

## **Pragmatic Analysis of Personal Names in Ikwerre and English Language**

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### **ABSTRACT**

*This research is concerned with the pragmatic analysis of personal names in Ikwerre and English language. The objectives of the study were to; examine the structure of Ikwerre names; highlight the semantic contents of Ikwerre and English personal names; discuss the pragmatic representations of Ikwerre and English personal names; contrast between Ikwerre naming system and the English naming system. The research was a descriptive one which adopted a purposive sampling technique in its selection of one hundred and fifty Ikwerre and English personal names for the study. The study made use of primary data made up of recorded interviews and secondary data made up of textual materials and internet publication. Names were analyzed based on the theoretical framework of speech act theory and pragmatic theory such as conversational implicative. The data analyzed revealed the following findings: that Ikwerre names usually appear with the noun-verb, noun-noun or the noun (pronoun) – verb – adjective structure with the verb playing an important role; that personal names in Ikwerre perform the role of cultural identity denotation unlike the English personal names that place sound before meaning; that English children are named after their parents, godparents or deceased siblings; while the Ikwerre naming system considers names with descriptive meanings the English naming system most times names arbitrarily without establishing any link with the bearer and the meaning of the name.*

*Keywords: Pragmatic Analysis, Personal Names, Ikwerre Language, English Language.*

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## **Introduction**

Every cultural settlement has a particular way of doing a particular thing. Africans will always do things like Africans while the Europeans would always act foreign to Africans due to the different cultural backgrounds. Language is an integral part of a people's culture hence it cannot be ignored when studying the way and manner they do things. Several definitions have been ascribed to language but the ones that really typify the Nigerian situation will be explored. Ndimele (2007) describes language as a semiotic system because it entails the use of certain 'agreed-upon' systems or signals to convey meaning from one person to another within a given speech community. Crystal (1987) describe language as the systematic and conventional use of sounds, signs or written symbols in a society, for communication and human expression. Lyons (1977) defines language as an instrument of communication. There is no gainsaying that humans communicate only through languages that is why when you go to a new place and you cannot speak the language of the people, you will be kept incommunicado.

Ikwerre language is the native language of the Iwhnuruoha people also known as Ikwerre. They are the indigenous people of Port Harcourt. Although the Ikwerre language is argued to be a variant of the Igbo language, scholars have attributed a distinct linguistic classification to the Ikwerre language. In terms of proximity, the Ikwerre people are closer to the Igbo people than any other major tribe in Nigeria. In the same vein, they share similar linguistic features that is why most Ikwerre names are similar to Igbo names. The Ikwerre people are divided in this argument hence the partial acceptance of the archaeological artefact linking the ancestry of the Ikwerre people to the Great Benin Empire. The present-day Rivers State is predominantly peopled by the Ikwerres as one of the major ethnic groups that make up the state. Due to their accommodating nature and quest to industrialize their various communities, they started selling off their lands for construction purposes. This trend of commercializing their landed inheritance promoted industrialization and fostered development within the city of Port Harcourt inhabited by the Ikwerres. No doubt, the influx of people ushered in both the good and the bad people and even the people of different linguistic background who influence the use of Ikwerre language.

The Ikwerre naming system is similar to the Igbo naming system because of similar orthography. Some meanings in Ikwerre language are not different from the Igboloid linguistic family. Having a similar semantic import does not always imply the same pragmatic realizations. When names are given to Ikwerre people, there are special events usually organized to mark such ceremonies. The names usually mark an occasion or act as a landmark. A man who loves his children so much can use their names to mark special occurrences in his life. To this end, the names will carry this pragmatic touch or meaning. This is in line with the position taken by Mbonu (2010), that in most African societies, a name functions as a place-holder, social location and a part of belonging. In other words, a name represents the essential characters or circumstances surrounding individuals at the time of their birth. Just like the Igbos, naming is as importance to the Ikwerre people as it was to the Hebrews. As stated previously, names are given in the African tradition to mark events surrounding a particular birth. Moreso, a person receives a new name to indicate a change in his rank or in his appointment to a new post.

