

A Pragmatic Analysis of Obolo Names

Jones G. I. Ayuwo

(University of Port Harcourt, Nigeria)

Abstract: Pragmatics is frequently conceptualized as the science of language use, the study of context-dependent meaning and the study of speaker-intended meaning, presupposing the existence of language, language user and context on the one hand, and context-independent meaning on the other. This paper is pragmatic analysis of Obolo names. In view of this, the objectives of this paper therefore were to find out how Obolo proper names were analysed based on context as well as how these personal names were interpreted in the Obolo worldview. To actualize this, the researcher gathered data through introspection, personal interviews, and extensive library materials on pragmatics. Lawal's (1992) model of pragmatic theory was also used to analyze the data gathered. Following this analysis, the paper observed that Obolo personal names are majorly contextual in nature and that virtually all Obolo proper names have a background meaning on which they stand; they also have direct, indirect as well as intended speech act they perform. The paper also observed that Obolo personal names have situational, psychological as well as sociological competences. This means that Obolo proper names don't just serve as a way of identification of their bearers but also have such import that depicts experiences and situations surrounding the bearers or bearers' parents.

Key words: pragmatics, context, names and Obolo personal names

1. Introduction

No language exists in a vacuum. Hence, all languages have a way of interacting with their users in a countless number of ways. Among those ways is in the area of naming. Naming especially in Africa serves as a major way of distinguishing individuals' identity in a society. This is because "in African societies names are believed to have some great deal of control on the bearer. There is universal contention also that personal names do influence attitude, behavior, success, failure, future and character". That is how relevant naming is to an African. This paper focuses on naming as it pertains to Obolo. Obolo is a language spoken by people numbering about 100,000 (Aaron, 2000) in the South-South region of Nigeria. The language is used extensively by the people in the day-to-day running of their affairs. But, the English language and Nigerian Pidgin are also widely used by the Obolo people. Among the older folks Igbo and Ibibio are used for the purposes of trade and religious activities.

Naming is a specific linguistic act that is linked intimately with values, traditions, hopes, fears and events in people's lives. This makes it a relevant aspect of pragmatics. Names equally communicate the many preferences of their owners (or givers) in terms of real life objects, actions, features and beliefs (Rosenhouse, 2002). The word

Jones Gilbert Ijoh Ayuwo, Ph.D., Department of Linguistics and Communication Studies, University of Port Harcourt; research areas/interests: linguistics and onomastics. E- mail: jones.ayuwo@uniport.edu.ng.

chosen to identify a child has enormous symbolic power; the name not only identifies, it also sends a message, expresses a hope or prayer, perpetrates cultural or religious tradition (Alford, 1987 cited in Ayuwo, 2014). Crystal (1999) sees onomastics as a branch of semantics that studies the etymology of proper names. Ayuwo (2014) observes that Obolo names contain theophoric, monumental, testimonial, ideational, solicitous, relational, admonitory and temporal backgrounds. Also, Obolo names as has been observed may sometimes readily not have the literal meaning of such names at heart instead; they regard and hold firmly the family and communal view about such names. This has always been an influential factor in Obolo naming system. Based on the foregoing, the objectives of this paper would be to find out how Obolo proper names are analysed based on structure and context as well as how these personal names were interpreted in the Obolo worldview.

2. Pragmatics in Context

Pragmatics is frequently conceptualized as the science of language use, the study of context-dependent meaning and the study of speaker-intended meaning, presupposing the existence of language, language user and context on the one hand, and context-independent meaning on the other. To capture its multifaceted nature, definitions tend not to concentrate on the questions of what pragmatics is and what it does, but rather on what it is not and what it does not do. The majority of conceptualizations pay tribute to Charles Morris's definition as "the study of the relation of signs to interpreters" (Morris, 1971, p. 6) and to Austin's differentiation between constative and performative (Austin, 1971 cited in Bublitz & Norricks, 2011), foregrounding the performance of communicative action and the effects the uttering of words may have. Against this background, pragmatics is considered to be the study of invisible meaning (Yule, 1996, p. 127), the science of the unsaid (Mey, 2001, p. 194), the study of meaning as it "emerges in language use" (Marmaridou, 2000, p. 1), and the study of linguistic acts and communicative action and their appropriateness (Bublitz, 2009; van Dijk, 2008; Fetzer, 2004, 2007).

