

## PLACE NAMES IN POST COLONIAL AFRICA: A CASE STUDY OF IBIBIOD LANGUAGES

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### ABSTRACT

*Naming is a significant socio-cultural phenomenon in any African society. In Africa names are not haphazardly chosen. The Ibibiod place names are no exception. Each name conveys a certain message. The Ibibiod place names like other names have spanned both the colonial and the post colonial era. Many have retained their original form and structure while some have been modified along with the changing times. We intend to carry out a study into what changes have taken place and the significance of such changes in relation to the post colonial socio-cultural and sociolinguistics developments within the Ibibiod languages. The study intends to provide a glossary of Ibibiod place names. It seeks to create awareness and contribute to knowledge towards a better understanding of the kinds of influences and inferences acquired by the African post colonial socio-cultural heritage compared with what obtains in other places in the world.*

**Keywords:** *Place names, Ibibiod languages, post colonial Africa*

### INTRODUCTION

The art of naming is as old as man himself. Most scholars accept the monogenetic origin of language as the most plausible if not most authentic. Intrinsic within this monogenetic theory is the existence of God the supreme being that created man and commanded him to 'name' as his first and primary duty. Whatever name the man gave stood and was accepted. It follows that until date 'a name' is the first thing that the father gives to his child by way of inheritance and language sustainability.

Our focus in this paper is on place names; however, we must admit that in this synchronic section of the post colonial era naming constitutes a vast area of sociolinguistic and socio-cultural study. So vast that Essien (2003) refers to it as an enterprise. One can study human names, fish names, bird's names, insect's names, animal names, tree names, rivers names, mountains names etc. Place names are our interest in this particular study for a number of reasons.

#### Justification for a study on Place names

Unlike ordinary words, place names tend to remain associated with particular places and events as observed by McIntosh (1952:33). He also observes that place names are less mobile but in reality, place names can be quite mobile. Rampant mobility is seen in the terms 'Afaha' Ekpene, Ikot, ònÀŋ, iduŋ / ulun seen as recurring partials in the 'place names listed in this study. Besides the cases of Manchester, Lancaster, Cambridge etc found both in Britain and the USA are convincing examples of such. They are less liable to change and so can to a large extent constitute the base vocabulary and so intrinsic in them are the true structures and indicators of the socio-cultural, the Sociolinguistic properties and

characteristics of the languages, the speakers and their societies. More than that, some studies on place names reveal the rich ‘grammatical heritage of the languages under study. The distribution of place names is of the greatest interest since the types of words used in a given area often are indicative of the kinds of linguistic and socio-cultural inference that have been at work in that spatio-geographical area.

Place names usually are taken for granted because as it appears they have always been there and so many of them have never been recorded in writing at all; for instance most of the names listed in this paper have been written for the first time. According to McIntosh (1952:8) “place names often“pressure in a semi-fossilised form, materials which would give information about the distribution of dialects in earlier times”. Place names are perpetual and so sometimes where there is no apparent heir to succeed and hand down the family line a place name suffices. Such was the case, of the Biblical account of ‘Absolom’s Place’.

As implied by Essien (2003), naming in Africa has strong sociocultural, historical and even philosophical implications “we are therefore, at the dawn of what looks to us like a new field of African Sociocultural and African Linguistic studies”. In the next section we present a sketch of the Ibibiod languages and discuss briefly their origin and genetic relationships.

