**NSARA UCHE, NZUBERE ỌNỌDỤ NA AKARA AKA**

**NKỤZI MWUBE DỊ KA ỌKAA N’AMỤMAMỤ ASỤSỤ NA IGBO**

 **NKE**

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**Ekele**

Eji m obi ume ala na-ekele n’ụzọ pụrụ iche ndị niile, tụmadị ndị a na-esote, nyere m aka ime ka ndụ m dị iche karịa ka ọ gaara adị ma e wezuga enyemaka ha. Na mbụ, ana m ekele Ezechiteoke Abịama Ụra, onye, n’ọma iko ya, kere m n’ụbọchị Mọnde, ka o zuchara ike n’ụbọchị Sọnde. Mgbe ọ bụla m chetara ka m si dị ma n’ụdịdị ma n’ọdịdị, afọ na-eju m. Ana m ekele nne m ọma bụ Ọchịẹbọ Orie Ọnaa (nwunye Mbah) na nna m bụ Ogbuẹbọ F. Ugwu Mbah; ha alaala mmụọ. Ọ bụ ezie na ha anọghị ndụ hụ ihe na-eme ta a mana ọ bụ ha wubere ntọnala ya. Ana m ekelekwa Mz. I. Ọna Eze. Ọ bụ ya gbatara m akwụkwọ izugbe ule ịga kọleji ma rịọta ndị mụrụ m ka ha ziga m Kọleji St Teresa, Nsụka. Ekele m na-agakwara oyoo m, Ọkm. Ezinwanne, ụmụ aka m ndị m hụrụ n’anya: Ebube, Neto, Sinelo na Ndụọma, ndị ezi na ụlọ m nakwa ikwu na ibe m ndị ọzọ. Ha na-eme ka ndụ a m dị nwee isi. Ana m ekele n’ụzọ pụrụ iche ndị nkụzi m niile tụmadị Ọkaa P. Akụjụọobi Nwachukwu (laalara mmụọ); ha mere onwe ha aha site n’ịkụziri m ka m si ede aha m ma karịa. Agaghị echefulata enyemaka Ọkaa B. Chukwuma Ozumba, Ọkaa C. A. Igwe, Ọkaa P. Uche Okpoko na Ọkaa G.I. Ọringamje (nwunye Nwaozuzu) na ndụ m; ha mere ka mbugo n’ọkwa m pụta ihe mgbe ndị chere na ha bụ Chukwu gbuchara m ilu; ọ bụ enyemaka ha mere m ji kwụrụ ma tozuo ịkụzi nkụzi mwube a. Ana m ekelekwasị ndị ọrụ nọbu, ha na ndị ka anọ na Ngalaba Amụmamụ Asụsụ, Igbo na Asụsụ Naịjirịa ndị Ọzọ, na ụmụ akwụkwọ anyị niile. Ha na-akpalite mmụọ m n’ụzọ dị iche iche. Ụmụ akwụkwọ m, ndị m lekọtara ma ndị m ka na-elekọta nchọcha ha n’ogo elu adịghị nchefu; e wepụ ha, ọtụtụ ihe m na-arọ nrọ ide na ibipụta agaghị na-apụta ihe. Ha emeela nchọmi gbasara ha, bipụta ma mee ka ha pụta ihe. Atịkọ si n’elu daa kwee n’isi sị na ọ bụrụ na o nweghi onye toro ya, ya etoo onwe ya. Enwere m afọ ojuju na n’ime afọ 9 na afọ 15 e nyere m ntụzi aka ilekọta nchọcha ụmụ akwụkwọ nọ n’ogo ọga (Mastas) na ọka mmụta (PhD) n’otu n’otu, emeela m ka ụmụ akwụkwọ 34 na 13 tute ugo asambodo ndị a n’otu n’otu. Enwere m nchekwube na nke dị n’ihu ka. Ana m ekelekwa Ọkaa C. Onyeji, Onye-isi Alaka Nka Mma na Mahadum anyị a; ọ na-akwanye ọkaa ọ bụla na ngalaba anyị ọkụ n’ike ka o wube ọkwa Chineke nyere ya. Igbo na-asị na mgbe nwata gwara mmadụ na isi ya dị ka isi ewu, a mara na nna ya gburu ewu; Ọkaa Onyeji egbuole ya bụ ewu. Ana m ekelekwa Ọkaa Ọfọkansị bụ onye isi na-achịkọba mmemme a. Ọ nabatara akwụkwọ nchọ m ma yie agba ya ka uche obi si chọọ; a gakwaghị enwe nkụzi mwube 129 ọzọ na ndụ Mahadum Naịjirịa, Nsụka na-abụghị nke m a. N’ikpe azụ, ana m ekele ndị niile gbakọtara ebe a tinyere ndị niile zubere ịbịa, gee m ntị. Unu emeela m ọnọ na ndo hụ ọnwa. Ka Chukwu ji ike niile chebe ha ma gọzie unu niile.

**Okwu mmalite**

Ọ bụụrụ m ihe ọṅụ ịkwụrụ n’ihu unu ta a iji wube ọkwa ugo e turu m dị ka Ọka nkụzi n’amụmamụ asụsụ na mmụta Igbo site n’ịkụzi ihe m kpọrọ, *Nsara Uche, Nzubere Ọnọdụ Na Akara Aka*. Ị gaghị akajọ ya ma ọ bụrụ na ị kpọ nkụzi a *Ọchụ ọkụkọ nwe ada*. Nkụzi mwube a bụ nke 129 na Mahadum Naịjirịa, Nsụka; ọ bụ nkụzi mwube ọkaa nke 16 n’Alaka Nka Mma ma bụrụ nke 5 na Ngalaba Amụmamụ Asụsụ, Igbo na Asụsụ Naịjirịa Ndị Ọzọ. N’ime Ngalaba m, ọ na-esote nkụzi mwube nke Ọkaa P.A. Nwachukwu, Ọkaa C.I. Iwuala (nwunye Ikekeọnwụ), nke Ọkaa I.U. Nwadike na nke Ọkaa G.I. Ọrịngamje (nwunye Nwaozuzu). N’Alaka Amụmamụ Nka Mma na Mahadum Naịjirịa, Nsụka, ọ na-esote ndị nke Ọkaa D.I. Nwoga, Ọkaa P.O. Esedebe, Ọkaa Emeka Nwabụeze, Ọkaa P.A. Nwachukwu, Ọkaa Ụkọ. A.N. Akwanya, Ọkaa Ossie Enekwe, Ọkaa D. U. Ọpata, Ọkaa I.U. Nwadike, Ọkaa C.I. Iwuala (nwunye Ikekeọnwụ), Ọkaa Ọla Oloidi, Ọkaa G.I. Ọrịngamje (nwunye Nwaozuzu), Ọkaa C.U. Onyeji, Ọkaa P.U. Okpoko, Ọkaa F.O. Okonkwọ (nwunye Ọraabụeze), na Ọkaa N.M. Okoro.

Na Mahadum anyị a, o kwere m ghọta na o nwere ọtụtụ ndị ọkaa buru m ụzọ. N’ime ha, o nwere ndị nwụrụ anwụ tupu mbugo n’ọkwa ha apụta; e nwere ndị pụlara na nkụzi mgbe mbugo n’ọkwa ha ji pụta; ọzọ kwa, o nwere ndị nọ ndụ mana ha emeghi nkụzi mwube ọkaa ha tupu ha ala ezumike ọrụ. Ndị a agakwaghị enwe ohere ime nke a ọzọ n’ihi na ohere nkụzi a na-adị naanị mgbe mmadụ nọ n’ọrụ nkụzi na mahadum. N’ịga n’ihu, o nwere ndị ka anọ n’ọrụ ma bụrụ ọkaa mana ha ejighi n’aka ma ha ga-ewube ọkwa ọkaa ha ma ọ bụ na ha agaghị ewube ya; ụta adịghịrị ome ma chi ekweghi; ọ dịghịrị oringo, nwa mpoto, maka na ije ụwa, dị ka Mike Ejeagha si gụ ya n’egwu, bụ a na-eme ọ dị ka a dịghị eme. Ọ bụ n’ihi ọnọdụ ndị a mere m ji akpọ isi ala nye, na-eto Chukwu Abịama, bụ onye mere ka m ka adị ndụ ma nwee ohere iwube ọkwa ọka nkụzi m.

Ndị gụlara akwụkwọ nchọcha na ọgụgụ m ga-amarala nsiripu m na ihe m gabigalara. Echeghi m na ha dị iche na nke ọtụtụ ndị ọkaa ndị ọzọ nọ na mahadum anyị a bụ ọ-kwụrụ ọ-karịsịa. Ekwenyere m na ndị si n’otu ebe na-agabiga ọtụtụ otu ihe; ọ bụ ihe ndị a na-eme ha ndị ha bụ ma na-akwazi njirimara ha. Ọ bụ ihe ngabiga ndị a na-eme anyị ndị anyị bụ n’agbanyeghi ihe onye ọ bụla n’ime anyị họrọ ime ma ọ bụ ịbụ. Ọkaa ọ bụla na Mahadum Naịjirịa, Nsụka nwere akụkọ yiri nke ndị ọzọ ma dịwapụ iche n’onwe ya; nchịkọta ha bụ na ha niile gabigara ọtụtụ nsogbu tupu ha erute ebe ha nọ. Onye ọ bụla n’ime ha tụmadị mụ onwe ejirila eze kpee ekwere. Ana m enye Chukwu ekele maka na aghaghị m ndụ kpaa akụ; ụta a gbatara eleke ntị-ọba na-erizi ọgụ mkpụrụ akụ.

**Nchịkọta izugbe**

Nkụzi mwube m dị ka ọkaa n’amụmamụ asụsụ gbadobere ụkwụ n’ịkọwa ndị anyị dị ka anyị bụ ta a, nke na-esiteghi na nsirihụ anyị dị ka ndị Igbo; nsogbu anyị ta a sitere n’ihe anyị gabigarala na nke anyị ka na-agabiga. Anyị bu n’uche ịkọwata na ọtụmasịghị nkata, nzube na ama ndị iro, ebe onye dara ka Chi ya kwaturu ya. Ndị mbịara-chịa alaala; ha ezubeghiri Naịjirịa na ndị ya agamnihu; ntọnala mkpagbu ha tọrọ ka adị. Na Naịjirịa ta a, onye kacha mara ihe kachazị bụrụ onye nzuzu ma kpere azụ; enwe na-arụ ọrụ, utobo ana-eri erere ya. Anyị wee na-ajụ, “Ọ ka mma ka ndị Igbo tọ n’ịnyị ka ọ bụ ka ha chịrịkwa izere nna nna ha hapụụrụ ha tere egwu gawa n’ihu?”

**Asụsụ na echiche**

“Echiche” bụ okwu nsi-na-ngwaa nke si na “chè”. “Chè” bụ ịkpụpụta uche site n’ilo ilulo; nke a pụtara na mmadụ na-eche echiche ma ọ bụ na o nwere uche. Ajụjụ a na-ajụ bụ ma e nwere ike iche echiche n’ejighi asụsụ mee nke a? Ụfọdụ ndị ọka mmụta na-arụ ụka na e nweghi ike iche echiche n’enweghi asụsụ e ji eme ya. Nke a bụ atụtụ Sapir na Whorf, bụ ndị rụrụ ụka na asụsụ nwere agba nye echiche. Nke a pụtara na ka ndị si asụ asụsụ ka ha si eche echiche. Ηa jiri akụ mmiri igwe dị n’ọdịnala Εskimo mee ihe atụ. Ηa rụrụ ụka na ndị Εskimo nwere ọtụtụ ụdịdị akụ mmiri igwe, nke kpatara na ha nwere ike ịkọwata ha, tinye ha n’ụbụbọ ma jiri ha chee echiche; ndị na-enweghi ụdịdị ọdịnala a agaghị emeli nke a. Etu a ka ọ dị n’ọdịnala ndị ọzọ nwere nsirihụ dị iche iche. Nsirihụ ọ bụla nwere ụmị ọdị-be-ndị, nke na-enye ya ike ma na-eme ka ọ dịwaga iche. Ụmị nsirihụ a bụ ndị-na-gburu-gburu na-eme ka ha pụta ihe n’asụsụ site n’echere ndị nwe ya. Sapir na Whorf kwenyere na e nwere ike iche echiche n’ejighi asụsụ; etu o sila dị, ime nke a ga-ebute uche ọcha n’ihi na a gaghị enwe ike chepụta ndịmiche dị n’otu ihe na n’ibe ya.

One can have thought without language but our ability to distinguish between unnamed concepts is relatively weak. In un-annotated domain, that is, where we have not given names to things, we can still think but the things we are thinking about do not have defined boundaries. Only once we give things names do they have distinct identity. Until then, there isn’t a fiụed number of concepts because what is one thing from one point of view will morph into two or twenty from a different point of view and you won’t even know it is happening because you don’t think of these things as having distinct identity.

 E nwere ike inwe echiche n’enweghi asụsụ ọ dị na ya. Mana ọ ga-esi ike ịkọwa ihe dị iche iche, ndị nke na-enweghi aha. N’ụwa, nke a na-enyeghi ihe ọ bụla aha, anyị nwere ike iche echiche mana ihe anyị na-eche gbasara agaghị enwe oke. Ọ bụ naanị mgbe anyị nyere ihe aha ka ọ na-akwụpụ n’ihe ndị ọzọ. Tutuu oge ahụ, a gaghị ama ihe ole e nwere n’ihi na otu ihe n’otu nsirihụ ga-apụta otu ma ọ bụ ihe iri abụọ na nsirihụ ndị ọzọ. Ebe o ji dị njọ bụ na a gaghị ama nke a na-eme n’ihi na a naghị ahụta ihe ndị a ka ihe dị iche iche.

Ya bụ, n’enweghi asụsụ, ụwa ga-abụ nrugharị mgbagwoju anya n’ihi na a gaghị enwe ike chepụta ihe ọ bụla n’echiche a na-eche. Asụsụ bụ ekwu, nke na-eghepụta okwu site n’echiche anyị. Nke a pụtara na asụsụ enweghi mpụtara ọ bụla n’onwe ya ma e wezuga echiche dị iche iche ọ na-akpalite mgbe e kwuru okwu. Ịma atụ, ọ bụrụ na a sị, “onye buru ụzọ si na mgbo mbata pụọ ga-eto afọ n’ọnwa na-abịa abịa”. Ahịrị okwu a enweghi mpụtara ọ bụla belu sọọsọ nka asụsụ ndị nụrụ ya ga-echepụta iji gbalarị ime nke a. Ụfọdụ ga-abamite n’ime n’ihi na ha achọghị ito afọ; ndị ọzọ ga-achọ isi na mpio pụọ; ndị ọzọ ga-esi n’uko/akpata ebe ndị ọzọ ga-atụ ọnụ isi n’ala pụọ. Mgbakọ echiche ndị a niile bụ mpụtara ahịrị okwu mkpalite a. Ọzọ kwa, a sị na onye buru ụzọ ruo n’ihu ụlọ ọrụ Viisii ga-eburu ọkwụ-ọtọ-ekele-eze, nke a ga-akpalite ọtụtụ nka uche n’ime ndị ọnụụ. Ụfọdụ ga-awụ awụtaawụ, ndị ọzọ ga-akwatu ibe ha iji buru ụzọ; ndị ọrụsị ga-ewezula onwe ha n’akụkụ maka imerụ ha ahụ, ndị ọzọ ga-esi ụzọ mkpuke ma ọ bụ azụ ụlọ iji buru ụzọ ruo ebe ahụ. Nka uche ime ihe ndị a bụ mpụtara ya bụ ahịrị okwu. Mgbe agbụrụ ọ bụla nwere nkwekọrịta gbasara nsirihụ ụwa, nke a na-apụta ihe n’etu ha si eme ihe. Nchịkọta mmemmekwa agbụrụ, nke ọha obodo kwenyere na ya, na-eme ma na-akụziri ya ụmụ ha ụwa tọọ ụwa ka a na-akpọ ọdịnala; impepụta nke a ihe n’ụdị usoro ebim-ndụ ka a na-akpọ omenala. Asụsụ bụ èrí, nke na-ebu ma na-akọwapụta usoro obibi ndụ na nsirihụ agbụrụ. Nke a bụ azụ arụmuka Sapir na Whorf nke na-esi agụgọ sị:

 We cut nature up, organise it into concepts, and ascribe significances as we do, largely because we are parties to an agreement to organise it in this way – an agreement that holds throughout our speech community and is codified in the patterns of our language. The agreement is of course an implicit and unstated one, but its terms are absolutely obligatory; we cannot talk at all eụcept by subscribing to the organisation and classification of data which the agreement decrees (Whorf, 1940:8).

