A PRAGMATIC ANALYSIS OF AKURMI NAMING SYSTEM

BY

AMOS DORCAS TALATU
MA/ARTS/2753/2011-2012

A THESIS SUBMITTED TO THE POSTGRADUATE 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 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 duly acknowledged by means of reference.

_____ _____

AMOS, DORCAS TALATU Date

CERTIFICATION

This thesis titled, "A Pragmatic Analysis of Akurmi Naming System" by Amos Dorcas Talatu and supervised by Dr. S. A. Abaya and Dr. A. Abdullahi meets the regulation governing the award of the degree of Master of Arts in English language of Ahmadu Bello University, Zaria, Nigeria and is approved for its contribution to knowledge and literary presentation.

_____ _____

Dr. S. A. ABAYA Date
Chairman, Supervisory committee

_____ _____

Dr A. ABDULLAHI Date
Member, Supervisory committee

_____ _____

Dr. A. A. LIMAN Date
Head of Department

_____ _____

Professor Z. A. HASSAN Date
Dean, School of Postgraduate studies

DEDICATION

This work is dedicated to the glory of God and to the memory of my late grandparents, Retired Pastor and Mrs Silas Rabakaya.

ACKNOWLEDGEMENTS

This work would not have been successful without the support and help of some people who I acknowledge below.

I tender my unreserved gratitude to my major supervisor, Dr S. Abaya for his selfless sacrifice in supervising this work and providing me with reference materials. You were both a father and a teacher. I indeed appreciate your kindness and I say, 'May God bless you.' I also appreciate my minor supervisor, Dr Ahmad Abdullahi for the advice and also the time you took to edit my work, 'God bless you.' My sincere appreciation also goes to all my lecturers in the Department of English and Literary Studies.

In a special way, I acknowledge my loving mother, Miss Peninah Silas Rabakaya for the love and care; for the support and all that you invested in me; 'God bless, keep and give you good health.' I also appreciate my elder sister, Victoria Larai Silas for the love and encouragement accorded me throughout this period of study. May God grant your heart's desires. To my aunts, Ruth Silas, Jemimah C. Wennie, Miss Safiya Agari, my cousins Grace, Dan, Yakubu, Isaac, Jonathan Sa,a, my friend, Mary and my uncle, Mr H. Wennie, I appreciate your support and may God be your ultimate support too.

I appreciate the encouragement and support of my mentor, Prof. Alexander Kure. I say, may God bless you and keep you for all you have invested in me and for being both a father and a teacher. I also appreciate my undergraduate lecturers, Dr Butari Nahum and Dr Jeremiah Methuselah for their support in my academic pursuits. May God continue to increase you in wisdom and knowledge.

My profound appreciation also goes to my former principal and classmate, Rev. Clifford Ochui for his support and understanding whenever I needed to be away from work; 'I wish you

success in life.' I appreciate my classmates in English PG class of 2011-2012, may God help us all to achieve our goals in life. I also remember one of us who passed on along this academic journey, Amos Dogo Vershima (my popsy) your memory will remain fresh in our hearts.

To those whom I have not been able to mention, know that your contribution, in one way or the other has contributed to the success of this work. Thank you all.

ABSTRACT

Pragmatics is one of the areas where several theories have been propounded in search of hidden meaning as far as language use is concerned. This research is a pragmatic Analysis of Akurmi naming system. The study is inspired by the need to disambiguate the hidden meanings in certain Akurmi names that may sound strange and derogatory. The objectives are centred on how Akurmi names may be analysed based on context and how these names depict the Akurmi worldview. The selected names that served as data for analysis are collected using oral interview, direct observation, library research and personal intuition of the speaker as a native speaker. A total of 122 names were collected. The theoretical framework for this work, which is Bayo Lawal's Model of a Pragmatic theory, is used in analysing the names so collected. As a result of this analysis, the study observes that indeed Akurmi names depend to a large extent on context and that indeed, the names such as Unina, Nchiye, Achanem among others have meaning.

TABLE OF CONTENTS

PRELIMINARY PAGES

Declaration.....i

Certification.....ii

Dedication.....iii

Acknowledgements.....iv

Abstract.....v

CHAPTER ONE: GENERAL INTRODUCTION

1.0 Introduction.....1

1.1 Background to the study: Akurmi people, place and language.....2

1.2 Statement of the research problem.....4

1.3 Research questions.....5

1.4 Aim and objectives of the study.....5

1.5 Justification of the study.....6

1.6 Scope and delimitation of the study.....7

CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.0 Introduction.....8

2.1 A brief historical Development of Pragmatics.....8

2.1.1 Scope of Pragmatics.....10

2.1.2 Goals of Pragmatics.....10

2.2 Relationship between Pragmatics and Semantics.....12

2.3 Pragmatic Context.....15

2.3.1 Context of situation.....18

2.3.2 Context of culture.....20

2.3.3 Psychological context.....22

2.4 Reference and Inference.....22

2.4 Background Knowledge.....25

2.5 A brief overview of Mutual Contextual beliefs.....28

2.6 An overview of Speech Acts.....28

2.7. Naming.....29

2.7.1 names as linguistic items.....36

2.8 Theoretical framework.....37

CHAPTER THREE: METHODOLOGY

3.0 Introduction.....40

3.1 Data gathering techniques.....42

3.3 Data analytical procedure.....44

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

4.0 Introduction.....46

4.1 Presentation of data.....47

4.2 General discussion and analysis.....95

CHAPTER FIVE: SUMMARY AND CONCLUSION

5.0 Introduction.....105

5.1 Summary.....105

5.2 Findings.....106

5.2 Conclusion.....107

Bibliography.....109

CHAPTER ONE

GENERAL INTRODUCTION

A language does not exist in isolation, in which case it cannot be separated from its users. That is why Bolinger (1968,p12) in Yusuf (2007, p6) sums it up by saying that language is a "system of vocal auditory communication using conventional signs composed of arbitrary patterned sound units assembled according to set rules, interacting with the experience of its users." One of the important experiences of the human society that language interacts with is the area of naming. Naming is important in society because it ensures that each member of society has a distinct identity apart from that of any other individual. This research focuses on naming as it relates to the Akurmi. As a pragmatic analysis however, it is pertinent to at this point specifically state that, though the Akurmi have categories of names which include religious names, equivalents of English names and other categories of names that they use, this study seeks to specifically analyse traditional names among Akurmi with a view to understanding the worldview of the average Akurmi man and how these names reflect some of his experiences. Some of these names amongst others are based on the seasons of the year, some are special names that are given based on certain attributes of the bearer and some are based on affections that are felt for the bearer. These names are ambiguous and may not be meaningful to someone who is not an Akurmi or not acquainted with the Akurmi system of naming. However, whether the names are meaningful or not, whether they are ambiguous or strange or derogatory or not, they still express the Akurmi worldview. As an expression of worldview, the names define the way the Akurmi person relates to his experiences via naming, the basis of which is to bring about a rebirth of the Akurmi language rather than allowing it to go extinct.

1.1 BACKGROUND TO THE STUDY: AKURMI PEOPLE, PLACE AND LANGUAGE

The Akurmi in Kaduna State, popularly known as Kurama, according to Mathew (2012, p1) occupy 80% of land mass and 70% of the population in Lere local government. The Akurmi as a people have a long migration history just like most languages in the northern part of Nigeria which are mostly not unconnected with infiltration of other cultures and religions. As Meek (1971, p61) observes, "all the most important migrations of the northern Nigerian tribes are traditionally referred to disturbances connected with the spread of Islam and it was thus the civilisations transmitted to these parts." History has it that, the Akurmi settled in different places including Saudi Arabia, Borno, Kano and finally Kaduna State. Concerning the settlement of the Akurmi, Temple (1965, p252) observes that, "The Kurama are situated in the southern division of Zaria province...They were driven into the hills by the Ningi but are gradually returning to their former sites."

Akurmi means people of the forest. *Kurmi* is the Hausa word for forest while b'kurmi means an Akurmi person (singular). The name Akurmi is derived from the fact that the Akurmi have always lived in the forest. This is a case of contextual use of language to name the people and it is important to this study.

The settlement of the Akurmi has always been associated with the forest. A case study is Kudaru, which is today known as the ancestral home of the Akurmi. It is heavily forested. The forest serves as a game reserve and also as a form of wall/protection from their enemies, while the vast land catered for their farming needs. It is worthwhile at this point to state that the Akurmi were mostly farmers and hunters (Bako, 2012).

The Akurmi now have their own system of administration operating as chiefdom. The head of the Akurmi chiefdom is known traditionally as B'gbang kurmi (chief of Akurmi) and it is now headed by His Royal Highness, Joshua Damina. The chiefdom comprises several villages such as Yarkasuwa, where the B'gbang Kurmi's Palace is located, Saminaka , Kudaru, Garu , Waba, Karku, Kapannuwa, Lagga to mention a few.

The Akurmi speak a language known as T'kurmi. It is a language that unites the people and engenders co-operation which brings them together as one. The language just like any living language has varieties or what is commonly called dialects. Temple (1965, p252) opines of these Akurmi dialects that, "They speak Hausa well, though they have their own language in which the dialectal differences are slight." These dialects may be accounted for by the fact that the Akurmi while migrating took different routes and so this brought about diversity in groups that took different routes and uniformity in groups that stuck together. Distance is another factor responsible for variation in T'kurmi because those villages that are far removed from Kudaru area speak their own variety. These villages include Karku and Majagada. Also, the Akurmi and the Hausa have been in contact for a very long time and that is why today a lot of the Hausa language has found its way into the structure of T,kurmi. This conforms to Wenreich (1964) language borrowing theory that when languages come in contact, they borrow/influence each other. The impact of this influence can also be felt in the fact that some Akurmi names, especially day names are direct adaptations from Hausa.

The language family to which T'kurmi belongs is the Niger-Congo family. The plateau language groups belong to the Benue-Congo linguistic sub-family of the Niger-Congo. The languages in the group are called plateau group of languages according to Ibrahim (1997)

because of their hill related settlement. We have every cause to believe T'kurmi belongs to this group because Kudaru which has been accepted as the ancestral home of all Akurmi is hilly.

Even though this thesis is on Akurmi naming, it has become imperative to talk about the people, their culture and society in general as this would give the reader, especially one who is not familiar with Akurmi a better insight as regards to who the Akurmi are. They see the world through their language which according to Sapir (1921) shapes the way we see the real world. The Akurmi have a culture for every aspect of their life such as the culture of marriage, funeral, traditional festivals, naming ceremony, etc. The Akurmi culture of naming forms the crux of this work.

1.2 STATEMENT OF THE PROBLEM

Some Akurmi names sound so derogatory that it is only when a pragmatic analysis is provided that such names make any kind of meaning. The essence of language is communication but when there is a break in that chain of communication there is bound to be problems. The fact that some of these names sound derogatory and out of place, may be misconceived and sometimes misleads the hearer into attaching wrong meanings to names. For instance, the name, 'Wase' (dog) may be translated as promiscuity or worthlessness. However, the logical explanation to that is that, the name is given to a person born the same day as a dog. The core of this statement therefore is embedded in the justification of the fact that most of the names are derived contextually that is, based on some situations surrounding birth. Some of these misconceptions are as a result of lack of background knowledge on how naming system works in Akurmi. It is on this basis that the task of this thesis is to disambiguate some of these names by providing such pragmatic explanation as regards to how context plays an important role in the meaning of Akurmi names as a way of clearing some of these misconceptions.

1.3 RESEARCH QUESTIONS

I. How does context determine the appropriateness of a name among Akurmi?

II. To what extent do hearers and speakers of T'kurmi depend on context/background knowledge to interpret the meaning of a name?

III. How do Akurmi names reflect their worldview?

IV. What is the relationship between Speech Acts and naming?

1.4 AIM AND OBJECTIVES OF THE STUDY

This research aims at studying and documenting names as found among the Akurmi, putting into consideration their meaning from a contextual perspective. To effectively execute this task, the names so researched are classified under such headings as according to: events during pregnancy and birth, time, seasons, attributes/ physical appearance, and other situations that surround the birth. The objectives of the research are to:

I. establish how context determines the appropriateness of a name among Akurmi.

II. identify the extent to which Akurmi speakers depend on context/background knowledge to interpret the meaning of a name.

III. emphasise how Akurmi names reflect their worldview.

IV. identify the relationship that exists between speech acts and naming.

1.5 JUSTIFICATION OF THE STUDY

It is a well known fact that most minority languages if not documented and preserved are surely on the path of going extinct. In fact the issue of documentation posed a serious challenge to this work because little or nothing has been written on the language; as such the

researcher had to rely mostly on verbal interviews and observation. As a result this work is a step in the right direction towards preserving the language.

Documentation is one of the prerequisites and also a material for standardising a language. Since documentation is one of the characteristics of a standard language, this is an aspect of documenting the language which when standardised, could be chosen as a national/official language since it is a Nigerian language. Not only that, it is also a process of sustaining the language because T'kurmi may be categorised as an endangered language which may well be on the path of going extinct if not documented. Sustaining the language is important because it is an important aspect of culture which if allowed to die, its death also affects the culture of the people in general.

The findings of this study would go a long way in acquainting non Akurmi with T'kurmi language and also serve as an eye opener for those Akurmi who never had the opportunity of discovering such facts about their language. Other studies may have always dwelt on other aspects of the language while nothing much has been done on the pragmatics of Akurmi names. For this reason, this research is justified by the fact that it will add to the corpus of knowledge already harnessed by other researchers who are not only Akurmi but it will be a contribution to knowledge as far as the academic community is concerned.

1.6 SCOPE AND DELIMITATION OF THE STUDY

The study restricts itself to the aspect of Akurmi Names with special attention to their contextual meanings. The field of pragmatics is relatively new but vast when taken as an aspect of study. Besides, nobody can say that they have exhaustively studied a phenomenon because knowledge is an ongoing process, with new discoveries coming up every day. As a result, the researcher cannot cover every aspect of the language at close range. The research studies a

pragmatic implication of naming by collating and studying some names collected from Saminaka, Garu, and Ukam respectively.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0. INTRODUCTION

This chapter tagged *Review of Related Literature* reviews works by other scholars that are related to this research. The chapter reviews literature by looking at such major variables of the research as historical development of Pragmatics, relationship between Pragmatics and Semantics, the scope and goals of Pragmatics. The chapter also looks at some important frontiers of pragmatics which include, background knowledge, reference and inference, names as linguistic phenomenon and naming which are all important to this study. These aspects are the frontiers of pragmatics that a pragmatic study is never complete without. Finally, the theoretical frame work, which is Bayo Lawal's Aspects of a Pragmatic Theory is also reviewed with the intention of showing its relationship to this work.

As far as this research is concerned, there is little work on Akurmi naming that we can refer to. What are available are general and passing statements about the concept of names and naming and other researches that have been conducted on the naming systems of other Nigerian languages.

2.1 A BRIEF HISTORICAL DEVELOPMENT OF PRAGMATICS

The development of Pragmatics, a subfield of Linguistics which came to be developed in the 1970s traces the use of the term by scholars (e.g. Levinson, 2002:1) to Charles Morris (1938). The concern of Morris was to outline the general shape of semiotics (the science of signs). He distinguished three branches of inquiry within semiotics. These are Syntax (the study of the formal relation of signs to one another), Semantics (the study of the relation of signs to the objects to which the signs are applicable); Pragmatics (the study of the relation of signs to

interpreters). Osisanwo (2003, p54) observes that the term Pragmatics is from the Greek word- Pragma, which means *deed* or *action.*

A look at the historical development of Pragmatics is never complete without a mention of the Pragmatic waste basket. Of the three branches distinguished by Morris, Pragmatics is the most recent after Semantics which was referred to as the waste basket of Syntax; the oldest. Initially, linguist were only concerned with perfectly constructed sentences on the syntactic level even when they do not mean anything. An example is Chomsky's famous sentence- *Colorless green ideas sleep furiously*. The sentence is grammatically correct but meaningless. Mey (2001, p20) says of such constructions, "Since syntax has nothing to do with meaning, such considerations are strictly meaning-less, too, and should left to people dealing with meaning, the semanticists. In this way, semantics came to be called the waste basket of syntax."

