RENAISSANCE IN THE IGBO CULTURE OF ỌZỌ CORONATION

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Abstract
The topic of this study is "A Renaissance in the Igbo Culture of ọzọ Coronation". It is no news that the ọzọ title is an exalted position for those privileged to be coroneted into it. Such people are traditionally highly placed in the land. They are always included in the governing council of the community (land), which makes others see them as superior and more privileged. Compared to them, ordinary people see themselves as commoners consciously or unconsciously. The greeting code of ọzọ titled men is unique, as they are also seen as executives/leaders of the land. It seems that there are many things about ọzọ coronation, its title acquisition and membership that are yet to be revealed. It is against this backdrop that this paper is charged with the objective of exploring into the origin of the ọzọ title. The second objective is disclosing some of the ọzọ title names with their meanings. Another objective is to find out the significance of the ọzọ title in Igbo land. The fourth and last objective is to find out the benefits and dividends that accrue to the bearers. The research method for this study is descriptive survey as data are collected through oral interview from some aged/elders of some selected villages in Igbo land. At the end of this study, Igbo people, students and future researchers would see why the Igbo cultures holds tenaciously to the ọzọ coronation.

Keywords: Ọzọ coronation, Ọzọ title names, and Igbo land.

1.0 Introduction

There is a clarion call to educate our students on some of the Igbo cultures and customs that are seriously going into extinction because of digitalization of everything around the globe. The heedlessness giving to Igbo language and culture by the Igbo students is so alarming that it needs an urgent attention to be reactivated, hence the saying 'lose your language and lose your identity'.

Igbo indigenous children/students need to know about their culture, especially those held at high esteem in Igbo land. The Ọzọ title institution is one of the most important features of our social and cultural life in the Igbo socio-cultural setting outside Igwe coronation. This phenomenon has been with us since the first Nri; Nri men introduced it to Ndigbo. Every title holder is referred to as Nze, that is a person who has dedicated himself to what is good and to avoid what is evil by virtue of his title, which distinguished him from the ordinary member of his community. Odo, (2010) asserts that Ọzọ dressing code depicts respect and honor always shown with the famous "isi agụ" regalia with red cap decorated with eagle's feathers and the twine (atalị) on their both ankles, to distinguish them from other red cap chiefs in Igbo land.

Title is a prefix (honorific) or suffix (post-nominal) added to a person's name to signify either veneration, official position or a professional or academic qualification. Ezeoha (2015) opines that title is signified by some meaningful unique names that accompany it. It is interwoven with title names; the dignity of a title is in the unique name that follows it up or that announces it. The title and the names are juxtaposed; this simply means that without such names attached to it, there would be no honor or desire for title, because it is the name that announces the person's traditional position in the community as regards his or her title. Igbo people have flare, desire for preferment, coronation etc. This is because they like superiority or emerging first amongst his or her equals or the counterparts. In Igbo land title is one of the criteria that distinguish one from his/her equals traditionally.

It is a thing of worry that most Igbo students of this era are not conversant with *ọzọ title as an* aspect of our culture. Studies have been done on the Ọzọ coronation but we have not come across one on the title names. It is also a known fact that so many hear Ọzọ title names without knowing the meaning of such names. (Ubahakwe, 1981) A good number of Igbo children/student in Igbo land and in diaspora do not know much about the Ọzọ title names and their meanings as a result of los of interest in Igbo culture or Igbo language at large. This study therefore, will shed more light on some argument among the Igbo children/students about the real meaning of some Ọzọ title names. It will also unveil some benefits of the chieftaincy titles in Igbo land, especially in Ọzọ investiture.

The scope of the study covers an elaborate description of the Igbo cultural and political governance which embraces the five major Igbo speaking states viz Abia, Anambra, Ebonyi, Enugu and Imo. Ọzọ title names are so numerous that the researcher cannot cover all within the time limit. However ten Ọzọ title names were randomly selected for this study for more effective analysis.

In terms of objectives, this study will explore into the ọzọ title names and their meanings. Another objective is to expose many aspects of *ọzọ* title and coronation to the knowledge of students. The study is also targeted to find out the benefits that attract people to acquire the title.
In terms of significance, this study hopes to arouse the interest of students and others to the Igbo culture. Also, it hopes to reactivate the awareness of students and other to the culture of the Igbo people.

