

## Morpho-Syntactic, Lexical and Semantic Curiosities in the Naming Practice in Ghomala'

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### Abstract

*This article analyses the naming practice in Ghòmá'lá', a Bantu Grassfield language spoken in the West Region of Cameroun. Our interest in this paper can be stated in the following queries: what is behind the sounds that make up the morphemes and the words used in Ghòmá'lá' language as Names? What are the morphological structure and the semantic implications of names in this area? Our objectives in this paper are manifold: first, we want to identify the various morphosyntactic structures of Ghòmá'lá' names. Secondly, it is aimed to discuss their semantic implications. Thirdly we want to sensitize the native speakers to enhance the value of their culture and identity through their family names. And finally to derogate the mental colonization and the excessive attribution of borrowed names to Cameroonian children, which in fact is taking them away from their culture, language and identity. The data used in this research were collected mainly from the central and Southern Ghòèmaàlàà' dialects. About one thousand (1000) names were collected and transcribed with IPA symbols. The analysis was carried out following the American School of structuralism (Bloomfield, 1933; Harris 1957) and Anthropo linguistics (Duranti 2003; Lévi-Strauss 1953-1973). The findings show that Ghòmá'lá' names are mostly made up of a concatenation of Phrases and Clauses, namely NPs, VPs, and Non verbal Clauses. Ghòmá'lá' names are monosyllabic, disyllabic, trisyllabic and quadrisyllabic. Many linguistic processes such as derivation, verb flexion are also present.*

**Keywords:** Culture, Ghòmá'lá', Identity, Language, Lexicon, Morpheme, Naming, Semantics

### 0. Introduction

Scientific and technological development, as well as contact with the western civilization is making the Ghòmá'lá' speakers lose their cultural values and identities. Culture and identity are transmitted and expressed through language. As a matter of fact, language portrays the daily life and thought of the people who speak it. Naming can be defined as the fact of choosing or giving a name to a baby. Naming contributes to the shaping of people's identities, as it is from name and mother tongue that a child receives his first identity. As a matter of fact, naming and mother tongue are paramount levers of the identity and culture, and a plinth which underdeveloped countries that are struggling to emerge should lean on. This paper therefore studies the morphological structure of names in the area by questioning the lexical structure and the semantic contents of the names that the Ghòmá'lá' natives are given. Our worry is to know to which extent cultural practices can promote identity and endogenous development. We then, got interested by naming practice in Cameroon and we chose our native area «the Ghòmá'lá' linguistic area ». Our main query in this article is the following: to which extent can naming contribute to cultural nationalism in Cameroon? What is behind the sounds that make up the morphemes and the words used in Ghòmá'lá' language as Names? What are the morpho-syntactic structure and the semantic implications of names? What are the criteria for naming one's child? The main hypothesis is that Naming and mother tongue are paramount levers of identity and cultural nationalism. This paper seeks to entrench Cameroonian in their culture and identity; to sensitize Cameroonian on the richness of home names; to sensitize the native speakers to enhance the value of their culture and identity through their family names; to contribute to cultural nationalism through naming. Moreover, the aim of the article is to derogate the mental colonization and the excessive attribution of borrowed names to Cameroonian children, which in fact is taking them away from their culture, language and identity. There is very little literature on naming practice in Cameroonian languages. Ekanjume-Ilongo (2014) only focused on a cultural and identity aspect played by naming within a multicultural and globalization context.

Nzali (1987) attempted an anthropological study of names in the Bandenkop dialect of *Ghòmá lá'*. Very few authors have paid attention to the morphosyntactic structure of African names and its semantic implications.

### 1- The *Ghòmá lá'* linguistic area and classification

Ghòèmaàlàà' is a Grassfield Bantu language, spoken in five divisions of the Western region in Cameroon namely: Mifi, Koung-Khi, Haut-Plateaux, Menoua and the Bamboutos division. According to Grimes (2010), native speakers of *Ghòmá lá'* language are estimated at about 260,000 on a total area of 1,170 km<sup>2</sup>. The *Ghòmá lá'* linguistic area is made up of 16 Paramount villages (Kingdoms): Bafoussam, Baleng, Bapi, Bandjoun, Baham, Bayangam, Bahouan, Batié, Bandenkop, Bapa, Bangam, Bamougoum, Bamendjou, Bameka, Bansoa and Bafounda.

