

UNIVERSITY OF EDUCATION, WINNEBA

**ONOMASTIC PECULIARITIES OF SELECTED CHRISTIAN
CONGREGATIONAL PLACE NAMES IN GHANA**

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**A thesis in the Department of English Education,
Faculty of Foreign Languages Education and Communication,
submitted to the School of Graduate Studies in partial fulfilment**

**of the requirements for the award of the degree of
Master of Philosophy
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DECLARATION

Student's Declaration

I, Enoch Mensah Awukuvi, declare that this thesis, with exception of quotations and references contained in published works which have all been identified and dully acknowledged, is entirely my own original work, and has not been submitted, either in part or whole, for another degree elsewhere.

Signature.....

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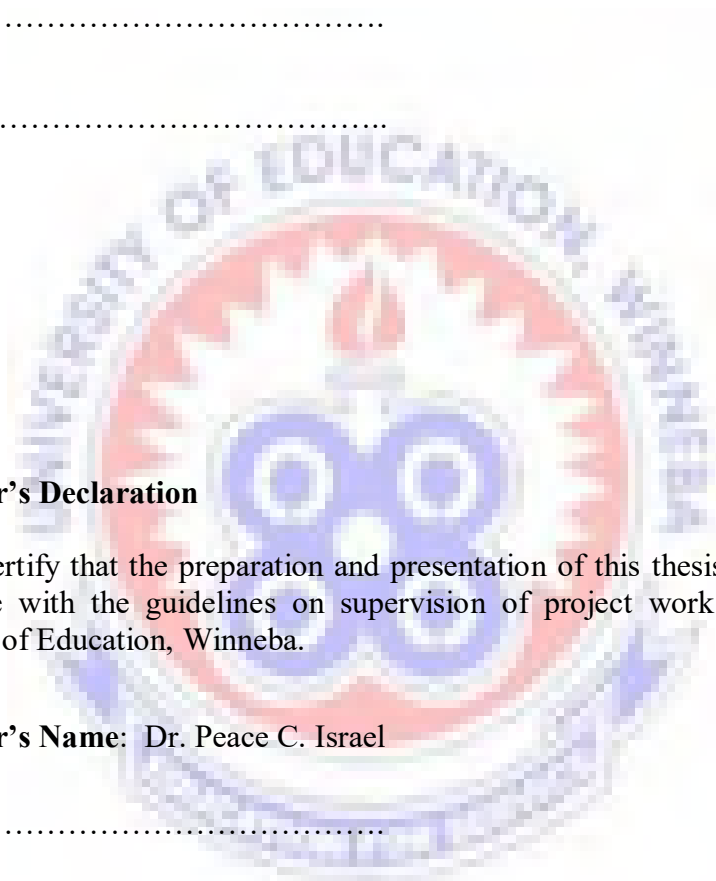
Supervisor's Declaration

I hereby certify that the preparation and presentation of this thesis was supervised in accordance with the guidelines on supervision of project work laid down by the University of Education, Winneba.

Supervisor's Name: Dr. Peace C. Israel

Signature.....

Date.....



DEDICATION

I dedicate this work to my family: You are the reason.



ACKNOWLEDGEMENTS

I would like to thank everyone whose contribution has aided my efforts in producing this research.

First and foremost is my supervisor, Dr. Peace C. Israel. I thank her for the support, professional guidance, insightful coaching and quick feedback. These attributes have really helped me to produce this research work and I could not have had a better supervisor and mentor for this study. And for that I shall eternally be grateful.

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May the Lord bless them sufficiently and replenish in thousand folds every sacrifice they made for the success of this work.

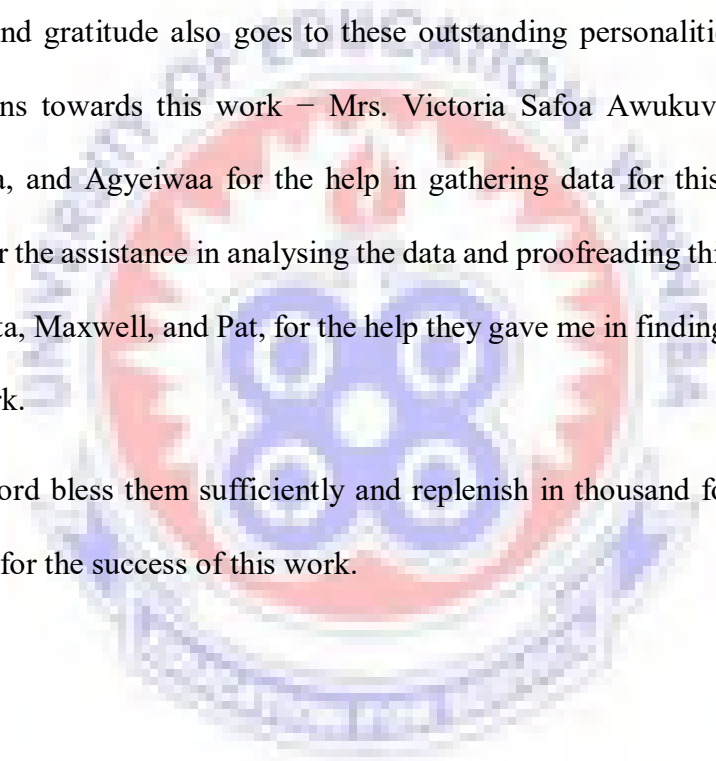
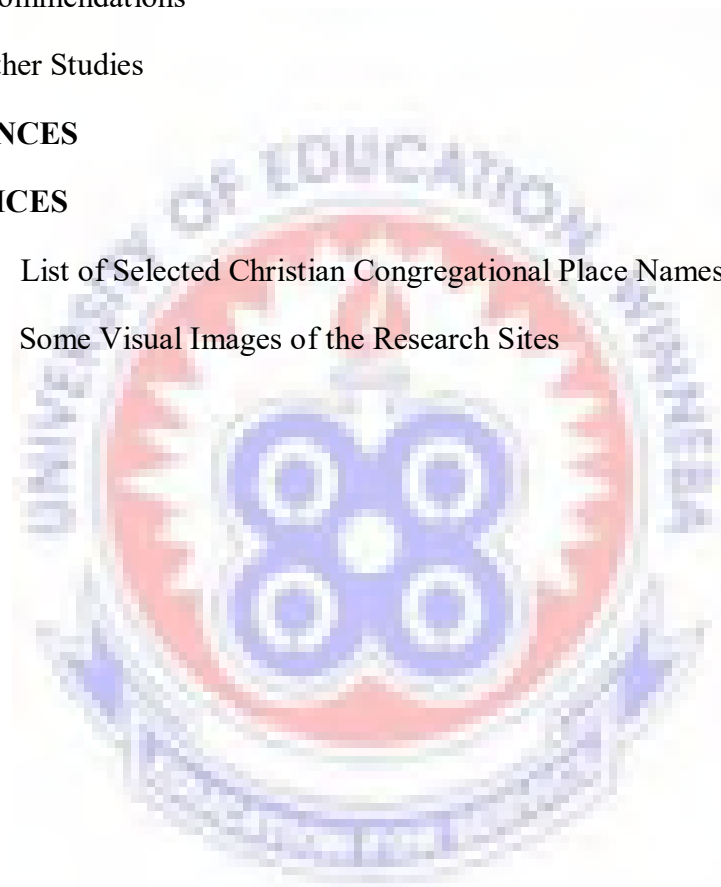


