meaning of linguistic elements: words, phrases, sentences, grammatical forms among others as opposed to the meaning of an action or a phenomenon are the exclusive concern of semantic study. However, she contradicts this restriction when she further argues that the inclusion of non-literal context to the study of semantic meaning is also applicable. She bases her argument on the ground that the meaning of words and sentences is never detached from the way they are used in speeches. This study concedes to the later view; it is examining data from the speeches of politicians. The point is to identify the literal and non-literal contexts that influence the politicians' speeches.

The implication of the above statement is that language is used to relate physical phenomenon with meaning. To Syal and Jindal (2008), meaning exists in human mind; it is passed on to

others employing spoken, written or other actions. The process via which language is systematically organised to relay significant messages is assigned to Semantics. Thus, as meaning is by nature intangible, Semantics is seen as the most abstract field of linguistic analysis that portrays human power to think logically and understand. Metaphor is one of the means through which the semantic meaning is conveyed. Hence, the present study is based on analysing the componential meaning of colour terminologies of Ebira language.

Furthermore, semantic meaning is broadly divided into literal and non-literal meanings (Borjesson, 2011). Literal meaning is based on two basic assumptions. The first one stresses the autonomy of the meanings of words and sentences from the context of the utterance; the second underlines the compositional nature of meaning. The study of literal meaning, as Hurford et al (2007) point out encompasses the issues of sense, reference, and logic. However, this study is later extended to cover such aspects of interpersonal meaning as speech act and varieties of inference including conversational implicature. Interpersonal meaning is not limited to literal meaning. It also deals with the context of the utterance and intentions of the speaker. It is technically referred to as speaker /utterance meaning.

On the other hand, non-literal language has not been given much concern by traditional semanticists. Some of the reasons for such neglect include the claim that it is difficult to detect the exact difference between literal and figurative language. Also, they view non-literal use of language as idiosyncratic, as such unethical and less rule-governed (Hurford et al, 2007). However, when some semanticists realise that non-literal language, chiefly metaphor, is highly established in everyday speech, and that most of its uses follow some specific and delineating

rules, and principles, the semanticists view the figurative language study as relevant to semantic study especially in political discourse.

2.3.1 Semantics as a Field of Linguistic Enquiry

Syal and Jindal (2007) define semantics as; "*The study of meaning in language".* We know that language is used to express meaning which can be understood by others. But meanings exist in our minds and we can express what is in our minds through the spoken and written forms of language (as well as through gestures, action etc). The sound patterns of language are studied at the level of morphology and syntax. These are in turn organized in such a way that we can convey meaningful messages or receive and understand messages.

> Semantics attempt to answer questions such as 'How can we organize language in order to be meaningful? Semantics is that level of linguistic analysis where meaning is analyzed. It is the most abstract level of linguistic analysis, since we cannot see or observe meaning as we can observe and record sounds. Meaning is related very closely to the human capacity to think logically and to understand. So when we try to analyze meaning, we are trying to analyze our own capacity to think and understand our own ability to create meaning.

From the above definitions, it can be seen that Syal and Jindal have succeeded in creating an understanding that meaning of a language is solely based on the concept that is already registered in our minds about that language.

Yule (1996:114) defines semantics as: "The study of the meaning of words phrases and sentences." In a semantic analysis, there is always an attempt to focus on what the words conventionally mean rather than what a speaker wants the words to mean on a particular occasion. Linguistic semantics deals with the conventional meaning conveyed by the use of words and sentences of a language.

Yule (1996) takes yet another step in defining semantics. Unlike Syal and Jindal (2007) definition, Yule sees semantics as the study of words sentences and phrases only on the conventional level. This definition, however, views meaning only on the surface level, ignoring the deep/associate level. This definition, therefore, does not cover a certain aspect of semantic analysis. The semantic analysis goes beyond analyzing meaning conventionally; meaning can also be analyzed connotatively (in its deeper form). Words, for example, could mean more than what it expresses e.g (needle/slim and pain). Someone could say, *He is a* snake (meaning he is dangerous) and not the scaly, legless, venomous reptile we all know. Meaning in a language could take various twists and turns, and that is also what semantic analysis attempts to look at in linguistics. Just as Syal and Jindal (2007) observe, that meaning stems from our minds and is abstract, that is why speakers of a particular language could translate the meaning of a word to suit a particular expression.

Fromkin, Rodman and Hyams (2007:35) define semantics as: "the study of the linguistic meaning of morphemes, words, phrases and sentences". According to this definition, semantics does not only study the meaning of words, sentences and phrases, but also that of morphemes. A morpheme is the minimum unit of meaning. Since it also conveys meaning, semantics recognizes the presence of the morpheme in words, sentence or phrase since they convey meaning.

Basically, semantics is concerned with every word, sign and symbols, that convey meaning in a language. Speakers of a particular language only understand each other because they share a common form of the meaning of that particular language without that meaning, then the language would not exist at all. Other definitions of semantics include; Lyons (1977) Semantics

is the study of meaning; Hurford and Heasley (1983), Semantics is the study of meaning in language; Saeed (1997), Semantics is the study of meaning communicated through language; Lobner (2002), Semantics is the part of linguistics that is concerned with meaning; Frawley (1992), Linguistics semantics is the study of literal, decontextualized grammatical meaning; Kreidler (1998), Linguistic semantics is the study of how languages organize and express meanings.

From the above definitions, something can be noticed, which is the fact that there is no complete agreement. For some, semantics is concerned with the study of meaning as communicated through language, while for others, semantics studies all aspects of meaning and they have to add the label "*Linguistics*" to arrive at a more precise definition. This distinction, however, is not generally given much importance, probably all authors would agree with Kreidler's definition (to choose one of them): "Linguistics semantics in the study of how language organizes and express meaning".

Semantic Structure is also conceptual structure; that is why the second law of Cognitive Semantics states that language has no direct bearing on the external world. Rather, it has an undeviating connection with the concepts in the speaker's mind. This suggests that in *semantic structures***,** the meanings are conventionally given to linguistic units including words, are incapable of encoding meaning. Rather, meaning is constructed at the conceptual level: language simply serving the instrumental role for this construction. Gärdenfors (2005) puts it plainly that "the structures in our heads that are carrying the meanings of words are of the same nature as those that are created when we *perceive* – when we see, hear, touch, etc, different things".

As a result, the view that semantic structure is conceptual structure entails that the linguistic meaning is simply a fraction of possible concepts such as attention, emotion, memory, reasoning, perception and the like. This can be recognised from the way people fail to use language to account for many thoughts and feelings, even though they are conscious of the existence of the concepts. However, Even and Green (2006) cautions that cognitive semanticists are not claiming that the relationship between language and the concepts in the speaker's mind is exclusive. Instead, their argument is that the concepts serve only as valuable mediums via which people understand the external world. Thus, Cognitive semantics should be seen as a borderline between the two opposing semantic extremes of subjectivism and the objectivism encapsulated in traditional truth-conditional Semantics.

2.3.2 Meaning in Meaning

For many years, philosophers have pondered on the meaning of meaning, yet speakers of a language can easily understand what is said to them and can produce strings of words that are meaningful to other speakers. We use language to convey information to others; *my new bike is pink*, ask questions; *who left the party early*? Give command; *stop lying*, and express wishes; *may there be peace on earth*. (Fromkin, Rodman, and Hymes 2007:13). As a speaker of a particular language, once you can identify a meaningful word such as; *mourn*, or a meaningful sentence; *Ada is a spinster*, or meaningless; *Ada metaphorical every*, you know when a word has two meanings; *bank* and when two sentences have the same meaning; *Sarah put out the light, Sarah put the light out*, and you know when words or sentences

have opposite meanings; *Alive: dead*. Having a general knowledge of the above meaning has been achieved in that particular language.

As in the case of grammar, many explanations of meaning and attempts to analyze meaning in language have been made by linguists. The structural linguists were of the view that meaning cannot be studied as part of the scope of linguistics since linguistics study language as a hierarchical structure of systems such as phonology, morphology, and syntax. The purpose of language study is to describe this hierarchical structure. However, an attempt was made by structuralists to describe meaning in a scientific manner by breaking up the meaning of words into different distinct elements (Syal and Jindal, 2007).

Meaning can be studied as part of linguistics since meaning is a part of language and not independent of language. There is no escape from language and it is a fundamental tool for the expression of meaning. Also, every language builds up a system; the study of the linguistic meaning of morphemes, words, phrases, and sentences is called semantics (Fromkin, Rodman, and Hyams 2007:140).

Both linguists and philosophers agree that meaning is central to semantics. However, there is considerable disparity among different scholars on the exact conception of meaning. Based on their understanding of the meaning of meaning and procedures, there are different schools of thought in relation to meaning. These are the *naturalists,* the *conventionalists* and the *contextualists.*

According to the naturalists with Plato as the chief proponent, the meaning of a word is the entity or thing it represents. There is an intrinsic relationship between sound and meaning. The major criticism of this view is that there exist very many words in natural languages without physical entities. To the conventionalists, words and their meaning do not necessarily have any direct link. Whatever connection existing between a word and meaning is through a concept formed in the minds of the users of the language. Conventionalism derived from the works of Aristotle. According to J. Firth and other contextualists, the meaning of a word derives from its usage. Each of these approaches has had a profound impact on the practice of linguistics. Apart from focusing on the three principal approaches to the study of meaning, there are *thematic, conceptual* and *associative* types of meaning.

2.3.3 Sense and Reference

The notions of sense and reference were first treated by the linguist, Ferdinand de Saussure (1974) and Saeed (2009). The concepts refer to the human ability to use language to give meaning to an entity, and to the relationship between words within the language system. As described by Riemer (2010), the best way to comprehend the meaning of sense is to contrast it with the term, reference (components). A word's referent is the particular thing, person, and place, among others. Thus, an expression stands on a particular occasion of use. It changes each time the word is applied to a different object or situation. In contrast, a word's sense is also an item which the word always represents. However, while reference is used dynamically subject to the intent of the speaker, the sense is static; it always signifies the same object even if the object is provided with a new referent. Politicians use these concepts metaphorically to talk about issues

of great concern. For example, Meadows (2013) cites Bush stressing that: "And like fascism and communism before, the hateful ideologies that use terror will be defeated by the unstoppable power of freedom". The implication of this metaphorical statement is that fascism, representing German Nazi, and communism standing for the Soviet Union, were once referred to as the American enemies. However, since the systems were destroyed, the new American enemies are then what Bush referred to as "the hateful ideologies". Thus, the sense of enmity in the American policy is anything that poses a threat to its interest: it never changes. In contrast, the reference to an enemy changes based on who is the threat at a particular period.

Two other terms are also relevant to the issue of semantic meaning. These are connotation and denotation. **Connotation** refers to the possible meanings that a word suggests other than the meaning that is central to the word. The meaning central to the word is called **denotation**. The connotation is used mainly to derive the emotive or affective element as well as the level of formality of a linguistic expression which is superimposed upon its basic meaning (Bussmann, 2006 and Crystal 2008). However, in the words of Allan (2012), the connotations of expression come up not only from the context but also from the encyclopaedic knowledge about the denotation of that term. Thus, apart from context, the speech communities play a role in determining the connotative meaning. For example, a male chauvinist and a radical feminist may agree on the same denotation of man but may be of different opinion over its connotation.

It is not always possible that the meaning of a word or sentence is derived from its definitional meaning. In addition, the interlocutors should consider the bonds between some expressions and others. Saeed's (2009) views that a word needs to be dealt with as a network, and also studied

from their sense relations. Doing this helps in explaining the ambiguities that words or sentences are intentionally or unintentionally employed to express.

The traditional studies of semantic relation include the analyses of the following: synonyms which deal with the account of the sameness in meaning between two or more words of similar or dissimilar category as in lawyer/attorney or sleeping/asleep; (Riemer, 2010 and Hurford et al, 2007). Antonyms refer to the oppositeness in the meaning of words mainly based on their types. This is because some words have no real opposites. For instance, neither breakfast nor dinner can be claimed to be the real opposite of lunch. However, using a binary type of antonym like true may entail the negative of false (Hurford et al 2007). Hyponymy is a relationship at a vertical level in which a word has a particular meaning is included in the meaning of another more general word. For instance, *amala*, yam, salad, *tuwo* and rice are hyponyms of food – the superordinate. Equally, fruit salad, potato salad, and vegetable salad are hyponyms of salad, and therefore, of food. This is because the vertical relationship is transitive. But, yam is not a hyponym of salad or amala as fruit salad is not of potato salad because the horizontal relationship is intransitive. They are called taxonomic sisters.

Polysemy is invoked when a single word has numerous slightly different but closely related meanings. The word chip, for instance, means cookies, small gadget, a small piece of wood, chocolate or glass and a thin piece of fried potato. These items have one related meaning, that of being a bit of something. Homonymy is a relation in which divergent and unrelated meanings converge on the same word. Bear, for instance, could be a large animal with thick fur, the person who sell shares, giving birth to, tolerate, be liable for something, having a negative feeling,

support weight, show, and so forth. Homonymy contains homophony, words of the same phonological but different spelling types like a ring/wring, or site/sight, and homograph – words of the same spelling but different syntactic groups like sage – adjective/noun or taste – verb/noun.

One of the problems with the traditional treatment of semantic relation is that it is restricted to what cognitive metaphor analysts refer to as source domain. This implies that the study of sense relation takes place only at the literal level. Yet, the idea can also be explained using the concept of metaphorical mapping where the sense relations that are present in the literal source domain are mapped onto the target domain. Thus, Diegnan (2005) argues that "where several words from a source domain are used in the same target domain, semantic relations between the targets domains will replicate those found in the source domain". For instance, the field of temperature usually used to account for semantic relation is also a subject of cognitive metaphorical analysis. In Lexical Semantics, it is common to talk about hot, cold, warm and cool when explaining gradable antonymy or hot/warm and cold/cool when discussing synonymy. These concepts are also of much interest in the study of cognitive metaphor, especially when dealing with the issues of emotion. For instance, a warm relationship is antonymous to a cool one, while a cool welcome is synonymous to a cold one. On the other hand, a tepid welcome implies reception that is less wholehearted than a warm welcome, gradable antonym.

Ambiguity is another element of sense relation. It occurs when a word or a statement is given to more than one sense (Matthews, 2007; Crystal, 2008 and Varga, 2010). It can be lexical or structural. Lexical ambiguity results from the uncertainty of meaning at the word or phrase level,

as in “We passed a port last night”. Port could be a harbour or a wine. It could also be due to the resistance of some words to undergo morphological change as in: “They saw logs”. Here, if the saw is taken as past tense, the expression means the action of sighting logs. If it is a present tense, it means they always cut logs with a saw. Structural ambiguity occurs when a sentence structure permits multiple interpretations, as in “There were efforts to stop the riot by women”. At this point, it is not clear whether it is the women who made the efforts to stop the riot or they were the ones who were rioting. An apposition can also lead to ambiguity as in “At the party were the president, his wife, Halima, a doctor, ten blind and ten deaf children”. It has to be clarified if his wife, Halima and a doctor refer to the same president’s wife or some people else. Likewise, it is not clear whether the ten blind children are the same group as that of ten deaf children or not.

Ambiguous statements are vital mediums for sending political messages especially when the politicians want to avoid being held responsible for the devastating effect of the messages. This is well achieved through metaphor. For example, Musolff (2012) reports a case where a court imposed a fine on a political party leader for using metaphorical statement to attack Miss Switzerland as “brown tumour that was eating up free Switzerland” based on her dark skin colour. However, the defendant was acquitted at the appellate court on the ground that the attack against the plaintiff did not in their interpretation constitute racial discrimination. Thus, a study in sense relation is important to the examination of how politicians carefully select words or sentences as source domain to depict a problematic political target domain while still escaping from being held liable to the undesirable outcome of all likely meanings of the expression.

2.3.4 Types of Meaning

Syal and Jindal (2007), provided four basic types of meanings:

The Logical or Denotative Meaning: This is the literal meaning of a word indicating the idea or concept. It is a minimal unit of meaning which could be called a 'phoneme' and is like the 'morpheme in its structure and organization. Just as the phoneme /b/ may be defined as a bilabial + voiced + plosive, the word 'man' may be defined as a concept consisting of a structure of meaning 'human + male+ adult expressed through the basic morphological unit 'H+m+a'. The three qualities are logical attributes of which the concept 'man' is made. They are the minimal qualities of which the concept must exist if any of these changes, the concept too changes. So human + female + adult' would not be the concept referred to by the word 'man', since it is a different concept.

