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

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Fermi, Enrico, -- 1901-1954.

Tumain Site (India)

Excavations (Archaeology) -- India.
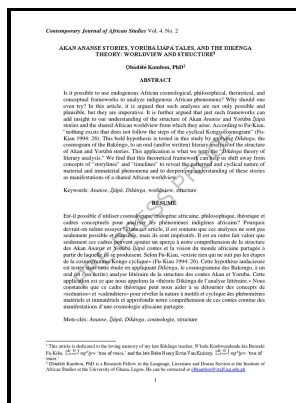
Akan language.

Akan (African people)

Onomastics.

Names, Ethnological.

Names, Personal.African anthroponymy - an ethnopragmatic and morphophonological study of personal names in Akan and some African societies

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Personal names in Kusaal: A sociolinguistic analysis

Among the Akan of Ghana, naming is a unique socio-cultural practice; they sometimes name their infant based on the day of the week the child was born.

Truncation of Some Akan Personal Names

Based on the above, names should be acknowledged as an important social phenomenon which needs to be given further attention by sociological scholars since there is dearth of research on this topic of social living.

Tiếng Akan

This paper reinforces that names are not just arbitrary labels, but most notably, linguistic categories — lexical, phrasal or sentential — that have indexical relationship to sociocultural meanings and functions, places, time, people, and events.

Maquette pour le projet "Lexiques d'Afrique"

Table 3: List of Names given to a child as a result of circumstance at birth, the Yoruba of Nigeria Oruko Amutorunwa Name Meaning Ojo A male child that has his umbilical cord tied around his neck at birth Ajayi A child born with face turned downwards Talabi A child born with the head and body covered with caul like a masquerade Oni A baby whose incessant cry at birth suggest that she is in distress Ige A baby that came out of the womb with feet first Aina A female child that has his umbilical cord tied around his neck at birth Dada Children with knotted hair or dreads Ilori A child conceived after a previous birth, before resumption of menstruation Oke A child rapped in a thin membrane at birth Taiwo The first to arrive of a twin Kehinde The last to arrive of a twin Idowu A child born after a set of twins Alaba A child born after idowu Erinle A child born with an umbilical cord around his wrist Sources: Ajanaku 1969 , Adeoye 1969 , Afolabi 1986 and Olajubu 2003. If it turns out that the Orisa belongs to a

particular god or goddess like Osun, the woman would have to use water from the river Osun to facilitate her pregnancy and to sustain it to maturity. In a typical traditional African society, the name an individual bears would likely reveal his or her socio-economic and cultural characteristics, family background, family occupation, place of origin and political and economic class.

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