

Economic Trees in Igbo Culture: A Morpho- Semantic Analysis and Socio-Philosophical and Economic Interpretations

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Abstract: Many aspects of the Igbo rural socio-economic and agricultural life are fast eroding away. Prominent among them is the practice of naming economic trees, a feature which many Igbo young people are not even aware of its existence today. This paper therefore sets out to collect data on this practice and analyze same with the intent of knowing how these names are formed, their semantic import, and socio-philosophical interpretations also to classifying them according to their types. The work shall attempt documenting and preserving this interesting practice of Igbo culture. It was discovered that the names are mainly compound names of the noun + noun or adjective + noun types. The meaning of the names suggests that the names are meant to describe the fruits of the trees in one or more aspects of size, shape, taste, location, importance or other inherent qualities. Economically, the names serve as a form of advertisement for the fruits especially in a society where agricultural produce constitutes major source of income. This paper would be of interest to the morphologist and the Igbo lexicographer as it provides an insight into more possible ways of coinage to fill the gap in Igbo metalanguage. It will add to the scores of literatures dealing with African [Igbo] Philosophy as it provides critical insight into hidden area in Igbo worldview.

Keywords: Igbo socio-economic, Philosophy.

INTRODUCTION

Every society, however primitive or remote in history, has a philosophy that underlies and guides her definition of reality, directs her actions and inactions and inspires her epistemology. The Igbo people of Eastern Nigeria are not an exception to this general rule or principle. Though in the remote past, an illiterate society, yet she has a method of philosophy and philosophizing. While the Western philosophy is couched in abstractions/ abstract forms, the Igbo traditional philosophy is settee in symbols, hence by means of symbols, the Igbo people define their cosmology or worldview.

Here Okoro [1] notes that worldview presents a unified picture of cosmos by the system of concepts, which order the natural and social rhyme and the place of the individuals and community in them (26-41) Nwoye [2] adds a verve to the discussion on cosmology as she opines that cosmologies are product of human experiences, which are couched in dramatic formularies

that such experiences give rise to symbols (304-317). The interrelatedness between symbols and cosmologies was spotlighted by Anyanwu [3] as he maintains that symbols on their own give rise to thoughts or philosophy-creative intelligence- give rise to customs, belief and laws of any traditional society, which are internalized from childhood to adulthood, that they go unquestioned as a way of life (43).

While, naming in human society is a global phenomenon, however, it is the symbolization of the Igbo thought system (philosophy) that gave rise to certain practices, like the giving of living names to certain objects in the natural environments. Some of these natural objects include but not limited to, trees, groves, lands, animals, rivers and public places. Therefore, among the Igbo people of Eastern Nigeria, especially the Inland Eastern Igbo Dialect, mainly people of Aguata and its environs, there exists a practice of giving trees (especially economic trees) individual names different from the usual naming of

tree according to kinds such as mango, orange, iroko or palm trees. Though no cultural practice is sacrosanct, giving the fact of our human interrelatedness and dynamics inherent in nature; nonetheless, it has been observed that naming of economic trees as found among the Igbo people is one of the rare practices that could be considered sacrosanct, thus often misconstrued and misinterpreted

To the casual observer, this practice may be idolatrous, however, an in-depth consideration of the Igbo cosmology shows that the aim of such practice was not to idolize those chosen objects; rather it is a means of nurturing and preserving the Igbo people ideology. Overtly, African (Igbo) cosmology seeks to maintain an ontological harmony between the invisible world of the spirit and the physical plane of human inhabitation. Against this backdrop, Ituma [4] maintains that Igbo people of Eastern Nigeria have religious conception of the universe. They see their world as made up of two planes –physical and spiritual planes. However, in their daily activities, they strive to maintain the ontological harmony in the two planes (121-130), and as such abhor the tendency towards digital categorization of things. Nevertheless, the Igbo People accept that there is dual traffic and interception between the inhabitants of the two worlds[1].

The practice of giving special names to certain economic trees, besides being a philosophical base of defining Igbo cosmology also serves as a means of defining the economic nature and structure of the primitive Igbo past. Being an agrarian society, they consider nature and natural environment as part of their economy. This is because their main occupation was farming and people were close to nature. Their livelihood came from farming and other agricultural activities, prominent among them, was the planting of economic trees. As each family had a number of such trees, it became a convenient practice to have names for these trees for ease of reference, which also served as commercial strategies for popularizing their produce.