The Connotative Meaning: This is the additional meaning which a concept carries. It is defined as the communicative value an expression has by what is referred to over and above its purely conceptual content (Leech, 1981). That is, apart from its logical or essential attributes, there is a further meaning attached to a word, where such a word may be associated with some other features or attributes. For example, the logical or denotative meaning of the word 'woman' is the concept, human+female+adult'. To it may be added the concept of 'weaker sex' or frailty'. These were the connotations or values associated with the concept of 'woman'. Thus, connotative meaning consists of the attribute associated with a concept. These associations came into use over time in a particular culture and can change in time, while denotative meaning remains stable since it defines the essential attributes of a concept.

The Social Meaning: This is the meaning that a word or a phrase conveys about the circumstance of its use. That is, the meaning of a word is understood according to the different style and situation in which the word is used e.g though the words '*domicile*, '*residence'*, '*abode'*, '*home'*, all refer to the same thing (i.e their denotative meaning is the same), but different in social meaning. The first adopts a casual or informal style, the second adopts a neutral style. However, we could also say that the two verbs are conceptually different; '*stuck'* meaning 'put carelessly and quickly which is a more precise meaning than simply '*put'*. Of course, it is a matter of choice which word the speaker wishes to use, a more precise one or a neutral one.

Leech (1981) further presented his types of meaning in the book *Semantics*

Geoffrey Leech in his book on *Semantics* (1981) breaks down "meaning" in its widest sense into seven different types giving primary importance to logical or conceptual meaning. The six other types are Connotative meaning, Social meaning, Affective meaning, Reflective meaning, Collocative meaning and thematic meaning.

Conceptual Meaning: What Leech calls conceptual meaning is the same as what other scholars call 'denotative' or 'designative' 'cognitive' or 'descriptive' meaning. And this meaning is assumed to be the central factor in Linguistics communication. It is integral to the essential functioning of a language while other types of meaning are not. Leech considers conceptual meaning as primary because it is comparable in organization and structure to syntactic and phonological levels of language. The two structural principles that seem to be the basis of all

linguistics patterning namely the principle of contrastiveness and the principle of the structure are also the basis of conceptual meaning.

The second principle, that of constituent structure, is the principle by which larger linguistics units are built up out of smaller units. In other words, it is the principle by which a sentence can be analyzed into its constituent's parts. Also, as sentences are analyzed into units i.e word and morphemes and at the level of phonology into constitute phonemes (sound units,) similarly, the semantic structure of a sentence can be explained. The two principles of the constituent structure represent the way language is organized. Contractiveness is the paradigmatic or selection or choice aspects of linguistics structure. The constituent structure is the syntagmatic or combinatory or 'chain' aspects of linguistics structure. Explaining these two aspects in all the levels of language organization called phonological (sound structure), syntactic (sentence structure) semantic (meaning) is the work of the linguists. This is done by establishing a phonological, syntactic, and semantic representation and the stage by which one level of representation can be derived from another. At the level of semantic representation, the conceptual, meaning of a sentence will be explained in the form of semantic representation using the abstract symbols and contrastive features. This will help one to know and distinguish the meaning of a particular sentence from all other possible sentences in the language. This representation will also match the meaning of that sentence with its corresponding correct syntactic and phonological form.

To further elaborate on this type of meaning, it is possible to express the conceptual meaning of a word using contrastive semantic features. Such features indicate the attributes present and those

that are absent. If a feature is present, it is specified as [+]; if absent, it is [-]. These contrastive features specifying the attributes of the words provide the necessary criteria for the correct use of words. The feature specifications for the words *man* and *woman* are as follows:

MAN	**WOMAN**
+ HUMAN	+ HUMAN
+ MALE	- MALE
+ ADULT	+ ADULT

The conceptual meaning of a word constitutes a major part of the shared system of a language for all speakers. It is a criteria element of human communication since it is a major factor in language. The use of this process has been described as a componential analysis. It is a major process in structural semantics.

Connotative Meaning: Leech calls connotative meaning the communicative value an expression has by what it refers to over and above its conceptual contents. These are the features of the referent or denotation or segment of the real world which are not included in the conceptual meaning of the different features of the referent. Leech's (1981) connotative meaning is concerned with the linguistic expression one uses or hears. Connotative meaning is peripherical when compared with the conceptual meaning. It is also relatively unstable as it varies according to culture, historical periods and experience of the individual. Connotative meaning is indeterminate and open-ended. This is because it depends upon the knowledge and beliefs of the speakers and may belong to any characteristics of the referent, real or imaginary as identified by

the speaker. It is different from the conceptual meaning as conceptual meaning consists of a closed set of features which are finite in number.

Social and Affective Meaning: These two meanings are concerned with two aspects of communication which are derived from the situation or environment in which an utterance or sentence is produced in a language. Of these two, the social meaning is that information which a piece of language (i.e a pronunciation variation, a word, phrase, sentence, e.t.c) conveys about the social circumstance of its use. Social meaning is understood through the recognition of different dimension and level of style within the same language. Aspects of language like formal, informal, colloquial, e.t.c in a social situation, a functional meaning of a sentence may differ from its conceptual meaning which "reflects personal feelings of the speaker includes the attitude of the listener or his attitude to something the speaker is talking about".

Reflected and Collective Meaning: These two types meaning are due to relation between words or interconnection on lexical level of language of the two, reflected meaning is the meaning which arises in cases when a word has multiple conceptual meaning or polysemous when one sense of a word form part of our response (or reaction) to another sense. Collective meaning consists of words which tend to occur in its environment.

Associative Meaning: The meaning of a word is affected by the context, background, time and the cultural realities of the users of the language. This type of meaning is not static. It is variable and open-ended. Certain words, structures and styles are usually employed to arouse some emotional reactions in the hearer. Certain attitudes and forms of behaviour are elicited by the associative meaning of the words used in communication. These different reactions are derived

from the associations which the words create in the minds of language users. As a result of the great variation in associative meaning, it is not always easy to express that form of meaning in terms of contrastive semantic features. Indeed, associative meaning reflects individual differences. There are individualised intentions and interpretations. There is, therefore, the need for all participants in communication to share common reference points, symbols and background for there to be any meaningful interaction. Associative meaning can be any of the following; Connotative Meaning, Collocative Meaning, Reflected Meaning, Stylistic or Social Meaning. Out of the six types of meaning discussed so far except the conceptual meaning, the other five. i.e connotative, social, affective, reflected, and collective meaning all have something in common. These meanings have open-ended and variable character. They cannot be analyzed in clear cut either this or that term. Therefore, Leech grouped all these under the heading of associative meaning. While the conceptual meaning is part of the 'common system' of language shared by a member of the speech community, the associative meaning is less stable and varies with the individual's experience.

Thematic Meaning: Thematic meaning is that which is communicated by how a speaker or writer organizes the message, in terms of the order, focus, and emphasis. Thematic meaning derives from the organisation of the message presented in a language. It is the arrangement of the components of communication that determine the point of emphasis. This arrangement may take the form of *passivisation, topicalisation* or *focus*. In the sentences that follow, different items have been made more prominent by merely re-ordering them.

Jane bought the house –	SVO order
It was Jane that bought the house –	topicalised

The house was bought by Jane – passivised.
The house, Jane painted – focused

In sentence (1) the sentence is in the normal subject verb object order without any special meaning. Sentences (2) and (4) tend to emphasize Jane, the doer of the action being referred to. In sentence (3), the emphasis is on the house which was bought. Indeed, focused and topicalised elements in a structure are given prominence within an information structure. A component of the bit of information can also be made more prominent by stressing it. Consider further the following:

*She **BOUGHT** my newspaper* (She did not STEAL it)
*She bought my **NEWSPAPER*** (not my textbook)
***SHE** bought my newspaper* (not any other person)

2.3.5 Theories of Meaning

Some theories of semantics are based on the structuralism approach; some are based on logic, and some on the generative approach. Some give an account for sentence meaning. Below are some of the theories in semantic, given by Syal and Jindal (2007):

2.3.5.1 The Componential Theory of Meaning

This theory, based on the structural approach gives an account of word meaning. The total meaning of a word is broken up into its basic distinct components. Each component of meaning is expressed by a feature symbol with a plus or minus sign or mark to indicate the presence or absence of a certain feature. In the following, we can consider some features as:

HUMAN: + Human (Human being)
\- Animal
ADULT: + Mature

- Young

MAN: + Human

- Female

Subsequently, the meaning of some individual words can be expressed by the combination of these features.

Man: + Human + Adult + Male

Woman: + Human + Adult + Female

Boy: + Human + Young + Male

Girl: + Human + Young + Female

The meaning of each word is understood as a combination of these ultimate contrastive elements. It may be noted that componential analysis of this kind treats components in terms of binary opposites, i.e '+' and '-' features. However, this works only where there is a clear distinction that of male vs. female, human vs. animal, married vs, unmarried. It can help us to bring out the logical features which are inherent in a word and thus exclude some meaning.

Componential theory helps us understand meaning relation such as synonymy and antonyms. These can be understood as meaning inclusion (inclusion of similar meaning being similarity relation) and meaning exclusion (contrasting relations). Two componential meaning are exclusive if one contains at least one feature contrasting with one feature of the other. Thus, the meaning of 'woman' is opposite or contrasted to that of 'child' because of the contrast between the features + ADULT and – ADULT in these two words.

WOMAN = + Human + Adult - Male

CHILD= + Human – Adult - Male **OR**+ Male

The meaning of 'woman contrasts with the meaning of 'man' as also with the meaning of 'child: while + Adult is the homonymous to 'woman' and 'man' (i.e adult include both 'woman' and 'man', it is incompatible with child (+adult is excluded from the meaning of child') While many meanings can be understood in terms of binary contracts, there are some oppositions that involve more than two terms. An example is in the field of the description of species of animals or plants, types of metal, colour e.t.c. Thus, all metals gold, silver, copper, etc., are different types of metal, though they are all + METAL. Similarly, not only do we have different colours, e.g red, brown, but also descriptive names for traditional shades of colours for instance, reddish, brown, brownish-red. Giving these examples, Leech (1981) calls them instances of multiple taxonomies (Syal and Jindal, 2007).

In addition to these, there are instances of contrasts between some antonymous, e.g rich/poor, old/young, deep/shallow, in which we can have various stages between the two extremes. We cannot say 'John is married and unmarried' or 'The man is neither dead nor alive, as these statements would be contradictory, we can say' the man is neither rich nor poor, 'good' or 'bad' about some norm which may be specific for a speaker or a situation. For example, both statements 'London is beautiful' and 'London is ugly' could be consistent because one could be true for one person and the other for another person. In relations too, there can be cases where the opposite is entailed and cases where it is not. For example, we can say 'Ram is married to Sita which entails Sita is married to Ram. This is asymmetric relation. However, if we say 'Ram is the father of Miham' we cannot assure the opposite. This is an asymmetric relation. These are

some basic methods of componential analysis of meaning. This help makes conceptual distinctions and contrasts for understanding. However, they do not explain what is called 'fuzzy meaning', i.e those meanings that are vaguer - and in which there are less agreement and certainty about the exact nature of object and concepts. For example, many attributes determine whether we can call something a cup, but these attributes vary in importance, 'cup' cannot be defined in terms of a clear-cut, unvarying set of attribute (e.g with/without handle, narrow /uncle, deep/shallow) since there are so many different types of cups. Therefore 'cup' can be defined only in terms of 'fuzzy set' of the attribute (Syal and Jindal, 2007).

2.3.5.2 Conditional Theory of Meaning

This theory takes up the account of meaning of sentences. According to (Leech 1983:73):

> "Many semanticists today assume that the main purpose of semantics is to explain that primary, conceptual aspect of meaning called 'conceptual' or 'logical meaning, and that in particular we have to account for certain semantic categories and relationship which apply to sentences: synonymous, entailment, contradiction, semantic anomaly etc. these may be taken to be initiatively given. They can be called BASIC STATEMENTS because semantics has to explain them, by constructing theories from which they can be deduced".

The basic statement is a logical proposition which is either TRUE OR FALSE. Its truth or falsity is dependent or conditional upon the truth or falsity of other statements. For example, if we have a sentence, 'John is in his office' then 'John is at home' is false. Basic statements relate to other statements of the following:

i. **Synonyms:** Statement x is synonymous with statement y when if x istrue y is also true; if x is false y is also false. Thus 'He is married is synonymous with 'He has a wife'.

ii. **Entailment**: statement x entails statement y when if x is true y is true if x is false y is false. 'He is married entails 'He has a wife (Entailmcnts and synonymy are similar).

iii. **Inconsistent:** statement x is inconsistent with statement y when if x is true, y is false; if y is true x is false. He is not married' is inconsistent with 'he has a wife.

iv. **Tautology:** statement x is invariably true, e.g. an orphan has no father.

v. **Contradiction**: statement x is invariably false eg. An orphan has a father.

vi. **Presupposition:** statement x presupposes statement y when if x is true, y is true, if negation of x is true y is true, 'it pleases John that the weather is hot' presupposes 'the weather is hot.

vii. **AnomalyorAbsurdity:** statement x is absurd in that it presupposes a contradiction e.g 'the orphan's' father is at home presupposes that the orphan has a father, which is a contradiction and is therefore absurd.

A native speaker of a language can infer the truth of propositions in that language from the truth of other proposition. The speaker knows the conditions in which a particular sentence is true. Thus, according to truth-conditional semantics, to know the meaning of a sentence is to know the condition under which it is true. A sentence is true if all the necessary conditions of truth are satisfied. These conditions do not refer to the real world; they are conditional within the language i.e within the entailment relations that prevail between sentences. Thus: 'Rover' is a hungry dog' is true if Rover is a dog' and 'Rover is hungry are both true. The first statement entails the other two. (Syal, & Jindal, 2007).

The goal of truth-conditional semantics is to explain meaning by explaining all the entailment relations between sentences in the language. One of the limitations of this approach is that it takes only statements into account and does not consider other sentence-types such as questions. Some semanticists say that even questions have a basis in conditions of truth as they can elicit either a positive proposition ('yes') or negative proposition ('No') in reply. Another limitation is that truth-conditional semantics is not concerned with synthetic truth, i.e factual truth about the conditions which prevail in the real world; it is concerned about analytic truth, i.e truth by the very nature of language, e.g entailment relations between sentences, as discussed above. For instance, the statement "All bachelors are unmarried is true because the very definition of 'bachelor' is being unmarried'. This relation exists in the language. But in this sentence "All bachelors are happy, the truth does not lie in the language but some condition outside it, in the real world. Truth-conditional semantics explains the meaning of a sentence to a limited extent but does so in a logical and scientific manner.

2.3.5.3 Generative Theory of Meaning

The study of meaning became the subject of renewed interest with the development of the Transformational-Generative Model of Grammar. This model sought to relate meaning with syntax and sound through a set of transformations from deep structure to surface structure. Chomsky's Standard Theory and the late Revised Extended Standard Theory is based on the notion that the deep structure of a sentence and the meanings of the word (lexical items) used in that structure represent the total meaning of the sentence. At the level of deep structure, lexical items are inserted into syntactic forms; with the application of 'selection restriction and concepts

such as subject and object are defined. Selection restrictions are rules regarding the possible combination of lexical items in a language. These rules prevent the generation of an unmeaningful or anomalous sentence such as 'colourless green ideas sleep furiously or combinations such as *'red hope'*. Restrictions are placed at the level of deep structure on the choice of certain grammatical items in relation to other grammatical items e.g the rule must indicate whether a verb is transitive or not it if is to have a noun phrase after it in the syntactic structure, so that the sentence, '*The man died'* can be generated but not the sentence '*the man killed'* unless there is a noun phrase after killed'. Similarly, 'frightened' and 'scared' are verbs both of which contain the meaning of fear and have the same selection restriction i.e "The idea frightened the girl and the idea scared the girl are acceptable, but neither "*the girl frightened the idea* nor "*the girl scared the idea* are acceptable.

Therefore, '*scared'* and *frightened'* are synonymous. The semantic information contained in some lexical items determine their role in the sentence. Verbs like '*talk*, '*dream'* e.t.c contains the information "*human',* so that they cannot have a subject such as '*iron'*. The adjective '*red'* carries a specification of + concrete, e.g '*red book',* and therefore cannot be used for an object without a concrete feature, for example, *red hope* is not permissible. The specific properties of each lexical item along with the knowledge of rules regarding the selection of the item are present in the internalized dictionary or lexicon of a language which every native speaker possess (Syal and Jindal, 2007).

