



MORPHO-SYNTACTIC COMPOSITIONS OF THE PERSONAL NAMES AMONG THE PEOPLE OF ILÉ-IFÈ

¹Ejitoyosi O. SALAMI and ²Moses A. ADEKUNLE

^{1&2}Department of Linguistics and Nigerian Languages, Olabisi Onabanjo University, Ago-Iwoye. Tel: 08037419667

ejitoyosi.salami@oouagoiwoye.edu.ng

Abstract

Findings revealed that many Yorùbá linguists have discussed extensively on the basic morpho-linguistic structure and cultural characteristics of personal names among the Yorùbá in general perspectives. The influence of lexical verbs in the derivation of personal names in Ilé-Ifè has not received attention. Some varieties of lexical words were collected from four quarter heads. The four quarter heads are Obàlòràn, Obaláayè, Obajío, and Akogun. Also, the Oṣògún of Ifè and Lówá were interviewed independently to verify some items of information as regards the personal names which are strictly restricted to Ifè indigenes. Such names as; Awóminúrè, Òráşakin, Egbéwólé, Omítíndè. Moreso, another ten language informants were incorporated into our research findings. Asides, the authors of the paper are indigenes of Ifè. This provides deep and nuanced insights that an outsider would likely miss. The data were duly expanded upon with the descriptive pattern of generative theories of Chomskyan Theory. Our findings revealed that some lexical verbs are restrictedly used in Ifè dialect. These sets of lexical varieties vividly reflected the restricted use of verbs which are peculiar to Ifè dialect such as ‘Awó-mi-nú-rè’, ‘Omi-ti-ń-dè’, ‘Omọ-rè-mí’. The study recommends that researchers may look inwardly into the same syntactic composition of personal names that are locally restricted to certain geographical areas in Yoruba land.

Keywords: Defoid language, basic lexical verbs, Ifè dialect, morpho-syntactic, phono-syntactic

1.0 Introduction

Personal names among some African societies bring to light significant items of information about the bearers. Some personal names point at the dialectical base of the speakers. Immediately such names are mentioned, the Yoruba people quickly identify where the bearer comes from. That is, some personal names are localized to a geographical zone where a dialect is spoken. This study identifies the influence of some lexical verbs in Ife dialect which makes some personal names to be peculiar to Ifè people such as ‘gbòn’ which means ‘saájú’ (lead) in standard Yorùbá as in ‘Olú gbòn mí

dé’ (Olu came before me). Also ‘rè’ instead of ‘wù’ (like) in standard Yoruba as in ‘Ó rè mí’ (I like it). The study analyzes some personal names that are peculiar to Ifè people of South-western part of Nigeria.

Capo (1989: 274) hints that “almost all groups (including the Ìgalà, Itsekiri and Arigidi) like to refer to Ifè or Uhè as their cradle”. Adewole (2021:6) points out that “Just as Idoid is adopted for the Ìjọ group and Edoid is adopted for the Edo group, Defoid dialects are dialects that originated from Ilé-Ifè.

The following linguists have delved into the linguistics classification of Yorùbá dialects;



Adétugbò (1967), Akíngbè (1976), Oyèláràn (1978), Awóbùlúyì (1998), and Akinlabí and Adéníyì (2017). One of the major unique reference in their classifications is that Ifè dialect is noted as one of the dialects belonging to the Central Yorùbá division.

1. Literature Review on Names

Ehineni (2019:70) discusses the nature of Yoruba names from an ethno-pragmatic framework with the aim of explicating how Yorùbá names are formed, their numerous cultural contexts as well as the importance of their usefulness in the Yorùbá ethno-linguistic ecology. He hints that names are given not only according to a context of situation but more specially taken from a context of culture in which a particular socio-cultural factors in a particular community regulate what name is given to a child, why such a name is given, and for what the name is given? This assumption applauds the general motive that 'Language is the vehicle through which culture extends to the society.

Ikotun (2014) discusses the new trends in Yorùbá personal names among Yorùbá Christians. He examines Yorùbá names before and during the advent of Christianity in Yorùbá speaking areas of Nigeria. He stresses that the Europeans established churches and that newly founded western Nigerian churches have different influences on Yorùbá naming system, most especially, the Yorùbá personal names that are traditionally based. He points out that the influence brought about modifications to the names against the basic cultural intention or motive of the parents of the child.