There have been various attempts to systematize the multifaceted and heterogeneous field of pragmatics, or to bring some order into the pragmatic wastebasket (Bar-Hillel, 1971 in Bublitz, Norricks, 2011), as is reflected in the differentiation between the broad fields of scholarly pragmatics: general (or non-linguistic) pragmatics and linguistic pragmatics. Implicit in the philosophy-anchored general-action and linguistic-action based paradigms is the premise that pragmatics is conceptualized best as a perspective, which comprises a general pragmatic perspective, a social perspective, a compositional perspective and a relational perspective.

3. Context

The analysis of context-dependent meaning is at the heart of pragmatics, and for this reason context is one of its key objects of investigation. Bublitz and Norricks (2011) aver that the theory, practice and implementation of context are also of relevance to diverse fields of investigation, ranging from philosophy and computer-mediated communication to cognitive science, in particular dialogue management, artificial speech production, artificial intelligence, distributed knowledge representation, robotics and information technology. The heterogeneous nature of context and the context-dependence of the concept itself have made it almost impossible for the scientific community to agree upon one commonly shared definition or theoretical perspective, and frequently, only a minute aspect of context is described, modelled or formalized (Akman et al., 2001; Blackburn et al., 2003). Because of its multifaceted nature and inherent complexity, context is no longer considered an analytic prime but rather seen from a parts-whole perspective as an entity containing sub-entities (or sub-contexts).

The multilayered outlook on context contains a number of different perspectives. First, context is conceived as a frame of reference whose job it is to frame content by delimiting the content while at the same time being framed and delimited by less immediate adjacent frames. The nature of the connectedness between the different frames is a structured whole composed of interconnected frames (Goffman, 1986). The gestalt-psychological *figure-ground* scenario prevails in psychological and psycholinguistic perspectives on context. It is also adopted in cognitive pragmatics as is reflected in the relevance-theoretic conception of context as an onion, metaphorically speaking. The individual layers are interconnected and their order of inclusion corresponds to their order of accessibility (Sperber & Wilson, 1995), as is reflected in inference and other kinds of reasoning.

Second, context is seen as a dynamic construct, which is interactionally organized in and through the process of communication. This view prevails in ethnomethodology (Garfinkel, 1994; Goodwin & Duranti, 1992 cited in Bublitz; Norricks, 2011), interactional sociolinguistics (Gumperz, 2003) and sociopragmatics (Bublitz, 2009; Fetzer, 2007), where context is assigned the dual status of process and product. The dynamic outlook is based on the premise of indexicality of social action, and the joint construction of context. In the primarily qualitatively oriented paradigms, context is connected intrinsically with adjacency pair, conditional relevance and the turn-taking system on the micro level, and with institution on the macro level, whose order is captured through context-independent and context sensitive constraints and requirements. Closely related to the conception of context as a dynamic construct is its relational conception, which conceives it as relating communicative actions and their surroundings, relating communicative actions, relating individual participants and their individual surroundings, and relating the set of individual participants and their communicative actions to their surroundings (Fetzer & Akman, 2002).

Third, context is seen as given as is reflected in the presuppositional approach to context, which is also referred to as common ground or background information (Stalnaker, 1999). Here, context is seen as a set of propositions, which participants take for granted in interaction. This allows for two different conceptions of context: a static conception in which context is external to the utterance, and an interactive one, in which context is imported into the utterance while at the same time invoking and reconstructing context.

The context-dependence of context is reflected in its status as given and external to the utterance, reconstructed and negotiated in communication, indexical, and never saturated. A further classification of context is anchored to a holistic conception of context embedding its constitutive parts of model user, conversational contribution, surroundings and their presuppositions, viz. cognitive context, linguistic context and social context (Fetzer, 2004).

Linguistic context comprises language use and is delimited by the constraints and requirements of genre. Language is composed of linguistic constructions (or parts) embedded in adjacent linguistic constructions (further parts), composing a whole clause, sentence, utterance, turn or text. Linguistic context is functionally synonymous to co-text (Widdowson, 2004; de Beaugrande & Dressler, 1981; cited in Bublitz, Norricks, 2011), denoting a relational construct composed of local and global adjacency relations.

