

**SHADES OF MEANING ASSOCIATED WITH
PERSONAL NAMES AND NAMING IN IGALA**

BY

ACHENYO ACHOBA
MA/ARTS/0957/2009-2010

AUGUST, 2015

**SHADES OF MEANING ASSOCIATED WITH
PERSONAL NAMES AND NAMING IN IGALA**

BY

ACHENYO ACHObA
MA/ARTS/0957/2009-2010

**A THESIS SUBMITTED TO THE POST GRADUATE SCHOOL, AHMADU
BELLO UNIVERSITY ZARIA, IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF
ARTS IN ENGLISH LANGUAGE, IN THE DEPARTMENT OF ENGLISH
AND LITERARY STUDIES, AHMADU BELLO UNIVERSITY ZARIA,
NIGERIA.**

AUGUST, 2015

DECLARATION

I hereby declare that this thesis was written by me and that it is a record of my own research work. It has not been presented in any previous application for a higher Degree. All quotations and sources are acknowledged by means of reference.

.....
ACHOBA, ACHENYO

.....
DATE

CERTIFICATION

This thesis entitled Shades of Meaning Associated with Names and Naming in Igala by ACHOBA ACHENYO meets the regulation governing the Degree of Masters of Arts in English Language of Ahmadu Bello University Zaria and is approved for its contribution to knowledge and literary presentation.

Dr. G. Y. Sadiq
Chairman, Supervisory Committee

Date

Dr. A. Abdullahi
Member, Supervisory Committee

Date

Dr. A. A. Liman
Head of Department

Date

Prof. KabirBala
Dean, Postgraduate school

Date

DEDICATION

This work is dedicated to God Almighty who speared my life and the life of my family all through the years. And to my beloved parents who gave me a push in life to make me a useful member of the society.

ACKNOWLEDGEMENTS

Any piece of work that is useful to knowledge and literary presentation as this one is successful by the combined efforts of a number of good hands.

I truly appreciate the efforts of Dr G. Y. Sadiq, chairman supervisory committee, who supervised this thesis.

I am also very grateful to Dr Ahmed Abdullahi who also supervised this work to make it what it is.

I will not hesitate to mention DrDiliOfuokwu for his immeasurable encouragement towards this work.

To all my lecturers in the department for their various contributions to the success of this work.

To my course mate MrEje Monday Agbonika who also gave me some form of assistance during research.

To all my friends and course mates, I really appreciate your various contributions

To my dear husband Chris, my children Alfred and Annabella and my cousin Ego; for their patience support, and company throughout the period of this work

To all those I failed to mention, I remain very grateful to you.

ABSTRACT

The purpose of the research is to examine the shades of meaning that are associated with names and naming in Igala. The study examined the various circumstances attached to the meaning of names in Igala, and the peculiar features that differentiate the practice from those of other Nigerian languages. The study looked at the practice of naming among the Igala to find out the peculiar features that differentiate the practice from those of other Nigerian languages as well as the meanings that personal names have by reason of the society that confers these meanings and that gives them the status as names. Data were gathered from the native speakers of the language who were asked to list six Igala names that they know. Native speakers were interviewed using the interview questions. Therefore personal names which are regarded as Igala names were collected. Semiology, Roland Barthes' approach to language analysis was used to analyse the data. The study analysed Igala names as elements of the language grammar and as any other lexical item in the language. It was found that the circumstances surrounding the birth of a child play a major role in the name they are given. It was also found that Igala people generally believe that both the bearer of a name and the society that endorses his actions help to bring to reality the proclamation in the name. Some Igala names only possess descriptive meanings that are associated with the physical features of the child for example, Oboni – six fingers or toes, Enefu – white –skined. It was also found that Igala names connote certain things in the language which Igala people hold as the meaning of a name. These are, the personality of other people bearing the names, for example, 'Obaje' of Ali Obaje, the immediate past and late traditional ruler of Igala land. It was also found that names are not given for the purpose of identity alone but also as a proclamation of the future of the bearer. Therefore, Igala personal names have shades of meaning that are tied to some socio-cultural variables.

TABLE OF CONTENT

Cover Page.....	i
Title Page.....	ii
Declaration.....	iii
Certification.....	iv
Dedication.....	v
Acknowledgements.....	vi
Abstract.....	vii
Table of Contents.....	viii
List of Tables.....	xi

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Background to the Study.....	1
1.1 Statement of the Research Problem.....	3
1.2 Research Questions.....	4
1.3 Aim and Objectives.....	4
1.3 Scope and Delimitation.....	4
1.4 Justification for the Study.....	5

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction.....	6
2.1 A Brief History of the Igala.....	6
2.2 Culture versus Language.....	8

2.3	Review of other Related Literature.....	13
2.4	Personal Names in Onomastics.....	13
2.4.1	Personal Names.....	15
2.5	Topical Review.....	18
2.5.1.	Other Naming Systems.....	18
2.5.2	Colour System.....	19
2.5.3	Kinship Terms.....	21
2.5.4	The Concept of Meaning.....	23
2.5.5	Sense Relations.....	25
2.5.6	Sense and Reference.....	31
2.5.7	Names as Identity Markers.....	33
2.6	Theoretical Framework.....	34
2.6.1	Semiology.....	36
2.6.2	Justification for the Choice of Semiology.....	39
2.7	Summary.....	40

CHAPTER THREE

RESEARCH METHODOLOGY

3.0	Introduction.....	42
3.1	Sources of Data.....	42
3.2	Methods of Data Collection.....	42
3.3	Method of Data Analysis.....	43
3.4	Analytical Procedure.....	44

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0	Introduction.....	45
4.1	Social Characteristics of the Subjects.....	45
4.1.1	Distribution of Subjects by Age.....	45
4.1.2	Distribution of Subjects According to Sex.....	46
4.1.3	Distribution of Subjects According to Occupation.....	46
4.2	Presentation of Data (a).....	47
4.3	Presentation of Data (b).....	58
4.4	Naming Practice in Igala.....	60
4.5	General Analysis and Discussion.....	60
4.6	Comparative Study of Igala Names and Names in Some Other Nigerian Languages.....	66

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1	Summary.....	69
5.2	Conclusion.....	70
5.3	Suggestions for Further Studies.....	72
	Appendix.....	74
	References.....	76

LIST OF TABLES

Table 4.1: Distribution of Subjects by Age.....	46
Table 4.2: Distribution of Subjects According to Sex.....	46
Table 4.3: Distribution of Subjects According to Occupation.....	47
Table 4.4: Circumstances under which an Igala child could be given an IgalaName.....	52
Table 4.5: IgalaNames and Meaning.....	53
Table 4.6: Kinds ofmeaning of Igala Names.....	53
Table 4.7: Children living their Names.....	54
Table 4.8: Dislike for some IgalaNames.....	57
Table 4.9: Issues of more than one personal Names in Igala.....	58
Table 4.10: Names as Nouns.....	61
Table 4.11: Abstract Nouns as Names.....	62
Table 4.12: Names as Noun Phrases.....	63
Table 4.13: Names as Sentences.....	64
Table 4.14: Names as Hero-Worship.....	65
Table 4.15: Circumstances surrounding the life of the child.....	65
Table 4.16: Igala and IgboNames.....	67
Table 4.17: Igala and Yoruba	67
Table 4.18: Igala and HausaNames.....	68

LIST OF APPENDIX

Text of questions for the oral interviews..... 74

CHAPTER ONE GENERAL INTRODUCTION

1.0 BACKGROUND TO THE STUDY

In spite of the cross cultural variations that characterize human societies, one phenomenon that is constant is the identity carved out for individuals through the names they bear. Names are a valuable source of information which indicates gender, birthplace, nationality, ethnicity, religion and position within a family and the larger society. Names are said to be the most meaningful lexicon in the vocabulary of any language and they are considered as an integral part of the language inventory, Mphande (2006). Thus, names are regarded as social emblems crafted for and attached to every human no matter their creed, sex, ethnic affiliation or nationality. Names and naming are considered a universal phenomenon as every culture has its own naming practices and the implication of such practices helps for the construction of identity for the individual.

Naming practices vary considerably across the human race. As such names do not seem to make any meaning to the outsider in terms of their underlying cultural essence. For instance, a Nigerian, from the Igala speaking group, would wonder why an English man would bear such names as Stone, Grass, Fox and the likes. This is because among the Igala, names are given to reflect circumstantial factors relating to the birth of a child apart from having bearings with the lineage, religion, culture, vocation and values of the people. For instance, some names such as '*Agaba*' are based on panegyric (praise) attributes, while some have to do with congenital circumstances such as '*Ejima*' (twins, male or female); and some names touch on the people's belief in reincarnation, as children born after the demise of a grandfather or a grandmother could be named '*Ayegba*' or '*Igoanya*.'

There is, therefore, an intrinsic connection between naming and identity construction. In many African languages, personal names have strong historical, socio-cultural and ethno-pragmatic bearings that go beyond mere identity or referentiality. Hence, all cultures have their parameters for naming as African names have a strikingly semantic and semiotic load (they have communicative functions), Bariki(2009). In the same vein, personal names in Nigerian languages are multifunctional despite their mono-referential status (they refer to one person only). This means that names are given for different purposes even when the names refer to the same person.

The act of naming is perhaps one of those activities that distinguish humanity from other forms of life. Several accounts exist in the world which in one way or another point to the fact that the act of naming goes beyond the traditional ritual of proclaiming an identity on an individual. Thus “names do not only represent nomenclatures and identity items, they are also linguistic and communicative acts that express some functional, aesthetic and assertive meanings and features,” Nwagbara (2010:10). As such, names are a means of perceiving reality and relating with the facts of life and social existence. Hence, names and naming patterns in different cultures across the world give a lot of information on the bearers.

In many Nigerian societies and cultures, the practice of naming expresses intense social significance that generates far-reaching implications than merely giving an individual a nomenclature, Nwagbara (2010). Thus, through names individuals relate and interact with the world around them since names provide elemental evidence of a person’s being. For instance, the mention of the name ‘*Ogacheko*’ will immediately ring a bell or echo something meaningful in the ears of an Igala person(especially one from the Ibaji region) who is outside the country(Nigeria), say, in Ghana where it is quite uncommon to here such a name. The individual would want to learn more about the bearer of the name.

Traditional Igala people accept that naming ceremony is an authentic way of ritual expression of a person's identity; without it, a child remains a nonentity since his name defines his personality in the community. This also cuts across every African society. Ubahakwe (1982) believes that African names are aspects of African cultural heritage and have a lot of impact on an individual's personality. Igala names being an aspect of African names possess this cultural heritage as well as having a major impact on the individual's personality. According to Iwundu (1994:80), "The child gets the idea of himself which he finds expressed by those around him," through his name. In Igala cosmology, an individual represents the reality which his name articulates, so to say.

MacMurray(1978) holds that names are able to import some controlling effect since one's name is the rail on which one rolls through life. One becomes one's name when one understands the society's customs and traditions embedded in one's name and lives up to it. For example, the name 'Achema'(meaning prophesy come true) creates in the bearer consciously or unconsciously the necessity to amount to someone very tangible in the society.

It is against this background that this study intends to analyze Igala personal names, to bring to the fore the peculiarity associated with personal names and naming in Igala.

1.1 STATEMENT OF THE RESEARCH PROBLEM

Most people see nothing special about names other than the ordinary forms in which they appear or appeal to the senses. This is because we consciously accept that names are already very straightforward especially when we are used to calling the particular person the name. For instance, in Shakespeare's play *Romeo and Juliet*, Romeo said "What's in a name? That which we call a rose by any other name would smell as sweet." This statement validates the assertion that names are taken as mere labels. The issue of names and naming has more often than not been considered as an issue of

convention, but more to it lies the fact that naming in some cultures goes beyond the question of convention because different cultures use different parameters to give names and construct identities for individuals.

1.2 RESEARCH QUESTIONS

In the light of the above, this study intends to provide answers to the following questions:

1. What are the shades of meaning in Igala personal names? .
2. How are names acquired in Igala?
3. What are the socio-cultural issues surrounding the practice of naming?
4. How does name determine or contribute to the personality of the bearer?

1.3 AIM AND OBJECTIVES

The aim of this research is to analyse the shades of meaning associated with names and naming in Igala. Therefore, the objectives are:

1. to find out the shades of meaning in Igala names,
2. to find out how names are given in Igala,
3. to find out the socio-cultural issues surrounding the practice of naming in Igala, to find out how names determine or contribute to the personality of the bearer.

1.4 SCOPE AND DELIMITATION

This study is primarily interested in the shades of meaning associated with personal names in Igala. The research covers specifically personal names but does not include other naming systems such as kinship terms, colour terms, culinary terms, etc. Igala people constitute a speech community which share common ways of using language, common reactions and attitudes towards language, and

most significantly, common social bonds. This is also considerably reflected in the names they give their children. As such the study collects personal names as data for the analysis.

The Igala people constitute a cultural group who interact with one another and are linked by some form of social relationship. In a bid to achieve the above mentioned task, data collection shall cover samples from the Igala dialect to cover the various dialect areas.

1.5 JUSTIFICATION FOR THE STUDY

Any language that is able to serve the purposes of communication and promote the culture of a people is worth studying. This is not leaving out the Igala language in the north-central region of Nigeria. The language serves a good deal of purposes, revealing the rich culture of the Igala people. It has also been used in writing as well as a medium of instruction where necessary.