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ABSTRACT

A congregation's name is a linguistic badge that normally serves as a medium of communication to its own clientele (actual and potential). As a result of that, this research sought to find the linguistic features used in naming selected Christian congregational place names of Ghana. The study specifically sought to identify the naming patterns of Christian congregational place names of Ghana, analyse their onomastic peculiarities and examine their toponymic typology. The study closely examined sixty (60) Christian congregational place names that were recorded verbatim from signposts and buildings of these places of worship. These sampled names were purposively selected from the Kumasi metropolis in the Ashanti Region specifically, the Ahensan – Kuntense (Lake) road. The findings of this research evidently indicated that the selected Christian congregational place names had peculiar onomastic naming patterns which set them apart from all other names. These peculiarities were mirrored in their generic and quasi-generic terms that epitomised their identity as Christian places of worship. The study further established that, syntactically, the group of words that formed the names of these churches were noun groups because their head words (obligatory element) were nouns (i.e. the generic and quasi-generic terms) and their optional elements were specific expressions of varied forms which were used to modify these generic and quasi-generic terms. It concludes that the Christian religious linguistic landscape of the Ahensan – Kuntense (Lake) road is English language since none of the vocabulary and expressions used in all the Christian worship names in these research sites was written in any Ghanaian language despite the fact that Twi, a variety of the Akan language, is the predominant language of daily interaction in these towns. Consequently, this research recommends among others that language lovers and potential name givers of churches in Ghana should consider exploring creative names in Ghanaian languages that can equally compete and raise their status among the linguistic landscape.



CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

To name something, as far as human attention goes, is to make it. The unnamed is the unnoticed, and the unnoticed is for cognitive and communicative purposes non-existent. Giving names is therefore ... an act of making the object named (Algeo and Algeo, 2000) and it is seen as a captivating accomplishment; be it a baby, a town, a pet, a lover, a teddy bear or even a street name. All over the world, names are words that a person or an entity in the world is known by (Aceto, 2002). According to Zgusta (2014), a name is a word or group of words used to refer to an individual entity (real or imaginary). Zgusta (2014) believes that such a name singles out the entity by directly pointing to it, not by specifying it as a member of a class.

Fakuade *et. al.* (2015) also believes that names are an essential medium of communication in every part of the world. Similarly, Bright (2003) and Ngasma, Jauro, and Wappa (2013) also posit that names are used as labels to identify persons, places or things, and are equally historical witnesses. They go on to affirm that the name of a person may be used to trace his/her family genealogy, culture, language, occupation or town and also communicate particular information to others. This assertion is backed by several authorities including McConnell-Ginet (2003) who says, names can reflect gender; Tait (2006) who suggests names portray religion and Aceto (2002) who also believe names reveal ethnicity or culture and nationality. Lastly, Le & Tabouret-Keller (1985) says names also remind people of their sense of self among many others.

Naming is therefore a purposeful act and a universal cultural practice that communicate a superfluity of denotative and connotative meanings. This seems to suggest that names

are not just given; givers of any name consider the surrounding circumstances before naming a referent (Ngasma, Jauro, and Wappa, 2013). No wonder, Rosenhouse (2002) indicates that names usually reveal the many preferences and circumstances surrounding their owners or givers in terms of real-life objects, actions, features and beliefs. These entities, thus, occupy a special position in the vocabulary of any language and they apply to a wide range of particular objects including proper nouns and common nouns.

According to Downing and Locke (2006), proper nouns are described as any entity/element that is used to classify a particular group of elements. These are nouns that are arbitrary and have no definable meaning in language, that is, they can't bear any specific characteristics of the entities being referred to. They include names of people such as, Kofi Annan, Jerry John Rawlings, Linda Boateng, etc., names of towns/villages/cities like Winneba, Mankessim, Abuja etc., names of hospitals - Komfo Anokye Teaching Hospital, Enchi Government Hospital, etc., titles of movies - God's not Dead, Titanic, places of worship like Lovehouse Chapel, Faith Baptist etc., among many others. These items are usually written with initial capitals whether they begin sentences or not.

Common nouns, on the other hand, are so called because they are names shared in common by everything of the same class, group or kind (Afreh, 2006). These types of nouns are usually grouped in terms of their 'countability' as coined by Downing and Locke (2006). They could either be count or non-count nouns. This does signify the plurality or otherwise of the element under discussion unlike the proper noun. Examples include books, cars, schools, houses etc.

The third group presented by some scholars is the proper name. Payne and Huddleston (2002) posit that proper names are distinguished from proper nouns. They explain that a proper noun is a word-level unit of the category noun, while proper names are noun phrases (Syntagm.)

Similarly, Izumi (2012) delimits 'proper nouns' to a form of a narrower class in a linguistic theory, essentially as simple word-level units that belong to the noun category, e.g., Italy, Machiavelli along with common nouns, e.g., cat, key etc. According to Izumi (2012), proper names are what speakers of natural languages regularly use to talk about particular objects or individual objects in the past, present and future, whether they are real or fictional. He goes on to say that "by a 'particular object' or 'individual', he means a non-repeatable and non-multirealizable thing that we can intuitively identify and distinguish from others in the world.

Izumi (2012) adds that proper names as a category of nouns take a wide range of forms - some are simple but take definite articles such as "the Guggenheim", "the Economist"; others are also complex and consist of proper nouns and other expressions such as adjectives or common nouns, as seen in "New York City", "University of Manchester", "Virginia Woolf's, *Who's Afraid of Virginia Woolf*" among many others. He further explains this concept by using the following examples; 'Saul', Kripke', 'Holy', 'Roman', and 'Empire'.

Izumi (2012) contends that each of these names can be independently used as proper nouns of someone or something, however, when such same names change to 'Saul Kripke' and 'The Holy Roman Empire', it no longer serves as simple proper nouns but as compounds of proper nouns and/or other expressions, hence, the categorization, 'proper names'. Izumi (2012) therefore concludes that even though English allows any

proper noun on its own to appear as a proper name, the two are not exactly the same. From the above definitions, the names of congregational places of worship best describe and form perfect examples of both proper nouns and proper names and could be studied extensively as part of Onomastics for the purposes of this research.

The science that studies names in all aspects is called Onomastics. It is a discipline which touches on linguistics, history, anthropology, psychology, sociology, philology and much more. This discipline is broad because almost everything in the world can have a name and because the study of names theoretically encompasses all languages, all geographical and cultural regions, it is significantly important for human existence, especially because people value culture, language and communication. It is for this reason that a lot of varied studies on all kinds of names for all sorts of entities used all over the world have been conducted.