By waste basket it means that the areas that syntax could not cover is seen as trash. Semantics also has some trash that it could not handle or cover and another waste basket was needed to contain it. This is where Pragmatics comes in. It also takes care of those areas that semantics could not cover because it only bothered on whether an utterance was true or not, not giving attention to the motivation behind why people say certain things. These are areas that overflowed the semantics waste basket and led to the issue of pragmatic waste basket, hence the area of pragmatics, cooperation between language users. Leech (1983, p2) in Mey (2001, p21) likened the development of pragmatics to a process of colonisation by which some brave settlers expanded their horizons by moving from the uncharted territories by offering that; "colonization was only the last stage of a wave by wave expansion of linguistics from a narrow discipline dealing with the physical data of speech, to a broad discipline taking in form, meaning and context." It was these discoveries that also motivated Austine's book- How To Do Things with

Words (1962) because he felt that people are not necessarily concerned with perfectly formed sentences or the truth propositions of such but that they actually use language to communicate and do certain things beyond what semantics and syntax stand for. Pragmatics studies how people comprehend and produce a communicative act or speech act in a concrete speech situation. The ability to comprehend and produce a communication act is referred to as pragmatic competence, (Kasper, 1997).

2.1.1 SCOPE OF PRAGMATICS

Pragmatics as a subfield of linguistics has certain areas that it covers as a study of meaning. These areas include presupposition, performatives, implicature, cooperation, deixis, speech acts, and so on. Under the above mentioned areas, Pragmatics can broadly be said to have a scope that involves:

- the message being communicated
-the participants involved in the communication
-the knowledge of the world they share
-the deductions to be made from the text on the basis of context
-the implications of what is said or what is left unsaid
-the impact of the non-verbal aspect of interaction on meaning (Osisanwo, 2003)

2.1.2 GOALS OF PRAGMATICS

As an area of meaning, Pragmatics has certain goals one of which is **how utterances convey meaning**. People use utterances to convey meaning and it is these utterances that expose people's thoughts for others in order for communication to take place.

Another goal of Pragmatics is **the role of context in encoding and decoding messages**. Context especially in this research and in Pragmatics is very essential in communication. This is

because everything that is said is based on a given context which includes the participants in the speech event, the physical environment, the time and the general situation of things in the communication situation.

To decode a message is the ability for a hearer to understand what a speaker has said. In order for the hearer to understand, he must take cognisance of what is said, who says it, where and why it is said in order for the communication to flow. The hearer does not just depend on what is said but takes note of body language and even unstated meanings. Hence another goal of Pragmatics is **how meaning is decoded from utterances in contexts and situations.**

How interlocutors respond to message and meaning is another goal of Pragmatics. Sometimes the interlocutors already have a shared knowledge of the topic as such, the speaker may not necessarily say much for the hearer to understand what is being said. Sometimes the message may be indirect but the hearer still manages to make meaning out of it.

Sometimes the speaker may not be in the right frame of mind to communicate. Sometimes the way the speaker says the message may be quite misleading as such the message ends up being wrongly encoded. One of the goals of Pragmatics therefore is to find out the **causes of wrong message encoding**.

Another paramount goal of Pragmatics is the **causes of wrong message decoding**. Sometimes hearers do not decode or understand the message well. Sometimes this is as a result of the lack of background knowledge and sometimes it is as a result of the psychological disposition. As such both hearer and speaker must be psychologically fit for communication to flow.

2.2 RELATIONSHIP BETWEEN PRAGMATICS AND SEMANTICS

Semantics and Pragmatics are two famous fields in Linguistics that explore meaning. The fact that both deal with meaning, though in different ways, gives them a unique relationship. To establish this relationship, it is pertinent to first of all look at what the two terms really denote. Prasad (2008, p151) observes about the two concepts that;

> The study of the way in which language is used to express what somebody really means in particular situations, especially when the actual words used may appear to mean something different... while Semantics attempts to relate meaning to logic and truth and deals with meaning as a matter primarily of sense relations within the language, pragmatics endeavours to relate meaning with the context of utterance and it studies language as action performed by the speaker.

Yule (1996, p4) observes that, "Semantics is the study of the relationships between linguistic forms and entities in the world; that is, how words literally connect to things" He says of Pragmatics"... it requires us to make sense of people and what they have in mind."Going from the above, while Semantics seems to basically focus on meaning from the basic and literal implication of a piece of language i.e. from the words as they appear in the language, Pragmatics on the other hand seems all encompassing because it combines both aspects of semantics (what the language literally means) and even those other aspects of meaning that go beyond what a piece of language communicates.

In a nutshell, the difference between Pragmatics and Semantics can neatly be summarised as; while Semantics is directly theoretical and bothers about the properties of language and is

concerned with meaning, Pragmatics, its counterpart dwells on what people use language to achieve.

The relationship between Pragmatics and Semantics far outweighs the difference in the sense that, both have something in common, which is language and meaning. If Semantics is mentioned in Language, so also is Pragmatics-both are properties of language.

Pragmatics benefits a lot from Semantics because it taps from the resources of Semantics because it looks as an extended dimension to Semantics. To arrive at a Pragmatic explanation of language, one must start from the Semantic properties that make up the object of description before attaching any Pragmatic meaning.

The relationship between Semantics and Pragmatics goes to the extent that both have some common theories of studying them. Among the very many theories of studying Semantics presented by scholars are the referential theory, the contextual theory, the truth-conditioned theory, the speech act theory and the behavioural theory. However, the contextual theory and the Speech Act theory on the list of theories are the hardcore base of Pragmatics. If the scope of Pragmatics talks about the roles of context in meaning and Semantics is also talking about contextual and Speech Act theories, it follows that they are both interdependent in a way. The main difference may be that while Semantics relies on a theoretical approach, Pragmatics relies on a practical approach.

Osisanwo (2003) seems to also agree with Prasad (2008) and Yule (2006) when he also notes that in order to define pragmatics it is good to really study both Semantics and Pragmatics in order to establish the link between them. Saying there is a link between pragmatics and semantics may not be out of place here even though the study is basically on pragmatics. This research which is a pragmatic study of Akurmi naming cannot be adequately and efficiently

exhausted without some form of reference to Semantics and and reference to some properties of Semantics which include reference and inference which are important to naming.

According to Yule (1996), "We might best think of reference as an act in which a speaker, or writer, uses linguistic forms to enable a listener, or reader, to identify something" (p17). He refers to those linguistic items as referring expressions, which could be proper nouns or other linguistic items. Our interest would now be more on proper nouns, since names are under proper nouns such as Shakespeare, Ruth, and Lionel and so on and that is where the interest of this research lies. According to Udofot (1998, p33) "reference is the relationship which holds between words and the things, action, qualities and state of affairs they stand for or refer to – referents." In simple terms it means the meaning of linguistic elements (lexemes words, sentences etc) in terms of what they denote or what they signify in the non- linguistic world of experience, i.e. world of things, concepts and objects. For instance 'Sunflower' is a reference for a little flower plant with the colour yellow and green in which case it is the reference- sun flower. That is an aspect of meaning. In order to arrive at the pragmatic meaning, we have to analyse a piece of language from the level of semantics. Because a closer look at pragmatics makes it look like an extension of semantics though with a different face.

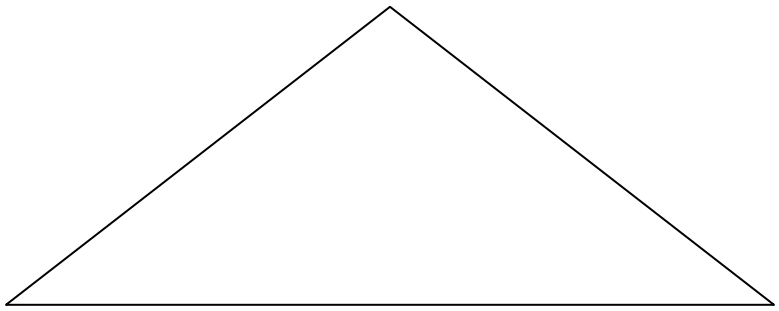
2.3 PRAGMATIC CONTEXT

No study of pragmatics is ever complete without a mention of context. Because of the important relationship that exists between the two, Fromkin et al (2007, p208) sum it up when they say, "The general study of how context affects linguistic interpretation is pragmatics." Which is to say that context is very important as far as pragmatics is concerned that is why it has become a theory to reckon with. If context is removed then the study ceases to be a pragmatic one because pragmatics looks basically like purely a study of meaning in context. Perhaps,

Finegan (2008, p5) aptly captures this fact when he says; “A grammarian can be viewed as a coin whose two sides are expression and meaning... But language has a third face, so important in producing and interpreting utterances that it can override all else. That face is context and only in a particular context can an expression convey a speaker’s intended meaning and be interpreted correctly by a hearer.” He further illustrates this on a diagram as found below;

Three faces of language

Figure 2.1



Especially since this research is on the pragmatics of Akurmi naming, a review of context is essentially important. It is therefore no wonder that Mey (2001, p41) says, “Context is about understanding what things are for; it is also what gives our utterances their true pragmatic meaning and allows them to be seen as pragmatic acts...” As a pragmatic study, the naming in Akurmi at a closer look reveals much leaning on contexts that bother on events surrounding the period before /during birth, season and the rest of them.

The contextual theory of language was developed by J.R. Firth, initially along sides Malinowski (1939) in which the key term in this school of language study is context. In order to completely interpret the given piece of language, so many things must be taken into consideration and one of such is context. Context involves the language and its properties, the people involved, time and place and any extra information that aids in the interpretation.

Ogbulogo (2005, p27) relates context to the usage theory of meaning developed by the German scholar, Wittgenstein (1953) by saying that the meaning of certain classes of words could be lost if meaning were treated as just entities." This is to say that a given utterance can only be interpreted to make meaning within a given situation of use but not because of the tag it bears or the grammatical items that it carries.

Allott (2010) observes that the context of an utterance is often thought of as everything that is available to be brought to bear on the utterance's interpretations except the form and content of the phrase or sentence uttered (and any conventional meaning attached to gestures used), (p38). As shown above, information outside the linguistic items are also important to an extent, this is also important as far as Akurmi naming is concerned. For instance, anybody who hears the name ''Chinge might ask questions as to why a human being should bear the name Chinge'' (refuse dump). Such a name in T'kurmi is normally given to anybody who was born on the refuse dump site while the mother went to dispose of refuse. This makes childbirth to sound like child's play. This is the context in which such a name is given. That is why knowledge from both speaker and listener is important. For as it was said in the statement of problem, where there is no mutual knowledge of the situation, where both have the same concept but different conceptions of the same concepts, there is bound to be problems. That is why Allott (2010, p40) gives an example that mutual knowledge of a piece of information, P is defined as follows for a speaker S and a hearer H based on shared mutual knowledge.

S knows P

H knows P

S knows that H knows P

H knows that S knows P

S knows that H knows that S knows P e.t.c

From the above analysis, if any of the parties lacks knowledge of the intended interpretation, then the communication may fail because the shared knowledge ought to be a common ground for the speaker and hearer to understand each other.

Malinowski (1946) in Butari (2006, p11) describes context as "the immediate concrete circumstance about what was going on while the words are said." This extra information therefore guides the interlocutors towards an intended interpretation of the discussion in question just as the situation in the case of the name 'Chinge' would guide the hearer to know why the name 'Chinge' is given.

Hymes (1964) identifies some types of context to include the physical context, socio-cultural context, psychological context, and linguistic context. Whatever may be the type of context, Hymes is of the opinion that certain features are prevalent in all, and these include, participants- which includes the speaker/writer and listener/reader, the topic-what is being discussed-could be naming in a given situation setting-time and place of the discourse, channel, code and message form, key and purpose. Purpose seems a very important feature because in a speech event one of the things that could be done is 'naming' because naming is an important part of this work, so the purpose of a speech event is important.

Yule (1996) broadly identified two types of contexts, which he classified as physical context and linguistic context. However, for the purpose of this research, looking at the types proposed by Hymes (1964) and Yule (1996), it has been found that the different classifications of context can conveniently be subsumed into three types- situational context, context of culture and psychological context. This is because, the study which is based on the pragmatics of naming in Akurmi is more concerned with issues that are extra linguistic and the three types of

contexts above approve of that. As such a brief review of the three types is given below in order to show their relevance and relationship to this work.

2.3.1 CONTEXT OF SITUATION

In the interpretation of an utterance, so many things are normally taken into consideration. This is to say that, the utterance was made within a given situation that comprised some variables as Akmajian, A. Demer, R.A. Farmer, A. K. And Harnish, R.M. (2011, p388) observe, "... but context can extend to the immediate physical and social environment as well; and finally, it can encompass general knowledge. Each of these concentric circles of context can play a role in the interpretation of an utterance." Generally, in the context of situation, the meaning of an utterance is related to what obtains in the external or real world situation, which is a case of reality. This is related to what is now generally seen as a development in the fundamental approach by Halliday (1978) in Syal and Jindal (2007) where a link is indicated between syntax and the interpretation of meaning in terms of its context. Basically, context of situation involves everything in the non- linguistic world which may include the parties present, their beliefs, the physical environment, subject of conversation, the time of day. These all influence how language is used and helps in interpreting the message. That is why, Verschueren (1999, p75) says "... in the reality of a spoken living tongue the utterance has no meaning except in the context of situation, (Malinowski 1923, p307). For instance in the case of an Akurmi naming situation, the participants would include the parents of the child, the child, an old woman, friends and family. The place would be the parents' house and the purpose which is naming and the name is given based on their religious beliefs or situation and events surrounding the birth. This would all improve the intepretation of the situation. This is what Lyons (1968, p413) describes "when he says, every (spoken) utterance occurs in a particular spatiotemporal

situation which includes the speaker, and hearer, the actions they are performing at the time and various external objects and events.It is no wonder therefore that Cutting (2002, p3) sees the situational context as what speakers know about what they can see around them.

According to Birch (1991), Halliday classifies the context of situation in three contextual categories which include field, tenor and mode. These he says are realised by means of the three metafunctions of ideational, interpersonal and textual.

I. Ideational knowledge- This type of knowledge is the knowledge or the world of ideas that the group has. This is based on the facts or general ideologies shared by the group as part of its culture or experience of the real world.

II. Interpersonal knowledge – This knowledge is based on how people generally behave in certain situations or conventions. It has bearing on the ideational knowledge because it is from the ideologies shared that determines how they behave in given situations. It is the way in which a particular culture assigns meaning to clusters of contextual elements associated with verbal and non-verbal structures, (Birch, 1991).

III. Textual knowledge: According to Birch (1991), this is the knowledge gained from other texts, including knowledge intra-textual and inter-textual contexts, where we are able to construct texts using language whether written or verbal.

Halliday (1978) exhaustively discusses the context of situation from three different perspectives; *field* of discourse, *mode* of discourse and *style* of discourse which he later renamed *tenor*. Field he says refers to what is going on, which is prospected by nature of activity that is the ground on which language is used for instance, requesting, commanding, naming, etc. The mode of discourse refers to the role that language plays in the given situation while tenor he sees

as the relation among the participants. These and many more when harnessed define the context of situation.

2.3.2 CONTEXT OF CULTURE (LANGUAGE AND CULTURE)

Osisanwo (2003, p81) notes that "A language belongs to a speech community and it is used for the purpose of communication." Society generally is guided by culture, and there is no way language can be separated from culture; they are intrinsically related. While culture is an umbrella term, language is a subset of culture that is why a language operates within the prism of a given culture. Each culture is based on the values of tradition, cultural heritage and religion. As a result, there is a culture for every aspect of the life of a given people which includes the aspect of naming. That is why even the speech acts that are socio culturally based will need a reliance on adequate interpretation.

Lyons (1977, p607) observes that, "every utterance occurs in a culturally determined context-of- situation and the meaning of the utterance is the totality of its contribution to the maintenance of what Firth refers to as the patterns of life in the society in which the speaker lives." The pattern of life so mentioned now determines the way that things are done and that includes the areas of speech. Lyons further postulates that the context of culture operates within a social system (society) and that connection between language and culture is indeed an intimate one and that emphasis on both is that just like other significant behaviour, they cannot be interpreted in any other way than to contextualise them within the basis of a culture. Veschueren (1999, p92) supports this by adding that, "culture with its invocation of norms and values has indeed been a favourite social-world correlate to linguistic choices in the pragmatic literature."

