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A PRAGMA-SOCIOLINGUISTIC STUDY OF HAUSA PERSONAL NAMES

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Abstract

This study investigates Hausa indigenous personal names as pragmatic-sociolinguistic phenomena, examining them not as static labels but as communicative acts embedded in cultural practice. Guided by Bach and analyzes seventeen (17) names collected from selected Hausa communities across Katsina State. Data were obtained through interviews, participant observation, introspection, and archival records, and were analysed thematically across categories such as birth circumstances, physical traits, kinship, temporal markers, and flora/fauna. Findings reveal that Hausa names function as locutionary, illocutionary, and perlocutionary acts that encode grief, resilience, ecological awareness, kinship identity, and moral values. They operate as cultural diaries, preserving memory, negotiating survival, and expressing worldview (*Rayuwar Hausawa*). The study highlights the sociolinguistic tension between Arabic-derived names, associated with prestige and religious identity, and indigenous Hausa names, often stigmatised as traditional or pre-Islamic. By situating Hausa naming within a pragmatics-sociolinguistics framework, this research contributes to onomastics, pragmatics, and sociolinguistics while foregrounding the importance of preserving indigenous naming practices as cultural archives and communicative resources.

Introduction

Names are more than identifiers; they carry deep cultural meaning and influence social identity. Among the Hausa, personal names are considered guiding forces for destiny, as expressed in the proverb *sunan linzami ne* (a name is a horse bit). Indigenous Hausa names are deliberately chosen to reflect circumstances of birth, expectations, or physical traits, functioning as narrative acts. Examples include *Kyauta* (gift) for a child born after long infertility, or *Bara* (begging) for a boy born after several girls.

However, this indigenous system has declined due to sociolinguistic shifts. The spread of Islam introduced Arabic names, which came to symbolise piety, modernity, and prestige, while indigenous names were stigmatised as pagan or associated with the *Maguzawa* (non-Muslim Hausa). Today, many urban families abandon traditional names, and children who bear them often face ridicule.

Previous research on Hausa names has mainly focused on etymology and classification, neglecting their pragmatic roles as communicative acts and the social processes driving their decline. This study addresses that gap by using a pragma-sociolinguistic approach to analyse Hausa names as performative speech acts that embody identity, worldview, and social meaning. It examines their cultural significance, factors shaping contemporary naming practices, and the role of context in interpretation. In doing so, the research contributes to onomastics, pragmatics, and sociolinguistics, while also supporting efforts to preserve Hausa cultural heritage.

Empirical Review

Scholarly works on African naming practices reveal diverse approaches, anthropological, semantic, structural, and historical, yet Hausa indigenous personal names remain underexplored from a pragmatic-sociolinguistic perspective. Dikko, in his study of Hausa child-naming, stresses the urgency of cultural-decolonisation, observing that “the Hausa naming system prior to the

influence of Arab culture served as a vital space for articulating historical consciousness and spatiotemporal identity” but that many indigenous names are now marginalised as “animist traditions” (23). Similarly, Mutunda’s ethnographic work on Lunda names illustrates how spiritual beliefs shape naming, noting that when a child habitually cries, “this is an indication that the name is inadequate... the spirits indicate... that the name must be changed” (14). Daudu, focusing on Fulbe naming, emphasizes that “Fulbe names encapsulate the comprehensive worldview of the people, reflecting key aspects such as religion, historical background, occupation, and traditional beliefs” (72). While these studies highlight the cultural richness of African naming, they do not employ a pragma-sociolinguistic lens, leaving open the question of how Hausa names function as communicative acts in social interaction.

Other African onomastic studies similarly highlight semantic, cultural, and historical dimensions but neglect pragmatic analysis. Labaran describes Hausa naming as “an aspect of linguistic behaviour... analysed as signs” (188), Mustapha documents the etymology of Kano ward names (127), and Akase classifies Tiv names reflecting cosmology, morality, and aspiration (320). Obeng, in his pragmatic study of Akan death-prevention names, shows that such names serve survival functions by “concealing the child's identity from spiritual parents... pleading with spiritual forces for survival” (164), while Agyekum categorizes Akan names as “birthday, circumstantial, flora, fauna, proverbial, insulting” and observes that Westernization has introduced innovations such as multiple or Christian names (206). Mashiri’s sociolinguistic study of Shona naming highlights how “the speaker and the addressee's relationship, cognitive, historical and ideological reality, determine the choice of names” (93). These studies collectively affirm that African names encode cultural values and social meanings, but few systematically integrate pragmatics and sociolinguistics. The present research analysing Hausa indigenous personal names

as communicative resources that function contextually in identity construction, cultural continuity, and social interaction.