The study of Igala language will open up more avenues for further research into the immeasurably rich culture of the people. As such, names which are an aspect of the culture encode various important socio-cultural and even historical values which in turn make the study of an imperative significance. Not so much has been done so far in a bid to study names in Igala. This study therefore will further bring to the fore the cultural value that people attach to names when they bestow an identity on individuals as obtainable in Igala.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 INTRODUCTION

This chapter is made up of two parts; the first of which presents a review of related literature while the second focuses on the choice of a theoretical framework for the study.

2.1 A BRIEF HISTORY OF THE IGALA

In a bid to study Igala names, it is necessary to have a fair knowledge of who the Igala people are; the language they speak and how they came to possess the language they use, especially in carving out an identity for themselves. Efforts have been made to describe and understand the true identity of the Igala people, but these have not proven holistic because there are so many myths about the origin of the Igala. Therefore, it is not very possible to give a simple definition of the Igala people as different criteria have been used to describe them. Moreover, there is no one claim that gives a complete and harmonious account of the Igala people as some of these claims are even dismissed as mere folklore.

The origin of the Igala people is far from being categorically stated. One tradition claims that the Igala people migrated from Yemen and were in the present day Nigeria at the same time as the founding fathers of the Yoruba, the Jukun and the Barebari (Kanuri of Borno), Okwoli (1973). According to Okwoli, the Hausa people also share a common relationship with the Igala people whereby the latter migrated from Hausa land and arrived in the area where they decided to settle because of its pastures.

Another claim has it that Igala descended from Jukun. A certain Igala man named Abutu Eje who was of the royal court in Wukari in the present day Taraba State of Nigeria has it that a breakaway group of Jukun moved eastward from Wukari, staying south of the Benue and later settled

in the north-east of Igala before moving from there to Idah, Boston (1968). There have been claims that the Igala people are a 'segment' of the Yoruba group; as evident in the two languages. Boston (1968) upholds that the central geographical location of the Igala people has exposed them to a wide variety of linguistic as well as cultural influences from other ethnic groups in the country. Some of these languages include Igbira, the Igbo, the Hausa, the Idoma and the Yoruba ethnic groups.

Igala and Yoruba have significant historical and cultural relationships. The two languages of the two ethnic groups bear such a close resemblance that researchers such as Forde (1951), and Westernmann and Bryan (1952), regard Igala as a dialect of Yoruba.

Akinkugbe (1976, 1978), is of the view that based on evidence, Igala is neither a dialect of Yoruba nor a language resulting from the fusion of Yoruba and Idoma as claimed by Silverstein, but rather, Igala shares a 'common ancestor' with Yoruba. In her words, "... this common ancestor was neither Yoruba nor Igala but what we have labeled here as Proto-Yoruba-Itsekiri-Igala (PYIG)." The evidence suggests further that presumably, the Igala separated from the group before the split into the present day Yoruba dialects considering the extent of linguistic divergence found between Igala on the one hand and the rest of Yoruba on the other."(1976:32).

Other comparative works aimed at investigating the language status of Igala are Omamor (1967) and Williamson (1973). In fact, Williamson is the originator of the label 'Yoruboid', for the group of languages comprising Yoruba, Itsekiri and Igala for the purpose of distinguishing between Yoruba as a language on the one hand, and Yoruba, Itsekiri and Igala as a genetic group on the other." Akinkugbe (1976:1). Akinkugbe then refers to the proto-language of the group as proto-Yoruba-Itsekiri- Igala (PYIG) in 1978.

Contemporary historians believe that the Igala most likely shared a proto-kwa ancestry with the Igbo and Yoruba people as well as most ethnic groups of Nigeria today. Thus the ethnic family would include not only the prior two, but groups like the Idoma and the Nupe to the north.

The Igala withdrew from the south bank of Benue to make way for various immigrant groups. As such, the main axis of settlement runs inland from the capital into the south-west corner of Idah and further south along the left bank of the Niger, an area occupied by those who regard themselves as Igala by assimilation rather than origin. As a result of the linguistic and cultural influences by their neighbouring tribes, the Igala language has grown into several dialects now being evident in Dekina with Bassa influence, Ankpa and Olamaboro with Idoma while the Ibaji region is influenced by the Igbo and the Edo speaking peoples.

Again Boston (1968) has it that the Igala are the ninth largest tribe in Nigeria, and are found on the south of the present Kogi State. The land is bounded in the north by the River Benue, a land which covers an area of approximately 5,000 sq miles.

It has been so far a mere attempt to discover who the Igala people are as there is no one concrete claim to the origin of the Igala especially as regards the language they speak.

2.2 CULTURE VERSUS LANGUAGE

Language is part of culture and it is a guide to social reality, Mphande(2006). Thus experience is largely determined by the language habits of the community; as each separate language structure represents a separate reality. Language is a modeling system and “No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its center the structure of natural language.” Lotman(1978:232).

This view though suggests that people are ‘prisoners’ of language because it determines the way they think. However, the view is of an immense importance to this study because it is very apparent in the study of vocabulary and the semantics of words, including names of persons. For instance, it will take an individual of the Igala origin who understands the language fairly well to decipher the context in which a name such as ‘*Abimaje*’ is borne (a name which depicts in the real sense of the word, a case in time when the parents of the child have had many other children but none of them lived except this very one ‘*Abimaje*’). Ordinarily, it is quite absurd to bear such a name just as it is strange to any one of Igala origin to find people use names like Rice, Grass, Stone etc. some names are so contextually loaded that only those from the speech community understand the meaning.

There is a very close link between the life of a society and the lexicon of the language spoken by it. For instance, in Anna Wierzbicka (1997), The Polish have special words for cabbage stew(*bigos*), beetroot soup(*barszcz*), and plum jam(*pawidla*) being words that can tell us about the eating or drinking habits of the people in question. The existence of language specific names for special kinds of things such as food is something very interesting.

Therefore, the existence of different customs and social institutions which have specific names in one language but not in others is common place. What is paramount here is the fact that what applies to material culture and to social rituals and institutions applies to people’s values, ideals as well as their beliefs. This is a common fact in the Igala tradition which seems to remain. The Igala have a strong belief in the ‘ability’ of their ancestors for certain things. A good number of them maintain an unshakable belief in their ancestors even in consonance with their practices of Islamic and Christian religions. They do this perfectly well because they have lived to attach so many values and ideals to it.

It follows that words with special, culture-specific meanings reflect and pass on not only ways of living characteristics of a given society but also ways of thinking. For example, an Igala child at one time or another exhibits some behavioural characteristics of say, his great grandfather. This is why some parents rename or nickname their children after the names of an ancestor to posit that history always repeats itself in the thinking behavior and physical activities of people. Thus all this have their being and semantic essence in the use of language.

Edward Sapir (1949) makes a clear indication on the subject matter of language and society. He holds that languages differ widely in the nature of their vocabularies. The distinction which seem inevitable to some may be utterly ignored in languages which reflect an entirely different type of culture. These kinds of differences in vocabulary entail much more than just the names of cultural objects hence it entails heavily on names of persons; for example, the Igala names '*Achimugwu*' and '*Adaji*' apply just as exact to the mental lexicon of one in the environment in which these names are recognised.

Hence culture-specific words are conceptual tools that reflect a society's past and present experiences of doing and thinking about things in certain ways, so that as a society changes, these tools too may gradually be modified and probably discarded. In the same vein, the outlook of a society is never wholly determined by its 'stock of conceptual tools' but it is clearly influenced by them. Wierzbicka (1997). As such, a person's conceptual perception on life is clearly influenced by his or her native language; which explains why an Igala name like '*Okpanachi*' indicates a time frame in the generation of a people in a lineage – a certain period of time when it is assumed that change has come say, from a trend of hardship, pain and poverty or so to say. For example, '*Okpanachi Ura*,' (in the time of wealth)

However, a linguistic psychologist Steven Pinker (1994) has an almost counter opinion to this view where he categorically states that language does not shape speakers' ways of thinking,:

as we shall see in this chapter, there is no scientific evidence that languages dramatically shape their speakers' ways of thinking. The idea that language shapes thinking seemed plausible when scientists were in the dark about how thinking works or even how to study it. (58)

Thus in his condemnation of the theory of 'linguistic relativity', Pinker again does not hesitate to categorically state that 'it is wrong, all wrong' (57). On the other hand, Benjamin Lee-Whorf maintains that:

we dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds – and this means largely by the linguistic systems in our minds. We cut nature up, organize it into concepts, and ascribe significances as we do, largely because we are parties to an agreement to organize it in this way... (213).

His view that 'we dissect nature along lines laid down by our native languages' bears a significance which of course will be recognised by anybody whose experiential horizon extends beyond the boundaries of his or her native language. One is able to name one's child whatsoever name one chooses because it is explainable and most comprehensible within the confines of one's language. Which is why one may not as naturally and comfortably name one's child 'Collins' for instance, as one would name the child '*Ojonide*' bearing in mind the circumstances that surrounded either the period of the child's conception or its birth.

Whorf, however, does not claim that all the foundational categories of reality are imposed by one's culture, but he recognised the existence of a common stock of conceptions which underlies all different languages of the world. He says; "The very existence of a common stock of conception possibly possessing a yet unstudied arrangement of its own..." (233).

Again, Whorf has emphasised the differences between language and culture as well as the conceptual universes that tie between the two and the degree to which this is obligatory and binding on the natives of the language. For instance, among the Igala, every circumstance gives birth to a

name; this explains why we have names like 'Ile'ada'(mostly borne by the Ibaji people) bearing in mind the ugly and unpleasant circumstances that surround the birth of a child, revealing how much the world (environment) has changed.

As far as Sapir sees it, language can be a guide to 'social reality' or a guide to culture in the broad sense of the word, which equally includes people's ways of living, thinking and feeling. The culture historians will affirm that culture, independent of language, embodies any socially inherited element in the life of man, material and even spiritual. Culture, according to Sapir, is 'conterminous with man since every individual lives in a social world characterised by a complex network of traditionally conserved habits, usages and attitudes.' Sapir (1963).

The traditional Igala, for instance, coordinate themselves and their activities in consonance with the traditionally conserved habits, usages and attitudes; as they often seem to be held bound in the web of society's tradition of doing it so, because they see the trend (culture) as inherently harmonious, balanced and satisfactory.

The content of the Igala culture is expressible in the language, so that every linguistic material in content and form is felt to symbolize actual meanings. As a result, the new cultural experiences make it necessary to enlarge the resources of the language. According to Sapir, however, this kind of enlargement is not an arbitrary addition to the materials and forms already present, but a further application of principles of the culture already in use.

Although, it appears here that so much emphasis and credit are laid on the concept of culture, yet one cannot deny the fact that the essence of it in the formulation of the vocabulary of any language is not negligible since language is part and parcel of culture. This is the major reason the culture is of an immense importance to this study because it is very apparent in the study of

vocabulary and the semantics of words, including names of persons since language is part and parcel of culture.

2.3 REVIEW OF OTHER RELATED LITERATURE

This section reviews other related works that are in one way or the other related to the study. They include works that deal with the issues of names and naming in general and those which are done on other indigenous languages. The works will basically reflect the various views that have been taken on the subject of names. Moreover, writing and discussions on names are usually on a broad category – proper names; but this study is concerned with personal names.

2.4 PERSONAL NAMES IN ONOMASTICS

Onomastics is the study of names which encompasses the larger fields such as linguistics, ethnography, folklore, philosophy, history etc. the word name in itself often mean a term which can refer to anything, Agyekum (2006). For instance, *Ogede* is a name of a fruit, *Achadu* is a name of a person while *Ichala* is a name of a place in Igala land. Name can also be said to be a noun.

The relationship between a name and that to which it refers has been a topic of discourse for philosophers specializing in semantics, notably, Zabeech, (1968) and Lamarque, (1994). Anthroponyms as an aspect of onomastics deals specifically with personal names. Within the general category of names, people often use the word ‘name’ for precisely proper names within which are place names and personal names.

Proper name represents a social convention for brief reference to a specific entity as opposed to a class of persons or places, Bright (2003). As such, the type of proper names which are often

discussed are personal names and place names. However, for the sake of this study, we shall dwell more on personal names.

In European societies as well as Africa, people are assigned a public or a legal name around the time of birth and which usually reflect the child's father's name. The individual uses the legal name through life. In addition, a person may have informal 'nicknames' at different times in life and which does not replace the public or legal names.

However, in non literate societies, there is greater variety in naming customs, Tooker, (1984). A person may be called by different names at different periods of life or by different people under changing conditions. The Igala attach much importance to names and naming which is revealed in the knowledge about Igala personal names especially that it gives insight into the Igala culture, environment or the dialect, as well as religion and most significantly, the language itself. Agyekum, (2006) believes that a name refers to a different element of human experience, to an individual, or a collective entity which it designates or denotes. "Names are purely referential." (1995:26).

Names therefore, are considered as arbitrary labels that refer to certain signified entries. Thus the signifier and the signified may not share certain intrinsic qualities, Agyekum (2006), this explains the situation where people who bare the same name behave differently. In every culture, names have cultural and social contexts that identify the bearer. As such, every person in the world has a name that solely identifies and marks him or her from all others. Algeo (1992:728) points out that "people are almost invariably named, indeed, a human being without a name would be socially and psychologically less than a full man."