Meanings vary from language to language. Crystal (1997) as cited in Onumajuru (2013), gave what he termed a specific definition of language which he describes as the concrete act of speaking, writing or signing (sign language according to him) in a given situation. He delineates this act of speaking in a given situation as parole or performance. In another development, Crystal (1997) also presented a descriptive definition of meaning. He described the use of meaning as a criterion for studying other aspects of language and argued that the topic of meaning in the context of language necessitates reference to non-linguistic factors such as thought, situation, knowledge, intention and use. Yule (1996) revealed different aspects of meaning and described what he called conventional or conceptual meaning as meaning conveyed by the use of words and sentences in the language. He further defined associative or stylistic meaning as all the implications, connotations, intentions that can be embedded in a word or sentence. The aspect of linguistics that covers meaning is semantics. Nwala (2015) explained that semantics is the study of meaning and interpretation, which promotes communication. He explains further that phonetics and phonology identify speech sounds, grammar (morphology and syntax) defines the structuring of speech sounds, and their combination, semantics is therefore the by-product of phonology and grammar at the interpretation and communication level.

Pragmatics takes meaning further than semantics. It goes the extra mile in determining meaning of utterance above the semantic level. Groenendijk and Stokhof (1978) as cited in Ken-Maduako (2003) stated that “Pragmatics may be defined as a theory which is concerned with the conditions for the correct use of expressions and constructions of a given language. This is further explained that where semantics is a theory of truth, pragmatics is a theory of correctness. Pragmatics may also be seen as the study of practical nature of meaning foregrounded by contextualization (Maiyanga, 1990;43, as seen in Ken-Maduako, 2003). Pragmatics tends to deal with connotative rather than denotative or conceptual meaning. Deeper or extensive meanings of words are considered under pragmatics. Nwala (2015) succinctly asserted that “in pragmatics, sentences such as the ones below mean more than their ordinary logical meanings;

### **Statement of the Problem**

The study of names has developed over time to include other shades of meanings. Onomastics entails an investigation into the meanings attached to names of living or non-living things including abstract nouns. Meaning has evolved from surface to deeper aspects to incorporate pragmatics into semantics when studying the meaning of names. Cultural background and religious beliefs are part of the factors that influence the type of names people bear from first names to second names, proper nouns in this regard are drawn from local and foreign languages. There are certain names that people bear that connote their cultural background while others might try to be deceitful with their names. Every name is inspired by something either an occasion or a remarkable event depending on the belief backing it. Africans bear names to commemorate special events, or to pay tribute to a particular personality. Some parents have given names to honor their ancestors

especially where there are stories of reincarnation associated with the birth of the new born. Names in African culture portray culture as it were but it is believed that the English names are inspired by meanings and not events or culture. In the Igbo culture, people born on each market day are christened with the names of such market days for example; Nwafor, Nweke, Nworie and Nwankwo. Children who bear these names are automatically known to be born on such days. It solved more of their problems relating to birthdays.

The Ikwerre people share this cultural practice with the Igbos may be due to their geographical and linguistic affinity. Ikwerre names have close relation with Igbo names and in some dialects of Ikwerre the names are the same with the Igbo variants. Sadly, the various Ikwerre names people bear have been mis-represented either through misplaced meaning or misuse. Some parents now give these names to their children due to popularity or in honour of famous personalities. The true meanings and motivating factor of these names have gone into oblivion as the years went by. This trend of traditional values going into abeyance is not peculiar to Ikwerre hence most languages suffer this same treatment. It is easier to blame it on civilization and modernization but Africans cannot afford to toil with their heritage while getting civilized. Our cultures have been eroded to the point that proper names of Ikwerre origin have become rare because either their meanings are unknown or the orthography is in doubt. The semantic and pragmatic contents of Ikwerre names have become very strange even to some native speakers particularly with this digital era to the point that parents prefer English names to Ikwerre names.

This study therefore provides an avenue for the meanings as well as pragmatic contexts of Ikwerre names to be known by everyone particularly the new generation of Ikwerre sons and daughters who were not opportune to learn these meanings from their forebears. To this end, the several yearnings and quest to know the meanings and pragmatic representations of Ikwerre personal names by these 21<sup>st</sup> Century Ikwerre Indigenes prompted this research work. Hence, the study seeks to provide answers to their numerous inquests into meanings and pragmatic representations of some Ikwerre personal names.

### **Aim and Objective**

The general aim of this study is to execute a semantic and pragmatic analysis of proper names in Ikwerre language and English Language. Specifically, the study seeks to;

1. examine the structure of Ikwerre names

### **Research Question**

1. What is the structure of Ikwerre personal names?

### **Research Methodology**

The study describes the meanings of names in Ikwerre and English Language, exposing their pragmatic contents. The most appropriate design to be adopted for this study is the descriptive survey design.

