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An Onomastics Study of Theism and Sacrality in Ewe Anthroponymy

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| ABSTRACT

This paper set out to examine the theism and sacrality in the anthroponymy of the Ewe people (a proto-Kwa group of People who live presently in the southeastern part of Ghana, Togo, Benin, and the south-southwestern part of Nigeria as native speakers) and to examine whether their sacrality of the theistic knowledge is clearly portrayed in their names. Twenty-five names were sampled, out of which ten (10), which represent about 2/3 of the population, were analyzed. Drawing on cultural Linguistics theory by Palmer (1996), it was established that Ewes have always had theistic knowledge and portrayed that vividly in their names by showing the sacrality of the same in their anthroponymy, and concludes that Ewe names are not just names but are specific identifiers, pointers, and reminders of circumstances, and acknowledgements of God's reign in the affairs of men. Looking at some of the names that came up during the discussion and their connections with other names and subjects in the holy Bible, it is recommended that other researchers take a look at the claims of many oral traditions amongst the Ewe people which points to a strong link between the Ewe language and the ancient Hebrew roots of the names in the Bible to establish whether those claims are true or false. In addition, the study recommends that a more purposeful look should be made at the names of Ewes regarding the modernization and Anglicization of Ewe names, their spelling, meaning, and the impact of Christianity on modern Ewe names.

| KEYWORDS

Theism, Sacrality, Ewe, Anthroponymy, Onomastics

Introduction

Scholars in the fields of theology, anthropology, and postcolonial studies have shown a great deal of interest in the study of sacred and theism of Ewe names. This has generated an argument relating to who bears the ultimate right to theism and the sacrality of their culture. The Europeans claim they brought the knowledge of God to Africa, while the Africans believe they have their God and knowledge about God before the coming of the Europeans. Understanding the sacralization of natural surroundings has been greatly aided by anthropological and theological research on ATR holy sites. African Traditional Religion (ATR) spatiality, according to foundational thinkers like Mbiti (1969) and Idowu (1973), represents cosmological configurations of groves, rivers, and shrines as locations of divine-human interaction (Mbiti, 1990; Idowu, 1973).

African poets have interpreted pre-colonial spirituality and the disturbance caused by Christianity through themes of indigenous divinity, ancestral connectedness, and the contrast between native harmony and imperial intrusion. For instance, poets like Frequency expose the colonial myth that God was "brought" to Africa, highlighting pre-existing deep spiritual roots; Kofi Awoonor's "The Cathedral" laments lost traditions; and Chinua Achebe's poignant comment about the Bible and land. These Intellectuals examine how the entrance of European missionaries and colonial rule profoundly challenged and redefined African

spirituality, which was rich in gods, ancestors, and nature worship. This led to significant creative responses that affirmed indigenous beliefs that sacred and theism were already in Ewe names. The Europeans indeed brought the Bible to Africa, but they did not bring God. Naming is a universal language. Every civilization has a custom of naming, which is used to identify, categorize, and individualize its individuals.

Haviland et al. (2017) put it more plainly when they said that the practice of naming an infant in any community symbolizes its social shift from a state of nature to a state of culture. Geertz (1973) contends that naming is the process of changing anybody into somebody. Agbo, Opata, and Okwueze (2022) investigate the connection between religious belief, personal naming, and the idea of Gögwú (hill or mountain). These natural resources are revered as important components of traditional religion and are associated with sacred values to protect them. The process of naming infants is influenced by hills and mountains to raise awareness of the preservation of these natural resources and to highlight how cultural and religious identities are constructed.

In describing the functional relationship between culture and naming, Agyekum (2006) argues that (African) names are built on vast sociocultural and ethnopragmatic contexts rather than being arbitrary labels. His main point is that African names are typically unpredictable and are determined by the social and cultural circumstances that identify the bearers, whereas Western names are predictable and can be inferred from their semantic content. This view is further supported by Blount-Hill (2021), who claims that personal names can connect people with social history, both locally within the family and more widely within society, both of which are indicative of an underlying knowledge system. The idea that personal names are crucial components of the historical and cultural frameworks in which society is embedded is further supported by this research. In general, the environment has a significant role in the regime of names within and outside of the African cultural context. This paper examines the Ewe understanding and knowledge of God in their names and the extent to which it reflects on theism and sacrality.