Personal names therefore have interesting and widespread grammatical and sociolinguistic properties which make them deserving of linguists' attention. Igala personal name is a marker of the people's

belief and ideology. As an aspect of linguistic relativity, Igala personal names refer to elements of Igala human experience. This then points out categorically that, Igala personal names are not mere arbitrary or meaningless labels but possess indexical relationship to sociocultural meanings, functions, places, time, people and events.

2.4.1 PERSONAL NAMES

It is a fact that personal names in Nigeria have varied meanings. While some have descriptive meanings i.e. they are a short-hand description of the bearers, others have connotative meanings i.e. an underlying meaning different from the ordinary or surface meaning of the name, Ibrahim (2010). Ninzam names for instance have sense because they acquire their meanings by virtue of societal conventions that bestow on them the various statuses. Ibrahim's (2010) study analyses names in Ninzam language of Kaduna State, the study looks at the semantics of names in Ninzam language and one fundamental assumption in the work is that Ninzam names are part of Ninzam language and they possess meanings. The study, moreover, recognises that Ninzam language is dependent on the culture that designs the inner structure of the language.

Similarly, Labaran (1990) makes a semantic study of names in Hausa language and the study brings to bare the assumption that Hausa names are part of Hausa language, and they have sense just like any other lexical item in the language. Labaran recognizes that the name a child is given is determined by the circumstances prevailing at the time of its birth. The study concludes that the naming practices among the Hausa people is context-bound as well as culture-specific. As such, Hausa names are part of Hausa language and the language is part of the Hausa culture.

Emetu (2009), on the other hand, studies the sociolinguistics of names in Ohafia language of Abia State. In the findings, the study identifies that context determines the meaning of a word

(names) or utterance as harnessed by the society. Thus Emetu recognises that Ohafia names have sense, denotative as well as contextual meanings; and as such, Ohafia names are part and parcel of the Ohafia culture.

One thing though is very common with all of these studies above and that is the fact that names have meaning and they are context-bound. This and many other interesting issues are very attractive and relevant to this study. First is the fact that the studies above look at names in some indigenous languages in Nigeria and second is the fact that they have taken a step further to find out the striking issue that help to determine the meaning of names in these languages – the issue of culture. However, these studies differ from the study at hand because this is on the task of finding the shades of meaning associated with Igala names in Igala language. They may all share similarity in the quest for meaning, but the language and the peculiar shades of meanings associated with Igala names as well as the cultural differences give a disparity.

Ogala (2007) in a more different task studies the sociolinguistic effects of non-verbal behaviours of Igala people. Ogala identifies the various language behaviours that bother on the communicative behaviour of Igala people. Some of which are; that, illustrators are basically used in Igala land for emphasis in all communicative circumstances. Basically, Ogala finds that nonverbal behaviours contribute to the overall meaning of verbal communication and there is no formal consciousness of their usage among Igala people but that culture most significantly influences the use of nonverbal behaviours.

Ogala's study looks at the sociolinguistic effects of non-verbal behaviours of the Igala people. The fact that the study is in the Igala language and culture makes it very relevant to the study at hand but the difference is; while Ogala looks at the sociolinguistic effects of non-verbal behaviours, the

present study looks at the shades of meanings associated with names in the same language (Igala language).

Chucks-Orji (1972) in *Names from Africa: Their Origin, Meaning and Pronunciation*, discusses the broader phenomenon of child naming in Africa, drawing attention to the much importance that Africans attach to the naming of children, and the factors that influence the choice of names. Some of these factors include; the day of birth of the child, some special circumstances linking the child to its parents, the community, and in a broad sense, the language.

Although Chucks-Orji over-generalises these practices, as common to most Africans especially in Nigeria, the study however recognises that child-naming in Nigeria is context-bound. This then is of great relevance to this present study. However, child-naming practices differ from culture to culture; what is most appreciated in one culture may be despised in the other. For instance, the Igala name '*Ilebiene*' (the world is wicked) would not in any way appeal or make any meaning to one of say, the Igbo speaking group. The argument may be why anybody would give his child such a negative name.

On the contrary, some writers like Mill (1843) strongly deny that names have meaning. Mill sees names as mere labels that simply distinguish individual bearers. Names here are signs which consist of a signifier and a signified with a relationship of signification linking them, Haack(1978). Moreover, the reference of a name is contextually dependent, Recanti(1993). Thus names are believed to be inter-linguistic elements that are context bound, Chizoba (2009). Meaning as a phenomenon is more determined by the social context than the lexical context, and names are social phenomena, Basden (1966), Johnson (1969), Ugonna (1984). This explains why in the Igala tradition

status, sex, religion, age, etc may influence names and the naming practices. Therefore, names to some extent do reflect the social context in which they are acquired.

2.5 TOPICAL REVIEW

It will be out of place to conclude that all that has been reviewed above is adequate for this study. Although one cannot deny the fact that it is of a tremendous insight, yet, there is still the need to unravel and review more other topics that are considered key to making this research more worthwhile; to look at the issues one after the other as they relate to the study of names and naming in Igala. This, therefore, is what gives birth to the following topical review.

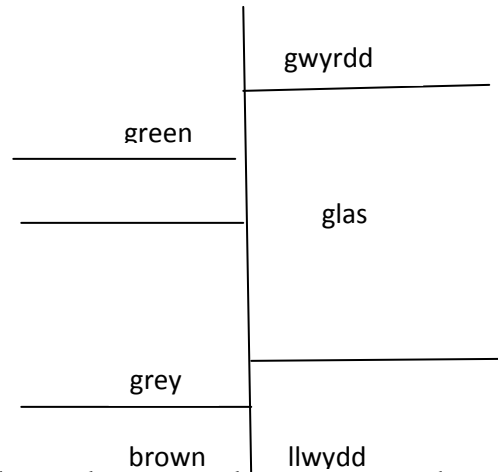
2.5.1. OTHER NAMING SYSTEMS

As stated earlier in 1.3 above, this study looks at the shades of meaning associated with names in the Igala language – names which for the sake of this study have been narrowed down to include specifically, personal names; so as to understand the various issues that inform the idea of naming a child in the Igala society. In this chapter (Literature Review), the study reviews fairly well some basic topics that are considered relevant to the study. Yet, to do a good study of the personal naming system of any language group of people, one cannot overlook other naming systems which include colour terms and kinship terms. This is because all of these seem to have one and the same origin in any given culture. This study, therefore, will in this subsection review the naming systems of colour and kinship terms.

2.5.2 COLOUR SYSTEM

Language is a living thing and it is dynamic; and meaning is a mental representation of one's perception of the world, Jalah (2004). Colour, for instance, is what we see or what we think we see. As such, there is an aesthetic and psychological response to colour. The Danish linguist Hjelmslev

(1953) indicates that the colour system of English and literary Welsh can be compared along a single dimension. For example,



Hjelmslev is able to place the colours in order, but this does not reflect in the language because there is no adjective to say for instance that ‘Red’ is more – than ‘Orange’ or ‘Orange’ is more – than ‘Yellow’ etc. Again, the ordering is not reflected in English as it is in the ordering in the days of the week or months of the year, Palmer (1976).

For the physical characteristics of colour, Hjelmslev argues that colour is not to be accounted for in terms of a single dimension. Colour, therefore, involves three variables. There is the physical characteristic of colour which can be measured in wavelengths and it is seen in the rainbow – this is the ‘hue’ (shades of red, orange, yellow, green, blue and violet). The second variable is luminosity or brightness: these are colours with high brightness and low saturation. The third variable is saturation which has moderately brightness or intensity makeup. It can also be referred to as the ‘deep’ vs. ‘pale’ – for instance, ‘pink’ differs from ‘red’ because it has low saturation i.e. more of white in it. Monolexemic colour words are composed of individual lexemes such as ‘red,’ ‘brown,’ or ‘olive.’ Compound colour words make use of adjectives such as ‘light brown’ or ‘sea green,’ and multiple basic colour words such as ‘yellow-green.’

There are many colour dimensions by which colour varies. Different cultures have different terms for colours and they assign some colour terms to slightly different parts of the human colour space. For example, in a language of the Philippines Hanunoo, there are four basic colour terms which include 'black,' 'white,' 'red,' and 'green,' Conklin (1995). The distinctions between these colours are of three kinds. First, light and dark essentially distinguish 'black' and 'white.' For 'red' and green, it is largely in terms of the fact that some plants are 'green.' The third distinction is made in terms of deep indelible colours 'black,' and 'red' vs. the weaker 'white' and 'green,' Palmer (1976).

Languages are selective when it comes to making the decision on which colours or hues are split into different colours on the basis of how light or dark they are. English, for instance, splits some colours into several distinct colours according to lightness, examples are 'red' and 'pink,' 'orange' and 'brown,' (Wikipedia, the free encyclopaedia). Thus colour words in English are not always used in ways that truly correspond to their scientific definition, Palmer (1976). Colour system, therefore, is not completely determined by the physical or obvious features of colour but it is equally based on cultural needs. Igala, for instance, has four basic or primary colour terms, which include '*Edudu*' (black), '*Efufu*' (white), '*Ekpikpa*' (red), and '*Odufa*' (blue). This however does not mean that every other colour form does not exist in the language culture. Others are rather descriptive colour terms – words that are primarily used to refer to an object or phenomenon. For example, the colours 'green' and 'pink' are derived in description to natural colours of living plants (leaves) and 'red' (blood).

Significantly though, colour categorisation has cultural relevance because even where languages have the same colour terms, they may not apply them to the same range of colours. However, people seem to be constrained to see colours as they do to some degree and to label them in a consistent manner so to say. This is because the cross-linguistic variation in colour naming

strategies suggests that speakers do not simply label preexisting categories; instead, languages create the colour categories for themselves. Hence, colour categories are language-relative rather than universal. Colour, therefore, has a strong emotional connotation and it can affect people's overall perception.

2.5.3 KINSHIP TERMS

Kinship terms are universal terms in all languages but their meanings depend largely on language and culture. In Igala language, kinship terms have various statuses that appeal more to the culture and the environment in which they are used. This is why the kinship term '*Onohe'unyi*' ('meaning master or husband' but usually pronounced as '*Onenyi*'), for instance, connotes a special meaning to an individual who has a fair command of the language.

The first survey of kinship terminologies in use around the world was performed by the anthropologist Lewis Henry Morgan (1818 – 1881). Morgan argues that kinship terminologies reflect different sets of distinctions such as; sexes: (the difference between a brother and a sister), generations: (the difference between a child and a parent) and those between relatives either by blood or by marriage. As such, different languages organise these distinctions differently. Morgan, therefore, described kinship terms as 'descriptive' and 'classificatory.' The descriptive term represents one type of relationship between two people; for example, the word 'brother' in English-speaking societies indicates a son of the same parent.

The classificatory term represents one of many types of relationships; for example, the word 'cousin' is used to indicate say a person's mother's brother's son, mother's sister's son, father's brother's son, father's sister's son and so on among the English-speaking societies. Moreover, some languages such as Bengali, Tamil, and Chinese use different words for 'older brother' and 'younger

brother.’ In Tamil, for instance, an older sibling is referred to as ‘Annan’ and a younger male sibling as ‘Thambi’ whereas older and younger female siblings are referred to as ‘Akka’ and ‘Thangai’ respectively.

Morgan, however, discovers that a descriptive term in one society can become a classificatory term in another society. In some societies, for instance, one would refer to many different people as ‘mother’ i.e. the woman who gave birth to oneself, her sister and husband’s sister and even one’s father’s sister. Unlike the English-speaking societies, some societies do not group relatives together. For example, there is no one-word equivalent to the word ‘cousin’ in some languages because different terms refer to mother’s sister’s children and to father’s sister’s children.

Similarly, physical objects and actions tend to have strong perceptual linkages to the real world, Jackendoff (1996). Thus how these objects are associated with meanings is part of the psychological theory of perception, Jalah(2004). Human concepts, therefore, combine perceptual and conceptual conditions. Although the world is seen as external to the observer, yet it is full of entities that exist because of the observer’s conception of the world, Lakoff (1987) and Macnamara (1989).

Moreover, the relationship between language, social structure, and behaviour has fascinated researchers for a long time. Language is a part of culture, and it is the primary means of communication including customary acts of behaviour, Salzman (2004). Words, for instance, have semantic content; so that the semantic value of an expression is determined by the speaker’s intentions in accordance with the features of context as well as the standing meaning of that lexical item, Mphande (1997).

Names are taken as a label of aspects of culture in the Igala tradition and thus are index of their cultural world. If a language does not have a term for something, for instance, it may mean that

that thing is not important in that culture, but if it has a set of names for something then, that thing reflects some cultural essence of the people, Mphande(2006). Language itself is not static; as such, different terminologies seem to be evolving in kinship and colour description and a lot more are yet to evolve as long as language remains with people.

