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On Nigerian and Indian Toponyms: Socio-Cultural Divergence and Development

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ABSTRACT

In onomastic studies, toponyms are defined as place-names or names given to geographical locations which include towns, streets, and tourist centres. It is pertinent to note that India and Nigeria were both British colonies. Thus, English is placed as the official language of business and politics in both countries. However, Indians were quick to understand the power of language, due to the philosophical influence of Mahatma Gandhi, which enabled them to embrace Hindi language early, as a second official language. Deploying onomastics, semiotics, interpretative approach to translation, text analysis and cultural studies, we have selected one hundred (100) toponyms from different parts of India and Nigeria and analysed them in order to show the development of place-names in both countries in the new millennium. In Nigeria, the influence of British English is everywhere in the names of cities, towns, villages, streets, tourist centres, rivers, including 'Douglas Road', 'Wetheral Road', 'Owerri' instead of 'Owere', 'Awka' instead of 'Oka', 'Warri instead of 'Wori,' among others. In India, however, we see indigenized naming forms such as 'Tilak Nagar', 'Mahavir Nagar', 'Rama Krishna Ashram Marg' and 'Rajiv Chowk'. English language in India is fast dying, while in Nigeria, the reverse is the case. The conclusion reached is that while India is making serious efforts towards a complete linguistic independence, through the development of place-names, Nigeria is promoting anglicised place- names, which is detrimental to the development of indigenous Nigerian languages.

Keywords: Nigeria, India, English, Toponyms/Place-names, Language development, Socio-cultural divergence

1. INTRODUCTION

Toponyms are proper names of places. Ancient Greek philosophers were some of the earliest to carry out studies on names. Aristotle, for instance, distinguished between appellatives (which relates to the giving of a name) and propria (which relates to the ownership of a title). In his review of earlier studies on proper names, Blanár (2009, 92-94) posits that though the Stoics provided the first definition of proper names as designating an individual whose certain meaning is embodied in her or his specific characteristics (individual lekton), it was Aurelius Augustinus who first provided the semiotic meaning of proper names in his theory of signs. This semiotic feat, according to Blanár (2009) was later expanded by Dionysios Thrax (170-90 BC), a Hellenist and Aelius Donatus, the Roman grammarian (circa 350 AD) who defined a proper name as a sign of individual substance. They believed that general names should be signs of general substances such as girl, boy, pig, building, river, etc. After an exhaustive review of Classical and Medieval studies of proper names in relation to the works of contemporary philosophers, Blanár (2009) sums up their definitions of proper names as over-restrictive if they are considered as elements of the respective onymic systems. He regrets that those philosophers and logicians fail to analyze all the basic classes of proper names such as chrematonyms and the descriptive character of toponyms as well as nicknames and concludes that their definition of proper names does not conform to the linguistic definition.

Furthermore, Algeo and Algeo (2000) note that the use of name is generally central to humans and human activities. It is against this backdrop that they consider the interconnections of onomastics with such disciplines as medicine, anthropology, business, linguistics, folklore, literature, before focusing on the role of place-names. Croft (2009) seems to agree that proper names are mere symbols that only facilitate identification and categorization of persons, places or other objects and that proper names may also serve as a link between such persons and a given socio-cultural location which accommodates such persons and names as part and parcel of its patrimony. In other words, names generally give their bearer a sense of belonging to a given locality or entity.

In his study of proper names, Bright (2003) adopts the viewpoint of anthropological linguistics as applied to personal names and place names among North American Indians. He makes broad-based definitions and classifications of names in terms of ethnic groups and nationalities (ethnonyms), geographical names (toponyms), names of languages (glottonyms) and personal names (anthroponyms), and wonders whether those North American Indian names that embody a description can be considered as proper names. De Campos (2010) makes a general assessment of strategies for translating proper names in terms of foreignisation and domestication which are closely connected to word-for-word and sense-for-sense translation strategies, respectively.