**The Ibibiod languages**

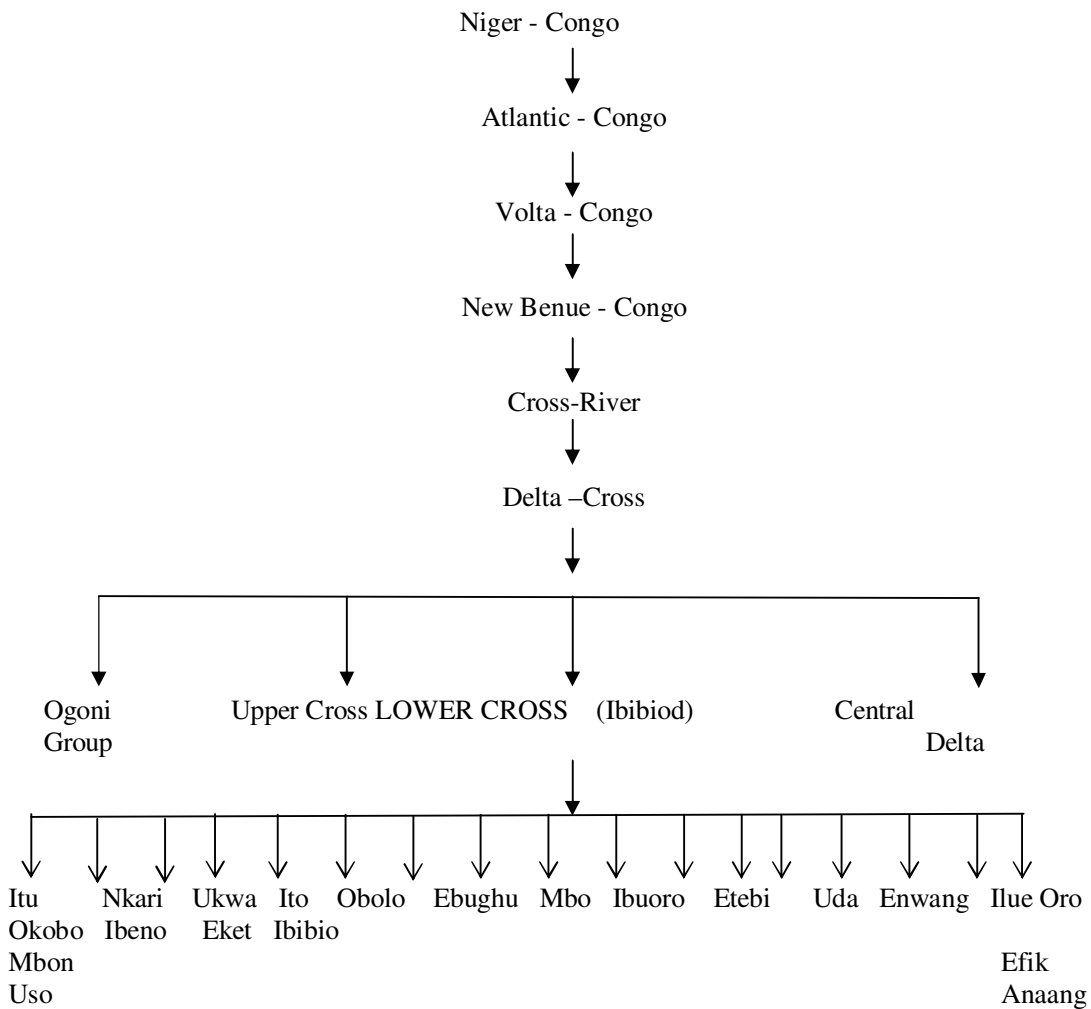


Figure 1. A sketch to locate the Ibibiod languages group within the Niger Congo relationships Adapted from Williamson 1989.

The Ibibiod languages constitute members of the Lower Cross, a sub group within the Delta Cross sub-group of the Cross River Group of languages. Cross River itself is a daughter of the New Benue-Congo which in turn is a daughter of the Volta Congo. Volta Congo is a sub-branch of Atlantic Congo which is a direct daughter of the Niger-Congo phylum of African languages

This classification is by the Niger Congo working group in Bendor-Samuel (1989:13). This classification however came as an innovation or modification of Greenberg (1963:9) who first classified Cross River along with other groups of African languages into Bendi and Delta Cross (Faraclas 1989:381). He then sub divided Delta Cross into Upper Cross, Ogoni group, central Delta and Lower Cross. He took a fresh look at the classification of African languages based mainly on linguistic criteria evidenced in his mass comparison methodology. Whereas Mainhoff (1899, 1905, 1910) and his student Westermann (1930) (see Williamson 1989) had named and classified the large expanse of linguistic area below the Sahara; East and West Sudanic; Greenberg put these together and named them Niger-Congo because his linguistic evidence from comparison of nominal affixes authenticated such unity. Renaming this unity Niger Congo was economical, neutral and more acceptable; this name has stood to date. The most recent classification however is by Bernd Heine and Derek Nurse (2000:33) who have classified the Ibibiod languages mentioned above still as members of Lower-Cross coordinately with the exception of Obolo which they illustrate as being the most diversified of the group.

