THE SOCIOLINGUISTIC IMPACT OF NAMES IN BUILDING SELF-CONCEPT: A STUDY OF AGUATA CULTURAL GROUP IN ANAMBRA STATE

Marcel Afam Ezechukwu
Department of English Language and Literature,
Nnamdi Azikiwe University, Awka
Email: marfasonltd@gmail.com or ma.ezechukwu@unizik.edu.ng
Phone No: 07037866888

Abstract
This study examines Igbo names to ascertain the sociolinguistic and cultural impact of names in building self-concept among Aguata cultural group. Applying descriptive and survey approach, the researcher interviewed some selected parents in the area of study to know the reasons behind names given to their children and how they have affected their self-concept. Two theories were used for this study: the causal theory of names championed by Saul Kripke and the descriptive theory supported by Gareth Evans. The findings show that whereas some Igbo names are sentential, others are clausal and phrasal, thus revealing the innermost thoughts of the giver captured in apt language. More than mere labels or means of identification, names are seen to serve numerous purposes: theopheric identity, to identify religious inclinations of the bearer (and his/her parents), fate, hardships and history of parents (especially in child-bearing), social accomplishments of parents and special events that took place around the period of birth (temperonyms), and many other cultural and historic events that are captured in naming among Aguata people. It is recommended that parents and guardians should continue to give children names that are of great values because they have powers to ward off negative spiritual forces. Finally, traditional names and naming in Aguata is a priceless heritage which is done according to the thoughts, beliefs, experiences and philosophy which guard and guide the name- bearer to a successful life.

KEY WORDS: anthroponomy names, onomastics, psychological and spiritual effects. self-concept

INTRODUCTION:

Background of the study:

The history, philosophy and ideology of the Igbo people are encapsulated in the name they bear which Aguata cultural group is not exempted. A typical Igbo name is not just seen as emblems or compulsory badges every person is expected to bear for identification. A name is as important as people's history and Aguata people take pride in their history, culture and ancestry. According to Aguata people, names are used to examine the way Igbo people view life in its completeness as they concern personal, family and general life experiences which most of the times have cultural and philosophical undertones.

Names are incredible important part of human identity. They carry deep personal, cultural, family and historical connections. They also give the bearer a sense of who he or she is, the community in which he or she belongs and their place in the entire world.

An individual background can be measured by his accent and the type of cloth he wears. So also the name of an individual predicts about that person's background. Names do have the power to make the bearer's identity and self-esteem as well as has impact on how he is been treated and seen by others in the society as posited by Miller and Harrison, (2007). In Western countries, music, clothes and other things come and go in fashion but the area under study names have deep religious and cultural values. A newborn is usually named by parents or close relatives and while doing so the name giver wishes to select a name that has meaning, beautiful inside and out as pointed out by Madinat-Ul Ilmiya (2004).

The analysis of names, combination of letters, complexity of names and any other added factors make use of numerical investigation to sort out the likelihood that the name belongs to someone of low class or high class. Poorly educated people, according to Flglio, (2005) gives their children names from a linguistic perspective and sometimes those name bearers end up treated in a different manner than their counterparts.

Name can influence a person's career or success which often has causal impact on adult life, as posited by Lenitt and Fryer, (2004). Most names arouse images of success while some of popularity or kindness. A name is a part of impression package and children who bear strange names represent the foolishness of the name giver (Mehrabian, 2002). A name has a historical meaning and can impact significant and different impressions both positive and negative according to Mehrabian, (1997). Also individuals attribute characteristics to people based on their name and this name can lead to social consequences says Fryer and Levitt, (2004); Lahem, Koral and Alter, (2012). Names may also carry personal significance, thus making them a potential contributor to the development of a person's identity, behaviours and choices.

Also it serves as the socio- cultural expression and elucidation of self-concept. From the interactionist point of view, names are just abstract terms couched in indefiniteness, they are more than mere labels, but loaded with meaningful and symbolic connotations. Another important fact about a name is that it is only human beings that have the gift of naming individuals with specific names. In other words, the naming pattern used by humans is unique only to them (Yusuf, Olatunji and Issab, 2014, p.15).