Theoretical Framework

This study employs an eclectic framework that combines Speech Act Theory with Ethnography of Communication to analyse Hausa indigenous personal names from a pragmatic sociolinguistic perspective.

Speech Act Theory explains that naming functions as a performative act, in which utterances carry locutionary, illocutionary, and perlocutionary force. Names are purposeful actions shaped by Mutual Contextual Beliefs (MCBs), meaning their interpretation depends on shared cultural knowledge. For instance, flora- or fauna-based Hausa names (e.g., Kuka “baobab,” Kura “hyena”) derive meaning from cultural symbolism.

Ethnography of Communication situates naming within cultural and social contexts using Hymes' SPEAKING model, which accounts for setting (e.g., naming ceremonies), participants (e.g., parents, elders), ends (e.g., identity, blessing), and ritualized acts (e.g., formulae, prayers). This highlights naming as a cultural communicative act embedded in tradition, values, and worldview.

By integrating both theories, the study bridges pragmatics and sociolinguistics, showing that Hausa names are not only linguistic labels but performative actions and culturally grounded expressions of identity.

Methodology

This study employed a qualitative pragma-sociolinguistic approach to examine Hausa indigenous personal names within their cultural and communicative contexts. Data were collected in Guga, Bakori Local Government Area of Katsina State, through structured oral interviews with elders, custodians of tradition, and selected name-bearers. Interviews were conducted in Hausa to

elicit natural responses on the meanings, circumstances of bestowal, and pragmatic functions of names. Supplementary methods included participant observation at naming ceremonies and markets, document checks, and the researcher's document checks and introspection as a native speaker. All responses were transcribed in Hausa and translated into English with explanatory glosses. In total, seventeen (17) names were collected and analysed, covering categories such as birth circumstances, kinship, physical appearance, flora, and fauna.

Data Presentation and Analysis

Data was presented and analyzed within the frameworks of Bach and Speech Act Theory and Hymes' Ethnography of Communication. Names were classified into six categories: Birth Circumstances, Physical Traits, Time of Birth, Kinship, and Flora/Fauna. Each was described in Hausa, translated into English, and contextualised in terms of its pragmatic functions as a communicative act. Analysis followed four steps: identifying the name and meaning, explaining its context, outlining its background, and interpreting its locutionary, illocutionary, and perlocutionary acts. This phenomenological, descriptive approach revealed Hausa personal names as speech acts that perform social roles marking identity, preserving memory, expressing gratitude, and sustaining cultural continuity.

A. Data Presentation and Analysis of Names Based on Circumstances of Birth

This category consists of four (4) Hausa names, each reflecting experiences of infant mortality, hardship, or perseverance. Such names operate simultaneously as speech acts and cultural markers, encoding grief, resilience, and hope within Hausa cosmology.

Datum 1. **Abarshi/Abarta** – The Literal Meaning of the Name Abarshi “let her leave.”

Gender: Abarshi (male), Abarta (female).

Contextual Meaning: Given after repeated child deaths, the name is a plea for survival. It also reflects Hausa belief that deceiving death or spiritual forces can be achieved through language.

Locutionary Force: Literally implies abandonment.

Illocutionary Force: Expresses grief, hope, and prayer for survival.

Perlocutionary Force: Evokes sympathy, heightens communal support, and reinforces survival consciousness.

Sociolinguistic Analysis

Encodes Hausa protective naming practices. Gender inclusivity is seen, though male survival often holds more weight in patriarchal contexts—functions as a communal narrative of grief, hope, and resilience.

Assessment-Reveals how Hausa names function as speech acts and cultural symbols, supporting the study's aim of linking naming to worldview, cosmology, and survival strategies.

Assessment- Confirms Hausa naming as a cultural act of resistance against mortality. It directly supports the research objective of demonstrating that names function as communicative tools that express both trauma and resilience.

Datum 2. **Bagudu** – The Literal Meaning of the Name Bagudu: “No retreat” or “one who does not retreat.”

Gender: Primarily male, though sometimes extended to females.

Contextual Meaning: Represents courage, bravery, and determination. It is used to affirm cultural ideals of resilience and strength, particularly in challenging times.

