

**THE MORPHOLOGICAL ANALYSIS OF TIV NAMES**

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**A PROJECT SUBMITTED TO THE DEPARTMENT OF LINGUISTICS  
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**APPROVAL PAGE**

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**PLAGIARISM CERTIFICATION**

I, **YANGEADOO CIVIRTER ESTHER** with the matriculation number **ART2100856**, declare that this work titled **“THE MORPHOLOGICAL ANALYSIS OF TIV NAMES”** has successfully passed the anti-plagiarism test (with a score of \_\_\_\_\_%) and so does not violate any copyright violation.

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**DATE:** \_\_\_\_\_

## **DEDICATION**

I dedicate this research to Almighty God, who gave me the strength, wisdom and knowledge to do this project to a successful end and saw me through my academic years in the University of Benin.

## ACKNOWLEDGEMENTS

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## ABSTRACT

*This research work titled “A Morphological Analysis of Tiv Personal Names” examines the structure, formation processes, and meanings of Tiv names within the framework of morphological theory. The study aims to identify the morphological processes involved in Tiv name formation and explain how these processes reflect the linguistic creativity and worldview of the Tiv people. Data for the study were drawn from native speakers of Tiv and analyzed using four major theories of morphology—Item-and-Arrangement Theory, Word-and-Paradigm Theory, Generative Morphology, and Morphological Typology. The analysis revealed that Tiv names are not mere labels but meaningful linguistic expressions formed through systematic morphological processes such as compounding, affixation, and sentence formation. The findings further showed that Tiv names often take the form of complete sentences that express faith, gratitude, or personal experience, for example, Terdoo (“The Lord is good”), Ngumimi (“He is truth”), and Selumum (“We agree”). The study concludes that Tiv names serve as a rich linguistic resource that encodes the people’s spiritual beliefs, moral values, and social experiences. The research therefore establishes that Tiv is an agglutinative language whose naming system demonstrates rule-governed word formation processes consistent with the principles of generative morphology. It recommends that further studies be carried out on the phonological and semantic dimensions of Tiv personal names, as well as comparative analyses with other Nigerian languages, to promote the preservation and appreciation of indigenous linguistic heritage.*

## CHAPTER ONE

### BACKGROUND OF THE STUDY

#### 1.0 Introduction

Names are a fundamental part of human identity and social life. They serve not only as a means of personal identification but also as means of history, values, beliefs, and cultural expressions. In African societies, names are rarely arbitrary. They often reflect circumstances surrounding birth, family expectations, social events, spiritual beliefs, or moral teachings. Among the Tiv people, this cultural richness in naming is especially evident. Tiv names are deeply embedded in linguistic structures and social meanings, making them an important area of study for linguists, anthropologists, and cultural historians alike.

The Tiv language offers a highly productive naming system that reflects its speakers worldwide. Names in Tiv language are not just given for identification they are often descriptive or narrative, expressing a complete thought, emotion, or statement about the person's origin, family situation, divine belief, or conditions surrounding their birth. For example, a name like '**Torkwase**' (meaning Queen) is both meaningful and morphologically rich. Such names are composed of different morphemes, the smallest units of meaning that when combined create a deeper significance that transcends literal translation.

Morphology, the branch of linguistics concerned with the internal structure of words, provides the appropriate frame work for analyzing such names. Through morphological analysis, it becomes possible to identify the specific elements that make up a Tiv name e.g. prefixes, roots, and sometimes suffixes and to understand the rules that govern their combination. For example, Tiv names begin with morphemes like ‘Ter’ (God/Lord), ‘Tor’ (King) or ‘Ior’ (People), followed by a verb or noun that conveys an action or description. This demonstrates a patterned rule-governed process of name formation in Tiv language.

A closer look at Tiv names reveals that they often carry verbal elements or noun phrases, and many are derived directly from full sentences or clauses in Tiv. For example, the name “**Terver**” can be broken into ‘Ter’ (Father/Lord) ‘Ver’ (Keeps), meaning ‘God/Father keeps’. These instructions are not accidental. They follow specific morphological patterns and reflect how meaning is encoded within the Tiv linguistic system.

The motivation for this study arises from the need to document and preserve the linguistic richness of Tiv names, especially at a time modernization, urbanization, Christianity, and western education and western influence are causing a gradual decline in the use of indigenous names and languages. There has been a noticeable decline in the use and understanding of indigenous Tiv names. Many parents opt for

English or biblical names, often sidelining traditional names or using them merely as middle names. Many Tiv people today bear names they do not fully understand. Without conscious efforts to study and record these names, the knowledge of their linguistic structure and cultural significance may be lost to future generations.

This study investigates Tiv naming structures from a linguistic perspective through morphological analysis. It seeks to identify the core components of Tiv names, explain patterns of formation, and interpret their meanings. By analyzing how morphemes combine to form compound names, the research examines both the grammatical and cultural functions of names, showing how language encodes relationships, beliefs, and identity. It applies morphological principles to uncover the building blocks of Tiv names and explain how these patterns reflect Tiv worldview. The study also explores the theoretical foundation of morphology and the structure of the Tiv language, offering a clearer understanding of Tiv name formation and highlighting the significance of indigenous languages in global linguistic scholarship.

### **1.1 The Tiv language**

The Tiv language is spoken by the Tiv people of central Nigeria, mainly in Benue State but also in parts of Nasarawa, Taraba, Plateau, and Cross River States, as well as

across the border in Cameroon. With over six million speakers, Tiv is one of the major languages in Nigeria.

Tiv belongs to the Niger-Congo language family, which is one of the largest language families in Africa. It is a tonal language, meaning that the pitch or tone used when speaking can change the meaning of a word. For example, the same sequence of sounds can mean different things depending on whether it is spoken with a high or low tone.

The language is widely used in everyday communication, trade, education, and religious worship among the Tiv people. It has a developed writing system (orthography), and there are dictionaries, literature, the Bible, and hymn books written in Tiv.

Like many African languages, Tiv has a rich system of word formation. Words and names can be built by joining meaningful parts (morphemes) together. This makes it an interesting language for studying how meaning is created through names, expressions, and proverbs. Tiv names, for example, often reflect the people's worldview, history, and relationship with God, nature, and society.

In short, Tiv is not just a means of communication but also a carrier of Tiv culture, history, and identity.

## **1.2 Methodology**

The methodology of the study will involve qualitative linguistics analysis. The data for this study will be drawn from both primary and secondary sources. Primary data will be gathered through informal and formal interactions with Tiv native speakers especially elders, friends, and individuals known to possess a strong understanding of Tiv traditional names. A total of 50 Tiv names will be used. Each name will be broken down into morphemes, and their grammatical functions and meanings will be analyzed. Patterns in name formation will be observed and used to identify the morphological processes in Tiv name formation.

To effectively explore the morphological structure of Tiv names, this study adopts a qualitative, descriptive research approach. The purpose of this methodology is to examine how Tiv name are formed, what morphemes they consist of and the linguistic patterns that govern their structure and meaning. Since the research focuses on language form and cultural meaning, a qualitative approach is most suitable.