Names are very significant because they give insight into the culture, history and faith of a people. They do not only define but are also the end product of the concrete patterns of existential realities that attend an individual, family, community as posited Taiwo, (2009: p, 85). As observed in Odebode, (2013, p. 79), 'names do not only identify people, they also historicize, socialize, spiritualize and influence people psychologically'. They serve as the door to the house of experience, a guide to hidden meanings in the shadowy nooks of time and place. It tells stories, liberates or imprisons, may also serve as self- fulfilling prophesies. In sum, Aura (2009, p.15) asserts that 'the meaning of name resides in the messages they record and the gratitude they express. Consequently, Osundare quoted in Adesonmi (2012) concludes that 'names commit' (p. 59).

Naming is one of the important means of communicating one's mind. According to Ajileye and Ajileye in stylistics in Theory and practices (1997, p.195), a name is defined as a word by which a person, animal, place, thing or concept is known and spoken to or of. He submits that a name is a linguistic item subsumed under language and a language performs communicative functions. Consequently, names also perform communicative roles. A name gives an individual a distinct character and makes a person become united in one body with the society. Oladipupo, (2011, p.20) describes a name as a kind of face with which one is known, apart from this, names also have significant traditional and historical relevance.

Furthermore, there are names that are considered more desirable and associated with positive feelings in some cultures as compared to some other names. In view of the significant link between names and self-concepts, researchers have found out also the relationship between names and the propensity towards mental illness. A name could represent a mark of cultural tradition or a sign of religious faith according to Dussart, (1998). More so, a person's name works as a unique social symbol representing an individual's identity (Dion, 1983).

Again, studies have shown a strong link between high and low self-esteem and liking and disliking of a person for his name. The relationship between self-esteem and a person's liking for his name is very strong, so much so that whenever people want to measure self-confidence in a more refined way it can be done with the name letter task. People who do not like their name care too much about what others people think in that regard, if their name is odd or unlikable then they will not be very well attended, (Tweng, 1998).

Child naming is one of the important rites in African societies and Aguata in particular. Names have meanings and may well identify the social, cultural, political, professional and religious background of the person bearing it as well as the person giving the name. Names are not arbitrarily given but are socio-cultural tags that function as communication tools which carry a

variety of meanings. Personal names are not just empty labels but are interpretations that parents, the extended family as well as the society give to their people.

In support of this opinion, Banki (1987) observes that; in many African languages, personal names have a strong opinion: "In many African languages, personal name have a strong, socio-cultural and ethno-pragmatic bearing that go beyond mere identity or preferentiality… what is obvious is that African names have strikingly semantic and semeiotic load. In other words, they have communicative functions. Personal names in Nigeria are multifunctional despite their mono-referential status" (p. 46).

Different researchers have carried out some studies on names and most of them have studied personal names, name clipping, name of places, domestic names, ethnic and religious group names according to Makndo (p. 126-141).

The branch of onomastics that deals with the study of personal names including their etymology, root meaning and forms is anthroponomy. Anthroponomy identifies, specifies and differentiates between names of members of a group of individuals. It defines a name as a word by which an entity is identified, designated and distinguished from another, (Agyekum p. 206-235), According to Ubahakwe (p. 27) 'an indigenous African name of the whole personifies the individual, tells some story about the parents and or the family of the bearer, and in a more general sense points to the value of the society into which the individual is born.

Religious and Cultural Identity of Aguata people:

The people of Aguata believe in the existence of supernatural force controlled by good and bad spirits. Like in most religion, their belief system is equally hinged on superstition which is often seen in good and bad omens. There was also the existence of ancestral worship which was a traditional religious practice that involved the worship of the dead relatives.

In social science, identity is seen as the way that individuals label themselves as members of a particular group. Therefore, identity

simply mean who, you are, a condition of being a certain person from a certain area. It is who you are, if a person asked you who are you, definitely, what comes to mind is that the person wants to know the name and other variables that will identify you. Culture reflects the identity of a people, the people, values and beliefs. It influences the nature, values and beliefs. It is the foundation of each specific ethnic group which the specific value and beliefs from previous generation will pass to the subsequent ones like in the area under study. It is not only encompassing the external aspects of a person's life but also influences beliefs as well as the shared value of (Aguata people) that shapes the way a person thinks, behaves and views the world. It is people's way of life that incorporates the totality of what they are. Naming is a vital aspect of people's culture Aguata cultural area inclusive. Naming is what identifies an individual from Aguata and makes him outstanding among others. In other words, it is a person's identity.

Conceptual Framework

The sociolinguistic impact of names in building self -concept will be studied under the following subheadings: psychological effects of a name on the bearer, spiritual effects of a name on the bearer, name and self-concept; relationship between name and language and socio-cultural analysis of names.