However, this pristine Igbo traditional philosophy-cosmology has been vitiated upon by western culture

and as such the spirit of Igbo culture which reflects the basic motivation –its wellenschanuung –its philosophy, vision, and interpretation of life, its hierarchy of values and the priorities of its needs and aspirations have been abandoned by the Igbo present, due mainly to western influence. It is therefore against this backdrop that this paper undertakes to study the Igbo traditional practice of naming certain economic trees within her environment; this is with a view of underscoring both their linguistic, economic and philosophical nuances. Here we shall take analysis and discussion of only three Trees as our case study. These are Ube (Pear), Ukwa (Bread fruit) and Udala (African Cherry).

THE THEORY AND PRACTICE OF NAMING AMONG THE IGBO PEOPLE OF EASTERN NIGERIA

Many scholars who have worked on Igbo names Ezunwoke [5], Oti [6], Arinze [7], Eneni (1991)) observe that Igbo names emerge out of experiences of the parents of the bearer of the names or are based on the circumstances surrounding their birth or the hopes and aspirations of their parents. Names are not just given for identification purposes in the Igbo land, rather they are symbolic and as such influence the destiny of the bearers - Chuta [8], Ezeanya [9], Ihejiekwu [10] and Anyanwu [11]. In naming trees also, note that the Igbo people do not give these names arbitrarily; the names have direct bearing on the trees themselves either to express the hope and aspiration of the owner, give a description of the tree or its fruit or its economic importance. However, because the trees are nonhumans, the names given are not only optimistic, positive or historic; they also could be negative, or even humorous. The trees that produce good quality fruits are given endearing names, symbolizing the value which their owners attach to them, while those that bear low quality fruits are given ridiculous names.

Classifications

A close look at the data below shows that the tree names fall into sets according to the intended meaning: descriptions of size, shape, taste, location, (economic) importance or other inherent qualities. These form the basis for the following classification:

Ube ‘Pear’

	Size	Literal Meaning	Interpretations
1.	Ógbèéjǐ -	‘A pod of yam’	As big as a yam tuber
2.	nwámkpúrụ - ákụ	Palm kernel	As small as a palm kernel
3.	Isi efi -	Head of a cow	As big as a cow’s head
4.	Nwa mkpụmkpụ -	One that is short	short and stout
Ukwa - Bread fruit			
5.	Ózu ábílǐ’ -	Abili’s corpse	Big and heavy as a corpse
6.	Isi Nwada -	’Head of a daughter of the kindred’	Big and as important as a daughter
UDARA - ‘African cherry’			
7.	Nwá ákpínchà -	‘Small bug with soapy taste	Smallish with black spots and an unpleasant taste.