One important aspect of the context of culture is the role that ideologies play. Since a people have a culture, part of the culture is the basic belief of the people. It is these beliefs that

the people draw from if anything is to be done. Birch (1991, p20) observes that, "the context of culture is a large and complex knowledge system spread between the various members of a particular culture, hence consisting of many sets of knowledge, including, in particular, the institutional and ideological.'' In a society, the individual does not operate in isolation rather, belongs to a social system in collaboration with other members of the society. This group has values and beliefs and it is based on these that the group operates. It is these beliefs and values that give the group an idea on what to do as a convention for any event or happening which may include how to conduct certain things; for instance naming. It is the culture of the people to decide for instance that if a child is to be named, certain things could be considered such as the time of birth, place of birth, religion and other events surrounding the situation. This is all determined by the culture of the people. As a result, we can look at context in terms of the culture of the people, because it is one way that we could interpret and understand an utterance or a situation.

It is because of the above that Onyemelukwu (2004) in Butari (2006) comes to the conclusion that in analyzing a human language, one is to take cognizance of the people's culture. The people can never be separated from their culture because it is that which defines them.

2.3.4 PSYCHOLOGICAL CONTEXT

The psychological context is one of the types of contexts proposed by Hymes (1964). It seeks to situate or locate the state of mind of the interlocutors in a given speech event. Probably this will explain the nature of the utterance uttered and also give a guide on the intepretation of the utterance. He observes that, " sometimes utterances made may not easily reflect the state of the mind on the surface, but where the analyst succeeds in discovering the exact state of the mind of the speakers) a step would have been taken forward at getting the message." The state of mind

of the speaker is also an important aspect of interpreting an utterance. In the case of Akurmi naming, sometimes the name given may reflect the mindset of the people involved, for instance, the parents or the child. The mindset may express sadness, vindictiveness, happiness, relief and the rest of them. For instance a name like Vuwam (deliver me) is like an expression of relief from suffering from a woman who was accused of something and the delivery of a child at such a time is a vindication for her. All these would have an influence on the mindset and may manifest in what is said.

2.4 REFERENCE AND INFERENCE

As Yule (1996) observes, whenever we use a piece of language, we are using it to refer to something. Also, for this reference to occur, care must be taken to give importance to inference. He defines reference "as an act in which a speaker or writer uses linguistic forms to enable a listener or reader to identify something." These linguistic items that are used to identify something he refers to as *linguistic expressions*. An example of referring expressions is proper nouns. We find the use of proper nouns as referring expressions convenient because names which form the crux of this work are classified under proper nouns. He further observes that, "The choice of one type of referring expression rather than another seems to be based to a large extent, on what the speaker assumes the listener already knows." Since reference is tied to particular referring expressions, the speaker would normally have a goal and beliefs which both help in moulding the choice of language and any other resources that the speaker uses to communicate. Another set of referring expressions that could be discussed in talking about reference are what McGregor (2009) calls deictic expressions. He says they are used to assist in identifying referents by linking them specifically to the context of speech acts.

Since the speaker uses words to refer to things in the world, the listener largely interprets the words of the speaker via reference. According to Osisanwo (2003, p90), Inference "is that process which the hearer (or reader) goes through to get from the literal meaning of what is said (or written) to what the speaker (or writer) intended to convey. It is closely tied to the utterance context." Having uttered an utterance, a speaker allows the hearer to work out the meaning of the utterance by depending on that which is not explicitly stated as for instance in the unstated meaning of the utterance below;

It is cold with the windows wide open.

The speaker of the utterance above did not explicitly state his intention in the utterance above, but the listener infers the intended meaning by working out the unstated aspect. That is why Wales (1989, p248) also defines inference as "... the deductive process through which something is worked out or made explicit in terms of what is unspoken or written." In the case of the utterance above, it is actually a request which is not explicitly stated as such.

Yule (1996) still goes ahead to talk about a version of reference that is recognised as having a basic intention- to- identify and a recognition-of –intention, where the two aspects play a particular role as one. He says of it. "this process need not only work between one speaker and one listener; it appears to work, in terms of convention between all members of a community who share a common language and culture." That is, there is a convention that certain referring expressions will be used to identify certain entities on a regular basis. There is no doubt that from what Yule says, above, he is referring to the way that we use names as referring expressions for people and things. This norm goes beyond the tag that hangs on an individual as a name but actually points to the fact that names and naming is not an individual affair but that it is generally

acceptable as part of language and by extension, culture. This position serves to support the fact that indeed names are part of the language or rather the linguistic item of the people who bear it.

It is the inference that we attach to reference that enables us to for instance refer to an object with the name of a human being or a human being with the name of an object as for example in the utterances below;

a. *Can I borrow your Tomori*? -a book

b. *Where is the cheese sandwich sitting*?-a person.

It is no wonder then that Yule (1996, p131) says of inference that it "is any additional information used by the listener to connect what is said to what must be meant." The way we interpret the referents in the utterances above depends on what we already know about them and how far we can make an inference based on that knowledge. In the first sentence, the name of the author is used to refer to a book that he wrote, while in the second sentence, a man is referred to by a referring expression that denotes a thing. Language users therefore use language in this way because of their knowledge of the language and how they use it. This establishes a connection between proper names and objects that will be conventionally associated within a socioculturally defined community, with those names. Using a proper name referentially to identify any such objects calls for some inference on the part of the listener thereby showing him or herself as a member of the same community as the speaker, because of the shared understanding. As Lee (1941, p187) observes of inference that, "...it goes beyond what is observed, being based on supposition, conjecture, guess, opinion, on a certain similarity with other occasions on what may be the case." However, our work strictly limits itself on how these referring expressions are used to refer to people i.e. via names that their language and culture have bestowed upon them.

2.5 BACKGROUND KNOWLEDGE

Cutting (2002) sees background knowledge as the knowledge that speakers know about each other and the world. Our ability to interpret utterances in different situations depends to a large extent on the pre-existing knowledge that we have of the world. The experience gathered over time by language users spring into action when the need to use them arises. Saeed(2003) who talks about background knowledge in his *Semantics* has called it with different names which include, common-sense, encyclopaedic, sociocultural and real world knowledge, and he also sees it as an extension of context. He sees background knowledge as the situation where the speakers' use of this kind of knowledge must involve some quick economic calculations, where these calculations would involve a quick reference to a prior existing knowledge. As Dore (1978) notes, "Even the most cursory observation of the language behaviour reveals that it requires some knowledge about the world, about other people, and about the structure of language itself." An important point raised here apart from knowledge of the world is the language user's mastery of the language which he calls 'the structure of the language.' Background knowledge is a prior knowledge that has been built overtime that aids in interpreting an immediate utterance. For how does one know that a child could be named 'Abundu' after a harmattan season if not because it has been known that such things do happen.

According to Numan (1993, p6), the term background knowledge refers to "the theory of the world in which the reader or listener makes use of in interpreting a piece of spoken or written language." This knowledge may depend on situation or knowledge of culture of people which presupposes how a given language may be interpreted.

Linguists such as Halliday (1978) have referred to these ideas or structures as 'schema' which a language user has built over time and uses appropriately whenever there is the need for

that. Birch (1991) says that this schemata which has been built up for the sole purpose of interpreting situations that have already been experienced may also be modified to suit different situations when encountered with new/different situations. The schemata may be drawn from the culture of the language user since different societies have different cultures of doing things and it is also drawn from the social situations that they come in contact with.

The schema according to Yule (1996, p8) "is a pre-existing knowledge structure in memory." Since it is stored in the memory, it means that it is that old pattern or information that may now be applied when confronted with a new situation for the purpose of interpretation. In simple terms it means that, the old experience serves as a form of reference to which the language user may refer in order to make meaning of the present. He talks of a fixed static pattern of a schema which he calls a 'frame'. The frame theory was proposed by Minsky(1975) according to Osisanwo, (2003) which is a knowledge that is generally shared by everyone in a social group that serves as a standard that may be used in the interpretation of a situation. On the other hand, he also talks about 'a script' which "is a pre-existing knowledge structure involving event sequences'' (p86). The script is more like an account of how something should be or generally, those things that should be implicated in a given experience, in our store or memory (the schema). He gave an example of how we can interpret a trip to a grocery store using a script as follows:

I stopped to get some groceries but there weren't any baskets left; so by the time I arrived at the checkout counter, I must have looked like a juggler having a bad day.

From the above, the scripts in a trip to a grocery store will include a basket, a counter, and so on. Those are the pre-existing ideas as far as the grocery store is concerned.

Another example may be given based on Akurmi naming ceremony:

I attended a naming ceremony today, where a lot of people were in attendance.

The script to the utterance above would include the people present, a prayer, the illocutionary act of naming, a child to be named and so on. We can therefore conveniently say that, members of the same social group or culture are therefore bound to share the same frame and scripts. If this is the case then, the frames and scripts or schema in general will vary from culture to culture and from social group to social group. This can therefore lead to a misinterpretation or miscommunication when members of different social groups or cultures are presented with the same situation, as each will tend to interpret based on one's existing schema.

Lyons (1968, p413) did not mince words while talking about background knowledge when he talks about the knowledge shared by the speaker and hearer of what knowledge refers to "the theory of the world in which the reader or the listener makes use of in interpreting a piece of spoken or written language." This is directly referring to the schema. This is to say that there can be no mention of background knowledge without a mention of schema. In fact the two can simply be said to be synonyms of each other because it is pertinent to the understanding of the utterance. This kind of knowledge is like a reservoir to which the speaker and hearer can easily resort when the need for interpretation arises. It is also in the light of this that we briefly look at Bach and Harnish's theory of Mutual Contextual Beliefs below.

2.6 A BRIEF OVERVIEW OF MUTUAL CONTEXTUAL BELIEFS

As espoused in 2.4, language users depend on a shared knowledge or set of beliefs in order to disambiguate a piece of language. Bach and Harnish (1979) tag this knowledge- Mutual Contextual Beliefs (MCBs) in their theory of 'intention inference'. They believe that for two interlocutors to communicate, both the speaker and hearer must possess some kind of prior knowledge which comes to play in instances of communication. In their words in Abaya (2008,

p193), they say of MCBs, “the contextual belief that figures in speaker’s intentions and hearer’s inference must be mutual if communication is to take place.” In this case, we could say that both speaker and hearer must have a common understanding. The hearer must understand the angle from which the speaker is coming in order to infer the meaning of an utterance accordingly. This is because sometimes a speaker may say the opposite of what he really means in a particular situation. Sometimes an utterance may be direct and sometimes indirect. In this case, interpretation is left to the hearer to make the right inference depending on the utterance. He should be able to know when the speaker is being direct or not, as for instance in an utterance such as- There is not enough salt in this soup. The speaker would want the hearer to react not with words but to provide more salt. Where the hearer interprets accordingly by providing more salt we could say that the aim of the utterance which is a salient request has been achieved. This points to the fact that we use words to do more than state.

2.7 AN OVERVIEW OF SPEECH ACTS

The speech acts theory was developed by J.L. Austin (1962) in his famous work- how to do things with words. The theory promotes that it is possible to use language for other purposes beyond just saying things, that utterances could actually be used to perform actions, in which case they go beyond just stating. However, it is important to note that not all utterances can be used in this scenario. Only those utterances that contain what he calls performative verbs can be said to be used in the performance of actions. These are in turn called performative utterances. As in the case of the following sentences- I pronounce you husband and wife. I name this child Amutu. I promise to pay the money tomorrow. An utterance of the sentences above immediately effectuates the action expressed by them. Austin in Thomas (1995) further observes that the speech acts contains three actions which include the locutionary, illocutionary and the

perlocutionary functions. The locutionary is the instance of producing a meaningful linguistic expression, for instance, - I name this child Amutu. The illocutionary act is the force or the action that the piece of language performs. In the case of the utterance above, it performs the illocutionary act of naming. The perlocutionary act is the effect of an utterance on the speaker, which is a reaction of the hearer to that which is said.

An overview of speech acts is important because it is one of the aspects of Lawal's theory which serves as the framework for our thesis. It is also important because the focus of our work which is naming happens to be part of what is obtained as part of performative utterances- the act of effectuation of a name.

2.8 NAMING

Burling (1970) says "whether we are casual observers of the world around us or taxonomic biologists, we feel compelled to give names to the objects we examine" (p1). Naming is one of the ways by which society promotes its values. These values may include tradition, spiritual values, moral values, beliefs and so on. Whatever name is given, the reason has always been the need to create a sense of personal identity and uniqueness in what is generally referred to as the referent. It is on this basis that names have become important both to individual and society as a whole. It is because of this belief Stephen (2011, p1) observes that, like many other cultures, the African people believe that an individual does not exist without a name. Levi Strauss (1966) observes that naming is a form of classification and is required for a society to possess a person, in other words to make the person a member of the society. As Deluzain (1996) observes, "the truth is that names are a part of every culture and that they are of enormous importance, both to the people who receive names and to the society that gives them" (n. pag). Though every culture and society attaches great importance to names, there is a difference in how each culture sees it.

The conventions for naming are different across different cultures. For instance, in the Akurmi the naming of the child is done on the seventh day after birth. This is common in Hausa and many other languages around northern Nigeria. The name of the child would not be mentioned before the day of the naming proper. In Akurmi, the child is referred to as 'vana ma' meaning, *the child*, until a proper name is bestowed on the seventh day. Among the khasi people in Africa the naming is done within a day of birth.

In preliterate societies, and even in some societies presently, so many things were and are considered to give people or children names. These range from the day of birth, events during pregnancy and period of birth, family/clan totems, e.t.c. In Africa especially Nigeria, children are named based on the circumstances surrounding either the birth of the child, the parents or even the community at large. For example, in Yoruba land, a Babatunde means father has come back. This is an indication that the child is either an incarnation or exact resemblance of the father. A name is part and parcel of the life of the person so named. Perhaps the importance of naming is captured by Ibrahim (1997) in Buba (2010) that,

> From the traditional rites of naming a child to attract a hoped for – character trait, to the branding of companies hoping to etch themselves in our collective memory, naming of ships, buildings and stars above, the aim of naming remains the desire to activate knowledge and understanding of the referent once it is uniquely and officially proclaimed. In repertoire of knowledge, gender, circumstances of birth, day of birth, religion, ethnic identity and status may all be fore grounded in assignment of appropriate names to people and places.

Whenever we think of names, the first thing that comes to our minds is people, but names and naming is a general phenomenon that is not restricted to human beings alone. From Ibrahim

(1997) above, we understand that naming is not just restricted to human beings; rather things both animate and inanimate also undergo this rite of naming.

While talking about names, Saeed (2003) in his Semantics talks about two theories that could be used in the explanation of names. He talks about the description theory and the causal theory of naming. On the description theory, which he says is associated with Russell (1967), Frege (1980) and Searle (1958) a name is simply taken as a label or shorthand for knowledge about the referent. The thrust of the description theory is the identifying function that names play in the life of the person who bears it.

He also talks about the causal theory of naming which is associated with Devitt and Sterelny (1987). The causal theory is based on the fact that names are actually socially inherited or borrowed, which is to say that names would always have an original bearer from whom succeeding bearers borrow especially from someone who is seen as an exemplary character or a great person. People give their children the names of such people with the expectation that their children turn out like their forebears.

In Semantics, Ogbulogo (2005, p6) says that "naming as a semantic process derives from the understanding that words are names or labels for things." We could however ask if words are names for things, do names behave just like other words for instance where we could give them plurals or general meanings. It is only in the analysis of names that we come by referent, where reference is the concept and referent refers to the bearer of the name referred to by the concept. As Lyons (1977, p216) notes, "the relation which holds between a common noun and its denotation as ''fido': fido, on the one hand and dog" or even girl and Gladys on the other hand. The words, dog and girl are general while Gladys and Fido Fido are specific names that we could

refer to as personal names or proper names. Proper names generally carve out the bearer or specifically name one entity. This applies to the aspect of common nouns and proper nouns.