Indeed, there exist research reports on personal names (*Ngasma, Jauro, and Wappa, 2013, Mashiri et. al. 2013*), night clubs (Makondo, 2013), towns (Anindo, 2016), cities, rivers, cemeteries (*Tarpley, 2006*), school names (Mamvura, 2014), nicknames, surnames of married women (Goldin and Shim, 2004), characters in fiction or literature, gods etc., where onomasticians have sought to find out the motivations of such names and the linguistic features such as the morphological, semantic, phonological, lexical or a combination of two or more of these elements, among many others, in such names.

Onomastics could be grouped into two main branches or sub-disciplines of research. The first of such divisions is names of personal names, Anthroponymy and the study of these personal names is termed Antroponomastics. The second branch is the names of place names, toponymy; the term used to classify the studies of place names is called

Toponomastics. Other disciplines include Ethnonyms which deals with the names of various ethnic groups, names of streets, roads, hodonymy; names of bodies of water, hydronymy; names of mountains, oronymy; among several others. This research however, dealt with names of selected congregational places of worship which fall under the study of place names, thus, the sub-discipline, toponomastics.

Toponomastic studies have traditionally focused on the etymology and taxonomy of place naming, collecting, classifying place names and standardisation of the same (Raper, 2007; Stewart, 1954; Tent & Blair, 2011; Zelinsky, 1997). Place names are significant in describing people in terms of how they belong to specific groups and places (Helleland, 2009; 2012). Helleland (2009) regards this role of place names as identity marking. In this regard, place names are seen as instruments that are used to include (for in-group members) or to exclude (for out-group members) and have the power to capture and reflect personal and cultural experiences (Helleland, 2012).

The researchers' choice of studying congregational place names is significant because in recent times, one does not have to go far on any major street or neighbourhood in Ghana to see a place of worship. On major business streets, well-laid-out neighbourhoods, dusty and un-tarred roads/paths, new building sites, name it; one will find places of worship all over. Truly, they are en-vogue and have become a part of our everyday setting. In fact, these places of worship or congregational place names where people love to associate, fellowship, and be identified because of their social and religious inclinations, have peculiar names. These plenteous congregational place names spring a lot of attention. They are so curiously fascinating that sometimes, they force smiles on individuals' faces when encountered. Other times too, readers or consumers of these names are left in awe wondering how such names are formed. The

name givers of these places/congregations have used language creatively and deliberately to communicate their existence in order to perhaps mark their motive and identity. These names are mostly conveyed to the public by sign posts that bear such names.

A church's or congregational name could be described as a linguistic badge or an identity and Meiring (2010) believe that naming is a basic human activity that reflects how people see the world around them, how they experience life and what they value and remember. The researcher believes that exploring these congregational place names (churches) to find out their naming practices and how language has been used creatively or otherwise is a worthy course. It must be also mentioned that, these congregational place names on sign posts and signage do compete a lot with the diverse linguistic landscape such as names of schools, names of shops, names of towns, names of banks, among several others in the community. The multi-dollar question therefore remains that how do these congregational place name givers use peculiar language to communicate their existence and relevance to the inhabitants in these communities, all pedestrians or passers-by who meet these varied sign posts, buildings or banners en route to their destinations. It is for this reason that the researcher ventured into this area of study.

1.2 Statement of the Problem

There has been a substantial body of literature on naming practices in particular on African names. Most of these previous studies have focused on the personal naming practices of people (anthroponyms) (Adiniyi, 2008; Agyekum, 2006; Makondo, 2009, 2011; Mashiri et. al. 2013; Mignola, 2001; Ngasma, Jauro, and Wappa, 2013; Tatira, 2004) among many others. Other studies have also focused on the naming practices of places (toponyms) (Anindo, 2016; Makondo, 2013; Kibet, 2016; Mireku-Gyimah and Mensah, 2015; Owu-Ewie, 2014) among others. Further researchers have also investigated institutional names which are less common than personal names and place names. Such studies include a survey of names of institutions (Boyd and Collins, 2008; Chen, 2015; Makondo, 2013; Mamvura, 2013; Tarpley, 2006).

However, with all of these numerous studies and several other studies on names, and place names, researches that have centred on church names and other congregational place names (Irish Papist, 2017; Noreen, 2013; Numrich and Kniss, 2005; Stump, 1988; Zelinsky, 2002) seem to have been predominantly situated in the western world. It is for this reason that this study seeks to identify the naming patterns of selected Christian congregational place names in the Ghanaian setting. Moreover, most of these previous researches have been limited to classifications of the toponyms, i.e. toponymic typology, finding the most frequently used words/expressions used in the names and examining the motivations of these names.

This study however, further analyses the onomastic peculiarities of selected Christian congregational place names in the Ghanaian setting, highlighting the linguistic elements, particularly the morphosyntactic elements of the selected congregational place names in Ghana.

1.3 Purpose of the Study

The purpose of this research is to find out how creatively or otherwise language has been used in naming selected congregational place names of Ghana. This is motivated by the desire to know the linguistic features that go into these names and not to prove or disprove an already existing fact. This motivation is ignited by William Shakespeare's well-known comments about names: *'What is in a name? A rose is a rose by any other name'*. Thus, the researcher decided to venture into this area of study to examine the level of language performance exhibited in the use of these selected congregational place names in Ghana.

1.4 Objectives of the Study

This study is guided by the following specific objectives. It seeks to:

1. identify the naming patterns of selected Christian congregational place names in Ghana
2. analyse the onomastic peculiarities of selected Christian congregational place names in Ghana
3. examine the toponymic typology of the selected Christian congregational place names in Ghana.

1.5 Research Questions

The study is guided by the following questions:

1. What are the naming patterns of the selected Christian congregational place names in Ghana?
2. How are the onomastic peculiarities of the selected Christian congregational place names in Ghana demonstrated?

3. What is the toponymic typology of the selected Christian congregational place names in Ghana?

1.6 Scope of the Study

The study is limited to sixty (60) selected Christian congregational place names in Ghana. This is used by the researcher as reliable data that could feasibly be analysed. These names are sampled using the purposive sampling. Christian congregational place names on the public signage in the Kumasi metropolis, particularly Ahensan - Kuntense (Lake road) were used. These congregational place names are recorded verbatim from their sign posts, banners, or church buildings.

