

**THE SEMANTIC IMPLICATURES OF QMỌ (CHILD) IN ẸDO PERSONAL
NAMES**

BY

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DEPARTMENT OF LINGUISTICS STUDIES

FACULTY OF ARTS

UNIVERSITY OF BENIN

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**A PROJECT SUBMITTED TO THE DEPARTMENT OF LINGUISTICS
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THE DEGREE OF BACHELOR OF ARTS (BA) HONOURS DEGREE IN
LINGUISTICS.**

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CERTIFICATION

This is to certify that this project was carried out by **GLORIA EGBEYAN OJIEMOLON** with the matriculation number **ART2100813** in the Department of Linguistics, Faculty of Arts, University of Benin, Benin City, in partial fulfillment of the requirements for the award of (B.A.) Degree in Linguistics.

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PLAGIARISM CERTIFICATION

I, **GLORIA EGBEYAN OJIEMOLON** with the matriculation number **ART2100813** declare that the title: **THE SEMANTIC IMPLICATURES OF ỌMỌ (CHILD) IN ẸDO PERSONAL NAME** has successfully passed this anti-plagiarism with the score of % and so does not violate copy right regulation.

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Date

DEDICATION

This project is dedicated to God Almighty who gave me strength, knowledge, and understanding to complete this project successfully and to my family.

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ABSTRACT

The aim of this project is to conduct a semantic analysis of child-related personal names in the Edo community to uncover the underlying cultural meanings and social implications they convey. The objectives are to categorize child-related names in the Edo community by their semantic themes, including struggle, aspiration, blessings, and authority to analyze the cultural significance of these names and their role in shaping individual and familial identities within the Edo society; and to explore how these names reflect and influence the community's perceptions of child and success, highlighting their societal relevance. The method of data collection for this study was a mixed-methods approach, combining both primary and secondary language samples. The findings interpreted the data collected by linking the semantic themes to Èdó cultural beliefs. It showed how names involving Òmo "Child" are not arbitrary but are meaningful expressions of faith, identity, social values, and divine connection. The study recommends further studies by researchers, scholars or anyone interested in the semantic implicature of "Omo" child can vary based on social, cultural and situational factors. The exact meaning is therefore not strictly lexical but its inferred through context and shared cultural knowledge. Thus the use of "omo" child demonstrate how Edo speakers employ pragmatic reasoning to move beyond literal meaning, highlighting the role of implicature in understanding every day communication.

CHAPTER ONE

BACKGROUND TO THE STUDY

1.1 Introduction

Names play a crucial role in cultural identity, carrying significant meanings that reflect societal values, aspirations, and experiences. In many cultures, including the Edo community of Nigeria, personal names serve not only as identifiers but also as storytellers, encapsulating the ethos and hopes of a people. This project focuses on the semantic analysis of child-related names within the Edo context, exploring the meanings attached to names that include terms associated with "child," "value," and "riches." My motivation for this research stems from a desire to understand how these names convey the aspirations, struggles, and identities of individuals and families in the Edo community. The focus of this project is to analyze specific personal names from Edo that incorporate notions of child and to investigate the broader themes associated with these names, such as struggle, aspiration, blessings, security, and power.

Understanding these themes will shed light on the cultural significance of child in Edo society and provide insights into how individuals navigate their relationships with money and success. Personal names refer to the individual names given to people, often reflecting familial, cultural, and social backgrounds (Ephraim, 2011). These names often serve as a medium for expressing the values and beliefs of the community. "Child-related

names," in this context, are those names that either directly or indirectly denote concepts of monetary value, prosperity, and affluence, particularly through the inclusion of words such as Omo "child," Omo "wealth," and Efe "riches" (Nicolas, 2015). This project further categorizes these names into themes such as struggle, hope, blessings, and power to facilitate a deeper understanding of their meanings. Edo is a generic name given to the group of people who have a common ancestor and a common language.

Edo is the language of the Ancient Benin Kingdom. According to Omozuwa (2003:246), 'History has it that the term Edo came into use during the reign of Oba Ewuare (1440-1473). Thus, the land became known as "Oto Edo", the people as "Ivbi Edo" and the language as "Edo" respectively. The language is spoken in seven out of the eighteen Local Government Areas (LGAs) of Edo State with its standard form spoken within the Benin Metropolis where the palace of the Benin Monarch is situated. The seven LGAs are: Oredo, Ikpoba-Okha, Ego, Ovia-South-West, Ovia-North-East, Uhunmwode and Orhionmwo.

Edo is largely a homogenous language but varieties of it exist in some of the LGAs listed above, Omoregbé (2012). The varieties include: Oza Nogogo, Oza Aibiokunla, Oza Nisi, Odiguetue, Errua, Eho, Oke, Urhonigbe, and others. Oza Nogogo is in Ika South LGA in Delta State, while Oza Aibiokunla and Oza Nisi are in Orhionmwo LGA; Odiguetue, Errua, Eho, Oke, are in Uhunmwode LGA all in Edo State. These varieties are however intelligible. The Edo language is an open syllable

language type manifesting the simple syllable structure pattern. It is considered the core language of the Ẹdo area. The language was first written down by the Portuguese when they first had contact with the Ẹdo people (Imasuḗn 1996:3). However, with the influence of the British colonial masters, the language has been written with English alphabets.

The orthography used in this work is one that captures all the sounds in the language as shown in Ọmọzuwa (2010:10-11). Various attempts were made to classify the Ẹdoid languages. The first attempt was made by Williamson (1968) and (1970) after which Hoffman (1974) followed by Elugbe (1989). The Ẹdo language belongs to the Kwa sub-group of the Niger-Congo phylum (Greenberg 1963). Williamson (1968; 1970) classification is based on wordlists collected from a number of languages in the Ẹdoid group. She however affirms that the classification is not fully developed. In the above classification, the Ẹdo language is identified as ‘Biní’ and considered as a member of the Central Ẹdo sub group. Hoffman (1974) classification of Ẹdoid languages is not very different from Williamson’s classification. The only difference is that this classification has two subgroups namely southern Ẹdo and northern Ẹdo. In this classification, the Ẹdo language is referred to as ‘Biní’ and comes under the Northern Ẹdo sub group.

Elugbe (1989) classification of Ẹdoid languages holds a different view from its predecessors. Elugbe (1989) divides the Ẹdoid area into three which he further subdivides into four groups, these three areas are: South-Western, North-Central and North-Western. While the four subgroups are Proto Delta Ẹdoid, Proto SouthWestern

Edoid, Proto North-Central Edoid and Proto North-Western Edoid. The Edo language is classified here as a member of the Proto North-Central Edoid group. The present study is divided into five chapters. Chapter one entails the general introduction with sections on 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 entails sections on the conceptual review, previous studies and concerns of the present study. Chapter three is concerned with the theoretical framework adopted for the study. Chapter four is the 5 data analysis and discussion of findings. This is followed by chapter five which is the concluding chapter detailing the findings and the conclusion. This is then followed by the references.