Pragmatic Analysis

Locutionary Force: Literally no retreat."

Illocutionary Force: Declares resilience, motivates courage, and assigns bravery to the bearer.

Perlocutionary Force: Inspires pride in the bearer and reinforces cultural admiration for bravery.

Sociolinguistic Analysis

Reflects Hausa values of heroism and endurance. Functions as identity construction, shaping how others view and interact with the bearer. Gendered expectations link it more to males, though contemporary use broadens its scope.

Assessment- Demonstrates naming as a performative act of cultural identity-building. It supports the research aim of showing how names embed social values and transmit ideals across generations.

Datum 3. **Bara** – The Literal Meaning of the Name Bara "Begged" or "obtained through begging."

Gender: Traditionally female.

Contextual Meaning: Given to a child born after long prayers, struggles, or a delay in conception, symbolising gratitude and divine blessing.

Pragmatic Analysis

Locutionary Force: Literally refers to begging.

Illocutionary Force: Expresses gratitude, acknowledges divine intervention, and declares special child status.

Perlocutionary Force: Inspires empathy, reinforces faith, and highlights the child's unique value.

Sociolinguistic Analysis

Encodes Hausa religious and cultural beliefs about patience, prayer, and divine will. Reflects strong societal expectations of fertility and parenthood. Marks the child as special, deserving extra care and protection.

Assessment- Illustrates the role of names as testimonies of social and religious experience. It aligns with the study's objectives of showing how Hausa names reflect both spiritual worldview and socio-cultural realities.

or "leave to me."

Gender: Barau (male), Barmani (female).

Contextual Meaning: Given when parents have lost several children. It reflects uncertainty, grief, and cautious hope, narrating survival after repeated deaths.

Pragmatic Analysis

Locutionary Force: Literally means “left behind” or “abandoned.”

Illocutionary Force: Declares survival and resilience, expresses grief and hope.

Perlocutionary Force: Evokes empathy, encourages resilience, and symbolises renewal for the family.

Sociolinguistic Analysis

Encodes Hausa belief in destiny and divine will. Often male-centred, aligning survival with the continuation of the lineage. Serves as a cultural reminder of family history and survival against loss.

Assessment

Highlights how Hausa names function as both personal identifiers and cultural diaries of trauma and endurance. It strongly supports the study's goal of connecting speech acts in naming with Hausa cosmology and resilience practices.

B. Data Presentation and Analysis of Names Relating to Physical Appearance or Structure of the Bearer

This section deals with Hausa indigenous names that are based on the physical features or bodily structure of the bearer. Three (3) names were collected (Bakadariya, Cibi/Zumbul Cibi, Chindo) from oral interviews, family naming stories, and elders, who serve as custodians of tradition. These names capture complexion, size, and distinctive physical traits visible at birth.

Datum 5. **Bakadariya** – The Literal Meaning of the Name Bakadariya “Without laughter,”

given to a person who rarely laughs or smiles.

Gender: Primarily male, but also used for females.

Contextual Meaning: Describes seriousness or emotional restraint as a defining feature of the bearer's personality.

Pragmatic Analysis

Locutionary Force: A Literal expression of the absence of laughter.

Illocutionary Force: Labels the bearer as serious or emotionally restrained.

Perlocutionary Force: Generates teasing, cautious respect, or admiration depending on the context.

Sociolinguistic Analysis

Cultural Significance: Reflects Hausa cultural attitudes that value discipline and emotional control.

Gender and Social Roles: For women, restricted laughter aligns with cultural modesty; for men, seriousness signifies maturity.

Communicative Function: Operates as both a behavioral verdict and an identity marker.

Assessment- Encodes personality into social memory, reflecting cultural ideals of restraint, discipline, and modesty.

Datum 6. **Cibi / Zumbul Cibi** – The Literal Meaning of the Name Cibi / Zumbul Cibi “Navel / protruding navel,” given to a child with a noticeable navel bulge.

Gender: Neutral, applies to both male and female children.

Contextual Meaning: Records a distinctive physical feature at birth, marking the child as unique.

Pragmatic Analysis

Locutionary Force: Literal mention of the navel or its protrusion.

Illocutionary Force: Declares and foregrounds the child's physical distinction.

Perlocutionary Force: Elicits affection, teasing, curiosity, or even pride.

Cultural Significance: Links anatomy with identity; the navel symbolises birth and continuity.

Gender and Social Roles: Neutral, though teasing may affect boys more openly than girls.

