

**"THE SEMANTIC IMPLICATURES OF ẸHI (DESTINY / GUARDIAN ANGEL)  
IN ẸDO PERSONAL NAMES"**

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**BENIN CITY**

**NOVEMBER, 2025**

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**A PROJECT SUBMITTED TO THE DEPARTMENT OF LINGUISTICS,  
FACULTY OF ARTS, UNIVERSITY OF BENIN, BENIN CITY, EDO STATE,  
NIGERIA, IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE  
AWARD OF THE DEGREE OF BACHELOR OF ARTS (B.A) IN LINGUISTICS.**

**NOVEMBER, 2025**

## APPROVAL PAGE

I approve that the project was carried out by SAM-OKUNDAYE OSARUONAMEN ELITA ART2100842 in the department of linguistics studies, university of Benin, Benin City.

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## **PLAGIARISM/CERTIFICATION**

I. SAM-OKUNDAYE OSARUONAMEN ELITA with Matriculation Number ART2100842, declare that this work titled; THE SEMANTIC IMPLICATURES OF ẸHI (DESTINY / GUARDIAN ANGEL) IN ẸDO PERSONAL NAMES has successfully passed the anti-plagiarism test and so does not violate copyright regulation.

**SIGNED:**

**SAM-OKUNDAYE OSARUONAMEN ELITA**

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

## **DEDICATION**

This project is dedicated to God Almighty, my Greatest Counsellor and Source of strength, whose guidance and grace have carried me through the completion of my programme .I also dedicate it to the Parents , whose Unfailing love, support, and encouragement sustained me during my most difficult times in school.

## ACKNOWLEDGEMENTS

I give all glory, honor, and praise to God Almighty, whose grace, wisdom, and strength have guided me through every stage of this programme and the successful completion of this project. Without His divine help, this achievement would not have been possible. My sincere gratitude goes to my project supervisor DR. G. O AGHARUWA, whose guidance, patience, and invaluable contributions were instrumental to the success of this work. Your support and encouragement provided me with the direction I needed to complete this research. I am deeply grateful to my loving parents Mr and Mrs SAM-OKUNDAYE for their unwavering support, prayers, and sacrifices throughout my academic journey, their constant calls every single day for the entire years I spent in this school, I want to thank my Papa for always helping me with my assignments even though it's not convenient for him. I want to thank my Iyenogie for her constant prayers, always making sure I have what to eat in school and to make sure I am happy. I love you both very much and I am happy to be your daughter. Special thanks also goes to my brothers Gideon and Modesty, who always provides help and encouragement to me and always make sure to visit me in school.

To my uncles and my Cousins whose care, advice, financial support and encouragement have been a source of strength to me. To my friends THECBEN, I love you all for everything you guys have done for me, and the laughter and tears we have shared together is proof that we are family. To my Hotties Flourish, Divine Favour, Sonia,

Elight I appreciate your companionship, encouragement and belief in me during this period.

Special Thanks to the Omobhude family, the Oguntola Family, the Anyanmwu Family, the Ogbeide Family, The Okoroafor Family, The Eziechi, The Orukotan family and all my little kids who have been a strong source of support in this journey.

Special Thanks to Dr Evbuomwan, Dr Mrs Evbayiro and Mr Evbayiro for all your support and love for me, I really appreciate it.

Special thanks to my supportive Nineteenth Street Congregation Family, you guys are the best, you guys never left me alone even though I am the type who like to stay alone. I want to also specially thank my Second Parents Daddy And Mommy Owuzo, I love you both so much, thank you for taking care of me as your daughter.

I also want to thank my Upper Siloko Road Congregation Family for always checking up on me, calling me and sending me gifts. I love you all

Special Thanks to all those who have supported my business, without you guys I don't think I would have been able to get to point. Thank you all for your constant patronage because it helped me survive school.

Last but not the least, I want to thank me , I want to thank me for believing in me, for doing all this hard work, for having no days off, for never quilting even though I Had many reasons to quit.

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## ABSTRACT

This research titled "The Semantic Implicatures of Ẹhì (Destiny / Guardian Angel) in Ẹdo personal" studied how Ẹdo personal names are more than just mere labels for the individual. These names also have deep cultural, religious, and social meanings. The goal was to learn what they mean, what forms they take, their purpose in Ẹdo culture, and how they've changed. The work looked at names that reference Ẹhì which could either be Destiny or Guardian Angel, it also shows that Ẹhì names shows various attributes of the Guidance Angel to the Ẹdo society. 50 names were gathered from talks with people, community elders, naming events, market women ,songs, journals and stories passed down.

These names were studied using the Socio-cultural Linguistics Approach (SCLA) which personal names as encoded cultural values, kinship ties, and social identities .The study found that Ẹhì -names act as signs of belief, records of what happened to people and the community, and ways to pass values down. For instance, Ẹhìgbàròghémwẹ (Guardian Angel watches over me) shows protection and Ẹhìmàámẹ (Guardian Angel is good to me ) shows Thanksgiving and faithfulness of Ẹhì. The research recommended that more of these names should be documented and preserved because they are an important part of Ẹdo language, culture, and spirituality. The study showed that Ẹhì names are living signs that join together language, faith, and identity in a powerful way.

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the Study

Names are more than just identifiers; they carry cultural weight and express collective values and expectations. Across societies, including the Edo people of Nigeria, names embody the hopes, struggles, and aspirations of families. They act as vessels of meaning, often revealing the worldview of a community. Personal Name is a badge of cultural identity which is closely linked to religious identity and language, both of which are often key factors in choosing a name for a child(Hodges, 2006). These names often serve as a medium of expressing the values and beliefs found in a community. In this study, Destiny or Guardian Angel related names are those that directly or indirectly reference protection, provision, guidance, preservation. These names will be grouped into categories reflecting themes such as Goodness, Adulation, Prosperity, Protection,, Guidance and so on.

This project is focusing on analyzing specific Personal Edo names which incorporates notions of a guardian angel and also Destiny depending on the context the word EHI is being used and also to show the themes associated with these names like Adulation, Providence. Knowledge of these themes will shed more light on the cultural significance of destiny and also having a guardian angel in the Edo society.

Edo is a name given to a group of people who have a shared ancestry and common language. The Edo language is the language of Ancient Benin Kingdom. The origin of the current name Edo is documented by Egharevba(1954:8)as follows : "Edo was a slave to the then Ogiefa. He saved Ewuare from sudden death when he was about to be arrested by the chiefs. Therefore, in order to immortalize the name of his deified friend, Edo, for good service he rendered him, Ewuare changed the name of the city to Edo according to his friend's name ". The Edo language is spoken in Seven out of the Eighteen Local Government Area(L. G. A) which are Orędo, Ikpoba-Okha, Ego, Ovia North East, Ovia South West, Uhunmwõde and Orhionmwon.

Edo language operates an open syllable structure hence all names in Edo language must begin with a vowel and end with a vowel also. This syllable structure prohibits the use of consonant clusters. The orthography used in this study is that proposed in Omozuwa (2010).According to Omozuwa (2010:10), Edo has thirty nine orthographic symbols which has Seven oral vowel sounds, Five nasal vowels sounds, Five inherent nasal consonants and Twenty-Two Consonant Sounds.

Although Edo is relatively uniform, some dialectal variations exist in places such as Orhionmwõ and Uhunmwõde (Omoregbę, 2012). Despite minor differences, these variants remain mutually intelligible. Historically, Edo was first documented by the Portuguese during early contact, and later transcribed using English alphabets under colonial influence (Imasęn, 1996). Linguists like Williamson (1968, 1970), Hoffman

(1974), and Elugbe (1989) have attempted classifications, generally placing Edo within the Kwa subgroup of the Niger-Congo language family.

Elugbe's work of 1989 helped clarify the internal classification of E̋diod languages and their historical development within the broader Benue-Congo Family. He classified the E̋do and E̋diod languages into 4 major Parts. They include ;

Delta E̋diod: Degema, Egene(Engenni), Epie-Atisa.

North Central E̋diod: The most prominent language in this subgroup is E̋do. Other languages in this subgroup include Esan, Ivbiosakon( Ora, Emai, Iueleha), Ghotuo, Uneme, Yekhee.

North Western E̋diod: Ukue, Ehueun, Uhami, Okpamheri, Oloma, Emhale, Okpe, Akuku, Desa.

