

Linguistic Analysis of Yorubanized Ilorin Personal Names; A Clue from Socio-linguistic, Semantic and Syntax Analyses

Fatima Funmilola Jaiyeola^{a*}, Kafayat Bukola Daramola^b

^{a,b} Kwara State Polytechnic, P.M.B 1375, Ilorin

^aEmail: fafuja@yahoo.com

Abstract

Scholarly works on Yoruba names in relations to society abounds, with little or none on interplay of personal names among Yorubanized Ilorin indigenes via socio-linguistic, semantic/pragmatic and syntactic analyses en route identity. Thus, this research was conducted to understand the meaning and context of naming, societal perceptions and the linguistic features of personal names of Yorubanized Ilorin indigenes and their possibilities in signaling identity. Thus, 150 questionnaires were used to elicit information on personal names from three (3) selected tertiary institutions in Ilorin; Kwara State University, Polytechnic and University of Ilorin. The findings indicated that Ilorin indigenes are patriarchy and give their children positive, meaningful and reason-based names within a particular context while giving considerations to the future of the bearers. However, they avoid gods or goddesses totally from their names possibly as a result of their Islamic faith and or modernization/globalization. Also, their personal names do not differ from those of other Yoruba sub groups, hence, those personal names were not exclusive to them. They are rather tags for any individual, thus signal personal and not ethnic identity. Syntactically, Yorùbá personal names borne by Ìlòrín indigenes (YPNII) are noun phrase, adverbial noun phrase, prepositional noun phrase and noun clause. YPNII are sentential with similar syntax, semantics and structure as other Yorùbá names.

Keywords: Identity; Language; semantic; socio-linguistic; syntax; personal names.

* Corresponding author.

1. Introduction

Names generally are tags for living or non living, abstract or concrete items [1]. Name is a linguistic item classified under language and it performs communicative functions. Human names could be personal names, given to people at birth and also known as forename or Christian/Baptismal name [1], unlike family name or surname indicating family background. According to [2], “names are the most meaningful lexicon in the vocabulary of any language, and they are an important part of the language inventory [...]” Names are therefore, social emblem crafted for and attached to every human no matter their creed, sex, ethnic affiliation or nationality. Onomastics studies proper names, their origin and the changes they undergo in interacting with language [3]. More so, proper names can be anthroponymy (study of personal names), toponymy (study of place names), Zoonymy (proper names of animals), astronmy (names of stars), cosmonymy (names of the zones and part of universe), theonymy (names of gods) [3]. Consequently, anthroponomastics is the branch of onomastics which studies the names of human beings: given names, surnames, clan names, matronyms (personal name based on the name of one's mother, grandmother, or any female ancestor), patronyms (personal name based on the name of one's father, grandfather, or any male ancestor), teknonyms or paedonymic (practice of referring to parents by the names of their children), nicknames, ethnonyms (names applied to a given ethnic group) [3, 4]. Although name is a universal mode of identification, it however constitutes an important aspect of African culture.

1.1 Names and Naming Practice in Prehistoric Yorùbá

A name can be likened to a DNA among the Yorùbá because it reveals a lot about the bearer. Yorùbá names are in marked contrast with the rather anonymous nature of English names. A Yorùbá name can identify the individual, his relationship with and position in the family and the society. For instance, “Ògúnwálé” reveals that the bearer predecessor is an Ògún (god of iron) worshipper who has returned home [5]. In other words, Yorùbá names represent circumstances of birth, history, family, religion. In naming a child, tradition and history of the child's relatives, events surrounding his/ her birth and the sex of the child guide in naming. Hence, Yoruba have sayings such as *Ilé ni à ñ wò kí a tó so ọmọ ní orúko* (A child is named based on the circumstances surrounding the birth), *Orúko ní ñ ro ni* (A person's name affects ones actions and behaviour), *Orúko ọmọ ni ijanu ọmọ* – (a child's name is a check for him/her) and *Orúko ti a o so ọmọ eni, inu eni ni ngbe* – (names are secret until given).

1.1.1 Concept of Name and Naming Practice among the Yorùbá

A name can be likened to a DNA among the Yoruba because it reveals a lot about the bearer. Yoruba names provide clear specifics which are in marked contrast with the rather anonymous nature of English names. A Yoruba name can identify the individual, his relationship with and position in the family and the society. For instance, “Ogunwale” simply provides the information that the bearer predecessor is an Ogun (god of iron) worshipper and has finally come back home for good [5, 6]. In other words, Yoruba names represent circumstances of birth, history, family, religion, or some other equally significant details about the individual bearing the name. Sowande [7] succinctly described naming in Yoruba culture thus: “Yoruba names are

therefore much more than mere identification tags, much more than mere "luggage labels"; each has a reason (a) for being just what it is; and (b) for being given to a particular individual." Yoruba names are, in fact, in most cases contractions of whole sentences.

Previous research findings showed that naming is an important issue among the Yorùbá and it is usually done with fanfare [8, 9]. Although, there are similarities in the findings of the previous researchers, the researchers do not completely present the same stories about naming among the Yorùbá . For example, [10, 11, 12] claimed that "a male child is named on the 9th day, a female child on the 7th day and twins on the 8th day". On the other hand, [13, 14] reported that many Yorùbá people name their children on the 8th day as a result of Christian and Islamic influences. To Ifá priests, who are regarded as a repository of the people's culture, history, tradition and values child naming is done on the sixth day and that is why the Yorùbá people say *Ífàlomo* (Every child is a sixth day). The Yorùbá traditionalists name their children on the sixth day with fanfare. [15] Some Yorùbá Muslims and Christians endorse the seventh day while others adopt the eighth day [15].

Yorùbá culture places high premium on children and consequently the names they bear. Couples blessed with children are usually much more honoured among the Yorùbá. Among the Yorùbá, apart from being a means of identification, names can also be used as a means by which a person or something is remembered. Thus, names are not just given arbitrarily to children as it is believed that names affect the bearers. To the Yorùbá, a name is an edifying emblem given to a child at birth by the parents, or brought from heaven by the child during his/ her birth. The following are considered before a child is named:

- ✓ Tradition and history of the child's relatives.
- ✓ Events surrounding the birth of the child.
- ✓ Sex of the child.

