

Lexico-Semantic Relations of Verbs of Lighting Wood Fire in Okigwe-Igbo

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Abstract

The paper examined the lexico-semantic relations of verbs of lighting wood fire in Okigwe dialect of Igbo. Its major objective was to examine the semantic relations of these verbs of lighting wood fire in Okigwe Igbo with the purpose of showing the specific lexical or meaning relations that exist among these verbs, their selectional restrictions or co-occurring elements and the individual entailment of these verbs. The descriptive research design was adopted and the data for this study were generated or collected from native speakers of Okigwe Igbo through oral interview and also the Semantic Field theory constitutes the theoretical framework of this study. These verbs were group into two categories in this study namely verbs of putting on and verbs of putting out wood fire in Okigwe Igbo. The study identified five verbs of putting on and five verbs of putting out wood fire in Okigwe Igbo respectively. The study also found out that these verbs of lighting wood fire in Okigwe Igbo show a hyponymous relations and are co-hyponyms of the superordinate “*mènwu*” (put on) and “*mènyu*” (put out). The study further found out that these verbs entail a sense of inclusion and usually co-occur or select the lexical word *oku* (fire) as their nominal complement. The study concluded that verbs of lighting wood fire in Igbo are rich in hyponymy.

Keywords: Lexical relations, Igbo verbs, wood fire, hyponymy, Okigwe

Introduction

The study of the meaning of words has remained a topical and contentious issue among linguists and scholars interested in that level of language analysis. According to Nwaozuzu (2013) ‘meaning’ has generated a lot of debate among linguists and non-linguists all over the world; so much that specialists in the field have deliberately ignored discussions on it, sometimes to avoid being called names or placed on the academic dissection table. The study of the meaning of words has been branded “Semantics” by many scholars such as Ogden and Richards (1923), Fodor and Katz (1964), among others. The inability to provide a clear cut meaning surrounding a particular word, object, phenomenon or concept, among others most times stem from the context and even the setting in which they are used. Thus, Ndimele (2003) observes that meaning is a chameleon that changes the colour of its effect, with change of speaker, hearer, context or setting. As Cherry (1957) puts it, meaning is a harlot among words, it can seduce the writer or speaker from the path of intellectual chastity.

There are two contending schools of thought on the study of meaning and they are the Traditional Semanticists and Linguistic Semanticists. The Traditional Semanticists propose that words have exact meaning and definite definition. According to Anagbogu, Mba and Eme (2010), the Traditional Semanticists ask questions such as: why do we call an object a

particular name? Will the object change if it is called a different name? The propositions of the Traditional Semanticists are part of philosophical postulation. On the other hand, the Linguistic Semanticists have criticized the view of the Traditional Semanticists. They contend that the context in which a word is used may lead to the said word generating different meanings. According to Lyon (1997), certain linguistic concept such as sense and reference are context dependent. They however used polysemy (a word with two or more meanings) as a basis for their argument.

The need for proper description of meaning has led to the postulations of many theories of meanings such as the referential theory of meaning, mentalist theory of meaning, the Behaviorist theory of meaning, the use theory of meaning, the lexical theory of meaning, among others. (See Saeed 2016, Lyon 1968). However, it has been observed that a word or words may relate to other words in meaning. According to Yule (1996), not only can words be treated as “containers” or as fulfilling “roles” they can also have relationships. This relationship in meaning among words is what is called lexical relations or meaning relations by linguists and non-linguists. Examples of lexical relations also known as semantic relations include synonyms, antonyms, homonyms, hyponyms, meronyms etc. However, the major focus in this paper is on hyponymy.

The relationship that exists among words and utterances in a language has been tagged different names by different scholars. Onwukwe (2015) refers to this relationship as “sense relations”, while Asher (1994) uses the term “essential meaning relations”. Words that are related in meaning maybe said to belong to the same semantic field. This can be seen in hyponyms and Meronyms. For instance, the words duplex, bungalow, skyscraper are co-hyponyms of the superordinate “house”. Thus the words duplex, bungalow, skyscraper can be said to belong to a single lexical semantic field.

