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Abstract

This paper delves into the Typological Discourse Analysis (TDA) of the graphological and phonological features of the language of Buddhism. The paper began with the discussion of Buddhism and tripitaka. The methodology employed is the TDA and the theoretical frameworks are Systemic Functional Grammar and the Government Phonology. The graphological features analysed include the punctuation marks in the texts provided; which are commas, semicolons, colons, full stops and pictorial exhibition of the buddha's teaching. The phonological analysis are alliteration, assonance and other phonetic sounds such as voiceless fricative and voiced fricative sounds. All the foregoing are put together to achieve the objective of this paper. Typological Discourse Analysis (TDA) deals with the quantitative analysis of lexical items at language level which include: syntactic, phonological, graphological and lexical semantic features. Moreso, Systemic Grammar is a framework which deals most importantly on phonology. Systemic grammar accounts for grammatical analysis while Government Phonology is a framework which deals most importantly on phonological issues.

Keywords: TDA; Buddhism; Graphological; Phonological; Features.

1.0 Introduction

Buddhism is named after its founder, Buddha Siddhartha Gautama. Buddhism began when Siddhan a prince of the Shakya clan, became enlightened a into existence. Buddha, which means the enlighter bowker 140; Omeregbe 272). This paper portraj logical features, the phonological features, of the Buddhism. The graphological features include; the remarks, the use of pictorial for illustration, the use of and indentation. The phonological features in the alliteration, assonance and the use of some phonetic some texts. The texts used for the analyses in this paper are n

Sutra and Dhammacakkappavattana: The four Noble Tnal are extractions from the Buddhist text, tripitaka. Many areas on discourse analysis on different fields ha researched by different scholars. Therefore this paper discourse analysis of Buddhist texts would be an ak research on Discourse Analysis as it is peculiar in kind. T. vividly portrays that a linguistic analysis is relevant tora discourse, more especially in Buddhism.

1.1 Objectives of this Study

The general aim of this research is to improve the literhe Discourse Analysis and Linguistics. This study also providing the linguistic analysis of the Buddhist text, tipid the levels of graphology and phonology. Consequently, tes aims to create more awareness of the study of Discourse A through linguistics features of texts in Buddhism.

1.2 Methodology

Two methods are employed in this research. They are Typolg Discourse Analysis (TDA) and theoretical framework. They used for the analysis of the Buddhist text, Tripitaka. Typolg Discourse Analysis (TDA) is concerned with the quantis anaiysis of lexical items. By quantitative analysis of lexiscalis we mean the linguistic analysis of lexical items at the is levels of language, such as syntactic, phonological, graphological, and lexico-semantic levels. It also involves the analysis of the linguistic features in

discourse which include grammatical cohesive devices, such as substitution, ellipsis, conjunction, highlighting and exemplification and the lexical devices, repetition, superordinate (hyponym), synonym/near synonym and collocations (converses and antonyms). Although, not all the foregoing linguistic features and discourse features are present in a particular text for analysis, those features which are found in the texts used for this study are extensively analysed. In this paper we are concerned with the graphological and phonological aspects of the Buddhist text.

Another method employed in this research involves the theoretical framework. As stated by Halliday, "two main theoretical models are recognised to feature often in examining the linguistic analysis of a language. These models are Transformational Generative Grammar (TGG) and Neo-Firthian Systemic Grammar" (2). The linguistic model used for this paper is Neo-Firthian Systemic Grammar (SG), which postulates four theoretical categories: unit, group, structure, class and system, that are used to account for the grammatical patterns of any human language (Halliday 2; Osibanwo 4). The advantage SG has over TGG is that it is a performance grammar as opposed to TGG which is a competence grammar. It is a framework based on context, and more adequate for the analysis in this paper.

Government Phonology (GP) is used for this paper since it analyses some aspects of phonology in the texts provided. GP is a theoretical framework of linguistics, especially of phonology. It believes that the universal grammar comprises a restricted set of universal principles and parameters and the differences in phonological systems across languages are captured through various contributions of parameter settings.

1.3 Buddhism

Siddhartha Gautama was the founder of Buddhism. Unlike Hinduism which had no particular founder that grew out of the culture of the Indian people, Buddhism is named after its founder Buddha. Buddhism began when Siddhartha Gautama, a prince of the Shakya clan, became enlightened and thus, the Buddha means the enlightened one (John Bowker 140; Omorogh. Gautama was born in India as a prince and brought in luxury of a royal

court. He was shocked by the luxur palace. He looked at the unsatisfactory nature of life, bound it is in decay and suffering. He showed people what makes unsatisfactory, and how they can find a way out (John B. Joseph Omeregbe 272; Watch Tower 136). He compares himself to a physician, who understands (he symptoms) diagnoses illness, and suggests cure. It is then up to them to decide on what to do after the doctor's advice.

Buddhism shares many concepts and beliefs with other religions. These concepts and beliefs for example include all in deities. It was one of them, Brahma, who persuaded Buddha to teach others a belief in rebirth, with the outcomes of a life determined by karma (the moral law in the universe) and that there is a final goal known as Nirvana. Buddhism still centers on the ideas that all humanity is wandering from life through countless rebirth (samsara) and suffering consequences of actions of past and present (Karma). As explained in a manual of Buddhism.

