ONOMASTIC STUDY OF NAMES IN THE IZERE LANGUAGE

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A DISSERTATION SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, NASARAWA STATE UNIVERSITY KEFFI, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF DEGREE OF MASTEROF ARTS IN ENGLISH (LANGUAGE).

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SEPTEMBER,2019.

DECLARATION

I hereby declare that this dissertation has been written by me and that it is a report of my research work. Hence, this research work has not been presented in any previous Master's degree. All quotations are indented and all sources of information have been duly acknowledged in the works cited.

_____   _____
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CERTIFICATION

This dissertation is titled "*Onomastic study of names in the Izere language*" meets the requirements governing the award of Master of Arts in English (Language) of the School of Postgraduate Studies, Nasarawa State University Keffi, and is approved for the contribution for its contribution to knowledge**.**

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DEDICATION

I hereby wish to dedicate this dissertation to the Almighty God for his faithfulness

and protection throughout my schooling years.

ACKNOWLEDGEMENTS

ABSTRACT

This dissertation is titled "*Onomastic study of Names in the Izere Language*". This is a study that reveals the connection of a name and names usage by a particular group of people or the world at large. In this dissertation, the concepts of Onomastic of anthropology, culture, ethnology and globalization were looked into as it affects name especially in the Izere language. The sole aim and motivation of this research was done with the intention to preserve the culture and language of the Afizere people. This will help prevent the language from going extinct as a result of written documents such as this. The theoretical frame work used for this dissertation are the Sapir Whorf's hypothesis and the descriptivist theory of names by Frege-Russell where they both believe that language and culture has a way of affecting the view of a speaker and how he/she views the world around it. Hence thoughts are expressed and transmitted through language which shapes the perception of the speaker. The researcher was able to view names in various sections as the names were derived in the Izere language using factors such as family circumstances, religion, politics, philosophical, myths, wealth and professions. The researcher was also able to look at how modernization and intermarriage has affected names in the Izere language. Borrowed names used by speakers of the Izere language were also analysed. In the sections pet names commonly used and known were also analysed. The researcher was able to visit five different areas in Jos metropolis like Federe, Maijuju, Jos Jarawa, Katon Rikkos and Bukuru were ten elderly speakers of the Izere language were randomly selected for an interview. The interviewees consisted of bothe males and females. Two persons from each area were interviewed ranging from the ages of 55-90 years old. The researcher discovered that since language is dynamic and names are also dynamic, as they both are at the risk of change and extinction as times goes on. Finally, the researcher therefore recommends the encouragement to parents to speak the Izere language to their children from a very tender age and also to teach them the basis that they need to know about the language and how it would affect their views as times goes on.

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CHAPTER ONE

INTRODUCTION

1.1. Background to the Study

This research is aimed at conducting an Onomastic study is of names in the Izere language. The study looked at the choices of names, categorizing the relationship between the belief system and other aspects of the Izere culture, understanding the social, cultural, political and religious implication of names in the Izere language. These names include males, females; unisex names i.e. names that can be used for both males and females and pet names commonly used in the Izere language.

Naming is a very interesting aspect thus, naming we can say originated way back in the time of Adam and Eve in the creation of the earth; where God instructed Adam to name all the animals, plants and even his companion Eve in the Garden of Eden. Names are related to ethics and culture in every region, as well as history of families and social groups. This means that a name is a clue to an identity of an entity. Hence, every culture has its naming pattern and meanings based on their personal view of the world using their spoken language. This is to say that people are inspired to name a child by natural conditions, circumstances, virtues, future expectations, animals, days of the week, events, festivals and seasons. Naming is however very important and vital process especially in the life of a newborn. This is because the name gives the newborn baby a means of identity that sets him/her apart from anyone. Hence, the meanings behind a name of a child should reflect something of greatness and purpose which prepares a child to the future unknown.

In this dissertation, the researcher decided to separate the names into sections as to how the names exist. These sections are designed into how the names given in the Izere culture which as philosophical significance, names given based on circumstances, in relations to wealth, based on special days, mystical beliefs, religious/ spiritual belief, political associated names, and names based on seasons, weather and places.

1.2   The Ethnic Profile, People and Culture of the Afizere People

The Afizere are a group of people who are mainly found in Plateau State, the North Central Nigeria and speakers of the Izere language. They are also popularly known as the "Jarawa's" by the Hausa's and other non-speakers. They are found mainly in the provinces of Jos East, Jos North and othersin the parts of Miango (Irigwe) of Plateau state. Other states you can also find the Afizeres are in Bauchi and Kaduna state. In Bauchi State, they are found in Toro, Tafawa Balewa and Dass Local Government respectively because of the shared boundary they have with Plateau State and in Kaduna state, they are found in the parts of Kagoro and Chawai according to Musa (58). The Afizere people are popularly known with other names such as the Afizere, Afizilek, Jarawa, Bajari and Afusare (afizereworld.org).

Again, according to oral history, in Roger and Kaze (9), the Afizere people are origins and migrants from the Sub-Saharan Africa and they belong to the Benue Congo linguistic family. The Plateau languages owe its existence to Greenberg who classified the Izere language group. According to Gunns (53), the Afizere people are known to have moved and settled in the southern Kaduna state region in Chawai then later moved to the present Plateau State in Shere, Fobur and Gwong

leaving a few more left in the parts of Kaduna state (Chawai and Kagoro) who are referred to as *"Akugon"* which means Grandchildren by the Jarawas/Afizere's in Plateau State. The Afizere people are therefore divided into two; they are the Jarawan Dutse which means of the rocky lands and the Jarawan Kasa of the plain lands. The Jarawan Dutse, are the Afizere people found in Jos, Plateau state whom are known mostly to live on hilly or rocky terrain while the Jarawan Kasa are the Afizere people found mainly in the parts of Bauchi State because of their plain land terrain. However, even though the Jarawan Dutse and the Jarawan Kasa are both of the same tribal name and share a bit of a similar history because of their shared history and boundaries. It will surprise you to know that the Jarawan Duste and Kasa barely even share cultural similarities especially the Afizere's in Dass Local Government Area of Bauchi state. According to oral history; this is so because of they were together with these groups when they first settled. The only basic similarity shared is the implied name *"Jarawa"*

According to CAPRO (unpublished), the name Jarawa cuts across the ones in Kaduna and Bauchi State because of the slight similarities in the language and shared relationship but the name "Afizere" is specific to the ones found in Jos, Plateau State who are known to be the Original speakers of the Izere language.

The Afizere people hold a once in a year traditional event called *"Igoon Izere"* which means a true son/daughter of the Izere land this event is a very important aspect of the Izere culture. Where the culture and tradition of the Afizere's is in full display This is done to showcase their cultural heritage, identity and also the call for unity among the Afizere's and their neighbouring in their communities.

According to Roger and Kaze (5), the Afizere people are speakers of the Izere language. There are five dialects spoken by the Afizere people which are; the Ibor dialect largely spoken in the Fobur District, Isum spoken in Fursum, Afuganang in Shere, Afudelek in Federe and Akyo in Maigemu respectively. These districts share the same cultural values with slight difference in the dialect spoken. However, the Izere language is also known for other alternative names such as the Izilek, Fusare and Fizere and these names are based on dialectal variation in these districts.

According to David (17), there are five (5) main districts and they are headed by a single ruler known as the "Ada Agwom" meaning king/ruler. He is seen and regarded as the supreme head who oversees all aspects of affairs that concerns the Afizere people. These five districts are the Fobur district, Fursum district, Federe district, Maigemu district and the Shere district which in-turn has other minor villages/clans with each speaking different dialects or near similar dialects of the Izere language. In the Fobur district they speak the Ibor dialect and they are called the Afuborah consisting of other minor villages/ clans such as Fobur Pada, Fobur Kasa, Fusa, Gwafan, Fudawa, Zarazon and Laminga. In the Furusum district they speak the Isum dialect which is closely related to the dialect spoken in the Federe district that is the Afudelek. Again, we have the Maigemu district, they are called Isum/Fisum and they consist of clans/villages like; Tere, Birtu, Foron, Juwa Angwa, Gwaji and Kerang.

Lastly is the Federe district, David (20) says they are called the Afudelek and are known to be speakers of the Afudelek dialect. This district constitutes of villages/clans like Zandi, Nakwang, Zigam, Yelwa Dorong, Baban Durong, Gandi, Demshun, Febas, Korim Keben, Kolibin, Famouk, Nabar Zabir and Nabar Kyarang

this is said to be the largest district in the Afizere land. The Shere district, they are called the Afuganang, here they speak the same dialect with that of the Fobur District. And lastly the Maigemu district they are called the Fikyu. This district speaks differently from the other districts. Lastly, the Shere district which is popularly known as Jarawan Kogi or Doss family they consist of various villages such as Angware, Jaji, Ferum. Rando, Saradan, Nukku, Zamgam, Fadan Dabo, Shidung, Filibot and Firse. They also speak the same dialect with that of the Fobur District which is the Ibor dialect.

1.3. Statement of the Problem

There major problem which gave the researcher an interest to embark on the research is that; Because the Izere language is at the risk of extinction hence this dissertation is an attempt to preserve the language and culture of the people by doing a research on names and their significance in the Izere language.

1.4. Aim and Objectives of the Study

The aim of this research was to undergo an Onomastic study on names and naming system used in the Izere language.

The specific objectives are;

i. Significance of the choice of names in the Izere language.

ii. Classify the names and their relationship with the belief system and other aspects of culture in the Izere language.

iii. Illustration of how the Izere names are derived.

iv. Creation of more awareness about the Izere language and its culture especially to non-indigenous speakers.

v.   Understanding the cultural, political implications of the Izere proper names.

1.5.   Research Questions

The questions of this research are as follows:

(i)   How can one easily identify an Izere name?

(ii)   What are the yardsticks used in naming a new born in the Izere language?

(iii)   How are names derived in the Izere culture?

(iv)   How has names I the Izere language been affected over a period of time through cultural, political and social implications?

(v)   What are the cultural values of the names in the Izere language?