It has also been observed that names stand to serve certain functions which amongst others include more importantly, the referential and vocative functions (Lyons, 1977). By the referential function of names it is meant the situation where names are simply used to draw a hearer's attention to the person that bears the name or to remind him of the person being named. The utterance of the name may be made with some paralinguistic element which may be sounded like a warning, a reminder, exclamation or astonishment. The referential function is based more on the hearer than the bearer of the name.

By the vocative function it is meant the situation where the name is used to call the attention of the person who bears the name. For instance when the name of the person is called purposely to call the bearer's attention, in that case, the vocative function is put to use. He also notes that the vocative just like the referential function may be given paralinguistic element to sound as a warning, exclamation, and so on. Lyons distinguishes between vocative and referential function of names as terms of reference and terms of address, where the former relates to the referential and the latter refers to the vocative function of language.

Since names have referential and vocative functions, Deluzain (1996) sees naming "as a symbolic contract between the society and the individual that bears the name. Seen from one side of the contract, by giving a name the society confirms the individual's existence and acknowledges its responsibilities towards that person."

Several scholars have made attempts at analysing naming and how it is conceived in the society. Labaran (1990) conducted a research on Hausa names and naming. She posits that naming in Hausa societies in particular is an aspect of linguistic behaviour which is bound to

semiology. She posits that names are bound to semiology because linguistically, names are analysed as signs and semiology is the science of signs. In the study, she observes that signs are part of a social institution consisting of a signifier and a signified. It is based on the above that her work adopts as a theory, Barthes theory of Semiotics, which she does not just use to explain Hausa names but also their signification. This brings the conclusion that Hausa names have meaning. Ahmad (2001) conducts a similar study of naming, however with a difference in that his own approach is not on personal names but on ward names. He does this by researching the way that these wards come by their names or the etymology of the names by which wards in kano are identified. He observes that most studies of naming (onomastics) focus on personal names and in order to make a difference he looks at place/ ward names and comes to the conclusion that the basic idea behind naming is the need for identification.

In Akurmi, names are given to people to show that they belong to the Akurmi society. The names are given to the child on the seventh day of birth by the father, uncle or friend in a gathering. Most of the names like Ngofe, Unem, Yemen, are unisex in nature while there are names that are given to only boys like Uchara, Rore, e.t.c. while Awunda, Anoh, Ajinna are given to females. It is just like the case of English where names like Kate, Debbie are purely for females while John, Mike, is given to men. The above are part of the conventions for naming.

Naming may be seen as an illocutionary speech act, where an action is carried out by means of words. Lyons (1977) to make it sound easier replaces naming with nomination where he terms the process of teaching someone the name of someone or something, didactic nomination, for instance when we introduce our selves or other people via names. The other type of nomination which he calls performative nomination in fact is the case where we have illocution, the process of naming. Where things or people are named via words for instance, ‘I

name this child Awura' and we use those words to create a picture of the things we are referring to.

This brings us to another important situation in terms of naming which is to establish whether names are actually descriptive of the bearer or not. In the case of Akurmi names such as 'Ashiu'- the (cold/cool one), which is a feminine name, Unina, (Army worms) also a feminine name, do we therefore say they are what Searle(1981)in Bilkisu calls "shorthand definite descriptions" of the people that bear such names as 'Ano' (the beautiful one) or 'kiyoti' (the tall one), the names may be said to really describe the bearer, for an ugly person cannot bear the name Ano and neither can a short person be given the name 'kiyoti'. In fact the question of whether names are descriptive or not is an important observation in our study since it is a study of names in context because if a name is given based on an attribute of the bearer then the name is descriptive. As far as Akurmi names are concerned, some of the names are apt descriptions of the bearer as is shown in the examples of Ano and Kiyoti.

Names may generally have connotations or associations for instance along which lines the names, Ano, kiyoti, Ashiu, and Unina may be intepreted. The names of popular places, people or objects may be used to create such effects especially if the original bearer is a historically, politically, or culturally prominent place or person (Lyons, 1977). It is however important to note that such names may have different associations/connotations for people of different language communities. The name Judas may be used on any one who could have betrayed someone, just like the original Judas who betrayed Jesus in the Bible. A person who writes well could be called Shakespeare who is known for his art of writing. In this case we bring in what Lyons (1977) calls re-nomination. This is a situation where by a person who already has a name is given another name, for instance in Akurmi a woman who constantly runs away from the husband's house is

re-nominated ‘Agudu’ ‘gudu’ means to run or running in Hausa language. Another case of re-nomination is the name ‘Azaba’ given to a troublesome woman who already has her original name. In fact a typical example of re-nomination is in the case of the researcher herself who was called ‘Tala’, short for the name –Talatu. Her elder sister who was still learning to talk then called her ‘Yaya’ and everybody adopted the re-nominated Yaya till today.

He further observes that, “this identifying descriptions or some disjunction of them, will provide names with what Searle (1958:1969:162ff) calls a descriptive backing such that the names in question (although they do not have sense) are “logically connected with characteristics of the object to which they refer.”

If names are said to be descriptive, then the description may be based on certain things the bearers do or the physical appearances or in general terms as we have mentioned before, events surrounding the pregnancy and birth of the bearer and even after.

2.8.1 NAMES AS LINGUISTIC ITEMS

Another interesting and researchable aspect of names is the question of whether they can be considered as linguistic items or not. This has been an issue of debate among both philosophers and linguists. That is why earlier we questioned if actually we could look at names like we do other common nouns. For instance, we may not say that Awura and Uchara can be considered in the same way as ‘Ukwanku’ (chair/stool) and Ukura (house). This is because it is not easy to give definitions to Awura and Uchara as we would to Ukura and Ukwanku. It is based on the above distinction that Ryle (1957) in Lyons (1977) says of names “dictionaries do not tell us what names mean for the simple reason that they do not mean anything.” However, Geach(1962, p27) in Lyons (1977) contradicts this by saying that it is the work of the lexicographer to tell the meaning of names just like other words. The question of the linguistic

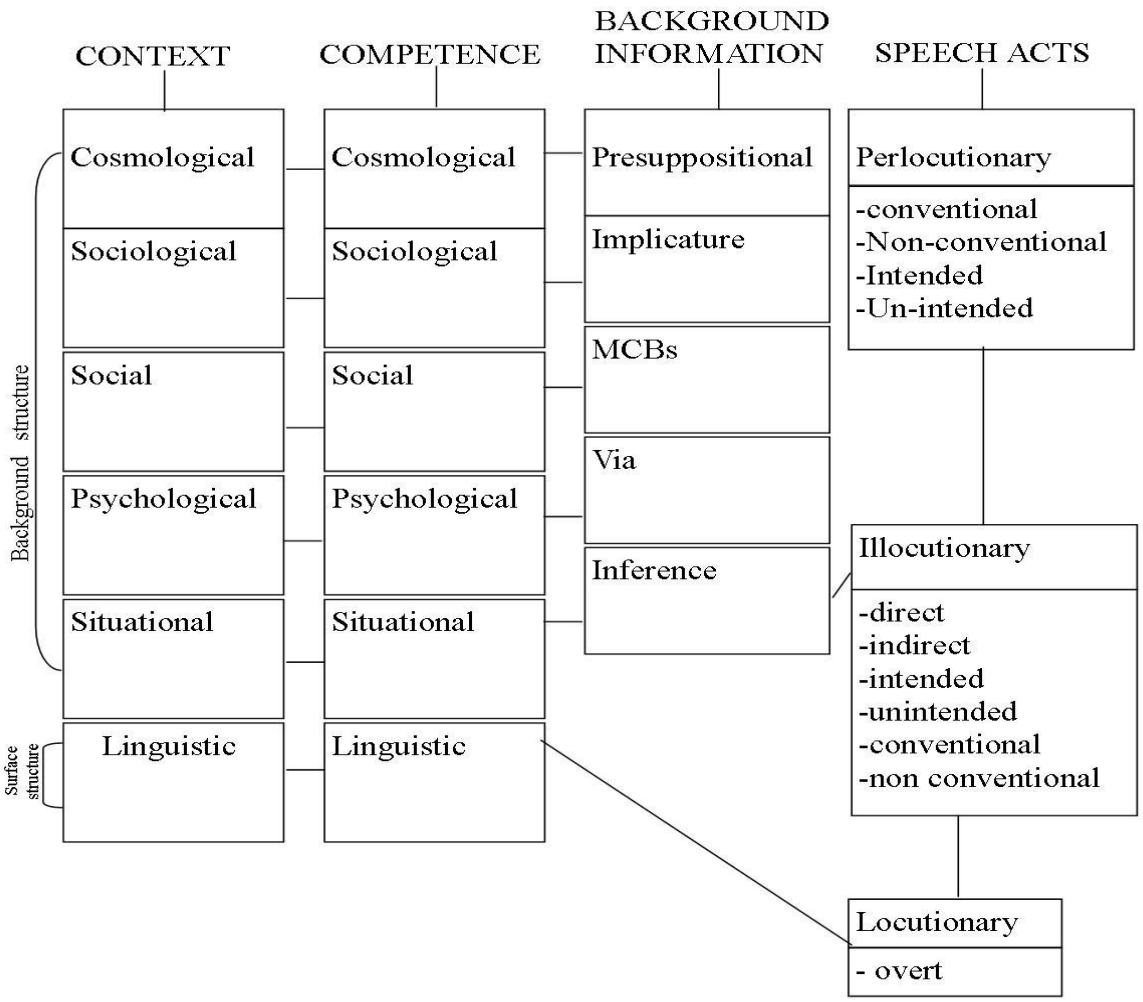
status of names may not easily be a clear cut case there are names that may be translated in a language while others are just names by designations. Names may not have entries in the dictionaries but it is possible to translate them. Some linguists like Lyons (1997) may be of the opinions that names are not linguistic items because they believe that names only have reference and not sense because all words in a language have sense in terms of their relationship to other words, so if names do not have sense then they should not be considered as linguistic items.

This is a difficult situation because names are given within the prism of a given language as such it becomes a property of that language, for instance, the names, Avazo, Awunda, Bugwama, are all Akurmi names. They are part of the language simply because the names are given in the Akurmi language using the vocabulary of the language. Markey (1982) believes that names are not part of the language and by extension means they are not linguistic items. Poynton (n.d) both in Labaran (1990) on the contrary believe that names are an essential part of the grammar of any language and by reason of being so, they have automatically become part of the language. This is the stand that this thesis takes, that names are indeed linguistic items since this is a linguistic study and names happen to be the focus.

2.9 THEORETICAL FRAMEWORK

The theoretical framework selected for this work is the pragmatic theory put forward by Bayo Lawl in what he calls *Models of a Pragmatic Theory*. The model which is adapted from Osisanwo (2003) is represented on a diagram below:

Aspects of a pragmatic Theory



From the diagram above, the model is made up of contexts, competencies, background information and speech acts which are all presented in a kind of hierarchical arrangement. These are components to be reckoned with in a study of pragmatics. The model promotes that there are six hierarchical contexts by which an utterance may be interpreted. These include the linguistic, situational, psychological, social, the sociological and the cosmological context.

The Linguistic context is the most fundamental of the six contexts mentioned above and it involves all those properties of language that include the lexical, the phonological and the morphosyntactic structure of a language.

The situational context- The situational context is that context that involves those factors which are obtainable in the physical setting of the discourse. These factors include the participants in a speech event, objects that can be found and the topic of discourse. They are those which supplement what is meant or carried by the linguistic context.

The psychological context covers the speaker's state of mind, mood, attitude and beliefs in the situation of an utterance. The psychological as has been said in the exposition of context has to do with the state of mind and general disposition of the language user while using language. In this study of names, it is the state of mind of the parents that determines the kind of name given to the child.

The social context is concerned with the factors that govern the interpersonal relation between interlocutors in a speech event, which may include factors such as distance, class and so on.

The sociological context is related to the sociocultural and historical setting of an utterance. In talking about the sociocultural context, we could talk about whether the interlocutors share the same cultural values or if they belong to different cultural groups. This would improve the understanding of what is said, as those who come from the same cultural group would

understand each other without much problem. However, it would be contrary on the part of those from different cultures.

The cosmological context is related to the language user's knowledge of the world, his factual knowledge and worldview in general in relation to the utterance or a particular instance of language use.

In the first column we have contexts, while in the second column we have an equal number of hierarchically patterned levels of competencies necessary for the production and interpretation of an utterance. The various levels of contexts are symmetrically related to the corresponding competencies which can be used to interpret and classify an utterance into a particular type of speech act and to give an appropriate response or reaction, (Osisanwo, 2003). The language user having the knowledge of context and competencies now employs them to differentiate and understand presuppositions, implicatures and MCBs via inferences.

In the next column following the background information is also a hierarchical arrangement of the speech acts which are somehow related to the contexts and competencies by which they are produced. The locutionary act is the language user's overt linguistic behaviour which is exhibited using the speaker's knowledge of lexical, phonological, and grammatical properties of language. These are referred to as surface structures. The illocutionary act which in Lawal's (1992) model is seen as either direct or indirect, intended or unintended, conventional or non-conventional is according to Butari (2006) a higher-order act that language users perform with words consciously or unconsciously. The perlocutionary act is also termed intended or unintended, conventional or non-conventional and it refers to the consequences or effects that utterances have on the hearer/reader.

Lawal's (1992) model has been adopted as the theoretical framework for this research because this is a contextual study of naming that cannot be done without a reference to background knowledge, context and competence. It has also been adopted because Lawal promotes the fact that worldview and factual knowledge are important variables in the analysis (pragmatic) of an utterance and this is exactly what our thesis seeks to uncover. He promotes the relationship that exists between culture and language. Naming is a part of culture and if we are to analyse names pragmatically, we cannot escape looking at Lawal's model. The theory is an eye opener because it immediately casts our minds to the linguistic make up of a people which cannot be separated from their language and what they are able to produce via language, which is a product of their worldview.

CHAPTER THREE

METHODOLOGY

3: 0 INTRODUCTION

In the previous chapter, we did a review of related literature while in this chapter, we are looking at the methodology for the research. Research methodology is one of the most important components of research, because without a strategic plan of how the research will go, there is bound to be problems. In chapter one, a general introduction of the work is given while in chapter two, a review of relevant literature relating to the work is done. In this section, the researcher uses different methods in order to collect data for the work and also the procedure by which the data so collected is analysed.

3:1 DATA GATHERING TECHNIQUES

The techniques used in gathering data for this research work include the following:

I. Library research

II Direct observation

III Personal intuition

IV Oral interview

I. LIBRARY RESEARCH

The library proved very helpful as most of the materials for this research were got from there. Basically literature on pragmatics was derived from library sources where texts were consulted. Since the work is a pragmatic study of naming in Akurmi, and not much has been written on the language, this work depended mostly on papers written by others especially on the background of the people.

Also since this is a work on culture of naming, the researcher made extensive use of other researches conducted on the naming of other language groups especially that of the Hausa people which has a lot of similarity with that of the Akurmi.

II. **DIRECT OBSERVATION**

Direct observation also proved a veritable tool as far as data collection for this work is concerned. The researcher deliberately became conscious around Akurmi speakers with a view to finding out such names that may be given a pragmatic interpretation. Anywhere the researcher heard such names, conscious effort was made to interact with bearers of such names or others around where the interaction leads to a discussion that bears on the context surrounding the bestowal of such a name. Saminaka market especially which holds on Wednesdays proved very helpful as the researcher goes to a section dominated by Akurmi in company of someone that is conversant with the setting. The information derived is recorded in a diary and on some occasions, records of the data were on phone if the researcher happened to get close enough and also if the situation was convenient since markets are generally very noisy.

III. **PERSONAL INTUITION AS A NATIVE SPEAKER**

In a research of this nature, we cannot separate the work which is based on the people's culture from the people because they are the custodians of their language and everything attached to it. As such the personal intuition of the speaker was another effective technique by which data were collected in this research.

The researcher who happens to come from this language group found her knowledge of the language advantageous. By working on those Akurmi names already known to her and also found it easy to ask other speakers of the language what they thought about some of the names.

Since under this technique the researcher used her own intuition, she had to ask the opinion of other speakers on the meaning of some names that she was not sure of.