[16] in her book *The African Book of Names* stated that the people of Nigeria say, "We consider the state of our affairs before we name a child." Usually, the child gets a name from the father. However, mothers and grandparents also play an important role in bestowing a name. In fact, oftentimes it is the names given by the grandparents and great-grandparents that are given preference. [9] studied sociolinguistic basis of Yorùbá personal names and concluded that proper names are drawn from the home context (HC) principle that is based on the Yorùbá proverb: *Ilé ni à ñ wò kí a tó so omo ní orúko* (Situation in the home determines a child's name). According to him, any personal name which invokes unpleasant connotations is obligatorily avoided because the Yorùbá believe that a child's name play some part in the development and future career of the child. As a result, a child may react to a name having negative social implications [19]. According to him, the practice of eliminating socially unacceptable information from personal names is based on another Yorùbá proverb: *Orúko ní ñ ro ni* (A person's name directs ones actions and behaviour).

The negatively sanctioned home contexts are witchcraft, poverty, disability, diseases, epilepsies, madness and criminality. So, only socially valued information in personal names is encouraged and used. Furthermore, [19] postulated the guidelines in choosing Yoruba personal names. According to him, the rules are:

Rule 1: A personal name is derived from one or more household events that satisfy the home context requirement.

Rule 1 has the following sub-bases:

- 1a. the special circumstances that strictly pertain to the birth of the child or its appearance at birth- how was the baby born? E.g. did it present its legs first rather than the head?
- 1b. the social, economic, political and other conditions affecting the family or lineage into which the baby was born. E.g. was there famine, war, or economic boom?
- 1c. the (traditional) occupation or profession of the parents or the family line- Are they hunters, drummers, or warriors?
- 1d. the religious affiliation or deity loyalty of the family i.e. which God or deity is worshipped and what is his/her contribution to the welfare of the family?

Rule 2: All negatively valued home contexts are raised to positively valued status for the purpose of personal name construction.

Yorùbá believe that names have spiritual implications. They possess the ability to predict the bearers' sojourn in life. To this end, some symbolic materials such as honey, kola nut, bitter kola, alligator pepper (atare) water, palm oil, sugar cane, salt and hot drink (gin) are used during the naming ceremony. The materials symbolize hope, happiness and hitch-free life. The mentality of Yorùbá is better appreciated through proverbs such as:

- ✓ Oruko omo ni ijanu omo – (a child's name is a check for him/her).
- ✓ Oruko ti a o so omo eni, inu eni ni ngbe – (names are secret until given).

1.2 Language and Identity

[16] portrayed language as being “so closely woven into human experience that it is scarcely possible to imagine human life without it.” Language is a system of communication used by humans ubiquitously, and is unquestionably one of the main noticeable and provable differences between humans and the rest of the animal kingdom. The Collins Concise Dictionary fifth edition stated this within its entry for the term language itself, defining it as “a distinguishing characteristic of man, as compared with other animals.” [17]. This system of interpersonal communication allows humans to communicate messages to others in a way that no other species is able to do. This use of language for the communication of the content of messages to others is often thought of by laymen as its only function. Many linguists would argue that although the fundamental function of language is indeed that of the communication of content, that this is not, however, the only function of language. [17] made it clear that a difference should be seen in why language developed and what language is used for now. In response to the first question, she argued that language now has so many functions that we cannot be sure of its original function. One main function of language, however is to convey information, whether this

information is true or not, or is designed to be used to command, persuade or express feelings.

Furthermore, language is particularly useful for the promotion and maintenance of social contacts that is communication of identity [17]. According to [18] language defines social situation, in making a statement about one's own identity and about oneself in relation to the listener and to define the situation in which language itself is being used. Similarly, [19] gave a second function of language as its use to make a social connection with other humans. Arguably, the language we use, whether it is our mother tongue or not describes who we are and [20] noted that "language is a control feature of human identity. When we hear someone speak, we immediately make guesses about gender, level of education, age, profession, and place of origin."

Beyond this individual matter, [21] also noted that "language is a potent mark of collective identity." This means that language unites people who belong to a particular speech community. This is a form of social identity where individuals linguistic items, such as naming strategies, identify with the people they consider as members of their group. Here, names are constant identity. Researches revealed furthermore that the language has distinctive features associated with it regardless of the speakers. [22] in Hockett characteristics of human language opined that human language is: learned, discrete, recombinable, unconscious/ intuitive, interchangeable, reflexive, arbitrary, redundant, displace and productive.

Language is one of the basic ways through which people can ascertain their own identity and shape others' views of them sometimes unconsciously. [23] opined that people unconsciously express their identity through their dresses, manners, possessions and speech. Language not only signals identity, it manifests of personality either as an individual or a member of a group, that forms social identity where for identifying with others considered as theirs [24].

1.2.1 Concepts of Personal Identity

Identity is conceptualized as an individual's or a group's sense of self conception, expression, and affiliation. It exemplifies a person's or a group's sense of uniqueness. The fact is established in the literature that there is an intrinsic connection between naming and identity construction. [25] opined that "naming processes carry with them implications concerning what a person is and how he or she is placed in the world [...]." Thus, the question of identity is almost always tied to naming practices. [26] viewed identity as "how a person understands his/her relationship to the world, how this relationship is constructed in time and space, and how the person understands possibilities for the future." [27] saw identity as "an inherently social product that is jointly created by interactants, rather than as a pre-determined, psychological construct that is lodged within each individual's mind." [28] opined: "[...] we clearly belong to a variety of social groups that are differentially salient to us in different conditions [...]. It is the shift from personal to social identity that underlies the behavioural shift from interpersonal to intergroup behaviour."

According to [29], researchers have pointed out that identity is dynamic and socially constructed. They have also noted that identity is negotiated in discourse and thus influenced by language, which creates the medium for its negotiation. [30] saw the alignment between language and identity as "complex" and "continually shifting".

[27] opined that "language acts as a mediating tool for constructing and deconstructing individual and social identities." As [31] explained, one's identity is not always fixed. Instead it is "something which we are constantly building and negotiating all our lives."

1.2.2 Proper Names as Marker of Identity

Proper name is the first name of an individual. It is also known variously as forename or Christian/Baptismal name [1]. According to [32] in *Language and Symbolic Power*, baptism, the actual "imposition of a name," institutes an individual's identity and informs the individual "what he is and how he should conduct himself. These ideas argue that the act of naming an individual is what begins the social construction of personhood within a social matrix; as [33] put it, names turn newborns into 'somebodies'. From the forgoing, it is apparent that proper names reflect personal identity of the individual.

Moreover, [34] in his studies concluded that names have social functions such as power, a play on words, love, echo, joy, disappointment, sorrow, encouragement and many other remarks. [35] opined that a child's name humanises and socialises him/her. Naming gives an individual a distinct character and makes a person united in one body with the society. According to [36]: "Any personal name which invokes unpleasant or negatively valued connotations is obligatorily avoided because the Yorùbá believe that: (i) a child's name play some part in its development and future career and consequently (ii) a child may react to a name having negative social implications." Since name is a vital tool of identification, it is not uncommon to find people change their names and adopt new ones when they rediscover themselves.