1.6   Scope and Delimitation of the Study

This dissertation is focused solely on the Afizere people of Plateau state who are also popularly known as the "Jarawan Dutse". And it is limited to mainly the names, their significance and how names are derived in the Izere language.

The researcher was able to identify and analyse common males, females, unisex names i.e. names used for both male and female newborns and Izere pet names. This dissertation is set at documenting the names and their significance according to how they were created for in the Izere language for preservation and future purposes.

1.7. Significance of the Study

This research would be beneficial to both the indigenous speakers of the Izere language, non-indigenous speakers of the Izere Language, the linguist and the society at large.

The research is significant especially to the Afizere people since there are few documented works on the Izere language, history, politics and cultural heritage other than oral proceeds. This was one of the reasons why the researcher took an interest to write about the Izere language. The researcher also embarked on this research to create awareness of the Afizere people to the world at large and non-speakers of the Izere language who know little or no history about the Afizere people, their culture, language and where they are found.

LITERATURE REVIEW

2.0.   Preamble

This chapter examined the conceptual discourse and viewed existing literatures related to this dissertation such as onomastic theory/ practice, ethnology of onomastic, anthropology of onomastic, cultural onomastic and onomastic of modernization. The chapter also looked at some few works that have been done on names and naming system in other languages such as the Berom, Urhobo and the Izere languages respectively. The chapter also looked at the Whorf's linguistic determinism and relativism how it affects a speaker's view of the world in relation to the theoretical framework used. The theoretical framework used for this research is the Sapir-Whorf hypothesis and Descriptivist theory of names. The first theory claims that there is a relationship between language and culture and how a speaker views the world using his language while Descriptivist theory is the meaning which is concerned with the relationship between the referent and what it denotes.

2.1.   Conceptual Review

2.1.1   Onomastic Theory/ Practice

Onomastic, is a field of linguistics that studies names of people and places. This dissertation is focused on the Anthroponomy that is, the names of people and how important it is to the human life. According to Nussel (10), for most culture, choosing a name for a newborn is an activity of utmost significance. Hence, the act of naming a newborn is an important rite of passage in every society or any given culture. Making a name announcement to the family member, filling the birth certificate, holding a formal or cultural naming ceremony all represents a process

of individualization in which a newborn becomes a separate entity that will ultimately develop a unique personality.

Nussel (54), also attest that most people recognizes that giving a name to a newborn is a significant social, political, cultural, economic function with profound and lifelong consequences.

Name is however a term used for identification. It is used to identify a person, class, category of things, a single thing or within a given context. The Webster dictionary defines Name as a word or phrase that constitutes the distinctive designation of a person or thing. This means that names is used to identity an person or an object it represents the person or thing separately from another without confusion. Thus, naming is an essential and universal process which is used to identify an individual, a thing or what surrounds them as a way of communication around the world.

Encyclopedia Britannica, sees name as a word or group of words that suggests a certain entity whether it's real or fictitious. This is to say, when a name is given to a person or an entity; it is reflected on its surroundings how the name says or views the person or thing named. Hence, our environment has a great impact as to how an individual perceives a given entity.

Similarly, the Oxford Advanced Learners Dictionary defines name as a word or sets of words by which a person or thing is identified, addressed, referred or known to. This therefore means that everything around us is identified through the reflection of socio-cultural, religious, family, and events as the case may be.

This is to say that cultural background, attitudes, beliefs and physical environment are non-linguistic factors of naming such that every society and tribe has its our traditions when it comes to naming their new born. Parents tend give names to their children that will not violate their social norms and customs such that certain names are passed on within the same family to prevent the name from dying. This serves as a reminder to the real origin of the names as a signs of continuity and remembrance which is why children are named after their grandparents, great grandparent, uncles, aunties or even distant relatives which is a common factor of naming in the Izere culture.

2.1.2. Ethnology of Onomastic

Ethnology is the study of characteristics of different people and the differences and relationship between them. This is designed to explore cultural phenomena where the researcher observes society from the point of view of the subject of study that is the Izere language.

Similarly, Ethnology is a science that deals with the division of human beings into races and their origin, distributions, relations ad characteristics. This is to say that, ethnology studies the culture, religion, language race and social structure of a group of people thus comparing it with the goal of having a better understanding of humanity as a whole.

Every child is regarded as a unique individual with their own name and also these names generally reveals a child's place within the society, sex, class, ethnic, religious community and relation he/she belongs. According to Yonge (21), the history, religion and character of a nation is stamped upon the individual name one bears. This is to say that a name not only refer to a person but also the religion

especially when we look at our culture and natural environment; there is nothing living, non-living, concrete or abstract that is without a name hence a name is a very important aspect of identification.

Therefore, names and naming conventions vary from one culture to another. In brief, the naming preferences of people and society is affected by such variables as popular culture, media, family, ethnic, identity, religion, ideology and even politics. Generally, besides the fact that naming has distinctive function from other groups, the use of selected names is effective in reflecting the ethno-religious identity of the bearer. The perception an ideology of a group of people sharing a language or belonging to a particular community reflects on their names.

2.1.3. Anthropology of Onomastic

Anthropology is the study of human societies, cultures and their development. On the other hand, Anthropology studies human language, culture, societies, physiological, characteristics and their evaluation. There are four types of Anthropology but the researcher would be focusing on two of the four which are of vital importance to this research. That is; cultural Anthropology and Linguistic Anthropology.

Linguistic Anthropology studies one of the most fundamental human traits of language. It traditionally seeks to understand the linguistic categories used by study population and how they order their natural and cultural environments.

This is to say that, language influences the social life of the people which attempts to preserve endangered languages such as the Izere language. It also explores how language shapes communication, forms, social identity, group membership,

organizes large scale cultural beliefs, ideology and develops a common cultural representation of natural and social worlds. Hence, language and culture has a way that it shapes the thoughts and world view of a speaker. This affects the way he/she sees the world in a total different perspective which in turns affects how names are given in a particular language which may be given, traded, stolen and inherited.

Cultural Anthropology this is a branch of anthropology that focuses on the study of cultural variation among humans. It takes into consideration of laws, customs, beliefs, habits and morals acquired by people of a society, tribe or race. Hence people living in different places with different culture have a way of experiencing things differently and also looking at things different through the eye of the norms tied to the language. Anthropologist also believe that through culture, people can adapt to their environment in non-genetic ways so people living in different environments will often have different cultures.

In this study, an insight of naming ritual is looked at from a different point of view. How the belief of the people affects the names given to new born, how social, economic, religious, political and philosophical affects names. Every child is regarded as a unique individual with his/her name. This name automatically reveals the place of the child in the society he/she belongs. When we look at our environment, there is nothing living or non-living, concrete or abstract that is without a name.

Hence, name and naming conventions varies from one culture to another. In brief, naming preferences of people and societies is affected by such variables as popular culture, media, family, ethnic identity, religion, ideology and politics. Beside this fact, naming has distinctive function rom other groups that is the use of selected

names is effective in reflecting ethno-religious identity, cultural beliefs and values of an individual speaker.

2.1.4. Culture of Onomastic

Names provide us with a way of structuring and view of the world in our minds and around us. In some way, they mirror or represent the object of our experience. Elucidating the connection between languages especially names, meaning and the way a speaker perceives the world has provided a rich field of study.

In almost all culture, objects or a person is named using one or two equivalent to kind. This is to say that culture determines the way speakers view the world thereby affecting how they names persons. Cultural relativism has a ways of making one believe that one's culture is the most beautiful, most valued, virtuous and truthful which is gained from firsthand experience, participation or observations. This concept has a ways of changing a speaker's perspective of the world around them.

Name is an important part of a society because it is linked to human place and commercial identities and thus may affect the ambient notion of identities and relationships also at the macro level in a society. A name cane reflect important social structure and help to the understanding of structural problems and through the study of historical materials; we can better understand what's going on at the present especially as regards to how names have changed over a given period of time.

Names and naming conventions vary from one culture to another. Hence every culture has a special way of naming their child and reasons why a name is chosen and given. This name is what therefore separates one child from another person and from all things. This is because, a name is a part of a culture, it immediately identifies the child as belonging to a particular society. So our names have a way it identifies us both as individuals and as members of a particular group.

In every culture before a child is named, it is carefully selected before it is done. Names are believed to reflect the character of the person which then follows him/her throughout their existence. In most culture, boys are seen to be given names that reflect strength and good health while the girls are given names that signify beauty.

In the Izere culture in the time of old, a new born is often named by the grandparents or an older family member which the child bears and carries all through life but in recent times, parents name their newborn by themselves without the involvement of the grandparents or even an older family member. They tend to name their newborn by choosing names they like and are fashionable. This takes us back to how some names in the Izere language are gradually fading away because they are no longer in use.

In some culture, names are chosen based on preference. For example, a child is named after a close family member like the father's or mother's sister or brother, favorite aunt, god parents or grandparents. And in some culture, it is also common for a child to have three or more names as part of their customs where a child is seen to bear names given by the father, mother, paternal and maternal grandparents which he/she is to bear. This goes to say that different cultures around the world

has the way and functions of names which is very important and unique as part of their culture.

2.1.5. Onomastic and Globalization/ Modernization

Culture is the whole communication system that binds and allows operation of sets of people called public. Thus, culture in general term can be defined as a "system of rules of communication and interaction that allows a society occur and preserve". It is culture that gives meaning to all business and human movement.

Taylor (32) a British Anthropologist, defined culture as that complex whole which includes knowledge, belief, arts, morals, law, custom and any capacities and habits acquired by man as a member of society. It consist of all learnt normative behavior patterns that is all shared ways and patterns of thinking and feeling is combined in culture. These characteristics distinguish one culture from the other. This is passed from generation to generation through the process of socialization. Hence cultural ideas emerge from social life of people sharing common patterns.

Sapir (40) also defined culture as socially inherited assemblage of practices and beliefs that determines the texture of people's lives. This is to say that culture is inherited hence it must not be tempered with as is practices is what helps the speakers of a particular language view the world differently from others.

Goodenough (7) sees culture as various standards for perceiving, evaluating, believing and doing. This definition therefore claims that culture through language influences the thoughts of speakers of a language.