Cognitive context is the foundation on which inference and other forms of reasoning are based. Constitutive elements of cognitive context are mental representations, propositions, contextual assumptions and factual assumptions. Since cognitive contexts are anchored to an individual but are also required for a cognitively based outlook on communication, they need to contain assumptions about mutual cognitive environments. Thus, cognitive context is not only defined by representations but also by meta-representations. In the social-psychological paradigm, cognitive context is conceptualized along the lines of the gestalt-psychological

distinction between figure and ground and the related metacommunicative concepts of frame and framing (Bateson, 1972; Goffman, 1986 cited in Bublitz, Norricks, 2011). Frame is seen as a delimiting device, which “is (or delimits) a class or set of messages (or meaningful actions)” (Bateson, 1972, cited in Bublitz, Norricks, 2011, p. 36). Because of its delimiting function, “psychological frames are exclusive, i.e., by including certain messages (or meaningful actions) within a frame, certain other messages are excluded” and they are “inclusive, i.e. by excluding certain messages certain others are included” (Bublitz & Norricks, 2011, p. 37). This also holds for context which, analogously to frame is also structured and metacommunicative, or to use Bateson’s words: “the hypothesis depends upon the idea that this structured context also occurs within a wider context — a metacontext if you will — and that this sequence of contexts is an open, and conceivably infinite, series” (Bateson, 1972, p. 245 in Fetzer, 2004).

Social context comprises the context of a communicative exchange and is defined by deducting linguistic context and cognitive context from a holistic conception of context. Constituents of social context are, for instance, model users, the immediate concrete, physical surroundings including time and location, and the macro contextual institutional and non-institutional domains. The connectedness between language and language use on the one hand, and linguistic context, social context and cognitive context on the other is reflected in deixis, viz. temporal deixis, local deixis, participant deixis, discourse deixis and social deixis (Hanks, 1996). Furthermore, the category of model user (as speaker and hearer) can no longer be conceived of as an analytic prime but needs to be refined by the accommodation of footing (Goffman, 1981). The importance of social context to communication is spelled out by Hanks as follows: “Hence it is not that people must share a grammar, but that they must share, to a degree, ways of orienting themselves in social context. This kind of sharing — partial, orientational and socially distributed — may be attributed to the habitus, or relatively stable schemes of perception to which actors are inculcated” (Hanks, 1996, p. 235).

4. Implicature

The cooperative principle counts as a universal principle in pragmatics, where it represents the solid base to which communication in general and the formulation and interpretation of communicative action in particular are anchored. This holds especially for the calculation of context-dependent communicative meaning and the necessary processes of inference required for the contextualization and enrichment of underspecified conversational contributions. To use Ariel’s words, “underdeterminacy is an inherent characteristic of human language, since no natural language sentence can encode interlocutors’ intended statements fully” (Ariel, 2008, p. 265). In a similar vein, but more explicitly, Levinson (1995) argues that intentionality is a fundamental premise of natural-language communication. In his words, “human interaction, and thus communication depends on intention ascription. Achieving this is a computational miracle: inferences must be made way beyond the available data. It is an *abductive* process of hypothesis formation, yet it appears subjectively as fast and certain — the inferences seem determinate, though we are happy to revise them when forced to do so” (Levinson, 1995, p. 241).

Underdeterminacy and the necessary processes of inferencing are connected with the Gricean paradigm and its differentiation between *what is said* and *what is meant*, which both refer to utterances produced in context (Grice, 1975); and they are also connected with Relevance Theory (Sperber & Wilson, 1995). In both frames of reference, communication is seen as a context-dependent endeavour, in which communicative meaning may go beyond the level of what has been said.

Hence, what is said cannot be equated with pure linguistic meaning but rather is “closely related to the conventional meaning of the words (the sentence) [...] uttered” (Grice, 1975, p. 44). Unlike the rather controversial status of “what is said” in semantics and pragmatics, “what is meant” has always been equated with “what is implicated”.

5. Theoretical Framework

The theoretical framework adopted for this paper is the pragmatic theory by Lawal’s *Models of pragmatic theory* (1992). This model as adopted from Nwadike (2017) is represented in Figure 1.