1.7 Significance of the Study

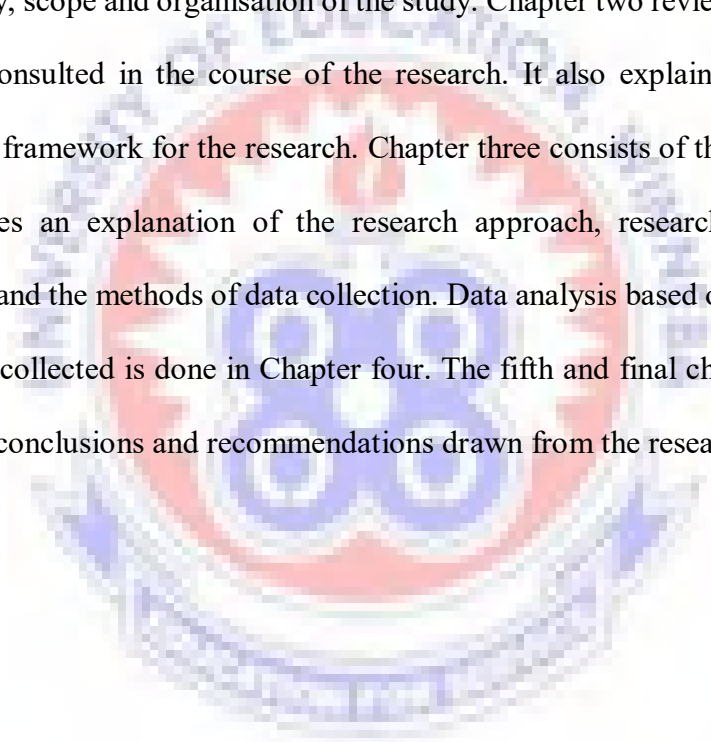
The significance of this research work is as follows:

- First of all, the findings of the study would reveal the naming patterns of Christian congregational place names in Ghana. This would expose readers to the level of English language competence in the naming of churches in Ghana, particularly, the Kumasi metropolitan where the dominant language used orally is the Ghanaian language, Asante Twi. Thus, readers would be able to recognise how creatively or otherwise, language has been used in naming churches.
- Also, the study would inform readers on the different kinds of terms congregational place name givers portray in their very fascinating choice of names and perhaps give readers a reason to be circumspect whenever they intend to critique such names.
- Furthermore, this study would also contribute more literature about naming practices of congregational place names in Ghana and serve as a useful resource to the Christian fraternity and all potential name givers of yet to be established

churches in Ghana and beyond. This would thus, equip them with knowledge and skill in choosing appropriate names that can compete well with the wide-ranging linguistic landscape they find themselves.

1.8 Organisation of the Study

This research work is divided into five chapters. Chapter one gives a general introduction to the study. It presents an overview of the background of the study, statement of problem, purpose of the study, objectives, research questions, significance of the study, scope and organisation of the study. Chapter two reviews related literature that was consulted in the course of the research. It also explains the details of the theoretical framework for the research. Chapter three consists of the methodology and it comprises an explanation of the research approach, research design, sampling strategies, and the methods of data collection. Data analysis based on the name lists the researcher collected is done in Chapter four. The fifth and final chapter highlights the summary, conclusions and recommendations drawn from the research findings.



CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter presents a review of significant literature published on issues of the study of names. The review of these studies has been done via the following sub-headings: naming, place naming (toponymy), church naming, churches in Ghana, and the theoretical framework which guides this present research. The major focus of this review is to show how this study fills a knowledge void and contributes to an existing body of onomastic knowledge.

2.1 Naming

By and large, naming is to give someone or something a name. Algeo and Algeo (2000) states that to name something, as far as human attention goes, is to make it known. These researchers assert that the unnamed is the unnoticed, and the unnoticed is for cognitive and communicative purposes non-existent. Thus, to these researchers, giving names to objects and entities is therefore an act of making those objects christened and noticed. This claim by Algeo and Algeo (2000) is affirmed by Aceto (2002) who articulates that, all over the world, names are words that a person or an entity in the world is known by.

Similarly, Zgusta (2014) adds that a name is a word or group of words used to refer to an individual entity (real or imaginary). Zgusta (2014) believes that such a name singles out the entity by directly pointing to it, not by specifying it as a member of a class. From these discussions, one can see that these researchers agree on the fact that names are essential commodities that the world cannot do without. Again, they agree that names are words or group of words used to signify an entity, thereby giving language lovers

and interest to study how and why these words or group of words are used to achieve this purpose of naming.

According to researchers like Fakuade, Fadahunsi, Rafiu, and Adekeye (2015) and Aceto (2002), one significant function of naming is the fact that names help in easy identification of entities in the world. They are all of the view that names are what people are known with and are called by and as such names serve as labels to identify persons, places or things. Thus, these researchers describe names as a form of identification that enables one to recognize and designate entities of the world. These viewpoints, in my opinion, are indeed crucial and very connected, judging from the level of use and importance people all over the world attach to naming.

Other researchers such as Akpabio (2003), Doob (1966), Olusanya and Olurode (1994) are also of the view that names are not only meant for identification. They argue that in Africa, to be precise, names are not just merely for identification but instead they are used to communicate and provide a lot of information about their owners. According to them, names reveal the bearer's position in the family, the circumstances surrounding the birth of the bearer; parental/family situation, family hopes, desires, expectations and aspirations, financial situation of the name giver, links with departed family members, and a way of keeping records, i.e. historical accounts.

Several other researchers like McConnell-Ginet (2003) says that names can reflect gender; Le & Tabouret-Keller (1985) declares that names also remind people of their sense of self; Li (1997) and Aceto (2002) also pronounce that names reveal ethnicity or culture and nationality, and Tait (2006) asserts that names portray religion. Additionally, Rosenhouse (2002) intimates that names given to people, places, objects among many others usually reveal the many preferences and circumstances surrounding

their owners or givers. Rosenhouse (2002) is of the view that in terms of naming, real life objects, actions, features and beliefs of givers of names are transferred to the bearers of such names.

This view held by Rosenhouse (2002) is similar to Bright (2003), Horlacher (2000), Mohammed & Badejo (2000) and Ngasma, et al. (2013) who also confirm earlier assertions that the a name of a person may be used to trace his/her family genealogy, culture, language, occupation or town and also communicate particular information to others.

Fakuade *et al* (2015), thus point to the fact that names are essential channels of communication in every part of the world and coming up with a name is a serious business in more ways than one because of their sense of permanence. In fact, be it a baby, a town, a pet, a lover, a teddy bear or even a street name, naming is seen as a captivating accomplishment. One could therefore not agree more with Ngasma et al. (2013) when they emphasize that naming can therefore be seen as a deliberate, thoughtful and purposeful routine act practiced by all cultures universally so as to communicate a plethora of denotative and connotative meanings. This suggests that names are not just given for givers of any name consider the surrounding circumstances before naming a referent.

Owing to the on-going discussions, one appreciates the fact that names regardless of its language or origin, are highly valued culturally and also allow individuals or users of these names to recognize that names occupy special positions in their vocabulary. That is to say, names contribute greatly to a user's lexis. Extensively, meaningful speech and writing is done as a result of the concept of lexis. This is due to the fact that it enables speakers and writers of a language to have access to the word stock of a language from

which several choices of expressions in accordance with their specific purpose and intended meaning are made. In other words, names form major parts of a vocabulary of a language that equips and allows a writer or speaker of that language to explore the vast lexis of which have been abundantly provided to aid his imaginative creation. It should be mentioned that names of places, persons, objects, animals among others which form the vocabulary of languages are broadly categorized into proper nouns, common nouns and proper names. It is therefore prudent to understand these concepts mentioned.