Zdenek (15) is of the opinion that, each human being is born in the same way and experiences the same stages in life. The difference is in the environment in which

each individual grows up and the language to which he/she becomes accustomed to. This creates identities of certain culture and language, differing one from another.

Wardhaugh (225) believes that we can assume culture possess the ability to allow a speaker say anything… provided that the speaker is willing to use some degree of circumlocution. That is, an indirect way of saying something like it is commonly said; beating around the bush. Hence a speaker of a language speaks based on the structure as posed in his/her language. For instance the Izere language and English language have different language structures.

The above definitions show that, humans and culture are inseparable. This is because human beings live side by side in an ethnic community thus living in unity. One's culture is what makes us different and unique from every other culture as it represents the true identity of an individual belonging to a particular region, tribe or country. Culture is you and me it is what stands us apart from others in the society, the way we dress, talk, interact and associate with one another.

2.1.6 The Concept of Language

Language in a general knowledge can be defined as a system of communication in which speech and writing used by people belonging to a particular speech community as a tool for communication. This means that language is the means of interaction between groups of people. Language is therefore a basic important tool for creative thoughts and perception in which it is used to view the world. Without language, there is no means of interactive communication or understanding.

Sapir (8) says "language is purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols". To Sapir, only humans possess language which communicates ideas and emotions through a voluntarily symbols. However, these symbols help solve communication problems and other different aspects of human life. Hence, it is important to know that every human has the ability and capability of a language which in-turns breaks all communication barriers.

Again, Chomsky (33) defined language as a set of finite or infinite sentences, each finite in length are constructed out of finite sets of elements. Going by this definition, this is to say that every sentence has a structure formed from limited sets of sounds and symbols belonging to a particular language. Therefore, the ability of a speaker to speak a language is innate and also depending on the level of the speaker's exposure. He focuses mainly purely on the structural properties of a language.

Britannica World Language Edition (350), defined language as a symbol of sound produced by means of said human words and the system of arbitrary signs used by human in their means of communication between each other to form, express and communicate thoughts, feelings, cultural and social nature. This definition clearly states that language is created as a communication tool produced by signs, symbols meanings and social values. These symbols facilitate communication of a speaker's thoughts. This is because, each symbols already contains a concept of understanding. In order for the meaning of these symbols to be understood, every language use must understand and follow the system that is used in the given language. Hence, all languages have rules that must be obeyed by its users that if

not properly followed; the delivery of information will be chaotic therefore hindering the main essence of communication.

Similarly, Robin (3) defined "language is a symbolic system based on pure or arbitrary convention… infinitely extendable and modified according to the changing needs and conditions of the speakers". According to this definition, language is a symbolic system that allows every language select symbols for its selected sounds. These symbols are however unique in every language which conditions the perception of its speakers. It shapes people's thoughts, guides and control their entire activities. It is through language that humans store knowledge, transfer it to the next generation and yoke the present, past and future.

Wardhaugh (57) defined language as an arbitrary vocal symbols used for human communication. This is to say that; language consists of articulated sounds used by a group of human as means of carrying the affairs of the society. This helps people in a community to interact with one another effectively. And with these arbitrary symbols, it enables speakers to translate information meaningfully.

In a nut shell, these definitions by various scholars above clearly agrees that language is the only true identity of human as it embodies their cultural norms, values, beliefs, expressions, perceptions and ideas. Therefore, language makes possible the growth and transmission of culture, the continuity of societies, the effective functioning and control of social groups. Language also plays an important role in developing and transmitting culture and language which helps to store meanings and experiences to facilitate communication. The ability to use language to pass across message with understanding in a speech community in a particular context is very important. Nevertheless, language has a share inter-

relationship with various aspects of human life that is useful to human existence. Without language, communication becomes fruitless.

2.1.7   Relationship between Language and Culture

It is generally agreed that language and culture are closely related where language is viewed as a verbal expression of culture. Language and culture provides us with many categories used for the expression of thoughts and the way a person views the world. This however, shows a relationship of the Afizere Culture and how it influences the language. Language is therefore, formed by culture while culture is influenced and impacted by language.

Furthermore, not only is language an expression and display of heritage and history, it is also the component of culture that makes it unique and creates a difference from one to another. Culture and language shapes ones identity and personality. Zdenek (15) is of the opinion that, each human being is born in the same way and experiences the same stages in life. The difference is in the environment in which each individual grows up and the language to which he/she becomes accustomed to. This creates identities of certain culture and language, differing one from another.

Wardhaugh (225) believes that we can assume culture possess the ability to allow a speaker say anything… provided that the speaker is willing to use some degree of circumlocution. That is, an indirect way of saying something like it is commonly said; beating around the bush. Hence a speaker of a language speaks based on the structure as posed in his/her language. For instance the Izere language and English language have different language structures.

Sapir-Whorf hypothesis relatively describes the relationship between language, culture and thoughts. The core idea is that man's language shapes his perception of reality. People tend to see the world in the way their language describes it.

2.1.8   Linguistic Relativism and Determinism

Linguistic determinism and relativism is the idea that world view concepts and thoughts cannot be altered versus can be altered. This is in Edward Sapir's study of indigenous languages.

Hence, linguistic relativism is the idea that a language a person speaks has influence on the person's cognition which is often treated within a large constellation of ideas. According to Whorf, formulation of ideas and thoughts are not a rational independent process but is determined by particular grammar and vocabulary of the language which these ideas are expressed. That is, the world around us is organized and made sense through the eye of language.

Since thought is expressed and transmitted through language, it follows that a differently structured language must be a shaped thought along its lines which in turns influences a speaker's perception.

This is to say that, language and thoughts are intertwined. Thus the physical world cannot be experienced except through language; which made question of truth dependent on the aesthetic preferences or functional consequences. Thus, instead of the world consisting of external ideas, language should reflect these ideas as accurately as possible.

Similarly, the language we are born determines in a fixed and unalterable way in which we perceive objects, manipulates objects, understand abstractions and our relationship to abstracts.

Linguistic determinism is the idea that language and its structures limits and determines human knowledge or thought process such as category, memory and perception. The term implies that people who speak different language as their mother tongues have different thought processes. Similarly, it argues that individual experience the world based on the structure of the language they habitually use.

This can also be evident in the situation where the means of drawing attention to certain aspect of an experience is language. One important argument with this principle is that humans are able to perceive objects and event that have no corresponding words in our mental lexicon, even if existing linguistic representations would make the perception easier hence, thoughts exist prior to any conception of language.

2.2   Review of Related Literatures

2.2.1   Names in the Berom Culture

The Beroms are a group of people who speak the Berom language. The Beroms have other alternative names like Gbang and Birom. The basically Beroms are found in Jos plateau state of Nigeria and are situated in the Jos South, Barkin Ladi (Gwol), Riyom, Gyel some parts of Jos North Local Government Areas of the State and also some parts of Kaduna state and Bauchi state respectively . The Berom people belong to the Niger-Congo family. The Berom are

rich in cultural heritage. They are mostly farmers and hunters. Where hunting is seen as sports hence many names in the Berom language is given after animals in respect to that. Dung (18)

According to Dung (64), says that naming in the Berom culture is regarded to be a compulsory and customary thing to do. As it is the way in which an individual is identified and separated from every other person. Hence name is important in the Berom land and culture. It is believed that when couples marry; they are expected to have a child which is a sign of confirmation of blessings from the gods and man. Children in the Berom land are given after animals, circumstances surrounding the birth and so on. For instance, such names can be *Bot* which means Frog; this name is given to a male child who cries and swells up like a frog when needing attention. Another example is the name *Gyang (M)* means Antelope. Other names given based on circumstances surrounding the time of birth or before birth such as *Gwong (M)* means Road this is a name given to a male child whose mother had labour and gave birth to him on her way to the farm, market or visitation. There are other beautiful female names like *Kaneng, chundung, Nvou, Kangyang* and so much more.

Dung (31) says, In the Berom culture, a child is usually named after seven days of birth where the family gathers the elder of the family and people of the village to come celebrate with them in the birth of the new born. During this ceremony kunu, burukutu and gwate is cooked by the family to mark the celebration. An entire day is selected to feast and there a name is chosen. The new born can be named after any elder name of the family be it a present or previous generation or a family friend who is of a great help and importance to the family.

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2.2.2 Names in the Urhobo Culture

Every Urhobo name given to a child has a meaning attached to it. The Urhobo believe that a child lives up to the likeness or meaning of the name that he/she bears. For instance, there is a believe that if a child is given a name with the meaning "thief" the tendency for the child to grow up and be a rogue is plausible and if on the other hand a child is given a name like "rich man" the child is believed to invariably grow up to be a wealthy person. Hence, Urhobo parents are very careful when it comes to naming a child and the kind of name they give their children.

For most parts, grandparents, close older relations have privileges of giving names to new born. This is usually an honour for them. Urhobo people do not have any special naming ceremony that requires performance rites before a name is given to a child like other cultures. Apart from parents, rand parents, traditionally, Urhobo people rarely allow new-borns to be touched or sometimes seen directly by others until the age of three months. This involves visiting by in-laws and other close relatives.

At this time, the child has been given a suitable name. Parents are not permitted by the Urboho cultural practices to count their children. The number of the fingers often represents a count of one's children.

Urhobo names have deep meanings. Names are not mere labels this is because many names tend to invoke the spiritual or religious beliefs; some connotes challenges, appreciation, achievements, philosophical and some gender specific. Some names have to do with wealth, special name, weather condition, natural resources, place, time and where a child was born.

A. Names with Religious/ Spiritual Beliefs

Edewor(M) – sacred day of worship in traditional religion

Erhimganoma(M) – guardians spirit over powers of the body

B. Names with challenge significance

Echojah(M) – rise up to challenge

Udumebraye(M) – my presence gives them heartache

C. Names with Appreciation significance

Norighen(Unisex) – look at God's judgment

Oyevwikerhi(Unisex) – may my guardian spirit (God) be blessed

2.1.3 Names in the Kalabari Culture

The Kalabari are a tribe of the Ijaw people in the western Nigeria Delta region. These are also a people of rich culture and heritage and the names they give their children are a reflection of their culture. Just like many parts of the country, some of the names given are influenced by the circumstances that surround the child's birth while some reflects the faith of the parents and other express what the child is hoped to become in the future.