### **Population of the Study**

The population of the study comprises the entire numerical strength of the Ikwerre people drawn from the four Ikwerre speaking local government areas. They are; Emohua (201,057), Ikwerre (188,930), Obio/Akpor (462,350) and Port Harcourt City (538,558). This will give us a total population of 1,390,895 (Source: NPC 2006 census).

### **Sample and Sampling Techniques**

The study adopts the purposive sampling technique because the researcher chooses names that are significant to the study because their pragmatic representations will aid the research in providing answers to the research questions. The researcher adopts the following as sample size for the study.

| <b>Language</b> | <b>Sample Size</b> |
|-----------------|--------------------|
| Ikwerre         | 100                |
| English         | 50                 |
| <b>TOTAL</b>    | <b>150</b>         |

The study makes use of primary and secondary data. The primary data is made up of recorded interviews of respondents whose first language is Ikwerre and who have named their children. The secondary data is made up of textual materials comprising internet publications and journals.

### **Method of Data Collection**

The data for the study is sourced by the researcher himself. He goes with a tape recorder to the four Ikwerre speaking local government areas that form the population to interview indigenes on their meanings, pragmatic implications of Ikwerre names and naming system of the Ikwerre people. The information on the English naming system is sourced from the Internet and other textual publications.

### **Method of Data Analysis**

The responses got from the respondents are documented, highlighting the names, meanings, pragmatic implications and the briefs surrounding the choice of that particular name. The researcher analyses the names using speech act theory and conversational implicature to spotlight the pragmatic representations so embedded therein. The researcher extends the investigation to the naming system of the two languages under review. The English and Ikwerre naming systems are contrasted while taking note of some cultural concerns that influence the naming system.

### **Results**

#### **Lexical Names**

| <b>S/N</b> | <b>Name</b> | <b>Gloss</b>     | <b>Meaning</b>   |
|------------|-------------|------------------|------------------|
| 1          | Iche        | Thought/Wish     | Thought or Wish  |
| 2          | Ovu/obu     | Mind/Wish/Heart  | Heart            |
| 3          | Ikne        | Strength/Power   | Strength/Power   |
| 4          | Nwene       | Sibling/Relation | Relation/Sibling |

|    |              |                                         |                                         |
|----|--------------|-----------------------------------------|-----------------------------------------|
| 5  | Risi (Ishi)  | Head/Leader                             | Head                                    |
| 6  | Badnu (Madu) | Human Being/Entity/Somebody             | Human or somebody                       |
| 7  | Worlu/Wolu   | Child second                            | Second Child                            |
| 8  | Opara/Okpara | First Son                               | First son                               |
| 9  | Ada          | First daughter                          | First daughter                          |
| 10 | Oro          | House                                   | House                                   |
| 11 | Mma          | Beauty/Good                             | Beauty or good                          |
| 12 | Owe          | Yes                                     | Yes                                     |
| 13 | Owho         | Equity and Fairness/Symbol of Authority | Equity, fairness and staff of authority |
| 14 | Ibne         | Others                                  | Others or my contemporaries             |
| 15 | Igwugwu      | Glory                                   | Glory                                   |
| 16 | Nda          | Father                                  | Father                                  |
| 17 | Nne/Nna      | Mother                                  | Mother                                  |
| 18 | Nwere        | Mother                                  | Mother                                  |

**Chinda; Structure: Noun (Chi) + Noun (Nda) Pharse Gender: Male English Gloss: Chi (God) Nda (Father)**

**Pragmatic Implication:** Chinda means Father's God. It is borne by people whose parents serve and look up to a supreme being as their God. God being their father, they will not lack anything hence they want the same God to follow their new born.

### Data Analysis

The analysis of data in this study takes cognizance of the issues raised in the research question answered in course of the analysis while Research question is addressed separately.

#### 1. Iche

**Structure: Lexical (One –word name)**

**English Gloss: Thought/Wish**

**Pragmatic Implication:** Iche' most times is used as part of a name when used with another noun. It means 'thought' or 'wish'. It can support either as a suffix or prefix to another noun. This name is usually used as a short form to the following names; Ichendu, Ichemadu, Ichemati, Ichela, Ichebudim, etc. the pragmatic implication is closely tied to what item follows it.