2.2 Proper and Common Nouns

According to Downing and Locke (2006), proper nouns are described as any entity/element that is used to classify a particular group or element. They add that proper nouns are nouns that are arbitrary and have no definable meaning in language, that is, they can't bear any specific characteristics of the entities being referred to. Such names include names of people such as Okonkwo, Frimpomaa, Elorm, Promise, Abeiku; places of worship like Lovehouse Chapel, Faith Baptist; names of towns/villages/cities (Winneba, Mankessim, Abuja etc.), names of hospitals (Komfo Anokye Teaching Hospital, Enchi Government Hospital, etc.), titles of movies (God's not Dead, Titanic, etc.), among many others. These items are usually written with initial capitals whether they begin sentences or not.

Common nouns, on the other hand, are so called because "they are names shared in common by everything of the same class, group or kind" Afreh (2006). These nouns are usually grouped in terms of its 'countability' as coined by Downing and Locke (2006). It could either be count or non-count nouns. This does signify the plurality or

otherwise of the element under discussion unlike the proper noun. Examples include books, cars, schools, houses churches.

2.3 Proper Names

The third group of names discussed by some researchers is the proper name. This group of researchers believes that this category of names is quite distinct from proper nouns and for that matter requires to be classified differently. Payne and Huddleston (2002) in Cummings' article on "Names", in The Stanford Encyclopedia of Philosophy, for example, posit that proper names are distinguished from proper nouns. According to them, a proper noun is a word-level unit of the category noun, while proper names are noun phrases (Syntagm.) Cummings (2016) goes on to provide examples that the name "Jessica Alba" for example, is a proper name that consists of two proper nouns – "Jessica" and "Alba".

Again, Payne and Huddleston (2002) state that a proper name may consist of other parts of speech too. For example, "Brooklyn Bridge" contains the common noun "bridge" as well as the proper noun "Brooklyn"; "The Raaritan River" includes the determiner, "the"; "The Bronx" comprises the determiner, 'the' and a proper noun, "Bronx" and finally, "the Golden Gate Bridge" is a proper name with no proper nouns in it at all.

Similarly, Izumi (2012) also distinguishes between a proper noun and a proper name. This researcher delimits proper nouns to a form of a narrower class in a linguistic theory, essentially as simple word-level units that belong to the noun category, e.g., Italy, Machiavelli along with common nouns, e.g., cat, key etc. According to Izumi (2012), proper names describe a category of nouns that take a wide range of forms - some are simple but take definite articles such as "the Guggenheim", "the Economist"; others are also complex and consist of proper nouns and other expressions such as

adjectives or common nouns, as seen in “New York City”, “University of Manchester”, “Virginia Woolf’s, *Who’s Afraid of Virginia Woolf*” among many others.

Izumi (2012) further explains this concept by using the following examples; ‘Saul’, ‘Kripke’, ‘Holy’, ‘Roman’, and ‘Empire’. He contends that each of these names can be independently used as proper nouns of someone or something, however, when such same names change to ‘Saul Kripke’ and ‘The Holy Roman Empire’, it no longer serves as simple proper nouns but as compounds of proper nouns and/or other expressions, hence, the categorization, ‘proper names’. According to him, proper names are thus what speakers of natural languages regularly use to talk about particular objects or individual objects in the past, present and future, whether they are real or fictional. He goes on to say that “by a ‘particular object’ or ‘individual’, he means a non-repeatable and non-multirealizable thing that we can intuitively identify and distinguish from others in the world.

It is for this reason that Izumi (2012) concludes that even though English language allows any proper noun on its own to appear as a proper name, the two are not exactly the same. It is therefore evident from the above discussions of these researchers that the concept of proper names can be likened to what some scholarly linguist will describe as nominal or noun phrases/groups.

Furthermore, Algeo and Algeo (2000) mention that proper names are a part of language that is also a significant source of other words in the vocabulary by the derivational process of communization, and requires attention. This review thus reveals that the congregational place names of Christians, to be precise, fall perfectly and best fit into the category of Izumi (2012) and Payne and Huddleston’s (2002) concept of proper names. The study also situates well in Downing and Locke’s (2006) concept of proper

nouns and leaves unanswered questions of the religious bodies' naming patterns syntactically. For that matter, this research which studies selected proper names of Christian congregations in Ghana qualifies to be studied extensively as part of Onomastics.

Onomastics or Onomatology (obsolete) is generally referred to as the study of names, that is, the science that studies names in all aspects. According to Crystal (1999), Onomastics is a branch of semantics that studies the etymology of proper names including their form and use. Similarly, Coates (2005) and Vikameln (2013) also explain Onomastics in linguistics, as the study of proper names and their origin, as well as the changes that they undergo as a result of long use in the source language or in connection with their borrowing into other languages.

Indeed, the issue of names is a multidisciplinary field which has attracted several attentions from philosophers, linguists, and anthropologists. Zgusta (2014) says that it is a field that has touched on linguistics, history, anthropology, psychology, sociology, philology and much more. According to Zgusta (2014), this discipline is broad because almost everything in the world has a name and because the study of names theoretically encompasses all languages, all geographical and cultural regions, it is significantly important for human existence, especially because people value culture, language and communication. It is for this reason that a lot of varied studies on all kinds of names for all sorts of entities used all over the world have been conducted.

Again, Crystal (1999) expounds that the study of naming practices has several significance. First of all, he indicates that it offers a powerful tool for understanding social relations in the past. Again, it helps reveal the routes of migration and places of former settlement of different people as well as the linguistic and cultural contacts of

people, and lastly, it shows how patterns of names reveal distinctions among general social categories.

Owu-Ewie (2014) also mentions that onomastics has influenced the recovering and reconstruction of many heritages. For example, the study of African names and naming practices (which includes place names) have been crucial in recovering and reconstructing African heritage. According to Owu-Ewie (2014), in Batoma's (2006) own words, a major trend in African Studies today consists of using traces of African culture embedded in African names and naming practices to recover or reconstruct African heritage.

Research has it that Onomastics could be grouped into two main branches or sub-disciplines. The first of such divisions is Anthroponymy (names of personal names: given names, surnames, clan names, nicknames); and the study of these personal names is termed Antroponomastics. The second branch is Toponymy (names of place names); the term used to classify the studies of place names is called Toponomastics (Zgusta, 2014). Other disciplines as indicated by Coates (2005) and Vikameln (2013) include Ethnonyms which deals with the names of various ethnic groups; Hodonymy (names of streets, roads); Hydronymy (names of bodies of water) Oronymy (names of mountains); Zoonymy (proper names of animals); Astronymy (names of stars); Cosmonymy (names of the zones and part of universe); and Theonymy (names of gods) etc. This research however, dealt with names of selected churches which is seen as a hybrid between names of places and those for social entities. This study thus situates into the study of toponomastics.