Shape Ube

8.	Ótùbèlè óníké -	The handle of an axe	long and smooth
9.	Mvò nwágú	Leopard's claw'	Rather long with pointed end
10.	Ófíólófió -	Longish one'	Long and slender
11.	Nwá ákwá-	Child of an egg (An egg)	Rather round and whitish
12.	Ógbòrókótó -	'Long large sized 'one'	Large and with an implication of emptiness
	Ógbòrógbó -	'Longish one'	Long and sizeable
13.	ónógó òdòngwò -	long pear at the raffia palm swamp forest	Longish and located in the swamp.
14.	Nwógbòlókó -	'Slime and smooth one'	Elegant
Taste			
15.	Òmáúlá -	'Slapper'	Has a smacking sharp taste
16.	Nsùpiátá -	'Fleshy and tasty'	excellent quality
17.	Nsí ùdènè -	'Vulture's dropping'	Awful taste
18.	Ánú áwòlù nwányị-	'Meat that they denied a woman'	Very tasty that they don't give it to women.
19.	Ánú éfi - 'beef'		As tasty and expensive as beef
20.	Ánú ézi - 'pork'		Tasty and oily
21.	Atọfùògòdò -	Losener of loin cloth	So tasty you may lose your senses eating it.
22.	Ónyé áwòlò ká nmá -	'Better off you were denied of it'	Tastes so badly you would count yourself lucky if denied of it.
23.	Nwá ákú ntì -	'Small kernel in the cheek'	Has such an awful taste it could give you a lump in the cheek.
24.	Nwá átùpèyi -	'Cannot afford to spare one bit of it for another person'.	So tasty you wouldn't spare one little piece for another person.
25.	Àjà ká nsí -	'A sacrifice that is more deadly than poison'	Very awful taste it could poison you.
26.	Òsùnmánú -	'One that lets out oil'	An indication of its good taste.
27.	Òtòlò -	'Cholera'	Another name for cholera very undesirable
28.	Ò nyìlì Achàlà	'One that Achala could not manage'	So bad that even Achala people couldn't buy it.
29.	Mbòlì -	To dissect and feast on (sheer enjoyment)	Very tasty
30.	ùbé mbùwá -	'Pear that splits open'	When roasted, it bursts open and contains a lot of oil; an indication that it is tasty.
31.	Òdù òchá -	'He that is white'	It is whitish and usually tasty.
32.	Nzè rácháá ò fùò òdù -	'A titled man takes it and blows his elephant tusk'.	If a titled man takes it, he would be so delighted that he would blow his elephant tusk.
33.	Ògbá nkítá ányá mmírí -	'One that makes the dog shade tears'	Has a sharp smacking taste that it could make a dog cry.
34.	Nwá éjù -	'Small earthen vessel'	Tasty as a meal.
35.	Nwá átá ákú -	'One who does not eat palm kernel'	Sets your teeth on edge so much you would not be able to eat palm kernel.
Importance (Economic)			
36.	ìjìkwàégo -	'Are you rich?'	Expensive - only for the rich.
37.	Nwáónà -	'Small jewel'	As precious as a jewel.
38.	Ògbènyè ánú -	'Not for the poor to marry'	Like a beautiful young woman-only fit for the wealthy.
Location Ube			
39.	Ùbé óbá -	'Barn pear'	
40.	Ùbé úzò ágú -	'Pear on the way to the farm'	

41.	Ùbé ógónógó òdò ngwò- swamp forest'	Long pear in the raffia palm	
Udala			
42.	Nwá èbè – ‘	One on ebe grounds’	Located on the grounds for young maidens’ coming of age ritual.
Other Qualities			
Ube			
43.	Óyòhóró – ‘	Bunchy’	Fruits appear in large bunches.
44.	Ógwù ógùgù –	‘Cure for fetching pole’	Branches are so low you have no need for a fetching pole.
45.	Òjí ná úgùrù –	‘One that ripens in harmattan season’	More economically viable as the fruit is usually out of season then.
46.	Òjí ná òkòchì –	‘One that ripens in dry season’	Same as above
47.	Òkwà nkùrù –	‘One full of seeds’	Not a good quality as the seeds are not edible.
48.	Nwá nḱkpó –	‘Empty and dry one’	Contains no seeds and so shrivels and sticks to the edible part-makes it inconvenient to eat.
49.	Ísí áamá èvù – ‘One that does not allow mucor grow on its head’		Spoils very easily and so not good for sale.
Ukwa			
50.	Nwá ótùmpkù –	‘One that falls and skips away’	Usually small head of fruits that does not have weight enough to press into the earth and so rolls off the tree shade.

Morphological Analysis

Morphology is defined as that branch of linguistics which studies the internal structure of words Katamba [20] while Iloene[19] and Yusuf [13] have it that morphology is the study of the structure of words. Notably, morphology studies the way words are built up in a language and the processes through which words are formed in languages. Among the Igbo People, the major word-formation processes are affixation, reduplication and compounding. Affixation occurs when a bound morpheme is affixed to a word as follows:

Before a word – prefixation

After a word – suffixation and between two words/morphemes – interfixation.

Reduplication on its own occurs when a word is copied either wholly or in part to form a new word, while compounding occurs when two or more words are put together to form new words.

We will now look at the tree names to see how these processes are used in structuring them.

Affixation

Prefixation

The nominalizing prefix is used in the following examples.