However, due to the early and prolonged interaction with the Europeans, European names are also a common feature among the Kalabari and many Ijaw children. Where "ba" and "ye" suffixes is used to indicate family ties and differentiate between male and female names with traditional names. It is common though to see names such as Serenaba meaning Serena's daughter or Serenaye meaning Serena's son.

Name	Gender	Meaning
Abinia	F	Princess
Diena	F	Peace
Abadi	M	A big sea
Akpomofa	Unisex	The world is not as you think of it
Beke	Unisex	America
Apapa	M	Look upon the town
Betuezi	Unisex	First born

2.2.4   Birth/ Naming Ritual in the Izere Culture

According to CAPRO (unpublished), when a woman is pregnant, a woman is given "Awabi" or "Zakpan" a traditional medicine this is to prevent any pregnancy complications before birth. On that same day, a ritual of breast washing called "Kurip kafa" is performed on the mother by the chief priest called the "Abok" who claims to talk to the unborn child from the mother's womb and also foretells the future of the child. During the "kurip kafa", the "Abok" then gives a charm or medicine for protection to the family.

Following the delivery of the child, the father would take a he-goat to the Abok for a ritual called the "kunye Ishong". This ritual is performed by the "Kunye Ishong" where the goat is killed and its blood and excreta is poured into the stream. Seven days after the birth of the child, the child is taken outside the house for naming. The child could be given a name of a visitor, relative, event or a day of the week they were born. Children were never given their own names, they would always

bear or answer the name and pet names of the person with which there are identified with.

In recent times, these rituals are no longer in practice especially since the advent of modernization and religion. As people tend to name their children more in the confines of the religion that they believe and practice setting aside the traditional way of naming a child in the Izere culture.

However, this research intends to be different from the above works that has been done as regards to names and naming system will be;

i. This research is solely focused on the name in the Izere language i.e. identification of the common names used in the Izere language, bring out their meanings and also the cultural, economic, religious, political and social values and how modernization has affected names in the Izere culture.

ii. The research showed the importance of naming a new born and the effect a name has on a new born in the Izere culture.

2.2.5   Names and naming system in Akan Culture

These are a tribe in Ghana and are predominantly speaking the central Tano languages and reside in the southern regions of the former Gold coast region in Ghana. The naming system is very unique and unlike any other system in the world. When a child is born, he/she is kept indoors for at least seven days. During this period, the mother is allowed to come outside but without the baby except for emergency cases. This is done because it is believed by their customs that a new born is considered to be a stranger sent by the ancestors to the world who has come to visit or for an assignment of any sort. It is logical because of the mortality rate

of new born which made elders to come up with such decision in order to lessen the pain of the mother if the child eventually passes. On the eight day, the baby is the given a name this gives them a confirmation that the baby is here to stay. At this time, the child can then be brought out for the people to see and celebrate.

Days of the week in Ghana are most important as children can be named after such days depending on the day in which the child is born. These names usually come in pairs for both male and female children born on that day. Examples are;

Day of the week	Male	Female
Monday	Kojo	Adjoa
Tuesday	Kwabena	Abena
Wednesday	Kwaku	Akua
Thursdays	Yaw	Yaa
Friday	Kofi	Afua
Saturday	Kwame	Ama
Sunday	Kwesi	Akosua

Aside this, the child is also assigned another name. This time, the child is given a name of any influential person or good person from the community known by the parents and would like the child to take after when he/she grows up. A lot of people are named after their ancestors that led a good life worthy of emulation. They believe that when the child grows up the child will lead a similar life as that of the one it was named after.

After these two names have been given, the child again is given another name based on his parent's spiritual belief. The child is named a Christian from the Holy

Bible, an Islamic name to a child from a Muslim home and mostly an English name for a child whose parents are pagans. Due to the long nature of naming and names, in most cases the child is set to have names that can be used at home and at a formal setting such as his/her documents. For instance, the day name can be used at home while the influential name or Christian name can be used on his/her documents in formal settings.

Praise Names

(a) Boduo- Protetor, leader

(b) Okoto- calm, humble

(c) Ogyam- good, humane

(d) Pereko- fearless, firm

(e) Atoapem- ancient, heroic

Order of Birth

(a) Piesie(M)- first born

(b) Manu (M)/ Maanu(F)- Second born

(c) Mensa (M)/ Mansa(F)- Third Born

(d) Anan(M)/ Anane(F)- Fourth born

Special Circumstances

(a) Afuom (unisex)- on the field

(b) Bekeo (F)/ Bediako (M)- in war

(c) Afiriye- Happy circumstances

(d) Anto- after death of father/ it didn't meet him

(e) Nyameama- premature/ sickly

2.3.   Theoretical Framework

In this Dissertation, the researcher adopted the Sapir-Whorf hypothesis and Descriptivist theory of names as the theoretical framework. The Sapir- Whorf hypothesis claims the relationship between language and culture which determines the way in which the speaker of a language views the world. Sapir acknowledges the relationship between language, culture and the world. He maintains that they are inextricably related hence one cannot understand or appreciate one without the other. The idea in this hypothesis is that, every human being views the world by his own native language Sapir (200).

The Sapir-Whorf hypotheses states that the grammatical structure of a person's language influences the way he/she perceives the world. For example, different words mean different things in different languages; not every word in every language has a one-to-one exact translation in a different language. Because of these small but important differences, using wrong words within a particular language (because you believe it to mean something else) can have a dire consequence.

Language and thought interact in many significant ways. Each specific language has its own influence on the thought and action of its speaker. On the other hand, anyone who has learned more than one language is struck by the many ways in which language different from one another. Nevertheless, speaker of a particular language expects other human beings everywhere to have similar ways of expecting the world which is wrong.

However, the idea that different languages may influence one's thinking in different ways has been present in many cultures and has given rise to many

philosophical treaties. The way an Izere speaker would view the world is different from the way aYoruba, Ibgo or Hausa man would view the world. These differences are what make an individual and the language they speak unique in all ways and forms.

In Whorfs' view, the relationship between language and culture is a deterministic one; that social category we create and how we perceive events and actions are constrained by the language we speak. Different speakers will therefore experience the world differently so far as the languages they speak differ structurally. One claim is that if speakers of one language have certain words to describe things and speakers of another language lack similar words, and then speakers of the first language will find it easier to talk about those things. Another claim is that, if one language makes distinctions that another does not makeand then those who use the language will more readily perceive the relevant differences in their environment. Hence, a speaker's world view is solely dependent on how he/she views the world through its language but also at the same time limits such perception. Speakers of different languages therefore have different worldviews.

To them, one cannot appreciate one without the knowledge of the other. Taken Wardhaugh (220) in one of his claims on the share relationship between language and culture asserts:

> "The structure of a language determines the way in which a speaker of that language views the world or; as a weaker view, the structure does not determine the world-view but still extremely influential in predisposing speakers of a language towards adopting their world-view.

Similarly, the belief that the world's view of a speaker is shaped by the language spoken and that the nature of language and how the world is viewed by its speakers is significantly connected. It therefore means that; the background linguistic system of each language is not merely a reproducing instrument for voicing ideas but rather the sharper of ideas and perception.

In Whorf's hypothesis, it claims that while there are deterministic constructions of reality imposed on our cognition and perceptions though our birth/ native language, there are also cultural linguistic factors that override aspects of the deterministic structures of the original languages. This can enlarge one's perceptions and cognitive relevance to the world we experience, Whorf further goes to say that there are certain thoughts of an individual in one language that cannot be understood by those who live in another language. That is the way a group of people speaking the same language and sharing the same culture would think; is strongly affected by their similar languages. Similarly, the idea of a person's beliefs, values and practices should be understood based on that person's own culture rather than judged against the criteria of another.

Also, the linguistic relativism claims that the language a person speaks has great influence on the thoughts, and ideas which is not a rational independent process in which these ideas are expressed. This means that the structure of a language affects its speaker's world view or cognition and thus people's perception are relative to their spoken language. How a speaker of a language views the world is solely dependent on the spoken language structure. This idea varies form one culture to another and categorizes the inherent difference in languages which in-turns affects the cognitive classification of the experienced world in such a way that speakers of different languages think and behave differently.

Sapir and Whorf argued that individuals are not aware of the influence of language and it is only when moving between cultures that individual become aware of this. Hence human language structure has effects on the ways in which an individual conceptualizes their world.

More often than not, because different language frames the continuum of names in different ways, people speaking different languages are expected to focus differently regarding names. In some sense, Sapir was a little right. This effect of filtering is the main effect we can expect regarding language from perception to thought.

The descriptivist theory of names sometimes called Frege- Russell theory claims that the meaning or semantic content of name is identical to the descriptions associated with it by speakers, while the referent are determined to be the object that satisfies the description. This is to say that for every name there is a description associated which constitutes its meaning. In this sense, this theory seeks to say that for every name to come to existence, there are some collection of descriptions associated with that constitute the meaning of the name in the first place. This is to say that the referent name is what satisfies all or most of the description.

Although, the researcher is of the view that not all names have a physical referent object to which they refer to in the Izere language as said according to the descriptivist theory this is because; there are some names that come into existence as a result of family history, birth circumstances, social effect or religious effect and until these stories are told meanings cannot be drawn out directly names such

as Ishun (M), Ina (M), Abbi/Abi (F) which accounts for the use of the contextual theory of meaning by Firth (23).

Reference is a relation that obtains between certain sorts of representational token and object. For instance Abok Ishaya that is Abok Ishaya is the name which refers to a particular individual Abok Ishaya. While names and other referent terms are hardly the only type of representational token capable of referring.

According to descriptivist theory of proper names, a particular use of proper name refers to when the descriptive content somehow is associated with that use of suffices to pick out a specific object or individual. To Russell and Frege on one standard way of working out this sort of view that, some particular descriptive content is associated with a given use of a name because the speaker associates this content in his/her mind with the name in question.

