

NAMES ASSOCIATED WITH OCCUPATION IN YORUBA LANGUAGE

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APPROVAL PAGE

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DEDICATION

This work is dedicated to God Almighty and to my wonderful mother my biggest support system

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First and foremost, my heartfelt gratitude goes to **God Almighty** for the gift of life, strength, wisdom, and grace throughout the course of my study and the successful completion of this project.

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TABLE OF CONTENTS

Title Page	-	-	-	-	-	-	-	-	-	i
Approval Page	-	-	-	-	-	-	-	-	-	ii
Plagiarism/Certification	-	-	-	-	-	-	-	-	-	iii
Dedication	-	-	-	-	-	-	-	-	-	iv
Acknowledgements	-	-	-	-	-	-	-	-	-	v
Table of Contents	-	-	-	-	-	-	-	-	-	vi
Abstract	-	-	-	-	-	-	-	-	-	viii

CHAPTER ONE: INTRODUCTION

1.0 Background to the Study	-	-	-	-	-	-	-	-	-	1
1.1 Yoruba language and culture	-	-	-	-	-	-	-	-	-	3
1.1.1 The Yoruba Language (Ede Yoruba) and Culture (Asa ati Ise Yoruba)	-	-	-	-	-	-	-	-	-	3
1.2 Statement of the Problem	-	-	-	-	-	-	-	-	-	4
1.3 Purpose of the Study	-	-	-	-	-	-	-	-	-	5
1.3.1 Aims and Objectives of the Study	-	-	-	-	-	-	-	-	-	5
1.3.2 Research Questions	-	-	-	-	-	-	-	-	-	6
1.4 Methodology	-	-	-	-	-	-	-	-	-	7
1.5 Significance of the Study	-	-	-	-	-	-	-	-	-	8

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction	-	-	-	-	-	-	-	-	-	10
2.1 Conceptual Review	-	-	-	-	-	-	-	-	-	10
2.1.1 Language	-	-	-	-	-	-	-	-	-	10
2.1.2 Occupation	-	-	-	-	-	-	-	-	-	13

2.1.3 Semantics	-	-	-	-	-	-	-	-	15
2.1.4 Personal Names	-	-	-	-	-	-	-	-	19
2.2 Previous Studies on Yoruba Names	-	-	-	-	-	-	-	-	24
2.3 Concerns of Present Study	-	-	-	-	-	-	-	-	29

CHAPTER THREE: THEORETICAL FRAMEWORK

3.0 Introduction	-	-	-	-	-	-	-	-	30
3.1 Theoretical Foundation	-	-	-	-	-	-	-	-	31
3.2 Theoretical Orientation	-	-	-	-	-	-	-	-	34
3.3 Theoretical Organization	-	-	-	-	-	-	-	-	35
3.4 Theoretical Application	-	-	-	-	-	-	-	-	38
3.5 Theoretical Applications to the Study of Personal Names	-	-	-	-	-	-	-	-	40

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

4.0 Introduction	-	-	-	-	-	-	-	-	43
4.1 Data Presentation	-	-	-	-	-	-	-	-	44
4.2 Discussion of Findings	-	-	-	-	-	-	-	-	52
4.2.1 Meaning Behind the Yoruba Trade Names	-	-	-	-	-	-	-	-	52

CHAPTER FIVE: SUMMARY, CONCLUSION, AND RECOMMENDATIONS

5.0 Introduction	-	-	-	-	-	-	-	-	59
5.1 Summary	-	-	-	-	-	-	-	-	59
5.2 Findings	-	-	-	-	-	-	-	-	61
5.3 Conclusion	-	-	-	-	-	-	-	-	64
5.4 Recommendations	-	-	-	-	-	-	-	-	65
References	-	-	-	-	-	-	-	-	67

ABSTRACT

This research studies the semantic and socio-cultural aspects of occupational personal names in the Yoruba language, concentrating on five key professions in traditional Yoruba culture: hunting (Òde), blacksmithing (Ògún/Agbẹde), drumming (Ayan), warfare (Akin/Jagunjagun), and priesthood (Awo). Using the Socio-Cultural Linguistics Approach (SCLA) put forth by Bucholtz and Hall (2005), the study investigates how these names embody the historical, religious, and social values ingrained in Yoruba culture. Data were gathered using qualitative techniques, including interviews with Yoruba speakers and a review of existing literature and dictionaries. The study reveals consistent morphological patterns, such as prefixes (Oní-, Alá-, Akin-, Òde-, Ayan-, Ògún-, and Awo-), and explores their semantic meanings. This research shows that occupational names do more than identify; they reflect family heritage, spiritual beliefs, and social standing, acting as cultural symbols that maintain historical memory and moral principles. Although modernization and the reduction of traditional occupations are occurring, these names remain vital in representing identity and cultural continuity among the Yoruba people. The study concludes that Yoruba occupational names are linguistic representations of heritage that honor work, spirituality, and community identity, and it suggests that they should be incorporated into educational and cultural preservation efforts.

CHAPTER ONE

INTRODUCTION

1.0 Background to the Study

The Yoruba people of South-Western Nigeria and their diaspora possess a profound and intricate naming culture where a name (orúkọ) is far more than a simple identifier. It is a linguistic capsule encapsulating family history, philosophy, theology, and social circumstance (Oduyoye, 1982; Akinnaso, 1980). Scholars like Adeoyo (1985) have classified Yoruba names into various categories, including orukọ amutorunwa (pre-ordained names, e.g., Táíwò, Kéhíndé), orukọ abiso (names given at birth based on circumstances), and orukọ oriki (praise names that recite family attributes). A particularly significant yet under-explored category within orukọ abiso is orukọ ise - personal names derived from occupations, trades, or crafts.

These names function as a powerful socio-onomastic marker, instantly communicating an individual's or their family's historical role within the traditional Yoruba socio-economic structure (Ajayi, 2013). In the pre-colonial era, where professions were often organized into hereditary guilds, one's occupation was a core component of identity. This study focuses specifically on five pivotal and revered occupations in traditional Yoruba society:

1. Hunting (Ode): Representing bravery, knowledge of the wilderness, and provision.

2. Blacksmithing (Agbẹdẹ): Representing metallurgy, tool-making, and technological innovation.
3. Drumming (Ayan): Representing communication, history, ritual, and entertainment.
4. Warfare (Jagun): Representing valour, protection, and political power.
5. Priesthood (Awo): Representing spirituality, wisdom, and mediation with the divine.

Names like Odeyemi (hunting befits me), Ogunlade (ogun (God of iron) is crown), Ayangbade (The drummer has received crown), Akinniyi (A valiant has prestige), and Awolowo (The priest has honor) are not just identifiers; they are narratives of prestige, skill, and divine calling (Fadipe, 1970). This research delves into this specific subset of occupational names, examining their linguistic structure, historical context, and enduring socio-cultural significance.

In contemporary times, while the hereditary nature of these trades has largely diminished, the names endure, carrying their historical significance into the modern era. Their persistence raises critical questions about the intersection of cultural memory, identity, and linguistic practice in a globalizing world.

1.1 Yoruba language and culture

The Yorùbá people are a major ethno-linguistic group primarily found in Southwestern Nigeria, with significant populations in Benin and Togo, as well as a widespread diaspora across the Americas and Europe due to the transatlantic slave trade and migration.

1.1.1 The Yorùbá Language (Èdè Yorùbá) and Culture (Àṣà àti Iṣe Yorùbá)

Yorùbá is a tonal language within the Niger-Congo family, where pitch differentiates word meanings. It has three tones: high (´), mid (unmarked), and low (`). For example, "òkò" can mean "husband" (mid-mid), "hoe" (mid-high), or "vehicle" (mid-low) based on tone. The language features rich proverbs (òwe), oral poetry (oríkì), and a complex naming system (orúkò) that reflects beliefs, history, and social values. Its structure relies on subject-verb-object order and uses vowel harmony.

Yorùbá culture is deeply spiritual and communal, centered around:

- i. Religion: A blend of traditional beliefs in a supreme god (Olódùmarè), divinities (òriṣà) like Ṣàngó (thunder) and Ọ̀gún (iron/war), and ancestral reverence. Many also practice Christianity or Islam.
- ii. Social Structure: Historically organized into kingdoms (e.g., Oyo, Ife) led by obas (kings) and chiefs. Family and community ties are paramount, with respect for elders (àgbà) and collective values.

- iii. Arts: Renowned for sculpture (especially terracotta and bronze), textiles (e.g., àdìrẹ), music (drumming, fùjì), and festivals (e.g., Òṣun-Oṣogbo).
- iv. Naming Practices: Names (orúkọ) convey meaning, circumstances of birth, family history, or aspirations. Occupational names (orúkọ işẹ) like “Agbẹde” (blacksmith) or “Ode” (hunter) reflect lineage, pride, and identity tied to traditional guilds.

Yorùbá culture emphasizes respect, oral tradition, and the interconnection between the physical and spiritual worlds, all expressed through its vibrant language and practices.

1.2. Statement of the Problem

While seminal works by scholars like Oduyoye (1982), Adeoyo (1985), and Akinnaso (1980) have provided a broad overview of Yoruba naming practices, a significant gap exists in the focused study of orúkọ işẹ. Existing research often treats occupational names as a minor sub-category, lacking a dedicated and systematic analysis. This gap is even more pronounced for the five specific, high-status occupations under study.

There is a critical need for research that:

1. Systematically identifies and analyzes the morphological and semantic patterns of names linked specifically to ode, agbẹde, ayan, jagun, and awo.
2. Explores the historical and socio-cultural contexts that elevated these professions and made them a fertile source for personal nomenclature.

3. Investigates the contemporary perception and relevance of these names in modern society, where these traditional occupations have largely declined.

This study aims to address this scholarly neglect by providing a concentrated investigation into this select group of Yoruba personal occupational names, thereby contributing to a more nuanced understanding of Yoruba cultural heritage and identity construction.