Secondary data will include documented list of Tiv names from books, documents and other publicly related sources. These materials will be carefully reviewed to identify a broad and representative sample of Tiv names for analysis. Once collected, the name will undergo morphological analysis, which involves breaking each name down into its smallest meaningful components known as morphemes. Each name will be

examined to identify its prefix, root, suffix (if present), and any grammatical elements embedded in its structure. For example, a name like ‘**Tersoo**’ as a compound name can be analyzed as consisting of ‘Ter’ (God) and ‘Soo’ (Love), meaning ‘God loves’. After that, each name morpheme will be classified into its function, whether it is lexical (carrying core meaning), or it is grammatical (indicating tense, number or subject), or derivational (used to form new word categories).

The pattern observed in the data will be compared to determine how Tiv names are generally constructed. Attention will be given to tone, word order, and how full sentence structures are sometimes compressed into a single name. To organize the analysis, a simple table or wordlist format will be used, where each name is listed alongside its morphemes, translations, category, and contextual meaning. Through this approach, the research will highlight the beauty of, structure, and meaning embedded in Tiv naming traditions.

### **1.3 Aim and objectives**

The aim of this study is to explore and analyze the morphological structure of Tiv personal names, with the focus on understanding the linguistic patterns, morphemic components, and cultural meanings embedded in Tiv naming practices. The study seeks to demonstrate how Tiv names are formed through the combination of

meaningful linguistic units and how these names reflect broader, cultural, and spiritual and social contexts.

To achieve this, the study is guided by the following specific objectives:

1. To identify and classify the morphological components commonly found in Tiv personal names (prefixes, roots, suffixes).
2. To analyze the structural patterns and rules governing the formation of Tiv names such as compounding, and sentence compression.
3. To interpret the meanings of selected Tiv names based on their morphological composition and cultural context.

#### **1.4 Justification of study**

This study is significant for several academic, linguistic, cultural, and social reasons. It contributes meaningfully to the fields of morphology, African linguistics, and cultural studies by providing a cultural examination of the structure and meaning of Tiv names, a subject that has received limited attention in scholarly literature. By analyzing Tiv names morphologically, the study not only expands linguistic knowledge but also helps preserve an important aspect of Tiv cultural identity.

From a linguistic perspective, the study enriches the body of research on indigenous African languages, particularly the area of word formation. It highlights the systematic nature of Tiv morphology and demonstrates how morphemes are used to construct

meaningful and culturally embedded names. This contributes to a deeper understanding of how African languages use compact linguistic units to express complex ideas, emotions, and experiences. Culturally, names are central to identity formation, and heritage preservation in Tiv language and culture. It can also create awareness among Tiv speakers especially to the younger generations.

The justification for this study lies in the limited availability of research focused specifically on the morphological composition of Tiv names. While several studies may touch on Tiv culture and language, few delve into the detailed linguistic structures that make up personal names. Furthermore, this research aligns with broader efforts to document and promote indigenous languages as legitimate and complex systems of communication. It reinforces the idea that African languages, including Tiv, are not only expressive but also rule-governed. By focusing on something as personal and powerful as names, the study gives voice to the culture, offering insight into how language functions as a mirror of society.

### **1.5 Summary**

Chapter One presented the background and context of the study, outlining the importance of examining the morphological structure of Tiv names. It explained that Tiv personal names are not merely arbitrary labels but meaningful linguistic constructions that reflect cultural values, historical experiences, and social identities.

The chapter highlighted the problem statement, emphasizing the need for a systematic linguistic analysis of Tiv names, as previous studies have often focused more on their socio-cultural aspects than on their morphological composition.

The aims and objectives of the study were clearly defined, focusing on identifying, classifying, and analyzing the morphemic components of Tiv names. The significance and justification of the study were also discussed, stressing its contribution to linguistic scholarship, cultural preservation, and the documentation of Tiv naming traditions. The methodology section outlined the qualitative and descriptive approach adopted for the research, along with data collection and analysis strategies.

In essence, Chapter One established the foundation for the study, providing the rationale, guiding objectives, and methodological framework necessary for understanding the morphological nature of Tiv names.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

A review of relevant literature is essential to put this study within the broader context of existing scholarly work. It offers a foundation upon which this research is built by examining key concepts, theoretical frameworks, and previous studies related to the morphological analysis of names, particularly within African and indigenous linguistic settings. This chapter discusses various works that explore the morphology of languages, the cultural and linguistic significance of personal names, and the specific characteristics of Tiv language and naming practices.

Language is a system governed by rules and structure, and morphology is a central component that helps explain how words, including names, are formed. Several scholars have written on morphology as a branch of linguistics, offering insight into morphemes, word formation processes, and how meaning is encoded through structure. This chapter draws from such linguistic scholarship to establish the framework for analyzing Tiv names morphologically.

Furthermore, in many African societies, including among the Tiv, naming goes beyond identification. It serves as a cultural practice, carrying messages, history, values, and beliefs. A number of African linguists and anthropologists have studied indigenous

naming systems, revealing how names function as a reflection of language, worldview, and identity.

Although there is growing academic interest in African naming systems, studies focusing specifically on Tiv names remain limited. Some research has examined Tiv culture, proverbs, and grammatical structures, but few have conducted a detailed morphological breakdown of Tiv personal names. This gap reinforces the need for the current study.

## **2.1 Conceptual Review**

The conceptual review of literature focuses on defining and explaining the core concepts that form the foundation of this research. It provides clarity on the meanings, scope, and relevance of key terms and ideas that will be repeatedly used throughout the study. In the context of this research, the major concepts that include morphology, morpheme, word formation, personal names, as well as language and identity. Understanding these concepts provides a theoretical grounding for analyzing Tiv names from a linguistic perspective.

### **2.1.1 Morphology**

Morphology is a subfield of linguistics that studies the internal structure of words and how these structures contribute to meaning. According to Katamba (1993), morphology is concerned with the analysis of morphemes—the smallest meaningful

units in a language—and how they combine to form complex words. It involves the study of how words are constructed from prefixes, roots, suffixes, and inflectional or derivational markers.

In the context of this study, morphology provides the tools for analyzing Tiv names by breaking them into their constituent parts and examining the functions of each part. Understanding Tiv morphology is essential because many Tiv names are formed through compounding, affixation, or contraction of full phrases into single lexical items. For example:

1. Tersoo combines two morphemes—Ter (God) and soo (love)—to form a meaningful whole.

### **2.1.2 Morpheme**

A morpheme is defined as the smallest grammatical unit in a language that carries meaning. Morphemes can function independently as words (free morphemes) or be bound to other elements (bound morphemes), such as prefixes and suffixes. As Crystal (2008) explains, morphemes play a vital role in word formation, allowing languages to create new words or expressions through a limited set of building blocks.

