

PERSONAL NAME TRUNCATION IN EWE - The Meaning Factor

ABSTRACT

This paper looks at the truncation of personal names in Ewe in terms of meaning and affixation. Ewe personal names are meaning bound for that matter they take different grammatical forms such as, phrases, clauses and sentences. These names are truncated later and the name bearers are known and called by the truncated names. This paper critically examines the semantic relationship between the truncated Ewe personal names and their original counterparts. It also looks at how morphological process such as affixation is employed in personal name truncations in Ewe. In all, 150 Ewe personal names were collected by the use of purposive sampling technique. The data was analyzed using the linguistics model of Generative Grammar by Chomsky (1980, 1981, and 1986) which was cited by Katamba and Stonham (2006). According to them, creativity is the aspect of linguistics knowledge that is of paramount importance to the speakers of a language (Katamba & Stonham 2006). It was found out that most of the truncated Ewe names share the same meaning with their original ones. It also came to light that prefixation is employed in truncation of Ewe personal names, where e- is attached to the truncated names either as a 3rd person singular subjective case pronoun or as an empty morph. The study has given room for further research in personal name truncation in Ewe, which has proved a productive to be a morphological process.

Keywords: Ewe, Truncation, Personal name, Meaning factor, Empty Morph,

Commented [A1]: This statement lack clarity. Both truncation and affixation are morphological processes. So, what does it mean to consider truncation 'in terms of meaning and affixation'?

Commented [A2]: Is this statement peculiar to Ewe? Please, reconsider the statement.

Commented [A3]: What does this mean? When do you refer to as 'later'? who does the truncation?

Commented [A4]: As I said in the opening comment, you need to understand that truncation is also a morphological process and that in its application, affixation cannot apply. But rather, affixation may ensue post-truncation process.

Commented [A5]: I think there is a confusion in the use of the expression, "...in truncation". From your statement here, I suppose you actually imply after the truncation process. The ordering of processes is important here.

Commented [A6]: proven

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1.0 Introduction

In the Ewe custom, personal names are very important, so every child is given a personal name after birth. A lot of things are considered when it comes to naming of a child among the Ewes. Among these factors are: reincarnation, where the child is believed to be one of the ancestors who has come back or the immediate sibling who the parents lost. Another situation is item of worship, here the name given to a child is based on what the parents worship. Perception/ sentiments is also one of the factors that account for what names are given to persons among the Ewes. This supports the fact that some names are given to children based on their parents understanding of the world and what they are going through. Klerk (2002) shared the above view that personal names are linguistic activity in which people express hopes, fears, values, thanksgiving, accomplishments and other experiences in their lives.

Egblewogbe (1977) cited by Abdul (2004), put Ewe personal names into four groups namely, *dzɔdzɔmɛŋkɔwo* 'natural names', *ŋkɔnanawo* 'given names', *ŋkɔtsɔtsɔwo* 'acquired names' and *subɔsubɔŋkɔwo* 'religious names'. One important thing about Ewe personal names is that all of them have special meaning which is the feeling of the name givers. Kongo and Mends (2015:4) noted that "[s]ince Ewe people hold meaning of names to high esteem; they wish to express their full thought in them". It is not only the name givers' feelings that are considered when it comes to naming a child among the Ewes ; they also consider the name bearer. This is because Ewes like many other African people believe that names that people bear influence their behaviour so they select them carefully. Zawawi (1993) opined that a name shapes a person's behaviour because a name that one bears may create an impression in those who hear it even before they know the name

Commented [A8]: Do you mean the naming is done on the day of birth?

Commented [A9]: You set out to enumerate factors, but you ended up mentioning only one factor, i.e. reincarnation! Please, check your construction.

Commented [A10]: In an attempt to mention how the child gets the name, you began by the expression "a lot of things" and then "these factors", and now "another situation". Be consistent in your choice of words! Things, factors, and situations are not synonyms here.

Commented [A11]: Break the sentence into two.

Commented [A12]: Check the concord.