Communicative Function: Acts as a descriptive label and cultural record of physical uniqueness.

Assessment- The name demonstrates how Hausa people turn bodily features into markers of identity and communal memory.

Datum 7. **Chindo** – The Literal Meaning of the Name Chindo: “One with six fingers or toes,” describing a child born with polydactyly.

Gender: Predominantly male, though not exclusive.

Contextual Meaning: Emphasizes bodily anomaly as a source of uniqueness and, at times, spirituality.

Pragmatic Analysis

Locutionary Force: Denotes "six," in reference to the extra digit.

Illocutionary Force: Acknowledges and labels the physical anomaly.

Perlocutionary Force: Can provoke admiration, curiosity, pride, or stigma depending on belief systems.

Sociolinguistic Analysis

Cultural Significance: Encodes physical difference as socially meaningful; sometimes associated with spiritual significance.

Gender and Social Roles: Often linked with male uniqueness, though not restricted.

Communicative Function: Serves as a permanent marker of difference and oral identity.

Assessment- Illustrates how Hausa naming transforms biological variation into culturally significant identity.

C. Data Presentation and Analysis of Names Based on Kinship

This section discusses Hausa personal names derived from kinship relations, birth order, and family position. A total of four (4) names were collected from parents, elders, and oral sources. These names situate the bearer within the lineage by marking relational position, such as firstborn, lastborn, or marital role.

Datum 8. **Auta** – The Literal Meaning of the name ‘Auta’ is Lastborn

Gender: Neutral, though often differentiated as Auta (general) or Autan (male-specific).

Contextual Meaning: Refers to the youngest child in the family, situating them within the family hierarchy.

Pragmatic Analysis

Locutionary Force: Labels the child as the last-born.

Illocutionary Force: Declares familial position and expresses parental affection.

Perlocutionary Force: Produces indulgence, pampering, and preferential treatment, though it may also invite teasing or rivalry among siblings.

Sociolinguistic Analysis

Cultural Significance: Birth order is culturally significant; Auta symbolizes cherished, protected family membership.

Gender and Social Roles: Female lastborns are often overprotected; male lastborn may enjoy a longer period of youthfulness.

Communicative Function: Signals relational position in social interaction and often becomes a playful adult nickname.

Assessment- Auta highlights Hausa kinship values of hierarchy, affection, and care. The speech act reinforces family bonds while encoding expectations of dependency and indulgence.

Datum 9. **Baranya** - The Literal Meaning of the name ‘Baranya’ is ' Child of Ranya, or one named after the junior wife.

Contextual Meaning: Encodes maternal lineage, especially in polygamous households, by linking the child to a junior wife.

Pragmatic Analysis

Locutionary Force: Identifies the child as one named after or belonging to a junior wife.

Illocutionary Force: Declares lineage, reaffirms polygamous hierarchy, and preserves traditional naming systems.

Perlocutionary Force: Shapes identity and social perception; may evoke pride in tradition or stigma in modern contexts where polygamy is less favoured.

Sociolinguistic Analysis

Cultural Significance: Reflects traditional Hausa family structures, where names embody household hierarchy and marital rank.

Gender and Social Roles: Primarily tied to female children, symbolising kinship negotiation and female identity in polygamy.

Communicative Function: Acts as a cultural artefact, signalling family history and preserving kinship practices.

Assessment- Baranya demonstrates how Hausa names function as performatives. It embodies family dynamics, acknowledges polygamous systems, and encodes cultural values of lineage, continuity, and belonging.

Datum 10. **Budurwa** - The Literal Meaning of the name ‘Budurwa’ is Virgin girl.

Gender: Female.

Contextual Meaning: Traditionally, it refers to an unmarried girl who has not engaged in sexual relations.

Pragmatic Analysis

Locutionary Force: Denotes virginity and unmarried status.

Illocutionary Force: Marks chastity and purity, aligning with cultural ideals of female honour.

Perlocutionary Force: May evoke admiration, social respect, or pressure; it can also produce stigmatisation if expectations are not met.

Sociolinguistic Analysis

Cultural Significance: Virginity is culturally esteemed in Hausa society; the name reinforces values of chastity.

Gender and Social Roles: Strongly tied to women, positioning them within patriarchal norms of purity and marital eligibility.

Communicative Function: Operates metaphorically to remind the community of moral values and gendered expectations.

Assessment- Budurwa transcends nominal function, acting as a social regulator of behaviour.