Toponyms have parameters. In many countries, one cannot name a street after a recently deceased person. There is a minimum five-year interval after an eminent person's death, allowing for some distance and perspective. Other cities have broad naming schemes, which

could be locally resonant place names, former presidents of local eminences. In the United Kingdom (UK), local councils hold sway. In Australia, the guidelines prescribe historical, cultural, botanical links; consultations are held to determine group sensitivities. In the United States (US), real estate developers suggest names, which are reviewed by departments such as police, fire and post office. In most of these places, there is recognition that the public should have some voice in this process. Cities around the world reflect the struggle for public memory, or bear the impress or imprint of the official order (Nas, de Groot, & Schut, 2010). The British chose names to reflect their own administrators, engineers and fantasies when they colonized many countries. This was the case in Nigeria and India.

2. METHODOLOGICAL AND THEORETICAL CONSIDERATIONS

Different theories are applied to this study. They are: onomastics, semiotics, and the interpretative approach to translation. Onomastics is the science of names, their meanings, interpretation or translation. Data is drawn from two main sources for this paper: the primary data included one hundred (100) toponyms from both India and Nigeria. Secondary data is derived from relevant books, journal articles and internet sources. The data is analysed in line with onomastic parameters and the toponyms from both countries compared, with a view to unveil the divergences since the two countries share certain similarities. They are multilingual, multicultural, multireligious and former British colonies. Thus, the comparative study of the toponyms of both countries would help reveal how both countries are achieving linguistic and cultural independence beyond political independence. Onomastics may, according to the *International Council of Onomastics Sciences* (2012), study “the practical problems that arise when names are used across linguistic boundaries and how different names may apply to the same entity; for place-names”. Thus, this constitutes the focus of this article. The selected place-names cover names of cities, historical and tourist landmarks, and show how both countries have been struggling to change the anglicised names of the local places. The contemplation here is that critical issues concerning language and socio-cultural independence of Nigeria and India would be X-rayed for the cultural promotion, negotiation of historical watersheds, and indigenous language development in both countries.

The Cultural Import of Toponyms

Generally, names are of immense significance in world societies. Toponyms are a great repository of knowledge; invaluable geographical, historical, socio-cultural and scientific knowledge is stored in them. The knowledge of the origin of place-names could shed light on the history and settlement of a country. In other words, place-names have the propensity of revealing the identity of those who settled in a place and when they did. The study of toponyms, therefore, could unveil important facts about the past, thereby yielding information concerning the history, religion and civilization of the first occupants of the places concerned (El Fasi, 1984). For instance, by leaning heavily on oral traditions and an understanding of the meaning and functions of place-names, Nast (2005) was able to determine the nature and extent of power and activities of royal concubines in pre-colonial Kano society in Nigeria between the 16th and 20th century. Furthermore, as noted by Lawal (1992, 17):

Place-names that are used in the lore of Nigerian society have historical significance. They do remind people of the places passed through during the period of migration. In land disputes, place names have been very useful in finding solutions to entitlement to land and have offered some explanations to the course of migration. Place names could be used as a source of information about the demographic structure of the past.

Toponyms fulfil the task of identifying localities thereby distinguishing them from one another (Ormeling, 2007). Although the basic function of names has been that of providing a useful label to things, so that they could be differentiated, they however, also, have sentimental, literary, religious and cultural significance. Place-names are required in everyday business. On a daily basis, we use them to describe our surroundings and to tell others where we have been or where we plan to go. Geographical names are used to explain places and events. They are also useful as brand names, as symbols, for educational purposes, for transportation, and as a symbol for sovereignty. More so, they serve as cartographic labels that could be used for orientation, navigation, recreation, and reference points. Besides, place-names link us to the landscape, and by so doing give useful insight into a people's traditional way of life.

Toponyms impart a certain character on a place. Thus, place-names could also provide a glimpse of the lifestyle led by the people. For instance, geographical names could suggest that a people were 'settlers rather than ferocious raiders'. In other words, place-names could be used to judge the way of life associated with a people – sedentary or nomadic. Those who led a sedentary life, more than those who lived a nomadic life, established settlements and gave them enduring names. For instance, the 'Aro' people are known as migrants in the south eastern part of Nigeria. Thus, we hear of 'Arochukwu', 'Aro-Ohaji', 'Aro-Ngwa', 'Arondizuogu', 'Aro-Onicha', etc. Every 'Aro people' are known as migrants by their name. The same applies to the Izon people who are mostly found in the coastal regions of south-south and south-west Nigeria. Toponyms are in several ways very crucial to the sustenance of national cultural identity as well as socio-economic development. Hardly could one find any human spatial activity that does not involve the use of place-names. Just as other types of names, place-names are part of the oral literature of the indigenous people. Linguistically, they aid pronunciation and also serve as important links to some other documents and information.