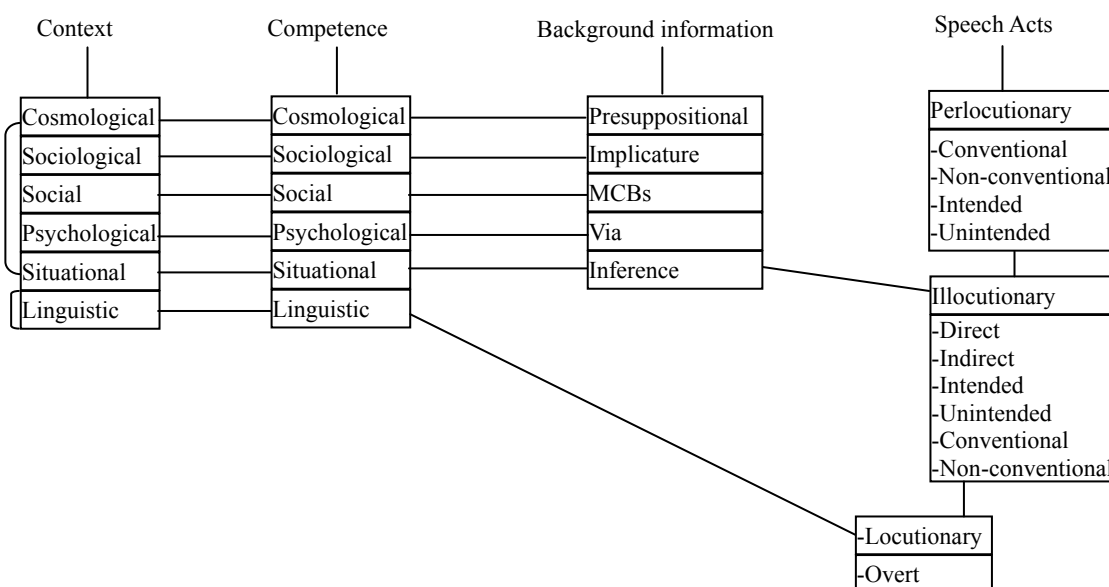


Figure 1 Aspects of Pragmatic Theory

The above diagram shows that the model has four component parts with each part having a hierarchical arrangement. The diagram shows also six hierarchical contexts upon which a name can be interpreted. Nwadike (2017) discusses these contexts below:

Cosmological Context: this is related to the language user’ knowledge of the world, his factual knowledge and worldview in general in relation to the utterance or a particular instance of language use.

Sociological Context: this is related to the sociocultural and historical setting pf an utterance. In talking about the sociocultural context, we could talk about whether the interlocutors share the same cultural values or not.

Social Context: this is concerned with the factors that govern the interpersonal relation between interlocutors in a speech act, which may include factors such as distance, class, etc.

Psychological Context: covers the speaker’s state of mind, attitude and beliefs in the situation of an utterance. In this study of names, it is the state of mind of the namer(s) that determines the kind of name that a child may be given.

Situational Context: this involves those factors which are obtainable in the physical setting of the discourse. These factors include the participants in a speech act, object that can be found and the topic of discourse.

Linguistic Context: this involves all those properties of language that include the lexical, phonological, and morphosyntactic structure of a language.

6. Methodology

The paper selected some Obolo personal names including male and female names. Data were collected by the researcher and his assistants using direct observations at naming ceremonies, chieftaincy installation ceremonies, etc. where names are given and used for various purposes. Also, data were gathered through introspection, personal interviews and extensive library work for materials on pragmatics. These data were analyzed adopting Lawal's (1992) model of theory of pragmatics. This model served the purpose of classifying the various names into four groups.

