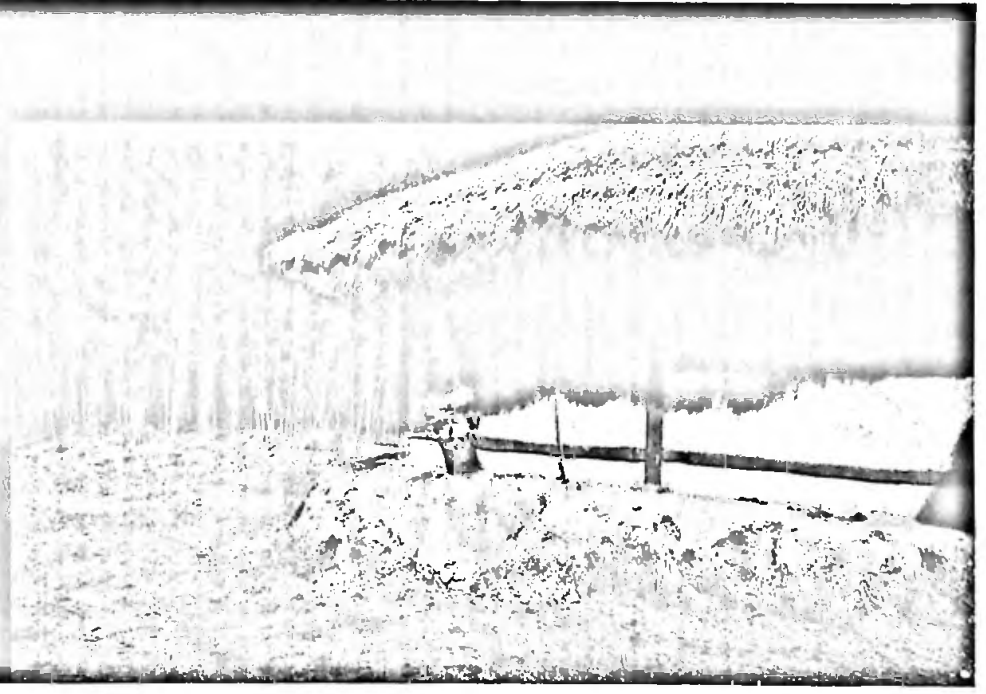


Akase Tlav Thomas

Tiv Personal Name: Form and Meaning



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DEDICATION

This thesis is dedicated to my late parents, Mr. Tiav Akase and Mrs. Asorbee Tiav.

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LIST OF ABBREVIATIONS AND SYMBOLS USED

Abbreviations

S	-	Subject
V	-	Verb
O	-	Object
C	-	Consonant
NP	-	Noun Phrase
VP	-	Verb Phrase
AP	-	Adjective Phrase
PP	-	Preposition Phrase
Pro	-	Pronoun
MINDA	-	Masev, Iharev, Nongov Development Association
UBE JSS	-	Universal Basic Education Junior Secondary Schools
1SG	-	First person singular
3SG	-	Third person singular
NEG	-	Negator
PAST	-	Past Tense
NCs	-	Noun Complements
VCs	-	Verb Complements
SCs	-	Synthetic Compounds

Symbols

#	-	Word boundary
+	-	Presence of a feature or morpheme boundary
–	-	Absence of a feature

ABSTRACT

This work examines Tiv personal names, their form and meaning to bring out their morphology, syntax, semantic and socio-cultural meanings. The data for the study were obtained from the staff list of primary school teachers in Tiv speaking areas of Benue State. Oral interviews were conducted with 50 bearers of Tiv names in the study area. The interviews were carried out to understand the contents of Tiv personal names, their functions and cultural meanings. Insights were also gained from various textbooks, journals and internet sources on names, in understanding the sources and social categorization of Tiv names, their morphology, syntax, semantics and pragmatic contents. The names were analysed structurally by segmenting and classifying them according to their morphology and syntactic composition which produced names as phrases, clauses, sentences and so on. Pragmatically, these names were found to contain culturally embedded meanings with metaphysical presuppositions. The major finding of this research is the discovery that Tiv names and their morpho-syntactic properties reflect the grammatical description of the Tiv language. The research reveals that the syntax of Tiv names is open ended and deeply versatile, since they are not restricted to any particular kind of structure. The research further reveals that Tiv names are not mere linguistic expression or labels but are culturally meaningful as indicators of real life experiences of the people. The study informs better our understanding of early vocabulary and fills in some gaps in the record of Tiv lexical evolution. It is vital to the preservation and development of the Tiv peoples' identity. The result of this research can be of more general interest to Tiv culture as it provides valuable information on its history, demography, linguistics and genealogy.

Chapter One
General Introduction

1.0 Preamble

Names, to some societies, may appear to be nothing more than mere labels or emblems of identity. However, personal names among the Tiv are marks of an individual's identity that reveal the socio-cultural values, experiences, prevailing situations and philosophies of the people. The Tiv people have been using "*átíàmár*" (birth names) since time immemorial. They use culturally meaningful names that are capable of identifying them as a people. Such names also make reference to events surrounding one's birth and what the parents cherish or hate. This work examines the morphology, syntax, semantics and pragmatics of Tiv personal names as well as the ethnopragmatic information contained in these names.

1.1 Background to the Study

The study of Tiv personal names can reveal everything about the people and their language, including the history, sociology, religion, belief system, values and preoccupation of the people; indeed the entire culture of the people.

The valuable and cherished pattern of naming and names among the Tiv, however, suffered a lot of setbacks emanating from the interplay of external forces such as religion, education and trade. Consequently, Tiv traditional names and practices have partially been taken over by Christian and English names. Hardly does a Tiv person bear Tiv full names without taking a Christian or English name as a second or middle name. Some have both the surname and second names in English, and some may even have the surname translated into English to agree with the second or middle name which is also English. For example, *Shintoho Michael* and *Nyamnyoho Eunice* are translated to 'Michael in-the-bush, and Eunice

sweet-meat. Here the surnames *Shintoho* and *Nyamnyoho* are translated into English 'In-the-bush' and 'sweet-meat' respectively, to agree with the English or Christian names Michael and Eunice. It is noted that it is common among the Tiv people that the first or second name should come before the surname as reflected in the examples above. Based on the above examples, one concludes that naming among the Tiv people is no longer based on their traditional naming practice.

This problem started in about 1911, (Akiga, 1923) when missionary activities started in Tiv land and exposed the Tiv to Christian religion and western education. Those who accepted the new faith had to be baptized and given new names (Christian names). The education brought by the missionaries exposed the people to new English names that they adopted. This Christian and western method of naming is fast growing and, if not checked, will lead to total extinction of Tiv personal names and even the language. This problem is confirmed by Nyitse (2006), who observed that "there is the existence of children bearing only foreign names, which are often biblical... it is the on-going trend." This should however, not be so, for Christian names are statements which express God's supremacy, supplications and prayers for deliverance from misfortune, want or lack and barrenness. Sometimes, such names are merely exhortations or encouragement and praise, and have equivalent in the Tiv language with the same message or meaning. Such Christian names in Tiv include: *Dzungwem* 'have mercy on me', *Mhôônom* 'mercy', *Dooshimauaôndo* 'God's love', etc. In other words, Christian names such as Mercy, God's love, etc, have their equivalents in Tiv and the English or Christian version need not to be taken as names. If necessary, their Tiv equivalents: *Mhôônom, Dooshimauaôndo,* etc can be used instead.

The structure and meaning of personal names are something most of us take completely for granted, because we are so used to mentioning and understanding personal names in our mother tongue without any conscious effort to know the

complex linguistic architecture that underlies almost every personal name in Tiv. This work therefore, reveals such linguistic structures and meanings.

Some preliminary works on Tiv personal names were done by Dooga (2005) and Nyitse (2006), but not much on the structure and semantics of Tiv personal names. This means that a little has been done on the morphosyntax, semantics and pragmatics of Tiv personal names, and their cultural meaning (ethnopragmatics) which are the focus of this research. For instance, Nyitse (2006) examines Tiv personal names as an aspect of oral means of keeping historical records. Her work also discusses naming practices among the Tiv and finally, it explores the gender implications of Tiv names. Dooga (2005) examines Tiv personal names and identifies seven (7) functions which appear inadequate in the wake of new findings which are (i) domestic and wild animals (ii) gender specific names (iii) descriptive names (iv) interrogative names (v) declarative names (vi) phrasal names and (vii) wishes names. This work identifies more functions of Tiv personal names.

Naming in Tiv, therefore, has serious linguistic and cultural implications and has become an academic and intellectual area that needs serious research and attention so as to enable us to know more about our names. The more we know about our names the better we know of our language, history, cosmology, traditional religion, culture and above all, ourselves.

Names are of such importance that they are part and parcel of the Tiv language and have reflected the grammatical structure of the language in addition to their social functions and individual lexical meaning. This explains why Essien (2000) asserts that, it is possible to learn a language through a collection of its names.

1.2 Basic (Linguisitic) Information on Tiv

This section provides some linguistics information such as language family affiliation, typological classification and the sociolinguistic situation and dialect clusters in Tiv.

1.2.1 Name, Location, Demographic and Ethnographic Information on Tiv

The name 'Tiv' refers to an ethnic and linguistic group found largely in Benue State and parts of Nasarawa and Taraba States. It also refers to the language spoken by this ethnic group. The name Tiv is derived from Bantu word 'Tive' meaning 'the beloved child' (Ngutswen, 2013:2). Today, the word 'Tive' could also mean 'their name'. This means that it is a name for the Tiv people. The Tiv in Benue State number about 6.5 million (according to the 2006 National Population Census).

The origin and migration of the Tiv to the Benue valley is shrouded in mystery. The problem of studying the origin, character and development of ethnic groups in Nigeria will continue to be the vexatious tasks of not only historians, but also of all scholars (Bur, 1993:12). However, early and modern writers have often contradicted each other about Tiv origin, migration and settlements. Different versions of Tiv oral tradition traced them to the Bantu of Southern Africa, through the Congo; the South West region in Manfa division across the mountains of Cameroon to the Benue valley in about the 16th century (Makar 1975:10). Other oral sources trace Tiv origin from *Swèm*, a hilly area located in the Republic of Cameroon. Bohannan (1954:295) confirms the above view observing that "Tiv says that their original home was a hill which they call *Swèm* far to the south-east of their present location."

None of the above versions of Tiv origin and migrations is supported with archaeological or linguistic evidence. An interdisciplinary approach is needed to shed more light on the original home of the Tiv people. Until this is done, the

present writer tends to uphold and support the Bantu origin of the Tiv people based on the following evidence: Lystad (1961:795) asserts that "their language (Tiv) belongs to the Niger-Congo family". Similarly, Abraham (1940:16) in his field research observed that "linguistic and ethnological similarities have proved that they (Tiv) are part of the Bantu ethnic group that inhabited the area". Modern scholars on Tiv historiography such as Gbor (1978), Gundu (1983), Dzurgba (1985), Makar (1988), Tseror (1992) also support this Bantu connection and origin.

The migration of the people started from Southern Africa to Congo and from there, they sojourned at *Swèm* hills, which are located in Manfa division of the Cameroon Republic and which protected them. They had enough water, food and enough fertile land for cultivation. However, following their increasing population they migrated. Two major events occurred when they were in *Swèm*. Firstly, legend had it that, Tiv, the ancestral father of the Tiv race, died and secondly, *"Swèm ù bùmún"* the *Swèm* oath originated. Tiv who died there is the ancestral father of the Tiv race. The *"Swèm ù bùmún"* the 'swèm oath' is the original oath that the Tiv ancestors had made with the most High God on their arrival at *Swèm*. This is between the Supreme God and the Tiv native and was attended with a great manifestation of the divine awe, glory, power, blessing, wonders, victory and praise. The power of the swem oath harmed and destroyed only criminals, liars, the wicked, the spoilers of the world, that is, "*Mbàvihintár*" (Msue, 2005). The *swèm* oath is therefore, an oath of faithfulness and truth to supernaturally arrest evil in Tiv society. From *Swèm*, they migrated into the Benue Valley in the 19th century, where they live at present.

1.2.2 Tiv Language Family Affiliation

As stated earlier, Tiv is classified as part of the Bantu group of languages. It is often described as Tiv-Bantu, within the sub-group of the Bantoid branch of the

Benue Congo sub-division of the Niger-Congo (Malherbe, 1931; Abraham, 1940; Guthrie, 1962 and Agbedo, 2003). Lystad (1961:795) asserts that "the language (Tiv) belongs to the Niger-Congo family". Abraham (1940) went on to undertake a comparative study of Nyanja (a Bantu group in Malawi) and Tiv words to prove the Bantu origin and classification. Some examples of his findings include the following:

Tiv – Bantu connection

1.	**English**	**Bantu Nyanja**	**Tiv**
i.	animal	nyama	inyam
ii.	child	mwana	wana, wan
iii.	axe	sembe, jembe	ijembe, jembe
iv.	bone	kuha	kuhe
v.	day	iyango	iyange
vi.	dream	nyam	mnyam
vii.	drum	goma	genga
viii.	eye	iso	ishe
ix.	fish	isui	ishu
x.	ground	nyi	inya, nya
xi.	heart	tima	ishima
xii.	rain	gula	wura
xiii.	night	tuku	tugh
xiv.	salt	bala	bar

Source: adopted from Gbor (1981:10–11)

Katzner (1977) classifies the Tiv language as a branch of Bantu language which is a sub-group of Benue- Congo under Niger-Kordofanian family. Gbor (1978) also supports the classification of Tiv as part of Bantu group because Tiv and Bantu Nyanja have similarities in their vocabularies. Apart from this, the

Bantu Nyanja also migrated from the Bantu country in South Africa to Central Africa.

There are certain linguistic features of Bantu languages that are found in the Tiv language. Such features include Subject Verb Object (SVO) word order which is the order for Tiv language. Other patterns may be used to convey some special effects. Other Bantu like features include verb serialization, verbal extention or derivation, nasalized personal concord markers and so on.

There are also a number of identifiable parts of speech such as nouns, pronouns, verbs, adverbs, adjectives, etc. in Tiv as another feature of Bantu languages.

We have negative verbal particles in the Tiv language as another feature of Bantu language. Examples of such negative verbal particles include the following:

2.

i. Ká mò gá - not me

ii. Ká wè gá - not you

iii. Ká ùn gá - not him/her

Most Bantu languages are tonal and this feature applies to Tiv.

Tiv belongs to the Benue Congo branch of the Niger Congo. Thus, phylum or group of languages is part of the Bantoid – Tivoid sub-family (Agbedo, 2003) as earlier supported by Katzner (1977) and Gbor (1978). This classification is presented in a linguistic family tree below:

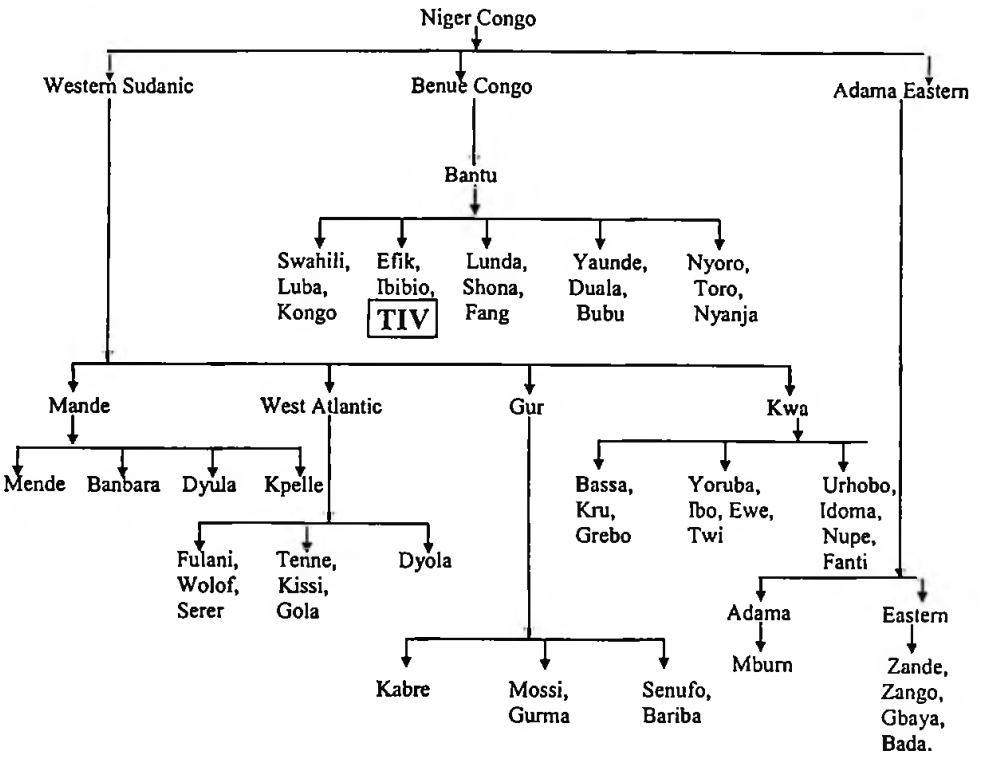


Figure 1: A Linguistic Family Tree
SOURCE: (Agbedo, 2003:32)

1.2.3 Typological Classification

This classification is based on the grammatical features of Tiv. Linguists have noticed that languages vary with respect to order of words in simple sentences (Haliru, 2007). Tiv exhibits Subject – Verb – Object (SVO) word order structure in simple sentences. Thus, a simple sentence in Tiv comprises a subject NP, a verb and an object NP, in that linear order. For example:

3.

i. Ḿ ḿà-á yòúgh
1SG build-PAST house
'I built a house'

ii. Á gbér ímó
3SG sing-PAST song
'He/she sang a song'

Similarly, Tiv exhibits a number of syllable structures such as; V, CV, and CVC, CVCV, VCV, etc, where V stands for a vowel and C stands for a consonant. Some examples of Tiv syllable structure can be seen in the following data:

4.

i. á	'he/she'	a	/V/
ii. ciá	'fear'	c/ia	/CVV/
iii. kòhòl	'gather'	kohol	/CVCVC/
iv. gbàr	'hoe'	gbar	/CCVC/
v. tòr	'chief'	tor	/CVC/
vi. agbur	'ridge'	agbur	/VCCVC/
vii. úrá	'rain'	ura	/VCV/

Tiv also uses tone for grammatical and semantic distinctions to indicate differences in meaning. Grammatically, tone marks plurality in certain words. For example:

5.

Singular	Plural
i. *ìvō̲* 'goat'	*ívó* 'goats'
ii. *ìgò̲* 'pig'	*ígó* 'pigs'
iii. *ìshù̲* 'fish'	*íshú* 'fish'

The morphology of Tiv is inflectional. The morphology of Tiv names also takes the form of derivation, compounding, reduplication, and shortenings of various kinds. Isolating morphology is minimal in Tiv. The morphology of Tiv names is also agglutinative in nature because it uses several prefixes and suffixes.

The Tiv language therefore, has a mixture of isolating, agglutinating and inflectional morphological system.

1.2.4 The Sociolinguistic Profile and Dialect Situation

Tiv people do not live in isolation. During their migration they came into contact with the Fulani. Akiga (1923: 21) reports: "wherever the Tiv people came up against any other tribe that wanted to fight them, the Fulani would attack their enemies and drive them off."

This contact with other ethnic groups influenced Tiv personal names. For instance, a Fulani personal name *Shinja* meaning 'let us go' is similar to a Tiv name *Shija* meaning 'move forward'. Similarly, their interaction with Etulo influenced names such as *Nanev,* a district in Kwande Local Government Area, meaning indigenes of the district which is derived from Etulo word *Nanava.*

On the east of Takum, Tiv people came into contact with the 'Undir', Ugbe, Jukun, and Hausa. This contact has influenced a number of lexical items in Tiv. For example; *kpenga* 'a wooden basket' in Jukun has the same meaning in Tiv. Even among the Tiv themselves, there are a number of dialect variation that are regional which include the following:

i. **Sankera:** This dialect is spoken in Katsina-Ala, Ukum and Logo Local Government Areas of Benue state. The speakers of the Sankera dialect include the people of Ukum, Shitile, Tongov, Ikyurav-Tiev, and Ugondo clans, possibly due to the fact that the Sankera people were separated from the rest of the Tiv people by River Katsina-Ala. Their inability to interact regularly as a result of this natural barrier and their interaction with other tribes such as the Undir, Jukun, and Hausa brought about dialectal variation.

ii. **MINDA:** This is an acronym for Masev, Iharev, Nôngov Development Association (MINDA). Minda dialect is spoken in Makurdi, Gwer West, Gwer, and Guma Local Government Areas of Benue state. The speakers of the MINDA dialect include Ihyarev, Masev, and Nongov. The MINDA people too were separated from the rest of the Tiv by River Benue. This greatly reduced their regular interaction. Apart from this, there was an external influence of Alago and Idoma on this dialect due to their regular interaction with the MINDA people.

iii. **Kwande:** The Kwande dialect is divided into two; namely Kwande-Barakuv and Kwande-Mata dialects. The Kwande-Barakuv is spoken in Kwande Local Government Area of Benue State. Speakers of this dialect are the people of Shangev-ya, Turan, Nanev and Ikyurav-ya. One of the reasons for this variation could be due to cultural isolation of the Kwande-Barakuv people from the rest of the other clans who for the most part of the pre-colonial period lived on the hills. Moreover, their cultural contact with the Udam people and other ethnic groups who in the process of contact probably influenced their pronunciation of certain words is also responsible for the dialect. Kwande-Mata variation on the other hand is found in Ushongo Local Government Area of Benue state. This variation has Ukan, Mbayegh and Utange people as speakers. This dialect has external influence from Etulo people.

iv. **Kparev:** This dialect is spoken in Gboko, Buruku, Vandeikya, Konshisha and Tarka Local Government Areas of Benue state. The speakers of this dialect are Kunav, Gaav, Shangev-Tiev, Mbatyerev, Mbayion, Tômbo, Mbagen, Ipav and Mbakor people. This dialect has minimal influence from Udam people. Below is a list of a few words across the dialects to show the differences or dialectical variations.

Table 1: Tiv Regional Dialect Variation

6.	English	Sankera	MINDA	kwande	Kparev
i.	lie	áiè	ákérà	fyàrégh	áiè
ii.	hoe	gbár	ndúhàr	ndúhár	ìkyár
iii.	far	cô	nímbà	ìngbiár	cà
iv.	foolish	búmè	wuan/gbenger	búmè	búmè
v.	people	ìyòl	ìór	ìór	íór
vi.	road	pá	ìgbùdú	pá	gbéndà
vii.	take	tèè	tôô	fèèsé	tôô
viii.	put on cloth	wà íkyòndò	húá íkyòndò	dzèr íkyòndò	dzér íkyòndò
ix.	embrace	kémbà	kúvè	kúvè	kúvè
x.	wake	ndèr	mòúgh	nùlè	ndér
xi.	bed	díngì	ndár	gámbè	gámbè
xii.	proud	dìmyól	kéhéyòl	wáyól	wáyól
xiii.	bring it	vaa nyi	vaanyi	vaami	vaami

1.3 Statement of the Problem

Every Tiv child has a personal or birth name, given by the parents using certain practice(s). Such names are drawn from a wide variety of things and issues within and outside the family that influence the selection and giving of personal names.