2.4 Toponymy (Place Naming)

According to the Worldatlas.com (2019), toponymy is a branch of Onomastics which deals with the study of names of places, specifically their meanings, typology, use, and origins. It goes on to say that the term toponym is derived from the Greek word *topos* meaning "region" and *onoma* meaning "to name." They extend the meaning of toponym to refer to a geographical entity or any general name for any place. The Editors of Encyclopedia Britannica (2017) also define a place name as a word or words used to indicate, denote, or identify a geographic locality. These definitions synchronise with Tichelaar (2002) who describes toponymy as the science that has the study of geographical names as its subject. This researcher explains further that these studies of geographic place names include natural places like mountains and rivers, and human places, like cities, countries, towns, etc.

In a similar explanation, Hancock (2011) in his article, "An Introduction to Geographical Names and the Newfoundland and Labrador Geographical Names Board", explains that geographical names or place names (or toponyms) are the proper nouns applied to topographical features and settled (and used) places and spaces on the earth's surface. He asserts that toponyms occur in both spoken and written languages and represent an important reference system used by individuals and societies throughout the world. This conforms with Tichelaar's (2002) view that toponyms like all other names, belong to languages.

Toponyms (place names) can be grouped into different forms. Flom (1924) classified place names into habitation names, culture names and nature names. He noted that habitation names also known as eonym include names of habited places which include

dwellings, farmsteads, hamlets, villages, cities, parishes, townships, neighbourhoods, regional names and names of countries. The culture-names include fields, parts of tilled areas, and grazing lands. It also includes roads, bridges, landing-places, fishing-places, dams, burial-places, play-grounds, etc. The third classification consists of topographical names, hills, mountains, rivers, brooks, lakes and others (Owu-Ewie, 2014).

The Encyclopedia Britannica (2017) upholds Flom's (1924) different classifications of toponym as stated by Owu-Ewie (2014) but with a slight variation. The authors of the Encyclopedia Britannica classify toponyms into two broad categories: habitation names and feature names. According to them, a habitation name denotes a locality that is peopled or inhabited, such as a homestead, village, or town, and usually dates from the locality's inception, a definition which agrees with that of Flom (1924). Feature names, on the other hand, refer to natural or physical features of the landscape and are further subdivided into hydronyms (water features), oronyms (relief features), and places of natural vegetation growth (meadows, glades, groves) which Flom (1924) categorises as culture and nature names. In addition to these classifications, Owu-Ewie (2014) argues that place names can also be grouped with reference to their formation which includes those of one word or element and those made up of two elements; compounds. To him, this classification has linguistic underpinning and it is the type of classification crucial to studies with linguistic orientation. This study concerns itself with the study of social habitation names, that is, church names in Ghana.

Handcock (2011) agrees that toponyms whether names of natural features such as islands, mountains, hills, lakes, rivers and bays or cultural (human made) features such as cities, towns, villages, parks, fields, roads and bridges, a greater number of people

regard these place names simply as labelling conveniences to identify features on maps or public signs. This researcher argues that toponyms, however, form an integral part of the linguistic, cultural and historical character of a country or region. He says that universally, human activity across the world has carved up the world into distinct features and regions, and gone ahead to put verbal label via language on them, although the particular place where the boundaries are carved is rather a variable. Thus, the study of toponymy (toponomastics) concerns itself with the origins and meanings of all geographical names and with the changes these names have undergone, in form, spelling and pronunciation to provide insight into the unknown.

Handcock (2011), furthermore, asserts that place names form part of the vocabulary of all cultural groups and can thus reflect important aspects of the individual cultures which create and use them. In his view, language itself is often regarded as the most central part of culture and the chief means whereby other aspects (ideas, beliefs, knowledge, and values) are learned, transmitted and preserved. Hence, all geographical names are cultural in the sense that they originate in the spoken languages of different human groups and are inherited and passed on orally, often with changes, from one generation to another. Hancock (2011) therefore concludes that place names are therefore essentially, the cultural footprints and indicators of societal occupation and awareness by different people.

Toponomastic studies have traditionally focused on the etymology and taxonomy of place naming, collecting, classifying place names and standardisation of the same (Raper, 2007; 1990; 1989; Stewart, 1954; Tent & Blair, 2011; Zelinsky, 1997). This discipline of study became popular and was common in the twentieth century and was

frequently described as the sole source of information on extinct languages and people. African ethnonymic and toponymic studies have also concentrated mostly on historical, cultural, geographical, linguistic, archeological, political and sociolinguistic (Humphreys, 1993; Raper, 1998; Roden, 1974; Zwinoira, 1984; Yahyah & Frankl, 1997).

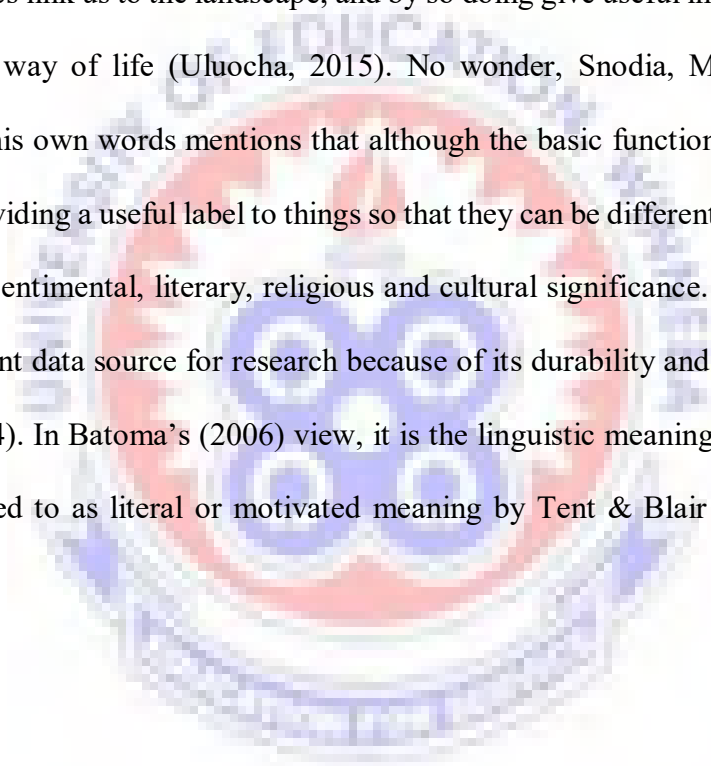
Cosgrove (1989) asserts that the act of naming places entails putting meanings on the landscape because place names are eloquent with meaning. According to this researcher, a space is void of any form of meaning. Thus, the process of attaching meaning to spaces converts them into places since a space waits for people to impose their meanings and versions of truth in it. Cosgrove (1989: 104) therefore describes a place as “a physical location imbued with meaning”. Similarly, Handcock (2011) asserts that naming of geographical features and places is probably as old, natural and spontaneous as the naming of individual persons and that the purposes of geographical (place) naming are to define significant spaces of human social, economic and spiritual activity and also differentiate among natural features on the landscape. These views also situate places of worship (churches), the focus of this study into the category of toponymy since they describe places where a group of people or Christians in this instance, have named and imposed a meaning to their spiritual activities.