1.3 Purpose of the Study

The purpose of this project is to investigate the semantic references that are embedded in personal names in Yoruba that are related to trade. The names entail names that have the terms ode “hunting”, ayan “drumming”, akin “valiant” and ogun “god of iron”. In the sub-sections, the aim and objectives are presented followed by the statement of the problem.

1.3.1 Aim and Objectives of the Study

The broad aim of this study is to conduct a linguistically and culturally nuanced analysis of Yoruba personal names derived from the occupations of hunting, blacksmithing, drumming, warfare, and priesthood, using the Socio-cultural Linguistic Approach.

The specific objectives are to:

1. Identify, collect, and document a corpus of Yoruba personal names specifically linked to the professions of ode (hunting), agbẹḍe (blacksmithing), ayan (drumming), jagun (warfare), and awo (priesthood).
2. Analyze and categorize the collected names based on their morphological structures and semantic content to identify recurring patterns and themes unique to each occupation.
3. Examine the historical and socio-cultural contexts that shaped the formation and meaning of these names, drawing from ethnographic and historical literature.

Assess the contemporary usage and perceptions of these names through empirical data to understand their evolving significance.

1.3.2 Research Questions

This study will be guided by the following research questions:

1. What are the predominant morphological structures (e.g., prefixes like Oní-, Alá-; compounding) and semantic themes evident in personal names derived from hunting, blacksmithing, drumming, warfare, and priesthood?
2. What do the meanings of these names reveal about the societal values, status, and spiritual beliefs associated with these five specific occupations in traditional Yoruba culture?

3. How are these occupation-specific names perceived by contemporary name-bearers and name-givers in terms of cultural pride, identity, and social relevance?
4. To what extent does the Socio-cultural Linguistic Approach (SCLA) provide a robust framework for explaining the form, meaning, and usage of these names?

1.4 Methodology

The collection of data for this project involves a qualitative research approach. This approach was chosen because the research seeks to understand the complex, nuanced, and deeply embedded meanings, contexts, and social practices surrounding occupational names rather to quantify them. The research was dependent on both primary and secondary sources to comprehensively capture the nuances of trade related personal names within the Yoruba community and to ensure the validity, reliability and depth of the findings. In the primary source of data collection, an interview protocol with open-ended questions were adopted. The collection of primary data was possible through the help of five competent speakers a male and 4 females between the ages of twenty five and ninety five years of age. The first female informant is a BSC holder and also a trader, the second female informant is an old woman with primary school leaving certificate, the third female informant is a retired primary school teacher, the fourth informant is a student studying Yoruba language in Adeyemi Federal University of Education, Ondo State. While the male informant is an HND holder, he teaches Yorùbà language in St Joseph college, Ondo, Ondo state.

The secondary data for this study were gathered from existing literature on Yoruba personal names and naming practices. In addition, relevant lexical information was drawn from a Yoruba dictionary to support the analysis of name meanings and structures. This combination of methods ensured a well-rounded perspective on the significance of trade-related names in the Yoruba community.

Data analysis for this project was conducted using thematic analysis, a qualitative method that allows for the identification, analysis, and reporting of patterns (themes) within the data. The first step involves transcribing interviews to capture the verbatim contributions of participants.

After familiarization with the data, initial coding was performed by highlighting significant statements and recurring patterns related to trade-related names. These codes were organized into broader themes that reflect the cultural, social, and emotional dimensions associated with the names.

1.5. Significance of the Study

The findings of this research will be significant in several ways.

1. Academic Contribution: It will fill an identified gap in Yoruba onomastic studies and serve as a foundational resource for scholars in linguistics, anthropology, and African studies.

2. Cultural Preservation: It will document and help preserve an intangible aspect of Yoruba cultural heritage, safeguarding the knowledge of historical professions and social structures embedded in names for future generations.
3. Social Relevance: The study will enhance cultural awareness and pride among the Yoruba people by elucidating the deep meanings and historical narratives behind occupational names.
4. Pedagogical Value: The results can be integrated into educational curricula for teaching Yoruba language, history, and cultural studies at various levels.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews literature related to the Yoruba naming system, focusing on occupational names, this chapter investigates the literature on the Yoruba naming system. It talks on the importance of names in Yoruba society, occupation as an identity identifier, and language as a means of cultural expression. The chapter also reviews earlier research on Yoruba onomastics, emphasizing the ways in which names express societal norms, values, and beliefs. All things considered, it gives the background information required to comprehend how Yoruba occupational names function as markers of identity and culture.

2.1 Conceptual Review

2.1.1 Language

According to Okolo and Ezikeojiaku (1999:1) “language permeates our lives from birth to death. It is a medium by which we establish and experience our most important human relations. It serves as essential tool for conducting the most mundane transactions of our daily lives. Truly language spreads everyone’s life from birth to death, it influence individuals to develop interest in how people in of another geographical zone interact with their own means of communication”. To them, language is a medium by which people establish and experience their most crucial and important human relations. By this definition, language could be seen as the important factor that brings and creates oneness among every human. Language has the ability to bring unity among different speakers

from different communities, what this means is that language cannot be left in any activity or transaction being conducted in our daily lives.

In Routledge Dictionary of Language and Linguistics (1998:672) language is seen as “the vehicle for the expression or exchanging of thoughts, concepts, knowledge and information as well as the fixing and transmission of experience and knowledge”. It is based on cognitive processes, subject to societal factors and subject to historical change and development. In this definition, language refers to a specific form of expression that is restricted to humans, and differs from all other possible languages, such as animal communication and artificial language through creativity, the ability to make conceptual abstractions, and the possibility of metalinguistic reflection. In linguistics, the ambiguity of the term language is differentiated and clarified depending on the given theoretical concept and interest through abstraction and delimitation of sub aspects. In this process the following concepts are distinguished (with varying terminology). A specific system of signs and combinatory rules which are arbitrary but passed on as conventions. Such linguistic systems, which Ferdinand de Saussure calls *langue* (*langue* vs *parole*), are the object of structural investigation, while research oriented towards a generative understanding of language attempts to describe the underlying linguistic competence of a speaker as well as the speaker’s creative ability to produce a potentially infinite number of utterances, depending on his/her communicative.

Finegan (2004:12) defines language as “a vehicle of thought, a system of expression that mediates the transfer of thought from one person to another”. Finegan illustrates language

as a medium (vehicle) an instrument which is used in transference of thought (thought to whatever our intentions are in mind). Also “a system” basically is a combination or collection of organized thought, which may include vocal signs. One very important aspects of Finegan’s definition is the notion of language being a mediator between the communicator and the communicatee.

Uwajeh (2010:9) says “language may be said to be any semantic symbolic representation intercommunication system-structure”. According to Uwajeh (2010), language is an object made of both semantic and symbolic substances. Both the semantic aspect which is also known as meaning and symbolic aspect which is also known as the form part cannot be separated from each other. Language is a means of presenting reality, that is, R3 represents R2, R2 represent R1. For example, if someone says “house”, the thought and the “house” is a communicator while the other is a communicatee. In another moment, the communicator turns to communicate while the communicatee turns to communicator, by this, language is truly therefore an inter communication tool. Language is a system structure means the unit that makes up language i.e signs or lexical element. This definition reveals that there must be a form counterpart for meaning of an expression and vice versa. Uwajeh (2010) is right by saying language is semantic symbolic, in the sense that, there must be both form and meaning. In communication, language should be in the state of potentiality when it is waiting to be used (system) and also in the state of actuality when it is actually used (structure). Uwajeh therefore is right by saying language is a system-structure component.

Osisanwo (2003:1) defines language as ‘the human vocal noise or the arbitrary graphic representation of this used systematically and conventionally for the purpose of communication’. This definition further explains that language is a human phenomenon. It also describes language to be a systematically and conventionally used tool for communication by a group of people depicting that language is first and foremost arranged the pattern for which it is realized must be known to those who use it. Osisanwo’s definition of language was criticized on what he called “noise” with the understanding of the meaning of noise and defining language as a means with which we communicate, then it is needed. So therefore, it cannot be referred to as a “noise”.

2.1.2 Occupation

Occupation is defined as a person's regular work or profession, a means of earning a living (Thompson, 2018). Nonetheless, this description is acknowledged as being extremely simple in sociological and anthropological discourse. Occupation transcends mere economic activity; it is a fundamental aspect of social identity, a marker of status, and a reflection of the division of labour within a society (Giddens, 2009).

The ability of occupation to manage social life is fundamental to its importance. Durkheim (1893/2014) pointed out in his groundbreaking work on the division of labor that occupational specialization is a cornerstone of organic solidarity in complex societies, where individuals are interconnected through their interdependent roles. In this view, one's occupation is not just a job but a social role that defines one's position, relationships,

and responsibilities within the community (Giddens, 2009). Since personal names frequently index these highly social positions and roles, this point of view is essential for examining naming practices.

Occupation, identity and social stratification refer to how identity formation is one of occupation's primary purposes. A person's work frequently becomes a fundamental part of their self-concept and how other people see them (Ashforth & Mael, 1989). In many cultures, this connection is strongly shown in surnames that have their roots in ancestral trades, such as Smith, Baker, and Potter in English, *odeniyi* (hunting has worth), and *ayannike* (drumming is cherished) in Yoruba. These names turn occupations into inherited identities that relate to social status and family history, therefore fossilizing them (Zelinsky, 2002).

Moreover, social stratification has an unbreakable connection with occupations. They are primary indicators of socioeconomic status, influencing an individual's access to resources, power, and prestige (Grusky, 2014). As in many pre-colonial African communities, traditional Yoruba activities, such farming (*agbẹ*), woodcarving (*gbẹnagbẹna*), weaving (*agbẹde aso*), hunting (*ode*), priesthood (*awo*) and ironsmithing (*agbẹde*), were frequently arranged under guilds or familial lines. In addition to providing a means of subsistence, membership in these guilds bestowed a unique social identity that may be commemorated or referred to by given names (Adeoye, 1985; Fadipe, 1970).

