



New Trends
in Psychology

A Semantic Analysis on Some Selected Songs of Beautiful Nubia

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Abstract: This study delves into the lyrical world of Beautiful Nubia, a renowned Nigerian musician, by conducting a semantic analysis of three of his songs: “Ikoko Akufo,” “Moworesire,” and “Seven Lives” through a qualitative approach, this research uncovers the underlying meanings, themes, and messages embedded in the songs. The analysis reveals that Beautiful Nubia’s lyrics traverse themes of social justice, personal growth, love, and existential introspection. The study employs semantic tools to dissect the language, metaphorical expressions, and poetic devices employed by the artist, exposing the depth and richness of his lyrics. The findings offer insights into the artist’s worldview, cultural influences, and the cultural significance of his music. This research contributes to the understanding of African music’s role in reflecting and shaping societal values and beliefs.

Keywords: semantic; analysis; songs; Beautiful Nubia

1. Introduction

Language is the supreme form of intellectual interaction and is reserved for higher order beings of our universe: human beings. Other creatures communicate verbal, and this verbal communication cannot be translated into written form.

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According to Edward Sapir (1921) language is a purely human and non-instinctive way of communicating ideas, feelings, and desires through a system of spontaneous generated sounds. Sapir's definition is to indicate that language is primarily concerned only with humans and represents language. The system of sounds they emit communication.

However, animals communicate using various signs such as sounds and movements. Inter-animal sign language is considered to be complex enough to be a linguistic form when the body of the sign language is large. Signs are relatively arbitrary, and the animals seem to generate signs with some degree of willpower (as opposed to relatively automatic conditioned behaviors or unconditioned instincts, usually including facial expressions). Experimental tests can also demonstrate animal communication in chimpanzees and bonobos through the use of lexicon.

Many researchers argue that animal communication lacks an important aspect of human language; the creation of new sign language patterns in different situations. In contrast, human routinely come up with entirely new combinations of words. Some researchers, including the linguist Charles Hockett, have argued that human language and animal communication are so different and unrelated to the underlying principle.

Bloch and Trayer (1942) and Lyons (1981, p. 4) stated that language is the most important means of communication. It is needed by everyone in the world. Human beings as social beings cannot live in this world. They live in societies that come together for a specific purpose. Therefore, we need tools to communicate with each other through language. That is why Traugott and Patt (1980) stated in their book: Of all the attitudes and behavior which characterized humans, language is their distinctive and perhaps most important. It is around us everywhere, in speaking, and in writing, in sign language, or simply in our mind while dreaming, remembering a conversation, or pondering a problem quietly. It is a vehicle of power, and by means of which we control, create and preserve. Language is a skill that distinguishes humans from other creatures. Language is therefore very important.

It is noted that without language, the accumulation of common knowledge and customs that has become culture will be impossible. The power of language lies in its importance and function as a means of communicating and interacting with others. In the process of interaction and communication, there are increasing opportunities for misunderstandings about the meaning of the language we use. Therefore, it is necessary to deeply understand the meaning.

Communication is fundamentally a social process which it includes not only spoken and written words for communication, but also various actions. Communication is the act or process of communicating. When everyone speaks in communication it is a process. And both sender and receiver must exist. In some cases, all people can not only interact directly with the communicator, but can also communicate through songs, poems, rhymes etc. Communicating around songs is meant to be more meaningful.

Language is not only a means of expressing thoughts and ideas, but also a sound system. The sound is the impression that nerve centers in the eardrum vibrate as a result of the response to changes in air pressure. This means that the sounds of a language or languages are those produced by human vocal tract.

Human beings need language or languages as their means of communication because language as the branch of linguistics is particularly interesting and useful for semantics. Semantics are the meaning and interpretation of words, characters, and sentence structures. Semantics largely determine our ability to read, how we understand others, and even the decisions we make based on our interpretation. Semantics can also refer to the branch of study within linguistics that deals with the understanding of language and meaning. This has been a particularly interesting field of particular interest to philosophers who discuss the nature of meaning, how it is constructed, how it is share among others, and how it changes over time.

The researcher hope that this work will be helpful to other researchers who want to learn more about semantics. Moreover, it as an important branch of linguistics, semantics is interesting and useful, especially when it is applied to literary work such as songs, poems and prose.

Semantics is the science that studies the meaning of words. Semantics is the science that studies the meaning conveyed by language. When dealing with semantics, it is important to understand the concept of theory of definition. To give meaning to a linguistic phrase, it is necessary to give a definition of the meaning of the word. The assumption is that when a speaker puts words together according to the grammatical rules of a language to form a sentence, the definition of the word together forms a sentence, and the definition of the sentence provides the meaning of the sentence. According to Mansoer Pateda (2001), kind of meaning includes lexical meaning, thematic meaning, descriptive meaning, implicit meaning, conceptual meaning, extensive meaning, reflexive meaning, etc. Semantics is a subfield of linguistics that focuses on the study of meaning. The current study looks at the semantic analysis,

especially the voice and meaning of selected songs from Beautiful Nubia. An analysis of the meaning of selected songs from beautiful Nubia. The author is interested in analyzing these poems because they have a special linguistic phenomenon. The song also talks about using a certain dictionary to convey a message. A writer must have his own reasons for choosing such a dictionary.

