DIALECTAL AMBIGUITY IN UKWA-NGWA LECT

Juliana Ginika Mamah
Department of Linguistics, Igbo and Other Nigerian
Languages,
University of Nigeria Nsukka, Nigeria.
juliana.mamah@unn.edu.ng
08063932170

Jacinta, Ukamaka Eze
Department of Linguistics, Igbo and Other Nigerian
Languages,
University of Nigeria Nsukka, Nigeria.
(The Corresponding Author)
eze.ukamaka@unn.edu.ng
08069088560

Bestman Esegbuyiota Odeh
Department of Linguistics, Igbo and Other Nigerian
Languages,
University of Nigeria Nsukka, Nigeria.
bestman.odeh@unn.edu.ng
07035786732

Abstract
The research examines dialectal ambiguity in Ukwa-Ngwa lect of the Igbo language. Specifically, the study explores the causes of ambiguity, the types of ambiguity with the interpretations of ambiguous forms and ways in which ambiguous structures can be disambiguated in Ukwa-Ngwa lect of the Igbo language. The data for this study were gathered through personal observations and informal interviews as one of the researchers has lived there for eight years, observing the ways language is used in the area. The

study adopts descriptive method in analysing the data. Finding shows that phonological, lexical and syntactic ambiguities occur in the Ukwa-Ngwa lect. It is also seen that the reasons for ambiguity in Ukwa-Ngwa lect include the existence of homonyms and polysemy in the lect. The study also shows that contextualisation and background knowledge among others are ways of disambiguating ambiguous structures in the lect under study. The study therefore recommends further research on other types and causes of ambiguity in Ukwa-Ngwa lect of the Igbo language as this present study could not exhaust all. Again, there is the need to study ambiguity in other lects of the Igbo language to see the extent of their relatedness in that aspect of lexical semantics.
Keywords: ambiguity, dialectal, Ukwa-Ngwa, Igbo Language, communication

Introduction

Language is seen as a human system of communication. Language is therefore indispensable in human existence since man lives in a society where communication is important and is made possible through the use of language. Communication is the transfer of information from speaker to hearer with the information being understood by the hearer or receiver (Katz & Khan, 1978). Communication can be said to be effective when the desired result is achieved and for the desired result to be achieved, the communicators have to be meaningful in their communication. Meaning is studied in the aspect of linguistics called semantics.

The major interest of semantics is on knowing what words primarily mean rather than what speakers would want the words to mean in a particular situation (Anagbogu, Mbah & Eme, 2010). Semantics technically refers to the study of meaning. It tries to explicate the ways in which words and sentences of various grammatical constructions are used and

understood by native and fluent speakers of a given language (Agbedo, 2000). In accordance with this view, it can be deduced that the major task of semantics is to describe, explain and interpret linguistic meaning of a given utterance by virtue of the words used and the ways those words are put together (Spencer-Detey & Zegarac, 2002). Meaning can be said to be ideas or concepts that can be transferred from the speaker to the hearer by embodying them as it were in the form of one language or another (Lyons, 1981). This transfer of ideas or concepts from speaker to hearer is known as communication, but when the utterances or the information have various meanings or interpretations, it results to ambiguity.

Ambiguity is a semantic relation that deals with different meanings being attached to an expression. Ambiguity occurs when a word, phrase or a sentence has different interpretations or understanding (Udemmadu, 2012). It entails the susceptibility of an expression into double or multiple interpretations. This may be as a result of presence of a word with double meanings in a sentence or by structural relations in the sentence (Ezekulie & Macpherson, 2015). Ambiguity is a phenomenon that is common in almost all languages. It is important to note that whenever ambiguity occurs, be it at the phonological, lexical, syntactic level and so on; it demands more than one denotation which leads to communication failure.

Ambiguity hinders effective communication thereby leading to misunderstanding, misinterpretation and unclearness of information. Dialectal ambiguity is a kind of ambiguity where a dialect form may be ambiguous either in the dialect or relative to the standard variety of the language. In Igbo, there exists dialectal ambiguity as in the case of Ukwa-Ngwa lect where misunderstanding or unclearness in meaning arises as a result of utterances that denote more than one information and interpretation which can lead to anger,

chaos and misunderstanding. This situation affects Ukwa-Ngwa people as it affects their smooth communication. The most hit by this situation are the strangers who settle there for greener pastures. They lack the pragmatic sense of the use of such structures and that causes more havoc in their communicative enterprise in the lect. Even though that this linguistic phenomenon exists in Ukwa-Ngwa lect, much attention has not been given to it in order to provide a lasting solution which can bring about effective communication. It is in this regard that this study seeks to examine the various causes of ambiguity, the types, interpretations of ambiguous forms and ways of disambiguating these ambiguities in Ukwa-Ngwa lect. The study focuses on dialectal ambiguity in Ukwa-Ngwa lect in Abia State.