Local place-names could act as primordial evidence of the language of a people; and thus help to preserve the language and culture of such people. Ancient place-names can equally give an idea of the political or administrative influence an area once had on some other areas. It was commonly the practice in the days of yore that the subordinate or servile regions would give names to some places in the language of the ruling (feudal) or overseeing state (Okpala-Okaka, 1995). Similarly, place-names could serve as a reflection of the geographical spread or extent of settlements founded by invading powers, since such settlements bear names in the language of the invaders.

Toponyms are also necessary for other purposes such as trade and commerce, transportation, communication, regional and environmental planning, science and technology, successful conduct of elections and censuses, provision of social amenities and services, tourism, disaster management, and search and rescue operations, (South African geographical names council, 2002). A list of place-names is quite useful to telecommunication outfits and

indeed other public and private organizations engaged in location-based or logistics and distributive business ventures and services.

Since the history of mankind began toponyms have always played crucial roles in effective state administration and military expedition. There is a strong link between place-names and environmental and landscape knowledge. Historically, a study of the names of places and topographical features could reveal much about how people viewed and related with the land. In the literary world, novelists and playwrights are often ably aided by geographical names to create the effect of realism in their works.\

Toponyms: Divergence in Nigeria and India

Since Nigeria and India share many things in common as stated earlier, we would study how the toponyms defer from each other by analyzing what is available in order to discover the reasons for the differences. Anyone who visits another country would discover some resemblance and differences in place-names from where he or she comes from. We would analyse in this section how roads, historical artefacts, airport/stadia/universities, tourist centres and market are named in Nigeria and India, so that the reasons for the differences would be explicated for guidance.

(a) Markers of Roads in India and Nigeria

Table 1. Markers of Roads in India and Nigeria

S/N	Nigeria	Origin	Comments	India	Origin	Comments
(1)	Road	English	In use	Road	English	In use
(2)	Street	English	In use	Street	English	In use
(3)	Avenue	English	In use	Avenue	English	Rarely used
(4)	Link	English	In use	Link	English	Rarely used
(5)	Boulevard	English	In use	Boulevard	English	Not in use
(6)	Lane	English	In use	Lane	English	Rarely used
(7)	Crescent	English	In use	Crescent	English	Not in use
(8)	Area	English	In use	Area	English	Not in use
(9)	Zone	English	In use	Zone	English	Not in use
(10)	Highway	English	In use	Highway	English	In use
(11)	Expressway	English	In use	Expressway	English	In use
(11)	--	--	--	Gali	Hindi	In use

(12)	--	--	--	Puri	Hindi	In use
(13)	--	--	--	Nagar	Hindi	In use
(14)	--	--	--	Marg	Hindi/Punjabi	In use
(15)	--	--	--	Enclave	English/French	In use
(16)	--	--	--	Chowk	Hindi	In use
(17)	--	--	--	Sector	English	In use
(18)	--	--	--	Skyway	English	In use

According to Adebani (2012), “Streets are sites of hegemony and counter-hegemony, of inclusion and exclusion, of incorporation and expulsion, and of cooperation or conflict”. This means that naming of roads in whatever form is a serious business. From the analysis in Table 1 (1-18), there are marked differences in how both countries describe their roads. The terms ‘Road’ (1), ‘Street’ (2), ‘Highway’ (10) and ‘Expressway’ (11) are the four road marking terms used in India and Nigeria. Thus, if we have ‘Mbakwe Street’, ‘Olusegun Obasanjo Road’ and ‘Lagos-Ibadan Expressway’ in Nigeria; we equally see ‘Bachchan Street’, ‘Rajiv Gandhi Road’ and ‘Delhi-Gurgoan Expressway’ in any part of India. The terms ‘Avenue’ (3), ‘Link’ (4) and ‘Lane’ (6) are commonly used in Nigeria but rarely in use in India. Others such as ‘Crescent’ (7), ‘Area’ (8) and ‘Zone’ (9) are common road marking terms in Nigeria but not in India. Examples (11) to (18) are made up of road markers that are coined from Hindi language except ‘Enclave’ (15), ‘Sector’ (17) and ‘Skyway’ (18) which are English terms. The other terms, which are ‘Gali’ (11), ‘Puri’ (12), ‘Nagar’ (13), ‘Marg’ (14) and ‘Chowk’ (16), are Hindi or Punjabi names marking roads, streets and colonies. This is the unique thing about India and language independence. There is originality in their use of terms. If not for the need for international business and communication, Hindi language would have been the only language in use in the country as everything is already and almost being described in Hindi language. It is interesting to note that English language is fast fading off the Indian linguistic sphere, a reason why all roads and links are taking up Hindi language as markers.