2.5.4 THE CONCEPT OF MEANING

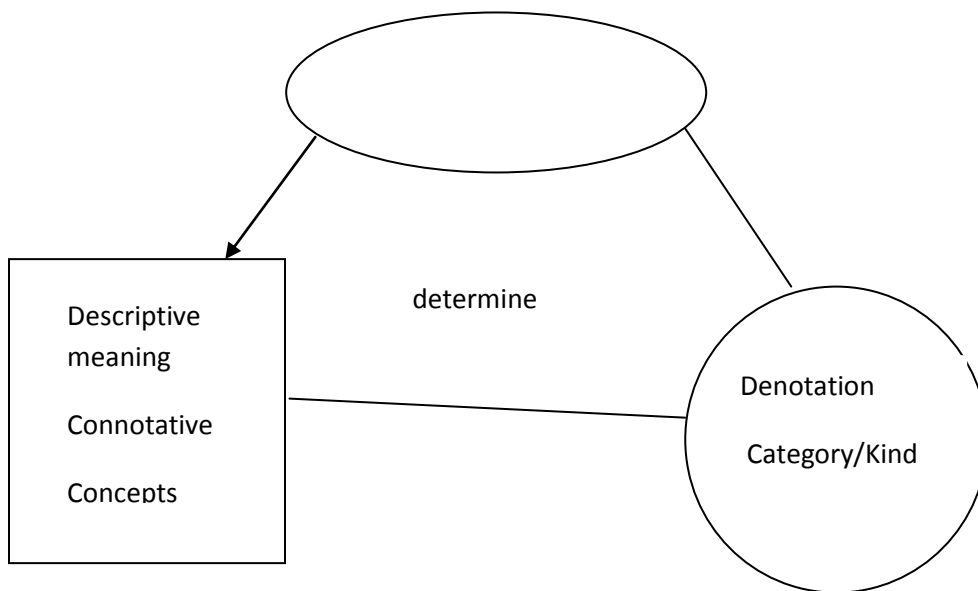
The problem of meaning can be approached through the perception of certain physical entities. For instance, ‘smoke’ and ‘footprints’ are signs of something – natural signs. And the connection between symbol and the thing signified may not be a natural one, but it is established by human tradition or convention hence the non-natural signs or symbols are used in human communication.

Descriptive, social and expressive meanings are the three different forms of meanings postulated by Lyons (1977). Apart from these three functions of meaning, meaning equally encodes semantic information. Lyons establishes that the descriptive meaning is the most basic of all meanings. As far as Lobner (2003) sees it, descriptive meaning of a word is a concept for its potential referent. As such, descriptive meaning has been referred to as referential or denotative meaning.

Despite the inadequacies of referential meaning, many philosophers still believe that the meaning of linguistic expressions has something to do with objects, events, and states of affairs in the world, (Language Encyclopaedia Britannica 2009). This view maintains that if language is used to talk about the physical environment, then there must be some connection between man’s words and the things around him.

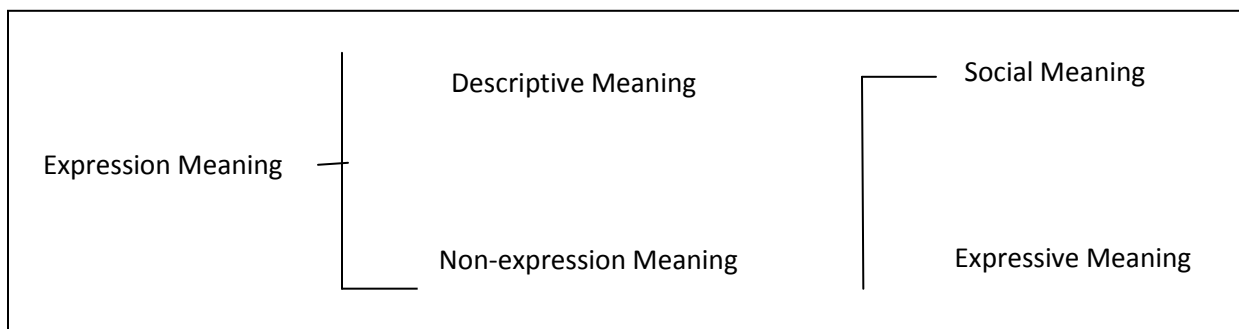
Furthermore, the meaning of words and sentences is learned and maintained by the use to which language is put in communicative situations, Lyons (1977). Hence, meaning largely depends

upon speakers, hearers and content; the more reason why it does not seem to be stable. Palmer (1976) holds that language does not have a message in any real sense, specifically in the sense of a piece of information. Thus the signs and the messages, the signifiers and the signified are enormously complex with a more complex relationship. To this end, therefore, the meaning of a word is a mental description, Lobner (2003). This is expatiating the concept of the category of the word. For example,



Totally, unlike descriptive meaning, social meaning is non-descriptive expression meaning.

The use of expressions with social meanings is required by social rules, Lobner (2003).



Thus one set of meaning can only be stated in terms of another set, and because we cannot easily and clearly distinguish whether two meanings are the same or different, we cannot possibly determine how many meanings a word has.

Nevertheless, the arguments so far is to identify the most suitable framework for this study, which of course should be a theory of meaning, since the primary aim of this research is to study the shades of meaning of Igala names.

2.5.5 SENSE RELATIONS

Yule (1995) sees semantics as the study of meaning of words, phrases and sentences. In addition, semantics deals with the conventional meaning conveyed by the use of words and sentences of a language. Thus in investigating the meaning of words in a language, there are the conceptual and the associative characteristic meanings of words. Yule further distinguishes conceptual meaning from associative meaning. Thus, conceptual meaning deals with the basic and essential components of meaning which are conveyed by the literal use of a word. For example, the word 'needle' has the basic components which may include 'thin, sharp, steel, instrument.' Hence, these components make up the conceptual meaning of 'needle.' On the other hand, Yule believes that there are yet associations or connotations attached to a word like needle, for instance, and which is likely to be the word 'painful' – an association that is not treated as part of the conceptual meaning of 'needle.'

In the analysis of lexical relations, Yule believes that words have relationships. In the everyday usage of words, language users most often characterise the meaning of words not only in terms of their component features but in terms of their relationship to other words. For example, the meaning of 'daffodil' is related to the meaning of 'flower' – a kind of flower (hyponymy). Saeed (2003) further maintains that there are a number of different types of lexical relations, and a lexeme

may be simultaneously in a number of these relations – relations that are rather a network of lexicon than a mere listing of words. The following are some of the lexical relations that are usually analysed.

- (i) Synonymy:- synonyms are two or more forms with very closely related meanings and they are sometimes intersubstitutable in sentences. For example,

broad – wide

hide – conceal

almost – nearly

cab – taxi

liberty – freedom

answer – reply

The idea of ‘sameness’ of meaning, according to Yule, is not necessarily ‘total sameness.’ This is because the form ‘hide,’ for instance, will be more appropriate in a sentence like ‘This is the room in which I want to ‘hide’ my money’ than its synonym ‘conceal.’

- (ii) Antonymy:- Saeed (2003) looks at antonyms from the angle of traditional terminology as words which are opposite in meaning. Lyons (1977) attributes much importance to lexical relations by recognising that it is one of the most important principles governing the structure of languages stressing that the most evident manifestations of the vocabulary principle is antonymy. Antonyms are two forms with opposite meanings. Some common examples of antonyms are:

quick – slow

big – small

long – short

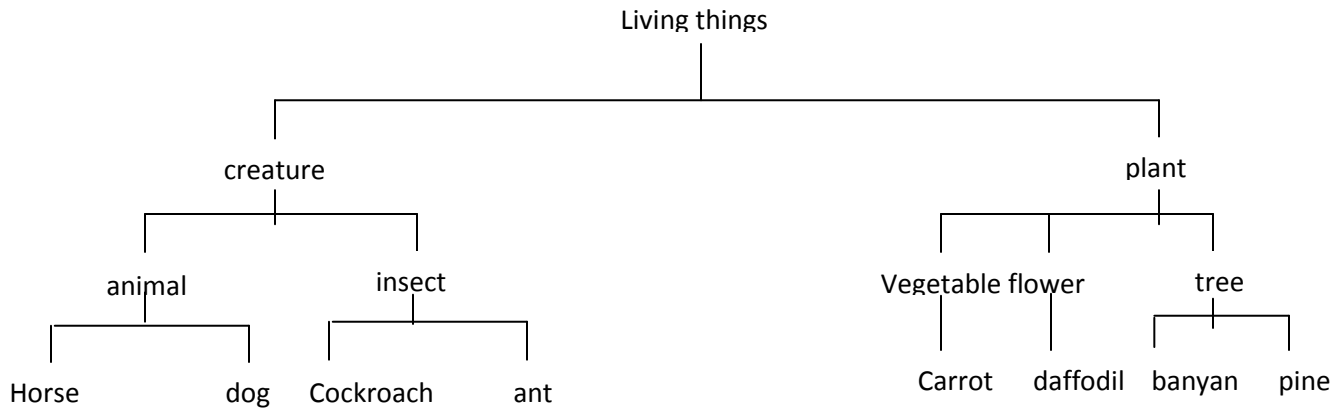
hot – cold
male – female
happy – sad
young – old
pass – fail

There are two types of antonyms: gradable and non-gradable antonyms. The gradable antonyms include pairs such as ‘big – small,’ ‘tall – short’ that can be used in comparative constructions such as ‘bigger than – smaller than’ or ‘taller than – shorter than.’ The non-gradable antonyms are also called ‘complementary pairs,’ but comparative constructions as in the gradable antonyms are not possibly used here. For instance, the expressions ‘passer than or more pass’ sound very odd. In non-gradable antonyms, therefore, the negative of one member implies the negative of the other. For example, ‘Ada did not fail her examinations’ simply implies that ‘Ada passed her examinations.’

- (iii) Hyponymy: - this is a relationship or a concept of ‘inclusion,’ when the meaning of one form is included in the meaning of the other. For example,

pig – animal
dog – animal
daffodil – flower
carrot – vegetable
car – vehicle
ant – insect
chair – furniture

A hierarchical diagram of hyponymous items is given below:



The notion of hyponymy captures the idea of ‘it’s a kind of,’ as it is often the case that the only thing some people may know about the meaning of a word in their language is that it is a hyponym of another term. For instance, one may not readily know the meaning of a ‘car’ other than that it is a kind of ‘vehicle.’ There are also words for actions as hyponyms. For example, actions such as ‘assassinate’ ‘behead,’ ‘gun down,’ ‘slaughter’ are co-hyponyms of the super-ordinate ‘kill’

(iv) Homonymy:- These are words which have separate meanings but they accidentally have exactly the same form. Thus, when one form has two or more unrelated meanings, it is known as hyponymy. For example,

bank: bank of a river/ financial institution

race: contest of speed/ ethnic group

pupil: in the eye/ at school

bat: used in sports/ flying creature

lead: metal/ dog’s lead

sole: sole of a shoe/ fish sole

date: oblong fleshy fruit/ point in time

(v) Polysemy:- This is the relatedness of meaning accompanying identical forms. Unlike the homonymy, polysemy is a form that has multiple meanings which are all related by extension. For example:

head: on top of the body/ of company or department/ top of a beer

foot: of person/ of bed/ of mountain

run: person runs/ water runs/ colour runs/ activity runs

date: on a letter/ an appointment/ social meeting

minister: priest/ politician

Examples such as ‘mad’ and ‘hard’ are described as states of affairs where the following meanings are possibly derived:

mad: insane/ angry

hard: difficult/ firm to the touch

One distinction between polysemy and homonymy is found in the typical dictionary entry for words. A polysemic word (multiple meanings) has a single entry with a numbered list of the different meanings of the word but homonymous words have separate entries.

(vi) Metonymy:- This is a relationship between words that is based on a close connection in everyday experience. Metonymy is a container-content relation (can – juice), a whole-part relation (house – roof) or a representative-symbol relation (king – crown), Yule (1995). Familiarity also determines the meaning of metonymic words. For example, ‘Mary wants to have a ‘roof’ over her head’ or ‘John needs a helping hand.’

Although the use of metonymy is highly conventional, there are yet many others which depend largely on the ability to infer what the speaker has in mind. Similarly, making sense of metonymic expressions often depends on context, background knowledge and inference.

Generally, lexical relations broaden the meanings of words, phrases and sentences, and they form the basis for the understanding of words in any language. For instance, a child asks his mother ‘What is an antelope?’ the mother may simply say ‘It is a wild animal.’ The word ‘animal’ certainly helps the child to have a fair knowledge of what an ‘antelope’ is.

To a large extent, lexical relations make meaning very lucid. However, there is no total reliance on this vocabulary principle because they do not totally account for the complete meaning of words in a language. There are, therefore, some gray areas because synonyms and antonyms, for instance, do not sometimes give exact ‘sameness’ and ‘oppositeness’ for words or states of affairs. Perhaps this is due to the fact that human language is context-bound and at the same time ‘elastic’ both in use and in meaning.

Thus, one cannot really account for the complete meaning of the usage of words such as ‘tall’ and ‘short’ when for example, ‘Ada is not tall’ does not out-rightly mean that ‘Ada is short.’ This is because human language could describe human height as being ‘average’ which can possibly mean that ‘Ada’ is neither tall nor short, but she is of an average height.

Some polysemous words also tend to pose as gray areas. The argument is that polysemy can only be recognised if the senses of meanings of the words are related etymologically. The problem then arises when two words like ‘pig’ and ‘dirt’ can be related psychologically rather than etymologically. Another problem is with some instances of some states of affairs like ‘mad’ which

means 'insane' or 'angry' whereas the word 'angry' itself could be seen as a state of 'insanity' (madness). Thus there are still some discrepancies because the argument is not very clear-cut.