South Western E̋diod: Uvbie, Urhobo, Okpe, Eruwa, Isoko.

The present study is divided into five chapters. Chapter one entails the general introduction outlining the background information to the study, the methodology, the purpose of the study, and the significance and justification of the study. Chapter two is the literature review. It contains sections on the conceptual review, previous studies and concerns of the present study. Chapter three presents the theoretical framework adopted for the study. Chapter four analyzes the data and discusses the findings. Chapter five

which is the concluding chapter details the findings and the conclusion. This is then followed by the reference.

## **1.2 Methodology**

The study adopts a qualitative approach, using both firsthand and secondary data. Primary data were collected through interviews and group discussions with elders, community leaders, and families in Iguadolor, Ugbowo, Egbaen Market, Oliha Market aged 50 years old and above who are competent speaker of Edo language to capture stories, beliefs, and life experiences behind Destiny and Guardian Angel related names.

Secondary data came from published works in ethnography, history, and linguistics, providing theoretical grounding. Together, these sources offered a balanced perspective.

Thematic analysis was employed to interpret the data. Interviews were transcribed verbatim, after which recurring patterns and significant expressions were identified. These codes were then organized into overarching themes that highlight cultural and emotional dimensions of the names. Reliability of the data was strengthened through participant validation and peer review.

### **1.3 Purpose of the Study**

The project seeks to explore how personal names in Edo reflect concepts of Guardian Angels and Also One's Destiny.

### **1.4 Aim and Objectives**

The aim of this study is to investigate the semantic implicatures of Destiny and Guardian Angel related names in Edo personal names. The objectives include;

1. To classify Edo names concerning Destiny and Guardian Angel according to their semantic implicatures ;
2. To examine how these names reflect and influence the Edo society perception of Destiny and a Guardian Angel, highlighting their societal relevance and ;
3. To analyze the cultural significance of the names and how these names play a role in shaping both individual and family identities within the Edo society.

### **1.5 Statement of the Problem**

Although Edo naming traditions are rich with cultural meaning, little scholarship has focused specifically on names tied to destiny and a guardian angel. This lack of research limits understanding of how such names encode social values and personal

aspirations. Since names often reflect individuals' ties to prosperity and social standing, studying them is key to understanding Edo cultural identity.

## **1.6 Significance and Justification**

This study provides insights into the deeper cultural stories embedded in Edo Destiny and Guardians related names. Names are not simple labels; they capture history, beliefs, and aspirations, and they influence both personal and communal identity. By focusing on Destiny and Guardian Angel related names, the study reveals how Edo people view destiny, having a guardian angel and cultural pride.

The research also gives insight to heritage preservation by documenting naming traditions that risk being overlooked in modern times. It addresses a gap in academic literature by centering on Edo naming practices, thereby enriching both scholarly discourse and community knowledge. The outcomes may further support educational and cultural initiatives aimed at promoting respect for diversity and local traditions.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

This chapter surveys ideas and studies that are central to the present research. It is organized into three parts: the first addresses the key concepts of language , morphology, morpho semantics , and personal names; the second outlines findings from earlier works; and the third presents the research gap that this study intends to fill.

#### **2.1 Conceptual Review**

The conceptual review explains the different scholarly positions on key issues and how they enhance our understanding of the subject under study. They include

1. Language
2. Morphology
3. Morpho-Semantics
4. Personal Names

## 2.1 1 Language

Aristotle viewed Language as speech sounds produced by humans to express ideas, emotions, thoughts, desires and feelings. Language, at its core, is a complex, multifaceted system of communication that enables humans to express thoughts, ideas, and emotions. It's far more than just a tool for conveying information; it's a fundamental aspect of human cognition, culture, and social interaction. This conceptual review delves into the key aspects of language, exploring its structure, functions, and significance in shaping human experience.

Okolo and Ezikejiaku (1991:1) says "Language permeates our lives from birth to death. It is a medium by which we establish and experience our most important human relations.." Language permeates every aspect of human existence, accompanying us from the moment of birth until the end of life. It is not merely a system of sounds, words, or symbols, but the primary medium through which human beings experience the world, express their thoughts, and participate in social life. From infancy, language serves as the bridge between the individual and society, enabling the transmission of culture, values, traditions, and collective memory from one generation to another. It functions as the foundation of interpersonal relationships, allowing us to establish bonds of love, kinship, authority, and solidarity. Through language, we articulate our emotions, negotiate meaning, resolve conflicts, and share knowledge. It provides the framework through which we develop personal identity, as the way we speak, the names we bear, and the

narratives we tell about ourselves are deeply tied to who we are and how others perceive us.

Beyond individual identity, language also sustains communities and institutions. It organizes social life by giving form to law, religion, education, and governance, thereby structuring the way people interact in larger societies. In this way, language is both personal and collective it shapes private experiences as much as it regulates public life. Ultimately, language is more than a tool of communication; it is a social and cultural resource that embodies human creativity, preserves memory, and enables continuity across time. It is the medium through which we come to understand ourselves, others, and the world we inhabit.

The study of language has significant implications across various disciplines. In linguistics, researchers investigate the structure, history, and evolution of language, seeking to understand its underlying principles and mechanisms. In psychology, language is examined as a cognitive process, exploring how humans acquire, process, and use language. In sociology and anthropology, language is viewed as a cultural artifact, reflecting and shaping social norms, values, and identities. In computer science, natural language processing aims to develop computational models that can understand and generate human language.

Essien (2010) emphasized "Language as a system of arbitrary vocal symbols, integrated with sound, structure and meaning for interaction within a community". Language can be defined as a systematic and structured means of communication that human beings use to convey thoughts, emotions, and experiences. It is a system because it is governed by rules of sound, grammar, and meaning, which ensure mutual intelligibility among speakers. These rules are not universal but vary across languages, giving rise to the immense diversity of human speech. It is described as arbitrary because the connection between a linguistic symbol (such as a word) and the object or idea it represents is not natural but conventional. For example, there is no inherent reason why the domestic animal we call "dog" in English is not called "chien" in French or "aja" in Yoruba the choice of sound is based on social agreement within each community. This arbitrariness demonstrates both the flexibility and cultural uniqueness of languages. Language is made up of vocal symbols, meaning that sounds produced by the human vocal tract are given symbolic value to represent objects, actions, and ideas. These symbols function in three interrelated dimensions: sound (phonology), which deals with the production and organization of speech sounds; structure (syntax and grammar), which governs how words combine into meaningful expressions; and meaning (semantics and pragmatics), which ensures that communication goes beyond mere sound patterns to convey intelligible content. Crucially, language exists for interaction within a community. It is not only a tool for individual expression but also a social institution that sustains

human relationships, cultural identity, and collective knowledge. Through language, members of a community share traditions, transmit values, organize social institutions, and construct a shared worldview. It is therefore both a personal resource for self-expression and a communal resource for social cohesion and cultural continuity.

"Language may be said to be any semantic symbolic representation intercommunication system structure" (Uwajeh 2010:9). Language may be said to be a semantic (meaning-bearing), symbolic (sign-based), representational (world-reflecting), intercommunication (interaction-enabling), systematic (rule-governed), and structured (organized) medium through which human beings create, share, and negotiate meaning in society. At its core, language is about meaning. Words, sentences, and texts are meaningful units that go beyond mere sounds or marks. Semantics ensures that communication is not random noise but conveys ideas, emotions, instructions, or abstract thought. Language is symbolic because its elements (sounds, letters, signs, gestures) stand for things other than themselves. The link between word and object is arbitrary but socially agreed upon. Language represents reality. It mirrors the external world (objects, events) as well as internal experiences (thoughts, feelings, imagination). It also allows abstraction: we can represent not just what exists, but also what is hypothetical, future, or even impossible. Language exists for interaction between individuals and groups. It facilitates the transfer of knowledge, the building of culture, the preservation of traditions, and the negotiation of social relationships. Without language, coordinated human life

political, economic, cultural would not be possible. Language is governed by rules at every level: sounds (phonology), word formation (morphology), sentence construction (syntax), and meaning (semantics and pragmatics). These rules are learned unconsciously by speakers and make language productive, allowing infinite expression from finite means. Language is hierarchically structured, from the smallest sound units (phonemes), to words, to sentences, to larger discourses. This structure gives it stability, predictability, and flexibility, enabling comprehension and creativity at the same time.

