

## Typology of Igbo Toponyms

Ifeoma Emmanuela Udoe

Department of English,  
Chukwuemeka Odumegwu Ojukwu University,  
Igbariam Campus,  
Anambra State,

### Abstract

*This study focuses on linguistic typology of toponyms in Anambra state. Before now, no study has been done on linguistic typological patterns of Igbo place names. Earlier works focused on Igbo personal names in general. This study, therefore, is an attempt to fill this gap. The names collected were classified based on the theory of Linguistic typology by Mencken (1967). The study indicates that place names, apart from being an instrument for identifying places, perform other functions. Through place names, it is possible to know the history, socio-economic value and belief of the people. It is also possible to understand the grammar of the Igbo language. Finally, it is discovered that place names are the manifestation of the physical features of an area.*

**Keywords:** *linguistic typology, toponyms, Igbo, names,*

### Introduction

According to David (2011) toponyms are the study of place names. Stewart (2012) notes that the origin of place names is of primary interest and importance in name study. Place names are principally used for identifying and distinguishing places from others. The United Nations Group of Experts on Geographic Names (henceforth, UNGEGN), West Africa Region (2009) affirms that place names particularly in Nigeria, house many cultural heritages of the people and the collection and preservation of place-names would retain much of our culture, memory and historical information. Despite the value of place names, not much has been done in the area of linguistic toponyms in Nigeria. Of all the African countries with interesting histories about their place names listed in Batoma's (2006) bibliography of African toponyms only Hausa toponymy was listed; Igbo toponymy study was conspicuously absent.

Linguistics scholars have lamented that the lack of interest in name study could have arisen because of the belief that there are no comprehensive naming theories. Zelinsky (2002) opines that name theories have not been fully articulated because scholars like Bloomfield (1933), Gardiner (1954) and Chomsky (1965) dwelt so much on distinguishing between proper

and common nouns. Nash (2011) decries that the dearth of theory of toponyms has stalled linguistic analysis of toponyms. In spite of the benefits of place names, toponymy study has not been given its desired pride of place. Nash (2012) opines that a theory of pristine toponyms or islands would add value to the study of toponyms because it would use oral history to retrieve those ecological and historical factors peculiar to a place. Aleru and Alabi (2010) further decry the relegation of Yoruba place name study in the literature. Similarly, Yanga (1978) points out that place name study has received little space in the literature of Zaire. This unfortunate situation had been of great concern to the present researcher who has had great research interest in onomastics for some years particularly in classifying place names in Anambra state.

### Theoretical Framework

The theory of Linguistic Typology/Classification was propounded by Mencken (1919/1967) who classified place names into eight different semantic groups namely:

1. personal names
2. transferred from other and older places
3. native American names
4. foreign language names (e.g. Dutch, Spanish, French)
5. biblical and mythological names



6. descriptive of localities
7. suggested by local flora, fauna or geology
8. purely fanciful names.

Thus, the classification is a summary of the motivation behind naming of places. Algeo (1978) demonstrates that street names are a result of things found, or happening around us, such as trees, horses, and racing these are as a result of urban development of a place. Additionally, Nicolaisen (1975/1986) propose that street names are given based on the community. If a community is bilingual, then the street names will reflect the bilingualism nature of the community.

Mencken's (1967) classification though informative has some shortcomings because "Fancifulness of names" as a criterion for classifying names is purely senseless. As later observed by Coates (2009), that names are senseless because they are denotative and not connotative. The denotative nature of names, according to him, could only be that names are tags used for identification, therefore, they are referential. Even though it satisfies the aesthetic tendencies of some people, consequently, purely fanciful names cannot adequately be accommodated in the principle of meaningfulness of names. Although, Tent and Blair (2011) confirmed that there are no standardized typologies for toponymy studies, this study is modelled towards Mencken's (1975) classification though with some modifications

#### Literature Review

Bishop and Oupra (2011) carried out research on village toponyms in the Muang District of Chiangrai Province, Thailand. The study aimed at analysing village names to establish the relationship between toponyms and eco-linguistics. The participants were 30 villagers; documentary and interview methods were used for data collection. The qualitative analysis showed that the surrounding environmental landmarks such as mountains, trees, water etc. are the main sources of naming in the area; and the relationship between language and environment. The work is relevant to the present work because some names reflect the environment. However, this work is also

interested in cultural variations that occur in the regions which the previous work did not cover.