Ghòèmaàlàà' is assigned the code 960 (Dieu and Renaud, 1983) and includes four varieties of dialects more or less homogeneous: Southern *Ghòmá lá'* (Batié, Bandenkop, Bapa, Bangam), Central *Ghòmá lá'* (Bandjoun, Baham, Bayangam, Bahouan), Northern Ghòèmaàlàà' (Bafoussam, Baleng, Badeng, Bapi) and western Ghòèmaàlàà' also termed as *ŋgémba* (Bamendjou, Bameka, Bansoa, Bafounda). The Ghòèmaàlàà' language is limited by the following languages: Mungaka, Shupamem, Fé'efé', Yemba, Ngomba and Nda'nda'. Grimes (2010) presents the following classification for Ghomala': Niger-kordofian, Niger-congo, Benoue-Congo, Bantoïd, Bantu, Grassfield Bantu, East grassfield, central Bamileke. This classification is based on the genetic nature of the language, its morphological behavior and its internal structure.

### 2- Methodology of data collection and Theoretical framework

This section presents the data collection methodology and theoretical plinth which this paper leans on. It goes without saying that the importance of any scientific work is also determined by its theoretical orientation. The data were collected mainly from the central (Bandjoun) and Southern (Batié) *Ghòmá lá'*. About one thousand (1000) names were collected and transcribed with IPA symbols. The collected data were perused and codified manually. We then classified them (the data) according to their shape, size and theme. The study is leaning on two theories: structuralism (De Saussure 1916) in its American trend known as Behaviorism (Bloomfield 1933; Harris 1957) and Anthro linguistics (Duranti 2003; Lévi-Strauss 1953-1973). The operatory principle of the latter consists of collecting and describing linguistic data according to the norms of the structural linguistics and anthropology. According to Lévi-Strauss (1973 :388), Anthropology *visé à une connaissance globale de l'homme, embrassant son sujet dans toute son extension historique et géographique ; aspirant à une connaissance applicable à l'ensemble du développement humain*. Structuralism on the hand, as postulated by Saussure (1916) is based on an essential principle: the consideration of language as a *structure*, that is, a well-organized *system* in which the parts are arranged and connected together. The methodology of collecting and analyzing the data described above is purposely adapted firstly to Anthro linguistics and secondly to Behaviorism (also termed as Distributionalism) which is an American trend of Structuralism.

### 3- Morphological structure of *Ghòmá lá'* names

Morphologically *Ghòmá lá'* names are monosyllabic, disyllabic, disyllabic and quadrisyllabic.

#### 3.1- Monosyllabic names

This structure is very rare in the language and bears no meaning. We could only have one name out the 1000 that make up our data. Table 1 displays an example of such name. Let us consider the example in table 1:

Table 1

Morphological Form	Phonetic Form	French writing	Gloses
mbà	[ mbà ]	Mba	?

#### 3.2 Disyllabic names

The majority of *Ghòmá lá'* names are disyllabic; we could identify 778 names out the 1000 names that were collected. These disyllabic names encompass noun phrases, verb phrases and reduplications. Table 2 displays instances of disyllabic names

**Table 2**

Morphological Form	Phonetic Form	French writing	Gloses
m̄-pũŋ-sí  Cl1-poverty-God	[m̄bũŋsí]	Mbungsi	The poorman of God
sí-m̄  God- person	[sí m̄]	Simo	The God of somebody
m̄-píŋ  Person- accept	[m̄píŋ]	Moping	Let somebody agree!
lì-lì  Search-search	[lìlì]	Lili	Continue searching
pòŋ-m̄-píŋ  Well -and-.accept	[pòŋm̄bíŋ]	Ponbing	Be well and acknowledge it

From this table we observe that disyllabic names are made up of associative constructions and reduplications

### 3.3 Trisyllabic names and more

We could identify 222 names out the 1000 names that were collected, giving a percentage of 22, 2%. Table 3 displays instances of trisyllabic names:

**Table 3**

Morphological Form	Phonetic Form	French writing	Gloses
tì-pòŋ-m̄  Without- good -person	[tìpòŋm̄]	Tipongmo	The bad person
sí-lá?-tʃóm  God -future -care	[sí lá? tʃóm]	Silatchom	God will care one day
nwè-pəpóŋ  Issue good	[nwèpəpóŋ]	Noupepong	The good problem
tì-mbòŋ-sú  Without -good- friend	[tìbòŋsú]	Tibongsou	without a good friend
nwè-tí-tʃjě-sí-pé  Issue- Neg.-pass-God Neg.	[nwètítʃjesípé]	Nouchetchiesi	Nothing can overwhem God

From this table, we observe that trisyllabic names are verb phrases, clauses and noun phrases. The morphological analysis of Ghòmálá' names has permitted us know the size and shape of the names, what about the syntax or the horizontal ordering?

## 4- The morphosyntactic structure of Ghòmálá' names

Ghòmálá' names are mostly made up of a concatenation of Phrases and Clauses, namely NPs, VPs, and verbal Clauses. Many linguistic processes such as derivation, verb flexion are also present. Noun phrase names include Associative NPs (Genitival NPs), Negative NPs.

### 4.1 Associative NPs names

In associative NPs or genitive NPs names we have two nouns that are linked by a morpheme which could be segmentally or non-segmentally realised (Tamanji&Ndamsah, 2004). In Ghòmálá', the constituents are either linked by a floating low or high tone. In table 4, AM stands for Associative Marker. Let us consider the examples:

Table 4

Morphological Form	Phonetic Form	French writing	Glosses
sɪ-`-mò  God -AM -person	[sɪmò]	Simo	Somebody's God
ŋgɔp-`-sɪ  Fowl- AM- God	[ŋgɔpsɪ]	Ngopsi	God's fowl
ŋ-ɣàŋ-`-nwə  C11- owner AM problem	[ŋɣàŋnwə]	Ngannou	Man with many problems
ŋ-ɣèù-`-sɪ  C11-stranger- AM- God	[ŋɣèùsɪ]	Ngueussi	God's stranger
mò-`-mò  person -AM -somebody	[mòmò]	Momo	Somebody's person
ì-ɣòm-`-sɪ  C15-speech -AM- God	[ìɣòmɪ]	Ghomsɪ	God's speech
ŋgù?`-nwè  year -AM -problem	[ŋgù?nwè]	Ngounou	The year of problems

The associative NPs or genitive NPs in Ghòmálá' names are constructed mainly through prefixation of either the class one noun class marker |Ŋ-| or the word |sɪ-|. The latter can also appear in some names as suffix. From left to right, the structure of the associative NPs in Ghòmálá' name is made up of the head noun (HN), the associative marker (AM) and the associated noun (AN). This is structured as follows: HN+AM+AN.

#### 4.2 Negative NPs names

The negative NPs names in Ghòmálá' are constructed through the prefixation of the negation marker |tì-| to the noun. This is structured as follows:

Negative NPs names = Neg + AN. Let us consider the examples in the table below:

Table 5

Morphological Form	Phonetic Form	French writing	Glosses
tì-mò  Without-person	[tìmò]	Timo	He who has nobody
tì-pòŋ-mò  Without- good- person	[tìpòŋmò]	Tipongmo	The bad person
tì-zó  Without-name	[tìzò]	Tizeu	He who has no name (unfamous somebody)
tì-mò-mbè  Without-person -home	[tìmòmbè]	Timombé	Nobody was there

From this table, we observe that negative NPs names are constructed mainly through prefixation of negation marker. In a name like |tì-mò|, we have |tì-| "without" plus |-mò| "somebody, person".