While valued traditionally, it may be subject to reinterpretation in contemporary contexts.

Datum 11. **Dattijo** – The Literal Meaning of the name Dattijo is Elderly.

Gender: Male.

Contextual Meaning: Refers to someone named after an elder relative, such as a father or uncle, and symbolically conveys maturity and wisdom.

Pragmatic Analysis

Locutionary Force: Denotes an elderly person or one linked to senior lineage.

Illocutionary Force: Honours elders, signals expectation of wisdom and leadership, and preserves lineage.

Perlocutionary Force: Shapes community perception, leading to respect, responsibility, and the assignment of leadership roles.

Sociolinguistic Analysis:

Cultural Significance: Upholds lineage continuity and respect for seniority.

Gender and Social Roles: Male-centred, reflecting patriarchal structures of authority and decision-making.

Communicative Function: Serves as an honorific marker in interaction, symbolising politeness and respect.

Assessment- Dattijo functions as both a name and a cultural title, reinforcing the value of seniority and leadership in Hausa society.

D. Data Presentation and Analysis of Names Based on Time, Season, or Period of Birth

This category covers Hausa personal names that reference time, season, or the circumstances of birth in relation to natural or cultural calendars. Three (3) names were collected under this category from oral interviews, historical accounts, and community elders. These names typically mark important events such as rainfall, cotton processing, germination periods, or the harmattan season. Each name will be presented with its literal and contextual meaning, followed by pragmatic and sociolinguistic analyses.

Datum 12. **Anaruwa / Damina** – The Literal Meaning of the name ‘Anaruwa / Damina’ is ‘It is raining / rainy season’ (Ana “it is,” Ruwa “rain”).

Gender: Primarily male, though variations exist for female use.

Contextual Meaning: The name is given to a child born during the rainy season. Rainfall benefits the entire community, not just one family, and is often associated with life, blessings, and fertility.

Pragmatic Analysis

Locutionary Force: States “It is raining,” directly referencing the weather at the child's birth.

Illocutionary Force: Commemorates the rainfall and ties the child's identity to renewal, fertility, and prosperity.

Perlocutionary Force: Evokes communal memory of blessings; listeners may see the child as divinely favoured or connected to abundance.

Sociolinguistic Analysis

Cultural Significance: Rain symbolises life and divine mercy in Hausa agrarian culture.

Gender and social roles: The name situates the bearer in natural cycles and may influence perceptions of being fortunate, calm, or blessed.

Communicative Function: Serves as a narrative name, recording environmental circumstances and situating identity in cultural history.

Assessment- Anaruwa/Damina reflects how Hausa naming links life events to agricultural cycles, marking the child as blessed by nature and divine mercy.

Datum 13. **Angurya** – The Literal Meaning of the name ‘Angurya’ is Cotton lint.

Gender: Unisex (male/female).

Contextual Meaning: Assigned to children born during the cotton processing season, symbolising labour, wealth, and trade.

Pragmatic Analysis

Locutionary Force: Refers to cotton fibres separated from the seed.

Illocutionary Force: Marks seasonal activity, aligning the child with productivity and agricultural prosperity.

Perlocutionary Force: Suggests industriousness and economic identity, evoking communal pride in farming heritage.

Sociolinguistic Analysis

Cultural Significance: Cotton is historically central to the Hausa trade and textile industry.

Gender and Social Roles: Reflects farming and occupational continuity; connects both male and female children to agricultural wealth.

Communicative Function: The name instantly associates the bearer with farming traditions and seasonal cycles.

Assessment: Angurya symbolises labour, productivity, and agricultural heritage, preserving communal identity through cotton's cultural and economic importance.

Datum 14. **Buji** – The Literal Meaning of the name ‘Buji’ is Dust / Harmattan.

Gender: Primarily male, but occasionally female.

Contextual Meaning: Refers to children born during the harmattan season, marked by dryness and dust, reflecting harsh yet defining climatic conditions.

Pragmatic Analysis

Locutionary Force: Directly names the harmattan dust.

Illocutionary Force: Records the time of birth, situating the child in a specific climatic reality.

Perlocutionary Force: Evokes resilience and strength, prompting a cultural memory of the hardship endured during the harmattan.

Sociolinguistic Analysis:

Cultural Significance: Embeds climate as a marker of human identity in Hausa tradition.

Gender and Social Roles: As a male name, it symbolises endurance and survival, aligning with masculine cultural expectations.