2. Objective of the Study

This study will be guided by the following objectives:

1. To interpret the lyrics of Beautiful Nubia songs (“Ikoko Akufo,” “Moworesire,” “Seven Lives”);
2. To explain the meaning of the lyrics of selected songs from Beautiful Nubia (“Ikoko Akufo,” “Moworesire,” and “Seven Lives”);
3. To understand the main message conveyed to the listener through Beautiful Nubia lyrics.

3. Research Questions

1. How do you interpret the lyrics of the selected Beautiful Nubia songs (“Ikoko Akufo,” “Moworesire,” “Seven Lives”)?
2. What is the meaning of selected lines from Beautiful Nubia (“Ikoko Akufo,” “Moworesire,” and “Seven Lives”)?
3. What is the main message of the beautiful Nubia song to the listeners?
4. What are the semantics analysis of some semantic terms used in the songs?

4. Methodology

This study utilizes descriptive qualitative approach. The data source for the study is the lyrics of the song of Beautiful Nubia. The writer explained and analyzed the meaning and message of the poem. The text used for the data source in this study is as follows:

Table 1. Songs and albums of Beautiful Nubia

No	Title	Album
1	Ikuko Akufo	Fèrè
2	Moworesire	Amunudun
3	Seven Lives	Jangbalajugbu

The data were collected step by step including: reading of the data source, selection of the appropriate songs in the album of Beautiful Nubia and arrangement of the data systematically in accordance with the research focuses. The study uses text to text to describe and analyze data in words. The data was collected by downloading the songs and listening to the lyrics. The choice of downloading the songs as a source of data was to enable the researcher to obtain adequate information about the songs and it is also chosen in order to meet the aims and objectives of this study. After the data was collected, the researcher analyzed the data as follow: reading of the data, interpretation of the lyrics of the songs from Yoruba to English and vice-versa, finding out the meaning of each songs, and presentation of the outcome of the data analysis in form of discussion.

5. Data Analysis

5.1. Songs' Lyrics and Interpretation

5.1.1. "Ikoko Akufo" Lyrics

Ìkòkò tó fọ ò, ó ti dèrò àkítàn o,

A broken pot is a waste product,

Ìkòkò àkufó o, ó dèrò àkítàn o,

A broken pot is a waste product,

MònàMònà yalugi, oró wọ nu ilú,

Lighting strike against a tree, calamity enter into the town,

Ìtìjú bi asọ àkísà ló mà rí ò,

Shameful like filthy rag,

Ó d'òrò àwọn àgbàgbà o, ó d'ẹrù fólógbón,

It's now a matter of the elders, it's a load for the wise,

Ó dọwó àwọ̀n àgbà o, ó d'ẹ̀rù fólógbón,

It's now left in the hands of the elders, it's a load for the wise,

Ìlú oríta ò, ìlú aláfià,

In a town at the T-junction, a town of peace,

Mo ní tẹ bá de bè, ẹ bá mi kí wọ̀n ò,

I say when you get there, extend my greetings to them,

Gbogbo wá la ò fayò dé'lé,

We shall all get home with joy,

Gbogbo wá la ó fayò dé'lé wa,

We shall all get home with joy,

Mo ní t'ẹ bári ò, ẹ bà nkí àwèró yẹn ò,

I say if you see Awero, say me well to her,

Ọmọge awéléwà, tó ndá wa lórùn,

A beautiful damsel that appeals to us,

Ilé owó ni o wò sáyá,

Ensure to become a wife in a rich home,

Ilé ọlá ni o wò sáyá o,

Ensure to become a wife in a wealthy home,

Sèb'ádé orí ọkọ ni wọ̀n,

Are they not the crown on their spouse head?

Obìnrin tó ní wà tó l'ẹ̀wà,

Women that are dutiful and beautiful

Ìwúrí òbí ni wón o má jẹ,

They will be the pride of their parents,

M'ọ̀bìnrin tó gbé' kọ tó mu lò o ó,

Women that are well behaved and acts to it,

Órí rè dára, órí rè sunwòn o d'ádùfẹ olóri ọkọ,
 You are fortunate, you are the most sought-after jewel,
Órí rè dára, órí rè sunwòn, O d'àbẹfẹ o,
 You are fortunate, you are priceless,
 Bridge: *Ìkòkò tó fọ í so 'un à mú sebẹ,*
 A broken pot is not worth for making soup,
Ìkòkò tó fọ í so 'un à mú to lé o,
 A broken pot is not worth for decoration,
Ìkòkò tó fọ í so 'un à mú rodò,
 A broken pot cannot be taken to the river,
Ìkòkò àkúfọ í so 'un à mú yan ' gan,
 A broken pot is not worthy of pride,
Ìbàdí àrán dẹni àmú se yèyé o,
 The lady with big buttocks is now an object of jest,
Bí ẹyẹ tí ò lápá,
 Like a bird without wings,
Ìbàdí àrán dẹni àmú se yèyé o,
 The lady with big buttocks is now an object of jest,
 Bridge: *Ò bà máì lọ ò, ò bà máì lọ ò,*
 You shouldn't have left, you shouldn't have left,
Dúró se 'un obinrin nse,
 Wait to do what women's do,
Ò bà máì lọ ò, Àwèró,
 You shouldn't have left, Awero,
Ò bà máì lọ ò,
 You shouldn't have left,

