

**A ROLE AND REFERENCE ANALYSIS OF IGBO
PERSONAL NAMES**

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DEDICATION

This work is dedicated to the following:

To my recently late father, for all his support and strong will to see me succeed in all I do.

To my loving mother and my entire family, who have supported me all through this journey;

To the ever-faithful God for his unending love and grace.

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ABSTRACT

This research is an investigation of the syntactic analysis of some personal names, using the theory of Role and Reference Grammar posited by Foley and Van Valin (1984) and Van Valin (1992). Our data consisted of personal names that are borne by both young and old Igbo male and female. Adopting the Framework, Role and Reference Grammar Theory, the paper discussed the syntactic analysis of Personal names in Igbo. The findings from the analysis of the data have shown that names are not just

oral construction of words to make reference to people and places; rather, names follow linguistic rules, i.e., the grammatical and syntactic features of a particular language. Crucially, the study ascertained that personal names among the Igbos are also grammatically insightful; and can provide a window to understanding and appreciating the grammatical properties of the language. We posit that personal names in Igbo reflect the people's sociocultural experience and the supernatural universe, which provide deep insight into their cultural patterns and tradition.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Preliminaries

This chapter gives a background upon which the study is based; the research is a Role and Reference Grammar analysis of personal names in Igbo. This investigation assumes the hypothetical methodology of Role and Reference Grammar which seeks to provide a linguistic basis for the description and clarification of cognitive instruments in language.

This Chapter further presents linguistics information about Igbo language. The statement of the problem is explained as well as the purpose of the study. There is an outline of the research objectives and research questions. Basic assumptions of Role and Reference Grammar was also explained. Finally, section on the scope and significance of the study is also presented.

1.1 Background to the Study

Personal names are what people are known with and what they are called by. A person's name can be likened to his or her identity. Names

are communicative mediums and they are essential in every part of the world (Onumajuru, 2016). Africans through their names shows their believe systems and values, that is, they attach importance to names.

Agyekum (2006) remarks that ‘naming children is imbued with extraordinary importance and the names picked by the child’s parents or the community of ten reflects historical occasions, environmental circumstances, such as seasonal cycles or even extreme weather patterns, local animals e.g., birds, the ancestors or the living dead as some call them and ardent dreams or prophetic wishes for what's to come.’

Onomastics is the study of names in all aspects. In the most exact phrasing; a grouping of personal names is called anthroponyms and its study is called anthroponymy (Batoma 2006). The Igbos attached great significance to names and naming practices. The knowledge about Igbo names gives an understanding of Igbo culture, thoughts, philosophy, environment, philosophy, religion, and language.

Naming a times has been relegated to the background whenever a linguistic study is involved. It is assumed that names are mere referent,

therefore, are not useful in linguistic analysis. But, in actual sense, names are significant as they reflect on the social aspect of the society. Wakumelo, Mwanza & Mkandawire (2016) noted that “...names or toponyms are not just mere signposts, they reflect the social, political, and cultural ideologies maintained by the name givers”. In other words, names form a major part of the culture of any society and the Igbo people in particular in terms of their values, ideas, reflections, meanings and thoughts. Names identify, motivate and aspire the bearers.

This study examines personal names among the Igbos of Nigeria and considers naming as an important aspect of the Igbo society. The researched looked at Igbo names within the purview of the grammatical categories. Thus, the study tries to explicate how these names are linguistically insightful, and are worth analysing as interactive social action, and to analyze the communicative functions of personal names syntactic structures.

1.1 Igbo language and its people

Igbo language is the name of the language of the Igbo people, who are the original inhabitants of the five states of the present South East Nigeria, namely: Anambra, Abia, Ebonyi, Enugu and Imo. Apart from the South East states, Igbo speakers are also seen in some parts of Rivers, and Delta states.

The Igbo is one of the most populous ethnolinguistic groups in Nigeria. Its conventional inclination for gerontocracy, extended family and communal life coordinated with the belief in God, gods and ancestors are significant to the definition of the people, just as the faith in the pride of work, self exertion and hard work, as the bases of honour and respect, Emenanjo (2000).

Igbo language belongs to the New Benue-Congo phylum (Williamson & Blench, 2000). The land, the people and the language are corporately and severally referred to as Igbo, pronounced [iḡbò]. The Diagram below shows the classification of Igbo.

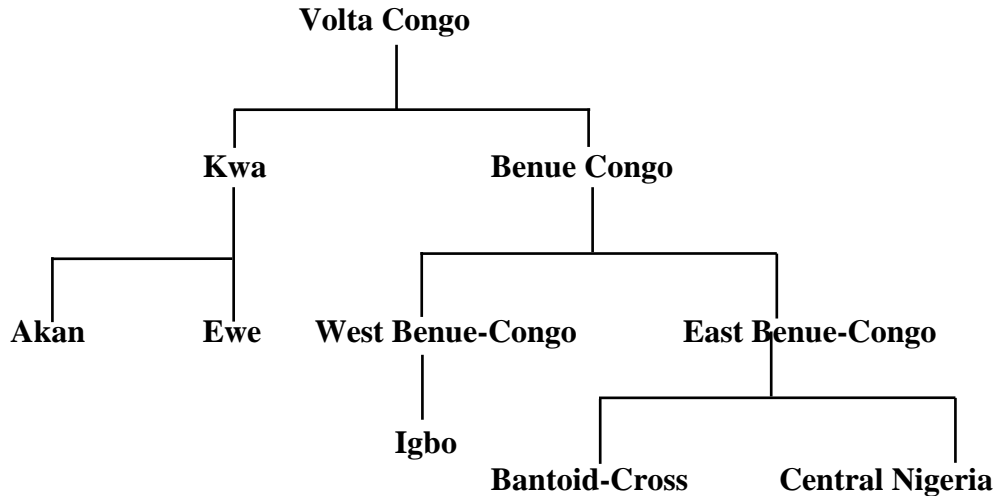


Fig. 1 Linguistics classification of Igbo. (Culled from Eme and Odinye 2008)

Igbo is an agglutinating language as well as a tone language. It is agglutinating because in Igbo there are clear morpheme boundaries in Igbo morphology. That is, any extra morpheme introduces new meaning to the existing word in Igbo. Igbo is a tonal language with three (3) basic distinctive tones namely: high tone, low tone and down step tone.

(28) consonants and eight vowels.

The Igbo language has thirty-six (36) phonemes comprising twenty-eight (28) consonants and eight (8) phonemic vowels. Below is diagrammatic representation of the sound inventory:

	Bilabial	Labio-dental	Alveolar	Post-Alveolar	Palatal	Velar	Labio-velar	Labialized Velar	Glottal
Plosive	p b		t d			k ɣ	kp gb	k ^w ɣ ^w	
Nasal	m		n		ɲ	ŋ		ŋ ^w	
Fricative		f v	s z	ʃ		ɣ			H
Affricate				tʃ dʒ					
Lateral			l				w		
Trill			r						
Approximant			l		j				

Fig.2 Igbo consonant chart (Culled from Eme and Odinye, 2008)