1.3 Concept of Yorùbá and Brief on Ilorin

Although the term 'Yorùbá' is of recent origin, being a colonial and missionary creation; the sense of kinship, group solidarity, language, and common culture to which the term refers is a very old one. Yorùbá, a generic word, with variety of meanings, has been used to describe a people, the Yorùbá people; their land, the Yorùbáland; their culture, the Yorùbá culture; and their language, the Yorùbá language. As a people, Yorùbá refers to the people living in South-western Nigeria, a people of different pre-colonial nation-states and political groupings but with common language, customs, traditions, etc. that are mutually comprehensible in spite of differences in dialects and other socio-cultural characteristics.

These people, the land they occupy, their culture and innateness are all described as Yorùbá. At yet another level, the people often describe their behaviours and idiosyncrasies as being characteristically Yorùbá. When, in a gathering, a person makes a brilliant speech or conducts him or herself in ways that are lofty and commendable; others are quick to commend: "O k' are omo Yorùbá atata" (Good conduct, true-born Yorùbá). Likewise, when anyone behaves in the most unbecoming manner, Yorùbá are also quick to say: "o 'fi Yorùbá han" (one has demonstrated being Yorùbá). It is this eclectic use of the term that makes it difficult to be conceptualized. However, notwithstanding the eclectic nature of the term, this study conceptualizes Yorùbá in the sense of a people, a language, a culture, and a land. Yorùbá' signifies the sense of kinship, group solidarity, language, and common culture [37]. According to [38], the Yorùbá is a major ethnic groups of South-western

and North-central Nigeria as well as Southern and Central Benin of West Africa. They constitute 40 million people, most of whom are Nigerians (constituting 21% of her population). Significant population is found in Ghana, Togo, Ivory Coast, Liberia and Sierra Leone. In Nigeria, Yorùbá' are the occupants of South-western Nigeria comprising six states of Ekiti, Lagos, Ògún, Ondo, Òsun and Oyo. Yorùbás are also among the major ethnic group in Kogi and Kwara states. In Kwara, Ìlòrin is one of the major Yorùbá communities.

Ilorin as a Yoruba settlement is widely believed to have been built by a hunter called Ojo who is from Gambe near Oyo-ile. He erected a transit camp where he can sharpen his tools on rock. The rock being a good sharpening metal was called *ilo irin* meaning iron sharpener which is believed to be the contracted form of Ilorin [39]. It is also worthy of mention to note that the present day indigenized Yoruba speakers in Ilorin are a conglomerate of many tribes among the Hausa, Fulani, Nupe, Malian and Yoruba who have lost hold on their languages or dialects. Some of the slaves acquired from Egbira, kabba and oworo land might have been indigenized. All these arrays of groups still make claims to such origin even when Yoruba language has displaced their supposedly mother tongue.

Ilorin is the present capital of Kwara State. It occupies latitude 8.50° N and longitude 4.55° E. According to Hermon-Hodge (1929), the claim to the ownership of Ilorin as a town is between Afonja (the Are Ona Kakanfo of Old Oyo) and Mallam Alimi, a Fulani associated with Gwandu. Thus, giving rise to the dichotomy 'Ilorin Afonja' (Ilorin the town of Afonja) and Ilorin Garin Alimi (Ilorin the town of Alimi) [40]. The Ilorin emirate has since been under the ruler-ship of the two sons of Mallam Alimi, Abdusalami and Shita. It is considered to be one of the Banza Bakwai or copycat of Hausa kingdom. Ilorin town under the Fulani headship was divided into five wards for purposes of administration. Emir's Ward, administered by the Magaji Gari [41]. The other four wards were placed under Baloguns, or war-lords, representing the various ethnic groups in the Ilorin population. These are Baloguns Fulani (Fulani), Gambari (Hausa), Ajikobi (Yoruba), and Alanamu (Yoruba) [42]. It is note worthy that the present day indigenized Yorùbá speakers in Ìlòrin are conglomerates of many tribes such as the Hausa, Fulani, Nupe, Malian and Yorùbá who have lost hold on their languages or dialects to Yorùbá [40].

1.4 Justification

From time immemorial, child naming continues to outlive other cultural norms that have gone into oblivion in Yorùbá culture. Yet there is paucity of information on Yoruba names in Ilorin- a major Yoruba speaker in North central of Nigeria. Also, dearth of information exists on the interplay of names with identity and their linguistic features since names are communicated through language in depicting individual or group characteristics.

1.5 Scope of the Study

Although naming is universal, the functions it performs and its importance differ from one nation, culture and society to another. The origin, purpose, significance and meanings attached to names vary from culture to culture. The present study seeks to limit itself to the meaning and socio context of Yorùbá names as applicable to Yorùbá speaking people in Ilorin. The study was limited to Ilorin youth in tertiary institutions within Ilorin

metropolis. Also our analysis of data will draw insight from socio-linguistics and hence depict their linguistic features.

Scholarly works have been done on the compilation of dictionary [43] the structure [44] the sociolinguistics and pragma-sociolinguistics [45, 46, 47] of Yorùbá names/ nicknames. Although, scholarly research abounds on names, they are however limited to Yoruba in south western Nigeria. Thus, the present research seeks to x-ray the context of usage, syntax and meanings of Yorùbá personal names of the Ìlòrin indigenes via their identity marking.

1.6 Research Questions

- a. In what context do Ìlòrin Yorùbá sub ethnic group name their children?
- b. What meaning do Yorùbá Ilorin indigenes' proper names connote?
- c. What are the syntactic features in personal names of Yorùbá Ilorin indigenes?
- d. Are personal names of Yorùbá Ilorin indigenes exclusive to them?

Hence, the aim of this research is to:

- i. to identify the context within which the Ìlòrin Yorùbá sub ethnic group name their children and classify the names;
- ii. to understand the meaning of personal names of Yorùbá Ìlòrin indigenes;
- iii. to depict the syntax of personal names of Yorùbá Ìlòrin indigenes.
- iv. to x-ray the uniqueness and exclusivity of such personal names to Yorùbá Ìlòrin sub ethnic group;

1.7 Hypotheses

H01: Yorubaised Ilorin people name their children in similar context as other Yorubas.

H02: Personal names of Yorubaised Ilorin people have similar semantic and usage like other Yoruba personal names.

H03: Yorubaised Ilorin personal names have similar morphological features like other Yoruba personal names.