"Language is a profound reflection of human culture and perception" as emphasized by Dr Okoro and Chinenye(2023).Language is more than a medium of communication; it is a deep and intricate mirror of human culture and perception. As a cultural reflection, language encodes the beliefs, traditions, values, and social practices of the community that speaks it. It is through language that stories are told, rituals are preserved, history is transmitted, and collective identity is reinforced. The vocabulary, idioms, and expressions used in a given language often reveal what that culture holds important—for instance, the extensive kinship terms in many African languages reflect the high value placed on family and community ties. Proverbs, songs, and oral narratives, which are all carried by language, further embody the wisdom and moral codes of a people. At the same time, language reflects human perception and worldview. It does not only mirror reality but also shapes how speakers see, categorize, and interpret the world around them. For example, languages may differ in how they divide up the color spectrum, how they

describe time, or how they express relationships between people and nature. Such differences reveal that perception is not universal but mediated by linguistic structures. The metaphors embedded in language show how abstract ideas are understood through familiar cultural experiences for instance, English speakers often conceptualize time as a resource (“spend time,” “waste time”), while other cultures may perceive time as a cyclical process tied to natural rhythms. This reflection is described as profound because language captures both the visible aspects of culture (customs, practices, artifacts) and the invisible dimensions (belief systems, worldview, cognitive patterns). It is not a shallow mirror but a deep one, containing within it the essence of cultural identity and the frameworks of human thought. Thus, when we study language, we are also studying the culture and perception of the people who speak it. This definition shows that language is a cultural archive and a powerful reflection of how humans live, what they value, and how they perceive reality.

Language is not static; it evolves over time, influenced by social, cultural, and technological changes. New words and phrases emerge, while others fall into disuse. Language contact, such as through globalization and migration, leads to linguistic borrowing and language change. Understanding the dynamic nature of language is essential for appreciating its role in shaping human societies and cultures.

### **2.1.2 Morphology**

Morphology is the branch of linguistics that studies the internal structure of words and the rules governing their formation.

Arnold and Andrew(2001:xvii) defines morphology as "the study of word structure and xxx are at the interface between phonology, syntax and semantics". Morphology is the branch of linguistics that studies the inner structure of words and the rules that guide their formation. It is concerned with morphemes—the smallest meaningful or functional units of language—and how these units come together to form more complex words Morphology holds a central place in the study of language because it sits at the crossroads of other key domains. It interacts with phonology, since morphemes must be realized through sound. It connects with syntax, because the form that words take determines how they can be positioned and related within sentences. It also touches semantics, as the ways words are shaped or altered influence their meanings and the nuances they convey. From Arnold and Andrew’s definition, it becomes clear that morphology provides an essential bridge between the form of words, their grammatical role within larger structures, and the way they are understood by speakers and listeners. In this sense, it is a vital part of explaining how language works as a coherent system of communication. It also shows that morphology focuses on syntax (sentence structure), semantics (meaning), and phonology (sound system) making it a central field on understanding language organization.

'Morphology is the study of the combination of morphemes to yield words' (Haspelmath And Sims 2002:3). Morphology is a core subfield of linguistics that is concerned with the scientific study of the internal structure of words and the systematic principles by which these words are formed. At its foundation, morphology focuses on morphemes, which are the smallest indivisible units of meaning or grammatical function within a language. These morphemes, when combined according to specific linguistic rules, yield words of varying complexity. Morphology therefore investigates the processes through which morphemes are arranged, ordered, and modified to generate new words or to mark distinctions in tense, number, gender, aspect, or other grammatical categories. It seeks to explain not only how words are constructed but also why certain combinations are permissible while others are not, highlighting the patterned and rule-governed nature of word formation. In addition, the study of morphology sheds light on the relationship between form and meaning, the ways in which words are interconnected within the lexicon, and the broader cultural and communicative functions that word-building serves in human language. By examining these structural and functional aspects, morphology provides an essential link between phonology, which deals with sound, and syntax, which addresses sentence structure, thereby occupying a central position in the study of linguistic systems as a whole.

Haspelmath and Sims definition may not be entirely true because it implies that morphemes are used to form words and that words cannot exist except with the help of a morpheme. Words are morphemes (the smallest units in language) and we have the free morphemes (Can stand alone) and also the bound morphemes (which must attach to another morphemes). Not every word is created from morphs, yet morphs contribute extra grammatical meaning to the root word they attach to. As a result, the definition does not clearly distinguish between a word and a morph.

Malt (2009) defines morphology as "the mental system involved in word formation or the branch of linguistics that deals with words, and how they are formed". Morphology may be understood in two complementary senses: as a mental system and as a branch of linguistic study. On the one hand, it refers to the cognitive capacity that human beings possess which enables them to create, interpret, and manipulate words. Every speaker of a language has an internalized knowledge of how words are built and how smaller meaningful elements can be combined to generate new expressions. This mental system operates unconsciously, guiding our ability to recognize familiar words, to understand novel ones, and even to produce words that we may never have encountered before. On the other hand, morphology is also the area of linguistics that systematically investigates this phenomenon. As a discipline, it is concerned with describing the principles and rules that underlie word formation, explaining why certain combinations of elements are possible while others are not, and accounting for the structural patterns that words exhibit

across languages. By bringing together the psychological and analytical dimensions of word formation, morphology provides a framework for understanding how language functions at the level of words and how the building blocks of meaning are organized within human communication. From Malt's definition , morphology bridges the gap between the internal knowledge that speakers intuitively possess and the formal description of language that linguists aim to construct.

As Aronoff and Fudeman (2022) note, "Morphology is concerned with the relationship between form and meaning, focusing on how morphemes the smallest meaning bearing unit combine to create complex lexical items ". Morphology can be described as the area of linguistics that deals with the study of word structure, paying close attention to the relationship between the form of a word and the meaning it conveys. At its core, it is concerned with the fundamental building blocks of language, known as morphemes, which are the smallest units that carry meaning or serve a grammatical function. Morphology seeks to understand not only what these units are, but also how they come together in systematic ways to form the words that make up the vocabulary of a language. In this sense, morphology is not just about listing words but about uncovering the rules, patterns, and principles that govern their formation. It investigates how language organizes its smallest meaningful parts into larger structures, and how these structures, in turn, interact with meaning. In doing so, morphology bridges the gap between the abstract system of language and the actual words people use to communicate.

Morphology therefore provides insight into the nature of language itself. It shows that words are not random or isolated, but rather carefully structured entities that reveal the deep connection between form—the sound or appearance of a word—and meaning—the concept or function it represents. By examining this relationship, morphology allows us to see how language encodes meaning within its structure, how words are systematically related to one another, and how new words can be created according to established principles.

From their definition, morphology is the study of how the smallest meaningful units of language combine, interact, and function to give rise to the complex and dynamic word forms that humans use in everyday communication.

### **2.1.3 Morpho-Semantics**

Morpho-Semantics is the branch of linguistics that studies the relationship between word structure (morphology) and meaning (semantics), with emphasis on how morphemes and morphological processes contribute to lexical and grammatical meaning.

Morpho-Semantics essentially addresses questions such as:

1. How do morphemes contribute to the meaning of words?
2. What are the semantic implications of morphological processes such as derivation, inflection, compounding and reduplication?

Lieber(2010) "Morpho-Semantics studies how the morphological structure of words interacts with semantic compositions examining the contribution of morphological features to the overall meaning of complex words and sentences . Morpho-Semantics is a branch of linguistic study that explores the deep connection between the structure of words and the meanings they convey. It brings together two fundamental aspects of language: morphology, which concerns the organization and arrangement of the smallest meaningful units within words, and semantics, which concerns the interpretation and expression of meaning. By uniting these perspectives, Morpho-Semantics investigates how the internal structure of words influences the way meaning is built, understood, and communicated It also emphasizes the interactive nature of form and meaning. Words are not isolated or arbitrary; their structural makeup contributes directly to the meanings they carry, and these meanings, in turn, interact with the larger system of language. This field therefore seeks to uncover the principles that explain how morphological features—such as structural markings, patterns, and organizational properties—shape the interpretation of both individual words and the sentences in which they appear. The study of Morpho-Semantics also highlights the systematic and patterned nature of language. It shows that meaning is not simply attached to words from the outside, but is carefully constructed through the interaction of linguistic form and semantic processes. In doing so, it accounts for how language organizes meaning internally, allowing complex expressions to be understood as more than the sum of their parts. Morpho-Semantics provides a framework

for understanding how the building blocks of word structure and the processes of meaning-making are woven together within the larger system of human language. It reveals that the organization of words is not merely a matter of form, but a fundamental aspect of how language encodes, transmits, and interprets meaning in human. From the definition by Lieber shows that morph- semantics explain how word formation processes contribute to meaning and shows that the way words are built is closely tied to how they are understood in larger contexts that is the order and structure of morphemes determine interpretation.