Among the few current research works on Ifè dialect are Ìkòtún (2014), Adéwólé (2021), Olánrewájú (2020, 2022), Adékúnlé (2020 and 2021). Ikotun (2014) works on surnames of selected ethnic group such as

Ìjèsà, Èkitì and Ifè. He mentioned 'Omi' (water), 'Elú' (family), 'Òrá' (god) as special Noun Phrase attached to restricted personal names in lé-Ifè. He does not treat the issue of verb-based phenomenon in the naming style of indigenous Ifè as sociocultural identification. Adewole (2021) discusses the lexical variety in Ife dialect; Olanrewaju (2020,2022) expound on question formation in Ifè dialect.

This study therefore, is meant to fill the literary gap as related to verb-based usage in the derivation of personal name in Ifè. The paper attempts to identify the basic linguistic phenomena that are peculiar to Ifè dialect as reflected in the basic morpho-syntactic composition of the personal names among the people of Ile-Ife community. The etymology of these referential names evolve through the diachronic overview of the dialect usage of selected verbs which are restrictedly use in Ifè dialect.

Although, this paper identifies three basic source types for distinctive characterization of the personal names among Ifè people, the study expands upon on the basic lexical verbs. The three basic source types are listed as in:

- i. Lexical verbs
- ii. Clipping
- iii. Deictic affixal prefixes.

3. Theoretical Background

This study employs the descriptive aspect of the generative grammar under the subdivisions of the competence, Chambers and Trudgill (1980:51) argues:

If generative grammarians are attempting to provide a representation of native speakers' competence, their knowledge of their language... must



include their receptive competence (See Adéwolé 1996:56).

The receptive competence is expected to be dialectally influenced because speakers of the dialect actually possess internalized native intelligence of the grammar of the dialect. In as much as the speakers know the basic semantics of the lexical composition of each personal name, it shows that the meaning of each personal name in the local dialectal settings is not strange to the parents (that give name) and the child (that bears the personal name). This opinion is rightly coined by Crystal (1996) that “Each dialect has its rules of grammar and meaning, and their children learn them”. Trudgill (1994) explains that the dialectologists look for the system regularities and grammatical rules that are typical of the particular dialect they happen to be investigating. The selected personal names highlighted in this paper can be found in Ilé-Ifè, Òṣun State, which according to Abraham (1958:278), “is accepted as the parent-city of all the Yoruba” (see Adéwolé 2021:6). This paper, therefore, tries to research into the semantic and the structural analysis of the personal names of dialectal peculiarities to the people of Ilé-Ifè. The paper focuses on the morpho-syntactic compositions of the personal names among the people of Ilé-Ifè.

4. Methodology

Data were collected from four quarter heads. They are Obàlòràn, Obaláayè, Obajío, and Akogun. Also, the Oṣògun of Ifè and Lówá were interviewed independently to verify some items of information as regards the personal names which are strictly restricted to Ifè indigenes. Certain names notably to be restricted to Ilé-Ifè such as ‘Òráşakin’, ‘Omiwólé’, ‘Elúyera’, ‘Ògúfidódò’, ‘Elúyeni’, ‘Òráfídiyà’, ‘Ejítóyòsí’ etc were presented for driving the interview for

discussion. Moreso, another ten (10) language informants were incorporated into our research findings. These research assistants are old men and women between the age range of sixty (60) to eighty (80) years. Five (05) of them are men while five (05) are women. Seven (07) of them are literate while three (03) are illiterate. What informed the gender balance is that both men and women are interested in the rhetoric history of the environment nowadays. Also, the literate research informants were focused because they could define the basic semantic importance of the verbs, both lexical and functional, as occurring in the indigenous personal names in Ilé-Ifè. They were interviewed individually using a tape recorder. The recorded tape was transcribed, edited and analysed accordingly. It was evident that they spend large part of their life within Ilé-Ifè. Their responses to our questions were encouraging because they understood the importance of such research findings.