2.0 Literature Review

A lot of researches have been carried out on related topics but this present study will look into this work under the following subheadings:Language and culture, Language and linguistics, Language and semantics, Igbo language and culture, Igbo culture area, Igbo culture and custom, Igbo culture and naming, Ọzọ title origin and purpose, The coronation and the implication, Types of Ọzọ title and purpose, Ọzọ title and the meaning of names.

2.1 Language and Culture

Language represents one of the many modes of communication that abounds. The concept of language is the system of rules and principles of human communication. According to Agbedo, (2003) language exists only by virtue of a sort of a contract signed by the members of a community. In order words language is the culturally-established rules which govern all forms of linguistic communication within any given community of speakers that share common linguistic knowledge. However, Culture is the life style of the people within a group, which denotes their values, beliefs, artifacts, behavior and communication. It is passed from generation to another. Nwagbara and Umor (2012) assert that culture exists when a distinct way of life shapes what a group of people believes, values and does. Nigerian cultural heritage is propagated and presented through cultural expression of arts such as music, songs, and dance, etc.

2.2 Language and Semantics

Language is a means which human beings have devised for communicating ideas, feelings, emotions, desires, etc. Anagbogu, Mbah and Eme (2010) Supported that language is done through complex vocal or written symbols.

All animals have some system for communicating with other members of their species, but only humans have a language which allows them to produce and understand ever-new messages and to do so without any outside stimulus. Human language differs from these animal communication systems in two crucial ways. (Agbedo, 2003). Anagbogu, Eme, and Mbah (2010) assert that

this freedom from context is possible only because language is conventional, or has the feature of arbitrariness.

Agbedo, (2003) argues that semantics is the study of the meaning of words, phrases, and sentences. In semantic analysis, there is always an attempt to focus on the conventional meaning of words. This has to do with the meaning in the language, the message that the language wants to convey. Without meaning the language is useless, because it is the meaning in the language that makes the language meaningful and useful. That is why without meaning the language has no message to convey; so it will just be an empty sound which will just be a noise.

However, the meaning of title conveys the type of activity carried out in it there. Title can also be seen as a division of an act of congress or parliament. (Oxford Dictionary, 2005).In this vein, title can be viewed in so many perspectives; it can be seen as an honorary entitlement, award or privilege over others or one's counterparts. A title is a glorified position accorded to an individual to signify his or her importance or to acknowledge his or her efforts in the society or to the very group that accorded him that title (honor).

2.3 Igbo Language and Culture

Igbo language is the system of communication in speech and in writing that is used by a particular tribe in Nigeria called "Igbo" mainly seen in the South East region of Nigeria even though we are looking at the oral Igbo. The Igbo tribe uses this language for communication which their life style is generally embedded on; language can be seen as a vehicle that carries all the Igbo activities (culture) because language and culture are generally thought to be inseparable. This simply means that without language there will be no Igbo oral literature. Language in different forms or styles has a very important role to play in life molding or remolding of both children and adult. According to Anochirionye (2011), language can be seen as a purely human and non-instructive method of communicating ideas, emotions, and desire by means of voluntarily produced symbols, which permits all people in a given culture to communicate and interact.

2.4 Igbo Culture Area

Culture is a dynamic practice. As such it differs from one place to the other. The Igbo language is a language widely and proudly used in the entire South East metropolis in Nigeria comprising of Abia, Anambra, Ebonyi, Enugu and Imo. It is the language that showcases the ethnicity and culture of the group; it is used by both educated and non educated persons in that area. Sometimes, it is also used in the village meetings or gatherings, in the market places, in the

churches, even in some formal schools, especially in the rural areas, etc. Their culture, tradition and belief are all embedded in that language. Their language represents them. Ndubueze (2006) asserts that their way of life, how they see their world is known as their culture. More also, it preoccupies their mind with the happenings of everyday life activities. This has a way of influencing the people's mentality towards life. Nwadike (2002) opines that

2.5 Igbo Culture and Custom

Igbo culture can as well be seen as the tradition of the people likewise the custom. The custom can be seen as those archaic patterns of acceptance of their world and the traditional practices of the land in some adopted activities. According to Wikipedia, (31/8/20) This comprises archaic practices as well as concepts added into the Igbo culture either by cultural evolution or by outside influence. These customs and traditions include the Igbo people's visual art, music, dance forms, as well as their attire, cuisine and language dialects.