Another study was carried out by Alabi and Aleru (2010) on the reconstruction of Yoruba culture and history through toponyms. They classified place names into seven categories such as: geographic, political, economic, personal, historical, religious and relative peace which could be used to revitalize the peoples' social habits, customs, history and general information of the people of two extreme regions; Igbominaland and Badagry coastal areas through the use of place names. They found out that place names in those areas highlight many aspects of their cosmology such as *Èsù* 'a deity of the devil believed to be once second in command to God' *Èsù* is the controller of man's affairs on earth, an authority given to him by God. Additionally, the place names of the regions reflect their history; a typical example is the name *Gberèfù Agbilefu* derived from *Agbilefu* 'sprouted out of the ground.' They observed that early settlers sprouted out of the ground, *Agbilefu*, and later called *Gberèfù*. Because of the tropical nature of the place, it is abundantly blessed with juicy snails which are available in abundance in that area using the place name *Òkè Onigbiń* 'Hill of snails'. Alabi and Aleru's (2010) work is useful for classifying names based on their semantic categories and discussing place names as tools for understanding the topographic nature and socio-cultural importance of naming places. Alabi and Aleru (2010) like the present work did a categorisation of names to see how meaningful they are. Their work helped the present study to understand that often place names reflect things found in the environment.

Also, Haashim and Bell (2005) conducted a study on Nubian geonames in an Arabic context with a special focus on issues of global relevance on the effectiveness of place names in linguistic revitalising and preservation of culture of an ethno-linguistic group. They observe that folk names can be used to revive Nubian language such as the geoname '*Europa*' had nothing to do with a lady and a bull. The first two syllables of '*Oróbba*' are nothing less than the Nubian word for 'kings' and the final syllable



'ba' can only be the Nubian word for 'summer'. *Oróbba* is therefore the summer resort of Nubian kings. In addition, the findings reveal that place names can be used to trace the topography, origin of the people and their era of civilisation. For example the name *diffin-aarti* 'island (*aarti*)' was characterised by a fortress (*díffi*)' and serves as an important link between an ethno-linguistic group and its environment. Although, Haashim and Bell's (2005) work is useful to the present study especially in the area of culture which is one of the areas the present work studied, there might still be uniqueness of the topographical areas such as the economic importance of some names which could be used to revive the economy of the people which the previous study did not highlight. Haashim and Bell (2005) looked at names from the cultural perspective which is the strength of the present study.

Kovacs (2010) investigated the possibility of toponyms being derived from personal names in Hungary. It was observed that toponyms share similar semantic content that show the relationship between a person and the territory denoted by him. It is expressed by different lexical and morphological structures. The study further investigated the relationship between personal names and toponyms developed in the Hungarian name-giving setting, and showed that Hungarian toponyms are created from personal names by using several formation methods such as personal name and compounding. This is similar to the present work because some place names are personal names. The present work has shown that compounding is a common word formation process found in toponyms. But not all place names are compound and personal names from the data studied.