 Anyị na-eberisị ekereke, kejisie ya na nsiwere na nsiwere ma nye ha mpụtara etu anyị si eme n’ihi na anyị nwere nkwekọrịta ịchịkọta ha etu anyị si mee ya - nkwekọrịta a metụtara onye ọ bụla ma jikọta onye ọ bụla n’obodo ma pụta ihe n’asụsụ anyị. E deghi nkwekọrịta a ede ma ya fọdụ ikwupụta ya ekwupụta mana onye ọ bụla na-emejupụta nkwa nkwekọrịta a; anyị apụghị ikwu okwu n’agbasoghi usoro nsirihụ na asụsụ nke dị n’ọdịnala nkwekọrịta a. (Whorf, 1940)

Ntọ mmekọrịta obodo, nke a na-edeghi ede ka a na-akpọ omenala. Omenala gụnyere nkwenye, iwu na emereme na mmemmekwa niile obodo nwere ma na-eme iji na-ebikọrịta n’usoro ndụ ha. Omenala bụ ugegbe e ji ahụta ụwa ma na-ebikọrịta n’ụdị nwere agba na ndụ ndị obodo na n’ụdị ndị agbụrụ ọzọ ji mara ha. Omenala ọ bụla na-etiri onwe ya iwu nye ndị na-eme ya gbasara ihe ha chọrọ na nke ha achọghị; ihe ha chọrọ na-abụ iwu ebe ihe ha achọghị na-abụ mmehie na arụ.

Ọtụtụ ndị mmadụ na-eche na ihe niile na-eme n’obodo bụ omenala ha; nke a abụghị ezie. Ịma atụ, n’agbanyeghi na ịgwọ ezigbo ọgwụ abụghị arụ, ịgwọ ajọ ọgwụ abụghị omenala n’ala Igbo. Ndị Igbo kpọrọ ịgwọ ajọ ọgwụ asị ma na-achụgbu ndị na-eme nke a n’obodo. Etu o sila dị, ọtụtụ oge, mgbe ndị mmadụ na-agwọ ajọ ọgwụ n’obodo, e jiri nke a mara obodo ahụ, a na-ahụta ndị obodo ahụ niile ka ndị arụrụ ala. Nke a bụ na a gbanyeghi na e nwere ọtụtụ ezigbo mmadụ n’obodo ahụ. Mgbe e nwere ọtụtụ ihe nzuzo n’ọdịnala omenala, nke na-agụpụ ọtụtụ ndị obodo n’isonye n’ihe a na-eme, a na-enyo ha enyo ma na-achọ ohere iji wakpo ndị na-eme omenala ndị ahụ. Mgbe ndị obodo na-anabataghị ọtụtụ ihe na-eme n’ala ha dị ka omenala, ha na-eji ohere ọ bụla egosipụta nke a ma na-anabata omenala ọzọ ha zutere, nke ga-anapụta ha n’aka ndị arụrụ ala. Nke a na-apụtakarị ihe tụmadị mgbe ndị na-eme ya anaghị enyere ndị ha aka n’ụzọ nchedo, nchekwa, nkwalite, ọzụzụ, na mgbaziri. Etu o sila dị, ihe ọma dị n’omenala ndị na-adịgịde ọtụmasịghị ihe na-eme n’ala ha. Ọ bụ ihe ọma ndị a na-ejikọ ma ndị ọma ma ndị ọjọọ bi n’obodo, n’agbanyeghi nkwenye onye ọ bụla n’ime ha.

Mgbe omenala na omenala kọrọ ihu na ihu, a na-enwe ịma aka. Nke a na-esite n’etu ndị nwe omenala si ahụta omenala ha ma na-erubere ya isi. Ọzọ kwa, obodo nwere ike nwee ezigbo omenala mana ha enweghi ike iji chekwaa ya mgbe obodo ọzọ, n’agbanyeghi ụdị omenala o nwere, wakporo ha. Mgbe otu agbụrụ hụtara omenala ha zutere ka nke ka nke ha mma, ha na-anabata ya otu ihu. N’aka nke ọzọ, mgbe otu obodo ka ibe ya ike, ọ na-atụziri obodo ahụ aka ihe ọ ga na-eme. Ka oge na-aga, etu obodo esila nabata omenala obodo ọzọ, ọ ga-ebido ghọtawa ihe ndị ọzọ so ya bụ omenala na nnabata ha nabatara ya. Ọtụtụ oge, mgbe ndị nabatara omenala ụfọdụ ji achọpụta ntọ e ji hiwe ya bụ omenala, nke na-agụnye mbịara-chịa, mkpagbu na mgbahie anya, nlaghachi azụ n’omenala nke ha na-esi ike. Nke a na-ebute nrọhị omenala. Ọ bụ nrọhị omenala debere ala Igbo n’ọnọdụ ọ nọ ta a.

**Nsara amamihe na awamanya agbụrụ**

Na nsirihụ agbụrụ ọ bụla, usoro omenala ha kwesiri ekwesi bụrụ ihe ziri ezi. Omenala obodo ọ bụla sitere n’ọdị-be-ndị ya; ọ bụ ihe obodo ọ bụla gabigarala bụ ihe na-ewube omenala ha, na-enye ya ndụ ma na-echekwa ya dị ka emereme ziri ezi. Na nsirihụ agbụrụ ma ọ bụ omenala ọ bụla, ha agaghị anabata ụfọdụ omenala obodo ọzọ n’ihi na site n’etu ha si ahụta ha, ha bụ arụ, ha adịghị mma, ha ezighi ezi, ha adabaghị n’usoro nsirihụ omenala nke ha. E wepụ ụdị akpọmoke a, ụwa niile gaara enwe otu omenala. Olee ka ndị Igbo si ahụta agbụrụ otu nwaanyị na-alụ ọtụtụ ụmụ nwoke otu oge, ebe nwa nwoke na-alụ nwa nne ya, nke ọ tọrọ ofu nne ofu nna; ebe a na-akpọ ozu ọkụ chịsa ntụ ya dị ka agashị ncheta ya, na ebe ụmụ nwaanyị naanị na-eke ekpe nna ha. Omenala ndị a dị ma bụrụ ihe ziri ezi n’anya ndị na-eme ya. N’anya ndị Igbo, ụfọdụ n’ime ha bụ arụ, ụfọdụ ezighi ezi ebe ndị ọzọ bụ omenala nzuzu. N’aka nke ọzọ, n’omenala Igbo, dị ka Amụcheazị (2016) si kọwaa, a bịa n’usoro ọchịchị Igbo, mgbamafọ na ike ekpe na nna dị mkpa. Etu o sila dị, Eze anaghị eji aka ike achị ndị ya; ọ naghị eme ihe ọ bụla sọrọ ya. Ya na òtù ụmụ nwoke, ndị ichie, ụmụ nwaanyị, ụmụ ntorobịa na-achịgharị uche tupu o mee ihe dị aṅaa. Ọnụmara ọ bụla kwụụrụ onwe ya; ọ naghị ahụta onwe ya dị ka ọkaka ga-achụgbu ndị ọzọ, nọgide ma na-achị ha. Mmekọrịta obodo na ibe ya bụ onye daara ibe ya ibe ya adaara ya.

Usoro ọchịchị ndị Bekee dị iche; ha na-ahụta ụwa dị ka ogige anụmanụ ebe ebule akọ kwesiri iwe akọ ya ghọrịa ndị ọzọ, na-achị ha ma si na ya na-ebuwanye; ha kwenyere na agwọ na-eloghi ibe ya agaghị agba agba. Nke a kpatara ha ji akwụba ọsụụ ndị agha, na-azụ ha maka nchekwa obodo ha, ịwakpo obodo ndị ha chere na ha amaghị ihe, obodo iberibe na obodo ndị ha chọrọ ka ha fewe ha. Na nchịkọta, ha chere na o nwere ndị Chukwu kenyere amamihe nwee ndị o kenyere nzuzu; ha na-ahụtazị onwe ha dị ka ndị ọrụ ha bụ ime ka agbụrụ ndị nzuzu ndị a hụ ụzọ waa anya; echiche nko a kpalitere nzọ-nzọ na-enwu anya ọkụ jupụtara n’ụwa ta a (tụnyere Avruch (2002) na Igboanụsị (2017)).

Ha gosipụtara na ha bụ ndị nko n’ihi na ha mere onwe ha arụsị a pịrị apị nye omenala tụmadị n’usoro ọchịchị dị n’ala Igbo. Ha lere anya mana ha ahụtaghị ọchịchị ọ bụla. Usoro ndị Igbo gbara ha gharị; ha hụtara ndị Igbo ka ndị na-enweghi usoro ọchịchị ma ọ bụ Eze. Ha jiri aka ike wakpo ala Igbo ka ala ndị iberibe, webata usoro ọchịchị mkpuke ma gwunye ndị masịrị ha dị ka ndị ọchịchị. Nke a gbaghara usoro ọdịnala ọchịchị ndị Igbo ma bụrụ usoro ọchịchị, nke na-arụrụ ha ọrụ. N’ihi na ha ji egbe, ntụ na aja soro ndị Igbo, ha nọgịdere ha na-achị ha etu masịrị ha.

Ọ bụ na be ofeke ka a na-anọ atụ be dike, onye nko, aka; Azịkiwe kwuru na ọ bụ onye ara na-atụghara onye ji egbe okwu. N’ihi ya, ndị Igbo dụrụ azụ jiri omenala ha na-ewo usoro ọchịchị ndị Bekee na ndị na-achị ha. Ka a sị ka a ghara ịkụ ọgwụ, a sị ka a ghara ife ajụ? Ọchịchị Bekee agaghị aga, nke omenala agaghị aga. Mgbagwoju anya jupụtara ebe niile. N’ihi ego, nke nwa Bekee rọhịnyere n’ọchịchị, omenala Bekee adịghị mma iso, ọ dịkwaghị mma ịhapụ. Mgbe ọ bụla omenala bịakọrọ ọnụ ma na-ama aka ịma nke ka ibe ya, naanị ihe ọ na-eweta bụ nsiwanye ike omenala n’ihi na omenala mbịara-chịa bụ o mechaa ọ laa. Ta a, oyibo ndị Igbo na-eme na-akụ ha ahịa; nwa nne amakwaghị nwa nne ya, enyi amakwaghị enyi ya. Onye ma ihe aghọrọla onye nzuzu; onye nkwukwu abụrụla onye ọchịchị. Nye omenala, nke a ga-eme naanị nwa mgbe nta; ọ gaghị adịgịde.

 Escobar (2002) bụ onye a ma ama na nchọcha gbasara okere amamihe na mwube omenala. Ọ kọwara ka mba Nọọt Amerika na Yurop si bụrụ ala nṅomi nye ndị Afrịka, Eshia na Latịn Amerika. Ọ kọwara na ka mgbe Agha Mba Ụwa II, na Yurop na Nọọt Amerika wubere usoro mmepe na-agbanwe usoro echiche ndị mba ụwa na-emepe emepe. Usoro a wubere ntọnala echiche, nke na-eme na ha na-anọ na be ha na-ekpebi ihe na-eme na mba ọzọ. Ha nọ be ha na-arọhị echiche ndị Afrịka na Eshia. Iji maa atụ, nye obodo Kolombia, nke o ji mee mgbado ụkwụ, ọ chọpụtara na ndị ọchịchị ha wepụtara usoro ọtanisi, nke napụrụ ndị Kolombia aṅụrụma na oke erimeri werela ha ahụ ma mee ka ajọ agụụ gụọ ha. Oke agụụ a mere ka ha na-adọga, na-eche etu ha ga-esi nweta ihe oriri. Site na nrọhị echiche a, ha malitere chepụtawa ezigbo echiche gbasara mmepe, ngwa ọgụ, nka n’ụzụ, mmụta wdg.

 Mpụtara nchọpụta Escobar (2002) bụ na obodo nwere ma na-eri oke oriri na-ezuzu ezuzu; ha anaghị echepụta echiche bara uru, ha anaghị ahazi ndụ ha, kama ha na-akwari na-epoto ndụ; ihe ndị a na-anapụ ha ezi echiche nye mmepe obodo. Nkọwa a yitetụrụ ma na-agbagha nke Franz Boas; Franz Boas tụrụ nza kpebie na awamanya adịghị be otu onye; awamanya dị n’iche n’iche. Etu mmadụ si chetadewe na ihe baara ya uru bụ ka awamanya ya si hadewe. Ọdị-be-ndị dịịrị ha.

Ala ndị na-epoto n’ihi na ha nwere nnukwu nri, mmanya na oge igwu egwu na ikpori ndụ ka ndị mbịara-chịa wakporo izizi ma merie n’ihi na ha anaghị eche gbasara ọgụ ma ọ bụ iwakpo obodo ọzọ. Obodo mpoto wubere omenala ha ka usoro obibi ndụ na ọdị-be-ha si dị. E kwesiri ịghọta ndị a ka usoro ndụ ha si dị. E kwesighi inye ndị na-achọghị nsogbu nsogbu; ndị ịlụ ọgụ bụ omenala ha kwesiri ịnọ be ha lụrụ ọgụ ha gawa n’ihu. Ndị mwakpo bụ akara aka ha kwesiri ịhapụ ndị udo bụ omenala ha ka ha nọrọ n’udo. Nke a kpatara na Herodotus tụrụ atụmatụ na o nweghi usoro awamanya ka ibe ya mma ma e si n’enyo ndị hụta ya. Ta a, a hụtala na ebe ọ gbasara ime nwa nne na ibikọ ndụ ọnụ, na mmekọrịta mmadụ na ibe ya, ọ dịghị ihe bara uru a ga-amụta n’aka nwa Bekee. Nwa Bekee nwere ike ree ihe niile o nwe, zụrụ egbe, banye n’ụlọ akwụkwọ ma ọ bụ ebe oriri na ọṅụṅụ ma ọ bụ ụlọ ekpemekpe gbagbuo ihe karịrị otu narị mmadụ. A nwụde ya jụọ ya ihe kpatara o ji mee nke a, ọ zaa na ya na-anwale ọmarịcha egbe ọhụrụ ọ zụtara. Gịnị kpatara na mmadụ dị ndụ ṅụọ ara nne ya ga-eche na ụmụ akwụkwọ ka apụtara ụwa, ndị na-enwebeghị ihe ha ma ga-abụ ntụ a ga-eji nwalee egbe ọhụrụ? Gịnị kpatara na ndị na-epoto ndụ ka ha tachara ahụhụ kpata ego ha ma ọ bụ na-efe Chukwu kere ha ga-abụ ngwa a ga-eji nwalee egbe ọhụrụ? Ụdị echiche a bụ otu mkpụrụ, nke omenala nwa Bekee na-amịta. Mana nwa Bekee hụrụ omenala ya dị ka nke kacha nke ọdịnala niile mma. Nwa Bekee ga-akpọrọ nne na nna mụrụ ya na nka laa n’ogige ndị nka; ọ gaghị akwụ ụgwọ nne na nna ya tara n’isi ya; nwa Bekee na nwunye ya ga-agba alụkwaghị m ma biri n’otu ụlọ; nwa Bekee ga-amịrị mmadụ mmiri n’ahụ laa be ya chighata azụ ma resi ya onye ọ mịịrị ya n’ahụ n’ọnụ ọbara. Nke na-ewu ugbu a bụ na nwa Bekee sị na nwoke ịlụ nwoke (susupe) na nwaanyị ịlụ nwaanyị (supe) amaka. Tinyere nke a, mgbe nwoke lụrụ nwoke nwaanyị alụọ nwaanyị, nwa Bekee ga-enye ha ikike ịga kuru nwa onye ọzọ mụrụ dị ka nwa ha. Naanị Chineke ma ihe ụmụ nwoke ma ọ bụ nwaanyị abụọ lụ onwe ha ndị kutere nwaanyị ma ọ bụ nwoke n’otu n’otu ga-eji nwa ha kutere mee mgbe o tolitere. Nwa Bekee arụọla ala; mana ebe o ji dị njọ bụ na Naịjirịa na-ahụta ihe niile si n’aka nwa Bekee dị ka nke ọma ya. Herodotus kọwara sị:

If anyone, no matter who, were given the opportunity of choosing from amongst all the nations of the world the set of beliefs, which he thought best, he would inevitably after careful considerations of their relative merits- choose that of his own country. Everyone without exception beliefs his own native customs, and the religion he was brought up in, to be the best and that being so, it is unlikely that anyone but a mad man would mock at such things. There is abundant evidence that this is the universal feeling about the ancient customs of one’s country (Aubrey de Selincourt <https://en.m>. Wikipedia.org)

 Ọ bụrụ na e nye mmadụ ohere, ọtụmasịghị onye ọ bụ, ịhọrọ n’ime mba ụwa niile nkwenye nke o chere kachasị mma, ọ ga- ahọrọ, ma ọ tụlechaa uru nke ọ bụla n’ime ha bara, nke obodo ya. Onye ọ bụla, n’enweghi mgbagha, kwenyere na usoro omenala na ekpemekpe e ji zulite ya kachasị ndị ọzọ niile mma; etu ọ dị etu a, o nweghi onye, belu sọ onye ara, na-eme ọdịnala ndị a akaje. Ọtụtụ ihe na-egosi na etu a ka e si ahụta omenala dịwara gboo n’obodo onye ọ bụla.