IV. ORAL INTERVIEW.

In a research of this nature, one cannot separate the work which is based on the people's culture from the people because they are the custodians of their language. The researcher, with the help of a research assistant went round some surrounding villages comprising Saminaka, Garu and Ukam in order to collect data. The sample population comprised of aged members of the community, middle aged and people in general who bear Akurmi names. The research used random sampling method by balloting to collect information from the people.

Also on the process of the interview, the researcher was able to correct some of the information initially collected which proved false. These included the interpretation of some names that had contextual meanings. It should be noted that the researcher had to be careful to select only those names that had pragmatic implication so as not to miss the focus of this work. The data was collected from three Akurmi villages comprising Ukam, Saminaka, Garu and Kudaru.

3.2 DATA ANALYTICAL PROCEDURE

In order for us to do justice to this work, the data collected was analysed in the following chapter. The data is analysed in the light of Bayo Lawal's model of a pragmatic theory, which happens to be the theoretical framework on which our thesis is based. The names are classified according to the items and the particular variable that they represent. The model is founded on four basic aspects which include:

1. Context

2. Competencies

3. Background information

4. Speech acts

The data was also analysed using eight classifications which include circumstances of birth, seasons of birth, physical features, day of birth, place of birth, birth of animals, location/place of birth and special names. A total of 122 names were collected which are analysed in chapter four. However, for each of the categories, only five names are analysed to serve as samples of how the names may be interpreted. This was in order to save space and to do justice to the work.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 INTRODUCTION

In the previous chapter, we outlined the methodology adopted for the research. In this chapter tagged 'Data presentation and analysis', the task before us is to present the data collected and analyse them. In doing this, the data is presented in tables which are closely followed by their respective discussions. The presentation is done in the light of the theoretical framework for this study- Bayo Lawal's model of a pragmatic theory. The use of Lawal's theory is important because it provides a framework in which names as linguistic items could fit in, especially names that belong to a specific language community with its own values, traditions and culture.

There are eight basic classifications under which the names are categorised and they are presented in the auspices of Lawal's four aspects which include Context, Competence, Background information and Speech acts. As stated on the methodology chapter, an oral interview was conducted using random sampling around four Akurmi villages comprising Saminaka, Ukam, Kudaru and Garu. At the end of the interview, one hundred and twenty two (122) Akurmi names were collected and are presented in the tables below:-

4.1PRESENTATION OF DATA

A. CIRCUMSTANTIAL NAMES

NAMES	GLOSS	GENDER	CONTEXT	COMPETENCE	BACKGROUND INFORMATION	SPEECH ACTS	COMMENTS/ REMARKS
Achanem	I have been defamed	Female	Psychological	Psychological	Inference	Direct	We say the context is psychology because it has to do with the parents' state of mind; hence it is not the child that has been defamed but the parents.
Akanchi	Bitterness	Female	Psychological	Psychological	Inference	Indirect	The name has an indirect speech act because the child is not bitter but the name describes the circumstances at her birth.
Akuza	A year	Male/Female	Situational	Situational	Inference	Indirect	The name suggests that the child stayed in the womb for a year or generally beyond delivery time.
Amutu	Death	Male	Situational	Situational	Inference	Indirect	A person who bears the

							name is born amidst so many deaths in the family or community.
Anafam	I have been lifted	Female	Psychological	Psychological	Inference	Indirect	By the name 'Anafam' it implies that the birth of the child is a relief from a bad situation, as such the spirit of the parents has been lifted.
Akwane	The sickly one	Male/Female	Situational	Situational	MCB s	Direct	The name suggests that the bearer is sickly or often falls sick.
Ariare	The one who labors/slaves	Male/Female	Situational	Situational	Implicative	Indirect	The fact that the bearer is called Ariare does not mean that he is a slave but it may be a way of saying the parents worked really hard especially for others.
Atuma	Workaholic	Male/Female	Situational	Situational	Inference	Indirect	The name is given to a child whose mother is a workaholic even while pregnant, hence the name

							worker or workaholic.
Awura	The one with a bottle	Female	Situational	Situational	Inference	Indirect	The name 'Awura' suggests that the bearer survived on a feeding bottle instead of breast milk because the mother was either sick or dead. The name is derived from the T'kurmi word for bottle – Nuwura.
Ayata	They are watching them	Female	Social	Social	MCB s	Indirect	The concept behind the name is that enemies are watching the program of the bearer or the parents and there is notin they can do about it except to watch.
Ayina	What is it?	Male/female	Situational	Psychological	Inference	Indirect	To give a name 'Ayina' which is a question is an expression of exhaustion after being befallen by several calamities and the

							child born in the midst of that is given the name.
Bugandi	One person	Male	Situational	Situational	Inference	Direct	The name is given to an only child or only son.
Egana	Pride/wealth	Male/Female	Situational	Situational	Inference	Indirect	Egana expresses the pride with which parents receive a child, especially after having waited for long a period.
Ekwama	Hunger/Famine	Male/Female	Situational	Situational	Inference	Indirect	The name is given to a child born in a period of excess hunger or famine.
Gaba	Hatred/enmity	Male/Female	Psychological	Psychological	Inference	Indirect	It means the bearer was born amidst much hatred or enimity.
Gadaham	I'm better off or mine is better	Male/Female	Psychological	Psychological	Implicature	Indirect	Gadaham implies that the speaker (parents) feel that others have done worse atrocities or worse than them, so they express it in Gadaham.
Inchiye	I have got it	Male/Female	Situational	Situational	Presupposition	Direct	The name is given by

							parents to show that they have got a child after waiting for some time.
Inkuna	I have said it	Male/Female	Social	Social	Presupposition	Intended	By naming a person Inkuna, it indicates that the parents said something which came to pass.
Nzuazeke	I have laughed	Male	Psychological	Psychological	Presupposition	Indirect	The name implies that the parents can now laugh and be happy after so much agony.
Kandakem	Help me	Female	Psychological	Psychological	Inference	Intended	The name is given with the hope that the bearer would come to be of help to parents and community.
Kisai	I do not know	Male/female	Psychological	Sociological	MCB s	Intended	The name indicates that the parents of the child do not know whether the child would survive or not as others before it did not survive.
Naikau	The only one	Female	Situational	Situational	Inference	Intended	The name has the same

							meaning as Bugandi above (only child/daughter
Nazan	Keep talking (small talk)	Female	Social	Social	Inference	Intended	The name is like daring people to keep on with their small talks.
Ntiyam	I don't know	Female	Psychological	Psychological	Inference	Intended	The name has the same meaning as Kisai above.
Nnaza	The talkative	Male	Situational	Situational	Inference	Indirect	The name is derived from the T'kurmi' word 'Anaza' which means 'talk' so the name is given to people who talk much or the parents of such.
Opera	He is better than them	Male	Psychological	Psychological	Implicature	Intended	The name expresses the aspiration that the child would grow to be better than his peers.
Oren	He is here/exists	Male/Female	Psychological	Situational	Inference	Indirect	The name is given to a child believed to be a replica of a dead relative.
Oziya	He has come	Male	Psychological	Situational	Inference	Indirect	The name also has the

	back						same sense as Oren above.
Pitim	Nurture me or hold me	Male	Sociological	Psychological	Inference	Intended	The name has the concept that a child does not belong to one person, so 'Pitim' is addressing the community to nurture the bearer.
Pitin	Nurture/hold him	Male	Sociological	Psychological	Inference	Intended	The name has the same meaning as 'Pitim' above.
Riango	Deceit	Male	Psychological	Psychological	Inference	Intended	The child is called deceit because the parents feel that the child would not stay as all the others before it died, as they feel they are being deceived, hence the name deceit.
Ruore	Survivor	Male	Situational	Situational	Inference	Indirect	The name implies that all other children died, leaving only one.
Tuna	To swear	Male/Female	Cosmological	Sociological	Inference	Indirect	The bearer is so named when it survives and is given birth to after the

							mother swore by the pregnancy that should have been lost if she was guilty of any accusation.
Unaa	She/he got lost	Male/Female	Situational	Situational	Inference	Indirect	The bearer is assumed to have lost his way by surviving because all others before it died.
Uye	He has come	Male	Situational	Situational	Inference	Direct	The name heralds the birth of a child being expected after a period of waiting.
Unina	Armyworm	Female	Situational	Situational	Inference	Indirect	The name indicates that the bearer was born in a period of infestation of plants by Armyworm.
Vuwam	Deliver/exonerate me	Male	Situational	Psychological	Inference	Indirect	The name is an expression of the fact that the child would bring good luck.
Wahala/shawuya	Suffering/the one who suffers	Male	Situational	Situational	Inference	Indirect	The name is given to someone who is born amidst difficulties, strife

							and so on.
Wuman	Be healed	Male/Female	Psychological	Sociological	Inference	Indirect	It is believed that the children are blessing from God as such, they would be solution to problems.

DISCUSSION

Just as the title of this section implies, circumstantial names are an expression of the experience of the bearer and people around. As stated in the methodology, we have thirty-nine (39) circumstantial names but we are going to discuss only five out of them using the four variables of Lawal's model-context, competence, background information and speech acts.

1. Tuna (To swear)

CONTEXT – The context of the name Tuna is cosmological. This is because; it is part of Akurmi worldview to make some one who has been accused of wrong doing to swear in order to prove his innocence. The person normally swears by thunder or anything that could destroy the person when the person is guilty. That thing he swears by is what would destroy him/her. If a pregnant woman swears by her pregnancy, she would die during childbirth if she is guilty of an accusation. On the other hand, if she is not guilty she lives along with the child; it is such a child that is called Tuna.

COMPETENCE - The competence we could attach to Tuna is sociological which covers the historical as well as the cultural aspects of the people. The name, 'Tuna' is part of history due to the events that lead to the bestowal; along side what society believes in.

BACKGROUND INFORMATION – We comfortably give the name the background information of inference. This is because for the name to be meaningful, the language users must look back and make a deduction from the event or basis on which such a name could be given. So, most of the meaning of this name is worked out via inference.

SPEECH ACTS – The name has been classified under indirect speech acts because it is not the child that swore and neither is he the actual swearing but the name is a product of circumstance.

2. Ayina (What is it?)

CONTEXT – The name Ayina is a question. The name has a situational context. We say it has a situational context because the name stems from the events that can be observed around the child and people around especially parents who may have been befallen by one calamity or the other, or may have problems after problems. To add to the above, there may also be problems with the child who is born with one childhood illness or the other and is showing signs of not surviving. So the parents who are overwhelmed with exhaustion name the child using the question – Ayina? (What is it?) Because they cannot find explanations to the series of problems they are going through.

COMPETENCE – Though in Lawal's model both context and competence have the six items, we find it more convenient to use two different items that they have in dissecting the meaning of the name. The name has a situational context but it has a psychological competence. Giving the name 'Ayina' which is a question reveals the state of mind of the people who are puzzled about what they have been through.

BACKGROUND INFORMATION – The background information needed to arrive at the meaning of the name is inference. As Yule (1996:131) rightly says that inference "is any additional information used by the listener to connect what is said to what must be meant". The hearer therefore just needs to look around at the events and

deduct meaning from what is meant, when parents use a question to name their child.

SPEECH ACT - The speech act in this name is indirect. This is because the question (name) – Ayina is not directed at any body in particular, we could say it is a rhetorical question. It is a way of saying they are confused about what is happening to them.

3. Kisai (I don't know)

CONTEXT – The context within which Kisai is given is psychological. Kisai means 'I do not know'. This shows a state of mind and attitude that reveals uncertainty about a certain issue. Kisai is not just given to anybody but to a child who is born after all others had died, like the Yoruba proverbial Ogbanje. In this situation, the parents express their uncertainty via the name Kisai. Some parents rename their child if it survives after a long period.

COMPETENCE – The sociological competence is applied here. In Lawal's explanation of the six contexts, he states that the sociological context covers the socio-cultural and historical aspects of the life of the people. So in the case of the name we classify it under the sociological competence because it is part of Akurmi culture not to give any other name to such a child for fear that it might go the way of others before it.

BACKGROUND INFORMATION – The meaning of Kisai is worked out via Mutual Contextual Beliefs (MCBs) which are expected to be known by members of the same community who share the same values. On hearing the name, the language users are expected to refer automatically to the background information they had before hand on the requirement for giving such a name so as to disambiguate the name. It

is assumed that the parents of such a bearer and other Akurmi share a common knowledge as far as such names are concerned.

SPEECH ACT – The speech act that is used for this name is intended illocutionary act because giving such a name is not unintentional, in fact it is given for a purpose – to communicate something to the hearers.

4. Inchiye (I have got it)

CONTEXT – Inchiye has a situational context. This is because in a situation where the name is given, we have something concrete to hold unto. Inchiye is normally given to a child born after a long period of waiting or childlessness. So giving such a name is like an exclamation of finally having one.

COMPETENCE – The competence to which the name belongs to is also situational, which applies to the explanation of context above.

BACKGROUND INFORMATION – Presupposition proves appropriate for working out the meaning of Inchiye because saying Inchiye (I have got it) presupposes that, that thing that has just been got was not there before, this therefore leads the meaning of the name to register to the hearer on hearing the name.

SPEECH ACT – The speech act for this name is direct illocutionary act because it says exactly what is obtainable without mincing words. There was no child and now that one has come, a name is given as Inchiye (I have got it) or Tichiye (we have got it).

5 Inkuna (I said it

CONTEXT – Inkuna (I said it) is addressed or said with a particular audience in mind, as such we have a locutor and co-interlocutor. By saying Inkuna, it is meant to serve as a reminder to the hearer that the speaker had once said something or done

something that may have been opposed but has somehow come to pass. As such we say the context in which the name is given is social, which is relating to a speaker and hearer.

COMPETENCE – The name also has a social competence because from the tone of the name Inkuna, we could observe that there is an element of animosity between the addressed who may be either family members, friends or community and the addressee. Since the social context deals with the interrelationship between language users, this is an example of that.

BACKGROUND INFORMATION – The background information for Inkuna is also presupposition because by the name, it presupposes that the speaker said something earlier and it has now been confirmed.

SPEECH ACT – The speech act is intended as represented in the table because the speaker or one who bestows the name said it for a reason and to prove a point and it does not mean any other thing than what is said.

B. PHYSICAL FEATURES

NAME	GLOSS	GENDER	CONTEXT	COMPETENCE	BACKGROUND INFORMATION	SPEECH ACTS	COMMENTS/ REMARKS
Achim	The small one	Female	Situational	Psychological	Inference	Intended	The name is normally given to someone believed to be small in stature.
Aruama	The fair complexioned one	Female	Situational	Psychological	Inference	Intended	The name is given to a female observed to be fair in complexion than normal.
Ashiu	The gentle one	Female	Situational	Situational	Inference	Intended	The bearer is believed to be gentle. i.e. does not disturb or is not troublesome.
Ayene	The one with protruding teeth	Male	Situational	Situational	Inference	Intended	The name is given to a male person who has protruding teeth.
Ayizi	The one with large eye balls	Male	Situational	Situational	Inference	Intended	The name is used to call a child with large eyeballs. Ayizi is also the Akurmi name for eyes.
Chindo	The one with six finger/toes	Male	Situational	Situational	Inference	Intended	Anyone having six fingers/toes as against the normal five is called Chindo.
Gbake	One with plumpy	Male/Female	Situational	Situational	Inference	Intended	A Person With

	cheeks						Exceptionally Big Cheeks Is Called Gbake. The T'kurmi word for cheeks is Agbake.
Inkpaki	The one with small eye balls	Male/Female	Situational	Situational	Inference	Intended	Any person with small eyeballs is called Inpkaki.
Kinoka	The beautiful one	Female	Situational	Situational	Inference	Intended	A baby girl who is good looking is called Kinoka
Kiyoti	He is tall	Male	Situational	Situational	Inference	Intended	A child that is tall is called Kiyoti
Mbutu	The short one	Male	Situational	Situational	Inference	Intended	The name is from 'ubutu', the T'kurmi word for short and anyone who is short is called Mbutu.
Nzibi	I am beautiful	Female	Situational	Situational	Inference	Intended	The name is given to a female considered to be beautiful.
Tamba	Dark in complexion	Female	Situational	Situational	Inference	Intended	Tamba is adapted from Hausa, the word for a dark grain used for porridge. So anyone exceptionally dark in complexion is so called.
Uwai	Navel	Female	Situational	Situational	Inference	Intended	Some children have protruding navels so

							such are called Uwai to indicate that they have such.
Uzibi	She is beautiful	Female	Situational	Situational	Inference	Intended	The name has the same with 'Nzibi' above except that it is in the third person singular pronoun while Nzibi is in the first person singular pronoun.