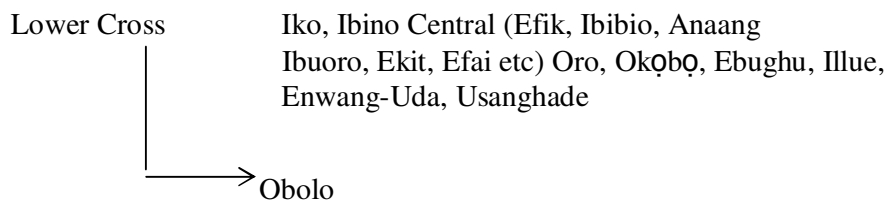


Figure 2. Classification of Lower Cross Languages by Williamson and Blench in Bernd Heine and Derek Nurse (Adapted from Heine and Nurse 2000: 33)

The three classifications mentioned above are unanimous in tracing the Ibibiod languages as down-line members or great-great-grand daughters of the Niger-Congo phylum of African languages. The term Ibibiod is an alternative name for the Lower Cross group. 'Ibibiod' is preferred in this study because it illustrates the closeness and the shared characteristics among these languages. In many ways, during the pre-colonial days these Lower Cross peoples saw themselves as one people. They accepted their dialectal differences as inevitable result of the spatial geographical distance between them over time.

The colonial times brought with it an awakening of self consciousness and the desire for self assertiveness operating along the lines of the colonial administrative groupings sometimes. Also the desire to have a finger in the national care through political affiliations became rampant in the post colonial era. This resulted in the proliferation of Local Government areas and associated place names.

The Ibibiod language is spoken as mother tongues in the Southeastern Corner of Nigeria by an estimated population of 4 million people (Essien 1990, Conell 1994). Place names as mentioned earlier do not change easily, they tend to be perpetual. They must resist change if they have to serve as memorials. They belong to the community; any change has to be occasioned by an event that affects the entire community many times. However some cases

that involve change in nomenclature are recorded. During the pre- colonial and colonial days, in order to solve health problems there were places such as

Ìtie úsè nkp ɔ - place of revelation

Place (of) look (at) something

In other words this was a place of divination where a secret concerning sickness or any other happening could be revealed and solution proffered.

Alternative name for such places were

úkàn èté útòm - Place of him that works

(place) (of) father (of) works

Itie úkòk udọṅọ - Place of healing

Place healing sickness

Alternatively there was the place

úfòk ábia íbòk

House (of) expert (of) medicine

The colonial days brought with it the colonial administrators, the doctors and the establishment of hospitals, health centres and schools. The presence of these places became even more rampant during the missionary era which forms part of the post colonial era. Place names associated with these two era were

‘Èfèghé’ sàṅ – ‘run and go’

The hospital or health centre was viewed as a place to run and go in times of emergency. With introduction of schools which ushered in training including in health matters and the need for health check up the name ‘efeghe sang’ gradually gave way to the name

úfòk Íbòk - place of drugs

House or place (of) drugs

úfòk Ñwèd - place of books

House or place (of) books

As can be seen, this pertains to places created for social convenience and so the nomenclature allocated them had to move with the prevailing tempo to meet the needs of the changing times.

(Udua) Urua ófìdèntòk market of (the day) offiongetok

Urua obo market of (the day) ‘obo’

Urua edere-etagha market of (the day) edere-etagha

Urua ofìṅgaran market of (the day) ofìṅgaran

In the post colonial days some names changed based on the emergence of local government areas and their administrative headquarters. Therefore now the market place names are given after the administrative headquarters such as

Urua Uyo ‘market of Uyo’

Urua Mbakara ‘market of the Whiteman’

Other market place names have remained

Nyieghe iso ‘I am not washing face’

The nyieghe iso markets belonged to a class of their own. The sellers needed to rise up very early in the morning to attend the markets. By implication they did not need to wait and wash their faces if they were to get there early enough to sell or buy their wares. Most times by midday the important wares would have been sold and the market would have dispersed.

Besides the general trend was that the non nyieghe iso markets sell in the evening. Some of such markets served as slave trading centres so that there would be ample time to journey away with the slaves-. With the abolition of slave trade, many of the ‘nyieghe iso’ markets have ceased to be. The few that are left have kept the names – people rise early to go and trade their wares.

Urua mbakara –market of the white man

It is not only market place names that have been affected but also other place names such

Ikot ishiet – bush of ishiet→ became anwa mbakara

Ikot Ishiet became anwa Mbakara i.e. Open place (of) White man

This happened because the missionary who came from America to establish the Apostolic Lutheran Church was given a portion of that land to live on. This place name remains till date although the (Mbakara) White man is long dead. A similar case is Ikot Oboong which became one of the abodes of the female missionary Mary Mitchel Slessor. Where the Presbyterian Church built a church and a mission house using cement. The name of the place became

abod Itiad - mount (hill) of stone.

