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, inAn, idur / 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

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Niger - Congo
  ↓
Atlantic - Congo
  ↓
Volta - Congo
  ↓
New Benue - Congo
  ↓
Cross-River
  ↓
Delta - Cross
  ↓
Ogoni Group
  ↓
Upper Cross LOWER CROSS (Ibibiod)
  ↓
Central Delta
  ↓
Itu Okobo Ibibo
  ↓
Nkari Eket Ito
  ↓
Ukwa Obolo Ebugu
  ↓
Ito Mbo Ibuoro
  ↓
Obol Etebi Uda
  ↓
Etebi Enwang Ilue Oro
  ↓
Effik Anaang
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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 subdivided 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.

Lower Cross
Iko, Ibino Central (Efik, Ibibio, Anaang
Iburo, Ekit, Efai etc) Oro, Okọbọ, Ebughu, Illue,
Enwang-Uda, Usanghade

Obolo

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 ọ - 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 ètè útòm - Place of him that works

(place) (of) father (of) works

Itie úkòk ọdọnọ - Place of healing

Place healing sickness

Alternatively there was the place

úfọk ábia ìbòk

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’ sàn - ‘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

úfọk ìbòk - place of drugs

House or place (of) drugs

úfọk ñwed - 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 ọfiônétòk market of (the day) ofiongetok

Urua obo market of (the day) ‘obo’

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

Urua ọfiônaran market of (the day) ofiongaran

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 understandings 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 [ık] translates ‘people or children of, but literarily it means ‘bush.’
Ndoon [ndò:n] translates ‘bush of’ or ‘farm land of’
Nnunng [nnŋŋ] 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  [àfàhàìmàn] – [a] elision  L L L + L L L H L L (tonal assimilation)
Afahà Ìbèsìkpó  [àfàhàìbèsìkpó] – [a] elision L L L + L L L H L L
Àfàhà Ìkòt  [àfàhàìkòd] – [a] elision L L L + L L L H L L
Àfàhà Ìkòt Èbák  [àfàhàìkòdèbák] [a] elision t
Àfahà Ìkòt Àkwâ
Àfahà Offiong, 
Àfahà Òbọọn
Àfahà Ñsit
Àfahà Atai
Asang  [àsàn]
Anakpa  [ànákpa]
Asantin
Afaha-effiad  [àfahà-effiàd]
Aka  [àsantìn]
Akaekpeme  [àkàèkpèmè]
Afahá Ìkù
Afahá Òbu
Amàmòng
Akpáyàk
Àsùtàn Èkpè  [àsùtàn èkpè] L H L + H L L H L + L L
Akwâ Ìbóm
Asúna (asuna)
Àfahá-iman  [àfahá-imàn] [àfahá-imàn] [à] deletion and tonal assimilation
Àdìàsìm  [àdìàsìm]
Anyáám  [anyáám] [á-nyá:m]
Afahá-Ikot
Àfahá – people, kindred
Imàn – reproduce, give birth to  L L L + L L L = L L L + LH L
Afahá Imàn – people who reproduce
Àfahà
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
Àfahà Ibesikpó
Àfahà L L L
Íkót bush people H H
Àfahà Íkót [afahà ikt]
L L L + H H H L L L + H L L
Àfahà Íkót èbák – bák ‘surplus’ èbák ‘you are plenty or surplus’
Àfahà Íkót èbák – ‘place of the surplus people.’
Àfahà L L L
Íkót H H
Èbák L H
Àfahà Íkót èbák L L L H + H H + L H L L L + H L + L H H
àfahá Íkót àkwâ – place of big people
Àfahà
Íkót people
àkwâ big
àfahá Íkót àkwâ [afahà ikt àkwâ]
L L L + H H + L H L L L + H L + L H L
Àfahà [afahà] place
Offiong [f:ìŋ] moon
Àfahà Offiong [afahà ọf:iŋ] place of the moon
L L L + H H L L L + H L H
àfahà obóong – place of the king [afahôbôŋ] ‘a’ elision
Àfahà place
Obóong [ọbôŋ] king
L L L + H H L L L + H H Tonal pattern is maintained
Nhít
H H
àfahà nhít [afahà ñsít]
L L L H H
Àtái – the main
Àfàhà Àtáí – the main or the open place
L L L + L H  L L L + H H
Àfàhà èfiád  àfàhà èfiád
L L L + L H  L L L + H H
efiád – bitter cola
Àfàhà èfiád  Àfàhà èfiád - place of bitter cola
L L L + L H  L L L + H H
Efa [èfã]  H-H L
Eket [ékét] ‘marksmen’ H-H
Edor [èdór] ‘heart’
Etebi [ètèbì] èté bi – father take/carry
Ekpenyong Atai  [L-H-H èkpenyöñ átaì]
Esin ufọod [esin ufọod]  L-L-L-H
Etinan [ètinàn] ete inam - ètinan – father of the deaf or the deaf man
Ekpene Obo [èkpènè óbò] – ‘bush market’
Eniong [èniøng]  H-H
Eyo Abasi [éyo abasi HL-L.L.L]
Èweed [èwèèd] – wed ‘write’; Èweed ‘writers’
Èdèm èkpát [èdèm èkpáì] L L L + H H  L L + H L – back or the log
Èyié-asana [èyié-àsánà] – whoever bathes becomes clean
Edem aya [èdèm aya] – the back of a mat
Edeobom [èdèóbòm] – èdèm-óbòm – edebom: side of the main house pillar p
Edem iyere [èdèm iyére] L L + H H H – place of cleansing
Ekeya [èkèyà]  H H  mother’s own
Ebighi Anwa Oro [èbìghìawà orò] – the water yam of Oron
Ekpat akwa [èkpàrákwà] – the mighty log
Eriam [èríàm] – creepy plant associated with desolation
Etim ekpo [ètimèkò] – millipede spirit
Ètím – millipede,
Ekpo – spirit
Ekpene ukpa [èkpènùkò] – farmland of the African red wood
Ekpene Ukim [èkpènè Úkìm] – farmland of the cotton tree
Eka Urue Essiet [èkàúruè èssìet] – big tough rope
Ebughu [eb^ghu] - head
Eyo Abasi [éyè-àbàsì] – place of petting God
1. Ëfà – cock’s comb
   Ëfà ekiko ūèn – comb on the head of a cock
2. Ëkèt – ké/t/kéd – aim or mark
   [ëkèd] the marked place or place of the marksman
3. Edòr [edòr]
   Ëkpé – ‘lion.’
   ènyọŋ – ‘sky.’
   Òtáì – the main, open place
   [èkpényŋòtáì] - the main or open èkpényŋ
   Èsin úfòod [èsinùfd] H H + H H L L L H H
   Sín [sín] – put
   úfòód [ùfd] – middle
   [Èsin úfòod] – you are in the middle or middle place
5. Èyié àsáná – place name/river name
   Yié – bath or wash
   Èyié – whoever baths
   Sàná – become clean
   Èyié asana – whoever baths become clean
   Ètè – father or adult male
Èbiákù [ibiákù] High Priests
Èbiákù Ishiet  [Èbiákù Ishiet] High Priests of stores
Èbiákù ñòk òkpô - [ibiaku ñòk kp] High Priests of the tiny legs
H L + H L + H L L H H L + H L + H L
Èkótudòìbià [iktudìbià] – children of the 2nd son of the expert
H H + H H + H L H H + H H + L H L
Èkótìntuèn [iktìntuèn] – pepper childredn
ntuèn – ‘pepper’
Èkótóşóm - òşóm [ik^sm] [sm] H H + L H L H H + L H L
Èkót àkpàn Àbià  [ik^kpànàbià]
Èkötédô - ëkôt édô [ík^{dô}] [ík^édô] – Question statement
Íkóta àfáhà [íkọt] [ákpán] [áfáhà] – Children of the 1st son of Afaha