2.5.6 SENSE AND REFERENCE

The distinction between sense and reference was an innovation of the German philosopher Glottlob Frege in his 1892 paper “ *Über Sinn and Bedeutung.*” According to Frege, sense and reference are two aspects of meaning of a linguistic expression. The reference of an expression is simply the object that the expression refers to while the sense of an expression is what provides the cognitive significance of the expression. Frege has described these concepts as connotation and denotation, intention and extension, ‘Sinn and bedeutung,’ ‘designatum and denotatum’ as well as ‘meaning and denotatum’.

Reference is generally applicable to expressions while denotation applies to word-forms, Lyons (1977). Names in Igala are found in different word-forms. For example, names like ‘Uyo’, ‘Une’, ‘Ele’, ‘Emi’, ‘Enyo’, ‘Ukpahiu’ may be seen as single word-forms while names like ‘Achenyo’, ‘Ojonugwa’, ‘Eleojo’, ‘Ajogwu’, ‘Ileada’ may be seen as sentences. Reference is the relationship between an expression and what that expression stands for at the time of utterance, Lyons (1977). There are as many potential referents for a particular word or phrase as there are many things in the world to which they can refer.

Moreover, as a referring expression is not rigidly stuck to one referent, so, this meaning is not inherent. This means that there are variable referents as well as a few expressions in language that have ‘constant reference’ a vivid example is in ‘the moon and Hadley’s comet,’ Hurford and Heasley (1983). Thus the fixing of reference in everyday discourse comes from the context in which expressions are used. It is also possible to have two different expressions referring to the same

referent. For example, 'The Morning Star' and 'The Evening Star' are two different expressions referring to the planet Venus interchangeably, Hurford and Heasley (1983)

As referring expressions, Igala names may have the same referent i.e. referring to one individual (a situation where an individual has more than one name). This does not indicate that the two names have the same sense, but that they serve different purposes in different senses. Reference, therefore, is the relationship between language and the world by means of which a speaker is able to indicate which things in the world he is talking about.

Sense has been described in line with different status of meanings. While some believe that it has everything to do with 'meaning' Morris (1947), others see it as the 'denotatum', Bloomfield (1933). The 'meaning' is the object to which the sign relates outside the scope of language. Although this view seems to have eliminated the actual meaning from language in that it does not see the sign relation as consisting of three factors: the sign (Achenyo), the sense (good doer), and the referent (the person Achenyo). Therefore sense is the rule that governs the usage of signs which forms a connection between the sign and the referent, Antal (1963). As such, all linguistic signs may or may not have a referent or even a denotatum, but they do have sense as long as they are used in language, Labaran (1990).

Furthermore, the sense of an expression is the place it occupies in the system of semantic relationships, Hurford and Heasley (1983). This explains why sense unlike reference is not a thing in the physical world. As such, it is rather a difficult task to conclude what sort of entity the sense of an expression is. The sense of an expression is an abstraction that can be entertained in the mind of a language user, Labaran (1990). Therefore, any expression that has meaning has sense but not every

expression has reference. This is to say that, significantly, Igala personal names have sense and they definitely refer to a person.

2.5.7 NAMES AS IDENTITY MARKERS

Among many African cultures, a name tells a lot about the individual that it signifies, the language from which it is drawn, as well as the society that ascribes it. As such, Africans home and abroad have endeavored to construct their identities by successfully retaining those special features that speak of their African heritage. Hence the most apparent form of retaining and claiming the African identity is by the use of African names. Names, therefore, are means by which reality is known and spoken of, and they store all the distinctions about the individuals that use the names, Mphande (2006). For instance, when slaves were captured on the African continent and taken to the New World, they brought with them names as the means to identify their environment and themselves. As such, there is a lot that goes into linguistic name construction.

Three different parties are involved in the use of a name; the giver, the bearer, and the caller. The name an individual uses reveals a mark peculiar to the person and maybe the incident surrounding his history, Mphande (2006). For example, names like *'Omanyo, Unekwujo, Ayegba, Ojotule, Ajanigo, Adegbe'* and a lot others are clearly of Igala origin. Any individual bearing such a name already has an identity wherever and whenever the name is mentioned; the identity which includes the person himself, his place of origin, and his language. Thus the act of naming and self-identification among the Igala is a historical activity that is handed down from generation to generation. One is aware of the fact that there are a few alterations here and there, due to the advent of civilisation. Nevertheless, the cultural essence remains.

Therefore, “Names are part and parcel of those elements of African culture that go to make the African person unique.” Umorem (1973:15). Based on this, one would truly want to know if names are equivalent to an individual’s personal identity. It is pertinent to say that each person’s name moulds him into and cuts for him his separate identity, Nze (1989). However, one cannot say that a name has meaning identical with and deriving from the bearer, Ehusani (1977). By saying that a name moulds and cuts one’s separate identity may be debatable since the ability to mould and cut this unique identity is the work of humans; and names are not conscious of the child(the bearer), but are merely conferred on the bearers.

Names personify and identify an individual as he is. Thus Igala people hold the position that asking whether a person’s name is his personal identity or whether his name contributes to his personal identity is irrelevant. This is so because they already believe that a name projects one’s character and helps one discover and understand oneself. Similarly, names participate in the reality of the person, that sometimes they are equated with those bearing them, Edwards (1967). Despite all these, names as identity markers need a critical look. An individual may have an awareness of self but the same cannot be said concerning names. As such, one cannot categorically state that names are the true identities of their bearers. Nevertheless, there is still some merit in the claim that names are identity markers if identity is viewed as a kind of sharing in one’s personality.

2.6 THEORETICAL FRAMEWORK

In every human society, one particular activity that often goes round is the activity of ‘language use’ for contact and interaction. As a powerful tool in the hands of humans, language helps people’s social actions and individual activities. Thus language is so far the better way to express the Igala beautiful culture to the immediate society and the entire world. Therefore, Igala names as part and parcel of the Igala language is a medium through which the Igala culture can be expressed.

Igala names, as mentioned in chapter one, are part of the Igala language and they behave just like any other lexical item in the language. Names possess meanings that are not only semantic in nature but are in line with the socio-cultural context of the language community. As such, a sign cannot be a sign unless it is situated within a particular context, Bohler (1994). As a linguistic tool, proper names enable us to label people, objects, places etc. and to gather information about them. For example, *'Ukwumonu,' 'ukode,' 'Ankpa'* are proper names that indicate name of persons, objects, and places respectively and they as well enable individuals identify who, what and where at any given point in time.

Furthermore, names are cultural artifacts with genealogical history, Ibrahim (2010) that depend largely on context to derive their meanings. For example, the name *'Ukwumonu'* is usually given to children in a society where it is believed that death does not discriminate, no matter the status of individuals, not even a king. The context in which a society operates determines the kind of names the people bare. Recanti (1993) further buttresses this point by saying: “The reference of a proper name is contextually dependent as an ordinary indexical” (143).

The central concern of this study is to look at the shades of meaning associated with Igala names and the basic assumption so far is that Igala names have meanings; meanings which largely depend on the context of the society that formulates and use these names. For example, the names below have a lot to say about the society, the Igala society in which they are borne.

Names	Meaning
Omachonu	child is king
Oja'ata	all clan cannot finish (die)
Omakoji	child takes over

Ilemona	no one knows tomorrow
Ojoma	God knows
Fitimi	wonder
Alikeju	seeing, but cannot understand
Maneju	unexpected
Ura	wealth
Ejura	in the face of wealth

Most significantly, Igala names as seen in the ones above have a status in the Igala language and they certainly reveal something about the bearers.

Based on the foregoing, the choice of a theoretical framework for this study will basically consider the theory of meaning and at the same time take cognizance of the context-sensitivity of the phenomenon of naming. Therefore, it is most suitable to consider among all the linguistic theories, the theory of semiology. Semiology is a theory that looks at both linguistic and contextual aspects of words and it generalises the meaning of signs to encompass signs in any medium.

Simiology, therefore, broadens the range of sign systems and sign relations. It also extends the meaning of language to its widest metaphorical sense, Ibrahim (2010). It is a theory that looks at meaning from within the language as well as without or outside of language, (context). It is for this reason that this theory suits the purpose of this study.

2.6.1 SEMIOLOGY

Saussure, the founder of modern linguistics, has also founded some important linguistic approaches which include structuralism and semiology.

Barthes is one of the semiologists who have made significant contributions to structuralist linguistics.

In his *Elements of Semiology*, Roland Barthes (1968) borrows from Saussure's dichotomies and groups his own version of the elements of semiology under four main headings.

- i. Language and speech
- ii. Signifier and signified
- iii. Syntagm and system
- iv. Denotation and connotation

Furthermore, Barthes' language is equated with Saussure's *langue* i.e. language excludes speech and it is a social institution. Barthes, therefore, upholds that language is a social institution and it excludes speech; it is by no means an act, and is not subject to any premeditation. Rather, it is a system of values made up of a certain number of elements and each element is at the same time the equivalent of a given quantity of things.

In the binary, speech can be compared to Saussure's *parole*; to say that speech is what language is not. They are related in successive discourses and within one and the same discourse." It is by virtue of this repeatability that each sign becomes an element of the language and it is by virtue of the combination of signs to make speech, that speech is an individual act rather than a "pure creation."

Moreover, each of these two terms (language and speech) achieves its full definition in the dialectal process which unites one to the other. Barthes therefore categorically states that "there is no language without speech, and there is no speech outside language" (Barthes 1979: 15).

In the second dichotomy, signifier and signified, Barthes maintains that both constitute the sign with the plane of the signifiers making the "plane of expression" while the "the plane of content"

comprises the signifieds which are united by an “associative bond” (Saussure) or a signification (Barthes).

For syntagm and system, Barthes explains that every language develops along two planes. The first plane consists of a combination of signs or syntagms. Each chain of speech is built on individual signs and it is articulated to form specific sequences or “spoken chains.” Thus, the articulated language has a space that is linear and irreversible. As such, this relationship which is horizontal corresponds to Saussure’s systematic plane. Hence systematic meaning relations hold between the constituent of the syntagm. Besides they consist of the ways in which the meanings of the constituents are combined.

Saussure’s paradigmatic corresponds with Barthes’ associative plane i.e. the second plane, which, according to Barthes, expresses a vertical relationship in linking the associative elements. Therefore, as a word is associated with its meaning through specific placements in the spoken chain, so a specific meaning is attributed to a word by the society.

The fourth dichotomy is the denotation and connotation. Denotation is the literal or dictionary meaning as well as the everyday common meaning. On the other hand, the connotative meaning relates to the less obvious or personal meanings. As noted by Barthes, Saussure’s model of the sign focuses more on denotation at the expense of connotation. In photography, for instance, Barthes (1977) argues that connotation can be distinguished analytically.

Furthermore, he explains that denotation appears to be the meaning understood by the person initially, but reveals that denotation is an illusion produced by the connotation. As such, the myth of denotation being a reality is only born when in actual sense the natural meaning is no more than a human mentality or connotation. In addition, Barthes adopts a chain of denotative signs from

Helmsmen; a chain which describes how all signifiers of denotation are really but one sign with additional denotations attached to the initial signifiers.

All of these orders are very relevant, as they form the foundations for the entire language. Notwithstanding, various opinions have been taken on connotation and denotation especially with the first order of signification – the order which signifies which signs are given more place when the signified has been received. Most importantly, all of these bases are in actual sense forming the theory of semiology.

2.6.2 JUSTIFICATION FOR THE CHOICE OF SEMIOLOGY

From the analysis above, it is clear that structuralism and semiology as theories of linguistics form part of each other. However semiology differs in a bid to encompass different aspects of language systems including names. Barthes' brand of semiology has an almost convenient detail on the phenomenon of Igala names and naming. Although the choice of a model should not be that any one model is completely adequate or inadequate since none of the existing linguistic theories can give a totally faultless account of the structure of any piece of language.

Barthes' brand of semiology gives an equal importance to both linguistic and non-linguistic semiological systems especially as it is very salient that; to discuss Igala names fairly well, one needs to go into the culture within which they occur.

This research is concerned with the shades of meaning of Igala names and it has been so far a search for an appropriate framework with which to achieve that. Barthes' semiology seems to provide a better framework for the study of Igala names since this version of semiology sees everything as not only dichotomised but also in a dialectal relationship with the other. Language is seen as being in a dialectal relationship with speech, the signifier and the signified, syntagm and system, and

denotation and connotation. Thus, this research chooses Barthesian semiology as an appropriate framework because it provides a sound basis for the study.

Semiology as a linguistic theory of meaning accounts for the following characteristics of language;

Systematicity:- how meanings are related to one another in a systematic manner.

Productivity:- how a potentially endless number of meanings can be formed with the help of an infinite system.

Acquisition:- how meanings are acquired.

Communication:- how meanings can be communicated.

Semiology is a peculiar point of view, a theory that represents a significant development and it is very relevant to the study of Igala names because Roland Barthes recognises that language is a linear organisation of signs and a language is dependent on the culture that designs the inner structure. Thus, semiology is broad enough to accommodate the various aspects of Igala names. Therefore, to explain the hypothesis drawn in the course of the study, the theory of semiology will be applied to the data collected. In the next chapter (chapter three), the source and method of data collection will be discussed fairly in detail.

2.7 SUMMARY

Different cultures of the world attach so much significance to the act of naming, which is the major reason why they use different parameters for naming. In Nigeria, for instance, there are over four hundred languages in Nigeria yet there is a uniqueness in the way speakers of these languages

confer identity on individuals. All these and many more are the issues raised in the topics above. This is to say that when a name is given to a child, meaning is central.