### A documentation of some Ibibiod place names

In the listing of the Ibibiod place names we prefer to adopt a bidirectional approach. That is from the mother tongue (Ibibiod) to English based on Landau (2000) who believes that such listing would provide help to someone who understands one language but not the other. For correct direction of pronunciation and derivation of the proper semantic content, we attach the tone level. With place names, the presentation of a necessity has to be both diachronic and synchronic since these names have existed and persisted for decades if not centuries. Changes have also taken place in some cases to give way to changes brought about by the passage of time. Bidirectional entries imply translating items from the source language to the target language.

In line with this approach, Ibibiod is the source language while English is the target language. But we must warn here that it is not in all the cases that semantic content or meaning can be clearly derivable.

In the pages following, we list the place names along with the tone tier and present the meaning of each item in the English language. Under each listing we present a phonological analysis in form of the tone tier and provide the meaning. But before the actual listing we need to understand some general terms that attract multiple interpretations. Example, *àfàhà* derived from the form *áfáhá* “squeezing” (between) an inchoate community and so *àfàhà* communities are found scattered with the Ibibiod-speaking areas instead of uniting to form one large community make this a footnote!

Ekpene [èkpèné] – bush or farmland

*Ikòd [íkt]* translates ‘people or children of, but literarily it means ‘bush.’

*Ndoon* [ndò:n] translates 'bush of' or 'farm land of'

*Nnung* [nn^ŋ] also translates 'people or children of, kindred of.'

These are the recurrent partials that occur in the Ibibiod place names.

Ibibiod – used here as a language since most of the Ibibiod speech forms are mutually intelligible except in the cases of Oro and Obolo that their level of mutuality with the rest in the group is one way.

Àfàhà Ìmàn [àfàhîman] – [a] elision L L L + L L L L H L L (*tonal assimilation*)

Afàhà Íbèsìkpó [àfàhíbèsìkpó] – [a] elision L L L + L L L L H L L

Àfàhà Íkòt [àfàíkòd] – [a] elision L L L + L L L L H L L

Àfàhà Íkót Ebák [àfàíkòd^ébák] [a] elision t

Àfàhà Íkót Àkwâ

Àfàhà Offiong,

Àfàhà Óbọọ

Àfàhà Nsìt

Àfàhà Atai

Asang [àsàŋ]

Anakpa [ànákpá]

Asantin

Afaha-efiad [àfàhéfiàd]

Aka [àsantɪŋ]

Akaekpeme [àkàèkpémè]

Afàhá Ókù

Afàhá Óbu

Amàmòng

Akpáyàk

Àsútàn Ekpè [àsútàn èkpè] L H L + H L L H L + L L

Akwâ Ìbòm

Asúna (asuna)

Àfàhá-ìman [àfàhàîmàn] [àfàhîman] [à] *deletion and tonal assimilation*

Àdiâisim [àdiâsìm]

Anyáám [anyáám] [á-nyá:m]

Afàhá-Ikot

Àfàhá – people, kindred

Ìmàn – reproduce, give birth to L L L + L L = L L L + L H L

Afàhá Imàn – people who reproduce

L L L L H L

Àfàhá

L L L

Ibesikpó L L L + H L L H L L L + h L L H *is maintained*

L L L H *maintained*

Àfàhá Ibesikpó

Àfàhá L L L

Íkót bush people H H

Àfàhá Íkót [àfàhà íkt]

L L L + H H H L L L + H L

Àfàhá Íkót èbák – bák ‘surplus’ èbák ‘you are plenty or surplus’

Àfàhá Íkót èbák – ‘place of the surplus people.’

Àfàhá L L L

Íkót H H

Èbák L H

Àfàhá Íkót èbák L L L H + H H + L H L L L + H L + L H + H

àfàhá Íkót àkwâ – place of big people

Àfàhá

íkọt people

àkwâ big

àfàhá Íkót àkwâ [àfàhà ikt àkwâ]

L L L + H H + L H L L L + H L + L H L

Àfàhá [àfàhà] place

Offiong [f:iŋ] moon

Àfàhá Offiong [àfàhà ɔf:iŋ] place of the moon

L L L + H H L L L + H L H

àfàhà obóńg – place of the king [àfàhòbòŋ] ‘a’ elision

Àfàhà place

Obóńg [òbòŋ] king

L L L + H H L L L + H H *Tonal pattern is maintained*

Ísít

H H

àfàhà ísít [àfàhà ísít]