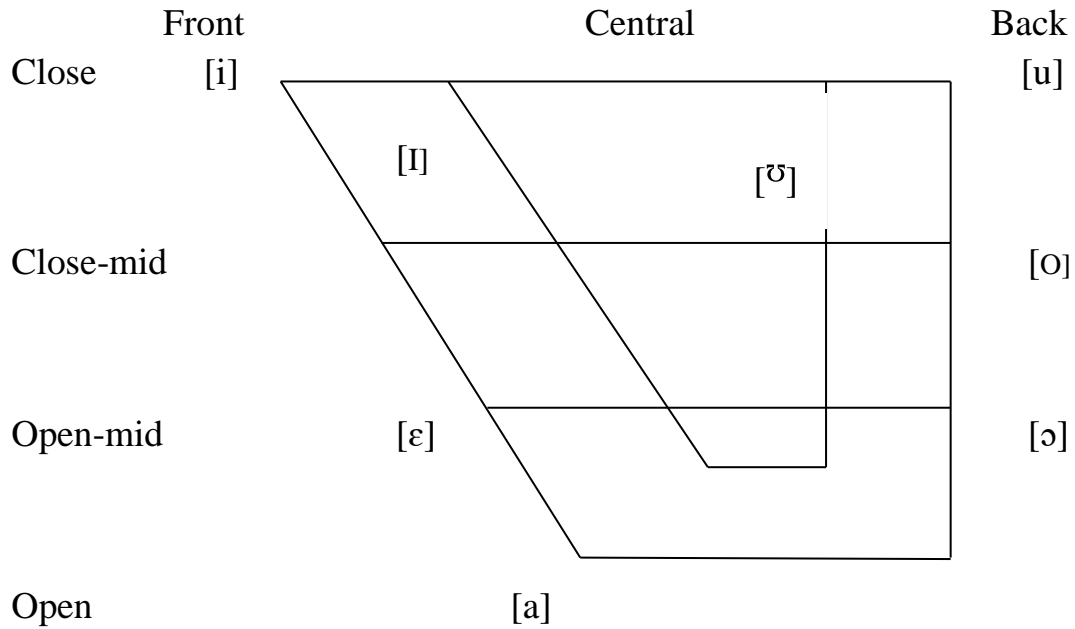


Fig.3 Igbo vowel chart (Culled from Eme and Odinye, 2008)

1.2 Research Questions

In the course of the research, the following questions were answered:

1. What are the classifications of Igbo personal names?
2. What are the functional and structural nature of Igbo personal names?
3. What grammatical properties of the personal names found in Igbo?

1.3 Aim and Objectives of the Study

The main focus of this study is to examine to analyse the syntactic nature of Igbo personal names.

Specifically, this study seeks to:

1. classify the collected Igbo personal names
2. determine the syntactic functions and structures of Igbo personal names
3. establish the grammatical properties of the Igbo language found in Igbo personal names

1.4 Methodology

The data for the study consists of personal names used in colleges, used by people, religious associations who are of Igbo origin. On the whole, the researcher arbitrarily sampled 150 names over a time of two months. The researcher also interacted with Igbo elders, youths to gather the story that depicts the way of thinking behind the names, in order to validate the meaning of the names.

1.6 Theoretical Framework

The theoretical framework which is adapted for this work is Role and Reference Grammar (RRG). The theory of Role and Reference Grammar (RRG) is one of the major contemporary linguistic theories, a structuralist-functionalist theory developed by Foley and Van Valin (1984) and Van Valin (1992). Reference Grammar (RRG) grew out of an endeavor to respond to two fundamental inquiries: (i) what might a semantic hypothesis resemble if it somehow happened to be founded on the investigation of languages with diverse structures such as Lakhota, Tagalog, Dyirbal and Barai, rather than on the analysis of English? and (ii) how can language structure, semantics and pragmatics in various syntactic frameworks best be caught and clarified? Van Valin (1992).

Role and Reference Grammar (RRG) takes language to be ‘a system of an interactive social action, and accordingly, analyzing the communicative functions of syntactic constructions assumes a crucial part in linguistic portrayal and hypothesis according to this point of view. It is

a monostratal hypothesis, positing only one level of syntactic representation, the actual form of the sentence' Abdoulaye (1991).

In its approach to language, Role and Reference Grammar (RRG) recognizes the importance of structure. Also, it makes use of a formal apparatus to represent clause structure. In Role and Reference Grammar (RRG), however, the structure of language is ultimately explained by the semantics and the pragmatics of the utterances. It is in this sense that Role and Reference Grammar (RRG) is a structuralist-functionalist theory.

1.6.1 Component of Role and Reference Grammar

1.6.1.1 Clause Structure

As indicated by Van Valin (1992), the clause exemplifies two central constructions, relational and non-relational structures. alludes to the connection between a predicate and its contentions. Non-relational structure then refers to the hierarchical organization of constituents in a sentence. These two sorts of relations are universal in that all languages have a distinction between predicate and arguments and also have

hierarchical groupings of the elements in a sentence. Because they are so fundamental and universal, the two structures, relational and non-relational, should be explicitly spelled out by any syntactic hypothesis. For instance, Lexical Functional Grammar (LFG) has distinct formal representations for the relational structure (f-structure) and the non-relational structure (c-structure). In any case, this isn't generally the situation. Relational Grammar for example deals only with the relational structure, while Generalized Phrase Structure Grammar concerns itself only with the non-relational structure. GB on the other hand posits the non-relational structure, from which, it derives the relational structure. Role and Reference Grammar (RRG), more like LFG, has explicit representations of both relational and non-relational structures. The relational structure will be the topic of section.

Clause structure isn't addressed in Role and Reference Grammar (RRG) in terms of X-bar syntax or even traditional immediate constituency structure. 'It is captured in a semantically-based model known as the 'layered structure of the clause'. The fundamental

segments of this model of the clause are (i) the NUCLEUS, which is a node that contains the predicate (one or more verbs) (ii) the CORE, which contains the nucleus plus the arguments of the predicate (the verb), and (iii) a PERIPHERY for each layer, which contains adjunct modifiers (the non-argument NPs and adpositional phrases)' Abdoulaye (1991). These aspects of the layered structure are universal. The periphery is a modifier of the core node. Both core and periphery are subsumed under the clause node, as represented below (from Van Valin 1992):

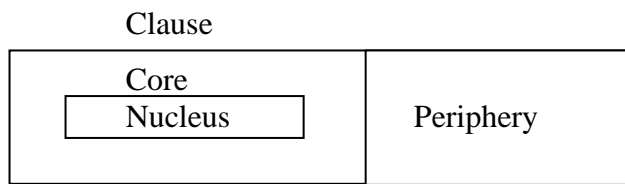


Fig.4 Immediate constituent structure (culled from Van Valin 1992)

1.6.1.2 Operators:

Another important component of the Role and Reference Grammar (RRG) theory of clause structure is the theory of OPERATORS. Operators are closed-class grammatical categories like aspect, negation,

tense, and illocutionary force. An important property of operators is that they modify specific layers of the clause. They include the following:

Nuclear operators:

- Aspect
- Negation
- Directionals (only those modifying orientation of action or event without reference to participants)

Core Operators:

- Directionals (only those expressing the orientation or motion of one participant with reference to another participant or to the speaker)
- Event quantification
- Modality (root modals, e.g. ability, permission, obligation)
- Internal (narrow scope) negation

Clausal operators:

- Status (epistemic modals, external negation)
- Tense
- Evidentials
- Illocutionary Force

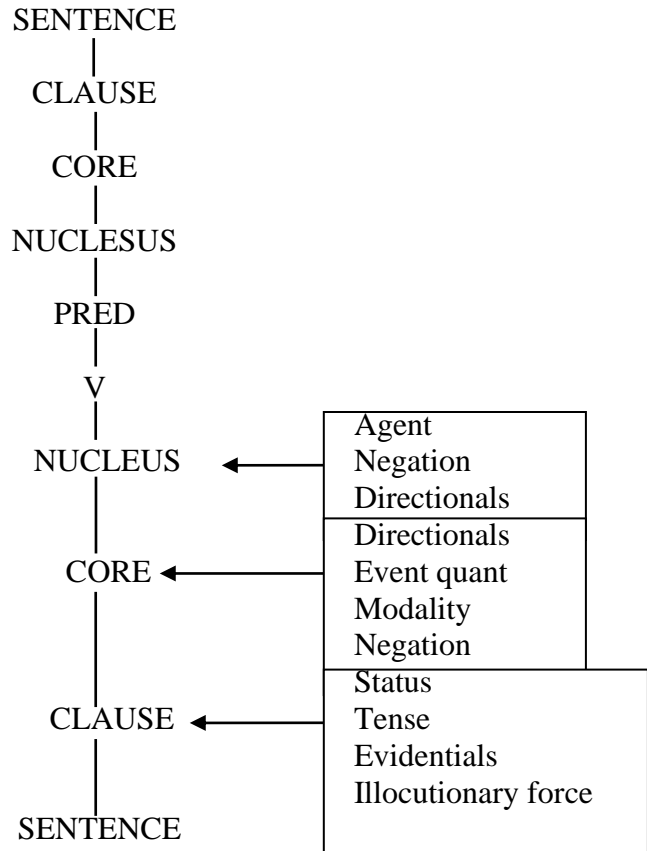


Fig 5 The Operator projection in the Layered Structure of the Clause
(culled from Van Valin 1992)

Languages ordinarily don't have all of these operators as grammatical categories; the absolutely universal ones are illocutionary force and negation. Operators which are represented above together with layered structure of the clause; are represented in a separate

projection of the clause, which is the mirror image of the constituent projection..