Socio-Political Significance of Ancestor Worship in Aguata:

The people of Aguata believe that death does not separate the dead from the living. The dead are believed to live in communities in a sub-terrain region which is the counterpart of their earthly abode. From there, they communicate with their earthly relations and interceded on their behalf against the wrath of the gods. The living reciprocates by making sacrifices of food and drinks to those ancestral spirits. Aguata people believe that ancestors oversee the conduct of the living and it made them abstain from some negative behaviour for fear of incurring their wraths. This link between the living and the dead further explains the people's belief in reincarnation.

Socio- Linguistic Significance of Names:

The school of thought that believes that a name is just a name which William Shakespeare belongs, maintain that there is nothing special in a name, but the first piece of information we have about a person is his name. It's often the first thing you learn about someone with which we form judgments about people very rapidly. This first information is very important in such a way that it can lead one in a positive or negative direction, which can also set the stage for future interactions.

Also, there is this expression that says: your name is you. Your name speaks for you. This expression means that a name an important part of a person. Aguata people express their experiences: fear, anticipation, joy, terror, belief and unbelief of frustration, disaster, and anguish about life through names. Through names, Igbo people expose the state of their inner selves; Igbo names are characteristically contextual, ideological and historical. They represent significant element of a person and or family and serves as a perpetual mark in the history of the house, Ezenwa- Ohaeto (p. 14).

Igbo names are used as pointer, labels, that designate the bearers and there are also some relationship between some Igbo names and reputation. Above all, the fact remains that names have meanings amongst the Aguata people and names are used as storehouse of experiences and belief. In Aguata cultural area, parent or name giver gives names to his child to reply his or her neighbour's mockery. Such naming has allusive connotation. For example; 'Chinasaram okwu'- God replies my mockers. This may be from a mother who has a delay in child birth for a long period after her marriage, which her follow women kept mocking her until the baby girl arrived to her mother's relief. Others are: 'Emeremgini'- what have I done?; 'Emereuwaonu'- do not boast over good fate of the world; 'Obumnaeke'- Am I the one sharing?; 'Obumneme'- Am I the one doing?

Parents or name givers also give names that are ego boosting in recognition of the incomparable gains of kinship hence,

'Izukananneji'- whispering for decision taking is more among siblings; 'Somadina'- may I not live alone or I am not alone.

Psychological effect of a name on the bearer:

There is a deep psychological effect of names on the bearer which could either be positive or negative. A person's name according to Deluzain (1996) has an impact in building his or her self image or concept. According to psychologists, names determine the messages name givers send to the child. They go further to explain that these messages are very subtle, but sometimes they take the form of jokes, teasing and even ridicule especially within the peer group. At best, the joking and teasing can make the child's self conscious about their names and reluctant to have any contact with other children out of fear of being cajoled. At worst, especially when insensitive adults think the joke and nicknames are funny and actually use them too, it can undermine healthy personalities.

If a child has a name that encourages his peers to jeer at him or her, makes his peers jeer or like him or her, it will make the child build a negative or positive self concept. In support of the above, Mary Seeman asserts that: "Ethnic tradition, religion and ancestry, gender, social class, birth other; physical appearance, time and place of birth, rearing all contribute to a sense of identity. Although identity is a complex concept… many of its attributes can be telescoped into a single morpheme-the name given to a child at birth" (p. 129).

Spiritual Effect of a Name on the Bearer:

The spirit behind a name follows the bearer. Names do not only possess unseen powers; they also behave like words of power used to influence the mind, body and spirit according to school of thought. Another school of thought believes that 'a good name can bring a harmonies flow of sound current or word of power to our professional and personal life and simultaneously inviting the inflow and outflow of God's bounty/ blessing. With a full understanding of the power of the spoken words, name givers can choose names that will bring or attract blessings to the bearer

Furthermore, because the spirit behind a name follows the bearer, therefore name givers should always give names that should be beneficial to them, the syllables of a person's name do not only hold a reinforcement of sound that is sweet to the ear only but also has a meaning that defines one also. As surname remarks heredity, proper name is a stamp of identity. Name contains treasure and that treasure is in its meaning as Aguata people believe.

Today in our society, it is a common believe that a name can shape the destiny of a child therefore, instead of picking randomly a well-sounding sweet name, name givers search and give names that have meanings to their children which totally represent the essence of the bearer, Cooky and Ijioma (p. 26).