African societies convey their cultural, spiritual, and legacy values through naming (Imoh et al., 2022; Mandende et al., 2019; Mukosi et al., 2024; Sagna & Bassène, 2016). Similarly, biblical and African traditional naming practices function as important social and cultural markers that connect individuals to their ancestry and communal heritage (Ngubane, 2013; Ntombela, 2019). Among the Ewe, religious personal names are largely shaped by parental faith orientation, which determines whether a name is associated with Christianity or with indigenous religious traditions. Such names often encode specific religious experiences, circumstances, or conceptualisations of God associated with the bearer's faith community. The choosing of a religious name, whether Christian or traditional, reflects the family's spiritual orientation and is part of a larger Ewe naming system that also includes names based on the circumstances of a child's birth and names based on the day of the week (azagbeňkěwo). The Ewe people believed in a supreme God they called Mawu, even before European settlers arrived. This idea is reflected in many traditional names. The Ewe have a complicated naming system in which a person's name might reveal information about their birth circumstances, day of birth, or spiritual and religious ties. According to Suzman (1994), acknowledging the chemistry between the Bible and African traditions enhances human familiarity with their respective cultural contexts. It advances the field of onomastics by demonstrating how names function as dynamic markers of identity and belief in various societies. This article bridges the gap by exploring how Ewe personal names articulate indigenous knowledge of God and reflect underlying notions of theism and sacrality. The study focuses on the following questions: Did Ewes know God before the arrival of the Europeans? How do Ewes portray theism and sacrality in their names?

Literature Review and Theoretical Perspective

Cultural Linguistic Theory and Ewe Theistic Anthroponymy

As a theoretical framework, Cultural Linguistics offers a robust lens for analysing the onomastics of theism and sacrality in Ewe anthroponymy by explaining how linguistic forms reflect shared cultural conceptualisations of belief, value, and the sacred. The theory posits that linguistic expressions are grounded in cultural conceptualizations, including cultural schemas, categories, and metaphors, which are collectively held by members of a speech community (Palmer, 1996; Sharifian, 2011).

Within the Ewe sociocultural context, personal names function not merely as identifiers but as linguistic manifestations of religious cognition and sacred consciousness. Theistic Ewe anthroponyms, particularly those involving Mawu (God), divine province, destiny, gratitude, protection, or judgment, encode communal understandings of the supernatural. Cultural linguistics accounts for this by viewing names as symbolic resources through which religious meanings are conceptualized, transmitted, and sustained across generations (Sharifians, 2017).

Furthermore, the theory emphasizes that meaning is culturally situated rather than purely individual. Ewe theophoric names thus embody shared cultural schemas of divine agency, including conceptions of God as protector, giver of children, arbiter of destiny, and source of moral order. These schemas shape naming practices, particularly in contexts such as childbirth, adversity, thanksgiving, and ritual obligation, thereby reinforcing the sacrality inherent in Ewe anthroponomic traditions (Palmer, 1996). By applying Cultural Linguistic Theory, this study interprets Ewe anthroponyms as culturally motivated semiotic expressions that

encode theism and sacrality as integral components of Ewe cosmology. The framework enables a systematic understanding of how religious belief systems are linguistically realized through naming, positioning anthroponym as a vital interface between language, culture, and spirituality.

Onomastics and the Study of Personal Names

Onomastics, as a subfield of linguistics, is concerned with the systematic study of names and naming practices, encompassing their forms, meanings, functions, and sociocultural significance. Scholars widely acknowledge that personal names are not arbitrary linguistic signs but socially and culturally motivated expressions that reflect collective histories, values, and belief systems (Alford, 1988; Hough, 2016). Within anthroponymy, the study of personal names, research has demonstrated that naming practices often encode social identity, cosmology, and ideological positioning, particularly in non-Western societies where names carry dense semantic and symbolic loads (Nicolaisen, 1995).