Tiv personal names have linguistic structures but no conscious effort is made by speakers to examine this complex linguistic structure that underlies almost every personal name in Tiv since we claim that they are part of our mother tongue and can undersand them. Moreover, if foreign names are given to Tiv children, it will affect the Tiv language and other languages will take over the Tiv language.

1.4 Purpose of the Study

The purpose of this study is to examine the structure and meaning of Tiv personal names in order to bring out their morphosyntactic, semantic and socio-cultural meanings. The study has the following specific objectives:

i. To examine Tiv naming practice(s).

ii. To examine the factors that influence the selection and giving of personal names among the Tiv.

iii. To identify and describe the structures of Tiv personal names.

iv. To examine the meanings and functions of Tiv personal names bringing out the etynopragmatic and cultural meanings.

v. To classify Tiv personal names based on function, meaning and other social categories.

1.5 Research Questions

Consequent upon the above objectives, the study attempts to answer the following questions:

i. What are the naming practice(s) among the Tiv?

ii. What are the factors that influence the selection and giving of Tiv personal names?

iii. What structural components or forms do Tiv personal names take?

iv. To what extent do Tiv names convey meanings rooted in Tiv culture/worldview, and what is the function of names?

v. To what extent can Tiv personal names be classified according to function and meaning?

1.6 Significance of the Study

The study is significant in many ways which include the following:

It examines the structure and semantics of personal names in Tiv, an area that is not yet given much attention by researchers on Tiv personal names.

At the academic level, the research may motivate others to carry out similar research on the same language or other languages which may provide additional reference material on Tiv language.

It will create awareness on the need to bear traditional names.

The meaning and functions of Tiv personal names could be understood better when their morphosyntax are analysed or broken down into various components such as roots, affixes, phrases and sentences.

1.7 Scope and Delimitation

Onomastics, the study of proper names, including their forms and uses, is a very broad study. This study is therefore, limited to anthroponomastics, and more precisely the study of Tiv personal names. The study examines Tiv names as found in contemporary Tiv land. The study covers naming practice(s) in Tiv and the factors that influence the selection of personal names. The work also centers on the structure of personal names where the morphology and syntax of Tiv names are discussed.

There is a lot to be investigated on Tiv personal names generally, for example, a detailed investigation on their various types based on domestic, wild animals, birds, human anatomy, flora and geographical features. However, toponomastics and death prevention names are not examined in detail in this present study. This study is only restricted to the structure and semantics of Tiv personal names in order to ensure findings that are accurate and thereby providing a window for the study of grammatical structure of the Tiv language.

Chapter Two

Literature Review

2.0 Preamble

Names have been studied by several scholars. This means that much work has been done in the broad area of onomastics worldwide. This review section concerns itself with establishing pertinent contributions of other authors and researchers to the study of Tiv personal names and to ascertain what is left undone. It starts by explicating some concepts in the study such as onomastics, anthroponomastics, semantics, and structure among others. The review also looks at names and naming in other continents of the world, here discussed under world anthroponomastics. It proceeds to the African situation where names and naming in other African countries are discussed. Studies on names and naming among tribes in Nigeria are also discussed before it delves into previous known studies on names and naming among the Tiv. This approach has been settled on for it allows this study to identify the knowledge gaps that exist in earlier world African and Tiv anthropnomastics that this research is poised to fill as its contribution to the growing body of knowledge on Tiv personal names. The chapter ends with a summary which identified salient issues raised in literature review which this study is to fill.

2.1 Conceptual Explication

A number of concepts have been used in this research that may need more precise clarifications. Such concepts include onomastics, anthroponomastics, anthroponomy, toponomastic, structure, semantics, pragmatics and naming system.

2.1.1 Onomastics (Names): Meaning and Origin

Onomastics is the science that studies names, including their forms and uses. It is divided into the study of personal names (anthroponomastics) and place names

(toponomastics). In the Tiv cultural context, names are given in order to identify the person mentioned or concerned. The subject matter of names has occupied the attention of many people including linguists, philosophers of language, and anthropologists among others. The knowledge of Tiv names gives one an insight into Tiv culture, philosophy, thought, environment, religion, language and culture.

A name refers to a different element of human experience, that is, to an individual or a collective entity, which it designates or denotes (Agyekum 2006). Names may be considered as arbitrary labels that refer to certain signified entities, therefore the signifier and the signified may not share certain intrinsic qualities (Rymes, 1996). This notion is true when we consider situations where people who bear the same name behave differently. Proper names refer very specifically to (but without describing) the person who has that name. The characterization of names is similar to Saussure's characterization of linguistic signs which is arbitrarily connected to their referent. This is however, not wholly true since names still have functional correlation with culture (Rymes 1996). This is to say that in every culture, names have cultural and social contents that identify the bearer; apart from the European or English culture where names are mere tags for identification only. This means that every person in this world has a name that solely identifies and marks him/her from all other peoples in the world. Algeo (1992:728) points out that "people are almost invariably named, indeed, a human being without a name would be socially and psychologically less than a full human". This is why in Tiv if you are not called by a name or referred to as *kwagh* 'thing' or *kwaghshun* 'the thing' it means that you are dehumanized. In Saussure's notion, the name is the sign and the denotation is the signified. This means that a name provides an identity for the individual it stands for.

Ajilaye (2002:36) describes a name as "a word or concept known or spoken about. No matter where a person hails from (Africa, Europe, Asia, North and South

America, Middle East, etc), he or she must have a name". This shows the universal significance of names. There is hardly any way a person could be known or identified without a name. Different people have different names by which they are called or identified. There is an inherent element in the name that corresponds with the bearer's mental and social behaviour. Zawawi (1993:6) observes that a name constructs a person because the name one bears may create an attitude in those who hear it before they meet the name bearer.

The events involved in the naming ceremony and the choice of names given to children have traceable links to the referent. Lyons (1977) and Rymes (1996) have similar views that proper names are both synchronically and diachronically motivated. It is noticed that the people may have additional names to their original names and may later drop some of the original. This is what Agyekum (2006) refers to as a system of elimination by substitution.

The circumstances and social contents during the birth of a child may prompt the parents to give a particular name to the child. The circumstantial context will be first and foremost gender, then the social and economic situation of the parents and the time of birth and their social links with other people, among other factors. This is why Essien (2004) observes that certain events or circumstances determine names that people bear. These are, therefore, aspects of synchronymy. The individual then bears this name, and since names have social meanings, they expect the bearer to live by it. The varied meanings represent the diachronic aspects of the name. Nwagbara (2010:6) provides another viable perspective to the phenomenon of names that "names do not only represent nomenclatures and identify items, they are also linguistic and communicative acts that express some functional, aesthetic and assertive meanings and features." Nwagbara's definition of names tells us much about Tiv personal names, particularly their meanings and features. This is because most of the Tiv personal

names have aesthetic and functional meanings. Names also give access to a lot of information on the bearers as noted by Nwagbara (2010:5) in the following words:

> *Names are a variable source of information. They can indicate gender, marital status, birth place, nationality, ethnicity, religion and position within a family or within a society.*

In Tiv culture, names shape the children's upbringing, behaviour and socialization. This means that people expect the inherent power of words in names to reflect on the lives of people either positively or negatively. For this reason, the individual's name is of concern to the society as a whole. For example, the Tiv people expect a child named after a dignitary or thing to behave himself properly so that nobody makes derogatory remarks about the name, for the child is expected to live a life that befits it; a life that is not questionable in character.

Ehusani (1991) and Ayuwo (2004) share this similar view on the meaning of names that names express the world view of the people. This is because every name reflects the belief system of the people, situations or circumstances, events whether past or present of the givers or bearers. Ajilaye (2002:10) argues that "if a name is a linguistic item subsumed under language and a language performs functions, a name therefore, must perform certain roles." This explains that names have some linguistic functions that they perform.

Awoonov (1975) concludes that names are a documentary means or source of oral tradition where a lot is said about the history and culture of a people. Similarly, Tiv names tell a lot about the history and language of the people. They are generally (without systematic thinking) given in order to express their feelings of surrounding situations and circumstances. Such expressions or names show love, fear of enemy, death, sickness, multiple blessings or singular or unitary blessings, etc.

Lyons (1968) and Palmer (1976) assert that proper names are merely referential and only denote the persons that bear them and nothing more. This is unlike Tiv personal names that denote the bearer in addition to its ability to reveal the circumstances that surround the bearer.

Names are given to children postnatally (immediately after they are born) in Tiv culture. There are however, few instances or cases where personal names are given prenatally (before they are born). This is because the parents or relatives may like a particular name and pronounced the name for the child immediately the mother conceived and when the child is born, the name that was pronounced has to be given to the child irrespective of the sex. This also explains why we have unisex names in Tiv.

Nwagbara (2010) explains that the main purpose of naming in all cultures is to provide a symbolic system of individual identification which performs the speech acts of identifying reference which needs elaboration. This means that personal names may or may not have semantic or linguistic meaning depending on the language or culture. In advanced and modernized societies like Europe and America, names may not have inherent meaning whereas in developing third world societies like Africa, personal names can mean quite a lot. It is the culture of the Tiv people to give personal names that have meaning just like African names have high cultural contents. By this, it means that personal names are not simply labels used for mere identification purposes, as baggage tags are.

The meaning and culture on which names are based is generally related to some desirable qualities such as power, peace, happiness, success, prosperity, joy, beauty, victory, love, etc. Besides, there are other considerations which constitute the fundamental socio-cultural underpinning motivating the giving of names in our society. Okafor & Richards (2008) mention some of these considerations to include trade or business of the parents of the child, the special circumstances

surrounding the birth of the child, the socio-economic circumstances existing in the home at the time of birth, the religious background of the parent or family and the degree of the affinity with their deity, etc. These factors determine or influence the name a child is given. No one bears a name without a reason, and no name exists without an explanation or a justification. There are however, some names in Tiv culture or society that cannot be justified or explained. This means that such names have no meanings in Tiv language. Such names are found in Tiv because of their contact with other cultures that have such names. Personal names, on the other hand, are used here to mean the names of people as assigned to them by their parents, relatives, guardians, and /or elderly members of the family and their community which serve as a means of reference to them or used to identify them as distinct persons or to capture their individuality as human beings. These names therefore, express human experiences and their world view or philosophies in life (Ehusani, 1991).

2.1.2 Origin and History of Naming

The history and origin of names and/or naming are said to be so ancient that no one knows the beginning of naming. However, it is likely that naming came into being as soon as man was able to use speech sounds. Eichler (1987:102) is of the opinion that, "since history began, people have had names, and that most names appear to have had some sort of original meaning rather than simply a pleasing collection of sounds". Some names according to her are said to have began to be used in early prehistory and they formed a pool of names for the particular culture. Parents therefore, choose names from the pool of existing names rather than invent new ones for their children. The history has it that as time went on the words that formed the original names were out of use leaving the fossilized form in the name. This manifested today in a large number of names without a

recognizable meaning. Examples of such names include *Gúmá*, *Agúdù*, *Jégù*, *Dàmkór*, *Jàtó*, *Díàkà*, etc.

The history and origin of naming can also be traced to the creation of the universe by God. Genesis 1:1–5 God created the universe by speaking. After the creation of man, God gave man the task to name "all the beasts of the field and the birds of the air" (Genesis 2:19-20). This was actually a linguistic task that was given to the man (Adam). This clearly shows that the history of naming started from there. This similar linguistic task was performed by Eve when her first son was born. She named him Cain, meaning "with the help of the Lord, I have brought forth a man" (Genesis 4:1). We can see that even from the very beginning, naming had been an important duty that was performed not only to distinguish animals from birds and man from man, but also to facilitate linguistic communication. This suggests that the act of naming is an age-long practice peculiar to humanity.

In Africa, the rise of Christianity also brought about certain naming practice such that Christians were encouraged to name their children after saints and martyrs of the church. These early Christian names can be found today in many cultures in various forms. Native martyrs and saints were also said to have arisen in many cultures and their names were added to the pool of Christian names available to Christian parents. By the middle ages, almost all the cultures had their pool of names which were made up of both native and early Christian names that had been in the language long enough to be considered native (Essien, 1986:81).

2.1.3 Naming Practices in Tiv

Naming a child in some parts of Africa is marked with elaborate ceremonies of symbolic importance. For instance, in Ghana, a newborn child is kept indoors and is not given a name until a period of time has passed. The period of waiting

however, vary from place to place but ends up with a child naming ceremony. At the ceremony, the child is formally presented to relations and friends and the child's name is officially announced (Dooga, 2005).

During the first seven days of its life, a baby is considered to be on a 'visit' and undergoing a transition from the world of nature to culture. The baby is normally kept indoors and people outside the family are not allowed to see it. This is because, before the seventh day, the child is not supposed to be human for he is more or less associated with the other world from which he has come. Since it is the name that, as it were, humanizes a child, when a couple fear that their child will die, they will usually defer naming him until they are sure he will live... The naming ceremony is therefore, of tremendous consequences for the child and his parents. It is the ceremony that ushers the child into the world of human beings (Watchtower Bible and Tract Society of Pennysylvania, January, 2005).

The naming ceremony is usually officiated by a senior member of the family. The ceremony usually includes the pouring of libation, prayers offered to the ancestral spirits expressing appreciation for the child's safe arrival, and other rituals. At the peak of the ceremony, the name of the child is announced with the meaning of the name conveying the experience or condition of the parents at the time of birth. Wardhaugh (2006) cites a report by Evans – Pritchards (1948) on the naming practice of the Nuer people of Sudan, which shares similarities with the Tiv. For instance, Wardhaugh (2006:267) reports that "every Nuer has a personal name or birth name, which is a name given to the child by the parents shortly after birth and retained for life." Once a name is given to a child, he or she retains it for life. There are however, some few cases where someone has to change the name that was given to him or her after birth later in life due to the negative consequence that he or she may believe that the name has on him or her.

Similarly, in Nuer, a son may be called something equivalent to "son of (personal name)". In Tiv, it is the married women that may be called something equivalent to "daughter of (maiden surname)". In addition to the personal name, every Tiv child also has a clan name. The same thing is reported among the Nuer by Wardhaugh. The difference lies in how clan names are used in the two cultures. In Tiv, clan names are used for married women as an address of honour. Addresses such as *Wanmbajor* (daughter of the people of Mbajor), *Wanmbagen* (daughter of the people of Mbagen) are considered dignifying since they are associated with their agnate linage. In the same way, males are sometimes addressed using their clan names. Such names include *Ortsambe* (male from the Tsambe clan), *Orute* (male from the Ute clan).

There is no documented record of how the Tiv of ancient times named their children, but since the advent of Christianity in Tiv land in the early 1900s, and their interaction with other ethnic groups, a fairly stable pattern of naming has been established. Naming takes place on the seventh day after a child is born in Tiv land. Another source indicates that a child is named on the day its umbilicus is healed, and the small stump falls off (Dooga, 2005). This is because, the Tiv believed that the umbilicus is a very delicate organ and is higly infectious within the first few days, and there was no need naming a child when the umbilicus was not healed for it may be infected and the child may die within that short period, and there was no need naming a child that will die shortly after birth. This is why they have to wait until the seventh day when the umbilicus was healed and the child has not suffered umbilicus infection and is sure of living (Dooga, 2005).

Tseror (1999:48) observes that the naming of a child is generally done in Tiv land without noticeable ceremony or formalities since there are no elaborate ceremonies to mark births. However, this does not rule out the existence of a special mood of joy that always accompanies *mar u wan uhe* (the birth of a new

child) among the Tiv. There is no documented evidence to the contrary. However, oral records indicate that a little ceremony preceded the naming of a new child. A meal was prepared and family members were assembled. Then the family head (Orya) was called upon to name the child. At this time, the family head calls on the mother of the baby to present the infant for naming. Having done that, the family head proceeds with some incantations and prayers to the gods and ancestors asking for the protection of the baby against any evil or *Tsav* 'witch'. The family head then proceeds and pronounces the name of the child as follows:

Ka Angbagh Kyuleke je ne 'this is Angbagh [son] of Kyuleke'.

With this pronouncement, the baby would become known and called Angbagh Kyuleke, if Kyuleke was his father's name. This was necessary in order to establish that the child was a bonafide descendant of the community and not someone brought from somewhere else, since according to Tiv culture, a child born elsewhere and brought to the community by the mother following her marriage in that new community is not entitled to any inheritance in the new community (Dooga, 2005).

Generally, in Tiv naming practice, the family head, or the Orya (usually the grandfather, or the paternal head of the agnatic clan) is informed when a new child is born, even if the couple is residing outside the community. The Orya is then requested to name the child. Such right of naming does not require any formality. In fact, the one naming the child needs not even to be physically present to perform the exercise. All that is needed is for a pronouncement to be made and information communicated to the parents of the child. In other situations, the biological parents of the child also give the child name of their choice. Having explained Tiv naming practice, we now go on to explain the structure or syntax of names.

2.1.4 Functions of Names

Names perform a number of functions in any society that uses names. This is why names are given based on reasons, and no name exists without any explanation or justification and function. For this reason, every name has its own peculiarity bestowed on it by virtue of certain circumstances and the condition of the family or parents of the child being named. One of the important functions of names is that they serve as mark of individual's identity. With names, it is very much easier to identify individuals and differentiate them from one another. Apart from this function, names also reveal the deep rooted socio-cultural values and philosophies of a given society. Mensah (2014) observes that names are important linguistics mediums for the transmission of the people's traditional heritage. They define the bearer and point to the values of the society into which the bearer is born (Elusani, 1991). Names give us a lot of information about the bearers. This is why Okoye (2004) regards names as a valuable source of information. They can indicate gender, ethnicity and religion within a society.

There is a greater social signification in names than merely giving an individual a nomenclature. This means that through names, individuals relate and interact within the world around them. Moreover, a name provides elemental evidence of a person's being or humanness (Nwagbara, 2010). A name could reveal the philosophies and views of those who give names. Omoregbe (1993) explains that names represent communication acts and through names, people express several meanings and information in several ways.

Another function of names is that they have inherent power that can indexicalise lives and behaviours of people either positively or negatively. This is why Agykum (2006) maintains that names are pointers to people's way of life and socio-cultural experience of the people. This means that names have meanings and

are meant to serve as repositories or reminders of peoples experiences so that each name tells a story of the namer's philosophy of life.

Names also function as a means of documenting social history, such as reactions to issues like wars, sectarian crisis and political unrest. Names are therefore, oral means of keeping historical records (Nyitse, 2006). Personal names thus provide a barometer for measuring changes in attitudes and moral codes at specific historical epochs (Lupenga, 2006). Awoonov (1975) concludes that names are documentary means or source of oral tradition where a lot is said about the history and culture of a people. They could also function as collective and more historical experiences and comment on temporary social issues at a given time. Apart from indicating an individual's relationship with a physical and social environment, names also functions as statements about religion and the beliefs of the namers and their relationship with the supernatural. Moreover, in Tiv culture, names are expected to shape children's upbringing, behaviour and socialization. This means that people expect the inherent power of words in names to reflect on the lives of the people either positively or negatively. For this reason, the individual's name is of concern to the society as a whole.

Names can also reflect how people relate with their social and physical environment. Lyons (1977) identifies two basic semantics functions of names which include a unique reference in terms of individuating the existence of the name bearer and that of identity and vocation which attract attention of the name bearer. Another important function that names perform is immortalization. This means that names functions as a means of immortalization. This is because; Tiv people take note of events that happen around them and name their children to immortalize such events. For instance, the death of a family member, especially, that of a grandparent or parent of the child is usually marked in the name given to the child who happen to be born within such a period.

Names are also part and pascel of the language, and help to reflect the grammatical structure of the language in addition to their individual lexical meaning. This is captured by Essien (2000) who reports that if one were to collect personal names of a language, one would have collected a significant part of the grammar of the language. It is therefore, possible to learn basic language through collection of names. Moreover, a name may indicate the linguistic structures and phonological processes found in the language. Akinnaso (1980) identifies another function of names which is to provide a symbolic system of individual identification which performs the speech acts of identifying reference. However, such a symbolic system is usually historically constructed, socially maintained and based on shared assumptions and expectations of members of a particular community.

2.1.5 Structure (Syntax) of Names

Tiv personal names have a complex structure or syntax that needs explications. Structure as used here is the organisation of words, phrases, clauses and sentences in a particular language. The organisation of names may consist of various components like stem, roots, affixes, phrases, clauses and sentences that make up a name. Every Tiv personal name has a linguistic structure that underlies it. This structure needs to be broken down into various components that make up such names for easy analysis and better understanding of Tiv personal names as examined in this work. Some names may be simple words (Monomorphemic) while others are phrasal, clausal and sentential in composition. This section therefore, looks at the various efforts by different researchers in explaining the syntax of names.

Structure as used in this section refers to the organization of words, phrases, clauses and sentences in a particular language. This means that sentences in any

language are formed by stringing words together following a particular pattern. Structure is very useful in the description of a language. The structuralists claim that the traditional grammarians position that a sentence is made up of the subject and predicate is not sufficient. Structuralism asserts that a sentence can be divided into two but, each of the two parts can further be subdivided into smaller constituents depending on the type of structure that is involved in the division. Ferdinard de Saussure (1916) found structuralism as his contribution to the study of grammar. The structure here must be in line with the rules of the language. The structure of words into sentences is governed by syntax.

Syntax is defined in various ways. For example, Crystal (1978) sees syntax as the way in which words are arranged to show relationship of meaning within sentences. To Radford (1997), syntax is concerned with the ways in which words can be combined together to form phrases and sentences. It conjures the notion of order and orderliness (Anagbogu, Mbah & Eme, 2010). Syntax is also associated with arrangement. This could be the arrangement of sounds into words and words into sentences. This is what Anagbogu, Mbah & Eme (2010:137) refer to as "sound syntax" and "lexical syntax" respectively. These aspects of syntax are related to Tiv personal names for they are based on arrangement of sounds and words in their formation. Other views on syntax include that of Ndimele (1999) who upholds that syntax is the branch of linguistics that is concerned with the study of how words are arranged to build up longer expressions. Similarly, Agbedo (2002:148) sees syntax as:

> *... the branch of linguistics that studies the internal structure of sentences. As part of the internationalized linguistic knowledge of language which enables the native speaker to produce as well as recognize acceptable stretches of utterance in that language...*

Finch (2000) defines syntax as the term used for the study of the rules governing the way words are combined to form sentences. Umar (2000) explains syntax as the systematic manner in which words are strung together to generate meaning. The words that are strung together may produce phrases, clauses, or sentences that are meaningful. Finegan (2004:232) maintains that syntax is a part of grammar that governs the form of 'strings' (words or structures) by which language users make statements, ask questions, give directions, etc. The study of syntax addresses the structural and functional relationships within a sentence.

The various definitions of syntax here have revealed two types of syntax: micro – syntax and macro – syntax. The micro – syntax is concerned with the linguistic arrangements which do not go beyond the word level. Micro – syntax therefore, covers phono – syntax and morpho – syntax. Macro – syntax, on the other hand, refers to the arrangements of linguistic items above the word level. It deals with the arrangement of lexical items to build structural descriptions and structural changes like phrases, clauses and sentences (Crystal, 1978).