None the less, according to Kripke (29), name refers to an object by virtue of causal connection with the object as mediated through communications of speakers. He points out that proper names, in contrast to most descriptions are rigid designators; hence a proper name refers to the named objects in every possible world which the object or person exist. For instance, the name "Agwom" refers to a name of a person existing in a particular society belonging to the Afizere culture and the meaning of the name "Agwom" is possibly associated to a crown which means that the name is attached to royalty therefore signifying a king. Even though that this child has the names meaning a king does not necessarily mean he is a king but was born during the coronation festival of a king.

Again, Kripke (189) believes that the application of a name is dependent on its causal relation to some sort of ceremony in which a name came from that is its

referent. In this theory, our knowledge of historical events and their causal consequences, matters rather than our knowledge of meaning as the basis on which we refer. This then draws us to the use of family circumstances, religious belief, traditional myths and philosophical beliefs which affects a speaker's perspective view when it comes to a given name. None the less, naming and reference in general consist in our mentally connecting a set of properties with a name, our identifying something a having each of these properties and our applying the name to the object by virtue of this identification. For instance, if a person's name is "Agwom" is connected to royalty, a crown which is a physical object, an individual, a boy; these properties collectively constitute the meaning of the name "Agowm" in the Izere language. Thus, speakers of the Izere language can name a baby boy "Agwom" by identifying it to have all these properties on the basis of their knowledge of its meaning.

In a nut shell, the researcher chooses these two theories because she believes that names and naming in any culture reflects the speaker's world's view, thoughts and perception of the culture of that society they live in. This is because there is a relationship between language and culture hence names and naming subsumes the socio-cultural values of every society.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0.   Preamble

This chapter basically looked at the methodology used in data collection, sources of data collection, Area, Population and techniques and the method of the Data Analysis which the researcher used in the research.

3.1.   Research Methodology

The methodology used for this research was the Qualitative method often interview and Quantitative methods often questionnaires for the data collected. Data regarding naming motivations, name usage, attitudes towards names were also collected through survey and interviews. However, methods such as observations and recordings of authentic interactions has been much less used giving less possibility to study situated usage of names and their significant meaning.

Data collected for the enhancement of this study, especially about the Izere names was not been an easy task to do. The researcher visited some areas like Jos Jarawa, Maijuju, Katon Rikkos, Federe and Bukuru where she picked at random at least two persons each from these places who were interviewed. The interview session was necessary as it helped in gathering of necessary information needed for the development of this study. These data collected was analysed and used for the further development of the study to facilitate a better understanding of the readership.

In this research study, the method of data collection was basically primary and secondary sources. An oral interview with the native speakers of the Izere language

was conducted to help in the collection and gathering of data. The researcher randomly selected Ten (10) elderly Izere speakers ranging from the ages of 55-90 years of age consisting of five (5) males and five (5) females. None was required to speak fluent Izere language during the interview session which was for the benefit of the researcher to aid better understanding. However, all interviewed persons were chosen based on their knowledge of the language and culture.

The researcher also used a questionnaire, which consisted of series of questions that served as a guide line to help in the development of the work especially on the names and naming system, birth, how names are derived in the Izere language and so on (see Appendix).

Questionnaire were formed from the research questions in chapter One of the work and others as the interview session was on-going. Other sources of data collection were the secondary sources through the use of books, encyclopedia and internet research.

3.2. Research Design

The use of ten (10) respondents for the interview who were very helpful in gathering information needed for this study. The use of questionnaires as a guide line to the research to enrich the data gathered.

This study sampled and analysed males and females names and the pet names in the Izere language. These names included unisex names i.e. names that can be used for both a male and female child as well as the pet names that are existent in the Izere language. The analysis concentrated mainly on these aspects mentioned above thereby separating the names based on their significant usage and how

names and naming have changed over the space of time in the Izere language through modernization.

The analysis presented a table with the paradigm of the interviewees showing their, ages, gender and location.

3.3. Techniques in Data Collection

The techniques used in the collection of data was the analysis of the male names, female names; unisex names which mean the names that can be used for both a male and female child and the various pet names that are accompanied in every given name.

The researcher gathered and analysed these names in accordance to their influences such as historical, religious and social influences under the significance such as names given during coronation period, names given during festival/ events period, names given based on circumstances surrounding birth, names given based on family situation, profession and names given in hope and expectation for the child in the nearest future.

3.4. Population, Sample and Techniques

The randomly selected (10) people interviewed were gotten from Jos Jarawa, Maijuju, Katon Rikkos, Federe and Bukuru axis where the researcher gathered information needed for the research. These elderly people picked are native speakers of the Izere language and two persons were randomly picked from this places who were interviewed.

The numbered names analysed in this work were gotten from the interview sessions as given by the interviewees. The separation of these names into eras were

as a result of the understanding the researcher gathered during the interview sessions how some names are gradually fading away and regarded as old fashioned as time went on and how the newly created names are presently used.

3.5. Method of Data Analysis

To analyse the results of the interview, the researcher transcribed some of the information given in the Izere language and Hausa language to English language. The data gathered through the structured interview was used to understand the individual explanation to the questions being asked by the researcher as regards to the work.

The researcher analysed data gotten by separating names used in relations to social factors, religious belief, family circumstances, philosophical factors, profession, political factors and historical events The researcher picked each name, brought out the meanings and explained the system which led to the name being given in the Izere language.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0. Preamble

This chapter dealt with the following aspects; the data presentation, analysis of data and results, findings and discussions of findings. The presentation was in tabular forms where the researcher presented the number of interviewees, their ages, gender and locations. Likewise, this chapter brought out these names and their meanings based on their social factors, philosophical, family experiences, mystical, wealth and money, season and place, historical events and religious inclined names. The analysis and presentation examined unisex names i.e. names that can be used for both a male and female child and the pet names used by the Afizere's.

4.1. Data Presentation

In the data presentation, the sample of names consisted of male and female names gathered based on the existing names in the Izere language and from the interview sessions. In the presentation of data, the names were categorized into four parts;

    i.   Names related to family Circumstances.

    ii.   Name related to wealth/money and profession.

    iii.   Names based on special days/ occasions.

    iv.   Names with mystical significance.

    v.   Names with Religious/ spiritual significance.

    vi.   Names with philosophical significance.

    vii.   Names based on weather, time and places.

    viii. Names associated with politics and coronation.

4.1.1. A Paradigm of Interviewees

PARTICIPANTS/ INTERVIEWEES PSUEDONYM	GENDER	AGE	LOCATION/AREA
Elder A	M	90	Maijuju
Elder B	F	84	KatonRikkos
Elder C	M	68	Maijuju
Elder D	M	67	Bukuru
Elder E	F	66	KatonRikkos
Elder F	M	65	Bukuru
Elder G	F	64	Jos Jarawa
Elder H	F	60	Federe
Elder I	M	57	Federe
Elder J	F	55	Jos Jarawa

4.2.   Classification of Names Based on their Derivational Factors

i.   Names Based of Family Circumstance

Name	Gender	Significance
Azi/ Azih	Male	Uncountable, may he multiply like the termites
Afan	Male	To tarry, rest from your pain
Istegok	Male	Be fruitful
Agok	Male	Be fruitful and multiply
Abus	Female	You shall cry no more
Ayom	Female	For you pain it shall be well with you, be comforted
Adang	Male	My patience shall prevail
Anap	Female	It is no longer my destiny to mourn
Ayong	Female	My sorrow has ended
Adarner	Female	I don't have anyone to comfort me
Amazi	Female	Uncountable, you shall multiply like the termites
Akutse	Female	I'm late and unlucky but I shall see the blessings of God
Atozi	Female	Woman of the people
Akusang	Female	I shall search no longer because my joy has come
Asang	Unisex	I am a survivor

ii.   Names Related to Wealth/Money and Profession

Name	Gender	Significance
Arum	Male	Man of wealth
Alum	Male	Rich man
Ajik	Male	A successful business man/ tycoon
Arin	Male	A hunter who misses his target
Atu	Male	A blacksmith
Abok	Male	A physician, native doctor, traditional chief priest
Ajiya/ Agiya	Male	A treasurer, safe keeper
Atang	Male	A successful arrow shooter, archer

iii. Names Based on Special Days/Events

Name	Gender	Significance
Ajang	Male	Be productive
Adizha	Female	Be productive always
Atsi	Male	The king of masquerades
Isha	Male	A dancer, a good sport
Ayisa	Female	Festival of circumcision, rite of passage
Atsen	Male	A stranger, visitor

iv. Names with Mystical Significance

Name	Gender	Significance
Awari	Male	Cultural ethics lives on
Ajyi/ Ijyi	Male	Traditional worship
Adua	Female	To worship the gods
Ashom	Male	A reincarnated older relative
Igyem	Male	Bright as the sun
Adubok	Male	A seer, a fortune teller
Akassa	Male	A responsible person
Dabo	Male	A great surprise

v. Names with Religious/ Spiritual Significance

Name	Gender	Significance
Iki	Male	I asked for him and he gave me you
Mise/ Minse	Female	I have found my blessings
Ajhel	Male	Purity, united
Kunom- sas	Female	The lord is good
Ido	Male	It is a miracle
Anang	Male	The lord has given me
Anan	Male	The lord is near
Kunyi	Female	God has done it for us
Anong	Female	So shall it be
Kunom- toum	Unisex	The lord has sent it
Kunom- nok	Unisex	It is the Lord that gives
Kunom- kyem	Unisex	God is able
Izen – konom	Unisex	It's the Lord's appointed time
Kunom- sei	Unisex	The Lord saw us through
Kunom- bei	Unisex	The Lord is here
Kunom- shim	Unisex	God is love
Kunom- fe	Unisex	The Lord spoken
Adanang	Unisex	It is the Lord that has given me
Kunom- sak	Unisex	God made it possible
Kunan	Unisex	Lord please give me my own

vi.   Names with Philosophical Significance

Name	Gender	Significance
Kurigun	Unisex	United as one
Kaze	Male	Heavenly realm
Ajitse	Male	You shall be great
Akare	Female	Purity
Akumbu/ Akumbo	Female	Fancy lady
Atozi	Female	Woman of the people
Apindo	Female	Gradually reducing
Atako	Female	A pillar of stone/rock
Adadoh	Female	A true follower
Anyazung	Female	A shy lady
Ina	Male	It is settled
Ukyem	Male	It is enough
Adar	Female	A star
Kushim	Female	My love
Kunon	Female	Heavenly
Ritong	Female	Sweetness
Riye- rikan /liye-likan	Unisex	A joyful heart
Riye- ritek / liye- litek	Unisex	A good heart
Aweng	Male	Good luck
Maji	Male	First male son or an only son
Akan	Female	White as snow, purity
Kusas	Female	Beautiful
Nyam	Male	Good fortune
Afe	Female	A helper, a speaker
Izam	Male	Age mate
Ajitse	Male	He shall be great
Awang	Male	More open doors

vii.   Names Based on Weather, Time and Place

Name	Gender	Significance
Izen	Male	It is timely
Iren/ Ilen	Male	On the road
Azong	Female	In the time of famine / lack
Ikok	Female	It is harvest season
Azeng	Male	It is dry season again

viii.   Names Associated with Politics and Traditional Coronation

Name	Gender	Significance
Agimbi	Female	Princess
Agwom	Male	A king

xi.   Pet Names for Males and Females

Male	Female
Izek	Izung
Ashi	Awushi
Awoyong	Adurshi
Azia	Azikang
Awos	Isheer
Azetong	Aberkpam
Isurjyi	Ashukpam
Ablep	Agyer
Izeen	Akang
Izatang	Awuzai
Izagyer	Adunshi
Ishuun	Ayoom