2.3.5.4 Contextual Theory

Contextual theories deal with the context of the use of words and sentence by the speakers of a language. A term given by Firth (1957) is 'Context of the situation' in which meaning is related on the one hand to the external world or situation and on the other to levels of language such as the sounds, sentences and words. When we try to analyze the meaning of a word or sentence, the set of features from the external world or the 'context' of the situation becomes relevant, i.e. who is the speaker who is the hearer, what the role of each is and the relationship of the two, which situation they are in.

According to Firth, language is only meaningful in the context of the situation. This idea becomes the basis of the link between syntax and meaning-in-context which has recently been developed in Halliday's Functional Approach (1978). Grammaticality is linked to appropriacy in this approach since the meaning of the sentence is understood according to the real-world context, the participants, etc. for example, the sentence. It's raining cats and dogs is grammatical but will not be meaningful if (a) it is not actually raining and (b) the speaker is making a formal speech. The context of situation refers to the situation of discourse, i.e. the context in which that particular sentence is uttered.

2.3.5.5 The Field Theory of Meaning

Syal and Jindal (2007) discuss the field theory as a theory that explains the vocabulary or lexicon of a language as a system of an inter-related network or semantic fields. Words that are inter-related may belong to the same field, e.g. 'flower', 'bloom', 'blossom', 'bud', belong to the same field. There may be overlapping between fields e.g. the field of 'flower' and 'tree' may overlap in relation to such as 'plant', 'grow'. This is also the basis of the idea of collocation since

collocated items are those which habitually co-occur with certain other items, e.g. ‘flowers’ collocate with ‘bloom’, ‘letters’ with ‘writing’. These networks and collocations are built on sense relations in language.

Jost Trier (1986:32) postulates that; “No item in the vocabulary of a language can be analyzed semantically unless one takes into account the bundle of relationships and oppositions it enters with other words in a given subsystem or systems”. One cannot assert the correct meaning of “green” for instance, unless one knows the meaning of “red” and all the other colours in the system.

2.3.5.6 Semantic Analysis

In linguistics, semantic analysis is the process of relating syntactic structures from the levels of phrases, clauses, sentences and paragraph to the level of the writing as a whole, to their independent meanings. Semantics, although related to pragmatics, is distinct in that the former deals with word or sentence choice in any given context, while pragmatics considers the unique or particular meaning derived from context or tone. Semantic analysis can begin with the relationship between individual words. This requires an understanding of lexical hierarchy, including hyponymy and hypernymy, meronymy, polysemy, synonyms, antonyms, and homonyms. It also relates to concepts like connotations and collocation.

When people engage in speech conversations, their ultimate goal is to understand the utterance which depends on the context they find themselves. ‘Understanding’ an utterance is a complex process that depends on the lexical information, context, and common sense reasoning… (Poesio

2000:93). There is great value in conducting semantic analysis, as it helps reflect the cognitive reality of ordinary speakers. This makes it easier to model the intuitions of native speakers and to stimulate the inferencing processes.

2.3.6 Componential Analysis of Meaning: Definition and History

Componential analysis (CA) is based on the presumption that the meaning of a word is composed of semantic components. So, the essential features that form the meaning are elementary units on a semantic level. By componential analysis, it is possible to state the smallest indivisible units of lexis or minimal components (Aitchison, 2003: 92).

CA is particularly applicable to distinguishing the meanings of lexemes that are semantically related or in the same semantic domain. It is often seen as a process of breaking down the sense of a word into its minimal distinctive features; that is, into components which contrast with other components. It refers to the description of the meaning of words through structured sets of semantic features, which are given as "present", "absent" or "indifferent with reference to feature". To describe the presence and absence of feature binary rules are used. The symbol '+' means the feature is present, while '-' means the feature is absent (Saeed, 2009: 260).

Structural semantics and CA were patterned on the phonological methods of the Prague School, which described sounds by determining the absence and presence of features (Jackson, 1996: 80). The method thus departs from the principle of compositionality (Saeed, 2009: 265). The lexical decomposition (or componential) approach to lexical semantics became one of the most influential in the 1960-1970s.

In this theory, word meanings were broken down into semantic primitives or semantic features and their specifications. CA is a method typical of structural semantics which analyzes the structure of the meaning of a word. Thus, it reveals the culturally important features by which speakers of the language distinguish different words in the domain. This is a highly valuable approach to learning another language and understanding a specific semantic domain of an Ethnography. Furthermore, Leech (1976: 98) states "as a distinctive technique, componential analysis first evolved in anthropological linguistics as a means of studying relations between kinship terms, but it has since proved its usefulness in many spheres of meaning".

The semantic domain where the componential analysis was first used with some success was kinship terminology. Kinship terms are conventionally described in relation to a given person, technically termed by the Latin equivalent of the pronoun I: *ego*. There are some components needed to analyze the terms, they are gender and generation (in respect of *ego*). For example, *brother* and *sister* are the same generations as ego. While *father* and *mother* are one generation above (ascending generation) and *son* and *daughter* are one generation below (descending generation).

Therefore, there is a need for two semantic components to distinguish the generation: [ASCENDING '+'] and [DESCENDING '-']. Gender and generation are not sufficient in distinguishing the meanings, we then need another component to contrast 'direct' or 'lineal' descent and 'collateral' descent. A semantic component of 'LINEAL' is then proposed. Below is the matrix which represents a unique analysis of each term in the kinship system.

Kinship Terms	[MALE]	[ASCEND]	[DESCEND]	[LINEAL]
Father	+	+	-	+
Mother	-	+	-	+
Uncle	+	+	-	-
Aunt	-	+	-	-
Brother	+	-	-	+
Sister	-	-	-	+
Son	+	-	+	+
daughter	-	-	+	+
Nephew	+	-	+	-
Niece	-	-	+	-
Causin	+/-	-	-	-

Source: The matrix of kinship terms (Jackson, 1996:82)

2.3.6.1 Procedural Steps in the CA of Meaning

Componential analysis (CA) can only be done within the same semantic domain. There are three basic steps in the procedure for determining the diagnostic features (Nida, 1975:48):

i. determining the common features and line up all the apparently relevant differences in form and possibly related functions;

ii. studying the relations of the features to one another, in order to determine the redundancies and dependencies; and

iii. formulating a set of diagnostic features and testing such a set for adequacy.

Furthermore, Nida has developed these three basic steps into six procedural steps which are important for analyzing the components of a related set of meanings (Nida, 1975:54-61):

i. Conducting a tentative selection of meanings which appear to be closely related, in the sense that they constitute a relatively well-defined semantic domain by virtue of sharing a number of common components.

   In this case, the meanings of *father, mother, son, daughter, brother, sister, uncle, aunt, nephew, niece* and*cousin* all share the components of being applicable to human beings and designated persons who are related either by blood or by marriage.

ii. Listing all the specific kinds of referents for each of the meanings belonging to the domain in question.

   In some special situations, one may even be able to list all the referents. For*father* and *mother*, as related to any one ego, there would presumably be onlyone referent. Expressions such as *father-in-law, mother-in-law, stepfather,*and *stepmother* are all regarded as separate semantic units and should betreated only as parts of extended domain, since they are clearly secondary informal as well as semantic structure.

iii. Determining those components which may be true of the meanings of one ormore terms, but not of all the terms in question.

Obviously, some of the meanings, as reflected in the differences betweenreferents, involve the component of female sex, e.g *mother, aunt, daughter,sister, niece,* and *cousin*, while others involve the component of male sex, e.g.*father, uncle, son, brother, nephew,* and *cousin*. The term *cousin* isnon-distinctive with respect to sex. One must proceed feature by feature todetermine those components which do make distinctions, and ultimately thefeatures of sex, generation, and lineality, and consanguinity vs. affinialrelations prove to be the distinctive features.

iv. Determining the diagnostic components applicable to each meaning, so thatthe meaning of *father* may be indicted as possessing the components: malesex, one ascending generation, and direct descent; *mother* as female sex, oneascending generation, and direct descent; *brother* as male sex, samegeneration as ego, and first degree of laterality; etc.

v. Cross-checking with the data obtained by the first procedure.

On the basis of the diagnostic features, one should be able to apply the correctterms to the referents known to possess such features.

vi. Describing the diagnostic features systematically.

It may be done simply by listing the diagnostic features for each meaning (orterm) or the arrangement of such data in the form of a tree diagram or matrix.

+1 Generation	Father	Mother	Uncle	Aunt	Cousins
0 Generation			Brother	Sister	

- 1 Generation	Son	Daughter	Nephew	Niece	

Socurce: The diagnostic features of kinship terms (Nida, 1975:48)

2.3.6.2 Linguistic Basis for Componential Analysis

The actual linguistic procedures employed in CA consists of four types, they are naming, paraphrasing, defining, and classifying. If elicitation of usage is carefully conducted and if the results of such a procedure are carefully checked against spontaneous utterances, there is every reason to believe that the results of using the four basic processes of naming, paraphrasing, defining, and classifying can be essentially accurate (Nida, 1975: 64-66).

i. **Naming**: The process of naming is in certain respects similar to reference, though the perspective is somewhat different. Reference is usually described as the relation established between linear unit and a referent, while naming is the specific act of designating a referent.

ii. **Paraphrasing**: Paraphrasing is also an important linguistic function and one can spell out the distinctive features of any semantic unit by employing certain types of paraphrases. *Uncle* can be paraphrased into *my father's brother* or *my mother's brother*.

iii. **Defining:**The process of defining would seem to be simply another form of paraphrase, but defining is a highly specialized form of paraphrase and is rarely used in actual language situations. It consists essentially in combining all the various specific paraphrases into a single statement based on the diagnostic components of

the particular meaning in question. *Uncle* may be defined as *the brother of one's father or mother or the husband of one's aunt.*

iv. **Classifying**: It involves a triple procedure: (1) lumping together those units which have certain features in common, (2) separating out those units which are distinct from one another, and (3) determining the basis for such groupings. Classification is never merely a process of putting referents into conceptual files for the basic kinship terms in English, it is essential to establish the features of sex, generation, degree of lineality, and consanguinity-affinal distinction.

2.3.6.3 Contributions of CA to the Study of Meaning

Componential analysis has a useful part to play in contributing to thedescription of meanings of lexemes (Jackson, 2009: 91-92). The contributions are:

i. **Understanding Synonymy**: A pair of true synonyms will share the same set of semantic components.For example, *adult* and *grown-up* have the same components [+HUMAN][+ADULT].

ii. **Establishing Degrees of Synonymy**: We may talk of looser synonymy where a pair of lexemes have some butnot all semantic components in common. For example, *barn* and *shed*would be looser synonyms. They share components [BUILDING],[STORAGE], but *barn* has additional component of [FARM] and perhapsthat of [FOR CEREALS], while *shed* has perhaps the additionalcomponent [HOUSE].

iii. **Understanding Antonymy**: A pair of antonyms usually share all their components except one, e.g *man*and *woman* share the components [+CONCRETE], [+ANIMATE],[+HUMAN], but they are contrasted by the component [MALE].

iv. **Understanding the Sense Relation of Hyponymy**: Hyponymy refers to the relation of inclusion of meaning, e.g. the fact thatthe meaning of *rat* is included in the meaning of *rodent.*

v. **Helping Translator to Produce Accurate Translation**: CA Determines the essential features of meaning of lexical units, which isvery useful in doing translation (Nida, 1975: 7).

2.3.6.4 Difficulties Encountered in the Analysis of Semantic Components

A number of fundamental difficulties are involved in determining thediagnostic components of the meanings of semantic unit (Nida, 1975: 61-64):

i. The lack of an adequate metalanguage with which to describe some of thediversities.It is difficult enough to speak of distinctions in color, so that a contiguousseries such as *violet, blue, purple, green, yellow, orange,* and *red* can beproperly described in terms of diagnostic components. Another obviousexample involves the semantic domain of odors: *stink, smell, stench,* and*malodor,* or the semantic domain of noises *scream, screech, squeak,*and *squeal.*

ii. Meanings which constitute a contiguous set: The meaning of *even* in contexts such as *even john kissed Marry, John evenkissed Marry,* and *John kissed even Marry* is paralleled to some extent by*only*, e.g. *only John kissed Marry, John only kissed*

marry, and *John kissedonly Marry*. The related meanings of *even, only,* and *just* are contiguous,therefore one must look for other sets of contrast to provide the basis forcomponential analysis.

iii. Some terms which primarily differ only in the degree of intensity: There may be no absolute feature which marks the difference but by only arelative contrast. *Toss* and *hurl* may be regarded as types of throwing, but themajor difference is one of intensity, and accordingly one must reckon with acontinuum on which there is no fixed boundary between the two. The speed atwhich a professional baseball player may toss a ball may be much faster thanthe speed at which some amateur ball players can hurl.

iv. The meanings of certain terms exist only in one's passive vocabulary: One may, for example, have a general idea of the meanings of *saunter, stroll,*and *meander,* as referring to ways of walking, but the fact that these terms arenot in one's active vocabulary tends to make it difficult to determine how andto what extent such meanings differ.

v. The diversity of view points, especially in describing spatial relations: For a *house* one can speak of behind and in front of, since a *house* is regardedas having a back and front. But when one speaks of behind a *tree* and in frontof a *tree*, the spatial relation must be relative to a view point character orexisting situation. Time involves similar difficulties.

vi. The meaning of many abstract terms: It involves a number of complications because of their potential syntagmaticrelations to so many events and entities.A word such as

lousy may occur with a vast number of different semanticheads, e.g. *lousy meal, lousy person, lousy time, lousy deal, lousy weather,lousy grades, lousy book, lousy performance*, etc. None of which haveanything to do with a louse.

vii. A word can have different meanings in different fields: The word *competence* is used in the fields of linguistics, education then psychology, and they define and use it in different ways and contexts.

viii. Deixis terms: The different meanings and use of "*there* and *here*" and "*this* and *that*"depend primarily on space and time.

ix. Distinctions may be based on relations rather than on physical features: Certain aspects of complications have already been noted in the discussions ofkinship terms, but meanings reflected in suh terms as *friend, partner,colleague,* and *associate* are even more difficult to analyze.

x. The componential analysis becomes much more complex when the relationdescribes logical arrangements, as with *if, though, because, in order to*, etc.

2.3.6.5 Applicability and Universality of CA

Is there then a set of semantic components which is universal and from which the meanings of lexemes in all languages are composed? If there is, we do not have yet the knowledge or the metalanguage to specify what such a set might be. Some words are also culture-bound, which means the meaning distinctions that are relevant to one culture may not fit another culture at all. For example, all cultures have colours and kinship systems, but they are often organized in a quite different way (Jackson, 1991:91).

Componential analysis is also limited in its range of applicability as it does not apply easily to all areas of the vocabulary. Semantic components, when they can be identified, have a discriminatory function and they add to our understanding of the meaning of a lexeme by providing points of contrast with semantically related lexemes. The meaning of a lexeme must also involve a number of perspectives, e.g. denotation, sense relations, and collocation.

Another problem of its application which shows its limitation is the fact that componential analysis (among other types of meaning) only focuses on referential meaning. In other words, it is only concerned with the relation between the lexical unit and the referent, and the meanings of lexemes which refer to objects. It is important to consider that not all words have referents (Nida, 1975: 25).

Some linguists also believe that componential analysis account naturally for overlaps, since one can point to components which are apparently shared by overlapping words. *Cow, princess and tigrees* overlap because they share the component [FEMALE]. It is also somewhat inaccurate to speak of the meaning of words as being composed out of a heap of separate components. At best, these so-called components form only a small part of the overall meaning of the word in question, and the whole approach wrongly suggests that if we look a little more carefully, we may be able to sort out all of them. The words ‘components’ and ‘componential analysis’ have therefore faded out of fashion. Nowadays, people tend to talk of words having semantic properties, which is somewhat more satisfactory, since it does not imply that these properties are building blocks which need to be assembled. It works best with taxonomies (systems of classification, e.g. kinship) or sets of concrete objects. It is of more doubtful value in describing

the meanings of more abstract lexemes, not least because we lack an adequate metalanguage. Consider the set of lexemes: *annoy, irritate, vex, displease,* and *provoke*. They all refer to the ways of causing someone to be angry or to feel angry. Any member of the set is frequently defined in terms of one or more of the members. We may conclude therefore that there is no universal set of semantic components from which the meanings of lexemes are composed.

Components serve to distinguish among the meanings of semantically related lexemes in the same semantic domain. Analysis in terms of components, when the total meaning of a lexeme is seen in terms of a number of distinct elements or components of meanings, is not sufficient but can help to define the meaning of a lexeme formed by a number of semantic signs. Through six careful procedural steps of analysis which are simplified into four basic processes of naming, paraphrasing, defining, and classifying, componential analysis has been a useful approach to determine the meaning of a lexeme. Since the meaning of a lexeme involves a number of perspectives, knowledge on the dimensions of meanings and metalanguage is very essential to make this analysis work. Despite its usefulness in the analysis of meaning, we may encounter difficulties and limitations in applying the theory. It cannot be applied easily to all areas of the vocabulary, due to in part metalanguage and cultural problems. In terms of its universality, it can be concluded that there is no universal set of semantic components from which the meanings of lexemes are composed.