Williams (1973) hazigharịrị echere Herodotus etu a:

 What is right or good for one individual or society is not right or good for another, even if the situations are similar; meaning not merely that what is thought right or good by one is not thought right or good by another ... but that what is really right or good in one case is not so in another (Frankena William, 1973, *Ethics*)

 Ihe ziri ezi ma ọ bụ dị mma nye otu onye ma ọ bụ obodo ezighi ezi ma ọ bụ dị mma nye onye ma ọ bụ obodo ọzọ, ma ọ bụrụgodu n’ọnọdụ yiri onwe ya; nke a apụtaghị naanị na ihe otu onye chere ziri ezi ma ọ bụ dị mma ezighi ezi ma ọ bụ adịghị mma n’anya onye ọzọ ... kama na ihe ziri nnọọ ezi ma ọ bụ dị mma n’otu ebe adịghị etu ahụ n’ọnọdụ ọzọ (Franke & William, 1973, *Ihe Ziri Ezi*)

Atụtụ “ọdị-be-ndị dịịrị ha” na-elu ndị Bekee ilu. Iji buso ya ọgụ, ha wepụtara atụtụ abụọ: mwube amamihe nye gburu gburu na akpamoke agbụrụ. Ha ji atụtụ nke izizi arụ ụka na ndịna-gburu-gburu na-ekwu etu e si awadebe anya (tụnyere Churchill, 1911). Gilmartin (2009) na Stuyter (2003) kwenyere na ọ bụ atụtụ a ka ha ji kwado usoro mbịara-chịa, akpọmoke agbụrụ na akpụ-obi. Nke a kpatara na a naghị ahụta na onye ọ bụla hà nhata nha na Yurop. Ọzọ kwa, akpọmoke agbụrụ bụ ihe kpalitere ịhụta ndị Bekee ka ndị ka ndị ọzọ bụrụ mmadụ. Atụtụ ndị a ka ndị Bekee ji na-akwado arụ niile ha kpatara ma ka na-akpa n’Afrịka tụmadị n’ala Igbo n’ụzọ dị etu a:

 An ethnocentric uses his culture as a standard for measuring the other cultures. This was popular during the age of exploration and expansion that led to colonialism. The colonialists thought that they were domesticating the savages and civilising them. The means were religion, politics and the other was economy. The missionaries thought that they were teaching the native religion for their own good. The overall effect is that it destroys the cultures of the natives. Having lost their culture, the natives lost the will to organise and resist the colonialist demand for their lands and even human resources. Economically, the colonialists have no ọualms with the appropriation of the land and slave trade because they would bring themselves to believe that they would make better use of their resources than their relatives. (study.com/academy/lesson/ethnocentrism vs. Cultural relativism)

Ndị akpọmoke agbụrụ na-eji omenala ha dị ka ntụ omenala ndị ọzọ. Nke a wuru ewu n’oge nchọpụta na mbawanye; nke a kpalitere mbịara-chịa. Ndị mbịara-chịa chere na ha na-eme ka ndị abakpa bụrụ anụ ụlọ ma na-eme ka ha waa anya. Usoro ha ji mee nke a bụ ekpemekpe, ndọrọ ndọrọ ọchịchị na nchụta akụ na ụba. Ndị ụka chere na ha na-akụzi ndị omenala usoro ekpemekpe ịmata Chineke maka ọdị-mma ha; nke a bibiri omenala ndị obodo. Ka ha tụfuchara omenala ha, o nwekwaghị ụzọ ndị obodo nwere iji bụso ndị mbịara-chịa agha nye ala, akụ na ụba ndị a napụrụ ha, ha na ụmụ nne ha, ndị a gbara ohu. Gbasara akụ na ụba, na ndị mmadụ a gbara ohu, ndị Bekee achọghị ịma n’ihi na ha ma na ha ga-akọwatanwuru ha na ha bụ ndị Bekee ga-aka ama ihe ga-adịrị ha mma karịa ụmụ nne ha.

Ndị Afrịka busoro usoro mbịara-chịa agha. Ekpomọkụ ya bụ agha na-atụ gem gem bido na mgbe ha bịarutere Afrịka ruo ta a. E nwere ọtụtụ akwụkwọ e derela nye nke a (Hụ Ndụkwe, 1993, Ọpata, 2011 & Awobuluyi, 2014). Ọgụ megide mbịara-chịa ebibeghi; o sila n’ọgụ egbe na mma banye n’ọgụ ịkpụ uche. Tutuu ruo mgbe ahụ e hichapụrụ ụkpụrụ mbịara-chịa, onye ọ bụla enwere onwe ya, ọgụ ya ga na-ada. Ndị Igbo, nye ndị Afrịka, nwere nchekwube na ha ga-enwe mmeri n’ihi na ọrịa ọ bụla a chọpụtarala ga-enweriri ọgwụgwọ. A chọpụtala aghụghọ ndị Bekee na usoro ha; ihe fọdụrụ bụ ijikọ aka ọnụ tọghapụ ya bụ ịnyagba ha ji ketuo ndị Igbo n’ala. Ebe kacha mkpa a ga-esi mee nke a bụ n’usoro mmụta, enyemọkwa na ntinye n’ọrụ. Nye asụsụ na omenala Igbo, ọ dịghị mgbagha na nnwere onwe site n’usoro nsirihụ na ịkpụ uche nyere nsogbu. Ịsị na a gaghị akụsu ya ma ọ bụ na nke a abụghị ihe a pụrụ ime bụ ịda mba echiche; a ga-eme ya eme n’ihi na dị ka Ọpata (2011) si napụta Haring (2011) okwu n’ọnụ:

Whoever uses acọuired knowledge to hurt or damage others is not in the truth, does not think truthfully, does not speak the truth. Abuse of information is allied to the work of the devil. The service of truth reọuires discretion, prudence, discernment. True disciples of Christ are discreet about what they say and to whom they say it. (Haring 2011, cited in Opata, 2011 (blurb))

 Onye ọ bụla jiri amamihe ya mejọọ ma ọ bụ bibie ndị ọzọ anọghị n’ezi okwu; ọ naghị echezi echiche, ọ naghị ekwu ezi okwu. Nrụrụ nzimozi bụ ọrụ ahụ-ọlọ. Ikwu ezi okwu chọrọ iji akọ, ilezi na ịsa anya. Ndị na-eso ụzọ Kristi na-ata okwu ata tupu ha ekwupụta ya; ha na-amakwa ndị ha na-agwa ya. (Haring (2011) n’Ọpata (2011) (Gbasara Akwụkwọ a))

**Muru anya ahụghị ụzọ**

 O doro anya na ọgụ nna nna anyị ha lusoro ndị Bekee egbochinwughi mbata ha. O dokwara anya na e meriri nna nna anyị ha n’agha egbe na mma mana e merighi akọ na uche ha. Ntọnala omenala ha wubere mere ka ọgụ a a na-alụ bụrụ ọgụ onye tota o tokwute. N’agbanyeghi na ọsụụ ọgụ a agbanwuola, onye ọ bụla na-alụ ya n’ụdị nke ya megide ndị Bekee na ndị ọtụtụ-ụkwụ ha. Ihe atụ a na-esote na-egosi akị ọgụ a, nke ntọnala ya bụ ihe mere ndị Igbo omu anya ahụghị ụzọ, onwere ntị anụghị ihe, na ọwụsara ụkwụ ejeghi ije. Ntọnala a bụ ịhụ na ndị nzuzu na nkwukwu ga na-achị, na ndị mara ihe agaghị ahụ ụzọ ma ya fọdụ igosi amamihe ha. Ka a tụlee usoro e ji enye ọkwa etu-ugo na mahadum, nke bụ isi ebe a na-azụ ma na-enye ndị be anyị ọkwa amamihe ha. Nke a gbadobere ụkwụ n’ịghakọ nsirihụ ọdịnala Igbo na nke ndị Bekee. E ji ụmụ afọ Igbo abụọ, Okoeke na Okoahọ nye ọmụma atụ:

 **Afọ izizi** **Okoeke** **Okoahọ**

**Agba Agụmakwụkwọ izizi**

**Amụmamụ mbudo**

Akara amụmamụ Aha amụmamụ Ntụ Ọgụ Nnwogha Ọgụ Nnwogha

LIN 101 Introduction to linguistics I 2 60 B (8) 58 C (6)

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LIN 105 Languages of the world 2 63 B (8) 68 B (8)

IGB 103 Introduction to Igbo grammar 2 61 B (8) 59 C (6)

IGB 105 Introduction to Igbo history, life and culture 2 65 B (8) 68 B (8)

IGB 107 Introduction to Igbo oral literature 2 50 C (6) 57 C (6)

**Amụmamụ Nsonye**

CSC 101 Introduction to computer science 3 50 C (9) 48 D (6)

**Họrọ otu asụsụ**

FRE 101 Elementary French I

GER 101 Elementary German I

RUSS 101 Elementary Russian I 2 60 B (8) 66 B (8)

IGB 101 Elementary Igbo I (maka ndị ngalaba ọzọ)

YOR 101 Elementary Yoruba I

HAU 101 Elementary Hausa I

**Amụmamụ Izugbe**

GST 101 Use of English 1 2 60 B (8) 58 C (6)

GST 103 Use of Library and Studies Skills 2 60 B (8) 68 B (8)

 GST 105 Nigerian Peoples and Culture 2 70 A (10) 69 B (8)

 **Mgbakọta** 23 **660** (89%23=**3.87) 686 (78%23=3.39)**

**Agba agụmakwụkwọ abụọ**

**Amụmamụ mbudo**

LIN 102 Introduction to linguistics II 2 60 B (8) 58 C (6)

LIN 104 Introduction to general phonetics II 2 60 B (8) 68 B (8)

LIN 106 History of linguistics 2 70 A (10) 69 B (8)

IGB 104 Introduction to Igbo syntaụ 1 2 60 B (8) 59 C (6)

IGB 106 History of Igbo language and development 2 60 B (8) 59 C (6)

IGB 108 Introduction to Igbo written literature 2 60 B (8) 66 B (8)

**Amụmamụ izugbe**

GST 102 Use of English II 2 50 C (6) 48 D (4)

GST 104 Introduction to philosophy and logic 2 50 C (6) 58 C (6)

GST 106 History/philosophy of science 2 60 B (8) 59 C (6)

GST 108 Peace and conflict resolution 2 61 B (8) 68 B (8)

**Amụmamụ nsonye: Họrọ otu asụsụ**

FRE 102 Elementary French II

GER 102 Elementary German II

RUS 102 Elementary Russian II 2 60 B (8) 68 B (8)

IGB 102 Elementary Igbo II (ndị si na ngalaba **ọ**z**ọ**)

YOR 102 Elementary Yoruba I

HAU 102 Elementary Hausa II

**Mgbakọta** 22 **651(86% 22=3.9) 680 (74%22=3.36)**

**Afọ nke abụọ**

**Agba Agụmakwụkwọ izizi**

Akara Amụmamụ Aha AMụmamụ Ọkpụ

**Amụmamụ mbudo**

LIN 201 Introduction to phonology 3 60 B (12) 68 B (12)

LIN 207 Orthography design 2 60 B (8) 59 C (6)

LIN 209 Practical phonetics 1 2 60 B (8) 58 C (6)

IGB 203 Igbo sound system 1 2 50 C (6) 48 D (4)

IGB 207 Igbo morphology 3 60 B (12) 59 C (9)

**Amụmamụ nsonye**

GST 203 Entrepreneurial skills 2 60 B (8) 65 B (8)

General Studies Course

GST 201 Intermediate French 2 60 B (8) 59 C (6)

Electives (from other disciplines)

English or History or Religion course 2 50 C (6) 58 C (6)

**Amụmamụ nsonye: họrọ otu asụsụ**

IGB 201 Intermediate Igbo I (maka ndị ngalaba ọzọ)

YOR 201 Intermediate Yoruba I

HAU 201 Intermediate Hausa I

GER 201 Intermediate German I 2 45 D (4) 49 D (4)

RUS 201Intermediate Russian

**Mgbakọta** 20 **505 (72%20=3.6) 523 (61%20=3.05)**

**Agba agụmakwụkwọ abụọ**

**Amụmamụ mbudo**

LIN 202 Phonetics of the English language and Nigerian languages 2 50 C (6) 48 D (4)

Lin 204 Writing systems and graphic representations 2 50 C (6) 58 C (6)

LIN 208 Phonemic analysis 2 60 B (8) 59 C (6)

IGB 210 Introduction to Igbo syntaụ II 3 61 B (12) 68 B (12)

IGB 214 Igbo prose and narratives 2 45 D (4) 49 D (4)

IGB 206 Igbo phonology I 2 60 B (8) 59 C (6)

**Amụmamụ nsonye: Họrọ otu asụsụ**

IGBO 202 Intermediate Igbo II (maka ndị ngalaba ọzọ)

YORU 202 Intermediate Yoruba II

HAUS 202 Intermediate Hausa II

FRE 202 Intermediate French II 2 60 B (8) 68 B (8)

GER 202 Intermediate German II

RUS 202 Intermediate Russian II

**Electives (from other disciplines)**

English or History or Religion Course 2 70 A (10) 69 B (8)

**Mgbakọta** 17 **456 (62%17=3.65) 478 (54%17=3.18)**

**Afọ nke atọ**

**Agba agụmakwụkwọ izizi**

**Amụmamụ mbudo**

LIN 301 Generative phonology I 3 60 B (12) 68 B (12)

LIN 305 Introduction to African linguistics 3 60 B (12) 68 B (12)

LIN 309 Survey of applied linguistics 2 50 C (6) 58 C (6)

IGB 309 Igbo dialectology 2 60 B (8) 59 C (6)

IGB 311 Igbo traditional drama and theatre 3 60 B (12) 58 C (9)

IGB 313 Igbo stylistics I 2 45 D (4) 49 D (4)

GST301 Entrepreneurial studies 2 60 B (8) 59 C (6)

**Amụmamụ nhọrọ (site na ngalaba ndị ọzọ)**

Religion or History or English and Literary studies 2 50 C (6) 49 D (4)

**Mgbakọta** 19 **445 (68%19=3.58) 468 (59%19=3.11)**

**Agba agụmakwụkwọ nke abụọ**

**Amụmamụ mbudo**

IGB 304 Igbo phonology II 2 60 B (8) 58 C (6)

LIN 304 Generative syntaụ 3 61 B (12) 67 B (12)

LIN 306 Intro to sociolinguistics 2 63 B (8) 68 B (8)

LIN 312 Error/contrastive/needs analysis 2 63 B (8) 68 B (8)

LIN 314 Translation 2 61 B (8) 59 C (6)

IGB 312 Igbo literary criticism 2 50 C (6) 57 C (6)

LIN 316 Field methods and research methodology 3 50 C (9) 48 D (6)

**Amụmamụ nhọrọ (site na ngalaba ndị ọzọ)**

Philosophy or English and literary studies or Religion 2 60 B (8) 58 C (6)

**Mgbakọta** 18 **468(67%18=3.72) 483(58%18=3.22)**

**Afọ nke anọ**

**Agba agụmakwụkwọ izizi**

**Amụmamụ mbudo**

LIN 401 Topics in phonology 2 60 B (8) 58 C (6)

LIN 403 Language policy 2 60 B (8) 59 C (6)

LIN 405 Psycholinguistics 3 70 A (15) 69 B (12)

LIN 407 Historical/comparative linguistics 3 60 B (12) 68 B (12)

LIN 409 Semantics /pragmatics 3 50 C (9) 58 C (9)

IGB 403 Practical communication in Igbo 2 60 B (8) 59 C (6)

IGB 405 Traditional music/dance of the Igbo 2 50 C (6) 58 C (6)

**Mgbakọta** 17 **410 (66%17=3.88) 429 (57%17=3.35)**

**Agba agụmakwụkwọ nke abụọ**

**Amụmamụ mbudo**

LIN 408 Lexicography 3 60 B (12) 69 B (12)

LIN 414 Project report/long essay 6 70 A (30) 80 A (30)

IGB 402 Topics in Igbo syntaụ 3 50 C (9) 58 C (9)

IGB 408 Contemporary Igbo poetry (prescribed texts) 3 70 A (15) 84 A (15)

IGB 414 Igbo studies in a globalised world 3 60 B (12) 69 B (12)

 **Mgbakọta**18 **310(78%18=4.33) 360 (78%18=4.33)**

 **Mgbakọta ntụ niile** 154

 **Mgbakọta akara Okoeke** 3,905: 30.53%8 = 3.82 **Ọkwa ntugo nke abụọ**

 **Mgbakọta akara Okoahọ** 4,107 (+202) 27.08%8=3.39 **Ọkwa ntuda nke abụọ**

 Nchọcha anyị na-egosi na ụlọ akwụkwọ niile, na-abụghị ndị nke mahadum, dị n’ime obodo ji akara ọgụ atụle ma na-enye ụmụ akwụkwọ ọnọdụ ha na klaas. Tinyere nke a, ụfọdụ ụlọ akwụkwọ ndị na-abụghị mahadum, ndị na-eme anwansị Bekee na-enye akara mmetadebe site n’iji akara ọgụ na nke mkpụrụ edide. Ụlọ akwụkwọ ndị a anaghị edenye onye ole nwata akwụkwọ gbara na klaas. Nke ka nke, ụlọ akwụkwọ mahadum niile dị na Naịjirịa, na-enye akara ọgụ na nke mkpụrụ edide mana ọ dịghị ihe ha ji nke ọnụ ọgụ eme. Ebe a bụ ebe e kwesiri ịyọcha nyochaa nwata akwụkwọ nke ọma tupu e kwuo ọnọdụ ya n’ime ndị ọzọ. Nke a bụ n’ihi na ọ na-abanye n’ime ụwa ịrụrụ obodo ọrụ. Mana otu abụghị n’ezi; e ji ntụ na aghụghọ wube usoro enyemọnọdụ, nke na-eme na nwa achakamperi na-amachapụta dị ka ọka-ibe na ọ-kwụrụ ọ-karịsịa.