(b) Historical Toponyms

There are thousands of examples of historical toponyms in Nigeria and India but due to the limit of this study, we have treated a select few in order to buttress the analysis of the toponymic applications and implications.

In examples (19) to (23), we have names of historical place-names in Nigeria and India. In the case of examples from Nigeria, we have local place-names with English common noun attachment. In (19), we have a rock called ‘Zuma’. Example (20) tells us of a historical square named after one of the country’s nationalists called ‘Tafawa Balewa’. In (21) ‘Aso’ is a rock and cave showing the wonders of nature. Examples (22) and (23) tell us about two historical falls by name ‘Gurara’ and ‘Owu’. According to Hudson (2013, 16) “In naming waterfalls,

the milieu must be in the naming because that place marked the point of its creation.” Thus, the names reflect the place-names inhabiting the historical monuments. For the Indian toponyms, we have ‘Red Fort’ (19) and ‘India Gate’ (20) that represent the Indian independence memorial. The names are purely in English in order to retain the historical base. However, the others relate to the Indian culture and religion and are names by the Hindi nomenclatures. Thus, ‘Qutub Minar’ (21), ‘Jantar Mantar’ (22) and ‘Akshardham Temple’ (23) are all reflecting India in Hindi terms.

Table 2. Historical Toponyms in Nigeria and India

S/N	Nigeria	India
(19)	Zuma Rock	Red Fort
(20)	Tafawa Balewa Square	India Gate
(21)	Aso Rock and Caves	Qutub Minar
(22)	Gurara Falls	Jantar Mantar
(23)	Owu Falls	Akshardham Temple

(c) Airports/Stadia/Universities

There are many examples of airports, stadia and universities toponyms in Nigeria and India but due to the limit of this paper, we have also treated only a few.

Table 3. Airports, Stadia and Universities Toponyms in Nigeria and India

S/N	Nigeria	India
A:	Airports	Airports
(24)	Murtala Muhammed International Airport, Lagos	Indira Gandhi International Airport
(25)	Nnamdi Azikiwe International Airport	Rajiv Gandhi International Airport
(26)	Sam Mbakwe Cargo Airport, Owerri	Mangaluru Airport
(27)	Akanu Ibiam International Airport, Enugu	Chhatrapati International Airport
(28)	Mallam Aminu Kano Airport, Sokoto	Chennai International Airport
(29)	Marget Ekpo International Airport, Calabar	Bengaluru International Airport

(30)	Sadiq Abubakar Airport	Luknow Airport
(31)	Kaduna International Airport, Kaduna	Jaipur Airport
B:	Stadia/Stadiums	Stadia/ Stadiums
(32)	Sani Abacha Stadium, Kano	• Salt Lake Stadium, Kolkata
(33)	Dan Anyiam Stadium, Owerri	Jawaharlal Nehru Stadium, Delhi
(34)	Adama Simgba Stadium	• Kaloor International Stadium, Kochi.
(35)	Abuja International Stadium, FCT	• Sardar Patel Stadium, Motera.
(36)	Teslim Balogun Stadium, Ibadan	Eden Gardens Stadium, Kolkata.
(37)	Akwa Ibom International Stadium, Uyo	DY Patil Stadium, Mumbai
(38)	Libration Stadium, Port Harcourt	Chinnaswamy Stadium, Bangalore.
C:	Universities	Universities
(39)	Nnamdi Azikiwe University, Awka	Jawaharlal Nehru University
(40)	Obafemi Awolowo University, Ile-Ife	University of Kota, Kota
(41)	Michael Okpara University of Agriculture	Anna University, Chennai
(42)	Ibrahim Badamosi Babanguida University	Jiwaji University, Gwalior
(43)	University of Port Harcourt	University of Rajasthan Jaipur
(44)	Benson Idahosa University, Benin City	University of Delhi, New Delhi
(45)	Ambrose Alli University, Ekpoma	Punjab University, Chandigarh
(46)	University of Calabar, Calabar	Annamalai University Chennai
(47)	University of Lagos, Akoka Lagos	Noida International University, UP