4.3. Data Analysis and Results

The data critically analyzed the tables in the above according to how they have been affected and created for their usage. The analysis will explain how the names were derived, how modernization has affected names, culture, philosophy, wealth, politics, and religion, intermarriage and inter-communal living has affected names in the Izere language.

A. Names in Relation to Family Circumstances

In every culture, there are always situation that might have happened or is happening in a family which every family will like to look back to as a reflection to their past experiences whether good or bad. Most families tend to find a suitable name that befits that particular experience.This in turns changes or affects the perspective view of the world either in a positive or negative way. These names are however very common in the Izere language. They are found in names like names Azih, Afan, Ayom, Amazi, Abus and so on. These names were given as a result of the negative experience either before the child's birth or at the time of pregnancy and birth. Never the less, these names does not necessarily mean that negative things will continue to happen to the new born but rather a way to pave new ways for new things to happen in the family and also in the life of the child in his/her later stage in life.

    (i)   Azi/Azih- "uncountable/ may he multiply"

        This is name given to a male child whose parents have undergone series of miscarriages before his arrival as the only surviving child. The survival of this child is likened to that of the termites. He is then professed to multiply like the termites "Izih".

(ii)   Afan- " rest from your pains/ tarry"

This is name given to child whose parents may have experienced some series of misfortune before and during child birth. It is a name that mostly last born where the parent decides to stop giving birth because of the difficulties experienced before and during pregnancy.

(iii)   Itsegok – "be fruitful"

This is a name given to a child who was born in a polygamous family with many siblings. Who has also encountered several misfortunes and his birth brought fruitfulness to the family.

(iv)   Abus- "you shall cry no more"

This is a name given to a female child whose parents have not been able to give birth to children of their own after several years of marriage due to several miscarriages. The birth of this child marks the end of their tears and childlessness.

(v)   Ayom- "for you pain it shall be well with you/ be comforted"

This is a name given to a child who was born during the death of a close family relative or lost her mother at child birth.

(vi)   Adang –" my patience shall prevail"

This is a name given to a male child whose parents have long awaited the blessing of a child after several years of childlessness.

(vii)   Adarner-"I don't have anyone to comfort me"

This is a name given to a female child by a close family relative who is not able to have children of her own. This name is given to the new born as a reminder of that close family relative whose name is then

passed to the new born. The given name does not in any way means the new born in question will not be able to have her own children.

(viii)   Ayong –"my sorrow has ended"

This is a name given to a female child born during a mourning period. It could mean the death of a close family relative or someone in the community.

(ix)   Amazi –"uncountable/ you shall multiply"

This is the female version of the name Azi/Azih. Where she is the only surviving child of her parents after several miscarriages.

(x)   Akutse –" I am late and unlucky but I shall see the blessings of God"

This is a name given to a female child born on the day a family member's death remembrance day.

(xi)   Atozi –" woman of the people"

This is a name given to a female child whose mother was rejected by people because of her childlessness. The birth of the child brings the beginning of good fortune to the family and a sign that her shame has finally come to an end.

(xii)   Akustang –"I shall search no more"

This is a name given to a female child whose parents have been childless for many years after marriage. Hence, the birth of this child is a sign of contentment and relieve to the end of childlessness.

(xiii)   Asang –" I am a survivor"

This is a name given to a child whether male or female by parents who have undergone several misfortunes and overcame it.

(B) Names Related to Wealth, Money and Profession

A name meaning wealth and money does not necessarily indicatematerial riches but also of richness of spirit. This meaning with wealth can be an auspicious element of a new born name. This meaning can be found in every culture and not only the Izere culture. They it is popularly said, if you want to invest in your child give him/her a good name.

In the Izere culture, families tend to have businesses that they would like for their children to continue even long after they are gone. These professions/ trades are passed on from one generation to another. Hence, there are names in the Izere culture that signifies the family profession. Such as Atu, Arin, Ajik.

(i)   Arum –" man of wealth and honour"

This is a name given to a male child born from a rich family. In this case, the child is seen to become as rich as or even richer than his father.

(ii)   Alum – "rich man"

This is a name given to a male child whose parents foresee to become a wealthy man in future.

(iii)   Ajik –"a successful business man/tycoon"

This is a name given to a child who was born in a family of successful business man. The given name represents the business of the family with the hope that the child succeeds the family business from his parents.

(iv)   Atu –"blacksmith"

This is a name given to a child born in a family who are into the profession of blacksmith. This is called "guza" which is a common profession by most Izere speakers.

(v)   Abok –"a physician/ native doctor/ traditional chief priest"

This is a name given to a male child whose parents see him to become a potential physician, healer or a chief priest. The child is seen to become a great helper in the future to people with health challenges.

(vi)   Arin –" a hunter who misses his target"

This is a name given to a child born into the family of hunters but unfortunately on the day of his birth, his father misses his target. This is a reminder of the event that took place on the day the child was born.

(vii)   Ajiya/ Agiya- " a treasurer/ safe keeper"

This is a name given to a male child born into a family of treasury profession. This child is said to succeed the family business.

(viii) Atang –" a successful arrow shooter"

This is a name given to a male child born into the family of arrow shooters. There are also seen as great hunters too. This name is given by parents who have been waiting for the birth of a male child who would become the sole heir of the family.

(C) **Names Based on Special Days/ Occasion**

Inmost African culture, like the Izere language, naming a child on a special day or on the day of a very important occasion, a new born can be named after such significant events to mark how special the day of the birth is to them. These names are, "Ajang and Ayisa" where the child was born of the day that the ritual of rite of passage for the boys was taken place. This rite of passage is called the "Ijak' festival. The names "Atsi" is given to a child who was born on the day of the season of masquerade festival to mark the events.

Names in the Izere language are often given to children to mark these special events. It helps the parents to remember the time when a child was born.

(i)   Ajang-"be productive"

This is name given to a male child born during the "Ijak" festival. This 'Ijak" festival is the festival of the rite of passage for the young male children.

(ii)   Ayisa-" festival of circumcision/rite of passage"

This is a name given to a female child born on the day of the "Ijak' festival.

(iii)   Atsi-"king of masquerade"

This is a name given to a male child born during the festival of masquerades. This is called the "Nabom' festival.

(iv)   Isha-"a dancer/good sport"

This is a name given to a male child born during the traditional hockey games festival in the community.

(v)   Adizha/ Adijah-"be productive always"

This is a name given to a female child born also during the "Ijak" festival

(vi)   Atsen-"a stranger/ august visitor"

This is a name given to a male child born during the visit of an important guest in the family or the community. This name can be given to any male child born on the day of this special event. This is to mark to remembrance of the visits.

(vii)   Awari-" culture must live on"

This is a name given to a male child born on a day of any traditional festival.

(viii) Ajiya/Ijyi-" traditional worship"

This is a name given to a male child born on the day of the 'Igoo Izere" festival.

(D) Names with Mystical Significance

Naming new born after respected elders of the family who may be living or dead is another important aspect of naming in the Izere culture. Parents often time, name new born after senior members of the family in other to remind them of those who have been long gone and have lived a good life here on earth. These names are given with the hope that the new born would live a good life just like the predecessor had. It's like a continuity of what the old had begun.

When a child is named after an elder relative, even the pet names of the person whom the child was named after is passed on to the new born hence the child is called with respect by everyone around.

In the Izere culture, the ethics of culture and myth of origin on how a name originated cannot be over emphasized. In names like Awari, Ashom, Abok, Ajiya/Ijiyi are regarded as mystical names.

(i) Adua – "to worship the god"

This is a name given to a female child who is regarded as a gods sent into the family.

(ii) Ashom-" a reincarnated older relative"

This is a give to a male child who is said to be a replica of a death family relative.

(iii)   Akassa-"a responsible person"

This is a name given to a male child from a responsible family. He too is also

seen to also live a life worthy of praise like his father.

(iv)   Dabo-" a great surprise"

This is a name given to a male child whose parents see the birth of the child as

a great surprise.

(v)   Adubok-'a seer/fortune teller"

This is a name given to a child is seen to have a great future ahead. Hence it is

fore-told about his greatness.

(vi)   Iygem-"bright as the sun"

This is a name given to a child who is seen to become a star among his peers.

That is a child with a great and bright future.

(E) Names with Religious/ Spiritual Significance

Many parents tend to express their religious beliefs through the names they

give their children. These is also a common practice in the Izere culture where

in recent times especially after the advent of Christianity and Islam, names

have utterly changed where most names are now religious faith based names

other than the former spiritual names used by our fore fathers.