5. Analysis of Peculiar Verb Varieties

Verbs are one of the major lexical categories of all languages in the world. Every personal name, which is an embodiment of a whole sentence, has a verbal element underlying. Every personal name contains a verbal element unless the name is a shortened form of the original formation.

The following verbs: *rè* (like), *re* (goes), *fi* (put), *mò* (to know), *nì* (to be reckoned with), *ghù/ wù* (multiply or increase the worshipper of), *şe* (behave valiantly), *dì* (to turn to), *yẹ* (to benefit), *tì* (perfect tense marker), *tì ń* (perfect progressive aspect marker), and *dé* (deliver) are included among the concatenated morphemes in the derivation of personal names.

5.1. ‘rè’ (like)

This verb *rè* (like) is one of verbs that is less productive in the Standard Yoruba (SY)



regular conversations. However, Ifè dialect (ID) retains the usage, most especially, as frequent in the dialectal personal names such as Ọmọreni, Awóreni, Adérèmi, Ọmọrèmi. 'rè' is a verb in Ifè dialect as it occurs in the following lexical configurations.

I.

rè mí (I like you)

II.

wó re ọni (Awo (cult) befits)

Consequence to the latest examples, one may be tempted to account for varieties of rè as in "rè/re". Such a linguistic configuration can only be clarified when one considers the syntactic lexical status of the immediate nominal item in the phrasal component that follows 're' in the morpho-syntactic formation of the name. It is therefore imperative to account for the phonetic variables of rè as it occurs in the latest examples as in:

(1)

Ọmọ (Noun) ó (high tone syllable) rè (verb) mí (pronoun)." This is the basic simple sentence through which the name "Ọmọrèmi" is formed. However, the first syllable 'ọ' in 'ọmọ' may be deleted in order to have: "Mọrèmi. It should be noted that the high tone syllable (HTS) changes 'ọmọ' to 'mọ'. This high tone influence is very common in many other Yoruba personal names. Example is Awólówò (Awo-ó ní ọwò). Phonologically, the high tone which follows the NP lost its morphological representation (o); its high tone shifted towards the left on the last syllable of the NP to produce 'Awó. Also, 'ní+ọwò' merged to produce 'lówò' via vowel elision, compounding and assimilation (see Owólabí 2011). More examples are:

(2)i 'Okù-ó-ba-un-jọ' changes to 'Okúbánjọ',

ii. 'Ọya-ó-ṣe-ọpẹ' changes to 'Ọyásọpẹ'

iii. 'Ọṣun-ó-lé-òkè' changes to 'Ọsúnlékè'

iv. 'Odù-ó-Ọyẹ-mi' changes to 'Odúyẹmí'

v. 'Ọrà-ó-ṣe-akin' changes to 'Ọrásakin'

vi. 'Omi-ó-awọ-ilé' changes to 'Omíwọlé'

vii. 'Àyàn-ó-gbè-mí' changes to 'Àyángbèmi'

Now, the title of a literary prose textbook *Mọrèmi* is wrong (Débò Awẹ, 2018). Dialectally, it ought to be written as "Mọrèmi". Means *ọmọ wù mi* (I love to have children, or I love children)

Another morphological variety of personal names that have 'rè' are; Awóreni, Adérèni, and Omíreni 'rè' changes to 're' in the latest examples due to syntactic configuration which transformed the low tone to mid-tone. It should be noted that 'rè' maintains its basic tone mark because 'mí' in 'Mọrèmi' is a pronoun and not pronominal. When 'rè' occurs as verb of a pronominal/noun in the derivation of personal names in Ifè; 'rè' turns to 're'.