DISCUSSION

From the table above, the physical features of some people attract particular names by which they are addressed. Five of them are discussed visa- viz Lawal's model below. In order to avoid repetition, some of the contexts that coincide would be discussed together.

1. Achim (The small one)

CONTEXT – The context of the name Achim is situational. This is because the name is derived from something that can be observed i.e. the physical feature of the bearer; it is from this that the name derives.

COMPETENCE – The name has a psychological competence. This is because in people's thought and psyche, they expect a person to be moderate in size; not too big and not too small. For a child to be too small, it is something that attracts attention and also calls for giving the name 'Achim'. As such, the name is selective because anyone who does not have such a feature would not be addressed as Achim.

BACKGROUND INFORMATION – The meaning of Achim is worked out via inference from what could be observed about the physical appearance of the bearer.

SPEECH ACT – The speech act is intended according to the physical attribute of the bearer of the name, so giving the name is not by chance but it is a deliberate act.

2. Chindo (One with six fingers)

CONTEXT – The context within which the name Chindo is given and interpreted is when a person has six fingers because having six fingers is an exceptional phenomenon and people that have it are normally said to be destined to do exploits. Even though there is no correlation between the name Chindo and six fingers, (arbitrariness of language) it is the meaning that really matters.

COMPETENCE – Just as the context above, the competence of the name is situational and they mean the same thing.

BACKGROUND INFORMATION – The background information needed to establish the meaning of the name is inference from what can be seen of the bearer of such a name, as someone with five fingers cannot be so called.

SPEECH ACT – The intended illocutionary speech act is used in identifying the meaning of the name based on the convention by which Chindo is bestowed.

3. Kinoka (The beautiful one)

CONTEXT – Due to what can be observed as the physical attribute of the bearer of the name Kinoka, the context under which it can be categorized is the situational context.

COMPETENCE – The name has the psychological competence. This is because in society, people believe that some people are beautiful while others are ugly. This means that there are some people that are neither beautiful nor ugly. Though there are names for beautiful people such as Kinoka, there are no names for ugly people in T'kurmi like the Amo people of Plateau State who have kunanzang (the ugly one).

BACKGROUND INFORMATION – People just need to infer from the looks of the person to work out the meaning of Kinoka as the person is called.

SPEECH ACT – The speech act is also intended since the name says exactly what is meant.

4. Mbutu (Short one)

CONTEXT – Like the case of other names that connote/ denote some aspect of the physical attribute of the bearer, Mbutu also is used to name someone who is short. The name also has a situational context.

COMPETENCE – Mbutu also has a situational context because of the height that can be observed.

BACKGROUND INFORMATION – inference is also used to arrive at the meaning of the name. When the hearer bears the name, which is the linguistic item, he adds that with the nature of the bearer and gets the meaning of the name.

SPEECH ACT – The intended illocutionary act is used because the name aptly describes the bearer of the name which is what the name sets out to do.

5. Aruama (The fair-complexioned one)

CONTEXT - The context of the name Aruama is the situational context since it is describing the bearer's complexion. Also, there is another sense attached to Aruama. It also means someone that has suffered may be a sickness or difficulty, the bearer sense means one that has suffered. However, we are not using that sense because it is hardly used in which case it is also of the situational context. The former sense of the name is more frequently used because the meaning is easier to grasp and that is the meaning we are concerned with.

COMPETENCE – The name has the situational competence and the explanation of situational context above also applies to it.

BACKGROUND INFORMATION – The meaning of the name also depends on inference from the complexion of the bearer.

SPEECH ACT – The speech act is intended because it says exactly what is meant. Aruama is derived from the Akurmi word for fair-complexion-Uruame.

C. SEASON/PERIOD OF BIRTH

NAMES	GLOSS	GENDER	CONTEXT	COMPETENCE	BACKGROUND INFORMATION	SPEECH ACTS	COMMENTS/ REMARKS
Abundu	The dusty one (Haamattan)	Male	Situational	Sociological	MCBs	Indirect	The name is given to someone born in a period of harmattan, when there is so much dust.
Adawa	The one with guinea corn	Male	Situational	Sociological	MCBs	Indirect	The name is borne by a male child born during the harvest of guinea corn.
Azumi Dan'azumi	Fasting (Child of fasting)	Male/Female	Situational	Sociological	MCBs	Indirect	Males and females born in the period of fasting are called Azumi and Dan'azumi respectively.
Damina	Rainy season	Male	Situational	Sociological	MCBs	Indirect	Damina is a Hausa word for rainy season adapted into T'kurmi and is used to name a person born in the

							season.
Ekwama	Hunger/famine	Male/female	Situational	Sociological	MCBs	Indirect	The name is the T'kurmi word for hunger/famine, so anybody born in that period is so named.
Inchapte	Drizzling	Male/female	Situational	Sociological	MCBs	Indirect	The name is given to someone born while it is drizzling.
Marka	Heavy rainfall	Female	Situational	Sociological	MCBs	Indirect	A female born in a period of heavy rainfall is named Marka.
Njine	Hunting	Male	Situational	Sociological	MCBs	Indirect	A person so named is born in a season of community hunting.
Salma	Dry season	Female	Situational	Sociological	MCBs	Indirect	The name signifies someone born at the beginning of dry season.
Shuka	Planting	Female	Situational	Sociological	MCBs	Indirect	The name is adapted from the Hausa word for planting-shuka,

							though pronounced with a different accent in T'kurmi.
Unina	Armyworms	Female	Situational	Sociological	MCBs	Indirect	Urina names someone born in a period of the infestation of Armyworms.

DISCUSSION

The category of names here are those given to the bearer based on the seasons of the year that we have.

1. Abundu (The dusty one/harmattan)

CONTEXT - The context of the name Abundu, is the situational context. This is because harmattan is felt as well as seen in terms of its effects. The name is derived from the T'kurmi word for dust – Mbundu. The situational context is related to those things that can be seen in a speech event.

COMPETENCE –The name has the sociological context first and foremost because it does not affect the bearer and family but the community at large. It also marks history because the name was given at a point in time that could always be referred to. It is also a societal phenomenon that people are named after some thing that could be identified with nature, since nature is part of the people's lives.

BACKGROUND INFORMATION – The meaning of the name is worked out via Mutual Contextual Beliefs as it is not a name that could be given just to anybody. So the Akurmi when they bear the name, they know the force or reason behind its bestowal.

SPEECH ACT – The speech act for the name is indirect because the bearer does not carry dust and there is noting dusty about the bearer, it does not even describe the bearer in anyway.

2. ***Njine*** (hunting)

CONTEXT – Njine (hunting) is one of the activities that the Akurmi engage in. It also has its own season as it is not done every year and is a physical activity. As such, we say it is in the situational context.

COMPETENCE – We say Njine has a sociological competence because it is one of society's practices, in fact part of culture. Njine has been one of the occupations of Akurmi in earlier times, though a few still organize it. So for one to understand the concept of the name, one must refer to the activity of hunting.

BACKGROUND INFORMATION – To establish the meaning of Njine, there is need for the collective knowledge of the fact that some times in a year, a particular season is declared for hunting, as such the people use Mutual Contextual Beliefs to explain the name.

SPEECH ACT – The speech act for the name is an indirect one because Njine is only used to name the child as a memorial of the activity and not that the child is the hunting itself.

3. ***Azumi/Dan'azumi*** (Fasting /child of fasting)

CONTEXT – The context of the name Azumi (female) and Dan'azumi (male) is a situational context as fasting is a situational phenomenon that could be observed. It happens that there are quite a number of Akurmi who are Muslims, so when a child is born especially during Ramadan, such a child is named according to the season.

COMPETENCE – The competence of the name is sociological just like in the case of the other names above. The sociological aspects of Lawals model accounts for the socio-cultural and historical life of people. Fasting is a religious culture and affects the

whole community of that particular religion. It is in order to identify with a religion that people give and bear such names.

BACKGROUND INFORMATION – The language users depend on Mutual Contextual Beliefs to disambiguate the names. For those who practice Islam among Akurmi, they know the basis on which the name Azumi is borne and they interpret it accordingly.

SPEECH ACT – The speech act used here is indirect because the bearer is not the fasting itself.

4. ***Unina*** (Armyworm)

   CONTEXT – The context of the name Unina is a situational context because the name describes a situation that is felt and

   seen by people.

COMPETENCE – The infestation of Armyworm is a societal problem, as such we could look at it through the sociological competence. It is a plague that forms the history of the people which is not experienced all the time. So anybody that bears Unina must have been born in a period of the infestation of Armyworms.

BACKGROUND INFORMATION – To establish the meaning of the name, people use Mutual Contextual Beliefs to do that. Most Akurmi are farmers and they know the problems of Armyworms. As a result of this, they do not find it difficult to arrive at the meaning and concept behind the name.

SPEECH ACT – The name is a product of indirect speech acts because the name is now used not on the basis of its denotative meaning but connotative meaning.

5. ***Damina*** (Rainy season)

CONTEXT – Damina is a direct adaptation into T'kurmi of the Hausa word for rainy season. It can also be seen as having a situational context because rain is a concrete phenomenon seen and felt by the plants and the earth.

COMPETENCE – Damina has a sociological competence as well. The rain does not fall on a single family's farm or house but the whole society sees it and benefits from it. In a situation where a child is born in the season, he bears the name Damina.

BACKGROUND INFORMATION – It is a Mutual Contextual Belief on the part of the speakers and hearers that when a child is born in the rainy season, he could be given the name if the parents or family so wish.

SPEECH ACT – The name is an indirect speech act because there is nothing rainy about the name.

D. NAMES ACCORDING TO DAYS OF BIRTH

NAME	GLOSS	GENDER	CONTEXT	COMPETENCE	BACKGROUND INFORMATION	SPEECH ACTS	COMMENTS/ REMARKS
Ladi/Ladidi	Female born on Sunday	Female	Situational	Situational	Inference	Intended	The name is borne by female child born on Sunday.
Danladi	Male born on Sunday	Male	Situational	Situational	Inference	Intended	The name is given to a male child born on Sunday.
Tani	Female born on Monday	Female	Situational	Situational	Inference	Intended	The name is given to a female child born on Sunday.
Dantani/Tanimu	Male born on Sunday	Male	Situational	Situational	Inference	Intended	The name is given to a male child born on Monday.
Talatuwa	Female born on Tuesday	Female	Situational	Sociological	MCBs	Intended	The name means a female child born on Tuesday.
Maitala	Male born on Tuesday	Male	Situational	Sociological	MCBs	Intended	The name is given to a male child born on Tuesday.

Larai/Laraba	Female born on Wednesday	Female	Situational	Sociological	MCBs	Intended	The name is given to a female born on Wednesday.
Balarabe	Male born on Wednesday	Male	Situational	Sociological	MCBs	Intended	The name is borne by a male child born on Wednesday.
Lamindo/Lami	Female born on Thursday	Female	Situational	Sociological	MCBs	Intended	The name is borne by a female child born on Thursday.
Danlami	Male child born on Thursday	Male	Situational	Sociological	MCBs	Intended	The name is given to male child born on Thursday.
Jummai	Female born on Friday	Female	Situational	Sociological	MCBs	Intended	The name is given to a female child born on Friday.
Danjummai/ Danjuma	Male born on Friday	Male	Situational	Sociological	MCBs	Intended	The name is given to a male child born on Friday.
Asabe	Female born on Saturday	Female	Situational	Sociological	MCBs	Intended	The name is given to a female child born on Saturday.

Dan’asabe	Male born on Saturday	Male	Situational	Sociological	MCBs	Intended	The name is given to a male child born on Saturday.

DISCUSSION

The names in this category are given based on the days of the week on which the bearers are born. They are coined based on the names of the days of the week. An important point to be made is the fact that all day names in T'kurmi are direct adaptation from Hausa. Five of these names are discussed below.

1. Lamindo/Lami (Female born on Thursday)

CONTEXT - The name is derived from the Hausa word for Thursday, which is Alhamis. So the name strictly depends on when the child is born. As such, we say it has a situational context.

COMPETENCE – The name has a sociological competence because it forms part of culture and it is also a part of the history of the people.

BACKGROUND INFORMATION – The name depends on mutual contextual beliefs for its interpretation since it is a shared knowledge to the Akurmi that even if a child would bear another name, the day he is born also automatically bestows a name on him and anybody who bears the name knows that it is based on days of birth.

SPEECH ACT – The speech act is intended because it seeks to declare the day on which the bearer of such a name is born.

2. Laraba/Larai(Female born on Wednesday)

CONTEXT – The name Laraba is also from the Hausa word for Wednesday which is Laraba. Any female child born on Wednesday is identified as either Larai or Laraba and Balarabe for the male gender. Because it is related to the day and the person in question, we say it has a situational context.

COMPETENCE – The name has a sociological context because it is part of socio-cultural and historical life of the people and they all share in this aspect of time.

BACKGROUND INFORMATION – Mutual Contextual Beliefs are the basis on which the name makes meaning as anybody who bears the name knows how it is derived.

SPEECH ACT – The speech act for the name is as well intended.

3. Dan'asabe (born on Wednesday)

CONTEXT – The name Dan'Asabe is used to call a male person born on Saturday and the Hausa word for Saturday is 'Asabar' and it is from there that the name is coined. A female on the other hand is called Asabe.

COMPETENCE – The name has a sociological competence because it relates to the people and their perception of time.

BACKGROUND INFORMATION – The name also depends on Mutual Contextual Beliefs in order to be disambiguated.

SPEECH ACT – The name is an intended speech act since it seeks to identify the day of birth and that is what gives the meaning.

4. Maitala (Male born on Tuesday)

CONTEXT – The name Maitala is coined from the Hausa name for Tuesday – Talata. So anybody who bears Maitala (male) or Talatuwa (female) most have been born on that day. The name is given based on the situational context.

COMPETENCE – The name has a sociological competence as it forms a part of the people's history.

BACKGROUND INFORMATION – The background information used in explaining this name is also Mutual Contextual Beliefs.

SPEECH ACT – The speech act is intended just like in the case of the other names.

5.Jummai

CONTEXT – Jummai names a female person born on Friday. The name is coined from the Hausa word for Friday which is Juma'a. The name therefore has a situational context and for a male person, the name is either Dan'Jummai or Danjuma.

COMPETENCE – The name has a sociological competence.

BACKGROUND INFORMATION – In order to establish the meaning of the name, the hearer and speaker depend on the knowledge or basis on which a person can be so called in order to arrive at the meaning. So, it is also a case of Mutual Contextual Beliefs.

SPEECH ACT – The speech act is intended.

E. NAMES BASED ON SOME TRADITIONS

NAMES	GLOSS	GENDER	CONTEXT	COMPETENCE	BACKGROUND INFORMATION	SPEECH ACTS	COMMENTS/ REMARKS
Amaza	The only female among male siblings	Female	Cosmological	Sociological	MCBs	Intended	The name is given to a girl who is born after several male siblings.
Darko	Second child after a set of twins	Female	Cosmological	Sociological	MCBs	Intended	The name is borne by a female child born second after a set of twins.
Delu	Female child born after several male siblings	Female	Cosmological	Sociological	MCBs	Intended	The name has the same sense as Amaza above.
Gambu	A person born after a set of twins	Male/female	Cosmological	Sociological	MCBs	Intended	The name is given to male/female born after a set of twins.
Kande	Same as in Delu above	Female	Cosmological	Sociological	MCBs	Intended	Same as in Delu above.
Nwaska	The tenth child	Male/female	Cosmological	Sociological	MCBs	Intended	The name is given to the tenth born of the family.

Tanko	Male child born after several females	Male	Cosmological	Sociological	MCBs	Intended	Tanko names a male child born after several females.
Amuwe/Amone	It is finished	Male/female	Situational	Cosmological	MCBs	Intended	The name is given to the last child in the family.
Unachiri	A king maker	Male	Situational	Situational	MCBs	Intended	A name given to person who gives titles
Jaruma	A judge of women issues	Male	Situational	Situational	MCBs	Intended	The name is given to a man who is in charge of women's issues.
Gnyane	A priest	Male	Situational	Psychological	MCBs	Intended	It is a name borne by a priest of uchimtu (traditional religion)
Uwarikaka	A priestess	Female	Situational	Spsychological	MCBs	intended	It is a name for a priestess.