These names are now seen to have godly meaning reflecting and his greatness

attached to most of the names. These names are names such as kunom-sak,

kunom-kyem, kunum-toum and so on. This is a common practice with the

Christian Izere speakers who see the very need to reflect a positive meaning to

the name they give their new born with the hope of receiving God's blessings

and in reverence to God with the hop[e of wishing the child good fortune later

in life.

(i)   Iki-"I asked of him and he gave me you"

This is a name given to a child whose parents are grateful to God to have blessed them with a child of their own.

(ii)   Mise/Minse- "I have found my blessing"

This is a name given to a child whose parents see children as a blessing and gift from God.

(iii) Anang-"the Lord has given me"

This is a name given to a child whose parents believe that it is only God that gives the blessing of children and they are privilege to have received his blessing.

(iv)   Anan-" the Lord is near"

This is a name given to a child whose parents believe that the world is coming to an end hence the coming of the Lord is near.

(v)   Kunom-toum-"the Lord sent it"

This is a name given to a child whose parents believe that the child was sent to them by God.

(vi)   Kunyi-"the Lord has done it for us"

This is a male given to a child by parents who appreciates God for everything he has done in their life as a whole.

(vii) Anong-" so shall it be"

This is like a prayer to parents who have been trusting God for a child and God blesses them with one.

(viii) Kunon-nok-"it is the Lord that gives"

This is a name given to both a male and female child. This is given by parents who acknowledge that only the Lord given children.

(ix)   Kunom-kyem;"God is able"

This is a name given to both male and female children. This name shows the awesomeness of God and his creation.

(x)   Izen-kunom-"it's the Lords appointed time"

This is a name given to both male and female children. This name is given to show that Gods timing is always right.

(xi)   Kunom-sei-'the Lord saw us through"

This is a name given to both male and female child. In this case the family may have experience some challenges and God saw them through. So as a sign of appreciation they name their name new born kunom-sei.

(xii)   Kunom-bei-" the Lord is here"

This is a name givesn to both a male and female child. This shows that the Lord is ever present when we seek him truly.

(xiii)   Kunom-shim- "God is love"

This is a name given to both a male and female child. This name is given by parents who appreciate the love of God for the blessing of a child.

(xiv)   Kunom- fe-" the Lord has spoken"

This is a name given to both a male child and a female child. This is a name that indicates that only the spoken word of God has effect in the life of a person. And he shall speak forth to the life of the new born.

(xv)   Adanang –" it is the Lord that has given me"

This is a name given to a male child whose parents see the birth of the new born as a blessing to them.

(xvi)   Kunom-sak-" God made it possible'

This is a name given to both a male and female child. This is a sign of appreciation to God for making things possible to the life using the birth of the new born.

(xvii)   Kunan-"Lord please gave me my own"

This is a name given to a male child whose parents see his birth as the grace of God upon them.

(xviii) Kunom-nan-"the Lord has given me"

This is a name given to both a male and female child. This name is given by parents who see the birth of the child as a miraculous blessing to have given them such a blessing.

(F) Names with Philosophical Significance

These are names that are ordinarily taken to uniquely identify its referent world. This point to the fact that names may apply to imaginary and inexistent entities without becoming meaningless. Similarly, it holds that a name comes to be associated with individual referents because social groups who tend to link a name to its reference in the naming events such as baptismal names, Islamic names and other events. Such names can be seen in kukyem, Ikozi, and lots more in the Izere language having a way of showing physical or abstract object that satisfies the description to constitute its meaning.

(i)   Kurigun-"united as one/ unity".

This is a name given to both male and female children in the Izere culture. This name is given to a child who was either born during the times of trouble or unrest. Especially during the Jos crises; many parents named their children Kurigun which mean Unity. This is said to bring the people together as one.

(ii)   Kaze-"heavenly realms"

This is name given to a child whose parents believe his birth is something of heavenly referent like it's associated with the firmaments of heaven.

(iii)   Maji-"first male child or and only male child"

This is a name given to the first male child of a family or the only male child. That is a boy child born among several other girls.

(iv)   Kushim- "love"

This is name given to a female child whose parent regards the child as a symbol of love and affection to them and to everyone who comes across the child.

(v)   Ina-"it is settled"

This is a name given to a male child whose parents see the child as a symbol of peace. Especially if the child was born in a time of crises or difficulty in the family and his birth settled all the scores.

(vi)   Atako- "a pillar of three stones"

This is a name given to a female child whose parents see her as symbol of peace, wonders and unity. The cluster of stones is a common feature that is seen in Jos because of the rockiness of the geographical regions. Hence where ever three stones are found it symbolizes peace, unity and wonders which the chld is seen to be such by the parents.

(vii)   Anyazung-"a shy lady"

This is a name given to a female child who was refuses to open her eyes when she was born especially when people come around for visit. The child is then presumed to become a very shy person when she grows.

(viii)   Kusas-"beautiful"

This is a name given to a female child whose parents regard as a symbol of beauty.

(ix)   Nyam-"good fortune"

This is a name given to a male child whose parents see his birth to be a symbol is good fortune.

(x)   Awang-"more open doors"

This is a name given to a male child whose parents regard his birth as a sign of blessings to the family.

(xi)   Aweng-"good luck"

This is a name given to a male child who is seen to be a source of good fortune. Hence he would become a success when he grows up.

(xii)   Apindo-"gradually reducing"

This is a name given to a female child who is seen as a sign of

(xiii)   Adadoh-"a true follower"

This is a name given to a female child who is seen to become a good follower in the future. A reliable person anyone can count on in any situation.

(xiv)   Adar-"a star"

This is a name given to a female child whose parent see to become a shiny star among her peers. This is the future expectation of every parent to see their child succeed in all they do.

(xv)   Izam-"age mate"

This is a name given to a male child who was born at the time several other children was born on the same day as his. So in order for the parents to

remember the time the child was born especially in the olden days the child is name Izam. To remind them of is age mates.

(G) **Names based on Weather, Time and Place**

These are names that are given based on the weather, time and place of a birth of a child. There are season of the weather like the raining, dry and harmattan weather where a mother gives birth a child can be named based on the weather. For the place, it could be where the child was born. There are cases where a woman was in the farm and she gives birth there on the farm or sometimes on the road travelling. A child can be named based on these circumstances.

(i)   Izen-"it is timely"

This is a name given to a male child

(ii)   Iren/Ilen-"on the road"

This is a name given to a male child who was said to be born on the road. Probably on her way to the farm or on a journey.

(iii)   Azong-" time of famine/ lack"

This is a name given to a female child born in the season of famine or lack in the family. This name is set to remind the parents of the situation they were in at the time of birth.

(iv)   Ikok-"it is harvest time"

This is a name given to female child born during the harvest season. In the Izere culture after every raining season, that is usually the harvest time where everyone is to go into their farms to harvest the crops that were cultivated during the season. This name is given to remind the parents the time and season their child was born.

(v)   Azeng-"dry season"

This is a name given to a male child who was born during the dry season.

(H) Names Associated with Politics/ Traditional Coronation

There are names in the Izere culture that are associated with politics and royalty. These names represent the political dispensation or regimes of the country Nigeria at the given point in time or the traditional royal regime at that time.

We see that during coronation periods are a new born whether boy /girl is given birth names like Agwom and Agimbi is commonly given to children. Other names could be borrowed names from other culture to show reflect the time of birth of the child. For instance, during the Abacha regime, most Izere Muslim faithful named their children Baban gida, Sani and Abacha to commensurate with the Abacha regime. These names will however be used alongside with their Izere names too and also subsequently with other political regimes like Good luck Jonathan and till present regime.

(i)   Agwom-"a ruler/king"

This is a name given to a male child born either from a royal family, born on the day a new king was crowned or the parent's future expectation for the child.

(ii)   Agimbi- "a princess"

This is a name given to a female child who is either born from a royal family, born on the day a new queen ascends the thrown alongside the king or the parent's future expectation or probably what her birth means to them.

(I) Borrowed Names

Another way the advent of religion and modernization has affected names in the Izere language is where new names are adopted and used alongside with Izere given names. Most families are seen to be affected by this wind of change and trend. This common practice is seen in many names where these names are used interchangeably and therefore known to be identified as the same person.

These borrowed names are names likes; Mary, John and so on in English and Ishaya, Luka, Yohana and lots more found in Hausa versions and other Hebrew or Jewish biblical names. For the Muslim Izere speakers they tend to give their children Arabic names alongside with the Izere names to their new born.

These borrowed names cuts across different culture within and outside Nigeria. Where European names are adopted and used by the Afizere people which are often used both at formal and informal settings. These names are therefore, used side by side with the Afizere names.

Parents tend to want to move along with the world around them. This is why the Sapir-Whorf's Hypothesis claims that the world we live in shapes our thoughts, perceptions and our use in language and how we view the environment around us differently

(J) How Intermarriage has Affected Names in the Izere Language

In the Izere culture, when an Izere man marries either an Izere woman or not the name is to be given by the oldest family members or grandparents from the paternal side. This given name is usually an Izere name which goes alongside with a pet name which would become the identity of the new born.

Where it is an Izere lady who marries from another tribe, her children will automatically bear the tribal name from their paternal side and not Izere names.

As the children now solely belong to their paternal tribe and not to the Izere language. These children will howver, still be considered as the grandchildren of the maternal side but not as much as they would on their paternal side.

(K) Pet Names

Pet names are used to show exhortation, to express joy and appreciation to the bearer. These pet names are mostly used when a child does something worthy of praise and it is a sign of appreciation when the pet is used.

In the Izere culture, every bearer is said to have two pet names and they can be used interchangeably. These pet names can also replace the bearer's original name. For instance, most married couples in the Izere culture do not call their spouses by their names but with their pet names. This shows a sign of respect for the spouse and show of love and affection. And as for the children, when a child does something worthy of praise, parents tend to call that child with the pet name as sign of encouragement and appreciation.

In the Izere culture, where a child is given a name of a relative to which the child can be referred to, the child also automatically adopts the pet names of the original bearer for better description to whom the name was originally gotten from which adopts the Frege-Russell descriptivist theory. This is done because of continuity sake, and also to prevent the name and the memory of the person from going extinct.