The two types of syntax revealed here are both useful to this study. This is because some Tiv personal names make use of linguistic arrangements at the word level only, while others make use of the arrangements of linguistic items that are above the word level. Here, personal names that are in the forms of phrases, clauses and sentences make use of macro – syntax. From this discussion, it is clear that syntax is one of the linguistic levels that falls under grammar. The syntax of a language therefore, comprises words, phrases and sentences.

2.1.6 Scope and Subject Matter of Syntax

The essence of language study is the investigation of an intricate system of subconscious grammatical knowledge which involves combination of words to form sentences. Every language has a system of rules and categories that underlie

sentence formation. Speakers of any language are capable of combining words in systematic ways to form phrases, clauses, and sentences. In what follows, we shall explore the scope and the object(s) of the study of syntax in terms of its subject matter.

2.1.6.1 The Word

A word is a unit of expression which native speakers intuitively recognize in both spoken and written languages (Finch, 2000). It is the basic building block in the surface structure of sentence and has a structure of its own. The morphology of words is something that speakers and listeners must know particularly in plural formation to bring out meaning of such words. It can also exhibit certain amount of variation to reflect the environment in the sentence in which it is found. For instance, the forms 'write', 'writes', 'writing', 'written', and 'wrote' are all forms of a single word 'write'. Bloomfield (1933) explains such as "a minimal free form". Ndimele (1999) expands 'minimal free form' to mean the smallest unit which has its own meaning and it is able to occur alone. This means that any linguistic unit that qualifies to be a word must not require the presence of another grammatical unit to express its basic meaning.

One fundamental fact in all natural languages is that words in the language can be grouped together into a number of classes or categories, called syntactic or lexical categories (parts of speech). This classification or categorization involves a number of factors, such as the structure(s) of the words, the type of affixes that they take and the type of structure in which they can occur in terms of their grammatical functions in sentences. Finch (2000) concludes that "the only way to assign words into word classes is on the basis of how they behave in the language. If a word behaves like a noun, or a verb, then it is one." We can exemplify these categories as follows:

7.	Lexical categories	Examples
i.	Noun (N)	house, water, door, etc.
ii.	Verb (V)	walk, talk, write, eat, etc.
iii.	Adjective (A)	great, good, old, long, etc.
iv.	Preposition (P)	under, for, on, behind, etc.
v.	Adverb (Adv)	well, slowly, happily, joyfully, etc.

All these lexical categories are used in Tiv personal names. Most of which are nouns, verbs, and adjectives. Non – lexical categories such as determiners, qualifier, auxiliary and conjunctions are, however, not found as Tiv personal names. This shows that non – lexical categories cannot be used as personal names since they do not have lexical meaning.

2.1.6.2 Phrases

A phrase is a syntactic unit which typically consists of more than one word and does not express complete thought. A phrase generates meanings, but not beyond the words used. Ndimele (1999) defines phrase as a group of words which are joined together following the rules of the grammar of the language.

Phrases are built around a 'skeleton' containing two levels as can be seen below: (P stands for 'Phrase')

8.

NP	VP	AP	PP	← Phrase level
↓	↓	↓	↓	
N	V	A	P	← Word level

O'Grady (1976) explains that each level of phrase structure can be thought of as a 'hook' to which elements of different types can be attached.

The lowest level is specifically for the word around which the phrase is built. This element is known as the head of the phrase. Apart from the prepositional phrase (PP), all the other phrases are relevant to Tiv personal names. This is because some Tiv personal names are in the forms of such phrases.

2.1.6.3 Sentence

A sentence is defined variously by different authors. Tomori (1977) defines a sentence as an assemblage of words expressed in proper form, arranged in a proper order and concurring to make a complete sense. A sentence is a grammatical unit between the constituent parts of which distributional limitations and dependencies can be established, but which can itself be put into no distributional class. Distribution here means substitutability or ability to break down into component parts. The purpose of a sentence is to describe an action or state a condition of a person, a place, a thing, or an idea. To be a sentence, a group of words must make complete sense by itself (Brown, 1986). A sentence could also be the largest unit of language structure treated in traditional grammar, usually having a subject and a predicate. The subject consists of noun phrase and the predicate consists of verb phrase. Akerejola (1998) defines a sentence in similar words; that it is a grammatical unit made up of at least a subject and a finite verb which expresses a single or complex idea. Crystal (2008) defines sentence as the largest unit in terms of which grammar of a language is organized. The fact here is that a sentence is the largest unit of syntactic analysis. Sentences consist of different structures; four structures are identified here as follows:

9.

i. S # V	-	The boy cried
ii. S # V # O	-	Akure bought a shirt
iii. S # V # O # O	-	You gave her some money
iv. S # V # C	-	God is saviour

All these sentence structures identified above are applicable to Tiv personal names. Sentences can also perform a number of grammatical functions. This is because a number of sentences may contain exactly the same words but can express different meanings. For instance:

10.

i. Aôndò ngù á vèsé
God is with us
'God is with us'

ii. Ávèsé ngù Aôndò
Avese is God
'Avese is God'

These sentences illustrate how language exploits word order to express meaning: different orders communicate different scenarios about who did what and to whom. When semantic facts such as who did what and to whom are expressed by word order rather than by inflection, it is not a morphological matter but a syntactic one. From sentence (1) above, Aôndo functions as the subject of the sentence while Aôndo in sentence (2) functions as the object of that sentence. Similarly, Avese in sentence (1) functions as the object of the sentence while Avese in sentence (2) functions as the subject of the sentence.

2.1.7 Semantics

Semantics of names has been found to be most challenging aspect of language for linguists and even philosophers. It is in view of this that several efforts made by different researchers in explicating semantics are considered in this section. It is derived from *sema* in Latin *'semantikos'* meaning 'significant meaning'. Morris (1938) defines semantics as the study of "... the relations of signs to the objects to which the signs are applicable". Semantics is concerned with accounting for the degree of uniformity in the 'use' of language which makes communication possible. This work is interested in linguistic semantics that studies 'significant meaning'. It deals with what a namer might want personal names to conventionally mean on a particular occasion. Names are only matters of convention and convenience as there is no necessary relationship between the

sound/shape of the word and what the word stands for (Ondon, 1975:33). This shows that the meaning of names here is based on agreement, that is, what the speech community agrees on to be the meaning of a particular name. This entails focusing on the study of the meaning of compounds, relations between different linguistic expressions, sense and reference.

Fodor (1977) defines semantics as "the study of the process by which meaning is derived from symbols, signs, texts and other meaning bearing forms." Agbedo (2003) explains semantics as "the study of meaning expressed by elements of any language, characterized by a symbolic system." Prasad (2008) explained semantics as the aspect of linguistics which deals with the relations between references (names) and referents (things), that is, the linguistic levels (words, expressions, and phrases) and the objects, concepts, or ideas to which they refer. Johnson (2009) defines semantics as "the study of the development and changes of the meaning of speech forms." This means that meaning is not static. It changes to reflect the context, situation and time. All these definitions centered on the meaning of words, phrases or expressions in human language. Semantics is therefore, an area of study in linguistics that deals with the study of meaning. The ways in which words and sentences of various grammatical constructions are used and understood by speakers of a given language are explained in semantics. For this reason, semantics is the science of meaning. It studies word meaning in existing languages to promote mutual understanding through the critical use of words. In semantics, we explicate the way in which words and sentences of various grammatical constructions are used and understood by the speakers of a given language.

Semantics has not enjoyed a prominent position in linguistics until recently due to a number of reasons. One of the reasons is attributed to meaning itself. This is because meaning is not a stable phenomenon. An expression can have a number

of interpretations depending on the speaker, listener, context, or situation of usage. Meanings are not necessarily determined by words but by people who use the words. As the people's experiences and their world view change, the meanings they associate to words also change. Ndimele (1999:32) describes meaning as "chameleon changing the colours of its effect with a change of speaker, hearer, context or setting." This explains why many of the early scholars were skeptical about semantics as a legitimate field of study in linguistics and did not give it serious attention until recently. A number of scholars have argued against the semantic status of personal names particularly the western scholars (Ullmann, 1962; Dixon, 1964; Lyons, 1977) emphasize that personal names do not have sense or meaning, arguing that what they represent is unique and individuating. This means that they can only represent or identify an individual who bears such a name. Dixon (1964:31) maintains that '...the only names of objects which connote nothing are proper names'. This may be because they do not specify any characteristics of the object they refer to. Consequently, Lyons (1977) identifies two basic semantic functions, which are reference and identity. The position taken by these scholars is however, different from Tiv names for they have both sense and referent, especially those names that have phrasal and sentential structure. Apart from the fact that these names contain semantic properties in themselves and have semantic sense in their structure, their meaning does not rely on literal interpretation or semantic in content (Mensah, 2014). This is because these names have cultural ideologies that need to be understood from ethnolinguistic and pragmatic perspectives. This means that apart from the semantic content of Tiv names, they also have cultural meanings that need to be explained. Under semantics, the semantic rules that give interpretation and assign denotational value to names will be examined. Beyond semantics, there are pragmatic interpretations of Tiv names in order to understand them in terms of the values and beliefs system

of the people and make more sense of the names. Since semantics centers on meaning, attention is now directed to meaning in the next heading.

2.1.8 Meaning

Meaning is defined variously by different scholars. Ogden and Richard (1923) presented twenty – two different definitions of meaning and they have not satisfactorily answered the question of 'what is meaning?.' This lack of satisfactory answer to what meaning is has made some scholars skeptical about semantics as a field of study in linguistics. Ogden & Richard (1923) however, came up with the following list of some definitions of meaning:

- An intrinsic property of something.
- The connotations of a word.
- The thing to which the speaker of that word should refer.
- Other words related to that word in a dictionary.
- The thing to which the speaker of that word refers.
- The thing to which the hearer of that word believes is being referred to.
- The thing which the speaker of that word believes himself being referred to.

According to these definitions, there are many ways through which meaning is understood.

Bloomfield (1933) explains that meaning is something that can only be deduced from the study of the situation in which speech is made. This means that meaning involves stimulus and response. However, Gumperz & Hymes (1972) view meaning as 'a set of possible feelings, images, ideas, concepts, thought, and inference that a person might produce when a word is heard. This means that the meaning of an expression here is the mental image or idea formed on the mind as soon as an expression is uttered. Gumperz and Hymes view of meaning applies to

Tiv personal names for they create mental images on the mind of the listener when they are pronounced.

Lyons (1977), Hurford & Heaslay (1983) observe that 'meaning' is a word of the ordinary everyday vocabulary of English. It is possible to match it with other words in other languages, while in some other languages its equivalence may not exist due to its selection restriction rules. The meaning of a word is therefore more explicit when used in a particular context. This is why specific contexts are used for the analysis of the meaning of words and sentences.

2.1.9 The Nature and Types of Meaning

Linguists have agreed that meaning is at the centre of semantics; there is however, considerable disparity among different scholars on the exact conception of meaning. Based on their understanding of the meaning of meaning; Ogbulogo (2005) identified three (3) major schools of thought that are used to explain meaning better. These are the Naturalist, the Conventionalist and the Contextualists. According to the naturalist, the meaning of a word is the entity or thing it represents. The proponent of this school of thought is Plato. There is an intrinsic relationship between sound and meaning.

The major problem with this view is that there are many words in natural languages without physical entities. This is applicable to Tiv personal names for there are a large number of Tiv personal names without physical entities. Such names include: *Dooshima* 'love', *Mhoonom* 'mercy', *Bem* 'peace', etc.

The conventionalists on the other hand claim that words and their meaning do not necessarily have any direct link. Whatever connection existing between a word and its meaning is through a concept formed in the minds of the users of the language. This view is also relevant in explaining the meaning of some of the personal names in Tiv. For example, when names like *Iortim* 'genocide', *Kuwua*

'death has killed', *Kútôô* 'death has taken' etc are mentioned, the imageries formed on the mind is the large number of deaths witnessed or recorded in a family. The image or idea that comes to mind when a word is mentioned is associated with its meanings. Most of the Tiv personal names show this kind of meaning. This school of thought is derived from the works of Aristotle and others.

According to the contextualists, the meaning of a word is derived from its usage. This view is also applicable to this study because the meaning of some Tiv personal names is dependent on context. The proponent of this view is J. Firth (1957).

It has been observed that meaning is a difficult phenomenon in linguistics. This is due to the fact that there are different individuals in a speech community; this has given rise to different types or shades of meaning in different contexts and situations. So anybody who attempts to study the different types of meaning must take into consideration the different variables that affect communication. Although, there are different shades or types of meaning but we are going to discuss the few that are related to this study. They include the following:

2.1.9.1 Thematic Meaning

Thematic meaning is derived from the organization of the message presented in language. It is the arrangement of the components of communication that determines the point of emphasis. This arrangement may take the form of passivisation, topicalisation or focus. This type of meaning is applicable to the Tiv personal names particularly those names that are sentential. For example:

11.

i.	Mkumator	'I am fit to be a king'
ii.	Torkumashamo	'kingship is fit for me'
iii.	Aondonguavese	'God is with us'

2.1.9.2 Conceptual Meaning

Conceptual meaning is sometimes referred to as denotative, cognitive, logical, central or primary meaning of a word. It is the ordinary meaning of a word which is normally stable. It also has universal implications. There is an assumed shared conceptual meaning of every word of a language expressed in terms of semantic features which indicate the attributes present and those that are absent. If a feature is present, it is specified as [+]; if absent, it is [–]. The feature specification for the following Tiv personal names *Mnguor* 'I am human' and *Kasevbee* 'women have finished' are as follows:

12.

i. Mnguor	**ii. Kasevbee**
+ Human	+ Human
+ Male	– Male
+ Young/Adult	+ Young/Adult

Other examples of conceptual meaning in Tiv personal names are:

13.

i. Aondona	**ii. Mngohol**
+ Male	+ Female
+ God	+ I
+ Gave	+ Received

Ogbulogo (2005) noted that the conceptual meaning of a word constitutes a major part of the shared system of a language. Conceptual meaning is useful to this study because it can be used to bring out the meaning of some personal names through the process of componential analysis.

2.1.9.3 Associative Meaning

This is also known as collocative meaning. It is that type of meaning that a word conveys over and above its ordinary, basic or commonly shared sense.

Associative meaning is unstable, open – ended and variable in nature. It can be influenced by other factors and it reflects individualized intentions and interpretations. Barnwell (1980) and Leech (1981) identify five (5) sub-classes of associative meaning. However, only the sub-classes that are relevant to this work are discussed here:

a) **Connotative Meaning:** Connotative meaning contains elements of the conceptual meaning of a word and the individual's personal interpretation of what is communicated. The interpretation is based on the personal experiences of the hearer. It is the meaning which is derived from the semantic extension or change in the original meaning of some words. Connotative meaning can never be stable, in as much as our experiences vary. It should be noted that the connotative meanings of words are culturally determined. For instance, *Alom* 'hare' is associated with tricks based on Tiv culture.

b) **Collocative Meaning:** Collocative meaning is the natural association and sequence of words in longer structures. Thus, collocative meaning is the meaning of a lexical item deriving from other lexical items it is associated with in a longer structure. Some Tiv personal names are equivalent to a complete sentence in the language. Names in this category are usually generational names. This means that the name of the current person is only a component part of names spanning sometimes several generations (son + father + grandfather + great grandfather). For example, the names *Asunda Akange Ile Amine*; here the son's name is *Asunda* 'to harvest', the father's name is *Akange* 'to tie', the grandfather's name is *Ile* 'bundle' and the great grand father's name is *Amine* 'Millet'. When put together, the name becomes *Asunda Akange Ile Amine* 'harvest and tie a bundle of millet'. These names have come together as collocates in Tiv language. This also

indicates a process where millet is loped, tied in bundles. Other examples include *Akume* 'to pound', *Apeer* 'to leave', *Ile* 'bundle', *Amine* 'millet'. When put together, the name becomes *Akume Apeer Ile Amine* 'pound and leave a bundle of millet'. When these names are put together, each name complements each other. Here, grand children or great grand children who are bearers of the last component of such generational names are usually addressed in full including the names of their fathers and grandfathers, and this is the only way the beauty of the name and the meanings embedded can become apparent.

c) **Affective Meaning:** Affective meaning is related to the feelings and attributes of the speaker towards the subject or audience. To achieve this meaning, words are carefully chosen in a particular manner to communicate something. There are words that suggest positive feelings – love, happiness, attraction, beauty, excitement, etc. There are others that stir up negative reactions – disgusting, disappointing, etc. Other words like darling, daddy, mummy, etc. give an impression of endearment. The affective meaning is relevant to this study because most of the Tiv personal names have their meanings and functions derived from affective meaning.

d) **Reflective Meaning:** When an expression has more than one meaning, the meaning is said to be reflected. Words with several meanings (polysemous words) have reflected meaning. There is however, a dominant meaning among these several meanings. As time goes on, the other less dominant sense of the word are dropped. The consequence of reflected meaning is that as a particular sense of a word continues to attract prominence due to its frequency of use, the other less frequently employed senses continue to disappear. Reflected meaning therefore arises in situations where an expression has more than one conceptual meaning. This type of meaning is

also relevant to this study because there are many Tiv personal names that are polysemous in nature. From this discussion, meaning is the centre of semantics.

Nicolaisen (1980) points out that names reflect three levels of meaning namely; the lexical level or the dictionary meaning of the word or words comprising the name. The second, associative meaning, deals with the reasons why the particular lexical (or Onomastic) items were used in the naming process. The third is the Onomastic level which focuses on the meaning of a denotative name, that is, its application based on lexical and associative semantic elements but usually no longer dependent on them. Conceptual meaning is inherent in the name itself, that is, the designator or linguistic sign. Conceptual meaning includes the lexical meaning and the grammatical meaning. Grammatical meaning refers to or includes functions such as gender, number, etc. Conceptual meaning covers those basic, essential components of meaning which are conveyed by the literal use of a name, for example, the name *Anula* 'Needle' might include "thin, sharp, steel, instrument" while "associations" or "connotations" attached to the name are painful. The first two levels of meanings (the lexical or dictionary meaning and associative meaning which deals with the reasons why the lexical item was used in naming) postulated by Nicolaisen (1980) are more relevant to this study. This explains that linguistic meaning is not enough to explain the meaning of Tiv names but it also needs pragmatic approach to explain the intended meaning of Tiv names. For one to understand the names better, he must be knowledgeable in the communicative practice of the people, and pragmatics will help to achieve this.

2.1.10 Pragmatics

Pragmatics is a notion of analysis of meaning based on utterances. It can be defined as "the study of the way in which language is used to express what

somebody really means in particular situations, especially when the actual words may appear to mean something different" Prasad (2008,151). From this definition, it is clear that the meaning of some words or sentences cannot be explicitly defined or explained without taking into consideration the situational meaning of such words. Pragmatics therefore, relates meaning with the context of utterance. This means that the relationship between linguistic expressions (names) and the context of their use, including the time and space of the discourse is very important in the determination of meaning. Obeng (1998) observes that names are deeply rooted in a language and culture of the people and it is impossible to fully understand the names without a thorough knowledge of the society. It is therefore, clear that, linguistic meaning is not enough to explain the meanings of Tiv names. It equally needs pragmatic approach to explain the actual meaning of these names. Context is also important in understanding and using these names because names are a product of experiences undergone by the name givers. This means that context contributes to meaning. Unlike semantics which examines meaning that is conventional in a given language, pragmatics studies how the transmission of meaning depends not only on structural and linguistic knowledge (grammar, lexicon, etc) of the speaker and listener, but also on the context of the utterance, pre-existing knowledge about those involved, the inferred intent of the speaker, and other factors.

In this respect, pragmatics explains how language users are able to overcome apparent ambiguity. Pragmatic competence is therefore, required or needed to understand the intended meaning of Tiv names. It looks beyond the literal meaning of an utterance (the name) and considers how meaning is constructed as well as focusing on implied meanings (Thomas, 1995). Pragmatics also considers language as an instrument of interactions, what people mean when they use language and how we communicate and understand each other.

There are norms of politeness, appropriateness, formality and respect associated with language use. Pragmatics therefore provides appropriate interpretation of sentences since there may be differences between literal and implied meanings (Ogbulogo, 2005). These differences are brought about by the situation, the shared background knowledge of the participants in the discussion and the linguistic context of the expressions. Tiv names consist of both literal and implied meanings. The implied meanings may be about what led parents to give such names. Usually, the experiences, condition and aspirations of the parents determine the name that is given to the child. It is therefore, necessary that the implied meaning of such a name will reflect any of these situations or conditions that the parents or namer's were in at the time of naming. Raper (1986:267) describes the pragmatic meaning of personal names as "...the associations and connotations which become attached to the name via its referent". It is also certain that Tiv names have ethno-pragmatic or cultural meanings behind them. These names are also connotative and contain information that reflects the world view and cultural environment of the people. For one to make any sense of these names, he must be knowledgeable in the local communicative practice of the people. Insight from pragmatics will help to achieve this by analyzing Tiv names better and drawing more insight from the concepts of presupposition, performative and implicature as forms of pragmatic meanings in Tiv names.

Presupposition is the assumption which the speaker makes about what the hearer is likely to accept without questioning. To Stalnaker (1978, 321) it is "what is taken by the speaker to be common ground of the participants in the conversation". This happens when speakers rely on shared assumptions and expectations. This shows that there are common grounds of hearers in the naming process that are not questioned. For instance, the Tiv name *Kungu* 'there is death' cannot be questioned by the hearers because the namers and the hearers are both

aware of the inevitability of death. This means that there is common ground among them, for none of them is ignorant of death.

Some Tiv names are performative in nature. By performative, each name says something in addition to the information it gives and the fact that it states. This is why Searle (1976) states that names are speech acts that execute action like 'requesting', 'commanding', 'questioning' and 'informing'. Tiv names that show acts of 'requesting' include *Washima* 'take heart', *Kegh* 'wait' and can be differentiated from commanding names like *Devaan* 'don't mourn', *Adeyongo* 'he should stop trouble'. These names are therefore, giving instruction of various kinds such as requesting and commanding which are directive in nature. Other instructions that Tiv names give as performative act include questioning as in *Mgbanyi* 'what am I worth?', *Mtémàhán* 'where can I sit?', *Shinyi* 'what is left?'. Another performative act of names is that of giving out information. Such Tiv names include *Oryina* 'a person is insufficient', *Kumaden* 'it is enough to stop (child bearing)', have provided the listener with the information about the discourse. The names are therefore, informative and are extractions from real discourses. In instances like these personal names are used in performative ways. When personal names are used in performative (pragmatics) ways, they serve different functions in different social contexts. Names are the vehicles for symbolic meaning which they acquire or are revealed through their etymology, in addition to their obviously referential functions. Grice (1975) discusses pragmatic implicative role of names as when a namer uses names to imply or mean as distinct from what the speaker literally says.