2.6 Ọzọ Title Origin and Purpose

In most parts of Igbo land, there are generally two major classes of Ozo. The first is nnukwu Ozo (big Ozo). Within nnukwu Ozo, there are three grades consisting of Dunu, Dim and Ezeana. In the second class of Ozo referred to as obele Ozo (small Ozo), again there are generally three grades consisting of Eyisi, Ezuzo and Okpala. It must however be recognised that until about 1930, nnukwu Ozo had a fourth (and highest) grade of Ozo referred to as Igwe (Sky) which only the Eze Nri, the spiritual leader of the Ozo system held. (Ofomata, 2002) This has however changed with most Igbo communities being led by a senior Ozo holder referred to as Igwe or Eze. The different grades of Ozo are not necessarily distinct based on nomenclature alone. For example, while Ozo Okpala is regarded as obele Ozo, the position is usually taken by the first son in a lineage who by taking the title becomes responsible for arbitrating internal family disputes. As such if ozo dies, his first son automatically becomes the ozo.

2.7 The Coronation and Implication

Before taking the title, the aspirant must do the following: (a). He must have joined an age grade. (b). He must be married, and have child or children.(C).Perform the Imachi Ritual Having done these, the aspirant can now start the process by taking the minor titles such as: 1. Nlinwamadu Title: This permits him to take one of his Ọzọ names. He is now empowered to speak in the palace of Eze Nri, if he is the only one with that title in his age grade, he will be their spokesman at any gathering in the community. (Anyaochonkkeya, 2014**)**

He is now entitled to carry (Akpa Nwefii), which will always house his ọfọ. With this title he can attend and collect his shares whenever someone is taking Nlinwamadu title in his Ogwe Mụọ unit, in Nri 2. The aspirant can proceed by taking other minor titles in his ụmụnna.

To let his ụmụnna know that he is in the process of taking the Ọzọ title. He will also meet the requirements of ụmụada, Inyom Di. He will feast his ụmụnna to their requirements. He will also feast Okolobia. 3. The aspirant having completed his ụmụnna requirements will feast his village by giving them their requirements. 4. The aspirant will now move his Ogwe Mụọ unit. There are two Ogwe Mụọ units in Nri for easy administration. On application to his Ogwe Mụọ unit of his intention to take Ọzọ title, the Ogwe Mụọ unit, which of course is made up of Nze na Ọzọ titled men, whom the aspirant intends to join will then refer his application to the screening committee. (Ibemesi, 2014) This process is very important for they must know who wants to associate with them, the nobles, in the society. The report of the committee will determine the fate of the aspirant, likewise becoming NzenaỌzọ title man in the society. What the screening committee will be looking for, among other things, are: (a). Criminal records, if any (b). How he made his wealth (c). If he isan ex-convict (d). If he had performed the Imachi Ritual (e). If he lives in his own house (f). If the father of the aspirant is alive and what is his reaction. Nri tradition forbids son(s) to take theỌzọ title before their father or elder brother. If the father or any of his older brother(s) have not taken the Ọzọ title, the aspirant must first and foremost fund the Ọzọ title for them before he can embark on his own. If the report of the screening committee is positive, the aspirant can now proceed further: he can now perform the Igba-Ego-Ọzọ. His Ogwe Mụọ unit will then give him the list of requirements for the purpose of title taking. (Chukwulozie, 2012) 1. He will start with Igba-Ego-Ọzọ 2. Ifeka-ọfọ-Ọzọ 3. Idoo Mụa 4. Ima Nza 5. Ala Mmụọ 6. Ikpata –ọfọ 7. Ebute Anulu. Etc 8. On Ụka Eke, he performs the Izụ Ahịa ọzo 9. Immediately after, he ays homage to Eze Nri, the custodian of Ọzọ title in Igbo land. 10. Registrationwith Nze na Ọzọ title men association follows. He is now a full Nze titled man with akalị/atalị (spun wool) on his ankle, a red cap on his head and Nkukụkọ. He is now Ichie Ukwu. Only death or defilement can stop him from being Nze Na Ọzọ. 11.