Examples are:

(3)(i) Awó rè ọni – Awóreni

(ii) Adé rè ọni – Adérèni

(iii) Omi rè ọni- Omíreni

Bamgbose (2011) informs that when a verb carries basic low tone before an object noun phrase with either noun or pronominal, the basic low-tone would change to mid-tone. Notable examples are;

(4) (i) Gbà (snatch)- Títí gba ọkọ (Títí snatches the husband)

(ii) Rà (bought) –Bíólá ra aṣọ (Bíólá bought clothes)

(iii) Pè (call) – Akin pe ọmọ (Akin called ọmọ)

Therefore, in the light of the foregoing clarifications, the basic morpho-syntactic



composition of ‘Adéremí’ and ‘Awórení’ are;

(5)(i) Adé (Noun) ó (HTS) rè (verb) mí (pronoun)

(ii) Awó (Noun) ó (HTS) rè (verb) ọni (pronominal)

In example (i) ‘Adé’ retains its basic high tone to form ‘Adéremí’ while ‘rè’ lost its low-tone due to distinctive Yoruba syntactic rule. On the other hand, ‘Awo’ allows the high tone to influence its last syllable ‘o’ which changes to ‘ó’. This modification results into morpho-syntactic variety that changes ‘Awo’ to ‘Awó’ in the phonetic representation ‘Awórení’.

Conclusively, these ‘rè’ and its variety ‘re’ are used in Ifè dialect instead of ‘wù’ in standard Yorùbá as reflected in the following SY names; Ọmọwùnmí, Adéwùnmí, Ọyáwùnmí, etc. which are varieties of Ọmọrèmi, Adérèmi, and Oyárèmi in Ifè dialect (ID).

5.2. ‘Fi’ (to put/show

‘Fi’ occurs in the following names in Ifè dialect, such as: Adéfimihàn, Ọláfimihàn, Ọgúnfidódò, Ọgúnfadéhàn, Ọgúnfowókàn, Ọgúnfólákàn, Adéfióyè, Adéfisíbè, Adéfisan. Sometimes ‘fi’ retains its vowel ‘i’ while in other configurations, the vowel ‘i’ gets deleted. Three good examples of personal names when ‘fi’ retains its basic vowel are: Adéfimihàn, Adéfióyè and Ọláfimihàn. However, the ‘i’ gets deleted in Ọgúnfadéhàn, Ọgúnfowókàn, Ọgúnfólákàn. The basic compositions of few examples in the latest listed names are as follow:

Basic Component	Translation
(i) Adé-fi-mí-hàn	Adéfimihàn (Ade shows me for riches)
(ii) Ọlá-fi mí-hàn	Ọláfimihàn (Ọlá shows me for riches)

(iii) Ọgún-fi-ídó-dò –ilè	Ọgúnfidódò (Ogun establishes its representatives)
(iv) Ọgún-fi-adé-hàn- mí	Ọgúnfadéhàn (Ọgún shows the crown for me)
(v) Ọgún -fi-ọwọ-kàn –mí	Ọgúnfowókàn (Ọgún shows his blessing on me)

Although ‘fi’ derived names do not strictly restricted to personal names in Ifè. Our findings reveal that its usage in the configuration of personal names in Ifè is highly productive. Premise on the latest examples, it is evident that some of the examples are reduction of complete sentences through ‘fore-clipping’.

5.3. ‘Mò/mi’ (to know/ to have interest)

Ifè people in the contemporary society hardly use the verb ‘mò’ to derive personal names as frequent as in the olden days. This is because the morphological composition of personal names with the verb ‘mò’ usually results into mispronunciation by the non-native speakers. Another reason, we perceive, aggravates the dropping of ‘mò’ to configure personal names in ID is because such names frequently lose the basic semantic composition. Examples of personal names that contain ‘mò’ are; Awóminúrè’ and ‘Ọrámínúrè. The Morpho-syntactic configuration of one of these names is as follows:

(1). Awo-ó-mò-inú-rè→Awóminúrè. (The ifá cult has interest in him). The name is for the male child. It implies that the child is a representative of the cult in the family. What causes the linguistic puzzling as regards the configuration is that when ‘mò’ (understand) is merged with ‘inú’; ‘mò’; loses its vowel ‘o’ and the tone mark. This negates Oyèlárán (1987) and Bámbgòsé (2010) that recommend the deletion of ‘i’ in such examples as in

(2). (i) mò + iwe→ mọwèé (brilliant)



(ii) mò+ ilé→ mólé (build the house)

(iii) mò+ işé→ moşé (understand the pattern)

(iv) mò+ iyá→mòyá (experience sufferings)