Helleland (2009) points out that naming of places is a form of an identity marking. In his article, “Place Names as Identity Markers”, Helleland (2009) examines the role of place names as identity markers from both an individual and social points of views. Drawing from his personal experience, Helleland (2009) shows that place names initiate some mental relationships between those who use the concerned place names

and the named landscapes. Helleland (2009) cites Oxford English Dictionary (OED V: 19) which defines identity as, 1) “The quality or condition of being the same in substance, composition, nature, or in particular qualities under consideration; absolute or essential sameness; fact that a person or a thing is itself and not something; individuality or personality”. As such this researcher contends that place names are significant in describing people in terms of how they belong to specific groups and places and also advances that place names are instruments that are used to include (for in-group members) or to exclude (for out-group members). To Helleland therefore, place identity projects the self-image of the immediate community where individuals indicate that they belong to a particular place through names (Helleland, 2009; Korpela, 1989). In another article, “Place Names and Identities”, Helleland (2012) suggests that place names have the power to capture and reflect personal and cultural experiences. In this study therefore, the researcher seeks to analyse the names of churches or congregational place names and identify the self-image created or projected by these names.

Again, place naming serves a critical role in the social construction of places. This is observed by Stewart (1958:3-4). He says that names “lay thickly over the land”. In this study, the researcher observes that places resonate with meanings. In that, the concept of a place encompasses the complex process in which people attach meanings to places. People make efforts to inscribe meanings on the landscape, in the process, turning spaces into places. For these reasons, this research studies the selected names of churches of Ghana as congregational place names or toponyms that have been turned from physical structures into meaningful landscape which makes it possible for people to feel socially fitting into a religious group and also allow geographers to use on maps in showing directions or navigation in Ghana.

Toponyms also fulfil the task of identifying localities thereby distinguishing them from one another (Ormeling, 2007). On a daily basis, place-names are required in everyday business. We use them to describe our surroundings and to tell others where we have been or where we plan to go. They are also useful as brand names, as symbols, for educational purposes, for transportation, as a symbol for sovereignty (if the names are in your language, the area should be yours). More so, they serve as cartographic labels that can be used for orientation, navigation, recreation, and reference points. In fact, place-names link us to the landscape, and by so doing give useful insight into a people's traditional way of life (Uluocha, 2015). No wonder, Snodia, Muguti, and Mutami (2010) in his own words mentions that although the basic function of names has been that of providing a useful label to things so that they can be differentiated, they however also have sentimental, literary, religious and cultural significance. Toponyms are thus an important data source for research because of its durability and fixed nature (Owu-Ewie, 2014). In Batoma's (2006) view, it is the linguistic meaning of names, which is also referred to as literal or motivated meaning by Tent & Blair (2011) (Owu-Ewie 2014).



2.5 African Toponymy

A number of studies have been recently carried out on African place names. Owu-Ewie (2014), for example, investigated the morphological and syntactic structure of about one hundred and fifty (150) Fante habitation (towns/villages) names and the typology under two broad areas; morphological analysis and syntactic analysis.

In his morphological analysis, he discovered that some Fante habitation names can be seen as single stems. Examples are Apaa (Apam), Dogo, Abora, Simpa (Winneba), esema (Shama). According to him, this group of names that are seen morphologically as stems cannot be broken down further into morphemes without destroying the word. Again, Owu-Ewie (2014) also identified some of the Fante habitation names as compounds. Examples include Anoma + bo (Anomabo), Asem + panyin (Asempanyin), Breman + Essiam (Breman Essiam, etc. Others appeared as inflections (affixation), such as Eguafo - Egua + fo [trade + plural maker], and reduplication ekyir + ekyir (Nkyeekyir), abo + abo (Aboabo).

Owu-Ewie (2014), in his syntactic analysis, also found that some Fante habitation names are made up of a noun, which is the subject, a verb and a Noun, which is the object (SVO), while others consist of a noun (subject) and a verb (SV). He also added that at sentential level these names can function as statements as in “Borɔfoyedur - borɔfo + ye dur, (S+V+O) ɔboyambo - ɔbo (S) + yam (V) + bo (O)”, imperatives such as “Twer (V)+ Nyame (N), Brahabɔbɔm”, while they can be structurally simple, compound, or complex sentence. Examples are seen in the following names: “Obinnyinkyena, Fawomanye, Dɔmeabra”, etc. Kibet (2016) also found out that all Kipsigis toponyms bore denotative meanings, although some carried connotative meanings. In his study, however, Kibet (2016) analysed fifty-six place names in the

Kipsigis dialect from a slightly different perspective. He analysed the sampled place names from a morpho-semantic view. Kibet (2016) discovered that Kipsigis toponyms exhibit certain morphological processes that are both systematic and idiosyncratic. According to the study, the systematic word formation processes included affixation, compounding (as found by Owu-Ewie (2014)), and conversion while the idiosyncratic processes revealed an avoidance of word formation.

Anindo (2016) also discussed the meanings and morphology of Lulogooli place names in Sabatia constituency. This study provided the types of meanings present in Lulogooli toponyms and how they are enhanced by morphological units of the words as well as the morphophonological patterns followed during the formation of Lulogooli toponyms. Anindo (2016) came to a conclusion that Lulogooli toponyms had undergone morphological processes such as prefixation, suffixation and reduplication—a finding similar to Owu-Ewie (2014) and Kibet (2016), and a different realization that some Lulogooli place names follow no pattern and that the phonological processes in Lulogooli toponyms revealed that vowel deletion was prevalent.

The authors, Mireku-Gyimah and Mensah (2015) also studied the original native names of some towns in the Tarkwa Mining Area in the Western Region of Ghana. The study rediscovered the meanings why and how the original native names were changed to the current documented ones. According to the authors, the original native names in Akan derive from names of rivers, cherished historical events and important persons and that the change from the native names to the current documented names arose from European influence in two main forms: unconscious use of non-Akan (anglicized) spelling, or conscious replacement of the Akan native names. They give examples such

as “Awudua” instead of “Awodua”, current documented names “Essuasus/Esuosu” instead of the original native name, “Esuoso”, etc.

Mireku-Gyimah and Mensah (2015), for instance, contend that the original native name of “Bogosu” is “Bogoso”. They reveal that Bogoso simply means “on the River Bogo” which indicates that the town is thus named after the river Bogo. However, the different morphemes “su” and “so” forming the suffixes of both words, Bogosu and Bogoso, respectively, imply different ideas in the Akan language. They advance their arguments by adding that whereas ‘-su’, from ‘esu[o]’ in the Fante dialect of Akan refers to a river (water body) itself, ‘-so’ refers to a human settlement as it relates to the river. Therefore, Bogosu implies River Bogo, which is the natural feature, whereas Bogoso means upon/on the River Bogo. Thus, the name Bogosu confuses the toponym type because the place becomes a river (a natural geographical feature) and not a town (a human settlement). As a result, the name of the town has changed from what it should be even though the change here also seems to be an unconscious one.