Karma (Karma) is a law in itself. But it does not follow there should be a lawgiver. Ordinary laws of nature, gravitation, need no lawgiver. The law of Karma too demands no lawgiver. It operates in its own field without the intervention of an external, independent ruling agency (Watch Tower 151).

1.4 Buddhist text, Tripitaka

Buddhist text consists of 31 books. The first early text of Buddhist was written in Pali, which was said to be related to Buddha's native language. The text was accepted by the Theravada school as the authentic text. The text consists of 31 books, are organized into three collections known as "Tripitaka" (in Pali) Tripitaka (In Sanskrit), which means "Three Baskets" or "Three collections". The three baskets are: The Vinaya Pitaka (Basket of Discipline), the Sutta Pitaka (Basket of Discourse) and the Abhidhamma Pitaka (Basket of Ultimate Doctrine).

1.5 Discourse Analysis

Discourse Analysis is the linguistic analysis of discourse. Discourse Analysis (DA) is a general term for approaches used to analyse written, oral or sign language use, or any significant semiotic event. Semiotics is a discipline that is concerned with the investigation of symbolic and communicative behaviour. It is the study of signs and symbols. In modern linguistics, discourse analysts not only study language use beyond the sentence boundary, but also prefer to analyse 'naturally occurring' language use. A natural language, in either its spoken and written form, is a language that has a finite number of letters in it, although, there may be infinitely many distinct sentences in the language, each sentence can be represented as a finite sequence of those sounds or letters (Lyons 7; Obodeh 40).

Discourse analysis is defined as the analyses of connected speech and writing, and the relations in which they are used. It is the examination of language use by language form and language function and includes the study of both spoken interaction and written texts. To Teun Van Dijk, discourse analysis is the study of language to the explication of the structure and meaning of texts (20).

Discourse analysis identifies linguistic features that characterise different genres as well as social and cultural factors that help in the interpretation and understanding of different texts and types of talk. Uhunmwangho states that "discourse analysis is the study of functional use of language, can perform for us the useful role of interpreting not only spoken but written texts" (92). The study of organisational structure of discourse is known as discourse analysis (Osisanwos; Uhunmwangho and Oghiator 169; Obodeh 40)

In analysing discourse behaviour, two methods usually occur, one method is to analyse how people manage their discourse behaviour with respect to their cultural background, and their interactive goals at the time of talk. While the second

method involves how to discover explicit rules for turn taking (Schiffrin 1984; Ochs 1982). The management of conversational problems, such as

Grimshaw 1982; Labov 1972; Ochs 1982; Ochs & Schiffrin 1986; Ochs & Schiffrin 1987; Ochs & Schiffrin 1988; Ochs & Schiffrin 1989; Ochs & Schiffrin 1990; Ochs & Schiffrin 1991; Ochs & Schiffrin 1992; Ochs & Schiffrin 1993; Ochs & Schiffrin 1994; Ochs & Schiffrin 1995; Ochs & Schiffrin 1996; Ochs & Schiffrin 1997; Ochs & Schiffrin 1998; Ochs & Schiffrin 1999; Ochs & Schiffrin 2000; Ochs & Schiffrin 2001; Ochs & Schiffrin 2002; Ochs & Schiffrin 2003; Ochs & Schiffrin 2004; Ochs & Schiffrin 2005; Ochs & Schiffrin 2006; Ochs & Schiffrin 2007; Ochs & Schiffrin 2008; Ochs & Schiffrin 2009; Ochs & Schiffrin 2010; Ochs & Schiffrin 2011; Ochs & Schiffrin 2012; Ochs & Schiffrin 2013; Ochs & Schiffrin 2014; Ochs & Schiffrin 2015; Ochs & Schiffrin 2016; Ochs & Schiffrin 2017; Ochs & Schiffrin 2018; Ochs & Schiffrin 2019; Ochs & Schiffrin 2020; Ochs & Schiffrin 2021; Ochs & Schiffrin 2022).

Mese iwe mcthodid dicoune ia nrccsn amnot be restriced ol Yule 1942: Ochs 1982

Conscquently, Ochs diourse analyiis referen mainly to attempt to study "The organisation or above the clause, and therefore lon such as conversational exchanges or wnitent

2.0 Analysis of the Texts Selected

2.1 Graphological Features

The Buddhist text is endowed with difere features. Punctuation marks are part of the featis bTripiaka Tripitaka is the Buddhist text which contisd that are organised into three collections. Tnpitala Tipitaka (in Pali) means "three baskets" or "three. This is expressed in 'the noble truth'. one of the tet analysis in this aricle, hereafter, could be known s"r

The Four Noble Truth



Now hi.biJhus is he with of uflering uh fhening, ang li oflering dness uflerng.dah suffering union wih whtin displcasing is suffering:eparation rom what is pleaing is suflering not to get what one wantsis

suffering, form, sensation, perception, mental activity, consciousness are suffering. Now this, bhikkus, is the noble truth of the origin of suffering: it is this craving which leads to becoming, accompanied by delight and lust, seeking delight here and there; that is craving for sensual pleasure, craving for becoming, craving for disbecoming.