L L L H H

Àtái – the main

Àfàhà Àtái – the main or the open place  
L L L + L H L L L + H H  
Àfàhà èfiád àfàhà éfiád  
L L L + L H L L L + H H  
èfiád – bitter cola  
Àfàhà èfiád Àfàhà èfiád - place of bitter cola  
L L L + L H L L L + H H  
Efa [èfâ] H-H L  
Eket [ékét] ‘marksmen’ H-H  
Edor [èdòr] ‘heart’  
Etebi [ètébi] èté bi – father take/carry  
Ekpenyong Atai [L-H-H èkpenyong átaí]  
Esin ufòd [esin ufòd] L-L-L-H  
Etinan [ètínàn] ete inam - ètinan – father of the deaf or the deaf man  
Ekpene Obo [èkpèné óbô] – ‘bush market’  
Eniong [eniŋ] H-H  
Eyo Abasi [éyo abasi HL-L.L.L]  
Èweed [èwèèd] – *wed* ‘write’; Éweed ‘writers’  
Èdèm ékpát [èdèm ékpát] L L L + H H L L + H L – back or the log  
Èyié-asana [èyié-àsáná] – whoever bathes becomes clean  
Ette [étté] – èté – father. Étté – anglicized form  
Edem aya [èdèm aya] – the back of a mat  
Edeobom [èdèóbòm] – èdèm-óbòm – edebom: side of the main house pillar p  
Edem iyere [èdèm-íyéré] L L + H H H – place of cleansing  
Ekeya [éké! ya] H H mother’s own  
Ebigbi Anwa Oro [ébìghìawṅa orò] – the water yam of Oron  
Ekpat akwa [ékpárákwâ] – the mighty log  
Eriam [èriàm] – creepy plant associated with desolation  
Etím ekpo [ètímékpò] – millipede spirit  
Etím – millipede,  
Ekpo – spirit  
Ekpene ukpa [èkpènúkpà] – farmland of the African red wood  
Ekpene Ukim [èkpèné Úkim] – farmland of the cotton tree  
Eka Urue Essiet [èkàúruê éssiet] – big tough rope



- Ebughu [eb^ghù] - head
- Eyo Abasi [éyè-àbàsi] – place of petting God
1. Èfâ – cock’s comb
- Èfâ ekikọ únèn – comb on the head of a cock
2. Ékét – kèt/ked – aim or mark
- [ékéd] the marked place or place of the marksman
3. Edọr [edọr]
4. Ekpenyong [èkpényŋ] – ‘sky lion’ – name of water deity
- Ékpé – ‘lion.’
- ènyọŋ – ‘sky.’
- Àtái – the main, open place
- [èkpényọŋátái] - the main or open èkpényŋ
- Ésin úfọd [èsìnùfd] H H + H H L L L H H
- Sín [sín] – put
- ùfóód [ùfd] – middle
- [Ésín úfọd] – you are in the middle or middle place
5. Èyié àsáná – place name/river name
- Yié – bath or wash
- Eyié – whoever baths
- Sáná – become clean
- Asáná – one who has become clean
- Èyié asana – whoever baths become clean
- Èté – father or adult male
- Ìbiákù [ìbiákú] High Priests
- Ìbiákù Ishiet [Ìbákù Ishiet] High Priests of stores
- Ìbiákù ntòk ọkpọ - [ìbiaku ntòk kp] High Priests of the tiny legs
- H L + H L + H L L H H L + H L + H L
- Íkótudoábià [iktudabia] – children of the 2<sup>nd</sup> son of the expert
- H H + H H + H L H H + H H + L H L
- Íkótnuèn [iktntuèn] – pepper childredn
- ntuèn – ‘pepper’
- Íkótọsọm - ọsọm [ík^sm] [sm] H H + L H L H H + L H L
- Íkót àkpàn Àbià [ík^kpànàbia]
- Íkótédó - íkọt éđó [íkt ɛđʔ] [ík^édó] – Question statement

Íkótakpan àfàhà [íkɔt] [ákpán] [àfàhà] [ík^kpan àfàhà] – Children of the 1<sup>st</sup> son of Afaha

H H + H L H H H H H + L H + H

Íkót Íbrítam – [íkɔt] [ibrítàm] – deity [ík^ibrítam] H H + H L H H H H H + L H + H