1.2 Methodology

The data collection for this project involves a qualitative research approach, utilizing both primary and secondary data sources to comprehensively capture the nuances of child-related personal names within the Edo community. Primary data were gathered through interviews and focus group discussions with community members, including elders, cultural leaders, and families. These discussions aimed to uncover personal insights, stories, and cultural beliefs associated with specific names, providing rich contextual information. Secondary data were collected from existing literature, including ethnographic studies, historical texts, and linguistic research, to provide a theoretical framework and background for the analysis. This combination of methods

ensured a well-rounded perspective on the significance of child-related names in the Edo community.

Data analysis for this project was conducted using thematic analysis, a qualitative method that allows for the identification, analysis, and reporting of patterns (themes) within the data. After familiarization with the data, initial coding was performed by highlighting significant statements and recurring patterns related to child-related names. These codes were organized into broader themes that reflect the cultural, social, and emotional dimensions associated with the names. To enhance reliability and validity, peer debriefing and member checking were employed; feedback from participants were solicited to ensure that the themes accurately reflect their meanings.

1.3 Purpose of the Study

The purpose of this project is to investigate the semantic references that are embedded in personal names in Edo that are related to child. The names entail names that have the terms omosogie “child is valuable than kingship”, Omonuwa “Child is wealth, Omoregbe “Child is your family”, Omobude “child is your adviser”. In the sub-sections, the aim and objectives are presented followed by the statement of the problem.

1.3.1 Aim and Objectives

The aim of this project is to conduct a semantic analysis of child-related personal names in the Edo community to uncover the underlying cultural meanings and social implications they convey. The objectives are:

- i. to categorize child-related names in the Edo community by their semantic themes, including struggle, aspiration, blessings, and authority;
- ii. to analyze the cultural significance of these names and their role in shaping individual and familial identities within the Edo society; and
- iii. to explore how these names reflect and influence the community's perceptions of child and success, highlighting their societal relevance.

1.3.2 Statement of the Problem

Despite the rich cultural significance and semantic depth of personal names within the Edo community, there remains a lack of comprehensive scholarly analysis focusing specifically on child-related names and their implications for identity and social values. This gap in research hampers the understanding of how these names reflect the aspirations, experiences, and socio-economic dynamics of individuals in the Edo society. As personal names often intertwine with individuals' relationships to child, examining these connections is essential for appreciating the societal context in which they are situated.

1.4 Significance and Justification of the Study

The significance of this project lies in its potential to illuminate the cultural and social dynamics surrounding names in the Edo community, particularly those associated with child. Names are more than mere labels; they carry meanings, histories, and aspirations that reflect the identity and values of a community. By exploring child-related names, this project aims to uncover the deeper narratives linked to socioeconomic status, cultural pride, and individual identity. Understanding these connections can provide valuable insights into how names shape social interactions, familial relationships, and community cohesion. Furthermore, this research is crucial for preserving cultural heritage, as it documents and analyzes traditions that may be fading in contemporary society, thus ensuring that future generations remain connected to their roots.

The justification for this project is anchored in the need to address a notable gap in existing literature regarding the significance of personal names within specific cultural contexts, particularly in the Edo community. While there has been considerable research on names from broader linguistic and anthropological perspectives, a focused study on the implications of child-related naming practices has been largely overlooked. This project will not only contribute to academic discourse but also resonate with the community by providing a platform for voices that may otherwise go unheard. The

findings could inform policy and educational initiatives aimed at promoting cultural awareness and respect for diversity within and beyond the Edo community.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter is concerned with the review of literature that are relevant to this project. The chapter is divided into three sections. Section one is the conceptual review. Section two is the previous studies and section three is the concerns of the present study.

2.1 Conceptual Review

In this section, the concepts that are reviewed are: i. Language

ii. Morphology

iii. Morpho-Semantics

iv. Personal Names

2.1.1 Language

According to Okolo and Ezikeojiaku (1999:1) “language permeates our lives from birth to death. It is a medium by which we establish and experience our most important human relations. It serves as essential tool for conducting the most mundane

transactions of our daily lives. Truly language spreads everyone's life from birth to death, it influence individuals to develop interest in how people interest in how people of another geographical zone interact with their own means of communication". To them, language is a medium by which people establish and experience their most crucial and important human relations. By this definition, language could be seen as the important factor that brings and creates oneness among every human.

Language has the ability to bring unity among different speakers from different communities, what this means is that language cannot be left in any activity or transaction being conducted in our daily lives. In Routledge Dictionary of Language and Linguistics (1998:672) language is seen as "the vehicle for the expression or exchanging of thoughts, concepts, knowledge and information as well as the fixing and transmission of experience and knowledge". It is based on cognitive processes, subject to societal factors and subject to historical change and development. In this definition, language refers to a specific form of expression that is restricted to humans, and differs from all other possible languages, such as animal communication and artificial language through creativity, the ability to make conceptional abstractions, and the possibility of metalinguistic reflection. In linguistics, the ambiguity of the term language is differentiated and clarified depending on the given theoretical concept and interest through abstraction and delimitation of sub aspects. In this process the following concepts are distinguished (with varying terminology).

A specific system of signs and combinatory rules which are arbitrary but passed on as conventions. Such linguistic systems, which Ferdinand de Saussure calls *langue* (*langue* vs *parole*), are the object of structural investigation, while research oriented towards a generative understanding of language attempts to describe the underlying linguistic competence of a speaker as well as the speaker's creative ability to produce a potentially infinite number of utterances, depending on his/her communicative. Finegan (2004:12) defines language as "a vehicle of thought, a system of expression that mediates the transfer of thought from one person to another". Finegan illustrates language as a medium (vehicle) an instrument which is used in transference of thought (thought to whatever our intentions are in mind). Also "a system" basically is a combination or collection of organized thought, which may include vocal signs.

One very important aspects of Finegan's definition is the notion of language being a mediator between the communicator and the communicate. Uwajeh (2010:9) says "language may be said to be any semantic symbolic representation intercommunication system-structure". According to Uwajeh (2010), language is an object made of both semantic and symbolic substances. 12 Both the semantic aspect which is also known as meaning and symbolic aspect which is also known as the form part cannot be separated from each other. Language is a means of presenting reality, that is, R3 represents R2, R2 represent R1. For example, if someone says "house", the thought and the "house" is a communicator while the other is a communicate. In another moment, the communicator turns to communicate while the communicate turns to communicator, by this, language is

truly therefore an inter communication tool. Language is a system structure means the unit that makes up language i.e signs or lexical element.