#### 4.3 Specificative or Qualificative NPs names

The Qualificative NPs names in Ghòmálá' are made up of qualificative adjectives and determiners. Let us consider the examples:

Table 6

Morphological Form	Phonetic Form	French writing	Glosses
m̄-pòŋ-sú  C11-Good- friend	[mbòŋsú]	Mbonsou	Good friend
nwè-pèpòŋ  issue good	[nwèpèpòŋ]	Noupepong	Good issue

nwè-néné  issue - true	[nwèné]	Nounéné	The truth
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In this table, the nouns: |sú| "friend", |nwè| "problem", are specified or qualified by the adjectives: |pòŋ| "good", |póŋ| "good", |néné| "true"

#### 4.4 Quantificative NPs names

The quantificative NPs names in Ghòmálá' are made up of quantifiers and numerals. Let us consider the examples:

Table 7

Morphological Form	Phonetic Form	French writing	Glosses
mélà-nwè  Many problem	[mélànwè]	Malanou	Many problems
m-nwè-m-á-m-púé  Cl4- problem- Cl4-num.-Cl4-two	[m̀nwèmə̀mbúé]	Noumabeu	Two problems
ndà?-sí  only- God	[ndàʔsí]	Dassi	Only God

In this table, the nouns: |sí| "God", |nwè|"problem", are quantified or numbered by quantifiers: |mélà|"many", and |ndàʔ|"only", and by the numeral: |púé| "two",

#### 4.5 The verb phrase (VP) names

Verb phrase names in Ghòmálá' is a concatenation of morphological elements in which the verb is the head. We could identify between declarative, imperative, interrogative, and negative verb phrase names.

4.5.1 Declarative verb phrase names Declarative verb phrase names are made of up a Noun (or pronoun) + Tense Marker(TM) +verb. Let us consider the examples:

Table 8

Morphological Form	Phonetic Form	French writing	Glosses
sí-´- píŋ  God -TM - agree	[sípíŋ]	Siping	God has agreed
ŋgà-´yé  I -TM- see	[ŋgǎyé]	Ngayé	I have seen it
ŋgà-´ -píŋ  Iname- TM - agree	[ŋgǎpíŋ]	Ngaping(si)	Thank you (God)
sí-lá?-tjóm  God -TM - care	[síláʔtjóm]	Silatchom	God will care one day
nwè-´-n-jóm  Issue- TM- AM- many	[nwè̀njóm]	Nunjom	Problems are many

From the table above, we observe that, the name [ŋgǎyé] is morphologically made up of: |ŋgà-|"I", which is a pronoun that functions as noun, |´| the high tone here is the Tense Marker, |píŋ|"accept" is the verb, yielding thus a declarative verb phrase structure.

#### 4.5.2 Interrogative Verb Phrase Names

Interrogative Verb Phrase Names are made of up an interrogative pronoun + Tense Marker(TM) +verb. Let us consider the examples:

Table 9

Morphological Form	Phonetic Form	French writing	Glosses
wó-lé-ʒjè-´  Who -TM - know- Inter	[wóléʒjè]	Woleje	Whoever knows?

kə-´ mbí-wó  What- TM -to -who	[kǎmbíwó]	Kabiwa	Who has what?
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From the table above, we observe that, the name [wóléʒjǎ] is morphologically made up of: |wó-|"who", which is an interrogative pronoun that functions as subject, |lé| is the Tense Marker, |ʒjǎ|"know" is the verb, |´| the high tone here is the interrogative intonation, yielding thus an interrogative verb phrase structure.

#### 4.5.3 Negative Verb Phrase Names

Negative Verb Phrase Names are made of up NOUN +TM+ NEG+VERB. Let us consider the examples:

**Table 10**

Morphological Form	Phonetic Form	French writing	Glosses
sì-´ -kà?-píŋ  God-TM- Neg.-agree	[síkà?píŋ]	Sikaping	God has not agreed
sì-´ -kà?-lí  God-TM -Neg.-sleep	[síkà?lí]	Sikali	God has not agreed
ŋkà?-´ -kà?-píŋ  Life-TM- Neg.-agree	[ŋkà?kà?píŋ]	Nkakaping	Life did not agree
ŋ-´ -kà?-yé  ITM- Neg.-see	[ŋkà?yé]	Nkayé	I have not seen
ŋ-´ -kà?-ʒjǎ  ITM-Neg.-know	[ŋkà?ʒjǎ]	Nkaje	I don't know

From the table above, we observe that, the name [síkà?píŋ] is morphologically made up of: |sí-|"God", which is a noun that functions as subject, |kà?|is the Negation Marker, |píŋ|"accept, acknowledge" is the verb, yielding thus a negative verb phrase structure.