However, this study attempts to show the kind of meaning relations or lexico-semantic relation that exist among verbs of lighting wood fire in Okigwe Igbo. According to Onwukwe (2015, p61), “the central idea in lexical semantics is the use of meaning as a parameter for the distinction between some lexical items and others which ‘forces’ such items to be highly selective in their occurrence with others and the selective nature of certain related items yields them into semantic fields”. He further maintains that aspects of Igbo verbs have been found to exhibit sense relationship and selectional restrictions of their nominal complement. Several studies have been carried out on meaning relations in Igbo such as Ndiribe (2004), Nweze (2011), Igbeaku (2012), Onwukwe, (2015), among others. However, there is hardly any study on the lexico-semantic relations of verbs of lighting wood fire in Okigwe dialect of Igbo. This study, therefore, examines the semantic relations of these verbs of lighting wood fire in Okigwe Igbo.

This study will show or demonstrate that in the Igbo cultural setting, the Igbo language has its own register for every bit of activity, aspect and domain of the Igbo people and this is equally seen in Okigwe dialect of Igbo. Also this study, as part of its contribution to the body of literature, its observations and findings will contribute towards Igbo dialectology.

According to Nwaozuzu (2008), Okigwe dialect of Igbo belongs to the East Central Group of Dialects (ECGD). Other dialects that belong to ECGD include Owere, Uratta, Okpuala, Mbaitoli, Ikeduru, Mbaise, Orlu, Umuahia and Mbanjo. Nwaozuzu (2008) further states that other dialect communities found in Okigwe include Umulolo, Ihube, Ubahu, Agbobu, Amuro, etc. This simply implies that Okigwe dialect is made up of some dialect complexes and data for this study were drawn from Umulolo complex.

Objectives of the study

The objectives of this study are as follows:

- To identify verbs of lighting wood fire in Okigwe Igbo.
- To examine the lexical semantic relations of these verbs of lighting wood fire in Okigwe Igbo.

This study will therefore show specifically the meaning relations that exist among verbs of lighting wood fire in Okigwe Igbo. The sectional restrictions or co-occurring elements of these verbs of lighting wood fire in Okigwe dialect of Igbo and the individual entailments of these verbs (either sense of inclusion or exclusion) shall equally be examined. The findings of this study will therefore add to existing body of literature on the meaning relations that exist among lexical categories in Igbo.

Methodology

In this study, the researcher adopted descriptive research design. The data used for this study were generated by some native speakers of Okigwe dialect of Igbo, consisting of elderly men and women from about 50 years and above who were born and bred in Okigwe and have continued to stay in Okigwe. This was achieved through oral interview. Okigwe is made up of some dialect complexes, such as Umulolo, Ihube, Ubahu, Agbobu, Amuro, etc. Therefore, the data used for this study were specifically drawn from Umulolo complex.

The study also adopts the tone marking convention of Green and Igwe (1963) which leaves the high tone unmarked and uses the accent (˘) for low tone and the raised macron (ˉ) for down-step tone in the analysis of the data collected for this study.

Literature Review

Under the literature review of this study, the researcher will review the concept 'lexical relations' with a major focus on hyponymy. The theoretical framework of this study will also be reviewed and previous studies on lexical semantic relations in Igbo will equally be reviewed so as to identify the gap this study attempts to fill in the body of literature.

Lexical Relations

The relationship that exists among words in terms of meaning is what is referred to as lexical relations. Words are semantically related to one another in a variety of ways. The words that describe these relations often end in the bound morpheme *-nym*. Different terms have been used by different scholars to describe this relationship. They include essential meaning relations, sense relations, and semantic relations, collocation and company keeping words, among others (Asher 1994, Firth 1987, Onwukwe 2015). In explaining what lexical relations is, Yule (1996, p118) observes that not only can word be treated as “containers” or as fulfilling “roles”, they also have relationship. Put differently, it is the cultural recognized pattern of association that exists between lexical units in a language.

There are various forms of lexical relations. Saeed (2016) states that lexical relations include homonymy, polysemy, synonymy, antonymy, hyponymy, meronymy, portion-mass and member-collection. However, the focus in this paper is particularly on hyponymy.