1.7 Scope of Study

This is a qualitative research which involves the syntactic investigation of Igbo personal names. Insights from morphological and syntactic principles will be used to investigate the data. Here, morphological analysis is seen as the syntax of morpheme, and a complex word is seen as a concatenation of morphemes. Yule (2020). Onomastics has impacted the recuperating and reconstruction of many heritages. In the words of Batoma (2006), “a major trend in African studies today consists of sing traces of African culture embedded in African names and naming practices to recover or reconstruct Africa heritage”.

Moreover, the Igbo personal names can be grouped with reference to their formation which include those of single word or component and those comprised of two components; compounds. This classification has semantic supporting. The sort of characterization vital to the examination is the one with linguistic orientation.

1.8 Significance of Study

This study is significant because it lends credence to the assertions by Igbo scholars that Igbo personal names are full grammatical structures of the Igbo language (Ubahakwe 1981). It is also significant because it will provoke further studies on other grammatical properties of the Igbo language found in Igbo personal names. This work is a contribution to the cross linguistic grammatical study of personal names as well as Igbo language studies at large. The researchers are confident that the study will inspire further studies on Igbo nominalization and anthroponyms.

Furthermore, the implication of this study include: to facilitate and improve the teaching of Edo language; provide relevant materials to teaching and learning in the field of linguistics; expand the corpus of the Edo language; and could serve as reference base for further studies.

CHAPTER TWO

LITERATURE REVIEW

2.0 Preliminaries

There is no human society that exists without a language, so also it implies with names. Igbo names have been discussed from different points of view. This chapter, however focuses basically on review of related literature. The chapter is subdivided into three broad sections.

- i. Conceptual Review
- ii. Previous Studies
- iii. Present Studies

2.1 Conceptual Review

This section is a discussion on the concepts that will aid the researcher in this study.

2.1.1 Language

A common notion is that language is what makes us human. Language has been described as a ‘system’ which involves a collection of

entities organized into a whole and arranged in such a way that they work together to achieve a particular aim or perform a particular function Webb and Kembo-Sure (2008:96); and often viewed as a vehicle of thought (key instrument of communication), a system of expression that mediates the transfer of thoughts from one person to another. Consequently, language serves equal important social and economic functions. Apart from the functionality of language as a system and instrument, there are other attributes of language, these include the fact that language is rule governed, structured and allows for variation and change. 8 From the foregoing, language is a tool and a means of communication. Abrams (1981:94) defines linguistics as ‘a systematic study of the elements (of language) and the principles of their combination and organization in language’. Generally, Crystal (2008) defines linguistics as ‘the scientific study of language’. Linguistics permeates into different levels of analysis, such as Phonetics and Phonology (which is the study of speech sounds); Morphology (i.e., the study of how sounds are organised words); Syntax (i.e., the study of how words are organised phrase and other larger

constituents); Semantics (which studies meaning); and Pragmatics (i.e. the study of the use of language in practical terms). Sentence is a linguistic unit common to all languages. A Sentence is ‘a set of words that is complete in itself, typically containing a subject and predicate, which pass on an explanation, question, interjection, or order and comprising of a main clause or one or more subordinate clause McArthur (1992). A unit of language that describes a complete introspection is a simple sentence. It has a simple grammatical rule of a Noun Phrase with a Verb Phrase (VP) i.e., it consists of single clauses.

2.1.2 Anthroponyms (Names)

Anthroponymy is the study of personal names which is part of Onomastics, that investigates proper names, their forms and usage Algeo (2010). Names are used to identify and describe people, roads, buildings, play grounds, businesses with trademarks and other objects and facilities Wakumelo, Mwanza & Mkandawire (2016). Furthermore, Chanda-Tembo (2017:115) reported that “business names like brands and trademarks are

economic devices that play instrumental roles in differentiating businesses from other businesses in the course of trade”. Similarly, personal names like business names, play significant roles in people’s lives as they are used for identity and other social commentaries. For instance, in the case of Igbos, personal names are symbolic. They provide an insight into their culture, philosophy, religion, language and environment. Igbo personal names like most African names have all the qualities, attributes and world view which Igbo men and women cherish and honour.

2.1.3 Names in Igbo

Mbonu (2010) characterizes personal name in Igbo as a story. She thinks that a name functions as a place-holder, social location and a part of belonging in most African societies. Ezeanya (1994) states that naming is as imperative to the Igbo as it was to the Hebrews of old. He comments that an individual gets another name to demonstrate an adjustment of his position or in his arrangement to another post. Following Ezeanya, Mbonu (2010) emphasizes that in Igbo custom, given names address a family

story while taken names express an individual's present history. She contends that individual names in Igbo society are incredible images and words that go about as markers. Nwigwe (2001) discloses that the names of the four market days in Igbo (Eke, Orié/Oye, Afor, Nkwọ) get their names from divinities and that a child born on any of these days automatically adopts the market day name as his/her natural or general name. He however maintains that the other names given to the child are more meaningful and significant for the family and the relatives and therefore, such names are painstakingly chosen to recall and join the conditions and occurrences of the birth.

2.2 Previous Studies

Some African languages have also been explored in connection with the linguistic properties that prevail in the onomastic tradition of the people who use those languages. For example, Ogunwale (2012) from a pragma-linguistic perspective examines personal names in Yoruba, a language spoken predominantly in Nigeria. The author discusses how proverbs in the language are 'reduced' to somewhat simple words to fit as

personal names in the Yoruba sociocultural setting. Ogunwale (2012) then tells us that the thematic contents of the proverbs in Yoruba are the tokens that become relevant to be used as personal names in the Yoruba society.

Ọnụkawa (1999) investigated the importance of the verb ‘kwe’ in Igbo personal names. The purpose of the study is to investigate the centrality of ‘òkwùkwe’ (agreement) in Igbo culture as seen in Igbo ‘kwe’ names. Although Ọnụkawa’s (1999a) study was not centred on the structure of these personal names, he however, highlights the grammatical process of desententialisation as eminent in the different structures of ‘kwe’ group of Igbo personal names. Ọnụkawa explains that Igbo ‘kwe’ names are derived through desententialised conditional, factitive, negative, and interrogative sentences. For ‘kwe’ names from conditional and negative sentences, the negative and conditional markers in the source sentences are deleted leaving behind the subject and the ‘kwe’ verb root, while for factitive and interrogative sentences the entire sentence is usually nominalised. For instance, Ọnụkawa explains that (1) below is the source of ‘kwe’ name in (2).

- (1) ‘o bụrụ na chi ēkwe’ [ndù/ògàniihu/àkùnàùba]
 it be that chi agree [life.activator/prosperity/wealth]
 'Let the chi agree [to the life activator/prosperity/wealth]

- (2) ‘Chikwe’ (Let the chi agree)

But in the ‘kwe’ name below (3), the complete sentence is nominalized.

- (3) ‘kwe’ name source sentence
 Onyekwere ònye kwèrè
 who agreed 'Who agreed?'