DISCUSSION

The names in this category as we said are based on some traditions, such that it is the manner or position that determines the name that the bearer bears. It is also of utmost importance to state that most of the names are derived/adapted from Hausa, just like in the case of day names.

1. Delu/Deluwa

CONTEXT – Delu or Deluwa has a cosmological context. This is because the name is a product of the Akurmi people's worldview. In fact, the name has no correlation to the idea of being the only female child among several male siblings. However, based on culture, the name is quite appropriate for such a situation.

COMPETENCE – The competence of the name is sociological because it is a part of history as well as a cultural aspect of the people, since it is strictly a traditional name.

BACKGROUND INFORMATION – The background information needed to ambiguate the name is Mutual Contextual Beliefs. This is because the Akurmi users of language already have knowledge of the fact that Delu normally names a female born after several males.

SPEECH ACT – The speech act is intended since it seeks to declare the position of the bearer of the name which also has the same sense as Amaza and Kande.

2. Darko

CONTEXT – The context of the name is cosmological because it is the worldview of the people that has yielded a name Darko to be used for someone (especially female) born second after a set of twins.

COMPETENCE – We say the competence is sociological because Darko is also a name based on the dictated traditions of the people.

BACKGROUND INFORMATION – The background information used by people to work out the meaning of Darko is MCBs, since they have a shared knowledge of the fact that the name is given to someone born second after a set of twins.

SPEECH ACT – The speech act used is the intended speech act which is a deliberate use of the name to create awareness about the position of the bearer.

3. Tanko (Male born after several female siblings)

CONTEXT – Tanko is just like the opposite of Delu because it is given to a male child born after several female siblings. As such, we say it has a cosmological context based on the people's worldview.

COMPETENCE – The name just like Delu also has a sociological competence based on culture.

BACKGROUND INFORMATION – The background information for arriving at the meaning of Tanko is mutual contextual beliefs of the fact that the name means one thing and that is the fact that it names a male child born after several girls.

SPEECH ACT – The speech act is intended as it points directly to the position of the bearer of the name.

4. Amuwe/Amone (It is finished)

CONTEXT – The two names – Amuwe and Amone have the same sense – it is finished and normally points to the fact that the person is the last child of the family. In this case, the name cannot be borne by anybody other than a last child. The name is based on worldview in recognition of the position that people occupy in a family, so the name is based on the cosmological context.

COMPETENCE – The name is based on the sociological context since it is a part of the people's culture and the whole society may be tied in on this because in every family, there is a last born.

BACKGROUND INFORMATION – The background information for unraveling the concept behind Amuwe/Amone is Mutual Conceptual Beliefs.

SPEECH ACT – The speech act is intended since the name tallies with the bearer's position.

5. Gambu (born after a set of twins)

CONTEXT – The concept for Gambu just as in the other traditional names is the cosmological context. It is a name that is given to a person born after a set of twins.

COMPETENCE – We could work out the meaning of the name via the sociological competence based on the fact that the issue of twins and those born after them form a part of societal history and this calls for a culture of naming based on that.

BACKGROUND INFORMATION – The meaning of the name Gambu can be identified via Mutual Contextual Beliefs that it is a name borne by a person born after a set of twins, whether male or female.

F. SPECIAL NAMES

NAME	GLOSS	GENDER	CONTEXT	COMPETENCE	BACKGROUND INFORMATION	SPEECH ACTS	COMMENTS/ REMARKS
Abombo	The boy	Male	Situational	Psychological	Inference	Intended	The name is a pet name for a boy child.
Agudu	The one who always runs away.	Female	Situational	Sociological	Implicative	Intended	The name is automatically given to someone who always runs away from the husband's house (case of re-nomination.
Azaba	The troublesome one	Female	Situational	Situational	Implicative	Intended	The name is given to someone who is troublesome.
Iyaka	The mother (small)	Female	Situational	Situational	Inference	Intended	The name is a pet name for a girl child.
Iya	Mother	Female	Cosmological	Situational	MCBs	Intended	The name is used as a mark of respect for an in-law or elder.
Kamka	Mine	Female	Psychological	Psychological	Implicative	Intended	The name expresses a sense of possession.
Kiba	The father's	Male/female	Psychological	Psychological	Implicative	Intended	The name has the same

							sense as Kamka – to show possession.
Mba	Father	Male	Cosmological	Social	MCBs	Intended	The name is used as mark of respect for in-laws or for elderly people.
Uchara	Old man	Male	Situational	Situational	Inference	Intended	The name is used for someone who stays in the womb beyond delivery period.
Umannau	The last wife or husband's favorite	Female	Situational	Situational	Implicature	Intended	It is normally used to referred to a last wife.
Uwaro	The old woman	Female	Situational	Situational	Inference	Intended	The name has the same sense as Uchara above.
Uziya	He has come back	Male	Situational	Cosmological	Inference	Intended	The name is given to a person who is an exact replica of a dead relative.

DISCUSSION

Most of the names in this category are what could be termed 'pet names' and cases of re-nomination since the bearer would normally have what we could refer to as real names. That is why the names are classified as special names because of the reasons that give rise to them. A few are discussed below.

1. Agudu (the one who always run away)

CONTEXT – Agudu is a name coined from the Hausa word – gudu (run, running) A woman who constantly leaves her husband's house for marital problems without her husband's consent is said to run away. A woman who constantly does this is therefore called Agudu. We say it is a case of re-nomination because she had her real name before the re-nominated Agudu. As such, the name is seen along the line of situational context because it is from an observation of actions that the name comes about.

COMPETENCE – The name has a sociological concept because the case of re-nomination especially based on some habits or character is prevalent in society and the whole society adapts to this change.

BACKGROUND INFORMATION – The background information required here is inference where the language users infer meaning from the environment and reasons that gave birth to the name.

SPEECH ACT – The speech act for the name is intended because the word gudu points to the action that earned the name. Though Gudu is Hausa but it has found its way into T'kurmi because of contact.

2. Mba (father)

CONTEXT – Mba has a cosmological context. It is the T'kurmi word for father but in this case we consider the special use into which it is put. Mba as used here is used as a mark of respect for one's older in-laws and also when the child bears the name of one's father, the child is automatically called Mba. The worldview of the Akurmi is coloured with respect as such, the context is cosmological. It is how they see the world.

COMPETENCE – We classified the name as having a social competence because it bothers on the physical relationship of the language users.

BACKGROUND INFORMATION – The people depend on Mutual Contextual Beliefs in order to arrive at the meaning attached to Mba in a given situation.

SPEECH ACT – The speech act is intended based on the function the name serves.

3. Uziya (He has come back)

CONTEXT – The context on which Uziya is given and borne is when the bearer looks like an exact replica of a dead relative, it is used as a real name. Because of this idea of saying a dead relative has come back, we say it is part of the worldview of the Akurmi, as such the context is cosmological.

COMPETENCE – It is as a result of the observation of some physical features observed that is shared by the bearer and dead relative that the name is given, so we say the competence is situational.

BACKGROUND INFORMATION – The background information is inference since anybody seeking to unravel the meaning infers it from what is not said.

SPEECH ACT – The speech act is also intended since it says what is believed to be the case.

4. Uchara (The old man)

CONTEXT – General situation surrounding the birth of the bearer call for the name- Uchara. In this case, the situation is that the child stays in the womb beyond delivery time. The context therefore is situational.

COMPETENCE – The competence of the name is situational just like in the case of situational context because of what has been observed about the birth.

BACKGROUND INFORMATION – The background information is inference, since the language users infer the meaning from the situation.

SPEECH ACT – The speech act is intended since the name gives a sense of aging or waiting.

5 .Kamka (Mine)

CONTEXT – The name Kamka is actually a pet name which means mine; pointing to the fact that the bearer belongs to someone. The name expresses a kind of emotion and excitement on the part of the givers of the name. The 'Ka' in the name points to the fact that, that thing is been referred to as Kamka is small, hence the person is given the name at birth and grows up with it. Because of the idea of emotion attached, we could say the name has a psychological context.

COMPETENCE – Since in Lawal's model, both context and competence have a symmetrical relationship, we could also extend the same explanation by saying the name also has the same psychological competence.

BACKGROUND INORMATION – The name implies that the person is claimed as someone's possession as such, it could be explained via implicature as background information.

SPEECH ACT – The speech act is intended because the bearer definitely is someone's.

G. LOCATION/PLACE OF BIRTH

NAME	GLOSS	GENDER	CONTEXT	COMPETENCE	BACKGROUND INFORMATION	SPEECH ACTS	COMMENTS/ REMARKS
Abansu	Old settlement	Male/female	Situational	Sociological	MCBs	Indirect	The name means the person was born at the old family settlement.
Avazo	Furrows	Male/female	Situational	Sociological	MCBs	Indirect	The bearer was born in farm furrows.
Awunda	The one with the road	Female	Situational	Sociological	MCBs	Indirect	The name gives the idea that the bearer was born by the roadside.
Chinge	Refuse dump	Male	Situational	Sociological	MCBs	Indirect	Because birth or child delivery looks like an easy thing, in those days, a woman could give birth while disposing off refuse at the refuse dump. Such a child is called Chinge (refuse dump). Nichinge is the T'kurmi word for refuse dump.

Ngamo	Traditional parlour	Male	Situational	Sociological	MCBs	Indirect	The name gives the idea that the bearer was born in the parlour.
Ova	Leaf	Male	Situational	Sociological	MCBs	Indirect	That the bearer was born on top of leafs

DICUSSION

The names in this category are given based on the place where the bearers are born. The names would be discussed as a single unit since they share the same items or variables on Lawal's model.

CONTEXT – The names all have the situational context. This is because in situational context we talk about things that can be seen and experienced. Places can be seen and they are concrete things. Place forms a part of the situation surrounding birth and bestowal of names.

COMPETENCE – The entire names that we were able to collect here have sociological competencies. This is because it is part of Akurmi culture to bestow names according to place of birth and these places are found to be quite some pieces of the history of the bearer and the community. Infact this is not limited to Akurmi alone but other Nigerian languages as well.

BACKGROUND INFORMATION – The background information required for the disambiguation of the names is Mutual Contextual Beliefs which are based on the shared knowledge that such names can only be given based on the place/location of birth.

SPEECH ACT – The speech act used in working out the meaning of the names is the intended speech act which directly addresses the place of birth.

H. NAMES OF OTHER ANIMALS

NAME	GLOSS	GENDER	CONTEXT	COMPETENCE	BACKGROUND INFORMATION	SPEECH ACTS	COMMENTS/ REMARKS
Mande	Goat	Male	Situational	Sociological	MCBs	Indirect	The name is given to someone born the same day with a Goat.
Kurki	Tortoise	Male	Situational	Sociological	MCBs	Indirect	It means the bearer was born the same day as a Tortoise.
Wase	Dog	Male	Situational	Sociological	MCBs	Indirect	The bearer is born the same day as a dog.
Ubgiare	Lizard	Male	Situational	Sociological	MCBs	Indirect	The bearer is born the same day as a lizard.
Uwangu	Chameleon	Male	Situational	Sociological	MCBs	Indirect	One who is not predictable just as a Chameleon changes its colour.
Puka	Hare	Male	Situational	Sociological	MCBs	Indirect	A child that runs as fast as a Hare.

DISCUSSION

In this category, we have people who bear and are identified by the names of other animals. This is due to the fact that they born on the same day as these animals after which they are named or because they exhibit some character that ties them to these animals. Because the names have the same variables in Lawal's model, they would as well be discussed as a unit.

CONTEXT – The names are classified under the situational context because they relate to the situation that was observed at the period of birth/naming. This could be as a result of the fact that the bearers were born the same day with the animals after which they are born or because they exhibit some characteristics that links them to some of those animals. For instance the name Puka given to a child that runs as fast. Puka is the Akurmi equivalent for Hare (an animal that runs fast).

COMPETENCE – The competence of the names in this category is sociological. It is part of Akurmi culture to relate most of their names to what is obtainable in the period of birth, naming, such that any event in the period also influences the bestowal of the name.

BACKGROUND INFORMATION – The background information that could be used in the disambiguation of the names is the use of Mutual Context Beliefs. This is because the Akurmi people share a common knowledge of the grounds on which such names may be bestowed.

SPEECH ACT – We could simply say that the speech act used in explaining these names are all intended, since they immediately give the bearer an idea of what the name means and concept behind the bestowal.

4.2 GENERAL DISCUSSION AND ANALYSIS

The manner in which the data above is presented already gives this work its pragmatic colour. Pragmatics is an aspect of meaning and it is this aspect of meaning that is been divulged in Akurmi names. It is in this light that the work has been classified into different categories. It is on the basis of these classifications that the names are worked out via extra linguistic factors. For example, the name, 'Unina' literally means Army worm. It is a name for a particular type of worm that destroys crops and plants. For the meaning of "Unina' to emerge as the name of a human being, certain factors must be taken into consideration such as why the name was given, when it was given and the situation surrounding the bestowal. This is because ordinarily, Unina should not be borne by a human being. It is for ease and convenience of discussion of these names that they have been classified into different categories as the situation warrants. Hence, the findings of this research could be summarized as follows:

CATEGORY	**FREQUENCY**
Names according to circumstances	40
Physical features	15
Season of birth	12
Day of birth	19
Traditional names	12
Place/location of birth	6
Special names	12
Names of other animals	6

Of all the names collected for this study, it has been observed that the names with the highest frequency are those names that fall under the category of circumstanstial names with a

total of forty names. This is because the Akurmi people find it convenient to express the circumstances or situation that exists before/during the period of the bearer's birth via the names given to a child. To them, giving the child a name based on such situation points to the fact that, that particular situation also affects the child/bearer of the name.

The names so classified under circumstantial names are names that suggest that the situations do not affect the child alone but the parents and the community as well. For instance, the name 'Tuna' (to swear or take an oath) suggests a situation where a pregnant woman was made to swear with her pregnancy to prove that she was guilty or otherwise. The child that survives this exercise is thereafter named 'Tuna'. Swearing was a part of Akurmi judgment which has practically gone extinct due to new belief systems. In fact, to the Akurmi, a name gives the bearer a unique identity different from that of any other person in the society. One of the respondents during the oral interview said that, "Akurmi give names because everybody has a name and so a name is important because the person also feels a sense of belonging just like any other person and that this name could be given as a result of something that happens around the period of birth."

In Labaran (1990), Oseni (1981) says of circumstantial names that, "most names are determined by the circumstance surrounding the birth (or the entire lives) of the people who bear them." She further observes that the circumstances may be historical, socio-ecnomical, social and so on. It is from these factors that the names are derived and also explained. In fact this highly agrees with the way that this work has been classified.

Giving names according to circumstances is a fact across many other indigenous languages because people use them as reminders of experiences they have passed through in their lives.

The category of names closely following circumstantial names are those names that people bear based on the days of the week on which they are born. It is at this point important to state that all the names in this category are a direct adaptation from the Hausa language. This proves Wenreich's (1964) contact theory. The theory purports that, wherever there is a contact between different languages, there is bound to be borrowing or better still influence upon one language or the other. This is the situation that obtains between Hausa and T'kurmi. For the fact that T'kurmi and Hausa have co-existed for a very long time, Hausa which is a dominant language has entered into the structure of T'kurmi and the aspect of names according to day of birth is not an exception to that.

During the session of oral interview on these categories of names, 60% of the respondents said that, names such as Lamindo, Tani, and Danlami are given to show the days on which the bearers are born and they gave those names as Akurmi names. However, 40% strongly refused that such names be considered as T'kurmi names even if they are borne by Akurmi with a kind of Akurmi accent. As far as this research is concerned, going by the contact theory, the names are seen as borrowed and adapted into T'kurmi and by extension, they are Akurmi names. The names are also seen as having pragmatic meaning because they are determined by the context in which the bearers are born. People work out the meaning of the names by drawing from their background knowledge of the fact that, one born on Friday (Jumma'a) is called Jummai or Danjuma as the case may be. As such someone that is born on Monday (Litini) cannot be called Jummai because that is not the day on which she was born.