The method of data collection is through personal observations and informal interviews. The study is also a qualitative research which analyses descriptively the data that denote ambiguity such as words, phrases, sentences as were collected and describe them semantically. The study is of great importance in that the findings will help to know the causes, types of ambiguity in Ukwa-Ngwa lect and possible ways of disambiguating the ambiguous forms in the dialect. The study will also contribute to the existing corpus of knowledge in the area of semantics and also add to existing reference materials for future research. The researchers encountered some limitations in the course of this study ranging from the informants and on how to transcribe the dialect but all these were surmounted with the help of research assistants.

Literature Review

This area will review critically the works of scholars that are relevant to this study noting their differences and similarities.

In his study of ambiguity in the Igbo language, Mbah, (2008) using the descriptive approach discovers three types of ambiguity thus: tonal, lexical and syntactic. He identifies that syntactic ambiguity is found in wh-relative, conjuncts and disjoints metaphoric reference, inter clausal pronominal reference and imperativisation. This study (Mbah, 2008) and the present study are related as both are interested in the study of ambiguity, but while the present study delves into ambiguity in Ukwa- Ngwa lect , the former studies ambiguity in the Igbo language.

Adewole and Moses (2009) work on a lexico-grammatical interpretation of ambiguity and communicative effectiveness of media heading of print media. The study analyses the semantic ambiguous headlines stating their communicative effectiveness with regards to print media using the system functional grammar or linguistic theory. The study tries to distinguish between lexical and structural ambiguous headlines of print media. The study finds out that distortion based on syntax of the media headlines is that what journalists of print media employ mostly to mask the denotative meaning of headlines, thereby making it structurally ambiguous. The work is related to the current study because both are on ambiguity but Adewole and Moses based their analysis on print media headlines. The current work is on dialectal ambiguity.

Prezi, Ikekeonwu, Agbedo and Mbah (2013) studied ambiguity in Ero-Ulo speech community of Igbo perspective using the inferential model of linguistic communication. They discovered the spoken form of ambiguity which they claimed is disambiguated when written and also able to identify lexical and structural ambiguity. Their study confirms that ambiguities exist in the area and that they are not only property of predicates. The study was also able to identify the existence of ambiguity in disjoint constructions, metaphors, puns and wh-relatives constructions. This study is related to

the current study because they both studied ambiguity but the current study is on the Ukwa-Ngwa while the latter is on the standard Igbo.

Ugochukwu (n.d.) examined ambiguity in Igbo stories/poems. The study examined the nature and sources of ambiguity in Igbo language and also identified major types, causes and implications of ambiguity in Igbo language. The study discovered three main forms of ambiguity. They include phonetic, lexical and structural ambiguity. The findings also show that ambiguity serves as a source of embarrassment and anger especially when used out of context. It also reveals that ambiguity as a linguistic device can be used for comic effect through a genuine intention to confuse and that ambiguity arises from the use of words that have more than one interpretation. Ugochukwu's study also reveals the implications of ambiguity and this differentiates his study from the current study.

Ideyi (2017) studied dialectal ambiguity in Okposi dialect using use theory of meaning. She was able to discover that ambiguity that occurs in Okposi dialect ranges from phonological, lexical, structural and to metaphorical levels. She further noted that ambiguity in Okposi is caused by homophone, homonyms, and homographs. She recommends that Okposi writers should tone-mark their write-up especially those words that are identical and are prone to different interpretations to avoid ambiguity. She also suggests that inherent verb complements should be used in disambiguating ambiguous items in Okposi dialect. Both studies are related but differ in in the fact that while the present study deals with ambiguity in Ukwa-Ngwa, the former deals with ambiguity in Okposi dialect.