This definition reveals that there must be a form counterpart for meaning of an expression and vice versa. Uwajeh (2010) is right by saying language is semantic symbolic, in the sense that, there must be both form and meaning. In communication language should be in the state of potentiality when it is waiting to be used (system) and also in the state of actuality when it is actually used (structure). Uwajeh therefore is right by saying language is a system-structure component. Osisanwo (2003:1) defines language as ‘the human vocal noise or the arbitrary graphic representation of this used systematically and conventionally for the purpose of communication’. This definition further explains that language is a human phenomenon. It also describes language to be a systematically and conventionally used tool for communication by a group of people depicting that language is first and fore mostly arranged the pattern for which it is realized must be known to those who use it. Osisanwo’s definition of language was criticized on what he called “noise” with the understanding of the meaning of noise and defining language as a means with which we communicate, then it is needed. So therefore, it cannot be referred to as a “noise”.

2.1.2 Morphology

Routledge Dictionary of Language and Linguistics (1998:770) states that “morphology is the study of form and structure of living organisms which was taken up

by linguistics in the nineteenth century as a cover term for inflection and word formation”. In school grammar, morphology corresponds to the study of forms, that is, the sub disciplines of inflection as well as of the study of word classes and their classificational criteria. In various ways word formation is treated as in independent discipline beside morphology or as a further sub discipline of morphology. It further explains that there are three types of morphological models: (a) the item and arrangement grammar pursued in American structuralism with consideration to distribution. (b) the concept of an item and process grammar (process morphology) which is fundamental to generative grammar and in which basic abstract forms are transformed into their surface structure forms and (c) the word- and paradigm model (paradigm morphology), which posits not the morpheme, but the word as the basic element of morphological description.

The basic concepts of morphology in recent linguistics were developed in the framework of dictionary of language and linguistics structuralism. Here, morphology consists of the study of form, inner structure, function and occurrence of a morpheme as the smallest meaningful unit of language. Ndimele (1999:1) states that ‘morphology studies the internal structure of words’. According to Ndimele, morphology as a branch of linguistics is concerned with the study of how words are formed. Although everybody knows the importance of words in human language, a separate branch of linguistics which is devoted to the study of the internal structure of the words did not emerge until the early part of the 19th century. Before now, morphology was treated as a part of syntax. In fact, most scholars still discuss morphology together with syntax under the broad

concept; grammar. However, treating the internal structure of words or words structure in syntax is quite unfortunate. This makes it difficult for the study of word structure to be given proper place in the linguistic theory. Arnold and Andrew (2001: xvii) defines morphology as “the study of word structure and xxx are at the interface between phonology syntax and semantics”.

They argue that morphology is at the conceptual centre of linguistics. They further state that words contrast relationship with other by virtue of their forms, that is, the form paradigm and lexical groupings. 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”. This definition presupposes the fact that morphology studies patterns of word formation with and across languages and attempts to formulate rules that model the knowledge of the speakers of those languages, the morphological analysis of a natural language which is a productive analysis of natural language which is a productive area of research in linguistics. Morphology therefore serves of natural language which is a productive area of research in linguistics. Morphology therefore serves as a way of gaining insight into the word structure and formation in a language. Haspelmeth and Sims (2002:3) argue that “morphology is the study of the combination of morphemes to yield words”.

The definition above implies that morphemes are used to form words and that words cannot exist except morphemes come together to form them. This may not be

entirely true. Words are actually morphemes and morphemes are two categories; morphs (bound morphemes) and words (free morphemes). Not all words are formed from morphs and the fact remains that morphs bring in an additional grammatical meaning to the root word they are added to the definition therefore does not recognize the difference between a word and a morph.

2.1.3 Morpho-Semantics

Marantz (2010) states that “Morpho-semantics is a subfield of linguistics that investigates the interface between morphology and semantics, analyzing how morphological processes contribute to the meaning of words and how meaning is encoded and manipulated through morphological structures.” In Marantz definition, morphology and semantics shares a finite attribute that is meaning. He stated that morpho-semantics investigates the point at which semantics and morphology meets by examining the impact morphological processes has on the meaning of words and how meaning is converted and control through changes that occur in a construction to fit its syntactic and communicational context. For Ackerman and Stump (2014:18), “Morpho-semantics explores how the morphological properties of words and their structure interact with the meaning of words and the structure of sentences.” Ackerman’s and Stump definition states that morpho-semantics investigates how the internal and external structure of words interact with the meaning of words and their structure in sentences.

This states that the meaning of a morpheme or word can be affected by its structure or formation. Borjars and Vincent (2011:134) argue that “Morpho-semantics investigates the relationship between the morphological forms of words and their semantic interpretation, analyzing how the formal features of morphemes influence the meaning of words in a language.” Borjars’ and Vincent’s definition talks about the connectedness that exist between the formation of words and the meaning. This definition is also similar with that of Marantz (2010) and Ackerman and Stump (2014:18), stating the influence of morphological structures, processes or rules on the meaning of words or sentences. According to Lieber (2010), “Morpho-semantics studies how the morphological structure of words interacts with semantic composition, examining the contribution of morphological features to the overall meaning of complex words and sentences.” Complex words and sentences do not have simple analyses to their structure.

Lieber is stating that morph-semantics is studying of the structures in morphology and how these structures have effect on the meaning of complex words and sentences. Scalise and Guevara (2017:13), states that “Morpho-semantics investigates the interface between morphology and semantics, focusing on how morphological processes shape the meaning of words and contribute to the interpretation of sentences.” Scalise and Guevara’s definition is same as Marantz (2010), Ackerman and Stump (2014:18), and that of Borjars and Vincent (2011:134), stating the relatedness and effect of morphology on semantics. Investigating the point at which meaning has to rely on the structure of words and the point at which and vice versa if possible.

2.1.4 Personal Names

Algeo (1985:142), a lexicographer sees personal names as an essential device useful only for reference, it addresses devoid of social, psychological, or cultural importance. Algeo delves into the intricate web of cultural, historical, and linguistic factors that shape the significance and usage of names. He sees name as a marker of individual identity, societal norms, and language evolution. He examines some aspects that need to be taken into consideration for a name to be significant. These aspects includes, cultural, social and psychological functions. Algeo investigates the cultural significance of personal names, discussing how names often carry deep cultural meaning, religious symbolism, or familial traditions, analyzing naming practices within specific cultures and how they reflect social hierarchies, gender norms, or historical events. He also looked at the social function of personal names, including their role in establishing individual identity, group affiliation, and social status. Overall, Algeo definition of personal names offers a comprehensive and nuanced understanding of personal names, illuminating their intricate relationship with language, culture, history, and society.

Hodges (2006), states that a person's given 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' definition emphasizes the relationship between personal names, cultural identity, religion, and language. Hodges emphasizes that a person given name serves as a badge of cultural identity. This suggests that names are not merely arbitrary labels, but deeply embedded within cultural contexts. Names often reflect cultural heritage, traditions, and values, serving as a means of connecting individuals to their cultural roots and community. Hodges highlights the close link between personal names and religious identity. Many names have religious significance, either derived from religious texts, associated ceremonies such as baptism or naming ceremonies. The choice of a name may reflect the religious beliefs and practices of the parents or the cultural and historical significance of certain names within religious contexts. Hodges also acknowledges the role of language in the naming process.