H H + H L H H H H L H + H
Íkót esenam fítésénám [ík^ésénám]
Íkót Ákpan Nkuk - [íkọt] [ákpán] [nkùk] [ík^ákpànkùk]
Íkót Òrór Iwò - [íkọt] [órór] – remover of [ík^iwò] – place of removing head
Íkót Ìdèh [ík^ídèh]
Íkót Okpudo [ík^kpùd]
Íkót Úbò [ík^úb]
Íkót Èyò - fkdèyọ; èyọ – sun [ík^èyo]
Íkót ibók [ík^íbk] – medicine place
Íkót Abiá [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 [ikòdàntuèn] – ntuèn - pepper
Íkót Ísò – [ísoŋ] [íkís̤ọŋ]
Íkót Ýkàn íktékàn [ík^ékàn] – place of the victorious
Íkót Ýkan – place of the 1st son of the deity
Íkót Úkpá ndem [ikọráùkpàndem]
Íkót Èbó [íkèbó]
Íkót Èkpàyàk
Íkót Òtòinyié – [ík^òtòinyié] – place of wealth planters
H H L H H H H H + L H H H
Íkpé Íkót nkan
Ìtù mbòn usò
Ìshièt éròng – ‘sheep cote’ [ìsìodéǹ]
Ìmàn Èbòm [ìmànìbòm] – big birth place
iman – ‘keep delivering’
ìbòm – mighty
Ìmàn Èbòm L L L L [ìmànìbòm]
L L + H L
Ìkòntó Èbòm
Ìbitòng – neck place
Ibaam Edet