Tiv names often include morphemes that refer to people (Ior), deities (Aondo, Ter), events (wase, ver), or relationships (Angbian, kwase). These morphemes are not

randomly placed; they follow identifiable patterns and contribute directly to the name's full semantic interpretation.

### **2.1.3 Word formation**

Word formation refers to the processes by which new words or names are constructed in a language. According to Bauer (1983), common word formation processes include compounding, affixation, clipping, blending, and derivation. In Tiv, personal names are often formed through compounding two or more morphemes to form a single name. For example:

2. Dooshima: Doo (good) + Shima (heart) → “love”
3. Teryima → Te (God) + Yima (save) → “God saves”
4. Civirter → Civir (Worship) + Ter (Father or Lord) → “Worship the Father or Lord”
5. Aondodoo → Aondo (God) + Doo (Good) → “God is good”

Understanding word formation allows for a structured analysis of Tiv names, showing that they are not arbitrary but rule-governed and meaningful.

### **2.1.4 Personal Names**

A personal name is a linguistic expression used to identify an individual. Beyond identification, personal names often carry deep semantic, social, and cultural meanings. As Finnegan (1970) points out, in many African societies, names are not just labels;

they are expressions of heritage, hope, circumstances, spirituality, and collective memory.

In Tiv culture, names frequently reflect events surrounding a child's birth, divine intervention, gratitude, suffering, or joy. For example, a child named 'Yuauter' (God's Gift) might have been born as the first child after a long wait or after the loss of a sibling. This naming practice reflects both linguistic creativity and cultural significance.

## **2.2 Previous Studies**

Udu (2019) demonstrates that Tiv personal names are more than mere labels they are repositories of the Tiv people's worldview, history, and socio-cultural values. Drawing from the theory of linguistic determinism (Humboldt, Sapir, and Whorf), the study affirms that language not only reflects but also shapes thought and cultural perception. In this view, Tiv naming practices become linguistic acts that encode beliefs, attitudes, and interpretations of reality.

The analysis shows that Tiv names often emerge from specific socio-cultural contexts: commemorating historical events, expressing philosophical statements, indicating kinship ties, or reflecting religious convictions. For instance, names may praise God's sovereignty (e.g., Aôndohemba – 'God wins'), commemorate misfortunes (Swende – 'accidental death'), or express cherished virtues (Dooshima – 'love') (Udu, 2019).

Such examples support the claim that personal names function as linguistic artifacts linking language, thought, and culture.

Morphologically, Tiv names exhibit simple and compound structures often formed through noun+verb, noun+noun, or adjective+noun combinations. Some names take full sentence forms, expressing declarative, interrogative, or imperative meanings—evidence that naming operates at both lexical and syntactic levels. The presence of borrowed names from Hausa and English further reveals historical contact and language change over time (Udu, 2019).

By embedding socio-cultural narratives into naming patterns, Tiv personal names exemplify how linguistic determinism operates in practice: language provides the conceptual categories through which speakers interpret and organize their experiences. Therefore, in Tiv culture, names are not only identifiers but also active conveyors of collective memory, social values, and cultural identity.

Udu, T.T. (2019). Names as Repositories of Worldview: Empirical Evidence from the Morphological and Semantic Analysis of Tiv Personal Names. *International Journal of Language and Linguistics*, 6(4), 100–108.

Research on the morphology of African names has been carried out in various languages, with scholars often focusing on the interplay between linguistic form and cultural meaning. Studies on Yoruba, Igbo, Hausa, and other Nigerian languages have

shown that personal names are deeply rooted in linguistic structure and are shaped by social, historical, and religious contexts. Such studies commonly adopt a descriptive or analytical approach, identifying the morphological processes, such as compounding, affixation, and reduplication by which names are formed.

In the Tiv language, a few linguistic works have touched on aspects of naming, but these have tended to emphasize the semantic and cultural significance of names rather than their morphological composition. For instance, previous works may categorize Tiv names according to meaning such as those expressing gratitude, divine intervention, or family history but often stop short of breaking down the internal structure of the names into morphemes and showing the grammatical rules that govern their formation. In African naming systems, morphology plays a crucial role in conveying cultural and historical significance. Many personal names are products of compounding and affixation, often embedding an entire phrase or sentence into a single name. These morphological patterns not only reflect linguistic rules but also encode values, beliefs, and identity.

In Tiv, personal names often derive from a root word, typically a verb or noun modified through affixation or compounded with other lexical items to create a meaningful and culturally relevant form. For example, some Tiv names may combine a root referring to God, nature, or a personal quality with another morpheme that

specifies an event, a wish, or a family circumstance. Understanding the morphological structure of such names is therefore essential to appreciating both their linguistic and cultural dimensions.

Other African studies have shown that names are not random labels but structured linguistic units that reflect the word-formation rules of the language in which they occur. By applying morphological theory to naming systems, such research has uncovered how prefixes, suffixes, root words, and compounding patterns are deployed to create names that are both linguistically valid and culturally expressive.

While these studies provide valuable insight, they leave a gap: a systematic morphological analysis of Tiv names has not yet been comprehensively undertaken.

The present study aims to address this gap.

### **2.3 Concern of the present study**

This research focuses on the morphological structure of Tiv personal names, investigating how they are formed from smaller linguistic units and the processes involved in their creation. Unlike earlier works that emphasize only the meanings or cultural symbolism of Tiv names, this study will break down the names into morphemes, classify them into free and bound morphemes, and identify the specific morphological processes at play, such as affixation, compounding, and reduplication.

The concern of this study is in two folds:

1. Linguistic Analysis – to reveal how Tiv naming practices align with the morphological rules of the language, and to describe the structure of names in terms of their constituent morphemes.

2. Cultural Integration to show how these linguistic structures encode cultural values, historical events, and personal experiences in a concise but meaningful form.

By doing so, the study will contribute to Tiv linguistic documentation, provide a reference for future morphological and onomastic research, and highlight the unique ways in which Tiv morphology serves as a tool for personal and cultural identity expression. This will not only fill the gap in existing literature but also broaden the understanding of how morphology functions in real-world linguistic and social contexts.

## **2.4 Summary**

From the review of previous studies, it is evident that while considerable attention has been given to the morphology of African languages, much of this work has concentrated on aspects such as noun classification, verb morphology, and phonological processes, with limited focus on the morphological structure of personal names. Some existing works on Tiv have dealt with grammar, phonetics, and general linguistics, but very few have specifically investigated Tiv naming systems in a systematic morphological framework.

The few related studies on African personal names have highlighted that naming is not merely a linguistic act but also a cultural and historical process. However, these studies often provide general descriptions without detailed morphological breakdowns that reveal how individual morphemes contribute to meaning in Tiv names. This gap in the literature indicates the need for a focused linguistic analysis that combines both morphological theory and cultural interpretation.

Therefore, the present study positions itself as a contribution to filling this gap. By closely examining Tiv names through a morphological lens, it aims to advance our understanding of how language structure interacts with cultural values, personal identity, and historical context in Tiv society.