Pragmatics compliments semantics by looking at the use of context to make inferences about meaning. This means that the meaning of words/names is found within their context of use. Epstein & Kole (1998) explain context of situation to mean every utterance that occurs in a culturally determined context of situation,

and the meaning of a name can only be teased out by understanding the context in which the name occurs. Leech (1983) points out that pragmatics distinguishes two intent in communicative act which are informative intent or the literal meaning of the name and the communicative intent or the piece of information that the namer is trying to convey. "The communicative meaning is outside the semantics range and is in the area of pragmatics" (Lobner, 2002: 10). Pragmatic meaning has to do with the associations and connotations that are attached to the name. It could also depend on the background knowledge of the individual, using the name to bring out the meaning of the name taking in isolation to express personal emotions, opinions or attitude. Nicolaisen (1980) points out that names have three (3) levels of meaning which include lexical level which is the dictionary meaning of the word or words comprising the names. The second level of meaning is the associative meaning which is concerned with the reasons why a particular lexical item was used in the naming process. The last level is the onomastic level which is centered on the meaning of a denotative name which is based on lexical and associative semantic elements but no longer dependent on them.

Conceptual meaning on the other hand, is inherent in the name itself. It includes the lexical meaning and the grammatical meaning. Grammatical meaning includes functions such as gender, number, and others. Conceptual meaning covers the essential components of meaning which are conveyed by a literal use of a word. Pragmatics will therefore help to bring out the connotative and associative meaning of Tiv names. It argues that the disciplines of pragmatics and semantics provide prerequisite pillars for one to understand the use of personal names. The two disciplines are interrelated and they most emphasize the contextual use of language. It is therefore clear, that pragmatics predominantly concerns itself with the contextual use of language. From pragmatics, it emerges that personal names are used to perform various acts as they evaluate the status-quo and project

preferred scenarios. Insight from pragmatics is therefore, relevant to this study to bring out the contextual and cultural meanings of names.

2.2 Semantic Theory(ies)

Following the problem of the nature of meaning, a number of theories of meaning have been postulated to provide solution to the problem of meaning. This is due to the fact that for some years now, linguists and philosophers have been arguing how best to define meaning. For instance, Ogden and Richard (1923) have over sixteen definitions of meaning but could not resolve the problem of meaning. Meaning is a complex and multi-dimensional phenomenon which requires varieties of factors to define it fully (Maduagwu, 2012). In view of this, theories of meaning that are relevant to this study are used to explain in an explicit way the nature of meaning and the meaning expressed in Tiv personal names.

The basic function of theory in semantics is to explain in an explicit way the nature of meaning. Ogbulogo (2005) adds that a given theory utilizes 'a finite set of rules to explain a variety of semantic phenomena' in order to bring out meaning. This means that such theory should be able to explain the inherent meaning characteristic of words/names and sentences. It is also expected that a reliable semantic theory should relate meaning to syntax, highlighting the relationship between them. This means that the rules of sentence construction and those of the word meaning should interact to explicate the total meaning of the sentence. Above all, a dependable theory of meaning should also relate meaning to the contexts and situations of word and sentence usage. This is because the context of use has been found to be relevant to interpretation (Ogbulogo, 2005). It is therefore, expected that an adequate theory of meaning will be very useful in explaining Tiv personal

names since most of these names derive their meanings from the context and situation of the namers and givers of the names.

There are a number of semantic theories but only few that are relevant to this study are discussed here. They include the following:

2.2.1 The Referential Theory

This theory refers to the meaning of the word as the object or thing which it refers to in the external world. The actual object is the referent. The theory explains that the connection between the words or expression and their referent is through the process of thought while words or expressions are just symbols. For instance, the following Tiv personal names have referents:

14.

i.	Gbóugh	'stick'
ii.	Kwánge	'belt'
iii.	Ikyóndó	'cloth'
iv.	Ìkpà	'bag'

The major problem with this theory is that abstract words are not included here for they have no corresponding objects or referents. But the fact is that they have meaning. Again, polysemous words (words with more than one meaning) may have the additional problem of having more than one referent. The theory is associated with the works of Ogden and Richards (1923).

2.2.2 The Ideational Theory

Another attempt to explain meaning is that which sees meaning as the mental image that a word or expression conjures. The theory explains that meaning originates in the mind in the form of ideas. Indeed, the meaning of words is the mental image or idea of the word or the expression generated in the mind of the speaker or hearer. Thus, the ideational theory is mentalistic. For instance, the

following Tiv personal names will create or cause mental images on the mind of the hearer or listener.

15.

i. Iòrgbíde 'people are beaten'

ii. Áôôáváv 'he washed wounds'

The mental images created here are therefore, the meanings of the words or names expressed above which is based on feelings, images, ideas, concepts, thoughts, and inferences that can be produced as soon as a word is heard (Gluckberg, 1975:50). The ideational theory of meaning was developed by John Locke.

The problem with this theory is that, it is abstract and imprecise. Moreover, the ideas may be too vague to comprehend. There are also many words (especially the abstract ones) that do not have specific physical realities, let alone mental manifestations. It is therefore, unthinkable that the mind can create an image of what the senses cannot perceive. For instance, what mental images can be associated with the following Tiv personal names:

16.

i. Àdògá 'maybe'

ii. Hùngùl 'forgotten'

iii. Shìè 'time'

The researcher's view here is that this theory cannot adequately account for what meaning in language is, particularly meaning in Tiv language.

2.2.3 Semantic Features or Componential Theory of Meaning

This theory explains that the meaning of a word is its semantic features or components. It is a process where by the meaning of a word is expressed in term of the combination of all the features that made up such a word. For instance, we can express the meaning of girl as (+ HUMAN, + FEMALE, – ADULT). The idea of

componential theory is that the meaning of a lexical item can be determined by reducing it to its contrastive elements, so that the lexical items in question can easily be distinguished from other lexical item in the same language. Proponents of this theory are Hjelmslev, Jacobson, and Loamsburg.

The weakness of this theory is that we do not need to know the semantic properties of a word before we know the meaning. For instance, the meaning of *Mngérèm* 'water' cannot be known by just knowing the semantic properties. Moreso, this theory cannot be used to account for the meaning of sentences. It can only be used for some words.

2.2.4 The Contextual or Operational Theory of Meaning

This theory is also referred to as the usage theory of meaning. The theory explains that the meaning of a word or an expression is determined by the context of its use. It is the effect created by a linguistic unit within a given context that expresses its full meaning. To understand fully the meaning of an expression or utterance, we must also know the context in which it is spoken. This means that the meaning of a word or an expression is determined by the context of its use. For example, the name *Akperan* can mean 'doubts', 'contest', or 'argument' depending on the context of usage. For this reason, we can only fully understand a word or an expression if we know the context in which the expression was said. It is observed that the meaning of certain classes of words could be lost if meaning were treated as just entities. This observation is in line with the tenets of this theory. Akwanya (1996) supporting this theory said that "operationalism implies that there may be a difference between the meaning of a word taken in isolation and the uses in sentences." The truth of this claim can be illustrated with the word *Ityough* 'head' with its different meanings in Tiv in the following contexts:

17.

i. Ún ká ityóúgh kí tsómbór nè
He/she is the head of the family

ii. Á vér ityóúgh ù yèmén hàna?
He/she heads to go where?
'Where did he/she head to go?'

iii. ityóúgh nágh ká ívú tséegh
Head his is gray hair full
'His head is full of gray hair'

From the above examples, the word *ityòúgh* 'head' portrays different meanings in the different contexts cited. This clearly shows that the meaning of *ityòúgh* 'head' in isolation is different from its meaning when used in different contexts.

This theory is derived from the works of a German scholar, Wittgenstein (1953). Further developments in this theory have been made by Firth (1957) and Halliday (1973).

In fact, each theory has given some insight into the nature of meaning. The work found the contextual theory more relevant to determine the most appropriate meanings of Tiv personal names.

2.3 Empirical Review

Much work has been done in the broad area of Onomastics worldwide. This section deals with empirical study of personal names and other related topics. The section also concerns itself with establishing pertinent contributions to its study of Tiv personal names. It starts by looking at global situation, which is discussed under world anthroponomastics. It moves on to African situation where names and naming in Africa are discussed before it delves into names and naming among

other tribes in Nigeria. Finally, studies on names and naming among the Tiv is examined. This approach has been used since it allows this study to identify the gaps that exist in world, Africa and Nigeria anthroponomastic research thereby defining the outstanding areas that can be explored.

All languages of the world name persons things and ideas. This is found in every language as a feature of universal grammar. Naming is not a haphazard venture, for every name denotes an idea or conveys a meaning that is resident in the mind of the giver or bearer of the name. In Nigerian culture, names usually reflect the belief system of the givers or bearers.

The literature on personal names shows that African names are quite different from the Western societies where children are given their grandfathers' names. While Western names are predictable, African names are generally not predictable, until the child is born and under what circumstances it is born, the name cannot be determined with accuracy (Mbiti, 1970). There are however, certain situations that names may be given prenatally, that is, before a child is born, among the Tiv people. This is because a man may like a name and pronounces it for his child even before his wife conceived. This name will be given to the child when it is eventually born irrespective of the sex. This also accounts for unisex names among the people.

Naming is a specific linguistic act, intimately linked with values, traditions, hopes, fears, and events in people's lives. Personal naming practices offer important insights into the patterns of social and cultural organization of communities and can be a key to broader cultural changes. Alford (1987:51) explains that names tell us about the categorization of the new born infant (e.g. sex, social group), the name giver, and what is seen as significant about the background and the circumstances at the time of birth. In naming a new born baby, and

consciously choosing a name to refer to a new person, that name has enormous symbolic power which will identify the person, and at the same time the name can send a message, express a hope or prayer, and perpetuate a cultural or religious tradition. Agyekum's study (2006) deals with naming as an important aspect of the Akan society and looks at Akan names linguistically. According to Agyekum, names are not arbitrary labels but socio-cultural tags that have socio-cultural functions and meanings. The study also discusses the typology of Akan names.

A survey of literature on personal names suggests that a few studies have been conducted in this important area of research particularly, Tiv personal names. For instance, Dooga (2005) and Nyitse (2006) discuss Tiv personal names from the linguistic and cultural point of view, because personal names are closely related to the socio-cultural structure of people. It is therefore, essential to understand the socio-cultural atmosphere of the people.

2.3.1 Studies on Names and Naming in other Continents

This component situates the present study within the global anthroponomasti cs trends. The terms 'world' is used to refer to regions other than the African continents although some examples of the latter have been used where they buttress discussions on global trends. The review recognizes that the uniquesness and meaningfulness of Tiv personal names becomes apparent when some insights are drawn from American and Europeans scholars who made significant contributions in general world onomastic studies.

Motyer in Douglas (1962) reports the biblical teaching on personal names. According to him, the name means the person as revealed. For example, Moses wishing to express the degree of intimate knowledge which Yahweh has of him, said "thou hast said, I know thee by name?" (Exodus 3:13). Moreover, the name

signifies the active presence of the person in the fullness of the revealed character (1 King 18:24).

Van Langendonck (1987) studied Dutch (Flemish) personal names and sheds valuable light on the use of the semantic – pragmatic theory in the characterization of personal names. He observes that personal names constitute the most diversified category of proper names.

Henning (1995) is important for observing that first names are usually formed from compounds, from saints' names, from places, from personal traits/characteristics, animals, occupations, among others. English names are unique as no other language has a construct similar to the Sr. 'senior' that gets appended to the names of fathers who have sons with their name, so that Dell Johnson's eponymous father would be known as Dell Johnson, Sr. Similarly, the Jr. 'junior' appellation is used in English, Spanish and Portuguese names, among others. Some languages like Japanese routinely append honorific affixes to a person's name, such as – san; or – sama, a super honorific; or – kun, for someone familiar or subordinate and so on. The preceding observations are interesting for this study seeks to establish whether Tiv personal names have similar origins and traits.

There are two prominent naming orders, the western and eastern orders and eighteen scenarios of personal names usage. The order given name, family name is commonly known as the western order and is usually used in most European countries like Britian and America and in countries that have their cultures predominantly influenced by Europe. The first name is often called the Christian name after the Norman Conquest in Britain. Theophoric names are popular among Arabic, Semitic and many other languages. France, Germany and Scandinavia have lists of approved first names to be given to children or else it will not be legally recognized, a practice unheard of among the Tiv people. Incidentally, many

languages do not have the separate names for men and women, while other languages often use regular inflections for grammatical gender to indicate the gender of names, so that John and Jane, for instance, who are both from the same Hebrew names, are represented as Johann and Johanna in German. There is a similar inflection for grammatical gender to indicate the gender of names in Tiv as shown in names like *Ngôhemba* and *Terhemba*, *Ngôdoo* and *Terdoo*.

Koul (1995) argues that the study of personal names in Kashmiri from linguistic point of view, and submitted that personal names are closely related to the socio-cultural value of the people.

On a related note, Conzen (1980) considers naming patterns with reference to urban history and American local history while Nicolaisen (1980) studied Scottish surnames and mediaval popular culture. Fischer (1982) examines personal networks among friends in town and city. Eichler (1987) explores onomastics in the German Democratic Republic. Woodward (1994) studied naming names in mid – eighteenth feminist theory. Schweitzer & Golovko (1997) discuss local identities and travelling names with special reference to personal naming in the Bering Strait area. These studies among others underscore that personal names are comparable because of travelling human 'carriers' and that ethnic identity was more easily preserved in rural than in urban areas. They further demonstrate the challenges encountered in various communities over a varied period of time and insight that have been gleaned from such experiences.

The colonization of many part of the world including Nigeria significantly affected world anthroponomastic trends. Rennick (2005:296) reports that early settlers brought with them "...imported names..." and these names were of foreign/exotic origin (Neethling, 2000: 57 – 73). Ramose (1999:130) reports that the early settlers injected "alien culture...." into the new areas they settled. These personal names were also used for surbodinating and assimilating people. In this

category, Clerks played a pivotal role in name changing through what Dillard (1976:20) calls "orthographic flaws" and De Klerk (1998) referred to as "....scribal errors". De Klerk gave an example of the eighteenth century German immigrant's surnames like Schmid – Schmidt. Schmitz were recorded as Smith while Braun became Brown. Pronunciation was also part of the problem. Hudson (1980:78) remarks that these names were learned from the colonizers either by direct instruction or by watching their behaviours. Some names were chosen for sentimental, humorous, literary, religious or high cultural reasons. This explains why etymology of some names cannot be traced locally. This view is important in this study because there are many Tiv names that their etymologies cannot be traced locally. Some of such names include; *Lessel*, *Kôntyen* and *Agan,* etc.

Ferguson in Rosenthal (2005:3) works on the etymology of family names in France, England and Germany as these were related to the Teutonic name system. Ferguson says

> *...the etymology of proper names is the only branch then of the subject which can in any sense be called popular, for what me, even of those who care not to enquire the origin of the language they speak, feel some interest or curiosity in knowing the meaning of the names they bear ...* (Ferguson, 2005:3).

This view is relevant to the present study because the meaning of some Tiv personal names cannot be understood without reference to their etymologies.

De Klerk and Bosch (1995) study the English and Xhosa naming practices and conclude that African cultures are significantly different from the English in terms of the motivation for naming. Herbert (1999) added that there is a wide range of information available on African naming practices. What is noticeably absent in

most cases is reference to the meaning or etymology of the name, since in Western society, naming is primarily a system of reference not symbolization, and for English speakers, proper names typically differ notably from other words in their lack of sense or meaning, in relation to the total linguistic system to which they refer.

This study draws some insightful views from the study of nicknames. Prabakharan (1999) refers to the nicknames as the hardest stone the devil can throw. Moyo (2012) explores aspects of nicknames among the tumbuka people of Malawi. Nsimbi (2002) observes that personal names underwent a three – phase metamorphosis from nicknames to proverbial names and later to clans names would be here scrutinized with the intention of establishing where Tiv personal names fit. Dadisman (2007) studies naming names among the Hallinas and Jews in the United States. The study reveals that the names Mary and Joseph were popular among female and male Italians as was Sara and Louis among Jewish females and males respectively. This study revealed the dominance of biblical personal names among the immigrants. Having said this, attention is shifted to names and naming in African continent.

2.3.2 Studies on Names and Naming in Africa

This section examines Africa anthroponomastic trend. Other contributions to the study of names across Africa include Molema (1920) who worked on the Bantu, past and present naming trends. Leberson and Bell (1992) carried out an empirical study on children's first names. Also, significant insights are drawn from literary onomastics. Willis (1994) examines the construction of the social ideas among the Bondei and Corryama. Brann (2000) looks at group identity or significance of names by focusing on a didactic poem done for T.S Eliot.

Puckett (1937) reports that, the trend of naming children after the day of birth was rampant in Jamaica, Nigeria, and Cameroon among others. These experiences show that African personal names are functional and this is what this research wants to explore and the extent to which it applies to Tiv people.

Many African societies get most of their names from proverbs. Ferguson (1970) gives an instance that, the Swahili people in Tanzania, Kenya, Somalia have a proverb that says "if you inherit a name, you must also adopt its affairs". The Ganda are said to have thousand of proverbial names as *Nyonyintono* (from *Nyonyitono Yekemba byoyo*) 'a small bird, to appear big, must clothe itself in many feathers". The female equivalent name in Ganya which come from the saying 'when a wife begins to disrespect her husband, it shows that she has found another place where she intends to go and live (Nsimbi, 1950:205). Nsimbi also said that Baganda personal names have deeper meanings than is generally apparent as they are summaries of the society's philosophy.

Glases (1987:204) asserts that the Nyoro people of Uganda names boys after four months of birth while the girls are named after three months of birth. This contradicts the Tiv naming system which takes place on the seventh day of birth irrespective of the sex. The Tiv use personal names to express the namer's state of mind.

Madubuike (1976) reports that, a sizeable number of Africans globally resorted to name changing especially during the liberation struggles or after the attainment of their independence. This means that some Africans changed their names from native to foreign names due to the fact that they had contact with the foreigners and the foreigners made them to understand that everything about Africans was bad including their names. For them to be accepted and get official positions in their affairs have agreed to change their native names to foreign ones.

Genoverse (1974) argues that in the ninth century, African names receded but they never wholly disappeared. During the period of colonialization of Africa, the whites considered every thing African as primitive, barbarous, unholy and declared every thing European pure, proper and civilized. This led to the disaapearance of many African names. Kashif (1992) maintains that despite this predicament, others preserved their African names and African tradition of naming by translating them into the English language. The Black Consciousness Movement of 1970s increased the desire of the people to return to African names (Agyekum, 2006:79). Naming is a 'big social event' (Mbiti, 1970:213) in Africa as personal names execute multiple functions. For instance, to the Twi or Akan people of Ghana, a personal name is given as a way of finding out on evildoers while among the Nues people of Sudan, personal names are used to define people's relations with other members of society... (Evans – Pritchard, 1948).

Neethling (1995) notes that name giving among the Bantu cultures reflects the socio – cultural circumstances of the group/clan. Moyo (1996) observes that the Ngoni – tumbuka speaking people of northern Malawi prefer names with the historical importance like Mapopa (wilderness – named after the death of several children) and Tafwachi "what is wrong with us" (Moyo, 1996:15) that respectively comment on the family and clan condition. In these cultures, "a name will be given one evening and will be changed if the child continues to cry" (Munday, 1997:44).

Beattie (1957:26) reports that the Nyoro people of Uganda who names boys and girls after four and three months respectively, use personal names to express the namer's "...state of mind" as they are allusive and their understanding demands some knowledge "...of the web of thought, imagery and metaphor". From Beatlie report, there is a sharp constrast in the period that it takes to name a new born baby among the Nyoro people of Uganda and the Tiv people of Nigeria. For the Tiv people, it takes seven days only to name a child irrespective of the sex

while the Nyoro people take four months to name the boys and three months to name the girls. From Angola, Glasse (1987) reports that Angolan Ovimbundu women's names convey thought patterns of a people. For instance, the given name Vihemba is meaningful as it denotes a child whose birth was difficult and required the use of charms. Similar names are also found in Tiv for some children are named after the herbs/charms that were used to provide solution to birth that were difficult.

Koopman (1990) studies names in Zulu society and concludes that givers and bearers are always aware of the meaning of the name and the literal meaning of the name is always directly related to the reason for giving it. Beattie (1957:37) has similar view that "...African names have meaning and that speakers readily identify that meaning."African names retain their meaning bearing function and are much less arbitrary, their meaning generally being transparent and accessible and often recording complex details about their bearers (De Klerk and Bosch, 1995).

Suzman (1994) examines factors behind Zulu personal names used in the rural, farm and urban settings and concluded that nomenclature changes with social changes. Tuner (1992:56) posits that names perform various phychological functions when they express tension, discontent and censure. He realized that the message insinuated in names thrives only in its "...native" climate is vital for a study that seeks to understand the given names from the perception of their users. Herbert (1999) realized that the South African Tsonga people use personal names to keep their history, protest socio – political discriminatory services like apartheid. He also noted the striking decrease in name uniqueness in African naming practices. These scholars' observations are handy as this study seeks to investigate reason behind the prevalent nomenclature patterns among the Tiv people in Nigeria.

Besides, a trend that Africans are known by several personal names emerges. Beidelman (1974:281) reports that among the Kaguru people of Eastern Tanzania, names are related to certain kin statuses and each person possesses a series of names acquired not only to fit different social situations but also changing roles in the cycle of development from birth to death. Tonjes (1911:144)) observes that among the Ovambo in Namibia, a child is first given a patronymic name, on the eighth day, is given a temporary name, followed by the real permanent one after few weeks or two months. By implication, a child is given more than two names. Muthioni (1990) and Obeng (2001) identify five names for Akan children in Ghana, while Samaki (2001) discovers twenty names for an individual. The issue of an individual having many names is also common among the Tiv people. This is even acknowledged in Tiv expressions like: "Ú ngèè átí èr ká wán môm yô" (you have many names as if you are the only child). Since naming is based on the experiences or conditions of the namers, some of them have so many experiences that would like to use all such experiences in naming and this accounts for one child having so many names.

The issue of namers has drawn a significant attention in this study. Motyer in Douglas (1962:862) discusses the politics surrounding the biblical naming process and points out that name giving is the prerogative of a superior as when Adam exercised his dominion over the animals (Genesis 2:18 – 20). Similarly, the parent names the child. Moyo (1996) comments that the fathers and grandfathers of the husband confer names on children among the Ngoni – Tumbuka people of northern Malawi. As for Angola, the first boy and girl child are named after their paternal grandfather and paternal grandmother respectively, with uncles and aunts from the father's side giving the second and the third names. They leave the mother to name the fourth child.

The tendency to use cryptonyms (secret names) known only by the 'real' owner was observed among the Apache and Todas of India, the Hausa; in northern Nigeria, parts of Ghana, Niger, Lesotho, Basutho and Togo (Dabbs, 1990:32). Glasse (1987:203) cites the Huli people of Papua, New Guinea who are unique for they avoid the use of personal names on public occasions or when strangers are present. In some instances, people opt to be anonymous or prefer pseudonym names either for fear of governmental prosecution or societal ridicule of their works or actions. In the same view, Chinese children are called insulting names to make them appear worthless to evil spirits and later they receive a definitive name. This is similar to the Tiv belief that one should not answer his/her name in the night when you do not know the person calling you to avoid being attacked by the spirits.