According to Anagbogu, Mba and Eme (2010), when two or more words are related in the sense that they can be classified under another umbrella term, they are called hyponyms. The relationship between two or more hyponyms is called co-hyponyms. The umbrella term is described as “superordinate”. For instance, fowl, cow, goat, dog, bird, pig and snake etc., are co-hyponym of the superordinate animal. Parrot, Eagle, Dove, Sparrow, etc. are co-hyponyms of the superordinate bird, and bird equally belongs to another superordinate animal. This indeed shows that hyponym is a relation of inclusion. Cruse (1990) describes hyponymy in the sense of inclusion and exclusion. The sense of inclusion and exclusion according to him relates to entailment. The sense of inclusion simply means when two or more words are hyponyms, it entails that they have a common superordinate and belong to a semantic field. The paper however presents the diagram below to further and clearly explain the lexical relations hyponym.

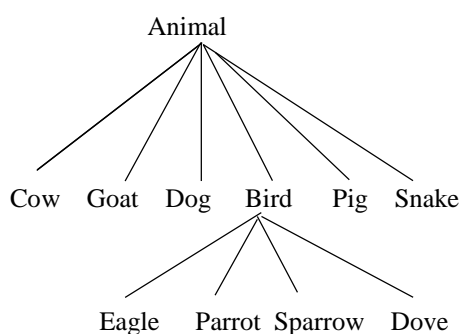


Diagram 1

However, this paper attempts to examine how verbs of lighting wood fire in Okigwe Igbo show an hyponymous relationship, with semantic field theory as its theoretical framework.

Theoretical Framework

The theory that support this study is the Semantic field theory by Jost Trier (1930). The theory claims that word or lexical unit is acquired by virtue of its relatedness with other items in the unit. The theory maintains that actual value of words or lexical unit can only be ascertained by its relatedness with other items in a paradigm. The theory further presumes that meaning of lexical item in a language cannot be acquired in isolation rather it is acquired in looking at the relationship such words have with other words in that language. According to the theory, lexical items whose meanings share appreciable similarities constitute semantic field.

Lexical field theory, according to Asher (1994) is the general name for those approaches in lexical semantics that rejects the view that the vocabulary of a language is an unordered set of items but instead take a view that lexicon is organized into groups of items that belong together on the basis of their meaning. Agbedo (2000) states that semantic field theory explains the fact that words in any given language are grouped into fields and each field comprises a set of lexical items whose meanings have something in common. The theory says that lexical items whose meanings share appreciable similarities constitute semantic field. Finch (2000, p.177) however sees semantic field as “an area of meaning containing words with related senses”. According to him, meaning of words cluster together to form fields of meaning which in turn cluster into even larger fields until the entire language is encompassed. He maintains that we can identify a semantic field of madness containing words like: insane, demented, batty, schizophrenic, and paranoid, some of which are synonyms of mad, and others which are types of madness.

However, it has been observed that a major factor for classifying lexical items under semantic field is the factor of selectional restriction. This simply means that the co-occurrence of this lexical item under a semantic field is restricted to certain word which serves as complement. This selectional restriction can equally be seen among Igbo verbs that are under a semantic field. According to Anoka (1983) selectional restriction has been observed in Igbo verb phrase and they are essentially semantic, claiming that the matching of verbs with their corresponding items are determined by the inherent meaning of the verbs. This selectional restriction has been described by many linguists as collocation. For instance, the word ‘blunt’ co-occurs with ‘blade’, ‘roaring’ co-occurs with lion (animal). The system of keeping company is conceived by linguists as co-occurrence restrictions. Onwukwe (2015). This paper bears the assumption of this theory in mind in the analysis of the lexical relations that exist among verbs of lighting wood fire in Okigwe dialect of Igbo.

Previous Studies on Lexico-Semantic Relations in Igbo

Studies on lexical semantic relations of verb types in Igbo have received some attention. This paper therefore reviews some of these studies in order to show or demonstrate clearly the gap it intends to fill in the body of literature. These studies include Ndiribe (2004) study of verbs of planting in Ihiala dialect of Igbo, Anyanwu & Iloene (2004) study of verbs of planting and harvesting in Ngwa and Obimo dialects of Igbo. Others include Nweze (2011) study of verbs

of excretion in Imyirike dialect of Igbo, and Onwukwe (2015) study on hyponymous relationships of verbs of cooking in Igbo.