Gb'áyé se'un obìrin n se,

Live to do what women do,

Ìpè: Ò bá dúró fì'nú soyún,

You should have wait to be pregnant,

Ìdáhùn: Dúró se'un obìrin n se,

Wait to do what women do,

Ìpè: Ò bá báyé fẹ̀yìn gbó'mọ̀ pòn,

You should have joined women backing their children,

Ìdáhùn: Gb'áyé se'un obìrin n se ò,

Live to do what women do,

Ò bà máì lọ ò, Àwèró,

You shouldn't have left, Awero,

Ò bà máì lọ ò,

You shouldn't have left,

Gb'áyé se'un obìrin n se,

Live to do what women do,

Ò bà máì lọ, ò bà máì lọ ò,

You shouldn't have left, you shouldn't have left,

Dúró se'un obìrin n se,

Wait to do what women do,

Ìlú oríta ò, ilú aláfià,

In a town at the T-junction, a town of peace,

Mo ní tẹ̀ bá de bè, ẹ̀ bá mi kí wọ̀n ò,

I say when you get there, extend my greetings to them,

Gbogbo wá la ò fayò dé lé,

We shall all get home with joy,

Gbogbo wá la ó fayò dé'lé wa,
 We shall all get home with joy,
Mo ní t'ẹ̀ débè ò, ẹ̀ bà nkí àwèró yẹn ò,
 I say if you get there, say my greetings to Awero,
Ọmọge awéléwà, tó ndá wa lórùn,
 A beautiful damsel that appeals to us,
Ìlé owó ni o wò sáyá,
 Ensure to become a wife in a rich home,
Ìlé ọ́lá ni o wò sáyá o,
 Ensure to become a wife in a wealthy home,
Ìlé ọ́lá ni o wò,
 Enter into a wealthy home,
Ìlé owó ni o wò,
 Enter into a rich home,
Ìlé ọ́lá ni o wò,
 Enter into a wealthy home,
Ìlé owó ni o wò.
 Enter into a rich home.

5.1.2. “Moworesire” Song Lyrics

Onítibí yẹn nlọ, ó mà ẹ̀ bẹ̀bẹ̀,
 That natives going, he has done so much,
Wón lóun tó tí gbé ẹ̀, ó mà tóbi ò,
 They said what he has done, is so great,
Lójó ojó yẹn, ó ẹ̀ kísà, ó nàwó nára,
 On that day, he did a lot, he spent money,

Ònà rèé, kálọ ká fì hàn ó,

This is the way, let us show you,

Lajú rẹ sílẹ ko réyìn atanije,

Open your eyes wide and see the end of conniver,

Latí rẹ sílẹ, ko gbórò òtító nì,

Open your ears and listen to the word of truth,

Ení n ṣodún owó yẹn, ṣó láyò nínú?

The person who earns that money, is he happy?

Gbogbo un tó ndán kóni wúrà ó,

Not all that glitters is gold,

Jòwó mówó rẹ síre òré, ṣèwòn tápá rẹ bá ká àbúrò,

I beseech you to lay hands in good things, do what you are capable of, my brother,

Má ṣe wùwà ibàjẹ, má ṣe kẹgbẹ ọlọtẹ,

Don't be corrupt, don't be greedy,

Ọnà tóró yẹn ló ládùn gan,

That difficult path is the sweetest,

Jòwó mówó rẹ síre òré, ṣèwòn tápá rẹ bá ká àbúrò,

I beseech you to lay hands on good things, do what you are capable of, my brother,