Mohammad (2017) studied perception of linguistic ambiguity. The study was a qualitative – quantitative approach conducted on students preparing for their master's degree in English, linguistic and literary branch, at the

Lebanese University in language. The study presents a holistic view on EFL (English as a foreign language) learners' perception of ambiguity via three questionnaires, the subjects' perception of ambiguity, was tested on the recognition and production levels as well as sentential and textual levels. The study finds out that the subjects were unaware of ambiguous language, and at many times ambiguity hindered the subjects' ability to process language precisely. The study also reveals that ambiguity in language is as a result of lexical, semantic, syntactic or pragmatic inflictions. The study further reveals that in syntactic ambiguity 87% answers were wrong, semantic 84% pragmatic 78% and lexical ambiguity 71%. The researcher recommends ways of disambiguating ambiguity using context clues, syntactical restrictions, minimal attachment etc. Mohammad's (2017) work is related to the present study since they are both on ambiguity but the present work has to do with dialectal ambiguity.

Ikwu (2017) examined ambiguity in the Idoma language. The study investigated the various sources of ambiguity, the types and the possible ways of disambiguating ambiguous structures in the Idoma language. The study shows that lexical, pragmatic and syntactic ambiguities exist in the Idoma language. It also shows that homonyms and polysemy are causes of ambiguity in the language. This study is related to the present study in the sense that they are studies on ambiguity but the present study is on the Ukwa-Ngwalect of Igbo language while former study is on the Idoma language.

Zhang, Lu, Liang and Chen (2020) investigated the effect of semantic similarity on learning ambiguous word in a second language. The objectives of the study are to find out whether there is an interaction between two meanings when learning second language (L2) ambiguous words and also to discover how semantic similarities affect ambiguous words learning. The data for the study were got from the assignment given to Chinese-English bilinguals learning pseudo words

which were paired with either polysemes or homonyms or monosomies. Using Event-Related Potentials (ERPs) as a framework of analysis, the study finds that learning first meaning of a homonyms interferes with the learning of the second meaning. It also discovers that the first meaning of a polysemous word may facilitate the learning of the second meaning. Although the two studies are anchored on ambiguity as an aspect of lexical semantics, they are not the same. Their difference is that while Zhang et al (2020) explores the effects of ambiguity on learning of second language, this present study is focused on the causes, types and ways of disambiguating ambiguity in Nkwa-Ngwa lect of the Igbo language.

The literature reviewed above show that previous works examined ambiguity in different dialects and areas. This current study and the previous studies are related in the sense that they all studied ambiguity but none of them worked on Ukwa-Ngwa dialect of the Igbo language which is the main focus of this study.

Ambiguity in Ukwa-Ngwa

Ambiguity is caused by words with the same form, same pronunciation but with different meanings. This is called homonyms which can be further classified as homophone and homograph. Homophone is seen as lexical items with the same sound but different spelling and meanings. For instance:

1. ị́ kà = to draw
   ị̣́ kà = to say

Homograph has to do with lexical item with the same spelling but with different sounds and meanings. For instance:

2. ị́ká = hand
   ị́kà = to say
3. i´nyá = eye
   i´nyà = to drive
4. i´vù = to get fat

    i´vú = load
5. i´ra´ = madness
    i´rā = to leak

In Ukwa-Ngwalect, polysemous words also cause ambiguity. These occur where some lexical items have the same spelling, same pronunciation with different meanings. There is also the case of word with several meanings. For instance:

6. Ógwè = log of wood
   Ógwè = self
7. ánwụ´ = sunshine
   ánwụ´ = mosquito
8. ị´họ` = to choose
   ị´họ` = to separate etc.

Types of ambiguity in Ukwa-Ngwa

Ambiguity occurs at different levels in the Ukwa-Ngwa dialect. These levels of its occurrence which include phonological, lexical level and syntactical level are regarded as its types in this work and will be discussed one after the other.

Phonological ambiguity

This form of ambiguity results in spoken words. In phonological ambiguity, the phonological structures of an utterance especially in a connected speech can result in ambiguity which the resultant sounds coincide with the lexeme in the same language. This type of ambiguity is usually disambiguated while writing. Some structures are ambiguous in the spoken form in Ukwa-Ngwa dialect as in the following examples.

9. I rèèrè l'élú? /i rèèrè lé élú?/   you decay past upstairs?
                              Did you decay upstairs?
   I rèrè l'élú? / i rèrè lé élú?/   you sell past upstairs?
                              Did you sell upstairs?

I rèrè lèélú? / i rèrè léélú?/   you sell past wholesale?
Did you sell in wholesale?