Religious and sacred dimensions of naming have attracted increasing scholarly attention, giving rise to what is often termed religious onomastics. Studies in this area examine theophoric names, names that invoke divine entities as linguistic expressions of faith, spirituality, and metaphysical orientation (Alford, 1988). Such studies provide a crucial foundation for investigating theism and sacrality in Ewe anthroponymy. Eliade (1959) states that the sacred manifests itself through symbols and language, transforming ordinary acts, including naming, into religious expressions. From this perspective, personal names function as symbolic sites where the sacred intersects with the social.

Linguistic studies have further shown that theistic names often perform pragmatic and performative functions, such as thanksgiving, supplication, testimony, or moral instruction (Crystal, 2003). These functions align with the view that names operate as condensed narratives of religious experience and belief. This understanding is particularly relevant to African naming systems, where names frequently encode spiritual causality, divine intervention, or existential reflection.

Theism, Sacrality, and Naming Practices

Theism and sacrality have long been recognized as central motivations for naming practices across cultures. Names invoking God, divinities, destiny, or spiritual protection are common in societies where religious belief is deeply embedded in everyday life. According to Eliade (1959), the sacred manifests itself through symbols and language, transforming ordinary acts, including naming, into religious expressions. From this perspective, personal names function as symbolic sites where the sacred intersects with the social.

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African Anthroponymy and Religious Worldviews

African anthroponymic studies consistently highlight the inseparability of naming, religion, and worldview. Scholars such as Mbiti (1990) argue that African societies are fundamentally religious, a reality that is vividly reflected in naming practices. Names across many African cultures function as theological statements, articulating beliefs about God, ancestors, destiny, and moral order.

Empirical studies on Akan, Yoruba, Igbo, and other African naming systems demonstrate that theophoric names serve as markers of gratitude to God, appeals for protection, or acknowledgements of divine sovereignty (Agyekum, 2006; Oduyoye, 1982). These studies establish a strong comparative backdrop for examining Ewe anthroponymy, suggesting that theistic naming is a widespread yet culturally specific phenomenon within African societies.

Ewe Anthroponymy and Sacred Meaning

Although relatively few studies focus exclusively on Ewe anthroponymy, existing literature indicates that Ewe personal names are deeply embedded in religious and cosmological thought. Ameka (1991) and Dakubu (2005) note that Ewe names often encode circumstances of birth, spiritual beliefs, and moral evaluations. Names invoking Mawu (God) are particularly salient, reflecting a theistic worldview in which divine agency is central to human existence.

Anthropological and linguistic accounts further suggest that Ewe naming practices are closely tied to ritual contexts, including naming ceremonies and family consultations, where spiritual considerations play a decisive role (Gavua, 2000). However, while these studies acknowledge the religious dimensions of Ewe names, they often do so descriptively, without a systematic theoretical engagement with the concepts of theism and sacrality as linguistic constructs.

Cultural Linguistics and Onomastic Meaning

Cultural Linguistics provides a valuable theoretical orientation for interpreting religious meanings in anthroponymy. Palmer (1996) and Sharifian (2011, 2017) argue that linguistic expressions encode culturally shared conceptualizations that reflect collective cognition. Within this framework, personal names are viewed as symbolic instantiations of cultural schemas, including religious and sacred schemas.

Recent studies applying Cultural Linguistics to naming practices demonstrate that theophoric names function as repositories of communal belief systems, preserving and transmitting religious knowledge across generations (Sharifian, 2017). This approach moves beyond surface-level interpretation to reveal how names linguistically encode theism and sacrality as culturally entrenched conceptual structures. However, a significant gap remains in the application of Cultural Linguistics to Ewe anthroponymy, particularly concerning the systematic analysis of sacred naming practices. This study, therefore, seeks to bridge this gap by employing Cultural Linguistics and Religious Onomastics to provide a systematic account of theism and sacrality in Ewe anthroponymy.