In Marantz(2010) definition it states that 'morpho- semantics is a subfield of linguistics that investigates the interface between morphology and semantics, analyzing how morphological processes contribute to meaning of words and how meaning is encoded and manipulated through morphological structures. Morpho- semantics is a specialized subfield of linguistics that examines the intricate connection between the structure of words and the meanings they convey. It operates at the interface of morphology, which deals with the organization of the smallest meaningful units of language, and semantics, which is concerned with the interpretation of meaning. The goal of morpho- semantics is to understand how these two dimensions of language interact, overlap, and jointly contribute to the way humans create and interpret meaning . Morpho- semantics investigates the processes by which words are structured and the ways in which those structures are directly tied to meaning. Morpho- semantics seeks to uncover

how language systematically encodes meaning into its formal patterns and how these patterns can be adjusted, expanded, or manipulated to express new or more nuanced meanings. By doing so, it demonstrates that word structure is not a neutral or mechanical layer of language, but rather an active and essential component in the overall system of meaning-making. It also highlights the dynamic nature of language, where meaning is not fixed but shaped through the interaction of structural and semantic principles. It recognizes that language is both a formal system and a communicative tool, and that the organization of words plays a critical role in bridging the gap between form and meaning . Marantz definition shows that morpho-semantics provides a framework for understanding how language organizes meaning internally and how the processes of word formation are deeply connected to the processes of interpretation. It underscores the idea that the structures of words and the meanings they carry are inseparable, reflecting the human capacity to encode, modify, and transmit meaning through the patterned systems of language.

In the study 'A Morpho-semantics Analysis of Netspeaks Neologisms In Fashion And Entertainment Blogs In Nigeria '(Bukola, 2018),Bukola Analyzes how newly coined or semantically extended English words in Nigerian blogs are formed using morphological processes (compounding, coinage, semantic extension) and how these contribute to trending meanings. This showcases morpho-semantics as a tool for understanding how language adapts and innovates in digital socio-cultural spaces.

#### 2.1.4 Personal Names

In Linguistics, we say that personal names acts as 'rigid designators' because they consistently refer to the same person regardless context. This designation allows human to distinguish one individual from another, even if those individuals share the same characteristics.

Adeniyi (2007:160) however says 'A personal name in Edo is strictly motivated by positive and constructive home addition by both immediate and extended family. A personal name in Edo is strictly motivated by positive and constructive home addition by both immediate and extended family. This means that the act of naming within the Edo cultural system is not arbitrary, but rather a deeply intentional process rooted in the values of affirmation, growth, and familial well-being. Personal names are regarded as carriers of meaning, and their selection reflects the desire to reinforce ideals that contribute to harmony and prosperity within the household. In this sense, the giving of a personal name is understood as an act of social and cultural importance. It embodies the recognition of a person's place within the family and community, while also serving as a symbolic statement of optimism, continuity, and collective identity. The emphasis on "positive and constructive home addition" underscores the fact that names are chosen to represent qualities or circumstances that bring strength, joy, or stability to the domestic unit. The involvement of both immediate and extended family members further highlights the communal nature of the naming process. In Edo culture, the family is not restricted to

the nuclear unit, but extends outward into a broader network of kinship. The collective participation of this wider circle ensures that personal names are not only individual identifiers but also communal affirmations, connecting the bearer to the larger social fabric.

Adeniyi's definition conveys that personal naming in Edo is a purposeful and culturally guided practice. It reveals how names are tied to the broader values of family, community, and cultural continuity, serving as enduring reminders of the constructive ideals that families wish to uphold and transmit across generations.

Omozuwa (2007:160) says " Personal Names in Edo could be phrases or even complete sentences. They are meaningful and reflect the circumstances of the birth of the bearer". Personal Names in Edo society often tell a story surrounding how the child came to be. Names are powerful sacred scripts they are not just mere labels. Names portray the goodness of the deity the family served, trials and tribulations a family may have occurred before the birth of the child. Names were given as a record of such events.

Aigbedo (2018:282) says that names serve as an identity by which the person is known and can be described. Names portray the personality of the individual or his character as well as some important events in his life. This shows the central role of names in shaping and expressing human identity. A name is not simply a linguistic label, but a defining marker that establishes a person's presence in the social world. It functions

as the primary means through which an individual becomes recognizable, acknowledged, and situated within a community. The name carries with it the power of recognition. It is the reference point that allows others to locate a person in memory, in social interaction, and in the broader cultural environment. Through the possession of a name, the individual gains a distinct identity that separates them from anonymity and affirms their existence within a network of relationships. The idea that a name also allows a person to be described highlights its role as more than a simple tag. Names carry meaning, and that meaning becomes part of how individuals are defined and understood within their society. Thus, a name not only identifies a person but also conveys aspects of their social and cultural identity, serving as a linguistic reflection of who they are.

Aigbèdo's definition suggests that names are integral to human identity because they combine recognition and description into a single, powerful form of expression. They are the medium through which people are both known to others and positioned within the cultural and social order. In this way, names become a vital element of personal and collective identity, embodying the inseparable bond between language and the human experience.

Roeper (2020:499) argues that 'Personal names are lexical expressions used to identify human beings'. Roeper is saying that Personal names are lexical expressions used to identify human beings. This means that names are part of the language system, but they occupy a special position within it because of the unique role they play in human life.

As lexical items, they belong to the vocabulary of a language and carry the same structural and expressive qualities as other words. Yet, unlike ordinary lexical items that describe objects or actions, personal names are specifically designed to attach identity to individuals. By defining personal names as tools of identification, this statement highlights their fundamental role in distinguishing one human being from another. A name is the means by which an individual becomes recognizable, not only in the immediate act of communication but also within the broader structures of society. Through names, human beings are marked as distinct entities, each occupying a defined space in both language and community. The emphasis on personal names as identifiers also points to their cultural and social significance. They are not merely words but powerful markers of individuality, belonging, and social existence. The use of names reflects the human need for order, recognition, and continuity, as they provide a stable way of referring to persons within the complex network of human relationships.

Roeper from his definition is saying that personal names serve as more than linguistic expressions. They embody the essential human practice of naming, which transforms individuals from being anonymous to being identifiable, relatable, and socially anchored. In this way, personal names operate as a bridge between the linguistic system and the lived realities of human beings, giving language a direct role in shaping identity and human interaction.

## 2.2 Previous Studies

Ota Ogie(2002) carried out also a research on Edo names titled "Edo Personal Names And Worldview". His study examines Edo personal names as they manifest in the culture, and relates them either directly or by extended interpretation to the world view of both the ancient and the contemporary Edo psyche. The study also dealt with the Socio-cultural significance of Edo names. Names are classified and discussed according to the Socio-cultural beliefs such names reveal. And to reveal the meaning of the names that were examined, each name was broken into its constituent morphological parts.

The research concluded that the Edos in naming their children, make fundamental statements as to their beliefs about the world around them and their everyday experiences. It is also concluded that naming in the Edo context, is a major tool for transmitting beliefs, family and communal history, as well as, moral and societal values in a society where tradition is passed from one generation to another through the oral medium.

Osadabamen (2013) conducted a research titled “Antidote and Succor Potency of Benin and Esan Names as a Cultural Means of Managing Morale in Society.” The study explores how indigenous names serve as a tool for addressing morale-related challenges, showing that this requires deliberate cultural effort. It highlights how such names have enabled Africans, especially the Benin and Esan people, to overcome environmental pressures, strengthen social bonds, and ease emotional burdens. The selection of Benin

and Esan names is based on the deep cultural interconnectedness of both groups, along with the philosophical and symbolic meanings attached to these names. This interconnectedness produces the “succor potency,” ensuring that names not only reflect but also reinforce their antidotal and morale-boosting functions. Furthermore, the study emphasizes that indigenous names within these ethnic groups contribute significantly to sustaining morale within African names.