In the above example, the phonological ambiguity is between 'rèèrè' (decayed) and 'rèrè' (sold) and also between 'l'élú' (upstairs) and 'léélú' (wholesale).

10. Íhú ụ̀mụ̀ ndí kèè dìkà íhú ḿ mà = Face children these are like face I know.
The faces of these children look familiar.
Íhú ụ̀mụ̀ ndí kèè dìkà íhú ḿmà = Face children these are like knife.
The faces of these children look like the sharp edge of a Knife.

The phonological ambiguity in example 10 is between /ḿ mà/ (I know) and / ḿmà/ (knife) which sound alike in pronunciation.

11. Á ráfú gí ńgọ̀, ọ̀ dì ḿmá? = Leave past you here, it is good? If you are left here, is it good?

Árá fù gí ńgọ̀, ọ̀ dì ḿmá? Madness occur you here, it is good? If you run mad here, is it good?
In example 11, the ambiguity is between / á ráfú/ (left) and / árá fù/ (madness occur). They sound exactly the same, but are written differently.

The data presented above show that phonological ambiguity occurs in Ukwa-Ngwa lect in rapid speech but is disambiguated while writing. In this type of ambiguity as observed 9-11, the pronunciation is the same but the orthographic rendition differs.

Lexical ambiguity

Lexical ambiguity occurs in a structure that has words with multiple meanings. In lexical ambiguity, ambiguous expression can be traced to a particular word in the structure. This can be seen in the examples below:

12. Ógwè

Log of wood = ógwè m̀ di´ ńgọọ̀.
Logwood/myself me is here.
My log of wood is here or

SelfMyself is here.

13. Échí

Tomorrow = Á dí m̀ íkà échí.
Am cont. me talktomorrow
/yesterday.

Yesterday   I am talking about tomorrow or
I am talking about yesterday.

14. Àgwà

Beans = Á húlá m̀ ùdú àgwà ké l'ányá.
I see past me this beans/character
type inside eye.
I have seen this type of beans.

Character   I have seen this type of character

15. Íkó

cup = Íkó m̀ dí ńgọ̀.
Cup/boy me is here.
My boyfriend is here.

male friend   My cup is here.

16. Íkèm

My buttock = Íkè ḿ dí òjí.
Buttock /myself me is dark.
My buttock is dark.

Myself   I am dark in completion.

17. nwáúlò

House help = Á húlá ḿ nwáúlò yá.
Am see past me house help/small house him.
I saw his house help.

Small house   I saw his small house.

18. Ónyéíké

Axe   Ónyéíké nò̩ ńgò̩
Axe/hard person is here.

difficult person   Axe is here. Hard
A difficult person is here.

19. o̩´nu̩´

Mouth   Sááo̩´nu̩´ áhu̩´ sàṁhu̩´.
Open mouth/hole that let me see.

Hole   Open that mouth let me see.
Open that hole let me see.

20. Íshi´

Head   O̩´ nò̩ l'íshí
It is in head/top.

Top   It is on the head/top.

21. Àgbàyì

Shoe   Tírí àgbàyì gí sà ànyí gáá.

Sandal   Put shoe/slippers/sandals you let us go.

Slippers   Put on your shoe/slippers/sandals so that
                                                we go.

22. m̀kpúrú

Trousers   M̀kpúrú gí ọ̀ dí ǹgèlé?
Wrapper   Trouser you it is where?
Skirt   wrapper
Blouse   Where is your trouser/
/skirt/blouse/short?.
Short

23. ḿmánú

Oil   Nyé m ḿmánú áhù.
              Give me oil /pomade that
Pomade   Give me that oil/pomade.

24. ígwè

Bicycle   Ó nwèrè ígwè.
              He/She has iron/ bicycle.
Iron

25. Mází

Greetings   Mází nwókē óchá.
                Greetings/Mr. male fair.
Mr.   Greetings fair man.
                Mr. fair man.

26. Jíapú

Cassava   Jíápú áhù vùrù ívù.
              cassava/African salad that is big.
African salad   That cassava is big. That African
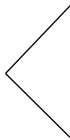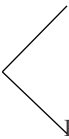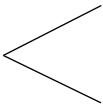   salad is big.

27. Mírí

Water   Mírí dì n'ímé ìtè áhù.
            water/soup is inside pot that.

Soup   water/soup is in that pot.

28. Jí

Yam   Ọ́ dì írí jí.
                     She/ He is to eat yam/ food.

Food   She/ He is eating yam
                    She/ He is eating food.