6.1 Pragmatic Analysis of Obolo Names

Table 1 Circumstantial Names

Name	Gloss	Gender	Context	Competence	Background information	Speech Acts	Comments
Òwàjímímin	God is great	Male	Psychological	Psychological	Inference	Direct	This is considered psychological because it has to do with child's parents' state of mind
Òwàjìógàk	God is supreme	Female	Psychological	Psychological	Inference	Indirect	This name suggests that the parents of the child rely on God for protection and provision. This is sometimes how they feel and not directly because of the birth of the child.
Òwàjímówâ	God is present	Unisex	Psychological	Psychological	Presupposition	Direct	This suggests the miraculous birth of the child and all that surrounds his birth.
Ñsánòwàjì	Grace of God	Female	Psychological	Psychological	Presupposition	Indirect	This does not have to do with the child directly but with his parents' presupposition that with all that is happening in their lives and around the; God's grace is with them.
Ìmáòwàjì	God's love	Female	Psychological	Psychological	Presupposition	Indirect	This name tells of the love and mercy of God or a deity in the life of the child's parents.
Òwàjìnòmbéré	God has heard my prayer	Unisex	Situational	Situational	Inference	Direct	This name often suggests that the parent(s) of the child must have been anxious of a child or male child. Hence, upon the arrival of a male child he feels his joy is full.
Kpéyákíchákèmi	I will not be a laughing stock again	Unisex	Situational	Situational	Inference	Indirect	This name is prevalent when the parents of the child feel they had become an object of mockery in the past but sequel to the arrival of the child they will no longer be laughed at.
Óríèkémá	It is male that I prefer	Female	Situational	Situational	Inference	Direct	This is often the name given when the father does not get a male child even though he is anxious about getting one.
Óríèmônùñ	A male child will come	Female	Situational	Situational	Inference	Direct	This suggests that child is a female but the father is still hopeful about getting a male child.
Ñkákéréíbèirèyí	I did not expect that this is the one	Female	Psychological	Psychological	Inference	Direct	This name communicates an expression of unexpected sex of a child. It reflects the namer's state of mind.

A Pragmatic Analysis of Obolo Names

Ókpángúñ	First male child	Male	Situational	Situational	Inference	Direct	The circumstance here is that the namer is having the first ever male child; not as if he does not have female children. So, he wishes that the situation reflect on the child.
Éwéílé	Large market	Unisex	Situational	Situational	Inference	Direct	This name is common if the delivery was done at a place that is least expected or the child was born in a place other than his home.
Óróńjā	Small bush	Unisex	Situational	Situational	Inference	Direct	This name is often given to a child that was delivered in the bush.
Òwājíókíbān	God guides	Unisex	Psychological	Psychological	Inference	Indirect	This name has little or nothing to do with the child but with the parents who believe that they have some sort of guidance from God.
Òwājíósùmèmi	God is my keeper	Unisex	Psychological	Psychological	Inference	Indirect	The namer of this name in this context expresses his state of mind which feels God has been the one keeping him.
Òwājíóníró	God has done well	Unisex	Situational	Situational	Inference	Direct	This name suggests that the namer is happy with the sex of the child.
Àdúmúóbèm	Adumu guards	Unisex	Psychological	Psychological	Inference	Indirect	This name is a reflection of the family's religious background. It shows that the family of the child relies on a deity for safety.

Table 2 Names on Reincarnation and Death

Name	Gloss	Gender	Context	Competence	Background Information	Speech Acts	Comments
Ñtèògúgà	Mother's father	Male	Psychological	Psychological	Inference	Direct	This name comes as a result of the namer's believe in reincarnation. Sometimes because of the way the child came; the look of the child and some other time because of the special mark the child carries.
Úlòkñgwāñ	A relation	Unisex	Psychological	Psychological	Inference	Direct	This name emanates from the believe that the child that has been born is a relative who was dead. This is a way of expressing the namer's psychological state.
Úniniógúnwà	The friend of (the) wife	Unisex	Psychological	Psychological	Inference	Direct	The name suggests that the mother of the child had a friend so dear but dead. So the child that is born has the resemblance of that friend.
Ìkpòkòréúgòt	Wealth is (the basis) for good in-laws	Unisex	Situational	Situational	Inference	Indirect	This is so named if the namer's has got a wealthy in-law and thinks that neighbours are jealous of him. It also suggests a situation where the namer desires a good in-law to alleviate him from poverty.
M̀kpánríáñòwò	I plead with you, death	Unisex	Situational	Situational	Inference	Indirect	The name suggests that death must have taken the namer's children before the arrival of this child. Death is seen as a being whose conscience can be appealed to.
Èríéñáíkàchép	May my name not be lost	Male	Psychological	Psychological	Inference	Indirect	This suggests that the child is the only male child the father has got and he believes his name will no