### Methodology

The study investigated Igbo toponyms in pristine and non-pristine areas of Anambra state (pristine in this sense denotes that even though human beings inhabit in the area, the environment is still unspoilt by human activities while, non pristine shows that the place has changed in all ramifications from its spotless and unused nature). The population of this study comprises of all the villages (and street names

where it is necessary) in Awka South and Anambra East. But the ones accessible for the purpose of this study consist of eight places which were randomly sampled. Specifically, the study was delimited to Awka South and Anambra East Local Government Areas by comparing the classification patterns of place names in Anambra East (here categorized as pristine place names as used by Nash, 2011 because of the island nature of the place) and Awka South place names (non pristine) areas in Anambra state. *Àgùlèrì, Ùmùlèrì, Nsugbè and Ènúgwù Ótù* make up Anambra East Local Government Area. *Áwká, Níbò, Ùmùáwùlū,* and *Ámáwbià* constitute Awka South Local Government Area. The researcher used qualitative interview instrument for data collection to identify the place names and the people's cultural views in order to ascertain if Awka South and Anambra East place naming practices are different or similar. The instrument was administered to 10 non-mobile older rural men from each local government making it a total of twenty respondents who served as informants. A random selection of 94 place names found in Anambra East and Awka South place names were selected and classified using Mencken (1967) Linguistic typology. All the high tones are left unmarked and all the low and down step tones are marked.

### Presentation of the Results

Place names collected were grouped into semantic categories following Mencken (1967) in order to highlight the similarities and differences that exist in both regions. However, some modifications were made where necessary.

### Flora and Fauna Place Names

Flora and fauna place names are names derived from animals, fishes, plants, mountains and hills that are found in the environment. The topography of the pristine area is characterised by the presence of rivers, lakes, ponds and rivulets where fishes are found in abundance. It is also a habitat for game such as elephants, tortoise and other such animals. Furthermore, there are plant products like cassava and materials for traditional implements. Presently, the area produces and exports vegetables (*ụgụ* and *onugbu*) to Europe



which is valued at \$5million. Similarly, the rice produced in the region, known as Anambra Rice, emerged as the best brand of rice in Africa at an African Products Forum in Lagos, Nigeria,

(www.radar.ng). Most place names in Anambra East are flora and fauna-inspired which is in line with the pristine nature of the place.

(1)

<b>Place Names</b>	<b>Transcription</b>	
a. Achàlà ọ̀jì → Achàlà ọ̀jì name of a plant iroko	[àchàlà ọ̀jì]	‘name of a plant called iroko tree’
b. Enu ọ̀jì →. Enu ọ̀jì top iroko tree	[enu ọ̀jì]	‘top of the iroko tree’
c. Ama ùkwà →. Ama ùkwà large square type of food	[amv ùkwà]	‘large square where breadfruit is found in great number’
d. Iru ekē → Iru ekē face boar	[iru ekē]	‘face of a python’
e. Akwù ètè → Akwù ètè colourful cloth	[akwo ètè]	‘a colourfully designed cloth used for making traditional attire especially used on feast days particularly by dancers’
f. Enu agū → Enu agū high tigers	[enu agū]	‘hill inhabited by tigers’
g. Iru agū → Iru agū face tigers	[iru agū]	‘face of a tiger’
h. Iru akpù → Iru akpù face cassava	[iru akpù]	‘cassava face’
i. Iru ọ̀jì → Iru ọ̀jì face iroko tree	[Iru ọ̀jì]	‘face of the iroko tree’
j. Àkpà agù → Àkpà agù bag tiger	[àkpà agù]	‘bag belonging to a tiger’

### Behavioural Place Names

Behavioural names have to do with the self-concept the name giver has about the place. It is believed that a place can influence the way people who live in it behave. Some place names reflect the belief and attitude of the name giver

towards physical, philosophical and social circumstances which could be in form of comparing the strength of mythical features. It is believed that some names have some magical power over the environment. Such names are presented below:

<b>Place Names</b>	<b>Transcription</b>	
1. Adà ebebe → Adàebebe daughter forever first	[àda ebebe]	‘first daughter forever’
2. Mmùli amā → Mmùli amā laughing square	[mmv llamā]	‘laughing square’
3. Iru ọ̀zọ̀ bià → Iru ọ̀zọ̀ bià face another come	[iru ọ̀zọ̀ bià]	‘another face has come’
4. Ogbu →. Ogbu killer	[ògbu]	‘killer’
5. Mgbèdè →. Mgbèdè evening	[Mgbèdè]	‘evening’



