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African Ethnonyms and Toponyms: An Annotated Bibliography

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Preface

A major trend in African Studies today consists in using traces of African culture embedded in African names and naming practices to recover or reconstruct African heritage. African names are oral records that can be meticulously processed and analyzed by African and Africana scholars. The emphasis is placed on two categories of names: ethnonyms and toponyms. Ethnonyms are names of people and ethnic groups whereas toponyms are names of places. These two categories of names constitute two important subfields of African onomastics. In addition, they are related in three interesting ways. First, some ethnic groups derive their names from place names and vice versa. Secondly, unlike other types of names such as anthroponyms or personal names, which can easily change or disappear according to the biography of the bearer, toponyms and ethnonyms have a durable life span.Toponyms in particular constitute fixed landmarks whose durability makes them important data for historical research. Thirdly, and more importantly, ethnonyms and toponyms constitute an intricate and semiotic structure, a kind of palimpsest that crystallizes a layer of meanings of community experience. These meanings can be conceived of as approaches or facets of the collective experience of a group. There are at least five facets: the geographical, the historical, the linguistic, the symbolic, and the socio-political facets.

Geographical facet. One of the prominent functions of names in general is to empower the users to refer to the entities named. This is of paramount importance in the case of toponyms. As the work by Peter E. Raper shows, identifying and referring unambiguously to geographic entities is pivotal to most human activities today. This statement holds true also for ethnonyms. In order for toponyms and ethnonyms to refer unambiguously many linguistic, pragmatic, socio-cultural and intercommunicative conditions must be met. In the case of African onomastics, the satisfaction of these conditions is sometimes hindered by many obstacles, some of which are due to the colonialism. Some of the sources cited in this bibliography pinpoint the exact nature of those obstacles and try to come up with effective ways to ensure successful references to African named entities.

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Historical facet. Events, including historical events are bound by time and space. This conjunction of time and space is sanctioned by humans through the giving of a name which functions as a verbal picture of the event. Indeed, there are no memorable events without names. There are many ways in which an event is sanctioned through a name: names can index the place or location of the event, the agents, collective or individual, behind the occurrence of an event, the time period during which an event took place, or a semiotic string symbolizing a slogan or a statement for instance. For example, a name such as the Battle of Waterloo refers to the place in Belgium where the memorable battle was fought, as well as to the battle itself in its particular attributes as opposed to other battles of the Napoleonic wars. Likewise, Mau Mau, according to some interpretations of the name, is a rallying slogan for the uprising led by the Kikuyu ethnic group against the colonial power in Kenya from 1952 to 1960.

Names as complex pictures of events are often accompanied by fictional or documentational narratives. Those narratives can be written or oral. When a narrative is written, its objectivity increases, and it can be used as an effective means for referring to the event. But when the sources are oral, as is the case of Africa's pre-colonial history, its objectivity is more difficult to ascertain. In such a situation an active interpretation of names and the reconstruction of the oral narratives by historians becomes necessary. Ethnonyms and toponyms, because of their particular characteristics mentioned above, are of great use in this reconstructive task. The historical reconstruction of the movement of African populations within the continent as well as the diaspora are two research domains where African onomastics has proven to be a valuable methodological tool.

Linguistic facet. The linguistic facet refers to the linguistic medium that constitutes the repository of ethnonyms and toponyms. It is the most tangible layers encoded in the onomastic palimpsest. It also seems to be the core layer from the methodological viewpoint. Indeed, names are given in particular languages whose morphology, syntax and semantics inform their meaning to a great extent. This meaning is the linguistic meaning of names, also known as literal or motivated meaning. The linguistic meaning along with the symbolic meaning of names which we will consider in short order, make up the overall onomastic meaning of African names. Thus, the reconstruction or restitution of the correct linguistic structure of names becomes a methodological pre-requisite for recovering past socio-cultural meanings.

Symbolic facet. As suggested above, the linguistic meaning of a name does not constitute the whole of that name's meaning, for language signs are infused with symbolic meanings that speaking communities attach to events and to their experiences of these events. At the symbolic level, names constitute a cluster of signs used by community members to engage in verbal acts such as (de)nomination, invocation, evocation and commemoration. The relationship between the linguistic and the symbolic dimensions of the onomastic meaning is an intricate one, and its exact nature depends on the onomastic tradition under consideration. In the case of most African traditions, these two dimensions are complementary. In some traditions the names still have their literal meaning as part of their overall onomastic meaning. In some others this meaning is de-motivated. But even in situations where names have lost their literal meaning, re-motivation is often part of onomastic strategies, particularly in the context of the verbal acts mentioned above. This is clearly illustrated in the sources that deal with the cultural and social processes of denomination/re-nomination which is the object of the next part of this introduction.

Socio-political facet. Because naming and using names constitute verbal acts as the preceding paragraph show, they lend themselves to a multitude of social practices including socio-political ones. Not surprisingly these practices have permeated the history of African onomastics from the colonial era to the present. One can distinguish between three phases which correspond respectively to European colonial cultural hegemony marked by the symbolic apppropriation of African reality, the post-colonial nationalist renomination of that reality, and the current ideological process of de-nomination/ renomination undertaken by some African elites.

Some of the names bestowed by European or Arab colonialists on African people and places tell more about the colonial mind of the namers and of their intentions than about the named African reality. This has been the case for example with European eponyms given to African places. Famous examples of toponyms are country names such as Ivory Coast, Rhodesia, Sierra Leone and Upper Volta, and city names such as Brazzaville, Dar-es-Salaam, Freetown and Leopoldville. Another less brutal but more insidious means of colonial acculturation was the imposition of foreign spelling or orthography on African names.

During the period following the colonial era many leaders of the newly independent African countries started a processs of de-nomination and/or re-nomination destined to restore to Africa its authentic identity. This process consisted of a restitution of original names to African places and people or the bestowing on these social entities of new African names. Although in most cases the name change was the result of the implementation of a top-down decision taken on behalf of the people, there have been some countries such as South Africa where some name changes have occurred as the result of a democratic process.

However, this de-nomination/re-nomination process went far beyond the nationalist struggles and has taken on a new purpose and meaning. Indeed, it has become a symbolic means for ideological struggle between old and new political regimes in Africa. For example, a new leader who seizes power or is elected to the highest office of his country may want to substitute new ethnonyms and or toponyms for those pre-existing his advent to power. Usually, the intention is to either wipe out ideological and symbolic traces of the previous regime or to usher in a new era with a gesture toward a new social contract. New names serve as pointers to a projected new political reality. The ideological manipulation of ethnonyms and toponyms is always a political positioning of new power elites with regard to the immediate or distant past of the country, and an attempt at power consolidation.

The increasing interest of African scholars and researchers in African ethnonyms and toponyms comes from the fact that, as implied in the preceding paragraphs, ethnonymy and toponymy can be, and are often used as methodological tools in the fields of history, geography, anthropology, cultural studies and inter-cultural communication. Some of the sources in this bibliography show clearly the critical role played by onomastic phenomena. Ethnonyms and toponyms are also of theoretical interest for onomastics in their own right. A better grasp of the application of these sub-disciplines can advance our understanding of African cultural history and offer a valuable contribution to onomastic sciences and semiotics.

Scope and Organization

This bibliography contains annotations of sources on ethnonyms and toponyms from the Maghreb region and Sub-Saharan Africa dating from 1930 to the present, regardless of the origin, nationality and race of the authors. The principal criterium for the selection of publications is the geographic location of

the ethnic groups they describe or analyze. I have also tried to ensure that all the facets described above are represented in my bibliography. English, French and German have been my three research languages. In some rare cases I have used sources in Portuguese and Afrikaans after having native speakers check my approximative understanding of the texts.

The bibliography is organized into five major parts. The first part contains annotations of two types of sources: those which deal with Africa in general; and those whose content is theoretical or methodological in nature, that is, sources that give a definition of basic concepts or establish disciplinary correlations or show other types of methodological implications. The other four parts contain entries on works arranged by geographic region, notably North, West, Central and East, and Southern Africa. I have grouped works on Central and East Africa together due to their cultural similarities and because I found no other regional division of Africa relevant to my project. Each division of Africa I came across seems to be determined by geopolitical considerations that do not square with the objectives of my bibliography. I have arranged the entries in each part based on the alphabetical order of the authors.

As the readers will notice, there is a slight imbalance in the distribution of the sources among the different zones. This is due to the imbalance of the sources available on the different zones, and ultimately to the history of research done on African onomastics. I have nonetheless tried to reduce this imbalance by exercising a stricter selection judgement in dealing with ethnonyms and toponyms from West Africa which make up a third of the sources found.

Research Tools

An earlier version of this bibliography was submitted in 2003 as a term project for Professor Al Kagan's class on African bibliography at the University of Illinois. The methodological principles and guidelines I followed in putting together this bibliography are those suggested in Kagan's book entitled *Reference guide to Africa. A Bibliography of sources* (Lanham, MD & London: The Scarecrow Press, 1999). The overwhelming majority of the sources annotated here are journal articles. The rest are books, including edited z*cts, Linguistics and Language Behaviour Abstracts.* I would never have been able to review many titles without the help of the inter-library loan service of the University of Illinois. Finally, I have adopted the stylistic format recommended by *ALA Handbook for Writers of Research Papers.*

General

1. Alexandre, Pierre. "Some Problems of African Onomastics: Toponymy, Anthroponymy, and Ethnonymy." *Cahiers d'études africaines* 1-2 (1983): 175- 88.

> This article comprises a detailed and very informative analysis of the multiple aspects and issues in African onomastics in general, and in anthroponymy, ethnonymy and toponymy in particular. The author uses several relevant concrete examples to show that the issues involved in African onomastics are of a multifaceted nature and range from cultural to socio-political to epistemological. He claims that the importance of African onomastics is not only local but international insofar as it involves the problem of geographic and historical referents of place names for instance, as well as the problem of communication and cultural contacts. One of the

author's conclusions is that the study of African onomastics is too important to be left only to specialists such as topographers and linguists.

2. Aurousseau, M. "On Lists of Words and Lists of Names." *The Geographical Journal* 15 (1945): 61-7.

This short article provides a very useful clarification of the common terminological confusion between vocabularies and glossaries on the one hand, and maps, indexes and gazetteers on the other hand. The author gives succinct, clear and comparative definitions of the confused terms. He also gives a brief history of each term, illustrated with interesting examples. There are quotations from various sources, but there is no bibliography.

3. Biebuyck, Daniel P. *African Ethnonyms: Index to Art-Producing People of Africa*. New York: G.K. Hall, 1996. 378 p. [Bibliography]

The overall objective of this irreplaceable source on African ethnonymy is to provide an accurate identification of the people responsible for the production of African Art, given the plethora of names that might be confusing to the non-specialist. Accompanied by an informative introduction and impressive bibliography, the index covers 4,500 names which represent over 3,000 people from Sub-Saharan Africa. The index entries are arranged alphabetically in a dictionary format. To facilitate the use of the index the author has clustered all the warrant names under a single entry-form name and all the names in the clusters are also arranged alphabetically. All names are in bold face. This index is intended for various categories of users such as linguists, social anthropologists, art historians and librarians. It can also be used as a bibliographic guide for further study on a particular people as well as in object identification by selective use of the sources cited at the end of each chapter.

4. Clifford, E. H. M. "Recording Native Place Names." *The Geographical Journal* 59 (1947): 99-102.

It has become common knowledge among the students of African Studies today that many native African toponyms have been wrongly recorded on maps. Clifford begins his article by stressing this misrepresentation and then goes on to analyze two sources of error that led to it. The first source lies in the employment by European topographers of interpreters who are foreign to the region under study or who do not belong to the tribes of that region. Clifford's claim is that the knowledge of such interpreters is often inadequate and cannot, therefore, be reliable. The second source of error is related to the topographer's overconfidence in his knowledge of the language of the region. In order to address both sources of error, Clifford recommends elaborate precautions and the use of help from indigenous people. He also suggests a reliance on practical rules such as the rules of the Royal Geographical Society (RGS).