Occupation as *Iṣé* and its cultural weight reflects the Yoruba understanding of work as more than just a means of livelihood. The word *iṣé*, which has a deeper meaning than its English equivalent, embodies the idea of occupation in Yoruba society. *Iṣé* refers to one's purpose, obligation, and divinely mandated work in addition to one's occupation. The Yoruba proverb, "*Iṣé l'òògùn iṣé*" (Work is the antidote to poverty), underscores the high cultural value placed on hard work, productivity, and skill (Ajiboye, 2005, p. 45).

Personal names are a storehouse of cultural values, beliefs, and social realities, as Yoruba onomastics scholars have well documented (Oduyoye, 1972; Akinnaso, 1980; Adewole, 1991). One important subset of this onomasticon includes occupational names. They serve as a kind of social commentary, expressing the parents' occupation, their goals for the kid, or their recognition of the value of a certain trade to the well-being of the community.

Names may not refer to a particular profession, but they convey a philosophy that emphasizes achievement in one's *iṣé*. On the other hand, more literal names immediately encode the occupation and may even reveal the child's ancestry within a particular craft guild (Adeoye, 1985).

2.1.3 Semantics

Semantics is a major branch of linguistics that deals with the study of meaning in language. That is how signs, symbols, words, and phrases convey meaning within specific cultural and communicative contexts. It looks at both the implied (connotative) and actual (denotative) meanings of words. Semantics provide an important foundation

for understanding how names serve as social role, cultural value, historical memory, and inherited professional identities in addition to being identifiers in the context of Yoruba occupational personal names.

According to Lyons (1977), Semantics is the study of the "relation between language and the world," that is, how words and phrases relate to real-life events and experiences. In naming practices, where language decisions represent both the reference (such as the occupation) and the cultural context in which that occupation is perceived, this relationship is particularly important. Names are not chosen randomly in Yoruba culture; rather, they are purposeful and meaningful, frequently carrying deeper degrees of historical, spiritual, and social value (Oduyoye, 1982).

Ode (hunter), Onísègùn (herbalist/traditional doctor), Ọlójà (market owner or main merchant), and Babaláwo (Ifá priest/diviner) are examples of occupation names in Yoruba that are semantically rich. In addition to indicating a person's occupation or lineage, these names also convey a person's ideals, status, spiritual roles, or social roles. Here, cultural and religious meanings are included in the semantic analysis, which goes beyond an ordinary definition.

The Yoruba language is a morphologically constructive language, that is, words in Yoruba language are frequently created by joining morphemes (the smallest units of meaning) in a straight line. Many Yoruba occupational names are semantically complicated because of the aspect to this morphological structure. Moreover, according to Cruse (1986), there are various types of meaning in semantics, including conceptual,

connotative, social, affective, reflective, and collocative. Yoruba occupational names often display multiple types of meaning. As a result, a single occupational name carries multiple semantic layers, each of which offers insight into the role of the named individual within the community.

Another aspect of semantics is the analyzing of semantic fields or networks of meaning within a specific area. Yoruba occupational names frequently fall into semantic areas that include spirituality, commerce, craftsmanship, and governance. The organization of Yoruba society and the value ascribed to particular roles are reflected in these semantic categories. Semantically examining these categories can provide insight into how various occupations are viewed and valued in Yoruba culture.

Also, Yoruba occupational naming is characterized by the use of two important semantic processes: metonymy and metaphor. According to Lakoff and Johnson (1980), metonymy is a fundamental aspect of human conceptualization of abstract ideas, and metaphor is not just a rhetorical device. In Yoruba, a hunter may be given a name that includes references to animals, forests, or warfare, even if the name does not explicitly state the occupation. Similarly, metonymic naming may involve the use of a tool or product associated with a profession to serve as a substitute for the occupation itself. For instance, a name that uses the word *ada* (cutlass) could suggest a farmer or warrior.

Occupational names serve as both identifiers and markers of family ancestry and destiny (*ayanmo*) in traditional Yoruba society, where they are frequently inherited. These names have two semantic functions: they convey social expectations about the individual's

future place in the community and characterize the actions of the person or their ancestors. A child born into a family of drummers, for example, would be named *ayanniyi*, which means "drumming has worth." According to Adeoye (1972), this word semantically contains not only occupation but also legacy, respect, and collective obligation.

The study of meaning in context (pragmatics), is also made possible by semantic analysis. A Yoruba occupational name's meaning might change based on tone, situation, or usage. When referring to a traditional healer, for instance, the name *Oníṣègùn* may be used with reverence, but in other contexts, particularly when comparing traditional medicine to Western medical practices, it may evoke criticism or negative connotations. This illustrates the dynamic and context-sensitive nature of semantic meaning.

Furthermore, Yoruba occupational names frequently embody ideological and symbolic systems. Halliday (1978) posits that language serves not just as a means of communication but also as a mode of action and a mechanism for shaping social reality. Names associated with occupations such as *Ọba* (king), *Alákóso* (ruler/administrator), or *Alágèdẹ* (blacksmith) do more than just describe roles; they uphold the symbolic structure of the Yoruba universe, where every individual holds a specific place and function.

In conclusion, semantics provides an extensive framework for examining Yoruba occupational personal names. By utilizing semantic tools, we come to realize that these names go beyond simple professional identification; they embody cultural significance, social identity, historical continuity, and personal destiny. Yoruba occupational names

are semantically rich and culturally significant, reflecting the Yoruba perspective through their denotation, connotation, metaphor, or pragmatic application.

2.1.4 Personal Names

Hough (2016:327) states that “a personal name is a linguistic symbol used to uniquely identify an individual within a specific community or culture.” The above definition opines that names are language codes that are used in identifying someone and that this linguistic code, becomes the person’s identity mark within the community. The definition delimits names to specific communities and cultures for the purpose of showing that names are not always global. Some names can be local or regional, understood by only members of the local community.

Roeper (2020:499) argues that “personal names are lexical expressions used to identify individual human beings.” The definition given above does not restrict personal names to specific cultures or communities. A personal name is simply seen as a means of identification in distinguishing between different persons. This view is further buttressed in Cruse (2004:126) who argues that “personal names are proper nouns that designate specific individuals in everyday language use.” Here, personal names are seen to be proper nouns that are mostly used for to designate specific individuals.

Garagulya, O., Ivanova, N., & Andreeva, L. (2022), defines personal name as the set of names by which an individual person is known within society — usually including a given name, surname, and sometimes other elements such as nicknames or titles. Also, Mensah, E., Rowan, P., & Ekpe, M. (2024), defines personal names as symbolic

linguistic resources that communicate identity, social belonging, and personhood. They serve not only to identify individuals but also to express values, beliefs, and historical experiences of a people.

With reference to Crystal (2008:393), “a personal name is a linguistic label or signifier used to refer to a particular person.” Being a linguist, Crystal sees personal names as linguistic labels or signifiers. This is to that the signified is the bearer of the name while the signifier is the name itself. The view put forward by Fromkin, Rodman, & Hyams (2007:430), shows that they submit that “personal names are words or group of words used to distinguish and identify individual persons from other members of a community.”

Algeo (1985:142), a lexicographer sees personal names as an essential device useful only for reference, it addresses devoid of social, psychological, or cultural importance. Algeo delves into the intricate web of cultural, historical, and linguistic factors that shape the significance and usage of names. He sees name as a marker of individual identity, societal norms, and language evolution. He examines some aspects that need to be taken into consideration for a name to be significant. These aspects includes, cultural, social and psychological functions. Algeo investigates the cultural significance of personal names, discussing how names often carry deep cultural meaning, religious symbolism, or familial traditions, analyzing naming practices within specific cultures and how they reflect social hierarchies, gender norms, or historical events. He also looked at the social function of personal names, including their role in establishing individual identity, group

affiliation, and social status. Overall, Algeo definition of personal names offers a comprehensive and nuanced understanding of personal names, illuminating their intricate relationship with language, culture, history, and society.

Hodges (2006), states that a person's given name is a badge of cultural identity which is closely linked to religious identity and language, both of which are often key factors in choosing a name for a child. Hodges' definition emphasizes the relationship between personal names, cultural identity, religion, and language. Hodges emphasizes that a person given name serves as a badge of cultural identity. This suggests that names are not merely arbitrary labels, but deeply embedded within cultural contexts. Names often reflect cultural heritage, traditions, and values, serving as a means of connecting individuals to their cultural roots and community. Hodges highlights the close link between personal names and religious identity. Many names have religious significance, either derived from religious texts, associated ceremonies such as baptism or naming ceremonies. The choice of a name may reflect the religious beliefs and practices of the parents or the cultural and historical significance of certain names within religious contexts. Hodges also acknowledges the role of language in the naming process. Names are linguistic factors such as phonetics, morphology, and semantics. Language also serves as a medium for conveying cultural and religious meaning through names. In summary, Hodges' definition underscores the complex interplay between personal names and various aspects of identity and culture. It highlights the significance of names as more

than mere labels, but as symbols that reflect and shape individual and collective identities within cultural and religious contexts.

Uwen, G. O. (2024), argues that Personal names are linguistic tokens that encode aspects of a person's cultural background, religious affiliation, kinship, and social status; they represent how individuals construct and express identity within their communities.

Hough (2016:327) states that "a personal name is a linguistic symbol used to uniquely identify an individual within a specific community or culture." The above definition opines that names are language codes that are used in identifying someone and that this linguistic code, becomes the person's identity mark within the community. It emphasizes that they are symbols encoded in language to represent individuals. Names serve as labels of markers that allow individuals to be referenced and distinguished within linguistics systems. The definition delimits names to specific communities and cultures for the purpose of showing that names are not always global. Some names can be local or regional, understood by only members of the local community. Hough acknowledges that personal names are situated within specific community or cultural contexts. Naming practices vary across cultures and communities, reflecting cultural norms, traditions, historical meaning, or familial connections that enrich their symbolic value within particular culture. Overall Hough's definition provides a concise and insightful perspective on personal names, emphasizing their linguistic, social, and cultural dimensions. It underscores the importance of names as a symbolic tool for communication, identification and cultural expression within diverse human societies.