Names and Self-Concept:

People feel positive associations about themselves when positive things or objects are associated with them. Name could represent a mark of cultural tradition or a sign of religious faith as pointed by Dussart, (1998). A person's name works as a unique social symbol representing an individual's identity, Deion, (1983). People maintain their associations by name letters, numbers, birthdays, believes and judgements as posit Jones and John, (2002).

It is the duty of parents or name givers to give a good name, as good name is a first gift to a child so that's why it must be nice and beautiful, a good name has a good effect while a bad name has a bad effect on the bearer's personality. Good name is the one which is having a good meaning and name is bad which is having a bad meaning. Names are also stereotyped. Children performance in the schools is influenced by their names as well as the teacher's attitude to the name stereotypes, Harari, Herbert and Mcdavid, (1973).

Parents or name givers who want their kids to be unique and outstanding in fields of life give them an unusual name to become popular and prominent, Fabian, (2014). Major decisions in life are influenced by implicit egotism. Studies have shown that people prefer to live and associate with places whose names resemble

their names and also people select careers whose labels resembles their own names according to Pelham, Mirenberg and Jones, (2002). Names have great impact on the self-concept, personality and behavioural traits of the bearer. It has the power to build or mere self-concept of the bearer which also have impact on how he or she has been treated and seen by others.

Theoretical Framework:

The theoretical framework of this study is anchored on the two most significant contemporary theories thus: the causal theory whose champion is Saul Kripke (1972) and the descriptive theory supported by Gareth Evans, (1973).

These contemporary discussions regarding the nature of names come down to two important concerns regarding name: what the speaker denotes upon a particular occasion of using a name and what the name itself denotes upon some particular occasion.

The descriptive theory sees names as denoting an item only if they satisfy all or most of the descriptions or characteristics one associates with the item that the name is supposed to represent. The speaker also has to believe and intend to use the given name with the necessary denotation including the necessary set of characteristics.

Kripke sees names as rigid designations which have a causal connection to the items they name and hence for sees several different ways to name the same object regarding the fulfillment of the truth condition.

According to Botman (2006) 'the meaning of African names is summarized in a cluster of three categories of meaning, the lexical meaning, the onomastic meaning which is anchored on each tradition of naming practices and the socio- pragmatic that is centered on the cultural knowledge of the onomastic code of conduct. The interpersonal relationship partners of the onomastic communication, and the situational contexts that generate communication. Names are not just ordinary lexical label rather of more importance is the use of their meaning in day to day practices.

Empirical Studies:

This shows a selection of contributions by leading scholars in the area of naming, it also give account of past researches on the area under study.

In line with Mphande (p. 109) who in his own view sees African names as "statements about religion and beliefs of the speakers and their relationship with the supernatural". Names function as semi-narratives about the past or future, Duranti (p. 19). Based on this available literature, a number of studies have been conducted on Igbo anthropomyms. They include Ubahakwe's (1981), Ezenwa-Ohaeto's (2021); Ubahakwe's (1982) and Onukawa (1982), which also form part of Igbo names. A close look at first names in Igbo and Aguata cultural area in particular indicates that every personal name is motivated by one situation or another which point to the meaning of the names. Hence, names and naming has come to stay as far as there is birth. Wendrich et al, (Ed) (2013) personal names: function and significance. Akinola (2014), communicative role of Yoruba names. Agyekum (2006), investigated Akan personal names and uncovered that names were not arbitrary label but also socio-cultural tags that had socio-cultural meanings. Zawaideh (2006), looked into personal names in Jordan diachronically by drawing a sample of twenty families. There other works in rich body of the literature on the personal name thus, Mensah (2009) who studies the structure of meaning of Nigerian names; Obey (1998) who investigated on the pragmatics and sociolinguistics of Akan names. Ngade (2011) focuses on Bakassi (Camroun) names in relation to its naming tradition and identity. Gedre (2010) studies the effects of contact on the naming practice of the Aare ethnic group in Ethiopia. Suzman (1994); Koopman (2000) who extensively analyses Zulu personal names in South Africa.

Though so many have studied names in different shades as already seen but none covered the area under study, therefore, this study is novel because it has given attention on the impact of names in building self-concept among Aguata cultural area in Anambra State. This study hopes to cover a significant gap and

contribute to knowledge as it will complement available studies on Igbo names in Nigeria and Aguata in particular.