Agbo (2014) also investigates the grammatical concept of causativity as it occurs in the ‘formation’ of personal names in Igbo. In examining the data from a morphosyntactic point of view, the author posits that Igbo personal names have crucial causativising morphemes, which include; gbu funa, kwu gbo, kwe, na, and me in their lexicalised forms. The author shows that Igbo morphological processes (word arrangement) include suffixation, interfixation and prefixation; and that most of these causative morphemes function similarly (in terms of their distribution) in the structure of the names. The me causativiser, for instance, as Agbo makes us aware, can occur at the initial, medial and

final positions of some personal names, as in Meenakaya ‘do something by oneself’, Emeeanu ‘when it is done it is heard’ and Kaanaeme ‘let us keep doing’ respectively (see Agbo, 2014: 21-25).

Onumajuru (2016) researched the semantic and pragmatic contents of names and naming in the Igbo language and culture. The study investigated the semantic and pragmatic meanings of Igbo personal names through examining their structure. To achieve this, her data consisted of personal names bared by all age groups in Igbo. Onumajuru discovered that Igbo individual names are separated into three general classes (that is, lexical, phrasal and sentential), however, identifies the following structural descriptions of Igbo personal names: lexical names, noun-noun phrase, noun-verb phrase, noun-verb-complement or sentential, interrogative, and imperative/exclamation.

According to her, the noun-noun Igbo personal names represent those names formed through the compounding of two lexical (underived) Igbo nouns. Thus, the following are examples of noun- noun names according to her:

- (4). Uzondu - uzo 'way' + ndu 'life' (race of life)
- Adaeze - ada 'daughter' + eze 'king' (king's daughter)
- Ebelechukwu - ebele 'mercy' + Chukwu 'God' (God's mercy)

Yakub (2020), in his study, the Linguistic Analysis of 'Pet Names' in Nzema: A Morphosyntactic Description. He adopted the Framework-free Grammatical Theory, the paper discussed the morphological and syntactic structures of pet names in Nzema. The findings showed that the morphological features of Nzema pet names include single root morphemes, lexical compounding, derivational and inflectional processes, as well as borrowed words and reduplicated morphemes. The syntactic analysis proved that Nzema pet names could function as declarative sentences, imperatives and interrogatives. Some of the pet names also constituted phrases, compound sentences, nominal and conditional clause constructions. Some of the compound names further showed phonological occurrences such as vowel elision and vowel harmony.

It may be interesting to note that some pet names in Nzema are English words that had been adopted/borrowed, while completely

reduplicating some English words as pet names. The findings from the analysis of the data have shown that names are not just oral construction of words to make reference to people and places; rather, names follow linguistic rules, i.e., the morphophonological and syntactic features of a particular language. Crucially, the study ascertained that pet names among the people of Nzema are also grammatically insightful; and can give a window to understanding and appreciating the linguistic properties of the language. We find that pet names in Nzema reflect the people's sociocultural experience and the supernatural universe, which give profound understanding into their social examples and custom.

2.3 Present Studies

The study analyses Igbo personal names by looking at their syntactic components. The syntactic manage practical and underlying nature of Igbo personal names at the sentential level. It indicates whether a name is practically a definitive, inquisitive or basic sentence or fundamentally a straightforward, compound or complex sentence

The investigation wants to establish if there is a close relationship between the structure of indigenous Igbo personal names and the grammar of the language.

CHAPTER THREE

DATA PRESENTATION

3.0 Preliminaries

In this section, the data for the study is presented. This is done, by groupings in the grammatical domain of the Igbo language. The groupings of the data first begin with examining the structures of the personal names, which include phrasal and sentential personal names.

3.1 Nature of Data

In Igbo, personal names are symbolic. They provide an insight into their culture, philosophy, religion, language and environment. Igbo personal names like most African names have all the qualities, attributes and world view which Igbo men and women cherish and honour. The names are presented below:

3.2 Phrasal Personal Names

Phrasal personal names are those names that are derived from verb phrase or nominal compound. According to Quirk et al (1985) there no unmistakable limit between a noun phrase and a noun+ noun compound. They

further observed that the decisive features are They further saw that the definitive highlights are weight on the primary syllable (if there should arise an occurrence of Compound) and plausibility of subbing one for the subsequent constituent (in the event of an expression). Also, Lees (1960) opines that nominal compounds indicate the difference in grammatical form embedded within the compounds. Therefore, in this Study, all personal names with noun+ noun phrases are treated as nominal compounds.

- | | |
|----------------|---|
| 5a) Àdàèzè | ‘first daughter of a king’ |
| b) Ódùágú | ‘a precious child’ |
| c) Ùgòchúkwú | ‘God’s eagle’ |
| d) Àdàùgò | ‘a daughter of high esteem’ |
| e) Ùgòékè | ‘a pretty child born on Eke market day’ |
| f) Èbúbèdíké | ‘Glory of a great man’ |
| g) Ékpéreamákà | ‘Prayer is beautiful’ |
| h) Múnáolìsà | ‘Me and God’ |
| i) Ákáolìsà | ‘Hand of God’ |
| j) Ñnéámáká | ‘Mother is beautiful’ |

3.3 Sentential Personal Names

Sentential personal names are those names that have sentences as their base. Grammatically, sentential personal names can also be called sentential nominalisations. Sometimes, some sentential personal names may appear to be lengthy by the bearer who may shorten it as observed by Kammelu (2008). Sentential personal names can be grouped into three broad sentence types such as declarative, interrogative and imperative.

3.3.1 Declaratives Sentence Names

Declarative is the normal way to conveying a statement in a language. It makes a statement of opinion or fact in an assertive way.

- | | |
|----------------|---------------------------|
| 6a) Chíbùézè | ‘God is the overall king’ |
| b) Chíbùísí | ‘God is the head’ |
| c) Chíbùàkù | ‘God gives wealth’ |
| d) Chúkwúbùnnà | ‘God is fatherly’ |
| e) Ézèbùchí | ‘the king is a god’ |
| f) Chímdálù | ‘Thank you my God’ |
| g) Chínálù | ‘God is at work’ |
| h) Chímátoka | ‘My God is very sweet’ |
| i) Chíámáká | ‘God is beautiful’ |

j) Chínemémmá ‘God does good’

3.3.2 Interrogative Personal Names

Interrogative is primarily used to ask question which is often accompanied by a question mark Ofomata (2007). Additionally, the listener is expected to give answer to the question asked. In Igbo language, Emenanjo (2015) observed that Igbo interrogatives are marked by tone patterns particularly low tones. There are specific words in Igbo which are known as question words. They are: Gìnī - what; Kèdú – how; Òlèē – where, which, how, when; and Ònyé – who.

- 7a) Gínīkàchúkú ‘what is greater than God?’
- b) Gínīfòlù ‘what else remains?’
- c) Gínīmákù ‘what is wealth’
- d) Òléjìndù ‘how many people hold life?’
- e) Òléēkànmá ‘which is better’
- f) Kèdúónyékáchúkú ‘who is greater than God?’
- g) Abumonye ‘who am I?’
- h) Onyebuchi ‘who is God?’
- i) Onyebueze ‘who is king?’

j) Onyemaechi ‘who knows tomorrow?’

3.3.3 Imperatives Personal Names

Imperatives give command, make a request or express a wish. Imperatives are punctuated with a simple full stop or exclamation mark depending on the strength of emotion the speaker wants to express. This sub-group is the least productive of all the sentence types involved in sentential nominalisations.

- 8a) Zèèù wà ‘avoid the world’
- b) Zèlúnjò ‘avoid sin’
- c) Zèéíbè ‘avoid people’
- d) Gwáchí ‘tell God about your problems’
- e) Gwánírú ‘talk to me face to face’
- f) Nyemaku ‘Give me wealth’
- g) Kuliemenu ‘raise me up’
- h) Nyeেকে ‘give thanks’
- i) Nyemnwa ‘give me a child’
- j) Nyemego ‘give me money’

CHAPTER FOUR

DATA ANALYSIS

4.0 Preliminaries

This chapter is aimed at giving an analysis and explanation on the data presented in the previous chapter. This chapter focuses on the personal names grouped in chapter three (3); What are the functional and structural nature of Igbo personal names; are Igbo names carriers of the grammar of Igbo language; what grammatical properties of the Igbo language found in personal names in Igbo; what are the classifications of Igbo personal names? In view of this, the analysis is based on the theory of Role and Reference Grammar (RRG).