Roeper (2020:499) argues that “personal names are lexical expressions used to identify individual human beings.” The definition given above does not restrict personal names to specific cultures or communities. A personal name is simply seen as a means of identification in distinguishing between different persons. By characterizing personal names as lexical expressions, Roeper highlights their linguistic nature. Names are viewed as part of lexicon or vocabulary of a language, comprising words or phrases that have specific meanings and functions within linguistic system. Roeper highlights the role of names in expressing and affirming human identity. Each name is associated with a unique individual, reflecting aspects of personal identity, such as gender, ethnicity, or cultural heritage. Names contribute to the construction of individuality and selfhood within social contexts.

With reference to Crystal (2008:393), “a personal name is a linguistic label or signifier used to refer to a particular person.” Being a linguist, Crystal sees personal names as linguistic labels or signifiers. This is that the signified is the bearer of the name while the signifier is the name itself. Names are viewed as linguistic entities, comprised of sounds or symbols that convey meaning and serve as referents for individuals. Crystal highlights the referential function of personal names, emphasizing their role in identifying and referring to specific individuals. Names serve as particular persons, distinguishing them from others within a linguistic context. Each name is associated with an unique individual, allowing for precise reference and recognition within social interactions. Names enable people to address, mention, or talk about specific individuals in various communicative

contexts. Crystal's definition is straightforward and clear, capturing the essence of personal names without unnecessary complexity. By characterizing names as a linguistic label or signifier, the definition conveys the idea that names are linguistic constructs designed for the purpose of identification and reference.

Personal name is the unique identifier for a specific and ordered combination of words and titles by which a person may be known.

This section highlights and discusses previous studies related to semantic references in Yorùbà personal names.

2.2 Previous Studies

Niyi Akinnaso(1980). In his work, focused on the sociolinguistic elements of Yorùbà personal names. It explores how names serve as a reflection of social structures, relationships, and hierarchies within Yorùbà society. The paper underscores the importance of names in maintaining social cohesion and transmitting cultural heritage, it also discussed how names are linked to identity, status, and community roles, providing insights into the social dynamics at play. Akinnaso's aim was to examines the structure, meaning, usage, and significance of Yorùbà personal names within the Yorùbà culture and society. Akinnaso's work goes beyond simply cataloging names; it investigates how these names serve as a reflection of cultural values, beliefs, and historical contexts. He delves into the sociolinguistic aspects of Yoruba names, analyzing how they are used in social interactions and how they contribute to the construction of social identities. Essentially, Akinnaso aims to uncover the underlying principles and patterns that govern

Yorùbà naming practices, exploring the intricate relationship between language and society through the lens of personal names. He deciphered the cultural significance embedded within these names, revealing the messages they convey about lineage, status, and aspirations.

Akinlabi (2005). In his work, highlights how Yorùbà personal names are powerful tools for teaching cultural aspects in a second language context. It discusses strategies for incorporating these names into language lessons to help learners understand and appreciate Yorùbà culture better. The study includes practical examples and lesson plans that demonstrate how names can be used to teach language and culture simultaneously. Akinlabi in his study of Yorùbà nicknames, seeks to comprehend the social and cultural reasons behind their use. He explores the creative processes involved in forming these nicknames and their various roles within the Yorùbà community. His work enhanced our understanding of Yorùbà onomastics, showcasing the intricate meanings embedded in Yorùbà names.

Ajiboye(2011). In his work, explored the intricate ways in which gender distinctions manifests in Yorùbà names. It analyzes how societal norms influence the structure (morphology) and meanings (semantics) of these names. The paper discussed how certain prefixes and suffixes in Yorùbà names are gender-specific and how cultural norms shape these names. Furthermore, it also discussed how these names encapsulate cultural values and norms, acting as more than just identifiers but as carriers of social meaning. Ajiboye (2011) and Ogunwale (2012) on Yorùbà names. Ajiboye's work, investigated how gender

distinctions are reflected in Yorúbà names by examining their structure and meanings. He analyzed the influence of cultural norms on prefixes and suffixes and discusses how Yorúbà names carry social significance beyond being mere identifiers. Ogunwale's study, explores the practical and semantic aspects of Yorúbà names.

Ajiboye's objectives focused on examining the relationship between gender, cultural norms, and Yorúbà naming practices by analyzing how gender influences name choices and the use of prefixes and suffixes. He also focused on Investigating the sociolinguistic functions of Yorúbà names by exploring how they express social identity, status, and relationships within the Yorúbà community, and analyzing the evolution of Yorúbà naming practices over time by examining changes in response to social, cultural, and linguistic shifts. Ajiboye's research thus contributed to a deeper understanding of the linguistic and cultural significance of Yorúbà names.

Ogunwale(2012). In his work, combines "pragmatics" (how language is used in real-life contexts) with "linguistics" (the structure and meaning of language). This shows that Ogunwale's research examined how Yorúbà names are used in communication and what they reveal about Yorúbà culture and society. Joshua's work also delved into the practical and semantic aspects of Yoruba personal names. His work examines how these names convey meaning and context beyond just being identifiers. The study looked at the use of proverbs in names, highlighting how a name can encapsulate cultural wisdom or a specific message, reflecting the pragmatics of language use in Yorúbà culture. In summary, Ogunwale's study aimed to provide a comprehensive analysis of how Yorúbà

names function in communication, exploring their social, cultural, and contextual significance. By examining the use of proverbs, metaphors, and other linguistic devices in naming practices, Ogunwale's research offers insights into Yorùbà culture, thought, and worldview.

Oladipo Ajiboye(2013) in his research study titled "The Morphology, Semantics and Sociolinguistics of Yoruba Names. Although it is similar to the first study, it has some distinct difference, this paper provides further insights into the social and linguistic factors that influence Yorùbà names. It covers additional examples and contexts, offering a more comprehensive understanding of how names function within the societal framework of the Yorùbà people, this includes an analysis of how societal changes and gender roles influence naming conventions. The study provides detailed examples of names and their linguistic structures, showcasing the intricate relationship between language, culture, and identity.

Ajiboye's study, provides a thorough examination of the structure, meaning, and social context of Yorùbà names. He emphasizes the deep connection between language, culture, and identity. Ajiboye's study explores how societal changes and evolving gender roles influence naming conventions, reflecting the dynamic nature of culture. Through concrete examples and detailed linguistic analysis, he showcases the complexity of Yorùbà names and their cultural significance, illustrating that these names are intricate linguistic constructs conveying multiple layers of meaning. Personally, I feel like Ajiboye's research provided an intriguing glimpse into the Yorùbà culture, showing how names can

capture cultural values, historical ties, and social identities. It also underscores the significance of examining language within its social context, illustrating the complex interplay between language and culture.

Taiwo Ehineni (2019) investigates how Yorùbà personal names are used within cultural contexts. It discusses the roles these names play in everyday life, ceremonies, and traditions, it also highlights how names can reflect familial hopes, social statuses, and cultural wisdom, explores the intricate realm of Yorùbà names, examining their formation, the cultural settings they inhabit, and the significant roles they fulfill in Yorùbà society by providing them a rich source of linguistic and cultural information. The ethnoprismatic perspective means it looks at language use in its cultural context, examining how names within the broader tapestry of Yorùbà cultural practices and belief. The primary aim of this study goes beyond simply cataloging Yorùbà names and their meanings. Instead, Ehineni sought to understand the deeper connection between language, culture, and society by examining Yorùbà names through an “ethnoprismatic” lens. This approach emphasized the importance of context in understanding meaning, recognizing that language use is always embedded in specific cultural and social situations. In this case, the author wanted to show how Yorùbà names are not just random labels but are deeply intertwined with the cultural values, beliefs, and experiences of the Yorùbà people. Overall, Ehineni’s work aimed to demonstrate that Yorùbà names are far more than simple identifiers. They are linguistic expressions of cultural values, historical experiences, and social relationships. By examining these names through an

ethnopragmatic framework, the study provides valuable insights into the rich cultural heritage of the Yorùbà people and the ways in which language and culture are intertwined.

2.3 Concerns of the Present Study

The concerns of this project rests on its potential to illuminate the cultural and social dynamics surrounding names in the Yoruba community, particularly those associated with trade. By exploring wealth-related names, this project aims to uncover the deeper narratives linked to social identity, cultural heritage, economic activities and livelihood. Understanding these connections can provide valuable insights into how names shape social interactions, familial relationships, and community cohesion. Furthermore, this research is crucial for preserving cultural heritage, as it documents and analyzes traditions that may be fading in contemporary society, thus ensuring that future generations remain connected to their roots. While there has been considerable research on names from broader linguistic and anthropological perspectives, a focused study on the implications of trade-related naming practices has been largely overlooked. The findings could inform policy and educational initiatives aimed at promoting cultural awareness and respect for diversity within and beyond the Yoruba community

CHAPTER THREE

THEORETICAL FRAMEWORK: THE SOCIO-CULTURAL LINGUISTICS

APPROACH

3.0 Introduction

The Socio-cultural Linguistics Approach (SCLA) is a framework developed by Mary Bucholtz and Kira Hall in 2005. It offers a comprehensive perspective on language and its relationship to social and cultural contexts. This approach combines insights from sociolinguistics, linguistic anthropology, and social theory to understand how language use is shaped by social and cultural factors. The SCLA recognizes that language is not just a tool for communication but is deeply intertwined with social identity. It posits that individuals use language in ways that reflect and construct their social identities, such as gender, race, ethnicity, class, and age.