#### 2. Ovu

**Structure: Lexical**

**English Gloss: Mind/Wish/Heart**

**Pragmatic Implication:** Ovu' means heart, as a part of one's body. When used in some contexts it could also mean 'wish' or 'mind'. This is why we make statements like 'I don't know your mind' (ovu). Its pragmatic implication depends on the noun that accompanies it, for instance Ovuchi-God's mind/will, Ovundah – father's mind. It is borne by people whose parents love more than others.

### **3. Ikne**

**Structure: Lexical**

**English Gloss: Strength/Power**

**Pragmatic Implication:** Ikne (Ike) means Strength/Power. Whenever it is used with another noun showing its ownership, it takes its meaning from it. The name is borne as a short form of several names thereby eliding the noun complement – Ikechi – God's power, Ikeovu- strength of the heart, Ikeoro – Domestic strength, etc. This name is given to people that are perceived to be strong from birth. Sometimes, surviving a serious ailment as a child will earn the male child this name.

### **4. Wene**

**Structure: Lexical**

**English Gloss: Sibling/Relation**

**Pragmatic Implication:** Wene' is a general name for relation or sibling. It is usually a product of reincarnation as believed by the Ikwerre people. When accompanied with another noun, it indicates the direction of the reincarnation eg. Wenenda -father's relation. As a short form, it begins names like Wenekanma – Relation/Sibling is better, Weneziri – Let brotherhood remain. As customary for Africans, Ikwerre people do not only refer to people they share blood relation as brothers, it cuts across people from the same tribe, village, community, etc.

### **5. Risi**

**Structure: Lexical**

**English Gloss: Head/Leader**

**Pragmatic Implication:** Risi or Isi' means head as part of a body or leader by extended meaning. This name brings to prominence the doctrine of first born in Ikwerre land. When someone is named Risi or Ishi, it is either the person is the first child of his parents or the namer is being prophetic on the leadership role that will be bestowed on the bearer in due time. It could also be a way of numbering multiple children born the same day in a polygamous family. Apart from the specific names for first born, and second borns, first daughters, etc Risi can be used by the father to know the one that actually came out first. It is used to identify the first of a twin pair.

### **6. Badnu/Madu**

**Structure: Lexical**

**English Gloss: Human being/Entity/Somebody**

**Pragmatic Implication:** Badnu or Madu is a word in Ikwerre that means human or somebody. It is given to the bearer to categorically state that someone of importance has been born. It is most times short form of names like Badnubouchi, Madubuike – Human being is strength.



**7. Opara/Okpara**

**Structure: Lexical**

**English gloss: First Son**

**Pragmatic Implication:** Opara or Okpara is the name given to all first sons in a family. Some parent go extra mile by officially announcing it as the child's name while others merely make reference to him in this regard whenever the need arises. This name is gender bias because no female can bear this albeit being the first child. The name Okpara/Opara has some pragmatic implications; it places on the bearer the burden of succession. He becomes the second in command after the father. He is to take over from the father on the latter's demise. This is a natural position given to the bearer by mother nature although traditionally the final decision on the rightful occupant of the Opara/Okpara position lies with the father as he can disown a child whom he feels is not from his loins.

**8. Ada**

**Structure: Lexical**

**English gloss: First Daughter**

**Pragmatic Implication:** Ada is the name given to the first daughter in a family. Just like the Opara, some parents go the extra mile by announcing it officially as her name but traditionally they are known as Ada. Special roles are assigned to the bearers of this name. They are to assist or relieve their mothers in the kitchen. First daughters are usually good managers or organizers at home. Before getting married, they are to prove their culinary skills at home. There is a traditionally huge celebration when an Ada is being given out in marriage. She is sent to her new home with lots of gift items as an appreciation for her homely services over the years and living an exemplary life for her younger ones to follow.

**9. Oro**

**Structure: Lexical**

**English gloss: House**

**Pragmatic Implication:** Oro means 'house' in Ikwerre. It is a short form of names like; Orowhio, Oroma, Oronda, Oronne, Orokonwo, Orowene, etc. whenever it acts as noun antecedent, it shows ownership. For instance, 'Oronda' is 'the house of the father'. Oro as a name is usually borne as a short form whose pragmatic meaning is tied to the full lexical realization.