2.4 Concept of Colour

Colour or color is a property of light as seen by people. The British and Canadian spelling of the word is colour, the word color is used in American English. The most common colour names are

Red, Orange, Yellow, Green, Blue, Purple, Brown, Magenta, Tan, Cyan, Olive, Maroon, Navy, Aquamarine, Turquoise, Silver, Lime, Teal, Indigo, Violet, Pink, Black, White, Gray or Grey.

"Primary colours" can be mixed to make the other colours. Red, yellow and blue is the three traditional primary colours. The primary colours for television screens and computer monitors are red, green and blue. Printers use magenta, yellow and cyan as their primary colours; they also use black. People who can not see colours or have a distorted sense of colour are called colour blind. Most colour blind people are male. Colours are sometimes added to food. Food colouring is used to colour food, but some foods have natural colourings, like beta carotene. When something has no colour, it is transparent. An example is air. A translucent material is not the same as a colourless material because it can still have a colour, like stained glass.

A colour term is a word or phrase that refers to a specific colour. The colour may refer to human perception of that colour (which is affected by visual context defined according to the Munsell colour system) or an underlying physical property (such as a specific wavelength of visible light). The Munsell colour system is a colour space that specifies colours based on three properties known as Hue, value, and chroma. It was created by Albert H. Munsell in the first decade of the 20th century and adopted by the United States Department of Agriculture (USDA) as the official colour system for soil research in the 1930s. Three important aspects of colour are; hue, lightness, and saturation. The first term, '*hue'* is defined by (Munsell, 1961, p.15):

> As that quality by which we distinguish one colour family from another, as red from yellow, green from blue or purple. It is specifically and technically that distinctive quality of colouring in an object or on a surface; the respect in which red, yellow, green, blue, and purple differ from one another.

The second dimension of colour, 'lightness' is said to be the "quality by which one distinguishes a light colour from a dark one*"* (Munsell 1961:15). In ordinary language, focus on lightness is usually shown by the terms dark and pale. The third dimension, '*saturation' or* '*chroma'*, is the attribute that a colour has which makes language users distinguish a strong colour from a weak one. It is the degree of departure of a colour sensation from that of white or grey, i.e the intensity of distinctive Hue (Munsell 1961, p.16).

According to Berlin and kay (1969), there are eleven (11) basic colour terms in English; red, orange, yellow, green, blue, purple, pink, brown, grey, black and white. Analysing ninety-eight (98) languages, Berlin and Kay found that eleven (11) colour words act as focal points of all the basic colour words in all languages of the world. They also found that words for the basic colours arose in different languages in a regular sequence. Although this has been modified by later research, the basic principle remains. Berlin and Kay interpreted this as a demonstration of language evolution. Colour identification is partly physiological (most humans can naturally "see" the full spectrum) and partly cultural or linguistic (individual) colours are given specific terms that apply to a "focus" point on the spectrum and may be applied to a narrow range of the spectrum. Colour is usually determined by different cultural needs as every language has its interpretation of colour terms. In some cultures, 'black' can signify mourning or sad moment, while in others it could signify a moment of celebration.

2.4.1 Nature of Colour

The investigation into the nature of colour reveals that people attribute the colour to light or objects that reflect or emit light as it produces the sensation of seeing in the brain. Uzoagba

(1982, p.65), reaffirms this claim and states that "when we pass a ray of light through a glass prism, the ray breaks into six (6) primary and recolours, which are: known as the spectrum of white light." He further explained that the colour of an object is determined by how it either absorbs or reflects the waves of the spectrum colour. Thus, an object that reflects all the colours of the spectrum will appear white, whereas one that absorbs all the colours will appear black. The substance which absorbs only certain colours of the spectrum and reflects others will accordingly, appear as red, yellow, green, blue, violet and so on.

Ross (2001) uses three indices to discuss the nature of colour. The indices are a revelation, qualified revelation and non-revelation. According to her, revelation contends that ordinary visual experience provides us with access to the structural aspect, that is, it specifies whether a colour is simple or complex, monadic or relational, and categorical or dispositional. Thus, a description of the appearance of colour provides a specification of the nature of colour (colour qualia). The qualified revelation holds that there are two kinds of colour: colours of physical objects and colours of visual experiences (mental colour) and that a description of the appearance of colour provides a specification of the nature of the colours of visual experiences. The most plausible view consistent with qualified revelation is a version of dispositionalism according to which physical colours are dispositions of physical properties of objects to produce visual experiences with colour qualia.

While the third is the non-revelation, it claims that a description of the appearance of colour tells us nothing about its nature. This claim about colour is held by some physicalists. However, Ross (2001, pp.5-6) proposes and defends a version of physicalism when she defines colour in three

different ways as follows: Physicalism (colour is a physical property of physical objects), subjectivism (it is a mental property or event of colour experiences themselves), or dispositionalism (it is a disposition of physical objects to produce colour experiences).

Olin (2003) argues that theories about colour were developed at least as far back as the time of Socrates, in the fifth century B.C. But Aristotle's notion of seven basic colours with primary hues, related to the four elements held sway through the Renaissance. Just like Uzoagba (1982), Olin believes that there were no enduring paradigms for the organisation of colour until when Sir Isaac Newton shone light through a prism and revealed the spectrum.

However, findings in recent years have demonstrated colour is in the mind as well as the wavelength. Physical objects have intrinsic properties, and their absorption and reflection of particular wavelengths have an existence independent of the observer. But colour is a neural response triggered in our eyes, a biochemical reaction processed in our photoreceptors and a psychological phenomenon occurring in our brains. He pointed out that nature and language acquisition influence colour categorization. Colour is beauty; objects without colour can hardly represent anything, just imagine a drawing, plain without shades, or colour. That drawing wouldn't be appealing. Sometimes, a piece of painting with colour scattered all over it can say a lot, also means a lot. According to CP Biggam (2012) in her book titled: *The semantics of colour: A historical approach*;

> '*Colour is everywhere in our lives, sometimes boringly dull and at other times brilliantly eye-catching*'. It is often taken for granted, yet it also conveys vital messages, as in traffic lights or electrical wiring. It can even signify and engender loyalties and hatreds that influence human history, as in heraldry, uniform and flags. Since it pervades every aspect of human life, it might be considered

> essential for our languages to express colour concepts clearly, accurately and in a way that is easily communicable..."

Furthermore, Tim Dowd (2010) gives a different idea about colours. According to him; '*Colour motivates, excites, draws attention and provides emphasis*. Colour has long been thought to be only for embellishment or decoration. But if used intelligently, colour can help give visual order to complex information. It can attract, enlighten and engage and thus, add value.

2.4.2 Classes of Colours

According to Uzoagba (1982) colour may be divided into six classes as primary, secondary (or binary), tertiary, intermediate; complimentary and harmonious colours. The primary colours consist of red, blue, yellow and thus, cannot be obtained by mixing other colours. He further revealed that the other classes of colour are those that can be obtained when two primary colours are mixed in equal proportion, for example, orange and violet or purple which are secondary colours can be obtained from the mixture of two primary colours (red and yellow) or a primary colour with the neighbouring secondary as in (primary yellow and secondary green or primary blue and secondary green or primary blue and secondary purple etc.) respectively. The next is the tertiary colour which is a partly neutralized colour and can be obtained when two secondary colours are mixed as in Green-Orange=Dark-green. On the complementary colours, he said they are obtained when two primary colours are mixed with an unmixed one, example 'blue+yellow=green' and when 'red' is added the result is complementary to 'green'. Similarly, 'blue' and 'orange' are complementary and so are 'yellow' and 'purple'.

The intermediate colour is obtained when a primary and neighbouring secondary colour is mixed. In appearance, the intermediate colour is halfway between the two colours, for example yellow-green, blue-green, blue-purple, red-purple, red-orange and yellow-orange. These are the six intermediate hues. Complementary colours are directly opposite of each other on the colour wheel. Lastly is the harmonious colour which refers to colours that go well together as a family group, and share common basic, colour, for instance, 'green' and 'blue' as 'blue-green'.

2.4.3 Dimensions of Colour

Steinvall (2002) in his research of English colour terms in content; reports that colour may take three basic dimensions which are; hue, lightness, and saturation. According to him, Munsell (1961, p. 15) defines hue as follows;

> It is that quality by which we distinguish one colour family from another, as red from yellow, green from blue or purple. It is specifically and technically that distinctive quality of colouring in an object or on a surface, the respect in which red, yellow green, blue, and purple differ from one another, that quality in which colours of equal luminosity and chroma may differ.

He further adds that since hue corresponds to what we normally associate with colour, modification of colour in respect to hue is usually achieved with the help of another colour term often a derived form e.g. reddish-purple or yellowish-green. The second dimension of colour given by Anders is lightness; lightness is the quality by which we distinguish a light colour from a dark one (Munsell, 1961:15 cited by Anders, 2002). The third dimension of colour is that of saturation or chroma:

> It is the quality of a colour by which we distinguish a strong colour from a weak one, the degree of departure of a colour sensation from that of white or gray the intensity of a distinctive Hue; colour intensity (Munsell, 1961:16 cited in Anders, 2002).

2.4.4 Facts About Colour

Alan (2016) in his article titled; "colour idioms in different languages", described colours as "*ideas which all humans agree on*". Grass is green, flames are orange, and the sky is light blue-even if different languages have different names for these colours. As English speakers, we also tend to think of colour names in terms of the *"basic"* ones and the more specific, secondary ones (e.g. turquoise, ochre). Think of the words that are taught to young children for colour. A quick look at baby books shows that English generally has 11 basic colour words: RED, PINK, BLUE, GRAY, YELLOW, BROWN, GREEN, BLACK, PURPLE, and WHITE, ORANGE. Many people are surprised to learn, therefore, those different languages do not consider the basic colours to be the same. Some New Guinea highland languages, for example, still have terms only for black and white (perhaps better translated as *"dark"* and *"light")*. Hanuno's language, spoken in the Philippines, has only four basic colour words: black, white, red and green".

He went further and highlighted on the Berlin and Kay's landmark study (1969) of minety-eight (98) languages which showed that if a language has two colour words, they will always be white and black; if it has five, they will be black, white, red, green and yellow, etc), although, the study has been heavily critiqued by some scholars, Alan still insists that the notion remains that "basic colours may be relative for a person and may be influenced by his/her language. He also added that linguist Stephen confirmed in the 2007 update of his classic treatise "The language instinct"

that Berlin and Kay's findings are still essentially accepted. Below, he gave a summary of how different colours are dealt with in various languages:

i. **Latin** - Originally lacked a generic colour word for *"gray"* and *"brown"* and had to borrow its words from Germanic language sources « Classical Greek - is said to not have had different names for blue different and black.

ii. **Navajo** - has one word for both grey and brown and one for blue and green. It has two for black, however, distinguishing the colour of "*coal*;" from that of "*darkness*".

iii. **Hungarian-** has two different basic words for red – bordo (darker reds) and piros (lighter reds).

iv. **Shonelanguage** (a Bantu language from South Africa) - has only one word for colour "*Green*" concept; they have one word for *yellowishgreen*, and a different word for *bluishgreen*.

Many languages do not have separate terms for blue and green using one term for both. Linguists sometimes use the term "grue" to describe such words. This refers not only to some lesser – known Native American and African languages, but to some multimillion – speaker Asian ones as well. In Vietnamese, both tree leaves and the sky are described by the colour word *Xanh*. In Thai, *green* is used to describe the sky. In both Japanese and Koerean, the distinction between *green* and *blue* is not always made. For example, in both, a *green* traffic light can be called the "*blue*" light.

v. **Hindi** – has no standard word for the colour "gray". However, list for child or foreigner Hindi language learning include "*Saffron*" as a basic colour.

Bilingual speakers of English and Kwekwa'la (a native language of Vancouver Island in Canada) demonstrated that they use the words "*yellow*" and "*green*" when speaking English but refer to the catch – all term *Ibnsia* for both colours when speaking Kwakwa'la. Some languages have colour verbs, e.g Lakhota (a Native American language of the Sioux family).

2.4.5 Colour and Culture

Alan (2016) discussed the association between colour and culture. According to him, cultural colour associations can differ widely. Western brides consider a white dress to be traditional, and in Anglo American culture, "wearing something blue" is equally traditional. He also said in some Asia/Pacific countries, however, it is customarily for brides to wear red. We wear black to funerals; in India, it is common to wear white.

In Western cultures, *purple* is often associated with royalty – an association which does not exist in other places. Christians think of heaven as *white* or *blue* – in the Korean, the term for "*greenness*" is found in several verses to describe the state of the inhabitants of paradise. Then for the Chinese, he explained that the *red* colour is strongly associated with good luck, an association most Westerners don't have. In traditional Cherokee culture, colours are associated with the four directions: *Blue* (*North), White (South), Red (East), and West (Black).*

He further added that flag colour often symbolizes countries, to a stronger or lesser degree. "*Red, White* and *Blue*", as a combo, signals "America" to Americans, but not necessarily to others. Colours can also signify religious identify. In the United Kingdom, cities where Catholic and Protestants have a history of conflict, the use of green (Catholicism) or orange (Protestantism) are seen as almost taboo by opposing socio-religious groups. That is, as he

describes it that colours are used in very different ways in different colour idioms across languages. He gave an example of "*green* colour in English alone. "He is green" can mean, depending on the context:

i. He is inexperienced
ii. He is envious
iii. He is environmentally aware

However, green has other associations in other languages such as fear (French), anger (Thai, Halian), and nausea (Mandarin Chinese).To sum up his article, Kennedy made a list of some of the most commonly employed Colour Terms Associated with English idiomatic expressionin English, they are:

i. BLUE:"*Get of the blue", "to feel blue", "once in a blue moon", "Blue – collar", "A blue blood", "To talk a blue streak" and "Blue Blood—the police family".*
ii. GREEN: *A green card to give the green light (to something), To be green with envy; To be green (on the jol), To be green (politics or policy), A green thumb, The green-eyed monster*
iii. RED: *In the red; A redneck; The red – handed, To roll out the red carpet, Red tape, A red flag.*
iv. WHITE: *White noise, White as a sheet/white as a ghost, A white lie, White collar, A white flag, To white wash something.*
v. YELLOW: *Yellow journalism; Yellow – bellied*
vi. PURPLE: Purple prose
vii. PINK: *Tickled pink, In the pink of health; To get a pink slip*

viii. GRAY: *A gray area; To give someone gray hair*

ix. BLACK: *In the black; the pot calling the kettle black; to black out; To black mail, scorn*.

2.5 The "English" Colour Vocabulary

There are several colours in English language but few of the most commonly used are considered in this review. Uzoagba (1982:66) has rated the English Basic colour terms to consist of the following:

White	Black	Green	Yellow	Red	Blue
Purple	Orange	Grey	Pink	Brown	

Similarly, British Colour Council (1951) provides other colour terms of English language as shown:

Aqua	Aubum	Erige cream	Citrine	Chartience	Crimson
Drab	Ecru	Flesh	Fushia	Hazel	Indigo
Ivory	Lemon	Lilac	Mauve	Maroon	Magenta
Navy	Orchid	Ochre	Salmon	Scarlet	

However, it should be noted that there are several colours that are called 'pigment colours'. They are called pigment colours because of their colouring matter. These include colours of leaves, fruits, rock, papers, cloths, silver, gold, etc.