Ò - má úlá → Òmáúlá
 Prefix 'to slap' (V) 'slapper' (N)

Ò gbá nkítá ányámírí → Ògbánkítáányámírí
 Prefix 'to cause' (V) 'dog' (N) 'tears' (N) 'maker of dog to cry' (N)

Ò nyì lị Àchàlà → ÒnyìlịÀchàlà
 Prefix 'to be difficult' (V) town's name' (N) He that is too difficult for Achala'

Ò jí ná úgùrù → Òjínáúgùrù
 Prefix 'to darken' (ripen)(V) 'in' (N) hamattan' 'He that ripens in harmattan season'

Ò sù mánú → Òsùmánú
 Prefix 'let out' 'oil' 'He that lets out oil'

Ò dù òchá → Òdùòchá
 Prefix 'to be white'(adj) 'He is white'

M bọ lị → Mbọlị,
 Prefix dissect eat (V) (V) 'a feast on meat'

In the above names, a prefix is added to a construction to form a noun

Suffixation

Óyọ + hóró → óyọhóró
 'Bunch' (N) 'to become' (V) 'to become bunchy' (bunchy one) (N)

Reduplication

The words are reduplicated to form the names

Ófíó + L + ófíó → Ófíólófíó
 'phonoaesthetic' word 'longish one'
 For long' (N)

Ógbò + L + ógbò → Ógbòlógbò
 'phonoaesthetic 'long and sizeable one'
 Word for big and long (N)

COMPOUNDING

Two or more words are put together to form these names.

Ótùbèlè + óniké → Ótùbèlèóníké
'Navel' 'axe' 'axe's navel' (the handle of an axe)
(N) (N)

Mvọ́ + nwá + ágú → Mvọ́nwáágú
'Claw' 'young' 'leopard' 'young leopard's claw'
(N) (N)

Nsí + ùdèné → Nsíùdèné
'faeces' 'vulture' 'vulture's dropping'
(N) (N)

Nwá + àkwá → Nwáákwá
'Baby' 'egg' 'child of an egg' (An egg)
(N) (N)

Nwá + ákú + ntì → nwáákúntì
'Small' kernel' cheek' 'small kernel in the cheek'
(adj) (N) (N)

Ánú + éfí → ánúéfí
'Meat' 'cow' 'beef'
(N) (N)

Ánú + ézí → ánúézí
'Meat' 'pig' 'pork'
(N) (N)

Ógbè + jí → ógbèéjí
'Pod' 'yam' 'pod of yam'

Some tree names are formed with larger constructions such as phrases clauses and sentences. These are exemplified as follows:

Ánú + áwòlù nwàányi → Ánúáwòlùnwàányi
'meat' 'denied' woman → 'meat that was denied a woman'

Ónyé áwòlù ká nmá → Ónyéáwòlùkánmá

'One' 'denied' 'than' 'good' (you are) better off if (you were) denied of it. 'A titled 'eats' 'he' blows'
'elephant tusk, 'A titled man eats and blows his elephant tusk'

Nzè rácháá ò fùò ódú → Nzèráchááòfùòódú
'A titled 'eats' 'he' blows' 'elephant tusk, 'A titled man eats and blows his
man

Ì jikwà égó? → Ìjikwàégó

'You hold? Money' → Are you sure you have money?

Ógbènyè á nù → Ógbènyèánú

'Poor' marry → The poor should not marry (this one)

Semantic Analysis

As mentioned earlier, tree naming among the Igbo people is not just for identification purposes. It involves a whole lot more. Each name bears a semantic import which is usually achieved by employing a number of techniques. These include the use of analogy, idiophone and apt description. We will now look at each technique more closely.

Analogy

This technique is used very frequently. It involves drawing an analogy between two phenomena by the use of metaphor. The following names exemplify this:

Ógbèéjì - 'a pod of yam' (size)
Ísí éfí - 'head of a cow' (size)
Ótùbèlè óníké - 'handle of an axe' (shape & size)
Mvò nwágù - 'leopard's claw' (shape)
Nwá àkwá - 'child of an egg' (egg) (colour, shape and size)
Nsí ùdèné - 'vulture's dropping' (taste)
Ánú áwòlù nwanyi - 'meat that was denied a woman' (taste and importance)
Ánú éfí - 'beef' (taste)
Ánú ézì - 'pork' (quality and taste)
Nwá ònà - 'small jewel' (importance)
Ísí nwádá - 'head of daughter of the kindred' (size and importance)

In the above examples, an analogy is drawn between the quality, size, shape, colour, importance or taste of an object and that of the fruit of the tree.

Ideophone

In this technique, there is a simulation of meaning by the use of sound. It could be onomatopoeic or phonoaesthetic.