Ndiribe (2004) examines verbs of planting in Ihiala dialect of Igbo, with the semantic field theory as his theoretical framework. In his analysis, Ndiribe (2004) identifies five planting terms in Ihiala dialect of Igbo. According to him, each classification of crop is associated with a particular planting term and they include:

- a. *isọ* - to sow tuber crop like yam, cocoyam.
- b. *ikụ* - to plant seed items like maize, beans, groundnut.
- c. *igbā* - to plant stems like sugar cane, cassava, bitter leaf.
- d. *ighā* - to spread tiny grains like pepper, rice, tomato.
- e. *izọ* - to transplant crops from nursery gardener like palm tree, plantain/banana sucker.

Ndiribe (2004) however states that those activities which characterize each item (crops) rather than the planting terms are exclusive, adding that *isọ* is the only term that belongs to tuber crops and cannot be associated with any other planting item in the dialect.

In their own study, Anyanwu & Iloene (2004) examine verbs of planting and harvesting in Ngwa and Obimo dialects of Igbo. According to them, Obimo is one of the satellite dialects of Nsukka, while the Ngwa dialect on the other hand is spoken in the old Aba province of Abia State which presently consists of seven Local Government Areas.

Anyanwu & Iloene (2004) reveal that English language has the words *plant* and *harvest* as general verbs which can co-occur with any crop but the same cannot be said of Igbo. They found out the following verbs of harvest in Ngwa and Obimo dialects of Igbo:

- *Ku* is used in Ngwa for planting leafy vegetables such as pumpkin seed, while *kə* is used in Obimo.
- *dọ* is used in Ngwa for planting fruity vegetables, while *dva* is used in Obimo Igbo.
- *hi*, *gbu* and *gba* are used in planting root crops, while *yi* is used in Obimo dialect.
- *Ku* is used in planting cereals in Ngwa, while *kə* is used in Obimo dialect.
- *dọ* is used in Ngwa for planting oil and latex producing crops, while *dva* is used in Obimo dialect.
- *Ku* is used in Ngwa Igbo for planting leguminous crops, while *kə* is used in Obimo dialect.

In terms of verbs of harvesting in both dialects, Anyanwu & Iloene (2004) found out the following verbs:

- Both *Kpa* is used in Ngwa and Obimo Igbo for harvesting leafy vegetable crops.
- *ghọ* is used in Ngwa dialect for harvesting fruity vegetable crops, while *wọ* is used in Obimo dialect.
- *gwu* and *vụ* are used in Ngwa dialect for harvesting root crops, while *gwu*, *gbu* and *gba* are used in Obimo dialect.
- *Gbu* is used for in Ngwa dialect for harvesting cereals, while *ji* is used in Obimo dialect.
- *Gbu*, *ghọ* are used Ngwa dialect for harvesting oil and latex producing crops, while *gbə* and *wọ* are used in Obimo dialect.
- *ghọ* and *vọ* are used in Ngwa dialect for harvesting leguminous crops, while *wọ* and *vọ* are used in Obimo dialect.

Nweze (2011) investigates the lexical semantics of verbs of excretion in the Imiryike variety of Igbo and states that verbs of excretion refer to verbs that denote the passage of faeces and urine out of the human body. Thus he further subcategorizes these verbs of excretion into verbs of defecation and urination. He states that Imiryike is a town in the Northern part of Igbo land. He however cites Ikekeonwu (1996) and Nwaozuzu (2008) who posit that Imiryike belongs to the Nsukka dialect cluster and Northern group of dialects of Igbo respectively. Nweze (2011) identifies nineteen verbs of excretion with *nyu* as the superordinate term for verbs of defecation and *gbọ* as the superordinate term for verbs of urination in the dialect. She categorizes these verbs as follows:

nyu - super ordinate term for verbs of defecation.

- (a) *ma* - Pour watery stool
- (b) *mashi* - passing very small quantity of stool
- (c) *kpa* - passing stool in between interval
- (d) *ku* - pour out stool
- (e) *pu* - passing stool suddenly out of tension etc.

gbọ - super ordinate term for verbs of urination.

- (a) *kpabù*- breaks urine which is in progress.
- (b) *wushi* - pass big quantity of urine.
- (c) *zà*- suddenly pass urine etc.

Nweze (2011) further states that verbs of defecation in the variety of Igbo show a hyponymous relations.

