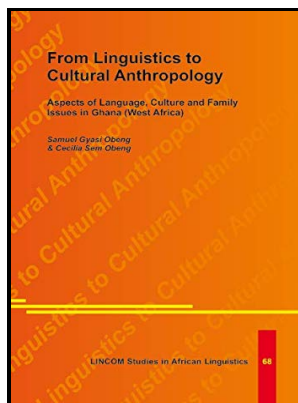


African anthroponymy - an ethnopragsmatic and morphophonological study of personal names in Akan and some African societies

LINCOM Europa - Truncation of Some Akan Personal Names



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Names, Personal.
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-
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African anthroponymy - an ethnopragsmatic and morphophonological study of personal names in Akan and some African societies
Notes: Includes bibliographical references and index.
This edition was published in 2001



Filesize: 63.110 MB

Tags: #阿肯语

African anthroponymy (2001 edition)

The Modern Language Journal 89 1. A: Cascadilla proceeding project Mairi, R. Among the Yoruba of Nigeria, the naming of new babies is mostly determined by three major cultural factors: the circumstance of birth, the profession of the family into which a child is born into, and the religious totem Orisa of the family Ajanaku, 1969.

Акански јазик — Википедија

Instead of having naming ceremony, the Zulu performs ritual practices called Imbeleko. Such a name is often determined by various socio-cultural factors like the occupational type of the family, in this situation, a prefix is presented, thus: Ode for those that choose hunting as their occupation Ayan for those that choose drumming as their major occupation, Ade ' for those from royal family Ola for those born into a wealthy family Ifa for those born into a family where divination is their occupation etc. This system of naming based on the belief that the day that a child is born is the day that the spirit re-incarnates, and thus, a child should be named after that day.



Among the Yoruba of Nigeria: Owodunni It is good to have wealth, Owoyemi wealth befits me, Owolabi Wealth is born, Olowolagba The wealthy people are the eldest, Olowokere The wealthy people are not small, Olowoniye The wealthy is honourable, Olowoleni wealth is admirable, Ajewole Wealth has entered our house, Ajenipa Wealth has positive effects, Ajeigbe Wealth will never go unrecognized, Ajegunle Wealth has come or landed. From the interactionist perspective, names are not just abstract terms couched in indefiniteness, they are more than mere labels, but loaded with meaningful and symbolic connotations.

African anthroponymy (2001 edition)

A Sociolinguistic study of deviant orthographic representation of graduating student names in a Nigerian university.

On not calling people by their names: Pragmatic undertones of sociocultural relationships in a postcolony

American sociological review, 60, 141-156. Âm tiết đầu tiên trong từ chỉ có thể mang thanh cao hay thấp. The child from such a pregnancy becomes a child of Osun and the prefix Osun will be affixed to the name of the child, thus the child would bear a name such as Osundeyi, River Osun turns this , or Osunbumi Gift from River Osun , etc.

Truncation of Some Akan Personal Names

This can be seen in certain names like: Oboile mo tseleng or Tebello he has returned from the road or expectation.

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