Methodology

This study is situated within Palmer's (1996) Cultural Linguistics Theory, which conceptualizes language as grounded in culturally shared imagery, schemas, and symbolic systems. From this perspective, personal names are not arbitrary linguistic labels but culturally motivated semiotic resources that encode collective worldviews. This theoretical orientation aligns with onomastic scholarship that views anthroponymy as a site where language, culture, and belief systems intersect (Alford, 1988; Hough, 2016).
 The literature on African anthroponymy demonstrates that theistic and sacred names function as linguistic expressions of religious cognition, articulating beliefs about divine agency, destiny, and moral order (Mbiti, 1990; Agyekum, 2006). Consistent with Palmer's emphasis on cultural imagery, this study adopts a qualitative interpretive methodology, which allows for an in-depth examination of how Ewe anthroponyms encode shared theistic and sacral schemas.
 The analysis focuses on purposively selected Ewe personal names that invoke Mawu (God), divine protection, gratitude, judgment, and dependence on supernatural authority.
Guided by Palmer's notion of cultural schemas, the analytical procedure moves beyond lexical interpretation to identify recurrent patterns of religious meaning embedded in naming practices. Names are analysed as instantiations of culturally entrenched schemas such as God as protector, God as giver of life, and human submission to divine will. This schema-based approach reflects findings in the literature that African personal names often encapsulate condensed narratives of religion and culturally salient experiences (Eliade, 1959; Ameka, 1991).
Furthermore, the literature highlights that naming in Ewe society is closely connected to ritual contexts and socially significant events (Gavua, 2000). In line with Palmer's view of language as symbolic action, the study interprets anthroponyms within their sociocultural and religious contexts, acknowledging that meaning emerges from communal knowledge rather than individual intention alone. Consequently, Ewe theophoric names are treated as culturally shared symbolic forms that transmit and sustain religious worldviews across generations.
By integrating Cultural Linguistics with onomastic analysis, this study establishes a theoretically grounded and methodologically coherent framework for examining theism and sacrality in Ewe anthroponymy. Palmer's (1996) theory thus provides both the conceptual foundation and the analytical orientation for interpreting Ewe personal names as linguistically encoded expressions of sacred belief systems.

Analysis and Discussion

Mawueana-God's gift

Ewe names sometimes emanate from circumstances that surround the birth of the name bearer. In the case of Mawuena, Mawu in Ewe is the general name for the Supreme Creator of the earth, is God. God has given several attributes that also give birth to other names, including Okitikata, Osogbolisa, Adanuwortor, and others. These appellations spell the philosophies Ewes have about God (Theism). Ewes believe in Monotheism and polytheism, but each concept is embedded in the philosophies we hold about God. It is believed that God is both male and female (Osogbo, Male and Lisa, female). The same concept is present in Okiti and Kata, also depicting the power of God to assume both genders. However, they also believe that the gods are conductors through whom they reach the Supreme God. And each of the gods has various priests who divine and interpret the Ifa or Afa codes to reach out to the gods for assistance. There are gods for prosperity, fertility, valour, and all others. When couples find it difficult to conceive, they consult the fertility gods. And these gods, through the idols that are spoken to, bless their subjects with children. In such instances, the child is named either after the priest, the idol, or the supreme being as a means of appreciation to the divine powers. Following the introduction of Christianity, it is common for parents who have waited years for a child to name their newborn in a manner that expresses gratitude to the supreme God for answering their prayer. As Mawu

means God, 'nunana' also means gift. By extension, na' means to give. The 'e' in the name is a result of the linguistic phenomenon that reduces the pronoun 'it' ('ye') to 'e', culminating entirely into "it is God who gave to me" (Mawuyenam), and this is phonologically reduced to Mawuena. Hence, the name Mawuena serves as an expression of gratitude and as a declaration of the divine source of the child's gift. In this context, Mawuena transcends its traditional association with the power of the gods, explicitly affirming that the child is a gift from God Almighty, to be celebrated and cherished.