Commented [A13]: What does this statement suppose to mean? Do you mean the meanings are derived from or inspired by the emotions of the person who gives the name out? Please, avoid disjointed expressions.

bearer. This is what causes some people among the Eves to change their personal names later in life, if they are not comfortable with the meaning of the name; especially death prevention names that have funny meanings, which the bearers think will not help in shaping their destiny or their achievements in life. For instance, names like **Dzoqesonu** ‘a broken pot which is used in fetching fire’; **Adukpodzinu** ‘residue on the rubbish dump’ and **Tsofugbi** which means ‘to be thrown away’ scare their bearers if they grow and get to know the meaning. Apart from the feelings of the name givers and the name bearer, which are expressed in the Eve personal names, some names indicate what the family of the child, their town or the whole traditional area was going through during the time the child was born. For example a male child born in time of war among the Eves is named **Avadzi** which means ‘war time’, **Avayigbe** ‘the day of going to war’ or **Kalēdzi** ‘the time of prowess’. Asante (1995) supported the above view that the name given to a child must not only be culturally acceptable, but it must also fit the circumstances surrounding the child’s birth and all the experiences of the family and other people in their community.

Due to the importance of meaning Eves attach to the personal names, the length of their personal names take different grammatical forms ranging from disyllabic to polysyllabic forms. For that matter some are phrases, others are clauses and above all some are full sentences. Kongo and Mends (2015) classified some Eve personal names into di-morphemic and poly-morphemic and said they were composed of phrases, clauses and sentences. However, these names are truncated and the bearers are known and called by the shortened forms, known as truncated names.

Truncation is a word formation process whereby words as well as names are shortened in a special way and the shortened forms are used as the replacement of the original names. According to Plag (2003), truncation is a process where a morphological category is

typically marked through lack of material in the derived form as compared to the original. Also, Katamba (2005:180) opined that “Clipping is the term for the formation of a new word form with the same meaning as the original lexical term by looping off portion and reducing it to a monosyllabic or disyllabic rump”. However, Dressler (2000), Haspelmath (2002) and Booji (2005) did not regard truncations as word formation processes, for that matter they did not include them at all among the word formation processes they treated. They were of the view that truncated names do not share meaning with the original names and for that matter are non-morphological. For instance, Haspelmath (2002:25) argued that “clippings and blends are operations that can be used to create new words but do not fall under morphology because the resulting new words do not show systematic meaning – sound resemblances of the sort that speakers would recognize.” Booji (2005) shared the same view with Haspelmath (2002), to him, clippings are word creations that are non-morphological (Booji, 2005).

However, Schneider (2003) as cited by Arnt-Larpe and Alber (2007) said both truncations (personal names and non-names) and affixations of –y and –ie are regular morphological mechanisms used to realize diminutive meaning. According to him, two interactive components are involved in the diminutive meaning and these are semantic and pragmatic meanings (Schneider, 2003). He explained that the semantic meaning is the smallness which is the prototypical of the referent and the pragmatic is the meaning a speaker considers when using the smallness for a particular communication (Schneider 2003). Katamba (2005) shared the same view with Schneider (2003) that truncated words have meaning and their meanings are the same as the original words. This new study shares the same view with Schneider (2003) and Katamba (2005) that truncated names have meanings which have something to do with the original names. What makes this work different is that it is about truncation of personal names in Eve language and the aim of the study is to show that the truncated Eve names share the same meaning with the original ones therefore, they are not mere sounds that speakers of Eve can recognize as was asserted by Haspelmath (2005). Secondly, to disagree with Booji (2005) that the Eve truncated personal names are form of word formation process and for that matter fall under morphology. The paper is organized as follows: Section 1 which is the introduction gives

Commented [A14]: By this including clipping, are you implying that clipping is the same as truncation?

Commented [A15]: I think there is a big confusion here! First, for the authors not discussing truncation is not a solid ground to argue that they do not consider truncation as a morphological process. This inference is false. Again, from Haspelmath's quote, no mention was made of truncation. So, how do you conclude that truncation, according to them, is not a morphological process. You need to clear learn the distinction between clipping and truncation.

Commented [A16]: Why has the discussion digressed into clipping from truncation?

Commented [A17]: In the first place, there you have not established a contrary view in the preceding paragraph to contrast here. Also, please, mention the language Schneider used which employs those two forms.

Commented [A18]: our present study

Commented [A19]: unfortunately, you have not shown that Haspelmath has made that assertion. Perhaps your conclusion is based on wrong assumption that clipping and truncation as same operation.

Commented [A20]: This is very interesting! You have told us yet when Booji supposedly made that unfounded statement. If you are discussing truncation, is it not a morphological process, granted, without admitting that the statement attributed to Booji is so? And if so, is word formation processes not a phenomenon under morphology?

the background of the study. Section 2 deals with the language and its people, Section 3 treats literature review, section 4 talks about the theoretical framework, Section 5 deals with methodology employed to collect data for the work. Section 6 deals with the analysis of the truncated Ewe personal names, and section 7 is the conclusion.