Upon death, the Nze Na Ọzọ titled man joins his ancestors without his title. (Basden, 1982) His Ọzọ title shall be disconnected from him. This is done by cutting the Atali ọzọ. His title ends in this world. When he gets to the world beyond, he can take all the title he may wish. He remains Ichie Ukwu in his ancestral home and ụmụnna. His male children will share the dividends of his title such as ọfọ Ọzọ. They may sell or use them in taking or acquiring their own Ọzọ title. Ọzọ title is like stock exchange, one can borrow using his ọfọ

shares as collateral/security. The process is well defined. That is why the first son of an Ọzọ titled man automatically becomes an Ọzọ if his father dies. Just as in buying shares in a company and being entitled to receive dividends, Anyachonkeya (2014) posits that Ọzọ title holders also receive dividends from time to time in the form of assignable Ọzọ title. These dividends are called "Nwa Ọzọ". The recipients can then transfer the Nwa Ọzọ to their sons, brothers, or other relatives, and in this case, we call those types of Ọzọ titles as "Ọzọ nwelu nna" meaning that the holder inherited it from his father or relative and did not go through the rigorous process.

Still, these titles have no lesser value other than in the order of seniority, they are bound to be junior to those who acquired Ọzọ titles before them. (Emenanjo, 2006). Note that if one's father's Ọzọ title is ahead of the other's father's Ọzọ title, one's father's inherited Ọzọ title (Nwa Ọzọ nna m) which is given to him will be senior to the other's Ọzọ title which his father received as a dividend and gave to the person. It is a bit complicated but they keep track of all of this society. It also helps in social organization, administration in the society. Nevertheless, the onslaught of criticism on structural functionalism, the notion of social structure is not easy to dispense with, because it expresses ideas of continuity, regularity, and interrelatedness in social life. Ọzọ title is as old as Igbo people because Igbo and their traditions are inseparable; as such they practice their traditional activities wherever they are, in any part of their world that is what makes them Igbo. Hence the Igbo in diaspora observe or acknowledge their members with chieftaincy titles, in which ever way it is demanded. Some Ọzọ titled members are recognized by their way of dressing; wearing of traditional wears always instead of English. Eze, (2018) Asserts that they wear a pair of twine (atalị) in their ankle, wear bids on their necks, sometimes, they carry their traditional hand fan about, in most cases, one or two of their title names are inscribed on it, so that as he lifts it up, you see his beautifully designed name written on it. It is an enviable position in the Igbo land or for an Igbo indigenous. There different types of Ọzọ titles, sometimes it varies from one Igbo metropolis to the other. Okafor,(1995) supports that it refers to basic characteristics of social life style, those demonstrating a lasting and permanent quality. They are seen as the stable arrangement of institutions whereby human beings in a society interact and live together.

However, before an Ọzọ investiture in any part of the Igbo land, the elders of the land must consult the oracle at Nri. The place where it is generally believed that Igbo land emanated from, to know if the person that desires to be made/coroneted Ọzọ is actually worthy to be one. Traditionally, it has a lot of procedures that should be followed strictly in order not to offend the gods of the land. At Nri, where the Ọzọ title custom originated from. Ofomata (2002)

asserts that Nri is the originator and bestower of Ọzọ in Igbo land. Eri, the progenitor of Nri bigoted the Ọzọ title to his son Nri, who in turn bestowed the title to Ndigbo. Ọzọ title is a very rigorous exercise, which culminates in the holder becoming Ichi Ukwu. For an aspirant to take the Ozo title, he has to undergo stringent processes: views and saying, carrying the ring of truth. He wishes to be regarded as a dispenser of justice without any fear or favor, irrespective of who is involved. The oath taking by the titleholders is to ensure that they live good and upright lives in the service of humanity. Ogonna (2015) asserts that there is nothing fetish or satanic as fanatics are inclined to believe. It is open to all male indigenes of Nri with good reputation. Not bankrupt in character, who came to wealth through robbery, not criminal or ex-convict? Title taking in a sense is an invitation to the people to come and share in one's wealth through lavish feasting entertainment.