H04: Personal names of Yorubaised Ilorin people are not exclusive to Yoruba Ilorin Indigenes.

2. Methodology

2.1 Theoretical Framework

This study was rooted on speech act theory, now communication accommodation theory (CAT). It accommodates linguistic features such as socio-linguistic, semantic and syntactic in language use and communication.

2.2 Research Tools

2.2.1 Data gathering on personal names

One hundred and fifty (150) structured questionnaires were administered to Ilorin indigenes selected from three tertiary institutions in Ilorin metropolis namely; Kwara State University (KWASU), Kwara State Polytechnic (Kwara Poly) and University of Ilorin (UNILORIN) as described by [46].

2.2.2 Analytical Procedure

Demographic data were analyzed using statistical package for the social sciences (SPSS). Socio- linguistic features were depicted through percentages, pie charts and tables. Popular usage was used in semantic analysis and syntax was based on standard English usage. Proper name repeated were considered just once.

3. Results and discussion

3.1 Demographic Data of the Respondents on Personal Names through Questionnaires

The sexes and age groups of the respondents on personal names have been previously described by [46] and are presented below:

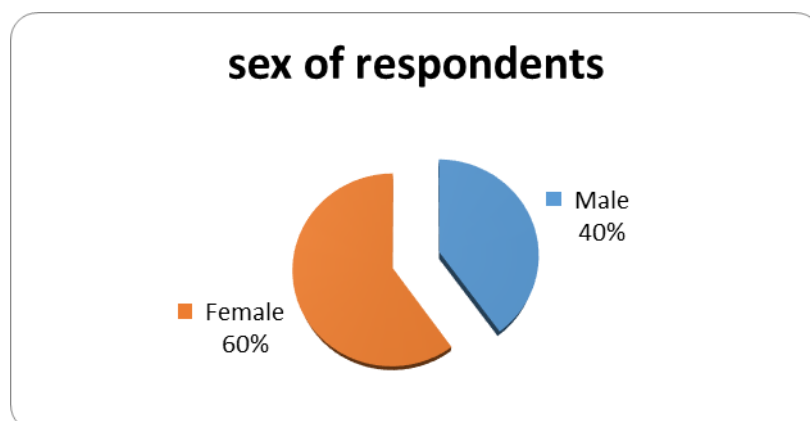


Figure 1: Sex of respondents

Figure 1 showed that the respondents were mostly female constituting 60% of the population.

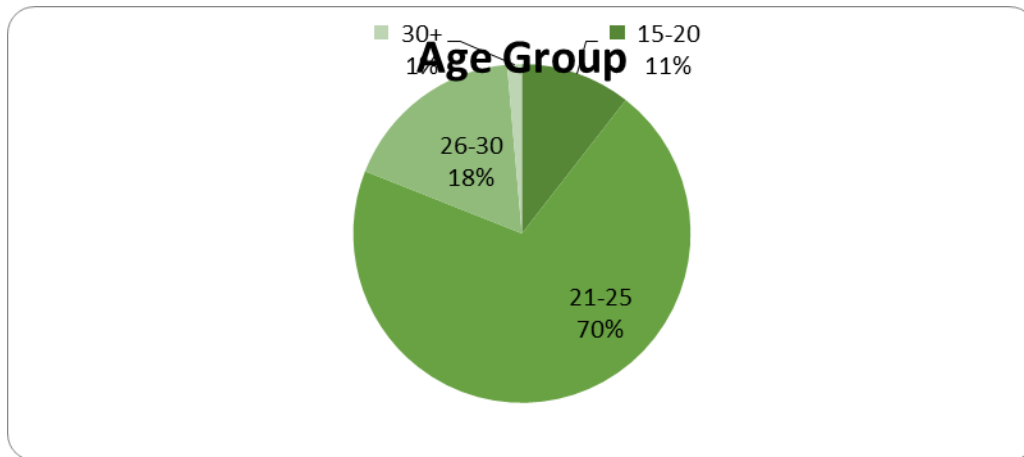


Figure 2: Age Group of respondents.

Figure 2 showed the age group of the respondents. All the respondents were youth. Majority (70%) of them fall between 21-25 years, the average age of students in tertiary institute in Nigeria.

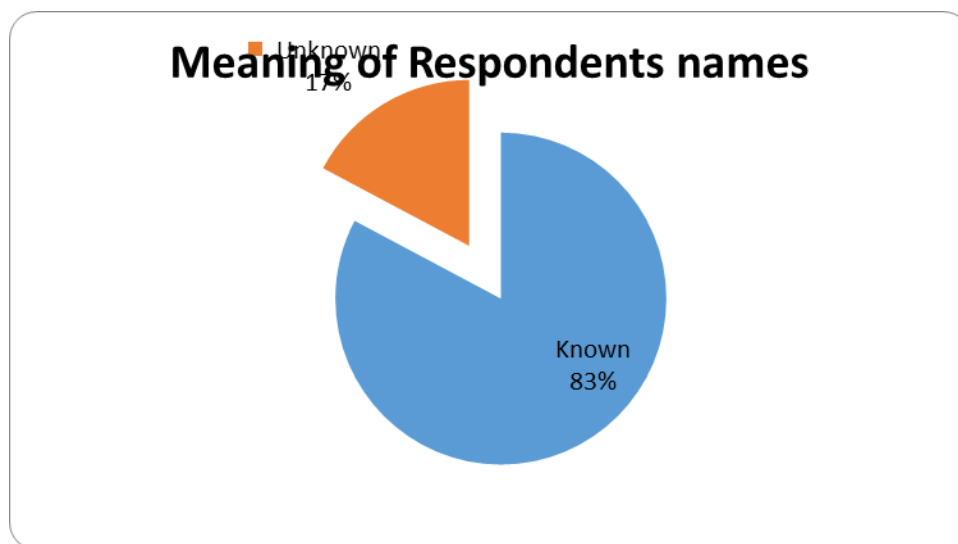


Figure 3: Percentage of Ilorin youth that know the meaning of their names.

Figure 3 showed that 83% of youth of Ilorin origin know the meaning of their Yorùbá personal names, which is similar to other Yorùbá ethnic groups wherein majority of Yorùbá people know the meaning of their names [34].