A Pragmatic Analysis of Obolo Names

							longer be forgotten because of the arrival of a male child.
Ìkpáóròèmi	Death did this to me	Unisex	Situational	Situational	Inference	Indirect	The name suggests the pain death has made the namer go through; in most cases the child is not the first nor the second child that has come the namer's way. Hence, upon the arrival of the child which survives birth the namer wishes to express his pain.
Íríkàrèmkpá	If it were not for death	Unisex	Situational	Situational	Inference	Indirect	This name is common if the namer believes that because of death of parent(s), loved one or child(ren) he was deprived certain privileges.
Ìkpáíkè	Death you have had enough	Unisex	Situational	Situational	Inference	Indirect	The name suggests that the namer in the past had suffered child mortality and so wishes to rebuke death upon the arrival of this one.
Ìkpáchítótú	Death keep quiet	Unisex	Situational	Situational	Inference	Indirect	The name is common when the namer has a history of loss of relatives, parents or children. Or when the child so named is a survival of death.
Télényimkpá	Leave it for death to decide	Unisex	Situational	Situational	Inference	Indirect	The name suggests that the namer has suffered loss of children for a number of times and is not sure that even the child so named would stay.

Table 3 Names on Physical Characteristics

Name	Gloss	Gender	Context	Competence	Background Information	Speech Acts	Comments
Újàgúñ	A child of beauty	Female	Situational	Situational	Inference	Intended	The name suggests that the female child is beautiful.
Énènwàràñùjà	Beautiful woman	Female	Situational	Situational	Inference	Intended	The name suggests that the female child so named is beautiful.
Ìkwàùjà	Egg of beauty	Female	Situational	Situational	Inference	Intended	The name is given to a female child who is observed to be very beautiful.
Únyéne	A strong man	Male	Situational	Situational	Inference	Intended	The name is given to a male child who is perceived to be strong due to may be the way he came or the prophecies made about him.
Àtàògúóta	A great hunter	Male	Situational	Situational	Inference	Intended	This name is usually given to a male child who the namer believes to be a very great hunter.

Table 4 Names on Birth Days and Seasons

Name	Gloss	Gender	Context	Competence	Background information	Speech Acts	Comments
Gúñóróné	Child of Sunday	Male	Situational	Situational	Inference	Intended	This name suggests that the child so named was born on a Sunday. Sometimes, it could also suggest that one remarkable thing happened to the namer on a Sunday.
Énekáláóróné	Person of Saturday	Male	Situational	Situational	Inference	Intended	This name readily suggests that the child so named was born on a Saturday.
Énéúra	One born during dry season	Unisex	Situational	Sociological	MCBs	Intended	This name does not only mean that the child was born during dry season but it also suggests the namer's

							perception about that season.
Énéibòt	One born during the rains	Unisex	Situational	Sociological	MCBs	Intended	This name does not only mean that the child was born during raining season but it also suggests the namer's perception about that season.
Ògúékìrikà	One born during the harmattan season	Unisex	Situational	Sociological	MCBs	Intended	The name suggests that the child so named was born during the harmattan season.

6. Conclusion

This paper has painstakingly analyzed Obolo personal names pragmatically. This was with aid of Lawal's (1991) models of pragmatic theory. This model was adopted and adequately utilized for the success of the study. Of all the names collected for this study, the circumstantial names were more in number; hence most commonly used for naming. This can be associated with the fact that the Obolo people's worldview is built around circumstances or situation, experiences and history. These they tend to reflect in the names they bear. In the view of Nwadike (2017), "given the child a name based on such situation points to the fact that, that situation also affects the child/bearer of the name" (p. 18).

Circumstantial names as classified in this paper are names that suggest that the situation does not only affect the bearer but also the namer(s) and the community. According to Labaran (1990), most circumstantial names are determined by the circumstance surrounding the birth of the bearer (or the entire life) of the people who bear them. She goes on to observe that the circumstances may be historical, socio-economic, social, etc. it is from these factors that the names are derived and also explained. In fact, this to a high extent agrees with what this paper has observed.

Apart from circumstantial names which are quite common, the Obolo people also have days and seasons. These names emanate from the birthday or birth season of the bearer. Names such as: *Gúñóróné* "Child of Sunday", *Énéibòt* "One born during the rains", *Ògúékìrikà* "One born during the harmattan season", etc. are found in the Obolo anthroponyms. However, most people who bear such names are most likely to have other name(s) whether English or Obolo which would regard as their real names.