The SCLA emphasizes the importance of considering language use within specific social and cultural contexts. Language forms and meanings vary across different social groups, communities, and situations. The approach employs a bottom-up analysis to examine language practices and their associations with particular social contexts. The approach recognizes that language consists of indexical signs, which allow speakers to associate linguistic forms with specific social meanings. The SCLA investigates how language variation and linguistic practices serve as meaningful resources for social identification,

group membership, and social evaluations. The orientation of the SCLA is descriptive and aims to provide a nuanced understanding of real-world language practices. It moves beyond a focus solely on linguistic structures and explores how language functions in interaction and social life, emphasizing the role of power, social hierarchies, and ideologies in shaping language use.

The SCLA framework involves analyzing language practices in relation to social identities and available discursive resources. It examines how language choices and patterns reflect and negotiate individuals' social positions and ideologies. The SCLA also recognizes the influence of broader sociocultural factors on language variation, such as historical processes, community norms, and ideological constructions of hierarchy and power. In terms of methodology, the SCLA adopts a combination of qualitative and quantitative approaches. It often relies on ethnographic fieldwork, interviews, participant observation, and discourse analysis to investigate language practices in specific social contexts. Researchers employing the SCLA framework aim to uncover the social meanings, ideologies, and power dynamics that influence language use.

3.1 Theoretical Foundation

The theoretical foundations of the Socio-cultural Linguistics Approach (SCLA) framework by Bucholtz and Hall (2005) are rooted in sociolinguistics, linguistic anthropology, and social theory. This approach seeks to understand the complex

relationship between language and society, including how language use is shaped by social and cultural factors. The SCLA framework is informed by key principles that shape its theoretical foundations.

First, the SCLA recognizes the social construction of identity. Language is not simply a means of communication but is deeply intertwined with social identity. The way individuals use language reflects and constructs their social identities, such as gender, race, ethnicity, class, and age. By studying language practices, the SCLA aims to uncover the ways in which individuals use language as a resource for constructing and negotiating their social identities.

Second, the SCLA emphasizes the importance of contextual variation in language. Language forms and meanings vary across different social groups, communities, and situations. The SCLA takes a bottom-up approach, analyzing language practices and patterns within specific social contexts. It considers how linguistic choices are influenced by factors such as social norms, community practices, and historical processes. By examining language in its social context, the SCLA aims to understand how language variation is socially and culturally meaningful.

Third, the SCLA recognizes the concept of indexicality and language variation. Language consists of indexical signs, which allow speakers to associate linguistic forms with specific social meanings. The SCLA addresses how language variation and linguistic

practices serve as resources for social identification, group membership, and social evaluations. It investigates how language forms become associated with certain social meanings and how speakers draw on these associations to convey social information.

The SCLA also adopts an orientation that is descriptive and aims to provide a nuanced understanding of real-world language practices. It moves beyond a focus solely on linguistic structures and explores how language functions in interaction and social life. The approach considers the role of power, social hierarchies, and ideologies in shaping language use. By examining the social and cultural context of language use, the SCLA seeks to uncover the underlying power dynamics and social ideologies that shape language practices.

The Socio-cultural Linguistics Approach by Bucholtz and Hall (2005) offers a theoretical framework that integrates insights from sociolinguistics, linguistic anthropology, and social theory. It emphasizes the social construction of identity, contextual variation in language, indexicality, and language variation. The approach takes a descriptive orientation and aims to understand how language functions in social and cultural contexts, considering the role of power, social hierarchies, and ideologies.

3.2 Theoretical Orientation

The theoretical orientation of the SCLA framework is shaped by several key principles that inform its research objectives and methodology. The SCLA framework is informed by the notion of language as a social practice. This perspective acknowledges that language does not exist in a vacuum but is shaped by social, cultural, and historical contexts. Language is seen as a way of doing things, and by examining language practices, researchers can gain insight into social and cultural practices. It takes a constructivist approach to social identity. Social identity is viewed as a dynamic and evolving phenomenon that is co-constructed through interactions between individuals and social structures. Social identities are shaped by multiple factors, including ethnicity, race, gender, class, age, and historical and geographical location.

The SCLA framework is also guided by the concept of indexicality. Indexicality refers to the ways in which linguistic signs are associated with social meaning. The meanings associated with language use are context-dependent and can vary based on factors such as speaker identity, social context, and audience. It is informed by social theory. It draws on sociological and anthropological perspectives to investigate the social and cultural factors that shape language practices. The framework acknowledges that language use is shaped by power dynamics, social structures, and historical and political contexts.

The SCLA framework also takes a bottom-up approach to research. Rather than imposing pre-existing theoretical frameworks on linguistic data, it seeks to understand language practices through observation and analysis of the actual use of language in social contexts. This approach allows researchers to uncover the social meanings and functions of language practices from the bottom up. The SCLA framework therefore draws on multiple theoretical perspectives in its investigation of language, culture, and society.

It views language as a social practice that is shaped by social, cultural, and historical contexts, acknowledges the dynamic and evolving nature of social identity, is guided by the concept of indexicality, and draws on social theory to investigate the social and cultural factors that shape language practices. The bottom-up approach to research, which involves observing and analyzing the actual use of language in social contexts, allows for a nuanced understanding of the social meanings and functions of language practices.

3.3 Theoretical Organization

The Socio-cultural Linguistics Approach (SCLA) framework presented by Bucholtz and Hall (2005) offers a comprehensive theoretical understanding of the relationship between language, culture, and society. This framework emphasizes the intrinsically social and cultural nature of language, focusing on how language is shaped and influenced by social and cultural factors. The SCLA framework builds upon the work of sociolinguistics, linguistic anthropology, and sociocultural theory to examine the intricate interplay

between language, culture, and society. It highlights the importance of understanding language as a social practice that is not separate from, but deeply embedded within, broader social and cultural contexts.

A key component of the SCLA framework is the recognition that language is both a reflective and constitutive aspect of culture. Language reflects underlying cultural norms and values, while simultaneously shaping and constructing cultural identities and social realities. Bucholtz and Hall (2005) argue that language use is an essential means through which individuals negotiate, establish, and challenge social hierarchies, power relations, and social identities. Within this framework, language is not viewed in isolation but rather as situated within specific contexts and social interactions.

The SCLA framework identifies four main domains that impact language and culture: political economy, institutions, communities, and individuals.

1. **Political Economy:** This domain analyzes how economic, political, and social systems influence language and culture. It explores the impact of power structures and economic inequalities on language use, such as how language may be used to reinforce or challenge existing hierarchies.
2. **Institutions:** This domain focuses on the role of institutions such as education, media, and government in shaping language and cultural practices. It examines

the ways in which institutions regulate and standardize language use, as well as the impact of these practices on social identities and linguistic diversity.

3. **Communities:** This domain investigates the dynamics within specific communities and subcultures. It explores how language is used to create and maintain solidarity, establish group boundaries, and construct shared identities. Additionally, it examines the social and cultural dimensions of language variation and change within communities.
4. **Individuals:** This domain centers around the experiences and agency of individuals within the broader socio-cultural context. It examines how individuals' language use is influenced by their social identities (e.g., gender, ethnicity, sexuality) and how they actively negotiate and navigate linguistic and cultural practices.

The SCLA framework emphasizes the intricate relationship between language, culture, and society, highlighting the ways in which language use is shaped by and shapes social interactions, power dynamics, and cultural identities. By exploring the interconnections between language, culture, and society, the SCLA framework provides a comprehensive approach for understanding the complex and multifaceted nature of language and culture.

3.4 Theoretical Applications

The theoretical applications of the SCLA framework involve examining the diverse ways in which language use is influenced by social factors and how linguistic practices shape social practices in a variety of contexts. One of the primary theoretical applications of the SCLA framework is the study of social identity. In SCLA, social identity is viewed as a dynamic construct that is context-dependent and actively negotiated in interactions between individuals and social structures. A significant aspect of this approach is to explore how individuals construct and deploy their social identities through linguistic practices. Researchers use techniques such as discourse analysis, ethnography, and sociolinguistic interviews to explore how social categories such as gender, race, ethnicity, and sexuality are constructed, negotiated, and transformed in different contexts.

Another theoretical application of the SCLA framework is the study of indexicality. Indexicality refers to the way in which the use of language points beyond itself, reflecting the social context in which it is used. The concept of indexicality is employed to understand how language use creates social meaning and to explore how linguistic practices contribute to social structures, power relations, and cultural norms. Thus, SCLA research can take an indexical approach to explore how language use is associated with social meaning.

The SCLA framework also has important theoretical applications in the study of language and power. According to this framework, language is not a neutral medium, but is closely connected to social structures, institutions, and power relations. SCLA provides a way of understanding how language use contributes to the reproduction of social inequality, hegemony, and resistance. In this regard, researchers may explore how linguistic practices reinforce, challenge, or transform existing power structures and how such practices contribute to social change.

Finally, SCLA has theoretical applications in the study of language and globalization. As linguistic practices and cultural products become more globally interconnected, the SCLA framework provides a way of exploring how globalization is shaping language use, and how linguistic practices are contributing to the production of new social categories, identities and cultural forms. In this regard, SCLA investigates how cultural flows, contact zones, and hybridity shape linguistic practices and how linguistic practices shape global cultural processes.

The theoretical applications of the SCLA framework offer a framework to explore how linguistic practices are constitutive of social identities, cultural practices, power relationships, and global processes. As an interdisciplinary approach, SCLA offers a range of theoretical insights and methodological approaches that can be employed to better understand the complex interactions between language, culture, and society.

3.5 Theoretical Applications to the Study of Personal Names

The Socio-cultural Linguistics Approach (SCLA) framework developed by Bucholtz and Hall (2005) can be applied to the study of personal names to provide a deeper understanding of how names are socially and culturally constructed and used. Personal names serve as a crucial aspect of social identity, reflecting and shaping cultural practices, power dynamics, and individual agency. The SCLA framework offers a theoretical lens to examine the complexities of personal names within their socio-cultural contexts.

One key aspect of the SCLA framework relevant to the study of personal names is its focus on the social construction of identity. Personal names are central to the construction of individual and group identities. The framework acknowledges that personal names are not neutral or arbitrary choices but are laden with social and cultural meanings. Names often reflect cultural traditions, family relationships, social affiliations, and power dynamics. The SCLA framework encourages researchers to consider the social and cultural factors that influence name choice, name change, and the meanings associated with particular names.