## **CHAPTER THREE**

### **THEORETICAL FRAMEWORK**

#### **3.0 Introduction**

This chapter presents the theoretical foundation upon which the morphological analysis of Tiv names is built. Understanding the morphological structure of these names requires a theoretical framework that can effectively analyze their smallest meaningful components and explain how they combine to form complete linguistic units.

To this end, the Morpheme-Based Theory (also known as the Item-and-Arrangement Theory) is adopted as the analytical framework for this study. The theory provides a systematic means of breaking Tiv names into smaller units of meaning, called morphemes, and interpreting how these morphemes interact to express complete ideas. This framework enables the researcher to uncover the linguistic processes that underlie Tiv naming patterns and to reveal how structure and meaning interact to reflect the Tiv worldview.

#### **3.1 Morpheme-Based Theory**

The Morpheme-Based Theory, often referred to as Item-and-Arrangement morphology, is one of the earliest and most influential models in linguistic morphology. It views words as structured combinations of smaller meaningful units known as morphemes—

the smallest grammatical elements that carry meaning. This theoretical model was introduced and developed by Charles F. Hockett (1954), with earlier foundations laid by Leonard Bloomfield (1933) and later expanded by scholars such as Francis Katamba (1993), Mark Aronoff (1976), and Geert Booij (2005).

At its core, the morpheme-based theory proposes that every word can be divided into discrete morphemic components, each performing a specific semantic or grammatical function. These morphemes are broadly categorized into:

Free morphemes, which can stand alone as independent words (e.g., Ter ‘Lord,’ Tar ‘world’), and

Bound morphemes, which cannot stand alone and must attach to other morphemes to convey meaning (e.g., -na ‘has given,’ -doo ‘good’).

This distinction is fundamental in analyzing Tiv names, where both free and bound morphemes are combined to produce meaningful expressions. For example, in Terdoo (Ter + Doo), both morphemes combine to express the meaning ‘The Lord is good.’

The theory also introduces the concept of morphotactics, which refers to the rules governing how morphemes are arranged within words. In Tiv, morphemes follow specific ordering patterns that determine how meaning is constructed. For instance, a root morpheme (like Ter ‘Lord’) typically precedes a modifying morpheme (like Doo ‘good’), creating a grammatically coherent name.

Another important concept within this theory is allomorphy, which describes how a single morpheme can have multiple forms depending on its phonological or grammatical environment. While allomorphy is more common in inflectional systems, Tiv occasionally exhibits subtle variations in pronunciation or tone when morphemes combine, influenced by vowel harmony and tonal patterns.

The morpheme-based theory also accounts for morphological productivity—the ability of a language to generate new words or names by recombining existing morphemes. This is particularly relevant to Tiv naming practices, where new names can be formed from familiar roots to capture new experiences or express gratitude. For example, Tiv speakers can create new names like Terungwa (‘The Lord has heard’) or Selumum (‘we have agreed’) by recombining known morphemes in meaningful ways.

By applying this theory, Tiv names can be systematically segmented and analyzed, enabling researchers to identify and interpret their internal structures and meanings. Thus, the morpheme-based framework not only provides the linguistic tools for morphological analysis but also deepens our understanding of the cultural and spiritual dimensions embedded in Tiv naming traditions.

### **3.2 Relevance of the Theory to the Morphological Analysis of Tiv Names**

The Morpheme-Based Theory is particularly relevant to the analysis of Tiv names for several reasons

First, it provides structural clarity. The theory allows for the systematic breakdown of Tiv names into smaller units of meaning, revealing their internal composition. This is essential in understanding how names such as Terfa (Ter + Fa = ‘The Lord knows’) or Aondokator (Aondo + Ka + Tor = ‘God is great’) are constructed from basic morphemes.

Second, the theory enhances semantic interpretation. By isolating root morphemes and bound morphemes, the researcher can uncover the layers of meaning embedded in Tiv names. Many Tiv names reflect gratitude (Selumum – ‘God has blessed me’), divine acknowledgment (Ngumimi – ‘God sees me’), or moral ideals (Doowuese – ‘It is good to praise’). Through morphemic analysis, these meanings become more transparent and linguistically grounded.

Third, the theory allows for comparative and typological analysis. Tiv is an agglutinative language—one that forms words by combining morphemes in a linear fashion without internal modification. The morpheme-based approach helps to situate Tiv morphology within the broader typological framework of Niger-Congo languages

and highlights similarities with related languages that share similar word formation patterns.

Fourth, the theory aids linguistic preservation. Documenting the morphemic composition of Tiv names contributes to the preservation of the language's structure and cultural significance, especially in an era where indigenous naming systems are being replaced by foreign influences. Each morpheme documented adds to the body of knowledge about Tiv linguistic heritage.

Finally, the theory has sociolinguistic importance. In Tiv society, names are communicative tools that reflect identity, lineage, and spiritual orientation. The morpheme-based approach provides a structured way to decode these messages. For instance, Tersue ('The Lord helps') expresses dependence on divine support, while Iwanger ('Let there be light') conveys hope and aspiration.

In summary, the Morpheme-Based Theory offers a robust framework for understanding the structural, semantic, and cultural dimensions of Tiv personal names. Its focus on segmentation, meaning, and rule-governed arrangement aligns perfectly with the objectives of this study, making it an ideal foundation for the morphological analysis of Tiv names

## **CHAPTER FOUR**

### **DATA PRESENTATION AND ANALYSIS**

#### **4.0 Introduction**

This chapter analyzes Tiv personal names based on the morphological processes involved in their formation, such as compounding, affixation, sentence formation, simple root naming, and borrowing. Each name is segmented into morphemes, the process of formation is explained, and the cultural meanings are interpreted. Tiv names are meaningful linguistic expressions reflecting spirituality, values, and experience. The analysis demonstrates how Tiv morphology operates in practice and how language is creatively employed in naming to convey meaning.

#### **4.1 Morphological Analysis of Tiv Names**

The analysis will involve breaking each Tiv name into its constituent morpheme. The smallest meaningful units of the word, and explaining how these morphemes combine to form complete meaning.

##### **4.1.1 Names Formed by Compounding**

Compounding is the process of combining two or more free morphemes to form a new word or name. Tiv names frequently use compounding to express deep meaning. Examples are:

## 6. Dôôyúm

Dôô + yúm → Dôôyúm ‘too good’

‘good’ ’too’

The name is formed by combining the morpheme ‘dôô’ with ‘yúm’. Together, they give the meaning ‘too good’ which may be used to show admiration or authenticity.

## 7. Áôndôhémbá

Áôndô + hémbá → Áôndôhémbá ‘God wins’

‘Too’ ‘good’

The name is formed by combining the morpheme ‘Áôndô’ with ‘hémbá’. The morphemes together express a declaration of God’s supremacy. Tiv people often express their faith in God through names especially in Christian homes.

## 8. Mmém (Given to females)

M + mém → Mmém ‘I rested’

‘I’ ‘rested’

The initial morpheme ‘M’ combines with ‘mém’ to form a complete meaning ‘I rested’. Tiv families may give this name when they feel satisfied with the number of children they have, reflecting satisfaction.