2.0 The language and its speakers

Evegebe which is popularly referred to as Ewe is the language spoken by the people of the Volta Region of Ghana and some part of the Oti region where the language is used as a lingual franca among different ethnic groups. It is also spoken in the southern part of the Republic of Togo, some parts of the Republic of Benin and parts of Lagos State in Nigeria. All those who speak the language are called the Ewe. In Ghana, the language is taught at all levels of education from the kindergarten to the university.

Commented [A21]: This is too short to be a section on its own; it can be part of section 1.

Commented [A22]: Check spelling

Commented [A23]: Correct this word

Commented [A24]: parts

Commented [A25]: R

Commented [A26]: Consider reconstruction this sentence

Commented [A27]: Do you have evidence backing this claim that the language is spoken in these countries? Provide the source.

Commented [A28]: This information is needless once you have already said it is taught at all levels of education.

3.0 Literature Review

This section of the work looks at the empirical studies on truncated personal names and the theoretical framework which supports this current study.

Commented [A29]: Theoretical framework actually does not SUPPORT studies, it should rather be the tool through which a discussion is formalized.

3.1 Empirical Studies of Truncation of Personal Names

Many authorities and researchers in the field of prosodic morphology have done a lot of studies on truncation of personal names in different languages. Among them are, Adomako (2015), who studied the truncation of Akan Personal names and concluded that when two Akan personal names (surname and first name) interact, truncation takes place at the post lexical morpheme boundary. Avram (2010) also studied English and Japanese truncated names and concluded that morphologically, Japanese truncated names can be prefixed or suffixed whereas English truncated names consist of bare truncatum or a truncatum augmented with a diminutive suffix.

Commented [A30]: scholars

A similar study undertaken by Plag (2003) shows that truncated English names can be seen from two perspectives - form and meaning. In terms of form, Plag notes, in most of

Commented [A31]: be consistent in the use of tense for the review.

English truncated names, it is the first syllable that survives whether it is stressed or not. And in terms of meaning, though truncated names in English do not have new meanings; they do express familiarity and a positive attitude towards the referent (Plag 2005:117-118). The difference between this present study and that of Plag (2005) is the language in which the studies are conducted. Also, this current work critically looks at the meaning of truncated Ewe personal names and compares them with the meaning of the original names. In addition, like Japanese truncated names which can be prefixed and suffixed Avram (2010), this study analyzes some truncated Ewe personal names with specific reference to pre-fixation.

4.0 Theoretical Framework

The underpinning framework for this work is the linguistics model developed by Katamba and Stonham (2006) from Generative Grammar (GG) which was propounded by Chomsky (1980,1981,1986). According to Chomsky (1980,1981,1986), as cited by Katamba and Stonham (2006 :5), “knowing a language is not just a matter of being able to manipulate a long list of words in the language, rather being able to produce and understand a vast number of utterances, since language involves creativity or production; also linguistics knowledge is rule governed”. To this end, since the Ewes are able to truncate their personal names in different forms, indicating that they are creative and for that matter can produce a lot of unlimited words and name forms in their language, it is also important to investigate the morphological rules applied in the formation of the new forms of the truncated personal names in Ewe since Chomsky (1980, 1981, 1986) stated that Linguistics creativity is rule governed. And that competence rather than performance is primary objective of primary enquiry and one aspect of linguistic rule system is word formation which is linguistic competence (Katamba and Stonham, 2006).

5.0 Methodology

The data for this study was collected from two towns in the Volta Region of Ghana namely: Galosota in Keta Municipality and Ziavi in Ho Municipality. These towns were

Commented [A32]: What does this statement suppose to mean? You have not yet talk about the language so why the comparison?

Commented [A33]: Didn't Plag also look at the meaning?

Commented [A34]: (cf. Avram 2010)

Commented [A35]: Prefixation?

Commented [A36]: This section leaves so much to be desired. The reader would expect to know which works have been done already on names in Ewe, phonology of names, syntax of names, semantics of names, morphology of names, sociolinguistics of names, anthropology of names, in short, a review on studies in Ewe onomastics-either personal, places, habitation, animal, etc. in establish the gap this present study seeks to fill. And where literature is lacking on Ewe, a sister Kwa language would do. Please, there is so much to be done in the review. Some few examples of literature that can be reviewed include: Adjah 2011, Agbedor 1991, 2009; Egblewobge 1984, 1985, 1987, (1977 MA Thesis); Abdul 2014, Kongo & Mends 2016, Caesar 2019, among others. These are few on only personal names. Clearly establish the gap in the review to necessitate your present study.