5. Dalby, David. "The Transcription of Ethnonyms and Toponyms in Africa in Relation to their Historical Study." In *African Ethnonyms and Toponyms: Report and Papers of the Meeting of Experts*, 80-5. Paris: UNESCO, 1984.

In this important piece David Dalby stresses the need for the harmonization of African ethnonyms and toponyms and outlines the methodological orientation such a project should take. The author begins this article by establishing the importance of ethnonyms and toponyms for the

study of history. Due to their relative stability as an 'untapped source of historical evidence', ethnonyms and toponyms can be evidence for the movements of populations. Dalby cites *Tonga* (East Africa) and *Manding* (West Africa) as examples of two ethnonyms full of historical information if analyzed properly. But the proper analysis of African ethnonyms and toponyms implies that their historic study should be based on the 'scientific recording and transcription of the names involved', which is a daunting task given the Western biased origin of the current orthographies of African languages and names. In order to overcome this obstacle, Dalby suggests that one approach the problem of the harmonization of African ethnonyms and toponyms within the context of the harmonization of African languages. But he cautions against the confusion between two levels: the internal one, the level of languages where particular linguistic characteristics and local conventions can be and should be adopted; and the international one, the level of proper names where such characteristics and conventions should be kept to a minimum.

6. Eltis, David, and Ugo G. Nwokeji. "The Roots of Diaspora: Methodological Considerations in the Analysis of Names in the Liberated African Registers of Sierra Leone and Havana." *History in Africa* 29 (2002): 365-79. [Appendix; notes]

The main objective of this article is to raise the quality of African scholarship on the transatlantic slave trade by providing hard evidence on the African origins of that trade. In order to reach such an objective, Eltis and Nwokeji seek to establish the ethnic origins and composition of African groups forced into the New World. More specifically, they try to identify where these Africans began their journey from Africa to the Americas, to which language groups they belonged, what relationships they may have had with the people living in Africa today, and what links existed between major political and military events and market fluctuations in the slave trade. This is an ambitious program that is being implemented through the use of field work, the cooperation of African-based scholars in several disciplines, and the exploitation of two databases: the microfilm containing the registers from the Sierra Leone and Havana courts set up in 18th century to adjudicate the case of recaptives from illegal slave ships, and the Trans-Atlantic Slave Trade Database at the W.E.B. Du Bois Institute for Afro-American Research at Harvard University. The core of the authors' method of investigation consists of establishing links between the slaves' names, cicatrizations, and their ethnicity. Eltis and Nwokeji show awareness of the methodological problems such a project will face and suggest ways to deal with them. This article is a very useful source for those interested in African history in general and in the slave trade and the African Diaspora in particular.

7. Galand, M. Lionel. "Les toponymes doubles et leurs ethniques dans l'Afrique antique." *Académie des inscriptions & belles-lettres: comptes rendus des séances de l'année 2002,* 677-80. Paris: Diffusion de Boccard, 2000. [Notes]

Lionel Galand, a well-known expert on Latin and North African onomastics, deals with the relationship between ethnicity and toponyms that is of great interest to all African onomasticians and historians. Galand begins his short but dense discussion by recalling that in the Latin writings and inscriptions about North African peoples, ethnic identities are derived from toponyms using different suffixes, the two most frequent suffixes being *-ensis* and *–itanus*. The generally agreed upon hypothesis is that the distribution of the suffixes is determined by the form of North African

toponyms which are adapted to Latin language. But the author points out the special case of what he calls dual toponyms (toponymes doubles), that is, toponyms that associate either two African names or one African name and one Latin name, and he raises the question as to how the elements of ethnicity associated with such toponyms are formed. Drawing on his own work and on recent research and personal communication, Galand shows how diverse morphosyntactical formations are possible, but he hastens to add that more data are needed before these explanatory hypotheses can be tested. In addition, toponymists need to pay careful attention to chronology and balance their inferences against the backdrop of a general topology which is yet to be established. The article is stimulating both in terms of the challenges it poses to the toponymist and the perspective it offers for shedding light on an important chapter of African history.

8. Hulstaert, G. "A propos d'onomastique." *Aequatoria* 15, no. 2 (1952): 52-7.

The third International Conference on Onomastics held in 1949 in Brussels recommended the application of onomastic science to Africa. The author of this article recalls this fact and raises the important methodological question as to whether and how one can apply onomastic principles based on European reality to African onomastic data. He acknowledges that one cannot provide a valid answer to such an important question without engaging in an inquiry, and he uses the bulk of his article to suggest methodological precautions necessary for such an inquiry which, he thinks, should start with a careful collection of data. The suggestions range from considerations on who should collect the data, to what data to collect and how to collect them.

9. Kirchherr, Eugene C. *Place Names of Africa, 1935-1986: A Political Gazetteer*. Metuchen, New Jersey: Scarecrow, 1987. 136 p. [Bibliography; maps]

Many African countries have changed their names upon achieving their independence Some countries have even changed their names more than once. The author of this reviewed, updated and enlarged edition of *Place Names of Africa* underscores this phenomenon which has resulted in a great number of African country names, old and current. This book is a highly useful cross-indexed gazetteer intended as a reference tool for people who might be confused about the current names of African countries or uncertain about the old names. The names of the countries are alphabetically arranged, with cross-references to old toponyms. The two dozen maps from different time periods, although not considered by the author as authoritative, constitute a helpful means of navigation of the book.

10. Musere, Jonathan, and Christopher Odhiambo. *African Ethnics and Personal Names*. Los Angeles: Ariko Publications, 1998.

This is an important reference book on African onomastics in general and African ethnonymy in particular. The authors start their book by defining the characteristics of African naming practices as opposed to Western naming practices. They then go on to discuss forty-nine African ethnic groups whose social, cultural and religious characteristics and organization are provided. The authors also describe the history of these groups and indicate their location on the continent. The above discussions pave the way for the bulk of the book which contains over four thousand personal names with their pronunciation and their literal meaning. The authors give an interpretation for each name and show the ethnic group within which it is found.

11. Raper, Peter E. *United Nations Documents on Geographical Names*. Pretoria: Names Research Institute, 1996. 150 p. (plus, 32 p. on romanization systems) [List]

At the heart of this small book is the author's strong belief in the crucial role of toponymic knowledge in today's communications society. Indeed, for Raper 'identifying and referring unambiguously to a geographic entity is pivotal to most human activities today'. The book contains rules of procedure, guidelines for the standardization of place names and the making of maps. It also contains a typology of place names, an important glossary of toponymic terminology, and ends with a list of romanization systems for languages, such as Amharic, Arabic, Hebrew, Cambodian, Macedonian, Persian, Serbo-Croatian, and Thai. Although the book is intended as an introduction to the United Nations Group of Experts on Geographic Names and the activities of that institution, it is also a helpful reference tool for any individual or collective information seeker or provider.

12. Sales, P. L. "The Origin of Country Names in Africa." *Nomina Africana* 5, no. 2 (1991): 11-22 & 6 maps. [Bibliography; maps]

"The Origin of Country Names in Africa" is an informative and thought-provoking review of the origin of the names of the 53 African states. The author stresses at the outset the impact of physical geography on the naming process and shows how coastal and island states, because of their early contact with the Europeans had European names bestowed upon them, in contrast to the landlocked countries, most of which had kept their African names. After general remarks on African onomastic history, Sales reviews each country's name, proceeding according to two criteria: the geographic criterium alluded to above, and the indigenous/foreigner names divide. The only serious weakness of this useful article is the regrettable omission of one country: Togo.

13. Tucker, A. N. "Conflicting Principles in the Spelling of African Place Names." *Onoma* 7, no. 2 (1956/7): 215-28.

Tucker tells the story of the spelling of African place names with the mastery of a knowledgeable scholar. He argues how the lack of writing in many parts of Africa led to foreigners imposing their own orthography or lack of it to African languages and topology. The story begins with the merchants, explorers, missionaries and administrators who had no phonetic nor orthographic training; it continues with the succession of European scholars and researchers who were influenced by their own language bias, and it ends with a real effort made today by national and international institutions and organizations to acquire a more objective knowledge of African languages and provide a more adequate representation of African onomastic reality. The article is well-documented, though somewhat outdated.

14. ----------. "New Alphabetical Confusion in Africa." *Africa* 28, no. 3 (1958): 276-7.

In this two page note, Tucker offers a critical evaluation of Maurice Houis' article entitled "Comment écrire les langues africaines? Necessité d'un humanisme africain". In that article, Houis suggests a new alphabet for African languages based on the French version of Latin. Tucker remarks that Houis' proposal not only ignores African spellings, but it also undermines the efforts

of the International African Institute. Tucker extends his critique of Houis to all the the metropolitan powers which impose their alphabets on African peoples.

15. Vansina, Jan. "Les zones culturelles de l'Afrique." *Africa-Tervuren* 7, no. 2 (1961): 41-6. [Maps; notes]

Vansina's main objective in this article is to come up with a valid mapping of African cultural zones. He tries to achieve his goal through a critical comparison of the existing theories on the issue, that is, by showing the strengths and weaknesses of each theory. The result of this critical contribution takes the form of tables in which the author provides a list of names of African cultural regions with the names of ethnic groups which inhabit them. The article is relevantly illustrated with several maps that visualize the author's arguments

16. Zwernemann, J. "Zum Problem der afrikanischen Stammesbezeichnungen." *Anthropos* 54, nos. 3-4 (1959): 570-3. [Notes]

In this short article, Zwernemann makes a valuable contribution to African ethnolinguistics in general and to the study of African ethnonyms in particular. He does this by way of critical and constructive comments on a book entitled *Handbook of African Languages* published in London in 1952. After acknowledging the immense contribution the book makes to the field of ethno-linguistics, Zwernemann addresses several areas of weakness. He underlines for instance some shortcomings related to the choice of terms, orthography, morphology and phonetics of African languages and points out the influence of the contributors' own languages on some of these shortcomings. He also points out a linguistic bias which in his eyes would have been avoided had the linguists had a better collaboration with ethnologists. Zwerneman's article is full of suggestions on how to improve the quality of research in African ethno-linguistics and toponymy. It ends with numerous short footnotes.

North Africa

17. Aghali-Zakara, M. "Onomastique africaine: normalisation des noms geographiques touaregs en zone sahelo-saharienne". *Actas do XX congreso internacional de ciencias onomasticas.* Santiago de Compostela: Institudo da Lingua Galega, 1999. [Bibliography]

Tuareg is a Berber languages spoken in Algeria, Libya, Mali, Niger and Burkina Faso. The author of this article describes how Tuareg place names are mispelled in the current linguistic notation. One source of this serious problem is the language contact between Tuareg and other local languages as well as foreign languages such as Arabic and French. Another source is the lack of expertise on the part of language policy makers and map makers. One of the consequences of this faulty notation is the regrettable loss of the social value of Tuareg names. The author calls for a better notation, which he explains requires a political will on the part of the different ministries involved, and an interdisciplinary collaboration between experts such as linguists, geographers and cartographers. The article is of interest to linguists, sociolinguists, language policy makers, and those who need information on Berber culture.

18. Basset, A. "Sur la toponymie berbere et spécialement sur la toponymie des Ait Frah." *Onomastica* 2, no. 2 (1948): 123-6.

This is an informative report on the state of French studies on Berber toponymy. The author begins his report with some critical remarks on the sources of information available on the topic. He then complements his critical evaluation with a useful description of what is being done to improve the quality of the studies of Maghrebian toponymy, including his own contribution. He finally underscores and explains two types of difficulties researchers encounter in this domain. The first type is the high number of different dialectical variants of Berber toponyms. The second type is related to the cultural policy of Arabicization of Maghrebian toponyms and comprises two situations: the situation where Arab toponyms invade Berber toponymy, and the situation where Berber names are Arabicized. Both cases present the European scholars with daunting morphological and orthographic problems which affect the semantic and etymological study of Berber toponymy.

19. ----------. "Du nouveau à propos du nom de l'Ile de Fer (Canaries)." *Onomastica* 2, no. 2 (1948): 121-2.