## 9. Térná (Given to males)

Tér + ná → Tèrná ‘The father has given’

‘Father’ ‘give’

A compound name formed by combining Tér + ná, showing gratitude to God for a gift, usually a child.

10. Tèrfá (Given to males)

Tér + fá → Tèrfá ‘The Lora knows’

‘Lord’ ‘knows’

Expresses trust in God’s knowledge of human circumstances. It emphasizes on the fact that nothing is hidden from God and he knows everything.

11. Tèrdôô (Given to both male and female)

Tér + dôô → Tèrdôô ‘The Lord is good’

‘Lord’ ‘good’

The morpheme ‘Tér’ combines with the morpheme ‘dôô’ and it gives the meaning ‘The Lord is good’. Declares God’s goodness in the life of the child and family. They often express their relationship with God through names, highlighting God’s kindness.

12. Tèrsôô (Given to males)

Tér + sôô → Tèrsôô ‘The Lord loves’

‘Lord’ ‘loves’

The noun ‘Tér’ combines with the verb ‘sôh’ and forms the sentence ‘The Lord loves’.

It is an affirmation of divine love.

13. Tôrdúé (Given to males)

Tôr + dúé → Tôrdúé ‘The king is out’

‘King’ ‘out’

The noun ‘Tôr’ joins with the verb ‘dúé’ which forms the sentence ‘The king is out’. It celebrates the appearance of leadership or royalty in authority.

14. Térèsè (Given to males)

Tér + èsè → Térèsè ‘The Lord has cleansed’

‘Lord’ ‘cleansed’

The noun ‘Tér’ combines with a verb ‘èsè’ which is what formed the meaning ‘The Lord has cleansed’. This is a testimony or a declarative name and it is a sign of deliverance.

15. Tôrkùmá (Given to both males and female)

Tôr + kùmá → Tôrkùmá ‘The king is worthy’

‘King’ ‘worthy’

The noun ‘Tôr’ combines with the morpheme ‘kùmá’ and forms the meaning ‘The king is worthy’. This expresses respect and honor for kingship and rightful leadership.

16. Kwághfáán (Given to males)

Kwágh + fáán → Kwághfáán ‘Knowledge’

‘Thing’ ‘Know’

These words combine to form the meaning ‘Knowledge’.

17. Bémdôô (Given to male)

Bém + dôô → Bémdôô ‘Peace is good’

‘peace’ ‘good’

The noun and adjective combine together to form the meaning ‘peace is good’. It is given for the love of peace and harmony in the family or because of the birth of the child.

18. Ôrtôm (Given to males)

Ôr + tôm → Ôrtôm ‘Man of work’

‘man’ ‘work’

The noun ‘Ôr’ and the verb ‘tôm’ combine together to form the meaning ‘man of work’. This name signifies diligence and hard work. The name praises industriousness.

19. Tárdôô (Given to males)

Tár + dôô → Tárdôô ‘The world is good’

‘world’ ‘good’

The noun ‘Tár’ combines with the adjective ‘dôô’ and forms the meaning ‘The world is good’ and it gives a positive outlook on life and existence generally.

20. Dôôsé (Given to females)

Dôô + sé → Dôôsé ‘we are happy’

‘good’ ‘we’

The pronoun ‘sé’ combines with the adjective ‘Dôô’ and forms the meaning ‘we are happy’. This name is used to express joy and happiness at the birth of a child.

21. Dôôtér (Given to females)

Dôô + tér → Dôôtér ‘It pleases the Lord’

‘good’ ‘Lord’

The two words Dôô + tér compound together and form the meaning ‘It pleases the Lord’ which highlights the circumstances surrounding the child’s birth. This brings delight to the Lord.

22. Dôôwúésè (Given to females)

Dôô + wúésè → Dôôwúésè ‘it is good to praise’

‘good’ ‘praise’

The adjective ‘Dôô’ combines with the verb ‘wúésè’ and they both form the meaning ‘it is good to praise’ which highlights the value and importance of thanksgiving and worship despite the situation.

23. Hémbáôr (Given to males)

Hémbá + ôr → Hémbáôr ‘greater than man’

‘great’ ‘man’

The adjective ‘Hémbá’ combines with the noun ‘ôr’ and forms the meaning ‘greater than man’ which serves as a testimony of divine greatness beyond human strength, it could be a deity.

24. Mnégè (Given to both male and female)

M + négè → Mnégè ‘I have seen’

‘I’ ‘see’

The subject and verb functions like a full clause and both of them give the meaning ‘I have seen’ and this expresses personal testimony or evidence of God’s faithfulness or miracle.

25. Mímídôô (Given to females))

Mímí + dôô → Mímídôô ‘Truth is good’

‘truth’ ‘good’

The noun ‘Mímí’ and adjective ‘dôô’ produces the meaning ‘truth is good’ and it emphasizes honesty, loyalty and integrity.

26. Mséndôô (Given to females)

Msén + dôô → Mséndôô ‘prayer is good’

‘prayer’ ‘good’

The noun ‘Msén’ combines with the adjective ‘dôô’ to form the meaning ‘prayer is good’ which serves as a testimony to the power of prayer and value of prayer especially when the family of the child have been trusting God for a child.

27. Vérshímá (Given to males)

Vér + shímá → Vérshímá ‘pay attention’

‘listen’ ‘heart’

These morphemes on their own are compounded together to form the meaning ‘pay attention’. This is a common moral name given to a child to pay attention to instructions for careful living.

28. Lúpér (Given to both males and females)

Lú + pér → Lúpér ‘stay awake’

‘be’ ‘awake’

This compounded word involves the morphemes 'Lú' and 'pér' to give the meaning 'stay awake' and it's a moral name given which signifies being watchful and alert'.

29. Wásém (Given to both males and females)

Wásé + m → Wásém 'help me'

'help' 'me'

These morphemes Wásé + m combines together to form the meaning 'help me'. It shows vulnerability and expresses human dependence or divine support from God.

30. Távérshímá (Given to males)

Távér + shímá → Távérshímá 'be strong at heart'

'strong' 'heart'

The morpheme 'Távér' combines with 'shímá' and resulted to the meaning 'be strong at heart'. These words two words stand on their own and it could mean that the family has been through a lot and are expecting a break true.

31. Kértér (Given to males)

Kér + tér → Kértér 'seek the Lord'

'see' 'Lord'

The morpheme 'Kér' and 'tér' combines together and formed the meaning 'seek Lord'.

It serves as an encouragement to keep seeking God no matter what.

32. Ngútô (Given to males)

Ngú + tîr → Ngútô 'he is king'

'he' 'king'

The morpheme 'Ngú' compounded with 'tîr' to form the meaning 'he is king' which is used to affirm the royal position of the king especially in a traditional setting. Both morphemes are free morphemes'

33. Téryímá (Given to males)

Tér + yímá → Téryímá 'the Lord saves'

'Lord' 'save'

The two free morphemes 'Tér' + 'yímá' compounded together to form the meaning 'The Lord saves' and its given based on the situation of the child's birth or family. It shows the divine intervention of God.