Má ṣe mòdàrí, má ṣe kẹgbé ọlọbùn,

Don't be confused, don't cut corners,

Ìwà rere yẹn ní fọkàn ẹni balẹ,

That good behavior, will give you peace of mind,

Àgbà sọ fún wa nígbà ódò ò, ẹni ire,

The elders told us, in our youthful age, good people,

Wón ló yẹ kọmọlúàbí ní itélórùn,

They said the virtue should be complacency,

Ká má fíka mẹwà jẹun léèkan, tàìgbón kóni ká ẹ se pèlẹ,

Eat not with our full hands, patient does not mean foolishness,

Ẹní lólá ìyẹn á mà bálè lọ,

The person who has that dream will be gone,

Ẹni ò ní kò ní kojá ojó tirè,

No one will ever pass his/her day,

Ká má ẹe bí ọlórò tó gbàgbé ogbón,

Let us not be like the rich man who forgets wisdom,

Ìwa tó dára ló ga jù ó,

Good behavior is the best,

Jòwó mówó ẹe síre òré, ẹwòn tápá ẹe bá ká àbúrò,

I beseech you to lay hands on things, do what you are capable of, my brother,

Máse wùwà ibàjé, máse kégbé ọlótè,

Don't be corrupt, don't be greedy,

Ónà tóró yẹn ló ládùn gan,

That difficult path is the sweetest,

Jòwo mówó ẹe síre òré, ẹwòn tápá ẹe bá ká àbúrò,

I beseech you to lay hands on good things, do what you are capable of, my brother,

Máse m̀dàrú, má ẹe kégbé ọlòbùn,

Don't be confused, don't cut corners,

Ìwà rere yẹn ní f̀kàn ẹni balè,

That good behavior will give you peace of mind,

Bridge: *Ah, onítibí yẹn nlọ, ó mà ẹe bẹbẹ,*

Ah, this, native's going, he had done so much,

Onítibí yẹn nlọ, ó mà ẹe rere,

This native's going, he has done so well,

Ah, onítibí yẹn nlọ, ó mà ẹe dada,

This native's going, he has done so well,

Onítibí yẹn nlọ, ó mà ẹe bẹbẹ,

This native's going, he has done so much,

Onítibí yẹn nlọ, ó mà ẹe rere,

This native's going, he has done so well,

Ah, onítibí yẹn nlọ, ó mà ẹe dada.

This native's going, he has done so well.

5.1.3. "Seven Lives" Song Lyrics

Ní ìrìn àjò mi nípasé àgbáyé,

In my journey through the world,

Lóri ilẹ̀ àti lóri òkun,

Overland and oversea,

Morì àwọ̀n orísùrísù àsà,

I see different cultures,

Àti orísùrísù ònà ènìyàn,

And different people's way,

A bí mi níbití oòrùn,

I was born where the Sun,

Kí tí wò ti kò sì ràn,

Never set and never rises,

A bí mi níbití ìgboná dàbí àwọ̀ ara kejì,

I was born where the heat is like a second skin,

Àwọ̀n ọ̀mọ̀dé tí n kígbe ní ọ̀pópónà,

Children crying on the streets,

Àwọn ọkò ayókélé n pariwo,
Automobiles are making noise,
Ilè ngbẹ kòsì làgbàra,
The land is growing dry and weak,
Àwọn èmi n kú kékèké,
Spirits dying low,
Àwọn baba nlá mi pè mí,
The forefathers are calling me,
Wípé kòní sù ọ, kòní rẹ ọ,
Never tired, never weak,
Ìgboyà tó wà nínú mi, tín dínkù,
The pride in me is bursting loose,
Ọmọ Àfíríkà ni mí,
I'm an African boy,
Ní ònà oko bàbá mi pè mí sábé igi,
On the farm my father called me down behind the tree,
Ó sọpé dòbálè níwájú ẹsè mi, ó sì sọ àwọn àdúrà díẹ,
He said prostrate at my feet and say a few prayers
Léhinnà ó sọ gbogbo ìtàn àwọn baba nlá mi tóní ìgboyà fún mí,
Then he told me all the stories of my brave ancestors,
Wojú mi, ọmọ mi,
Said: look into my eyes, son,
A bí ọ láti jé ẹni nlá,
You were born to be great,
Nítórínáà, ní ìròlé mo tè lé bàbá mi lọ sí ilé pèlú ọkó rẹ,
So in that, while I went home behind my father with a hoe,

Nfetí sí orin tí àwọn ẹyẹ nkọ,
Listening to the songs of birds,
Órò kéréké tí alé,
Whispers of the night,
Korin: ewúré méje, ilẹ̀kè méje,
Singing: seven goats, seven beads,
Owó ẹyọ méje, awé obì méje,
Seven cowries, seven nuts,
Ìgbésí ayé méje, tí ó ohun tí moní,
Seven lives, that's what I've got,
Ọmọ Áfíríkà ni mí,
I'm an African child,
Lóri òkun, lóri ilẹ̀,
Over, overseas and overland,
Lóri àwọn òkè nlá, àti nínú ẹgàn,
Over mountains and in the wild,
Èmi yóò ní igboyà áti pé èmi yóò lágbára,
I'll be brave and I'll be strong,
Ọmọ Áfíríkà ni mí,
I'm an African child,
Ní iròlé,
In the evening,
Ìyá pè mí sòkalè sínú ahere rẹ̀,
Mother called me down into her hut,
Ó sọpé: sùn lé ó kan àyà mi,
She said: lay upon my bosom,