- |                                  |                 |                          |
|----------------------------------|-----------------|--------------------------|
| 6. Iru onye ēkwe → Iru onye ekwe | [Iru onye ēkwe] | ‘face of one who agrees’ |
| face one agree                   |                 |                          |
| 7. Iru òrà → Iru òrà             | [Iru ɔrà]       | ‘people’s face’          |
| face public                      |                 |                          |
| 8. Iru echī → Iru echī           | [Iru etʃī]      | ‘face of tomorrow’       |
| face tomorrow                    |                 |                          |
| 9. Amumu → Amumu                 | [àmùmù]         | lightning’               |
| lightning                        |                 |                          |

The categories above are found only in the pristine region where human inhibition has not affected the natural environment. In the non-pristine region, place names differ only in one environment from the pristine region. Such names are often categorised as: names of persons or patronymic names.

### Names of Persons

Most places are named after the progenitors (i.e. patronymic – a name derived from the given name of the father ) and their children, who came from different parts of the country such as Nkanu , Ìselèukwu, Òrì, Igalà, Èrì, Okò in Delta State. This pattern of giving names to places usually shows the progenitor’s belief in family ties and love for his children. In Igbò land , it is believed that having many

children is indicative of wealth because children eventually look after their parents in old age, bury them and continue with the family lineage thereby eliminating the issue of old peoples’ home as practised in the western world. The names show the naming pattern practised where a child is named after his father which is why the Igbo society is regarded as being patriarchal in nature. Such pattern of naming according to Stewart (2012) signifies ownership. Even though in reality such names are no longer borne by current occupants of the land but the belief is still in vogue. Such names abound in the non-pristine area of Awka South. Such names are presented below (with the double asterisk \*\* used to signify the fact that interlinear glossing is not available for proper coding of the names).

### Place Names

### Transcription

- |                          |               |                        |
|--------------------------|---------------|------------------------|
| 1. Um̄ bèele → Um̄ bèèle | [um̄ ùbè ele] | ‘children of Bèele’    |
| children **bèele         |               |                        |
| 2. Um̄ jagwo → Um̄ jagwo | [um̄ dʒagwo]  | ‘children of Jagwo     |
| Children **jagwo         |               |                        |
| 3. Um̄ ànaga → Um̄ ànaga | [um̄ ànaga]   | ‘children of Ànaga’    |
| children **ànaga         |               |                        |
| 4. Um̄ ògbu → Um̄ ògbu   | [um̄ ɔgbù]    | ‘children of ògbu’     |
| children sacred tree     |               |                        |
| 5. Um̄ ìke → Um̄ ìke     | [um̄ ìke]     | ‘children of strength’ |
| children strength        |               |                        |
| 6. Um̄ diòkà → Um̄ diòkà | [um̄ diòkà]   | ‘children of Diòkà’    |
| children first son       |               |                        |
| 7. Um̄ èrì → Um̄ èrì     | [um̄ èrì]     | ‘children of Èrì,      |
| children name of a god   |               |                        |

However, the phenomenon above is not found in Anambra East, rather in Anambra East, it is only street names that bear the names of persons. According to the informants at Anambra East

Local Government Urban Planning Unit, street names in Anambra East are not names of people who contributed to the development of the streets, rather street names are names of people



who pay certain amount of money yearly for their names to be used in naming streets which signifies power and authority among the name owners. The street owners serve as security men assigned to the street because they watch over the street's activities and represent local government officials. When unpleasant things happen on their streets, they report to the Local Government Chairman who in turn reports to the

Governor. Where the government has complaint about a particular street, they inquire from the street owners. Some of the names are reproduced below. One common characteristic feature is that the names are lengthy and sometimes tend to be meaningless when translated into English; most street names in the pristine area consist of first name and last name of the street owners as in "Òlìsà street" below:

### Aguleri

- |  | <b>First Name</b>   | <b>Last Name</b>                     |                                  |
|--|---|--------------------------------------|----------------------------------|
| 1.   | Ikwu nnē<br>place mother<br>'mother's birth place'; 'God'   | Òlìsà street<br>God                  | 'Ikwunnē Òlìsà street'           |
| Generally, Igbo names end with a vowel sound. However, some of them often times have additional consonant letters like 'r', 'h' etc attached to them as in sound 'alor'. This is a sign of anglicisation of such names as the consonant letters are usually silent in the pronunciation. |   |                                      |                                  |
| 2.   | Eji keme Èkwem<br>'NEG take do strength diety<br>'I do not use strength to do my things'; 'deity' | alor street                          | 'Ejikeme Èkwem alor street'      |
| 3.   | Onye oma Igwē Nzọ ògọr<br>person good king name in-law<br>'good man'; king Nzo; 'in-law'          | Nzọ ògọr street                      |                                  |
| 4.   | Egwū chukwu<br>fear God scarce<br>'fear of God' and 'lack of beauty'                              | Makòlù street                        | 'Egwūchukwu Makòlù street'       |
| 5.   | Chief Onụ<br>mouth  | òràh Nchèkwubē Street<br>people hope | 'Chief Onụòràh Nchekwube street' |
| 6.   | Joseph Nzè<br>title   | kwe street<br>agree                  | 'Joseph Nzekwe street'           |
| 7.   | Chi dùve<br>God leads   | Anòsikē crescent<br>around solidly   | 'Chiduve Anosike crescent'       |

However, apart from the differences that exist in place names found in pristine (Anambra East) and non-pristine areas (Awka South), they are similar in many areas such as:

1. Mythological Names
2. Names Descriptive of Localities
3. Cultural Names
4. Senseless Names

### Mythological Names

Mythological names have to do with traditional stories about gods and their diviners which are often manipulated by a supernatural being, Stewart (2012). From the data collected, the

people of Awka South and Anambra East are traditionalists. They believe in 'god' which is often referred to as 'chi' who guides and protects them. In a typical Igbo setting, every family has its 'Òbu Alùsi' 'a home for an individual deity'



which is worshipped and served by the people. Each deity has its own function. Some are worshipped according to the village where it belongs and the diviners are revered as the mouth

pieces of the gods. However, such names are scanty and are no longer popular because of the advent of Christianity. The place names are exemplified below:

	<b>Place Names</b>	<b>Transcription</b>	
1.	Ngènè (non pristine) name of deity	[ngènè]	‘a deity in Amawbia and Igbo land as a whole’
2.	Umū èri (pristine) children god	[umū èri]	‘name of a god’
3.	Iru dibè (pristine) face native doctor	[iru dibè]	‘face of a native doctor’

However, toponyms (henceforth, street names) found in the pristine areas contain some of the myths about the area. Such names are presented below:

1)	Iyī Sacred river	[iyī]	‘name of a river deity’
1.	Ìdù name of a deity	[idù]	‘name of a deity’
2.	Ùde àlòr fame deity	[ùda àlòr]	‘fame of the deity alor’
3.	Èkwem àlòr belief deity	[èkwemaalòr]	‘belief in the alor deity’

On the other hand, some street names in the pristine and non pristine areas reflect the belief of occupants of the land and their encounter with the missionaries. According to oral tradition, the inhabitants of the pristine region which is popularly called the Omambala region live in the riverine area and were the first to have an

encounter with the white man. Consequently, biblical names are found in the region. In the non pristine area only a few biblical names exist. Such names are presented below:

<b>Pristine</b>	<b>Non Pristine</b>
1. Augustine	a. Simon – peter
2. Peter	b. Micheal
3. Anthony	c. Samuel
4. Joseph	
5. Ralph	
6. Luke	
7. Paul	
8. Thomas	
9. John	

However, street names in both pristine and non pristine areas depict their belief in God Almighty.