34. Wúésétér (Given to females)

Wúésé + tér → Wúésétér 'praise the Lord'

'praise' 'Lord'

The morpheme 'Wúésé' combines with the morpheme 'tér' and forms the meaning 'praise the Lord' which can be given to a child to express thanksgiving, happiness and gratitude.

35. Ánásé (Given to males)

Á + ná + sé → Ánásé ‘he has given us’

‘he’ ‘give’ ‘us’

All the morphemes combine together to form the meaning ‘he has given us’. This name shows appreciation to God for the gift of a child or the arrival of a baby. This name is also given when the family has been trusting God for a baby.

### 36. Séémbér (Given to females)

Sé + émbér → Séémbér ‘lets rejoice’

‘lets’ ‘rejoice’

The morpheme ‘Sé’ combines with the verb morpheme ‘émbér’ to form the meaning ‘lets rejoice’ and this name expresses joy and happiness in the family and it shows how much joy the birth of a child brings.

### 37. Líànshátér (Given to females)

Líàn + shá + tér → Líànshátér ‘lean of the Lord’

‘lean’ ‘on’ ‘Lord’

The word comprises of three compounded morphemes. The verb ‘Líàn’ with the preposition ‘shá’ with the noun ‘tér’ to form the deep meaning ‘lean on the Lord’. This name expresses total dependence and faith in God and it signifies that there’s no other help or source of reliance but from God.

38. Téryángè (Given to males)

Tér + yángè → Téryángè ‘the Lord shields’

‘Lord’ ‘shields’

The noun ‘Tér’ compounds with the verb ‘yángè’ to form the deep meaning ‘the Lord shields’ and this name is given under the circumstance that God intervened in a situation that would have been worse and it could be a circumstance surrounding the child or the mother of the child. It is usually to remind the child or family of God’s grace and mercy.

39. Sélúmún (Given to males)

Sé + lúmún → Sélúmún ‘we agree’

‘we’ ‘agree’

The morpheme ‘Sé’ compounds with the verb morpheme ‘lúmún’ to form the meaning ‘we agree’ and it could be given when the family is pleased with the gender of the child or the arrival of the new born baby.

40. Mfátér (Given to both males and females)

M + fá + tér → Mfátér ‘I know the Lord’

‘I’ ‘know’ ‘Lord’

The morpheme ‘M’ combines with the verb ‘fá’ and the verb combines with the noun ‘tér’ to form the meaning ‘I know the Lord’. This name expresses one’s belief in God and the surety of the knowledge they have of God.

41. Ngúúmá (Given to both females and males)

Ngú + úmá → Ngúúmá ‘he/she is alive’

‘he/she’ ‘alive’

The pronoun ‘Ngú’ combines with the verb ‘úmá’ to give the meaning ‘he/she is alive’. This name is given to the child under the circumstance that at birth, the child dies and came back to life or a situation where they thought the child won’t survive it and he/she did.

42. Kùmádèn (Given to both and females)

Kùmá + dèn → Kùmádèn ‘it’s okay to stop’

‘okay’ ‘stop’

The morpheme ‘Kùmá’ compounded with the verb ‘dèn’ to form the meaning; it’s okay to stop’. This name is usually given to children under the circumstances that the parents don’t want any more children after the last child. It is usually given to last born children.

43 Mdôômmátér (Given to both females and males)

Mdôôm + má + tér → Mdôômmátér ‘the beauty of the Lord’

‘beauty’ ‘of’ ‘Lord’

The morpheme ‘Mdôôm’ combines with the morpheme ‘má’ and also combines with the noun ‘tér’ to form the deep meaning ‘the beauty of the Lord’. The name acknowledges the beauty and goodness of God.

44. Ôrngúgá (Given to males)

Ôr + ngúgá → Ôrngúgá ‘there is no man’

‘man’ ‘not there’

The noun ‘Ôr’ compounds with the morpheme ‘ngúgá’ to form the meaning ‘there is no man’. This name is given usually to last born signifying that there is no other child coming after the last child.

45. Nádôô (Given to females)

Ná + dôô → Nádôô ‘it’s good to give’

‘give’ ‘good’

The verb morpheme ‘Ná’ compounds with the adjective ‘dôô’ to give the deep meaning ‘it is good to give’. This is a name given to the child and it signifies dedicating the child back to God as thanksgiving for what God has done.

46. Sésúgh (Given to both males and females)

Sé + súgh → Sésúgh ‘let’s give thanks’

‘let’s’ ‘thanks’

The morpheme ‘Sé’ combines with the morpheme ‘súgh’ to form the deep meaning ‘let’s give thanks’. This name expresses thanksgiving and appreciation to God.

47. Ngôhidè (Given to females)

Ngô + hidè → Ngôhidè ‘mother is back’

‘mother’ ‘back’

The noun ‘Ngô’ combines with the morpheme ‘hidè’ to form the deep meaning ‘mother is back’. This name is usually given to the female child when the mother dies at childbirth and the baby girl serves as a replacement for the mother.

48. Térúngwá (Given to males)

Tér + úngwá → Térúngwá ‘the Lord has heard’

‘Lord’ ‘hear’

The noun ‘Tér’ combines with the verb ‘úngwá’ to form the deep meaning ‘the Lord has heard’. A beautiful name given especially when the family has prayed for a child for a long time and the child is finally given birth to.

49. Ôrshì (Given to males)

Ôr + shì → Ôrshì ‘remains one person’

‘person’ ‘remain’

The noun 'Ôr' compounds with the morpheme 'shì' to form the meaning 'one person remains'. This name is given when the family wants one more child.

50. Sôntér (Given to males)

Sôn + tér → Sôntér 'ask of the Lord'

'beg' 'Lord'

The verb 'Sôn' compounds with the noun 'tér' to form the deep meaning 'ask of the Lord'. This name shows a divine request from God.

51. Shiménéngè (Given to both females and males)

Shì + mé + néngè → Shiménéngè 'I will see again'

'again' 'I' 'see'

The morpheme 'Shì' combines with the morpheme 'mé' and also combines with the verb 'néngè' and it forms the meaning 'I will see again'. It is given when the family was expecting a gender and it turned out to be the opposite gender. For example, the family is expecting a girl and a boy is born.

51. Térkùmá (Given to males)

Tér + kùmá → Térkùmá 'the Lord is enough'

'Lord' 'enough'

The noun 'Tér' combines with the morpheme 'kùmá' to form the deep meaning 'the Lord is enough'. This signifies contentment.

52. Aôndôkátôr (Given to males)

Aôndô + ká + tôr → Aônôkátôr ‘God is king’

‘God’ ‘is’ ‘king’

The noun ‘Aôndô’ compounds with the morpheme ‘ká’ and it combines with the noun ‘tôr’ to form the meaning ‘God is king’. This name is an affirmative name, declaring that God is king.