Therefore, this paper explores the central significance of names, which lies in identity, their meanings, and the circumstances in which their healing and comforting power becomes effective. It also considers the historical background and categories of names, as well as the lived experiences attached to particular names among both ethnic groups. Furthermore, it highlights how the restorative and consoling value of names is experienced by both the bearer and the caller, and how this process supports moral regulation through sound and interpretation. The study recommends that Benin and Esan people should continue to give their children indigenous names, since these names still carry their unique capacity for healing and comfort. Doing so not only strengthens ethnic identity through personal naming but also sustains their role in boosting morale and fostering positive societal development. The paper concludes that to prevent foreign influences from displacing indigenous names thereby creating confusion around ethnic identity and diminishing their cultural worth there must be deliberate encouragement for the preservation and continued use of indigenous names.

Another research was undertaken on Edo names by Aigbedo (2018), titled A Socio-Cultural Linguistic Classification of Names in Edo. In this work, he argued that personal names serve as a medium through which the distinctive ideology of a society is expressed, while also functioning to identify the individuals within it. The report indicates that the study examined the sociolinguistic dimension of Edo personal names in order to gain deeper understanding of the language in its socio-cultural setting. The investigation was motivated by the need to obtain clearer insight into the socio-cultural character of the Edo language and how this shapes the collective worldview of the people through the act of naming.

The study utilized direct interviews with elderly native speakers of the language, alongside the consultation of secondary published materials (particularly those on names and culture) relevant to the research. The data gathered, consisting of personal names, were analyzed in the context of their assignment. The analysis entailed breaking down the names into their component units and interpreting these units in relation to the circumstances of naming. This was carried out in accordance with the theoretical principles of the sociocultural linguistics approach (Bucholtz and Hall, 2005), with particular focus on the emergence and indexicality principles. The findings revealed that names constitute a significant part of the semantic structure of the Edo language and display a distinctive compositional character. It was further observed that these names are assigned in line with the circumstances of birth. The study also established that certain

names reflect the personality or character of an individual as well as important events in his life. In African societies, there is generally no restriction on the number of names a person can bear, since everyone present at a naming ceremony may give a name to the newborn. Furthermore, some names are bestowed on children in reference to deceased persons believed to have been partially reincarnated in them, especially when the family notices similarities in traits between the child and the departed relative. In certain societies, it is customary to give children the names of their grandparents. These names function as markers of identity through which the individual is recognized and described. It is anticipated that as the child matures, these characteristics become more pronounced.

The study thus concluded that the naming of children was highly significant in African society and often involved ceremonies and rituals. The study noted that some names were assigned to reflect the circumstances of a birth, for instance, if a child was born during a rainstorm, they would be given an appropriate name. Similarly, children born during special occasions or activities, such as celebrations, market days, or farming periods, received names like *ugie* (*ẹdugie*, ‘the day of celebration’), *ẹki* (*ẹdẹki*, a market day), and *ugbo* (*edugbo*, ‘farming day’). These naming practices served to commemorate the importance of such events and their significance for the child and the family.

### **2.3 Concerns Of the Present Study**

While previous research has highlighted the cultural, historical, and social significance of Edo and related names, little attention has been paid to the cognitive dimensions of naming. This current study takes a different path by analyzing the mental processes and cognitive references underlying Edo personal names.

The central assumption is that naming in Edo society involves not only cultural and social considerations but also cognitive structures that influence how names are created, interpreted, and transmitted. Questions guiding this inquiry include:

1. What mental processes are engaged in forming and using Edo names?
2. How do personal names contribute to identity, belonging, and heritage?
3. What recurring patterns and structures can be observed in Edo naming practices?

## CHAPTER THREE

### THEORETICAL FRAMEWORK: THE SOCIO-CULTURAL LINGUISTICS

#### APPROACH

#### 3.0 Introduction

The Socio-Cultural Linguistic Approach (SCLA), developed by Mary Bucholtz and Kira Hall (2005), is a multidisciplinary framework that explores the intricate relationship between language, society, and culture. It emerged as a response to the need for a more holistic perspective in understanding how linguistic practices are embedded within, and influenced by, broader social and cultural dynamics. Unlike approaches that treat language as a neutral system of communication, the SCLA highlights the ways in which language is deeply tied to issues of identity, power, and social structure.

At its core, the SCLA integrates insights from sociolinguistics, linguistic anthropology, and social theory, providing a comprehensive lens for analyzing how individuals use language to both reflect and construct their social worlds. It underscores the idea that linguistic choices are never random but are shaped by cultural norms, historical conditions, and social hierarchies. Through language, individuals not only communicate ideas but also negotiate belonging, difference, and authority in society.

Importantly, the SCLA posits that language plays a central role in the construction of social identities such as gender, race, ethnicity, class, and age. It demonstrates that identities are not fixed categories but are continuously produced, performed, and contested through linguistic interaction. For example, the way people use dialects, styles, or registers may signal affiliation with certain communities while also distinguishing them from others.

By emphasizing the cultural and social dimensions of linguistic practice, the SCLA has become a valuable tool for examining issues such as multilingualism, code-switching, language ideologies, and the politics of representation. It allows scholars to see language not just as a medium of communication but as a social practice that both shapes and is shaped by cultural realities.

### **3.1 Theoretical Foundation**

The Socio-cultural Linguistics Approach (SCLA), developed by Bucholtz and Hall (2005), is grounded in the traditions of sociolinguistics, linguistic anthropology, and social theory. It provides a framework for examining the intricate relationship between language and society, with particular focus on how social and cultural contexts influence language use. The SCLA framework is guided by core principles that define its theoretical foundation.

The theoretical orientation of the SCLA framework is shaped by several core principles that inform its research aims and methods. It is grounded in the view of language as a social practice, constantly changing and influenced by cultural and social dynamics. This orientation recognizes that language does not function in isolation but is molded by social, cultural, and historical circumstances. Within this view, language is regarded as an instrument for performing social and cultural activities. By examining how individuals use language, scholars can uncover insights into the wider social and cultural settings in which they exist. The framework also adopts a constructivist perspective toward social identity. Here, identity is seen as fluid and continuously constructed through interaction between people and the structures around them. Social identity is not fixed but is negotiated and reshaped across contexts. It acknowledges that identities are shaped by multiple intersecting factors such as ethnicity, gender, race, age, class, and even historical or geographical position. Thus, social identity is understood as a product of both individual agency and structural influences. This principle highlights the dynamic and layered ways identity is expressed through language in specific contexts, demonstrating how communication reflects broader patterns of social life.

The SCLA framework is further shaped by the concept of indexicality. Indexicality highlights how linguistic signs connect to social meaning. The meanings linked to language use are context-dependent, changing with factors such as speaker identity, audience, and social setting. It is grounded in social theory. Drawing from both

sociological and anthropological perspectives, it examines how social and cultural conditions influence language practices. The framework acknowledges that power relations, social structures, and broader political and historical contexts also contribute to shaping the ways in which individuals engage in language use.

The SCLA framework employs a grounded, bottom-up approach to research instead of fitting language practices into fixed theoretical models. It focuses on examining how language operates in real-world social contexts through observation and analysis, creating opportunities for new insights and deeper knowledge of language, culture, and society. Consequently, the framework is pluralistic, integrating multiple theoretical perspectives. It regards language as a social practice influenced by historical, social, and cultural contexts, acknowledges the fluid and evolving nature of social identity, applies the principle of indexicality, and draws on social theory to analyze how cultural and social conditions shape language practices. By examining authentic language use in context through observation and analysis, this bottom-up approach provides a nuanced view of the functions and meanings of language within society.

### **3.2 Theoretical Orientation**

The theoretical orientation of the SCLA framework is shaped by key principles that inform its research focus and methodology. Fundamentally, the framework embraces the idea of language as a social practice. This standpoint emphasizes that language does not

function in isolation but is continually shaped by cultural, social, and historical forces. Language is viewed as a means of performing actions, and by analyzing linguistic practices, scholars can gain deeper understanding of wider social and cultural activities. The framework further takes a constructivist perspective on social identity. Identity is seen as dynamic and constantly negotiated through interactions between individuals and social structures. It is influenced by diverse and intersecting elements, including race, ethnicity, gender, class, age, alongside historical and geographical conditions.