Methodology:

In this study, a qualitative approach was chosen with emphasis on finding out the sociolinguistic impact of names in building self-concept, a study of Aguata cultural group. It was studied under five subheadings: circumstantial, theophoric, fate-tied, social circumstances and temporonym names. Each of these sub-headings was discussed using twelve names each for the purpose of finding several impacts of names in building self-impact.

Data for the study were randomly selected from different towns and families in Aguata cultural group, a total of sixty names were collected through personal interviews and observations and analyzed using Saul Kripke (1973) and Gareth Evans (1972) theories.

Data Analysis

This section is on the breakdown of the nature of Aguata names. The names discussed in this section are traditional and contemporary Aguata names and will be discussed under the following sub- headings:

- Sentential names
- Circumstantial names
- Theophoric names
- Fate- tied name
- Social circumstance
- Temporonym

Sentential Names

According to Mcphenon (2009, p.532) "…when names are not used properly, language will not be used effectively, when language is not used effectively matters will not be taken care of…. Owing to the fact that Igbo names are inherently meaningful, most of them turn to be complete sentences in themselves, thus:

1. Chimemezugo – My God has completed it.
2. Chim-bu-odogwu – My God is a warrior

3. Chimzuruoke – My God is complete
4. Febechukwu – Worship God
5. Ihedikachukwu adighi –What is like God does not exist.
6. Kwenyerechukwu – Believe God / Agree with God
7. Marachukwu – Know God
8. So Chukwu k'anyi ma – Only God we know

Circumstantial Names:

These are names based on circumstances surrounding the birth of a child. Some of them can also be sentential while some are phrases and clauises. Examples are:

i. Ahamefuna: May I not lose my name:
Interpretation: Prayer from parents that have suffered or experienced delayed child birth.

ii. Chukwudumogu: God leads me in battles or fight.
Interpretation: Parents naming their child after a long fight against lack of conception was finally won with God's help.

iii. Ekpereka: Prayer is greatest

iv. **Interpretation:** Parents who suffered severe difficulties before conception/ delivery which was won through prayers.

v. Chikaodiri: It is left for God :
Interpretation: The circumstance that surrounds the conception of the child is only left in God's hand.

vi. Chimaobim: God knows my mind:
Interpretation: Family saying out of circumstances that surround the child's birth that it is only God that knows the heart not man.

vii. Chinazaekpere: God answers prayers:
Interpretation: A child conceived/born after prayer.

viii. Chimzurum: My God is sufficient for me:

		Interpretation: After several horrible experiences such as confusion of hidden pregnancy, missing items/ utensils.
ix.	Maduneenye:	If man is giving: **Interpretation:** Childlessness make parents give this name that if humans give children, no one would have.
x.	Ngozichukwuka:	God's blessing: **Interpretation:** Blessings from God are the greatest, and, the child should also be a blessing to them and the world.
xi.	Rapuruchukwu:	Leave everything to God: **Interpretation:** From parents that have been mocked, cajoled and accused of many ills
xii.	Nzubechukwu:	God's will: **Interpretation:** Parents accepting the gift of a child as the total will of God for them against their own wish or choice.
xiii.	Obioha:	People's heart/ people's need. **Interpretation:** Many people willed and desired that the child should come and eventually it happened.
xiv.	Ogechukwu:	God's time: **Interpretation:** God's time is the best, after all struggles it finally happened at God's own time.
xv.	Obioha:	People's heart/ people's need. **Interpretation:** Many people willed and desired that the child should come and eventually it happened.
xvi.	Okwudirichukwu:	Leave every disputation for God: **Interpretation:** After experiencing mockery from friends and family members.

xvii. Uzoma: Good way:
Interpretation: From parents that have experienced difficulties in their journey of life and now have a better life.

Whereas (i) – (x) are sentences, (xi) – (xvii) are phrases and clauses.