However, this present study, the shades of meaning associated with personal names in Igala looks beyond just the meaning of a name but to account for the reasons why there are other hidden meanings embedded in a name apart from its original meaning. For example, apart from the fact that a name such as '*Achema*' means 'prophecy come true,' there is yet another meaning as intended by the parents of the child and this could be evident in the encounter they may have had with one with the name before, during or after the birth of the child. Perhaps he (*Achema*) delivered the mother of the child. Therefore, the shades of meaning derived from the various intentions behind the choice of a personal name in Igala is the gap this study intends to fill.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 INTRODUCTION

The major preoccupation of this chapter is to present the sources of data, the sample size and the method used in collecting data. The model selected provides a suitable framework for the analysis of this study. Thus sources of data for the study were identified and the instrument for data collection explained. Therefore, personal names which are regarded as Igala names are collected.

3.1 SOURCES OF DATA

The research collected data from many native speakers of the Igala language, mainly elderly people and especially from those who are regarded as the custodians of the Igala culture. Those who could also use the language fluently were not left out, (native and non- native speakers of the language especially women married into the Igala society). In order to successfully cover dialectal variations, informants were drawn to cover the various Igala speaking groups such as Idah, Ibaji, Akpanya, Dekina, Ankpa.

3.2 METHODS OF DATA COLLECTION

- a. Oral interviews: The research interviewed mainly the native speakers (28 males and 22 females) of the Igala language which include the elderly and the aged who were largely non-literate because these set of people have a broader knowledge of the culture of the language. Among the 50 subjects were also the younger people, (8 men and 8 women) who have had any cause to name their own children or any other child for that matter at one time or another. And some of the bearers (mainly teenagers and youths numbering 6 males and 6 females) of Igala names were also interviewed. Oral interviews were conducted using the same research questions with a few modifications and additions here and there. In order to collect data that

would be representative of the phenomenon at hand, the interviews were conducted across selected dialectal areas such as Idah , Ibaji, Dekina, Ankpa and Anyigba.

Oral interviews were used so as to enable subjects to express themselves extensively. Another reason for the choice of oral interviews is that it is characterised by spontaneity. More detailed meanings are revealed in the spontaneous speech of the respondents as other paralinguistic features of language are employed in their speech which also contribute a great deal to the meaning realisation of utterances. The research chose randomly fifty people across the gender and age brackets of the speech community for the oral interview. The research therefore chose the simple random sampling in order to give a fairly equal chance of inclusion to the various dialects under study.

The interviews were carried out mainly in the informants' homes, shops, and farms; in a conducive and natural atmosphere. The interview questions are presented in the appendix.

Although there is no doubt that this method of data collection is very cumbersome and painstaking, yet the research found it most rewarding

- b. The diary method was also employed: the research jotted down key points in the responses of the respondents
- c. A few available literature were also used as knowledge derived from them was very useful
- d. Personal intuition as a native speaker of the Igala language.

3.3 METHOD OF DATA ANALYSIS

Roland Barthe's approach to language analysis was used to analyse the data. The analysis of Igala names requires a technique that is most suitable with variables such as the concept of meaning and the cultural influence on the overall status of names and these variables are fully considered in

the theory of semiology, This is because the use of language to ascribe identity (names) is not devoid of culture and custom.

3.4 ANALYTICAL PROCEDURE

Elicitation of data allows good control over the variables that can influence the occurrence of a structure, Ibrahim (2010). This includes sentence types or names in a language. Thus the data are categorized into various meaning categories that can accommodate the categories of the Igala names under study.

Semiology as a linguistic theory of meaning accounts for the following characteristics of language;

Systematicity:- how meanings are related to one another in a systematic manner.

Productivity:- how a potentially endless number of meanings can be formed with the help of an infinite system.

Acquisition:- how meanings are acquired.

Communication:- how meanings can be communicated.

Semiology is a peculiar point of view, a theory that represents a significant development and it is very relevant to the study of Igala names because Roland Barthes recognises that language is a linear organisation of signs and a language is dependent on the culture that designs the inner structure.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 INTRODUCTION

Igala names exhibit the features of language and they are elements of the Igala language. This makes them unique in their function as ‘lexical items’ in the language. This position is further buttressed by the fact that Igala names are as old as the Igala language itself because, as the use of language ensues, so the use of names for identity.

In the second chapter of this work, it was maintained that Roland Barthes’ elements of semiology will be appropriate and convenient for the analysis of the sign. It was also shown that Igala names could be analysed by the same elements of semiology. Igala names exhibit the features of connotation and denotation just like any other lexical item in the language. Moreover, Igala names are signs which denote and connote and which can be in a syntagmatic and paradigmatic relationship with other signs in the language. Therefore, this study seeks to show through the data gathered from the Igala people that Igala names have shades of meanings which are sometimes borne out of underlying circumstances.

4.1 SOCIAL CHARACTERISTICS OF THE SUBJECTS

The subjects were distributed according to age, sex and occupation. The following findings are based on the data gathered from 50 subjects.

4.1.1 DISTRIBUTION OF SUBJECTS BY AGE

Table 1 shows the distribution of subjects by age; the highest number of subjects fell within the age group of 45 – 80 with 44 percent. The age group of 30 – 44 had 32 percent while the last group 18 – 29 had 24 percent being the least of the groups.

TABLE 4.1: DISTRIBUTION OF SUBJECTS BY AGE

AGE CATEGORY	FREQUENCY	PERCENTAGE
18 – 29	12	24%
30 – 44	16	32%
45 – 80	22	44%
TOTAL	50	100%

4.1.2 DISTRIBUTION OF SUBJECTS ACCORDING TO SEX

Table 2: shows that the number of male subjects was higher than that of the female. The difference between the number of female subjects and the male was (6). Perhaps, this was because the researcher assumed that the men folk had a deeper knowledge of names and understood more about the nitty gritty of names and naming in Igala than the women folk.

TABLE 4.2: DISTRIBUTION OF SUBJECTS ACCODING TO SEX

SEX	FREQUENCY	PERCENTAGE
MALE	28	56%
FEMALE	22	44%
TOTAL	50	100%

4.1.3 DISTRIBUTION OF SUBJECTS ACCORDING TO OCCUPATION

Table 3: shows that the majority of the subjects were farmers with 42 percent. The group of business was 38 percent and the group of those without job was 20 percent. The two major occupations of the

Igala people are farming and business or trading. This explains why the group with farmers constituted the majority, followed by that of business.

TABLE 4.3: DISTRIBUTION OF SUBJECTS ACCORDING TO OCCUPATION

OCCUPATION	FREQUENCY	PERCENTAGE
BUSINESS	19	38%
FARMERS	21	42%
JOBLESS	10	20%
TOTAL	50	100%

4.2 PRESENTATION OF DATA (A)

After the usual exchange of pleasantries, the informants were asked to list six Igala names that they know. The following is a summary of the responses elicited from the informants.

NAMES	NAMES
Abalaka	Abune
Abimaje	Abutu
Achema	Acheneje
Achenyo	Achile
Achimugwu	Adaji
Adama	Adegbe

Adigo

Adukwu

Aduojo

Afenoko

Agbonika

Aidoko

Ajanigo

Ajifa

Ajode

Aladi

Alelo

Alewo

Ali

Alikeju

Amana

Amanabo

Ameh

Amenwu

Amichi

Anaja

Anenwojo

Anibe

Anumone

Apeh

Asharu

Attabo

Aye

Ayegba

Ayibi

Chubiyo

Ebiloma

Ebule

Ebune

Ede

Egbunu

Ejiga

Ejuile

Eke

Emaojo

Enemali

Enogwo

Fitimi

Idachaba

Igoanya

Ileada

Ilemona

Imabe

Maneju

Negedu

Obochi

Ocheja

Eida

Ejima

Ejura

Ekele

Enemakwu

Enemi

Enyone

Ibe

Idakwo

Ihiabe

Ileanwa

Ilemona

Inikpi

Mawedobojo

Obaje

Oboni

Ocheje

Ochijenu

Ocholi

Ochoniya

Odiba

Odoma

Ogacheke

Ogala

Ogecha

Ogwu

Oja'ata

Ojali

Ojamalia

Ojochide

Ojochogwu

Ojodale

Ojoma

Ojone

Ojonide

Ojonimi

Ojonoka

Ojoru

Ojotule

Okama

Olugoma

Omachonu

Omakoji

Omanyoy

Omitenwojo

Onaji

Onalo

Onuche

Opaluwa

Oya

Uchola

Udama	Udu
Ufedo	Ugbedejo
Ukwubile	Ukwujale
Ukwumonu	Uma
Umakwu	Unekwojo
Unenwojo	Unubi
Ura	Uredo
Utenwojo	Uwada
Uwodi	

Many of these names were repeated several times over especially those with the form ‘Ojo.’ For example, Ojochogwu, Ojonide, Ojone etc. From a keen observation, one thing was very conspicuous in the way informants called out these names; and that was the passion with which they articulated every sound segment of the names. This was very common with the aged and the elderly who are more acquainted with the actual pronunciation of the names.

It was noted earlier in chapter one that Igala names do not just exist in a vacuum but that something either immediate or remote leads to the giving of names and that is when the issue of circumstance comes to play. Thus, the research went further to identify these various circumstances by seeking the opinions of the Igala people on this. Question (1b), therefore, asked to know the various circumstances under which an Igala child could be given an Igala name. A summary of the responses of the respondents, their frequencies of occurrence and percentages are presented below:

TABLE 4.4: CIRCUMSTANCES UNDER WHICH AN IGALA CHILD COULD BE GIVEN AN IGALA NAME

RESPONSES	FREQ. OF OCCURRENCE	PERCENTAGES
1.The death of grandparent(s) or parent(s) of the child	12	24%
2. If the father had travelled during the birth of the child	8	16%
3.The mother's or family's experiences during pregnancy or delivery	14	28%
4. If the child was born during a notable event in the year e.g. Christmas or Sallah	9	18%
5.The physical features of the child	7	14%

From the responses above, it can be deduced that Igala people take certain things into consideration when bestowing an identity on a child. They do not just name a child for the sake of naming; rather, they are mindful of the situations or circumstances that also played a role in the forthcoming of the child.

The next question, question two was subdivided into (a) and (b). The (a) asked whether Igala names had meanings, while the (b) asked what kind of meanings they did have. Responses of informants are tabled below with their frequencies of occurrence and percentages.

TABLE 4.5: IGALA NAMES AND MEANING

RESPONSES	FREQ.OF OCCURRENCE	PERCENTAGES
1. Yes Igala names truly have meanings	34	68%
2. Some of them have meanings	9	18%
3. Some of them do not have meanings	7	14%

The table above is an indication that Igala people generally agree that their names have meanings.

Response number (3) above was mainly the opinion of the younger generation (including teenagers).

The informants, therefore, offered various descriptions and possible meanings to these names.

Question 2(b) was on the kinds of meanings or connotations of Igala names. The responses are shown below:

TABLE 4.6: KINDS OF MEANING OF IGALA NAMES

RESPONSES	FREQ OF OCC.	PERCENTAGE
1. Place of birth	7	14%
2. Time of birth	6	12%
3. Circumstances at the time of birth	11	22%
4. Season of birth	3	6%
5. Godly virtues e.g. peace unity	12	24%
6. Physical features of the child	4	8%
7. The culture of the people	7	14%

Following the responses of informants above, it is apparent that Igala names possess various kinds of meanings; meanings that are inherent in the culture, events, circumstances, etc. Although, some informants who earlier agreed that Igala names had meanings could not state what kind of

meanings these were, and that posed some problems which were later overcome by allowing some of them more time to think through. However, Igala people generally agree that their names ‘mean’ something

Question 3 sought to know if children lived their names when they grew up as adults or if the names were just mere identity conferred on them. Below are the responses of respondents.

TABLE 4.7: CHILDREN LIVING THEIR NAMES

RESPONSES	FREQ OF OCC.	PERCENTAGES
1. Yes they live their names	33	66%
2. Some of them live their names	9	18%
3. Some of them do not live their names	8	16%

The responses in the table above are an indication that names (in Igala) sometimes follow the bearer. The more reason why Igala people are conscious of the names they give their children. Thus based on the majority opinion, it can be deduced from these responses that children do live their names when they eventually grow up as adults.

Question 4 was subdivided into (a) and (b). The (a) part asked informants to list five Igala names that they did not like and (b) sought to know the reasons why. Below is a summary of names given in response to question 4(a):

RESPONSES

Abimaje

Acheneje

Achile

Achimugwu

Acholo

Adaji

Adegbe

Adukwu

Alelo

Alewo

Amanabo

Amode

Anene

Anumone

Atagwuda

Atawodi

Egbunu

Eida

Emaikwu

Enemi

Enogwo

Eyitonu

Ileada

Ilebiene

Ogwu

Okpo

Onalo

Ukwubile

Unubi

Utenwojo

The respondents for this question were largely the younger generation who felt these names did not appeal to them as much as the ones with the form 'Ojo' (God). Perhaps part of the reasons could be for the fact that some of the names were crude or old-fashioned and are no longer in vogue or for the fact that some of the names connote something negative. All these will be laid bare in the reasons presented by the respondents themselves.

Question 4(b) therefore sought to know the reasons for the dislike of these names. Responses of respondents are presented below with their frequencies of occurrence and percentages.