53. Ngùávésé (Given to females)

Ngù + ávésé → Ngùávésé ‘He is with us’

‘he is’ ‘with us’

The morpheme ‘Ngù’ combines with the morpheme ‘ávésé’ to form the meaning ‘God is with us’. This name gives the assurance of God’s presence.

54. Angbíándôô (Given to mostly females)

Angbíán + dôô → Angbíándôô ‘sibling is good’

‘sibling’ ‘good’

The morpheme ‘Angbíán’ combines with the adjective ‘dôô’ to form the meaning ‘sibling is good’. This name is mostly given to female first born signifying that the first born is now having a sibling.

55. Ngúumbùr (Given to females)

Ngú + úmbùr → Ngúúmbùr ‘He is remembering’

‘he is’ ‘remembering’

The morpheme ‘Ngú’ combines with the continuous verb ‘úmbùr’ to form the meaning ‘he is remembering’. This name signifies hope.

56. Téryírá (Given to males)

Tér + yírá → Téryírá ‘the Lord calls’

‘Lord’ ‘call’

The noun ‘Tér’ compounds with the verb ‘yírá’ to form the deep meaning ‘the Lord calls’. The name is a sign of consecration of the new born.

57. Ánásé (Given to females)

Á + ná + sé → Ánásé ‘he has given us’

‘he’ ‘give’ ‘us’

The pronoun ‘Á’ combines with the verb ‘ná’ and also combines with the morpheme ‘sé’ to give a beautiful meaning ‘he has given us’. This name is special and it is given when the family has been trusting God for a baby. This child is seen as a special gift from God.

58. Tértésè (Given to males)

Tér + tésè → Tértésè ‘the Lord teaches’

‘Lord’ ‘teaches’

The noun ‘Tér’ compounds with the verb ‘tésè’ and gives the deep meaning ‘the Lord teaches’. This name signifies a child’s destiny of God using him when he grows up.

59. Séngôhól (Given to females)

Sé + ngôhól → Séngôhól ‘we receive’

‘we’ ‘receive’

The morpheme ‘Sé’ combines with the verb ‘ngôhól’ to form the meaning ‘we receive’ showing gratitude and appreciation.

60. Íôrwúésè (Given to males)

Íôr + wúésè → Íôrwúésè ‘people rejoice’

‘people’ ‘praise’

The noun ‘Íôr’ combines with the verb ‘wúésè’ to form the meaning ‘people rejoice’.

This signifies gratitude and thanksgiving.

61. Térkùrà (Given to males)

Tér + kùrà → Térkùrà ‘the LORS guards’

‘Lord’ ‘guards’

The noun 'Tér' combines with the verb 'kùrà' to form the meaning 'the Lord guards'.

This name signifies God's protection and guidance.

62. Térngù (Given to males)

Tér + ngù → Térngù 'there is God'

'God' 'there is'

The morpheme 'Tér' combines with the morpheme 'ngù' to form the meaning 'there is God'. This name gives assurance of God's presence and existence.

63. Dôôcívír (Given to females)

Dôô + cívír → Dôôcívír 'it is good to worship'

'good' 'worship'

The adjective 'Dôô' combines with the verb 'cívír' to form the beautiful meaning 'it is good to worship'. This name gives the importance of worship. The name also emphasizes on the importance of worship.

64. Kámô (Given to males)

Ká + mô → Kámô 'it is me'

'it is' 'me'

The morpheme 'Ká' compounds with 'mô' to form the meaning 'it is me'. This name usually shows identity.

65. Térzùngwè (Given to males)

Tér + zùngwè → Térzùngwè ‘the Lord will have mercy’

‘Lord’ ‘mercy’

The noun ‘Tér’ combines with the morpheme ‘zùngwè’ to form the deep meaning ‘the Lord will have mercy’. This name signifies hope in form of a prayer point.

## **NAMES THAT ARE SIMPLE MORPHEMES**

- Tôr → ‘king’
- Kér → ‘seek’
- Tér → ‘Lord/father’
- Dôôm → ‘excitement’
- Vér → ‘keep’
- Tôm → ‘work’
- Lián → ‘lean’
- Sôn → ‘request’
- Kôr → ‘hold’
- Nder → ‘wake’

### **4.1.2 Sentence Formation: Names that are Full Sentences**

76. Kánánfékwághútér (Given to both males and females)

Kánán + fé +kwágh +ú +tér → Kánánfékwághútér ‘who knows the things of ‘who’  
‘knows’ ‘thing’ Lord’ the Lord?’

All the morphemes combined together to form this sentence ‘who knows the things of the Lord?’.

77. Sénátérishúúgn (Given to both males and females)

Sé + ná + tér +ishúúgn → Sénátérishúúgn ‘let’s give God praise together’  
‘let’s’ ‘give’ ‘God’ ‘praise’

78. Aôndônámwán

Aôndô + nám + wán → Aôndônámwán ‘God gave me a child’

79. Térúngwá

Tér + úngwá → Térúngwá ‘the Lord has heard’

80. Shìménéngè

Shì + mé + néngè → Shìménéngè ‘I will see again’

81. Kúmáwúésé

Kúmá + wúésé → Kúmáwúésé ‘worthy of praise’

82. Távérshímá

Távér + shímá → Távérshímá ‘be strong at heart’

83. Séémbér

Sé + émbér → Séémbér ‘let’s rejoice together’

### 4.1.3 Vowel Elision

84. Déérèn → Dé + érèn → ‘stop doing it’

/Déérèn/ → [Dé#érèn] → [Dé#ørèn] → ‘Deren’

85. Séémbér → Sé + émbér → ‘let’s rejoice together’

/Séémbér/ → [Sé#émbér] → [Sø#émbér] → ‘Sember’

86. Kúmáwúésé → Kúmá + wúésé → ‘worthy of praise’

/Kúmáwúésé/ [Kúmáwú#ésé] → [Kúmáwø#ésé]

### 4.1.4 Affixation

Prefixes:

11. Hénátér

Hén + á + tér → Hénátér ‘REASON WITH THE LORD’

The ‘á’ is known as the prefix because it comes after the root word ‘tér’

### Summary

This chapter presented the analysis and discussion of data collected for the study. It examined Tiv personal names, their structures, meanings and cultural values they express. The findings revealed that Tiv names are not arbitrary but are formed through

meaningful linguistic processes. The chapter also identifies different categories of names such as compound names, simple morphemes, and sentence-based names.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.1 Introduction

This chapter presents the summary of findings, conclusion, and recommendations derived from the study on the Morphological Analysis of Tiv Personal Names. The study aimed at examining the structure, processes, and meanings of Tiv names using the morpheme-based theory. Data were drawn from naturally occurring Tiv names collected from native speakers and analyzed according to various morphological processes, including compounding, affixation, and sentence formation.

#### 5.2 Summary of Findings

From the analysis carried out in Chapter Four, several important findings were made:

1. Tiv names are morphologically rich and meaningful.

Each Tiv name carries a distinct meaning that reflects faith, morality, gratitude, or social experiences. Many names are not arbitrary but are consciously chosen to convey messages, beliefs, and cultural values.