Another aspect of the SCLA framework applicable to the study of personal names is the exploration of language variation and change within communities. Personal names can vary linguistically across different communities, ethnicities, or cultures. The framework provides a way to investigate how language variation relates to social identity, power

relations, and cultural norms within specific communities. For example, the choice to use an anglicized or ethnic name may reflect the negotiation of cultural identities or assimilation processes within a particular community.

Furthermore, the SCLA framework's emphasis on the role of institutions in shaping language and culture is relevant to the study of personal names. Institutions such as government agencies, educational institutions, and media can regulate and standardize personal name usage through policies and practices. These institutions may influence individuals' name choices and affect the perception and acceptance of certain names within society. The SCLA framework invites researchers to analyze the role of institutions in personal name selection, normalization, and potential forms of linguistic discrimination associated with certain names.

Additionally, the SCLA framework highlights the agency of individuals within socio-cultural contexts. It recognizes that individuals actively negotiate and navigate their linguistic and cultural practices, including personal name choices. Through this lens, researchers can explore the motivations behind name change, name adoption, and the ways individuals use their names to assert or negotiate their identities within broader socio-cultural frameworks.

In the study of personal names, the SCLA framework provides a comprehensive theoretical foundation for investigating the socio-cultural dimensions of name choice,

name use, and the meanings associated with names. By examining the social and cultural contexts in which personal names are embedded, researchers can gain insights into how names both reflect and shape individual identities, power dynamics, and cultural practices.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

This chapter presents and analyzes the data that has been collected in the course of writing this project. The aim of this chapter is to provide a detailed socio-cultural linguistic approach (SCLA) interpretation to as many names as possible that are attributed to trade in the Yoruba language. This data is drawn from interviews with family members, elders and friends that grew up in the western part of Nigeria. The literature, religious texts, and cultural practices, are categorized based on their literal meaning, cosmological/philosophical background, theological implications and SCLA insights.

The analysis is guided by the Socio-cultural Linguistics Approach (SCLA) frameworks of Bucholtz and Hall (2005), focusing on how people use language to construct and express their **social identities**. It sees identity as **fluid**, created through interaction, not fixed. Their framework highlights how language points to identity (indexicality), depends on context (positionality), and is always partial and relational. In short, identity is shaped by **how, when, and why** we speak in certain ways. Each trade name is treated as a sign, and its interpretation is rooted in the Yoruba cosmological, religious, and linguistic worldview.

This chapter is structured into two main parts: the first section presents the data a list tabular format containing a list of the names and descriptions of the selected trade names while the second section is the summary of the findings. i.e. What can be gathered from

the presentation of the names. The goal is to uncover how these names encapsulate Yoruba perceptions of divinity, power, moral values e.t.c

4.1 Data Presentation

Table 1: Names associated with hunting / ode

S/N	NAMES	SEMANTIC BREAKDOWN	MEANING
1.	Odetade	Ode to ade	Hunting is up to crown
2.	Odelade	Ode la de	The hunter arrives safe
3.	Odekunle	Ode kun ile	The house is full of drummers
4.	Odebiyi	Ode bi iyi	The hunter/hunting births this one
5.	Oderinde	Ode rin de	The hunter / hunting walks here / to arrive
6.	Odeku	Ode ku	Hunters are remaining
7.	Odeyale	Ode ya ile	Hunting branched the house
8.	Odetola	Ode to ola	Hunting is enough for wealth
9.	Odeniran	Ode ni iran	The hunter has heritage
10.	Oderinola	Ode rin ni ola	The hunter walks in wealth/honor
11.	Odebunmi	Ode bun mi	Hunting gave me
12.	Odedina	Ode di ona	The hunter / hunting blocked the way

13.	Odegbaroye	Ode gbo aroye	The hunters listen to complaints
14.	Odewole	Ode wo ile	The hunter/hunting enters the house
15.	Aboderin	A ba ode rin	He/she walks with hunter(s)
16.	Odedele	Ode de ile	The hunter arrived home
17.	Odepade	Ode pade	Hunters meet
18.	Omobodede	Omo ba ode de	The child arrived with hunting / the hunter
19.	Odeniyi	Ode ni iyi	Hunting has worth
20.	Odeseyi	Ode se eyi	Hunting did this
21.	Odefunmi	Ode fun mi	Hunting gave me
22.	Odewunmi	Ode wun mi	I like hunting
23.	Odewale	Ode wa ile	The hunter came home
24.	Odeyemi	Ode ye emi	I am worth hunting
25.	Odesanmi	Ode san emi	Hunting makes me good

Table 2: Names Associated with Ironsmith / Ogun

S/N	NAMES	SEMANTIC	MEANING
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		BREAKDOWN	
26.	Ogunmola	Ogun mu ola	Ogun brought wealth
27.	Ogunnaike	Ogun ni arike	Ogun is prominent
28.	Ogunnoiki	Ogun ni oriki	Ogun is famous
29.	Ogunwale	Ogun wa ile	Ogun comes home
30.	Ogunjobi	Ogun jo bi	Ogun births all of us
31.	Ogungbemi	Ogun gbe emi	Ogun is propitious to me
32.	Ogundele	Ogun de ile	Ogun arrived home
33.	Ogunsola	Ogun se ola	Ogun is wealth
34.	Ogunseyi	Ogun se eyi	Ogun did this one
35.	Ogunbiyi	Ogun bi eyi	Ogun births this one
36.	Ogundare	Ogun da ire	Ogun creates goodness
37.	Ogundeji	Ogun da eji	Ogun turns two
38.	Ogunlesi	Ogun le esi	Ogun is our defence
39.	Ogunseye	Ogun se eye	Ogun is dignity
40.	Ogunmeye	Ogun mu eye	Ogun brought dignity
41.	Ogunlade	Ogun ni ade	Ogun is crown
42.	Ogunmola	Ogun mo ola	Ogun with wealth
43.	Ogundipe	Ogun di ipe	Ogun substitutes for ransom
44.	Oguntoyinbo	Ogun to oyinbo	Ogun is up to a white man

45.	Ogunsina	Ogun si ona	Ogun opened the way
46.	Oguntimiyin	Ogun ti mi leyin	Ogun backs me up
47.	Ogunnuga	Ogun ni uga	Ogun has a palace
48.	Ogunrinde	Ogun rin de	Ogun walked here
49.	Ogunba	Ogun ba	Ogun lives
50.	Ogunmuyide	Ogun mu iyi de	Ogun brought this one

Table 3: Names Associated with Drum/Ayan

S/N	NAMES	SEMANTIC BREAKDOWN	MEANING
51.	Ayantoke	Ayan to ike	Drumming is worth taking care of
52.	Ayanwale	Ayan wa ile	The drummer comes home
53.	Ayanbiyi	Ayan bi iyi	The drummer births this one
54.	Ayantunde	Ayan tun de	The drummer arrives again
55.	Ayantola	Ayan to ola	Drumming is enough for wealth
56.	Ayandele	Ayan de ile	The drummer arrives home
57.	Ayantuga	Ayan to uga	Drumming is good as a palace
58.	Alayande	Alayan de	Here comes the master of drums
59.	Ayanbisi	Ayan bi si	The drummer births more

60.	Ayankunle	Ayan kun ile	The house is full of drummers
61.	Ayangbade	Ayan gba ade	The drummer receives crown
62.	Ayanbadejo	Ayan ba ade jo	Drumming fits the crown
63.	Ayankemi	Ayan ke emi	The drum pampers me / cares for me
64.	Ayanfunmi	Ayan fun emi	Drumming gave me
65.	Ayantunji	Ayan tun ji	The drummer wakes again
66.	Ayanniyi	Ayan ni iyi	Drumming has worth/honor
67.	Ayanbode	Ayan bo (pelu) ade	Drumming comes with crown
68.	Ayanniran	Ayan ni iran	Drumming has vision
69.	Ayanlola	Ayan ni ola	Drumming has wealth
70.	Ayannike	Ayan ni ike	Drumming is cherished
71.	Ayantoke	Ayan to ike	drumming is enough for the mountain
72.	Ayanyemi	Ayan ye emi	Drumming befits me
73.	Ayanrin	Ayan rin	Drumming progresses
74.	Ayantola	Ayan to ola	The drummer is enough for honor
75.	Ayanseyi	Ayan se eyi	Drumming did this

Table 4: Names Associated with War/Jagunjagun

S/N	NAMES	SEMANTIC BREAKDOWN	MEANING
76.	Akintunde	Akin tu n de	The valiant arrives again
77.	Akinwande	Akin wa n de	The valiant comes with glory
78.	Akinwale	Akin wa ile	The valiant comes home
79.	Akinbowale	Akin bo wa ile	The valiant is coming home
80.	Akinsola	Akin se ola	The valiant is wealth
81.	Akinbiyi	Akin bi iyi	The valiant births this one
82.	Akinsade	Akin se ade	The valiant is crown
83.	Akintola	Akin to ola	The valiant is enough for wealth/honor
84.	Akinnola	Akin ni ola	The valiant has wealth
85.	Akinkosegbe	Akin ko segbe	The valiant do not fall with the crowd
86.	Akindeko	Akin da eko	The valiant became soft
87.	Akinyele	Akin ye ile	The house deserves the valiant
88.	Akingbade	Akin gba ade	The valiant receives the crown
89.	Akinwunmi	Akin wu emi	I like the valiant
90.	Akinrinola	Akin rin ni ola	The valiant walks in wealth
91.	Akinsanya	Akin san aya	The valiant avenges insults

92.	Akinlade	Akin la ade	The valiant arrives safe
93.	Akinrinde	Akin rin de	The valiant walks here
94.	Akinniyi	Akin ni iyi	The valiant has prestige
95.	Akindairo	Akin da iro	The valiant establishes the truth
96.	Akinyemi	Akin ye emi	The valiant befits me
97.	Akinniran	Akin ni iran	The valiant has a vision
98.	Akanlalu	Akin la ilu	The valiant prospers in the town
99.	Akintunji	Akin tun ji	The valiant wakes again
100.	Akindele	Akin de ile	The valiant arrives home