Mawuko- Only God

There are other instances where the name does not directly relate to the birth of the name bearer but rather the prevailing occurrences of the epoch within which the child was born. A name like that of the daughter of the former President Jerry John Rawlings, Zanetor "the darkness should stop", is a typical example. In such cases, the name does not necessarily involve theism or sacrality. However, there can be such general occurrences that lead to names such as the current name under discussion, Mawuko, which means "only God". Mawu means God, and 'ko' is for 'only' in Ewe. In Ewe, just as in most Kwa languages, the qualifying and modifying elements usually come after the nominal in the noun phrase structure, hence the ordering of the lexemes in the name. Parents may find themselves in dire situations that call for God's intervention, implying that only God can come to their aid in such matters. When a child is born during this period, a name like this could be given. Several other instances can contribute to such a name. In some cases, the conditions of a child's birth are such that survival seems possible only through divine intervention. For example, when a mother faces a life-threatening illness during pregnancy, the birth of a healthy child may be perceived as a miracle. In these circumstances, the name Mawuko ("Only God") aptly commemorates the child's survival and affirms reliance on God's providence. It stands to reason that Theism and sacrality have played great roles in Ewe anthroponomastics, and it is very evident that these names have been with us long before the arrival of the missionaries. Thus, theism and sacrality are not new to Ewe culture.

Mawuli- God is there

Another name that portrays theism in Eweland is the name 'Mawuli'. It also falls under the construction of the personal names identified by Egblewogbe (1977) as Nkonanawo. The name points to the existence of the Divine creator, and knowledge and reverence of His existence among the Ewes long before the arrival of the European missionaries. It says God is there. Mawu, as has already been explained is the word Ewes use for the supreme being 'God'. 'li' as affixed to the word means 'is there', thus the name means God is there, or there is God, pointing to the everlasting existence of God, His Omnipresence in all places, included all situations, and his Omnipotence in intervening in the affairs of men. It is an indelible reminder to mortals that the Supreme Being is higher and bigger than any human, who rules in the affairs of men. Sharply too, the name reminds men in trouble or facing any difficulties in life that so long as there is God or God remains everlasting in His power, no situation has the power or is too big enough to break their spirit and cause them to give up in life. The name is meant to excite hope and unmovable assurance that God has everything under His control. As usual, this name also points to the sacrality that Ewes ascribe to God in all things. Ewes believe that everything man experiences in this life is embedded in their 'se', a divine destiny, or guardian angel in some instances, that God assigns to man. At other times, the same term 'se' is used to refer to the Supreme being God Himself. Hence, the derivation of other variants of Mawuli as "Seli", or "Eli", where the pronominal 'E' is used in reference to God, except it is always capitalized to distinguish between when the pronoun is being used in relation to God or humans; that for God is capitalized, while that for man is written in lower cases. Implicatively, Eli, Seli, and Mawuli are all the same in meaning, and show reverence to God and His Omnipresence and Omnipotence. In fact, Ewe people even believe that they form part of the lost tribes of Israel, and studies have been conducted, pointing to a relation between the Ewe names and many other names in the Bible. For instance, the name Mary, which gains its roots from the Hebrew Miriam, is vehemently argued to be more Ewe. According to Mary, the mother of Jesus, the most notable bearer of the name, says in Luke 1:48b in response to the angel Gabriel who had appeared to her, 'behold from henceforth, all generations shall call me blessed'. But the Ewe word for blessed is Yra, and if the bearer of the name says all generations should call her blessed, she would say in Ewe, mi yram. When these two are put together, it would not be far from Miriam. Unfortunately, many online sources, such as thebump.com, gloss the name Mary as meaning "bitterness," while others interpret it as "rebellious." However, in biblical tradition, personal names often correspond to the roles, experiences, or destinies of their bearers. In instances of transformation or divinely ordained change, names are frequently altered to reflect a new identity or destiny, as illustrated by Jacob's renaming as Israel and Saul's transformation into Paul, among other examples. Therefore, how Mary, the mother of the Saviour of the world, a virgin, comes to mean bitterness or rebellion is quite troubling. A careful consideration of the Ewe narrative and its interpretation of a name yields a more coherent and culturally grounded meaning than those presented in many external accounts. This underscores the argument that the Ewe people have long articulated theism and its associated sacrality through their onomastic practices.