As reflected in this work, Obolo personal names are also given based on the bearers' physical characteristics. The fact that some Obolo personal names are given based on the bearer's physical characteristics actually affirms the asrument that some names are description of their bearers. Examples are such names as: *Ùjàgúñ* "A child of beauty", *Ìkwáújà* "Egg of beauty", *Únyéne* "A strong man", and so on. The former is a description of the look of the bearer. The latter is sometimes given to the bearer several years after birth upon his prowess in the business of hunting. In all, these names describe their bearers.

References

- Aaron U. E. (2000). "Obolo (Adoni) orthography", in: E. N. Emenanjo (Ed.), *Orthography of Nigerian Languages Manual VI*, NERDC, pp. 57–75.
- Akman V., Paolo Bouquet R. T. and Roger A. Y. (Eds.) (2001). *Modeling and Using Context: Third International and Interdisciplinary Conference*, Context 2001, Dundee, UK, July 2001, Proceedings, Springer: Heidelberg.
- Ariel M. (2008). *Pragmatics and Grammar*, Cambridge: Cambridge University Press.
- Ayuwo J. G. I. (2014). "The communication import of Obolo anthroponyms", Ph.D. thesis, University of Port Harcourt.

- Blackburn P., Chiara Ghidini R. M. Turner and Fausto G. (Eds.) (2003). *Modeling and Using Context: 4th International and Interdisciplinary Conference*, Context 2003, Proceedings, Heidelberg: Springer.
- Bublitz W. (2006). "It utterly boggles the mind: Knowledge, common ground and coherence", in: Hanna Pishwa (Ed.), *Language and Memory: Aspects of Knowledge Representations*, Berlin: de Gruyter, pp. 359–386.
- Bublitz W. (2009). *Englische Pragmatik* (2nd rev. ed.), Berlin: Erich Schmidt. Carston, Robyn.
- Bublitz W. and Norricks N. R. (Eds.) (2011). *Fundamental of pragmatics*, Berlin/Boston: Walter de Gruyter GmbH & Co. KG.
- Crystal D. (1999). *The Penguin Dictionary of Language*, London: Penguin Books.
- Fetzer A. (2004). *Recontextualizing Context: Grammaticality Meets Appropriateness*, Amsterdam: Benjamins.
- Fetzer A. (2007). "Non-acceptances in context", *Intercultural Pragmatics*, Vol. 4, No. 4, pp. 493–520.
- Fetzer Anita and Akman V. (2002). "Contexts of social action: Guest editors' introduction", *Language and Communication*, Vol. 22, No. 4, pp. 391–402.
- Goffman E. (1986). *Frame Analysis*, Boston: Northeastern University Press.
- Grice H. P. (1975). "Logic and conversation", in: Peter Cole & Jerry L. Morgan (Eds.), *Syntax and Semantics*, New York: Academic Press, pp. 41–58.
- Gumperz J. J. (2003). Response essay, in: Susan L. Eerdmans, Carlo L. Prevignano & Paul J. Thibault (Eds.), *Language and Interaction: Discussions with John J. Gumperz*, Amsterdam: Benjamins, pp. 105–126.
- Hanks W. F. (1996). "Language form and communicative practices", in: John J. Gumperz and Stephen C. Levinson (Eds.), *Rethinking Linguistic Relativity*, Cambridge: Cambridge University Press, pp. 232–270.
- Levinson S. C. (1995). "Interactional bias in human thinking", in: Esther Goody (Ed.), *Social Intelligence and Interaction*, Cambridge: Cambridge University Press, pp. 221–260.
- Marmaridou S. (2000). *Pragmatic Meaning and Cognition*, Amsterdam: Benjamins.
- Mey J. (2001). *Pragmatics: An Introduction*, Oxford: Blackwell.
- Morris C. (1971). *Writings on the General Theory of Signs*, The Hague: Mouton.
- Nwadike P. M. (2017). "Names and naming system in Igbo: a pragmatic analysis", an unpublished Ph.D. seminar paper, University of Port Harcourt.
- Rosenhouse J. (2002). "Personal names in Hebrew and Arabic: Modern trends compared to the past", *Journal of Semetic Studies*, Vol. XLVII, No. i, pp. 97–114.
- Sperber D. and William D. (1995). *Relevance: Communication and Cognition*, Oxford: Blackwell.
- Stalnaker R. (1999). *Context and Content*, Oxford: Oxford University Press.