Íkót esenam íktèsénám] [ík^ésénám]

Íkót Àkpan Nkuk - [íkɔt] [ákpán] [nkùk] [ík^akpankùk]

Íkót Òrór Iwò - [íkɔt] [oror] – remover of [ík^iwò] – place of removing head

Íkót Ìdèh [ík^idèh]

Íkót Okpudo [ík^kpùd]

Íkót úbò [ík^úb]

Íkót Èyó - íkdèyó; éyò – sun [ík^èyo]

Íkót ibok [ík^ibk ] – medicine place

Íkót Abià [ík^abia] – place of the expert

Íkót Èkpèné – èkpèné ‘bush of’ [ík^èkpèné] – place of farmland

Íkót Àkpábiò – [àkpábiò] – king : place of the king

Íkót ntuèn [íkɔdantuèn] – ntuèn - pepper

Íkót ísòñ – [isɔŋ] [íkísɔŋ]

Íkót êkàn íktékàn [ík^ékan] – place of the victorious

Íkót êkaŋ – place of the 1<sup>st</sup> son of the deity

Íkót akpan ndem [íkɔrɔákpàndem]

Íkót Ebó [íkdèbó]

Íkót Àkpáyàk

Íkót òtínyíé – [ík^tínyíé] – place of wealth planters

H H L H H H H H + L H + H H

Ìkpé Íkót nkan

Ìtù mbòn usò

Ìshièt érong – ‘sheep cote’ [isìodédŋ]

Ìmàn Íbòm [ìmàníbòm] – big birth place

ìman – ‘keep delivering’

ìbom – mighty

Ìmàn Íbòm L L L L [ìmàníbòm]

L L + H L

Ìkònò Íbom

Ibitọŋ – neck place

Ibaam Edet

ìbààm – we are here

Édèt – tooth or market place

Íkót Ábàsì – people of God [ík<sup>^</sup>àbàsi] or [íkdàbàsi] H H + H L L H H + L L L

Íkót Ibiok [íkdìbìok] or [íkìbìok] place of lakes

[íbiòk ~ íbiòk] – lake

Íkót Akpan eden [íkóákàdên] or [íkdakpadên] – place of the males

Íkót anáná [ík<sup>^</sup>ànáǵá] or [íkdànáǵá] – place of lack

Anáná – ‘lack’

Íkót Udo adia [íkudàdiá] or [íkdùdàdiá] – place of the 2<sup>nd</sup> son of the eater

Ûdó – 2<sup>nd</sup> son

Àdiá – eaters L H

Íkót inemme [Íkòdinèmié] H H H L H [íkdinèmé] or [ík<sup>^</sup>ìèmé] or [ík<sup>^</sup>inèmé] place of unpleasant people

Íkót nkaan [íkdankàaŋ] { ? Epenthetic vowel } place of the centipede

Íkót udo oto [íkú:d:t] or [íkdúdt] – place of the 2<sup>nd</sup> son of planters

Íkót ntan [íkdntán] H H H H – place of the itchy herbs

Íkót Eriom [íkdè<sup>^</sup>im] t d (voicing) tones are maintained

Íkót Ibit Itam [íkòríbritàm] – ‘people of ibiditam deity (long juju)

Íkótesenam [ík<sup>^</sup>èsénám] H H + L H H

Íkóteyiene

Íkót ákpà èdù [íkdákpàedù] H H + H L + H H H H + H L H L + L

Ìluè/Ìdùà

Ákpan – first son t d (voicing)

Èdù – character or to live

Ìtàm Ìtù [ìtàmítù] L L + L L L L + H L

Ìtàm – hat

Ìtón òdòró [ìtónódòró] L H + L L H L H + H L

d

Íkót ímô [ík<sup>^</sup>ímô] or [íkdím] t split weakening

^

Íkót inyang [íkòrinyan] – people of the river

Íkót ékóng fighters H H + H H H H + H'H

ékòŋ – war [ékóŋ]

Itak Ítak [íták] root

Íkótekpo [ík^ékpó]

Íkótenebong [ík^èné!bŋ] H H + L H ! H bush of Ene, the king

Íkótuduak

Íkótoffiong ambai

Ikang [ikâŋ]

Itiám

Íkót nya

Íkót ìbòk

Mkpànák H L H

Mbiótó Èkpèné ítuèn [mbiótó ékpèné ítuèn] L H H + L L H + L L L H H + L L H +  
L H