íbààm – we are here

Édèt – tooth or market place

Íkót Ábàsi – people of God [ík^́àbàsi] or [íkdábàsi] \( H^H + H^L \ L \ H^L + L^L \ L \)

Íkót Ibioh [íkdibiok] or [íkibiok] place of lakes

[íbiòk ~ íbiök] – lake

Íkót Akpan eden [íkoákàdèn] or [íkdakpadèn] – place of the males

Íkót anáná [ík^́ànáná] or [íkdànáná] – place of lack

Anáná – ‘lack’

Íkót Udo adia [íkdùdàdiá] or [íkdùdàdiá] – place of the 2\(^{nd}\) son of the eater

Údó – 2\(^{nd}\) son

Ádiiá – eaters \( L + H \)

Íkót inemme [íkodinèmè] \( H \ H \ L \ H \) [íkdenèmè] or [íkdìèm] or [íkdìèmè] place of unpleasant people

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

Íkót udo oto [íkdúdt] or [íkdu̯dt] – place of the 2\(^{nd}\) son of planters

Íkót ntan [íkdntàn] \( H \ H \ H \) – place of the itchy herbs

Íkót Eriom [íkdérim] t d (voicing) tones are maintained

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

Íkótesenam [íkdèsènàm] \( H \ H + L^H \ H^L \) Êkóteyiene

Íkót ákpà èdù [íkdàkpaèdù] \( H \ H + H \ H \ H \ H + H \ H \ H \ L \) Ìluè/Ìdù à

Ákpan – first son t d (voicing)

Èdù – character or to live

Ìtàn Ìtù [itámìtù] \( L \ L + L \ L \) \( L \) \( L + H \ L \)

Ìtàn – hat

Ìtòn òdòró [itónódòró] \( L \ H + L \ L \ H \ L \ H + H \ L \)

d

Íkót ímò [ík^́ímò] or [íkdím] t split weakening

^ \n
Íkót inyang [íkórinyaŋ] – people of the river

Íkót ékò́ng fighters \( H \ H + H \ H \ H \ H + H ! H \)

ékò́ŋ – war [ékò́ŋ]

Itak Ítak [íták] root
Íkótekpo [ík^èkposé]
Íkótenebong [ík^ènèl!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 Ëkpènè ëtùèn [mbiótó ëkpènè ëtùèn] L H H + L L H + L L H H + L L H + L H
Mbiótó L H H
Mbiákpán L H H
Mbiâútök L L L
Mbìkpòn [mbíkpon] L H L
Mbiètèbè [mbierèbè] L L L H
Mbökpú [mbökpú]
Mbiaboön [mbiábpŋ]
Mbiasò [mbiasô]
Mbiabaam [mbiabâàm]
Mbàrà-õkóm [mba^àkm] H L L + L L L L + L L L
Mbiökporó [mbiökporó] L H H
Mbô [mbô] H H L
Mbiâkòd [mbiâkd]
Mbiäbèd Êkpé [mbiäbèd ëkplè] L L L + L H L L + H!H
Mmídìm [m-mid+m] H – H L - Springs or streams.
Ntán èkéré [ntán èkéré] H H + L H H H H + H H H
Ntán – sand
Èkéré – bird type; musical instrument
Ntánékér!é – sand of èkéré H H + H H H H H ! H
Ntánékér!é – itchy or fighting leaves of èkéré (bird) L H H + H H ! H
Ntán èkér!é – itchy thoughts
Nkáná – circle or circular [ŋkáná] [ŋ:ŋkáná]
Nkím
Nnún Úkím [n-núŋú+k+m] H H + H H H H L
Nnún – people or children of
Úkím – the cotton tree
Ndíyá [ndíyá] – fruit tree type
Ndíyá [ndíyá] – place name
Nná-éniin [n-ná-ení:n] – sleeping place of elephants
Nná – sleeping place
Éniin or énèn – elephant
Ñkwuód [ŋkwuó:d]
kwod or kóod – call
nkwuuo:d or ‘Nkóod’ – call me
Ñkwuód edem edik – Ñkwuód (of/beyond the swamp)
Èdèm – behind or of
Èdik – swamp
Ntò Ndáán – [ntndááŋ] – place of beautiful water or place of lice
Ntò - place [nt] L L L L + H H L L + H – H H* (step up tone H*)
Ntò edíno [ntédin] – place of giving L L + L H L L L + H’ L L
Edíno – act of giving L H L
Ndòon èyó – place of wanderer [ndòonèyó] H- H H + H L L L H ‘Place of the sun’
Ndòon – place or bush of
Èyó – sun
Ntò-ekpu ikød – [ntékpuikd] L L + L H + H H L L + H H H* L
Ntò [nt] – place or children
Èkpú – rat
ikød [ikd] - bush
Nsít-ibòm – [nsít ìbòm] H H + H L H H + L L
Nsít –
Ibom – purported ancient homeland of the Ibibiod peoples
Nsít Úbióm – [nsídùbiòm] H H + H H L H L L ‘place of rafters’
Nnán-óbóon – children of the king
Nnán – children of or people of
óbûn [óbọnn] – king, chief or ruler; shouting or noisy place.
Ndàáá-nsid – [ndááns+d] L L H + H H L L + H H
Ndàáá – Dry season
Nsít – place
Ndóon-ebòm [n-dòònebòm] the tones are maintained
Ndòon – place
Èbòm – bird type
Ndòon Útím [ndòonnútim] L L L + H H L L L + H L ‘place of gold smithing’
Útím – goldsmithing
Nyá-diòng [nyáđiń] H H + L L H L + L ‘I will bless’ (elision. Tonal assimilation on a)
Nyá – future marker
qdìòng – one who blesses
Nyá – ‘tree type’
NnÀn Îkònò Óbiò – [n-näníknóbìo] H H + L L L + H L L H + H L + H L
Ikọnọ – Ibibiod 1st son
NnÀn – children or people
Obio - village
Nkék-àbák – [ŋkékábák] H H + L H H H + H H- ‘The surplus branch’
Nkék – nkok ‘branch’
Àbák – plenty, surplus
Nkwúod èdèm édéd
Ediéńé – come all!
Nsít-Íkpé [nsídíkpé] H H + H H H H
Íkpé – judgment
Nyong atai [n-yóŋ átaí] L H + L L H L + H H ‘The real wanderer’
Àtáí – ‘real or open’
Nduèsò? [nduèsó] –what have I done?
Ósú óffi
Ódòubù – a contracted form of odu-obon – ‘if you live you beget’
Ókòpédi – whoever hears will come
Ókòp – whoever hears
Kop – hear
Di – come
Edi – will come
Óbód-àkárá [Ôbód àká^à] H H + H H H H + L H L
Óbód – hill
Àkárà – ruler
Kara – rule over
Ọbódákárà – the creator rules
Ọbódákárà may also be a contraction from Ọbód mbákárá – hill of the white man. Presently, it is the headquarters of Essien Udum Local Government Area.