2.8 Ọzọ Title and the Names

The names that are given to an Ọzọ during Ọzọ title at their coronation speaks volume about the bearer of that title name. Sometimes because the might of the man or the wealth he has, some answer the names of their shrine or idols to portray their might too, like 'arụsị' of their town. This is showing they are also powerful in one way or the other. Sometimes, it is alleged of diabolism this is because they perform some extra ordinary rituals, activities that one wonders, they do that, because some serious titles are not ordinary one undergoes some spiritual exercises before he can be conferred on him. Just like the Ọzọ title in Igbo land, the person must be original Igbo man before it can be considered worthy to receive such, then, begins with so many activities to mark the Ọzọ title preparations. In some Igbo community, it does not take just one day to complete the whole activities concerning the Ọzọ title. Odo, (2014) supported that this is to initiate the person into that Ọzọ folk, whereby the eze mmụọ will use a blade and give him marks on his body, some will be on the face, some on the shoulder or leg. Sometimes it appears like inscription on the body looking like tattoo that the youths carve with different designs on their body. More so, the persons that will be conferred will be sent for tongue washing, which is done in a cultic way, this is to make the person swear under the shrine never to tell lies no matter what. In Igbo land Ọzọ coronation is a very serious traditional event that will shake the community with so many cultural activities to mark it. In some part of the Igbo land (South East) in Enugu state precisely, there are some areas that the person being coroneted will bear about ten tangible title names, title names that are very rare, it will sound simple but will have so many meanings or connotations; Here are some of these title names; (Udochi, U.B. 2017)

	The names	The names in sentence form
1.	Ọkụnwata	Ọkụ nwata
2.	Nnanyeluugo/Nnenyelugo	Nna nyelu ugo /Nne nyelu ugo
3.	Alụpueakụ	A lụpue akụ
4.	Ọkụtalukwe	Ọ kụtalụ kwe
5.	Eseluneeluego	E selu n'elu ego
6.	Ochinanwata	O chi na nwata
7.	Mbaanabaraagụ	Mba a na-abara agụ
8.	Akwudolueze	A kwudolu eze
9.	Nnabụọdịị	Nna bụ ọdịị
10.	Akụsinachi	Akụ si na chi

2.9 Theoretical Framework

The theoretical framework adopted for this study is the picture theory of language, also known as the picture theory of meaning, is a theory of linguistic reference and meaning articulated by Ludwig Wittgenstein in the Tractatus Logico-Philosophicus. This is because the researcher is dealing with the meanings of the Ọzọ title names. Picture theory of language states that statements are meaningful if they can be defined or pictured in the real world. Wittgenstein claims there is an unbridgeable gap between what can be expressed in language and what can only be expressed in non-verbal ways. It can also be analyzed by reviewing them in the context of three theoretical perspectives: functionalism, conflict theory, and symbolic interactions. Functionalists view society as a system in which all parts work—or function—together to create society as a whole. However, functionalism school says that a social factor that persists overtime must be relevant to stand the test of time. Cultural studies is an innovative interdisciplinary field of research and teaching that investigates the ways in which "culture" creates and transforms individual experiences, everyday life, social relations and power. The term was first introduced by 20th-century philosopher Gilbert Ryle.

However, the predominant sense in which it is used today was developed by anthropologist Clifford Geertz in his book the Interpretation of Cultures (1973) to characterize his own method of doing ethnography. This can be considered as a general summarized reading of the important anthropological theories like evolutionism, diffusionism, historical particularism, functionalism, culture and personality, structuralism, neo-evolutionism, cultural ecology, cultural materialism, postmodernist and feminist explanations.

3.0 Analysis of the findings

Here, we have to examine the factors that formed the objectives of our research one by one.

3.1 The Analysis ofThe Meaning of The Above Names

3.1.1 Ọkụnwata: (the child's treasure)

Some people call it Akụnwata. This Ọzọ title name can stand in for a lot of meanings and expressions to the community where it is used. It can be announcing to them that the bearer (Ọzọ) is still young and yet has achieved wealth and fame because a child that acquired wealth has made himself outstanding above his equals. Therefore he should be distinguished from other men. It can also decipher that that wealth is so treasured by both the child and the parents. Therefore, he has made the parents proud by attaining the height that his father could not attain, lifting the family name to an honorable height.