 N’ihe ịma atụ dị n’elu, o nweghi ebe ọ hara Okoeke na Okoahọ. Okoahọ ji A abụọ na ụma gaa Okoeke, B atọ na ụma, C anọ ma ọ bụ D anọ na ụma na-aga Okoeke. Mana Okoeke turu ọkwa ntugo nke abụọ ebe Okoahọ, onye gara ya nke ọma, turu ọkwa ntuda nke abụọ. Mana ka a jụọ, ọ bụ gịnị kpatara na e kwughi onye nke Okoeke ma ọ bụ Okoahọ gbara na klaas? Gịnị ka ogo nke mbụ, abụọ, atọ na nke nnafe pụtara? Ebunuche nwa Bekee na ndị ụmụ azụ ha bụ imebeta nrọhị echiche, nke ga-eme ndị Igbo ka ha gbahapụ ntọnala usoro echiche ha, nabata nke ha ma mee ka ndị nwere ọgụgụ isi kpewe azụ, mee ka ndị nkwukwu buwe ụzọ. E mee nke a ọtụtụ oge, dị ka ọ dị ugbu a, a ga-enwe mgbagwoju anya, nke ga-eweta ala adịghị mma, ndọghachi na nlaghachi azụ. Ọ bụ ngwakọ ntụ na aghụghọ a debere obodo anyị ebe ọ nọ ta a. Ọ bụghị odudu dị ka Achebe si hụta ya. Ihe anyị na-ekwu ihe anyị na-aka bụ ka ala dị mma.

 Nke kacha njọ bụ na ọtụtụ ngalaba anaghị ahazi mmetadebe ụmụ akwụkwọ ha n’ogo n’ogo. Ndị amụmamụ gbasara ahụ ike na-emekarị nke a. Ọ pụtara na dibịa niile ma ọ bụ ndị niile mụrụ gbasara ọkụkụ ọgwụ ha? Ọ pụtara na o nweghi onye ka ibe ya meta nke ọma? O ziri ezi ikpopụta ìgwè ndị nafere n’ule n’ekwughi ka ha si metadebe otu nye ibe ya? Ihe ndị Igbo na-ajụ bụ agwọ e gburu, ọ dị mkpirisi ole?

 Nchịkọta echere anyị a bụ na nnyehie ọnọdụ, nke sitere na nnyehie akara n’amụmamụ na Naịjirịa na-agbagha nsirihụ, nkwenye na nzube ndị Igbo. Ọ bụ ihe ịgbagwoju anya na a na-ahapụ akara nwa akwụkwọ nwere, tụgharịa ya wee nwogharịta akara nnyemọnọdụ ọzọ. Naanị Chineke ma ụdị nturu ugo mahadum ji ntụ 10 ma ọ bụ 7 akwọfe ụmụ akwụkwọ ha na-enye. Ka oghere ntụ ndị a na-enyedebe bụ ka mgbagha ya na nsirihụ ndị Igbo na-agbatịdebe. Ịma atụ, ebe 60-69 nwere ike inwogharị bụrụ B na ntụ enyemakara 5, na ntụ enyemakara nke 4, 66-69 ga-apụta B ebe 60-65 ga-abụ BC, 70-79 ga-abụ AB ebe 80-100 ga-abụ A. Adịmire ya bụ na ntụ aghịrịgha e nwere na Naijirịa ugbu a, a kpọrọ ihe niile isi ala tinye obodo anyị n’ajọ ọnọdụ. Onye kpe azụ bu ụzọ, ebe onye kpe ihu kpezị azụ. Ọ bụ ezie na ka ntụ nnwogharị si agbadata ka aghụghọ enyemakara na ọnọdụ si ebelata mana o nweghi ka a ga-esi nnwogharịa akara nwata akwụkwọ nwere ka ọ dị ka ihe o nwere. Ndị Igbo na-asị na ụkwụ na-aga wara wara, anya na-aga wara na-ahụ ya. N’agbanyeghi na o teela ya bụ mpụ na aghụghọ dịwara, Igbo na-asị na okwu kpọọ nkụ, e dee ya mmiri kwuo ya. Aghụghọ karịa, Igbo ajụọ: agwọ anyị gburu ọ dị mkpirisi ole? Ọ bụ njọ na nsirihụ ndị Igbo ime ka isi okpo ghọrọ ọmacha-ncha ma mee ka ọmacha-ncha bụrụ onye amazịghị ihe; onye kpuru isi duwe onye na-ahụ ụzọ, ha abụọ ga-adaba n’olulu; ka ọgwụ nwa Bekee ghara ịtụ nwa afọ Igbo.

 **Enyemọkpụ maka mbugoli n’ọkwa**

 Site na nchọcha anyị mere site na mahadum dị n’ọdịda anyanwụ Naịjirịa, nchọpụta na-egosi na a na-atụgharị usoro enyemakara nke ụmụ akwụkwọ. Olee kwanụ maka ndị okenye nye ọrụ ha? Gbasara mbugoli n’ọkwa ha, kwa afọ mbugoli n’ọkwa, a na-enye ha ọkpụ akara iji mata etu ha si rụtadewe ọrụ nakwa ma ha tozuru ibugoli n’ọkwa nye ọkwa mbunuche ha. Na ntụle nke a, a na-enye ndị ọrụ ọkpụ akara n’usoro abịịchị; e mechaa, a tụgharịa ya n’usoro ọgụ. Nke a gbasoro nsirihụ ndị Igbo. Mana nsogbu ka adị - mgbe e mechara ntụle ọkpụ akara ole onye ọrụ nwetara, a na-ebutu ma ọ bụ gbujipụ akara ọ bụla karịrị ntụnogo 100 ma mee ka onye metakarịrị ọfụma na onye ọ ka aka hara ahara. Nke a agbasoghi nsirihụ ndị Igbo; ọ na-egbukwa mmụọ ọka ibe, nrụsi ọrụ ike na otito kwesiiri onye dị uchu; ihe ndị a bụ ntọnala njirimara ndị Igbo. Ndị Igbo anaghị achabi isi onye toro ogologo; ihe a na-asị ya bụ ka o hulata ala. N’akụkụ ndị na-echi ọzọ, e nwere ndị na-echi otu, abụọ, atọ ma ọ bụ karịa. Ọzọ ole onye chiri na-adịrị ya; ọzọ ole mmadụ chiri ka ọ na-ezere. Nrọhị na ngwakọ enyem akara na ọkpụ n’ala Igbo, nke e si na ntọnala ndị Bekee sata agbasoghi usoro nsirihụ ndị Igbo; a ga-agbanwo ya. Ọdịnala ndị Igbo nabatara ka ndị ume ngwụ na-eso ndị dị ike n’azụ ma na-agbakwa ndị ume ngwụ ike ka ha gafee ndị dị ike mgbe ike gwụwara ha. Etu ọ dị kịta bụ ịsụ ndị dị ike mkpụmkpụ ka ha nwee ike hara ka ndị ume ngwụ.

 A jụọ, olee onye ma ọ bụ ndị kacha nweta akara n’amụmamụ ụmụ akwụkwọ na nrụpụta ọrụ n’etiti ndị ọrụ mahadum kamgbe Mahadum ọ bụla na Naịjirịa malitere; a ma na ha dị mana o nweghi onye ga-amata ha n’ihi na e gbuola usoro e nwere ike iji mee nke a. Azịza a agaghị esite na mkpokọta akara ọkpụ nnweta. A jụọ olee onye ọrụ kachasị mara ọrụ ya ma ọ bụ kacha nweta akara na nnyocha mbugoli n’ọkwa? Onye ga-azata nke a? Ọ dịghị. Mana a jụọ onye kachasị gbata ọsọ n’ụwa, a ma na ọ bụ Ussain St Leo Bolt na mmerita ụkwụ ọsọ tịnkọm tịnkọm 9.58 na ntụ mịta 100 ya na tịnkọm tịnkọm 19.59 nye mịta 200 n’afọ 2009. A ma na Nawaf Al Abed nyekara gool ọsịịsọ na tịnkọm tịnkọm 2. A bịa n’ịkụ ọkpọ, Mike Garet n’ọnwa Maach, n’afọ 2014, kụturu onye ọ bụ ya na ya n’otu tịnkọm. Olee uru ihe ntụ ndị a na-aba? Ha na-enye aka n’ịkpalite mmụọ ọka ibe na agbammbọ na ndị obodo. Agamnihu obodo ọ bụla na-agbado ụkwụ n’atụtụ mwube nsirihụ ya. Mgbe obodo na-enweghi ntọala nsirihụ ma ọ bụ mgbe ọ gbahapụrụ ya na-achọ nke ndị ọzọ, mpụtara ya ga-apụta jewe ejewe adịghị mma, lawa alawa adịghị mma; ndị ya ga na-ekwukwu ekwukwu; agamnihu ya ga na-asọ ngọ-ngọ.

 **Enyo Uche na Ugegbe Uche:** **Ntọnala echiche na nsirihụ enyemakara**

 Ka a jụọ, ole ihe kpatara na ndị Bekee na ndị Igbo esighi otu ụzọ ahụta usoro enyemakara na ọnọdụ na ntụ mmụta? Ndị Igbo na-eji isi ebu ụzọ mana ndị Bekee na-eji isi ekpe azụ. Ka anyị tụlee ọmụma atụ ndị a:

 **Igbo** **Bekee**

 1 (a) okpu ọcha white hat

 (b) uwe anụna blue shirt

 (ch) akwụkwọ ochie old book

 (d) 75 A 75 A

 (e) 60 B 60 B

 (f) 50 C 50 C

 (g) 45 D 45 D

**2.2 Nt**ọ**nala mmebe usoro okwu**

Ụtọ asụsụ, n’agbanyeghi asụsụ, nwere iwu na-echekwa usoro nhazi okwu ya. Iwu ndị a na-ewube ụtọ mmebeta mkpụrụ okwu na mgbatị ha. Asụsụ ọ bụla nwere usoro mkpụrụ akara edide ya. Mkpụrụ akara ndị a gụnyere mkpụrụ edemede na ọnụ ọgụ ya. A na-eji mkpụrụ abịịchị ede ụtọ asụsụ ebe e ji mkpụrụ ọnụ ọgụ achịkọ nrọhị mgbakọ na nza echiche ya. Etu o sila dị, mkpụrụ ọnụ ọgụ na akara nza ya nwere enyo ya na mkpụrụ edemede. A na-edekọ mkpụrụ abịịchị iji mebeta mkpụrụ okwu ma gbatịa ha iji mebeta nkeji ahịrị. Ka anyị tụlee ọmụma atụ ndị a:

1. (a) otu ~ 1

(b) iri ~ 10

(ch) ijeri ~ 1000,000,000

Akara ọgụ bụ ọnụ ọgụ ebe ndepụta ha gụnyere mkpụrụ edemede. Ihe dị iche na ha bụ na ọnụ ọgụ nwere naanị otu mpụtara ebe mkpụrụ edemede ha nwere ike ịpụta ọtụtụ echiche. Iri dị ka mkpụrụ ọnụ ọgụ pụtara ọkara ọgụ ebe nke a nwere ike ịpụta nta, ọtụtụ, ma ọ bụ ọkara ọgụ. N’asụsụ, ụbụbọ na-enye okwu echiche, nke nwere ike ịgbanwe site n’ọnọdụ gaa n’ọnọdụ, d.k.

1. (a) Ada nyere ya ụdara *iri*

(b) Ada nyere m naanị ụdara *iri*

(ch) Ada nyere sọ ya ụdara *iri*

N’ọmụma atụ 3, echiche ‘iri’ n’ọnọdụ ndị a abụghị otu. Na 3(a), ‘iri’ pụtara ‘iri’ n’enweghi atụmatụ okwu so ya nị. Na 3(b), ‘iri’ pụtara ‘ezughi’ ebe ọ pụtara ‘karịrị akarị’. Ọ bụ ụdị mgbanwe echiche a bụ ihe kpatara na amụmamụ asụsụ na nke mgbakọ abụghị otu. Echiche mkpụrụ okwu na-agbanwe karịa echiche ọnụ ọgụ. Otu na mpụtara nkọwa ndị dị n’elu na-egosi na mgbe e jikọrọ mkpụrụ abịịchị na ọnụ ọgụ, ha na-ekepụta mkpụrụ echiche dị iche iche, d.k.

1. 1

 100

 nwa

 ezi

Ewumewu dị na 4 nwere mkpụrụ echiche ma bụrụ mkpụrụ okwu. Ọ bụrụ na e dokwaba ha n’ọgbara, ha na-amụbata nkeji ahịrị ma ọ bụ nkeji ahịrị echiche. N’ebe a, ha na-emekọrịta iji wubeta echiche ọhụrụ, nke karịrị echiche mkpụrụ okwu ọ bụla mejupụtara ha, d.k.

1. (a) ụlọ akwụkwọ

(b) eke nwe ọhịa

(ch) ezi nne

Ụdị mgbatị echiche a adịghị na mkpụrụ ọnụ ọgụ e dekọrọ ọnụ n’ihi na nke a ga-emebeta ọkpụ ọnụ ọgụ ọhụrụ ma ọ bụ nso nso ọnụ ọgụ na-enweghi echiche, d.k

1. (a) \*20 11

(b) \*100 100

(ch) \*10 30 70

Nhazi usoro ọnụ ọgụ ndị a enweghi echiche. Nke a so na ndịmiche n’amụmamụ asụsụ na nza mgbakọ ọnụ ọgụ. Etu o sila dị, nhazi mkpụrụ edide bụ ọwa echiche, mmeju echiche na mbudo omenala. Asụsụ ọ bụla nwere mkpụrụ edide pere mpe bụ ndị e ji anọchi anya ma na-edepụta ekwumekwu ya. Ha nwekwara ike imebeta enyo onwe ha. Enyo echiche ndị a na-anọchi anya etu ndị si ahazi usoro edemede ma na-anọchi usoro nhazi mkpụrụ edemede asụsụ ọ bụla. Ịma atụ, ọ bụrụ na (o, d) bụ ọyọ abịịchị Igbo, o nwere ike ijikọta ha ọnụ n’ọtụtụ ụzọ, d.k.