Theopheric Names:

These are those names given to children to reflect the religious belief of the parents or the name giver, faith of a people is enshrined in the name they give their children in Aguata. It may either be faith in God or deity they ran to during their period of agony.

a. Anaelechukwu: Looking unto God:
Interpretation: Looking unto God for solution to life's problem.

b. Chinedum: God leads me:
Interpretation: Through the name a family shows that God leads them.

c. Chidinma: God is good:
Interpretation: An expression of the goodness of God.

d. Chukwudalu: God, thank you/ Thank you, Lord:
Interpretation: Family expressing their gratitude to God for the gift of a child.

e. Chukwunenye: God gives:
Interpretation: Children are gift from God.

f. Echezonachukwu: Never forget God:
Parents showing their total commitment to God and promising not to forget Him.

g. Ekenedirichukwu: Thanks be to God:

		Interpretation: Name giving to appreciate God for His benevolence to the parents of the child.
h.	Eberechukwu:	God's mercy: **Interpretation:** Parents showing that this gift shows God's mercy towards them not that they merited it.
i.	Onyedikachukwu:	Who is like God? **Interpretation:** Parents showing their faith in God and expressing that nobody is like him.
j.	Ikemdinachukwu:	My strength is in God: **Interpretation:** Parents showing their source of strength in God alone.
k.	Jesunaachi:	Jesus is the king/ Ruler: **Interpretation:** Parents stressing on the kingship of God as the supreme God.
l.	Mmesomachukwu:	God's kind/ good gesture: **Interpretation:** Family expressing the goodness of God to them in all odds.
m.	Onyedikachukwu:	Who is like God? **Interpretation:** Parents showing their faith in God and expressing that nobody is like him.
n.	Oluomachukwu:	God's good work: **Interpretation:** It is only God who does good work.
o.	Ochezechukwu:	God's throne: **Interpretation:** This child should endeavour to be righteous because she is God's seat/ dwelling place.
p.	Oluebubechukwu:	Wonderful work of God:

Interpretation: Parents showing that this gift is God's miracle.

q. Sochukwuma: Only God knows/ Only God understands how the child was born:

Interpretation: Parents saying that their faith is in God alone and only He knows about them.

Fate-tied ames: These are names that were given according to the fate of the parent for the child of the area under study:

a. Akuabata: Wealth has come:

Interpretation: From a father who welcomes his first daughter.

b. Adaeze: Princess: Often to a first daughter of a king.

c. Chibuuzo: God first/God is the head:

Interpretation: Parents pointing that it is God who leads.

d. Chekwubechukwu: Hope in God:

Interpretation: Parents saying that their only hope is in God.

e. Daberechi: Depend on God

Interpretation: Parents disclosing their total dependence on God who gave them victory.

f. Febechi: Continue to worship God:

Interpretation: Parents telling the child to continue to worship God that he /she came through the worship of God.

g. Ifeoma-Iheoma: Good/Beautiful things:

		Interpretation: Usually a female name showing that the child is a good thing.
h.	Nkiruka:	The future will be better/best: **Interpretation:** Family saying, no matter the present circumstances, tomorrow or the future will be better.
i.	Ogoamaka:	Generosity is good: **Interpretation:** Encouraging to continue being generous..
j.	Onyemaechi:	Who knows tomorrow, it is fate-tied.
k.	Obioma:	Kindheart: **Interpretation:** Parents showing that it is God's kindness that pays and as such telling the bearer to be always kind.
l.	Okwuchukwu:	God's word/ Prophecy: **Interpretation:** Parents showing their dependence on God's word and telling the bearer of the name to live by the word of God.

Social Circumstances:

These are names given to a child to mark social circumstances of one's personality or achievements. These are some of the social circumstances of naming in Aguata:

Ego booster, supremacy of child over other things, supremacy of kinship, and supremacy of gender and others.

1. In Aguata parents give some names as ego bolster to assert their intellectual higher social class which they enjoy over their rivals examples:

   Ugooji: An iroko tree that stands out.

   Agunaechemba: A lion that guides a town.

2. Another social circumstance that manifest in Aguata names is supremacy of Child over any other thing, in which children enjoy wealth as in the following:

Onweremadu: He that has people is more than riches.
Madukaejiaka: It is in people that one is greater.
Madukaku: people is more than riches/wealth.

3. Another is recognizing the incomparable benefits of kinship through children, thus:

Somadina: May I not live alone.
Ikwuka: Kinship is supreme.