Basset's text is a critical review of M. Marcy's article entitled "L'origine du nom de l'île de Fer." In this article Marcy dedicates a section to the study of the origin of the Canary islands, also called l'île de Fer (Iron islands). Basset detects two flaws in Marcy's study. He terms them flaws in argumentation and methodology . According to the author, Marcy has committed an argumentation flaw by thinking that the different spellings of the origin of the toponyms recorded in other researchers' works represent different dialects on the islands. The second flaw is committed, according to Basset, when Marcy tries to support his argument about the onomastic reality of one ethnic group of the island by using facts about another ethnic group. Basset thus demonstrates how the complex interplay between observations and methodological decisions can determine the validity or invalidity of our onomastic knowledge.

20. Bechhaus-Gehrst, Marianne. "A Study of Beja Place-names." *Afrikanische Arbeitspapiere* 61 (2000). [Bibliography; map]

Bechhaus-Gehrst's well-researched article is part of her larger project whose philosophical aim is to provide a thematization of the fact that, as she puts it, "toponyms constitute an integral part of the conceptualization of the landscape and often testify to the way people orient themselves in space". But in this initial piece the author confines herself to laying out the linguistic foundations of Beja place names. Because the Beja are relatively unknown, she starts her article with a description of their geographical settings and their socio-cultural conditions. The remainder of the article is a detailed analysis of the toponymic pattern of Beja place names and a critical evaluation and editing of the list of Beja toponyms compiled by C.H. Thompson between 1914 and 1984. The author's own study is based on this Beja nomenclature.

21. Cheriguen, Foudil. "Nommer pour exister: de l'ethnonyme comme enjeu politique." *Mots* 57 (1998): 29-37. [Notes; summary in French, English, and Spanish]

Cheriguen's text presents itself as a contribution to the reflection on the Algerian identity crisis which began in the early years of the country's independence. The author situates the roots of this crisis in the anti-democratic and divisive ethnonymic practice in which the Algerian ruling class engages. On the one hand they repress local ethnonyms such as Berber by concealing their historical origins. On the other hand they hail all Algerian citizens into a reductive identity through an unpopular cultural program of Arabicization. But beyond the Algerian crisis this article is a reflection on the political practice of naming, i.e. on naming as a performative act whereby the namer exercises the exorbitant power of assigning and or reassigning identities through an undemocratic and manipulative use of ethnonyms.

22. ----------. "Barbaros ou Amazigh: ethnonyms et histoire politique en Afrique du Nord." *Mots* 15 (1987): 7-21. [Bibliography; notes]

"Barbaros ou Amazigh…" is a fine analysis of the intricate relationships between the linguistic, cultural and political facets of North African ethnonymy. In the first part of his article, Cheriguen underlines the fact that most North African ethnonyms are from foreign origin, imposed on the Maghreb population by the different civilizations which have dominated the region, notably the Greek, Latin, Arabic and French civilizations. This process of acculturation was facilitated by the disadvantaged conditions in which the local languages found themselves: there was no written tradition in North Africa and the population was living in rural areas. Coupled with this weakness of local cultures was also the political will of the foreign powers to impose their languages. Despite these conditions of cultural repression some ethnonyms such as Berber declined without disappearing all together, which attests to the long resistance of the local ethnic groups to the process of acculturation. The author criticizes today's ruling class for continuing the same hegemonic dominance through a systematic repression of the revival of this historical resistance and the imposition of Arabic identity on all Algerians.

23. Desanges, J. "Lybiens noirs ou Lybiens noircis?" In *L'homme méditerranéen: m élanges offerts à Gabriel Camps, Professeur emerité de l'Université de Provence,* edited by Robert Chenorkian. Aix-en-Provence: Publications de l'Université de Provence, 1995.

Desanges' article is a condensed review of the abundant literature on the ethnonym Lybyans, a literature that expands over five centuries. The ethnonym which means "burnt faces" is of Greek origin and was devised by authors from Greco-Roman antiquity to designate people with dark complexion who live in North Africa. One important issue raised by those authors is whether the Greco-Romans were an ethnocentric people. At the end of this subtle and somewhat restrained review, Desanges admits the Greco-Roman authors did tap into their own prejudices when looking at people outside their own society, but he warns against a sweeping generalization of an entire people as ethnocentrist.

24. El Fassi, Mohamed. "Toponymy and Ethnonymy as Scientific Aids to History." In *African Ethnonyms and Toponyms: Report and Papers of the Meeting of Experts*, 18-22. Paris: UNESCO, 1984.

The central idea of this article is that toponymy and ethnonymy can be of great help to history due to the fact that toponyms, and to a lesser degree ethnonyms, seldom change. The author illustrates his statement by making brief remarks on the Maghrebian region and providing a list of Berber toponyms from Morocco with their origin and their ethymology. The article ends with two tables: the first contains a list of Arabic or Berber names and their corresponding corrupt forms, and the second lists four localities whose names were changed by the French but were restored after independence. The article contains neither notes nor a bibliography.

25. Felipe, Helena de. "Berbers in the Maghreb and al-Andalus: Settlements and Toponymy." *The Maghreb Review* 18, nos. 1-2 (1993): 57-62.

The underlying thesis of this short article is that the geographic distribution of place names tells us a lot about the distribution of settlements and their original ethnic and social identity. Relying almost exclusively on Al Bakr's important writings, the author arrived at the above thesis by comparing Berber settlements between the 8th and the 10th centuries in the Maghreb region and in al-Andalus, the two sides of the Straits of Gibraltar. This comparison leads her to important conclusions on the impact of socio-political structures on ethnic identity and onomastic idiosyncracy. Her study shows for instance that the Berber groups which were integrated into urban settlements gradually lost their onomastic idiosyncrasy whereas the ethnic factor played a more important and durable role among groups living outside urban areas.

26.Galand, M. Lionel. "Afrique du Nord et Sahara." *Revue internationale d'onomastique* 4 (1960): 293-308. [Notes]

This rich text provides the reader with indirect sources of information on North African onomastics, particularly on ethnonyms and toponyms. Galland renders us this invaluable service by way of informative and critical comments on works whose main purpose is not onomastic but historical, ethnological or comparative. The author has divided his abstracting investigation into two parts: North Africa in antiquity, and Islamic North Africa. The article does not include a bibliography but abundant inter-textual citations along with a few footnotes and a list of authors cited.

27. Kalouche, Rabah. "La dénomination/redénomination: un lieu de conflit identaire". In *Noms et re-noms: la dénomination des personnes, des populations, des langues et des territoires,* edited by Salih Akin, 183-8. Rouen: Publications de l'Université de Rouen, 1999.

Kalouche uses the context of toponymic changes in Algeria to show how the phenomenon of nomination/de-nomination constitutes a locus of self-affirmation for the dominant power. The French who colonized Algeria had bestowed French names on places that had Arab names prior to their arrival. In some instances their ideological preference for the Berber culture had led them to Berberize some Arabic names. Kalouche explains that, upon obtaining their independence, the Algerian class in power undertook a radical restoration of Arabic names. Furthermore, as a

backlash against French and Berber influences, they started Arabicizing many Berber toponyms.

28. Maugenest, J. "Transcription des noms indigenes sur les cartes d'Afrique du Nord." *Onomastica* 2, no. 2 (1948): 147-151.

Maugenest's article tells about the difficulty of producing maps for Arabic countries in French. The main problem is that there are many symbols in Arabic and Berber which do not have French equivalents. An alphabetical transcription could help with some of these symbols, but there is the further problem of spelling which varies according to the region where the language is spoken. This situation has raised a lot of discussions and debate among the French and other European researchers about how to make maps for Arabic speaking countries. The author notes that since Napoleon demanded a standardization of North African languages, the succession of rules and counter-rules have done little to solve the problem.

29. Pellegrin, A. *Essai sur les noms de lieux d'Algérie et de Tunisie: etymology, signification.* Tunis: Editions S. A. P. I., 1949. 241 p.

Pellegrin's essay is a comparative study of Algerian and Tunisian toponymies. The author stresses in his introduction the intricate relationships between geography and history and proceeds to give a highly informative description of the geography and history of both countries. He shows, for instance, the historic influence of the successive civilizations which have shaped the complex contour of the Maghreb culture. Libyans, Phoenicians, Latins, Greeks, Arabs, Turks, and French have all left their indelible marks on North African toponymy. The author ends his introduction with an exposition of his comparative method and a brief description of the documents used. The remainder of the book is a concrete application of this method on the toponymy of both countries. Despite its date of publication, Pellegrin's book remains a rare and invaluable source on Maghreb toponymy.

30. Picard, Andre. "Complément à la toponymie berbère." *Onomastica* 2, no. 2 (1948): 127-132. [Maps]

Picard illustrates in this article the effective use of topographic maps in toponymic studies. The article begins like a reconnaissance trip on an airplane from which a geographer points out various places in Algeria and maps them with names. But the analogy ends there, for Picard uses several maps of Algeria dating from different time periods. This allows him to show the changes in toponymy, including morphological and dialectical changes, and to explain the etymological meaning of the toponyms as well as the population movement which the geographic and ethnological distributions of these names imply.

31.Vycichl, W. "'Augila': Studien zur Nordafricanischen Toponymie." *L'onomastique latine.* Paris: Edition du Centre national de la recherche scientifique, 1977.

Augila is a toponym designating a famous oasis located in Libya. In this short article, Vycichl undertakes an etymological and grammatical study of this place name which originated in a text by Herodotus. One of the pivotal questions the author struggles with concerns the morphosyntactical structure of the word Augila. Indeed, the author claims that the word is a plural

neutral which, as such, does not exist in Berber language nor in Egyptian. His explanatory hypothesis is that the word is a contraction of two forms: Au which is the remaining part of a longer form marking a collective noun, and Gila, which is a name. Vycichl offers an ingenious reconstruction of the toponym Augila that makes some etymological sense. Beyond the etymological and morphosyntactical information derived fom this focused study, it is on the Greek origin of the overall North African toponymy that the author sheds new light.

West Africa

32. Balandier, G. "Toponymie des îles de Kabak et Kakossa." *Etudes guinéenes* 8, (1952): 49-54.

Balandier describes the toponymy of two islands located off the coast of Guinea: Kaback and Kakossa. He begins his study with the ethnological description of the two islands and their relationship with larger communities. He then goes on to break down the islands into villages and investigates their names: their meaning and their etymology. He gives us a sense of the villages' history through a genealogical study of the names of their chiefs. Balandier ends his article with remarks on the differences between the two islands. Whereas the toponymy of Kaback evokes an authentically Mande history and culture, the toponymy of Kakossa evokes a cultural melting pot.

33. Beaudet, M., et al. "Origine des noms des villages." *Etudes dahoméennes* 8 (1952): 57-88.

"Origine des noms des villages" is the collective title for four onomastic studies carried out in several villages in Benin (former Dahomey). Each study has focused on a specific region of the country and the researchers have tried to come up with the meaning and etymology of the names of the villages they have studied, as well as the cultural history behind those names. The introduction to the first study by M. Beaudet provides the purpose and the philosophy of the entire project. Indeed, the author states that in the eyes of the stranger the map of a country is meaningless and remains so until one understands the meaning of some place names on that map. And since, as he puts it, the soul of the inhabitants of a country reflects to some extent the image of that country and the names bestowed upon it, the authors of the four studies have tried to provide pieces of the soul of Benin's village dwellers. These studies are pioneering reports from the field and could not have been based on pre-existing onomastic data, hence the lack of bibliographic sources is understandable. But the authors must have been faced with theoretical or methodological problems, and a suggested list of sources on how to solve such problems would have been useful.

34. Berry, J. *The Place Names of Ghana*. London: School of Oriental and African Languages, 1958.

This work contains detailed suggestions for solving the problems of standardization of Ghanaian toponymy. The author expresses his deep dissatisfaction with the recording of geographic names in Ghana and reviews the main challenges and obstacles to any real standardization policy. He goes on to provide a definition of place names and lays out the conditions in which they can function as authentic place names. The remainder of the work contains the author's analysis of two important aspects of Ghanaian topology: writing and spelling.

35. ----------. *The Place Names of Accra Region*. London: School of Oriental and African Languages, 1958.