Ó sì gba àwọn àdúrà díè,

And say a few prayers,

Léhinnà, ó sọ fún mi pé, kin ma tèsíwájú, kin ma se wèyìn,

Then she told me to go forward never looking back,

Àwọn èmí wà pèlú rẹ,

The spirits are with you,

Ìwọ kì yó kùnà,

You will never fail,

Nítórí nàà, mo lọ sí àgbáyé, síbí jíjìn, sínú egàn,

So, I go into the world, into the deeps, into the scorn,

Nínú ojà mo jó sì ohùn ti bàtá,

In the market place I dance the sound of bata dancing,

Jíjọ: fífò méje, òkìtì méje,

Dancing: seven jumps, seven wriggles,

Owó ẹyọ méje, awẹ obì méje,

Seven cowries, seven nuts,

ìgbésí ayé méje, tí ó jé ohun tí mo ní,

Seven lives, that's what I have got,

Ọmọ áfíríkà ni mí,

I'm an African boy,

Lóri òkùn, lóri ilẹ̀, lóri àwọn òkè nlá àti nínú egàn,

Oversea, overland, over mountains in the scorn,

Èmi yòò ní ìgboyà àti pé èmi yòò lágbara

I'll be brave and I'll be strong,

Ọmọ Àfíríkà ni mí.

I'm an African boy.

6. Messages

6.1. “Ikoko Akufo”

The song titled “Ikoko Akufo” by Beautiful Nubia talks about “A lamentation for a broken pot”. A pot is a useful material used for making soup and fetching water, if broken it is of no use and have no value again. The writer mourns the loss of the pot i.e. a broken pot which has been a source of pride and usefulness before.

The metaphorical expression of a pot in this song stands for the destruction of a speech community which has demolished the community by conflict, war, corruption, fraud and poverty. The singer describes how human obsession with vengeance and the invention of punishment have greatly affected human existence. He appeals to his fellow citizens, beseeching them, using his own songs as a source of encouragement and motivation.

This song describes the challenges facing Nigeria and other African countries, as well as a wakeup call to those who are committed and ready to reconstruct a well and organize society.

The writer, through his powerful lyrics and the playlet set a vision of hope and possibility, encourage that even in the darkest hours, we can find the ability and strength to progress and never give up.

6.2. “Moworesire”

The song titled “Moworesire” by Beautiful Nubia talks about Moral correctness, advice, encouragement and application of the value of a true Omoluabi in our everyday existence. The song “Moworesire” is an advice to the younger generation to do good at the right time. The love of money has eradicated the generation of nowadays, most youths involved themselves in doing money rituals, fraudulent activities, scamming people all because they want to be what they are yet to become.

The Yoruba adage says “*Ohun owo mi o to ma fi gongo fa*” to inordinately quest after what is evidently beyond one’s reach is to court shame. The song of Beautiful Nubia is an opening to the ears of younger generation using someone who found himself in the kind of situation as an example for others to learn from. That person although, he got all he needed but have no joy or peace in him. This shows that all that glitters is not gold.

It is a word of encouragement for the younger ones especially the youths to do what is good and what they know they are capable of, never get themselves involved in any form of misconduct or associate themselves with filthy people in order for them to have peace of mind.

The elders' advice to the younger ones is that the virtues ones should be contented, hardworking not greedy, not self-centered, and never to eat with all hands that is, to always save up against difficulty, and that being humble doesn't mean foolishness.

The greatness time for each person is different, he that does not have now will surely have surplus, and he that cut corners will spend and use it all finished; "Vanity upon vanity".

Good behavior goes along ways in the life of people, "Moworesire" is a song with powerful lyrics telling the younger ones to maintain a good name rather than being engulfed in the pursuit for riches.

In conclusion, in all apply wisdom, be intelligent and associate yourself with people of integrity. Contentment is it, live within your means; be wary of greed.

6.3. "Seven Lives"

In the song "Seven lives" by Beautiful Nubia, the singer reflects his experience concerning different cultures and various ways of life while he travels around the world. He explains that he was born where the economy and environmental are not favorable. The unfavorable weather condition and difficult circumstance have negative impact on the peoples moral and mood i.e. getting people discouraged.

Despite all these, there is a strong connection between him and his ancestors which motivate and encourage him to be strong, never give up, and not relent because he is an African.

While he went to the farm with his father, his father asked him to join him in a silent and isolated spot to have an important conversation, he told him about the stories of the brave people in the past. His father encouraged him and want him to recognize his ability and talent. Later in the day, he followed his father back home, holding a farming tool. He has seven goats, seven beads, seven cowries, seven nuts, seven lives which are symbols of his inheritance.

On getting home, his mother called him inside her closet, she pet him on her breast, prayed for him and encouraged him never to backslide because the spirits are guiding him and he will never fail.

After the advice, he went to the market place, he heard the sound of bata drum (a traditional percussion instrument in some African culture) he danced seven jumps, seven wriggles, seven cowries, seven nuts, seven lives which represent an African culture.

The singers trying to pass the messages that despite the challenges he faced while traveling across the ocean, trekking through the wilderness, he will carry the strength and courage of his African identity.