2.5.1 Some Nigerian Languages' Colour Terms

Ibrahim (2014)in an article; *Expanding the domains of English colour terms*, listed colour terms in Ebira language and some other Nigerian languages. They are as follows:

i. **Bassa – Nge Spoken in Kogi State:**Boku (white), jiko (black), jzuru (red), Njelu (blue), colo biti (colour of the sky blue), colo Igo/Nuwo igo (green: colour of grass), colo miliki (creamy white/milk colour), colo Kim/Nuwo Ankono (brown: sand colour), colo Tutumpare/Nuwotutumpere (grey: colour of ash), colo nimi Arji/Nuwo (egg yolk colour/yellow), goal (gold).

ii. **Essan Spoken in Edo State:**Unfuohwen (white), Uwehimen (black), Jahwen (red), Ebehwen (green), Ebejnaholorere Weedo (brawn), Ehbulu (blue), colo Nusi Anume (orange), Ekolobi (purple).

iii. **Hausa spoken as a first language in large Areas of Sokoto, Kaduna, Katsina, Kano, Bauchi, Jigawa, Zamfara, Kebbi, and Gombe State:**Fari (white), Baki (black), Ja (red), Bulu (blue), Tsanwa (green), Ruwan goro (orange: colour of moist kolanut stains) Ruwan toka (grey: colour of ash), Dorawa (yellow), Ruwan hoda (pink), Makuba (brown/maroon), Ruwan kasa (brown: colour of sand), Ruwan jinni (maroon: colour of blood).

iv. **Igala spoken in Kogi State and parts of Anambra and Edo State:**Efufu (white), Edudu (black), Ekpikpa/Epek (red), Oduwa/Ibulu/Oduufa (blue), Omi Alemu/Otukpa/Eyolo (yellow), Omi Emi (green), Omi Elulu/Ikete (ash colour/grey), Omi Alemu (orange), Odo Eye (ox blood), Odufe (green and white combination), Alemu (orange), Edui Wala (green and white combination), Alemu Gbanaji (orange and milk colour combination).

v. **Igbira (Koto) spoken in Kogi State:** Ovovu (white), Ojoji (black), Ozaya (red), Ibulu (blue), Eyi ezi (brown), Eyi atituo (grey: colour of ash), Eyi a je (yellow), Eyi abbi/Eyi Asurukpa (green), Oduhwa/Eyi Asemi (pink), Eyi Golu/Gold (gold), Eyi Aremi (orange), Eyi Laba (cream), Eyi Oduha (purple).

vi. **Igbira (Okene) spoken in Kogi State:** Ovovu (white), Ojoji (black), Ovivi (red) Oni Sororo (cream) Oni Bulu (blue), Erere (green), Oni Daadu (brown), Odazi Yiri (orange), Ono Ododo (pink), Oni Vuru (purple), Chaku Chaku (black and white combination), Bulu Sese (light blue).

vii. Yoruba spoken in Ogun, Osun, Oyo, Ondo, Lagos and Kogi: Funfun (white), Dudu (black), Pupa (red), Olomi Ewe (green), Aroo/Buli (blue), Elekosun (purple), Olomi Aro (lilac or purple), Olomi Osan (orange), Alawo Sanman (sky blue), Olomi Eru (grey: colour of ash), Alawo Eesuru (yellow), Alawo Ile (brown), Olomi Gooli/Olomi Golu (golden).

viii. **Nupe spoken in Niger State:** Boku (white), Zhiko (black), Dzuru/Juru (red), Yaran/Nuwofifni (green), Bulun (blue), Nuwan Jikana (brown), Nuwan Mikuli (yellow).

2.6 Linguistic Relativity and the Colour Terminology Debate

The concept of linguistic relatively concerns the relationship between language and thought, specifically whether language influences thought, and if so, how? This question has led to research in multiple disciplines, especially anthropology, cognitive science, linguistics, and philosophy. Among the most popular and controversial theories in this area of scholarly work is

the theory of linguistic relativity (also known as the Sapir-Whorf hypothesis). An often-cited "strong version" of the claim, first given by Lenneberg in 1953, proposes that language structure determines how we perceive the world. A "weaker version of this claim posits that language structure influences the world view of speakers of a given language but does not determine it.

There are two formal sides to the colour debate, the Universalists and the Relativists. The Universalist side claims that the biology of human beings is, all the same, so the development of colour terminology has absolute universal constraints. The relativist side claims that the variability of colour terms cross-linguistically (from language to language) points to more culture-specific phenomena. Because colour exhibits both biological and linguistic aspects, it has become a deeply studied domain that addresses the relationship between language and thought.

The colour debate was made popular in large part due to Brent Berlin and Paul Kay's famous study and their subsequent publishing of their book: *Basic Colour Terms: The Universality and Evolution*. Although much on colour terminology has been done since Berlin and Kay's famous study, other researches predate it, including the mid-nineteenth century work of William Ewart Gladstone and Lazarus Greiger, which also predates the Sapir Whorf hypothesis, as well as the work of Eric Lenneberg and Roger Brown in 1950s and 1960s.

2.6.1 Universalists View

Berlin and Kay in their book *Basic Colour Terms*: *Their Universality and Evolution* (1969), proposed that the basic colour terms in a culture, such as black, brown, or red, are predictable by some colour terms the culture has. (All cultures have terms for black/dark and white/bright). If a

culture has three colour terms the third is red. If a culture has four colour terms, it has yellow or green. The various cultures around the world can be rated on eight stage evolutionary scale. In this theory, a basic colour term is defined as:

i. Monolexemic
ii. Non-subordinate to any other term
iii. Not restricted in application, and
iv. Salient i.e. conversely shared and referentially stable across informants and trials.

Monolexemic implies that colour is singly added, while the second criterion sees basic colour terms as an independent word which cannot be gotten from any other term. And the third criterion says that basic colour terms can be applied anywhere without restriction. Berlin and Kay further used English colour terms as a framework (reference) and the evolutionary sequences were fixed as follows:

Stage I: Black and White

Stage II: Red is added

Stage III: Green or yellow, but singly added

Stage IV: Both green and yellow added

Stage V: Blue added

Stage VI: Brown added

Stage VII: Then any combination of pink, orange, purple and grey, Berlin and Kay (1969) further conducted a colour survey on one hundred and ten (110) minor languages where colour term denotations were mapped using arrays of Munsell colour chips. The survey reveals that the order

of emergence of orange, purple, brown, pink and grey is less predictable in all the languages studied. Similarly, the denotations are quite variable and that only prototypes are consistent. The Munsell colour chips are a broad-scale inventory of colour perceived by the eyes that exist in the natural world:

Despite diverse opinions of scholars that colour words in different languages divide up space differently, Berlin and Kay (1969) show that the cross-linguistic variation is far from random. There are clear typological patterns in colour term systems that cross-linguistically, for example, many languages have a colour term which names both blue and green, but no language has a colour term which names both blue and red. Thus, this could be as a result of:

i. Neurophysiology of colour vision?
ii. Or by language function?
iii. Or as the result of a cultural evolutionary process?

As part of their findings, Berlin and Kay discovered that the boundaries of the areas of colour denoted terms varied greatly between languages, which were consistent with earlier findings. However, they found that most of the prototypes were placed in just a few areas of the colour space, either clustering on single Munsell chips, or on a small number of nearby chips, leaving over 70% of the surface of the Munsell array clear of any prototypes at all. They showed that there were 11 clusters of the prototype, corresponding to the locations in which English speakers would place the best examples of each of the basic colour terms in English. This clearly showed that the lexicalization of the colour space in unrelated languages was certainly not random or completely arbitrary, but appeared to conform closely to universal restrictions, and this has

recently been supported by rigorously statistical analyses (Kay and Regier, 2003; Regier et al, 2005).

A further finding emerged when Berlin and Kay investigated the combination of colour terms existing in any particular language. They found that when terms were classified based on their prototypes, it was largely predictable which colour terms would exist in a language if the number of basic colour terms in the language was known. Berlin and Kay expressed these regularities using the implicational hierarchy. They also argued that there is little agreement between speakers of the same languages as to where the colour term boundaries should be placed, but there is usually close agreement on the location of the prototype colour. Thus, they concluded that all languages appear to have between two (2) and eleven (11) basic colour terms.

2.6.1.1 Additional Arguments

A later study supporting this universal, physiological theory was done by Kessen, Bronstein, and Weiskopf. In this study, sixteen four-month-old infants were presented with lights of different frequencies corresponding to different colours. The lengths of habituation were measured and found to be longer when the infant was presented with successive hues surrounding certain focal colours. This pattern of response is what is expected when the infants are distinguishing between the focal colours, but not distinguishing between successive hues (i.e different shades of red are all “red”, but “blue” and “red” focal colours are different). This is to say, that infants respond to different hues of colours in much the same way as adults do, demonstrating the presence of colour vision at an age younger than previously expected. Kesen, Bornstein, and Weiskopf,

therefore, claim that the ability to perceive the same distinct focal colours is present even in small children.

2.6.1.2 Research before Berline and Kay (1969) Study

In their paper *Language and Thought: Which side are you on anyway?* Reiger et al. discussed the presence of a Universalist perspective on the colour debate in the mid-nineteenth century. In the mid-nineteenth century, many scholars, notably Gladstone (1958) and Geiger (1880) noted that the speakers of ancient written languages did not name colours as precisely and consistently – as they saw it – as the speakers of modern European languages. The proposed universal evolutionary sequences in which colour vocabulary evolves in tandem with an assumed biological evolution of the colour sense".

Gladstone was a Homeric scholar and in his writings, notably, *studies on Homer and the Homeric Age* expressed that, because there was virtually a lack of colour terminology in Homeric Greek literature, Greeks could probably not see colour as we can today. "… that the organ of colour and its impressions were but partially developed among the Greeks of the Heroic age" (Geiger, 1880). Geiger further expanded on Gladstone's ideas by looking at other classic works and hypothesized that man gradually became aware of colour over time. He posited the idea that this awareness was connected to the order colours came up in the spectrum, starting with the longest wavelength.

Lenneberg and Roberts presented their paper *The Denotation of Colour Terms* at the Linguistic Society of America in 1953. In this paper, they reported their findings on the colour perception

among Zuni speakers. Zuni has one colour term for yellow and orange, Lenneberg and Robert's study reported that Zuni speakers encountered greater difficulty in colour recall for these colours than English speakers, who have available terms to distinguish them. Brown and Lenneberg attributed this effect to the property of codability. Linguistic codability is the ease with which people can name things and the effects of naming on cognition and behaviour.

Brown and Lenneberg published *A study in language and cognition in 1954*, where they discussed the effect of codability on recognition. In their experiment, they used a series of Munsell chips to test colours recall and recognition in English speakers. Their findings suggested that the availability of a basic colour term in a given language affected the retention of that colour in recall testing. Brown and Lenneberg linked their study to Lenneberg and Roberts' 1953 findings on colour recall in Zuni speakers (Brown and Lenneberg, 1954).

2.6.2 RelativistsView

Initially, Berlin and Kay's theory received little direct criticism. But in the decades since their 1969 book, a significant scholarly debate has developed surrounding the universalism of colour terminology. Many relativists find significant issues with this universalism. Barbara Saunders and John A. Lucy are two scholars who are prominent advocates of the opposing relativist position.

Barbara Saunders

Barbara Saunders believes that Berlin and Kay's theory of basic colour terminology contains several unspoken assumptions and significant flaws in research methodology. Included in these assumptions is an ethnocentric bias based on traditions of Western Scientific Philosophical thought. She regards the evolutionary component of Berlin and Kay's theory as "an endorsement of the idea of progress" and references Smart's belief that it is "an Eurocentric narrative that filters everything through the West and its values and exemplifies a universal evolutionary process of modernization".

Concerning Berlin and Kay's research, Saunders criticizes the translation methods used for the colour terms they gathered from the 98 languages they had not studied directly. Like many others, she also questions the effectiveness of using the Munsell colour system in the elicitation of colour terminology and identification focal hues. She feels that the "use of this chart exemplifies one of the mistakes commonly made by the social sciences; that of taking data sets as defining a (laboratory) phenomenon which supposedly represents the real world". Finally, she takes issue with anomalous cases of colour term use that she believes Berlin, Kay and Marrified disregarded in their work on the World Colour Survey for the purpose of purifying their result.

In Saunder's (1997) article with Van Brakel, they criticized the amount of weight given to the study of physiological colour perception as support for the Universalism of colour terminology. They primarily criticized that there is an autonomous neuro-physiological colour pathway, citing a lack of concrete evidence for its existence. Saunders was also bothered by the overall de-contextualization of colour terminology and their failure of Universalists to address the limitations of the methodologies. She points out that:

> Ordinary colour talk is used in a variety of ways – for flat coloured surfaces, surfaces of natural objects, patches of painting, transparent objects, shining objects, the sky, flames, illumination, vapours, volours, films, and so on, all of which interact with overall situation, illumination, edges, textures, patterning and distances, making the concept of sameness of colour inherently indetermidiate.

John Lucy

John A. Lucy's criticisms of Berlin and Kay's theory are similar to those of Saunders and other relativists, primarily focusing on shortcomings in research methodologies and the assumptions that underlie them.

Lucy believes that there are problems with how linguistic analysis has been used to characterize the meanings of colour terms across languages. Referential range (what a colour term can refer to) and grammatical distribution (how the term can be used) are two dimensions Lucy believes are critical to defining the meaning of the term, both of which "are routinely overlapped across languages without consideration of the typical use of the terms or their formal status". He also feels that any attempt to contrast colour term systems requires an understanding of each individual language and the systems it uses to structure reference.

Lucy also believes that there is significant bias present in the design of Berlin and Kay's research, due to their English-speaking and Western points of view. He thinks the use of the Munsell Colour System demonstrates their adherence to the ideas that "speech is about labelling accuracy "and that Meaning is really about accurate denotation", which he believes "… both derive directly from the folk understandings of English speakers about how their language works." He refers to the Conklins study of Hanunoo as a demonstration of what a study might reveal about a language's colour term system when such bias is not present. He demonstrates that

“an ‘adequate knowledge’ of the system would never have been produced by restricting the stimuli to colour chips and the task of labelling”.

2.7 Brief Overview of the Ebira People

The Ebira or Egbira people are an ethno-linguistic group of central Nigeria. Many Ebira people are from Kogi State, Kwara State, Nasarawa State and Edo State. Okene was said to be the administrative centre of the Ebira-speaking people in Kogi State before it was formed from Kwara, not far from the Niger-Benue confluence. Since the formation of the State, the Ebira Ta'o people are found in four (4) Local Governments Areas, namely: Adavi, Ajaokuta, Okehi and Okene each with their administrative headquarters. Ebira Koto are found in Kogi and KotonKarfe LGA, Bassa LGA, Lokoja in Kogi and Abaji LGA in the Federal Capital Territory, and Nasarawa in Toto LGA. Another set, the Eganyi are found in Ajaokuta LGA, and the Etuno can be found in Igarra town of Akoko-Edo LGA, Edo state.

The word “Ebira” refers to the people themselves, their language, and their geographical location. Using the name of the most popular town of the land, we may refer to them as Ebira Okene. The Ebira Okene occupy the hilly stretch of land South West of the boundaries with the Yoruba speaking people of Akoko, Owe, and Ijumu to the west; the various Akoko-Edo people to the south and south-west; the Hausa, Nupe, and Ebira groups at Lokoja to the North, and the River Niger to the East. Farming and cloth weaving are occupations for which they are well known. The paramount ruler of Ebira land is called Ohinoyi of Ebira.

2.7.1 The Ebira Language

According to Greenberg's classification of African languages, Ebira belongs to the Kwa group of the Niger-Congo family, which also comprises the Nupe, Gbari and Gade (Greenberg, 1996), but Hoffman and Bender – Samuel in their studies of Nigerian languages set up Ebira as a separate entity, (Adive, 1989). Ebira like other African languages is tonal. The tone has a semantic function because it brings about change in the meaning of any given word. Therefore, the tone is a significant feature in the Ebira language. Many words in the language are meaningless except where the tone is assigned to give actual meaning. For instance, the word *Gu'* in Ebira is meaningless except when a tone is assigned to it. Thus;

GU - To take side with (Rising tone) /

GU - To be complete (Falling tone) \

Ebira has nineteen consonant phonemes and nine underlying oral vowels (Ladefodged 1964). The vowels may be grouped under advanced and retracted sets. They are shown below:

Advanced vowels: i, e, o, u

Retracted vowels: I (I), e (ɛ), a, ọ (ɔ), ụ (ʊ)

Examples of some words include the below:

Advanced Vowels		**Retracted Mid Vowels**	
`*oze*`	'road'	*ọhẹ́*	'pillar of a house'
`*obo*`	'rope'	*ọpọ́*	'mask'
`*ece*`	wine	*ẹdọ*	'antelope'
O`se`	wife	*ẹhẹ*	'world, life.

Table2.7.1: ShowsEbira consonants along with their orthographic symbol

S/N	Phonemic Symbol	Orthographic Symbol	S/N	Phonemic Symbol	Orthographic Symbol
1.	M	M	11.	v	V
2.	N	N	12.	s	S
3.	ɲ	Ny	13.	ʒ	ʒ
4.	Ŋ	Ng	14.	h	H
5.	P	P	15.	tʃ	C
6.	B	B	16.	dʒ	J
7.	T	T	17.	r	r
8.	D	D	18.	w	w
9.	K	K	19.	j	y
10.	G	G			

These consonant sounds make up the words and names in the language. For example, *Adami*(father), *kokoro* (key), *ipapara* (egusi), *owu* (thread), *Ose*(wife), e.t.c. Ebira language like most languages have some borrowed names and other words in the language. Names such as; *ojo*, *ajayi*, *oni*, *Alao*, *Bose* e.t.c are borrowed from the Yoruba language and used to name children in the Ebira community. Other borrowed words from the Yoruba language include; *kokoro* (key), *iyawo* (bride), *agaa* (chair), *owu* (thread) e.t.c. This is due to the early contacts between the Yoruba and Ebira people.