The trend of naming children after the day of birth is rampant in Jamaica, Nigeria, and Cameroon (Puckett, 1937), among others. From these experiences, one recognizes that personal names are functional, a feat this research wants to establish the extent to which it applies to the Tiv people.

2.3.3 Studies on Names and Naming among other Tribes in Nigeria

This section examines works done on personal names of other tribes in Nigeria and explains why personal names are significant. A good number of scholars have worked on personal names in Nigeria. Idowu (1966:30) worked on Yoruba names and reports that:

> *Every Yoruba name has a character and a significance of its own... every one of the names is almost invariably a sentence, or a clause or an abbreviation of a sentence, which can be broken into component parts. Besides, the name must tell some clear story, whether be it of the*

> *circumstances surrounding the child's birth, the state of parents or family affairs when it is born or a remarkable event in the town or the general world into which it is born. Among the Yoruba, it is generally believed that if a person's real name is known, it will be easy to bless the person or harm him by magic.*

Finegan (1970) studies the Benin people in Nigeria to express the richly figurative intensity to which names could reach in defining a person's personality. She considers Benin names as being proverbial with lots of richly imageries. She came up with various forms of personal names. Religiosity of the Idoma people permeates every area of their life. As such, names that acknowledge the supremacy of God are given (Apochi, 2003). They have names that convey the belief in a supreme being of the people as well as their acknowledgment of the fact that every good thing that they have come from God.

Ubahakwe (1981:26) describes Nigerian indigenous names and of course those of African names thus:

> *Nigerian indigenous names have high culture content. An indigenous African name on the whole personifies the individual, tells some story about the parents or family of the bearer, and in a more general sense point to the value of the society in which the individual is born.*

He elaborates his claims by listing the various values expressed in personal names in African languages. He particularly cited Igbo personal names which include God and deities, social relationship and social entities, calendar, plants, animals and physical environment, natural phenomena, social values and vices, occupation, material assets, parts of the body and so on.

Oduyoye (1972) works on Yoruba personal names and identifies three structural paradigms of Yoruba personal names which include (i) Noun phrase (NP) (ii) Simple sentence and (iii) Deletion. Ubahakwe (1981) works on the semantic classification of Igbo anthroponyms and classified Igbo personal names into twelve classes. This classification was based on what the head word of the name refers to. Iwudu (1994) does not differ much from Ubahakwe. He discovered that Igbo personal names reflect the grammar of the Igbo language. This is because "the structure of the Igbo personal names may be said to constitute a minimum grammar of the Igbo language. To understand the structure of Igbo personal names is to understand, in its essential the grammatical structure of the language. Anagbogu (2010) reports that the structure of Awka personal and title names can take any of the following forms: (i) Lexical (ii) Verb phrase (VP) (iii) Nominal compounds (iv) Sentential (v) Imperatives (vi) Interrogative. Essien (2000) studies Ibibio names and reveals that Ibibio names consist of the following seven constituents of sentences: (i) Nouns (ii) Noun modifiers (iii) Numerals (iv) Noun phrase (NP) (v) Verbs (vi) Verbs phrase (VP) and (vii) Full sentences. Daba (2003) identifies three broad categories of Hausa names as (i) Sunan Yanka (ii)Suna rana and (iii) Suna wasa. Ikenga-Mentu (1985) classifies names into three major areas: Natural names, Given names and Praise names. By natural names, he refers to the names derived from the circumstances of birth, while the given names are free names given by parents to their children. Ehusani (1991) provides a further classification of Ozovehe names into four groups which are: (i) anticipatory names (ii) descriptive names (iii) supplicatory names and (iv) axiomatic or declaratory names. Gwamna (1996) explains that the typology of names varied as the names themselves. He however classified Gbagyi names into nine groups. They are: (i) natural names (ii) anticipatory names, (iii) descriptive names (iv) suplicatory names, (v) prophetic names (vi) axiomatic names (vii) theophoric names (viii)

foreign names and (ix) other names. Ogie (2002) investigates Edo personal names and argues that they are used to affirm certain aspects of Edo culture. The linguistic aspect of the study breaks names into its constituent morphological parts to reveal their meanings.

Ehusani (1991) studies Ebira names and points to the values of the society into which the bearer is born. The conditions of the house at most times determine a name that should be given to a child. This means that what prevails in the family at a particular time or period such as happiness, hardship, death, war, etc indicates what name to be given to a child. Nwagbo (2012) explains that the main purpose of naming in all cultures is to provide symbolic system individual identification which performs the speech acts to identifying reference. Similarly, Ubahakwe (1982:27) commenting on Nigerian indigenous names, like most other African names have high culture content. By this it meant that "personal names are not just labels used for mere identification purpose as baggage tags are". Okafor et al (2008:24) commenting on Igbo names said that "Igbo names are not mere tags of identity or appellation but very deep expressions of attitudes, sentiments, aspirations and commentaries on life experiences". The meaning and culture on which name is based is generally related to some desirable qualities such as power, peace, happiness, prosperity, joy, beauty, love, victory e.t.c. Essien (1986) argues that the study of names and the naming system is the study of the history, sociology, religion, the belief system, the values and the pre-occupation of the people; indeed, the garment of the culture of the people. Mensah and Offong (2013) examine the structure of Ibibio death prevention names and argue that these names represent morpho-syntactic properties that give insights into Ibibio grammar. They observe that the syntax of these names is not restricted to a particular set of structures and that in addition to their referential contexts and metaphysical connotation, they have other formal structural properties that

distinguish them from oridinary Ibibio names. Gbenga (2006) remarks that names reflect the world view of a people, hence some names are used to accentuate and situate the significance of an experience, an event or a phenomenon.

Omeregbe (1993) disputing Wittgenstein's claim in Tractatus logico philosophicus says that "names are the smallest irreducible units of language, and that they are unanalysable" remarks that African names are certainly analyzable, for they are quite often, full sentences reflecting African beliefs or the circumstances in which people are born". This means that names represent communicative acts and through names, people express several situations. This practice tends to have special significance in the Nigerian situation as names are used to communicate diverse information, significations and entailment.

Nwagbara (2010) identifies three categories of naming patterns in Nigeria as follows: (i) Foreign names (mainly of Judeo Christian, Islamic and Western socio-cultural origin) (ii) Native names (names derived from indigenous Nigerian languages or culture), and (iii) Hybrid names (a fusion of both native and foreign names).

Another viable perspective to the phenomenon of names and naming is that names do not only represent nomenclatures and identify items. They are also linguistic and communicative acts that express some functional aesthetic and assertive meanings and features (Nwagbara, 2011). He adds that names are a valuable source of information. They can indicate gender, marital status, birthplace, nationality, ethnicity, religion, and position within a family or even within a society.

The names of these ethnic groups not only reflect their respective cultures but also very significantly the grammar of these languages. Here, Wittgenstein's claim that "names are the smallest irreducible units of language and that they are unanalysable" is not applicable to Tiv for Tiv names are quite analyzable.

2.3.4 Previous known Studies on Names and Naming among the Tiv

Before now, there is no much documented research or work in related onomastic areas in Tiv language, apart from that of Dooga (2005) and Nyitse (2006). These researchers did not delve deeper into Tiv personal names. For instance, Nyitse (2006) was mostly concerned with Tiv personal names, as a means of record keeping. She identified names that reflect the occupation of the parents and those that reflect the social and political history of the people. Dooga (2005) was however concerned with the naming practices among the Tiv. He identified seven types of personal names in Tiv which include (i) names based on domestic and wild animals (ii) gender specific names (iii) descriptive names (iv) interrogatives names (v) declarative names (vi) phrasal names (vii) wishes names. Despite these efforts made by Dooga (2005) and Nyitse (2006) on Tiv personal names, there is still a gap that needs to be filled which is on structure and meanings of personal names. This work is timely because it explains the structure and meaning of Tiv personal names based on the world view of the namers, the bearers and their society. These studies however, have not analysed Tiv names into their constituent morphological parts to reveal their meanings. Moreover, the cultural ideologies of such names are not revealed or explained.

Two major periods of naming practice among the Tiv were identified by Nyitse (2006) as the traditional and the modern periods. In the traditional period, naming practice was based on only philosophy of life and occupation. For this reason, most of the Tiv names were based on few occupations that were practiced. Such occupations include farming, trading, blacksmithing among others. Moreover, before the advent of the missionaries, the Tiv believed in *tsav* 'witchcraft' and its influence over ones fortune. There was good and bad *tsav*. The good one was to protect the family and bring fortune to the family while the bad

tsav was to cause havoc to the family. For this reason, they gave names that were associated with *tsav*.

There were names that show gender differentiation; that is, they have names for males and some for females. Unisex names were also identified in Tiv society. The researcher observed that the reason for some of the unisex names is that some of the names are given prenatally for the love or impression givers may have for such names.

In modern period, most Tiv people have adopted foreign culture like Christianity and Islam. Those who accepted this culture chose to give their children new names that will reflect these cultures. Those who still named their children in traditional way eventually change and adopt foreign names. For instance, all the traditional names that show the people's belief in *tsav* 'witchcraft' are no longer given to children. This is because in the modern time, the belief in God is more supreme than that of *tsav*. Consequently, names given to children at this period have changed to reflect their belief in God (Nyitse, 2006). Examples of such names according to Nyitse (2006) include:

Áôndóngù	-	There is God
Áôndófá	-	God Knows
Áôndónèngé	-	God has seen.
Téryángè	-	Lord/father has prevented
Ḿhôônóm	-	Mercy

Some Tiv names defy interpretation/translation because they have no meaning in the Tiv language and are foreign to Tiv culture even though the Tiv people bear them. Such names came into Tiv culture as a result of cultural influence from some neighbouring tribes. The reseacher also observed that a good number of names came into the Tiv language as a result of mispronunciation and spellings of English names which were exposed to the Tiv people when they came

into contact with the Europeans in the 1930's. This is demonstrated in English spellings in names like Lessel, Kontyen, Agan e.t.c. Their meanings can be best understood when rendered in correct English language spellings and pronunciations. For instance, "lets say" for Lessel, "contain" for Kontyen, and "Again" for Agan. These names are mispronounced and misspelled in Tiv language and this has affected the meaning in the language. For their meanings to be arrived at, the correct spellings and pronunciations in English must be considered.

2.4 Theoretical Framework

There has been insinuation about the semantic value of personal names particularly from the western scholars that names have no semantic value. Such scholars include Ullman (1962), Dixon (1964), Lyons (1977) who affirm that personal names do not have sense or meanings, since names only stand for an individual it represents. That is why Dixon (1964, 31) argues that '...the only names of objects which connote nothing are proper names'. The position of the researcher on this issue is however, different since Tiv names have semantic content, sense and referent. However, the semantic interpretation of these names is not enough to explain the intended meaning. Mensah (2014) emphasises cultural peculiarities or ideologies that need to be properly understood from both ethnolinguistic and pragmatic perspectives. This means that culturally, internal ideas such as values, norms and assumptions of speakers will also be used in explaining the meaning of Tiv names but will not only depend on literal or semantic content alone. This is why the theoretical frame is structured to include semantics, ethnopragmatics and pragmatics.

Ethnopragmatics, according to Goddard (2006,4) is concerned with explaining the speech practice which begins with culture – internal ideas, that is,

shared values, norms, priorities, and assumptions of speakers, rather than any presumed universals of pragmantics. Structurally, the names will be analysed by segmenting and classifying them according to their morpho-syntactic composition like nouns, verbs, phrases, and sentences as names.

This study also draws analytical insights from the contexts of usage and semantics. This means that the meanings of names can also be derived from context which is the situation or condition of the namers at the time of birth, and semantics which centers on meaning examines the various ways or approaches of decomposing meaning. The approach also submits that the selection and use of Tiv personal names can best be understood if their environment of use is analyzed and understood. It argues that the meaning of names is found within their contexts of use, and Akwanya (1996:63) refers to it as 'a theory of interpretation.' Epsteinad and Kole (1998:102) refer to it as 'context of utterance.' This shows that every utterance occurs in a culturally determined context of situation. This means that the use of context is necessary to make inferences about meaning. This is imperative as the meanings of names are the result of complex social negotiation, learned, interpreted and ratified through socialization (Leslie & Skipper, 1990:273). Therefore, the meaning of a name can only be teased out by understanding the context in which the naming occurs. This approach feeds heavily from the views of Levinson (1983) and Rutkowski (2001).

The justification for the choice of this approach is that insight from semantics and the context of usage can be used to bring out meanings of personal names. Going by this, semantics looks at the use of context to make inferences about meaning. This approach is relevant for explaining the meanings of Tiv personal names. The approach also requires users and givers of personal names to understand that Tiv personal names are statements, sentences, or discoveries that

one must understand through imagining their original context of use in addition to their ethnopragmatics or cultural ideology.

2.5 Summary

This chapter reviews previous works on Tiv personal names and names of other languages/groups bringing out issues raised by the authors of the works reviewed. The chapter records variations in the period of naming from one place to another. This means that the duration for naming boys and girls after birth varies among the Nyoro people of Uganda. It adds that boys are named four months after birth while girls are named three months after birth.

Another issue raised in the chapter worth noting is that once a name is given to a child, he or she retains it for life. The chapter also reviews that Africans are known by several names. An instance is given about Kaguru people of Tanzania who have serries of names to fit different social situations and the changing roles in the cycle of development from birth to death. The issue here is that a child can be given more than one name.

The claim by Wittgenstein that names are the smallest irreducible units of language and are unanalysable is raised in the chapter. This is similar to the assertion of other authors that proper names are merely referential and only denote the persons that bear them and nothing more. It is also raised in the literature reviewed in the chapter that African names are not predictable until the child is born, and under what circumstances it is born, will help in the determination of the child's name. The sources reviewed show that names are a documentary source of oral tradition where a lot is said about the history and culture of the people for names have cultural and social contexts that identify the bearer.

The use of cryptonyms (secret names) is reviewed and identified. People opt to be anonymous for fear of different things. If a person's real name is known, it

will be easy to bless the person or harm him by magic. Many languages do not have separate names for men and women. Other languages use regular inflections for grammatical gender to indicate the gender of names.

A lot of issues are raised from the sources reviewed in chapter two on personal names in general but the following gaps still exists in the literature on Tiv personal names that the present study is poised to address.

A lot of studies have been done on some of the Nigerian names but the reverse is the case on Tiv personal names. The pioneering efforts and contributions of the few researchers on Tiv personal names were recognized. The present study also wants to contribute to the existing materials on Tiv personal names, particularly on the form and meaning of Tiv personal names.

Another gap that exists in the literature is the structure of Tiv personal names which represent the morpho-syntactic properties that give insight into the Tiv grammar. The present study will segment and classify Tiv personal names according to their morpho-syntactic composition like nouns, verbs, phrases and sentences as names. This means that the formation of these names is based on micro and macro syntax.

Finally, the present study will make reference to contextual theory of meaning to help explain the meanings of Tiv personal names better. The contextual theory will help to bringout the socio-cultural meanings of the names apart from the semantic or lexical meaning of the name provided by the referential theory.

Chapter Three

Methodology

3.0 Preamble

This chapter discusses how data for this study were gathered and analyzed. It accounts for the sources, methods and instruments employed in the collection of data as well as the methods of analysis. The primary objective of doing this is to enhance the credibility and acceptability of the research findings or results. The collection of data from genuine source(s) by effective means is undoubtedly a prerequisite to arriving at accurate and authentic results and findings.

3.1 Area of Study

This study is on the Tiv Personal Name: Form and Meaning. The work examines the various structures and the meanings of the names. The research covered Tiv speaking area of Benue State which consists of fourteen (14) Local Government Councils namely: Buruku, Gboko, Guma, Gwer – East, Gwer – West, Katsina – Ala, Konshisha, Kwande, Logo, Makurdi, Tarka, Ukum, Ushongo and Vandeikya.

3.2 Research Design

The research design employed for this study is both descriptive and analytical. It is descriptive and analytical because, it is an examination of data and facts to uncover and understand the various morphological, syntactic and semantic components of Tiv names to provide the basis for problem solving and decision making in relation to language preservation.

3.3 Population and Sampling Technique

The population of the study is the staff list of primary school teachers in Tiv speaking area of Benue state which consist of twelve thousand, one hundred and eighty two (12,182) names. The sampled population is three hundred and fifty (350) names which were selected from the study population. The specific sampling technique used to arrive at the sampled population was to select randomly 25

names each from the fourteen (14) Local Governments that constitute the study area. Fifty (50) informants were interviewed on Tiv naming practice and the meaning of some Tiv personal names. The reasons for this sampled population are that most teachers at those levels in the area are Tiv native speakers and most of them bear Tiv names. Similarly, the informants were experienced elders who know the language well and have participated in naming.

3.4 Instrumentation and Sources of Data

The instruments used for this study include; staff list of the selected primary and UBE Junior Secondary Schools, the oral interviews conducted, textbooks and journals that are related to the topic and the researcher's observations. The staff list of the selected primary and UBE junior secondary schools is an annual school census of primary school teachers that are under Benue State Universal Basic Education Board for the year 2011/2012. The list consists of names of primary school teachers that are found in Tiv speaking area of Benue state, since almost all the teachers teaching in these schools are Tiv by tribe and bear Tiv names.

3.5 Methods of Data Collection

Data collection was through two principal means – primary and secondary. The primary method involved the oral interview conducted to get information on the practice(s) of personal names among the Tiv, their structures, meanings or functions, and classification among other things. The primary source also involved the staff list of twelve thousand, one hundred and eighty two (12,182) primary schools and Universal Basic Education Junior Secondary Schools (UBE JSS) teachers in the one thousand nine hundred and ninety seven (1,997) primary schools and Universal Basic Education Junior Secondary Schools (UBE JSS) in the Tiv speaking areas of Benue State. The primary source also includes the researcher's observations. The secondary method of data collection was also through copious reading of textbooks and journal articles written on personal names and other related works written by different scholars; specifically, Dooga (2005) and Nyitse (2006) were very useful. As a native speaker of Tiv, I was able to identify these names whenever they were mentioned. The language informants

interviewed were fifty (50) native speakers. The interviews were oral. The questions for the interview were written down by the researcher and they covered the areas that the researcher wants to get information from the language helpers. The sampled questionnaire is attached as appendix II and the result of the interview are discussed in chapter four. The reason for writing the questions down is to help the researcher not to forget or leave out areas of interest. The answers provided by the language helpers were written down by the researcher. These interviews were carried out to understand the contents of Tiv names, their functions and cultural ideas behind the names.

3.6 Methods of Data Analysis

The data collected were analysed structurally, semantically, pragmatically and socio-culturally. The names were analysed structurally by segmenting and classifying them according to their morphological and syntactic composition such as nouns, verbs, phrases and sentences to determine their meanings. For the names with simple structures, the researcher has explained their socio-cultural and pragmatic meanings. The ones with complex structures are classified into phrases and sentences. The names with sentential structure were sub-classified into declaratives, questions and commands. Semantically, names were given interpretations and assigned denotational values. These interpretations were extremely literal or semantic in content. Beyond semantics, there are pragmatic motivations for the choice of names which can be understood better in terms of the values and belief system of the people.

Chapter Four

Data Presentation and Analysis

4.0 Preamble

This chapter analyzes the data collected for the work. The names are grouped into seventeen (17) categories. These categories reflect the meanings and socio-cultural functions as well as the contents of such names. The structures of such names are also examined in terms of words, phrases, and sentences in the chapter. A number of names from the data are completely foreign to Tiv culture and some have cultural influence from some neighbouring tribes as a result of cultural contact. This contact resulted into borrowing of some names. Examples of such names are attached in the appendices I and II. Finally, the semantic and pragmatic analysis of Tiv names were carried out in the chapter.

4.1 Socio-Cultural/Functional Categorization of Tiv names

This work has identified and classified Tiv names into twenty (20) socio-cultural and fucntional categories based on the content of the names. However, some categories or groups get their classifications based on their sources and functions. These categories are:

4.1.1 Religious Names

Religious names are subdivided into several groups. This work has identified six (6) groups of religious names. These names are connected with both traditional and Christian religions. The names that are related to traditional religion are examined first before returning to Christian religious names. These names are characterized by the people's belief and reverence to the Supreme Being or diety that manipulates the forces of nature. Before the advent of Christian religion, the Tiv people mostly believed in *Tsav* (witchcraft) and its influence over one's fortune. There was good and bad '*Tsav*'. The good '*Tsav*' sought to protect one's

fortune and his family while the bad '*Tsav*' caused destruction to one's fortune and his family. Consequently, some families were propagators of bad '*Tsav*' in order to destroy lives and properties, while others embraced the good '*Tsav*' in order to protect lives and properties. The place that one belongs to determines and affects his attitude to life, his relationship with members of the community as well as the names given to children. In fact, traditionalists hold '*Tsav*' responsible for everything, both good and evil. The following names are reflective of this belief in *Tsav*, which either denounce or appeal to the agent of *Tsav* for respite, mercy or protection.

18.	**Tsav Names**		**Gloss**
i.	Tsáv # hèmbà witchcraft superior	Tsávhèmbà	'witchcraft is superior'
ii.	Tsáv # kóhòl # mo witchcraft surround me	Tsávkóhòlmo	'witchcraft has surrounded me'
iii.	Tsáv # tìm witchcraft destroyed	Tsávtìm	'witchcraft has destroyed'
iv.	Tsáv # yàngè witchcraft obstruct	Tsávyàngè	'witchcraft has obstructed'

For instance, a man would only fall ill or be dogged by misfortune as a result of *tsáv* 'witchcraft'. When this happens, the services of a diviner and subsequently a medicine man for divination and treatment is sought. Thus, the following names are reflective of this belief in mystical powers.

19.

i.	Ìfân	curse
ii.	Ìshòlíbò	sin

The names mentioned in the example above are abstract. They do not have any referent apart from the bearers. For this reason, the referential theory cannot substantially explain their meanings. The ideational theory can help to explicate

them by helping us identify and understand the mental ideas or images that these names create in our minds. The mental images created on our minds are therefore, the meanings of these names.

The Tiv people equally believe in spirits and named children after spirits. The place of spirits in Tiv society is very important and significant. The ancestors are the spirits that influence the fortunes and misfortunes of the people based on their behaviours. The Tiv believe that if one pleases the ancestors, they will reward you with fortunes but if they are offended, they will cause misfortune to the offender. For this reason, the traditional Tiv tries to please them in whatever he does. For example, whenever a Tiv traditionalist is served with food, he must first of all take a morsel of the food and throw it to the ground with a little quantity of water for the ancestors who are spirits before he eats his own. This is to acknowledge the significance of ancestors in their lives (and even named their children after them like '*Jijingi*' meaning spirit). Moreover, when a Tiv man offends his ancestors, he looks for ways of appealing to them by taking a particular food or sacrifice to them and all these are adopted as personal names. For example:

20.

i.	Jijingi	spirit
ii.	Jov	fairy

Other names that could be tagged religious are those designated for idol worshiping and fetish practices. Some families give their children names which commemorate their association with certain traditional ritual emblems or rites of purification. Such names include:

21.

i.	Mku	Food given to ancestors to get their blessings and fortunes
ii.	Akómbo	Mystical forces

iii. Ìmborvùngù — cultic emblems

iv. Pòòr — Mud container built like a corn – bin in which mysteries are kept

v. Swèm — Oath taking

Another subgroup of religious names is reincarnation names. The Tiv people believe in life after death and give names that reflect this belief to children. They have a religious belief in reincarnation or the birth – death – rebirth transmutation cycle of life. Reincarnation names are given to honour family ancestors. These names are suited to immortalize and reverence the dead or supernatural forces and at the same time provide some psychological imperatives that can generate some level of stability to the living. These names are given particularly to children whose parents or grandparents are late. The Tiv people also believe that the death of an elderly person who had children is received with consolatory words as *a ov a ov* "he has merely transited." Children born to such families sequel to a death of this nature are named below:

22.	Name		Gloss
i.	Tĕr # hìndè father returned	Tĕrhìndè	'Father has returned'
ii.	Ngó # hìndè mother return	Ngóhìndè	'Mother has returned'
iii.	Tĕr # ndér father rise	Tĕrndér	'Father has risen'
iv.	Tĕr # dúè father resurrect	Tĕrdúè	'Father has resurrected'

All these names under this group portray the belief in reincarnation.