Berry's study of the place names of Accra the region of Ghana reads like a preliminary outline for a research project to an area that has yet to be explored. The study was published in 1958, yet most of the sources in his bibliography pre-date World War II. Early on, Berry lays out the principal methodological challenges in his study: he does not have access to earlier forms of the names. His analysis is based on the writings of European travelers and historians, oral tradition and direct testimony. He deals in this study mostly with habitation names and names of natural features.

36. Boyer, Gaston. "Toponymie du pays Diawara (Cercle de Nioro, Soudan)." *Notes africaines: bulletin d'information et de correspondence de l'Institut français d'Afrique noire* 44 (1949): 127.

This one-and-a- half page article is abstracted from a larger publication. It analyses the meaning and origin of some toponyms from the Diawara region in Mali (former French Soudan.) The bulk of the article is dedicated to Soninke names which constitute the majority of the Diawara names. The author spends only two short paragraphs on toponyms in other languages, namely Fula, Bambara and Arabic.

37. Buehnen, Stephan. "Place Names as an Historical Source: An Introduction with Examples From Southern Senegambia and Germany." *History in Africa*19 (1992): 45-101. [Maps; tables]

Buehnen goes from the assumption, stated at the outset of his introduction, that 'so far little systematic use has been made of place names as a source for African history', and he proceeds to give us a glimpse into the historical treasures such a use would yield. As his field of research he has chosen Senegambia, a West African geo-historical space that corresponds approximately to modern Gambia, the Casamance region of Senegal, and most of Guinea-Bissau. His examples are also taken from the history of the western coast of Germany. The author has chosen this comparative method for two main reasons: there are some similarities between the geographic features of the two regions; and more importantly, there are methodological lessons to be drawn from a comparison of regions where the sources of historical and toponymic information are so different: whereas, western Germany has a long record of written sources, southern Senegambia has only received considerable scrutiny from anthropologists and historians since the end of the 19th century. The core of the author's method is based on the analysis of the languages of the areas concerned. He shows how shifts in sound and in meaning affect lexical language differentiation. He has also made use of the etymology of place names as well as their chronological stratification. The article is rich in historical information on Senegambia. It also provides a very good introduction to the main concepts of toponymy. Due to its comparative nature, this article can also be thought of as a significant contribution to the field of general toponymy.

38. De Ganay, Solange. "Toponymie et anthroponymie de l'Afrique noire." *Onomastica* 2, no. 2 (1948): 143-6.

De Ganey's article is a report on the results of a series of ethnographic missions in Mali (former French Soudan). The author draws some important methodological conclusions regarding toponymic research in general. De Ganay stresses the importance of not separating toponyms from anthroponyms in African onomastics and the significance of the cultural and religious dimensions of names in addition to their topographic aspects. The author recommends seeking the cooperation of indigenous people as informants, and also suggests the use of aerial photographs in interviews which can elicit information from or strengthen the memory of local informants.

39. Drummond, D. B., and Karifa Kamara. "Some Kuranko Place Names." *Sierra Leone Studies* 16 (1930): 173-180.

This article contains a list of two dozens names of places in Sierra Leone. The authors give the meaning of each name and tell the story surrounding it. However, there is neither an introduction nor a conclusion that would give a clue as to what the authors had set out to achieve. There are no notes or bibliographic references either.

40. Gayibor, Lodjou, ed. *Toponymie historique et glossonymes actuels de l'ancienne Côte des Esclaves (XVe-XIXe siècles): actes du Colloque International, Université du Bénin, Lomé 2-3 nov. 1989*. Lomé: Presses de l'Université du Bénin, 1990. 142 p. [Bibliographies; notes]

This book teems with a multitude of interesting and important issues, but the following three conceptual and methodological questions seem to determine its structure: first, what is exactly subsumed under the general toponym of "Slave Coast?" Second, how reliable and informative are the toponyms and glossonyms of this region given their foreign origin? Finally, what are the effective ways to restore or reconstruct a reliable toponymy and glossonymy? The first question calls for a redefinition which is provided by contributors such as Iroko who rejects the widely held view that the Slave Coast designates a fixed and homogeneous entity. He states that, like the slave trade itself, the toponym entails a dynamic and fluctuating notion referring to a geopolitical and economic reality whose identity depends on the century, and on specific periods within each century. There is a general agreement on the negative answer to the second question related to the reliability of the toponyms bestowed by Europeans on African places. As Amenewy puts it, this toponymy is self-interested and contradictory. Iroko shows that most toponyms were derived from goods to which the Europeans were attached, and he points out that this toponymy has an uninformative meaning with regard to the volume and intensity of the slave trade activities that occurred in the region. Gaybor chimes in by showing that these toponyms were devised in haste because the explorers and slave traders were anxious to complete their contract with the ship-owners and did not take time to acquire enough language knowledge to come to real contact with indigenous populations. These assessments pave the way for the thoughtful answer to the third question: the authors of this volume agree that it would be a methodological error to disregard the European toponyms altogether, since it contains important clues that can be used in reconstructing a meaningful and informative toponymy. For instance, Pazzi has shown in his contribution how Portuguese toponymy can be used to trace the first encounter between Portuguese "explorers" and Africans. The recommendation of the conference was rather to reinterpret and reconstruct the

European toponymy by supplementing, and sometimes replacing it through the use of knowledge based on local languages (Tchitchi, Lebène), archeological investigations (Adande), and cultural studies, whether it be cutural comparison between the people of the Bight of Benin in order to identify their linguistic identity and their ethnic diversity (Egblewogge, Capo), or between these cultures and Diasporan cultures, such as those in Brazil, in order to dispell the nostalgic misrepresentations of African reality.

41. Gouffe, C. "Problèmes de toponymie Haoussa: les noms de villages de la région de Maradi (République du Niger)." *Revue internationale d'onomastique* 2 (1967): 95-127.

Gouffe offers a subtle and detailed analysis of Hausa toponymy which throws some considerable light on the culture of this large Hausa population of Niger. The author begins his analysis with a critique of some cartographic works that have misrepresented the demographic breakdown of the Maradi region into villages. He substitutes his own cartographic partition into 23 "cases", which provides a better coverage of the region. His next step consists of a classification of the village names based on linguistic criteria and on the different modes of derivation, that is, the aspects of physical and socio-cultural reality. The author finally undertakes a close analysis of the etymological and semantic meanings of the toponyms, which results in the revelation on the complex structure of Hausa cultural mentality and religious beliefs system in the Maradi region.

42. Hair, P. E. H. "The Spelling and Connotation of the Toponym 'Sierra Leone'." *Sierra Leone Studies* 18 (1966): 43-58. [Notes]

In this well-written and sufficiently documented article, Hair tells the extraordinary story of the toponym *Sierra Leone*, a name bestowed in the 15th century by Pero de Sintra on a place in West Africa. The first part of the article recounts the five centuries long cartographic war European powers waged among themselves to impose their spelling of the toponym through their map makers. *Montagna Leona, Serra Lyoa, Serra Lioa, Sierra Leona, Lion Mountains, Sereleon, Serrilion, Serre-lione, Serre Lyonne*, these are some of the different spellings that appeared on European maps before the spelling *Sierra Leone* was agreed upon at the end of the18th century. The second part examines the etymology and the plethora of referential meanings of the toponym. Indeed, *Sierra Leone* has historically referred to a mountain, a peninsula, a coastline, a tribal kingdom, a settlement and a colony. It was not until 1896, the year of the proclamation of the Protectorate of *Sierra Leone* by the British, that the toponym received its current referential meaning. Hair's article reads like a toponymic account of one of the geo-political sagas that have marked the colonial history of the African continent.

43. Holsoe, Svend E. *A Standardization of Liberian Ethnic Nomenclature.* Philadelphia: Institute for Liberian Studies, 1979. 28 leaves. [Bibliography; cross-references; map]

This small book contains a proposal for standardizing Liberian ethnic names. The criteria and recommendations for such a project are based on a discussion of fifteen ethnonyms. The author defines two categories of criteria in the first part of the book: cultural criteria and linguistic ones. According to the first category, acceptable ethnonyms should be of a well established tradition of use, not derogatory and, more importantly, they should be self-bestowed names, that is names by

which the concerned ethnic groups call themselves. As for the second category of criteria, it states that the standardization of Liberian ethnonyms should be "based on linguistic terms" and the names should be written in standard English alphabet. Only widely used variant names should be retained and placed within parentheses. In the second part of the book the author lists the ethnic names mentioned above and provides all the variations on them as well as a list of ethnonyms given by others (people other than the ethnic groups concerned).

44. Houis, Maurice. "Projet d'enquête sur la signification et la structure des toponyms." *Notes africaines*: *bulletin d'information et de correspondence de l'Institut français d'Afrique noire* 66, 48-50 (1955).

Maurice Houis outlines the conditions of fulfillment of an onomastic project which would cover all the countries of West Africa. The project would consist of creating a data base of toponyms collected in every language of the region. The proposed collecting process would be based on a questionnaire designed by toponymists, with questions relating to the different aspects of physical and social reality from which the toponyms are derived. The author provides a sample list of names of such aspects and suggests cultural and methodological ways of dealing with them effectively.

45. ----------. "Toponymie et sociologie." *Bulletin de l'Institut fondamental d'Afrique noire* 22 (B), nos. 3-4 (1960): 443-5.

According to Houis, one important objective of toponymic research is to provide us with the knowledge of ancient forms of languages in general, and place names in particular. In the case of Africa, because of the lack written documents, toponymic investigation has to rely on oral documents. Although the outcome is often a reflection of actual data about languages and place names, it can be indicative of important historic and cultural phenomena such as language contacts and acculturation. Houis compares linguistic and toponymic studies done in Guinea, Senegal and Burkina Faso and comes up with two important findings with regard to the phenomena mentioned above. First, he remarks that the language with cultural and economic prestige assimilates the toponyms of the less-prestigious one. The language considered prestigious is the language of the administration and, *eo facto*, the language of the political elite. Second, the author describes the existence of two toponymies in the countries cited above: the official toponymy used and imposed by the administration, and the traditional toponymy which is more authentic but which survives mainly in rural areas. Houis shows how the existence of two toponymies is a direct consequence of the phenomenon of language contact and cultural assimilation.

46. Kake, Baba I. *Glossaire critique des expressions géographiques concernant le pays des Noirs d'après les sources de langue arabe du milieu du VIIIe à la fin du XIIe siècle*. Paris: Présence africaine, 1965. 156 p. [Bibliography]

This small collection of forty toponyms related to the historic geography of West Africa is a pioneering work in its genre. The author relies chiefly on Arabic sources which he thinks are, if not more accurate with regard to African history, at least necessary as a complement to Western sources. Each toponym is followed by a relevant extract from the sources and the author's

glossary. The forty toponyms are divided into country and city names (8), ethnonyms (2), hydronyms (2) and oronyms (3).

47.Kirk-Greene, A. H. M. *A Preliminary Inquiry into Hausa Onomatology: Three Studies in the Origins of Personal, Title and Place Names*. Zaria, Northern Nigeria: Institute of Administration, 1964. 56 p. [Appendices; bibliography]

The general purpose of this book is to serve as a practical guide to newcomers to Hausaland in Northern Nigeria, and to facilitate a deeper understanding of some of the phenomena of Hausa society. The author begins his book by examining the traditional country breakdown as well as some of the modern modifications which are due in part to the British administration of the country. The main part of the book comprises chapters on anthroponyms, titles and toponyms. The chapter on toponyms is divided into five parts which deal with the origin of the toponyms, their modes of derivation and their spellings.