Nusesi-Mighty Hand

The name, though, does not outrightly state or depict theism, but has an implied theistic connotation. 'Nuse' means Might, power, strength, and the like, while 'si' means hand (In spoken Ewe, other variants of the Ewe like Anlo would say 'shi'.) Thus, a

combination of the two is Mighty Hand. However, the context and pragmatics of the name would point to the intention of the givers of the name, and this will tell whose hand is being referred to as mighty. Native speakers would say that this name is Mawufenusesi, or Sefenusesi(Sefeasi, different from Sefashie), hence, giving the name a clearer understanding as the Mighty Hand of God. This is where the theistic nature of the name is made evident. Other variants of the name include Mawusi, Worlasi, Mawusinu (God's hand), and Sesi (also God's hand, different from God has heard).

Agyekum (2006) refers to these as theophoric names. Names that show reverence to God and His power over the universe. A cursory examination of the Holy Bible reveals the presence of a similar conceptual expression, though not as a charactonym. This is evident in 1 Peter 5:6, which exhorts believers to "humble yourselves therefore under the mighty hand of God, and He will exalt you in due season." Importantly, such theophoric names are not exclusive to Christian usage; they predate the advent of Christianity among the Ewe people. Consequently, it is untenable to argue that Europeans introduced theistic consciousness into Ewe anthroponymy or that these names are merely biblical transliterations.

Sedufia-God reigns

The Ewe concept of Se is comparable to what the Igbo of Nigeria refer to as Chi. Okoro et al. (2021) describe Chi as a metaphysical entity that holds, initiates, and governs an individual's destiny. They further hold that without the 'chi', there is no life, and therefore no humanity. The same ideology applies to the Ewe concept of Se, which I suppose could be somewhat deeper, arguably in terms of scope and reach. Native Ewes believe that every individual has a 'se' that brought them to the world, that guides their activities that cumulatively form their destiny on earth, and controls how they react or respond to the stimuli of life (including temperament). It is also believed that man is often helpless in matters involving the Se. It holds that what is in your "se" to happen to you, will happen no matter the steps you humanly take to avoid them. The underlying word is human, hence, except by some Deus es machina, some divine intervention, there is no escape from the long arms of your se. This has been the traditional belief of the Ewe people for ages. In Awoonor's Songs of Sorrow, he refers to Dzogbe**se**lisa as the cause of his predicament as he says, "Dzogbeselisa has treated me thus/it has led me amongst the sharp of the forest." The persona in these lines refers to his "Se" as the one who has led him where he finds himself (amid his predicament), hence his lamentation. 'Dzogbe' means the day one came into existence. In the pragmatics of the word "se", it subsumes all the spiritual and biological factors that come to play in bringing a child to the world. We believe that everything that happens to an individual is already known to his Se, already known to God. Interestingly, it is the same word that is used in reference to the law in Ewe. This explains the sacrality of the law and why it is supreme and binding on everyone. In the Ewe worldview, law and morality are intrinsically linked to the divine, shaping a cultural disposition toward obedience and ethical conduct. Law is understood not only as divinely instituted but as an embodiment of the divine itself. A parallel conception is noted by Onukawa (2000) in his discussion of the Igbo notion of Chi, which he characterises as a personal deity. This understanding resonates with the Ewe concept of Se and finds expression in theistic meanings encoded in Ewe anthroponymy. Names like Sedufia tell us the Omnipotence of God and His reign in the affairs of men. The point is this: Se means God, 'du' as used here indicates reign, and 'fia' means king. Thus, the name translates as God reigns as King. The same declares that if men would rule on earth, they must first recognize the superiority of God in the affairs of men. It is the reason even the king and chiefs accord God that reverence in all things. Sedufia is a solemn reminder and a constant attention-drawer that men can only reign over life or succeed if they submit to the authority of God. A congruent name to this is Sedofia, or Seyedoefia, which implies that it is God who has crowned anyone a king. Additionally, the onomastic data reflect the belief that political and social authority is divinely instituted, thereby legitimising the respect accorded to leaders. Within this framework, even ineffective or unjust leadership is interpreted as divinely allowed, serving pedagogical or corrective purposes within society. This is why followers and young people are admonished to desist from insulting chiefs, elders, and authorities in society. If their deeds contravene the common good of their people, there are processes, even traditional processes, involved in getting them out. Confrontations, insults, and vituperations have never been the resort of our people in dealing with bad leadership. God reigns supreme in the affairs of men; anyone who fails or refuses to acknowledge this superiority does not obviously want to succeed.