Commented [A37]: Similarly, you need to review literature about what you mean 'meaning factor'. Also, look up literature on hypocorism. It seems that is what you are discussing.

Commented [A38]: Replace 'work' with 'study' throughout

Commented [A39]: Name the model before you talk about who developed it and when it was developed.

Commented [A40]: How does this quote relate to the subject matter under discussion? Is this quote about truncation or language (syntax) in general?

Commented [A41]: This sentence is too long to begin with. I don't see the link and the analogy being drawn here. Your focus is not about how creative the speakers are, but about the processes in the truncation phenomenon. Please, remain focus! This presupposes that you perhaps need a better framework, i.e. if you actually need one, for the formalization of truncation. So far you haven't mention the theory you want to employ. Generative Grammar in itself is not a morphological theory. As the name suggests, out of it several syntactic, morphological, phonological, etc. theories have been developed. So, tell us the specific theory you want to use.

Commented [A42]: What does this mean?

Commented [A43]: Is that all you can say under methodology? 3 sentences do not make up a section. It should be something more otherwise, it cannot stand alone as a section.

selected purposely because they are areas where Ewe names are dominant. In all, 500 names were collected by interview, however 150 of them were chosen for the study.

6.0 Results and Data Analysis

This section concerns the analysis of the morphological aspect of some Ewe truncated names with respect to their meanings. The analysis will compare the meanings of the original names (OEN) with the meanings of truncated forms (TEN). Secondly, the morphemic structure of the truncated names will be analyzed to show that prefixes are attached to some truncated root names in Ewe to make them di-morphemic or poly-morphemic.

6.1 Comparison of the Meaning of Truncated Ewe names TEN and their Original names OEN.

6.1.1 Some Ewe Names and their Truncated Forms

Table 1

OEN	Meaning	TEN	Meaning
Afetogbo:	House owner /landlord is back	Togbo:	father is back
Akpenamawu:	Thanks be to God	Akpen:	Thanks be to him
Amedaxo:	A very grown up person	Amexo:	grown up person
Amevonyagbo:	Councilors on issues have finished	Amevo:	People have finished
Amewudze:	Human is worthier than salt	Wudze:	worthier than salt
Amezãdo:	Lacking families and relatives	Amezã:	Lacking relatives
Avayigbe:	Day of going to war	Avagbe:	war day
Deafeamekpɔ:	Visit the house to find out.	Dekpɔ:	Go and see
Dzenaketwo:	Distance yourself from the enemies	Dzenawo:	Distance yourself from them.
Dowokpɔ	Test them to see	Dokpɔ	Examine
Egblɛwogbe	sorrowful/spoilt day for them	Egblɛwo	They are unlucky
Sekomayɔ	It is only destiny/ God that I will call	Seko	Only destiny/ God
Sesime	In the hands of destiny	Sesi	God's hand
Segbɔnya	It is an issue of destiny	Segbɔ	From destiny
Mawufenya	Word of God	Mawunya	God's word
Sefakɔ	God has comforted me	Fakɔ	Comfort
Fafali	There is peace	Fafa	Peace
Mawumalɔ	God won't permit it	Malɔ	He won't permit it
Malɔafao	the pain won't be easily forgotten	Mafao	The pain will persist