Onwukwe (2015) investigates verbs of cooking in Igbo using hyponymy as a tool of description of the subject matter. Onwukwe (2015) identifies nine verbs of cooking in Igbo which are co-hyponyms with *isi* (to cook) as the generic superordinate term. Onwukwe (2015) exemplified these verbs of cooking as follows:

Isi- 'to cook' superordinate term.

- a. *Iwu* - to cook solid food form like yam, beans, rice, etc.
- b. *itē, igbū, ighā, ikērē, ighē*- to cook liquid form food such as soup, pepper soup, medicinal soup, etc.
- c. *idā, itē*- to cook porridge food form such as porridge yam, porridge plantain, etc.
- d. *imē, ighē, igbā*- to prepare sauce often used in eating solid food item usually tubers (yam), and (rice, in which case it is called stew).

According to Onwukwe (2015), the picture that emerges from the data above is that the verb 'isi', 'to cook' is a generic super-ordinate term in Igbo language. And there are verbs of cooking variety of items which have the super-ordinate term 'isi' in Igbo.

From the reviews so far, this present study observes that the verbs as reviewed entails both sense of inclusion and exclusion but are selectional or restricted in the nominal complements which they pick. The reviews so far suggest that much attention has not been directed on areas of verbs of lighting wood fire in Igbo and in Okigwe dialect of Igbo. Thus by examining and showing the meaning relations that exist among verbs of lighting wood fire in Okigwe dialect of Igbo, this study will complement the efforts of previous researchers on the study of

the lexical semantic relations that exist among lexical categories in Igbo. It shall further show that every activity of the Igbo cultural life has its own specific register.

Data Presentation and Analysis

As stated earlier, the data for this study were generated through oral interview by some native speakers of Okigwe dialect of Igbo, consisting of elderly men and women from about 50 years and above, who were born and bred in Okigwe and have continued to stay in Okigwe. This paper identifies ten (10) verbs associated with lighting ‘wood fire’ known as *ọkụ nku* in Okigwe Igbo. By verbs of lighting wood fire, we mean all verbs that denote the putting on and putting out of wood fire in Okigwe Igbo. Thus these verbs of lighting wood fire in Okigwe Igbo were grouped into two namely verbs of putting on fire with the superordinate term *mènwu-* ‘put on’ and verbs of putting out fire with the superordinate term *mènyu-* ‘put out’. *Ọkụ* in Okigwe Igbo simply means ‘fire’. We shall look at these group of verbs one after the other. Examples of the group of verbs for putting on wood fire in *Okigwe* Igbo are seen in example one below:

Example 1		
Verbs	Gloss	Sentence form
(1a) <i>Mènwu</i> (superordinate verb)	‘put on’	Ọ gà menwu ọkụ 3SG will put on fire ‘He/she will put on fire’
(1b) <i>Gù</i>	‘pick/get’	Obi chọrò ì gụ-ta ọkụ Obi wants to get-suffix fire ‘Obi wants to get fire’
(1c) <i>Fè-nwu</i>	‘blow’	Biko fè-nwu ọkụ ahụ please blow-put on fire that ‘Please blow that fire’
(1d) <i>Sòkwa</i>	‘Arrange’	Uche chọrò ì sòkwà ọkụ ahụ Uche wants to arrange fire that ‘Uche wants to arrange that fire’
(1e) <i>nwu</i>	‘emit’	nkụ ahụ kwüsiri ì nwu ọkụ firewood that stopped to emit fire ‘That firewood stopped emitting fire’

Examples of the verbs of ‘putting out’ wood fire in *Okigwe* Igbo are seen in example two below:

Example 2		
Verbs	Gloss	Sentence form
(2a) <i>Mènyu</i> (superordinate verb)	‘put out’	Obi biko gaa mènyu ọkụ ahụ Obi please go put-out fire that ‘Obi please go and put out that fire’
(2b) <i>lọshà</i>	‘scatter’	Ada nà- lọshà ọkụ Ada aux-scatter fire ‘Ada is scattering fire’
(2c) <i>nyu</i>	‘burn out’	Ọkụ ahụ à-nyù-ọ-la fire that prefix-burn out-ovs-perf ‘That fire has stopped burning’

(2d) *fè-nyu* 'blow out' Obi *fe-nyù-rù* *ọkụ*
 Obi blow-out-rV fire 'Obi blew out fire'

(2e) *Kwà-nyu* 'put out' Biko *kwà-nyu* *ọkụ ahù*
 (by pouring water) please pour-put out fire that
 'please put out that fire' (in this case by pouring water)

It is observed that these verbs of lighting wood fire as presented above usually pick the nominal element *ọkụ*- 'fire' as their complement. This is to say that in terms of selectional restriction they usually co-occur with the nominal element *ọkụ*- 'fire' as their complement.