**10. Mma**

**Structure: Lexical**

**English gloss: Beauty/Good**

**Pragmatic Implication:** Mma means 'beauty' or 'good' when a child is born into a family, some happenings within the period of birth will cause the parents to conclude that the child brought good to the family. Somehow, some children become conspicuously beautiful from birth hence the name 'Mma'. It may also be a short form of longer name like Mmachi, Mmabuke Chiokike, etc. just like Ada, Mma is also gender bias hence only females bear it.



### 11. Owe

**Structure:** Lexical (Exclamation)

**English gloss:** Yes

**Pragmatic Implication:** Owe means ‘Yes’ uttered in agreement to an assertion or occurrence. This is a unique name given to resolve an issue of paternity. When a man agrees totally that he is the father of the child due to obvious resemblance or genealogical trait he has no choice than to exclaim ‘Owe’ in agreement that this is his own.

### 12. Owho

**Structure:** Lexical

**English Gloss:** Equity and Fairness/Symbol of authority

**Pragmatic Implication:** Owho in Ikwerre language signifies equity, fairness and staff of authority. It is usually borne by males whose parents are either victims of marginalization or beneficiaries of equity and fairness. Most times, the former is usually the case. Having gone through the process of marginalization by some family members, they decide to remark their victory by naming their son ‘Owho’.

### 13. Ibne (Ibe)

**Structure:** Lexical

**English Gloss:** Others

**Pragmatic Implication:** Ibne or Ibe means ‘others’ or ‘my contemporaries’. This name is given to male children whose parents have faced a lot of intimidations, or have been treated unjustly by their contemporaries. It is usually a short form of a longer name such as Ibeneme, - my contemporaries are doing it, Ibnechejo – my contemporaries wish me evil, Ibnezi – I have contemporaries.

### 14. Igwugwu

**Structure:** Lexical

**Gender:** Unisex

**English gloss:** Glory

**Pragmatic Implication:** Igwugwu means ‘glory’ in Ikwerre. It is a name used to exalt an entity either spiritual or physical. When a parent names his or her child Igwugwu, that parent is being prophetic on the glory and pride such a child will attract to the family. It can act as short form for longer names like Igwugwuchi – God’s glory, Igwugwunda – Glory of the father, Igwugwuohna – Glory of the land, etc.

### 15. Nda

**Structure:** Lexical

**Gender:** Male

**English gloss:** Father

**Pragmatic Implication:** Nda means ‘father’. It is usually a short form of a longer name. Sometimes when a man observes that a child looks more like him, he names him after him to mark the resemblance. It is borne by males but when as short forms, it may be unisex for instance Ihunda – father’s face could be borne by either males or females and they may be called Nda for short.

#### **16. Nne/Nma**

**Structure:** Lexical

**Gender:** Female

**English gloss:** Mother

**Pragmatic Implication:** Nne or Nma means mother. Since it is only females that can be called mother, it is borne by only females even as short forms. It can be short forms of longer lexical realizations such as; Nneka, Nnemarunma – (motherhood is beautiful), Nneburuoma – (mother is good), Nnemati- mother's incarnate, Nnenda- father's mother.

#### **17. Nwere**

**Structure:** Lexical

**Gender:** Female

**English gloss:** Mother

**Pragmatic Implication:** Nwere means 'wife'. This is usually borne by female children whose parents appreciate marriage. It is also borne by women whose bride price has been paid by their suitors. This usually gives every woman a sense of pride because it adds value to her womanhood. Women who are addressed as 'Nwere' have respect especially in the family they are married to and people will not disrespect them because of the man who paid her bride price. It can also be short form of longer lexical realization such as Nwereka – wife is bigger, Nweremadu- someone's wife, etc.

#### **18. Igochukwu**

**Structure:** Noun + Noun Phrase Igo + Chukwu

**Gender:** Male

**English gloss:** Igo-Eagle (pride) + Chukwu (God) God's eagle Pride of God

**Pragmatic Implication:** Igochukwu means 'God's eagle' literally but due to the pride associated with eagles and how rare it is to see an eagle, it is realized pragmatically as God's pride. It is further stretched to mean God's ambience in human form. The bearers of this name are believed to have given their parents great joy when they arrived. It is borne by males.

#### **19. Ignonda**

**Structure:** Noun (Igo) + Noun (Nda) Phrase

**Gender:** Female

**English Gloss:** Igo- Eagle (pride) + Nda (father) Father's Eagle (Pride of Father)

**Pragmatic Implication:** Ignonda mostly spelt as 'Igonda' means "Pride of the father". This meaning is derived from the character of the eagle (Igo) which exhibits pride by not flying with other birds. It flies so high above other birds to the envy of other birds. Females who bear these names are epitome of beauty from birth. This beauty is so ravishing that it gives the parents joy hence the father sees her as his pride. These females share some traits with their fathers either in complexion or facial recognition.