Onomatopoeic

Nwá nfiḱpó - 'Empty and dry one' – sounds like an empty vessel that bursts when pressed
Ógbòròkótó - 'Long and large sized one' – sounds like a hollow vessel when it falls down.

Phonoaesthetic

Ófíólófíó - 'Longish one'
Ógbòrògbó - 'Large and longish one'
Nwáògbólókó - 'Skinny and smooth one'
Óyòhòrò - 'bunchy'

It is noteworthy that most native speakers on hearing these names give a close interpretation of their meaning.

Apt Description

The name may give an apt description of the tree, its fruits or location.

Ísí ámá èvù - 'one that does not allow mucous to grow on its head': spoils easily.
Ógwù ógùgù - 'Cure for fetching pole' Describes the tree which has very low branches that the fruits could be plucked without a fetching pole. (Tree)

Òjì ná òkòchì, - 'one that ripens in the dry season'. (Tree)

Òjì ná úgùrù - 'One that ripens in the harmattan. (Tree)
nwá òkwà mkpúrú - 'one full of seeds' (fruit)
Úbé úzò ágù - 'pear on the way to the farm' (location)
Úbé òbá - 'barn pear' (location)
Úbé ógónógó òdò ngwò - 'long pear in the raffia palm swamp' (location)
nwá èbè - 'one on èbè grounds' (location)
Óyòhòrò - 'bunchy' (fruit)

Brief Socio-Philosophical and Economic Interpretations.

The naming of certain trees in the Igbo environment is not merely an entertaining enterprise; rather it is a by-product of deep philosophical initiative, aimed at preserving the environment in the traditional society. Thus most of the trees named were first made sacred through their being associated with the gods, spirits, ancestors or other community deities. Okoro [14] vivified this assumption as he writes, "A survey of the Igbo scenery reveals the obvious fact that the Africa (Igbo) environment is dotted with sacred grooves and places. This means that certain spots, trees, rocks, streams, mountains, hills etc, though not shrines are associated with one deity or the other, which makes the nature object a sacred place and consequently forbidden from human violation and interference. Often, most of the sacred places and groves are associated with the ancestors. "(331-350) In fact the Igbo people have numerous sacred places that dot their environmental layout. Among the Ngwa people of Abia State, Ohaozara people of Ebonyi State, Awka people of Anambra, it is a constant feature to have sacred tress in market places and other community assembly grounds, where sacrifices and consultations are made to the Gods and sometimes ancestors of a particular community. The species of such trees include but not limited to Uha, Oji, Orji, Ugba, Ofo, Akpu, Ukwa trees. Here the trees and vegetations within the environment of such squares and centers were prohibited from being felled. Against this backdrop Okoro and Njoku [15] writes:

Those who are dead are never gone. They are in the thickening shadow. The dead are not under the earth, they are in the trees that matter. They are in the woods that groan. They are in the waters that run. They are in the huts, they are in the crowd and the dead are not dead. They dead are not under the earth. They are in the fire that is dying. They are in the whimpering rocks, they are in the forest. They are in the houses. They are not dead (12-34)

The Igbo people therefore, have a affirm belief that the living, the dead, the unborn and the gods form the one community, whose members are mutually interdependent. Intrinsically, the Igbo people do not actually belief that their gods live in trees, temples, shrines woods and sacred places, rather they live in the souls of the adherents. Since Igbo gods are not separated from the life realities of the Igbo people, the Gods therefore play vital roles in every department of the Igbo people's life, including the preservation of the ecosystem [14].

Thus Igbo people in order to preserve their environment for wanton destruction by mankind, since in actuality, the gods do not take their abode in the natural phenomenon, developed a theocentric idea of the environment. Here, the trees so named become sometimes sacred or sacredness was attributed to them through certain rituals either by burying of children umbilical cords on them or by dedicating them to the gods/spirits. Spirit in this case may be either good or evil spirit, (evil spirit as in the case of evil forest), this idea was clearly shown in our data analysis, where we show that some of the names given to the trees had negative connotations, while some others had positive one.