#### 4.5.4 Imperative Verb Phrase Names

These are names that express order, command, either to the society or to the baby itself. Let us consider the examples:

**Table 11**

Morphological Form	Phonetic Form	French writing	Glosses
myè-´ -ŋ-γǎ  Just -TM- AM.-do	[myǎŋγǎ]	Migue	Do it simply
myè-´ -ŋ-γǐm  Just -TM-AM.- hold	[myǎŋγǐm]	Miguim	Hold it simply
píŋ-´ -píŋ  accept -TM -accept	[píŋpíŋ]	Pingping	Just accept it
lí-´ -lí  Search-TM -search	[lílí]	Lili	Continue searching

From the table above, we observe that, the name [myǎŋγǎ] is morphologically made up of: |myè-|"just", which is an adverb that functions as an order marker, |ŋ| is the Tense Marker, |γǎ|"do" is the verb, yielding thus an imperative verb phrase structure.

### 5- Sentence names

Sentence names in Ghòmálá' is a concatenation of sentence elements, these include subject, verbs and object; this is structured as follows: sentence names = S+V+O. Three types of sentences have been also identified: the affirmative sentence names, the interrogative sentence names, the negative sentence names and some If clause and conditional names.

#### 5.1 Declarative Sentence Names

The declarative sentences express the acceptance of the social situation, the God fearing, or God believing mind of the father who gives or chooses such names for his child. Instances of declarative sentence names are given in the table below:

Table 12

Morphological Form	Phonetic Form	French writing	Glosses
mð-píŋ-yé  C11-person-agree-his	[mðpíŋyé]	Mopinyé	Everybody should accept his own
təu-´-mbî-sí  Strength-TM -to-God	[təumbîsí]	Teubissi	The strength is to God

From the table above, we observe that, the name [mðpíŋyé] is syntactically made up of : |mð-|"somebody, person" that function as subject, |´|the high tone here is the Tense Marker, |píŋ|"accept" is the verb and |-yé| is the possessive pronoun, functioning as object, yielding thus the S+V+O structure of the sentence. On the other hand, the name [təumbîsí] is actually a declarative sentence meaning the strength belongs to God.

### 5.2 Interrogative Sentence Names

These encompass rhetorical questions on the human condition in the daily evens. This is the structure: Noun+Tense Marker (TM) +Verb+ Interrogative Pronoun. Let us consider the examples:

Table 13

Morphological Form	Phonetic Form	French writing	Glosses
nwə-´-ták-ndyé-wó  Issue-TM-miss-house who	[nwətákn dyéwó]	Nutakdiewo	Whose house hasn't got problems?
sí-pó-wó  God- with-who	[sípówó]	Sipowa	Who can challenge God?
m-pú?-´ ʒjé-ké  C11-innocent- TM-know- what	[m̀búʒjéké]	Boujeke	What does an innocent man know?

From the table above, we observe that, the name [nwə̀tákn dyéwó] is syntactically made up of:|nwə-|"issue, problem" which function as subject, |´|the high tone here is the Tense Marker, |-ŋ-| is the Aspect Marker |ták|"lack, miss" is the verb ,|ndyé| stands for house and |-wó| is the interrogative pronoun, functioning as object, yielding thus the S+V+O structure of the sentence. On the other hand, the name [sípówó] is actually an interrogative sentence meaning *who can challenge God?*

### 5.3 Negative sentence names

These are names that express negation as a whole sentence. They have the structure: SUBJECT + NEG + VERB+(OBJECT). Let us consider the examples:

Table 14

Morphological Form	Phonetic Form	French writing	Glosses
nwə-tí-ŋ-tʃjě-sí-pé  Issue-Neg.-Asp pass-God.-Neg.	[nwətítʃjěsí pé]	Noutchetchiesi	Nothing can overwhem God
kà?-kà?-píŋ  life -Neg.-accept	[kàʔkàʔpíŋ]	Kakaping	Life did not accept
ŋ-kà?-kéŋnyè  I -Neg.-deny	[ŋkàʔkéŋnyè]	Nkakengne	I haven't denied
mbù-´-tî-myè  grudge -TM- Neg.- finish	[mbütîmyè]	Boutimi	Endless grudge
nwə-kí?-lè-tʃóm  Issue- Asp-Neg. - care	[nwèkíʔlètʃóm]	Nukilethom	Problems never care where it happen