Names are linguistic factors such as phonetics, morphology, and semantics. Language also serves as a medium for conveying cultural and religious meaning through names. In summary, Hodges' definition underscores the complex interplay between personal names and various aspects of identity and culture. It highlights the significance of names as more than mere labels, but as symbols that reflects and shape individual and collective identities within cultural and religious contexts. Hough (2016:327) states that "a personal name is a linguistic symbol used to uniquely identify an individual within a specific community or culture." The above definition opines that name are language codes that are used in identifying someone and that this linguistic code, becomes the person's identity mark within the community. It emphasizes that they are symbols

encoded in language to represent individuals. Names serve as label of markers that allow individuals to be referenced and distinguished within linguistics systems. The definition delimits names to specific communities and cultures for the purpose of showing that names are not always global. Some names can be local or regional, understood by only members of the local community.

Hough acknowledges that personal names are situated within specific community or cultural contexts. Naming practices vary across cultures and communities, reflecting cultural norms, traditions, historical meaning, or familial connections that enrich their symbolic value within particular culture. Hough's definition provides a concise and insightful perspective on personal names, emphasizing their linguistic, social, and cultural dimensions. It underscores the importance of names as symbolic tool for communication, identification and cultural expression within diverse human societies. Roeper (2020:499) argues that "personal names are lexical expressions used to identify individual human beings." The definition given above does not restrict personal names to specific cultures or communities. A personal name is simply seen as a means of identification in distinguishing between different persons. By characterizing personal names as lexical expressions, Roeper highlights their linguistic nature. Names are viewed as part of lexicon or vocabulary of a language, comprising words or phrases that have specific meanings and functions within linguistic system.

Roeper highlights the role of names in expressing and affirming human identity. Each name is associated with a unique individual, reflecting aspects of personal identity, such as gender, ethnicity, or cultural heritage. Names contribute to the construction of individuality and selfhood within social contexts. With reference to Crystal (2008:393), “a personal name is a linguistic label or signifier used to refer to a particular person.” Being a linguist, Crystal sees personal names as linguistic labels or signifiers. This is that the signified is the bearer of the name while the signifier is the name itself. Names are viewed as linguistic entities, comprised of sounds or symbols that convey meaning and serve as referents for individuals. Crystal highlights the referential function of personal names, emphasizing their role in identifying and referring to specific individuals. Names serve as particular persons, distinguishing them from others within a linguistic context. Each name is associated with a unique individual, allowing for precise reference and recognition within social interactions. Names enable people to address, mention, or talk about specific individuals in various communicative contexts. Crystal’s definition is straightforward and clear, capturing the essence of personal names without unnecessary complexity.

By characterizing names as a linguistic label or signifier, the definition conveys the idea that names are linguistic constructs designed for the purpose of identification and reference. Personal name is the unique identifier for a specific and ordered combination of words and titles by which a person may be known.

2.2 Previous Studies

Osadabamen (2013) carried out a study titled ‘Antidote and succor potency of Benin and Esan names as a cultural means of managing morale in society’. In this study savaging morale issues is examined through indigenous names which takes conscious effort, and how thus has helped Africans, particularly Benin and Esan people to conquer their environment and enhance relationships and as well douse. The choice of Benin and Esan names was informed by the cultural intrarelationship of both ethnic groups philosophical and connotations, this deuces the succor potency that makes sure that names effected and inform the antidote and succor potency. In addition, the indigenous names borne by members of these ethnic groups which build morale in African society. Hence, the paper examines the primary essence of names, which is identity, meaning of names and situations where their antidote and succor potency are relevant and active. It further examines the history and classes of names the experiences behind some particular names of both ethnic groups. It further extricates how antidote and succor potency are enjoyed by the bearer and caller, and how they help in their management of morality through hearing and interpretations. It recommended that indigenous Benin and Esan names should be borne by Benin and Esan sons and daughters in as much as they retain their antidote and succor potency.

This will help ethnic identification through individual names and at the same time do its antidote and succor relief, which aids morale management and contributes to

positive construction in the society. It concluded that for foreign not to take over our indigenous names and throw us into ethnic identity confusion and endanger our indigenous name value, we must encourage the bearer of our indigenous names. Another study was carried out this time on Edo names by Aigbedo (2018) titled A Socio-Cultural Linguistic Classification of Names in Edo. In this study, he asserted that names are one of the media employed to portray the unique ideology prevalent in a given society and to also identify the individuals that make up such a society. It is reported that the study investigated an aspect of the sociolinguistic nature of Edo personal names with a view to gaining the relevant insight into the language in a socio-cultural context. The study was based on the desire to get a proper insight into the socio-cultural nature of Edo language and how they affect the general world view of the people in the process of naming. The study employed as a data collection method, the direct interview of aged native speakers of the language as well as the consultation of secondary published sources (especially on names and culture) relevant to the study. The data collected (which consists of personal names) were analyzed in the context of their assignment. The analysis involved the decomposition of these names into their component units and the interpretation of these component units relative to the circumstances of naming.

The analysis was done in line with the theoretical tenets of the sociocultural linguistics approach (Bucholtz and Hall, 2005) with a strong emphasis on the emergence and indexicality principles. The study found out that names represent an important aspect of the semantic structure of Edo language and they possessed a unique compositional

nature. It was discovered that these names are expressed following the circumstances of birth. The study It was also discovered that some names portray, the personality of the individual or his character as well as some important events in his life. There is usually no limit to the numbers of names a person can be given in African society as all that are present during a naming ceremony can give a name to a new-born. Names are also given to some children based on some dead persons who may be thought to have been partially reincarnated in the child especially if the family observes certain traits in common between the child and the dead relative. In some societies, it is also the custom to 25 give the names of grandparents to the children.

These names serve as the identity by which the person is known and can be described. It is expected that as the child grows, these features become more obvious. The study therefore concluded that the naming of children was of great significance in the African society and it often marked by ceremonies and rituals. Some names according to the study, were used to mark the occasion of a childbirth like if the birth occurred during a rainstorm, the child will be named thus or if it is during special occasions or activities like celebration, market and farm, the child will bear such name as ugie (ẹdugie ‘the day of celebration’), ẹki (ẹdẹki (a market day;) and ugbo (edugbo ‘farming day’). All these were done to commemorate the significance of these events and what they portend for the child and his/her family.

2.3 Concerns of the Present Study

The concerns of this project rests on its potential to illuminate the cultural and social dynamics surrounding names in the Edo community, particularly those associated with child. By exploring child-related names, this project aims to uncover the deeper narratives linked to socioeconomic status, cultural pride, and individual identity. Understanding these connections can provide valuable insights into how names shape social interactions, familial relationships, and community cohesion. Furthermore, this research is crucial for preserving cultural heritage, as it documents and analyzes traditions that may be fading in contemporary society, thus ensuring that future generations remain connected to their roots. While there has been considerable research on names from broader linguistic and anthropological perspectives, a focused study on the implications of child-related naming practices has been largely overlooked. The findings could inform policy and educational initiatives aimed at promoting cultural awareness and respect for diversity within and beyond the Edo community.