So with the naming of the tress, either on the positive or negative manner, as our analysis has shown, the Igbo people notched a traditional philosophy based on a unified opsis of nature. Therefore, the Igbo people treated those trees with respect, awe or fear of the gods/spirits, which they have dedicated those trees to. This practice always reminds them of their status of caretaker or stewards rather than landlord in relation to the earth and the environments

Since the Igbo people are not abstract thinkers/philosophers, they tied their environmental philosophy to the gods and their worship, hence those trees acquire their sacredness and consequently named, revered and preserved [2]. With the theocentric nature of Igbo environmental philosophy, the people maintain that the natures power to regenerate itself physically and biologically has to be treated with respect and as such they jettisoned any relationship with nature that is exclusively utilitarian[1]. Therefore with great respect accorded to those trees that have attracted sacredness, the Igbo people refrain from violation of the ecosystem so that they will not incur the wrath of the gods, spirits and/or ancestors. Against this backdrop therefore, they developed certain practices that are eco-friendly, which includes the giving of names (pet and awful) to the trees defined as sacred.

On the economic implications of naming certain tree in Igbo land, it could be underscored that Igbo traditional economic system is at variance with the western neo-liberal economic system, which is individualistic and capitalistic in nature and orientation. On the contrary, Igbo traditional economic system operates on the bases of (a) communal (b) inclusive, (c) participatory and (d) ethical models. Therefore, it seeks to promote justice, community, peace, social integration and inspires life and harmonious existence. As it takes ethics as the basic foundation of its structure, it encourages dignity of labour. Hence for the Igbo people, ethics is not an abstract philosophical concern that has no place in a 'natural' hard or mathematical sciences [16] such as economies, as many western economists would have us believe.

On the contrary, African (Igbo people) traditional economists strongly believe that economic decisions must of necessity involve value judgment at all times. As such, they maintain as shown in our data analysis, an economic model rooted in moral framework, which also affirm life and human dignity. The ideology is grounded on the strong conviction in the sacredness of all creations and caring for life (human and non-human). Therefore, African traditional economic system promotes participation of all members of the community. Ejizu [17] aptly explicated on this African (Igbo) socio-economic structure when he writes:

Traditional Africans share the basic instinct of gregariousness with the rest of humankind, families and members of kin-group from minimal to maximal lineages. They generally live together and form community. Africans share life intensely in common. There are the communal farmlands, economic trees, streams, barns and market. There are also communal shrines, squares, masquerades, ritual objects and festival for recreational activity, social, economic and religious purposes (1-15).

In the Igbo traditional society, each level of social solidarity is a veritable instrument of social harmony, social security and the protection of individual rights through the duty of mutual cooperation and social economic mobilization of resources. Hence, Ifemecia [18] citing a no less authority than Equinos, enunciates that in Igbo traditional society, everyone contributes to the common stock and we are unacquainted with laziness, we have no beggars (3). Here, every member of the community is involved in arching a living from the common economic sources of the community. This system promotes dignity of labour as everyone is also involved in planting, preserving, protecting and nurturing the trees through growth, maturation and harvesting of the products/ fruits for the benefit of all in the community. This could be described as a caring economy.

Furthermore, Igbo traditional economic system is not an exclusive system as it is practiced today. Though it still promotes individual enterprise or rather labour, it nonetheless, advances and promotes the interests of the less privileged, through its practice of reserving some places as sacred places and forests. These sacred forests and places belong to the whole community and not to any particular individual. Then to benefit from the yield of the trees and other resources of these sacred places, one only need to add personal labour. However, in order to avoid greedy possession by certain individual in the community, certain sanctions and taboos were put in place to protect the weak and the powerless within the environment. Some

of these sanctions and taboos relate to time and nature of harvesting the yields of the trees and land. The taboos spell (1). It must be harvested upon full ripe. (2). It must not be stolen. (3). It must be harvested on a particular day made public to all adult members of the community. (4). It must be harvested upon full view of all members. (5). Women and children must not engage in the harvesting. This last morn is meant for security and protection of the family rather than discrimination. However, women are involved in preparing food for the family harvesters whether hired or they are members of the family. Thus the Igbo economic system is communal, inclusive, participatory and caring economy with a philosophical base. The philosophical foundation of the economy is familyhood, community living and sharing.

CONCLUSION

In conclusion, naming of economic trees among the Igbo people is a rare phenomenon in human cultures. It shows a level of development in economic activities of a rural community in which there were no equivalents of modern day economic strategies. The relevance of this practice in the present dispensation of moves in academic circles to make Igbo language relevant in information and communication advancement is noteworthy as the study of the coinage processes discussed here would help in the formulation of the much needed terminologies in ICT and other spheres of human endeavour.

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