48. Law, Robin. "Ethnicity and the Slave Trade: Lucumi and Nago as Ethnonyms in West Africa." *History in Africa* 24 (1997): 205-19. [Notes]

Law addresses in this article the issue of the emergence of ethnic consciousness in West Africa with regard to the Trans-Atlantic slave trade. His starting point is constituted by two positions on the issue. The first, widely held view is that the Yoruba people lacked any sense of common ethnicity prior to the 19th century and that their ethnic consciousness emerged in the Diaspora, more precisely in Sierra Leone where former African slaves were expatriated. The second position is held by Biodun Adediran who notes that, in addition to the names *Yoruba and Aku*, the Yoruba were also known in the Diaspora by the terms *Lucumi and Nago*. Adediran goes on to suggest that 'Diaspora usage must have been based on conventions already current in the Yoruba homeland'. Law presents and develops each of these two positions to their logical conclusions by using his own remarkable knowledge of historical facts about the trans-Atlantic slave trade. His investigation of the historical facts on both sides of the Atlantic leads him to support Adediran's hypothesis. Indeed, he reaches the well-founded conclusion that although the generic use of the term *Nago* in West Africa in recent times reflects feedback from the Diaspora, the terms *Nago and Lucumi* were both in usage in Africa prior to the slave trade, but with different geographic referents.

49. Leriche, A. *Terminologie géographique maure*. Saint-Louis (Sénégal): l'Institut français d'Afrique noire, 1955. 73 p. [Index]

This small book proposes a clarification of the meaning of some toponymic terms used by the Moors. It is intended for young geographers who might be concerned with Saharan studies, and also for geologists to whom Moorish toponyms might be of some use. The book contains detailed topographic descriptions and the etymological glossary is replete with anatomic metaphors. The author explains that in the desert environment every physical entity can be used as a landmark. As for the plethora of anatomic metaphors, he claims that the Moors perceive their natural environment based on the analogy with human body. The book contains 389 terms arranged alphabetically and a helpful index.

50. Lespinay, Charles de. "Action sur le territoire, marqueurs toponymiques et enjeux socio-juridiques en Casamance (Sénégal): le cas des 'autochtones' Baynunk." In *Noms et re-noms: la dénomination des personnes, des populations, des langues et des territoires*, edited by Salih Akin, 165-81. Rouen: Publications de l'Université de Rouen, 1999. [Bibliography; notes]

This article shows how toponymy can be used by a people as a political means for defending their very existence. The people described here are the Baynunk, an agricultural population living in Casamance (Senegal). They are considered the most ancient population of the region, known since the fifteenth century through the writings of Portuguese travelers and historians. Their centuries-old presence in Casamance has left profound toponymic marks on many aspects of the socio-cultural and geographical landscape. Today, the Baynunk have become an endangered people because of the destructive territorial policy of the Senegalese government, and to a lesser degree, to their own hospitable policy of lending their land for indefinite periods of time to newcomers. Faced with these two threats to their existence, the Baynunk have begun to use their toponymic heritage as a survival strategy to claim their inalienable rights over their territorial properties in Casamance.

51. Lewicki, T. "Gannar - Le nom wolof de la Mauritanie". *Paideuma: Mitteilungen zur Kulturkunde* 35 (1989): 177-79.

What do Wolof-speaking Senegalese call Mauritania and its inhabitants.? Lewicki says they call Mauritania *Gannar* and the Moors *Nar-Gannar*, and he traces the origin of both the toponym and the ethnonym. Using written sources on the Mahgreb region dating from Antiquity and the Middle Ages, the author concludes that *Gannar* is a Lybic name that entered the Wolof language a very long time ago. Lewicki structures his arguments around a critique of two theses on the origin of the toponym. The first thesis, rejected by Lewicki on the grounds that is based on doubtful sources, is offered by the German scholar J. Marquart who states that *Gannar* derives from the Latin *canis* (dog) and means dog-eaters. According to this thesis, the Gannar originate from a Latin people who were dog-eaters. The second thesis, favored by Lewicki, is attributed to the Latin historian Pliny who identified *Gannar* (*Canarri* in Latin) with the name of the Lybic tribe of the Canary Islands. Thus, Lewicki contends the Moors are most probably descendants from the ancient *Canarri*.

52. Mauny, Raymond. *Glossaire des expressions et termes locaux employés dans l'Ouest africain*. Dakar: Institut fondamental d'Afrique noire, 1952. 69 p. [Bibliography]

This small book contains an interesting glossary of words and expressions used in the French language spoken in West Africa by the expatriate French community. The author explains in his very informative introduction that this form of French language is not a dialect, but "authentic French", only adapted to the African environment. Indeed a language cannot be indifferent to the culture, the fauna, the flora and the ways of life of the country where it is spoken. Thus, the French community living in West Africa had to borrow expressions from local languages and to adapt them. They also adopted expressions from other European languages, particularly Portuguese. It is the vocabulary resulting from this multifaceted linguistic experience that Mauny presents in the main part of his book. The glossary proper is preceded by a useful bibliography that acknowledges the authors who have contributed works on older forms of the vocabulary.

53. ----------. “Noms de pays d’Afrique occidentale”. *Présence africaine* 34/35 (1960-61): 61-72. [Notes]

Upon achieving their independence, African countries joined the United Nations. Some of them took on new names. Even those who kept their old names were not well known in the international community. The author of this article proposes to present the French- speaking countries of West and Equatorial Africa. In his introduction, Mauny draws the reader’s attention to some of the onomastic problems these countries face. For instance, many of the now independent countries had European names that were imposed upon them and whose referent differed from the territorial entity covered by the new names. There is also the confusion that arises from the fact that some countries bore the same European name, only distinguished by an adjective. Dropping the adjective resulted in a referential confusion, hence the necessity for a standardization of African country names. To be sure, the article by Mauny is outdated as far as the country names are concerned, but some of the problems he raises, such as the necessity of the standardization of African toponyms in general, are still relevant issues today.

54. Newman, Paul. “Ethnonyms in Hausa.” *Studies in African Linguistics* 15 (1984): 301-320. [Bibliography]

This article presents the results of a morphological study of Hausa toponyms the author has done based on an extensive corpus of names. Newman begins his article by defining the concept of Hausa toponyms as “terms indicating a person’s origin, ethnic affiliation, or professional or social position” and he goes on to provide a detailed analysis of the segmental and tonal characteristics of Hausa ethnonyms. He chose not to treat etymological questions for methodological reasons. Yet the results of his study are of importance even to the general African onomastician. For instance, the use of Hausa ethnonyms to indicate supporters or followers of a person, and the functioning of ethnonyms as adjectival qualifiers are two results whose importance for a comparative onomastics is undeniable. The article ends with an important list of bibliographical references.

55. Obeng, Samuel Gyasi. “Vowel Harmony and Tone in Akan Toponyms.” *Studies in the Linguistic Sciences* 30, no. 2 (2000): 173-183. [Bibliography]

Obeng’s study focuses on the vowel harmony process in Akan. He shows that, contrary to the established theory, there are several toponyms that violate the process. The author does not look at the etymological origin nor the semantic impact on the process but only at the phonological aspect. Yet the onomastician can draw important conclusions as to the semiotic nature and the interpellative function of toponyms from this study.

56. Poltires, R. “Notes de toponymie rurale au Fouta-Djallon.” *Recherches africaines: etudes guinéenes* 1-4 (1964): 151-59.

The Fouta is a frontier region between two West-African countries: Guinea and Senegal. Roland Poltires uses the rural toponymy of that region to show how human spatial and temporal representations can be determined by agricultural practices. He illustrates his thesis by comparing the meaning and reference of a series of toponyms used on both sides of the Fouta, that is, in

Fouta-Djalon (Guinea) and Fouta-Toro (Senegal). One such toponym is the term "enclosure" which designates a fence or a separation between a house on the one hand, and a garden or cultivated fields on the other hand. The author shows that although the same name is used in Fouta-Djalon and in Fouta-Toro, its referent is different because its spatio-temporal implications are different. The fence (*tapade* in Guinea and *tapate* in Senegal) is used to separate the same physical entities but in different ways depending on the side of the Fouta.

57. Rouch, Jean. "Toponymie légendaire du "W" du Niger." *Notes africaines*: *bulletin d'information et de correspondence de l'Institut français d'Afrique noire* 46 (1950): 50-2. [Notes]

The author begins his informative and stimulating article with a topographic description of the settings of his toponymic study. It is a mountainous region of Niger with scattered villages. The River Niger runs through it, drawing on its passage a W shape, hence the name "W" given to the region. After providing a vivid description of the physical settings, the author gives a list of place names with their literal meaning and then proceeds to analyze two types of meaning of the toponyms selected: the meanings based on the experiences and observations of the indigenous navigators, and those based on mythical and magical stories. Behind the thick layers of the etymologic meanings of the names under consideration, Jean Rouch paints for us a vivid picture of the cultural heritage of "W."

58. Sumner, A. T. "The Derivation of Certain Place Names in the Protectorate of Sierra Leone." *Sierra Leone Studies* 15 (1929): 4-15.

Sumner's article contains a study of some eighty Mende place names from colonial Sierra Leone. At the outset of his article he gives us the philosophical context of his study. He thinks that there are, in each country, place names of historic interest, and that the bestowing of these names is not an arbitrary act. On the contrary, it is based on factors such as cultural associations, geographical position, geographic conditions of the place and, peculiarity of the relationship of the names to the language. Sumner also states that the study of the derivations of these place names can provide us with a great deal of information on the movement of the people who lived in those places and who must have left their records in the names. The author applies this context to the study of the eight Mende names by first describing their generic morphological structure and then showing their derivations and explaining their connotations.

59. Tchitchi, Toussaint Y. "Toponymie et histoire nationale." *Africa Zamani* 1 (1993): 53-64. [Notes]

Toussaint Tchitchi gives us an explanation as to why toponymy matters so much to the historical study of African nations, particularly to the movements of populations. Using two historical examples from his own country of Benin, Tchitchi shows that the histories of modern African countries are inseparable from the motivations behind population movements and the formation of national territories. By answering the question why a group of people left one place and established themselves in another, one gains a better understanding of a group's history. However, names are only elements of languages with more complex historical roots, the author recommends an inter-disciplinary approach to toponymy, with History playing the dominant role.

60. Vydrin, V.F. "Who speaks Mandekan?: A Note On Current Use of Mande Ethnonyms and Linguonyms." *Mansa Newsletter* 25, (1996): 6-9. [Notes]

Vydrin clarifies a terminological confusion about the Mande people and languages rampant in scholarly publications. The confusion, says the author, is due to the use of a plethora of names to designate the cluster Mandinka-Maninka-Bamana-Jula-Dafin on the one hand, and the whole Mande family on the other hand. He shows that the confusion is two-fold. First, the different names used by European and American scholars to designate the Mande family are pure creations. Second, European and American scholars cannot seem to agree on a common terminology, which is misleading for non-specialists. Vydrin offers some arbitrage. After considering the pros and cons of each tradition, he opts for the European position on the ground that it proceeds from a more venerable and still active tradition in contrast to the American scholarship on Mande which he claims (at the time of this article) is in decline. Finally, the author states that there is a continuum between the different Mande ethnic groups and languages, and he proceeds to provide an overview of the five subcontinua constituting Manding.

Central and East Africa

61. Akin, Salih. "Pour une typologie des processus redénominatifs." In *Noms et re-noms: la dénomination des personnes, des populations, des langues et des territoires,* 34-60. Rouen: Publications de l'Université de Rouen, 1999. [Bibliography; notes]

Naming and/or renaming people, places and languages is a worldwide phenomenon which goes with our nature as human beings. The author of this article considers this phenomenon as the linguistic expression of complex and stake-laden phenomena such as geopolitical re-organizations, social transformations and the positioning and /or repositioning of identities. The article comprises two parts: in the first part the author presents theoretical considerations in support of his position. The second part contains the analysis of some concrete historical examples such as that of Zaire in central Africa. Akin shows with this example of a country that has undergone many toponymic changes how naming and renaming constitute political and ideological means for appropriation or re-appropriation of territory. In addition, he argues that it is a cultural and symbolic tool that can be used by those in power to efface their predecessors' symbolic marks on people's memory and imagination and replace them with their own marks.