CHAPTER THREE

THEORETICAL FRAMEWORK: THE SOCIO-CULTURAL LINGUISTICS APPROACH

3.0 Introduction

The Socio-cultural Linguistics Approach (SCLA) is a framework developed by Mary Bucholtz and Kira Hall in 2005. It offers a comprehensive perspective on language and its relationship to social and cultural contexts. This approach combines insights from sociolinguistics, linguistic anthropology, and social theory to understand how language use is shaped by social and cultural factors. The SCLA recognizes that language is not just a tool for communication but is deeply intertwined with social identity. It posits that individuals use language in ways that reflect and construct their social identities, such as gender, race, ethnicity, class, and age. The SCLA emphasizes the importance of considering language use within specific social and cultural contexts. Language forms and meanings vary across different social groups, communities, and situations.

The approach employs a bottom-up analysis to examine language practices and their associations with particular social contexts. The approach recognizes that language consists of indexical signs, which allow speakers to associate linguistic forms with specific social meanings. The SCLA investigates how language variation and linguistic practices serve as meaningful resources for social identification, group membership, and social evaluations. The orientation of the SCLA is descriptive and aims to provide a nuanced understanding of real-world language practices. It moves beyond a focus solely on linguistic structures and explores how language functions in interaction and social life, emphasizing the role of power, social hierarchies, and ideologies in shaping language use.

The SCLA framework involves analyzing language practices in relation to social identities and available discursive resources. It examines how language choices and patterns reflect and negotiate individuals' social positions and ideologies. The SCLA also recognizes the influence of broader sociocultural factors on language variation, such as historical processes, community norms, and ideological constructions of hierarchy and power. In terms of methodology, the SCLA adopts a combination of qualitative and quantitative approaches. It often relies on ethnographic fieldwork, interviews, participant observation, and discourse analysis to investigate language practices in specific social contexts. Researchers employing the SCLA framework aim to uncover the social meanings, ideologies, and power dynamics that influence language use.

3.1 Theoretical Foundation

The theoretical foundations of the Socio-cultural Linguistics Approach (SCLA) framework by Bucholtz and Hall (2005) are rooted in sociolinguistics, linguistic anthropology, and social theory. This approach seeks to understand the complex relationship between language and society, including how language use is shaped by social and cultural factors. The SCLA framework is informed by key principles that shape its theoretical foundations. First, the SCLA recognizes the social construction of identity. Language is not simply a means of communication but is deeply intertwined with social identity. The way individuals use language reflects and constructs their social identities, such as gender, race, ethnicity, class, and age. By studying language practices, the SCLA aims to uncover the ways in which individuals use language as a resource for constructing and negotiating their social identities. Second, the SCLA emphasizes the importance of contextual variation in language. Language forms and meanings vary across different social groups, communities, and situations.

The SCLA takes a bottom-up approach, analyzing language practices and patterns within specific social contexts. It considers how linguistic choices are influenced by factors such as social norms, community practices, and historical processes. By examining language in its social context, the SCLA aims to understand how language variation is socially and culturally meaningful. Third, the SCLA recognizes the concept of indexicality and language variation. Language consists of indexical signs, which allow speakers to associate linguistic forms with specific social meanings. The SCLA addresses how language variation and linguistic practices serve as resources for social identification,

group membership, and social evaluations. It investigates how language forms become associated with certain social meanings and how speakers draw on these associations to convey social information. The SCLA also adopts an orientation that is descriptive and aims to provide a nuanced understanding of real-world language practices. It moves beyond a focus solely on linguistic structures and explores how language functions in interaction and social life.

The approach considers the role of power, social hierarchies, and ideologies in shaping language use. By examining the social and cultural context of language use, the SCLA seeks to uncover the underlying power dynamics and social ideologies that shape language practices. The Socio-cultural Linguistics Approach by Bucholtz and Hall (2005) offers a theoretical framework that integrates insights from sociolinguistics, linguistic anthropology, and social theory. It emphasizes the social construction of identity, contextual variation in language, indexicality, and language variation. The approach takes a descriptive orientation and aims to understand how language functions in social and cultural contexts, considering the role of power, social hierarchies, and ideologies.

3.2 Theoretical Orientation

The theoretical orientation of the SCLA framework is shaped by several key principles that inform its research objectives and methodology. The SCLA framework is informed by the notion of language as a social practice. This perspective acknowledges that language does not exist in a vacuum but is shaped by social, cultural, and historical

contexts. Language is seen as a way of doing things, and by examining language practices, researchers can gain insight into social and cultural practices. It takes a constructivist approach to social identity. Social identity is viewed as a dynamic and evolving phenomenon that is coconstructed through interactions between individuals and social structures. Social identities are shaped by multiple factors, including ethnicity, race, gender, class, age, and historical and geographical location. The SCLA framework is also guided by the concept of indexicality.

Indexicality refers to the ways in which linguistic signs are associated with social meaning. The meanings associated with language use are context-dependent and can vary based on factors such as speaker identity, social context, and audience. It is informed by social theory. It draws on sociological and anthropological perspectives to investigate the social and cultural factors that shape language practices. The framework acknowledges that language use is shaped by power dynamics, social structures, and historical and political contexts. The SCLA framework also takes a bottom-up approach to research. Rather than imposing pre-existing theoretical frameworks on linguistic data, it seeks to understand language practices through observation and analysis of the actual use of language in social contexts. This approach allows researchers to uncover the social meanings and functions of language practices from the bottom up.

The SCLA framework therefore, draws on multiple theoretical perspectives in its investigation of language, culture, and society. It views language as a social practice that

is shaped by social, cultural, and historical contexts, acknowledges the dynamic and evolving nature of social identity, is guided by the concept of indexicality, and draws on social theory to investigate the social and cultural factors that shape language practices. The bottom-up approach to research, which involves observing and analyzing the actual use of language in social contexts, allows for a nuanced understanding of the social meanings and functions of language practices.

3.3 Theoretical Organization

The Socio-Cultural Linguistics Approach (SCLA) framework presented by Bucholtz and Hall (2005) offers a comprehensive theoretical understanding of the relationship between language, culture, and society. This framework emphasizes the intrinsically social and cultural nature of language, focusing on how language is shaped and influenced by social and cultural factors. The SCLA framework builds upon the work of sociolinguistics, linguistic anthropology, and sociocultural theory to examine the intricate interplay between language, culture, and society. It highlights the importance of understanding language as a social practice that is not separate from, but deeply embedded within, broader social and cultural contexts. A key component of the SCLA framework is the recognition that language is both a reflective and constitutive aspect of culture. Language reflects underlying cultural norms and values, while simultaneously shaping and constructing cultural identities and social realities. Bucholtz and Hall (2005) argue that language use is an essential means through which individuals negotiate,

establish, and challenge social hierarchies, power relations, and social identities. Within this framework, language is not viewed in isolation but rather as situated within specific contexts and social interactions.