Now this, bhikkus, is the noble truth of cessation of suffering; it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it. Now this, bhikkus, is the noble truth of the way leading to the cessation of suffering; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. Preceding lines are in all lines, but the ones. Also in The Lotus Sutra, text B, all the first lines are indented and begin with upper cases. This could be fortuitous, drawing attention to itself.

2.2 Phonological Features

The phonological analysis is drawn from three texts, Ted texts have been used for graphological analysis and the *mu also taken from The Lotus Sutra, chapter seven*

Alliteration is a very prominent feature in this piece

The alliterations in the four noble truths are 2.3 and 4 respectively.

Now /n/, this, /o/ bhikkus, is the /N/ noble Truth /r/ of suffering: births

Suffering /w/; aging is suffering /w/; illness is suffering. death /s/ is suffering; union with /w/ what is displeasing /d/, is suffering. separation /w/

from /ft/, what /w/ is pleasing /pl/ is suffering. **not /n/ to get** what /w/ one wants /lis/ suffering, form, sensation /s/, perception /pl/, mental activity, consciousness /k/ are suffering.

Now this bhikkus/b/, is the noble truth of the origin of suffering: it is this craving /k/ which leads to re-becoming, accompanied by delight /d/ and lust, seeking /s/ delight /d/ here are there /8/; that /ö/ is, craving for /f/, sensual /s/, pleasure, /p/ craving /k/ for /f/, becoming, craving /k/ for disbecoming /ä/. Now /n/, this /8/, bhikkus, is the /8/, noble /n/ Truth /tr/ of cessation /s/ of suffering; it is the /o/, remainderless fading away and cessation of that /0/, same craving /k/ the /e/ giving up and relinquishing of it, freedom /G/, from /F/ it, non-reliance /v/ on it

Now av this, /V bhikkus, is the /8/noble /w/ truth Ar of the way leading to the /0Y cessation /s of suffering /w/:that /a/ is, nght af view, right /r/intention, right speech, nght //action, right /r/ livelihood, right effort, right mindfulness, right /r/concentration.

Alliteration is the repetition of succession of words with initial consonant sounds in some words in the same lines or verses, irrespective of their position. It could be in initial, medial or final position. All the verses in the foregoing text are alliterated. The consistency of the alliteration in the text provides a melodious and rhythmic effect. Alliteration is also seen in the text from chapter two of The Lotus Sutra (44) (Text B) in line 1, Through /0/, the /8/, power of the skillful /s/, means /m/; line 2, this /8/, 1 named /n/: "Turning /t, the /8/, Wheel of the /8/ Dharma. /d/ line 4: And the 0 different /d/, designations /d/ for Arhat; line 5, Dharma /d/, and Sangha; line 6, From /f/, a great Many /m/, kalpas ago; line 7, I have /h/, always taught /V like this /8/; line 8, I have /h/, praised /p/, and illuminated; line 9, The /8/ teaching /V, of nirvana; line 10, saying /s/, that /8/ it ends the /8/, sufferings /s/; line 11; of birth and death /d/.

There is alliteration also in the following verse. This verse hereafter will be called text C.

The /8/, Buddha /b/ has taught /V this /8/, marvelous Dharma /d/ That /8/, we have /h/, never heard /h/ before /b/.

The /8/, Bhagavat /b/, has /h/, great powers And his /h/, lifespan is immeasurable. Innumerable heirs /h/ of the Buddha /b/ in which this sun is found in the text include 'din, bhidus' deo, 'dipking', sensation, perception N B i Re wecking', non reliance' pen umtfileiewncentration', skiloE, ceisiation', amghe eva', uteingwacpuita, maveloug, iepan, fevolve sne', Aoe and elowence. Tis preponance of ia

Ael, less INcaive bund. in the verses of the lexis mndes the vesee eaeyrensitoos and melwly

The voiced fricatives and /N also feature frequently in the hns fexis wsd They appear in such words as, Nispkasing, pleaing 'sudennas', di becoming, means Natioa', Kots, and the. ths, that, and ohes

wectively,The tivalve sound /N is almost in all the lines of the Nases.The foreioing sounds give thythmic effect in the verses, povid e easy rxndition and render melody to the texts.

3.0 Conclusion

This paper delves into a Typological Discourse Analysis (TDA), The analysis is a linguistic approach which involves the graphological and phonological features of the language of Buddhism. Buddhism has been linked to a founder, Siddhartha Cawiana, also known as the Buddha, which means the enlightened. From the analysis in this paper, it is crystal clear that analysis of discourse is not only limited to literary texts, it involves any area of endeavour where language is used.

This study will widen the horizon of linguistics and language in general and Discourse Analysis in particular. The study will also increase the literature in D.A and in religious language discourse and other approaches to Discourse Analysis.

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