5. [dd, oo, od, odo, doo, ooo, dod, do]

Ma n’Igbo, ọ bụghị njikọ ha niile nwere echiche; ịma atụ na 5, naanị 6 nwere echiche:

1. [o, odo, doo, do]

N’ịga n’ihu, mwube ọ bụla dị na 5 nwere enyo ya:

1. [bbdd, oooo, bood, oboodo, oobdoo oooooo, bobdod, obdo]

Ọyọ okwu 7 nwere enyo echiche; ha bụ ejima chere onwe ha azụ; ha bụ otu ihe n’azụ na n’ihu. Etu o sila dị, ha anaghị agabiga oke mkpụrụ okwu. Ya bụ, okwu ọ bụla nwere ọwa, nke na-emebeta enyo ya. Ọ bụrụ na e jikọọ agwara 5-7, a ga-achọpụta na ọyọ abịịchị asụsụ ọ bụla na-emebeta ejima abịịchị abụọ kwụụrụ onwe ha. Asụsụ ọ bụla na-ahọrọ nke na-edega n’aka nri ma ọ bụ aka ekpe; njirimara a na-eme ka usoro mkpụrụ edide ọ bụla nwee oke na ọnụ ọgụ. Nke a kpatara na asụsụ dị ka Arabik na-esi n’aka nri na-agụga ma na-edega abịịchị ha n’aka ekpe ebe Igbo na-edega ma na-agụga asụsụ ha n’aka nri; a ga-echeta na o gbazitere usoro a site na asụsụ Griik, Latịn na Bekee. Usoro a na-achịkwa ka asụsụ si ahazi usoro nhazi okwu ya site n’usoro nhazi mkpụrụ okwu, ịma atụ:

1. λyφ φyλ

ψvχ χvψ

θpα αpθ

Asụsụ ọ bụla ga-ahọtarịrị otu usoro, ya bụ, iji isi buwe ụzọ ma ọ bụ iji nkọwa buwe ụzọ. Usoro iwu a wuwere ntọnala amụmamụ mgbakọ dị ka atụ ndị a na-esote si egosipụta.

1. 001 100

010 010

011 110

Atụ 9 bụ enyo onwe (hụkwa Mbah (1998a)). Mata na ha dịkewere onwe ha; ha amakọghị amakọ. N’asụsụ ụfọdụ, dị ka Arabik, ha na-ahọrọ usoro ndechi n’aka ekpe ebe Igbo na Bekee na-agbaso usoro nke abụọ n’ihi na ha na-edechi edemede ha n’aka nri. Etu o sila dị, ndịna nakwa nghọta ha gbadobere ụkwụ n’otu nhazi usoro echiche

10 Arabik 001 nye 100 Igbo

010 nye 10

011 nye 110

Ọ bụrụ na a hazigharịa usoro Arabik, usoro nhazi Igbo ga-apụta ihe.

11 001 = 100

010 = 10

011 = 110

Usoro nhazi ụtọasụsụ na usoro nhazi mkpụrụ ọnụ ọgụ n’asụsụ dị iche iche na-adakọ. Mbah (1997) na-arụ ụka na a gbanyeghi na usoro ụtọ asụsụ dị n’iwu, ọ bụghị ewumewu akpọmakpọ niile na-emepụta mkpụrụ okwu nwere echiche. Etu o sila dị, mmepụta ndị a niile nwere ike inwe echiche.

N’iwu φAψ → φYψ (φ na ψ bụ ọnọdụ, ndị nwere ike ime ka A bụrụ Y). E nwere ike iwepụ ọnọdụ onwe ma mee ya ọnọdụ mkpuke site n’ịgbanwe akara ọnọdụ ‘φ’ na ‘ψ’ ka ọ bụrụ ‘B’ na ‘C’. E mee nke a, e nweta 11:

1. BAC → BYC

Iwu 11 na-egosi na ‘A’ na-apụta ‘Y’ ma ọ nọrọ n’etiti ọnọdụ B na C. Ya bụ:

 12 A → Y/B – C

Iwu 12 na-egosi iwu gbadobere ụkwụ n’ọnọdụ. Mana e nwere ike ime ya ka ọ bụrụ iwu izugbe site n’ịkapị ya ọnụ, nke ga-eme ka ‘A’ pụta ‘Y’ n’ọnọdụ ọ bụla. Mgbe ‘A’ bụ ‘Y’ n’ọnọdụ ọ bụla, nke a pụtara na iwu ndịnokpuru ya bụ iwu izugbe, y.b.

 13 A → Y

Mgbe A bụ Y n’ọnọdụ ọ bụla, ihe nke a pụtara bụ na ọnọdụ adịghịzị mkpa; a na-ewepụ ya. Etu o sila dị, iwu izugbe ka abụ ụdị iwu ndịnọnọdụ, y.b., n’ọnọdụ niile. Iwu niile na-agbadoghi ụkwụ n’ọnọdụ bụ iwu izugbe; ọdịdị ya bụ:

14. A → Bb ma ọ bụ A → bB

Na 14, nke izizi bụ usoro iji isi ebu ụzọ, nke na-esote bụ usoro iji nkọwa ebu ụzọ. Nke mbụ na-eweta eserese nsega n’aka ekpe ebe nke abụọ na-eweta nsega n’aka nri. Ngosi ha na-esote:

Eserese 2 A

 b B

 c C

 d D

 d

Eserese 1 A

 B b

 C c

 D d

 d

 d

 eeeeeEEs

Eserese 3 Eserese 4

NMkp NMkp

 mkp NNkọ NNkọ mkp

 nkọ nrk nrk nkọ

nwoke ọma ahụ that good man

Eserese 1 na 2 yitere n’otu aka ma dị iche n’eserese nke 3 na 4 n’agbanyeghi na ha bụ enyo onwe ha. Eserese 1 na 2 bụ ewumewu dịnụ ịhọrọ nye otu asụsụ ebe 3 na 4 bụ otu ewumewu eserese nke asụsụ abụọ na-ahazinye okwu ha n’ụzọ dị iche iche. Kimball (1973) tụpụtara atụtụ nke jikọtara ụtọ-asụsụ na-esechi eserese n’aka nri na nke na-esechi eserese n’aka ekpe. Atụmatụ a bụ:

15 **Atụtụ**

Maka eserese ụtọ-asụsụ aka nri ọ bụla, Ụan e nwere eserese ụtọ-asụsụ aka ekpe Ụae, nke pụtara na A(Ụan) = A(Ụae)

 Iwu ụtọ-asụsụ niile (nke ndịnọnọdụ, nke izugbe na nke enwe-obe) ndị na-ahazi mkpụrụ okwu etu ha si emebetadebe okwu ka a na-akpọ ogo nhazi Chomsky (hụkwa Kimball, 1973). Kimball (1967) kwadoro Chomsky (1965) n’ikwu na usoro nhazi asụsụ enwe-obe, nke na-ekwe ka e wepụ mkpụrụ okwu mgbe a na-emebe ahịrị okwu nwere ike imebeta okwu ka ụtọ-asụsụ mgbanwe.

Site n’ọmụma atụ 3, ọ bụrụ na onye Igbo nwee ‘onye ọcha’, onye Bekee ga-enwe ‘white person’. Na nkeji ahịrị mkpọ aha ndị a, ihe a na-ekwu maka ya bụ ‘onye’ (person). N’Igbo, ‘onye’ kpe ihu, ebe ‘person’ kpe azụ na Bekee. E were ọdịdị ọnọdụ a tụnyere akara ndị dị na 1d-f, ihe bụ isi n’Igbo bụ 70, 60 na 45 mana a bịa na Bekee, ihe bụ isi bụ A, B na D. Ọ dị mkpa na nkeji ahịrị mkpọ aha ndị-na-akara ọgụ ndị a nwere otu ọdịdị myi emetụ. Na mgbakọ ọnọdụ nwata akwụkwọ, Igbo kwesiri iji akara ọgụ mee ya ebe ndị Bekee kwesiri iji akara mkpụrụ edide mee nke ha. Etu a ka nsirihụ ha si dị. Mana ndị Igbo tụgharịrị nke ha ka ọ dị ka nke Bekee. Nke a mere na a na-atụgharị ọnọdụ usoro echiche ha ma weta ajọ ọnọdụ nke a na-anyị na-ahụta ta a.

 Mgbe mmadụ chọpụtara na onye ọ ka mma “akarala ya”, obi anaghị adị ya mma; ọ naghị anọkwata; ọ na-eme ọtụtụ ihe ka o wegharakwa ọnọdụ ya. Ọtụtụ oge, ihe ndị a na-abụ ajọ ihe na ihe nrọhị ndị ọ garaghị eme ma ọ bụrụ na e nyere ya ọnọdụ ya na mbụ. Mana ọtụtụ na-akwụdosi ike n’ezi omume na agbammbọ ha; ha ma ma na-echekwudo na iro anaghị aga na chi.

 **Nzubere Ọnọdụ na Akara Aka**

 Dị ka e si kapịa n’elu, nsara uche bụ ohere dị n’uche, nke na-adị iji kepụta, nabata ma ọ bụ chekwa mkpatụta onye, nke ọ ga-adọrọ n’ọdịnihu. N’amụmamụ asụsụ, nsara echiche na-akọwa etu ndị na-asụ asụsụ si na-arụgara ihe aka ma na-enwogharị ya (Fauconnier, 1995). Nrụgara aka ebe a na-akọwa ewumewu ekere-uche, nke a na-ahụta site n’etu ihe a chọrọ ịkọwa si dị. Nkọwa ọ bụla na-ewere otu oghere.

 Mmadụ bụ mfụ site n’ọdịdị okike ya; ọzọ kwa ọtụtụ oge, ihe na-agbasa ya na-abụ ihe ọ ga-enweta; ọ bụghị etu ọ ha-esi nweta ya bụ ihe. Tigbuo zọgbuo ọ bụla dị n’ụwa si n’otu onye bido. Mgbe onye mbido nọturu ala chee ihe ọ ga-eme, o nwere ohere icheta ajọ ihe na ihe ọma. Etu o sila dị, omume ihe ọma na-eme ka ọ na-enye enye ghara inweta enweta tụmadị ihe akụ akụ na ihe enwe enwe. Mana ọtụtụ ajọ ihe bụ ihe ga-eme ka ọ na-afụnara ndị ọzọ ihe ha ma si na ya na-ebuwanye ma na-eyi ndị ọzọ egwu. N’ihi na agwọ otu onye hụrụ na-aghọ eke, ọ na-amanye ndị nọ ya nso ka ha mee uche ya site n’iji iyi egwu ma ọ bụ imere ha mma nwa mgbe nta. Site na ndị a na n’ụzọ mkpuke, amụma ya tụmadị ndị ọjọọ na-agbasa ọsịịsọ. Nke a bụ n’ihi na ndị mmanye a ga-achọkwa isi n’otu ụzọ ahụ chụta echiche obi ha. N’ihi na echiche obi a na-emegide usoro nchụta ndị ezi omume nakwa ọdịmma ọha na eze, ịma aka na-ebido. Site n’ịma aka ka a mara nke ga-emeri n’etiti mma na njọ, ọgụ mkpụke na-amalite; site n’ebe ahụ, a na-enwe ọgba aghara. Ọtụtụ oge, agha na-adapụta tụmadị mgbe nrọhị uche a metụtara obodo na obodo. Ka anyị lee ọmụma atụ a. Mz. Mpịrịmpị bụ onye isi mahadum; o nwere naanị afọ ise ịnọ n’ọkwa. O nwetara mmeri ka ya na ndị ogbo ya zọchara ya bụ ọkwa; mmeri a sitere n’aka nrụrụ; ọ bụghị na ọ ka ndị ọzọ mara akwụkwọ; mana ọ ka ha mara mmadụ. Ka ọ malitechara ọrụ, ihe atọ chere ya n’ihu: ịkpaso ndị ọrụ agwa ọma; ịrụsa ha arụrụ ala na ịgwakọrọ ha agwa ọma na arụrụ ala. Mz. Mpịrịmpị họrọ ngwakọ ezi agwa na nrụsa ndị iro ya. Nke a bụ ntọala ọchịchị ya; e nwee ohere iwe n’ọrụ, o were ụmụ nne ya na ndị enyi ya ma hapụ ụmụ nne ndị iro ya n’agbanyeghi na ụmụ nne ndị iro ya ga-aka rụpụta ọrụ. Iwe na ọnụma ga-abata. Ndị enyi ya ga-agbakọ dị ka ndị so achị ebe ndị iro ya ga-aghọrọ ndị a kpọrọ ụgwụ. Ihe agwọ mụrụ aghaghị ịdị ogologo. Ndị efulefu a na-achị ga-akpụ iwu ga-enyere ha aka ịchịgide na-enyekwara ndị dị ka ha aka ịnọchi ha n’ọchịchị. Aka nrụrụ na-abata n’usoro agụmakwụkwọ niile. Ụzọ dị etu a ka e si ewube usoro ebe nwata akwụkwọ ga-enweta otu akara, a tụgharịa ya na mkpụrụ edide, nke ga-agbanwo ọnọdụ ya ma ghakọọ usoro ntụ niile. Ụzọ kacha mfe e ji ememila ndị obodo bụ ịnapụ ha usoro agụmakwụkwọ na ịwa anya. Tinyere ịgbagheri ihe ha nwetara, ha na-arụkwụnye urughuru ụgwọ nke na-akụpụ nwa mgbei n’usoro mmụta. N’ime afọ ise, a na-akụpụ ọha ụmụ ogbenye ndụdụ gaa ndụ. Etu a ka e si bibie ohere niile Okoahọ nwere ịbụ mmadụ ma were akara aka ya nyefee Okoeke.

 Etu o sila dị, uche mmadụ abụghị uche Chi. Iro anaghị aga na Chi. Ugo gbuzuo, ọ chakee. Nrọhị iro nye nwa onye ụwa anaghị amịta mkpụrụ. Ụbụrụ na-aghọ nkọ na-aghọ nkọ ebe niile ọ nọ; ma ọ bụ n’akwụkwọ, ọrụ aka, azụmahịa. Nke a na-eme na mee elu mee ala, ụmụ ogbenye ga na-aga n’ihu. Olee ụmụ Igbo ndị nne ha na nna ha bụbu ọgaranya? Olee ụmụ aka ndị nna ha bụbu ọkaa na mahadum? Olee ụmụ aka ndị nna ha bụ aka ji ụgbọ a-gbata e-kee n’ala Igbo? Olee ụmụ ndị nna ha zụkọrọ ala niile dị na Nsụka, Enugwu, Ọnịcha, Owere, Ụmụahịa, Abakaliki n’oge gboo? Olee ndị nna ha bụ ọ-kwụrụ ọ-kaa na ndọrọ ndọrọ ọchịchị obodo n’ala Igbo? Ụwa na-aga n’ịbọ n’ịbọ. Ihe kwụrụ ihe akwụdewe ya: Onye mkpịkpị na-amụta onye orize, ọzụ ala na-amụta ore ala, onye nkụzi na-amụta onye ọmụmụ, dibịa na-amụta onye na-ada akwụkwụ. Chukwu kere mmadụ sị ya nwụde nkakwụ na-enye ya mmiri o ji akwọ aka.

 Ọtụtụ akụkọ akọọla akụkọ kwesiri ịkụziri mmadụ ihe; etu o sila dị, onye ndị mmụọ chọrọ igbu, ọ na-eme ya onwere anya ahụghị ụzọ onwere ntị anụghị ihe. Akwụkwọ Nsọ kọrọ akụkọ Cain na Abel, Jacob na Esau, Samson na Delilah, David na Uriah, Jezebel na Ahab na Herodias na John the Baptist; n’ebe a, ọ dịghị uru onye mmegide nwetara; e nwekwara akụkọ gbasara ikpe ụmụ nwaanyị abụọ n’ihu Eze Solomon, David na Goliath, Daniel na Agụ nakwa Shadrach, Meshach na Abednego; n’ebe a, ọchụ nwa ọkụkọ chụtara ada. N’ikpe azụ, a kọrọ akụkọ gbasara Jesus Christ; n’ebe a, ọ bụghị naanị na e tigbuchaa ezi okwu, o sere n’elu kama na ndị nchụgbu mere ya ọ ghọrọ onye nzọpụta ebighi ebi.

 Akụkọ atọ ndị a si n’*Akwụkwọ Nsọ* pụtara na nsara mmadụ uche na izubere ya ajọ ọnọdụ nwere njedewe nye akaraka ya. N’otu nke izizi, ya bụ, nke metụtara Cain na Abel, Jacob na Esau, Samson na Delilah, David na Uriah, Jezebel na Ahab na Herodias na John the Baptist, o nweghi uru si na nzube ndị a pụta. Abụmọnụ soro ndị zubere ibe ha ajọ ọnọdụ. N’otu nke abụọ, ya bụ, nke Eze Solomon, David na Goliath, Daniel na Agụ nakwa Shadrach, Meshach na Abednego, e nwetaghị ndị a na-achụgbu; ndị nchụgbu mere ka ndị ha na-achụgbu nwere onwe ha. Na nke atọ, ya bụ, na nke Jesus Christ, iro mere ya ọ ghọrọ anwụ anwụ ebighi ebi.