This song ultimately speaks about the ability to endure tribulations and challenges without cracking of the African spirits, showing the pride and potency of African boy amidst the challenges of life.

7. Semantic Analysis

7.1. “Ikoko Akufo”

“Ikoko Akufo” by Beautiful Nubia is a Yoruba song with deep semantics. The songs cover a wide range of topics, including traditional values, social norms and personal relationships.

“*Ìkòkò àkufò*”: This expression refers to a broken pot, meaning damaged or useless. It indicates wasteful or unimportant thoughts.

“*Ìtìjú bí asọ àkísà ló mà rí ò*”: This phrase translates to “Be ashamed like a dirty rag.” It focuses on negative perceptions or judgments about a particular person or situation.

“*Ó d’òrò àwọn àgbàgbà o, ó d’erù fólógbón*”: This line indicates that a problem or problem is currently affecting the elderly and requires wisdom and proper handling.

“*Ilu Orita*” and “*Ilu Alaafia*” both mean “City of Peace” and “City of Tranquility”. These expressions create a sense of harmony and unity in society.

“*Gbogbo wa la o fayo de’ le*” emphasizes the concept of fun gathering as a community or family.

“*Omoge awéléwà, tó ndá wa lórùn*”: This line is about a beautiful girl that everyone likes. It represents the concept of beauty and charm.

“*Ìbàdí àrán deṣi àmú se yèyé o*”: This expression refers to women with large buttocks who are the target of laughter or ridicule. This indicates a tendency to criticize or ridicule one’s appearance.

“*Bí eṣe tí ò lápá*”: This line makes one look like a bird without wings, indicating a lack of freedom or an inability to live up to one’s potential.

“*Awero o ba ma i lo o, Gb’aye se’un obinrin nse*” emphasizes the importance of perseverance and continuous commitment in a relationship.

Poems depicting women (“*Obinrin to n’iwa t’o l’ewa*”) and their actions emphasize beauty, character, and worth. The words “*Ori re dara, ori re sunwon*” mean to praise a person’s dignity and qualities.

“*Ile owo ni o wo s’aya*” and “*Ile ola ni o wo s’aya o*” draw parallels between a rich house and a prosperous life, implying that wealth should be used wisely and generously.

In general, the songs represent a mixture of cultural values, social expectations and emotional experiences. The use of metaphors and Yoruba spelling enriches the semantic depth and conveys a literal and symbolic meaning to the audience.

The lyrics of the song “*Ikoko Akufo*” by Beautiful Nubia can be categorized according to their lexical and contextual meanings as follows:

7.1.1. Lexical Meanings

“*Ìkòkò tó fọ ò, ó ti dèrò àkítàn o*” means “A broken pot is waste” - Lexical meaning refers to the literal interpretation of words. In this sense, it means that a damaged pot has no practical value.

“*MonàMonà yalugi, oró wọ nu ilú*” means “Lightning strikes a tree, disaster invades the city” - Lexically, this phrase suggests that a lightning strike has occurred, possibly causing trouble for the city.

“*Obinrin tó ní wà tó l’ewà*” means “Respectful and beautiful women” - The lexical meaning highlights the qualities of women who are both responsible and attractive.

7.1.2. Contextual Meanings

“A broken pot isn’t worth making soup” - Contextually, this means that something damaged or unsuitable should not be used for important tasks. “The woman with the big buttocks is now the butt of jokes” - Contextually, this sentence probably comments on how social standards of beauty can lead to ridicule or objectification.

“You shouldn’t have left, you shouldn’t have left, wait till you do what women do” - This line suggests that the speaker believes that women have specific roles and responsibilities that must be fulfilled.

“Take a wife in a wealthy/wealthy house” - Contextually, this advises women to strive for a prosperous marriage.

“Go into a rich house/rich house” - Contextually indicates the desire of women to marry into financially stable families.

The song appears to explore themes related to traditional values, gender roles and social expectations, with some verses conveying direct advice and others using metaphors and allegorical language to convey deeper meanings.

7.2. “Moworesire”

The song lyrics of “Moworesire” by Beautiful Nubia convey a message about the importance of good behavior and the consequences of corruption and greed. The lyrics use various semantic terms to describe these concepts and their implications. Here is a detailed semantic analysis of the semantics terms used in the song:

“*Onítibí*”: This term refers to indigenous people or people from a particular place or community. It represents a sense of belonging and connection to one’s roots.

“*Nlọ*”: This term means to leave or depart. This means that the person mentioned in the text has achieved a lot and is now leaving or moving.

“*Şe bẹbẹ*”: This term means to do more or achieve more. Shows the achievements and contributions of the mentioned person

“*Wón loun tó ti gbé şe*”: This phrase means “they said what they did.” Indicates that people recognized and acknowledged said person’s accomplishments.

“*Tóbi ò*”: This expression means “too good.” Emphasize the scope and importance of the achievements.

“*Ònà rèè*”: This term means “this is the way” or “like that.” It implies that the following statement or action is the correct or expected way to behave or act.