(the examples above are ours)

These set of names are gradually becoming archaic among the indigenous people in Ile-Ifè. The names are not common in recent times among Ifè people in the modern day

5.4. ‘Şa/Şe’ (produces/provides)

The basic verb for ‘şa’(produces) as occurring in some ID is ‘şe’. Examples of such personal names in ID are; Ŗaşakin, Adేశakin, Omışakin, Elúşakin, etc. The morpho-syntactic composition of these names are as follow:

(i) Ŗa-ó-şe-akin → Ŗaşakin (Ŗa, the Şango deity produces brave)

(ii) Adé-ó-şe-akin → Adేశakin (Adé, Symbols of crown produces brave)

(iii) Omi-ó-şe-akin → Omışakin (Omi, the goddess of water produces brave)

(iv) Elú-ó-şe-akin → Elúşakin (Elú, the deity of Ifá produces bravery)

(v) Ògún-şe-akin → Ògúnşakin (Ogun, the god of iron produces bravery) etc.

The latest examples inform that when ‘şe’ is merged with ‘akin’ as a compound noun, ‘şe’ must lose its vowel.

5.5. ‘dì’ (turn to blessing)

‘dì’ as a transitive verb is very common as one of the verbal properties of personal names in Ifè dialects. Many Yorùbá personal names that contain the verb ‘dì’ (turn to blessing) usually identify the bearers as an indigenes of Ifè. Examples are; Elúdire, Adédire, Omídire, Ifádirepò, Egbédire, Oyádire etc. Ifádirepò is asterisked because it is shorten form of “Ifá-di-ire-púpò” that is ‘púpò’ is shortened to ‘pò’.

However, ‘dì’ loses its basic low-tone for taking noun with VCV phonemic sequence

as direct object in the verb-phrase construction. The initial vowel of the object gets deleted. Consequently, the basic morpho-syntactic formations of the latest examples are as follow;

(i) Elú-ó-di-ire → Elúdire (‘Ifá’ deity turns to blessing)

(ii) Adé-ó-di-ire → Adédire (‘Adé (crown) turns to blessing)

(iii) Omi-ó-di-ire → Omidire (‘Ŗşun’ deity turns to blessing)

(iv) Egbé-ó-di-ire → Egbédire (cultural aged group turns to blessing)

(v) Ŗya-ó-di-ire → Ŗyádire (‘Şangó’ (god of thunder) turns to blessing).

5.6. ‘wò’ (needs to)

‘Wò’ as one of the lexical verbs in old Ifè dialect is a transitive verb with its object ‘iyin’ (hard to be translated into English) when ‘wò’ is added to its object ‘iyin’, it results to ‘wòyin’. Names derived through this configuration are;

(1). (i) Adéwòyin – Adé needs to be praised

(ii) Ŗláwòyin - Ŗlá needs to be praised

(iii) Elúwòyin – Elú needs to be praised

Our findings shows that ‘iyin’ is a variant of ‘iyin’ (praise) in S.Y. The study believes that ‘iyin’ changes to ‘iyin’ which might be more popular in the diachronic usage of Yoruba language. The fore-stated personal names are local names within Ifè and its environs. These personal names are not common among the contemporary youths in Ilé-Ifè.

This study could not convincingly account for how ‘iyin’ lost its tone pattern. Most especially the last syllable ‘yin’ we believe future research could provide an answer to that. In standard Yorùbá ‘wò’ as a transitive verb means ‘enters/put on’, as in:



(2) (i) Bíólá wọ iyàrá (Bíólá enters into the room)

(ii) Kẹmí wọ bàtà (Kẹmí puts on shoes)

5.7. 'yẹ' (to befit/to add beauty to)

'yẹ' is a lexical verb in Yorùbá language that is not widely use in the contemporary modern Yoruba language. The following personal names are formed in ID viz; Ọláyẹra, Adéyẹfá, Ọmọyẹni, Efunyẹmí, Elúyẹmí, Elúyẹra, Omíyẹmí, Owóyẹlé, Ọmọyẹlé, etc. Although 'yẹ' is not exclusively basic verb in Ifẹ but its occurrence is highly more productive in configuration of personal names in Ifẹ. One would have been tempted to misconstrue 'yẹ' for 'yẹ' but the occurrence of 'yẹ' in 'Efunyẹmí and 'Elúyẹmí' where 'mí' serves as the direct object pronoun obliterate such a claim because verbs with low tone do not change their basic low-tone to mid-tone when proceed pronoun object in the phrasal constituents.