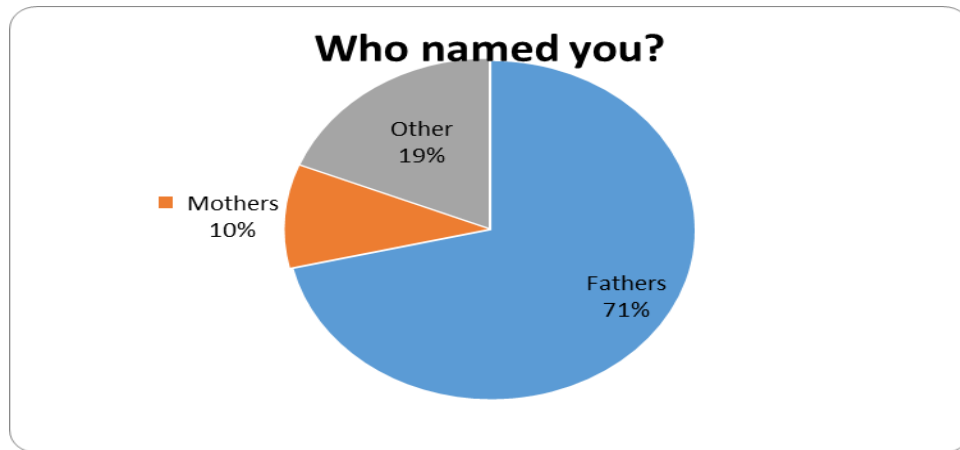


Figure 4: Chart showing who names a child in Ilorin.

Figure 4 showed that Ilorin is a patriarchy community where the father in most cases (71%) names the child. It also showed that clerics and relatives can also decide the name a child bears.

3.2 Socio-perception of Yorùbá personal names borne by Ilorin indigenes YPNII

From the societal point of view, Ilorin youths generally believed that their personal names inspire them (see Table 1) and are sure that they are neither named based on family trade nor deity but partly on circumstance of their parents or birth (see Figure 5).

Table 1: Perception of Ilorin youth on their names.

S/N	ELICITOR	YES	NO	NOT SURE
1.	My name inspires me	134	0	12
2.	I was named based on my family trade	0	120	25
3.	I was named based on family deity	12	110	23
4.	I was named based on the circumstance of my parents	74	36	20
5.	I was named before i was born	14	40	83
6.	I was named on the day i was born	56	60	30
7.	Is it necessary that your name have meaning?	120	0	27
8.	Do names have influence on the destiny of the bearers	76	14	53

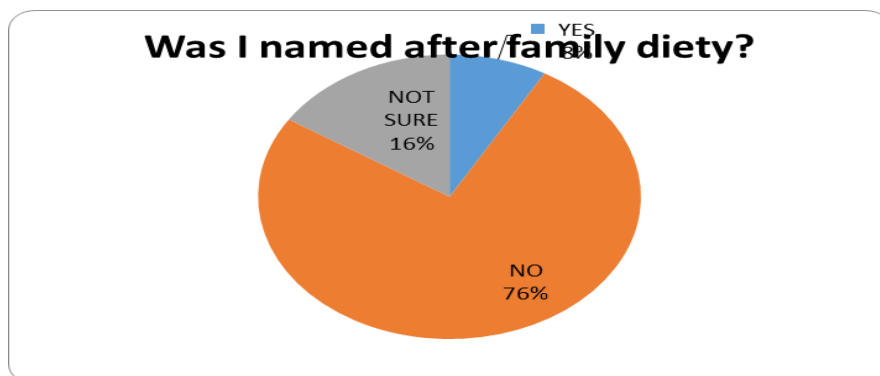


Figure 5: Chart showing percentage named after family diety.

Though they agreed that they were not named before they were born, they however differ on whether they were named on the day they were born. They opined that names should have meanings as it could affect the bearer's destiny (see Figures 6 and 7). This conforms with previous findings of [36, 43]. They were also not named after family deity (figure 8). Thus, the researcher concluded that Yorùbá names of Ìlòrín sub ethnic group do have futuristic expectations [36, 43] and are not linked with gods and goddesses unlike other Ìlòrín sub ethnic groups [34].

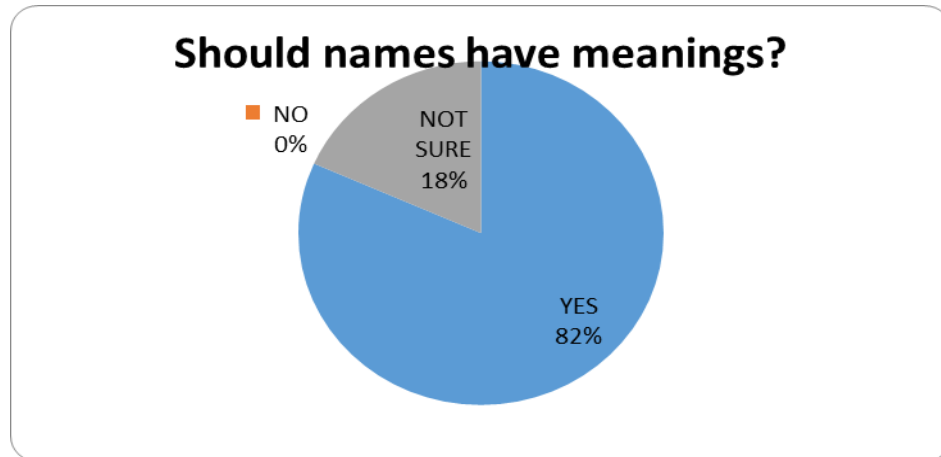


Figure 6: Percentage showing that names should be meaningful.

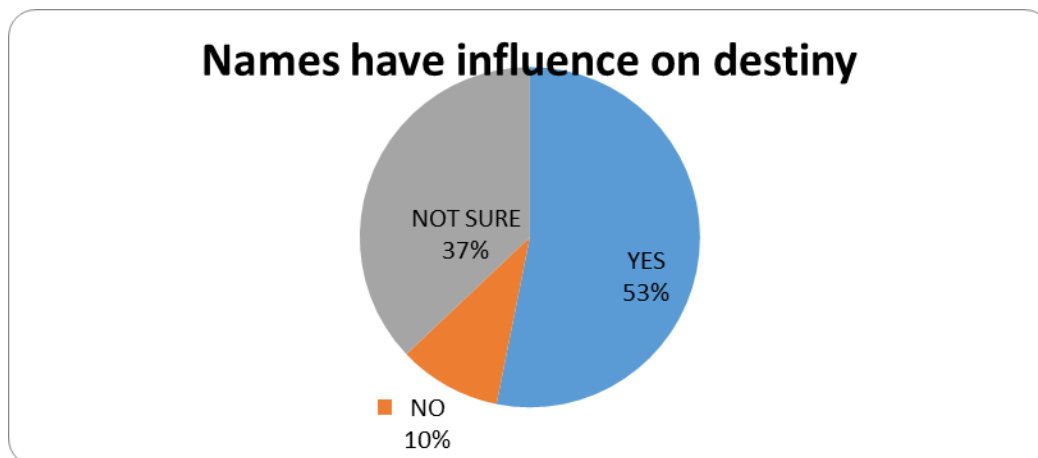


Figure 7: Chart showing percentage who believe names affect destiny.