2.7.2 Culture: Family Life and Social System

In the early history of Ebira people, the family was headed by the father or the oldest male who acted as the provider, religious leader and the protector of the nuclear family (*Ireh*). Other important social systems are compounds (*Ohuoje*) which are composed of related or kindred patrilineal families, *Ovovu*, the outer compounds and then lineages (*Abara*), composed of several related compounds. The Clan (*Iresu*) which is a community of kindred lineages in Ebiraland is led by the Otaru. Clan identities are distinguished by symbols mostly animals such as leopard, crocodile, python or buffalo. The affairs of the community were managed by a group of elder male members each representing related lineages.

The principal occupation of Ebira is agriculture. They cultivate maize, yams, cassava and vegetables. In the nineteenth century, some communities cultivated and traded beni seeds Ebiras are also known for their weaving and crafts.

Contemporary Ebira social life has seen changes over the years, though farming is still a dominant occupation. Many Ebiras are influenced by Western and contemporary Nigerian culture and live in urban settlements. Behaviours such as polygamy and a close relationship with a related lineage are fading and the Attah or Ohinoyi is no longer the dominant political authority within the land. Another new tradition embraced by the Ohinoyi was handing out of chieftaincy titles to individuals like it is found in many other Nigerian cultures. Ebira territory such as Ajaokuta is cosmopolitan as a result of the construction of a steel mill in the town.

Ekuechi festival is the most widely celebrated traditional festival in Ebira communities. It is held annually starting in late November and ending in late December or January. The duration of the festival is long because different clans choose their own dates to mark the festival. "Eku" in

Ebira represents an ancestral masquerade while "Chi" means to descend. In traditional Ebira culture there exists a belief in the existence of a land of the living and another for the dead and veneration of the land of the dead by those from the land of the living. Ekuechi thus can be interpreted as ancestral spirit descending back to earth. The masquerades performing in the festival are believed to have access to the spirit world where dead relatives abide noting the behaviours of the living and during the festival, these masquerades deliver messages of good tidings and admonishment from the spirit world. The festival also marks the end of the year and the beginning of a new one. A major performance during the festival is a masked performance by Eku'rahu that is centered on singing, drumming, and chanting (Ododo, 2001:2; 2003:20; Adinoyi-Ojo, 1997).

2.8 Authorial Review

On the influence of English Colour Terms in Nigerian Languages, Ibrahim (2014) discussed the expanding domain of English in Nigeria and the issues of the colour name in some indigenous Nigerian languages. She discussed the influence of English on the colour vocabulary of speakers of some Nigerian languages, particularly the loaning of English colour terms and adapting them in their languages. In other words, her focus is on the field of colour where English vocabulary has influenced Nigerian languages. She reports that the terms commonly loaned are blue, and to a lesser extend yellow, gold and silver. The loaned terms have some of their phonemes adapted to follow the phonemic patterns of indigenous languages. The most common phonemic adaptation that features in the languages is the split consonant feature. Examples of phonemic adaptations of English colour terms in some Nigerian languages includes ibulu for blue in Igala,

bulu/bula in Hausa and ehbulu in Esan, while yellow is *ruwan doruwa*in Hausa. These loans words have been adapted to follow the phonemic patterns of the languages. In Hausa language, new colour terms and coinages deriving from compounding have emerged, alongside phonological variants of some English colour terms. The presence of several 'new' colour terms is the result of advancement in the dyeing industry. In other words, there is an influx of English colour terms into indigenous Nigerian languages; in addition to the use of names of other entities to express colour.

She further adds that code-switching to English when the need for colour word arises is found in casual speech. In the same vein, the elicited list and personal observation reveal that colour terms in indigenous Nigerian languages are varied and many but their frequency of use is on the decrease. In terms of use, she explains that there seem to be a casual case of code-mixing with regards to using English colour terms while speaking their indigenous language. This, she confirms to be the reason why most of her respondents had to spend some time trying to remember the names of colours in their indigenous languages. As a whole, she attests that the domain of colour is one that is vibrant and flexible; it can expand to encompass the colourful needs of language users.

Xing in Xing (Ed) (2008) concentrated on the meaning and context of colour terminology by studying the *ChineseLinguisticsFunctionalApproaches*, Hong Kong: 2008, explained the Chinese basic colour terms. She asserts that traditionally, Chinese considers only five basic colours; Bai "white", Hei "black", Chi "red", Qing "dark blue" and Hung "yellow", even though like many other languages, Chinese recognizes Seven basic colour terms: Bai "white", Hei "black", Hong

"red", Huary "yellow", Lu "green", Lan "blue", and Fenghory "pink" (cf. Baxter, 1913; Hardin & Maffi, 1997). For the convenience of comparison with other languages, her study discussed the seven most commonly used colours in modern Chinese; Bai "white", Hei "black", Hong "red", Huang "yellow", Lu "green", Lan "blue" and zi "purple" and also focused on the process and development of their modern meanings (Xing, 2008).

She identified three types of meanings for each colour term: Original meaning, extended meaning, and abstract meaning. She explained that the original meaning refers to the meaning extended from the extended meaning. She further adds that earlier studies show that "white" and "black" are the two colours that have the longest history among colour terms in all languages in the world including Chinese because they are the most contrastive and easily identified colours (e.g., Tao, 1994; Baxter, 1983; Hajs et al, 1972). This, she concludes is the reason why the Chinese 'bai' conveys a wide range of meaning.

Having analysed these colours by arranging them in a tabular form to reveal the original, extended, and abstract meanings, she found that Chinese and English colour terms have more functions in common than not. Evidence was also provided to show that language idiosyncratic functions of colour terms are not accidental phenomena, but rather, systematically developed based on the existing semantic functions of those colour terms and whether there is a potential contradiction between the existing meaning and prospective new meaning. She further pointed out that her study shows that the semantic extension of colour terms follows a non-linear path. That is, an original meaning (M) can simultaneously develop into several extended meanings

(Ma, Mb, Mc …) and an extended meaning can also simultaneously develop into several abstract meanings (Ma1, Ma 2, Ma 3 …).

An accidental finding of her study as she calls it is that all the extended and abstract meaning of colour terms in Chinese and English can be categorized into; positive or negative, as it coincides with our understanding of the cognition between language and the physical worlds. Evidently, she says it is human nature to relate a descriptive linguistic symbol (e.g white) to something in the physical world (e.g. Snow), and then to express an opinion about the described object in the world (i.e. white snow is clean). Due to the fact snow is universally white and white snow is universally believed to be clean, it is inevitable for white to extend its colour meaning to the "clean" meaning which then automatically entails either a positive or negative connotation. This, she finally concludes explains why the seven colour terms in Chinese discussed in her study have many of the same or similar semantic functions as their English counterparts. Ultimately, people in the world, regardless of what language they speak, perceive and interpret the world in the same way.

Dowman (2004) explains that basic colour terms have prototype properties and do not simply denote a uniform range of colours, but instead some colours are members of the colour category corresponding to the colour term to a greater extent than other colours. He further explains that, for each colour term, there will usually be a single colour which speakers of the language consider to be the best example of that colour term, and this colour is called the prototypical colour.

Furthermore, Dowman (2003), reports that subsequent studies on colour terms have in large part confirmed Berlin and Kay's original findings, though several modifications have been made to their hierarchy in order to accommodate language types that were not attested in their original study, or that were originally treated as exceptional aberrations. Dowman (2003) further contends that the important difference between the analysis of Berlin and Kay (1969) and that of Kay and Maffi (1999) is that, while Berlin and Kay classified terms based simply on the locations of their prototypes, Kay and Maffi paid more attention to terms' full denotation ranges. They classified colour terms depending on which universal foci they contained, rather than just in terms of which universal foci corresponded to the term's prototype. This study, therefore, falls within the Kay and Mafr s analysis where we use the universal foci the colour terms contained as a method of classification.

The World Colour Survey as reported by Kay et al (1997), has now produced a wealth of high-quality data, allowing us to get a much more complete picture of colour term systems worldwide. Using this new data, Kay and Maffi (1999) produced a new classification of colour term systems, which has modified the original hierarchy of Berlin and Kay (1969) considerably, but which still shows that the attested colour term systems are only a small subset of those which are logically possible. Kay et al (1997), note that it appears that there are six universal focal colours, corresponding to the colours which would typically be the prototypes of red, yellow, green, blue, black and white colour terms and that the order of appearance of basic colour terms which do not include one of these colours in their denotations, such as the English terms purple, orange, pink, brown and grey, is less predictable. Their classification of colour term systems was made primarily by considering only terms whose denotation included at least one of the universal foci.

These classifications were then simply augmented with a list of which other basic colour terms existed in the language.

However, Kay et al (1991) did note that while purple or brown may be seen in languages which do not have separate terms for both green and blue, contrary to Berlin and Kay's hierarchy, it seems that orange or pink terms do not normally appear unless a language has separate terms for both green and blue. Kay (19W3AA3WS75) had already noted that grey terms sometimes appear in languages even when those languages have not developed terms for some of the other colours which Berlin and Kay predicted would normally appear before grey. The general conclusion drawn from these findings is that the order in which such terms emerge in a language does not seem to be completely predictable, though there appear to be general trends concerning the order in which these terms emerge. We can note that orange terms tend to be seen only in languages which have already developed purple terms, but that this is not always the case (MacLaury, 1997), and that purple terms tend to emerge once a language has acquired separate terms for green and blue, but that this rule does not apply to all languages.

Kay and Maffi (1999), propose that languages evolve from a state in which they have only two colour terms and that they then gradually add more terms over time, never losing colour terms once they have gained them. Their classification of languages, therefore, takes the form of an evolutionary sequence, which begins with two colour terms, and then progressively subdivides the areas of the colour space named by each of these terms until each of the universal foci is named by a separate colour term.

Other linguists have also challenged the general findings of Berlin and Kay (1969) and Kay and Maffi 91999), suggesting that colour term systems do not conform to predictable rules to the extent that those researchers have claimed. The distinction between basic and non-basic colour terms is clearly not completely arbitrary, and while it seems likely that whether a marginal term was classed as basic or not might in some cases have been determined partly by whether it supported or contradicted Kay and Maffi's trajectories, such an issue cannot be said to falsify Kay and Maffi's theory. We should remember that, ever since Berlin and Kay (1969), exceptions to the hypothesized evolutionary trajectories have been acknowledged, and so, even if classifying a term regarded as non-basic as basic would result in a language no longer fitting on an evolutionary trajectory, this would not be a serious problem for Kay and Maffi's theory of predictable trajectories.

Heider (1972), provides, psycholinguistic evidence to suggest that people find the four universal foci (red, yellow, green and blue) colours salient, and therefore remember them more easily. He also proposed that the universal foci are not equally spaced in the conceptual colour space that is used in colour classification. In order to allow new colour terms in a language, Dowman (2003) contended that instead of the speaker saying a term they already knew, they would make up a completely new term, and say that instead. Periodically, one of the older speakers would die and be replaced by a new person who did not know any colour words at all, and so the transfer of colour terms between several generations of people could be simulated. As part of his psychological evidence, Heider (1972:449) states that; “children are more likely to pick unique hues rather than other colours out of selections of colour chips”. Heider (1972) adds that, people are best able to pick out a previously seen colour from an array of colour chips when that colour

is a unique hue. For that, unique hues are remembered better than other colours. He did not distinguish between unique hues and the colours which consistently formed the prototypes of other colour terms. But, there is a lot of evidence suggesting that the four unique hues have a special status psychologically, regardless of their cause.

Since 1978, two important surveys of colour lexicons have been conducted, both supporting the two broad Berlin & Kay hypotheses of semantic universals and evolutionary sequence in the lexical encoding of colours; the World Colour Survey of Berlin, Kay (1969) and the Middle American Colour Survey of Robert MacLaury in (1997). Kay and Maffi, (1999) in one of their works, have proposed, on the basis of the World Colour Survey data, a model of the evolution of colour terminology systems which attempts to derive the typology and evolutionary trajectories of basic colour term systems from facts of colour appearance, in so far as possible as earlier noted in the review. This model also takes account of the "Emergence Hypothesis," according to which not languages necessarily have a basic colour term system in the Berlin and Kay sense: that is, not all languages necessarily have a small set of words (or word senses) of pure colour meaning whose denotations jointly partition the perceptual colour space.

Zarruk (1978:54-57), conducted a study on Hausa colour terms and revealed that colours are rarely used to visualize or romanticize sceneries, imaginations, or objects, purely on aesthetic and sentimental grounds. So, he concluded that the domain of most frequent colour application seems to revolve around the classification of cultural items of the most intimate historical relationship with the Hausa society. In particular, Zarruk orders Hausa colour terms according to their importance as reported by Bature (2005) in the following:

Red (Jaa), Black (bakii), White (farii), Blue (shuucfii), and Green (khooree)

It should be noted that, Zarruk's classification and ordering of the above colour terms are judged purely based on frequency of verbal usage he noted among his informants.

Bature (2005), argues, that the universal hierarchy of colour terms proposed by Berlin and Kay (1969) is violated in Hausa and also Zarruk's order of Hausa colour terms for ranking 'red' higher than 'black' and 'white' is not in conformity with the Hausa basic colour hierarchy. He therefore, proposed a revised version that accommodates Hausa and other similar languages as below:

Black & white < red < green, yellow & blue < brown < purple, pink, orange & grey

Bature (2005), further reveals that light green (*algashi*), yellow (*raawayaa*) and scarlet (*jaawa*) are not included in the Hausa basic colour terms simply because the meaning of light green, for example, is included in the meaning of green, while for yellow there is an entity by that name (i.e. a shrub powder used for dying, *rawaya* and *minjiryaa*) and lastly scarlet is derived from red colour. Based on these arguments, he concludes that a basic colour in Hausa must conform to the following criteria:

i. They should be terms used with a single (monoleximic) lexical item or morpheme (i.e. excluding yellow *'ruwandorawa* -water of *rawaya*' or *maakubaa*).
ii. They need to be in common use (e.g. excluding deep yellow *'zabiibi'* or bright yellow *'zarniihii'*), applied to many objects (e.g. excluding Cambridge blue dye 'usually for leather').

iii. They must be salient, that is universally shared and referentially stable across informants/speakers.

iv. They must not be contained within another colour (e.g. excluding scarlet *'jaawaa'* or light green *algashir*).

v. And finally, they must refer to an abstract name of colour and not denote any entity in the language. (e.g. chroime yellow *'raawayaa'* is excluded).

However, both Zarruk (1978) and Bature (2005) emphasized that colour forms the basis of naming and classifying such things as domestic animals, clothes, items in traditional occupations and so on. They cited examples as below:

Kilikwai	an albino horse
Kiyara	a dark grey horse
Jako	a red goat
Auraki	a brown horse
Duriwa	a dark grey horse

Uusküla Mari (2008) study on The Basic Colour Terms of Czechreports a study on Czech basic colour terms, the aim of which was to establish their exact number. A basic colour term is understood as Brent Berlin and Paul Kay defined it in 1969. The data for the study was collected using the field method of Ian Davies and Greville Corbett (1994). Fifty-two native speakers of Czech, aged 15 to 70, performed two tasks: a colour-term list task and a colour naming task. The list task was complemented by the cognitive salience index designed by Sutrop (2001, 2002). An analysis of the results shows that there are exactly (11) basic colour terms in Czech – *bílá* 'white', č*ervená* 'red', *žlutá* 'yellow', *modrá* 'blue', *zelená* 'green', č*erná* 'black', *oranžová*

'orange', *fialová* 'purple', *hnědá* 'brown', *růžová* 'pink', and *šedá* 'grey'. Czech language does not possess an additional basic colour term *rudá* for red and there is no colour term meaning blue and yellow as being suggested in some studies. Hence, the study to also identify the colour componential meaning of the Ebira colour terminologies.