Hopes and Aspirations are also another sub-group of religious names. These are names that express the desire, hopes and aspirations of the parents of the child that is so named. Examples of these names include the following:

23.

i.	Íshô # yám innocent mine	Íshóyám	'My innocent'
ii.	Ḿ # wár I redeem	Ḿwár	'I am redeemed'
iii.	Òr # seer somebody add	Òrsèèr	'Somebody has added'
iv.	Sé # nà we give	Sénà	'We have given'

These names express hopes and aspiration, for instance, there was a man who was wrongly accused of committing murder in his village, but had hope and anspiration that one day the truth shall emerge and he will be exonerated. Behold, a year after the incident, he was publicly exonerated and when he has his first child, he named him *Íshôyám* 'my innocent' which is the hope that he had.

There are also names expressing a request to God, a deity, or other supernatural forces as another subgroup of religious names. This means that the desires of a family for a child and other things like security, and protection may be expressed in form of wish or prayer. Such names include the following:

24.

i.	Sé # sôn # Áôndò We ask God	Sésônáôndò	'We have asked God'
ii.	Ná # m # or give me somebody	Námor	'Give me somebody
iii.	Wàse # ḿ help me	Wàseḿ	'Help me'
iv.	Zàmbèr # wám plead mine	Zàmbèrwám	'My plead'

Request could also be made to fellow human being to sustain some core human values in a society or family. Request names could also come after the realization that some core human values are missing either in the marriage or from

family members and these names are requesting for such values to be exuded. For example, *Jigh Jigh* 'Trust' denotes lack of this value in the family and a request is being made to a fellow human being to have it nurtured. Lack of trust may arise because one was caught having an extramarital affair or had children out of wedlock. *Civirnen* 'respect each other' has its root in *civir* 'to respect/honour' and the names request for family members or the couple to respect each other.

Conversely, *Zahemen* (continue) is a call to have those who were doing well to continue in that track as a way of encouragement. Other examples of request names that encourage people include:

27.

i.	Ká # dòòn It is well	Kádòòn	'It is well'
ii.	Kùmà # wúèsè enough praise	Kùmàwúèsè	'It is enough to praise'
iii.	Íòr # wúèsè people praise	Íòrwúèsè	'People have praised'

Another subgroup of religious names is the group that acknowledges the supremacy of God. In the Tiv society, there are a number of Tiv names that express the supremacy of God. This is even reflected in statement like *Aondo hemba inya dondo* "God is greater followed by the soil" which express God's supremacy, supplications and prayers for deliverance from misfortune, want, or lack and barrenness. Such names include:

28.

i.	Áôndò # hèmbà God supreme	Áôndòhèmbà	'God is supreme'
ii.	Á # hèmbà he/she great	Áhèmbà	'He/she is great'
iii.	Ùshá # hèmbà above great	Ùsháhèmbà	'The (one) above is great'

iv. Aôndò # ngù Aôndòngù 'God exist'
God exist

In this modern period, most Tiv people have accepted Christianity as a new faith and chose to give their children names that will reflect this faith. Christian names though in the indigenous languages, are also statements which express God's supremacy, supplication and prayers for deliverance from misfortune, want or lack and barrenness. These names can be exhortations and encouragement, praise or request for forgiveness of sins or acts of penance. One prominent root of such personal names is *Aôndo* 'God' or *Tér* 'father' as seen below:

29.

i.	Aôndò # ngù # pér God is awake	Aôndòngùpér	'God is awake'
ii.	Áôndò # na # sè # kwághfàn God give us wisdom	Áôndònasèkwághfàn	'God has given us wisdom'
iii.	Áôndò # fa God knows	Áôndò # fa	'God knows'
iv.	Áôndò # á # kàà God will say	Áôndòákàà	'God will say'

Tĕr – is another root or affix that takes on other suffixes to form some Tiv names as seen below:

30.

i.	Tĕr # yíla father call	Tĕryíla	'Father has called'
ii.	Tĕr # yíma father save	Tĕryíma	'Father has saved'
iii.	Tĕr # wásè father help	Tĕrwásè	'Father has helped'

Other examples of indigenous Tiv Christian names include the following:

31.

i.	Ívérĕn	Blessing
ii.	Dóoshímá	Love
iii.	Zùngwéḿ	Pity me
iv.	Mhôónụm	Mercy
v.	Séwúèsè	We praise (God)
vi.	Wúésè	Praise (God)

4.1.2 Circumstantial/Behaviour Names

Circumstantial names reflect the circumstances, conditions or situations surrounding the birth of the child. The circumstances could be before, during and immediately after the birth of the child. These names are derived from the circumstance of birth. A child is named according to the circumstance of the home hence every name has its own peculiarity bestowed on it by virtue of certain circumstance, environment, the nature and situation of the family or parents of the child being named. All these peculiarities serve as the explanation or justification for a name. Examples of circumstantial names include:

32.

	Name		Gloss
i.	À # shí # màrèn she delay birth	Àshímàrèn	'She has delayed giving birth'
ii.	Tí # dúe name emerge	Tídúe	'A name has emerged'
iii.	Òr # ngù someone is	Òrngù	'There is someone'
iv.	Ìòr # yévèsè people run	Ìòryévèsè	'People have deserted/ran away'
v.	Ìòr # shé people laugh	Ìòrshé	'People have laughed'

Behavioural names have to do with the belief and attitude of the child's parents to social, physical and psychology of the child. The names sometimes exhibit the behavioural traits of the child whether negative or positive. Examples of such names include the following:

33.

i.	Iférˆ # òr cheat person	Iférˆòr	'a cheat'
ii.	Ishól # bo something bad	Ishólbó	'sin'
iii.	Kwàgh # bo thing bad/evil	Kwàghbó	'evil thing'
iv.	Ór # dédóo person good	Órdédóo	'good person'
v.	Í # wángĕr prefix bright (V)	Íwángĕr	'brightness'
vi.	Iférˆ		'cheat'
vii.	Ímé		'darkness'
viii.	Kúnyà		'shame'
ix.	Túgh		'night'

4.1.3 Occupational Names

Occupation is another category of names among the Tiv. Generally, Tiv people are farmers, traders, blacksmiths and a few fishermen. These occupations also played a significant role in determining names for their children. Some children are named after the occupation of their parents to show that they have a close tie with such occupations. Such names include the following:

34.	**Names**	**Gloss**
i.	Òrtésĕ	One who teaches (teacher)
ii.	Àtése̲	A female that teaches (female teacher)
iii.	Íkyôr/Tátò	Hunting
iv.	Òrìkyôr/Òrtátò	Hunter

v.	Súlé	Farming
vi.	Tóṁ	Work
vii.	Òrtóṁ	One who works
viii.	Súa̲	Fishing

4.1.4 Bravery/Strength Names

These are names depicting bravery or might. Most parents give their children names that are associated with bravery and great achievements. These names expressed the parents' desire that their children will be great and the attributes of bravery will be in them. This category of names even includes those of brave animals. Tiv personal names in this category include the following:

35.

i.	Távér # shìmá strong mind	Távérshìmá	'Be strong minded/courageous'
ii.	Nóm # or male person	Nómor	'Brave man'
iii.	Tòr # tya̲ chief war	Tòrtya̲	'War chief/leader'

4.1.5 Reward Names

These are names associated with goodwill. Reward names have to do with good behaviour or character of a person. It is an appreciation for good behaviour shown to people by fellow human beings. Reward names are therefore, given to appreciate or commend such behaviour. For instance, in Tiv culture, somebody who entertains and accommodates strangers may be appreciated by any of such strangers in one way or the other for this good behaviour. A stranger once gave this daughter out in marrage free of charge to somebody in appreciation of certain good behaviour towards him. When the man had his first child from this wife, he named the child Ierenidedoo 'good behaviour'. The Tiv man believes that reward or good

behaviour pays for the beneficiary usually show an appreciation. The ethnopragmatic implication of using reward terms as names is to encourage good behaviour and also to serve as a means of oral documentation of such cherished behaviour. Such names include the following:

36.

i.	Íyùa	Gift/reward
ii.	Èrdoo	He/she has done well
iii.	Ěrdóó	Goodness
iv.	Íwásen	Assistance
v.	Yíma	Save
vi.	Yímaòr	Save somebody
vii.	Oryímán	savior
viii.	Iyuadóó	Gift/reward is good

4.1.6 Proverbial Names

Proverbial names help to convey the belief system of a people or their philosophy of life. Proverbs in Tiv culture is an institution of cultural education and it reflects the thought process of the people as well as their historical antecedents. It is a condensed form of a language or expression used in such a way that a lot can be said in very few words. For example:

37.

i.	Yá # ngù # càn compound is difficult	Yángùcàn	'Compound is difficult' (when one has complicated issues in the family to handle or solve)
ii.	Agévà		'Thorn in the flesh'
iii.	Ìkyúghùr		'Either of the nails of the finger or toe' (to give somebody a hint about something)

iv. Vàngèr 'Chest or mind' (it is impossible to know a person's mind)

v. Vàndé 'rock' (a strong hold)

vi. Ìgyándén One that is out of control

vii. Nòmkwàgh One that exhibits masculinity

4.1.7 Flora and Fauna related Names

Flora and Fauna related names are the names of people derived from plants, animals, fishes, mountains and hills that are found in the human environment. The Tiv people cherish flora and fauna because they sustain human kind in asserted ways. They get food, rain, firewood, shelter, medical benefits, and clean air to breathe among others from flora. Trees and plants beautify the environment and flourish it. The derivation of names from flora shows the excellent relationship that exists between the Tiv and their environment. The names of the flora preferred indicate that one was healed through their use or eat them as food. Examples of names derived from flora include:

38.

i. Álev 'beans'

ii. Mòú 'cotton' or 'thread.' It signifies a cotton grower. It sometimes signifies a new born baby born with a slim body.

Other flora oriented names are:

39.

i. Vàmbè (silk cotton tree)

ii. Ánnùnè locust beans tree

iii. Íshwa beniseed

iv. Àgbò water yam

v. Túr fig tree

Flora and Fauna related names are also derived from domestic and wild animals, fishes, and birds. There are some Tiv personal names that are based on domestic and wild animals, fishes and birds as seen in the following names:

40.

i.	Nyinyà	horse
ii.	Alóm	hare
iii.	Béghá	leopard
iv.	Gáfa̲	eagle
v.	Ìgyò	pig
vi.	Nòr	elephant
vii.	Ìkyegh	fowl

Another sub group of flora and fauna names is the geographical features names which are based on some geographical features such as mountains and rivers. Names based on mountains include:

41.

i.	Ígyúngù	hill
ii.	Wó	mountain
iii.	Ánwó	small mountain

Names based on rivers include the following:

42.

i.	Ijándè	swampy or marshy area
ii.	Dùrà	some rivers found in Tiv area
iii.	Mkômòn	
iv.	Sàmbè	
v.	Ánwár	small river

Places of birth is another good source of Tiv personal names as shown in the following names:

43.

i.	Kasua	'market' for a child born in the market place
ii.	Anwar	'stream' for a child born on the way to the stream
iii.	Antyev	'farm' for a child born on the farm

4.1.8 Death Related Names

These are names associated with death. Death names are also sub grouped into death prevention names.

Death is a universal experience for which human beings have no remedy. All the efforts made by man to evade death are without success. The Tiv society therefore, has various names that show the eminence and consequences of death. These names can also be described by outcries against the frustration or loses that a family suffers. Such a family that might have lost children in succession may give the following names to reflect their feeling of loss and emptiness.

44.

i.	Kú # nàndè death raze	Kúnàndè	'death has razed'
ii.	Kú # wúa death kill	Kúwúa	'death has killed'
iii.	Kú # tìm death destroy	Kútìm	'death has destroyed'
iv.	Kú # kásè # m death surround me	Kúkásèm	'death has surrounded me'

Death prevention names is a subgroup of death related names. This study will not discuss death prevention names in details as mentioned in scope and delimitation but will explain it briefly as one of the social/functional categorization of Tiv personal names only. They are, however, different categories for death prevention names resist the power of death while death names lament the vanity of death. Death prevention names are believed to have the ability to assure the bearer's survival. They also help parents to communicate strong message to the ancestors in a command form. These names are called for particularly when a couple lost many children at birth or shortly thereafter. In the Tiv society, it is believed that every Tiv has two sets of parents: biological (mbamaren) and

spiritual (mbatarev). Both of them exercise power and influence over the child. The ancestors and other supernatural beings constitute the child's spiritual parents. The spiritual parents have the power to decide whether the child survives or dies in order to go back to the spirit world. One's spiritual parents may decide to punish one's biological parents for whatever reason through *ku u wanikundan* 'child's death'. When this punishment is given to one's biological parents, such couples may have as many children as they wish but not a single one will survive. In order to prevent the death of a child, the child is given death prevention name at birth.

Death prevention names are however, different from other Tiv personal names. This is because they are given by women present at the birth. This means that they are given on the very day the child is born unlike other Tiv personal names that are given on the seventh day after the birth of the child. Sarpong (1974) refers to death prevention names as 'funny' names for they are not normal names. The names are meant to fool the death spirit and thereby make the infant survive. For instance, the name *Takera* 'throw away' aims at deceiving death so that the child can live. In Tiv society, the funnier a child's name is the better. This is because with the funny name, the child will be ashamed to go back to the spirit world. For instance, a child bearing a funny name like *ambi* 'excreta' will be ashamed to go back to the spirit world with such a funny name.

By giving children death prevention names, the biological parents of the children hope that even if the children are recognized by the members of the spirit world, they would be so angry (because of the ugly nature of the death prevention name) that they would not call the child to the spirit world and this will enable the child to live. The Tiv people therefore, use death prevention names to deceive, to trick and to outwit the death spirit, thereby diverting its attention from the child and subsequently letting the child live. If the child lives and grows up, he may decide to change the death prevention name or give another name to himself in

addition to the death prevention name. Death prevention names are subdivided into various groups according to the kind of message(s) carried by the names. The groups of such names include the following:

Death prevention names with hidden identity. This group hides the children's identities and therefore, makes it impossible for their spiritual parents to recognize them and snatch them from the real world. Examples of death prevention names in this group include the following:

Ichwaga (no translation) will safely hide a child's identity because it is not a Tiv name, it refers to someone from Udam ethnic group from Cross River State. Others are:

45.

i. Jaunde - a person from Yaunde in Cameroon

ii. Tokyo - a town in Japan

These names with hidden identity are usually names of people or towns from different ethnic group, from different parts of the country or from other countries of the world. The reason for such names is that the parents want to hide a child's identity from the spiritual parents and the use of a non – Tiv name helps to make the child invisible.

Another sub group of death prevention names is the group that reveals to the children the joy and good omen in life thereby giving them reason to stay. Such names include:

46.

i.	Tár # dòò world good	Tárdòò	'the world is good'
ii.	Úmá # dòò life good	Úmádòò	'life is good'
iii.	Tár # nyòhò world sweet	Tárnyòhò	'the world is sweet'

iv. Nyàm # nyòhò Nyàmnyòhò 'meat is sweet'
meat sweet

v. Úmá # nyòhò Úmányòhò 'life is sweet'
life sweet

All these names suggest to the child that there is joy in life and should stay.

Some Tiv death prevention names may express grief. Such sorrow names may be direct statement of sorrow as in the following:

47.

i. Wán # shíó Wánshíó 'without a child'
child without

ii. Ángbíàn # shíó Ángbíànshíó 'without a brother'
Brother without

iii. Ḿ # ngú # á # òr # gá Ḿngúáòrgá 'I have nobody'
I am have somebody no

All these names depict the couple's pitiful state of childlessness and express the namer's emotion of anger, frustration, ridicule, pity, sadness or loss.

There are some death prevention names relating to filthy places or objects which include the following:

48.

i. Ajav 'rags'

ii. Akôngo/Ambi 'excreta'

In Tiv society, *Ajav* 'rags', are not properly cared for as one would care for a new cloth, even though rags are sometimes found useful as a pad when carrying a load on the head. By naming a child *Ajav* 'rags' the parents are suggesting that the joy they have in the child is temporary because they know that it will die and thus will be of no use or value.

Similarly, *Akôngo/Ambi* 'excreta' has a terrible odour and filthy sight. Children who are given such names are likened to gutters because they are seen to be on transit and what they bring is nothing but filth. Keeping *Akôngo/Ambi*

'excreta' on or near the house is unclean. To be called Akôngo/Ambi suggests lack of personal respect and also shows that your place is not in the house or home.

There is also another sub group of death prevention names that refers to destructive and dangerous animals and birds such as:

49.

i. Gbinde adder

ii. Azembe black kite

From the above examples, *Gbinde* 'adder' has the power to kill thereby causing grief in a family. Consequently, a child that comes into a family and goes out of the lives of its parents causes them to grief and therefore, deserves such name. *Azembe* 'black kite' on the other hand, is the greatest enemy of poultry farmers because it causes them financial hardship. A child who is born, admired and cared for but dies causes its parents financial loss and emotional stress.

4.1.9 Weapon Names

Most ethnic groups experience wars throughout history. In addition, some ethnic groups' uniform in many tribal areas is to wear a gun with belt full of bullets or at least a pistol all the time whenever they are going out. The reason is partly related to custom of the people and partly because of frequent tribal revenge wars which require people to be prepared for attack or defense at any time in any place. It could also be from successful hunting expeditions that these weapons could be celebrated as names in Tiv. Such beliefs and circumstances are reflected in the names given to babies. Examples of such names include:

50.

i. Gbuúká gun

ii. Ìgbò/ Ágbó bullet(s)

iii. Ìshôm cutlass

iv. Dágí spear

v. Gbóúgh stick

vi. Áhó knives

4.1.10 Names based on Body Parts

There are Tiv personal names based on parts of the body or human anatomy. Mensah (2015) views the human body as a vehicle for life's journey and an embodiment of experience. This is true of the Tiv as exemplified in the following names based on the parts of the body, Ityough 'head' symbolizes knowledge and wisdom; and Weghkuyanegh 'right hand' symbolizes a source of strength and potency. Other examples include:

51.

i. Gbòr stomach

ii. Gwàrcé a strand of hair

iii. Áshé eyes

iv. Ijímè back

v. Ìshímá heart

vi. Vàngèr chest

vii. Zwá mouth

The socio-cultural interpretations of the names show that *Gbór* 'stomach' symbolizes humility of the parents or name givers. The parents were humble and beared all the challenges that others wouldn't have tolerated. Their ability to bear these challenges is compared to stomach as it welcomes anything that is taken in. *Áshé* 'eye' on the other hand symbolizes sight and it shows that the name bearer has now become the sight and light of the parents or family. At this time, the parents who are aged believed that their sights are deemed and less effective and need a brighter sight. The parents therefore name the child *Áshé* 'eyes' so that the child can perform the function of the eyes for them.

Jîmé 'back' means support. The family now has a supporter that is the new born child. Prior to this, the parents had the feeling of loneliness, but now they have somebody that will stand behind them and support them, hence the name *Jîmé* 'back'.

Ishímá 'heart' refers to the heart desire of the parents. For instance, a parent that desired to have a male child and after a while was blessed with a male child will name such a child *Ishímá* 'heart' which is something that they have cherished and desired for.

Finally, *Zwá* 'mouth' means spokesman. The parents feel that they are aged and need someone who will be going on errands and represents them speaking out their mind. For this reason, they named the child *Zwá* 'mouth'. All these show the socio-cultural meanings of the names.

4.1.11 Material/Economic Assets Names

The Tiv people love material assets. They love to keep economic assets and materials as a sign of wealth. It is in view of this that some parents name their female children *Íkpànyár* 'bag of money' while the male ones are named *Ingaregh/Bashi* 'money' which show that the children are their wealth. The material/economic asset is therefore, an important source of Tiv personal names. Other examples include:

52.

i. Kpám # sár Kpámsár 'desire for wealth/riches'
riches/wealth desire

ii. Ínyárégh 'money'

iii. Yá 'compound'

iv. Ìyóù 'house'

v. Ákáá 'things'

vi. Íkyáv 'properties'

vii. Shagba 'wealth'

viii. Súlé 'farm'

ix. Kwághyán 'food'

x. Íkpànyár 'treasurer/money bag'

When one has plenty of material assets, his or her status in the society changes and will be given names that will reflect his or her wealth or material assets. Such names include:

53.

i. Shágbá # òr (wealth man) Shágbáòr 'wealthy man'

ii. Shágbá # kwásè (wealth woman) Shágbákwásè 'wealthy woman'

The circumstances of the parents in most cases determine these names for the children. For instance, parents that are wealthy and have many assets can give such names to children to mark that wealth. Apart from this, parents who are not wealthy or well to do but have children may also name them *Shágbáòr/Shágbákwásè* for children are also considered as part of wealth. Moreover, the parents have hope and aspirations that the children will grow up to be wealthy. This hope and aspiration therefore, call for such names. These examples of materials or assets names can equally fall under hopes and aspiration names.

4.1.12 Poverty/Lamentation Names

A number of Tiv personal names reflect the condition of the namers. Some of such names depict poverty and suffering conditions of the namers. Examples of such names include:

54.

i. Ìcàn poverty

ii. Ìcànèr suffered in poverty

iii. Ìcànwúà poverty has killed
iv. Ìcànkôr caught in poverty
v. Cíhìcàn he/she is used to poverty
vi. Távácàn grew in poverty

Lamentation names also reflect namer's conditions of physical loneliness, rejection, hopelessness and even despair. The situation could have been caused by deprivation, misfortune, among other things. Examples of these names include:

55.
i. Mlyám tears
ii. Mlíàmngéè lots of tears, decries
iii. Mshíváàn I have been crying
iv. Áùlè he/she is weak
v. Ḿtěmwăm my sitting (here)
vi. Ḿtswéněm loneliness
vii. Ḿluwăm my being (here)
viii. Ngùtswén he/she is alone

Lamentation names could also be:

56.
i. Zàyol worry
ii. Jéyol travails
iii. Zúngwè have pity
iv. Mdzúngwè I pity
v. Kwaghtsér misfortune draws near
vi. Ítser misfortune

4.1.13 Historical Names

Historical incidence is another area that attracts another type of Tiv personal names. There are some historical events that are very important in the lives and

history of the namers that should not be forgotten. More so, some of the children were born at the time of such important historical events were named after such events to serve as records for such historical incidents for remembrance. Examples of names that serve as commentary on social and political history of the Tiv people include the following:

57.

i.	Kwágh # zà Something deep	Kwághzà	'Tin mining'
ii.	Ádógòm	'rail line'	This is when rail line was first constructed in Tiv land
iii.	Ánàndè	'ablaze'	This is when people were set ablaze with their properties as result of political differences. This means that children that were born immediately after these periods or incidents were named after them.