62. Bokongo, Nzanga. "Les hydronymes Ngombe, approche morpho-sémantique". *Journal of Asian and African Studies* 2 (1991): 41-57. [Bibliography; notes]

The ethnonym Ngombe designates an ethnic group living in the equatorial region of the Democratique Republic of Congo (former Zaire) as well as the language spoken by that group. This article provides a semantic and morphosyntactic analysis of 90 Ngombe hydronyms. The author has used a variety of sources including sources from European missionaries, oral tradition, and his personal knowledge as a native speaker of Ngombe language. After a short preamble in which the author sets up the geographical and cultural context of the Ngombe hydronyms, he divides his study into two major parts. In the first part he describes the semantic content of the hydronyms and divides them into 8 categories such as descriptive, anthroponymic, ideophonic, and anecdoctal. Each category is explained and illustrated with names whose etymology is

provided. The second part of the article is a presentation of the morphosyntactical structure of Ngombe hydronyms based on their grammatical and lexical forms. The analysis in this part is broken down into seven categories such as simple, compound, propositional, and unanalyzable. Bokongo's analysis is clear and accessible even to the non-specialist.

63. Bontinck, Franz. "Toponymie Kongo." *Etudes Aequatoria* 7 (1990): 173-187. [Notes]

"Toponymie Kongo" is a good illustration of how toponymic research can contribute greatly to the understanding of the history of African peoples. Franz Bontinck analyzes the linguistic and cultural meanings of Kongo ethnonyms by tracing their morphological evolution which often obscures their etymological meanings. This empowers him to uncover the Kongo people's culture, their representation of reality as well as the traces of their contact with foreign cultures, notably Portuguese culture, which, through colonization and commerce has impacted the Kongo toponymy to some degree. The author divides the study into five sections according to name categories: (1) mercantile names which refer to places where weekly markets used to take place; (2) position names or titles attributed to chiefs of villages; (3) Christian names which refer to Portuguese patronyms that some chiefs of villages and religious organizations adopted;
(4) geographical names that describe the physical features of specific places;
and, (5) reduplicative names which are formulated by repeating a simple name, such as Bangi-Bangi, and are used to name one place after another place..

64. ----------. "Etymologie des ethnonymes yombe et ndombe." *Annales Aequatoria* 13 (1992): 455-71. [Bibliography]

Yombe and *Ndombe* are two Bantu ethnonyms designating two ethnic groups living in the Democratic Republic of Congo (former Zaire) and in Angola. The main objective of the author of this article is to demonstrate that these ethnonyms are two variants of the same ethnonym and designate, *eo facto*, the same ethnic group of the former Kongo kingdom. In order to do so, Bontinck starts his investigation by reviewing seven interpretations of the ethnonym *Yombe* which first appeared in historical sources as *Mayombe*, an ethnonym derived from a position name or title. These interpretations are based on the opinions of foreigners who lived among the Kongo people. One trait common to these interpretations is that they all stress the pejorative connotation of the ethnonym *Yombe* and its rejection by those upon whom it is bestowed. The author then proceeds to introduce and compare the ethnonym *Ndombe* with *Yombe*. This comparison supported by historical sources from the 17th century onward allows him to draw the conclusion that both ethnonyms are variants of the same name given by foreigners to coastal people living near the Atlantic Ocean.

65. Brown, Walter T. "East African Place Names: An Etymological Inquiry." *Africana Marburgensia* 6, no.1 (1973): 3-16. [Notes; summaries in French and German]

Bagamoyo is an East African coastal town. The author analyzes the meaning of the toponym by tracing the etymological history of the word *Bagamoyo*. This word, supposedly of Swahili origin, has been variously translated as "path to the heart of Africa", "be quiet my heart", "lay down the burden of your heart", "rest your soul (here)", "rest the mind, throw off melancholy, be cheered." The author considers three theories built around these interpretations and endorses one

which states that *Bagamoyo* was named by porters who felt that they had successfully completed their journey from the interior. The author justifies his conclusion by citing three types of evidence: the personal narrrative of a young man who had worked as a porter for an Arab; a report concerning caravan porters' reactions to a settlement in Kenya; and, a song attributed to the wapagazi (porters). Brown provides useful background on the history of commerce in East Africa. In addition, he contends that a certain moral significance seems to have been invested in the site of *Bagamoyo* as a symbol of "man's ability to satisfy his physical, material and spiritual expectations." Clearly, more research needs to be done in order to confirm or refute the author's hypothesis and to be able to decide which of the many East African sites bearing the same toponym is the original *Bagamoyo*.

66. Burije, J. "Note sur l'orthographe des principaux noms géographiques du Burundi.." *Kongo-Overzee* 23, nos. 3-4 (1957): 224-25.

This very short text represents one of the earlier efforts to standardize African place names. Burije's starting point is the incorrect orthography of Burundi's place names on maps and official documents. The author contends that this orthography conforms neither to the pronunciation nor to the orthography in usage in the country. He identifies three factors responsible for this problem. The first factor is related to the failure to identify the sounds of local languages. The second results from a faulty grammatical interpretation, and the third is a direct consequence of mapmakers' preferences for foreign languages, such as Swahili, over Kirundi and other local languages. The author has provided references to the faulty spellings on maps and in documents, and suggested the correct orthography.

67. Cory, H., and M. M. Masalu. "Place Names in the Lake Province." *Tanganyika Notes and Records* 30 (1951): 53-72.

Kory and Masalu begin their article by pointing out the pioneering nature of their study of names of places in Tanzania outside of the capital city Dar Es Slam which has been enjoying many toponymists' devotion for so long. They present their study as an initial effort, but an effort they hope will serve as an example for other researchers to follow. After a brief explanation of the different types of prefixes found in the toponyms under consideration, the authors provide a few examples of toponyms from twenty-four district of the Lake Province (former Tanganyika) and focuses their attention on those names' etymological and cultural meanings.

68. Daeleman, Jan. "Fréquences des préfixes dans des anthroponymes et des ethnonymes bantous". *Annales Aequatoria* 1 (1980): 591-614. [List of theses]

This article presents the results of an onomastic research done under Daeleman's direction at the University of Lubumbashi (Democratic Republic of Congo) between 1974 and 1980. A corpus of 3302 Bantu anthroponyms from six languages and 2364 Bantu toponyms comprising all subcategories of toponyms was analyzed. The objective of the study consisted of comparing the frequence of the prefixes of both categories of names. The authors came up with impressive figures illustrated in many helpful tables. The scope of the study was certainly limited by this specific linguistic approach. There is no indication as to how the impressive statistical results

could be used in other areas of onomastics. A list of mémoires (bachelor's and master's theses) presented at the University of Lubumbashi closes the article.

69. Faucett, D. "Orthographie des noms géographiques du Congo". *Kongo-Overzee* 20, no. 1 (1954): 71-3.

This short text reports on the recommendations of the *Commission Linguistique Africaine* for the orthography and spelling of Congolese place names. The over-arching rule established by the committee states that the sound of each name in local language should be the basis for its spelling. The committee also recommends the use of a number of non-Western signs to transcribe the names so as to avoid the linguistic bias of European orthographies. Every effort to avoid introducing European toponyms into Congolese toponymy is also recommended. A series of examples of signs is provided for the transcription of vowels and consonants.

70. Huntingford, G. W. "Nandi Place Names." *African Language Studies* 2 (1961): 64-69. [Index; map]

Huntingford presents in this article the results of his study of Nandi toponymy. He begins his article with a description of the geographic settings and the ethnological situation of this West Kenyan tribe. The author goes on to present the morphological structure of three types of Nandi toponyms. He also proposes a classification of the toponyms based on their derivational origin such as fauna and flora, and their etymological meanings. A few pages are dedicated to other languages spoken in the region inhabited by the Nandi.

71. Huntchinson, J. A. "The Meaning of Kilimanjaro." *Tanganyika Notes and Records* 64 (1965): 65-67.

Huntchinson's article reads like a fascinating and suspense-filled story about the derivation of the name *Kilimanjaro*. The author presents many interesting and equally plausible theories about the meaning and origin of the name. The point he keeps making throughout his article like a logical chorus is that none of these theories is powerful enough to explain the linguistically hybrid nature of the derivation, and therefore none of them satisfies the coherence required of a valid theory. Indeed, the name *Kilimanjaro* is a compound formed out of two words whose syntactical nature and linguistic origins are precisely part of the controversy, but it is generally accepted that *kilima* is a Swahili word for "hill" and *manjaro* is probably a Maa or Chagga word. Huntchison does not propose any alternative theories and thus concludes that the standardization of the name *Kilimanjaro* was probably based on hearsay: a European version of their Swahili porters' account of what local Chagga people called the mountain.

72. Lestrade, G. P. "The Spelling of Names of Bantu Languages and Tribes in English." *Bantu Studies* 11, no. 4 (1937): 373-75.

This short article presents a report on the results of two joined memoranda on the spelling of Bantu names in English. The article spells out the objective of each memorandum and the methodological principles and guidelines under which the memoranda operated. It ends with a list of examples of the concrete application of these principles.

73. Lisimba, Mukumbua. *Les noms de villages dans la tradition gabonaise*. [Paris]: Editions Sepia, 1997. [Illustrations; index]

What is in the names of Gabon's villages? In this richly illustrated and easy-to-read book, Mukumbua Lisimba's adroitly answers this daunting question. His approach is threefold. First, the author adopts "an ethnolinguistic method" by demonstrating how the names of villages refer to several aspects: the physical characteristics of the Gabonese environment, a description of human activities, and the *weltanschaung* of the founding communities of each village. Second, he discusses the literal meanings of the toponyms and then neatly classifies them into thematic categories. Third, he offers a cultural and historical interpretation of the names thus classified. The size of each category of names is indicative of the importance of the theme represented. The book is organized into two main parts. In the first part, which contains four chapters, Lisimba presents an analytical description of the toponyms. In the second part, a lexis of the toponyms and their meanings are provided..

74. Mill Hill Fathers. "Derivations of Some Teso Place-Names: A Symposium of the Mill Hill Fathers." *Uganda Journal* 16 (1952): 168-172.

This article consists of an alphabetically arranged list of derivations of twenty-two toponyms from the Teso district in Uganda. The compilation is the result of work carried out by The Mill Hill Fathers, a Roman Catholic mission organization in Uganda. The origins of the derivations range from humans to animals (fauna), to plants (flora). The list would have benefited enormously from a classification of Teso place names into types of names. In fact, the authors themselves express the hope that this work will be taken up and expanded by onomaticians with more advanced skills.

75. Ndiga Mbo, Abraham Constant. *Onomastique et histoire au Congo-Brazzaville*. Paris: L'Harmattan, 2004. 228 p. [Annexes on oral traditions and ritual; bibliography; illustrations]

This book proposes a reading of the history of the Republic of Congo based on a meticulous and detailed application of onomastic sciences. The author has divided his study into three main parts, corresponding respectively to toponymy, ethnonymy, and anthroponymy. The first part provides the meaning of Congolese place names, rural and urban, and underlines their value as traces of population movements and therefore as important documents for the study of local and national history. The second part examines the criteria that can be used to define ethnic identity. Language is considered as the primordial criterium, but other criteria such as mode of production, geographic environment, historical experience and cultural values are also discussed. The author concludes this part of his book by demonstrating how these criteria have shaped Congolese ethnic identities and national identity. The third part of the book opens with a definition of an anthroponym as a personal name that signifies a person and indexes the culture to which he belongs. Since a person bears many names, this multiplicity of the individual's names denotes the multiple and variegated aspects of his relationship with the social group of which he is a member. Another aspect of Congolese anthroponyms is that they are linguistic expressions reflective of Congolese thought, belief systems, or philosophy. Anthroponyms are texts decipherable to those who have the linguistic competence and cultural knowledge to interpret them. Ndinga Mbo's book

is richly illustrated and ends with an important bibliography and two short annexes, one on oral traditions and the other on Ikiehet ritual.

76. Ngoie-Ngalla, D. "Un cas d'utilisation de l'anthroponymie en histoire". *Cahiers congolais d'anthropologie et d'histoire* 8 (1983): 27-34. [Notes; summaries in French and English]

Despite its title, this article is not only about anthroponyms. It is also about the intricate reciprocal relationships between anthroponyms and ethnonyms, and their use by historians in their effort to reconstruct historical knowledge about Africa. Indeed, the author establishes interesting correlations between anthroponyms and the social origins of three Bantu ethnic groups in the Democratic Republic of Congo (DRC) and the Republic of Congo, notably the Vili of Loango, the Kongo of Niari, and the Kongo of the eastern DRC. Based on these correlations he draws important conclusions about the common origin of these ethnic groups. Ngoie-Ngalla's article is well written and his argumentation is dense and substantiated.