From the table above, we observe that, the name [nwètítʃjěsípé] is syntactically a negative sentence, made up of: |nwè-|"issue, problem" that function as subject, |tí| is the negation marker, |-n-| is the Aspect Marker |tʃjě| "pass, overwhelm" is the verb, |sí| stands for God |, functioning as object, yielding thus the S+V+O structure of the sentence.

#### 5.4 Some If clause and conditional m names

Table 15

Morphological Form	Phonetic Form	French writing	Glosses
pɔŋ-n-píŋ  well-coord -accept	[pòŋm̀bíŋ]	Pongbing	If you are well, acknowledge it.
mbĩ-sì-lèù  If - God - says	[mbĩsìlèù]	Bisileu	If God says it

### 6- The semantic value of Ghòmálá' names

In this section we will discuss the meaning of names; in Ghòmálá' there are masculine names, feminine names, twins and circumstantial names. Many names that are given to children in this area have a meaning; the meanings vary according to the day that you were born on.

#### 6.1 Masculine names

Masculine names are names that are given exclusively to male child. Some of these start with the prefix: |tá-|"father", |fò-|"king"

Table 16

Morphological Form	Phonetic Form	French writing	Glosses
tá- m̀ò  father person	[ tám̀ò ]	Tamo	Somebody's father
fò-zò  King name	[ fò-zò ]	Fotso, Fozeu	The king of name

Such names can be put into feminine forms; in this case, we will have a double prefixation with |m̀é-|"mother".

Table 17

Morphological Form	Phonetic Form	French writing	Glosses
m̀é-tá-m̀ò  Mother -father- person	[ m̀étám̀ò ]	Matamo	The mother of somebody's father
m̀é-fò-zò  Mother- King - name	[ m̀éfòzò ]	Mafotso	The mother of the king of name

#### 6.2 Feminine names

Feminine names are names that are given exclusively to female child. Some of these start with the prefix: |m̀é-|"mother", |ǹzwí-|"wife".

Table 18

Morphological Form	Phonetic Form	French writing	Glosses
ǹzwí-ǹzè  Cl1wife prohibition	[ ǹzwíǹzè ]	Djuidje	The wife of pohibition
ǹzwí-sĩ  Cl1wife God	[ ǹzwísĩ ]	Djuissi	The wife of God
ǹzwí-k̀òm  Cl1wife group	[ ǹzwík̀òm ]	Djuikom	The wife of the group
m̀é-k̀ém-t̀ě  Mother notable trade	[ m̀ék̀émt̀ě ]	Makamté	The mother of the notable of

			commerce
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For the masculinisation of feminine names, there are two rules that apply; for the names bearing the prefix |ñzɔ́wí-|"wife", there is double prefixation with |tá-|"father" coming first. Whereas the names bearing the prefix |mɛ́-|"mother", there will be a commutation or substitution of |mɛ́-|"mother" by |tá-|"father".

Table 19

Morphological Form	Phonetic Form	French writing	Glosses
tá-ñzɔ́wí-ñzɛ́  Father-wife - prohibition	[táñzɔ́wíñzɛ́]	Tadjuidje	The father of the wife of prohibition
tá-ñzɔ́wí-sí  Father - wife -God	[táñzɔ́wísí]	Tadjuissi	The father of the wife of God
tá-ñzɔ́wí-kòm  Father - wife group	[táñzɔ́wíkòm]	Tadjuikom	The father of the wife of the group
tá-kém-tě  father -notable - trade	[tákémtě]	Takamté	father of the of the notable of commerce

From this table, we observe that Ghòmálá' speakers give names to their children according to the day they were put to birth. If a child was born on the « prohibitions day », then he is given a specific name like **Djuidje** "wife of the prohibition" **Tadjuidje** "father of the wife of the prohibition" the prohibition day according to the calendar of that area, which is made up of 08 days, is like Sunday in the Christian tradition. That is supposed to be the day that God rested after the creation of the universe.