Mawutor - God responds

Agyekum (2006) acknowledges that some names are given based on the circumstances under which a person is born and the situations leading to the birth of a child. One of such names is Mawutor. This name comes in when, after many years of crying for a child to no avail, and a child finally comes, the parents now ascribe that praise to God for listening to their prayers. It has the same blood as Mawuse, which means God answers or God hears. Other names like Mawuleabenam - God takes care of me, Mawulikplim - God is with me, Mawunyegã- God is great, Mawugbe- God's word(the voice of God), Mawufemor-Godsway, Mawunya - God knows, Mawuedem - God saved me, Mawuvava-True God, and so on, all point to the power that God wields in the affairs of men, their reverence to God, and their knowledge of God in Ewe land.

Conclusion and Recommendation

This paper set out to examine the theistic knowledge of the Ewe people (a proto-Kwa group of People who live presently in the southeastern part of Ghana, Togo, Benin, and the south-southwestern part of Nigeria as native speakers) and the sacrality of their theistic knowledge as portrayed in their names. It has been established that the Ewe have long possessed theistic knowledge, which they have consistently articulated through their personal names, thereby foregrounding sacrality in Ewe anthroponymy. By examining a range of Ewe names and their semantic and cultural underpinnings, the study demonstrates that these names function not merely as labels but as culturally meaningful identifiers, serving as markers of lived experience, reminders of specific circumstances, and affirmations of God's sovereignty in human affairs.

Looking at some of the names that came up during the discussion and their connections with other names and subjects in the holy Bible, it is recommended that other researchers take a look at the claims of many oral traditions amongst the Ewe people which points to a strong link between the Ewe language and the ancient Hebrew roots of the names in the Bible to establish whether those claims are true or false. The study further recommends that future research move beyond a cursory examination of Ewe personal names to undertake a more in-depth investigation into the processes of modernization and Anglicization, particularly with respect to changes in spelling and meaning, as well as the influence of Christianity on contemporary Ewe naming practices.

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Appendixes

Mawuko- only God

Nusesi-Mighty hand of God

Sedufia-God is kig

Sedofia-God installs kings

Worlasi-God's hand

Mawuli-God is there

Etornam-he has heard me

Mawueana-God's gift

Mawuko- Only God

Mawuli- God is Alive

Mawulorm - God loves me

Mawutor - God responds

Mawuse - God answers/hears

Mawuliabenam - God takes care of me

Mawulikplim - God is with me

Mawunyegã- God is great

Mawugbe- God's word

Mawufemor-Godsway

Mawunya - God knows

Mawuedem - God saved me

Mawusinu- God's hand

Mawuvava-True God

Sefakor-God comforts

Etornam- He heard me

Sefoga-God gives time