Adzomanaku <i>Death is unbribeable</i>	Adzomana <i>Can't be bribed</i>
Tuinanovi <i>Inform your sibling</i>	Tuine <i>Inform her</i>
Sonyeameto <i>thunder god(so) belongs to somebody</i>	Soto <i>thunder god's(so) own</i>
Mitsiānyuiawokpo <i>Select the good ones to observe</i>	Tsiānyuiawo <i>Select the good ones</i>
Evenononyo <i>Two staying together is good</i> Senyuiedzowo <i>They have been born with good destiny</i>	Evenyo <i>Two is good</i> Senyui <i>Good destiny</i>
Ameadewonu <i>It belongs to somebody</i>	Amenu <i>It belongs to somebody</i>
Kuatsiko <i>tired of death</i>	Tsiko <i>tired of</i>
Ayewubo <i>Wisdom is greater than juju</i>	Aye <i>Wisdom</i>
Yeetonawo <i>I have become cheap for them</i>	Yeeto <i>I have become cheap</i>
Wonkonutinekō <i>Your name be sanctified</i>	Neko <i>Let it be sanctified</i>
Esiawonam <i>This is what they have given me</i>	Enam <i>He/She has given me</i>
Senanu <i>God gives</i>	Sena <i>God has given</i>
Tedukpo <i>To dare a town</i>	Tekpo <i>To dare a person</i>
Gameḡoagbao <i>Money is not stored in barns</i>	Game <i>in chain</i>
Amezādo <i>Lacking relatives and families</i>	Zādo <i>It is night</i>
Gbedebu <i>The past is gone</i>	Gbebu <i>Voice is lost</i>
Kpodonu <i>Given up on something</i>	Ekpo <i>log</i>
Dzeklone <i>Bow down for her/him</i>	Dzene <i>Distance yourself from him or her.</i>
Togodoe <i>To go round in search of something</i>	Togo <i>unsalted dried fish</i>
Tōnyekowonya <i>They know about only mine</i>	Tōnyeko <i>Only mine</i>
Semanu <i>Destiny has shared things/gift</i>	Senu <i>Destiny's thing /gift</i>
Agbadzeamedzi <i>Trouble has befallen somebody</i>	Edzewodzi <i>It has befallen them</i>
Agbalēnyo <i>Good looking skin</i>	Agbalē <i>good skin</i>
Alifodzi <i>On a boundary</i>	Alifo <i>boundary</i>
Nyalemegbe <i>There is matter behind</i>	Elemegbe <i>It is behind</i>

Commented [A44]: Check spelling

6.1.2 Discussion

If we take a critical look at the meaning of the truncated names and the meaning of their original counterparts, it is an undeniable fact that almost all the truncated names have the same or almost the same meaning as the original names. Firstly, if we examine Afetogbo which has its truncated form as Tōgbō, we can see that the two of them share the same meaning. In that Afetogbo means *the house owner or the landlord is back* whereas Tōgbō means *Father is back*. This is clear because among the Eves, it is a man or a father who

owns a house, so replacing landlord with father in the truncated name shows how competent the Eves are linguistically when it comes to word formation. If we take another female name, Esiawonam, which means *this is what I have been given* and the truncated form, Enam which means *he/she has given me*, there is no doubt that the two forms mean the same thing. The original is displaying what she has received and the clipped form is also saying she has received something, which means the two are the same. Akpenamawu is a name which can be given to both sexes and it means *Thanks be to God*. Its truncated form is Akpene which means *thanks to him*. Here too, both the original and the truncatum share the same, semantic content, -thanksgiving. The original name gives thanks to God and since the Eves regard God (Mawu) as a man who created everything including humans, they insist on truncating the name to retain the God factor, by adding the 3rd person singular ‘-e’ as a suffix to make it Akpene. All these show the competence of the Eves in word- formation. According to Chomsky (1980) as cited by Katamba and Stonham(2006:8), “The competence of the speakers include the ability to manipulate rules in order to unscramble the meaning of unfamiliar names they encounter.”

Another name is Amewudze with its truncated form as Wudze. The original name means, *human is worthier than salt* and the truncated form, Wudze mean *worthier than salt*. This means those who loop off the first morpheme *ame*, which means human, knew that the truncated form is associated with the name bearer who is a human being so they are just telling her to live a life which will be more seasoned than salt and for that matter the truncated name-Wudze and the original, Amewudze has the same meaning.

Sekomayo, a name which is given to both males and females with its truncated form as Seko is another to talk about. The original name means, *it is only God that I will call* whereas the truncatum means *only God*. If we look at the meaning of the truncated name and its original, we can realize that the name givers’ focus is on God as the ultimate being to turn to in whatever situation they find themselves. Due to how important God is to them, they skillfully truncate the name in such a way that the truncatum lays emphasis on God. Thus, they retain the part of the name which means "only God". Perhaps, it is this kind of creativity (of the Eves) that Chomsky in Katamba and Stonham (2006) may be

Commented [A45]: Does it presuppose that in today Ewe land, all landlords are fathers? Therefore, the concept of landlady does not exist among Ewes? Secondly, what informs the truncation of the first two syllables and rather not the last two? Why is the truncated form not Afe?

Commented [A46]: This clearly demonstrates that you seem to confuse the processes of clipping and truncation. I suppose you need to take a closer look at the two carefully. They are not the same! I will also advise that instead of lumping all the examples together in the table above, organize them thematically and discussion each theme- per the truncation process you observe and draw conclusions. That will make the discussions flow.