It is imperative to note that at a closer study of the names of the airports, stadia and universities listed in Table 3, there are similarities in the naming between Nigeria and India. Both countries have same methods of applying place names. For instance, the names given to the airports and stadia reflect that of the name of national figures and heroes of the country. For that of the universities, the names are also used for immortalising national heroes, both alive and dead or reflecting the location of the infrastructure. In examples (24 - 47) we have names of important personalities because airports, stadia and universities belong to the

government. It is only in private universities that such immortalisations are overlooked. Such names as ‘Nnamdi Azikiwe’ in (25) and (39), ‘Akanu Ibiam’ (27), ‘Sam Mbakwe’ (26), ‘Michael Okpara’ (41), ‘Ibrahim Badamosi Babangida’ (42), ‘Ambrose Alli’ (45), amongst others, are foremost nationalists, political leaders and former presidents/governors in Nigeria. Also in India, such names as ‘Indira Ghandi’ (24), ‘Rajiv Ghandi’ (25), ‘DY Patil’ (37), and ‘Chinnaswamy’ (38) are also nationalists and political leaders. Most of the other names in Nigeria and India are from the location of the airports, stadiums and universities.

(d) Some Tourist Toponyms

Table 4. Tourist Toponyms in Nigeria and India

S/N	Nigeria	India
(48)	Obudu Cattle Ranch	Bahai Lotus Temple
(49)	Yankari Game Reserve	Nehru Platerium
(50)	Benin Moat	Lodi Gardens
(51)	Umuahia War Museum	Garden of Five Senses
(52)	Ikogosi Warm Spring	Taj Mahal

In examples (48) to (52), we see in both India and Nigeria the location of the tourist monument being used to name the place. For instance, ‘Obudu Cattle Ranch’ (48) means that the ranch is located at Obudu town in Cross River State. Same applies to the others like ‘Yankari’ (49) in Bauchi State where the game reserve is located or Benin City (50), where the famous ‘Moat’ was dug, etc. In India, more of religion and culture are reflected than the location. For instance, ‘Bahai Lotus Temple’ (48) is the worship centre of Bahai faithful but the building is shaped like a lotus and attracts many tourists. ‘Taj Mahal’ (52) is a foremost historical edifice reflecting the relics of a dead kingdom. The names here in both Nigeria and India have English and local name combinations because they are names of places that attract tourists.

(e) Some Shopping Toponyms

Table 5. Some Shopping Toponyms

(53)	Alaba Market	Connaught Place
(54)	Ariaria Market	Chandni Chowk
(55)	Ogbo-Olie	Rajiv Chowk

(56)	Uselu Market	Udowan Bazaar
(57)	Balogun Market	Nagar Chowk
(58)	Daleco Market	Gadge Maharaj Chowk

‘Chowk’ is a word from the Hindi language, meaning ‘an open market area’. The most popular in New Delhi is ‘Rajiv Chowk’ (55) which encompasses several markets, business centres and tourist centres. This also applies to the other chowks in India such as ‘Chadni Chowk’ (54), ‘Nagar Chowk’ (57), and ‘Gadge Maharaj Chowk’ (58) in Mumbai. ‘Connaught Place’ was the heart of British administration and business in New Delhi and today it houses many malls, businesses, tourist places, etc. Nigeria, in the same vein, has many markets. ‘Markets’ (English) are synonymous to ‘Chowks’ (Hindi). There are many popular markets in Nigeria such as, ‘Alaba Market’ (53) named after the Alaba area of Lagos State; ‘Ariaria Market’ (54) named after Ariaria area of Aba in Abia State. ‘Balogun’ (57) and ‘Daleco’ (58) also have same status description but ‘Ogbo-Olie’ (55) is likely different. ‘Ogbo’ means market and the market is named after the market day, ‘Olie’ in which it operates. So, there are several reasons for place-names in Nigeria and the people’s belief system play cardinal roles too.