These personal names can be broken down as in;

(i) Ọlá-yẹ-ara → Ọláyẹra (Ọlá befits to person)

(ii) Adé-yẹ-ifá → Adéyẹfá (Adé befits ifá diety)

(iii) Ọmọ-yẹ-ẹni → Ọmọyẹni (Ọmọ add beauty to the family)

(iv) Efun-yẹ-mi → Efunyẹmí (Ọbàtálá add beauty to me)

(v) Elú-yẹ-mi → Elúyẹmí (Ifá oracle befits me)

(vi) Elu-yẹ-ara → Elúyẹra (Ifá befits our family)

(vii) Owó-yẹ-ilé → Owóyẹlé (Money befits our house)

(viii) Ọmọ-yẹ-ilé → Ọmọyẹlé (child befits our house)

Our findings reveal that few of these personal names are found among other dialects of Yoruba but they are very

common in Ilé-Ifẹ. Most of these names are still given to new born children in Ifẹ communities.

5.8. 'ni' (to be reckoned with)

One major difference between this 'ni' and the fore-stated verbs in this study is that it functions as an adverbial qualifier Awóbùlúyì, (2013). It qualifies the head Noun in the nominal clause within the prepositional phrase as in; "Ti adé ni kí a wò". One of the past 'Ọ̀nì' beard this name as in 'Ọba Adérémí Adésojí Tadeníkàwò'. The sentence at the deep structure is "kí a wo ti Adé" where "ti Adé" was removed to the SPEC of CP for focusing (see Arokoyo, 2018). The marker that Awóbùlúyì (2013) refers to as an adverbial qualifier is "ti".

Ifẹ has two varieties of 'ni' as in, 'ni and 'ni'. 'ni' takes no clausal compliment while 'ni' takes as reflected in the following examples:

(1) (i) Ọ̀gwọ̀ ni (you are the one)

(ii) Ọ̀gwọ̀ ni mò ń bá ghí (you are the one I am referring to)

However 'ni' will never occur with clausal compliment as in;

(2) (i) Ọmọ ni (that child)

(ii) Ọwó ni (that book)

(iii) Owó ni (that money)

'ni' is a adverbial qualifier while 'ni' is adjectival qualifier.

5.9. 'ghù/wù' (germinated/became)

One major inconsistency noticed from the personal names that are derived through this verb is the orthographic error. Ifẹ dialect does not use 'w' Ifẹ uses either 'gh' or 'gw' as variant of 'w' in words like; 'oghó' (money); ọgwò (broom) igha (we), ẹghin (you-plural) where the SY uses the following; Owó (money), ọwò (broom), àwa (we), ẹyin (you-plural sequentially as variants in the Standard Yoruba. The following personal names in Ifẹ; Adéwùsì, Ọ̀gúnwùsì, and Ọ̀súnwùsì; orthographical



should be written as; Adéghùsì, Ògúnhùsì and Òsúnhùsì. These personal names could be morpho-syntactically break into the following basic compositions as in;

- (1). (i) Adé ghù osì → Adéghùsì (Adé became the head of family deity)
- (ii) Ogunghù osì → Ògúnhùsì (Ògún became the head of family deity)
- (iii) Òsunghù osì → Òsunghùsì (Òsun became the head of family deity)

The direct interpretations of the three names are;

- (2). (i) Adé wins
- (ii) Ògún wins
- (iii) Òsun wins

The latest interpretations are noticed from the meaning of 'òsì' which means 'head of' as reflected in Ògún (deity) cognomen as in;

- (3). (i) Ògúnláákayé
- (ii) Òsì imòlè...

'òsì' 'imòlè' means the head of imòlè (deities).