3.1.2 Nnanyelugo/Nnenyelugo; (Father's or mother's eagle)

(Udochi, 2017) The greatness from father/mother An Ọzọ may choose this as his title name to announce to the world that his wealth can be traced to the father, probably his father acquired a lot of property in their community or established a lucrative business when he was younger or when he was alive. The father paved way for his son to climb up fast in achieving or sustaining the father's wealth so such man could choose 'Nnanyelugo' as one of his Ọzọ title name. In the other hand, Nnenyelugo; some men achieved greatness through their maternal side, maybe his mother had influential parents or his mother's brother (uncle) is an 'aka ji akụ' he can show his nephew the way to acquire wealth by sponsoring him in diverse ways such a man can answer 'Nnenyelugo' showing the community that is wealth or honor can be traced to his maternal side, thereby appreciating them by so doing. (Ibemesi, 2014)

3.1.3 Alụpuoakụ; (opened wealth)

This one showcase that the man (Ọzọ) has suddenly discovered the secret of wealth or where wealth is coming from. It sounds to the people like the wealth will continually be flowing to him because he discovered the source that others don't know. Therefore, it connotes that other's wealth may end or finish one day, while his has no end since he knows the source.

3.1.4 Ọkụtalụkwe; (Agreed that one has made wealth)

This Ọzọ title name implies that this titled man (Ọzọ) has arrived. He has made wealth to the extent that he accepted with his mouth that he is rich, because we know that human wants are insatiable but this one has believed that he can

tackle all his needs because he has seen wealth and believed, and is satisfied with his wealth. (Ofomata, 2002)

3.1.5 Esereeluego; (Hanging on top of money)

This implies that this titled man is just hanging on the money, which means it is the money that is carrying him despite his weight, one can now imagine how much money that he has that ordinary papers can now carry a man or lift a man that shows that the money you are seeing around him; that his investments are just the surface level of his money.

3.1.6 Ochinanwata; (coroneted as a child)

When an Ọzọ answers Ochinanwata, that means me made the money so fast, when his mates are still struggling with how to stand, he had already stood out amongst them with respect and dignity and cannot be treated like a child but has picked a title with the elders of the land. In order to show that he has done what his seniors are doing, he will bear such name to let people know he picked up a title as a very younger stage of his life so that others can always respect and celebrate him. (Ofomata, 2002).

3.1.7 Mbaanabaraagụ: (Scolding a tiger)

The Ọzọ that chooses to bear such name is the type of title man that wants to show that he has arrived and also that he has reached whatever level one needs to reach to be very bold in the land. He does not fear or mind anyone knowing that he is equal to whatever comes his way, most especially no one refers to him directly, because his mates fear him because he can mess them up with his money.

3.1.8 Akwudolu /Akwudolueze: (Kingship support).

This title name connotes that that titled man needs the crowd to survive, because he acknowledges that without the led there is no leader because the leader must lead the people and not himself. He demands support from the public or the community because they are the ones to celebrate him or his title since he cannot be the one to celebrate him. He acknowledges that a tree can never make a forest that with their support, he can do exploit.

3.1.9 Nnabụọdịị: (If not father)

It's also dialectal, but in Igbo Izugbe, it can be interpreted as 'nna dị ogbu or nna bụ ife'. Hence some people answer "nnadị/ nnaji" as surname in Igbo land. Here the bearer is trying to tell the world that he is what he is today because of his father, probably he inherited the father's wealth or his father encouraged him financially, or by training him in school where others did not train theirs, or taught him to be very hardworking in whichever thing he is doing in life, in

one way or the other influenced him to make wealth. Such can be announced through such title names. In other words, it could also be that his father had already made a strong name for him, a name that brought life time dignity to their family and their community, just like; Owele of Ọnịsha; Nnamdi Azikiwe, and Odogwu ndị Igbo; Chukwuemeka Ọdụmegwu Ojukwu, Ikemba front of Nnewi, etc. Such bearer answers such name to show that he wishes to remain ever grateful to his father that has made him prominent in the society whether he is dead or alive. (Ibemesi, 2014)

3.1.10 Akụsinachi: (Wealth is from God)

It answers a lot of questions or assumptions of the origin of his wealth especially from his enemies. It also implies that it is whom God chooses to bless with wealth that he blesses, that one cannot acquire wealth by force, or by jealousy. One does not fight for wealth; wealth divinely chooses where to go by itself thus the Igbo adage 'Akụnaụba nwere nku, ọ na-ebe ebe masịrị ya. (wealth has wings and perches where ever it chooses) it encourages the community to trust God for their own wealth and not to pursue it by all means especially in a bloody way because such wealth does not last or bring lasting joy if acquired in a wrong way, rather they even live with its repercussion. Hence the evil that men do nowadays live with them no more after them.