**Mmechi**

 N’ihe gbasara akara aka, iro anaghị aga na Chi; ihe sọrọ nwa Bekee, ya mee omenala Igbo, ebe ndị Igbo dara ka Chi ha kwaturu ha. Ka o si metụta onye iro nye gị, ebe ị ma na m bụ Mba, Chukwu sị na ị ga-ala Ụmụ-Mba-ndị-Agụ, ị ga-ala Ụmụ-Mba-ndị-Agụ, mana ọ sị na ọ ga-alata Ụmụ-Mba-ndị-ụlọ, enyela nsogbu, ị ga-alatarịrị Ụmụ-Mba-ndị-ụlọ.

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**NDEEWONU; DEEGENU; DAALỤNỤ; UNU ANWỤCHCHULA**

**MENTAL SPACES, DOMAIN CONSTRUCTION AND THE LIMITATION OF POSSIBILITY**

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**INAUGURAL** **LECTURE**

**Appreciation**

I most humbly and respectfully appreciate the following for making my life different from what it might have turned out to be. First and foremost, I thank God who in His infinite mercy created me on Monday after the Sunday rest. I feel happy thinking about who I am. I also appreciate my parents, Ogbuabọ F.Ugwu Mbah and Ọchịebọ Orie Ọnaa (Mrs. Mbah) who unfortunately could not witness today’s event; they laid the foundation for it. I am indebted to Mz. Innocent Ọ. Eze who purchased the Common Entrance form for me and convinced my parents to send me to secondary school and pay my fees. I thank my wife Dr Ezinwanne, my lovely kids, Ebube, Neto, Sinelo and Ndụọma and the other family members, nuclear and extended; they make my life worth living. I thank in a special way my teachers, who taught me how to write my name and more. Indelible in my memory are and ever will be Professor B. Chukwuma Ozumba, Professor C. A. Igwe, Professor P.U. Okpoko and Professor G.I. Nwaozuzu; they made my professorship, and ipso facto, this lecture, possible. I appreciate the enabling research environment offered by the staff and students of my Department and Faculty; I have drawn a lot of inspirations from them. My postgraduate supervisees have been especially wonderful; part of what I conceive but would never have had the energy, time, resources and diverging points of view to put down has been documented by them under my supervision and mentorship. I feel fulfilled having produced 13 PhDs and 34 Masters within 9 and 15 years of my approval to supervise them respectively; it means that every year, I successfully supervise at least one PhD and two Masters. I hope to keep up the pace. I thank Professor Oforkansi for warmly receiving my application for this schedule; there can no longer, for ever, be any other 129th inaugural lecture of University of Nigeria but mine. Finally, I appreciate everybody, who made it to this occasion or had the intention of so doing; all these people have made my day. May God bless them and be with you all.

1. **Preamble**

I have the singular privilege to stand before you today to deliver the 129th inaugural lecture of University of Nigeria, Nsukka, the 16th from the Faculty of Arts and the 5th from the Department of Linguistics, Igbo and other Nigerian Languages. In the Department, it comes after those of Professors P.A. Nwachukwu, I.U. Nwadike, Mrs. C.I. Ikekeonwu, and Mrs. G.I. Nwaozuzu. In the Faculty, and ad seriatim, it succeeds those of Professors D.I. Nwoga, P.O. Esedebe, Emeka Nwabueze, P.A. Nwachukwu, A.N. Akwanya (Rev. Fr.), Ossie Enekwe, D. U. Ọpata, I.U. Nwadike, Mrs. C.I. Ikekeonwu, Ola Oloidi, (Mrs.) G.I. Nwaozuzu, C.U. Onyeji, P.U. Okpoko, Mrs. F.O. Ọrabụeze, and N.M. Okoro.

In the University, I am privileged to know that there are professors before me who did not have the opportunity to present their inaugural lectures before they left the system; there are those professors, who died or retired from service before their professorship was announced; there are professors who were promoted while in the system but did not have the opportunity so to do. Furthermore, there are still in the system those, who either by commission or omission will not be able to present their inaugural lectures before exiting from the system. Why I am especially happy is that I am alive today to present this lecture after, like many other professors, encountering a battery of trials and tribulation. None is to be blamed for the things of this life never line up in queues or fall out in sequence; what we see as chaotic may in deed be systematic in the eyes of God. For this divine design, I appreciate God immensely.

Those who had read my publications are wont to isolate dots of my history in some of them. I am sure my history is not very unique because I believe that a people coming from similar environments would have similar experiences. It is the experiences, which make us who we are; it is the experiences that refresh, fix and harden our commonality; it is the experiences that determine, despite our individual choices, our being. Today’s lecture is a choice made out of my personal experiences, which I believe have implications for our value system as Igbo, our self esteem as individuals, our education system as Nigerians and our capacity for self realisation as a field of set of humans.

Before setting out to write this lecture note, I cautioned myself to the effect that others have delivered similar lectures before me across Nigerian universities. I hastened to reread through their presentations to lay a proper foundation for my own. Some of the previous inaugural lectures are lectures enmeshed in victory songs. Some of them highlight the miracles of having the opportunity of attending even the lowest level of education, the near wrecking of the journey after primary education, the cheating of fate by surviving a convoluted admission regime into a university and the harsh man made environment or appraisal regime to the professorial cadre. Inaugural lectures have scarcely come from the candy princes and princesses, who were with silver spoon born. My interpretation of this is that the academic profession is a different kettle of fish from the other vocations that career the fleeting fortunes of life. No matter the level of stupendous opulence that might have beset one in the course of one’s history, attaining the position of professor in a university and especially University of Nigeria, Nsukka by whatever means is an extra-ordinary feat. I believe that this pattern of ice breaking into the professorial cadre is a sure testimony that academics is one of the noblest of professions, which despite the drama that might have attended its attainment still leaves a lot to be appreciated.

So, having given this general remark, it will be repetitive for one to engage in the convoluted history of one’s autobiography; my history as well as the attainment of my professorial position is not very different from those of the others; it falls into one or two of the above scenarios or in their alternative. Apart from the crafting of the history, there is hardly any professor, who does not have an ugly story to tell. But the summary is that after all the trials and tribulation, many still manage to make it unscathed, some make it breathing their last while the others make it posthumously. For each professor, trouble had come on horseback but left on foot. It is therefore usual for every inaugural lecturer and indeed specifically me to praise God with cymbals and tambourine on the occasion of his or her inaugural lecture. I thank God accordingly and exceedingly.

**Language and thought**

‘Thought’ is a verbal noun, derived from ‘think’, which refers to the opinion or idea formed in the mind in the process of thinking. It is then axiomatic to hold that man thinks or forms ideas in his mind. The recurrent linguistic question is whether it is possible to think without language. This question became topical when Sapir and his pupil Lee Whorf formulated the hypothesis that language shapes thought. The residue of the arguments, which followed, includes the belief that one can think without language though that will lead to grave linguistic consequences. wiki.c2.com/?Sapir-Whorf hypothesis (2017).

One can have thought without language but our ability to distinguish between unnamed concepts is relatively weak. In un-annotated domain, that is, where we have not given names to things, we can still think but the things we are thinking about do not have defined boundaries. Only once we give things names do they have distinct identity. Until then, there isn’t a fixed number of concepts because what is one thing from one point of view will morph into two or twenty from a different point of view and you won’t even know it is happening because you don’t think of these things as having distinct identity.

Without language, therefore, the world will be a flux of confused states because it will be impossible to, in the process of thinking, concretise our thought into words. Language is therefore the burner that fries our thought process into ideas. In other words, language has no meaning in itself but is deployed as a trigger, which sets off and creates possible worlds or alternative meaning realities within a discourse situation. Different ethnic groups have different meaning realities or views about the world. These views are constructed by the way they see things, as conveyed in the way they use language. This position is the antithesis of the argument of the Sapir-Whorf hypothesis, to wit:

We cut nature up, organise it into concepts, and ascribe significances as we do, largely because we are parties to an agreement to organise it in this way – an agreement that holds throughout our speech community and is codified in the patterns of our language. The agreement is of course an implicit and unstated one, but its terms are absolutely obligatory; we cannot talk at all except by subscribing to the organisation and classification of data which the agreement decrees (Whorf (1940:8)).

Culture refers to the values, norms, and beliefs of a society. Our culture can be thought of as a lens through which we experience the world and develop shared meaning. Each culture, the major strand of which includes language within a speech community, decrees the norms of appropriate speech in terms of grammaticality and acceptability. The normative code is one but may be realised differently in different members of the society. This normative code is what has been variously called in the literature the collective unconscious (Jung), langue (de Saussure) and competence (Chomsky). On the other hand, the manner it is realised by the individual members of the speech community is called parole (de Saussure) and performance (Chomsky).

 **Mental spaces and domain construction**

 A mental space, for instance, is a place created by the imagination where meaning or something of essence may be constructed or placed. In language study, Fauconnier (1995) uses mental spaces to denote how language users ascribe reference and manipulate same. In language, mental structures are set up according to different views of meaning with each view of meaning occupying a mental structure or domain. Meaning is therefore not contained in language; rather, language according to Saeed (2003:364) is a trigger, which is predisposed to many mental activities. The mental activities are discourse based in that each sentence or utterance is based on contiguous sentences or utterances and the penumbra of their meaning keeps dilating as domains of meaning are constructed and deconstructed.

In a layman’s word, mental spaces are synonymous with possible worlds or realities. Let us look at the following mind benders:

1. (a) Obinna is in the book

 (b) Obinna is on the shelf

 (c) Obinna is on the seat

 (d) Obinna is in the audience

 (e) Obinna did fight the Biafran war

 (f) Obinna is the actor

 (g) Obinna is in the film

If the above sentences are said in isolation of one another, an English speaker would think that in 1(a), Obinna is merely a word; in 1(b) a text; in 1(c) a text or a human being; 1(d) a human being or text?; in 1(e) a human being; in 1(f) the name in the novel or the historical figure or a character in the act and in 1(g) a fictional character. However, if under the above universe of discourse, we have “Obinna is the character in *Obinna”,* the word *Obinna* could then refer to the title of the novel, the fictional character in the novel, the historical figure who acted the character or merely a word in the text or the text. The potential meanings of the sentence “Obinna is the character in *Obinna*” cover the field of the meanings of 1a-g. Let us examine a more quotidian illustration; if an authoritative personality with the enabling felicity conditions prophesies that any person, who leaves this arena first and through the front door, will lose his mother the following week. This prophesy with the full force of probability does not have any meaning in itself. However, the full interpretation is what it triggers in our mental spaces, which construct all manner of possibilities. First, those who no longer have mothers will reasonably believe that they may leave and nothing will happen. However, given our culture, which has a wide interpretation of *mother,* some who have dear foster and step mothers may reasonably believe that *mother* includes all the hyponyms, appellations and nuances of *mother* especially wives who are fondly called *mummy* by their spouses*.* But the trigger compels a more restrictive meaning for those whose biological mothers are still alive. Furthermore, some others whose mothers are still alive will be particular about the front door. The mental spaces will trigger other possibilities of averting the doom. In other words, leaving through the window, ceiling, back or side door and even burrowing through the floor will be a means of exiting the venue and avoiding the danger. Other meaning triggers will include staying put in the arena and or waiting for others to first exit as an antidote against the wrath of the prophesy. Some of those sitting close to the front door will change seats and move inside the hall or think of doing so should they be pressurised so to do. These mental constructions are not exhaustive. It is believed that the capacity of one generating mental spaces and filling them with possible worlds is a reflection of one’s intelligent quotient rating. Furthermore, having constructed the possible worlds, another fundamental element is selecting choices from the generated spaces. The mental spaces are closed according to the scale of preference. As the mental spaces are closed, their realisations are frustrated or foreclosed. The residue of the foreclosed domains turns into possible domains where the actor or, does one say, the victim of the circumstance constructs for himself. The eventual decision is a reflex of the domain left open in the scale of preference. It is this kind of automatic mental processing that each individual carries on daily as he interrogates himself to make personal choices and as he converses with the other members of the society to meander through the vicissitudes of life to survive and define his personality. The recurrence or consistency of an aggregated choice constructed around similar interfacial variables is believed to define one’s habits and ultimately form one’s character and at a more macrocosmic level the culture of a society. In other words, the personality of an individual and the culture of a society are defined by an aggregation of their mental spaces, domain construction and the persistence in insisting and or propagating these choices and handing them over to succeeding generations.

 The difference between the mental space and semantic domain may appear to be synonymous. However, it is not certain whether the potential mental spaces projected by a construction are wholly occupied by meaning; however, it does appear that not all the meanings projected by a linguistic string would be relevant to all discourse situations. But it is logical to contend that all the relevant discourse meanings are connected by a pragmatic function. In other words, it is believed that why it is possible to have these meanings in different domains understood is perhaps because each of them is linked to one another. Fauconnier (1995) formulates this connection in the following:

If two objects (in the most general sense) a and b are linked by a pragmatic function F(b) = F(d), a description of a, d, may be used to identify its counterpart b

Mental spaces and domain constructions may be argued to be individuated or intra-group, and communal. The above scenario may be argued to be relevant to the individual or intra-group mental construction and or worldview. The aggregate of fixed personal spaces and or predictable domain constructions within a universe of culture discourse translates to principled group behaviour, which emerges as culture. Each culture is a body of ethical behaviours and sanctions against contemplated departures. These expected departures compel the formulation of laws, which are member non-sensitive; these laws serve as checks against felons. Consequently, the habitual performance of the normative behaviour of a community fixes its ethos, values, norms, and beliefs, which form the totality of its culture. The culture of a people though unique to them is dynamic, probing and learnable. These features make culture attempt to diffuse into contiguous communities, who sieve same according to their own translucent behaviours and obstruct those behaviours, which though acceptable to the exporting community are unacceptable, at least for the moment, to the targeted community.

Consequently, even though there are believed to be universal meaning generalities, these principled semantic architectures have ethnic or intergroup parameters. The ethnic or intergroup parameter forms the thesis of Sapir Whorf hypothesis. They claim that the structure of the language of a people affects the way they see the world. In other words, language determines the people’s worldview. This postulation has triggered the theory of cultural relativity. Cultural relativity is of the view that each society has its peculiar way of looking at the world, and rather than language determining its form, its form is transmitted by language. The clash between cultural relativity and linguistic determinism has resulted in the apparent belief, which coalesces into the hypothesis that language is a purveyor of culture.

**Geography of knowledge and cultural determinism**

In the view of each society, its cultural norms are ethical and performative. It is the experience of each society that inaugurates, modifies and progressively validates its culture. However, in the worldviews of each culture or society, some aspect of the culture of the other societies is unacceptable, abominable and or tabooed and cannot be admitted within the labyrinths of its own culture. Otherwise, all societies would have had the same culture. Amucheazi (2016), for instance, contends that in Igbo leadership structure, the principles of patrilineage and primogeniture are fundamental. However, the leader is never dictatorial; he discusses and decides issues in full consultations with all the males in the community, and sometimes with the women and the youths. Each community is independent; it does not constitute itself into an empire preying on others in order to colonise them or being straddled by some other as a colony; this structure confounded the British, who misconceived the Igbo as acephalous or stateless. This is the knit egalitarian culture of the Igbo that has been intruded into by the British and their neo-Nigerian political hang-over. This intrusion has caused and is still causing conflict within Igboland and across the Igbo society. The conflicts may not be directly culture against culture but every conflict eventually leads to culture hardening, strengthening, effacement and or shift.

Avruch (2002) cited in Igboanusi (2017) contends that conflict is the competition by groups or individuals over incompatible goals, scarce resources or in the sources of power needed to acquire them. He is also of the view that the competition may be enhanced by the people’s perception, which varies from individual to individual and from society to society. Some cultures have been regarded as barbaric, primitive and savage. The aggregation of such assessment, even though obliquely misconceived by the single story machinery, has been used to partition the world into first, second and third worlds. The factors that have been used to fix such worlds and influence the objectified world to conceive itself as such are many and varied.

Escobar (2012) is a thinker on geography of knowledge and cultural determinism. He interrogates how North America and Europe became models for continents like Asia, Africa and Latin America. He finds out that since the World War II, the continents deployed the development apparatii that exercised mind bending control over the worldview of the third world and reshaped their thinking. Their development policies created categories, which became as pervasive and powerful as colonialism and emerged as mechanisms of control. For instance, in the case of Colombia, which he studied, he opines that the economic policy, which economised food compelled people to re-strategise and plan to beat the hunger; this led to more hunger and bigger economic plan. The antithesis of this scenario is that continents with plenty of food and leisure are lazy, plan-less and wasteful, and do not contribute to the production of knowledge. These postulations are not far removed from the thinking of Franz Boas who contends that civilisation is not something absolute but is relative, and our ideas and conceptions are true only in so far as our civilisation goes.