TABLE 4.8: DISLIKE FOR SOME IGALA NAMES

RESPONSES	FREQ OF OCC.	PERCENTAGES
1.The names do not have meanings for Example <i>Ochijenu, Alewo</i> .	7	14%
2.Some of the names are a reminder of some unfavourable events such as war flood etc for example <i>Ogwu, Enemi</i> .	8	16%
3.Some of the names are not real names.	3	6%
4.They are names from the physical features of the body. For example <i>Abudo, Agbonika, Enefu</i> , etc.	8	16%
5.Some of the names are words describing the bearer. For example <i>Achenyo, Adu</i> etc.	6	12%
6.Some of the names are old-fashioned and have almost gone into extinction. For example <i>Asharu, Eida, Amanabo</i> etc.	7	14%
7.Some of the names connote something negative For example <i>Ilebiene,</i> <i>Anumone, Ukwubile</i> , etc.	11	22%

In sum, the series of information presented above give one the effrontery to draw the conclusion that names in Igala have meanings, whether some of the names are preferred to others or not.

Furthermore, responses for question 2, for instance, are rated so much on meaning of Igala names. As such, even when informants expressed their dislike over some names in the responses for question 4 above, that does not mean that those names do not have meanings. Instead, they contain

their meanings in the real sense of the word. For example, the name *Egbunu*(one born with the umbilical cord round the neck), for instance, certainly means something in the real sense of the word. Therefore, it can be deduced that ‘meaning’ is largely the central concern of parents in their choice of names in Igala.

4.3 PRESENTATION OF DATA (B)

In this section, the research explored issues that were related to the study (shades of meaning associated with Igala names) by eliciting answers to question 5. In the previous section of this chapter, questions were used to establish the central theme on the shades of meaning associated with Igala names which was carried out through the use of reliable data elicitation techniques.

Hence, question 5 dealt with the issues that gave rise to people having more than one personal name in Igala. The question was very revealing as informants gave various reasons why an Igala child might have two or more names. A summary of their responses are shown below with their frequency of occurrence and percentages.

TABLE 4.9: ISSUES OF MORE THAN ONE PERSONAL NAMES IN IGALA

RESPONSES	FREQ OF OCCURRENCE	PERCENTAGES
1.To differentiate between more than one person bearing the name.	16	32%
2.To honour the child’s grandparents who may wish to give the child a name of their choice.	8	16%
3.Because the names the child bears are mere nicknames or pet names like <i>Iye</i> , <i>Oma</i> etc. So	15	30%

there may be need to give the child another name.

4.The phenomenon of avoidance. The child may be named after the paternal grandfather or grandmother and the mother may want to avoid calling her father-in-law's or mother-in-law's name. In order not to be seen as disrespectful, she may decide to call the child another name and this name also becomes one of the child's names. For example, *Omaojo* in place of say, *Idakwo*.

11

22%

Going by the responses of respondents above, it can be deduced that the most cogent reason why Igala persons may bear more than one personal name is to differentiate between two or more people using that name. For instance, in a clan, the name *Ojodale* may have become very common yet parents cannot avoid naming their children *Ojodale* as a result of the situation or circumstance in which the child was born. Therefore, in order to differentiate the child *Ojodale* from others, he has to be given another name.

Culture also plays a major role in the naming of persons in the Igala language. When a child is born in the Igala culture, he is named after seven days. However, before this time, the child may be addressed by a physical feature on the body say *Enefu* (white-skinned), *Abudo* (one with a protruding navel), *Agbonika* (broad-shouldered), etc.

4.4 NAMING PRACTICE IN IGALA

The study gathered that in the traditional Igala, the child may be named before or after seven days of birth depending on the circumstance and the time in which it was born. For instance, when the mother had waited for a long time without conception, when she eventually conceives and brings forth a child, the child is named immediately as say, *Iko'oyo* or *Edo'eje* as the case may be.

When the child is named after seven days, the names may also include a religious name from the Bible or Qur'an based on the religion of the parents. Another important factor is that the grandparents of the child are also recognized as the 'owners' of the child. As a result, they are allowed to name the child in their own choice. By the time the entire naming process is complete, the child automatically ends up with about four or five personal names as the case may be.

The research also gathered that among the Igala, children may be named before they are born. This is because the parents of the child especially the mother often mark their experiences as a name that will eventually become the child's name when it is born. For example, when the father of the child dies before it is born, he may be given the name '*Ukwubile*' or '*Adukwu*' as the case may be.

In the long run, the parents of the child (sometimes when the child attains a certain age, he is allowed to make his choice) usually choose between the indigenous Igala name(s) say *Achimugwu* and a religious name such as Matthew or Abdullahi. But the other names are still valid and useful. The research gathered however, that this practice is not very common with the aged parents in the community.

4.5 GENERAL ANALYSIS AND DISCUSSION

From the foregoing, the research was able to use the research questions to establish the major preoccupation of this study (meaning of Igala names). In this section, the names are classified into

various ‘meaning’ categories using partly Essien’s (1986) classification and moving further to categorise the Igala names into grammatical and semantic classes as in Oseni (1981). This is because the two authors have almost convenient forms of classification that can as well accommodate the various categories of Igala names.

1. Names as Nouns: This is a grammatical classification that identifies names as being derived from nouns. Some Igala names which fall into this category include:

TABLE 4.10: NAMES AS NOUNS

Name	Gender	Meaning (English Translation)
Iye	F	mother
Attah	M	father
Ojamalia	F	gold
Onu	M	king
Onuche	M	angel
Adu	M	slave
Obochi	M	doctor/herbalist
Oya	F	wife
Attabo	M	preist
Ajifa	F	Silver
Ononojo	m/f	Visitor
Ukwu	M	Death
Enefu	M	White
Adegbe	M	Grasscutter
Anyaja	F	Marketer

Ogwo	F	Deceit
Abudo	F	navel (protruding)
Une	M/F	Share
Ele	m/f	Gift

2. Abstract nouns as names:

TABLE 4.11: ABSTRACT NOUNS AS NAMES

Name	Gender	Meaning(English Translation)
Ugwa	m/f	thanks
Ufedo	m/f	love
Uredo	F	Peace
Uyo	m/f	Joy
Ibe	m/f	Wisdom
Unekwu	m/f	Will
Ogecha	m/f	Truth
Udu	M	Care
Oka	f	skill
Ura	f	wealth
Enyo	m/f	Goodness
Uma	m/f	knowledge
Umi	m/f	rest
Edu	m	Victory

3. **Names as Noun Phrases:** Here, the general category is grammatical but the names presented below are examples of Igala names as noun phrases (but the type is not specified).

TABLE 4.12: NAMES AS NOUN PHRASES

Name	Gender	Meaning (English Translation)
Ukpegima	m/f	twins
Umaojo	F	knowledge of God
Achenyo	F	good doer
Ojone	F	child for God
Iyemi	F	my mother
Acheneje	M	a cheat
Alewo	m/f	the traveler
Anumone	F	child owned by the ancestors
Ejura	F	face of wealth
Aduojo	M	servant of God
Adukwu	M	servant of death
Inikpi	F	child of love
Igoanya	F	wonders of the donkey
Unubi	M	last born
Achema	M	prophesy come true

4. **Names as sentences:** Igala language, like many other African languages, is arranged in a subject-verb-object (SVO) order. Below is a list of Igala names that are structured in the SVO order of simple sentences.

TABLE 4.13: NAMES AS SENTENCES

Name	Gender	Meaning (English Translation)
Chubiyajo	F	(we) depend on God
Ukwubile	M	death alters the world
Umakwu	m/f	the one who understands tears
Ukwujale	M	death is faultless
Olugoma	F	while they (enemies) slept
Ojochide	m/f	God is guard
Alikeju	F	(we) have seen tough times
Ojoma	m/f	God knows
Ileada	M	the world changes
Omitenwojo	m/f	(I am) abandoned for God
Ukwumonun	m	death knows no king
Omanyo	f	child is good
Enemi	m/f	who rests?
Omachonu	m	child is king
Omakoji	m	child takes over
Anenwukwu	m/f	child is left for death to decide

5. Names Based on the Meanings they Convey: All the names encountered in this study have various shades of meanings such as connotative, descriptive and circumstantial meanings as discussed in the tables.

- 6. Names as Hero-worship:** Children are named after famous heroes or heroines who may have made a mark sometime in history, Oseni (1981). The same goes in the Igala personal naming system. Examples include;

TABLE 4.14: NAMES AS HERO-WORSHIP

Name	Gender	Personality
Ali Obaje	m	late traditional ruler of Igala land
Ibro (Ibrahim)	m	former governor of Kogi State
Ebulejonu	f	one time traditional ruler of Igala land
Achema	m	one time great politician
Inikpi	f	late and beloved princess
Wada	m	present governor of Kogi State

- 7. Circumstances Surrounding the Life of the Child:** These circumstances include; historical, social, economic, traditional, etc. For example,

Table 4:15: CIRCUMSTANCES SURROUNDING THE LIFE OF THE CHILD

Name	Gender	Meaning (English translation)
Ogwu (historical)	m	child born in time of war
Chubiyoyo (socio-economic)	f	depend on God
Enyo (socio-economic)	f	Goodness
Oboni (traditional)	M	child born with six fingers or toes
Abudo (traditional)	F	child with protruding navel
Ashadu (historical)	M	one who selected slaves

8. Names As Market Days: Names such as *Ede, Ukwo, Ega, Eke, Afor* are given to children born on any of these market days. Either of these names become one of the child's personal names and are often used as official names later in life.

The analysis above goes to say that names are bestowed on individuals with the consciousness of the meanings they convey. As Oseni puts it, "Meaningful names may come from any language but the underlying motive for choice of the names is the cherished meaning which they convey." (Oseni, 1981:24). The underlying motive may be preoccupied by the incidents or circumstances that prevailed at the time of birth, but basically, meaning is central to all.

4.6 COMPARATIVE STUDY OF IGALA NAMES AND NAMES IN SOME OTHER NIGERIAN LANGUAGES

The attempt here is to make a generalisation about names and naming in Nigerian languages. In Nigeria and some parts of Africa, there exists a pattern in the structure of names and naming generally. This was mentioned in chapter two, specifically reviewing Chucks Orji's (1972) *NAMES FROM AFRICA. THEIR ORIGIN, MEANING AND PRONUNCIATION*. Thus names are given because of the belief that they mean something. The languages selected for this analysis include, Yoruba, Igbo and Hausa. Those who were interviewed are teachers of the languages in secondary and tertiary schools.

TABLE 4.16: IGALA AND IGBO NAMES

IGBO NAMES	IGALA EQUIVALENTS	MEANING
Ogechi	Iko'oyo	God's time
Onwumere	Ukwubile	death falters the world
Chinenyenwa	Chubiyoyo	depend on God
Uchenna/Uchechi	Unekwuyoyo	God's will
Udokamma	Uredo	peace
Ifunanya	Ufedo	love
Olamma	Ojamalia	Gold
Obianju	Ejura	wealth has come
Nne	Iye	mother
Onyinye	Aye	a precious gift found

TABLE 4.17: IGALA AND YORUBA NAMES

YORUBA NAMES	IGALA EQUIVALENTS	MEANING
Owolabi	Ura	Wealth
Iya	Iye	mother
Omodara	Omanyoye	child is good
Ore	Ele	Gift
Ife	Ufedo	love
Ikubolaje	Ukwubile	death falters the world
Wuraola	Ojamalia	gold
Kokumo/Kashimawo	Abimajele	giving birth but having none
Ope	Ugbede	thanks

TABLE 4.18: IGALA AND HAUSA NAMES

HAUSA NAMES	IGALA EQUIVALENTS	MEANING
Danwabi	Abikwu	born as the continuation of a dead life
Kasua	Anyaja	arrives in the market place
Kauna	Ufedo	love
Salama/Salamatu	Uredo	peace
Yelwa	Ura	Wealth
Bature	Enefu	light-skinned
Mutuwa	Ukwubile	death falters the world
Sarki	Onu	king

Going by the meanings derived from these names, one can say that apart from the fact that most indigenous languages in Nigeria consider personal names as important, they are also very conscious of meaning. This is why they give meaningful names to their children. No matter how absurd or negative the names or their meanings may appear, the most important thing is that names truly have meanings that are peculiar to that culture or speech community.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY

One of the findings in the study is that Igala names have various shades of meanings; meanings that vary from one informant to the other. Some respondents gave descriptions and the personal characteristics of the bearers of the names as the meanings of these names rather than the connotative meanings. They described their physical features for example, (*Abudo* – protruding navel, *Enefu* – fair skin, *Oboni* – six fingers or toes etc).

It was found that Igala names connote certain things in the language which Igala people hold as the ‘meaning’ of a name. Thus Igala names have connotative meanings especially names that refer to some other persons like traditional rulers, religious leaders, parents, doctors, or even Godly virtues.

Igala names get their meanings by virtue of the societal conventions that give them the status of words. For example, names like *Oko* (farm) and *Oya* (wife) are derived from common words in the language but they acquire a different meaning when they occur as personal names.

In addition, the circumstances surrounding the birth of a child play a major role in the names they acquire. This also gives the names sense or meaning. For example, names like *Iko*, *Ejura*, *Aye*, *Enemakwu*, *Ilemona* are borne out of the circumstances that surrounded the birth of a child. An incident, either negative or positive comes to play before, during or after the birth of the child which eventually generates a name for the child.