4.4. How Names are derived in the Izere Language

More often than not, in the Izere culture; parents tend to name their new born babies based on natural conditions or disasters, family circumstances, future expectations, animals, professions, physical object, mystical names, days of the week, events, festivals, cultural belief, season and position. These names are given because of the cultural belief attached to a particular event which may have occurred before the birth of a child or what a parent hopes the child to become in the nearest future. The Afizere people also believe in the reincarnation of a family member or distant relative which explains why a name is passed on from one person to another which can go through generation. When a new born baby is named after a grandfather, grandmother, great grandfather or mother, an uncle and aunt this can be said to be seen from the resemblance of the new born to that relative whether dead or living.

4.5. Discussion of Findings

This research intended to solve some problems by identifying the Izere names and thereby bringing out their order of how these names were derived from in terms of their significant factors such as religious factor, family circumstances, philosophical factor, mystical beliefs, special days/events, wealth and professions. This research is aimed at preserving the Izere culture and language.

First, one of the things the researcher discovered in the course of this research is, every Izere name is accompanied by pet names. Each bearer at least has two pet names that can be used interchangeably alongside the actual given names which is given by the grandparents or by an older family relative or member. These names

are automatically passed on from the main bearer of the name that is whom the child was named after. This is called Naklek/Nakarek in the Izere language.

But in recent times, these pet names are also seen to be given as the actual Izere given names and also as a pet name which can be used at both formal and informal settings.

Secondly, the researcher discovered that since names are passed on from one generation to another in the Izere culture, this has actually affected the meaning behind a given name and the structure of the name. Hence, parents give children names no longer on the bases of how the name is to be given but on their likeness even without actually understanding how the name was derived. For instance, the name Abbi/ Abi is given to an only female child or to the first female child but now you will see that a second female child is given the name Abbi maybe simply because the father's name was Abbi and he decides to name her after his late mother in remembrance of her.

For this reason, the researcher is of the opinion that parents should verify the actual meaning of a name and the significance before naming their new born so as to maintain and retain the rules of naming in the Izere culture.

Thirdly, the researcher also discovered that the influence of religion has also greatly affect names in the Izere language. Since the up rise of religion, most names given by parents are names their shows their religious beliefs thus attaching every name to the greatness and awesomeness of God especially before, during and after birth. These religious based names show that the child was born in either a Christian or Muslim home showing the direction which the child would flow when he/she grows to become an adult.

Again, the researcher discovered that not all names that reflect family circumstance have bad significance attached to it. Rather it is only a reflection of the family experiences either before, during and time of birth. These event help makes the family to look back to something and be thankful of in the future. With the hope that that past experience is never experience by the newborn but rather wish a great future for that new born in the future.

Similarly, due to the advent modernization names in the Izere language has been greatly affected. This is owed to the progressive transitioning from traditional to a modern society. This is seen in the borrowed English names almost every culture adopts. This change is as result of the social interaction both at national and international preface which the Izere culture is not left behind.

Finally, in contrasts to the above birth/ naming by CAPRO, during the researcher's oral interview with one of the participants in Katon Rikkos, in her interpretation of naming in the Izere culture, as it was done in the days of old, she said in those days once a woman is known to be pregnant, she is sent on a journey to her uncle from her maternal side where a ritual will be performed. In this ritual, a neck lace called "Izikom" will be tied on the woman's neck this is to serve as a protection for the mother and unborn child after which a process called "kusuri basang" i.e. breast washing is performed on the woman. According to her, in those days it is believed by the Afizere people believe that the first breast milk is poisonous to the child hence the washing of the breast is done to remove any ailment that may eventually cause harm to the child.

On the seventh day after the birth, the new born is brought out and presented to the people present at the naming ceremony. The child will then be lifted up pointing

the North Pole showing it to the gods as a sign of thanks and respect for the gift of a child then to the East and West. After which the elder of the family would tell all present the name chosen for the new born which then serves as the identity of the person from that day onwards. This then concludes the naming procedure.

Other findings as regards to this research are as follows;

(i)   Names play an important role in the life of a new born which serves as a module of identity to the bearer.

(ii)   Meaning in names is also very important as the positive or negative effect carries stories that are told before its meanings can be derived from.

(iii)   A name reflects where the person comes from.

(iv)   Names can be derived through circumstances, situations, time, season, festivals and animals which can be clearly seen in the Izere names.

(v)   Names reflect the belief of the group of people.

(vi)   Language is a reflection of both the personality of a group of people and individual which in turns shapes the perspective of a speaker and how he/she views the world as said by Sapir-Whorf.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0.   Preamble

This chapter focuses on the summary of the chapters, conclusion and also proffer recommendations that will help readers for better understanding of what the entire research is all about.

5.1.   Summary

Since this research is on Onomastic of names in the Izere language, the first chapter introduces us to the background of the study, ethic, profile, people and culture of the Afizere people stating where they are from, the linguist family they belong to, where they are located.

The Afizere people also name the child based on circumstances surrounding the birth either before or during birth. An example can be the name Azi (M) means to increase or multiply this name is given to a male child born of several miscarriages by his mother and finally he survives. This name is given as a sign to signify the survival of his generation and family linage to come as he will continue to multiply like Termites in their season. Another example is the name Abbi/Abi (F) which means I now have; this name being given to a female child born among several boys hence the parents are now happy to tell the people and the world that they now also have a female child like the Igbo's would call an only female child or the first female child Adane (F).

Every name in the Izere language and culture is accompanied with a pet name referred to as (Nakarek/Nakalek) in the Izere language. Each bearer is said to have two pet names which can be used interchangeably with the Original given name. A

person is mostly called with the pet name when he/she does something worthy of praised even though this pet names in some cases can also be said to be given as a first name for a child and also serve as a praise name too. For instance, if a child's is name "Abok" (M) which means a chief priest or medicine man now his pet name can be "Awos" and "Zetong" he can be call with any of these pet names whether or not he does anything worthy of praise or not. This pet name symbolizes how special a child is to the family and the importance attached to name in the Afizere culture. These pet names in the Izere language are occasionally repeated and rotated among children with different names depending on the name bearer i.e. namesake or the bearer which the name was gotten from.

But lately, especially in recent times, the pattern of naming in the Izere language is not traditionally followed hence new names are created with more obvious meanings attached to them are being given by parents. Most of the names given have religious values attached to them as God is placed before almost all of the names professing what the parents hope the child would become in the future.

However, name is very important in the Izere culture. As it is seen as a symbol of identity that is used to represent a person or something hence, the Afizere people see the importance in naming a child as it serves as his/her identity which he/she is to carry on and also able to pass on from one generation to another. This is why name sake is a common virtue among the Afizere's where a child is named after a relative dead or alive for continuity sakes. This reason is not only because a child is believed to be a reincarnated version of a death family member but to also serve as a reminder of a family member who has lived a good and reputable life on earth.

5.2. Conclusion

You can agree with the researcher that the Afizere people and the Izere language has been in existence for several decades like every other known language in Nigeria and around the world and therefore have their historical backing as to why and where they come from that notwithstanding.

The Afizere people have been relegated to the background because of its minority status which is why this research became a necessity and a thing of interest to the research as this research will help bring more knowledge about the Afizere people, about the language, where they are from and most especially how to easily identify an Afizere person by their names.

Furthermore, we can see that name is a serious deal for any person or thing as it is with that given name that a thing or person can be identified with. This identification is what makes a bearer totally different and unique in a special way as we have seen in the Izere names.

It is also important to note that, language as a shaper of ideas and perspective of a speaker which plays a very vital role in the Izere culture. Where the Afizere people are seen to use their physical environment and situations to describe things in order to bring life to them which can be seen is some of the Izere names. This is not also very peculiar in the Izere culture but in other cultures as well.

More so, in order for a language to thrive, every language must be given an opportunity to show case their cultural heritage as well as their existence thus the language must in-turn contribute immensely to the society to which it belongs to and the world around. Hence, language indeed play a vital role when it comes to communication and better understanding between speakers as this will boost a

favorable socio-cultural environment, a stable interaction and genuine relationship with people belonging to the same speech community to enhance communism and promotion of language.

In conclusion, the researcher hopes that with this research on the Onomastic of names in the Izere language, speakers will have a different perspective to the Izere names and naming system thereby allowing speakers to accept and appreciate all names without finding any faults. The researcher also recommends that parents should do proper research on the early names before giving a child a name as it serves as the identity of the child throughout his/her life.

5.3. Relevance of the Study

In recent times, with the advent of Religion and modernization on the Izere language is seen to have greatly endangered culture and traditions of the people hence, making the language gradually going extinct. Language endangerment has been of a basic concern for several decades for many reasons where smaller languages are dominated by other language known to be the standard language. For instance, where a speaker of the Izere language stops using his/her own heritage language and drops its cultural values and completely adopts the culture and language of another people e.g. English language and Hausa which are frequently used languages in most homes of Izere speakers.

This however, is one of the basic factors of language endangerment today. Where the parents no longer see the need to teach or speak the language to their children at home thereby using second languages as potential means of communication instead of the Izere language. For this reason, the learnt/acquired languages are

gradually reducing the transmission of the Izere language and culture which may even cease as time goes on.

Another reason for the language endangerment is residency and migration; due to quest for greener pasture and better livelihood, people tend to move from villages to cities this has caused the Izere language to begin to fade out because once in the city, they tend to adopt the spoken languages of the communities and culture of the people living around them forgetting the importance of having both languages which can be used side by side bsed on the situation or environment they may find themselves. For this reasons, these has put the Izere language and culture of the Afizere people at risk of extinction. Thus, if the language is not properly documented, and passed on by parents to their children the number of the Izere speakers will continue to reduce and the language may eventually fade out completely.

5.4. Recommendation

Based on the findings and observations made, the researcher's recommends the following;

(i) Proper research should be done on the names and their significance before giving a name to their new born. This is helping preserve the actual meaning and significance of the name.

(ii) Parents are advised to teach and encourage their children to speak and use the language. This will help preserve the Izere language and continuity from one generation to another.

(iii)Culture should also be taught to children by parents so that it can be transferred from one generation to another. This will help preserve the culture and prevent it from going extinct.

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