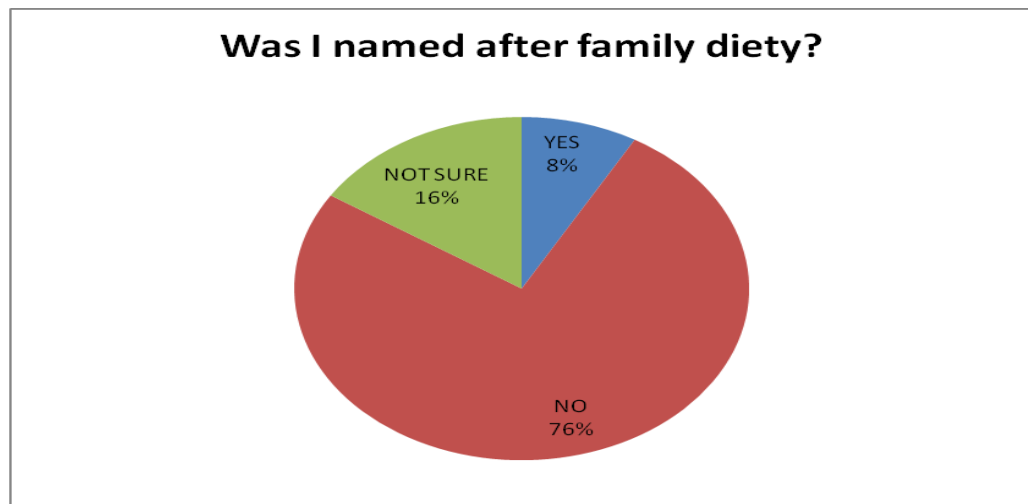


Figure 8 : Chart showing percentage named after family diety.

3.3 Classification of Yorùbá Personal Names Borne by Ìlọrin Indigenes YPNII

Yorùbá personal names borne by Ìlọrin indigenes (YPNII) are usually middle names because in most cases, they have Aràbíc/ muslim names as their first names. The YPNII are not different from those borne by other Yorùbá. Appendix 1 showed the YPNII and they can be classified as follow:

1. Bestowed names (orúkọ àmútòrunwá): These names are believed to be divinely given. It is believed that the circumstances before or during the child's birth dictate these names. Example:

- a. Kẹhìndé: The second of the twins to arrive
- b. Ìdòwú: The first child born after a set of twins
- c. Alába: Second child born after a set of twins
- d. Yétúndé: Mother has come again.
- e. Babátúndé: Father has come again.

2. Names indicative of praiseworthiness or thankfulness: These are Yorùbá personal names that praise or thank the divine being-God. It is used to express the gratitude of the giver(s) of the name to God. Examples:

- a. Ọpéyemí: Mine is worthy of praise
- b. Tolúwalọpé / Tolúlopé: To God be the glory
- c. Tolúlopé: God is worthy of praise
- d. Modúpé: I thank God

3. Names reflecting nobility, royalty or wealth: These names reflected the status of the giver(s) of the names. Royal families or families having affinity to royalty usually have 'Adé' or 'Oyè' as prefix their names. Examples:

- a. Adeóyè: One born into chieftaincy

- b. Abíoyè: One who wakes up to royalty
- c. Adéyínká: Crown surrounds me.

Those with affluence give name with affixes 'owó' (money) and 'olá' (wealth). Examples:

- a. Owólabí: we gave birth to money
- b. Owótára: I love money
- c. Olóládé: The wealthy has come
- d. Olúwadamilólá: God granted me honour
- e. Olámídé: My honour/glory has come.

4. Names reflecting mercy, joy and love: These names expressed state of the mind of the giver(s). Examples:

- a. Ìbùkúnolúwa: God's mercy
- b. Ayòmídé: My joy has come
- c. Tèmídayò: Mine turns to joy
- d. Títílayó: Forever is my joy

5. Names exhorting the preciousness of a child(ren): These categories of names have 'omọ' in them and word(s) that fill the vacuum intended by the giver(s). Example:

- a. Omọtòshò: Child(ren) is/ are worthy of adoring
- b. Omọtànwá: The sought after child
- c. Omọtára: Child equals relative
- d. Omọtára: I love child(ren)
- e. Omọtolá: child (ren) worth(s) wealth.

6. Deliberate free-giving names (Orúkọ àbísọ): These names given in addition to other personal names. Examples:

- a. Àpèké: One called to be cared for
- b. Àdùké: Eager to be pampered one
- c. Ayoka: one who is joyful

7. Victory-indicating names: These names are usually given after mishaps to the parent(s) or close relatives. Examples

- a. Olúwadámiláre: God vindicates me
- b. Olúwaségun: God gives me victory
- c. Olúwakúnmi: God adds to me

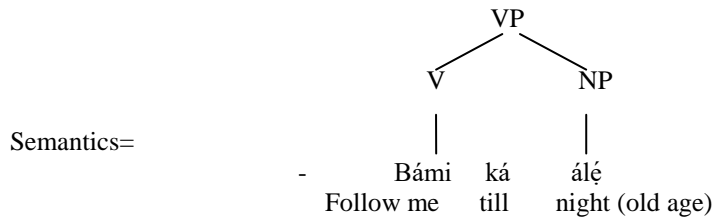
8. Festivity associated names: These are names given to children given birth at festive periods. Examples:

- a. Àbíodun: one given birth to during festive season especially first of January.
- b. Odúnọlá: The festival is glorious.

The above categorization is in accordance with [48] grouping except that YPNII are not professional and deity based. They are rather God and children adoring and victory vindicating. This is however not limited to YPNII.

9. 'Abíkú' associated name (Born to die): Appendix 2 showed personal names given to children who die after birth or before puberty. These names could be:

- a. Appealing, e.g. 'Bánkálé' -stay with me till night (old age)



- b. Rebuking, e.g. 'Ajáìgbé' - bush dog.



- c. Threatening, e.g. 'Kòsọkọ' - There is no hoe (to (dig your grave) should you die).



- d. Frustration-indicating, e.g. 'Jensimi' - (You) give me peace.



These showed that as undesirable as 'Abíkú' is, 'Abíkú s' parents have different ways of expressing their plight in slimily optimistic manner [46].

Names associated with 'Abíkú s' also have sociolinguistic tools such as syntax, lexis and structure because they are usually meaning [48].