Igbo people extol God in their names. God in Igbo land is known as *Chukwu* “great spirit”. God created the world and everything in the world. He is the creator and finisher, the omnipotent and the supernatural being. Agykem (2006) and Kammelu (2008) grouped names relating to God as *Theophoric* names. Such names are presented below:

**Non Pristine**

Chi dòzie ‘may God fix everything’  
God fix  
Chi b̄ ọgwù ‘God is my medicine’  
God is medicine  
Nwa òlìsà ‘child of God’  
child God  
Ùgò chukwu ‘God’s pride’  
eagle God

**Pristine**

Chi eji ‘God does not withhold his blessings’  
God NEG hold  
Chukwu èmekà ‘God has done wonders’  
God has done it  
Òlìsà ‘God’  
God  
Chi duve ‘may God lead’  
God lead  
Egwū chūkwū ‘fear of God’  
Fear God  
Chi nwēụbà ‘God owns all the wealth’  
God wealth

**Names Descriptive of Localities**

Descriptive place names help to convey those features that are found in the surrounding area. They describe those physical features of the site, either its ecology or topography. In other words, each place looks just as its name suggests. The name makes the place what it really is. William (2003) observes that most place names used in some part of Mexico by the Nahuatl language speakers describe the environment. For example, the name *Popocatepetl* which is translated as ‘Smoking Mountain’ was so called because the place has experienced volcanic eruption in the past. Descriptive place names could be used to amuse, warn, fascinate or entice hunters, farmers or tourists. It exhibits those

physical features found in the area which are seen in the names of mountains, hills and other environmental artefacts which could also be used to describe prehistoric remains that the name attempts to explain. Descriptive names stem from the fact that names are given based on the quality of the place itself. E.g. the name ‘*Florida*’ was given because it has flowers all over the place. Stewart (2012) subcategorized descriptive place names into three classes such as pure description, associative description, and relative description. However, place names found in the regions under study are purely descriptive because they are obviously related to the things named, unlike associative descriptive names which do not necessarily describe the place.

**Place Names**

a. Ama àchàlà (non pristine)  
square \*\*achàlà  
b. Ama ìkwo (non pristine)  
square \*\*ikwo  
c. Amā ụdo (non pristine)  
square peace  
d. Enụ ugwū (pristine)  
top hill  
e. Enụ ụgwū otū (pristine)  
top hill one  
f. Mmụ lị amā (pristine)  
g. Ama ọfu (pristine)  
square one

**Transcription**

[ama àchàlà] ‘large square covered with Achàlà trees’  
[ama ìkwo] ‘large square owned by Ikwo people’  
[ama ụdo] ‘large square where peace reigns’  
[Enu ugwū] ‘top of a hill’  
[Enu ugwū otū] ‘top of a hill one’  
[mmu lịamā] ‘a square where people laugh’  
[ama ọfu] ‘one large square’



h. Qfia atā (pristine) bush small	[ɔφIa atā ]	‘small bush covered with ‘atā’ grass’
i. Àmùmù (pristine) lightning	[àmùmù]	‘lightning’
j. Ama ụmūōkpoto (pristine) square children **ōkpoto	[ʊmū ōkpoto]	‘large square for the children of ōkpoto’

### Cultural Names

Culture is a way of life of a particular group of people. Igbo tradition boasts of rich cultural heritage. Festive activities are organised to entertain, sustain and maintain the culture of the people. Similarly, the people believe so much in medicine men, who, they believe, work hand in hand with their gods to bring good luck, blessings, unity, prosperity, and reproduction to those who seek to be blessed. Equally, the Igbos’ love for children cannot be overemphasised. This

can be seen during naming ceremony where the child is brought to the ancestral home and the oldest male member of the family gives a name to the child and people present take turn to name the child and hand over gifts to the baby in order to help the child start off well on its earthly journey. A few place names from Awka South and Anambra East have cultural undertones which are in line with Hunn’s (1994) assertion that place names tell about specific culture and ethnography. Such names are presented below:

Place Names	Transcription	
1. Ụmụ diànà (pristine) children **diànà	[ʊmū diànà]	‘children of our kindred’
b. Ụmù kà (non pristine) children important	[ʊmū ka]	‘children are more important’
c. Ụmụ nààgu (pristine) children want	[ʊmū nà àgu]	‘i want children’
d. Ekpè (pristine) type of masquerade	[ekpè]	‘a type of masquerade’
e. Iru dibìà (pristine) face native doctor	[iru dibìà]	‘face of a native doctor’
g. Ụmù akpòmakụ (non pristine) children call me wealth	[ʊmū akpō amaku] ‘	children have called me to enjoy wealth’
h. Ụmū ezè (non pristine) children king	[ʊmū èzè]	‘children of the king’
i. Àkwuetē (pristine)	[àkwuetē]	‘a colourfully designed cloth used for making traditional attire especially used on feast days by dancers’

### Senseless Names

Senseless names, also referred to as denotative names, are those names which are devoid of sense as claimed by Coates (2009). The senselessness of a place name could be as a result of death of the old people who were the early migrants to the area and also were the custodians of the people and their environment. Hence, a name is only used to refer to objects or places but can no longer be used for giving information about the people, their belief, history, culture and

universe; such a name is considered to be meaningless. Similarly, Williams (2003) observed that European place names such as London, Paris and Rome are unanalysable by linguists and native speakers. This means that the names have either lost their compositionality, or are lexicalized and no longer semantically transparent. Some of the names are found in both pristine and non-pristine areas:



### Place Names

	<b>Transcription</b>
a. Omukò (non pristine)	[Omūkò]
b. Ifitè ( found in Awka South)/ Ìvitè (found in Anambra East)	[Ìβitè]/ [ìvitè]
c. Èzimezì (non pristine)	[ezimezi]
d. Ogba (non pristine)	[Ogba]
e. Agbàlàgbò (pristine)	[agbàlàgbò]
f. Ògwuàrì (pristine)	[ògwu àrì]

A special pattern of street naming has crept in among the people from 2014 till date. Both regions use commercial names or names of businesses found on the street which the researcher considered as meaningless. Such names are referred to as manufactured names because they are formed by adding initials and reversal of syllables to form new words. However, in the pristine area, a few commercial names are used as street names which symbolises the untouched nature of the place. Such names are presented below:

#### **Non Pristine**

Nugodil close

Golphins Close

Festus house avenue

Stam ford road

May bond lane

Stainless furniture road

Crestfall avenue

Royal garden avenue

Milatel crescent

Ben -vic street

Meloch avenue

Zontal -fobis boulevard

#### **Pristine**

Focolare avenue

JCE Can Riversand Beach road

City of the sun road

Nomex Charles crescent

#### **Conclusion**

Findings of the study reveal that there are differences as well as similarities between toponyms in pristine and non-pristine regions.

Place names in the pristine region reflect the names of animals, fishes, plants, mountains and hills that are found in the area and they also



reflect the self-concept the name giver had about the place. In the non-pristine region, places were named after the progenitors of the land or settlements. On the other hand, some place names in both areas belong to the same semantic group in terms of mythological, cultural, senseless and descriptive categorization. Additionally, prefixation and compounding are both common in names of the areas studied. Some prefixes

such as ‘umù’ and ‘ama’ functioned alike in both areas respectively. Furthermore, ‘umù’ occurred more frequently in the non-pristine region and it signifies human presence, while ‘ama’ and ‘iru’ occurred more frequently in pristine area which is a manifestation of the pristine topographical nature of the area. Toponyms therefore help in enhancing self-esteem and identification of a group of people.

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