4.1.14 Wishes Names

This is another significant name type that is found among the Tiv people. A number of names are direct wishes. Such names include the following:

58.

i.	Mà # í # lú # mò should it be me	Màílúmò	'it should have been me/I wish it was me'
ii.	Ḿ # sóo # vè I need them	Ḿsóovè	'I need them (children)'
iii.	Sàà # vé unless them	Sàávé	'unless it were them/except them'
iv.	Sàà # mó unless me	Sàámó	'unless it is me'

4.1.15 Clan/Kinship Names

Clan names help to show the importance or value of the clan or kinship to the child or parents of the child. Examples of clan names include:

59.

i.	Tyô # dòò paternal clan good	Tyôdòò	'paternal clan is good'
ii.	Tyô # yíma # m̀ paternal clan save me	Tyôyímam̀	'paternal clan has save me'
iii.	Ígbá # wàsè # vé maternal clan help me	Ígbáwàsèvé	'maternal clan has helped me'
iv.	Tyô # zéndà # m̀ paternal clan chase me	Tyôzéndàm̀	'paternal clan has chased me'

The Tiv people also use clan names for married women as a mark of honour, since associating the woman with her agnatic linage is considered dignifying. Clan names that are used as address of honour for married women include the following:

60.

i.	Wánmbájòr	daughter of the people of mbajor
ii.	Wánmbágèn	daughter of the people of mbagen
iii.	Wánùté	daughter of the people of ute

In the same way, males are sometimes addressed using their clan names. For example:

61.

i.	Órshángĕv	male from shangev clan
ii.	Órmbáyíôn	male from mbayion clan
iii.	Órkyúrăv	male from ikyurav clan
iv.	Órùgòndó	male from ugondo clan

This group of names also covers issues, things, practices, social organizations and relationships held in high esteem. Examples of kinship names include the following:

62.

i.	Wàn # hémbà child great	Wànhémbà	'a child is great'

ii.	Wán # dóo child good	Wándóo	'a child is good'
iii.	Tér # dóo father good	Térdóo	'father is good'
iv.	Ángbíàn # dóo brother/sister good	Ángbíàndóo	'a brother/sister is good'
v.	Ngô # hémbà mother great	Ngôhémbà	'mother is great'
vi.	Ngô # dóo mother good	Ngôdóo	'mother is good'
vii.	Tér # hèmbà father great	Térhèmbà	'father is great'

4.1.16 Royalty Names

The names under this group are members of the ruling families. People give royalty names in order to glorify themselves and the family linages. Others give these names as a means of remembering a landmark action or judgement given by a royal person to a name giver. Examples of royalty names include the following:

63.

i.	Tòr	chief
ii.	Tòrdúe	chief has emerged
iii.	Tòrwúáṁ	chief has killed me
iv.	Tòryímaùn	chief has saved him
v.	Tòrkwáse	queen
vi.	Wántòr	prince/princess
vii.	Tyóòr	clan head
viii.	Órya	family head

4.1.17 Poetic or Generational Names

Some Tiv names are largely influenced by the givers' desire for aesthetic appeal or for poetic rhythms. This gives rise to names that may be termed poetic.

Tiv poetic personal names may sometimes be equivalent to a complete sentence in the language. Names within this category are usually generational names. Generational names are names that are taken together with the names of the fore parents in a family linage. Such names are made up of the son's name, the father, grandfather, great grandfather, and so on. It is interesting to note that when such names are put together, they explain better a process of doing something. This means that the name of the current person is only a component part of names spinning several generations. Such names are made up of son + father + grandfather + great grandfather. This means that three names have come together. For example, the names *Ábgér Ámishè Kòn*, the son's name is *Agbér* (to cut), the father's name is *Ámishè* (roots) and the grandfather's name is *Kòn* (tree). When put together, the name becomes 'to cut the roots of a tree'. Other poetic names come as a series, describing different features of what is named. In this case, the surname forms the theme, and the children are named in such a way as to reflect the different components or processes of what the theme represents. Such names include *Avàán* 'arrows' as the theme or surname and the names of the children as complements. Here, two names have come together. For example:

64.

i.	Átôô	Áváán	he/she carry arrows
ii.	Áwúà	Áváán	he/she sharpen arrows
iii.	Mégh	Áváán	he/she poison arrows
iv.	Ákèr	Áváán	he/she shoot arrows
v.	Ádúgh	Áváán	he/she remove arrows

Thus, the name of one child becomes 'carried arrow' and the other 'sharpened arrows' and so on.

Another example is *Mátò* 'a motor vehicle' as the theme or surname. Although, motor vehicle is a borrowed term from English into the Tiv language

and has been used extensively in the language. The children are variously named as:

65.

i.	Ápèndà	Mátò	he/she parked a motor vehicle
ii.	Ángér	Mátò	he/she book a motor vehicle
iii.	Ákímbì	Mátò	he/she pay for a motor vehicle
iv.	Ányôr	Mátò	he/she board a motor vehicle
v.	Áhùrà	Mátò	he/she sounds a motor vehicle
vi.	Ánáhá	Mátò	he/she drives a motor vehicle
vii.	Áhúngwà	Mátò	he/she alight from a motor vehicle
viii.	Ávíhí	Mátò	he/she spoild a motor vehicle
ix.	Ásôr	Mátò	he/she repairs a motor vehicle
x.	Átúngwá	Mátò	he/she horns a motor vehicle
xi.	Wàn	Mátò	a small motor vehicle

Grand children or great grand children who are bearers of the last component of such generational names are usually addressed in full; including the names of their fathers and grandfathers, even in informal settings as this is the only way the beauty of the name and the meanings embedded, can become apparent.

4.2 Morphology of Tiv Names

This section examines how Tiv names are morphologically structured taking into consideration the morphological processes and operations that are involved and how such structures contribute to the organisation of Tiv grammar.

Tiv as one of the Bantu group of languages has elaborate and overt morphological processes which affects naming. It therefore, offers an interesting opportunity to describe and account for the morphological operations found in Tiv names. There are many ways in which Tiv names are constructed, and this depends on what the name giver wants to convey. Naming in Tiv involves some forms of

affixation processes which is a unique feature of Bantu languages. Morphemes are used as prefixes in noun class markers, or as suffixes in verbalizers in Tiv naming system. There are two (2) types of name formation in Tiv; lexical and derived. Stems are independent words that are fully formed at the lexical level. Such lexical names are categorized into nouns, verbs, adverbs, and adjectives as discussed below.

Tiv names belong to lexical classes like nouns, verb, adjective, adverb and so on, and are discussed below:

Tiv Names as Nouns

Some Tiv personal names are nouns which are used to name a person, place, thing, an idea or a quality of mind. For the purpose of this research, nouns that constitute Tiv names are categoried into three groups namely: proper nouns, common nouns, and abstract nouns. Proper nouns are names of persons or places such as:

66.

i. Nyam - meat
ii. Bem - peace
iii. Kuhe - bone
iv. Tor - Chief
v. Gyungu - hill
vi. Uma - life

Names as Common Nouns

These are names given in common to every person or thing of the same class or kind. They include:

67.

i. Kwase - woman
ii. Mkem - pepper

iii. Mnyim - smoke
iv. Twer - treatment
v. Gbenda - road

Names as Abstract Nouns

These are personal names that show qualities, actions or state. They include:

68.
i. Mhen - idea
ii. Dooshima - love
iii. Ku - death
iv. Mimi - truth

Tiv Names as Verbs

Verbs are another lexical class of Tiv personal names. This means that such names consist of verbs only. Verb names could also be referred to as clipped names. Examples of such names include:

69.
i. Son 'request'
ii. Yima 'save'
iii. Pine 'ask'
iv. Wuese 'praise'
v. Kegh 'wait'

Tiv Names as Adverbs

A number of Tiv personal names are adverbs for they modify the meaning of a verb, an adjective or another adverb. These adverbs are reduplicative in nature.

70.
i. Dovdov 'weakly'
ii. Atoato 'middle'
iii. Teghtegh 'slowly'

iv. Fafa 'quickly'

v. Sarsar 'lively'

Tiv Names as Adjectives

Some Tiv personal names take the form of adjectives as in the following names.

71.

i. Gyuran 'decay'

ii. Gwar 'a strand'

iii. Hemba 'great'

iv. Ibume 'foolish'

v. Nyoho 'sweet'

These lexical classes of Tiv personal names can stand alone and function as a Tiv name that is meaningful.

It is also interesting to note that some Tiv names are formed from verbs and are turned into nouns. Examples of such names include:

72.	**Verb**		**Noun**	
i.	Ḿòúgh	Depart	Ḿḿòúgh	Departure
ii.	Fà/Fè	Know	Ḿfé	Knowledge
iii.	Yém	Go	Ḿyém	Going
iv.	Wár	Save	Ḿwár	Salvation
v.	Vèr	Bless	Ívèrén	Blessing
vi.	Ór	Speak	Ìóròn	Speech
vii.	Ér	Behave	Íèrèn	Behaviour
viii.	Pav	Divide	Ipaven	Division
ix.	Pine	Interrogate	Apine	Interrogation
x.	Tagher	Obstruct	Atagher	Obstruction
xi.	Bume	Be a fool	Ibumegh	Foolishness

Tiv Names as Serial Verb Construction

Serial verb construction means where a name has two verbs with their corresponding nominalising prefixes as seen below:

73.

i. Zakor - Za kor
go catch
'go and catch'

ii. Tilenenge - Tile nenge
wait see
'wait and see'

iii. Yakpe - Ya kpe
eat die
'eat and die'

iv. Za	#	nenge	Zanenge
go		see	'go and see'
v. Dé	#	wàrèn	Déwàrèn
stop		blame	'stop blaming'
vi. Kar	#	mem	Karmem
pass		rest	'pass and rest'
vii. Ngu	#	yilan	Nguyilan
am		calling	'am calling'
viii. Fa	#	eren	Faeren
know		doing	'know how to do'

The names in this example consist of two verbs each without a subject. The subjects in these names are implicit and are nominative personal pronouns. The first verb in the names indicates the inception of an event while the second one marks the termination of the event. The structure also shows that there is no marker of coordination between the verbs. The two verbs used in each name do not have the same prominence. For instance, the event in V1 occurred before that of V2 in all the three names and V1 has more prominence. In spite of the prominence of V1,

it is the V2 that can index grammatical categories like tense, aspect, negation and so on.

There is also the existence of null coordinating conjunction as a feature of serial verb conjunction in Tiv personal names. There is temporal ordering of the actions expressed by the verbs. Each of these data can be analysed distinctively. For instance, in 'go and catch', V1 connotes a deitic movement and has the effect of providing a deitic anchoring of a situation with respect to the speaker or hearer. Pragmatically, the speaker is not physically or conceptually situated where the catching is to be done and the act of catching is hypothetical.

Tiv Personal Names as Compounds

Compounding is another productive morphological process of Tiv names. It is a process of joining two or more formerly independent roots to form a single word. It does not involve stringing together of words from a particular part of speech alone but words from different parts of speech can also be combined to form compounds as in the following examples:

74.	**Noun**	**+**	**Noun**		
i.	Tòr	#	kwásé	Tòrkwásé	
	chief		woman	'Queen'	
ii.	Nóm	#	òr	Nómòr	
	male		person	'Braveman'	
iii.	Òr	#	ya	Òryá	
	person		compound	'Landlord'	
iv.	Yóu	#	yô	Yóuyô	
	house		iron	'iron house'	
v.	Ìkpà	#	nyár	Ìkpànyár	
	bag		money	'treasurer'	
75.	**Noun**	**+**	**Adjective**		
i.	Lóho	#	Dédoo	Lóhodédoo	
	message		good	'good message'	

ii. Wán # Dédoo Wándédoo
child good 'good child'

iii. Òr # Dédoo Òrdédoo
person good 'good person'

iv. Nyàm # Táver Nyàmtáver
meat strong 'strong meat

v. Ya # hemba Yahemba
Compound great 'great compound'

76. Noun + Verb (Simple Sentences)

i. Tí # dúé Tídúé
name emerge 'A name has emerged'

ii. Álám # zúà # shá # mò Álámzúàshámò
talks gather around me 'talks have gathered around me'

iii. Íòr # yévèsè # mò Íòryévèsèmò
people desert me 'people have deserted me'

iv. Íòr # hén # áfér Íòrhénáfér
people think evils 'people have evils'

v. Nùm # gér # shá # mò Nùmgérshámò
war declare on me 'war is declared on me'

vi. Dé # m (pron.) Dém
leave me 'leave me'

vii. Yá # tár Yátár
eat country 'eat country' (enjoy yourself)

viii. Ade # kwagh Adekwagh
stop something 'stop something'

Most of the compounding personal names in Tiv can serve as Noun Complements (NCs), Verb Complements (VCs) and Synthetic Compounds (SCs) as in *Gwarche* 'strand of hair', *Atungwaikyor* 'blow horns' and *Vashatachia* 'come and take an oath' respectively.

Clipping

Clipping is another morphological process of creating new nouns in Tiv by shortening another word or name in the language. It involves some elements of reduction in the length of a name. In Tiv language, there some names that are sentential and due to the elasticity of the name, such names can be clipped or reduced in length to phrases as in the following examples:

77.

Va – sha – ta – chia	Vashatachia
come on take oath	'come and take an oath'
Sha – ta – chia	Shatachia
on take oath	'to take an oath'
Ta – chia	Tachia
take oath	'take an oath'
Chia	Chia
oath	'an oath'

From the above example, *'Shatachia'*, a prepositional phrase is clipped from a sentential name *Vashatachia*. *'Tachia'*, verbal phrase is clipped from the prepositional phrase name *'Shatachia'*. Finally, the noun phrase '*Chia'* is clipped from the verbal phrase *'Tachia'*.

Another example of clipping in Tiv name is:

78.

Aondo – usha – hemba	Aondoushahemba
God above greater	'the above God is greater'
Usha – hemba	Ushahemba
above greater	'the above is greater'
Hemba	Hemba
greater	'greater'

From this example, the prepositional phrase *'Ushahemba'* is clipped from the sentential name *'Aondoushahemba'*. Finally, the adjectival name *'Hemba'* is clipped from the prepostitional phrase name *'Ushahemba'*.

Borrowing

Another way of creating new words or names in human language is borrowing. Borrowing is a process of taking words from one or more language to fit into the vocabulary of another. It presupposes some element of cultural contact. Borrowing can take different forms, which include loan words.

A loan word is that which "a recipient language has lifted from a donor language to mean the same objects and practice to which it originally referred in the donor language" (Donwa-Ifode, 1995:135). Examples of loan words or names in Tiv include:

79.

i.	Kasuwa	(from Hausa)	'market'
ii.	Melaba	(from Hausa)	'welcome'
iii.	Sati	(from English)	'Saturday'
iv.	Laadi	(from Hausa)	'Sunday'

4.3 The Syntax of Tiv Personal Names

Tiv names can also be examined from the aspect of their syntactic structures. The names in this group range from phrases to complex sentences. At the phrase level, Tiv names are mostly noun phrases, verb phrases and adjective phrases as discussed below:

Tiv Names as Noun Phrases

Most of the Tiv names take noun phrase form as seen below:

80.

i.	Tí # támèn names big	Títámèn	'a big name'
ii.	Ámó # áhàr voices two	Ámóáhàr	'two voices'
iii.	Shágbá # òr wealth person	Shágbáòr	'a wealthy person'

iv.	Yán # kyáa day event	Yánkyáa	'eventful day'
v.	Ínyàm # ìkyùmè animal fierce	Ínyàmìkyùmè	'a fierce animal'
vi.	Mbà # dèdóo the good	Mbàdèdóo	'the good (ones)'
vii.	Mbà # bóv the bad	Mbàbóv	'the bad (ones)'

Tiv Personal Names as Adjective Phrases

Some adjective phrase names in Tiv have some properties to nouns pre-modifying them as seen below:

81.

i.	Anor	An # or insignificant person	'insignificant person'
ii.	Gwarche	Gwar # che strand hair	'strand of hair'
iii.	Botar	Bo # tar bad world	'bad world'
iv.	Iror	Ir # or black person	'dark person'

There are however, some adjective phrase names whose modifiers come after the adjectives (post headed modifiers) as seen in the following examples:

82.

i.	Lohodedoo	Loho # dedoo message good	'good message'
ii.	Nyamnyoho	Nyam # nyoho meat sweet	'sweet meat'
iii.	Taryuha	Tar # yuha world heavy	'heavy world'
iv.	Yadoo	ya # doo compound good	'good compound'

Personal Names as Verb Phrases

A number of Tiv names have a verb phrase structure as seen below:

83.

i.	Zaidyu	Za # idyu go assembly		'go for parliament'
ii.	Yimaor	Yima # or save somebody		'save somebody'
iii.	Yaor	Ya # or eat person		'enjoy somebody'
iv.	Dem	De # m leave me		'leave me'
v.	Zungwem	Zungwe # m pity me		'pity me'

Tiv Names as Statements

Tiv personal names are sententially structured, even though they are written as a single word. It is common phonetic/phonological knowledge that in normal workable speech, words are not uttered in isolation but run unto each other in harmonic sets in orchestral patterns. Examples of Tiv sentential names include the following:

Simple Sentence

A number of Tiv personal names are in form of simple sentences. A simple sentence takes the form of a declarative sentence in which a statement or assertion is made. These names have the structure of Subject + Verb + Object (SVO) as shown in example 86.

84.

i. M – ngu – or
1SG – be human
'I am human'

ii. Uma – hemba – inyaregh
Life greater money
'life is greater than money'

iii. Or – soo – mimi
1SG likes truth
'human likes the truth'

The structure of the first name in example 86 consists of subject and predicate. The subject is a noun phrase which is dominated by nominative personal pronoun *m* **'I'**. The predicate carries a singular verb ***ngu*** 'am' that agrees with the subject. The structure of name (ii) has the subject which is the noun phrase and it is dominated by a noun ***uma*** 'life'. The predicate is a copular verb ***hemba*** which carries the third person subject ***inyaregh***, and functions as the complement of the verb. From the pragmatic point of view, this example (ii) depicts the sanctity or value of life above all things. These names generally embody universal truth and imaginable rules and regulations considered by the society as necessary for its continued existence as a functional unit. They use metaphors to elaborate their content. Meaning is grounded to reality through the embodied experiences of human beings. The concepts of people, life and truth are pervasive and central in defining the mindsets of the Tiv people; hence they are given unique metaphorical profile which is significant in the Tiv socio-cultural context.

Sometimes, the verb in a simple sentence name may be intransitively used and the structure becomes Subject + Verb (SV) only. Examples of such names include the following:

85.

i. Ioryevesese	Ior # yevese # se People desert us	'people have deserted us'
ii. Mngoholve	M # ngohol # ve I receive them	'I have received them'
iii. Mwarku	M # war # ku I save death	'I am saved from death'

iv. Apinempin A # pine # mpin 'he/she has asked a question'
He/she ask question

v. Mdekweregh M # de # kweregh 'I have stopped lamenting'
I stop lamenting

Sometimes, the verb may be ditransitive and the structure now changes to Subject + Verb + Indirect Object + Direct Object (SVOO) as seen in the following names.

86.

i. Aondonasebem Aondo # na # se # bem 'God has given us peace'
God give us peace

ii. Teresemmliam Ter # ese # m # mliam 'Lord has wiped my tears'
Lord wipe me tears

iii. Aondonaseiveren Aondo # na # se # iveren 'God has given us blessing'
God give us blessing

iv. Msuurshaivereniaondo M # suur # sha # iveren # i # Aondo 'I depend on God's blessing'
I depend on blessing of God

Negative statements are also revealed in Tiv names as we can see in example 89. These names are usually identified by the introduction of ***ga***, ***de***, and ***venda*** as negative suffixes to an affirmative or neutral statement as shown below.

87.

Negative statement names

i. M – ya – ga
1SG – eat – NEG
'I do not eat'

ii. M – na – ga
1SG – give – NEG
'I do not give'

iii. A – de – yongo
3SG – NEG – trouble
'he/she should stop trouble'

iv. Ior – venda
3SG reject NEG
'people reject'

Sentences (i) and (ii) above have the structure, subject, verb, and negation marker. The subjects and the verb agree in number and person. The implication of this two names is that they are best understood when taken in full as in ***Myaorkwaghga*** 'I have not cheated anybody'. This could be socially interpreted as 'I am not indebted to anybody'.

Name **(iii)** has the structure, subject, negative verb and object. The subject is third person singular pronoun with the negator ***de*** and the object ***yongo***. The cultural interpretation of this name is that 'one should stay out of trouble'. It is therefore, one's ethno-pragmatic competence that can facilitate the appropriate interpretation of this sentence names (Mensah, 2013). The fourth name in example 89 has the structure of subject and negative verb. The negative verb ***venda*** complements the subject ***Ior***. The negative verb informs us about the action of the people. From this analysis, ***ga***, ***venda***, and ***de*** can be used as negators for they express negation in sentences that they appear in.

Names as commands

These names have an imperative construction which gives order or command. Command names have no overt grammatical subject but implied one. Examples of command names are seen in example 90.

88.

Command names

i.	Dé # váàn don't mourn	Dévàán	'don't mourn'
ii.	Dé # wúàn don't kill	Déwúàn	'don't kill'
iii.	Kpòúghúl # ùn wake him	Kpòúghúlùn	'wake him up'
iv.	Dé # ún Stop him	Déún	'stop him'

As mentioned earlier, all the command names here have implicit subjects which are usually nominative personal pronouns.

Names as Questions

Interrogative names or names that ask questions are also found in Tiv names. These names are sentential in nature. The data on interrogative names shows that they consist of only the *wh–* question type, which has the *wh–* operator at the beginning or end of the question as shown in example 91.

89.

Interrogative or Question names

i. Ḿ – gbà – nyí – shin – tar – ne?
ISG worth what in country this
'What am I worth in this country?'

ii. Ḿ – tèmá – hán – vé – mzàyòl – ábéé?
ISG sit where with problem finish
'where can I sit without problem?'

iii. Ḿ – ngúá – án – hè – tsòmbúr – né?
ISG have who in family this
'Who do I have in this family?'

iv. Ḿ – zá – hàn – hé – yá – né?
ISG go where from compound this
'Where can I go from this compound?'

v. Ka – nyi – shi – he – ya – ne?
It what remain in compound this
'what is left in this compound?'

Questions are usually asked to seek new information but in the case of Tiv names they are asked for rhetorical purposes and are not meant for anyone to provide an answer. From this example, names (i) – (v) have the *wh–* words and the predicators that have formed the structure of the questions.