The SCLA framework is also shaped by the concept of indexicality. Indexicality emphasizes the ways linguistic signs connect to social meanings. These meanings are dependent on context and can change based on elements such as speaker identity, social environment, and audience. The framework is grounded in social theory, drawing on sociological and anthropological insights to investigate the cultural and social factors that influence language practices. It further recognizes that power relations, social systems, and historical along with political contexts play an essential role in shaping how individuals use language.

The SCLA framework takes a grounded, bottom-up approach to research, instead of fitting language practices into established theoretical models. It focuses on examining how language operates in everyday social settings through observation and analysis, which allows new insights and broader understandings of language, culture, and society

to emerge. As a result, the framework adopts a pluralistic orientation, drawing from a range of theoretical perspectives.

Language is viewed as a social practice influenced by cultural, social, and historical contexts, while also acknowledging the fluid and shifting nature of social identity. Grounded in the principle of indexicality, it draws on social theory to examine the cultural and social forces shaping language practices. Using a bottom-up approach that observes and analyzes language in everyday contexts, the framework offers a nuanced perspective on the social meanings and functions embedded within language use.

### **3.3 Theoretical Organization**

The SOCIO-CULTURAL LINGUISTICS APPROACH (SCLA) introduced by Bucholtz and Hall (2005) offers a comprehensive theoretical account of the links between language, culture, and society. This framework highlights the fundamentally social and cultural character of language, stressing how linguistic practices are influenced and shaped by social and cultural contexts. Building on insights from sociolinguistics, linguistic anthropology, and sociocultural theory, the SCLA framework explores the intricate connections that bind language, culture, and society. It emphasizes the importance of understanding language as a social practice, firmly embedded within broader cultural and social frameworks.

A central element of the SCLA framework is the recognition that language is simultaneously reflective and constitutive of culture. It expresses cultural norms and values, while also shaping and generating cultural identities and social realities. Bucholtz and Hall (2005) maintain that language use serves as a key resource through which individuals negotiate, establish, and challenge social hierarchies, power relations, and social identities. From this perspective, language is never treated as independent but is always understood within specific contexts and social interactions

The SCLA framework identifies four central domains that influence language and culture: political economy, institutions, communities, and individuals.

1. **Political Economy:** This domain investigates how political, economic, and social systems shape language and culture. It emphasizes the influence of power dynamics and economic inequality on language practices, showing how language may either uphold or challenge existing hierarchies.
2. **Institutions:** This domain emphasizes the role of institutions such as education, media, and government in shaping language and cultural practices. It examines how these institutions control and standardize language use, as well as the consequences of these practices for social identities and linguistic diversity.
3. **Communities:** This domain explores the dynamics within distinct communities and subcultures. It analyzes how language serves to foster and preserve solidarity,

define group boundaries, and construct collective identities. In addition, it addresses the social and cultural factors influencing linguistic variation and change within communities.

4. Individuals: This domain highlights the experiences and agency of individuals within wider socio-cultural contexts. It investigates how language practices are influenced by social identities (e.g., gender, ethnicity, sexuality) and how individuals actively navigate and negotiate cultural and linguistic practices.

The SCLA framework highlights the close relationship between language, culture, and society, showing how language use is simultaneously shaped by and shapes social interactions, power structures, and cultural identities. By investigating these connections across language, culture, and society, the SCLA framework presents a comprehensive lens for interpreting the complex and multifaceted nature of language and culture.

### **3.4 Theoretical Applications**

The theoretical applications of the SCLA framework involve exploring the various ways in which language use is shaped by social influences and how linguistic practices affect social practices in different settings. A key theoretical application of the SCLA framework is the analysis of social identity. In SCLA, social identity is regarded as a flexible construct that is context-dependent and continually negotiated through interactions between individuals and wider social structures. A vital aspect of this

approach is investigating how individuals construct and perform their social identities through linguistic practices. Scholars apply methods such as discourse analysis, ethnography, and sociolinguistic interviews to examine how social categories such as gender, race, ethnicity, and sexuality are formed, negotiated, and redefined in diverse contexts.

Another theoretical application of the SCLA framework is the study of indexicality. Indexicality refers to how language use goes beyond literal meaning, signaling the social contexts in which it takes place. The concept is used to examine how linguistic practices produce social meaning and to analyze their function in reinforcing social structures, power dynamics, and cultural norms. Accordingly, SCLA research can adopt an indexical lens to investigate how language use connects to social meaning.

The SCLA framework also holds important theoretical applications in examining language and power. Within this view, language is not regarded as a neutral instrument, but as something intrinsically connected to social structures, institutions, and power relations. SCLA provides an approach to analyzing how language use maintains social inequality, hegemony, and resistance. In this way, researchers can explore how linguistic practices reinforce, challenge, or transform existing power dynamics and how these practices play a role in wider processes of social change.

Finally, SCLA has theoretical applications in analyzing language in relation to globalization. As cultural products and linguistic practices become more interconnected across the globe, the SCLA framework provides a lens for examining how globalization impacts language use, and how linguistic practices actively contribute to the formation of new identities, cultural expressions, and social categories. In this regard, SCLA investigates how contact zones, hybridity, and cultural flows influence linguistic practices and how these practices, in turn, shape processes of global culture.

The theoretical applications of the SCLA framework present a way to investigate how linguistic practices construct social identities, cultural practices, power dynamics, and global processes. As an interdisciplinary approach, SCLA provides multiple theoretical perspectives and methodological strategies that can be applied to better understand the intricate connections between language, culture, and society.

### **3.4 Theoretical Applications To The Study Of Personal Names**

The SOCIO-CULTURAL LINGUISTICS APPROACH (SCLA) developed by Bucholtz and Hall (2005) can be applied to the study of personal names to achieve deeper understanding of how names are socially and culturally constructed and employed. Personal names act as an essential marker of social identity, simultaneously reflecting and shaping cultural practices, power structures, and individual agency. The SCLA

framework offers a theoretical lens for exploring the complexities of personal names within their socio-cultural contexts.

A central dimension of the SCLA framework in the analysis of personal names lies in its theorization of identity as socially constructed. Personal naming practices function as semiotic resources through which both individual and collective identities are constituted. The framework posits that names are neither neutral nor arbitrary signifiers but index dense layers of socio-cultural meaning. They operate as sites where cultural traditions, kinship structures, social alignments, and power asymmetries are inscribed and reproduced. Accordingly, the SCLA framework directs scholarly attention to the socio-cultural conditions under which names are assigned, altered, or reinterpreted, and to the ideological processes that invest particular names with meaning.

Another critical dimension of the SCLA framework in the study of personal names is the theorization of linguistic variation and change as socially situated practices. Personal names function as sites of linguistic differentiation across cultural, ethnic, and communal boundaries, indexing broader sociolinguistic processes. Within this framework, variation is not merely structural but ideologically tied to identity formation, power relations, and normative cultural orders. For example, the adoption of an anglicized versus an ethnolinguistic name can be theorized as a discursive act of identity negotiation, reflecting dynamics of assimilation, resistance, or cultural hybridity within specific communities.

Furthermore, the SCLA framework's emphasis on the institutional mediation of language and culture is particularly significant for the study of personal names. Institutions such as state bureaucracies, educational systems, and mass media function as ideological apparatuses that regulate and normalize naming practices through discursive and policy mechanisms. In this sense, institutional authority not only constrains individual naming choices but also produces hierarchies of legitimacy that shape the social indexicality of names. The framework thus compels researchers to interrogate institutional power in processes of name selection, standardization, and the reproduction of linguistic discrimination

The SCLA framework further underscores the role of individual agency in socio-cultural contexts. It recognizes that individuals consciously navigate and negotiate their linguistic and cultural practices, including choices related to personal names. Within this view, researchers can examine the motivations for changing names, the adoption of alternative names, and the ways individuals utilize naming practices to assert or negotiate their identities within broader socio-cultural frameworks.

In the study of personal names, the SCLA framework offers a robust theoretical basis for exploring the socio-cultural dimensions of naming practices, including name selection, usage, and the meanings attached to them. By analyzing the social and cultural contexts in which names are situated, scholars can uncover how personal names simultaneously reflect and construct individual identities, social hierarchies, and cultural traditions.