“*Káló ká fì hàn ó*”: This phrase means “let me show you.” It indicates that you are ready to instruct or show something to the listener or receiver.

“*Lajú rẹ sílẹ*”: This phrase means “to open the eyes wide.” It suggests paying close attention and attention to see or understand something clearly.

“*Ko réyìn atanijẹ*”: This phrase means “and see the end of conniver.” It indicates the negative consequences and consequences of deception or manipulation.

“*Latí rẹ sílẹ*”: This expression means “open your ears.” Emphasize the importance of actively listening and paying attention to what is being said.

“*Òtító nì*”: This expression means “according to the word of truth.” He shows the importance of hearing and following the path of truth.

“*Ení n ṣodún owó yẹn ṣ’ó l’áyọ’ ninú?*”: This phrase means “the person who earned that money.” It emphasizes the importance of questioning the happiness or satisfaction that comes from material wealth.

“*Gbogbo un tó ndán kóni wúrà ó*”: This expression means “not all that glitters is gold.” It refers to the need to look beyond appearances and assess the true value or worth of something.

“*Má ṣe wùwà ibàjẹ*”: This phrase means “Don’t be corrupt.” It emphasizes the importance of honesty and integrity and discourages unethical or unauthorized behavior.

“*Má ṣe kẹgbẹ ọlọtẹ*”: This expression means “don’t be greedy.” Foretells the negative consequences of excessive desire for wealth or possessions.

“*Ìwà rere yẹn ní fọkàn ẹni balẹ*”: This expression means “good deeds will give you peace of mind.” It highlights the benefits of having moral values and good behavior.

“*Àgbà sọ fún wa nígbà ódò ò, ẹni ire*”: This phrase means “When we were young, adults called us good people.” It reflects the wisdom and teachings passed down from previous generations about the importance of good company.

“*Ká má fika mẹwà jẹun léèkan, tàìgbón kóni ká ṣe pèlẹ*”: This expression means “don’t eat with two hands, patience is not stupid.” It reduces overspending and impatience and emphasizes the importance of self-control and moderation.

“*Ká má ɛe bí ọlórò tó gbàgbé ọgbón*”: This means “Let us not be like the rich man who forgot wisdom.” He warns against the danger of becoming arrogant or careless with wealth and emphasizes the importance of reason and wisdom.

“*Ìwa tó dára ló ga jù ọ*”: This phrase means “good behavior is best.” This shows the value and importance of respectful behavior.

The lyrics combines proverbs, advices and reflections on action and wealth, all presented in a poetic and cultic manner. They convey a message that values inner qualities over material wealth and emphasizes the importance of kindness, patience and self-awareness.

7.2.1. “Moworesire”

The lyrics from Beautiful Nubia’s song “Moworesire” can be classified into both lexical and contextual meanings as shown below:

7.2.2. Lexical Meanings

“*Onítibí yẹn nlo, ọ mà ɛe bẹbẹ*” - Lexically, this line means “That native is going, he has done so much.” It directly conveys the idea that someone from the native community has accomplished a lot.

“*Wón lóun tó ti gbé ɛe, ọ mà tóbi ọ*” - Lexically, this line means “They said what he has done is so great.” It emphasizes the acknowledgment of the person’s great achievements.

“*Jòwó mówó rẹ síre ọré, ɛwòn tápá rẹ bá ká àbúrò*” - Lexically, this line translates to “I beseech you to lay hands on good things, do what you are capable of, my brother.” It directly advises someone to engage in positive actions and not neglect their capabilities.

7.2.3. Contextual Meanings

“*Onítibí yẹn nlo, ọ mà ɛe bẹbẹ*” - Contextually, this line might refer to someone who is leaving or passing away after accomplishing a lot in their life. It could symbolize the recognition of their achievements.

“*Jòwó mówó rẹ síre ọré, ɛwòn tápá rẹ bá ká àbúrò*” - Contextually, this line serves as advice, urging the listener to engage in positive and productive actions, to make good use of their capabilities, and to be diligent in their endeavors.

The song seems to convey a message of recognizing and celebrating accomplishments while also encouraging responsible and ethical behavior. It

emphasizes the importance of doing good and avoiding corruption or greed. The repeated lines in the bridge reinforce the idea that the native has achieved much and is leaving a positive legacy.

7.3. “Seven Lives”

“Seven Lives” by Beautiful Nubia is a thought-provoking and metaphorical song that delves into themes of life, existence, and reincarnation. Let’s break down the semantic analysis of some key terms in the song:

Seven Lives: The title itself refers to the idea of multiple lives or reincarnation. It suggests that human existence is not limited to just one lifetime but involves a cycle of rebirths. The phrase evokes a sense of exploration and curiosity about the mysteries of life.

Sun, Moon, and stars: These celestial bodies often symbolize light, guidance, and spiritual energy. In the song, they represent the eternal nature of life and consciousness even after death. They also emphasize the interconnectedness of all beings in the universe.