2. Most Tiv names are formed through compounding and sentence formation.

The analysis revealed that the most productive morphological process in Tiv naming is compounding, where two or more morphemes combine to form a single meaningful unit, such as Dooyum (Doo + Yum = ‘too good’) and Kwaghfan (Kwagh + Fan = ‘knowledge’).

Additionally, sentence formation is highly common, where names function as complete clauses, e.g. Terdoo (‘The Lord is good’), Ngumimi (‘God sees me’), and Selumum (‘God has blessed me’).

3. Affixation plays a limited but significant role.

Some Tiv names demonstrate the use of prefixes and suffixes to express relationship or emphasis, for example:

Prefix: Wan- in Waniorapuu (‘Daughter of Iorapuu’)

Suffix: -en in Iveren (‘blessing(s)’).

These morphological elements enrich the language by creating subtle variations in meaning.

4. The generative nature of Tiv morphology is evident.

The structure of Tiv names follows systematic and rule-based processes, which supports the Generative Morphology theory. This shows that Tiv naming patterns are not random but are generated by predictable linguistic rules that native speakers intuitively follow.

#### 5. Names reflect Tiv worldview and cultural beliefs.

Many names express gratitude to God (Seember “God has blessed me”), affirm life’s value (Tyohule “Life is sweet”), and emphasize moral ideals (Doowuese “It is good to praise”).

This demonstrates that Tiv personal names serve not only as identifiers but also as moral, spiritual, and cultural statements.

#### 6. Tiv is an agglutinative language.

The study confirms that Tiv forms words by joining meaningful units (morphemes) without altering their internal structure, a key feature of agglutinative morphology.

For instance, Terfa (Ter + Fa = ‘The Lord knows) and Iwasen (I + Wasen = ‘Let me rest) show clear segmentable morphemes with independent meanings.

#### 7. Naming in Tiv society carries communicative and emotional functions.

Names are often used to express experiences, thanksgiving, or divine encounters rather than just labeling individuals. Hence, Tiv names function as both linguistic expressions and cultural narratives.

### **5.3 Recommendations**

Based on this study, the following recommendations are made:

1. Further research: Future researchers should explore other aspects of Tiv personal naming, such as names derived from proverbs, idioms, or events.
2. Documentation: Linguists and cultural scholars should document and preserve Tiv names to prevent the loss of important heritage.
3. Educational use: Schools and language centers should incorporate the study of Tiv names into cultural and language education to promote interest in indigenous languages.

### **5.4 Conclusion**

The study concludes that Tiv personal names are a linguistic reflection of culture, spirituality, and worldview. Through morphological analysis, it is clear that Tiv names are not random constructions but meaningful linguistic units derived from systematic morphological processes.

The theory applied, morpheme-based theory (Item-and-Arrangement), proved effective in analyzing how Tiv names are formed, interpreted, and categorized. These frameworks revealed that Tiv naming conventions are grounded in structured morphological patterns and deeply rooted in the people's spiritual and social consciousness.

In summary, Tiv names embody both language and identity. They reveal how the Tiv people use linguistic creativity to express gratitude, faith, emotion, and wisdom. Hence, the morphology of Tiv names is not only a grammatical study but also a cultural documentation of the people's beliefs and experiences.

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## APPENDIX

1.	Ágér	Strength
2.	Ánásé	He has given us
3.	Ánásé	He has given us
4.	Angbíándôô	Sibling is good
5.	Áôndôhémbá	God wins
6.	Áôndôkátôôr	God is king
7.	Aôndôkátôr	God is king
8.	Aôndônámwán	God gave me a child
9.	Ápásè	Set free
10.	Bémdôô	Peace is good
11.	Déérèn	Stop doing it
12.	Dôôcívír	It is good to worship
13.	Dôôm	Excitement
14.	Dôôsé	We are happy
15.	Dôôtér	It pleases the Lord
16.	Dôôwúésè	It is good to praise
17.	Dôôyúm	Too good

18.	Hémbáôr	Greater than man
19.	Hénátér	Reason with the Lord
20.	Íôrwúésè	People rejoice
21.	Íwángér	Light
22.	Íwásénítér	Gods help
23.	Kádôôn	It is getting good
24.	Kámô	It is me
25.	Kánánfékwághútér	Who knows the things of the Lord
26.	Kér	Seek
27.	Kértér	Seek the Lord
28.	Kôr	Hold
29.	Kùmádèn	It's okay to stop
30.	Kúmáwúésé	Worthy of praise
31.	Kwághfáán	Knowledge
32.	Líán	Lean
33.	Líànshátér	Lean on the Lord
34.	Lúpér	Stay awake
35.	Mdôômmátér	The beauty of the Lord

36.	Mdôômmátér	The beauty of the Lord
37.	Mfátér	I know the Lord
38.	Mímídôô	The truth is good
39.	Mmém	I rested
40.	Mnégè	I have seen
41.	Mséndôô	Prayer is good
42.	Nádôô	It's good to give
43.	Nder	Wake
44.	Ngôhidè	Mother is back
45.	Ngùávésé	He is with us
46.	Ngútôr	He is king
47.	Ngúúmá	He/she is alive
48.	Ngúúmbùr	He is remembering
49.	Ôrngúgá	There is no man
50.	Ôrshì	One person remains
51.	Ôrtôm	Man of work
52.	Piné	Ask
53.	Séémbér	Let's rejoice

54.	Séembér	We rejoice
55.	Sélúmún	We agree
56.	Sélúmùn	We agree
57.	Sénátérishúúgn	Let's give God praise
58.	Séngôhól	We receive
59.	Sésúgh	Let's give thanks
60.	Shiménéngè	I will see again
61.	Sôn	Request
62.	Sôntér	Ask of the Lord
63.	Tárdôô	The world is good
64.	Távérshímá	Be strong at heart
65.	Távérshímá	Be strong at heart
66.	Tér	Lord/Father
67.	Térdôô	The Lord is good
68.	Térèsè	The Lord has cleansed
69.	Térfá	The Lord knows
70.	Térkùmá	The Lord is enough
71.	Térkùrà	The Lord guards

72.	Térná	The father has given
73.	Térngù	There is God
74.	Térsôô	The Lord loves
75.	Tértésè	The Lord teaches
76.	Térúngwá	The Lord has heard
77.	Térúngwá	The Lord has heard
78.	Térúngwá	The Lord has heard
79.	Téryángè	The Lord shields
80.	Téryímá	The Lord saves
81.	Téryírá	The Lord calls
82.	Térzùngwè	The Lord will have mercy
83.	Tôm	Work
84.	Tôr	King
85.	Tôrdúé	The king is out
86.	Tôrkùmá	The king is worthy
87.	Vér	Keep
88.	Vérshímá	Pay attention
89.	Wásém	Help me

90.	Wúésétér	Praise the Lord
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