## **CHAPTER FOUR**

### **DATA PRESENTATION AND ANALYSIS**

#### **4.0 Introduction**

This chapter presents and analyzes the data that has been collected in the course of writing this project. This Chapter provides a detailed analysis of the semantic Implicatures of names associated with with Destiny and Guardian Angel.

This chapter is structured into three main parts :The first section presents and analyzes the data, The second section discusses the findings carried out in the data and the third section gives a summary of the chapter. The goal is to uncover how these names show sovereignty, protection, protection etc.

#### **4.1 Analysis**

This section highlights the various semantic Implicatures of Ehi names which are Sovereignty, Protection, Providence, Guidance, Possession, and Adulation. It is divided into six sub sections.

##### **4.1.1 The Implicature of Adulation**

Adulation refers to genuine enthusiasm or appreciation. Adulation is a very great admiration or praise for someone, especially when it is more than is deserved (Cambridge



1d. Ehi ne o màá = Ehinomáá

Guardian Angel that 3rd PER PRO good

Good Destiny /Guardian Angel

1e. I kponmwẹn Ehi = Ikponmwẹnhi

I-1st PER PRO thank Guardian Angel

I thank the Guardian Angel

The data above in 1b-e are used and it shows how the appreciation and praise is implied in Edo personal Names with Ehi (Destiny / Guardian Angel).

#### 4.1.2 The Implicature of Guidance

Guidance is the act of directing, advising or influencing someone or something towards a particular course or direction, decision or course of action. Guidance in Edo personal names emphasizes the way in which Ehi (Destiny /Guardian Angel) has moved the individual towards the correct path and he/she has been greatly rewarded and found Favour in that path.





The phrase " gbá àrò ghé mwẹ" implies that Èhì (Destiny /Guardian Angel) safeguards and watches over his creation always and protects them from harm's way. The Edo people rely heavily on their Èhì to always save and protect them from their enemies.

Consider some more examples below in 3b-e

3b. Èhì            ọ re            ọbó            = Èhìọbó

Guardian Angel is protector /doctor

Guardian Angel is the protector / doctor.

3c. Èhì            mudia            me            =Èhìmudiamẹ

Guardian Angel stand - PST SL me - 1ST PER SGL

Guardian Angel stood by me

3d. E ne Èhì            dèbàá.            = Enẹhìdèbàá

The one Destiny with - PRS SGL

The One Destiny is with.

3e. E ne Èhì            mudia            nà.            = Enẹhìmudianà

The One Destiny stands - PRS SGL with - PRS SGL

## The One Destiny Stands For

The above data in 3b-e are used to show how Protection is implied in Edo personal names with Èhì (Destiny /Guardian Angel).

### 4.1.4 The Implicature of Providence

Providence is the manifestation of divine care or direction. Providence can be said to also be an act of divine intervention support in the life of an individual. Providence is when a person receives gifts, blessings from a person at the right time when the individual needs it. In Èdo culture, the people look up to a Supreme being to provide for all their heart desires.

Consider 4a

4a. Èhì            ọ            yé            ùwà            ré            =

Èhìọyùwàré

Guardian Angel    is    gives - PRS SL    wealth    bring - PRS SL

It is the Guardian Angel that brings wealth.

From the above data the phrase "ọ yé ùwà ré " shows that the Guardian Angel provides wealth, a source of income to the individual so that all his material / financial needs are all met.

Consider some more examples below in 4b - e

4b.      Èhì                      họn              = Èhìhọn

Guardian Angel    hears - PRS SL

Guardian Angel hears

4c.    Èhì                      zẹ                      ni                      mẹ                      =Èhìzẹnime

Destiny.    choose - PRS SL    for    me - 1ST PER SGL

Destiny chooses for me

4d.      Èhì                                      tie                                      mwẹ                                      ye      ùwà

=Èhìtiemwẹyùwà

Guardian Angel    Call- PST SL    me -1ST PER SGL    to    wealth

My Guardian Angel has called me into wealth.

4e.    Èhì                      màá                                      mẹ.                      =Èhìmàáme

Destiny    good - PRS SL    me - 1ST PER SGL

Destiny is good to me.

The above data in 4b-e reflect how the act of provision is implied in Èdo personal name with Èhì (Destiny /Guardian Angel).



5d. Ûwà                      gué                      Èhì = Ûwàguèhì

Wealth      With -PRS SL      Destiny

Wealth is determined by Destiny

5e. Èfẹ                      Ọghẹ                      Èhì                      =Èfẹhì

Wealth      of      Destiny / Guardian Angel

Wealth is from Destiny /Guardian Angel.

The data above in 5b - e shows how possession can be expressed in Èdo personal names with Èhì (Guardian Angel /Destiny).

#### 4. 1.6 The Implicature of Sovereignty

Sovereignty refers to the Supreme authority and power of a state or entity to govern itself independently, without external interference or control. In Èdo culture, anything that is said or declared by the Supreme being ( Èhì) is taken as the absolute declaration, it can't be changed or altered.

Consider 6a

6a.                      Èhì    zẹ                      ògiè. = Èhìzògiè

Guardian Angel.                      choose - PRS SL                      leader



Destiny makes one a king.

The above data in 6b - e shows how the act of absolute authority can be found in Edo personal names with Ehi( Destiny / Guardian Angel).

#### **4.2 Discussion of Findings**

This section discusses how the various semantic Implicatures can be portrayed in Edo personal names with Ehi (Destiny / Guardian Angel).

The semantic Implicatures of Adulation can be portrayed In Edo personal names with the use of phrases such as ;

1. "sògiè" (Adoration) that can be found in "Ehisògiè" shows praise that is offered to a Guardian Angel or Destiny ( Ehi).
2. "kponmwèn" (thanks) that can be found in " Ikponmwènehì" shows Thanksgiving and appreciation given to Ehi(Destiny or Guardian Angel).

The semantic Implicature of Guidance can be portrayed in Edo personal names with the use of phrases such as ;

1. "kié òdẹ mẹ" ( open the way) that can be found in "Ehikiódẹmẹ" shows the act of directing by Ehi.

2. "gìé òdẹ " (lead the way) that can be found in "Èhìgìòdẹ" shows the act of leading someone on a path by Èhì.

The semantic Implicatures of Protection can be portrayed with the use of phrases such as ;

1. "gbá àrò ghé mwẹ" (watch over me) found in " Èhìgbáròghémwẹ" portray the act of safeguarding an individual by Èhì.
2. "mu dia mẹ" (stand for me) found in "Èhìmudiamẹ" shows the unwavering protection and backing the individual feels by Èhì.

The semantic Implicature of Providence is portrayed with the use of phrases. Consider examples;

1. "mámíàmiòmwá" ( doesn't forget someone) found in " Èhìmámíàmiòmwá" shows the never ending support and blessings that an individual will receive in due time by Èhì.
2. "zùwàré"(brings wealth) found in "Èhìòzùwàré" shows the provision of wealth and source of income given to help the individual financially by Èhì.

The semantic Implicature of Possession can be portrayed in Èdo personal names with the use of words such as ;

1. "mwẹn" (mine) found in "Ehìmwẹn" shows ownership and possession of the individual.
2. " gué " (with) found in "Úwàguẹhì" shows also ownership and possession by Ehi.

The semantic Implicature of Sovereignty can be portrayed with the use of words and phrases In Edo personal names such as ;

1. "gié" (send) found in "Ehìgié" shows the of unquestionably authority of Ehi.
2. "ne...khààrè" (what.... says) found In "Enehìkhààrè" shows undisputed authority of Ehi.

### **4.3 Summary of the Chapter**

This chapter highlighted the various semantic Implicatures that could be found in Edo personal names with Ehi such as Adulation, Guidance, Possession and so on. These semantic Implicatures reflect the Edo spiritual worldview where names are not mere labels but sacred scripts, living theology In spoken form.

## CHAPTER FIVE

### SUMMARY AND CONCLUSION

#### 5.0 Introduction

This chapter presents a summary of the study on semantic Implicatures of Ẹhì (Destiny /Guardian Angel) in Ẹdo personal names. It highlights the key findings and also gives a comprehensive conclusion on all the data gotten in the course of this study.