Toponymic Changes in Nigeria and India

A. India

When the British came to India, they anglicised the names of various Indian cities to suit their whims, fancies and needs. Either they had a problem in pronouncing difficult Indian names, or they wanted to have English names of cities as a mark of subjugation of states. However, when India gained independence, a drive to change these names or rather to realign them to the indigenous languages began and the change continues even today. Various English names have been changed to indigenous names, such as ‘Cawnpore’ to ‘Kanpur’, ‘Gauhati’ to ‘Guwahati’, ‘Allygarh’ to ‘Aligarh’ and ‘Indhur’ to ‘Indore’. It was necessary to revert to proper Indian names for originality (*Indian Express*, 2011). The examples below are prominent:

State/City/Tribe Names Change

Table 6. Change of names to Indian names

S/N	Formerly	Currently
(59)	Bangalore	Bengaluru
(60)	Bombay	Mumbai
(61)	Trivandrum	Thiruvananthapuram

(62)	Calcutta	Kolkata
(63)	Madras	Chennai
(64)	Cochin	Kochi
(65)	Pondicherry	Puducherry
(66)	Waltair	Vishakhapatnam
(67)	Gauhati	Guwahati
(68)	Benaras	Varanasi
(69)	Poona	Pune
(70)	Trichur	Thrissur
(71)	Baroda	Vadodara
(72)	Tumkur	Tumakuru
(73)	Hubali	Hubbali
(74)	Mysore	Mysuru
(75)	Mangalore	Mangaluru
(76)	Bellary	Ballari
(77)	Craganore	Kodungallur
(78)	Simla	Shimla

The other reasons for the changes of the names in Table 6 are political in nature. The names of cities were renamed for nationalistic reasons, initially. However, those reasons soon became political. Now, every political party tries to gain a potential vote bank, by the so called Indianization of names. Names are changed because politicians want to remove all traces of English rule from the country. Thus, 'Calcutta' became 'Kolkata' (62), 'Bombay' became 'Mumbai' (60), 'Pondicherry' became 'Puducherry' (65), 'Bangalore' became 'Bengaluru' (59), and the list continues. More so, to commemorate great leaders, and not so great politicians, some changes were made. 'Kadapa' was changed to 'YSR Nagar'; 'Kasganj' was changed by Mayawati to 'Kanshi Ram Nagar' and back to 'Kasganj' by the government of Akhilesh Yadav.

B. Nigeria

The case with the change of anglicised names in Nigeria has been a very grievous one. Many African scholars, linguists, sociologists, social scientists among others, have often directed and advised that the corrupt names of most Nigerian states and cities be brought back

to its original linguistic status, but persons in government seemed unconcerned as some of them claim that the issue was not a problem to the political status of the country. Language is a spiritual force that binds a people together and any violation of its originality affects the well-being of the users. Most of the shifts are linguistic problems as the British colonialists changed most pronunciations to suit their whims and caprices. Table 7 shows some of the current names and the names that ought to have been the original forms.

State/City/Tribe Names Change

Table 7. Names of state, cities and tribes that are Anglicised

S/N	Current Name	Supposed Name
(79)	Benin	Ubini
(80)	Owerri	Owere
(81)	Warri	Wori
(82)	Awka	Oka
(83)	Onitsha	Onicha
(84)	Enugu	Enugwu
(85)	Abakiliki	Abakeleke
(86)	Ishan	Esan
(87)	Port Harcourt	Igwe Ocha
(88)	Calabar	Kalaba
(89)	Agbor	Agbon
(90)	Badagary	Badagari
(91)	Ibusa	Igbouzo
(92)	Ijaw	Izon
(93)	Nkwerre	Nkwere
(94)	Abraka	Avwaraka
(95)	Sokoto	Sakkwato