Hypotheses testing

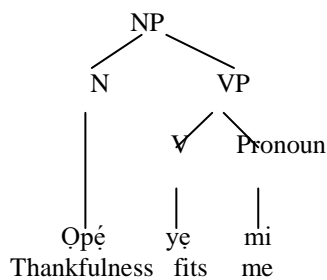
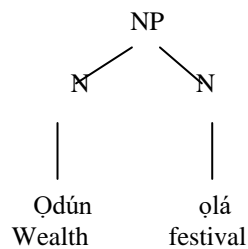
H01: Yorubaised Ilorin people name their children in similar context as other Yorubas.

From the foregoing, it is clear that Yorùbá personal names borne by Ìlòrín indigenes (YPNII) are meaningful and indicate the period of birth, circumstances, status and the state of mind (joy, love) of the giver [36,43, 49]. Names portending negativity were avoided even in frustrating states, such as in 'Abíkú '. Therefore, Yorubaised Ilorin people name their children in similar context as other Yoruba groups. Consequently, H01 is accepted

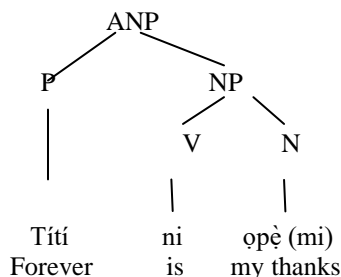
3.4 Structure and Syntax of Yorùbá Personal Names Borne by Ìlòrín Indigenes YPNII

The structures of YPNII are also similar with other Yorùbá names. They are mostly sentences and mono or disyllabic. Recall, Appendix 1 showed proper names collected via questionnaires and the structures are as follow:

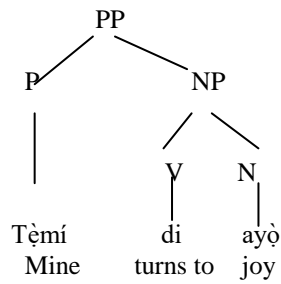
- a. Noun phrase (NP): These names are a combination of nouns or a noun and a verbal phrase [5, 8].
Examples: Ọdúnolá, Eniọlá, Ayoọlá; Ọpéyemí, owótára, ọmọtára,



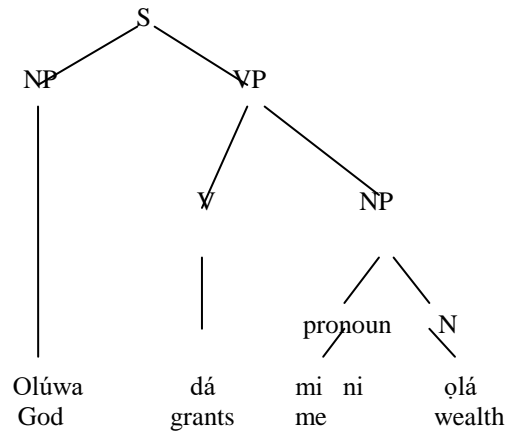
- b. Adverbial noun phrase (ANP): This is a combination of adverb (A), verb (V) and a noun (N).
Examples: Títílopè (mi), Títílayó(mi).



- c. Prepositional noun phrase (PP): These names start with a preposition in addition to a noun (Ekundayo, ibid). Examples: Tèmitópé, Tèmidáyò.



- d. Noun clause (NC): This sentence combines NP and a verbal clause. Examples: Olúwadamilólá, Olúwadámiláre



Hypotheses testing

H02: Personal names of Yorubaised Ilorin people have similar semantic and usage like other Yoruba personal names.

The similar sociolinguistic features and meaning of YPNII and other personal names from other Yorùbá blocks makes the researcher acceded to the presupposition that Yorùbá personal names have the same semantics and usage in the society irrespective of the bearers' being Ilorin indigene or other Yorùbá ethnic groups, hence the researcher accepts *H02*. This is in conformity with previous findings of [5, 34].

Hypotheses testing

H03: Yorubaised Ilorin personal names have similar morphological features like other Yoruba personal names.

Furthermore, the syntax of personal names of Ilorin indigenes were noun phrase; clause, Adverbial and prepositional noun phrases in conformity with other Yorùbá personal names. Therefore, the researcher accepts *H03*.

Hypotheses testing

H04: Personal names of Yorubaised Ilorin people are not exclusive to Yoruba Ilorin Indigenes.

The personal names collected via questionnaires were exactly the same as other Yorùbá personal names. They

are not unique to Ilorin indigenes hence, they do not signify ethnic identity but identifies the bearers denoting personal identity [32, 33]. Hence, the researcher concluded that Yorùbá personal names are not unique to Ìlòrín sub ethnic group, thus accepts *H04*.

4. Conclusions

1. Ilorin indigenes of Yoruba origin like other Yorubas give their children positive, meaningful and reason-based names within a particular context while giving considerations to future of the bearers.
2. Unlike most other Yorubas, gods or goddesses are totally avoided as affixes in indigenized Ìlòrín peoples' personal names possibly as a result of their Islamic faith and or modernization/ globalization.
3. Ìlòrín is a patriarchy community where the father in most cases (71%) names the child.
4. Yorùbá personal names borne by Ìlòrín indigenes are neither exclusive to Ìlòrín indigenes nor the bearers but only signify personal identity- means of identifying the bearers as most other Yorubas bear such names too. Hence, personal names does not signify ethnic identity among Ilorin indigenes of Yoruba origin.
5. Lexically, based on syntax, YPNII can be as simple as a noun phrase, Adverbial noun phrase, Prepositional noun phrase (PP), and Noun clause (NC).
6. Yorùbá personal names of Ìlòrín origin are sentential with similar syntax, semantics and structure as other Yorùbá names.
7. YPNII can be classed into bestowed names (orúkò àmútòrunwá), names indicative of praiseworthiness or thankfulness, names reflecting nobility, royalty or wealth, Names reflecting mercy, joy and love, names exhorting the preciousness of a child(ren), deliberate free-giving names (Orúkò àbísò), victory-indicating names and festivity associated names.
8. 'Abíkú' associated names can be appealing, rebuking, threatening, frustration-indicating.

Further research should accommodate Ilorin youth in the informal sectors and trade since they are in majority, as the present study focused on Ilorin youth in the tertiary institutions with Ilorin town.

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Appendix 1

Table2 : List of Ilorin Yoruba Proper Names, their Meanings and Reasons for Naming.