Commented [A47]: Where is the proof of the insistence? How sure are you that there is any suffix -e? Don't forget after dropping Mawu, we are left with Akpena. Is it not possible, phonologically that the final /a/ can change to /e/ phonological rules such as raising? Otherwise, what is the independent motivation for the suffixation of the e? this clearly requires phonological explanation. Again, why cannot be truncated form be, say, simply Akpe? You need to explain that.

Commented [A48]: This sounds more sociolinguistic than morphological

Commented [A49]: This is a pointer to the need to categorise the names into male only, female only, and unisex names in table 1.

Commented [A50]: Why does the same interpretation- maintain God, not apply in Akpenamawu?

referring to -- knowing a language involves being able to have control over the system of rules that make peoples to encode and decode a limitless number of words in their language. Therefore, we can say that the Eves are displaying their knowledge of semantics in word-formation.

Commented [A51]: The bases of this conclusion are not strong.

In addition, Mitsiānyuiawokpə which means *you should select the good ones and observe* and its truncated form Tsiānyuiawo with the meaning, *select the good ones* are expressing the same thought. Both of them are talking about selection of a good thing. Though the OEN talks about many people selecting something, the TPN form is silent on that however, it is a command to somebody who is the second person (singular) to select the good ones of something. Whether it is one person or more doing the selection: the instruction is to alert those doing the selection to choose good ones .All these attest to how skillful the Eves are when it comes to the truncation of personal names.

Commented [A52]: I think you need time to explain truncation in this example. Unlike in the previous ones, both the initial and final syllables have been deleted. What accounts for that? Any reason to prefer?

However, there are only five TENs among the names collected whose meanings are different from the OEN. These are Gamedoagbao which means *Money is not stored in barns* and its truncatum Game, which means *in chain or time*, Amezādo means *lacking relatives and families* while Zādo means *it is night*; Kpodonu means *Given up on something* while its truncatum, Ekpo means *log*. Also, Dzeklone means *bow down or kneel down for her/him* with the truncated form as Dzene which means *distance yourself from him or her*. Lastly, Togodoe means *to go round in search of something* while Togo, the shortened form means *unsalted dried fish*. It is clear that these five TEN have meanings that are not the same as their original counterparts.

Commented [A53]: Don't you think you can deduce one from the other? If money is not stored in barns, which you can keep as long as you want, it may indicate how transient and temporal money is. And that is an indication of time. So, think about it.

Commented [A54]: If one loses relation, then it implies loneliness. In some African cultures, if you lose your relations, they say night has befallen you.

Despite the fact that the above TENs do not have the same meaning as the OEN, they do not pose any problem because when we take a critical look at the names on Table 1 above, it is clear that out of fifty (50) names, only 5 of them representing 10% have meaning different from the original ones. This is an indication that 90% of the TENs discussed have the same meaning as their original ones. This attests to the fact that Eves are very creative in truncating personal names; they make every effort to retain the meaning of the truncated personal names because that is the pride for both the name givers and the name bearers

Commented [A55]: The method you employed in sampling the names is not comprehensive enough make this conclusion based on 50 names.

since, just like Eves, many other African societies believe that a person's name plays a greater role in the success of the person in life.

6.2 Affixation of some Truncated Eve Names

The second aspect of the analysis deals with the prefixation of some truncated Eve Personal Names (PTEN). Like Japanese truncated personal names that can be prefixed or suffixed (Avram 2010), the Eve truncated personal names are also prefixed with e-, which in one instance is a third person singular subjective case pronoun and in another, a vocalic prefix which is an empty morph popularly used by the southern Eves (Aṅlɔ, Avenɔ and Tɔŋu) especially if they want to pronounce a mono-syllabic word which begins with a consonant. Unlike the Luo of Kenya who have different prefixes for males and females as indicated by Okwany (1998), in which case a- is a feminine prefix and o- as the masculine prefix, the prefixed truncated Eve personal names have e- for both female and male names. These names shall be referred to as prefixed truncated Eve personal Names (PTEN) in the work.