The study posits that the afore-mentioned orthographic error suffices when Yoruba, as a language, is committed to writing in the early 19th century. It occurs as a way of adaptation to the approved way of writing those names.

5.10. Kàn (close or near to or favour)

'Kàn' is used instead of 'kan' in the syntactic constituencies in the standard Yoruba 'SY' as in

- (1). (i) Ọmọ kan dé ní àná (SY) (A child arrived yesterday)
- (ii) Ọmọ kàn dé ní àná (ID) (A child arrived yesterday)

Bámgbósé (1990:124) itemizes 'kan' in the list of numeral qualifiers, while Awóbùlúyì (2013:63) classifies 'kan' as one of the determinant qualifiers in the Standard Yoruba (SY). Adéwólé (2021:74) simply quotes "kàn ni wọn máa n lò dípò 'kan' nínú ẹ̀ka-èdè Ifẹ̀" (Ifẹ̀ uses 'kàn' to replace 'kan' in syntactic constructions). However, Ifẹ̀ has

another variant of 'kàn' which usually occurs in the derivation of personal names as in; Adéfàràkàn, Adéfowọkan, Adékànmí, Ògúnfowọkan etc. This variety of 'kàn' simply means 'extends (favour) to'... Aside these, There is another variety of 'kàn' in both Ifẹ̀ dialect and the standard Yorùbá which means 'hits at' or 'knocks at'.

- (2). (i) Olú n kan ilẹ̀kùn (Olú is knocking at the door)
- (ii) Òjọ n kan àpótí (Òjọ is making a stool).

However, the variety of 'kàn' occurring in the derivation of the aforementioned personal names in ID means 'extends (favour) to'. This 'kàn' is transitive verb that takes 'mí' first person object pronoun as the complement in;

- (3). (i) Adé fara kàn mí (Adé favoured me)
- (ii) Adé fowọ kàn mí (Adé blessed me)
- (iii) Adé kàn mí (Adé favoured me)

Ifẹ̀ dialect seldomly retains the 'mí' at the phonetic level.

5.11. 'tí n' (perfect progressive aspect marker)

Ifẹ̀ uses 'tí n' to derive personal names that point at faith in some deities to deliver favour or blessing to the adherents or worshippers. Ifẹ̀ uses the personal names to appreciate the deities; who they believe is the source of all their blessings, most especially, procurement of children in the family. Therefore, the following names are locally restricted to Ifẹ̀. They are; Awótíndè, Omítíndè, Ògúntíndè, Elútíndè, etc.

- (i) Awótíndè – (Awo, the deity of Ifá has been delivered)
- (ii) Omítíndè – (Omi, The deity of river, has been delivered)
- (iii) Ogun tíndè – (Ogun, the god of iron has been delivered)



The lexical verb ‘dè’ means ‘deliver’ ... That means the deity has been delivered since time immemorial. It is the belief of the family deity.

6. Summary and Conclusion

This paper has set out to consider the influences of dialectal lexical verbs on the derivation of personal names in Ifè dialect of Yorùbá. It is observed that personal names sometimes reflect the bearer's place of origin. The paper accounts for the concatenation of morphemes that formed the peculiar personal names that are basically coined from the dialect of Ifè. These personal names could hardly be found in standard Yorùbá and other dialects of the language in Yorùbá land. The referenced personal names in this paper identify the bearers as indigenes of Ilé-Ifè. This paper does not exhaustively capture all the linguistic peculiarities of personal names in Ifè dialect. Further research works could be done on the influence of deities in the derivation of personal names in Ifè dialect. It is hoped that another paper would expand upon other areas of derivation in no time. This paper, therefore, recommends more research paper to be presented on the derivation of varieties of dialectal onomastics in Ifè and other Yorùbá dialects as means of identification for the bearers.