The cultures with plenty of leisure, time and communal folklife were first attacked and defeated by the colonialist. This was mainly because their life pattern was pastoral and not organised to range them against other cultures or surrounding states in warfare. They never narrowed their lives down to the trenches of arms and ammunition. They organised their life foregrounded in their philosophy of leisure to make merry, live out their lives in simple communal neighbourly love. This was misunderstood by the colonialist who took them for savages needing civilisation. Herodotus argues that no culture is superior to the other; it all depends on the perspective from which each culture is seen. Today, it is evident that in terms of morality and communalism, there is hardly anything to learn from western cultures. A westerner may sell everything he has to buy a new pump action gun. And without taking any substance of influence, he may walk into a thickly populated school, hotel, or place of worship and open fire on the students, merry makers or worshippers. The culture having contemplated this possibility has an establishment to address such abnormalities. After this orgy of violence, the felon is pursued by the establishment and apprehended. Upon interrogation, subsequently, he testifies that he was testing his new gun. From the Igbo perspective, the Igbo man will wonder how on earth a man who was breastfed and reared in a human community would come to think that school children who are incapable of crime would be used as objects of testing a new gun. He will also wonder how people who have worked hard for their money and trying to enjoy a bit of it would be massacred by mere gun testing. And the Igbo man would indeed go to the extent of wondering whether there is God for Him to have allowed such a dastardly act to be perpetrated in His own abode. The westerner in producing weapons of mass destruction weighs their advantage over their disadvantage but the Igbo technology, prior to her contact with western ideology, considers first and foremost whether the object is capable of causing harm to humanity at all; if it is, it is either not produced or its production will be shrouded in occultism to limit its circulation. Also bizarre to the Igbo culture is the fact that at their old age, the westerner bundles his or her parents (who gave birth to and reared him or her) into the old people’s home; they are not ready to pay back for the suffering their aged parents obliged them when they were infantile and incapable of caring for themselves. The Igbo culture sees such an action as an aggressive misdeamenour of leading retiring worthy statesmen to their slaughter. The rave of the moment in western cultures is that lesbian and gay marriages have been legalised; and in addition to this unorthodox monosexual means of achieving non-procreating matrimony, gay and lesbian couples have the legal right to adopt children born of orthodox heterosexual marriages. The Igbo culture would wonder where the world is heading to and indeed what such couples of the same sex marriage would do with their adopted children when they grow up in families of anti-blood relations. The Igbo culture would wonder how a myopic and non-projective culture smelted in sodomy, which will, within a century and half, make humanity atrophy and obliterate it from the surface of the earth, was contemplated by the so called first world that it has the audacity to brandish it before humanity. What is amazing to the Igbo culture is that despite these human innovations in the kite flying of abnormal cultures, which appear never to have been contemplated by the human Engineer, the westerner still feels that his culture is not tainted with psychosis or savagery but is indeed the best in the world. Unfathomable is also the fact that the footsoldiers of western ideology, who propagate western articles of human animalisation and effacement in Igboland, appear not to cogitate over the taproot of all continued human survival, namely, drunken heterosexuality. However, being one of the most philosophically grounded cultures, the general culture of the Igbo and indeed Africans sees such western abnormalities as potents for their recolonisation and extermination. They therefore reconcile their possible planting with their impossible harvest in the African cultural farmland with the wellerism: The Zambian President says that when the American President agrees to marry him, then he will legalise gay marriage in his African country. This wellerism, which is an improbable conditional construction, properly lays the bed for the stillbirth of the slipshod western practices.

Every culture, with vehemence, rejects the intrusion of renegade cultures and simultaneously yearns to be understood on the basis of its perspectives. This philosophy of cultural relativity was pioneered by Herodotus (Histories), to wit:

If anyone, no matter who, were given the opportunity of choosing from amongst all the nations of the world the set of beliefs, which he thought best, he would inevitably after careful considerations of their relative merits- choose that of his own country. Everyone without exception beliefs his own native customs, and the religion he was brought up in, to be the best and that being so, it is unlikely that anyone but a mad man would mock at such things. There is abundant evidence that this is the universal feeling about the ancient customs of one’s country (Aubrey de Selincourt <https://en.m>. Wikipedia.org)

The contention of Herodotus was reformulated by Williams (1973) as follows:

What is right or good for one individual or society is not right or good for another, even if the situations are similar; meaning not merely that what is thought right or good by one is not thought right or good by another ... but that what is really right or good in one case is not so in another (Frankena William, 1973, *Ethics*)

The doctrine of cultural relativity was unsavoury to the West, who propagated the theories of environmental or geographical determinism, and ethnocentricism. With the former, they believed that one’s environment determined the society’s development direction (cf Churchill, 1911). Gilmartin (2009) and Stuyter (2003) agree that this belief supported colonialism, and eurocentrism and eugenics. This resulted in the emergence of the devaluation of human agency in non-western societies. Eurocentrism was an offshoot of ethnocentricism. The British armed themselves with the theories of environmental and cultural determinism, geographical of knowledge and cultural evolution, and defended their atrocities under the following guise:

An ethnocentric uses his culture as a standard for measuring the other cultures. This was popular during the age of exploration and expansion that led to colonialism. The colonialists thought that they were domesticating the savages and civilising them. The means were religion, politics and the other was economy. The missionaries thought that they were teaching the native religion for their own good. The overall effect is that it destroys the cultures of the natives. Having lost their culture, the natives lost the will to organise and resist the colonialist demand for their lands and even human resources. Economically, the colonialists have no qualms with the appropriation of the land and slave trade because they would bring themselves to believe that they would make better use of their resources than their relatives. (study.com/academy/lesson/ethnocentrism vs. Cultural relativism)

The colonialist used the above philosophy with brute force, entered Africa and depopulated, enslaved and expropriated her material and human resources. The colonisation of Africa and the third world was stoutly resisted by the Africans. The resistance differed in degree and intensity from the nineteenth century till date. There is a battery of books on this subject and as it is not directly related to our topic we will not go into the subject. For further reading consult (Ndukwe, 1993, Opata, 2011 & Awobuluyi, 2014). Suffice it to say here that the fight against the residue of colonialism is not over; it has shifted from the physical to ideological warfare. And until the apron-string of colonialism especially linguistic colonialism is rooted out, and every man speaks his tongue in all occasions, the war will continue to rage. The war is half way won; we know our situation, the antics of the colonialist are bare and the duty left for the colonised is to free themselves of its vestiges, reorganise themselves and revive the salient features of their national heritage.

With reference to the language and culture of Igbo, there is no doubt that the decolonising of the mind is a huge task.

Whoever uses acquired knowledge to hurt or damage others is not in the truth, does not think truthfully, does not speak the truth. Abuse of information is allied to the work of the devil. The service of truth requires discretion, prudence, discernment. True disciples of Christ are discreet about what they say and to whom they say it. (Haring 2011, cited in Opata, 2011 (blurb))

 **The colonial hang-over**

 It is axiomatic the fact that the resistance of our forefathers did not successfully counter the incursions of the colonial masters. It is also trite the reality that our forefathers were physically defeated but not mentally. The heritage they left behind has a foundation that is rock solid and dynamically settling; its fortunes are still obvious and the revival is progressive though under changed circumstances. That the war is still raging between tradition and neo-colonisation or imperialism is evidenced in continued ontological enquiries, revivalist publications, general anti-western disposition and resort to traditional rites and rituals to settle societal puzzles.

 The following illustrations, which are at the core of the societal stratum, interrogate some of the western bluff, and the neo-colonial hang over in Igbo land against the age long tested epistemological pontificating of the Igbo belief system. The first, and perhaps the most important, area of conflict between western test and measurement and that of the Igbo is in their grading system. It is noteworthy that the higher the level of assessment and or the more western the aping of the school, the wider its ideological conflict with the Igbo home-grown ideology. The unsettling ideology is in the letter grading system, which is a mindbend resulting from the transmogrification of the mirror imaging of linguistic ideology on headedness.

 Our experience shows that all the schools, especially the non-tertiary educational systems in the rural areas use the figure grade system, or the figure grade with the letter grade to assess and place pupils in the schools. In the urban areas, many secondary schools and or tertiary institutions do not consider the figure grade as a means of evaluation but only as an instrument for determining the letter grade. Let us examine the following scores used by universities across Nigeria. We use two sets of real but hypothesised cases to illustrate our discussion.

 First Year Okoeke Okoahọ

First semester

Major Course

 Course Code Course Title Units Score Letter Grade Score Letter Grade

LIN 101 Introduction to linguistics I 2 60 B (8) 58 C (6)

LIN 103 Introduction to general phonetics I 2 61 B (8) 67 B (8)

LIN 105 Languages of the world 2 63 B (8) 68 B (8)

IGB 103 Introduction to Igbo grammar 2 61 B (8) 59 C (8)

IGB 105 Introduction to Igbo history, life and culture 2 65 B (8) 68 B (8)

IGB 107 Introduction to Igbo oral literature 2 50 C (6) 57 C (6)

**Required Ancillary Course**

CSC 101 Introduction to computer science 3 50 C (9) 48 D (6)

**Elective Course: Choose one**

FRE 101 Elementary French I

GER 101 Elementary German I

RUSS 101 Elementary Russian I 2 60 B (8) 66 B (8)

IGB 101 Elementary Igbo I (for other disciplines)

YOR 101 Elementary Yoruba I

HAU 101 Elementary Hausa I

**General Studies Courses**

GST 101 Use of English 1 2 60 B (8) 58 C (6)

GST 103 Use of Library and Studies Skills 2 60 B (8) 68 B (8)

 GST 105 Nigerian Peoples and Culture 2 70 A (10) 69 B (8)

 Total 23 **660** (89%23=**3.87) 686 (80%23=3.48)**

**Second Semester**

**Major Courses**

LIN 102 Introduction to linguistics II 2 60 B (8) 58 C (6)

LIN 104 Introduction to general phonetics II 2 60 B (8) 68 B (8)

LIN 106 History of linguistics 2 70 A (10) 69 B (8)

IGB 104 Introduction to Igbo syntaụ 1 2 60 B (8) 59 C (6)

IGB 106 History of Igbo language and development 2 60 B (8) 59 C (6)

IGB 108 Introduction to Igbo written literature 2 60 B (8) 66 B (8)

**General Studies Courses**

GST 102 Use of English II 2 50 C (6) 48 D (4)

GST 104 Introduction to philosophy and logic 2 50 C (6) 58 C (6)

GST 106 History/philosophy of science 2 60 B (8) 59 C (6)

GST 108 Peace and conflict resolution 2 61 B (8) 68 B (8)

**Required Ancillary Courses: Choose one**

FRE 102 Elementary French II

GER 102 Elementary German II

RUS 102 Elementary Russian II 2 60 B (8) 68 B (8)

IGB 102 Elementary Igbo II (students from other Depts.)

YOR 102 Elementary Yoruba I

HAU 102 Elementary Hausa II

**Total**  22 **651(86% 22=3.9) 680(74%22=3.36)**

**Second Year**

**First Semester**

Course Code Course Title

**Major Courses Unit**

LIN 201 Introduction to phonology 3 60 B (12) 68 B (12)

LIN 207 Orthography design 2 60 B (8) 59 C (6)

LIN 209 Practical phonetics 1 2 60 B (8) 58 C (6)

IGB 203 Igbo sound system 1 2 50 C (6) 48 D (4)

IGB 207 Igbo morphology 3 60 B (12) 59 C (9)

**General Studies Courses**

GST 203 Entrepreneurial skills 2 60 B (8) 65 B (8)

General Studies Course

GST 201 Intermediate French 2 60 B (8) 59 C (6)

Electives (from other disciplines)

English or History or Religion course 2 50 C (6) 58 C (6)

**Required Ancillary Courses: Choose One**

IGB 201 Intermediate Igbo I (maka ndị ngalaba ọzọ)

YOR 201 Intermediate Yoruba I

HAU 201 Intermediate Hausa I

GER 201 Intermediate German I 2 45 D (4) 49 D (4)

RUS 201Intermediate Russian

**Total** 20 **505 (72%20=3.6) 523(63%20=3.15)**

**Second Semester**

**Major Courses Credit Unit**

LIN 202 Phonetics of the English language and Nigerian languages 2 50 C (6) 48 D (4)

Lin 204 Writing systems and graphic representations 2 50 C (6) 58 C (6)

LIN 208 Phonemic analysis 2 60 B (8) 59 C (6)

IGB 210 Introduction to Igbo syntaụ II 3 61 B (12) 68 B (12)

IGB 214 Igbo prose and narratives 2 45 D (4) 49 (6)

IGB 206 Igbo phonology I 2 60 B (8) 59 C (6)

**Required Ancillary Courses: Choose one**

IGBO 202 Intermediate Igbo II (for other Departments)

YORU 202 Intermediate Yoruba II

HAUS 202 Intermediate Hausa II

FRE 202 Intermediate French II 2 60 B (8) 68 B (8)

GER 202 Intermediate German II

RUS 202 Intermediate Russian II

**Electives (from other disciplines)**

English or History or Religion Course 2 70 A (10) 69 B (8)

**Total** 17 **456 (62%17=3.65) 478 (52%17=3.06)**

**Third Year**

**First Semester**

**Major Courses**

LIN 301 Generative phonology I 3 60 B (12) 68 B (12)

LIN 305 Introduction to African linguistics 3 60 B (12) 68 B (12)

LIN 309 Survey of applied linguistics 2 50 C (6) 58 C (6)

IGB 309 Igbo dialectology 2 60 B (8) 59 C( 6)

IGB 311 Igbo traditional drama and theatre 3 60 B (12) 58 C ()

IGB 313 Igbo stylistics I 2 45 D (4) 49 D (4)

GST301 Entrepreneurial studies 2 60 B (8) 59 C (6)

**Elective Courses (from the other Departments)**

Religion or History or English and Literary studies 2 50 C (6) 49 D (4)

**Total** 19 **445 (68%19=3.58) 468 (59%19=3.11)**

**Second Semester**

**Major Courses**

IGB 304 Igbo phonology II 2 60 B (8) 58 C (6)

LIN 304 Generative syntax 3 61 B (12) 67 B (12)

LIN 306 Intro to sociolinguistics 2 63 B (8) 68 B (8)

LIN 312 Error/contrastive/needs analysis 2 63 B (8) 68 B (8)

LIN 314 Translation 2 61 B (8) 59 C (6)

IGB 312 Igbo literary criticism 2 50 C (6) 57 C (6)

LIN 316 Field methods and research methodology 3 50 C (9) 48 D (6)

**Elective Courses (from the other Disciplines)**

Philosophy or English and literary studies or Religion 2 60 B (8) 58 C (6)

**Total** 18 **468(67%18=3.72) 483(58%18=3.22)**

**Fourth Year**

**First Semester**

**Major Courses**

LIN 401 Topics in phonology 2 60 B (8) 58 C (6)

LIN 403 Language policy 2 60 B (8) 59 C (6)

LIN 405 Psycholinguistics 3 70 A (15) 69 B (12)

LIN 407 Historical/comparative linguistics 3 60 B (12) 68 B (12)

LIN 409 Semantics /pragmatics 3 50 C (9) 58 C (9)

IGB 403 Practical communication in Igbo 2 60 B (8) 59 C (6)

IGB 405 Traditional music/dance of the Igbo 2 50 C (6) 58 C (6)

**Total** 17 **410(66%17=3.88) 429 (57%17=3.35)**

**Second Semester**

**Major Courses**

LIN 408 Lexicography 3 60 B (12) 69 B (12)

LIN 414 Project report/long essay 6 70 A (30) 80 A (30)

IGB 402 Topics in Igbo syntaụ 3 50 C (9) 58 C (9)

IGB 408 Contemporary Igbo poetry (prescribed texts) 3 70 A (15) 84 A (15)

IGB 414 Igbo studies in a globalised world 3 60 B (12) 69 B (12)

 Total 18 **310(78%18=4.33) 360 (78%18=4.33)**

 Sum of Credit Units 154

 Okoeke’s Total Score Okoeke 3,905: 30.53%8 = 3.82 Second Class Upper

 Okoahọ’s Total Score 4,107 (+202) 27.08%8=3.39 Second Class Lower

 This is just a sample of the kind of unreliable assessment that candidates are made to undergo and the certificates that they are made to have. Deductively, there are first class second class, second class upper lower, second class third class, third class pass and pass fail degrees; these are evident in the level of productivity of many academics and administrators in the Nigerian tertiary and civil service institutions.