Mbiótó L H H

Mbiákpán L H H

Mbiàtòk L L L

Mbíkpòn [mbikpɔŋ] L H L

Mbiètèbé [mbierèbé] L L L H

Mbókúpú [mbókúpú]

Mbiabọŋ [mbiábŋ]

Mbiasò [mbiásò]

Mbiabaam [mbiabààm]

Mbàrà-òkòm [mba^àkm] H L L + L L L L L + L L L

Mbiókporó [mbiokporó] L H H H

Mbô [mbô] H H L

Mbiàkòd [mbiàkd]

Mbíabèd Ìkpé [mbiabèd íkp!é] L L L + L H L L L + H!H

Mmídìm [m-mid+m] H – H L - Springs or streams.

Ntán èkééré [ntán ékééré] H H + L H H H H + H H H

Ntán – sand

Ékééré – bird type; musical instrument

Ntánékér!é – sand of ékééré H H + H H H H H H ! H

Ntánékér!é – itchy or fighting leaves of ékééré (bird) L H H + H H ! H

Ntán ékééré – itchy thoughts

Nkáná – circle or circular [ŋkáná] [ŋ:káná]

Nkím

Nnún Úkím [n-núnjúk+m] H H + H H H H H L  
 Nnún – people or children of  
 Úkím – the cotton tree  
 Ndíyá [ndíyá] – fruit tree type  
 Ndíyà [ndíyà] – place name  
 Nnǎ-éniìn [n-nǎ-eni:n] – sleeping place of elephants  
 Nnǎ – sleeping place  
 Éniìn or énen – elephant  
 Ñkwuód [ɲkwuó:d]  
 kwuod or kóod – call  
 nkwoo:d or ‘Nkóod’ – call me  
 Ñkwuód edem edik – Ñkwuód (of/beyond the swamp)  
 Èdèm – behind or of  
 Èdik – swamp  
 Ntò Ndáán – [ntndáán] – place of beautiful water or place of lice  
 Ntọ - place [nt] L L L L + H H L L + H – H H<sup>+</sup> (step up tone H<sup>+</sup>)  
 Ntò èdínò [ntédin] – place of giving L L + L H L L L + H<sup>+</sup> L L  
 Edino – act of giving L H L  
 Ndòon èyó – place of wanderer [ndòonèyó] H- H H + H L L L L H ‘Place of the sun’  
 Ndòon – place or bush of  
 Èyó – sun  
 Ntọ-ekpu ikọd – [ntékpúíkd] L L + L H + H H L L + H H H<sup>+</sup> L  
 Ntọ [nt] – place or children  
 Èkpú – rat  
 ikọd [ikd] - bush  
 Nsít-ìbòm – [nsít ìbòm] H H + H L H H + L L  
 Nsit –  
 Ibom – purported ancient homeland of the Ibibiod peoples  
 Nsít Úbiòm – [nsídùbiòm] H H + H H L H H L L ‘place of rafters’  
 Nn<sup>^</sup>n-óbóon – children of the king  
 Nn<sup>^</sup>n – children of or people of  
 óbn [ɔbɔɔŋ] – king, chief or ruler; shouting or noisy place.  
 Ndàá-nsid – [ndàáns+d] L L H + H H L L H + H L  
 Ndàá – Dry season

Nsit – place

Ndòon-ebòm [n-dòònebòm] the tones are maintained

Ndòon – place

Èbòm – bird type

Ndòòn Útím [ndòònútím] L L L + H H L L L + H L ‘*place of gold smithing*’

Utím – *goldsmithing*

Nyá-diòng [nyâdìŋ]

H H + L L H H L + L ‘*I will bless*’ ( elision. Tonal assimilation on a)

Nyâ – *future marker*

oḍiòng – *one who blesses*

Nyá – ‘*tree type*’

Nn^n Ìkònò Óbiò – [n-n^ŋíknóbìò] H H + L L L + H L H H + H L L + H L

Ikòṇo – *Ibibiod 1<sup>st</sup> son*

Nn^n – *children or people*

Obio - *village*

Nkék-àbák – [ŋkékábák] H H + L H H H + H H- ‘*The surplus branch*’

Nkék – *nkòk ‘branch’*

Àbák – *plenty, surplus*

Nkwúod èdèm édéd

Ediéné – *come all!*

Nsít-Íkpé [nsídíkpé] H H + H H H H H

Íkpé – *judgment*

Nyong atai [n-yóng átaí] L H + L H L H + H H ‘*The real wanderer*’