Table 2

OEN	PTEN	OEN	PTEN
Agbedohiā	Edohiā	Tsi/otɔ	Etsi
Aguadze	Edze	Daledɔ	Eda
Ametefe	Etefe	Kpodonu	Ekpo
Dadoke	Edoke	Uede	Eve
Do/fee	E/fee	Ḑelanam	Enam
Dayome	Eyome	Nuwɔzā	Ewɔzā
Dzimeseaseo	Edzi	Uɔnudrɔlali	Edrɔlali
Gayome	Eyome	Dadoto	Edoto
Gaenyoame	Enyoame	Kpɔmawusinu	Esinu
Mawulinam	Eli	Ḑelaḑem	Eḑem
Mawutɔ	Etɔ	Amewuga	Ewuga
Mawusinam	Esi	Ameléfe	Eléfe
Mawulolo	Elolo	Yonyemedɛ	Emedɛ
Mawufemɔ	Efemɔ	Esiawonam	Enam
Mawunyo	Enyo	Agbeamesē	Emese
Nɔnɔmekuadzi	Ekuadzi	Wɔlanya	Enya

Commented [A56]: Is there any of the name that is not personal?

Commented [A57]: How about the names in table 1, were they not personal names? Why are you now making the distinction here? Any special reason?

Commented [A58]: The glosses are missing here.

Noviamede	Emede	Seyram	Eyram
Mawunyegã	Enyegã	Gbedozi	Ezi
Sequdzi	Equdzi	Nyedzulewonu	Elewonu

Dumelo	Edu	Azãleko	Eleko
Kpogo	Ego	Mawulikplim	Elikplim
Dzote fe	Edzo	Azãmeti	Emeti
Dakudzi	Edzi	Sekome	Ese
Duvõ	Edu	Mawutonam	Etõnam
Kpõvi	Ekpõ	Zãsi	Ezã
Sodzi	Eso	Zomelo	Ezo
Kpegbadzi	Ekpe	Xewovi	Exe
Agbalet	Elete	Boglo	Ebo
Anyigbavõ	Evõ	Mõdzifa	Efa
Getõ	Ege	Kotõwonya	Eko
Dzudewobõ	Ebõ	Dumenya	Emenya

From Table 2, above it is clear that some of the truncated Eve names are prefixed with *e-* which in one case is a third person singular subjective case and in the other an empty morph which replaces morphemes whether the original names are fore, median or back clipped. The *e-* morpheme always takes the initial position of the words as a bound morpheme-prefix. For example if we consider names such as *Agbedohiã*, *Dofee*, *Mawutõ*, *Mawulolo* and *Nõnõmekuadzi*, they are fore clipped and the *e-* bound morpheme is added to the roots resulting in *Edohiã*, *Efee*, *Etõ*, *Elolo* and *Ekuadzi*, respectfully. In others like *Zomelo*, *Dzimeseaseo* and *Sekome*, the middle and the back morphemes have been truncated leaving the first morpheme on which the *e-* bound morpheme is attached as a prefix resulting in *Ezo*, *Edzi* and *Ese*, respectively. The interesting thing here is that the *e-* bound morpheme does not replace the truncated portions; rather it occupies the initial position of the truncatum to let the names sound meaningfully. This is to prove what Plag (2003:119) stated that “with truncation however, only part of the base survive the derivation, and the speakers should have knowledge of which part can survive.” Since Eves are skillful and can produce meaningful names no matter the size, they know which part of the names to truncate in order to retain the original meaning of the name.

Commented [A59]: ???

Commented [A60]: What does this mean?

Commented [A61]: For example,

Commented [A62]: Per your explanation here, are you implying that the parts the delete are all bound morphemes? This counters your early explanations that seem to suggest the deleted parts are in themselves full expressions. Perhaps the non-truncated names are compounds of different types. Because it is difficult to convince your reader that Lolo is the root of Mawulolo. You have already indicated that Mawu means God, which is a free morpheme. Therefore, why should not Mawulolo be a compound name? it has two components; component 1 and component 2. Component 1 deletes, but component 2 requires a prefix to stand alone, hence the prefixation. Probably this is what is going on...Also, explain to us what happens if the *e-* prefix is missing. Will it be ungrammatical or there is likely to be a semantic clash?

Commented [A63]: Pay attention to the composition of the names and you find out why certain parts are retained.