### 6.3 Twins or neutral Names

From your name they know if you are a twin; such names bear the Suffix: |-mònyè|"twin". These names cannot be inherited, unless the child was borne haphazardly in the same circumstances with the person whose name is being given to the baby child. Circumstantial names can be given both to male and female baby child.

Table 20

Morphological Form	Phonetic Form	French writing	Glosses
ɲ-kém-mònyè  C11-Noble- twin	[ɲkém̀mònyè]	Kammogne	Twin's name
jyè-mònyè  Water - twin	[jyè̀mònyè]	Chemogne	Twin's name
pwò?-mònyè  Sacrifice - twin	[pwò̀mònyè]	Pouomogne	Twin's name
kèɲ-mònyè  Pipe twin	[kèɲ̀mònyè]	Kenmogne	The pipe of the twin

Here in the table, the 1st syllable stands for first syllable of the name of the paramount king of the village or kingdom where the twins are borne. This is given to the second twin who came second; whereas the first is given the name |kém-mònyè|" the noble of the twin". Some names are Circumstantial if a child is born straight after twins were born in a family he receives automatically the name [kèɲ̀mònyè], which means that you are the pipe (smoking) of the twins. In any Ghòmálá' name, the suffix |-mònyè| is related to twins.

### 6.4 Circumstantial or neutral names

Some circumstantial names include orphans and prince/princess names.

Table 21

Morphological Form	Phonetic Form	French writing	Glosses
ntú?- `-kém  Cup AM noble	[ntú̀kém]	Toukam	The cup of the noble

tì-mô-mbè  Neg -person - compound	[tìmômbè]	Timobé	Nobody was in the compound
tì-zyě-tá  Neg -know- father	[tìzyětá]	Tijeta	He who does not know his father

If you are the first born of the Paramount Chief (Fo) you will be given the name: Toukam "the cup of nobleness"

- Some names are Onomatopoeias;

**Table 22**

MorphologicalForm	PhoneticForm	French writing	Glosses
tʃám-tʃwà?  Drop - onomatopoeia	[tʃámʃwà?]	Tchumtchwa	To drop , to land

This name is given to whoever gets out of the womb with the feet.

## 7. Discussion of the Results

Naming practice in the Ghòmálá' area reinforces kinship, parentage and relationship ties. In Ghòmálá', not all the names are inheritable, because there are circumstantial names that rely on the conditions, manners and circumstances in which the child was born. From the morpho-syntactic analysis, we can see how the Ghòmálá' people believe in God the almighty, that is unique and universal. God is at center of their live condition.

From the name bearing the morpheme|sì-|at the name initial, median or final position, we see the close relationship these people have with God. They do believe in him as the one who can accept or refuse anything. The Ghòmálá' native speakers believe in the mystical power of twins, this is why twins are given special names related to nobleness or to the king's name. Since twins are so special, they are given special names that cannot be inherited, those that have given birth to twin babies will receive the title of |mé-nyè|"mother of twins" or |tá-nyè|"father of twins"

## Conclusion

This article set out to find answers to the following queries: to which extent can naming contribute to cultural nationalism in Cameroon? What is behind the sounds that make up the morphemes and the words used in Ghòmálá' language as Names? What are the morpho-syntactic structure and the semantic implications of names in this area? What are the criteria for naming one's child in this area? We can conclude from the above analysis that naming in the Ghòmálá' linguistic area, portrays the thought and the believes of the people, from the internal structure of names, we see that they do believe in God almighty, who is the Alpha and Omega of everything that can happen in their social milieu. Each Ghòmálá' child should therefore endeavour to learn about the meaning of the name he is bearing. Twins have special names because they are so special, because even the modern obstetrician can hardly explain. And that is why mothers and fathers of twins are also given special and respectful nicknames that are so close the nobleness. At the dusk of this article, one can wonder what might be the sociolinguistic significance of the naming in the Ghòmálá' area. But that is another research topic that deserves to be looked into next time.

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