4.1 Data Analysis

This section of the chapter is divided into three (3) sections and they are Analysis of Phrasal Personal Names, Analysis of Sentential Names which is grouped into Analysis of Declarative Sentence Names,

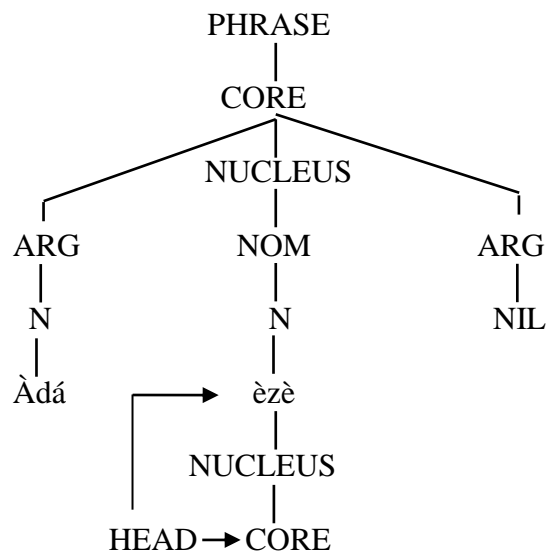
Analysis of Interrogative Personal Names, and Analysis of Imperatives
 Personal Names.

4.2 Analysis of Phrasal Personal Names

This section illustrates the Role and Reference Grammar analysis of
 phrasal personal names in Igbo.

9a) Àdáèzè ‘first daughter of a king’

Àdá	èzè
first daughter	king

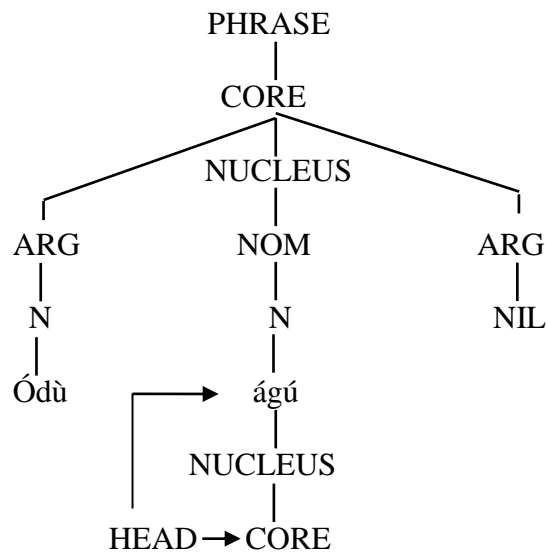


From the diagram above, the Core contains the nucleus plus the
 arguments of the nominal (the noun) in the nucleus, and the operator

which is the grammatical category represented in a separate projection of the clause and the argument is a Noun.

The phrase above shows the layered structure of the phrase in Igbo. Also, *èzè* ‘king’ is labelled to contain ‘head’ in the operator projection, because the position of the tense operator signals illocutionary force.

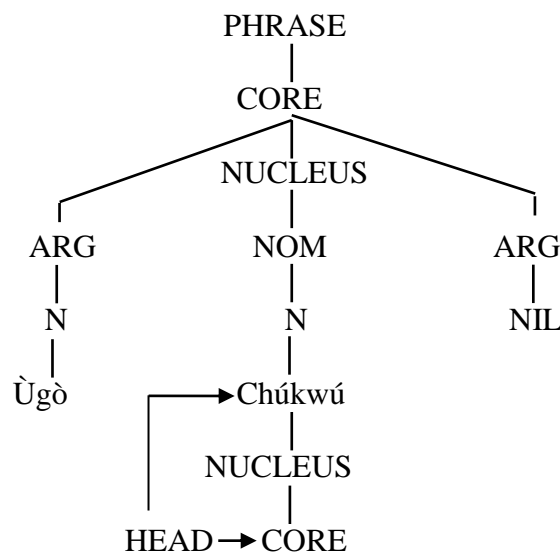
- b) Ódùágú ‘a precious child’
 Ódù ágú
 tail tiger



From the diagram above, the Core contains the nucleus plus the arguments of the nominal (the noun) in the nucleus, and the operator

which is the grammatical category represented in a separate projection of the clause and the argument is a Noun. The phrase above shows the layered structure of the phrase in Igbo. Also, *águ* ‘tiger’ is labelled to contain ‘head’ in the operator projection, because the position of the tense operator signals illocutionary force.

- c) Ùgòchúkwú ‘God’s eagle’
 Ùgò Chúkwú
 Eagle God



From the diagram above, the Core contains the nucleus plus the arguments of the nominal (the noun) in the nucleus, and the operator

which is the grammatical category represented in a separate projection of the clause and the argument is a Noun.

The phrase above shows the layered structure of the clause in Igbo. Also, *Chúkwú* ‘God’ is labelled to contain ‘head’ in the operator projection, because the position of the tense operator signals illocutionary force.

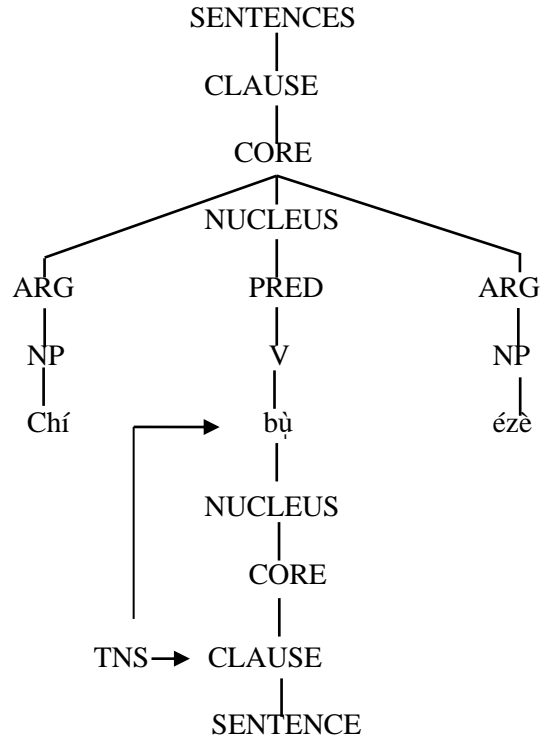
4.3 Analysis of Sentential Personal Names

This section examines the sentential personal names grouped into three broad sentence types such as Analysis of declarative, interrogative and imperative names.

4.3.1 Analysis of Declaratives Sentence Names

This section illustrates the Role and Reference Grammar analysis of declarative personal names in Igbo.

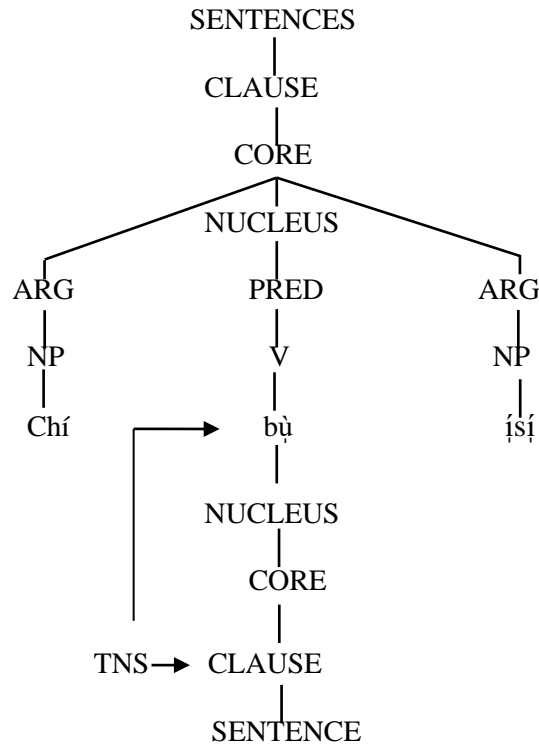
10a) Chíbù ézè ‘God is the overall king’
Chí bù ézè
God is king