Secondly, the *e-* morph serves as the 3rd person subjective case pronoun in most of the names to allow the names retain their meanings. Take, for instance, names like Mawuto, Mawunyo, and Mawulolo in which the first morpheme “Mawu” which means God is looped off, and is replaced with the *e-* prefix (where *-e* means he, she, it). So if we take Mawuto which means *God’s own*, we can get the truncated form Eto which means *His own*. Likewise Mawunyo which means *God is good* with the truncated name Enyo meaning *He is good*. Also, Mawulolo which means *God is great* with the truncated form Elolo, which means *He is great*. In the same way, some names have “Se” as the first morpheme which are also treated like those with Mawu. In Eve, “Se” means destiny and the Eves regard their destiny as their god, so they use the two interchangeably. Example Sequdzi which means *God has won* has the truncated form, Equdzi meaning *He has won*. So in order not to take away the personality of God “Mawu” or “Se” from the truncated names, they are prefixed with *e-*. Once again, it is obvious that the Eves attach importance to the meaning of their names that is why they make every effort to maintain the meaning of the names they truncate. One important thing which needs to be clarified is the use of “he” to represent the prefix since in Eve, the 3rd person singular *e* represents *he, she or it*. We decided to use “he” because the Eves believe God to be their father who created them.

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Thirdly, some names like Agbedohiä, Aguadze, Ametefe, Gaenyoame and Nõmekuadzi have their truncated forms prefixed with *e-* the 3rd person singular to make them Edohiä, Edze, Etefe, Enyoame and Ekuadzi, respectfully. In the case of these names, their first morphemes express different opinions, unlike those we have seen above; however, the prefix *e-* helps to maintain their meaning. For instance Gaenyoame which means *It is money which makes one looks good* and its truncatum, Enyoame which means *It makes one good*. Also, Nõmekuadzi means *Life is envied* has the truncated form Ekuadzi with the meaning, *It is envied*. Also, Ametefe means *In place of someone or someone’s replacement*. The truncatum of it is Etefe which means *his place*. These truncated names also show that despite the fact that some morphemes are looped off the original names, the insertion of the prefix helps to retain their meanings. Also, since affixation is used to

Commented [A65]: How about instance it is not referring to God?

derive new forms and the Eves are able to use prefixation in name truncation, we can say that truncation in Eve is morphological process.

Commented [A66]: What does this statement mean? Do you mean new forms have been derived with the addition of the e-? really?

Lastly, there are a group of truncated names in Eve which are prefixed with the vocalic prefix e- which is an empty morph because it does not add any meaning to the root. The Eves especially those at the southern part of the Volta Region use it if they want to pronounce mono-morphemic words which begin with a consonant. For instance names like Daledo, Dakudzi, Dumelo, Duvõ, Ekpegbadzi, Kpodonu, Tsifotu, Uede, Zānu and Zomelo have their truncated forms as, Eda, Edzi Edu, Eɖu, Ekpo, Etsi, Eve, Ezā and Ezo. Eda and da both mean snake, ekpo and kpo both mean log, etsi and tsi means water and lastly eve and ve mean hole. Despite the fact that the prefix adds no semantic or grammatical meaning to the names, the process shows how creative the Eves are when it comes to word formation. In that Katamba and Stonham (2006) stated that knowing a language involves creativity and production. This is exactly what the Eves have done to prove that they do not form long list of words which are meaningless; rather they are capable of employing word formation process such as affixation to truncate personal names without losing the meaning of the original names. Therefore, it can be established that name truncation in Eve is a morphological process.

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Commented [A68]: This has been repeated.

Commented [A69]: What is the basis of your 'establishment'?

7. CONCLUSION

This is the last section of the work and it provides the summary of the research findings, implications and recommendations for further research. The aim of this work was to find out if the Eve truncated names have the same semantic content as their longer morphological forms. The theoretical framework employed for the study was the linguistic model of generative grammar by Katamba and Stonham (2006). In all 150 Eve personal truncated names were collected for the study.

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This study has shown that the Eve truncated personal names (ETPN) are morphological because the truncated forms have meaning which are the same or almost the same as the original names. This is the proof that truncated Eve names are not just mere sounds resemblances of the sort that speakers would recognize as stated by Haspelmath. Also,

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morphological process such as prefixation is employed in truncating personal names (ETPN) among the Eves. This proves the linguistics competence of the Eve people.

Based on the finding, the study has one theoretical implication. In the first place, the use of the linguistic model of generative grammar has been very useful in this work because it lays emphasis on the fact that speakers must be creative enough to produce meaningful utterances including names in their language; this is evidence of linguistic competence. Secondly, this work contributes significantly to phonotactics, morphology and semantics. Finally, the Eve truncated personal names are morphologically structured, so further research could be done in the areas of suffixation, infixation and the syllable types of the Eve truncated personal names.

Commented [A72]: What is this? What does it mean?

Commented [A73]: Really?

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