### **Semantic Contents of Ikwerre Names**

The study revealed that personal names in Ikwerre do not mean exactly the same thing to every bearer and the peculiar situation surrounding his or her birth. This usually the case where short forms of names replace the full names. It is only when the name is pronounced full that the various meanings attached to the short form are revealed. In the analysis, lexical names like Nne, Nma, Nda, Ihu, Nwere, etc were analysed as full a bridged form of other names. 'Nne' in full could be Nneka, Nnemarunma, Nnebumoma, Nnenda, Nnemati depending on the event surrounding the birth of the bearer. Females who bear Nnenda and Nneburuoma are called 'Nne' but unknown to most people their meanings differ when analysed. Nnenda – father's mother creates an image of reincarnation while 'Nneburuoma' – 'Mother is good' showers praised and encomiums on motherhood; they are both shortened as Nne. Whereas in English culture there is no proof that the situation of birth determines the names given to new born. Parents just names their children out of their own thinking and choice. The meanings do not reflect the situation of birth. A boy named "Hazel" has no natal link with a "hazel/nut tree" which his name signifies. Some of these English names were inspired by parent's love for gardens and natural effects.

### **Pragmatic Implications of Ikwerre Names**

It was revealed in the study that Ikwerre names are used to accomplish certain tasks culturally or socially and even used to make certain statements through a pragmatic lens. The name 'Owhonda' means father's replica or lookalike but more to it is a statement of fact that the child truly belongs to the father's genealogy. The task of undergoing a DNA test has already been performed through pragmatic application of name. This finding agrees with Ainiala and Ostman (2017) who discussed the pragmatics of names and suggested that names should be studied as identificatory or reference devices but as elements also used to accomplish a variety of culturally, socially and interactionally relevant tasks. The study revealed that many names strengthen the identities of their user community. Anywhere names like Nnenda, Owhonda, Ndamzi, etc are mentioned one immediately identified the bearers with Ikwerre ethnic nationality. Parents when giving first names to their children are performing social functions through the use of language because they aid the identification of their children thereby reducing the burden on the society. This corroborates the finding of Hysenaj (2019) that parents through the process of giving a name to their children get engaged in social action that as a primary approach has to express their identity, based on linguistic resources. These parents build up an explicit identity for their children. If these names given do not reflect the immediate community of the child, then a wrong identity is given. Names should reflect the beliefs and customs of a people when analyzed pragmatically and semantically.

### **Conclusion**

The predominant concern of this study was to carry out a semantic and pragmatic analysis of proper names in Ikwerre language and also contrast its naming system with that of English language. Within the framework of the study, it was found that Ikwerre names are used to accomplish certain tasks culturally or socially and even used to make

certain statements that could only be understood when the name is put through a pragmatic lens. Based on the findings, the study therefore concludes that;

Most Ikwerre names are formed through affixation and they usually appear with the Noun-Verb, Noun-Noun or the Noun (Pronoun) – Verb-Adjective structure with the verb playing an important role.

Ikwerre personal names as against English personal names perform the role of cultural identity denotation such that some peculiar beliefs, cultural practices and traditions are promoted through naming. The relevance of most Ikwerre personal names lies with their accurate pragmatic interpretations to the point that they act as a medium of telling stories, advising, reprimanding, or stating facts.

One difference between the Ikwerre naming system and the English naming system is that in the Ikwerre naming system, the surname comes first in the order of arrangement before the two given names while in the English naming system, the surname is the last name. Middle names are rare or are not popular in the English naming system.

The English naming system names children after their parents or grandparents or deceased siblings while the Ikwerre naming system uses associate names instead of reduplicating given names in a family.

### **Recommendations**

The following recommendations are made by the study;

1. Government, NGOs and the Private Sector should organize enlightenment programmes educating people on the importance of naming, that they should ensure they know the meanings and contextual realizations of names before using it.
2. Government through its Ministry of Culture and Tourism should ensure the use of local names in the immediate environment by working with the Ministry of Education.
3. Parents should ensure they know the meanings of the names they give to their children before christening them with it particularly English names which they are not too familiar with.

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