From the diagram above, the Core contains the nucleus plus the arguments of the predicate (the verb) in the nucleus, and the operator which is the grammatical category - tense from the analysis are represented below together with layered structure of the clause; represented in a separate projection of the clause and the arguments are Noun Phrases. The sentence above shows the layered structure of the clause in Igbo. Also, *bù* 'is' is labelled to contain 'tense' in the operator

projection, because the position of the tense operator signals illocutionary force.

b) Chíbù ísí ‘God is the head’
 Chí bù ísí
 God is head

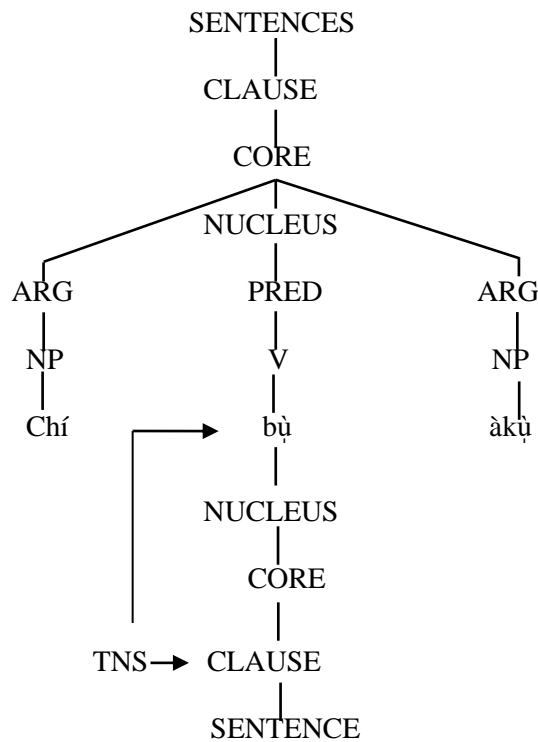


From the diagram above, the Core contains the nucleus plus the arguments of the predicate (the verb) in the nucleus, and the operator which is the grammatical category - tense from the analysis are represented below together with layered structure of the clause;

represented in a separate projection of the clause and the arguments are Noun Phrases.

The sentence above shows the layered structure of the clause in Igbo. Also, *bù* ‘is’ is labelled to contain ‘tense’ in the operator projection, because the position of the tense operator signals illocutionary force.

c) Chíbù àkù ‘God gives wealth’
 Chí bù àkù
 God is wealth



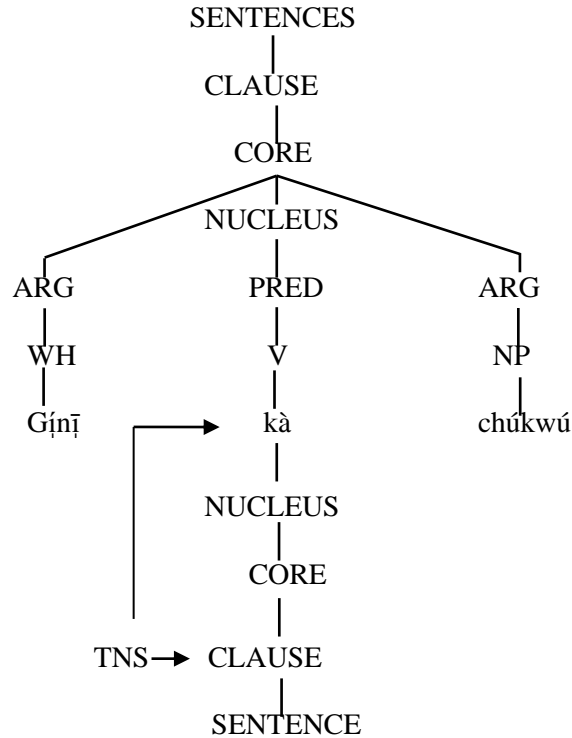
From the diagram above, the Core contains the nucleus plus the arguments of the predicate (the verb) in the nucleus, and the operator which is the grammatical category - tense from the analysis are represented below together with layered structure of the clause; represented in a separate projection of the clause and the arguments are Noun Phrases.

The sentence below shows the layered structure of the clause in Igbo. Also, *bụ* 'is' is labelled to contain 'tense' in the operator projection, because the position of the tense operator signals illocutionary force.

4.3.2 Analysis of Interrogative Personal Names

This section illustrates the Role and Reference Grammar analysis of Interrogative personal names in Igbo.

11a) Gínīkàchúkwú 'what is greater than God?'
Gínī kà chúkwú
what great God



From the diagram above, the Core contains the nucleus plus the arguments of the predicate (the verb) in the nucleus, and the operator which is the grammatical category - tense from the analysis are represented below together with layered structure of the clause; represented in a separate projection of the clause and the arguments are Noun Phrases.

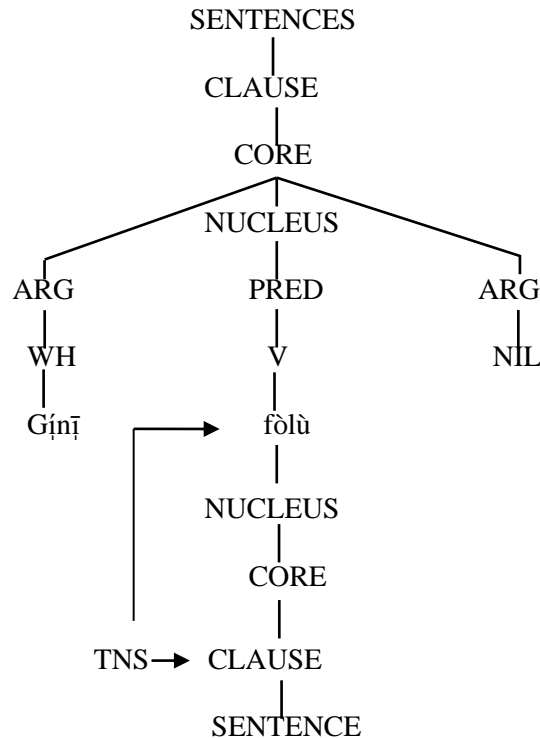
The sentence above shows the layered structure of the clause in Igbo. Also, *kà* ‘great’ is labelled to contain ‘tense’ in the operator

projection, because the position of the tense operator signals illocutionary force.

b) Gínīfòlù ‘what else remains?’

Gínī fòlù

What remains

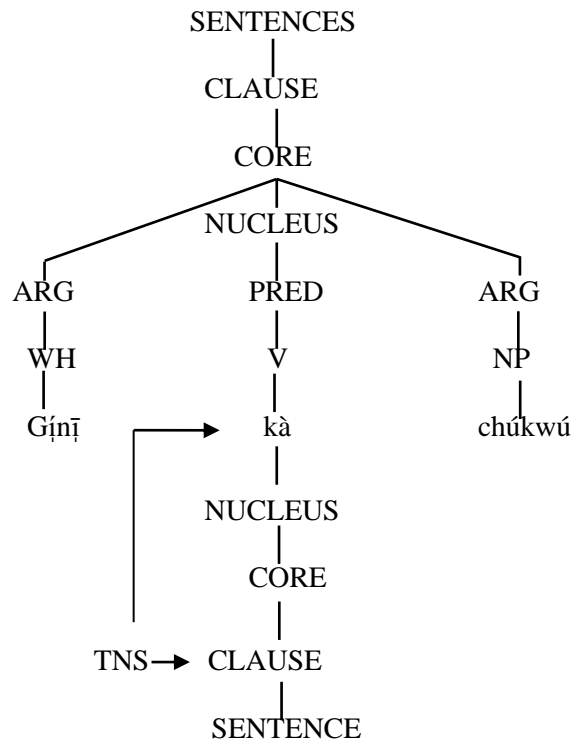


From the diagram below, the Core contains the nucleus plus the arguments of the predicate (the verb) in the nucleus, and the operator which is the grammatical category - tense from the analysis are represented below together with layered structure of the clause;

represented in a separate projection of the clause and the arguments are Noun Phrases.