Dying and coming alive: This phrase highlights the cyclical nature of life and death. It signifies that death is not the end, but rather a new beginning. It echoes the themes of reincarnation and the continuous journey of the soul.

Spirit road: This term refers to the path or journey of the soul. It suggests that life is a spiritual adventure with various lessons to be learned along the way. The Spirit Road represents self-discovery, growth, and the pursuit of enlightenment.

Children crying on the street: The artist witnesses the struggles and difficulties faced by children living in poverty.

Father’s wise words: The artist remembers the teachings and wisdom left by our ancestors and pays attention to the importance of worship, prayer and acceptance of the precious heritage.

The song of the birds, whispers of the night: these phrases represent a deep connection with nature and an artist who finds inspiration and solace in its beauty.

Footprints in the ocean: This metaphorical phrase represents the imprint we leave behind in the world after our physical existence ends. It signifies the impact we make

on others and the legacy we leave behind. It also implies that our actions and choices have far-reaching consequences.

Ashes and dust: In the song, ashes and dust are used to symbolize the transient nature of life and the physical body. It represents the impermanence of our earthly existence and reminds us to focus on the eternal essence within us.

Seven goats, seven beads, seven cowries and seven nuts: The repetition of the number seven represents the richness and completeness of African culture.

Seven words of life: This concept refers to the fundamental principles or lessons that guide us through our various incarnations. It suggests that there are essential truths or wisdom that we need to learn and integrate into our lives to evolve spiritually.

Market place and bata dancing: The artist engages in the vibrant cultural activities of the market, especially the rhythmic and energetic bata dances.

7.3.1. “Seven Lives”

The lyrics of the song “Seven Lives” by Beautiful Nubia convey both lexical and contextual meanings. Let’s break it down:

7.3.2. Lexical Meaning

This refers to the literal meaning of individual words and phrases within the lyrics.

The lyrics describe a journey around the world, crossing both land and sea.

It mentions encountering different cultures and people.

The singer was born in a place where the Sun doesn’t set or rise, indicating a unique geographical location.

The lyrics touch on the challenges of urban life, such as noisy automobiles and a dry environment.

There’s a mention of spirits and ancestral connections.

The singer’s father imparts wisdom and stories of brave ancestors.

The number seven is repeated throughout the lyrics, symbolizing strength or significance.

The singer expresses pride in their African heritage.

7.3.3. Contextual Meaning

Beyond the literal words, the lyrics convey a deeper message and emotions:

The lyrics evoke a sense of cultural identity and pride in one's roots.

It emphasizes the importance of ancestral knowledge and passing down traditions.

The mention of seeing different cultures and people's ways while traveling underscores the diversity within Africa itself, promoting an appreciation for various cultural backgrounds.

The repeated references to "seven" could symbolize the idea of completeness or wholeness in the singer's life.

The song portrays a journey of self-discovery and growth, embracing both the challenges and joys of life.

It conveys a sense of resilience and determination, especially in the face of adversity.

The mention of dancing and music reflects the celebration of African culture and heritage.

In summary, "Seven Lives" by Beautiful Nubia is a song that celebrates African identity, ancestral wisdom, and the journey of life. It uses vivid imagery and symbolism to convey both lexical and contextual meanings, touching on themes of pride, resilience, and cultural heritage.

8. Discussion of Findings

Research question 1: How do you interpret the lyrics of the selected Beautiful Nubia songs ("Ikoko Akufo," "Moworesire," "Seven Lives")?

The question is answered above as it clearly shows the interpretation of the song lyrics of both "Ikoko Akufo" and "Moworesire" from Yoruba language to English language and that of "Seven Lives" from English language to Yoruba language.

Research question 2: What is the meaning of selected lines from Beautiful Nubia ("Ikoko Akufo," "Moworesire," and "Seven Lives")?

This question is answered in which the song's lyrics is critically examine and classify into either lexical meaning or contextual meaning. Words or phrase within the lyrics that have literal meaning are classify under lexical meaning whereas words that have

the influence of situation and social are classified under contextual meaning. Some line in the lyrics are classified into both lexical and contextual meaning for example “*Onitibi ye n Nlo, o ma sebe*” in the song titled “Moworesire.”

Research question 3: What is the main message of the beautiful Nubia song to the listeners?

As explained before, the three songs contain various themes, including wisdom, values, cultural pride, and the importance of making virtuous choices in life.

Research question 4: What are the semantics analysis of some semantic terms used in the songs?

Some semantic terms are extracted from the song’s lyrics and thereafter a semantic analysis is been carried out on them. These semantic terms are used to convey deeper meanings and messages within the songs, often employing metaphors and cultural references to express values, advice, and cultural pride.

9. Conclusion

The study established from its findings that the main messages of these songs are advice, encouragement and enlightenment for every individual to love themselves and stand up for their rights when trampled all over the world. The selected songs contributed to the preservation of culture, education, and awareness about social issues, and inspire positive change within the society.

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