77. Nicolas, J. P. "Questions de toponymie." *Bulletin de la Société d'études camerounaises* 25/26 (1949): 7-18.

Nicolas describes the multiple problems the French Geography Department faced when it tried to come up with a map for colonial Cameroon in the late 1940s. He divides the problems into two categories: those pertaining to history and those related to the spatial level. The first category of problems is intricately tied to Cameroon's colonial past. Apparently, by the late forties, German and French spellings have been successively imposed on earlier indigenous toponyms in many places and have thus replaced local spellings. Nicolas argues that there was growing concern at the time over which spelling should be adopted. This problem is compounded by the fact that existing African toponyms bore the traces of both foreign languages. As for the second category of problems, it concerns the multitude of names for villages, mountains, rivers, etc. which were so habitually misspelled on signposts that local people had begun to forget the correct and original spellings. The author calls for an urgent solution before young Cameroonians become irrevocably used to a misrepresented toponymy. This article remains an important contribution in the historical study of toponymy in Cameroon.

78. Nsimbi, M. B. "Luganda Names, Clans and Totems." *Munger Africana Library Notes* 52/53 (1980): 3-102.

This 101-page article contains a listing of over 1000 clan names of the Baganda ethnic group in Uganda. Luganda clan names constitute one of the six classes into which Luganda personal names can be divided. The primary function of a clan name is to identify the bearer of the name with the clan to which s/he belongs. The author states that clan names have their origin in proverbs, nicknames, natural features, protective weapons and dead languages. He goes on to show how some social problems and individual preferences have restricted the identificatory function of clan names. For instance, persecuted members of a clan seek refuge in another clan and take on the names of their protectors, or some people may bear a clan name just because they are attracted to the meaning of the proverb from which it derives. To add to the confusion, many people misspell their names or do not use the right tone when pronouncing it. There is no

indication in the article as to how to salvage or redeem the identification function of Luganda clan names except the author's insistence on the correct spelling and the correct tone.

79. Omar, Yahyah, and P. J. L. Frankl. "Ethnic Groups and their Assignment within the Swahili Noun Class (with Special Reference to Mombasa.)." *Afrika und Ubersee* 80, no. 2 (1997): 217-31. [Bibliography; notes]

In this article, Yahyah and Frankl analyze the sociolinguistic relationships inherent in the grammatical structure of the pre-standardized Swahili language that was spoken in the city of Mombasa in Kenya. Their analysis is rich in cultural content. Based on their reading of *Swahili grammar* by E.O. Ashton, they focus on the relationship between Swahili noun classes and ethnic group assignments. The Swahili people assigned noun classes 1 and 2 to human beings in general and to the Swahili in particular, whereas noun classes 5 and 6 were assigned to human beings who were foreign or unknown to them. The application of these grammatical rules to the dynamics of ethnic relations within the city of Mombasa reveals that the closer a non-Swahili group was to the Swahili geographically, culturally or politically, the more likely they could be bestowed with the attributes of full humanity, and thus, enter into classes 1 and 2. This important article will be of interest not only to the diachronic linguist, but also to sociolinguists and cultural anthropologists.

80. Omosule, Monone. "Kalenjin: The Emergence of a Corporate Name for the Nandi-speaking Tribes of East Africa." *Genève-Afrique* 27, no. 1 (1989): 73-88. [Map; notes; tables]

Omosule's dense article is a text-book example of the integrative function of ethnonyms. The author states that before bearing the corporate name of *Kalenjin* the Nandi-speaking peoples of Kenya already had a language in common and shared many of the same cultural traditions but without a sense of identity as a single people. Their leaders, who knew how to crystallize their aspirations, have used historical traditions and economic circumstances in the country since the mid-1950s to promote an agreeable ethnonym that offers the Nandi-speaking peoples a sense of cultural unity and has contributed towards the construction of a political ethnic identity.

81. Roden, D. "Some Geographical Implications from the Study of Ugandan Place Names." *East African Geographical Review* 12 (1974): 77-86. [Bibliography]

Roden shows that African toponymy, if conducted properly, can contribute greatly to the value of historical geography, in particular to the study of the movements of people and settlements. The author claims that place names constitute records of precious data on the physical characteristics of places of settlement and on the motivating factors that preside over the choice of those places. Place names can also yield information on the qualities and cultural values of the settlers. Roden makes the following methodological suggestions for a successful toponymic research: first, the toponomists should make a recording of the more important place names of the chosen area; second, they should study the linguistic patterns of that area and, third, they should undertake a reconstruction of the history of the area based on the results of previous research. The author opens his article with a somewhat outdated review of the pitfalls and limitations of African Onomastics.

82. Saad, Hamman Tukur. "Reflections on Fulfulde Toponymy: A Study of Fulfulde Towns in 'Old Adamwa Emirate'." *Annals of Bornu* 4 (1987): 7-24. [Bibliography; notes]

The author uses the study of toponyms to reconstruct the past history of the Fulfulde and to understand their present historical and cultural situation. He starts from the premise that toponyms either reflect a particular physical reality in which the Fulfulde live or correspond to the social reality or historical circumstances surrounding the founding of their villages and towns. His research leads him to believe that there might be a shift in the sources of Fulfulde toponyms "from a primary physical base to an essentially social base." He therefore recommends, in his conclusion, a more historically oriented study of Fulbe names which could throw some light on the process of Fulfulde sedentarization. A map of Old Adamawa helps to visualize this African region now divided between Cameroon and Nigeria.

83. Ten Rae, Eric. "Geographic Names in South-Eastern Sandawe." *Journal of African Languages* 5, no. 3 (1966): 175-207. [Bibliography; map]

The Sandawe are a central Tanzanian ethnic group who speak a click-language. They are settled hunters who live in an underdeveloped and under-populated region. Ten Rae's objective in this article is to show that a wealth of topographical terms exists even in this underdeveloped part of Tanzania. He stresses the linguistic, historic and cultural values of Sandawe names besides their topographic value, and he proceeds to define the meaning and give the etymology of some names. The content of the article is organized as follows: first the author provides a list of general Sandwe terms for topographic features. He next deals with specific geographic names. Finally, he classifies the names according to their type of derivations.

84. Thomas, H. B., and Ivan R. Dale. "Uganda Place Names: Some European Eponyms." *Uganda Journal* 17, no. 2 (1953): 101-23. [Notes]

The authors of this article show, based on an extensive study of Uganda place names, that European explorers and map makers were not in the least interested in the linguistic form of African place names. They also show that the names they gave to places were not written until the time of publication of the maps. The more compelling argument of the authors is that the toponyms the explorers gave to African places were European eponyms and therefore told more about the European explorers themselves than about African places they had explored. The authors have based their arguments on the study of over 100 Uganda toponyms that bear European eponyms.

85. Van Bulck, Gaston. *Orthographie des noms ethniques au Congo belge, suivie de la nomenclature des principales tribus et langues du Congo belge.* Bruxelles: Institut Royal Colonial Belge, Section des Sciences Morales et Politiques, 1954. 136 p.

The starting point of Van Bulck's two-part study is the observation formulated in the introduction that ethnonyms and linguonyms are subject to various spelling systems; some variations are due to differences in spelling and some others to the variability of the names themselves. The first part of the study contains the author's proposed solutions to the problem. He advocates two types of solutions: a general solution for both researchers and non-researchers, and

a particular solution for researchers such as linguists and ethnologists. The second part of the study includes an extensive nomenclature of the main "tribes" and languages in Belgian Congo, which comprises five long lists of different types of names.

86.Worby, Eric. "Maps, Names, and Ethnic Games: The Epistemology and Iconography of Colonial Power in Northwestern Zimbabwe." *Journal of South African Studies* 20, no. 3 (1974): 371-92. [Notes]

Worby's article represents one of the best illustrations of the symbolic-political facet of African toponymy. The author deconstructs the insidious mechanisms of ethnographic mapping and reveals the real intentions and stakes behind this highly ideological and political practice often disguised under the appearance of a knowledge-driven process. He argues how the attempt at mapping ethnic groups in the vicinity of Gokwe, northwestern Zimbabwe, went hand in hand with the British colonial subjugation of the African inhabitants. The starting point of Worby's method is not the effectiveness of the naming process, but rather its failure, that is, the refusal by the Shangwe to be named, and thus fully subjugated by the British. Through a richly illustrated analysis of anti-colonial resistance, Worby draws the following twofold conclusion: first, the place of the Shangwe on ethnographic maps provides a way of reading the relationship between subjectification and subjugation during the colonial era; second, due to this very process the names have shifted identities over time in ways that eluded the mapping imperative itself, thus dissolving the very subjects the mapping and naming process had been designed to identify.

Southern Africa

87. Fontoymont. "Toponymie de Tananarive." *Bulletin de l'académie malgache* 26 (1941): 179-186.

This article presents the first part of Fontoymont's project which consists of editing and updating an incomplete book on the toponymy of Tananarive, the capital city of the colonial Madagascar, written by the late Mithridate. In his introduction the author describes the circumstances in which his project took place and the importance he attaches to it. The rest of the article is a vivid toponymic description of the architectural, economic and social story of a city in constant change. Whole areas of the town, its main streets and avenues, seem take a life of their own and reveal the multi-layered story of the colonial experience.

88. Humphreys, A. J. B. "The Significance of Place Names in Archeological Research (With Particular Reference to the Northern Cape)." *African Studies* 52, no. 1 (1993): 43-53. [Bibliography]

Humphreys underscores the epistemological importance of the study of place names in archaelogical research. His methodological approach is grounded in the observation that "place names can be highly revealing because of the way they capture people's perceptions." Based on three case studies done in the Cape region he shows how place names can indeed be a good indication of the way people who lived in these places perceived the nature around them and what their relationships to these places were. A set of graphs, a table and an appendix on the meaning of Tswana place names make this article accessible even to the non specialist.

89. Jenkins, Elwyn. *Public Participation in Recent and Future Place Name Changes*. Johannesburg: South African Institute of Race Relations, 1996. 13 p. [Bibliography]

This article is an account of the democratic name change process that started in South Africa since the lifting of the ban on the African National Congress in 1990. Jenkins shows how, despite a conservative resistance to the upsurge of interest in changing place names to reflect the new democratic reality, the will of the people has prevailed and official supervision has channeled the public participation that has been, and still is positive overall. The author warns against slippage away from the decisions of the arbitration agency, the National Place Name Committee (NPNC). Slippage can come from three sides: first, some governmental agencies might simply ignore or bypass the authority of the NPNC; second, local communities may insist on their own chosen names; and third, businesses are chiefly interested in the marketability of certain name changes.

90. Jenkins, E. R., P.E. Raper, and L.A. Moller. *Changing Place Names*. Durban: Indicator Press, 1996. 112 p. [Bibliography]

This short book seems to be written for the non-expert seeking an introduction to the topic of how toponyms have changed over time. While seeking to describe the patterns of historical name changes as universal phenomena, the authors draw the bulk of their examples from the history of place name changes in the Republic of South Africa. Each chapter ends with a list of references that a newcomer or an expert could use to further pursue the topic. The authors use humorous cartoons by Anthony Stidolph to accentuate the variety of humorous situations human beings find themselves in when faced with unfamiliar place names.

91. Koopman, Adrian. “Naming as Marketing Strategy in a Coastal Resort: The Case of St. Lucia.” *Nomina Africana* 16, nos. 1-2 (2002): 42-55. [Bibliography; notes]

The object of this interesting and stimulating article is the study of the ways in which the names of hotels, holiday flats, caravan parks , restaurants and other vendor-venues of St. Lucia, a South-African coastal resort, are used as a marketing strategy to attract potential customers. These names constitute complex messages conveyed through linguistic means which are enhanced with lyrics and iconographic images. Koopman gives us a minute and convincing analysis of these messages after dividing the names into what he calls different semantic categories which are, I surmise, cultural and ergonymic contexts such as peace, rest and tranquility, the fish and the fowl. Koopman defines his work as a bridge between the well-established discipline of toponymy and “the relatively (almost totally) un-established discipline of brand-name study”. Brand-name study which is a sub-discipline of onomastics known to specialists as ergonymy is absent from African onomastics and, for that reason Koopman’s article is an exemplary and welcome contribution. But ergonomy is by no means an un-established discipline outside Africa.