29. Ósò

Pepper   Ósò dì`yá nke ómá
                    Pepper/part of is it very well.

Part of   it is very pepperish
                    Part of it is very good.

30. ńtákálá

Small   Ó rìrì ńtákálá.
                   He/ She eat past small/gradual.

Gradually   He/ She ate small
            He/ She ate gradually.

From the above, it is observed that in Ukwa- Ngwa, a lexical item may have more than one interpretation and as a result; it sometimes brings about misinterpretation in the lect.

Syntactic Ambiguity
This type of ambiguity occurs where a sentence or phrase has multiple interpretations which may not be linked or pinned down to a particular word in the sentence. Examples:
31. Obi ya amaka = His heart/his Obi/his intention (name of a person) very beautiful.
His Obi is very beautiful.
His heart is very good.
His intention is very good.

32. I ji ika m? = You hold hand/ tell/ draw me?
                Are you telling me?
                Are you holding my hand?
                Are you drawing me?

33. Ọ kwaala gị taa = He/she push past/ disappoint past you
                today.
                He/she pushed you today.
                You have been disappointed today.

34. Ha vu abịrịka lasa = They carry plantain go/they carry
                plantain seven.
                They went away with plantain.
                They collected seven plantains.

35. Anya adufu gu mma = Eye is not you good.
                You have eye problem.
                You are mad.

36. Chere sa m kaara gụ = Wait let me tell/draw you.
                Wait let me tell.
                Wait let me draw you.

37. Saa ịka gụ sa m hụ = Wash hand you let me see.
                Wash your hand let me see.
                Open your hand let me see.
                Stretch your hand let me see.

38. Nwa ticha bịara ke ngọ = Child teacher come past here.
                A young teacher came here.
                A teacher's child came here.

39. Jide ịka l'obi =   Hold hand on chest.
                Hold your chest.
                Be strong.

40. Mma gburu ya egbu =   Knife/ handsome kill past he/she
                kill.
                He was cut by a knife.
                He is too handsome.

41. Sa m ruo ulo =   Let me build house
                Let me build a house
                Let me get to a house.

From the above examples, the emphasis is on the structure not on the tone because sometimes the tone may vary but the structure remains the same giving varieties of meaning.

Disambiguating Ambiguous Structures

Ambiguous structures are those structures with multiple meanings or interpretations. These ambiguous structures can be disambiguated using various ways. According to Busman (1996) disambiguation is a process and the result of clarifying lexical or structural ambiguity of linguistic expression by the linguistic or extra linguistic context.

Disambiguation using context

Ambiguous structures can be disambiguated in Ukwa-Ngwa using the adequate context. For instance: if a woman says *ìkó m̄* and at that particular situation she is holding a cup, the hearer should understand the meaning as a drinking cup based on the context, but if she is talking about a man, the hearer will interpret it as her boyfriend or man friend. In other words, a man can only say *ìkó m̄* to mean a cup because in that culture same sex intimate relationship is prohibited. Another example *mánú* can mean pomade or cooking oil. This can be disambiguated using the context. For example if someone says *'nyé m̄ mánú'*; and the person is cooking, it is clear that he/she is talking about cooking oil, but if the person just finished taking their bath certainly the '*mánú*' here will mean pomade. Therefore, the setting of its use and/or person that uses it gives clue about the intended meaning.

Background knowledge

Disambiguating ambiguous structure is possible when the speaker/hearer has some background knowledge about an expression. For instance, knowing that someone is mentally imbalance when talking about it, the structure '*ányá ádúfú gú ḿmá*' will definitely mean being mad and not that he/she has eye problem. This is because the hearer is aware that the person the speaker is talking about has mental problem thereby making the structure unambiguous. Again, *Obi ya amaka,* for a good discernment of the right meaning of this utterance, the hearer must have been in the discussion with the speaker about the person being referred to in order to trace the particular meaning the speaker intended to communicate. It is the background already established by the discussants that will disambiguate the structure to mean: his Obi is very beautiful or his chest is very good or he has a very good intention.

Use of non-verbal cues

Ambiguous structure can be disambiguated using non-verbal cues like shaking of head, blinking, demonstrating with hands and other parts of the body. For instance: when a speaker says *íkè ḿ* and touches his/her buttocks, the hearer certainly will understand the meaning, but when the speaker touches his/her chest, the understanding will be 'myself' not buttocks.