Kociumbas Michal (2010) study on "The use of Componential Analysis in Language Teaching" indicates that parents and students often seem to believe that knowing a foreign language may enable the latter to be more successful in future. Teaching and learning of any language requires both considerable effort as well as proper instruction. Teachers can explain grammar, vocabulary and other aspects of language using many different techniques and methods. There is a tendency, however, to use the mother tongue in teaching. It is easy to give students the equivalent of a word. The problem is that very often words have no direct equivalents in different languages, which is a fact that seems to be very often neglected in schools. Therefore, there exists the need for a technique for presenting the meaning of words without referring to the mother tongue. The technique should, apart from the meaning itself, present other aspects of word meaning, too. The technique described in this paper is called *Componential Analysis*. It enables the meaning of a word to be distinguished by 'decomposing' it into different pieces called 'component parts'. Componential Analysis can be very useful for differentiating words that are very similar in meaning as well as for presenting vocabulary in context. This study, obviously did not focus on colour terminologies, but also used the CA to analyse terms by decomposing it in different component features, hence the study of colour terms in Ebira language.

Widyastuti (2010) Study on "Componential analysis of meaning: theory and applications" stipulated many different ways to approach the problems of meaning, since meaning is related to many different functions of language. The meanings of words in a language are interrelated and they are defined in part by their relations with other words in the language. Analyzed in the same semantic domain, words can be classified according to shared and differentiating features. Breaking down the sense of a word into its minimal distinctive features, componential analysis of meaning can be a useful approach in the study of meaning, particularly in determining the meaning of a lexeme. Although, componential analysis has some difficulties and limitations in its application, it is still used in modern linguistics. It is against this backdrop that the need to analyse the semantic components of Ebira colour terms.

Xing, J. Z. (2009) study on Chinese basic color terms follow the same evolutionary sequence discovered by Berlin and Kay (1969). However, many Chinese color terms appear to have different extended meanings from those of genetically unrelated languages such as English. This study provides diachronic and synchronic evidence to show that Chinese color terms have employed the same mechanisms as English (e.g. metaphor, metonymy, sense of opposite relation, and pragmatic inference) in the development of various extended and abstract meanings. It is argued that the differences in the extended meaning of Chinese and English color terms have systematically been grounded in their early developed semantic properties (i.e. semantic domains) and cognitive functions. As a result, the seniority of semantic functions determines the scope and characteristics of new meanings of color terms, contrary to the claim that accidental phenomenon leads to language-idiosyncratic development (i.e. Kikuchi and Lichtenberk 1983).

This study's focus is on the sequence as provided by Berlin and Kay, hence this current study, in order to see the basic and extended meaning to the colour terms of the Ebira language.

Hasan, A. A., Al-Sammerai, N. S. M., & Kadir, F. A. B. A. (2011). "How Colours Are Semantically Construed in the Arabic and English Culture: A Comparative Study" reviews most works in cognitive semantics that have been focused on the manner, in which an individual behaves - be it the mind, brain, or even computers, which process various kinds of information. Among humans, in particular, social life is richly cultured. Sociality and culture are made possible by cognitive studies; they provide specific inputs to cognitive processes (Wilson & Keil, 1999). The current work focussed on the use of colours as a term throughout the Arabic and English culture. In fact, one colour may imply different meanings at the same place, and this makes us ponder on how colours are construed in cross cultural diversity? In this vein, the current work referred to the etymological meaning of the colour terms, and provided six basic Arabic colour terms and cross to six English colour terms. Using the cognitive cultural categorization for each colour term, three different meanings were identified - basic meaning, extended meaning and additional meaning. 'Basic meaning' refers to the original meaning of the colour term, whereas 'extended meaning' refers to the meaning extended from the original meaning throughout human experience and 'additional meaning' refers to the meaning which has been further abstracted from the extended meaning. Thus, the aim of this work was to show how meanings of colours are identified in the different cultures of Arabic and English, and in the way whereby both languages are relevant and different for each colour term.

2.9 Theoretical Framework

Colour term investigation has created room for some arguments and theories by notable authors around the world. One of such debate/arguments is that posed by the universalists and the relativists, where the universalists claim that the biology of all humans is all the same, so the development of colour terminology has absolute universal constraints. The relativists, on the other hand, claim that the variability of colour terms across languages points to more culture-specific phenomenon because colour exhibits both biological and linguistic aspects.

Pioneers of the universalists theory include Berlin and Kay (1969), William Gladstone, Lazarus Geiger, Lenneberg, Brown, e.t.c. The relativists have generally brought out some of the weaknesses of the universalists theory, especially that of Berlin and Kay who provided some predictable rules of colour behaviours which are hardly applicable to all languages in the world. The relativists, on the other hand, were able to expose the lapses of the universalist theory, they also took into consideration the need to understand the language behaviour of a language under study effectively, because colours in different languages are unique to that language alone, more culturally specific. This idea is considered more suitable but would not be enough in accounting for the semantic analysis of colour terms in Ebira language.

Leech (1981) provided a comprehensive explanation of various types of meaning, from the surface to the deepest level. These distinctions set out to demonstrate and shed light on the various facets of meaning which is necessary for the present study. He explained that meaning does not take only one form, besides the logical meaning of words which is also referred to as denotative/referential meaning, there also exist the associative/connotative meaning. The logical meaning stands on its own, it is the dictionary meaning of a word, the meaning of a word in its surface level while the

associated meaning is an umbrella term that covers other meaning (effective, social, reflective, and collocative meaning). It is hinged on denotational meaning and contrast to it, while the denotational meaning is suitable, universal and largely believed to be the central meaning of words. The associative meaning is more culture-specific. For example, while the denotational meaning of the word 'king' has not changed in English, English people today have different conceptions of the 'King' than before. Other types of meaning given by Leech are; social, effective, reflective, and collocative meaning.

Therefore, this study takes on these classifications of meaning as a model for the study, with emphasis on the componential features, connotational and denotational meaning as a basis for analysis. The use of this model for the research helps to account for the surface and deep meaning of colour terms in Ebira. Apart from the componential features, surface/logical/denotational meaning, colours in this language are also expected to contain deep/connotative/associative meanings. Proper knowledge of this surface and deep meaning of the colours is necessary. As in writing and translation, knowledge of associative meaning directly affects communication. Whether the writer/speaker means to be polite or rude, formal or informal, directly determines the choice of words, and the appropriate use of a word is based on mastery of all types of meaning (Leech, 1981:12). Hence, the study adopts the Berlin and Kay (1969) postulation of colour terms and Leech (1981) comprehensive explanation of various types of meaning, from the surface to the deepest level in the componential features, connotational and denotational meaning as a basis for analysis.

CHAPTER THREE

Research Methodology

3.1 Preamble

This chapter presents the research method adopted for the collection and componential description of the data. It provides information concerning the method that is used in undertaking this research. Presenting the research design, source of data, instrument for data collection, as well as the analytical procedure of the research.

3.2 Research Design

This research employs a qualitative approach; the design of the research is therefore descriptive. The descriptive nature of the qualitative research allows the readers to understand the meaning attached to the experience and the distinct nature of the problem (Meyer, 2001). This design also allows the researcher to undertake a componential analyse of the Ebira colour terminologies in order to achieve the purpose of the research.

3.3 Source of Data Collection

The source of data for this research comprises primary and secondary sources. This is accomplished through a first person to obtain the data and/or data that has already been collected by other researches (Mesley, 2005). The collection of the first hand (archive reliable information) which is the primary source with the use of interview (George Yule (1996). Fromkin, Rodman & Hyams (2007) among others, online journal articles such as the European

Scientific Journal, internet documentations and so on were conjucted to obtain secondary data for the research.

3.4 Instruments forData Collection

This is the method used in collecting the data on language concepts or terms and other relevant information that consists of situational or contextual knowledge of the conventional meaning and the components associated with the descriptions of the colour terms. Therefore, choosing the qualitative research method helps the researcher to use fewer and deeper in-depth resources in order to analyze the terminologies (Ebira colour terms).

The study, therefore, adopts interviews (specified questions), books and observations, e.t.c, as instruments for the collection of data. The choice for the interview instrument is as a result of the need for the first-hand cultural and linguistic knowledge of the colour terms. This process involves the solicitation of information from interviewees, in a face-to-face verbal interaction. The interview materials included tape recorder, paper and pen, with posed questions for the interviewees' response. The advantage of this choice of instrument is that it produces a high response rate. It tends to be representative of the entire population and the linguistic terminologies of Ebira language under study. The direct contact between the researcher and interviewees enabled the semantic analysis of the confusing and ambiguous questions in details (Aina, 2004; Popoola, 2011).

3.5 Method for DataCollection

The instruments guided the collected data from informants comprising of randomly selected Staff of the Federal College of Education, Okene, Kogi State among others to document the knowledge of the language's conventional of the associated colour terms, opinions and intellectual contributions to the subject matter. The value of this data collection method is that it provides conventional or expert views on the subject matter. Potter (1996) argues that interviews are valuable tools for collecting data in qualitative research. Therefore, a One-on-One interview method allowed the researcher to interact with the interviewee and also control the interview.

3.6 Method of Data Analysis

The study gatherednine different Ebira colours for analysis.These coloursare presented in a tabular formto explain the connotative and associated meaning ofthe colours. The first section of thetable presents the colour terms in Ebiralanguage,the next section presents the conceptual, denotative, surface or literalmeaning of the colour terms, while the third section which is the last, presents the associative, connotative or deep meaning of the colour terms. However, only colours *ovuovwu*(white), *ovivi*(red), *ojooji*(black) in the Ebira languageare discussed because they are the colours which with conceptual and connotative meaning is discussedsince the main focus of the research is to explore the meaning of colours in its surface and deepest form.

CHAPTER FOUR

Data Presentation, Analysis and Discussion

4.1 Preamble

This chapter is concerned with the presentation and analysis of data collected for this research work. Mouton and Marais (1991) describe data analysis as the process whereby a phenomenon is broken down into its constituent parts for it to be understood better. Colour terms collected from interview conducted are presented below for analysis.

4.2 Data Presentation and Analysis

Table 4.2.1:Showing the Ebira Colours Terms

S/N	Ebira Colour Terms	Conceptual/Dennotative Meaning	Associated/Connotative Meaning
1	*O'vuovwu*	White	Purity/hardwork.
2	*O'jooji*	Black	Evil/Bad, death.
3	*O'vivi*	Red	Success/mourning
4	*Erere*	Green	Green colour
5	*Oni- Bulu*	Blue	Blue colour
6	*Oni- Daadu*	Brown	Brown colour
7	*Oni –Vuru*	Purple	Purple colour
8	*Odaziyiri*	Orange	Orange colour
9	*Oni-sororo*	Cream	Cream colour
10	*Bulu-sese*	Light blue	Light blue/sky

4.2.1 Ebira Basic Colour Terms

There are seven (7) basic colours considered in the Ebira culture, namely '*ovuovwu* (white)', '*ojooji* (black)', '*ovivi* (red)', '*erere* (green)', '*oni-bulu* (blue)', '*oni_daadu* (brown)', and '*onivuru* (purple)'. Although, the Ebira people recognize ten (10) colour terms (*O'vuovwu,*

O'jooji, O'vivi, Erere, Oni- Bulu, Oni- Daadu, Oni –Vuru, Odaziyiri, Oni-sororo and *Bulu-sese*), like any other languages. For the purpose of conducting a viable comparison, the present research studied the most commonly used colours in Ebira culture, and concentrates on the human experience which also included the process of their negative and positive meanings.

Each colour term uses three types of meaning; the basic meaning refers to the original meaning of the colour term, while the extended meaning refers to the meaning extended from the original meaning through human experiences, and the additional meaning is the meaning which has been further abstracted from the extended meaning. In this study, the first basic meaning is always the earliest; after that, the extended meaning is developed and the abstract meaning is the most recent extension of any given colour term.

According to Xing (2008), Tao (1994), Baxter (1983) and Hays et al. (1972), white and black are the two colours which have the longest history among all the colour terms in all languages in the world, and this is also true in the Ebira culture, because they are the most contrastive and easily identified colours. Illustrated below, are the componential features of the wide range of meanings associated to the Ebira colour terms:

Table 4.2.2: Showing the Componential Features of Ebira Colours Terms

	Ovovu White	**Ojoji Black**	**Ovivi Red**	**Enere Green**	**Oru sororo Cream**	**Oni dade Brown**	**Idaziyiri Orange**	**Oni bule Blue**	**Oni vuru Purple**
Hardship	+	-	-	-	-	-	-	-	-
Success	-	-	+	-	-	-	-	-	-

Night	-	+	-	-	-	-	-	-	-
Mature	-	-	-	-	+	-	-	-	-
Beauty	-	-	-	+	+	+	+	+	+
Land	-	-	-	+	-	+	-	-	-

Componential Features of O'vuovwu

O'vuovwu: ovwoovu means white. It is associated with purity and neatness. The white colour is the most important in Ebira land. It is a colour usually worn by women during festivals, especially the Ichori festival. They wear white cloth to welcome the masquerade. Women known as *Onukus* also wear white cloth and move with masquerades at night. They act as regular consultants to the masquerades because of their spiritual powers. Also, associated with the white colour is hard work and suffering. It symbolizes one's struggle in life. The Ebira people usually believe that for one to make it in life one must suffer. That is why they include the white colour in their popular saying "*Ozo vovwooovu do ve vi''* which means one is white (ovwoovu) before he becomes red (ovivi) i.e. one must suffer before one achieves the red colour meaning success/achievement.

Colour basic meaning = white (+): this colour primarily symbolizes nature, for which reason it is associated for, such as clouds, cotton, crystal, water and air (Houghton, 2007).

Extended meaning = clear, clean and pure (+): the first extended (clear, clean and pure) meaning, from the colour white, with the positive assumption that if something is white, it is not stained and therefore clean. Meanwhile, innocence obviously refers to white clear idea. In other words, if one has a clear or pure mind, liberally, this person is a clear tolerance of matters.

Additional meaning = (+ -): the second type is the additional meaning which involves the extension to more abstract meanings (Salah, 2006), as shown below:

i. Future = The word future abstracted from the white colour which means the positive outlook or hope, as good as white colour (+).
ii. Peace = Peace in Ebira culture refers to the end of war, "army hold white flag to show peace and settlement" (+).
iii. Wedding = Another positive abstracted meaning is wedding, which refers to the white gown of a bride in her dowry or wedding ceremony; in some Ebira families' cultures, a bride wears a white dress and puts seven white things in front of bride and groom to wish them a happy and good life as implied by white (+).
iv. Virgin = in the Ebira culture, this word normally refers to unmarried females, as in 'as white as a virgin', and may also be negatively associatedwith red to her to signify the meaning of stain or blood (+).
v. Prayers = From the religious perspective, this refers to the positive meaning of purity, virtue or innocence, and forthis reason, the Ebira normally wear white dresses during their pilgrimage or prayers as a sign of respect to their Godand religion (+).
vi. Dove = this has a positive meaning which is associated with white; a white dove implies the meaning of amessenger who is holding white or good news. In the Ebira culture, to see a white dove means to get good newsand a happy future (+).
vii. Coffin = white also has a strong negative association with shrouds and the pallor of death among some families within the Ebira families, and hence withspectral

apparitions and death. In other words, the Ebira culture refers to the 'sing of death, the dead person burieswith a white coffin (-).'

In addition, the meanings of white are also extended to the idiom, as 'white hand, white heart, white face, white lies, white hair, and white day'; all these positive terms indicate the meaning of white in their cultural experiences as:

i. white hand = Generosity, kind and humanitarian.
ii. white heart = Kind and honest.
iii. white eye = Blind(meaning the person being addressed is blind).
iv. white face = innocent and youthful person.
v. white lies = as "White lies" an untruth told to spare feelings or from politeness.
vi. white hair = White hair, refers to old aged people or wisdom or good sense.
vii. white day = White day, in the Ebira culture indicates the abstract positive meaning of good, fine and worthy day.
viii. white days = in the Ebira*culture* or the *Islamic* calendar, 13, 14, 15 white days are associated with the moon's growth.

Componential Features of O'jooji

O'jooji: the ojooji means black in colour. Ojooji (black) colour is associated with night. Night in Ebira land is sometimes used as euphemism for witchcraft and indeed used as a metaphor of death. That is why the Ebira people describe someone evil as thus; "*ora wu irahu na*" meaning

he has entered the night, this is usually attached to black colour as night is black. Apart from the night, the black colour is used in covering the corpse before burial. The corpse is covered with a black wrapper known as *opete* if a dead person happens to be an elderly person, then a black cloth known as *Utokweta* is used in wrapping the corpse. So the black colour also symbolizes death.

Colour basic meaning = black (-): The primary symbolism of this colour is the colour of (black hair and black eye).

Extended meaning = dark (-): From the anthropological extension of black in the Ebira culture, this colour refers to the negative or to unfavourable meanings or things which people do not like in the world, possibly because of the lack of light and the transparency of darkness such as the 'dark night' (Houghton, 2007 & Salah,2006).