92. Larson, Pier M. "Desperately Seeking 'The Merina' (Central Madagascar): Reading Ethnonyms and Their Semantic Fields in African Identity Histories." *Journal of Southern African Studies* 22, no. 4 (1996): 541-60. [Notes]

"Desperately seeking the Merina" is a subtle, incisive and well-documented critique of the ethnicization of politically generated corporate names. The author applies what he calls a temporally and semantically deep reading of African ethnic names to the case of the Merina of central Madagascar. He argues forcefully that not only are the meanings of ethnic names changing over time but that ethnic identities are themselves shifting. The use of numerous texts in Malagasy language and the well supported comparison of Merina and Zulu identities in the 19th century lend a certain authority to Larson's critical method. The author concludes by recommending that this method be applied to the rest of pre-colonial Africa. The innumerable footnotes constitute in themselves a sort of parallel text which adds further weight to Larson's historical analysis and testifies to his deep knowledge of the issue at hand.

93. Lestrade, G. P. "The Spelling of Names of Bantu Languages and Tribes in English." *Bantu Studies* 11, no. 4 (1937): 373-75.

This short article consists of a report on the results of a memorandum on the spelling of Southern African Bantu names in English. The article spells out the objective of the memorandum and the methodological principles and guidelines under which the memorandum operated. It ends with a list of examples of the concrete application of these principles to different southern African languages.

94. Meiring, Barbara. "Dialects in Toponymic Guidelines: A Multilingual South Africa." *Actas do XX Congreso Internacional de Ciencias Onomasticas*. Santiago: Institudo da Lingua Galega, 1999. [Bibliography; notes]

Why should dialectology matter to toponymy? In her 1998 article (see below) Babara Amorcet Meiring warned against the neglect of dialectical variations in the process of formalizing place names because it could lead to the suppression of human creativity inherent in language innovation. In this 1999 article, Meiring elaborates on this plea for the integration of dialectology into toponomy, particularly in the multicultural context of post-apartheid South-Africa. She makes a series of arguments to support her position and backs them up with an analysis of a variety of texts. Two arguments are particularly worth mentioning. First, she reminds us that standardized language is another form of language, albeit a normative one, and that we should not ignore its relationship to other forms of language. Second, she claims that the dialectical variations of a language contain an important part of the motivation behind the bestowing of names under consideration. To ignore these variations, she infers, would amount to depriving oneself of the precious cultural and social knowledge encapsulated in those names. Finally, Meiring states that resorting to dialectical variations can be of methodological importance in the case of seemingly unaccountable or otherwise contentious toponyms.

95. ----------. "New Names for a New South Africa." In *Proceedings of the XIXth International Congress of Onomastic Sciences, Aberdeen, August 4-11, 1996: Scope, Perspectives and Methods of Onomastics,* edited by W.F.H. Nicolaisen, vol. 2, 241-7. Aberdeen: Dept. of English, University of Aberdeen, 1998.

In this article Barbara Amorcet (Babs) Meiring warns against the excessive and counterproductive insistence on the "technical factor" in name change practices and policies in South Africa. Accordingly, she argues, guidelines, methods and standardization should be paramount regarding name changes. She points to the important but seemingly neglected aspect which she calls the "human factor", underscoring the fact that names are the creation of human minds. The author advocates a balanced approach to name change that is sensitive to dialectical variations of names which are the expression of the human creativity.

96. ----------. "Semantiese Velde as Kategoriee in Plekname." *Nomina Africana* 11, no. 2 (1997): 21-36. [Bibliography; introduction and summary in English]

Babs Meiring's article is a semantically elegant exposition of one of the major tenets of African onomastics which contends that all proper names are condensed sentences. She calls these information bearing sentences "propositions", but she takes great care to explain that the natural form of these propositions is often cryptic, metaphoric, and approximate. Provided that one reconstructs these approximate forms through an etymological inquiry that takes into account semantic domains, one can discover or rather uncover the cognitive value of toponyms. By cognitive value, Meiring means the knowledge gained by recovering the motivations behind the actual naming of places. This is, undoubtedly, a new and promising approach to African onomastics, but whose logical format needs to be fully developed.

97. ----------. "Toponymic Innovation and Change". *Nomina Africana* 8, no. 1 (1994): 65-79. [Bibliography; notes]

The author draws on the recent history of South Africa to make and support her central statement that political and historical events effect social change, which in turn involves changes of names. According to Meiring, names are 'indicators of how people think and see the world around them'. Proceeding from this statement, the author goes on to claim that in order to make these changes acceptable, and their diffusion effective, one needs to look at how change is managed. In other words, public participation is key to any successful diffusion of toponymic innovation.

98. Moller, Lucie A. "Scope and Method of Toponymic Research in Southern Africa." In *Proceedings of the XIXth International Congress of Onomastic Sciences, Aberdeen, August 4-11, 1996: Scope, Perspectives and Methods of Onomastics,* edited by W. F. H. Nicolaisen, vol. 1, 214-21. Aberdeen: Dept. of English, University of Aberdeen, 1998.

In this book chapter, Lucie Moller takes note of the fact that change in the political, economic and social order of South Africa has affected the toponymic landscape, and calls for an adjustment of the toponymic scope. This implies community involvement and empowerment and requires toponymic training and research. In brief, the new toponymic landscape of South Africa should be

defined by a "toponymic network of participation" at various levels: academic, administrative, technical and community level.

99. Names Society of Southern Africa. *Concise Gazetteer of South Africa.* Pretoria: Names Society of Southern Africa, 1994.

This gazetteer represents one small piece of a much larger project in South Africa, that of establishing place name standards. The introduction presents the multi-faceted linguistic history of South Africa, but also suggests a movement towards the standardization of place names originating from the two official languages: English and Afrikaans. There is much for a scholar to learn about the multiple languages of the country and their many aspects such as spelling and pronunciation rules. Place names are listed in alphabetical order and are described by feature, location district, and by whether the name is official or unofficial.

100. Pirie, G.H. "Letters, Words, Worlds: The Naming of SOWETO." *African Studies Journal* 43, no. 1 (1984): 43-51.

It is amazing how a contrived name such as *Soweto*, an anagram for "South West Township" has evolved beyond the paucity of its original meaning to represent a multitude of political, social and historical meanings for the entire world. In this dense article, Pirie provides us with some elements of understanding about the naming of *Soweto*. The first section describes the naming process from the 1930's to the 1960's. Using information from local archives, the author brings to light a long series of power struggles between the different boards around the issue of what the linguistic and ethnic origin of the name should be. In a second section, Pirie reflects on the meaning of the large number of proposed names and some of the insights these names provide into the minds of South Africans of that era. The author states that even the names that did not make it to the top of the list are "rich depositories of information about the perception of places." Pirie concludes with an epistemological reflection on the genesis of toponyms. He rejects the concept of toponyms as "historical signposts" which he attributes to Taylor and foregrounds the social conditions surrounding the emergence of certain toponyms which are exemplified by the genesis and the meaning of the name Soweto.

101. Raper, Pieter E. "Standardising Geographical Names in a Changed Society." In *Proceedings of the XIXth International Congress of Onomastic Sciences, Aberdeen, August 4-11, 1996: Scope, Perspectives and Methods of Onomastics*, edited by W. F. H. Nicolaisen, vol. 1, 264-74. Aberdeen: Dept. of English, University of Aberdeen, 1998.

The bulk of this highly informative article consists of a description of the South African experience of standardization of place names. The author begins this article by defining the concept of "standardization of geographical names" and underlining the guiding role of the United Nations Group of Experts on Geographic Names (UNGEGN) as well as the role of National Standardization as a prerequisite for international standardization. In the remainder of this article, Raper describes the South African experience in great detail: the challenges (for instance, the many languages involved and the problem of the choice of names and spelling); the procedure (the establishment of a dynamic name authority and other instances of communication and diffusion);

the means (for instance, the creation of maps, gazetteers and databases); etc. This is a very useful source particularly for those who are looking for a good model of place name standardization.

102. ----------. *Dictionary of Southern African Place Names*. 2nd ed. Johannesburg: J. Ball, 1987. 608 p. [Bibliography]

This second edition of Raper's dictionary includes 4,000 entries of place names throughout Southern Africa. In addition to the Republic of South Africa, this dictionary includes Botswana, Ciskei, Lesotho, Namibia, Swaziland, Transkei and Venda. Peter Raper, a former representative for South Africa to the United Group of Experts on Geographic Names (UNGEGN), has used his expertise in writing this dictionary. But the dictionary was produced as a scientific undertaking insofar as it seeks to list and describes all the known place names, not just those recognized by the National Place Names Committee (NPNC). The dictionary entries are alphabetically arranged. Each name is followed by a description of the administrative region, a verbal description of the location, and the history and origins of the toponym.

103. ----------. "Language Contact as Reflected in Toponyms in South-West Africa/Namibia." *Names* 35, no. 1 (1987): 59-63. [Notes]

This note shows how and to what degree ethnonyms can reveal language contacts. It presents the findings of a study done in South–West Africa/Namibia. The languages involved in the study were Khoekhoen languages, Afrikaans, Nama and German. One finding is that when names from different languages compete for the same or proximate geographical features, the more recently bestowed name is often only a translation of the older one. It was also found that linguistically hybrid toponyms also give evidence of language contact. A third important result is that a topological entity can receive different names from successive language groups that come into contact with it. A final discovery shows that popular etymology is the locus of language contacts.

104. ----------. "Portuguese Place Names in South Africa." *Miscelanea Luso-Africana/Colectanea d'Etudos Coligidos,* edited by Marius F. Valkhoff, 265-91. Lisbon: Junta de Investigacoes do Ultramar, 1975. [Notes]

Portuguese mariners were among the first Europeans to explore the African continent. They marked the places in which they set foot by giving them names. In this paper, Raper gives us a picture of the impact of the Portuguese toponymy on South Africa's culture and history by analyzing 97 toponyms. He gives the etymology of each name, along with the description of the circumstances surrounding the name and the motivations behind the naming, thus providing us with important geographical and historical data, as well as an insightful glimpse into the motivations of the namers and the characteristics of the African tribes encountered by the mariners. The toponyms are alphabetically arranged. This organization, along with a highly informative introduction and abundant notes, makes Raper's text easy to navigate.

105. Wilson, M. L. *Notes on the Nomenclature of the Khoisan*. Cape Town: South African Museum, 1986. [Bibliography]

In this article, Wilson reflects on the outcomes of the 1971 conference on the People of South Africa. The participants to this conference agreed to use the terms 'San' and 'Khoikhoi' to designate biological entities, 'Bushman' and 'Hottentots' for languages, and 'Hunters' or 'Pastoralists' for economy or way of life. Wilson calls into question the motives and reasons for such a designations and documents the origin, meaning and history of each term. He arrives at the conclusion that the use of these terms is not based on clear disciplinary reasons but depends on the context and on individual preferences.

106. Zwinoira, Robert T. "Some Toponyms and Ethnonyms of Swaziland." In *African Ethnonyms and Toponyms: Report and Papers of the Meeting of Experts*, 23-38. Paris: UNESCO, 1984.

Zwinoira's article contains an excellent example of how ethnonyms and toponyms can be of great help to history, notably the history of Swaziland. The author walks us through three steps. After establishing the linguistic and historical context of his study, he analyses the meanings, origin and history of Swazi ethnonyms including the country's name, and finally draws informative links between Swazi ethnonyms and toponyms on the one hand, and between the two onomastic entities and population migrations on the other hand. Zwinoira closes his article with a brief discussion of the reasons why the standardization of the transcription of African languages is a daunting task.

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