Table 5: Names Associated with Priesthood / Awo

S/N	NAMES	SEMANTIC BREAKDOWN	MEANING
101.	Awotoye	Awo to oye	The priesthood is worth a position
102.	Awowunmi	Awo wu emi	I like the priesthood
103.	Awolowo	Awo ni owo	Priesthood has honor
104.	Awoniyi	Awo ni iyi	Priesthood has prestige
105.	Awosiku	Awo si ku	Priests still remain
106.	Awogbemi	Awo gbe emi	Priesthood defends me

107.	Awokunle	Awo kun ile	The house is filled with priest
108.	Awobiyi	Awo bi eyi	Priesthood birth this one
109.	Awotunde	Awo tun de	The priest arrives again
110.	Awowale	Awo wa ile	The priest has come home
111.	Awogbade	Awo gba ade	The priest receives the crown
112.	Awodele	Awo de ile	The priest arrived home
113.	Awofunmi	Awo fun emi	The priesthood gives me
114.	Awoniran	Awo ni iran	The priesthood has heritage
115.	Awonike	Awo ni ike	The priesthood is cherished / cared for
116.	Awolowo	Awo ni owo	Priesthood/ priest has money
117.	Awodairo	Awo da iro	The priest establishes the truth
118.	Awoyemi	Awo ye emi	Priesthood befits me
119.	Awomide	Awo mi de	My priest has arrived
120.	Omobawode	Omo ba awo de	The child arrived with priesthood
121.	Awobola	Awo bo ola	Priesthood came with wealth
122.	Awolalu	Awo la ilu	The priest prospers in the land
123.	Awosanmi	Awo san emi	Priesthood befits me

4.2 Discussions of Findings.

In Yoruba society, personal and family names are more than identifiers; they carry deep cultural, historical, and social meanings. One important category is occupational names, which reflect the professions or roles that shaped the lives of families and communities. Another closely related category is value-related names, which express virtues such as bravery and resilience. Together, these names highlight how the Yoruba connect identity with work, heritage, and cultural ideals. The Yoruba people incorporate history, culture, and spirituality into their naming customs, as seen by the analysis of occupational personal names. Each category of names conveys virtues like courage, inventiveness, artistic ability, spirituality, and perseverance in addition to identifying the family's ancestral occupation. This section shows how Yoruba naming customs turn vocations into permanent cultural marks by looking at names related to hunting (Òde), ironsmithing (Ògún/Agbede), drumming (Ayan), warfare (Akin), and priesthood (Awo).

4.2.1. Meaning Behind the Yoruba Trade-Related Names

1. Names associated with hunting / ode

The name Òde refers to hunters, who were highly respected in Yoruba communities. Hunting was not only a source of food but also a symbol of bravery and survival. Hunters ventured into forests, confronted dangers, and ensured the safety and sustenance of their people. Naming a child Òde honors this tradition, linking the family to values of courage, endurance, and service to the community.

Names that begin with Òde are symbolic of Yoruba culture's hunting heritage. Hunters were admired for their bravery, strength, and community service. Hunting served as a means of securing communal survival and protecting people from wild creatures in addition to supplying food. The information demonstrates how names maintain these qualities. For example, Odetola ("Hunting is enough for wealth") implies that hunting was regarded as a profession that could produce both income and nourishment, transforming it from a means of survival into a source of financial security. While Odewale ("The hunter came home") represents the safe return of hunters after dangerous and risky journeys, which is a moment worth of celebration, Odebunmi ("Hunting gave me") expresses thankfulness to hunting as the source of life and identity.

More examples enhance the prestige of the occupation. Odeniran ("The hunter has heritage") reveals that hunting was often hereditary, passed down through families as both skill and identity. Oderinola ("The hunter walks in wealth/honor") implies that hunting provided more than just a means of livelihood; it also brought prestige and distinction. In addition to their professional responsibilities, hunters were frequently esteemed mediators who maintained communal justice, as seen by names like Odegbaroye ("The hunters listen to complaints"). Together, these names demonstrate that the hunter's identity was linked to honor, money, ancestry, and community service in addition to bravery and survival. Thus, even when hunting became less common in daily life, the usage of Òde in personal names made sure that courage and perseverance were remembered for years to come.

2. Names Associated with Ironsmith / Agbede

Families of ironsmiths often bear names containing Ògún. This is because Ògún, the Yoruba deity of iron and war, is regarded as the patron of those who work with metal. Iron was central to farming, hunting, and warfare, making the ironsmith's craft sacred and essential. By including Ògún in their names, families affirm both their occupational heritage and their spiritual connection to the god who empowered their work. These names reflect the unity between labor, divinity, and cultural pride.

Ògún, the Yoruba deity of iron, war, and technology, is frequently featured in names associated with ironsmithing. In Yoruba civilization, ironsmiths, or Agbede, played a crucial role because iron implements were necessary for farming, hunting, and fighting. As a result, their skill was both necessary and admired. Names like Ogunmola, which means "Ògún brought wealth," emphasize the richness that came from working with iron, while Ogundele, which means "Ògún arrived home," emphasize the idea that having iron—and hence Ògún—provided stability and safety to the home.

Further examples demonstrate the moral and spiritual framing of ironsmithing. The name Ogundare ("Ògún creates goodness") portrays ironwork as a means of generating both tools and social well-being. The practical and spiritual aspects of the trade are reflected in Ogunlesi ("Ògún is our defense") and Ogunsina ("Ògún opened the way"): iron cleared paths both literally (with tools) and spiritually (with the god Ògún) and provided weapons for protection. Names like Oguntimeyin, which means "Ògún backs me up,"

demonstrate a dependence on the god for protection and direction, while Ogunnuga, which means "Ògún has a palace," gives the smith's profession a royal or divine status.

The name Oguntoyinbo ("Ògún is up to a white man") is particularly striking, reflecting Yoruba adaptation to colonial realities. Here, occupational identity engages with foreign presence, demonstrating how traditional names evolved in contact with new social contexts while still affirming Yoruba spiritual authority. These examples demonstrate that ironsmith names are more than just occupational markers; they reinforce the dignity of labor, link families to a sacred patron, and assert identity in shifting cultural landscapes.

3. Names Associated with Drum/Ayan

Names associated with drumming families, who were influential in Yoruba religious, political, and cultural life, are marked by the prefix Ayan. In Yoruba culture, drumming served as a holy and symbolic tool for ceremonial performance, oral tradition preservation, and message transmission. The Yoruba believe that the first drummer was the legendary ancestor Ayan, whose divine gift was passed down to his offspring. Thus, names help to maintain this legacy and validate ancestry.

Ayanniyi ("Drumming has honor") establishes a clear connection between the art of drumming and status, whereas Ayanwale ("The drummer comes home") expresses pride in the drummer's return to the family and community. The importance of drummers in royal courts is highlighted in Ayanbadejo ("Drumming fits the crown"), where their beats strengthened political power and enhanced kingship rituals. The economic advantages of

the occupation are also shown in Ayantola ("Drumming is enough for wealth"), which demonstrates that drumming was a respected source of income.

Other names show spiritual symbolism and continuity. While Ayantunji ("The drummer wakes again") represents rebirth and fortitude, Ayantunde ("The drummer arrives again") suggests reincarnation or generational continuance of drumming abilities. The inherited character of drumming as a familial identity is emphasized by Ayankunle ("The house is full of drummers") and Ayanbisi ("The drummer births more"). The personal benefits of the trade are highlighted by Ayankemi ("The drum pampers me") and Ayanfunmi ("Drumming gave me"). Together, these titles demonstrate that drummers were not just performers but also spiritual messengers, cultural chroniclers, and vital participants in group festivities and political processes.

4. Names Associated with War/Jagunjagun

Akin-prefixed warrior-related names highlight the Yoruba people's respect for courage, bravery, and tenacity. Defenders of the land, warriors (Jagunjagun) were praised for their bravery as a moral and social virtue. According to the findings, bravery is frequently associated with wealth, dignity, and community defense in Akin names. Akintola, for instance, suggests that courage was just as valuable as monetary wealth by equating bravery with success ("The valiant is enough for wealth/honor"). While Akinwunmi ("I like the valiant") conveys both individual and collective appreciation for brave ancestors,

Akinrinola (“The valiant walks in wealth”) presents bravery as a means of achieving reputation.

Other names emphasize qualities of heroism that are connected to justice and morality. Akinsanya, which translates to "The valiant avenges insults," shows how warriors defended honor and confronted injustices to ensure social justice. While Akindairo (“The valiant establishes the truth”) links bravery with honesty and moral uprightness, Akinkosegbe (“The valiant does not fall with the crowd”) celebrates individualism and strength of character. These illustrations demonstrate how Akin names expanded beyond combat to include social justice and leadership.

There are also elements of renewal and continuation. Insisting that bravery is reincarnated in descendants, Akintunde ("The valiant arrives again") and Akintunji ("The valiant wakes again") allude to a generational succession of bravery. While Akingbade ("The valiant receives the crown") clearly connects warrior strength to power and control, Akinlade ("The valiant arrives safely") stresses survival in the face of peril. When taken as a whole, Akin names demonstrate how the Yoruba maintained bravery as a cultural value, ensuring that fortitude and persistence would continue to be admired traits for generations to come.

5. Names Associated with Priesthood / Awo

Priestly ancestry, associated with Ifá divination and Yoruba cosmology, is indicated by names that begin with Awo. Priests, also known as babalawo or iyanifa, were seen as interpreters of divine will, keepers of spiritual knowledge, and go-betweens for humans and gods. Names associated with the priesthood emphasize the sacred continuity of this profession. For instance, Awoniran ("Priesthood has heritage") affirms priesthood as a family identity rather than a personal preference by highlighting the generational transfer of holy obligations. The idea of continuity is echoed in Awotunde ("The priest arrives again"), which implies that the priesthood is continuously replenished within families.