Additional meaning (+ -): The additional semantic features of black in the Ebira culture is associated with the negative meanings, as given in the following examples:

i. Death = In the Ebira culture, black is related to funeral. In addition, women wear black dress to show her sadness for the dead person (-).
ii. Black hell = in the Quran, hell is usually associated as 'black and dark, punishment and suffering (-).
iii. Past decades = Black in Ebira refers to the past decades' experience of killing which means 'death for our community and people (-).

iv. Black crowd = This is usually associated with bad omen, sign or warning of danger (-).
v. Black heart = This phrase is referred to as mean, cruel, or unkind (-).
vi. Black luck = This is a negative meaning which is used to refer to a black chance or fortune (-).
vii. Black cat = This is a common meaning in Ebira superstitions, which is thought to cause bad luck (-).

It is also important to highlight that the colour black in Ebira culture is sometimes used with positive connotations, such as:

viii. Black petrol = This is usually implied to rich, powerful, wealthy (+).
ix. Black eyes = This is a symbolism of the beautiful black big eyes of the Ebira women (+).
x. Black dress = implies elegance, stylish, and smart. Some Ebira wear black, men and women whichsignifies elegance and respect for their culture (+).

Componential Features of O'vivi

O'vivi: ovivi means red. It constitutes an idea relating to success/achievement in Ebira. It also symbolizes a relationship between success and suffering. That is why the *ovivi* colour is constituted in the proverb "*ozo vovwoovwu do've vi*" meaning a person is white before he/she is red including both the application hopefully capable of healing and the hard work needed to succeed. The *ovivi* (red colour) is also an indication of a bereaved moment, a time of mourning.

Some Ebira families who lost a family member usually put on a red piece of cloth either on their heads, roofs or on their doors to show that someone has passed on in that household and the family members are bereaved.

Colour basic meaning = red (+): primarily symbolizes red blood and red rose, danger, etc.

Extended meaning = love, passion (+): here, in the Ebira culture, it is clear from the extended meaning of this colour that the colour red implies positivemeanings, as explained earlier.

Abstract meaning (+ -):

i. Red cheeks = shy.

ii. Red eye = anger.

Componential features of 'Erere

'Erere (green) means something raw, not cooked. It could be a portion of raw food, fruit, and so on. Some unripe fruits are usually green, apart from its bush in Ebira land. The green colour is also attached to farming. The Ebira people are great farmers; some children 'grow up in farms where they farm with their parents during the farming season and when the farming season is over they remain in the farms taking their animals popularly known as un'or around to graze on the fields.

Colour basic meaning = green (+): the third colour developed in the Ebira culture is green. Green is also considered as a traditional colour of Islam, and the Islamic communities in Okene are associated with this meaning and this is likewise due to its association with nature:

First, Muhammad is reliably quoted in Hadith, whereby "water,greenery, and a beautiful face" are the three universally good things. In the Qur'an, sura Al-Insan, believers in Allah in Jannah wore fine green silk.

Extended meaning (goodness) (+): it is clear from the anthropological extensions of green, this colour refers to the positive and favourable meaningswhich people like in the Ebira culture. In addition, green colour refers to the meaning of truthfulness and goodness.

Additional meaning (+): traditionally, the additional semantic function of green, in the Ebirapeople, is associated with the positivemeanings as in the examples below:

i. Green hand = generous, kind, money.
ii. Green land = growth, nature, grass, Palm tree.
iii. Green flag = the flag of Ebira, indicating green colour, symbolizing their Islamist ideology (this is adopted as a result to the religious community).
iv. Green age = young, youthful, vigorous, maturity.
v. Green light = good sign.

Componential Features of Oni-bulu

Oni-bulu (blue), oni dadu (brown), oni vuru (purple) odazi yiri (orange) These colours are adorned in the Ebira land. They are colours that signify beauty, peace and love. These colours are mostly used during occasions such as a wedding, clan meetings, political campaign. These

are also colours that are combined during weaving. The Ebira people usually weave cloth with colourful colours such as blue, orange and brown-purple, to beautify.

Colour basic meaning = blue (+): this is a basic or primarily symbolizes the colour of nature (James, 2004). Just like green, blue plays a symbolic role in several world religions, and this is because it is the colour of the sky and sea, which is also related to the meaning of divinity.

Extended Meaning (-): although this colour symbolizes nature, it holds the most extended and abstract negative meanings.

i. Blue eyes = envy, jealousy.
ii. Blue body = death, Illness.

Abstract meaning (-):

i. Gloomy = cloudy, dark
ii. Depression = sadness, misery

The semantic features include a componential analysis of the meaning of words as the collection of properties and features typically with two possible values that can be classified into positive or negative (+/-). From the illustrations above, through the componential analysis, the researcher was able to identify the features that make these colour terms stand out from each other in the sequence of basic, extended and abstract meanings. This way it easier to resolve any form of uncertainty in the comprehension of these colour in Ebira language and its usage. This approach gives the ability to predict which terminologies makes sense semantically.

The approach is a start on analyzing the conceptual components of word meaning, but it is not without problems. For many linguistic terminologies in a language, it may not be as easy to come

up with neat components of meaning. If scholars try to think of the components or features, users would use to differentiate the nouns advice, envy and jealousy, and may not be very successful. Part of the problem seems to be that the approach involves a view of colour terminologies in a language as some sort of *"containers"* that carry meaning components. There is more to the meaning of colour terms than basic types of features. The conceptual idea of the words informs the meaning attached to them. From a feature analysis like this, it can be said that at least part of the meaning of the colour term '*Oni-bulu*' involves the elements [envy (-), death (-), Illness (-), cloudy (-), dark (-), misery (-), nature (+), divinity (+)].

Linguistic terms and particularly colour terminology in this study are analyzed conceptually and probably contextually in deriving meaning. By paying close attention to the semantic fields of linguistic elements of a colour term, the componential features of linguistic items in Ebira language as well as the relationship these terms have with other terminologies in the natural context within the language of study, researchers would easily arrive at a resolution as regards the actual meaning of a language's colour term.

4.3 Findings of the Study

The findings of the study include;

i. The study reveals that there are basic colours terms in Ebira language and they incude; *ovivi* (red), *ojooji* (black), *ovwuovwu* (white), *oni-vuru* (purple), *oni-daadu* (brown), 'Erere (green), *odaziyiri* (orange), *oni-daadu* (brown) e.t.c.

ii. The study also reveals that Ebira colours *ovivi* (red), *ojooji* (black), and *ovwoovwu* (white) have associated meanings apart from their literal meaning.

iii. The colours in the community motivates the behaviour of some people in the community; especially the traditional followers.

iv. The Ebira white colour (ovwoovwu) share the same meaning with Yoruba white colour (*fu-fu*).

4.4 Discussion of Findings

The study reveals that Ebira language colour terms include: *Ovwoovu* (white), *Ojooji* (black), *ovivi* (red), *odaziyiri* (orange), *Oni-bulu* (blue), *Oni-daadu* (brown), *Oni-vuru* (purple), *oni sororo* (cream), *oni bulu* (blue), *bulu-sese* (light blue). These colours are the common colour terminologies identified in the linguistics of the Ebira people. Although, the basic colours in Ebira language include *ovuovwu* (white), *ojooji* (black), *ovivi* (red), '*erere* (green), *oni-bulu* (blue), *oni_daadu* (brown), *onivuru* (purple). Others include the bulu-sese (light blue) and cream colour are not considered basic because they are a type of blue and white/yellow respectively.

From Table 4.2.1 above, the colours with connotational meaning (literal meaning) and denotational meaning (associated meaning) are the *ovwovwu* (white), *ojooji* (black) and the *ovivi* (red) the other colours such as *oni-bulu* (blue), *odazi-yiri* (orange), *onivuru* (purple), *oni-daadu* (brown) and *oni-sororo* (cream) do not have denotational or associated meanings. The white,

black, red are the most popular colours in the land and are commonly known by speakers within and outside the Ebira community.

The study also revealed that colours are significant to the cultural and religious perception of some Ebira people. The *ovwovwu, ovivi* and *oni-bulu* colours are believed to have significant relevance as they are mainly used in a traditional practice. As discussed earlier, the black colour is used in tying sacrificial items during offering ceremony, while the white colour is worn to welcome the masquerades during festivals; the red colour is tied on doors and roofs to indicate mourning and so on. These colours do influence some of the people`s beliefs especially the custodians of the tradition.

While comparing the *fu-fu* (white) colour in Yoruba language, the study finds that it represents purity and indication of a clean mind. It is worn by people who do not do evil, and this is similar to the symbolism of white colour (*ovwoovu*) in Ebira culture which also represents purity as part of its associated meaning. Therefore, there is a similarity between the associated meaning of white colour in the Yoruba language and that of Ebira language.

CHAPTERFIVE

Summary and Conclusion

5.1 Preamble

This chapter summarizes the entire work and provides a conclusion for the study.

5.2 Summary

Languages in the world cannot exist if the words that make them up are meaningless, so the meaning is necessary for a language to survive. This research explains Semantics as a field of linguistics and a tool of analysis which is centred on *meaning* in language. Colour is an integral part of a language and it possesses some forms of meaning, which differs according to the culture and tradition of the people living in various communities. This study, therefore, investigated the Componential analysis of Meaning of Colours Terminologies in the Ebira Language. The Ebira people mainly settled in Kogi State, and also spread across Nassarawa State, Kwara State, Edo State and Abuja, FCT. The need to understand the meaning of colours terms and the associative features (natural and cultural) that exist in the language motivated this research. In the process, the study also intends to boost some form of recognition for the language, which is identified as a minority language in Nigeria. Based on the researcher's knowledge, little or nothing has been done in the context of the current study, hence, the research, which centres on the Ebira Language spoken by settlers within the Okene Metropolis of Kogi State.

The need to review works related to the research topic, such works as that of Yule (1996) Syal and Jindal (2007) Leech (1983) were included where they explained *the meaning* in semantics, types of meaning as well as the theories of meaning. Uzoagba (1982), Ross's (2001) on the nature of colour; Steinveil's (2002) dimensions of colour, and Kennedy's (2010) colour and culture, Abdulsalami (2014) on colour words on various Nigerian languages and the colour naming debate where works of Berlin and Kay, Saunders, and others were reviewed in order to find connection and a gap that this current study fills. The study adopts the Berlin and Kay (1969) postulation of colour terms and Leech (1981) classification of meaning where he analysed meaning based on seven types (denotational meaning, connotational meaning, social, affective, collective, thematic, and reflected meaning; a framework that guided the analysis of the research. The denotational meaning is the logical meaning i.e meaning in its surface form, while the connotational meaning goes beyond surface meaning to meaning in its deepest form.

This research employs a qualitative and descriptive approach, and the source of data for this research comprises primary and secondary sources. This is accomplished through a first person to obtain the data and/or data that has already been collected by other researches. This provided the methods employed in gathering data for the research. It consists of the research design, source of data collection, instrument of data collection, and analytical procedure. The research took a qualitative approach and employed a descriptive design. The researcher used both the primary and secondary sources for data gathering in. The primary source of data was generated through an interview while the secondary source was obtained from books, internet articles as well as other materials. The use of interview instruments such as tape recorder, the researcher was able to record the interview process. The method of analysis was done using a table divided

into three sections, the first section of the table provided types of colour in Ebira language, while the second section presents the literal meaning of the colours. The last section contains the associated meanings of the colours. A discussion was also provided later on colour terms with associated meanings to explain their meaning and use in the community.

5.3 Conclusion

The analysis of semantic features of the identified Ebira colour terms was examined, and for this purpose, the focus was given to the componential features, the denotative and connotative in the development of their various semantic meanings and features. Based on the analysis and the results gathered, it is also revealed that the Ebira and English colour terms possess common functions than the differences in context and cultural identifications of the terminologies. Results also provided evidence which supported that the language etymology of the colour terms in Ebira cultures are not accidental, as they are found to be systematically developed based on the already existing semantic extensions of these colour terms and the fact that whether there is a potential contradiction between the conventional language meaning and the prospective new meaning in their associative meaning. Hence, it can be concluded that the present study has shown that the componential semantic features of the original meaning of the Ebira colour terms can simultaneously be extended into several meanings and these extended meanings can be further expanded into several abstract and additional meanings.

Exploring the componential features, literal and associated meanings of some colours as well as their role in the Ebira speech community, play a vital role in the Ebira community and her language. These colour terminologies direct thinking, change actions, and cause reactions among

the users of the language when their meanings are understood, as well as represent a powerful form of communication; the traffic signal for *red, green, and yellow* (amber light) commands actions by a nonverbal communication, likewise, the Ebira language the *ovuovwu* (white), *ojooji* (black), *ovivi* (red) colours communicates warnings or inform. For example, in the Ebira traditional practice, it is believed that only women known as the *onokus* wear white cloth and roam with masquerades at night because they possess some spiritual powers. They are the only set of women allowed to wear white and come out of their homes at that hour of the day, any other woman that wears such colour at that time is inviting trouble to herself. One of the first components necessary in understanding a language is to understand how meaning is assigned to words. Colour words are not just for decoration, or beautification but also an element with emotional associations in a language. *Ovivi* (Red), *ojooji* (black), *ovuovwu* (white), *ono-daadu* (brown), and *oni-vuru* (purple) are some basic colour terms in Ebira language. The universal colour evolutionary sequence presented by Berlin and Kay 1969 study is not violated in the Ebira colour category. Although the theory has been subjected to criticisms by many, especially on the aspect of the methodology and cultural assumptions underpinning the research, yet their theory is still applicable to some languages of the world like Ebira language. Colours exist in many speech communities and some posses special and unique qualities once their meaning and importance are discovered, they become a relevant part of that culture.

The component classification of the colour terms in Ebira language is further categorized into types; positive (+) and negative (-) meanings, and this is done based on the researchers' understanding of the cognition between language and experience. Evidently, it is human's nature

which relates a descriptive linguistic symbol '*Erere* (green) to something which is in the physical world (e.g. grass), and then expresses an opinion about the described object in the world (the colour of land and heaven). Due to the fact that they are universally green or green land and that heaven is universally believed to be good, it is natural for green to extend its meaning to positive connotations, which could predictably mean either a positive or a negative meaning. This also explains why the colour terms in Ebira language, discussed in this study, have a number of similar semantic functions as English.The study led the researcher to conclude that the extension of colours is purely cognitive and has been stimulated by the people's own understanding of their real experiences. This supports Brown's (2005) view which suggests that "the language the people use has a strong influence on the perception of the world, in addition to the concepts of colours which are anchored in certain universal of human experiences."

5.4 Contribution to Knowledge

Based on the analysis and the results gathered, it is believed that the knowledge of the Ebira and English linguistics colour terms possess common functions than the differences in context and cultural identifications of the terminologies at the basic colour level. This would enable scholars understand their function, and components as in their associative usage in the language. The study has shown that the componential semantic features of the conventional meaning of the Ebira colour terms can simultaneously be extended into several meanings and these extended meanings can be further expanded into several abstract and additional meanings. This is a huge contribution to the semantic fields in the context of Nigeria.

Meanwhile, the extension of colours is purely cognitive and has been stimulated by the people's own understanding of their real experiences. Exploring the componential features, literal and associated meanings of some colours as well as their role in the Ebira speech community, play a vital role in the Ebira language and the contribution to anthropological, linguistics (universal and relative application of theories to the study of colour) and sociolinguistic researches.

5.5 Recommendations for Further Study

From the findings and limitations in this study, the following suggestions are stipulated for further study:

i. The study recommends that a contextual study on the use of colours be reviewed in other to understand the situational meanings as it is used.

ii. The knowledge of the component features of Ebira colour terms would buttress its anthropological and sociolinguistic study in the multilingual context of Nigeria.

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APPENDIX

INTERVIEW QUESTIONS (ENGLISH VERSION)

Good day sir/ma, I am a postgraduate student of Ahmadu Bello University, Zaria. I am conducting a research on the meaning of colour terms in Ebira language and I would like to ask you some questions on the issue as your contribution would go a long way in assisting this research work.

a. Do you love colours?
b. Can you tell us anything about colours and also mention some of the colours you know?
c. Can you mention the colours you know in Ebira language?
d. From the mentioned colours, which of them are popularly used in the community?
e. Can you tell us the meaning of the colours you have just mentioned in English language?
f. Apart from the meaning mentioned, are there other meanings that can be attached to the colours.
g. Does the use of this colour directs your beliefs, or influence your behavior in any way?
h. Do you know if these colours share meaning with colours in other languages such as Yoruba?

Thank you for your cooperation