The sentence below shows the layered structure of the clause in Igbo. Also, fòlù ‘remain’ is labelled to contain ‘tense’ in the operator projection, because the position of the tense operator signals illocutionary force.

c) Òléjìndù ‘how many people hold life’
 Òlé jì ndù
 which holds life



From the diagram below, the Core contains the nucleus plus the arguments of the predicate (the verb) in the nucleus, and the operator which is the grammatical category - tense from the analysis are represented below together with layered structure of the clause; represented in a separate projection of the clause and the arguments are Noun Phrases.

The sentence below shows the layered structure of the clause in Igbo. Also, de 'buy' is labelled to contain 'tense' in the operator projection, because the position of the tense operator signals illocutionary force.

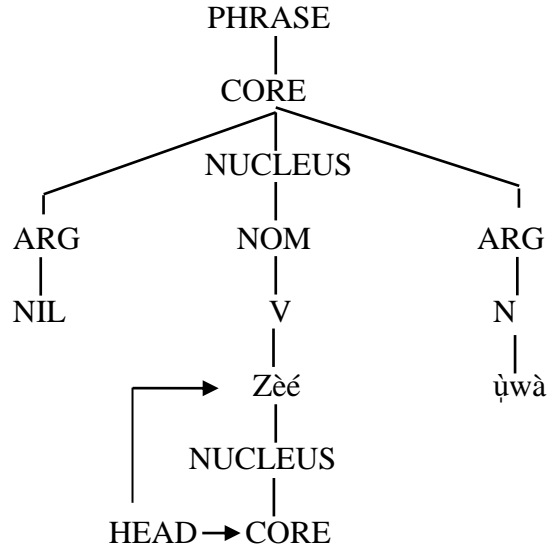
4.3.3 Analysis of Imperatives Personal Names

This section illustrates the Role and Reference Grammar analysis of Imperative personal names in Igbo.

12a) Zèéù wà 'avoid the world'

Zèé ùwà (V+N)

avoid world



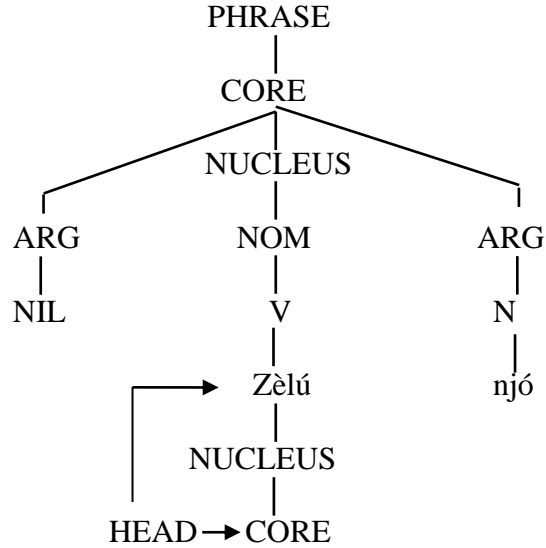
From the diagram above, the Core contains the nucleus plus the arguments of the predicate (the verb) in the nucleus, and the operator which is the grammatical category - tense from the analysis are represented below together with layered structure of the phrase; represented in a separate projection of the clause and the arguments are Noun Phrases.

The sentence above shows the layered structure of the clause in Igbo. Also, zèé ‘avoid’ is labelled to contain ‘tense’ in the operator projection, because the position of the tense operator signals illocutionary force.

b) Zèlúnjọ ‘avoid sin’

Zèlú njọ (V+N)

avoid sin



From the diagram above, the Core contains the nucleus plus the arguments of the predicate (the verb) in the nucleus, and the operator which is the grammatical category - tense from the analysis are represented below together with layered structure of the clause; represented in a separate projection of the clause and the arguments are Noun Phrases.

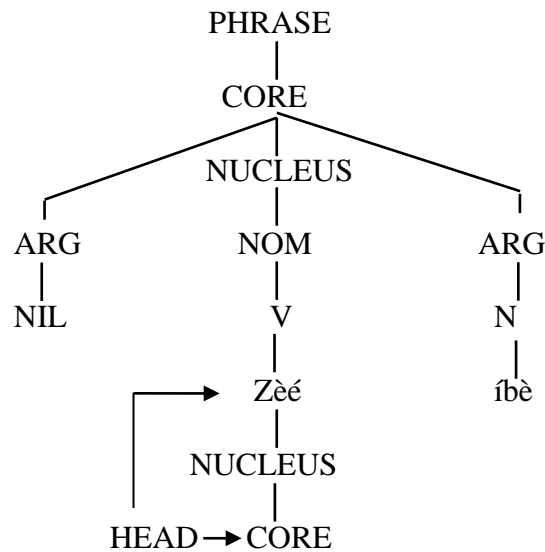
The sentence above shows the layered structure of the clause in Igbo. Also, zèé ‘avoid’ is labelled to contain ‘tense’ in the operator

projection, because the position of the tense operator signals illocutionary force.

c) Zèéíbè ‘avoid people’

Zèé íbè (V+N)

avoid relations



From the diagram above, the Core contains the nucleus plus the arguments of the predicate (the verb) in the nucleus, and the operator which is the grammatical category - tense from the analysis are represented below together with layered structure of the phrase;

represented in a separate projection of the clause and the arguments are Noun Phrases.

The sentence above shows the layered structure of the clause in Igbo. Also, zèé ‘avoid’ is labelled to contain ‘tense’ in the operator projection, because the position of the tense operator signals illocutionary force.

CHAPTER FIVE

SUMMARY, FINDINGS, AND CONCLUSION

5.0 Preliminaries

In this research, our focus has been on the syntactic analysis of Igbo Personal Names. However, this chapter presents the summary of this study, the conclusion and recommendations base on the findings of this study, as well as, suggestion for further research.

5.1 Summary

This research is an investigation of the syntactic analysis of some personal names, using the hypothesis of Role and Reference Grammar posited by Foley and Van Valin (1984) and Van Valin (1992). Our data consisted of personal names used by all age group in Igbo

In chapter one, the research was introduced with a preliminary comment on personal names, and naming systems; followed closely by a brief discussion on the Igbo language, its people, and its linguistics features. Our data consisted of personal names used by all age group in

Igbo. Subsequently, the tenets of Role and Reference Grammar, the purpose, and significant of the study to linguistic research was discussed.

Chapter two, briefly discussed some vital concepts to the study, language, Names in Igbo, Igbo Anthroponyms. Also, a review of previous works on names in diverse languages by scholars such as Ogunwale (2012), Onukawa (1999), Agbo (2014), Onumajuru (2016), and Yakub (2020). to serve as a guide towards the present study.

Chapter three involves the presentation of the data collected. This chapter groups the Igbo personal names. This was done, by groupings the names according to their grammatical domain in Igbo. The groupings of the data first begin with examining the structures of the personal names, which include phrasal and sentential personal names.

Chapter four, consist of data analysis and findings, that is, how the data was analyzed. Thus, leading to the findings of this present study. In the data analysis, we utilized the theory of Role and Reference Grammar posited by Foley and Van Valin (1984) and Van Valin (1992) as our theoretical framework.

5.2 Findings

Naming is an important aspect of linguistics because there is hardly any meaningful linguistic discourse in a language that does not make reference to proper nouns. With this, personal names have served as a more authentic source of evaluating Igbo language.

The following are the findings of the study;

- i. Using Role and Reference Grammar on Personal Names delineates a response to the inquiries expressed at chapter one, and it shows that it has a thorough, typologically-delicate syntactic properties, which takes semantics and pragmatics as focal features.
- ii. Personal names consist of the Core, which in phrasal and sentential personal names contains the nucleus together with the arguments of the predicate (the verb) and in phrasal personal names
- iii. The layered structure of the sentential personal names in Igbo contain tenses in the operator projection, while the layered

structure of the phrasal personal names; was addressed in a separate projection of the phrase and the arguments are Noun Phrases.