Other names given according to social circumstances in Umuchu are:

a. Ikemefuna: May my strength not get lost:
Interpretation: From parent praying that their effort should not get lost.

b. Ihunanya: Love:
Interpretation: It is true love of God that one survives not by strength or struggle.

c. Ikenna: Father's strength/wealth:
Interpretation: Parents telling the child that he is a son of their youthfulness.

d. Ikemefuna: May my strength not get lost:
Interpretation: From parent praying that their effort should not get lost.

e. Ihunanya: Love:
Interpretation: It is true love of God that one survives not by strength or struggle.

f. Ikenna: Father's strength/wealth:
Interpretation: Parents telling the child that he is a son of their youthfulness.

g. Ikemefuna: May my strength not get lost:
Interpretation: From parent praying that their effort should not get lost.

h. Ihunanya: Love:

Interpretation: It is true love of God that one survives not by strength or struggle.

i. Ikenna: Father's strength/wealth:
Interpretation: Parents telling the child that he is a son of their youthfulness.

j. Nkemdirim: Let mine remain for me:
Interpretation: Parents telling fate to leave theirs for them usually after experiencing great losses/ setbacks.

k. Nneka: Motherhood is supreme:
Interpretation: Pointing to the greatness of a mother and showing her importance in a family.

l. Omumuamaka: Children are good:
Interpretation: Parent showing their pride in their children as important/ integral part of their well-being.

m. Omekannaya: One who behaves like the father:
Interpretation: A father showing his strength in his child and sees himself in the child.

Temporonym:
These are names given in reference to the period of birth, or an event of the cultural area or family.

a. Aghaegbunam: May the battle of life not kill me:
Interpretation: Telling the child that he was born in the midst of war but he survived.

b. Obiageriaku: Whoever comes/is born will enjoy wealth:
Interpretation: Parents insinuating that the child that came during the time of affluence.

c. Obiarananma: One who arrived at the right time.
Interpretation: The child came at the appropriate time when everything is right.

d. Obianuju: Came in the midst of plenty:
Interpretation: That one who came in the midst of plenty at the pick of their high social status.

For Aguata cultural area under study names tell the social, political and religious circumstances that surround one's birth. Some of the names are:

Ndukwe or Ndudi: If life permits. These names demonstrate that life determines whatever a man does.

Ndukaku: Life is worth more than wealth: precious of all riches to be possessed by man. This does not mean that the Igbo (Aguata) people do not search or struggle for wealth, but the point is any pursuit of wealth that puts life in danger is totally discouraged because Ndu adighi abuo – life has no duplicate.

Onwubiko/ Onwuhara: **Death please:** it is a kind of prayer and request for death to spare someone's life. For a family that has sadly witnessed the death of a number of her children such a name is for any subsequent surviving child. It demonstrates also a kind of disgust over the painful effect of death.

Ozoemena: May it not happen again:
It has almost the same meaning/ implication as Onwubiko; a prayer

	that death may not strike again because life is preferred to death.
Onwudiwe:	Death is wicked, merciless/wrathful: If death is so, then life is therefore seen as kind, good, lovable and to be desired above all.

For the people of Aguata, good life must be loved and death dreaded. However, in as much as they manifest value for life through their names, the sight of the fact that life is absolutely a gift from God is never lost. That is why they have such names as:

Chinenyendu:	God gives life: God is seen as the source and giver of life and no other.
Chinwendu:	God owns life and not man. He gives at will to whom He wills.
Chikwendu:	God permits life. If God permits we shall live and achieve our goal.
Chibundu:	God is life; an identification and personification of God with and as life, hence, the need for complete respect for life.
Ndudinakachukwu:	Life is in the hands of God and never in men or riches. It is often shortened as "Nakachi"
Tochi, Kelechi:	Praise God/ thank God for the gift of life, praise Him for same.

Conclusion:

From the above, the researcher concludes that Igbo names in Aguata cultural area are not merely nominal. They contain and convey values. Therefore, to the people of Aguata, names are the epitome of the bearer or family's genealogy which mirrors the values of the society as well as the attachment to the bearer.

It serves the purpose of preserving and maintaining the historical event, a link between the past in relation to the present and

possibly helping in the future action of the bearer. The researcher finds that names children bear are the reflection of their parents' thought and life's pains which have great impact in building self-concept.

A good name is of great value to Aguata people, they are not collected from a book. They are from imagination of the heart and are created from events and situations. Hence, they are innumerable. A good name has great powers to fight all negative forces that surround the bearer every day because name follows the bearer, therefore, the force of a good Aguata people's name is more powerful and prevailing than negative force, Aguata people should continue to make good use of them and refuse to allow the changing world around steal their priceless heritage in naming (their) children according to belief, experience and philosophy, which have powers to ward off negative force.

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