#### 5.1 Summary

Chapter One introduced the study by emphasizing in Ẹdo culture, names are more than just mere labels, as they embody cultural, spiritual and social values. The study focuses on Ẹdo names connected with Destiny and Guardian Angels, showing how they reflect themes such as goodness, Providence, Guidance amongst others. The chapter also provides a brief background of the Ẹdo people, their language structure and its classification within the Niger - Congo family. In carrying out the study , a qualitative method of research was employed by carrying out interviews with Elders and community members alongside published materials in ethnography, history and linguistics. The purpose of the study is to explain how personal names in Edo society mirrors the concept of Destiny and Guardians Angels, while also analyzing their semantic and cultural significance. It argues that although Ẹdo naming traditions are rich, there is no scholarly work on the aspect of Ẹhì, hence this study aims to fill that gap. The chapter concludes

by stressing the importance of the research for cultural preservation, identity formation and scholarly enrichment.

Chapter Two reviews existing information and theories that are related to language, morphology, morpho semantics and personal name and then Linking them to the Edo context. Language is presented as more than just a medium of communication, it is described as a reflection of culture, identity and human perception. Morphology is discussed as the study of word formation and word structure, while morpho semantics is explained as the relationship between word structure and meaning, showing how morphemes contribute to interpretation. Personal names are portrayed as powerful and significant cultural means of identity, carrying meanings that reflect communal values. The chapter also carries out research on earlier works on Edo names, such as works that examines names as expression of worldview, tools for cultural morale, and as sociolinguistics reflections of heritage. However, it notes that no past research work has carried out extensive research and deeper cultural meaning behind Destiny and Guardian Angel related names. This absence of past work provides the foundation of the current research, which intends to highlight how Edo naming practices are tied to mental processes, cultural continuity and social identity.

Chapter Three talks about the theoretical framework of the study, which is built on the Socio-cultural Linguistics Approach (SCLA) developed by Bucholtz and Hall. This approach views language as a social practice that reflects and shapes culture, and identity.

It states that identity is not fixed but it is constantly negotiated through interaction and that names are influenced by cultural traditions, culture and traditions, social hierarchies and historical conditions. The framework emphasizes the concept of indexicality, which explains how language connects to social meaning, and it states naming practices within broader structures such as political economy, institutions, communities and individual. The chapter highlights how institutions like school, government regulate naming and how the communities use names to foster solidarity and how the individual adapted his or her name to express identity. This framework when applied to the study of personal names, it allows for the understanding of how names encode cultural values, kinship ties, and social identities, while also reflecting processes of resistance, and heritage preservation.

Chapter Four presents a detailed analysis of the data gotten during the course of this study. The analysis of the data leads to semantic Implicatures of Ehi (Destiny / Guardian Angel) names which includes Adulation, Providence, Guidance, Possession, Protection and Sovereignty. The chapter also provides a detailed breakdown and analysis of all names gotten during the course of the project. The chapter also accurately portrays how each names show the various semantic Implicatures they are associated with.

## 5.2 Summary of Findings

The discussion of findings section present a detailed way of explaining how phrases or words can contribute to the meaning /semantic Implicatures of names associated with Destiny and Guardian Angel in Edo language.

1. For the semantic Implicature of Adulation, phrases such as "sògiè" and "kponmwẹn" shows the act of praise and Thanksgiving in Ehi personal names.
2. The semantic Implicature of Guidance uses phrases such as "kié òdẹ mẹ"and "gié òdẹ " shows the act of leading someone
3. The semantic Implicature of Providence uses phrases such as "mámíàmiomwá"and " zùwàré" to show the act of provision.
4. The semantic Implicature of Possession uses words like mwẹn" and " gué" to imply ownership in Edo personal names.
5. The semantic Implicature of Protection uses phrases such as "gbá àrò ghé mwẹ" and "mu dia mẹ" to imply protection in Edo personal names.
6. The semantic Implicature of Sovereignty uses phrases such as "gié" and "ne...khààré" to show absolute Sovereignty in Edo personal names.

### 5.3 Conclusion

This study provides valuable insights into semantic Implicature of Èhì - Destiny and Guardian Angel related names emphasizing how they affect the meaning when they appear in Èdo personal names. The study also showed how Èdo personal names have various Implicatures in them such as Adulation, Guidance, Possession, Providence, Protection and Sovereignty.

Understanding the various ways in which words, phrases play a role in portraying various semantic Implicatures brings more insights to how they function in Èdo personal names. For instance, "gbá àrò ghé mwẹ", "mu dia mẹ", "gìé òdẹ " all show various implicatures found in Èhi names.

Additionally, these names are a reference to a higher authority or being Èhì which could be Destiny or Guardian Angel depending on the context in which it is used. These various semantic Implicatures shows that names are not mere labels, but they are sacred scripts, they also tell a story surrounding a person's birth.

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## APPENDIX

### ÈHI NAMES IN INITIAL WORD POSITION

- Èhimwẹn : My Guardian Angel /Destiny
- Èhiọsu : Guardian Angel Leads
- Èhiọzẹ : Destiny Chooses
- Èhiọzẹomwangie: Destiny makes one a king
- Èhimwẹnmaa : My Guardian Angel is Good
- Èhigiamusore: Guardian Angel Enable me get to my destination
- Èhihọn : Guardian Hears
- Èhikiodeme: My Guardian Angel opened the way for me.
- Èhiyekemwẹn:Guardian Angel is at my rear /with me.
- Èhigie :Destiny / Guardian Angel sends.
- Èhimaagbe: Guardian Angel is Good
- Èhiọzuwame: Destiny /Guardian Angel brings me wealth.
- Èhikeoyamwẹ: Destiny / Guardian Angel has removed my reproach.
- Èhiọzuware: Destiny / Guardian Angel is what brings wealth
- Èhikioduwa: Destiny /Guardian Angel opens the way of wealth.
- Èhiọrose:Destiny is beauty.
- Èhiọyware: It is the Guardian Angel that brings wealth.

- Ẹhigioduwa: Guardian Angel directs the path of wealth.
- Ẹhinọmaa: Good Destiny / Good Guardian Angel.
- Ẹhisogie : Guardian Angel is worthy of Adoration.
- Ẹhizogie :Destiny/ Guardian Angel chooses a leader.
- Ẹhigianwina: Appealing to Destiny /Guardian Angel.
- Ẹhimamiamiomwa: Destiny / Guardian Angel does not forget someone.
- Ẹhiọrọbo : Guardian Angel is a protector /doctor.
- Ẹhigbaroghemwẹ: Guardian Angel watches over me.
- Ẹhisere:Destiny is Enough
- Ẹhiabi: Destiny/Guardian Angel gives a push.
- Ẹhinẹde: Guardian Angel does not fall.
- Ẹhigiatọ: Appealing to Guardian Angel for long life and preservation.
- Ẹhimame:My Destiny /Guardian Angel prospered me.
- Ẹhiọghae:Guardian Angel gives/shares
- Ẹhitiemwẹnyuwa: My Guardian Angel has called / brought me into wealth.
- Ẹhizẹmẹ:Destiny /Guardian Angel chooses for me
- Ẹhimudiamẹ:My Guardian Angel stood for me.
- Ẹhigiodẹ: Guardian Angel shows the way.

## **ÈHI NAMES IN MEDIAL WORD POSITION**

- Omọẹhiomwan: A child is one's destiny
- Eneḡikhare: What Destiny /Guardian Angel says.
- Eneḡiẓena: The one that Destiny Angel decrees over.
- Eneḡiyabamwẹn: What my Destiny has added to me.
- Eneḡhideba: The one Destiny /Guardian Angel is with.

## **ÈHI NAMES IN FINAL WORD POSITION**

- Aifeseḡhi: You can't be wealthier than Destiny
- Èdeḡhi: Destined Day
- Èfeḡhi: Wealth of Destiny /Guardian Angel.
- Èwaḡeḡhi: Wisdom Of the Guardian Angel.
- Igbinḡhi: I surrender to Destiny /Guardian Angel
- Ilḡbinḡhi: I run to my Guardian Angel.
- Ikponmwẹnḡhi: I thank Guardian Angel.
- Irobḡhi: I am in the hands of Destiny / Guardian Angel.
- Qrobḡhi: It is in the hands of Destiny.
- Uwaguḡhi: Wealth is determined by /given by Destiny / Guardian Angel.