S/N	Proper names	Meaning	Reasons for naming
1.	Opéyemí	Mine is worthy of praise	Unknown
2.	Omólóla	Child is wealth	Unknown
3.	Olá (Nasir)	Wealth	Religious believe
4.	Olúwa seun	God is worthy of thanks	Family divine favour
5.	Olóládé	Wealth owner has arrived	Dad's favourite aunt
6.	Olúwa timileyin	God supports me	Religious believe
7.	Olábisi	Wealth gave birth to more	First born
8.	Adéjoke	Crown pampers this together	Unknown
9.	Adëshina	Opener to male-bearing	First male child after bearing females
10.	Olúwa damilólá	God granted me wealth	Unknown
11.	Olábisi	Wealth gave birth to more	Birth day
12.	Ishólá	Unknown	
13.	Adúkẹ	Eager to be pampered one	Unknown
14.	Odúnolá	Festival of wealth	Period of birth
15.	Ayòmídé	My joy has come	Parents' joy arrival
16.	Títíláyó	Endless joy	Unknown
17.	Olámídé	My wealth has come	Optimism for improved wealth
18.	Àbísọla	One born into wealth	Delivered to wealth
19.	Tolúwa lope	To God be the glory	Only female and last born
20.	Ayoka	One joyful	Unknown
21.	Fẹhìntólá	Relax on wealth	Time of birth
22.	Olálekan	Wealth increased by one	Another male added to the family
23.	Olúwa damilólá	God granted me wealth	Family's first child
24.	Olúwa seunbabarafunmi	God has done great things for me	God's miracle
25.	Omọtọshò	Child worths adoring	Family fortune
26.	Motúnráyò	I have seen joy again	Family fortune
27.	Tèmídayò	Mine has turn to joy	Named after daddy
28.	Popoolá	Highway of wealth	Unknown
29.	Kẹhìndé	One who come last	Twins
30.	Opéyemí	Mine is worthy of thanks	Unknown
31.	Akoládé	One who brings wealth	Daddy got new appointed
32.	Kanyinsolá	Drop honey in wealth	Only girl child
33.	Alowónle	One who has money at home	To reincarnate late cousin
34.	Akainji (sikiru)	Unkown	Unknown
35.	Onípede	Consoler has come	Appearance at birth
36.	Oyindamolá	Honey mixed with wealth	Joy felt at birth
37.	Olúwa b̀nmi	God gave me	First child of family
38.	Omọtọlá (anifa)		
39.	Tèmítópẹ	Mine worths thankfulness	Family depressed
40.	Modúpẹ	I thank God	
41.	Ajadi	Unknown	
42.	Moboláji	I woke up with wealth	
43.	Apèké	One called to be cared for	Unknown
44.	Olúwa toyin	God is worthy of praise	First male child
45.	Babátundé	Father has come again	Born after the demise of granddad
46.	Olúwa toyin	God is worthy of praise	First child
47.	Oyindamolá	Honey mixed with wealth	Joy felt at birth
48.	Yétundé	Mother has come again	Born after the demise of grandma
49.	Olárewaju	Wealth progresses	Daddy's wealth increased
50.	Babátundé	Father has come again	Born after the demise of granddad

51.	Ìdòwú	Born after a set of twins	Born after a set of twins
52.	Olúwa kúnmi (Robiat)	God completes me	First born and born when desired
53.	Olúwa dàmílaré	God vindicates me	Born after parents being called impotent
54.	Olámilékan	My wealth increased by one	Unknown
55.	Omọ̀tánwá	Child who is sought for	
56.	Alába	Second child born after a set of twins	Second child born after a set of twins
57.	Adébáyò	Crown meets joy	Unknown
58.	Eniọ̀lá	Person of wealth	Unknown
59.	Adéyínká	Crown surrounds me	Family status
60.	Olásunkanmi	Wealth move nearer to touch me	Unknown
61.	Omọ̀níke	Child who worths pampering	Smiling face at birth
62.	Olúwa sẹ̀gun	God grants victory	A male child after the demise of a son
63.	Ajibọ̀lá	One who woke into wealth	Period of birth
64.	Damilọ̀lá	Grant me wealth	Family status
65.	Gbemisòlá	Take me to wealth	Family status
66.	Adé	Crown	Family status
67.	Ayọ̀mídé	My joy has come	First born
68.	Olákunlemi	Joy fill my home	Family status
69.	Abíoyè	Born into chieftaincy	Royal house
70.	Abíodun	Born in festive period	Time of birth
71.	Bọ̀lákale	Stay with me till night	Abíkú 's name
72.	Omọ̀bọ̀lánle	Child meets wealth at home	Family status
73.	Abíoyè	One who wakes up to royalty	Royal house
74.	Ìbùkúnolúwa	God's blessing	Child seen as a blessing
75.	Afọ̀lábí		
76.	Ayoọ̀lá	Joyous wealth	Named after daddy
77.	Olátúnjì	Wealth has come again	Unknown
78.	Omọ̀kayode	Child who brought joy	Mummy secured job prior to his birth
79.	Adío		
80.	Ajáìgbé	Bush dog	Abíkú 's name
81.	Dupe	Thankful	Family situation
82.	Oláyinka	I am surrounded by wealth	Family status
83.	Olúwa fẹ̀mi	God loves me	First born
84.	Adébáyò	Crown met joy	Royal home
85.	Olóyin	Honey owner	Family trade
86.	Olálekan	Wealth increased by one	Family status
87.	Odúnọ̀lá (Zaynab)	Wealth festival	Given birth to on first day of the year
88.	Omọ̀tára	Child(ren) love(s) me	Unknown
89.	Olúwa toyin	God is worthy of praise	
90.	Ìdòwú	Born after a set of twins	Born after a set of twins
91.	Ishọ̀lá	Unknown	Nil
92.	Títílopè	Endless thanks	Last born
93.	Opéyemí	Mine is worthy of thanks	Joyous mode
94.	Tẹ̀mítópè	Mine is worthy of thanks	Unknown
95.	Babátundé	Father has come again	Born after grandpa's demise
96.	Olúwa damilọ̀lá	God has given me wealth	Family background
97.	Olúwa seun	Thank God	Another male child after a male
98.	Owólabí	we gave birth to money	Family status
99.	Owótára	I love money	Family status
100.	Shọ̀lá	Named after his father	Nil

Appendix 2

Table 3 : Categorization of names associated with 'Abíkú'.

		Appealing/ appeasing	Rebuking	Threatening	Frustration-indicating
	Abíkú	Ikudayisi, Málomó, Ikudairo, Jokotólá, Durusaye, Kasimawo, Bánkálé, Rèmílekun, Dúrósinmí	Aja, Ogbanje, Aja igbe	Kòsókó,	Jensimi,

Source: [20]