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

1. Political Economy: This domain analyzes how economic, political, and social systems influence language and culture. It explores the impact of power structures and economic inequalities on language use, such as how language may be used to reinforce or challenge existing hierarchies.

2. Institutions: This domain focuses on the role of institutions such as education, media, and government in shaping language and cultural practices. It examines the ways in which institutions regulate and standardize language use, as well as the impact of these practices on social identities and linguistic diversity.

3. Communities: This domain investigates the dynamics within specific communities and subcultures. It explores how language is used to create and maintain solidarity, establish group boundaries, and construct shared identities. Additionally, it examines the social and cultural dimensions of language variation and change within communities.

4. Individuals: This domain centers around the experiences and agency of individuals within the broader socio-cultural context. It examines how individuals' language use is

influenced by their social identities (e.g., gender, ethnicity, 35 sexuality) and how they actively negotiate and navigate linguistic and cultural practices. The SCLA framework emphasizes the intricate relationship between language, culture, and society, highlighting the ways in which language use is shaped by and shapes social interactions, power dynamics, and cultural identities. By exploring the interconnections between language, culture, and society, the SCLA framework provides a comprehensive approach for understanding the complex and multifaceted nature of language and culture.

3.4 Theoretical Applications

The theoretical applications of the SCLA framework involve examining the diverse ways in which language use is influenced by social factors and how linguistic practices shape social practices in a variety of contexts. One of the primary theoretical applications of the SCLA framework is the study of social identity. In SCLA, social identity is viewed as a dynamic construct that is contextdependent and actively negotiated in interactions between individuals and social structures. A significant aspect of this approach is to explore how individuals construct and deploy their social identities through linguistic practices. Researchers use techniques such as discourse analysis, ethnography, and sociolinguistic 36 interviews to explore how social categories such as gender, race, ethnicity, and sexuality are constructed, negotiated, and transformed in different contexts. Another theoretical application of the SCLA framework is the study of indexicality.

Indexicality refers to the way in which the use of language points beyond itself, reflecting the social context in which it is used. The concept of indexicality is employed to understand how language use creates social meaning and to explore how linguistic practices contribute to social structures, power relations, and cultural norms. Thus, SCLA research can take an indexical approach to explore how language use is associated with social meaning. The SCLA framework also has important theoretical applications in the study of language and power. According to this framework, language is not a neutral medium, but is closely connected to social structures, institutions, and power relations. SCLA provides a way of understanding how language use contributes to the reproduction of social inequality, hegemony, and resistance. In this regard, researchers may explore how linguistic practices reinforce, challenge, or transform existing power structures and how such practices contribute to social change.

Finally, SCLA has theoretical applications in the study of language and globalization. As linguistic practices and cultural products become more globally interconnected, the SCLA framework provides a way of exploring how globalization is shaping language use, and how linguistic practices are contributing to the production of new social categories, identities and cultural forms. In this regard, SCLA investigates how cultural flows, contact zones, and hybridity shape linguistic practices and how linguistic practices shape global cultural processes. The theoretical applications of the SCLA framework offer a framework to explore how linguistic practices are constitutive of social identities, cultural practices, power relationships, and global processes. As an

interdisciplinary approach, SCLA offers a range of theoretical insights and methodological approaches that can be employed to better understand the complex interactions between language, culture, and society.

3.5 Theoretical Applications to the Study of Personal Names

The Socio-Cultural Linguistics Approach (SCLA) framework developed by Bucholtz and Hall (2005) can be applied to the study of personal names to provide a deeper understanding of how names are socially and culturally constructed and used. Personal names serve as a crucial aspect of social identity, reflecting and shaping cultural practices, power dynamics, and individual agency. The SCLA framework offers a theoretical lens to examine the complexities of personal names within their socio-cultural contexts. One key aspect of the SCLA framework relevant to the study of personal names is its focus on the social construction of identity. Personal names are central to the construction of individual and group identities. The framework acknowledges that personal names are not neutral or arbitrary choices but are laden with social and cultural meanings. Names often reflect cultural traditions, family relationships, social affiliations, and power dynamics.

The SCLA framework encourages researchers to consider the social and cultural factors that influence name choice, name change, and the meanings associated with particular names. Another aspect of the SCLA framework applicable to the study of personal names is the exploration of language variation and change within communities.

Personal names can vary linguistically across different communities, ethnicities, or cultures. The framework provides a way to investigate how language variation relates to social identity, power relations, and cultural norms within specific communities. For example, the choice to use an anglicized or ethnic name may reflect the negotiation of cultural identities or assimilation processes within a particular community. Furthermore, the SCLA framework's emphasis on the role of institutions in shaping language and culture is relevant to the study of personal names. Institutions such as government agencies, educational institutions, and media can regulate and standardize personal name usage through policies and practices. These institutions may influence individuals' name choices and affect the perception and acceptance of certain names within society.

The SCLA framework invites researchers to analyze the role of institutions in personal name selection, normalization, and potential forms of linguistic discrimination associated with certain names. Additionally, the SCLA framework highlights the agency of individuals within socio-cultural contexts. It recognizes that individuals actively negotiate and navigate their linguistic and cultural practices, including personal name choices. Through this lens, researchers can explore the motivations behind name change, name adoption, and the ways individuals use their names to assert or negotiate their identities within broader socio-cultural frameworks. In the study of personal names, the SCLA framework provides a comprehensive theoretical foundation for investigating the socio-cultural dimensions of name choice, name use, and the meanings associated with names. By examining the social and cultural contexts in which personal names are

embedded, researchers can gain insights into how names show and shape person's identities, power dynamics and cultural practices.

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSIONS

4.0 Introduction

This chapter presents analysis and discusses the data collected and organized for the study. It's divided into main sections. Section 4.1 provides a morpho-semantic identification and description of the different implicature of "Omo" child that is found in the Edo language. Section 4.1 provides a morpho-semantic identification and description of the different implication of "omo" child that is found in the Edo language. Section 4.2 examines how these names function within or beyond the direct interpretation depending on the context in which its used. The implication of "Omo" child can vary based on social, cultural and situational factors. The exact meaning is therefore not strictly lexical but its inferred through context and shared cultural knowledge. Thus the use of "omo" child demonstrate how Edo speakers employ pragmatic reasoning to move beyond literal meaning, highlighting the role of implicature in understanding every day communication.

4.1 Analysis

In this section, we present and discuss the various implicatures of ‘omo’ child in Edo language as well as their semantic roles. These names are describe not only morphologically but also semantically with their meanings determined and this allows for a clear understanding of the name ‘omo’ child function within Edo language, consider some themes below:

4.1.1 Value

4.1.2 Adoration

4.1.3 Divine

4.1.4 Assurance

4.1.1 The Implicature of Values

Children are important being and posses good principles every day, child has value, respect and are economic asset in societies. The word value implies ‘worth’ when used in Edo name: consider some more data below:

1a. ‘Omosigho: child pass money,

omo se igho: child is more valuable than money.