(96)	Osogbo	Oshogbo
(97)	Ogbomoso	Ogbomoso
(98)	Anambra	Omambala
(99)	Bonny	Igbani
(100)	Ibore	Ibhole

In examples (79) to (100), we have a list of anglicised toponyms and the supposed original forms. The corruption of Nigerian toponyms is already penetrating the linguistic spheres of the people and it is unhealthy for the development of the indigenous languages. For instance, 'Benin' (79) has no meaning but the real name 'Ubini' (79) means 'a land of great people and heritage' (Omorie, 2000). 'Port Harcourt' (87) is purely English but the real name of the place is 'Igwe Ocha' meaning 'the red sky', a descriptive name, signalling the red sky of the city as a result of gas flaring. 'Anambra' (98) is a name of a state in Nigeria, created in 1976, exactly 16 years after independence. But, the name came from a popular river called 'Omambala River', which was anglicised 'Anambra' by the colonialists. One wonders why the government of Nigeria called the state 'Anambra State' instead of 'Omambala State'. The problem of changing the corrupted Nigerian place-names, has been a result of total neglect by the various concerned departments in the county. This is different from what obtains in India where place-name change is a very crucial issue. According to Adebekun (1982, 3) in his description of Nigerian government's position in place name change:

The English alphabets are the same as the Roman alphabets. The three principal languages and a few more others which have been written are in Roman alphabets; there is therefore little or no problem here except that former place names with anglicized spellings are yielding ground to some names with precisely the same pronunciation but with different spellings in accordance with the appropriate language roman alphabets. For example "Oshogbo" is now written as "Ogogbo" while "Ogbomoso" is now written as Ogbomoso."

More so, Nna (2015) explains that toponymic changes in Nigeria have become a paramount problem. There have been persistent calls from various quarters, since independence in 1960, for the country's name as well as those of cities, towns, streets, and some other infrastructure, which are of foreign origins, to be changed. The debate on the renaming of the Nigeria took a rather dramatic turn lately when the issue was introduced and strongly canvassed at the country's three-month National Conference, organised by the federal government in 2013. Interestingly, of all the avalanche of new indigenous names so far proposed for the country, the one that seems to enjoy the nod of most advocates is "Republic of Songhai" or "United States of Songhai", after the ancient Songhai Kingdom in West Africa.

3. CONCLUSIONS

Towards Toponymic Indigenisation

India has a State Names Authority, with the sole aim of naming, renaming of states, roads, streets, villages etc. and installation of statues and memorials, but Nigeria has no such body. Thus, India has a more organised toponymic independence than Nigeria. Till date, Nigeria is still battling to inculcate a second language devoid of English language but English still serves as the main uniting language of the country. In India, however, Hindi is more widely spoken than English. Most toponyms with English basis are being changed, so that the country could achieve full linguistic independence. From this study, we have exposed the fact that India has been struggling to remove every anglicised local toponym but Nigeria is more indifferent about it since the leaders have not made it a paramount issue to be addressed. It is possible to lose traces of British colonial indices in India but Nigeria still illuminates such imperialist colour in totality. How independent is Nigeria? Even the name 'Nigeria' has imperialist linguistic form. After the Independence in India, there was a warm glow of internationalism. The change of road names, reflected subtle shift in power as well as assorted Hindu gurus and warriors marking their spots. In Nigeria, however, parents encourage their children to speak English more than the indigenous languages; a situation where most indigenous languages are endangered (Anyanwu, Okecha & Omo-Ojugo, 2013). How could the toponyms be changed in Nigeria when the authorities seem to promote anglicised place-names? The continuous use of anglicised toponyms is not only further hampering the development of the indigenous Nigerian languages, but has become a fast lane for their extinction. It is in view of this that we recommend that:

- a. the relevant authorities in Nigeria should set up bodies at the federal, state and local government levels to work out the means of replacing anglicised names with the original native forms;
- b. the relevant agencies should be empowered to raise the consciousness and educate the people on the need for onomastic independence among the people;
- c. new names for public places, national monuments and tourist centres should only be indigenised names; and
- d. the concerned Nigerian authorities should organise training of Nigerians in India to understudy how India has so far been able to achieve toponymic independence and bring home the technicalities into Nigeria for implementation and advancement.

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