In terms of the semantic relations of these verbs of lighting wood fire in Okigwe Igbo, these verbs belong to the semantic relation known as hyponymy. *Mènwu-* 'put on' is the superordinate term or verb that houses all the verbs of putting on wood fire in the dialect under discourse, while *mènyu-* 'put out' is the verb or umbrella terms (superordinate) which houses all the verbs of putting out wood fire. Thus the verbs of putting on wood fire as presented above are co-hyponyms of the superordinate *Mènwu-* 'put on', while the verbs of putting out wood fire as presented above are co-hyponyms of the superordinate '*mènyu-* 'put out'. These verbs as state above co-occur with the nominal element *ọkụ* such as *mènwu ọkụ-* 'put on fire' and *mènyu ọkụ-* 'put out fire' With the aid of diagram, the researcher shall further analyze these two group of verbs to show that they belong to the semantic relations known as hyponym. Thus diagram two below shows the hyponymous relationship that exist among verbs of putting on wood fire in Okigwe Igbo.

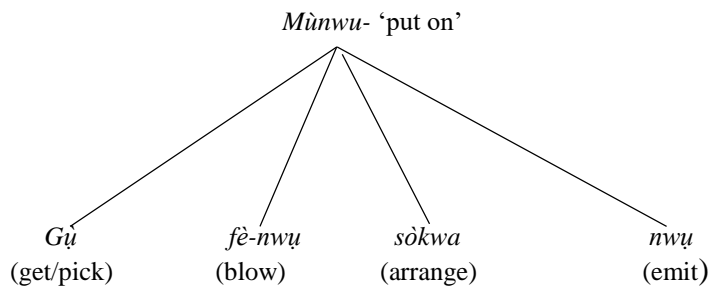


Diagram 2: hyponymy as semantic relations of verbs of putting on wood fire in Okigwe Igbo

It is observed from the diagram above that the verbs of putting on wood fire in the dialect of Igbo entail the superordinate term *mènwu-* 'put on'. These verbs of putting on wood fire- *gù*, *fè-nwu*, *sòkwa*, and *nwu* are subcategories of the larger category *mènwu-* 'put on'. The researcher can therefore say that these verbs of putting on fire belong to a kind of semantic relations known as hyponymy. Thus these verbs in semantic parlance are co-hyponyms of the superordinate verb-*mènwu*. These verbs in terms of selectional restriction naturally co-occur with the nominal complement -*ọkụ* (fire).

On the other hand, diagram three below shows the hyponymous relationship that exist among verbs of putting out wood fire.

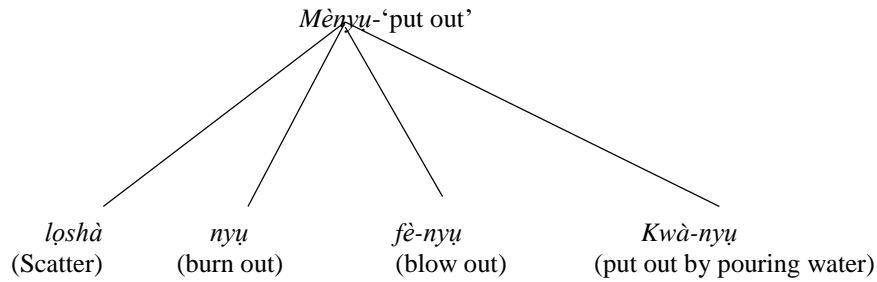


Diagram 3: hyponymy as semantic relations of verbs of putting out wood fire in Okigwe Igbo

In the diagram above the verbs of putting out wood fire such as *lòshà*, *nyu*, *fè-nyu*, and *kwà-nyu*, etc are subcategories of the larger category or superordinate term *mènyu* ‘put out’. These verbs equally co-occur with the nominal element *ọkụ*-‘fire’ as their nominal complement. Both co-hyponyms of the superordinate *mènwu*-‘put on’ and the superordinate *mènyu*-‘put out’ in terms of entailment, entail a sense of inclusion.. Thus in sentence form, we shall show the individual entailment of this two group of verbs. Example three below show the individual entailment of the verbs of putting on wood fire in Okigwe Igbo.