1b. Omoefe: child pass wealth,

Omo sefe: a child is more than wealth.

1c. 'Omosukpon: child pass clothes,

Omo sekpon: a child is precious than clothes.

1d. 'Omosuwa: child pass wealth,

'Omo se wa: child is more than wealth.

1e. 'Omonuwa: child is wealth

1f. 'Omosogie: child pass kingship,

Omo se gie: child is valuable than kingship

1g. 'Omoruwa: child is wealth,

Omo rewa: child is valuable as wealth.

The above data (1a-1g) are used to show how the word 'Value' is implied in Edo personal names with 'omo' child.

4.1.2 The Implicature of Adoration

This theme implied the deep feelings, love, respect or admiration for a child 'omo', it involves a sense of reverence or worship. Focusing on the qualities or actions of the child's birth depending on the situation or context surrounding the birth. 'Adoration' when its used in Edo language could connotes 'praises' or beauty. Consider some examples below:

1a. 'Omoehiomwan

1b. 'Ogbomo: Ogbe omo', family child, child is the root of the family.

1c. 'Omorie: child is king, child is treasured as a king.

1d. 'Omosivie: child pass beads, child is precious than beads.

The above data (1a-1d) are used to show how the word 'Adoration' is implied in Edo personal name 'Omo' child.

4.1.3 The Implicature of Divine

This theme shows the belief that children are sacred, pure and a blessing from a higher power. Across culture and religions, children are often seen as gifts from God or as a symbols of innocence and purity, connecting them to something holy or divine.

Consider some examples below:

1a. 'Omofomwan: child is your person, child chases away sorrow.

1b. 'Omosa: child of God, child is from God.

1c. 'Oghosaomo: my own God's child, child is given by God.

The above data (1a-1c) are used to show how the word 'Divine' is implied in Edo personal names.

4.1.4 The Implicature of Assurance

This reference connotes that a child 'omo' gives hope to their parents. It could be future or generation assurance showing confidence, security and reliability to ensure safety, wellbeing, development and rights of their parents to their children or children to parents. Consider some examples below:

1a. 'Omozoya: child cure suffering, child removes one's reproach.

1b. 'Omodomwanyi: child repairs one's life

1c. 'Omonogie': child is king, child is great.

The data above from (1a-1c) are used to show how the word 'assurance' is implied in Edo personal names.

4.2 Discussion of Findings

The results that emerge after collecting and analyzing the data shows how the name 'omo' child function in different context. The data were analyzed using descriptive method, considering the examples below:

The reference theme of 'adoration' 'omochiomwan and 'omosogie, ehionwan is one word and it stands on its own which means 'one's pride while the word 'sogie' means kingship.

The reference theme of assurance shows confidence, security and reliability of a child 'omo' consider the example below: Omodamwanyi and omonogie. This indicate

that 'domwanyi is one word means to 'repair one while the word 'nogie' stands for 'greatness'.

The theme of Divine shows purity, sacred and blessings from God and each names would be considered 'omosalobua and 'omototo 'salobua' means God while the tito means reign.

4.3 Summary of the Chapter

In this chapter, we have analysed the data collected for this project and also discussed the finding from the analysis. The chapter was divided into two main sections showed that semantically the implicatures of the name 'omo' child in Edo language. Showing how the names are derived literally and figuratively used in the expressions and meaning of names, how the names change due to the contextual analysis. The second section discussed this finding in the analysis of the data.

CHAPTER FIVE

FINDINGS AND CONCLUSION

5.1 Summary of the Study

Chapter one introduced the research

Th topic, "The Semantic Implicatures of Òmo (Child) in Èdo Personal Names. It provides background information on the Èdó language and culture, highlighting how personal names reflect deep spiritual and cultural meanings, particularly Òmo-related names in the Èdó community. It made mention of the regions where Èdó is predominantly spoken. The methodology used is qualitative and thematic. It outlines the study's purpose to explore the meanings and themes like adulation, adoration, protection, sovereignty, provision, fate, wealth and assurance embedded in these names. The chapter also presents the aim, objectives, statement of the problem, significance of analyzing Òmo-related names to understand Èdó people's worldview and justified why the study is relevant for both linguistic and cultural preservation. Lastly, it highlights the structure of the study across five main chapters.

Chapter Two reviewed existing literature relevant to the study. It began with a conceptual review, discussing key terms like language, morphology, morpho-semantics, and personal names, to provide theoretical clarity. The chapter also examined prior linguistic and anthropological studies on naming practices, especially within African and Èdó contexts. It identified a gap in scholarly focus on Òmo-related names and their deeper semantic and cultural functions.

The concerns of the present study were also highlighted, emphasizing the need for deeper analysis of the spiritual and social meanings encoded in names that reference Òmo. This chapter provided the foundational framework for the study's theoretical and analytical direction.

Chapter Three focused on the theoretical framework guiding the study. It adopted the Socio-Cultural Linguistics Approach (SCLA) developed by Bucholtz and Hall (2005), which views language, identity, and culture as deeply interconnected. The chapter explained how personal names, especially those involving Òmo "Child", are not merely identifiers but carry semantic, cultural, and spiritual significance.

It emphasized that Òmo-related names reflect broader themes such as identity, power, social values, and cultural beliefs. The framework allowed the study to analyze how these names are constructed, interpreted, and function in the Èdó society. This theoretical grounding provided the lens through which the names were categorized and analyzed in the following chapter.

Chapter Four focused on the analyses, and discussion of findings relevant to the study. The chapter was divided into key sub-sections. First introduction which outlined the chapter structure and the method of data analysis. Followed by analyzing Òmo-related names and grouping them under thematic categories such as Values, adoration, Divine, wealth and assurance. Each theme was supported with examples and explained based on its socio-cultural meaning in the Èdó context.

Thereafter the discussion of findings interpreted the data collected by linking the semantic themes to Èdó cultural beliefs. It showed how names involving Òmo "Child" are not arbitrary but are meaningful expressions of faith, identity, social values, and divine connection.

The chapter concluded that Òmo-related names serve as carriers of Èdó worldview, expressing both personal and communal experiences through deeply rooted cultural semantics.

5.2 Summary of Findings

The findings are summarized as follows;

The Implicature of Values

1a. ‘Omosigho: o.m.o se igbo: child pass money, child is more valuable than money.

1b. O.m.o se fe: child pass wealth, a child is more than wealth.

1c. 'O.m.o sukpon: child pass clothes, a child is precious than clothes.

1d. 'O.m.o suwa: child pass wealth, child is more than wealth.

1e. 'O.m.o nuwa: child is wealth

1f. 'O.m.o sogie: child pass kingship, child is valuable than kingship

1g. 'O.m.o ruwa: child is wealth, child is valuable as wealth.