 The overall summary of our postulation here is that the assessment system used in Nigerian universities is antithetical and in the least strange to Igbo ideology and by extension many African perceptions of evaluation. It is strange to the Igbo method of evaluation how a high scoring raw mark unquestionably jointly or severally so translates to less a letter grade that a dull student outranks a bright student. The mixed bag is pushed into the society and the candidates are evaluated on the basis of the misconceived and unreliable assessment procedure gleaned from western ideology. It is even worse for some universities who run a 10 or 7 point grading system. The wider the gap between the interval of the raw score and the matching letter grades, the more dubious the rating scale, the more degrading the assessment and the wider the distance from the Igbo idea of knowledge. Conversely, the less the decimal point in the grading system, the more realistic and the more reliable, for instance, a 4 point rating scale is stronger than a 5 point rating scale while a 5 point rating scale is stronger than a 7 point rating convention. This is because the intervals among the letter grades and raw scores are bridged by little intervals among the raw scores. For instance, whereas 60-69 may be B in a 5 point rating scale, in a 4 point rating scale 65-69 will be B while 60-65 will be BC, 70-79 will be AB while 80-100 will be A. The effect is that in a loose rating scale as currently practised in Nigeria, the entire evaluation is turned upside down and the strata of society are quaked by the products of such evaluation; consequently, a mystery of one-step-forward and two-steps-backward in all aspects of advancement envelops the land. It advances the head last or winner last convention. This is the problem with the Nigerian system of evaluation and the bane of its advancement. No assessment or evaluation can be more reliable than the one based on raw score qua raw score.

 In Nigeria, the dull leads while the brilliant follows; every Nigerian knows the cliché, “The monkey does the work, and the baboon does the eating”. Achebe attributes the problem of Nigeria to leadership but it is evaluation that is the cankerworm that trumps up the rudderless leader and therefore a superior reason thereto. The whole restiveness of Nigeria and the clamour for restructuring of the country is based on assessment, evaluation and wrong placement. But let us ask the question, why is it that the actual ordinal position of either Okoeke or Okoahọ in the class is not indicated? What in this context is the meaning of first class, second class, third class, or pass degree? The only discernible intention of the foot soldiers of this western ideology is to bend the mind and ideology of the Igbo or any other Nigerian ideology in favour of that of the western design, make the brilliant dull and the dull brilliant so as to inaugurate a state of affair in which the dull leads the brilliant. After a long time, as is currently the status quo, there will be confusion that will trap the Igbo nation or Nigeria in a state of directionlessness and retrogression. It is this designed brain washed education, which transmogrifies the dull into the brilliant, and after which in the scheme of things, the dull is evaluated higher and given the position of the brilliant; that is the bane of the Igbo nation and the Nigerian state. Does the blind lead one who sees clearly? All we are saying is let him whom the cap fits wear it.

 The above ideology is opposed to the Igbo ideology, which is a head first ideology, in this instance the raw score rather than the letter grade. Any further modification or qualification should be drawn from the raw score but not from its translation. The head first convention is embedded in the languages such that if Igbo has okpu ọcha (cap white), the English will have its reverse ‘white cap’. By extension, the English and Igbo each has 70 A, the interpretation is radically different. 70 is head in Igbo because Igbo is a head initial language and any further information on same merely qualifies it. On the other hand, A is head in English because the English noun phrase is head final. In other words, A heads 70 and determines any further adjunction and or qualification of same. However, the implication is that while the English should determine its scoring with A, the Igbo should do the same with 70, given their epistemo-ontological perspectives or world view.

 The foundation laid by cultural relativity is archetypal and attempts to switch intercultural realities lead to twisted wisdom, maladjustment and crisis of ideology. It is the root of crime in the society and the major cause of witch hunt and corner cutting in the system. Intelligence is like a green leaf; all its veins are open and their direction clear (We shall return to this in the section on the limitation of possibility).

**2.2 Formation of Isomorphic Entity**

The bases of the above ideological interpretations are reflected in the languages syntaxes. These syntaxes power their grammars. Grammar, irrespective of the language, has principles guiding its syntax. These principles guide the formation of lexical prosaic items and their projections. It is these lexical items that the discrete sciences try to formulate using digitised symbols. Each language is therefore made up of a system of symbols, which may be letters and figures. Letters are used in writing language whereas letters and digits are used in logic e.g. in mathematics. However, each digit has its reflexes in letters. Letters are concatenated to form lexical items or juxtaposed to form strings of words or figures. Let us examine the following:

2 1 /wʌn/

 2 /tu/

 10 /ten/

The figures are digits whereas their phonological reflexes comprise letters. Their difference lies in the fact that the digits have discrete values irrespective of the social context. I is a non-negative integer (whole number) with a singular value. /wʌn/ on the other hand can mean a non-negative integer with a singular value (1) or it can be the past tense of *win*. Furthermore, *ten* may have varying meanings. For instance, it may imply “not many”, e.g. *John gave me only ten apples.* It may also mean “too much” as in *John gave only me ten apples.* These meanings are opposed to what is implied in *“John gave us ten apples”.* While there are context free meanings, context is a major variable operator in the determination of meanings that are attributed to linguistic items. In other words, linguistic items have a wider application than mathematical or logical symbols, which are discrete and denotative semantically. The above analysis claims that when symbols are concatenated, they are united to each other and together form a meaning unit, e.g.

3 11

 100

 girl

 school

Members of 3 form single units rather than isosyntagmic units. When members of 3 and their like get juxtaposed to some other strings, they contract congruence relations, e.g. school girl. Variable meanings are not accessible to a sequence of digits whereas in grammar, only context can determine the semantic value of lexical items or letters.

The organisation of digits and letters is unique and complementary. A set of letters constitutes the alphabet of a language. A set of letters can generate mirror images. In other words, they read the same backward or forward, e.g. if (o, d) forms a set of an alphabet of Igbo, it can combine in many ways, e.g.

4 [dd, oo, od, odo, doo, ooo, dod, do, etc]

In 4, not all the combinations produce meaningful utterances in Igbo. In the above example, only members of example 5 have meaning:

5 [o, odo, doo, do]

Example 5 can be said to be meaningful in the language. Furthermore, each of the members of 4 can produce a reflection or mirror image, e.g.

6 [bbdd, oooo, bood, oboodo, oobdoo oooooo, bobdod, obdo]

Example 6 is a set of mirror images. They read the same backward and forward. However, they are limited within the word. In other words, each word has a part, which is a mirror image of the other. When we combine the features of 3-6, we discover that a set of alphabet reproduces two alternatives. A language chooses either the rightward or leftward reproduction. This constraint makes every alphabet finite. Thus, a language, like Arabic, which writes from the right to the left, assigns values to left branching alphabet whereas languages like Igbo, which write from the left to the right (an order borrowed from Greek, Latin and English), can now assign values to a right branching alphabet. Each syntactic type however has its way of choosing its orthography from this basic order, e.g.

7 XyZ, ZyX

 AvT, TvA

 Opo, opO

A language, thus, chooses either the rightward or leftward order (see figs 1 and 2). Mathematics follows this principle too. The following illustrations exemplify this claim.

8 001 100

010 010

011 110

Example 8 comprises mirror images (see Mbah (1998)). Note that they are juxtaposed rather than concatenated. In mathematics, because of the grammatical constraints imposed on its syntactic form, Arabic will have the form 9 (assuming that its base is 10)

9 Arabic 001 as 100 in English and Igbo

010 as 010

011 as 110

If we reverse the order, the order of English and Igbo will be evident.

10 001 = 1

010 = 10

011 = 11

The rules of grammar coincide with this principle. Mbah (1997) contends that even though the order of grammar is constrained to be definite, not all the reproductions of phonemic combinations produce morphemes or meaningful utterances. These outputs, however, serve as possible semantic loci in language.

In the rule φ A ψ → φ X ψ (‘‘φ’’ and ‘‘ψ’’ are contexts that enable ‘A’ to be rewritten as ‘X’). It is possible to replace the contexts ‘φ’ and ‘ψ’ by ‘B’ and ‘C’ such that 11 results.

1. BAC → BXC

Example 11 implies that ‘A’ can be rewritten as ‘X’ in the environment B – C. In other words:

 12 A → X/B – C

12 is a context sensitive rule. However, if ‘A’ is rewritten as ‘X’ in any environment, then, it is no longer a context sensitive rule:

 13 A → X

13 is context free. In this instance, the environment or context is deleted. Context free rules are a special kind of context sensitive rule, that is, in all contexts. Regular rules are context free. A regular rule has the form:

1. S → Aa or S → aA

While the former is right branching, the latter is left branching. The former produces right branching phrase markers whereas the latter yields left branching phrase markers. They are illustrated by Figs 8 and 9 respectively:

Fig. 2 S

 a A

 b B

 c C

 d

Fig. 1 S

 A a

 B b

 C c

 d

Fig 3 Fig 4

NP NP

 N AP AP N

 adj Dem Dem adj

nwoke ọma ahụ that good man

Figs 1 and 2 are similar but differ from figs 3 and 4 though they are mirror images. The provisions of figures 1 and 3 are alternatives from which each language must choose. While the Igbo noun phrase cannot assume the form of fig 2, this rejected alternative is chosen by English (refer to fig. 4). Figs 1 and 2 and their manisfestations in Figs 3 and 4 are related in the sense that they are mirror images of each other. Kimball (1973) therefore generates a theorem relating left-branching grammars to right-branching grammars and vice versa. The theorem is as follows:

15 **Theorem**

 For every right-branching grammar, GR, there is a left-branching grammar,

 GL, such that L(GR) = L(GL).

 The rules of grammar (context-sensitive, context-free and unrestricted rewrite system) which arrange their constituents according to their increasing generative capacity are called Chomsky hierarchy (see Kimball (1973)). Kimball (1967), following Chomsky (1965), has argued that the unrestricted rewrite system (URS) which allows symbols to be obliterated during derivation has the same generative capacity as transformational grammars.

 **Confession and avoidance**

 For the west, evaluation is individuated and encompassing; for the Igbo, it is communal and isotopic, school assessment derogates from all encompassing assessment. How is it that a dull student becomes brighter than a brilliant student? How is it that a student good in one skill is assumed to be good in all skills? This is not in consonance with the Igbo system of evaluation. The Igbo do not isolate a skill and make it representative of all skills. That is the principle of “Igbo enwe eze” – the Igbo do not have king. This proverb has been misconstrued and misinterpreted by many. *King* in this context means an overall champion. Any Igbo man who is the best in any line of business or enterprise is the king in that area of life. In matters of age, the oldest man is the king; in wrestling, the cat man, whose back does not touch the ground before throwing down his opponent is the king; in divination, the diviner whose divinations come true is king; in hunting, the marksman who hunts down his game, especially lions and or other carnivores is king; in farming, the man with the highest number of barns full of yams is king; in war, the man who returns with heads of the adversaries or war captives is king. The same system of evaluation goes for oratory, singing, miming, cooking, dancing, climbing, swimming, art craft, playing the flute, the drum or the gong, taking risks, mastering intrigues, artifice and subterfuge, recitation, teaching, child bearing and upbringing, animal husbandry and rearing, hospitality etc. In all, there is no one that is king in all aspects of life; hence, the Igbo do not have an overall champion in the sense of God being a king. The Igbo are wont to, “why is it that those who made first class in the Nigerian university hardly turn out the most successful among his peers in society?” In the major discoveries in Nigeria or Igboland, which of the discoveries have come from the first class materials from our university system? The answer is not too far from the fact that generally they were champions in only one line of business but not in the others. Unless and until the school brilliance translates to moderating the other aspects of life to suit the dynamics and yearnings of the immediate community, it derogates from the ideology of the Igbo as a measure of overall intelligence.

**Domain construction and the limitation of possibility**

 As contended above, a mental space is an empty space, which is created in the human imagination to create, accommodate or dock an essential property of the human being that may be retrieved in the future. In linguistics, the mental space denotes how language users ascribe reference and manipulate same (Fauconnier (1995)). Reference here refers to mental structures, which are set up according to different views of meaning, with each view occupying a mental domain.

 Man is by nature Leviathan and largely, by impulse, Machiavellian. All conflicts, no matter how convoluted and severe, have a single origin. The origin is a creation of or incidental to the imagination of a single individual; the creation is ascribed to the others who are manipulated or cajoled to take part in the conflict in pursuit of some interest, usually the ego of the originator or his group and which may be directly or obliquely related to the general good of the communicants of the conflict. The originator of any conflict always has many alternatives or options, which he generates in his mental spaces. He closes all the forgone alternatives or options and constructs just the ultimate cause of the conflict, which he defends by cajoling the others to join, when the causative choice snowballs and or spirals into a full blown conflict. Let us give an example of an office boss, whose tenure is four years. He assumed office after a macabre competition with his colleagues; he emerged not by merit but by some act of some make-belief committees or elections. The members of the committees are upstarts, who as individuals are capable of doing nothing and who as members of the committees have been brought together to officially declare that nothing can be done. By some institutionalised design, the said boss emerges as the boss. After assuming office, the boss has three broad choices to make, that is, either to do good or evil or a mixture of the two. These three choices occupy three mental spaces in his imagination. Either by commission or omission, he vacillates within the three until, like most bosses, he settles for the mixture of good and evil. This architecture drives his actions. First, if the opportunity of employment offers itself, he employs his relations and those of the members of the committees and leaves the more qualified relations of those with whom he competed for the position. Statutorily required advertisements are done to regularise those already employed secretly and or irregularly. This singular act recreates a convivial atmosphere among the staff. Those who were favoured turn up as an oligarchy and by artifice and subterfuge device ways and means to keep the disfavoured members intermittently suppressed but permanently down. As an emerging oligarchy, they study their own weaknesses, synthesise their needs and subvert the system to satisfy their ego. They articulate and get approved, for example, an examination evaluation system that is baffling. They do it intentionally thinking that their children, grand and great grand children will not be able to stand up in their generations if merit were to be upheld. They make students score a particular mark and get the mark transfigured into a letter grade. The easiest way to destroy a people is to destroy their opportunity to be educated. Furthermore, they abolish school fees but slowly and steadily increase service and sundry charges. Within five years, a generation of hapless, poor but brilliant candidates is displaced from the citadel.

 Returning to the saga of Okoeke and Okoahọ, Okoeke belongs to the bourgeoisie, a candidate whose fate has been turned around by a westernised, institutionalised and brain-washed system. Okoahọ has been designed out; neither prize nor job opportunity avails him before Okoeke, who is a mediocre compared to him. This is the fate of majority of us. The mental spaces available to Okoahọ though open have been shut down to construct a pernicious domain for him.

 The devices of the oligarchy are hardly fruitful. The majority gets displaced and fortunately with their inherited intelligence metamorphose into gurus and geniuses in the other vocations. The helpless children of the masses whose brilliance cannot be manicured by the feudalists get admitted on merit. Eventually, despite the designs and despises of the oligarchy, the children of the ruling few take their natural positions after graduation in the wider world. In all the universities, parastatals, ministries, companies, where are the children of those who held sway as demigods and looked at the others as imps? Their offspring, in trying to enjoy the fruits of the labours of their parentage or avoid their suffering, turns up as liability to the same society that gave him succour. From the abyss of oppression or suppression or both, the poor ultimately emerge and displace the rich or their offspring; history shows that there is limitation to the possibility of permanently holding people down whether individually or institutionally.

 History is replete with incidences of behaviour, which are targeted at the hapless but which ultimately translate into self effacement. The Biblical account gives popular examples such as those of Cain and Abel, Jacob and Esau, Samson and Delilah, David and Uriah, Jezebel and Ahab, Herodias and John the Baptist. There are accounts of the litigation before Solomon, David and Goliath, Daniel and the Lion, Shadrach, Meshach and Abednego, and eventually Jesus Christ.

 The Biblical accounts may be summarised into three limitations of possibility of domain constructions. First, in the case of Cain and Abel, Jacob and Esau, Samson and Delilah, David and Uriah, Jezebel and Ahab, Herodias and John the Baptist, nothing was ultimately gained by the domain constructed for the targets. In the case of the litigation before Solomon, David and Goliath, Shadrach, Meshach and Abednego, Daniel and the Lion, the target was missed and set free; in the case of Jesus Christ, he was transfigured and immortalised. The above sets of examples establish the trajectory of mental spaces, domain construction and the limitation of possibility of human motive and achievement. In human affairs, man constructs in his imagination proposals and makes elaborate plans to sustain same. However, human nature is ephemeral and all its calculations imperfect. The reward for all acts of wickedness is reflexive; the actions go round but their adversative reward return to the actors.

 The above examples are a microcosm of what happens at the inter-ethnic and international level. However, badly constructed domains and their effect emerge years after. The results are continued strife, conflict, war and destruction. Inter-ethnic and international alignments and conspiracies gag ethnic and national advancement. However, the limitation of possibility becomes obvious when in the face of the designed plans, the target is missed and the hunted is delivered to the utter dismay of the hunter. This deliverance was before the action of the oppressor God’s design already intregated in the fate of the winner-oppressed.

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**THANKS FOR BEING THERE.**