Example 3

Verbs	Sentence form		
3a <i>Gù</i> ‘get/pick’	Obi <i>gù-tà-rà</i> ọkụ Obi get-suffix-rV fire ‘Obi got fire’	entails	Obi <i>mènwù-rù</i> ọkụ Obi put on-rV fire ‘Obi put on fire’
3b <i>fè-nwù</i> ‘blow’	Eze <i>fè-nwù-rù</i> ọkụ Eze blow-put on-rV fire ‘Eze blew the fire’	entails	‘Eze <i>mènwù-rù</i> ọkụ’ Eze put on-rV fire ‘Eze put on fire’
3c <i>sòkwa</i> ‘arrange’	Ọ <i>sòkwà-rà</i> ọkụ 3SG arrange-rV fire ‘He/she arranged the fire’	entails	Ọ <i>mènwù-rù</i> ọkụ 3SG put on-rV fire ‘He/she put on fire’
3d <i>nwù</i> ‘emit’	‘I <i>nwù</i> ọkụ’ ‘to emit fire’	entails	I <i>mènwù</i> ọkụ ‘to put on fire’

Example three above shows a sense of inclusion in terms of entailment as the meanings of the verbs of putting on fire are included in their superordinate term *mènwu ọkụ* -‘put on fire’.

Example four below shows the individual entailment of the verbs of putting out wood fire in Okigwe Igbo.

Example 4

Verbs	Sentence form		
4a <i>lòshà</i> ‘scatter’	Obi <i>lòshà-rà</i> ọkụ Obi scatter-rV fire ‘Obi scattered the fire’	entails	Obi <i>mènyù-rù</i> ọkụ Obi put out-rV fire ‘Obi put out fire’
4b <i>fè-nyu</i> ‘blow out’	Udo <i>fè-nyù-rù</i> ọkụ Udo blow-put out-rV fire ‘Udo blew out the fire’	entails	Udo <i>mènyù-rù</i> ọkụ Udo put out-rV fire ‘Udo put out the fire’

4c nyu 'burn out'	I nyu oku to burnt out fire	entails entails	I menyu oku to put out fire
4e Kwanyu 'put out (by pouring water)	Biko kwa-nyu oku ahụ 'please pour-put out fire that Please put out that fire (bypouring water)	entails	Biko menyu oku ahụ please put out fire that ' please put out that fire'

Example four above equally show that the meanings of the verbs of putting out wood fire in the dialect under discourse are also included in their superordinate term *mènyu oku*- 'put out fire' and therefore show a sense of inclusion.

From our analysis it is made clearer that *mènwu* and *mènyu* are the superordinates of these verbs of putting on and putting out wood fire in the dialect under discourse, while the verbs are co-hyponyms of the superordinates as mentioned above and entails a sense of inclusion. From our analysis these verbs entail a sense of inclusion because the meaning of these verbs (co-hyponyms) are included in the meaning of their superordinates -*mènwu* and *mènyu*.

Summary and Conclusion

This study examined the lexical semantic relations of verbs of lighting wood fire in Okigwe. This paper found out ten verbs of lighting wood fire (five for putting on and five for putting out) in Okigwe dialect of the Igbo language. Hyponymy shows a relationship between a generic term (superordinate) and specific instances of it (co-hyponyms) in such that the meaning of the co-hyponyms are embedded or included in the generic term or superordinate. Thus, it was established from this study that these verbs of lighting wood fire in Okigwe Igbo in terms of semantic relations show hyponymous relationship and are co-hyponyms of the generic terms "*mènwu*"-put on fire and "*mènyu*"-put out fire and entails a sense of inclusion since the meanings of these individual verbs of lighting wood fire in the dialect under discourse are included in the meaning of their generic terms or superordinates.

In conclusion, this study has demonstrated that verbs of lighting wood fire in Igbo are rich in hyponymy. Also, this study has demonstrated or shown that Igbo language speakers' semantic knowledge of the verbs of lighting wood fire involves the meaning of the verbs, in relation to their co-occurring nominal element or complement.

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