The Implicature of Adoration

1a. 'Omoehiomwan

1b. 'Ogbomo: Ogbe omo', family child, child is the root of the family.

1c. 'Omoregie: child is king, child is treasured as a king.

1d. 'Omosivie: child pass beads, child is precious than beads.

The Implicature of Divine

1a. 'Omofomwan: child is your person, child chases away sorrow.

1b. 'Omosa: child of God, child is from God.

1c. 'Oghosaomo: my own God's child, child is given by God.

The implicature of Assurance

1a. ‘Omozoya: child cure suffering, child removes one’s reproach.

1b. ‘Omodomwanyi: child repairs one’s life

1c. ‘Omonogie’: child is king, child is great.

Each of these findings reveals how Òmo-names encode layers of meaning that mirror the cultural, religious, and social values of the Èdó people.

5.3 Conclusion

This study explored how personal names that incorporate the element Òmo reflect deep-rooted cultural, religious, and social meanings within the Èdó community. Chapter One introduced the background of the study, defined the research problem, outlined the aim and objectives, and justified the significance of examining Òmo -related names. Chapter Two reviewed existing literature on personal naming practices, language structure, and semantic theories, highlighting the gap this research aimed to fill. Chapter Three presented the theoretical framework, focusing on semantics and pragmatics, which guided the interpretation of data. Chapter Four provided a detailed analysis and thematic categorization of Òmo -related names, revealing patterns related to adoration, fate, assurance, protection, wealth, and more. These names are not mere identifiers but meaningful linguistic expressions that preserve Èdó worldview, values, and spiritual beliefs. Overall, the study confirms that Òmo -related names serve as a vital tool for

understanding how language encodes cultural identity and divine perception in the Èdó society.

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APPENDIX

S/N	NAMES WITH OMO	ENGLISH MEANING
1	Ọmọruyi	A child is respect
2	Ọmọsede	A child is greater than crown
3	Ọmọsefe	A child is worth than riches
4	Ọmọseuwa	A child is more than wealth
5	Ọmọsigho	A child is greater than money or wealth
6	Ọmọsogie	A child is greater than kingship
7	Ọmọyemwen	I love children
8	Ọmọzoya	A child wipes sorrow away
9	Ọmọzuwa	A child is the source of greatness
10	Ọmọregie	A child is your king
11	Ọmọregbe	Child is your family
12	Ọmọigiade	A child can't be bought
13	Ọmọkaro	Child is first
14	Ọmọnuwa	A child is pride/wealth
15	Ọmọragbon	Child is alive
16	Ọmọbude	A child is your adviser
17	Ọmọefe	Child is wealth
18	Ọmọ Nosa	God's Child
19	Ọmọgiade	A child cannot let you fall
20	Ọmọrotationmwan	Children are among your siblings

21	Ọmọisi	Good child
22	Ọmọrogieva	Child is your second
23	Ọmọsuwa	A child is greater
24	Ọmọroton	Child is strength
25	Ọmọzee	Child is the reason
26	Ọmọfowmwan	Child is your peace
27	Ọmọniyakheiyoke	A child that guards my back
28	Ọmọtiti	Child brings your reign
29	Ọmọyomware	A child remembers you
30	Ọmọyornare	A child brought peace
31	Ọmọsumen	Child is a lifter
32	Ọmọkpanwan	Child is a lifter
33	Ọmọsivie	Children are precious than beads (Gold)
34	Ọmọrowa	Child is Home
35	Ọmọogiate	Children will not fail their parents
36	Ọmọ gaifu	You cannot choose a child for yourself
37	Ọmọfuwa	Children increase wealth
38	Ọmọsukpon	Child is precious than clothes
39	Ọmọ ayahiagbe	Child is a back bone/backup
40	Ọmọrewinya	Child is in everything
41	Ọmọ ayawenmuwaher	Children are the beginning of wealth
42	Ọmọnaya yabon	A child is a reason for existing
43	Ọmọkioya	Child takes away suffering
44	Ighomo	Child's money
45	Efomo	Child's wealth
46	Ọmọgbohu	Child kills anger
47	Ọmọ Ọ hiomwan	A child is one's destiny

48	Ọmọrogieva	A child is your partner
49	Ọmọrotiọnmwan	A child is your relative
50	Ọmọrogiwa	A child is the king of prosperity
51	Ọmọrose	Children are the community beauty
52	Ọmọsekhua	A child defends and uphold the parents dignity
53	Erhatiemwọn ọmọ	My father calls me his child
54	Ọmọzusi	A child makes you famous
55	Ọmọdolomwanyị	A child changes someone
56	Ọmọzaye	A child complement you existence
57	Ọmọkpamwan	A child elevate one
58	Ọmọnuwa	A child is wealth
59	Ọmọregbomwan	A child is your family
60	Ọmọgiate	A child prevents ridicule/disgrace
61	Ogbọmo	A child is one's family
62	Ọmọrovbiye	Child is your brother or sister
63	Ọmọgui	Child resist an anger
64	Ọmọ Ehiomwan	A child is one's pride
65	Ọmọdamwen	I love children
66	Ọmọrayo	A child is what life is
67	Osakiodọ ọmọ	God has open the door of a child
68	Ọghosa ọmọ	God's Child
69	Osamwọnyiọmo	God has the potential honour of a child
70	Osayanọmọ	God owns the children
71	Osayamwe ọmọ	God has granted me a child
72	Osayoghọghomwọ omo	God has endow me with the joy of child
73	Ọmọrosemwen	Children are their parents best friend
74	Ọmọsogie	Children are more than any one affluence

75	Ọmọyayo	Children are born for one believes
76	Ọmọyanwa	Children are born for one's inheritance
77	Ọmọzuware	Children has brought us wealth
78	Ọmọragbon	The child is alive
79	Ọmọ-Iyekonmwēn	Children are backbone
80	Ọmọkunwa	Children are counted as a blessing
81	Ọmọmagumwēnda	Child doesn't allow one to fall
82	Ọmọnogie	A proper child
83	Ọmọnô yan	A pampered child
84	Ọmọgbon	A proper child
85	Ọmọzuwa	A child is greater than wealth
86	Ọmọdomwanyī	Children repair one's life
87	Ọmọruwa	Child is wealth
88	Ọmọfọn mwan	Children are born for defense
89	Ọmọgha yọ mwarre	A child will remember you
90	Ọmọifo	The production of children is endless
91	Ọmọewua	Children are the best riches
92	Ọmọnabiese	A well behaved child
93	Ọmọmose	A beautiful child
94	Ọmọsemwinhia	Children are more than all things
95	Ọmọzoya	Children are born to remove one's reproach
96	Ọmọzuwamo	Children have brought me wealth
97	Ọmọzuware	Children has brought us wealth
98	Ọmọ-Esohe	A child is great
99	Ọmọnogie	A child is attaining to greatness
100	Ọmọbogie	A child is a prominent