Communicative Function: Marks the bearer as linked to natural cycles and as a living record of the season.

Assessment: Buji reflects the Hausa ecological worldview, where names encode environmental experiences, survival, and communal history.

D. Data Presentation and Analysis of Names Based on Flora and Fauna

This section presents Hausa personal names derived from plants, animals, and natural elements. A total of three (3) names were collected through oral interviews with elders and storytellers, as well as from Hausa oral literature. These names symbolise qualities attributed to flora and fauna, such as strength, resilience, fertility, cunning, or beauty.

Datum 15. **Aku** – The Literal Meaning of the name Aku is “Parrot,” a bird known for mimicry and endless chatter.

Gender: Unisex.

Contextual Meaning: Refers to a talkative person, admired for eloquence or teased for excessive speech.

Pragmatic Analysis

Locutionary: Denotes a parrot.

Illocutionary: Describes a person as talkative, expressive, or humorous.

Perlocutionary: May inspire admiration (eloquence), laughter (teasing), or caution (gossip).

Sociolinguistic Analysis

Cultural significance: Reflects Hausa valuation of speech, rhetoric, and verbal artistry.

Gender and social roles: Neutral, applied to males and females alike.

Communicative function: Functions as both praise and social correction.

Assessment- Aku demonstrates ecological naming creativity. It is a speech act of social labelling and humour, reflecting Hausa culture's celebration of eloquence and wit.

Datum 16. Aljan – The Literal Meaning of the name Aljan is derived from aljannu (spirits/jinn), denoting supernatural beings.

Gender: Male.

Contextual Meaning: Given to someone fearless, mysterious, or possessing unusual strength.

Pragmatic Analysis

Locutionary: Refers to jinn, spiritual beings.

Illocutionary: Attributes extraordinary courage or mystique to the bearer.

Perlocutionary: Produces admiration, awe, or fear in others.

Sociolinguistic Analysis

Cultural significance: Encodes Hausa cosmological belief in unseen beings.

Gender roles: Masculine, associated with bravery and power.

Communicative function: Serves as a symbolic shield, warning or elevating the bearer.

Assessment- Aljan connects naming to spirituality, showing how Hausa names draw on religious cosmology for identity, protection, and strength.

Datum 17. **Dage** (Pugnacious / Fighter) The Literal Meaning of the name Dage is “Pugnacious,” one who refuses to give up.

Gender: Male.

Contextual Meaning: Applied to someone skillful in fighting, persistent, or determined.

Pragmatic Analysis:

Locutionary: Means stubborn, determined, or a fighter.

Illocutionary: Describes or encourages resilience and combativeness.

Perlocutionary: Inspires admiration, fear, or expectation of toughness.

Cultural significance: Connects with Hausa history of warriors and wrestlers (e.g., Dambe boxing) and survival ethics.

Gender and social roles: Masculine, emphasising strength and persistence.

Communicative function: Encourages bravery, discourages weakness, and marks identity.

Assessment- Dage encodes Hausa values of endurance, competitiveness, and struggle. It is a motivational label and cultural reminder of resilience.

Findings

The analysis of this study shows that naming is closely tied to cultural, religious, ecological, and social realities. Names reflecting birth circumstances act as protective and symbolic tools, expressing prayers, resilience, and negotiations with fate. Physical appearance-based names transform bodily traits into identity markers and social memory, while kinship names situate individuals within family structures, reinforcing roles and hierarchy. Names linked to time and season embed ecological and agricultural cycles into identity, and flora- or fauna-based names use symbolism to convey values such as bravery, eloquence, or resilience. Overall, Hausa names function as purposeful speech acts that embody cosmology, morality, and survival strategies rather than mere labels.

Conclusion

The study confirms that Hausa personal names are performative utterances that preserve cultural memory, transmit values, and regulate social behaviour. They reflect Hausa cosmology, spirituality, kinship systems, ecological consciousness, and moral codes, functioning as both personal identifiers and collective narratives. The study concludes that Hausa names are integral to cultural survival, as they encode grief, resilience, ecological awareness, and social identity into everyday communication. By treating names as speech acts and communicative artefacts, this

research has demonstrated their role in sustaining cultural continuity and reinforcing communal cohesion. Thus, Hausa personal names should be regarded not merely as linguistic forms but as cultural archives that embody the lived experiences, moral imagination, and cosmological worldview of the Hausa people.

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