However, it is also noteworthy to state that, most of the people who are called by their day names would also have other names in T'kurmi or English or even religious names which are considered as their main or real names. The same goes for the Hausa people that those who

bear day names must have other more meaningful Hausa names or religious names because they consider the day names as meaningless and that is why one hardly hears a Hausa person being called with a day name.

As reflected in the work, names are also given based on the bearers' physical features or appearances. In the literature review, the issue of whether names are a firsthand description of the bearers or not was raised. The fact that some Akurmi names are bestowed based on physical features actually describe the bearers point to the fact that some names are indeed descriptions of the bearers. 'Kinoka' means the beautiful one and it is actually given to someone who is considered to be beautiful. This therefore proves that the name describes the bearer. So the hearer of names based on physical features sees the meaning of such names through an attribute of the bearer.

At the same time too, the meaning of some of the names in this category are derogatory. For instance, the name 'ponjom' though without any dependable meaning in T'kurmi is used to call any person who has a protruding stomach. Just like in the case of day names, some people who bear names based on their physical features would also have other more meaningful names.

Traditional names or names based on some traditions are another category by which names are derived or bestowed. It is a general belief that when children are born in some positions, there are names they are given to indicate that, for instance, as indicated on the table above, a child born immediately after twins is called Gambu, borrowed from Hausa- Gambo. A female child born after several male children is named either Kande, Delu just like in Hausa or more in Akurmi Amaza, or a male that is born after several females is called Tanko. The second child after a set of twins is called Darko. Anybody who hears such names works out the meaning via inference and Mutual contextual beliefs because the name is not just given to anybody. That

is why it is said that names are part of the people's tradition. This also points to the fact that names are not just tags attached to people because they have meaning, especially pragmatic meaning.

There are some names that are considered as special names because of their use in exceptional cases. These names are given to people who already have their own original names. In semantics, Lyons (1977) talks about re-nomination, where a child uses another name to call a relative, and the name sticks, although the person already has a name. In this category of names, the focus is on names that people give because of their relationship to each other, or the bearers' attitudes, behaviour or experiences.

In Akurmi culture, there is the culture of avoidance where sons and daughters in-law cannot call their parents in-law by their names or even spouses' older siblings. They either refer to them as Iya (mother) or Mba (father) depending on the gender as the case may be. In our collection of data, one of the questions asked was whether the Akurmi have this culture of avoidance and the respondents responded in the affirmative that it is a mark of respect and also shows an element of being well brought up. When children bear the names of any of the people in the category above, they are simply called Iya or Mba as the case may be, as it is taboo to call the names of one's parents in-law. In an interview with Iya Ziriya Dauda, in her response, she said, "how could one call the name of one's in-laws? Then it means that person is not well brought up". Avoiding calling the names of one's in-law is a form of reverence and a show of respect for them.

Still in the category of special names, there is a case of re-nomination where people acquire names because of their character or attitude. Some women have been re-nominated 'Azaba' from the Hausa word meaning 'trouble' because they are troublesome and they come to

be known with these names more than their original names. Other such names are pet names that parents call their children such as Kamka (mine), K'ba (the father's own) or even Mannau, which is a name by which a husband's favorite wife is called and so on. The names in this category are special because of the special effects they have on the bearers and people around them and also the special meaning it holds for them.

The quest behind this research is to establish the meaning of names. From this study, it has been observed that some names are actually the names of other things, this therefore points to the fact that we can easily say that names have both denotation and connotation. Denotation is related to the names in terms of the literal things that the words (name) mean. We have an instance of this in names that fall under the category of place of birth and birth of other animals. For instance a person named 'Ovah' (leaf) is not actually the leaf but is so called to indicate the place of birth which is in the bush on a spreading of leaves. The same for 'chinge'-refuse dump and also Avazo (furrows). In the case of those names given to people based on birth of other animals, the same situation also applies. People bear names such as 'Wase' (dog), Mande (Goat), and so on.

For people to bear names that are the names of other things, it is a case of connotation, where the words that name them are actually given extended meanings to be used as names. It is therefore not surprising that there are still some Akurmi, though the very old who do not have any other names apart from these ones and people often find such names quite derogatory. It is also important to note that the names especially in this category are gradually fading away. However, it is this category of names that gives this work its substance.

Apart from the mode of classification adopted above, the study also looks at the names via another classification as proposed by Essien (1986). Essien's classification dwells more on

looking at names from the perspective of some grammatical elements. While Oseni (1981)'s classification dwells more on giving names circumstantial definition, Essien's classification gives them (names) more grammatical definitions. However, this study only adopts those particular classifications where Akurmi names can easily fit in. From the categories, there are those that are derived from nouns.

Under the category of nouns, Essien (1981) was careful to differentiate the names according to different types of nouns, but this research restricts itself to the more general, nouns. Examples of names as nouns are;-

NAME	**GENDER**	**MEANING**
Mba	male	father
Iya	female	mother
Mande	male	Goat
Wase	male	Dog
Avazo	male/female	furrow
Ova	male	leaf
Ekwama	male/female	hunger
Kurki	male	Tortoise
Uwangu	male	Chameleon
Ugbiare	male	Lizard
Ayizi	male	Eyes
Ayene	male	Teeth
Unina	female	Armyworms

Gaba	male/female	hatred
Goshi	female	forehead

NOUN PHRASES

There are also some Akurmi names that when translated are actually noun phrases. Some of these names are itemized below; -

NAME	**GENDER**	**MEANING**
Kinoka	female	the beautiful one
Kiyoti	male	the tall one
Abombo	male	the boy
Nshiama	female	the girl
Kiba	male/female	the father's own
Opase	male	a gift

There are also some names that could interpret as sentences; -

NAME	**GENDER**	**MEANING**.
Uye	male	He has come.
Uzibi	female	She is beautiful.
Oziya	male	He has come back

The above are few examples of classifications and analysis of the names that could be done via grammar. Though this classification is grammatical, it provides another angle from which names could be studied and analysed. This however, does not change the fact that this work is purely a pragmatic one.

A careful study of the names reveals that they mostly express the situation in which the parents of the bearers find themselves. In giving their children names, they now do that using their own experiences because when a child is given a name, the child is unaware of what is happening.

A large number of the names reveal this fact. However, there are some of the names that also reveal the experiences of the bearers, for instance, names based on day of birth, special names and physical features. Circumstantial names mostly are attached to the situations surrounding the parents i.e. when the bearer was yet to be born.

Another important observation from the research is that while there are some names that Akurmi like to give their children, there are some they do not like. For instance, among the names they do not like are names such as Wahala/Shawuya and Barau. As earlier stated, a child named Wahala/Shawuya is said to be born amidst suffering/difficulty on the part of the parents. A respondent said, the name brings bad luck as the bearer also experiences difficulties in life, which is to say that the bearer lives true to the name. For Barau, one said that the bearer tends to steal because Barau sounds like the Hausa word for thief which is ‘barawo’ and that most of the people who bear the name turn out to be thieves. That is why utmost care is now taken in giving children meaningful names that are good and would also make their lives good, since some of the names come true in the lives of the bearers.

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.0 INTRODUCTION

This chapter provides a summary of 'A Pragmatic Analysis of Akurmi Naming system.' It also states the findings and conclusion of the research which are drawn from the data analysis, presentation, discussion and analysis drawn in chapter four.

5.1 SUMMARY

This study has considered the pragmatics of Akurmi naming system. This was made possible because certain applicable analytical procedures were adopted and used adequately for a successful execution of the task at hand. For a research of this nature to be carried out, there must have been a source of inspiration. As such, the pragmatic study of Akurmi naming was inspired by a need to clear some misconceptions as regarding the meanings and interpretations of some Akurmi names.

The work was introduced by dwelling on the background to the study which discussed the Akurmi people and their language. The research also looked at the statement of the research problem which had as its core the need to provide a better understanding of the meaning of some names and also to clear some misconceptions.

The work also reviewed Pragmatics and its relationship with Semantics and arrived at the conclusion that the concepts are related because they are linguistically inclined but different on the fact that while Semantics is theoretical, Pragmatics is practical. Some key frontiers of Pragmatics which include context, background knowledge, reference, Mutual Contextual Beliefs were reviewed for a better view of the topic. Naming which is the focus of this work was also reviewed. The theoretical framework which is Bayo Lawal's model of a pragmatic theory was

also reviewed. The theory proved useful because it shows how culture, belief, life experience and tradition play a role in the analysis of linguistic items of which names are included.

Various methods were used in collecting data for the research which included Library research, personal intuition of the researcher, and Oral interview were used. The data collected were analysed in Chapter four and were categorized into different classes based on time and circumstances of birth. A common denominator that united all the names was the fact that the names have Pragmatic implications. Having come this far, a summary of the findings for this research is presented below.

5.2 FINDINGS

I. The study found out that naming is an important part of the life of Akurmi and the society in general as it gives the bearer a unique identity from that of any individual.

II. The study also discovered that indeed, context plays an important role in the bestowal and interpretation of names.

III. In order to fully grasp the concept behind some names, there is the need for some level of background knowledge that must be employed to do that.

IV. The study has also discovered that most of Akurmi names are situational/ circumstantial in nature because they are expressions of the experiences of the people.These include names such as Unina(Army worm), Sha-wuya (suffering),Akwane (sickly) and so on.

V. As a result of culture, the names of certain people/ relations such as fathers- in law, mothers inlaw and older siblings of one's spouse are avoided in order to show respect or deference. Hence they are called iya or mba as the case may be.

VI. The names of other animals such as Puka (Hare), Wase (Dog) and Ujuare (Lizard)

may be used for human beings as the situation provides.

VII. People may be renamed based on certain character or behaviour they exhibit. Such names include Azaba, Agudu and so on

VIII. The study has found out that naming in Akurmi is also heavily influenced by religion, especially Christianity. The research has observed that as far as Akurmi names are concerned, there is a gradual transition from more traditional names to religious names. This points to the fact that the pattern of naming in society is dynamic.

XI. The research has also observed that in Akurmi naming, there is a lot of borrowing from Hausa in such names as Talatu, Danlami, Maitala and so on.

X. The study was also able to find out that the Akurmi have preferences for some names while they do not like others because they believe that names have deterministic effects that might not be pleasant. This means that bearers live true to the implication of their names in names such as Wahala or Shawuya (suffering).

5.3 CONCLUSION

As a pragmatic study, the research dwells on the meaning of names with a special emphasis on the context within which the names are given and interpreted. This is because, based on this study, the conception of names depend to a large extent on context, there is the need to put certain factors in place in order to avoid misconceptions that come with the meaning of names. One of these factors is the need for both speaker and hearer to acquire certain adequate knowledge, for instance background knowledge to properly work out the meaning of some linguistic items like names.

It is also important to state that, Lawal's model is one of the important pragmatic models that we could draw insight and inspiration from as far as meaning is concerned. The study therefore concludes that there is more to names than mere tags by which people are identified. They are coined from given languages as such, products of the language and by extension linguistic items. Names could actually be seen as linguistic items and that is the stand that this research is taking. Although this study has covered Akurmi names, we cannot say we have successfully collected all the names in Akurmi but this research serves as a spring board for further research.

BIBLIOGRAPHY

Abaya, S.A. (2008) A Pragmatic Analysis of Nigerian Military Coup Announcements. An unpublished PHD Dissertation submitted to the Department of English and Literary Studies, Ahmadu Bello University, Zaria.

Ahmad, M. (2001)" The Onamastics of Ward names in contemporary Kano" in Harsunan Nijeriya; a publication of centre for the study of Nigeria languagesBayeroUniversity, Kano.

Akmajian, A. Demer, R.A. Farmer, A.K. & Harnish, R. M. (2001). *Linguistics : An introduction to Language and Communication*. New Delhi: Prentice Hall of India Private limited.

Allott, N. (2010)*Key Terms in Pragmatics*. New York: Continuum International PublishingGroup, .

Birch, D. (1991) *Language and Context.* Central Queen's University.

Butari, U. (2006) *A Pragmatic Study of Jukun Proverbs*. An unpublished Master Thesis Submitted to the Department of English and Literature, Ahmadu Bello University, Zaria.

Buba, M. (2003) "*Naming Names...in Hausa" Dundaye: Journal of Hausa studies*, department of Nigerian languages, Usman Dan Fodio University, Sokoto. Volume 1, number 3,December.

Burling, R. (1970) *Man's Many Voices: Language in its Cultural Context.* New York: Rinehart and Winston, incorporation.

Cruse, A. *A Glossary of Semantics and Pragmatics*. Edinburgh: Edinburgh University Press Ltd.

Cutting, J. (2002) *Pragmatics and Discourse*. Routeledge.

Deluzian, E. *Names and Personal Identity*

http://www.behindthename.com/articles/3php. (1996) Web accessed on 17th February,2014.

Finegan, E. (2004) *Language: Its Structure and Use.* Boston: Thomson Higher Education.

Idi, Y.(2012) Some Beautiful Akurmi Names and their Meanings. An unpublished paper presented at the 1st Akurmi International Conference held at Saminaka Holiday resort, Saminaka, from 27-28 December, 2012.

Kasper, G. (1997) Can Pragmatic Competence be taught? Network#6:http://www.111.hawaii.edu/sltcc/f97newsletter/pubs.htm.

Labaran, B.(1990) *Hausa Names and Naming: A Semantic Study*. An Unpublished Master Thesis submitted to the Department of English and Literary Studies, Ahmadu Bello University, Zaria.

Lawal et al (1995) A Pragmatic Study of selected Pairs of Yoruba Proverbs. Journal of Pragmatics. Elsevier Science B.V.

Levinson, S. (1983) *Pragmatics.* Cambridge: Cambridge University Press.

Leech, G.(1983) *Principles of Pragmatics.* New York: Longman Group Limited.

Lyons, J. (1968) *Introduction to Theoretical Linguistics.* Cambridge: Cambridge University Press.

Lyons, J. (1977) Semantics1. Cambridge: CUP.

Markova, I. (1978) *Conditions for the Acquisition of Speech Acts in the Social Context of Language*. New York: John Wiley and sons Ltd.

Mathew, Y. (2012) Enquiry into the History of the Kurama (Akurmi) People: Traditions of Origins, Migrations and Settlements. An Unpublished Paper presented at the 1st Akurmi International Conference held at saminaka Holiday resort from 27-28 December.

Meek C.K. (1971) *The Northern Tribes of Nigeria*. London: Frank CASS and co LTD.

Mey, J. L. *(2001) Pragmatics: An introduction*. Oxford: Blackwell Publishing.

Mutumdaya, I. R. (2011) *Know Your Name*. Pambegua: Jehjude Wuddiv Press Limited.

Numan, D. (1993) *Introducing Discourse analysis.* London: Penguin Group.

Ogbulogo, C. (2005) *Concepts in Semantics*. Lagos: Sam Iroanusi Publications.

Osisanwo, W. (2003) *Introduction to Discourse Analysis and Pragmatics*. Lagos: Femulous -Fetop Publishers.

Prasad, T. (2008)*A course in Linguistics.* New Delhi: PHI Learning Private Limited.

Stephen, J. Y. (2011) *Beyond Names*. Nigeria: Virtual Insignia.

Syal, P. and Jindal, D.V (2007). *An introduction to Linguistics, Language, Grammar and Semantics.* New Delhi: Prentice Hall of India private Limited.

Temple C.L. (ed) (1965) Tribes, Provinces, Emirates and States of the Northern Provinces of Nigeria. London: Frank CASS and co LTD.

Thomas, J. (1995) *Meaning in Interaction: An introduction to Pragmatics*. New York, Edinburgh: Longman Group Limited.

Udofot, I.M. (1998) *English Semantics*. Uyo: Scholar's Press.

Verschueren, J. (1999) *Understanding Pragmatics*. London: Hodder Arnold.

Yule, G. (1996) *Pragmatics*. Oxford: Oxford University Press.

Yule, G. (1996)*The Study of Language.* Cambridge: Cambridge University Press.

Yusuf, O. (2007)*Basic Linguistics for Nigerian Languages*. Ijebu Ode: Shebiotimo Publications.