Provision of additional information

Another way of disambiguating ambiguous structure in Ukwa-Ngwa is by providing more or additional information. Providing additional information by the speaker helps the hearer to interpret correctly thereby solving the problem of ambiguity in Ukwa-Ngwa lect. For instance, the word *échí* is ambiguous, but can be disambiguated if additional information is given such as:

Échí gárá àgá – yesterday which has passed.

Échí ná-ábía –tomorrow which is coming.

Summary of findings

This study examined ambiguity in Ukwa-Ngwa lect using descriptive method of data analysis. The study's major interest is on the types, causes and ways of disambiguating ambiguous structures in Ukwa-Ngwa lect.

The results of the study show that ambiguity abounds in Ukwa-ngwa lect thereby bringing about misinterpretation and misunderstanding in the area of study. The study identifies three major types of ambiguity in Ukwa-Ngwa lect: phonological, lexical and syntactic ambiguity. The study equally observes that ambiguity in the area is as a result of homonymous and polysemous structures in the dialect.

The study further identifies ways of disambiguating ambiguous structures in the area of study through the use of context, prior knowledge, non-verbal cues and additional information. Therefore, using or following these ways identified by the study, the problems which ambiguous structures in Ukwa-Ngwa lect pose in effective communication will be totally solved.

Conclusion

This study proves that ambiguous structures pose a lot of problems in our day to day communication thereby bringing about misunderstanding and misinterpretation of speaker's intention in our society. Considering the possible problems that can arise as a result of ambiguity, the study recommends that language users should make use of identified ways of disambiguating ambiguous structures. This will help to put an end to the misunderstandings and misinterpretations that will come up in any expression. Again, further researches on other types and causes of ambiguity in Ukwa-Ngwa lect of the Igbo language are imperative as this present study could not exhaust all. Again, there is the need to

study ambiguity in other lects of the Igbo language to see the extent of their relatedness in that aspect of lexical semantics.

References

Adewole, A. A. & Moses, J. (2009). A lexico-grammatical interpretation of ambiguity and communicative effectiveness of media headlines of print media. *An International Multi-Disciplinary Journal Ethiopia*. 3(4) 122-139.

Agbedo, C.U. (2000). *General linguistics: An Introductory Reader*. Nsukka: ACE Resource Konsult.

Anagbogu, P. N., Mbah, B. M. & Eme, C.A. (2010).*Introduction to linguistics* (2nd ed.). Awka: Amaka Dreams Limited.

Ezekuile, J. & Macpherson, A. N. (2015).A stylistic exploration of lexical ambiguity in newspaper headlines. *Humanity & Social Sciences Journal*. 10(2) 63-72.

Ideyi, H. P. (2017). Dialectal ambiguity: A case study of Okposi dialect. Seminar paper department of linguistics, Igbo and Other Nigerian Languages, University of Nigeria, Nsukka.

Ikwu, O. L. (2017). Ambiguity in the Idoma language. Seminar paper, Department of Linguistics, Igbo and Other Nigerian Languages.University of Nigeria.Nsukka.

Katz, D. & Khan, R .L. (1978). *The social psychology of organizations*. (2nd ed.). New York: John Wiley & Sons Inc.

Lyons, J. (1981). *Language and linguistics: An introduction*. Cambridge: Cambridge University Press.

Mbah, B. M. (2008). Ambiguity in Igbo. *Ikenga international journal of institute of African Studies.* 10, 1 – 20.

Mohammad, A. (2017). Perception of linguistic ambiguity. *European Scientific Journal*. 13(20) 185

Prezi,G., Ikekeonwu, I. C., Agbedo, C. U. &Mbah, B. M. (2013). Ambiguity in Igbo: An inferential analysis. *Nsukka working papers in language, linguistics and literature* 1 (1 & 2), 115 – 126.

Udemmadu, T. (2012).The issues of ambiguity in the Igbo language.*An International Journal ofLanguage, Literature and Gender Studies*. 109-123. Accessed from afrrevjo.ney/journals/laligens.

Ugochukwu, C. N. (n.d.). Ambiguity in Igbo language. Seminar paper, .Nnamdi Azikiwe University Awka, Nigeria.

Zhang, Y., Lu, Y., Liang, L. & Chen, B. (2020). The effect of semantic similarity on learning ambiguous words in a second language: An event-related potential study. *Front. Psychol*., 11: 1633. https://doi.org. 10.3389/fpsyg.2020.01633