However, there is something pertinent here; it appears that each title name showcases the type of influence and affluence. Ofomata (2002) asserts that this is to show that this title is not a title for the poor or a title that the community can give to compensate an illustrious son in the community, because it is traditionally sacred. It is a unique title that one's wealth can accord him anyway, not just compensation, because it is so demanding, such must have spent and spent without feeling it so also will feed as many that will come whether invited or not invited that day, with different delicacies, different types of drinks almost every group in that community must be well fed with both food and drinks of their choice to show that money is not his problem but how to spend it.

Title names have the same (similar) or more work like just names since it is what one is known for, it represents the person. Ezeọha and Ọgba (2015) assert that a child is given a name that is expected to be the identity of that child even after death. Adding that, the intent of a name tells a lot about the societal regards and acceptability of a child. In the same vein, title names function as such. Title names are their identity; in fact, some of them loose their real name for title names. In such a way that no one knows them in the society with their baptismal names any longer, but their title names. However, all these title names above are written in Igbo language because it portrays Igbo culture and tradition. (Udochi, 2017) Moreover, some of them sound dialectal because title names in

some places in Igbo land are called or named as influenced by the dialect of that area. That is why they are called Igbo language, more also, the meaning must have Igbo adage connotation. This means the meaning has to be derived from Igbo practices and beliefs. However, the title names sometimes emanate from the bearer's life circumstances, may be excitements, anger, retaliation, ambition, etc. The names can be in form of questions (rhetorical question) or an answer to one life challenge or the other. Hence we have Anọchirimonyeanya, meaning in Igbo; Anọchiri m onye anya? It connotes; Am I obstructing someone's view? It can also be: Am I staking someone's own position/share? Am I preventing someone from getting his or hers? When someone answers such name it is believed that people are either attacking his life or wealth. Such can also be portrayed in title names. (Ede, 2012). Some Ọzọ title men go with title names like; they have so many beautiful and educative meanings. Just like we have the above Ọzọ title names which can be explained further to mean the following;

3.2 The significance of Ọzọ title in Igbo

The Ọzọ title is held in reverence by all and sundry in Igbo land. It is highly upheld by the immediate family, extended family, clan, community and towns. Whenever they are invited in a dispute in the land, it is settled, they also promote the culture and custom of Igbo land.

3.3 Benefits of Title Holders

The Ọzọ title holders are seen as the privileged ones among other elders in Igbo land traditionally, their rights in the land cannot be over emphasized. They are accorded with respect wherever they go, from their family, their community, everywhere in the Igbo land. Children and adults owe them a special respect as such they are been addressed or greeted by their titled name, which takes almost the better place in the lives than their biological names. Sometimes, they get dividends from the government through their Igwe. They are generally honored in such a way that their age mates feel so marginalized, and some try as much as they could to be like them.

4.0 Summary of Findings and Conclusion.

This is where we rae going to briefly bring together all our findings.

4.1 Summary of Findings

There are so many names that the Ọzọ titled men bear as there title names. Only ten was randomly selected and their meanings analyzed. It was discovered that an event, experience, circumstance influence them into choosing whichever name they bear as their title names. Sometimes they divulge the source of their wealth through the type of name they bear. Ugwueje, and Mogbo (2018)

support that Ọzọ title is an honorable position in Igbo land. Moreover, the findings also unveiled that because of the much expenses associated with Ọzọ coronation, that if an Ọzọ dies, the first son automatically replaces him by answering his father's Ọzọ names. It is also gives a well recognized leadership position in the traditional leadership in Igbo land.

4.2 Conclusion

Ọzọ title names is an interesting topic to discuss because it drives into the study of Igbo culture and custom. It promotes the need for respect for the elders of the land especially the titled men. It dives also into the meanings of the Ọzọ titled names to make the students know that there is a reason for every name one answers. Hence, one is the name he bears, such connotation guides one to bear a good name. Ọzọ title names have deep meanings that speak volume about the bearer of the name. This will arouse the interest of some students to be coroneted when they are of age for that by so doing the Igbo culture and custom will be renaissance. However, Ibemesi, (2014) encouraged that every community should start acknowledging the titled men in especially the Ọzọ to encourage high desire into the institution. The government should also be involved by looking into the section of the Local Government in charge of chieftaincy and other such matters. This is to ensure that different religious believers who aspire to title taking are covered by appropriate sanctions. More also, the choice of a title name should be done prior to initiation so as to subject the aspirant through a period of examination to ensure that the name chosen befits the character that bears it.

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