- iv. The various grammatical categories which revealed that some Igbo names are lexical items.
- v. The nominal compounds are the most productive phrasal or compound personal names while declarative sentential names were the most numerous in number among the Igbo community.

To this end, the syntactic investigation of personal names using Role and Reference Grammar (RRG) offers way to account for the grammatical components of a phrasal and sentential names; this shows that grammatical constituents of personal names are the Core (which house the Nucleus containing the predicate - verbs) and Periphery (contains the adjunct modifiers (the non-argument NPs and adpositional phrases)).

5.3 Conclusion

Utilizing the theory of Role and Reference Grammar, the study discussed the syntactic analysis of Personal names in Igbo. The findings from the analysis of the data have shown that names are not just oral construction of words to make reference to people and places; rather, names follow linguistic rules, i.e., the grammatical and syntactic features of a particular language. Crucially, the study ascertained that personal names among the Igbos are also grammatically insightful; and can give a window to understanding and appreciating the linguistics properties of the language. We posit that personal names in Igbo reflect the people's sociocultural experience and their societal patterns and tradition.

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APPENDIX

1. Kèdúónyékáchúkwú -who is greater than God
2. Chímámándà - My God will not fail
3. Chígaemézu - God will fulfil
4. Ebugbèdiké - Glory of a great man
5. Gínṣkàchúkwú - what is greater than God'
6. Chúkwúkálùmálù - God knows best
7. Chúkwúeméka - God has done great
8. Òlójìndù 'how many people hold life'
9. Òlèḗkànmá - which is better
10. Oluebugbèchúkwú - Glorious work of God
11. Iféchíméererika - God's works are endless
12. Kosisochúkwú - However it pleases God
13. Ndumzoronachúkwú - My life is hidden in God
14. Kaimárachúkwú - Let's know God
15. Obinaetochúkwú - A heart that praises God
16. Chúkwúnweiké - God has power
17. Sochímá - Only God knows
18. Chísomága - God walks with me
19. Chúkwúkasiemobi - God console my heart
20. Echíomá - Better tomorrow
21. Enyichúkwú - God's friend

- 22.Chíméreméze - God made me king
- 23.Kanyitochúkwú - Let's praise God
- 24.Màkùochúkwú - Embrace God
- 25.Olisabinigwe - God in Heaven
- 26.Igwedumogu - Heaven fights for mé
- 27.Mmásinachí - Beauty is from God
- 28.Nnekasi - Mothers are the greatest
- 29.Ifeanyichúkwú - There's nothing God can not do
- 30.Munaolisa - Me and God
- 31.Ugonmá - Bèautiful eagle
- 32.Chímuanya - God is awake
- 33.Lotachúkwú - Remember God
- 34.Káchíamékpere - Let God answer my prayer
- 35.Chízaramékpere - God answered my prayer
- 36.Ekpereamáka - Prayer is beautiful
- 37.Chímdálù - Thank you my God
- 38.Chínálù - God is at work
- 39.Kamsiyochúkwú - How I pleaded with God
- 40.Chíké luwa - God created the world
- 41.Ifechúkwúadigo - God's light has come
- 42.Adimchúkwúnobi - I am in God's heart
- 43.Gínífòlù - what else remains?
- 44.Chíbusommá - God is so beautiful

- 45.Kammáráchúkwú - Let mé know God
- 46.Chífbùézè - God is the overall king
- 47.Chífbù ísì - God is the head
- 48.Chífbù àkù - God gives wealth
- 49.Chúkwúbù nnà - God is fatherly
- 50.Ézèbù chí - the king is a god
- 51.Olisabinigwe - God in Heaven
- 52.Igwedumogu - Heaven fights for mé
- 53.Mmásinachí - Beauty is from God
- 54.Nnekasi - Mothers are the greatest
- 55.Ifeyanyichúkwú - There's nothing God can not do
- 56.Munaolisa - Me and God
- 57.Ugonmá - Bèautiful eagle
- 58.Chímuanya - God is awake
- 59.Chínemémmá - God does good
- 60.Chínazaekpere - God answers prayers
- 61.Chízurum - God is sufficient for me
- 62.Dálùchí - Thank God
- 63.Akaolisa - Hand of God
- 64.Chúkwúkadibia - God is bigger than the native doctor
- 65.Chúkwúebuka - God is the biggest
- 66.Chímároké m - God knows my portion
- 67.Chúkwúmerije - The journey begins with God

68. Agbanwechúkwú - God that never changes
69. Iheanacho - What is desired
70. Kachísíde - As God has written
71. Onukwubè - Let the mouth speak
72. Nwakaego - Children are better than money
73. Chímátoka - My God is very sweet
74. Ifunanyachúkwú - The love of God
75. Chíhurumnanya - God loves me
76. Iké chúkwú - God's power
77. Chímkwesilito - My God is worthy of praise
78. Chíndiomimi - My God is mysterious
79. Nneamáka - Mother is beautiful
80. Chízitelu - God sent
81. Olanna - Father's jewel
82. Ijechíammá Journey with God is the best
83. Chízotam - God shield mé
84. Chímánkpam - God knows my needs
85. Àdáèzè - First daughter of a king
86. Chíamáka - God is beautiful
87. Chíagoziem - God has blessed mé
88. Chízaram - God has answered mé
89. Chíbuikém - God is my light
90. Ódùágú - a precious child

91. Ùgòchúkwú - God's eagle'
92. Àdàùgò 'a daughter of high esteem'
93. Ùgòékè 'a pretty child born on Eke market day'
94. Amárachúkwú - God's grace
95. Chíbinobim - God dwells in my heart
96. Chídiebère - God is merciful
97. Chídínmá - God is good
98. Chínazor - God saves
99. Chínenye - God gives
100. Chínomnso - God is close to mé
101. Ginikachúkwú - What is greater than God?
102. Ifeyinwa - Nothing can bè compared to a Child
103. Ugonmá - Bèautiful eagle
104. Chímuanya - God is awake
105. Chínemémmá - God does good
106. Chínazaekpere - God answers prayers
107. Chízurum - God is sufficient for me
108. Dálùchí - Thank God
109. Egoamáka - Money is good
110. Ijeomá - Farewell
111. Ijeawele - Smooth journey
112. KaChísieméamáka -
113. Kamtochúkwú - Let me praise God

114. Oziomá - Good news
115. Sofuchí - Only one God
116. Rapuluchúkwú - Leave it to God
117. Uzoamáka - Beautiful path
118. Uloaku - House of wealth
119. Akuabata - Wealth has come
120. Chíbuifem God is my light
121. Chíazokam - God saved me well
122. Ezinne - Good mother
123. Somtochúkwú - Praise God with me
124. Ogechúkwúkachammá - God's time is the best
125. Chíomá - Good God
126. Kasiemobi - Comfort me
127. Chímáobim - God knows my mind
128. Oluebubèchúkwú - Glorious work of God
129. Iféchíméererika - God's works are endless
130. Ndumzoronachúkwú - My life is hidden in God
131. Kaimáarachúkwú - Let's know God
132. Obinaetochúkwú - A heart that praises God
133. Ndidiamáka - Patience is good
134. Ódùágú - a precious child
135. Ùgòchúkwún - God's eagle
136. Àdáùgò - a daughter of high esteem

137. Enyichúkwú - God's friend
138. Chíméreméze - God made me king
139. Kanyitochúkwú - Let's praise God
140. Mákùochúkwú - Embrace God
141. Lotachúkwú - Remember God
142. Ùgòékè - a pretty child born on Eké market day
143. Abumonye 'who am I?'
144. Onyebu chi 'who is king?'
145. Onyebueze 'who is king?'
146. Onyemaechi 'who knows tomorrow?'
147. Abumonye 'who am I?'
148. Onyebu chi 'who is king?'
149. Onyebueze 'who is king?'
150. Onyemaechi 'who knows tomorrow?'