4.4 Semantic and Pragmatic Analysis of Tiv Personal Names

This section examines the meaning of Tiv personal names and the cultural perceptions about them. The semantics of Tiv personal names is presented in gloss and quoted while the pragmatic interpretations or explanations are below the names as seen in the following names:

90.

	Name	Gloss
i.	Kpadoo	'it is still good'
ii.	Mngoholun	'I receive him/her'
iii.	Mlumunun	'I accept him/her'

Semantically, the meaning of the above names can be better understood using ideational or mentalistic theory (since the theory explains the meaning of words or names as the metal usage that a word or name conjures). All the names in this group are abstract and their meaning will be based on the mental images or ideas generated in the mind of the hearer or listener. The mental images created by these names are therefore, the meanings of such names. Apart from this, the contextual or operational theory of meaning can explain the meanings of these names better for the theory will subject their meanings to a given context that will express their full meanings.

Pragmatically, these names can be explained better, taking into consideration the circumstances in which they were given. For instance, kpadoo 'it is still good' is a name given to a female child that is born when the parents have high expectation of a male child during pregnancy. Contrary to this expectation, a female child is born and the parents cannot throw the child away but have to appreciate it, even though they were expecting a male child. The same circumstances apply to *Mngoholun* 'I receive him/her' and *Mlumunun* 'I accept him/her'. This means that they can not question what nature has done for them.

Môkpavihinze 'none is bad' is another consolation name that parents give when they have high expectation of a male child and it turns out to be a female one. It should be noted that all these names mentioned here are feminine names. The preference for male chidren is a cultural reality among the Tiv because the Tiv believe that the male children take over from the parents and are sure of those who will take over from them. As for the female children, they will end up in another person's house when they are given out in marriage and will not have control over the parents' properties.

On the other hand, if the parents expected a female child and a male came, a masculine name would be used to express such frustration or disappointment. Examples of such names include; ***Mvendaga*** 'I have not rejected', ***Mhendanga*** 'I have not insisted' to show that the name giver has not rejected the male child or insisted that it must be a female child.

Other examples of Tiv personal names include:

91.

	Name	**Gloss**
i.	Umbur	'remember'
ii.	Shimenenge	'I will observe again'
iii.	Luper	'be alert'
iv.	Kwaghnguyangemômga	'something does not happen in a day alone'

The name ***Umbur*** 'remember' pragmatically reminds the child of her mother's agony and hardship that she went through during pregnancy and even at the point that she was put to bed. The pains the mother went through were severe and the name giver wants the child to remember this and appreciate the mother and to be of good behaviour. ***Shimenenge*** 'I will observe again' is another name that shows misunderstanding between the couple but the other wants to give the partner another chance, and could not pass judgement. It is after the second chance that if

the negative behaviour persists that the partner will take action. This kind of situation calls for the name ***shimenenge***. ***Luper*** 'be alert' on the other hand, is a name that advises the parents to be watchful so that the bad experience they had in the past will not repeat itself. For instance, a parent who has lost one or two pregnancies to miscarriages will be advised to be alert and watch out for the signs and symptoms so that when such symptoms are noticed, preventive measures will be taken in order to avert the miscarriage. ***Kwaghnguyangemômga*** 'something does not happen in a day alone' explains that when you are in need and somebody came to your aid, with a pledge that you will pay back and at the end of it you refuse to pay back. This name therefore, means that what made you need the assistance does not end but it may resurface another day and you will not be given the assistance again. These names are therefore proverbial and are meant to encourage or advice the name givers and bearers, as well as parents.

There are some names that explain the state of mind of the name givers or parents which fit under circumstantial names. The state of mind of the name giver could be positive or negative as shown below:

92.

	Name	**Gloss**
i.	Avadoo	'it shall be well'
ii.	Shiekuma	'it is time'
iii.	Shiengu	'there is time'
iv.	Tavershima	'be courageous'
v.	Mimi	'truth'

The names mentioned above have pragmatic meanings behind them. For instance, *Avadoo* 'it shall be well' portrays someone who is in pains as a result of some hardship, insult and humiliation he is undergoing. Despite all these, he still hopes that all these hardship will one day disappear. The name giver is still hoping

for better days ahead. He is not looking at his present predicament, since he gives the name *Avadoo* to his child. *Shiekuma* 'it is time' is more definite about time. The name shows that it is now time for him to have those good things that he did not have in the past. The name points out that this is the time for him to enjoy, for he has been suffering for sometime and that time has gone. It is now time for him to make progress in life.

The third name *shiengu* 'there is time' is not definite on time and what will happen. The name will be better understood if the state of the mind of the name giver is known at the time of naming. As it is now, the name is ambiguous for it could mean that the name giver is hoping for better days ahead despite his present predicament. On the other hand, the name could also mean that there are bad days ahead despite the fact that he is enjoying now. The name *shiengu* therefore, warns us to be conscious of what we are doing now for there is time ahead of us and what will happen there is not certain.

Tavershima 'be courageous' on the other hand, encourages one not to give up and continue doing the right thing despite the odds. This is because life is full of challenges that one needs encouragement that will see him through.

Mimi 'truth' is another element that a particular family cherishes. A member of a family used to tell the truth without fear or favour. Whatever he did and said must be based on truth. This act calls for the name *Mimi.*

There was another incident that took place that someone was killed and this man's father was one of the culprits. When the villagers gathered for trial, the man whose father was a suspect was asked to testify as a witness. He therefore, told the truth of how his father was involved in the case and how he committed the murder. The villagers were surprised that he did not fear or favour his father but rather, told the truth. Consequently, he was made the chief of the village for telling the truth. This appointment was very significant in his life because he was made to know

that it was his quality of saying the truth that earned him that position. When he had his first child, he named the child *Mimi* 'truth', that it pays to tell the truth.

Flora and Fauna oriented names are referential in nature in addition to their reference to the bearers. In addition to the meanings conveyed by the referents, there are other associative meanings given to these referents depending on the conditions of the name givers. For instance, ***Wó*** 'mountain' could have an associative meaning to be 'big problems' that the name giver had at the time the child was born. He therefore, named the child ***'Wó'*** to reflect the problems he had at that time. Similarly, the contextual theory can help explicate the names better by using them in context. For example, ***Wannekawomfe*** 'this child is mountain of knowledge'. This means that the child is considered to be mountain of knowledge due to certain qualities and traits exhibited during his/her birth.

Another group of Tiv personal names that has semantic and pragmatic interpretations include the following:

93.

	Names	**Gloss**
i.	Ápèméza	'where I will go to'
ii.	Kúngú	'there is death'
iii.	Kúnàndè	'death has razed'

Apemeza 'where I will go' pragmatically signifies that there is no hiding place for death, but it will follow you wherever you will go. The namer understands this very well because he had adopted many strategies to avert death but to no avail. At a point, he ran to his *Igba* 'maternal people' to protect his children from death but it did not help. Based on this experience, he named another child *Apemeza* 'where I will go' (death will still follow me).

Kungu 'there is death' on the other hand portrays the name giver's view that death is supreme and that is why most of his children and relations are dead. The

name also warns that we should be cautious of our behaviours that will lead us to death, for we sometimes behave as if there is no death.

Kunande 'death has razed' is another death related name that shows or symbolizes the destructions of death. The name shows that a large number of people in a family were killed or died. The suffix *nande* 'raze' in the name shows that there is massive death in the family and the few that survived were the ones that ran away from the family. A child born after such devastating destruction by death is named as *Kunande.*

Other Tiv personal names include:

94.

	Name	Gloss
i.	Tyôhemba	'paternal clan is supreme'
ii.	Igbayimam	'maternal clan has save me'
iii.	Igbadoo	'maternal clan is good'
iv.	Tyôzendave	'paternal clan has chase them away'

Tyôhemba 'paternal clan is supreme' pragmatically tells us about a parent's experiences in his both paternal and maternal clans and concludes that *tyôhemba* 'paternal clan is supreme'.

As a child, he ran to his maternal clan for protection following his father's death. The maternal clan actually took proper care of him and he grew to adulthood under their protection. As an adult, he noticed some discrimination against him by his maternal people. For instance, they went out for a dancing competition where he performed marvelously well and won many prizes. When they came back home to share these prizes, he was given nothing, saying that he has no share in his maternal clan. He was not happy and finally informed them that he would go back to his paternal clan where he has share and thanked them for their protection and guidance. As he came back to his paternal clan, he was appointed as a chief in the

village. Consequently, he named his son *Tyôhemba* 'paternal clan is supreme', for here one has his share unlike in his maternal clan. Maternal clan on the other hand is useful to a child for the protection it gives a child. This is why the name *Igbayima* 'maternal clan has saved' comes to mind. As mentioned in the namers experiences above, it was the maternal clan that ensured his protection as a child until he grew to adulthood. The protection therefore saved him from the initial problems that he had from his father's house.

Some Tiv personal names represent some personal painful memories, past mistakes, and some future wishes. Names like *Mernyi* 'what have I done?' *Mernan* 'how can I do?' show some painful memories of the past and a form of protest to such unfair treatment by nature or fellow human beings. These names are rhetoric questions that require no answers but emphasizes past experiences that were painful. Despite these painful memories that are reflected in Tiv personal names, there are some Tiv names that advise or console parents or name givers on the hard times or challenges they passed through. Such names include ***Dekwelegh*** 'do not lament' and ***Devaan*** 'do not weep'. The consolation is based on the fact that these challenges are not permanent but temporal and will eventually disappear for better.

4.5 Result of the Oral Interview

It will be recalled that oral interview method was also used in the collection of data for this research work. Most of the informants were aged and educated Tiv people who are either linguists or well grounded in Tiv language. The responses from the interviews with the selected Tiv native speakers are reported below:

Question I: On naming practice and origin of naming among the Tiv people

Naming among the Tiv serves the purpose of marking important events in the community. Naming in Tiv land started from the creation as a means of

identifying individuals among their people. Naming a child in Tiv society is not marked with elaborate ceremonies. This is because the child has not yet made any achievement. The idea of celebrating life at this stage is therefore uncalled for. Rather, it is done when one's life is fully spent and has made some achievements in life.

Question II: On the factors that influence the selection and giving of Tiv personal names

A large number of factors are responsible for the selection and giving of Tiv personal names. Such factors include the circumstances; social, economic situations and the religious background of the parents at the time of birth are some of the factors that determine the name that is given to the child.

Question III: On structural components or form of Tiv personal names

Tiv personal names take different components or form or structures, which include any of the following: noun, noun phrase, verbs, verb phrase, prepositional phrase, and full sentences of various types such as imperative, declaratives, questions or interrogative sentences. It is worth noting that whatever structure a Tiv personal name takes, it is written as a single word.

Question IV: On the extent Tiv names convey meanings rooted in Tiv culture/worldview and the functions that the names perform

The meanings that Tiv names convey are based on the human experiences that the names denote. Moreover, every Tiv name has cultural and social content that helps to identify the bearer. Names also perform various functions, among which are: they are a documentary means or source of oral tradition where a lot is said about the history and language of the people. They also function as a means in which parents express their feelings, about their situations and conditions. The feelings here could be that of love, hatred, fear of enemy, death, sickness, and so on.

Question V: On the extent Tiv personal names can be classified according to structure and meaning or functions

Tiv personal names can be classified according to structure because, every Tiv name has a component(s) or structure(s) and these structures vary from one name to another. Similarly, the meanings also vary according to the structure and socio-cultural interpretation of the names.

Question VI: On the attitude of some people towards certain Tiv names

Some people have negative attitude towards certain names that have unpleasant meaning. For instance, the name ***Tsavwuaun*** 'witchcraft has killed him' is one of the names that many people interviewed have negative attitude towards the name for they believe that there is an inherent power in names that manifest on the bearers. For this reason, they feel that the person bearing this name will posses witchcraft powers which are destructive to human lives, and this calls for their negative attitude towards such names.

Question VII: On the feeling of the name bearers about their names that have unpleasant meaning

The interview with the informants revealed that the name bearers have mixed feelings about their names that have unpleasant meanings, for some of them love such names while others don't like them. Those who love them accept the powers in such names and feel that because of such powers inherent in the names will make people fear them and they are proud of bearing such names. For those who don't like such names do change them when they grow up and know the effect of such names on them. This is one of the reasons why we have name change in Tiv.

4.6 Discussion

This section discusses the implications of the findings or results of the present study as compared with the works of the authors and scholars reviewed in chapter two in order to bring out the similarities and differences. It therefore, highlights the landmark contributions of this work and the theory that best explains the meaning in Tiv Onomastics.

The interval for naming among the Tiv as revealed in this study is on the seventh day after the birth of the child irrespective of the sex. This contradicts the report of the related previous studies reviewed in chapter two where the Nyoro people of Uganda have different intervals for naming a child ranging from two to four months depending on the sex of the child.

The study has identified some constituent morphological parts for a number of Tiv names like nouns, verbs, phrases and sentences as names. This also represents the morpho-syntactic properties that give insight into the Tiv grammar, a fit which is completely absent in the related previous studies on Tiv personal names in chapter two.

The claim by Wittgenstein that names are the smallest irreducible units of language and are unanalysable, with other similar views or assertions by other authors that proper names are merely referential and only denotes the persons that bear them and nothing more as reviewed in the findings of related previous studies in chapter two are refuted in the present study for Tiv names are meaningful and are analyzable. The findings of the related previous studies reviewed in chapter two also show that African names are not predictable until the child is born and under what circumstances it is born will help in the determination of the child's name. The present study however, differs here too, for there are certain Tiv names that are given prenatally, that is, before a child is born. This is because a man may like a name and may pronounce the name for the child before the child is born.

When the child is eventually born, the name is given to him irrespective of the sex. This also explains why we have unisex names among the people.

A lot of studies have been done on some of the Nigerian names as reviewed in the related previous studies, but the reverse is the case on Tiv personal names. This calls for more researches and contributions on Tiv personal names. The present study is a response to such call.

The related previous studies review identifies the use of regular inflections to indicate the gender of names of other languages. This approach is also similar to Tiv since Tiv names have regular inflections to indicate gender as revealed in this study. The findings of the present study also agreed with that of the related previous studies that names are documentary source of oral tradition where a lot is said about the history and culture of the people.

The implications of the findings of the present study as it relates to theory and practice shows that even though names can be explained semantically and lexically, but the meaning expressed here can only denote the bearer or the lexical item mentioned. The contextual theory of meaning is found to explain the meanings of Tiv names better. This is because the theory can bring out the socio-cultural meanings of the names for better understanding of the events that surrounded the birth of the bearer of the name. The study also reveals that naming practice among the Tiv people now differ from what it used to be in the past. It is now an informal practice that can be done anywhere without bringing all the relations together, and without any ceremony.

Finally, since names are documentary source of oral tradition where a lot is said about the history and culture of the people, the present study has documented the Tiv oral tradition and history through the names collected and analysed in the data of this work.

Chapter Five

Summary and Conclusion

5.1 Summary of Findings

The research examines "the Tiv personal name: form and meaning". It is clear that Tiv personal names are meaningful as they reflect the social circumstances and experiences of the Tiv people. The names also make reference to events surrounding one's birth and what the parents cherish or hate. The selection and giving of Tiv personal names are influenced by certain socio-cultural factors.

This work has classified Tiv personal names into twenty groups or categories according to function and structural components or compositions. The interval for child naming among the Tiv is on the seventh day after birth irrespective of the sex of the child. Other cultures have different intervals for child naming. The study has also identified some constituent morphological parts for a number of names to reveal their meanings.

The assertion that proper names are merely referential and only denote the persons that bear them and nothing more is refuted in this study for Tiv names are analyzable and meaningful. The study notes that some Tiv names are given prenatally, that is, before the child is born. This explains why we have unisex names among the Tiv. The study explains that the structure of Tiv personal names is open-ended and deeply versatile.

The phonological structure of most of the noun class names in Tiv does not begin with vowel sounds which is typical of noun class names in other languages like Idoma, Igala, etc. The case here is that the Tiv noun class names can begin with either vowel or consonant sounds. Despite the fact that Tiv personal names are meaningful, they still need the contextual theory to bringout the socio-cultural functions and meanings of names.

5.2 Conclusion

Based on the findings of this study, the work concludes that Tiv personal names are meaningful and they reflect the socio-cultural behaviours of the people. The names also consist of morpho-syntactic components or structures that give insight into the Tiv grammar. It therefore, needs to be studied so that the Tiv culture and oral tradition can be documented through names. Similarly, the study can also enhance the Tiv grammar through the collection of Tiv names.

5.3 Contribution of this work to the Study of the Tiv Language

The following are the contributions of this work to the study of Tiv language as revealed in the findings of this work.

Names represent the grammar of the language. The names collected in this study are a significant part of the Tiv grammar, in addition to their individual lexical meaning. It is therefore, possible to learn basic language grammar through collection of names.

The work has also contributed to the documentation of Tiv oral tradition where a lot is said about the history and culture of the people, since oral means of keeping historical records is viable and useful to the Tiv people. Apart from the above contributions, the study is useful to language translators and interpreters who can draw insight from the meanings of Tiv personal names in this study. Finally, the work has added to the few existing literature on Tiv personal names for the linguistic enrichment of the Tiv language.

5.4 Suggestions for Further Studies

Based on the summary of the findings of this study, the following suggestions have been made:

1. Tiv personal names dictionary should be produced by other scholars from the large number of personal names gathered for this study for the development of the Tiv language.
2. More researches should be carried out on other areas of Tiv personal names which are not covered in details such as death prevention names, cryptonyms (secret names), toponomastics (place names), and so on.

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Appendix I

A Map of the Tiv Nation showing some of the Tiv clans and their neigbouring tribes



(Source: Gbor, 1978)

Appendix II

Sampled Questionnaire for the Oral Interview

The following questions were used as a guide during the oral interview to elicit information from the informants. The questions are:

1. What is the naming practice and the orgin of names among the Tiv?
2. What are the factors that determine the selection of names in Tiv society?
3. What is the structure or form of Tiv personal names?
4. To what extent do Tiv names convey meaning and functions?
5. To what extent can Tiv names be classified according to meaning and functions?
6. What is the attitude of name bearers to Tiv names?
7. What is the common factor among name bearers that determine their reaction/attitude toward any Tiv personal name?

Appendix III

Staff List of Primary and Universal Basic Education Junior Secondary Schools Teachers (culled from Annual School Census of Benue State Universal Basic Education Board, Makurdi; 2011/2012 Staff List)

Part of the staff list of the Primary and Universal Basic Education Junior Secondary Schools teachers in Tiv speaking area of Benue State used as data for this work include:

1. Gberkon
2. Melaba
3. Akume
4. Agbo
5. Akua
6. Unum
7. Adan
8. Ugbu
9. Aondoaver
10. Maajime
11. Kpamlumun
12. Atoato
13. Dega

14.Ayange

15.Abe

16.Wuese

17.Nyor

18.Namku

19.Iorpuu

20.Injo

21.Tsavyina

22.Chiagba

23.Bunde

24.Wakwagh

25.Ashamena

26.Kungur

27.Mbasugh

28.Shima

29.Orwase

30.Akaangee

31.Awua

32.Imo

33.Ishima

34.Gungu

35.Mnenga

36.Anakaa

37.Kwaghgande

38.Tyomwua

39.Jime

40.Gaadi

41.Mbatseen

42.Tartenger

43.Nongo

44.Doosuur

45.Msuur

46.Ngohemba

47.Ayegh

48.Lyemen

49.Akile

50.Mbakuv

51.Anyogo

52.Tyomee

53.Salem

54.Ikyaver

55.Atondo

56.Ngôvenda

57.Ieren

58.Zungwe

59.Chia

60.Atsue

61.Ahen

62.Asaasuen

63.Atsa

64.Amashi

65.Atsue

66.Swem

67.Kumun

68.Matu

69.Msur

70.Nongo

71.Abunde

72.Akor

73.Shamange

74.Akume

75.Iortyom

76.Ikuurtar

77.Ikeghbga

78.Orsar

79.Terdoo

80.Yongo

81.Mbakuran

82.Dzamber

83.Tyônyion

84.Mngusha

85.Ayoo

86.Tarkighir

87.Nongo

88.Tsebee

89.Orhemen

90.Abaji

91.Asange

92.Kpamber

93.Tyoyila

94.Ngukosun

95.Vaatyough

96.Akua

97.Agbeen

98.Leva

99.Bum

100. Apuusu

101. Ateahur

102. Kumbur

103. Yankyaa

104. Yaagba

105. Ngôna

106. Awarga

107. Azoom

108. Tyavmbi

109. Gbatse

110. Mbasen

111. Nyitse

112. Numgba

113. Iorkohol

114. Member

115. Mngohol

116. Ugese

117. Tyokegh

118. Kpamor

119. Mwuese

120. Tsav

121. Ikpaor

122. Gyom

123. Ityotyev

124. Kumasongun

125. Gbile

126. Shenge

127. Manger

128. Tarhemba

129. Tule

130. Vaaswem

131. Vihishima

132. Akporum

133. Tyôade

134. Mbaumbur

135. Ahen

136. Denen

137. Tyeku

138. Iorliam

139. Gbanban

140. Yuha

141. Terna

142. Tordwem

143. Torkange

144. Gbateman

145. Zamber

146. Amenger

147. Adikpo

148. Nyikwagh

149. Wundu

150. Hembadoon

151. Martina

152. Iorchir

153. Iorkase

154. Wanigbian

155. Orokume

156. Kwaghchimin

157. Tayar

158. Ityough

159. Atokondo

160. Tambe

161. Unande

162. Mtserikyaa

163. Iharev

164. Tyokyer

165. Ashwe

166. Saakura

167. Asemangee

168. Jiryila

169. Devaan

170. Pevikyaa

171. Mbakposo

172. Amoahar

173. Oraduen

174. Apavigba

175. Kwaghbee

176. Bundesaan

177. Hembekyaa

178. Mbatiav

179. Tsavwua

180. Amena

181. Alumunga

182. Kachina

183. Mkurngu

184. Terkula

185. Asaamoga

186. Akaatenger

187. Puse

188. Aker

189. Iorsagher

190. Tyopaa

191. Ugenyi

192. Doosuur

193. Igbatsugh

194. Iornumbe

195. Anendah

196. Ikyurior

197. Mbakoson

198. Wanikyor

199. Anyamishu

200. Angoazer

201. Shiwanger

202. Sôngo

203. Ijov

204. Akpoghol

205. Aernan

206. Shinshima

207. Mgbeteman

208. Tsetim

209. Dzever

210. Doosuur

211. Tyôhuna

212. Mbakeren

213. Tarhembe

214. Ornguwer

215. Dzongor

216. Akile

217. Sesonnen

218. Mbaasema

219. Maaki

220. Keneshe

221. Houghul

222. Tarnongu

223. Achinga

224. Tsehemba

225. Time

226. Gbakorun

227. Ayange

228. Anakaa

229. Titamen

230. Kakposu

231. Anshula

232. Ayom

233. Msugh

234. Gemanen

235. Ihumban

236. Terkimbi

237. Kwaghkondo

238. Tyokase

239. Annase

240. Upenda

241. Ihyamber

242. Deseer

243. Yongo

244. Terkura

245. Adzande

246. Bemshima

247. Chonkula

248. Atsonka

249. Nyam

250. Tyonumbe