When parents choose names for their children in the Igala society, they bare certain things in mind. One of such beliefs is that the child will certainly become that name someday. As the parents proclaim the identity of the child, they vehemently believe that he or she will live that name. Based

on the responses of the respondents in this research, Igala people majorly share in the view that a name is not just a name or an identity, but also a proclamation of the future of the bearer. This view accounts for the reason why some Igala people show some bias or dislike towards certain names.

From the data gathered, it can be affirmed that Igala people generally believe that both the bearer of a name and the society that endorses his actions share in the reality of the name whether consciously or unconsciously. As such, Some Igala people believe that a name is not just name, but a proclamation of the future of the bearers.

It was also found that names contribute to the future of the bearer. This explains why many Igala people consider meaning as central to naming.

5.2 CONCLUSION

In Igala society, personal names are tied to their meanings and the context in which they are given. The goal of this study was to conduct a research among the Igala speaking group to research on the peculiarity in the shades of meaning of Igala names and the reasons why certain personal names in Igala are context-bound. Another area of interest is the fact that Igala names have peculiar meanings that are tied to some socio-cultural variables.

This study, therefore, is in part a reaction to the views of some western scholars who hold that names are mere labels and do not have any meanings. One of such scholars is Mill (1970); this claim can be refuted because it is not applicable to the African society, let alone the indigenous language societies of Nigeria.

The right to name and be named is held in high esteem in the Nigerian society, of which the Igala society is a part. Thus, as a common practice among the Igala, parents of the child, grandparents

and even some very close relatives are involved in the naming of the child as they are given the honour of choosing a name for the child after its birth.

The study analysed Igala names as elements of the Igala language just like any other lexical item in the language and by this, it has been proved that names could be analyzed semiologically which by implication, affirms that names possess meanings which are conferred by the society.

The study also looked at the phenomenon of naming especially in the similarities that tie between naming in Igala, in Nigeria and in other parts of Africa. Therefore, the choice of semiology as the theoretical framework for the study is based on the idea that Igala names are signs in the Igala language. This is because the theory of semiology sees signs as elements of a language which consist of a signifier and a signified with relationship of a signification linking them.

The study took a step further to analyse Igala names as elements of the Igala language just like any other lexical item in the language and by this, the study has proved that names could be analysed semiologically. Similarly, the study has shown that names behave like other indexical items in the language. This is so because they help to indicate gender. Some names are only peculiar to the female folk while some are exclusive to the male both in form and in meaning. Again names help to establish concord in the construction of sentences just like any other lexical items in the language.

Furthermore, the concepts of denotation and connotation form part of the relationship between the signifier and the signified where the signifier can be seen as the denotation and the signified as the connotation. The same was discovered from the data gathered that Igala names have both denotative and connotative meanings.

As a result of all these, the research conducted interviews to elicit information from native speakers and the interviews covered the relevant aspects of all that names and naming in Igala entail.

The study of Igala names will open up more avenues into the rich culture of the Igala as personal names themselves are in part an expression of the culture of the people especially in the orthography of Igala names.

5.3 SUGGESTIONS FOR FURTHER STUDIES

This study is specifically concerned with the semantic analysis of names and naming in the Igala language. The study has not made an exhaustive account of personal names in the Igala language. There are yet other areas of possible study in the language. Igala language is very rich in proverbs and some Igala names are even proverbial in meaning which will as well make a great study. There is also the aspect of sociolinguistic analysis of names in Igala. To cover aspects of the culture and the social life of the Igala people especially how they are manifested in names and naming.

The research is also suggesting that detailed comparative study of names in selected Nigerian languages be carried out as this will draw significant conclusions on the differences and similarities between these languages as regards names and naming. This will afford scholars the opportunity of making linguistic generalizations in the field.

Another relevant area is that of comparative analysis of the personal names of the different dialect areas of the Igala language community as this will help to appreciate the overall values that the various dialects of the language attach to personal names and naming.

Other researchers could consider the possibility of translating Igala proper names to the English language with the aim of discovering the specific rules that govern such translations from the source language to a target language.

A comparative study of Igala names and names in any selected language in other African countries can be carried out as this will go a long way to showcase the beauty that goes with the practice or the art of names and naming in diversity.

APPENDIX

Text of Questions for the Oral Interviews (English Translation)

SHADES OF MEANING ASSOCIATED WITH PERSONAL NAMES AND NAMING IN IGALA

ACHOBA ACHENYO

TEXT OF QUESTIONS

A) 1. What is your name sir/ma?

2. Place of birth?

3. Age?

4. Location?

5. Occupation?

6. Mother Tongue?

7. Dialect Area?

8. Do you speak and understand the other dialects of the Igala language?

B) 1. Can you please list six Igala names that you know?

1b. What are the various circumstances under which these names can be given to a child?

2a. In your own opinion, do you think Igala names have meaning?

b. What kind of meanings do they have?

3. Do children live their names when they eventually grow up and become adults?

4a. List some Igala names you dislike

b. Why do you dislike these names?

5. Why do most Igala children possess more than one name?

REFERENCES

- Ageo, J. (1973). *On Defining the Proper Name*. Gainesville: University of Florida Press.
- Agyekum, K. (2006). The sociolinguistics of Akan personal names. *Nordic Journal of African Studies*.
- Ajodo, L. R. (1995). *Dialect Variation in Igala Language*. Unpublished B.A. project. Dept. of English and Literary Studies. ABU Zaria.
- Antal, L. (1963). *Questions of Meaning*. The Hague: Mouton and Company.
- Armstrong, R.G.(1970). *The Igala People of the Niger – Benue Confluence*. London: Lowe and Bryclone Ltd.
- Armstrong, R.G.(1986). “Igala Orthography” in *Orthographies of Nigerian Languages* Manual iv. ed. Tom Micha, Nigeria: National Language Centre.
- Austin, J. I.(1962) *How to do things with Words*. Cambridge: Harvard University Press.
- Barthes, R. (1967). *Elements of Semiology*. USA: Jonathan Cape Limited.
- Barthes, R. (1967). “The Structuralist Activity”, *From Essays Critiques*, trans. R. Howard. In *Partisan Review* 34.
- Barthes, R. (1967). *Writing Degree Zero*, trans. A. Lavers and C. Smith. New York: Hill and Wang.
- Barthes, R. (1975). *The Pleasure of the Text*, trans. R. Howard. 1973. New York: Hill and Wang.
- Barthes, R. (1977). “The Rhetoric of the Image.” In *Image – Music – Text*, trans. S. Heath 1964; rpd. London: Wm. Collins Sons and Co.
- Basden, G. T. (1966). *Niger Igbos*. London: Frank Cass and Communication Ltd.
- Bloomfield, L. (1962). *Language*. London: George Allen and Unwin Limited.
- Boston, J.S.(1968). *The Igala Kingdom* Ibadan: Oxford University Press.
- Bright, W. (ed) (1992). *International Encyclopaedia of Linguistics*. New York: Oxford University Press.
- Eagleton, T. (1983). *Literary Theory: An Introduction*. Oxford: Basil Blackwell.
- Edwards, P. (ed) (1967). *The Encyclopedia of Philosophy* (vol 5 & 6). New York: Macmillan Publishing Company.
- Ehusani, G. O. (1997). *An Afro- Christian Vision “Ozovehe!”* Iperu Remo: The Ambassador Publications.

- Ekwunife, A. (1996). *What is in a Name? a philosophy of Naming in Igbo Culture.* Bigard Theological Studies.
- Emetu, M.C. "A Sociolinguistic Study of Names and Naming: A Case Study of Amaekpu-Ohafia, in Abia State." An Unpublished M.A Thesis Submitted to the Department of English and Literary Studies. Ahmadu Bello University Zaria. (2009).
- Essien, O. (1986). *Ibibio Names*. Ibadan: Daystar Press.
- Forde, D. (1951). *The Yoruba – speaking People of South Western Nigeria.* London: International African Institute.
- Frege, G. (1985). "On Sense and Meaning" *The Philosophy of Language.* Martinich, A.P. (ed). Oxford: OUP.
- Gibbs, J. L. (Jnr). (1965) *Peoples of Africa*. USA: Holt, Rinehart and Winston.
- Goodenough, W. H. (1981) *Culture, Languages and Society.* New York: Benjamin/Cummings Publishing Company.
- Hack, S. (1978). *Philosophy of Logics*. Cambridge: Cambridge University Press.
- Hoffmann, T. (1993). *Realms of Meaning: An Introduction to Semantics.* New York: Longman Publishing Press.
- Hudson, R. A. (1964) *Language in Culture and Society. A Reader in Linguistics and Anthropology.* New York: Harper and Row Publishers.
- Hurford, I. R. and Heasley, B. . (1983) *Semantics: A Course Book.* Cambridge: Cambridge University Press.
- Hymes, D. (1964). (ed) *Language in Culture and Society: A Reader in Linguistics and Anthropology.* New York: Harper and Row Publishers.
- Ibrahim, L. D. (2010). "The Semantics of Ninzam Personal Names and Naming." Unpublished M. A. Thesis. Dept. of English and Literary Studies. ABU Zaria.
- Iwundu, M. (1994). *Igbo Anthroponyms: A Socio-semantic Analysis.* Doctoral Dissertation, UNN.
- Jackendoff, R.(1986). *Semantics and Cognition.* Massachusetts: MIT: Press.
- Jalah, S. W. (2004). "A Contrastive Analysis of Pyam and English Colour, Kinship and Cooking Terms (With Emphasis on some Sampled Semantic Ramifications)" Unpublished M. A. Thesis. Dept. of English and Literary Studies. ABU Zaria.
- Kissing, F.M. (1958). *Cultural Anthropology: The Science of Customs.* New York: Holt, Rinehart and Winston.

- Kripke, S. (1977). "Speaker's reference and semantic reference," *Mid west Studies in Philosophy*.
- Kripke, S. A. (1972) *Naming and Necessity*. Cambridge: Harvard University Press.
- Labaran, B. "Hausa Names and Naming: A Semantic Study," An Unpublished M.A. Thesis Submitted to the Department of English and Literary Studies. Ahmadu Bello University Zaria. (1991).
- Leech, E. (1976) *Culture and Communication, The Logic by Which Symbols are Connected*. Cambridge: Cambridge University Press.
- Levinson, S. C. (1983) *Pragmatics*. Cambridge: Cambridge University Press.
- Lobner, S (2002). *Understanding Semantics*. New York: Oxford University Press Inc.
- Lyons, J. (1977) *Semantics*. (vol. 1 – 2). Cambridge: Cambridge University Press.
- Macmurray, J. (1978). *The Structure of Marx's World View*. New Jersey: Princeton University Press.
- Marxist Literary Criticism 1 France Subject Achive. Philosophy Achive @ Marxist. Org.
- Mills, J. S. (1843). *A System of Logic*. London: Longmans.
- Morris, C. W. (1946). *Writings on the General Theory of Signs*. London: The Hague Mouton.
- Mphande, L. (2006). "Naming and Linguistic Africanisms in African American Culture" In *Selected Proceedings of the 35TH Annual Conference on African Linguistics*, ed. John Mugane et al. Somerville, MA: Cascadilla Proceedings Project.
- Nze, B. C. (1984). "The Art of Naming among the Igbo". *Nsukka Journal of the Humanities*,
- Ogala, S. (2007). "A Sociolinguistic Study of the Effects of Nonverbal Behaviours on the Verbal Communication of Igala People." Unpublished M.A. Thesis. Dept. of English and Literary Studies. ABU Zaria.
- Okwoli, P.E.(1973). *A Short History of Igala*. Ilorin: Metanmi and Sons Printing Works
- Omorem, U.E. (1973). *Among Efic – Ibibio Personal Names*. Owerri: Black Academy Press.
- Orji, C. (1972). *Names From Africa. Their Origin, Meaning and Pronunciation*. Chicago: Johnson Pub. Co.
- Oseni, Z. I.(1981). *A Guide to Muslim Names*. Lagos: Islamic Pub-Bureau.
- Palmer, F. R. (1976). *Semantics*. Cambridge: Cambridge University Press.
- Rey, A. (1995). *Esseys on Terminology*. Amsterdam: John Benjamins Publishing Company.

- Saeed, J. I (2003) *Semantics* (2nd Edition) Oxford: Blackwell Publishing.
- Salzmann, Z. (2004). *Language, Culture and Society*. West View Press
- Sapir, E. (1979). *Language*. London: Granada Pub. Ltd.
- Saussure, F. de (1981). *Course in General Linguistics*. Fontana.
- Ubahakwe, E. (1982). "Culture Content of Igbo Names." *Igbo Language and Culture*. Ibadan: University Press.
- UNESCO (1995).
- Wardhaugh, R. (1986) *An Introduction To Sociolinguistics*. Oxford: Basil Blackwell. Wieschhoff, H. A. (1941) 'Social Significance of Names Among The Ibo of Nigeria,' *American Anthropologist Journal*. Vol. 43.
- Whorf, B. L. (1952). *Language, Thought and Reality, Selected Writings of Benjamin Lee Whorf*. Massachusetts: M. C. T. Press.
- Yule, G. (1997) *The Study of Language* (2 nd Edition) Edinburgh Building. Cup.
- Zabeech, F. (1968). *What is in a Name? An Enquiry into the Semantics and Pragmatics of Proper Names*. The Hague: Nijhoff.
- Zabeech, F. (1968). *What is a Name? An Inquiry into The Semantics and Pragmatics of Proper Names*. London: The Hague: Martins Nyhoff.