Àtaí – ‘*real or open*’

Nduèsò? [nduèsó] – *what have I done?*

Ósú óffí

Òdùobù – a contracted form of *odu-obon* – ‘*if you live you beget*’

Òkòpèdí – *whoever hears will come*

Òkòp – *whoever hears*

Kop – *hear*

Di – *come*

Edi – *will come*

Óbód-ákára [Óbód àká^à] H H + H H H H H + L H L

Óbód – *hill*

Àkàrà – ruler

Kara – rule over

Òbódákàrá – *the creator rules*

Òbódákàrá may also be a contraction from Óbód mbàkàrá – *hill of the white man*. Presently, it is the headquarters of Essien Udim Local Government Area.

Ódòró-Ikpè – *the northern side of the judgment place*

Ódòró - *northern*

Ikpè – *judgment*

Òdòró Ikọt [Ódò^óíkd] L L H + H H L L H + H L

Òkòp-nduá éròng [òkòpnduáéròŋ] – *those near the swamp of the sheep or the swamp full of sheep*

Òkòb/Òkòp – *one who hears*

Kob/kop – *hear*

Ndúa – *swamp/creek*

Éròng – *sheep*

Ódúk [odu:k] – *kindred*

Órúk-ánàm – *It is the kinsman that did it*

Órúk – *variant of Oduk*

Ánàm – *he who does, creates or makes*

Ómâ

Òtòró < Òtòdó – *You are from there*

Óyúbià – *Native or indigene*

Órúkò

Òkòn < Òkôn – *night*

Óbiòákpà - *Village of the river*

Óbiò – *Village*

Ákpá – *River*

Ókóbô

### The Sociocultural Variables That Determine or Influence Choice of Place Names

The sociocultural variables include

1) Religion as in - NnAng óku - Abode of the priests

Edem Iyere - Place of cleansing

Mbiok oku - Place of meeting the priest

2) Acts of the people- Nnung Úkó – Place of valour

3) Trading point- Ishiet Eròng - store house of sheep

- Urua Udọt - market of the draw leaf
- 4) Inclinations of the people - àmàmòng - water lovers
  - 5) Power and Rulership - óbót àkàrà - hill of the ruler
  - 6) Emotions - Íkót inèmmé- place of no sweetness
  - 7) Events - Ỗna enìn - resting place of Elephants
  - 8) Caution - Àkâ-èkpémè – be careful as you go  
Àkâ-àsâk, ònyông àtuâ -  
laugh as you go, cry as you return
  - 9) Pride - Éfâ - the cock's comb  
(People from Éfâ are very proud just like the cock, and the cock is their totem)
  - 10) Heavenly bodies - Íkót óffióng – place of the moon  
Ndòòn Útìn – place of the sun
  - 11) Heritage - Íkót Ákpán – place of the first son  
Íkót Ùdó - place of the second son
  - 12) Occupation - Ndòòn Útìm – place of goldsmith
  - 13) Physical features - Íkót Ìnyàng – place of great waters
  - 14) Deity - Íkót Íbrítám – place of the god Ibritam  
Íkót Ékpényóng –place of the sky lion (god)

## DISCUSSION, SUMMARY AND CONCLUSION

We set out to investigate Place Names in the Post Colonial Era using the Ibibio Languages as in the course of the investigations we discover that in the Post Colonial Africa naming has become an enterprise and that naming has given birth to a new field of African Sociolinguistic and Sociocultural studies (Essien 2003). NO!

In Post colonial Africa, unlike in the colonial era, studies on names and naming are contributing vast bodies of knowledge and adding positively daily to the African world view. Example of such studies includes Essien 1986, Ibibio names: their structure and meaning, Fish names in Oguta Culture Okwudishu 2006. There is a shift in the cosmology of naming in the Post Colonial Africa mostly brought about by education and religion. Place names are less open to change, however, some of the Ibibio place names had to shift in structure and meaning to suit the prevailing times.

In this paper we list some of the variables that may determine the choice of place names and also point out the socio-cultural significance of some of these names. We have also documented in this paper a glossary of many Ibibio place names. Such documentation is only a tip of the iceberg. A lot more of the names are still left to be documented. So far this study has revealed the awakened field of interest in the study of names and naming in the Post Colonial Africa. Much more needs to be done. In this study among other discoveries the Ibibio place names have been found to custody a significant measure of the grammatical, sociolinguistic and sociocultural characteristics of the Ibibio languages.



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