References

- Abraham, R.C. (1958), *Dictionary of Modern Yorùbá*. London: University of London Press.
- Adékúnle, M.A. (2005). “Ifè pronoun in generative phonology”. *Oye: Ogun Journal of Arts*. 11: 1-18. Olábisi Onabanjo University, Àgò-Ìwòyè.
- Adékúnle, M.A. (2018). “Àwọn Àbùdá Àdání Èka-èdè Ifè”. *Research in Yoruba Language and Literature* 13:65-94.
- Adékúnle, M.A. (2020). “Pronoun in Ketu, a dialect of Yorùbá.” *Islamic University Multidisciplinary Journal (IUMI)* 7(2): 179-187
- Adesoye, B. & Olugboyega, A. (2003). *A dictionary of Yoruba personal names*. Lagos: West African Publishers.
- Adéwólé, L. O. (1996). “Ifè pronouns in polylectal grammar” *Journal of Nigeria Languages and Literatures* 2:56-63
- Adéwólé, L.O (2014) “Bí Yoruba bá ní Àtámó”Àgò-Ìwòyè”. *Journal of Language and Literatures*, Olabisi Onabanjo University.
- Adéwólé, L.O. (2021). *Ifè dialect (Èka-Èdè Ifè)*. Iléṣà: Elyon Publishers.
- Akinkugbe, F. (1976) “An international classification of the Yoruba group (Yorùbá, Ìgalà)” *Journal of West African Languages* 11, (1-2): 1-19
- Akinnaso, Funso N. (1980). “The sociolinguistic basis of Yoruba personal names” *Anthropological Linguistics* 27(7): 275-304.
- Arókoyò, E. B. (2018) *Unlocking focus constructions*. Aba: National Institute for Nigerian Languages.
- Awé, D. (2018). *Móremí*. Ilesa: Elyon Publishers.
- Awóbùluyì, O. (1978). *Essentials of Yorùbá grammar*. Ibadan: University Press.
- Awóbùluyì, O. (2013). *Èkọ̀ Gràamá Èdè Yoruba*. Òṣogbo: Atman Publishers.
- Awóbùluyì, O. (2015) “Àwọn Atukò Amúp;eInú Èdè Yorùbá”. *Journal of the Yorùbá Studies Association of Nigeria* 8 (1): 18-30
- Bamgbose, A. (1990). *Fonólòjì àti Gíramá Yorùbá*. Ibadan: University Press.
- Bámgbósé, A. (2010). *Fonólòjì àti Gràamá Yorùbá* (Reprinted). Ibadan: University Press.



- Capo, H.B.C. (1989). 'Defoid' in the Niger-Congo Languages; John Bendor-Samuel (ed) pp. 275-290 Lenham: University Press of America.
- Chambers, J.K and P. Trudgill (1980). *Dialectology*. Cambridge: Cambridge University Press.
- Crystal, D. (1996). "slip of the Mother Tongue". *The Independence on Sunday* p.7
- Duranti, A. (2011). "Ethnopragmatics and beyond: Intentionality and agency across languages and cultures" *Hybrids, Differences, Visions. On the study of culture*, Baraidic, Borsari, A and Carli: Colorado, A (eds) the Davies Group.
- Ehineni, T. (2019). "The ethnopragmatics of Yoruba personal names: Language in the context of culture". *Studies in African Languages and Cultures* 53. 69-90.
- Ikotun, R.O (2014). New trends in Yoruba personal names among Yoruba Christians. *Linguistik* online Assessed 27 Nov, 2024.
- Oduşina, O. P. (2000) *Àpèdátò Òkè Mèta Orúkò Yorùbá*. Lagos: Upman.
- Ògúnwálé, J.A. (2016). *Naming in Yoruba: A socio-linguistics exposition*. Ile-Ife: Obafemi Awólówò University Press.
- Olanrewaju, E. & Taiwo, O (2020). "A minimalistic analysis of question forms in the Ifè Dialect". *Journal of Linguistics Association of Nigeria (JOLAN)* Supplement 4, 137-158.
- Olanrewaju, E. (2022). *A syntax of focus and interrogatives in Central Yoruba*. Unpublished PhD Thesis, University of Ibadan.
- Owólabá, K. (2011). *Ijìnlẹ̀ Ìtùpalẹ̀ Èdè Yorùbá 1: Fònétiíkì àti Fonólójì*. Ibadan: Universal Akada Books.
- Oyèláràn, O (1976) "Towards a Yorùbá standard". *Journal of the Yorùbá Studies Association of Nigeria*, 2. 1-22