Ọdóró-Ikpè – the northern side of the judgment place
Ọdóró - northern
Ikpè – judgment
Ọdóró Ikọt [Ọdọ́ọ́kd] L L H + H H L H + H L
Ọkòp-nduá éròng [ọkọ́pnduáérọ́ŋ] – those near the swamp of the sheep or the swamp full of sheep
Ọkòb/Ọkòp – one who hears
Kob/kop – hear
Ndúa – swamp/creek
Éròng – sheep
Ọdúk [odu:k] – kindred
Ọrúk-ánám – It is the kinsman that did it
Ọrúk – variant of Oduk
Ánám – he who does, creates or makes
Ómà
Ọtòró < Ọtòdó – You are from there
Óyúbià – Native or indigene
Ọrúkò
Ọkòn < Ọkòn – night
Ọbiàákpà - Village of the river
Ọbi – Village
Ákpá – River
Ọkóbó

The Sociocutural Variables That Determine or Influence Choice of Place Names

The sociocutural variables include
1) Religion as in - Nnʌng óku - Abode of the priests
Edem Iyere - Place of cleansing
Mbiok oku - Place of meeting the priest
2) Acts of the people- Nnung Ókó – Place of valour
3) Trading point- Ishiet Erong - store house of sheep
Urua Udot - market of the draw leaf

4) Inclinations of the people - àmàmòng - water lovers
5) Power and Rulership - óbót àkárà - hill of the ruler
6) Emotions - Ìkót inèmì - place of no sweetness
7) Events - Ìbína enin - resting place of Elephants
8) Caution - Àká-èkpémè - be careful as you go
Àká-àsàk, ọnyọng àtụ - laugh as you go, cry as you return
9) Pride - Éfà - the cock’s comb
(People from Éfà are very proud just like the cock, and the cock is their totem)
10) Heavenly bodies - Ìkót óffióng – place of the moon
Ndòòn Útìn – place of the sun
11) Heritage - Ìkót Ákpán – place of the first son
Ìkót òdó - place of the second son
12) Occupation - Ndòòn Útìn – place of goldsmith
13) Physical features - Ìkót ìnyàng – place of great waters
14) Deity - Ìkót ìbrítám – place of the god ìbritam
Ìkót ìkpényóng –place of the sky lion (god)

DISCUSSION, SUMMARY AND CONCLUSION

We set out to investigate Place Names in the Post Colonial Era using the Ibibiod 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 Ibibiod 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 Ibibiod 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 Ibibiod place names have been found to custody a significant measure of the grammatical, sociolinguistic and sociocultural characteristics of the Ibibiod languages.
REFERENCES