Other names emphasize priests' joyful and communal roles. Awogbade, ("The priest receives the crown"), emphasizes the function of priests in legitimizing kings, makes a clear connection between priesthood and political authority Awokunle, which means "The house is filled with priests," and Awobola, which means "Priesthood came with wealth," both attest to the richness and prosperity that come with spiritual leadership. These instances demonstrate how names associated with the priesthood uphold the dignity, authority, and heritage of individuals called to sacred service in addition to preserving spiritual identity.

CHAPTER FIVE

SUMMARY, FINDINGS AND CONCLUSION

5.0 Introduction

This chapter presents the summary, findings, conclusion, and recommendations of the study. It provides an overview of the major discoveries made in the analysis of Yoruba occupational personal names and their socio-cultural significance. The chapter summarizes how these names function as indicators of lineage, carriers of cultural virtues, and symbols of identity and heritage within Yoruba society. It also highlights the semantic depth and spiritual relevance of occupational names, showing their role in preserving ancestral memory and moral values. Finally, the chapter concludes with practical recommendations aimed at promoting further research, cultural preservation, and educational integration of Yoruba naming traditions.

5.1 Summary

The goal of this study is to examine one important aspect of Yoruba naming customs: occupational personal names (orúkọ işẹ). Occupational names, as opposed to common given names, provide insight on the occupations, abilities, values, and cultural background of people and their families. Five historically major activities in Yoruba society were the focus of this work: drumming (Ayan), hunting (Òde), blacksmithing/ironwork (Ògún/Agbede), warfare (Akin/Jagun), and priesthood (Awo). In addition to providing a means of subsistence, these professions served as holy and

symbolic cornerstones of Yoruba culture and were frequently linked to courage, inventiveness, creativity, spirituality, and leadership.

The Socio-Cultural Linguistics Approach (SCLA), developed by Bucholtz and Hall (2005), served as the theoretical foundation. Because it highlights the connection between language and identity as well as how people and groups utilize language to create, maintain, and transmit cultural values, this framework worked well for the study. Yoruba occupational names were examined through SCLA as cultural instruments for legacy preservation and identity formation in addition to being linguistic forms.

The methodology combined secondary materials (scholarly publications, dictionaries, and cultural texts) with primary data (interviews with Yoruba speakers of various ages and educational backgrounds). Thematic analysis of the gathered data allowed names to be grouped based on their symbolic values, cultural allusions, and semantic areas. With thorough explanations of their meanings, historical significance, and cultural weight, the results were displayed in tables for each of the five occupational groups.

In conclusion, the results showed that Yoruba occupational names are much more than just names. They are living cultural icons that act as identification markers, moral compass points, historical documents, and spiritual affirmations. They represent an economic, spiritual, social, and ancestral perspective on employment. The names are still used today, despite the decline of traditional trades, demonstrating the tenacity of Yoruba culture and the ability of language to maintain memory.

5.2 Findings

The major findings of this study can be grouped into thematic categories as follows:

One of the most significant findings of this research is that Yoruba occupational names act as identifiers of lineage and ancestry, ensuring that the memory of ancestors' trades is passed down through generations. Names such as *Ayankunle* (“The house is full of drummers”), *Awokunle* (“The house is full of priests”), and *Odeniran* (“The hunter has heritage”) emphasize familial continuity and shared identity. These names suggest that professions were traditionally passed down through families as collective legacies rather than as individual preferences. In pre-colonial Yoruba society, crafts such as hunting, smithing, drumming, and priesthood were organized into hereditary guilds where knowledge and duties were transmitted from parents to children. Naming was one of the most effective linguistic strategies for preserving lineage and identity, allowing families to maintain a connection to their ancestral trades even when such occupations were no longer practiced. Thus, occupational names function as repositories of oral history, reflecting the Yoruba understanding that identity is not merely personal but also social, collective, and intergenerational.

Beyond the direct link to professions, Yoruba occupational names also reveal deep semantic richness with multiple layers of meaning. For example, *Odetola* (“Hunting is enough for wealth”) conveys the belief that diligence leads to success, while *Ogundare* (“Ogun creates goodness”) highlights both the moral and spiritual value of smithing under the god Ogun’s guidance. Likewise, *Ayanniyi* (“Drumming has honor”) symbolizes

the cultural importance of drumming in royal and ceremonial contexts, while priestly names like *Awolowo* (“The priest has honor”) associate spirituality with social prestige. Warrior names such as *Akinrinola* (“The valiant walks in wealth”) link bravery with prosperity. These examples demonstrate the multi-layered meanings of Yoruba occupational names, which encompass cultural, figurative, and literal dimensions. They reveal a worldview in which names are intentionally meaningful, reflecting spirituality, virtue, and social ideals rather than serving as arbitrary labels.

The findings also indicate that Yoruba occupational names encode and transmit essential cultural virtues from one generation to another. Each vocational group symbolizes particular values esteemed in Yoruba culture. Hunting names (*Òde*) represent courage, perseverance, and service to the community; smithing names (*Ògún/Agbede*) signify innovation, strength, and divine power; drumming names (*Ayan*) denote artistry, communication, and unity; warrior names (*Akin/Jagun*) emphasize bravery, justice, and leadership; and priesthood names (*Awo*) express wisdom, morality, and spiritual insight. Through these names, Yoruba society embedded moral and cultural expectations into personal identity, ensuring that children were constantly reminded of the virtues their lineage upheld. Consequently, occupational names served not only as identifiers but also as moral compasses that reinforced collective ethics and social responsibility.

Another distinctive feature of Yoruba occupational names is their reliance on metaphor, symbolism, and religious allusion. Names such as *Akindairo* (“The valiant establishes

truth”) symbolically connect bravery with justice, while *Ogunsina* (“Ogun opened the way”) employs metonymy to link craftsmanship to the divine path paved by Ogun, the god of iron. Similarly, *Ayanbadejo* (“Drumming fits the crown”) underscores the political and ceremonial importance of drummers, while *Awodairo* (“The priest establishes the truth”) highlights the priest’s sacred duty to uphold morality and spiritual truth. These examples reveal that Yoruba occupational identity was deeply spiritual and symbolic rather than purely economic. By framing professions as divine vocations, the Yoruba people reinforced the belief that all occupations were sacred and interconnected within the cosmic order.

Yoruba occupational names also functioned as symbols of social identity and status. The high esteem accorded to certain professions in Yoruba society is evident in names that associate specific trades with power, honor, and leadership. Names like *Ayangbade* (“The drummer receives crown”) and *Akingbade* (“The valiant receives crown”) link drummers and warriors to royalty and authority, while *Awoniyi* (“The priesthood has prestige”) and *Ogunnuga* (“Ogun has a palace”) emphasize the elevated social position of priests and smiths. These names granted families recognition and respect, serving as linguistic emblems of prestige and duty. To bear such a name was to belong to a lineage entrusted with vital social, religious, or political responsibilities. Thus, occupational names operated as markers of social class, privilege, and honor in addition to being personal identifiers.

Finally, the study reveals that occupational names continue to thrive in modern Yoruba society, even though the traditional professions they once represented have largely disappeared. Names like *Odeyemi*, *Ogundele*, *Ayantola*, *Akinwunmi*, and *Awolowo* remain common, now serving as cultural symbols of heritage and pride rather than literal indicators of occupation. For instance, an individual named *Ogunrinde* may not be a blacksmith today, yet the name still connects them to Yoruba mythology and ancestral values associated with Ogun, the god of iron. This persistence demonstrates the adaptability of Yoruba culture and the enduring significance of naming as a vehicle for preserving identity. Despite social transformation brought about by urbanization and globalization, these names endure as living archives of Yoruba history, ensuring that individuals remain connected to their roots and cultural legacy.

5.3 Conclusion

It is clear from the analysis that Yoruba occupational personal names are socio-cultural archives of Yoruba history, values, and spirituality rather than just common designations. They demonstrate the Yoruba belief that one's job is a spiritual vocation connected to genealogy, divinity, and community duty rather than merely an economic endeavor. The Yoruba perpetuated occupations and their cultural value for future generations by giving them these names.

Three general findings are drawn:

1. Cultural Preservation: One type of cultural heritage is occupational names. Even in a time when Yoruba professions and trades are less common, they preserve the memories of previous occupations.
2. Identity Construction: Both individual and group identities are created by occupational names. They place a person in the context of their family's history and link them to the larger Yoruba principles of courage, spirituality, honor, and creativity.
3. Social Meaning: Yoruba moral standards are embodied in occupational names. They encourage people to respect social ideals by praising qualities like bravery, tenacity, intelligence, and artistic ability.

Yoruba occupational names essentially show that language is a storehouse of culture. The Yoruba maintained a worldview that strikes a balance between identity, spirituality, and economy through naming, as well as preserving history and passing along beliefs.

5.4 Recommendations

Based on the study's findings, the following recommendations are made:

1. Academic Research: Less well-known Yoruba occupational names, such those associated with farming, weaving, or wood carving, require more thorough investigation. Understanding pan-African name customs might also be possible through comparative studies with different African societies.

2. Cultural Preservation: As part of Nigeria's intangible cultural heritage, the government and cultural organizations ought to encourage the preservation of Yoruba naming customs. Museums, cultural events, and documentation initiatives may fall under this category.
3. Educational Integration: To ensure that young people understand the cultural significance of Yoruba occupational names, their meanings should be incorporated into Yoruba language and literary curricula in schools.
4. Community Awareness: To enhance cultural identification and pride, Yoruba communities in Nigeria and the diaspora should intentionally teach youngsters the meaning of their names.
5. Global Relevance: Yoruba occupational names should be promoted in worldwide discourse (for example, through literature, the arts, and cultural exchanges) as a means of highlighting Africa's intellectual and cultural diversity, since globalization is endangering indigenous practices.

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