In another detailed example, these researchers argue that the name Ofinso in the Ashanti Region (literally meaning “upon River Ofin”) is the current documented name of the town. According to them, this name is correctly designated with the suffix ‘-so’ though, it was revealed that the original native name of the river is Ofe, not Ofin. They contend that River Ofe, along which the Europeans mined alluvial gold, was changed through anglicization to River Ofin. As a result, the original native name of the town which is ‘Ofeso’ has also changed to become Ofinso. This, according to Mireku-Gyimah and Mensah (2015), suggests that the name, Ofinso is incorrect because it is anglicized and foreign. They explained that such changes have led to the dilution or obliteration of Ghanaian literature and culture. For which reason, today, the original native names and

their meanings are lost or getting lost in society, owing to use of the “foreignized” names in written documents.

Also, some researchers have made further development of place names to school names, nightclubs, credit union names, among others, (Chen, 2015; Mamvura, 2013; Makondo, 2013). Mamvura (2013), for example, analysed the different social variables that conditioned the naming of schools during the colonial period in Zimbabwe (1890-1979). The study sampled and analysed the names given to schools in Salisbury (including Chitungwiza), Umtali and Fort Victoria during the colonial period in Zimbabwe. One key finding of the study was that place names are discourses of power which are used to express and legitimise power because they are part of the symbolic emblems of power. Mamvura (2013) explains in this report that these discourses of power made it possible to ‘read’ the politics during the colonial period in Zimbabwe through the place names used in the colonial society.

Mamvura’s study also found that place names (school names) are used to create imagined boundaries between people living in the same environment. Mamvura (2013) also discovered that these place names are useful discourses that index sameness and differences of people in a nation or state. This researcher therefore concluded that place names exist in interaction and kinship with other discourses in making places and imposing an identity on the landscape, a view which conforms to Helleland (2009) who points out that naming of places is a form of an identity marking.

In a similar vein, Makondo (2013) in his article, “Talking nightclubs! an onomastic perspective”, examined 40 nightclub names at Makoni Shopping centre in Chitungwiza, Zimbabwe. The study reports a linguistic, onomastic, cultural, traditional, religious,

economic and political milieu and significance of nightclub naming. According to Makondo (2013), the language used by nightclub owners and administrators is predominantly influenced by the desire to market their business projects. He explains that the name givers preferred names that decoyed prospective patrons by portraying certain preferred images and meanings. The resultant linguistic enrichment used in the names thereby testified to the dynamism of these name givers in using names that aptly propagate their marketing strategies.

Similarly, Chen (2015) in an effort to uncover naming patterns of credit union names examined 301 California credit union names. In this researcher's report, it is highlighted that credit union names focus on the geographic, ethnic, economic, and social diversity that characterizes California. According to Chen (2015), names of credit unions provided key markers for the field of membership that did not only identify the prospective members of the credit union, but also emphasised the sense of community that underlie credit unions (as opposed to stockholder-based financial institutions).

Although the review on these studies reveal that researchers have conducted quite a number of studies on place names, this problem or subject matter is still insufficiently explored. In that, most of the study concentrated on towns, and cities, very few also focused on school names, night clubs. This study therefore seeks to extend the study of place names to church names where the name givers equally use language in communicating or announcing their existence to their patrons or congregations. The study thus seeks to identify the naming patterns and analyse these naming patterns of selected congregational place names (church names) in Ghana in order to discover the onomastic peculiarities of these names. This would also add to the literature of African

toponymy that provides a useful label to places of worship so that they can be differentiated and also uncover their religious and cultural significance.

2.6 Church/ Congregational Place Naming

Church names are phenomena noteworthy of serious attention (Zelinsky, 2002). According to this researcher, such studies are worthwhile exercises because this class of names (church names), in actual fact, could be seen as hybrids between names of places and those for social entities. Zelinsky's (2002) position relates to the function highlighted by Stewart (1954) that place naming serves a critical role in the social construction of places. Thus, church names help in the social and religious construction of the landscape they dwell and in effect serve as a social habitation for its congregation. In the view of this present study therefore, this function appears so true in the Ghanaian society in that we tend to be seen as belonging to a family, group or church due to our religious affiliations.

Numrich and Kniss (2005), further goes on to say that a church or congregation's name is a congregation's linguistic badge which becomes the congregation's primary linguistic channel for public representation. According to this researcher, this linguistic badge or name of congregations serves as a medium of communication to its own clientele (actual and potential) and to outsiders including government bodies (e.g. when applying for tax exempt status or city permits), other religious groups (whether considered allies or rivals), and neighbours (regardless of whether the congregation advertises itself). Thus, church names play a significant role in the linguistic landscape of a society.

This view is affirmed by Rosenhouse (2012) who posits that it is a specific linguistic act. Nonetheless, as Ngasma *et al* (2013) said, names for that matter, church names are

not just given; they are done deliberately. According to Tesfaye (2014), they are done to mark identity, show solidarity and create a social cohesion, an observation which evenly concords to Numrich and Kniss's (2005) opinion that a congregation's name selection is by far anything but a random process regardless of wherever they find themselves. Hence, this current research seeks to satisfy the need to study these deliberate choices of names which churches name givers choose and establish the recurring linguistic naming patterns used in the Ghanaian context of church names.

Previous studies conducted on church names have mostly focused on classifications or typology. For instance, "Naming protestant churches in America" (Rogers, 1963), "Church-naming practices among Eastern Rite Roman Catholics in the United States" (Stump, 1988), "The names of Chicago's churches: A tale of at least two cultures" (Zelinsky, 2002), "Immigrant congregational names in Chicago: Religious and civic Considerations" (Numrich and Kniss, 2005), and "Names of Chicago storefront churches" (Noreen, 2013). Zelinsky (2002), for example, in an article, "The names of Chicago's churches: A tale of at least two cultures" sought to account and analyse all the church names that could be documented in Cook County, Illinois. Zelinsky (2002) studied the generic and specific terms appearing in the English language names of all the houses of worship/congregations in Cook County, Illinois in order to establish whether their linguistic patterns could disclose similarities and differences between the religious cultures of the Black and Non-Black Euro American communities. The major findings revealed that four major types of classifications were applicable to the sample church names in the Chicago's religious scene. These four categories were "descriptive, possessive, commendatory and transfer and shift".

Numrich and Kniss (2005) also conducted a similar study where they sampled different congregational names. Whereas Zelinsky (2002) studied churches, Numrich and Kniss in their study, “Immigrant Congregational Names in Chicago: Religious and Civic Considerations”, paid particular attention to the three largest non-Christian religions (Buddhist, Hindu, and Muslim congregation) in recent American immigration. Despite the differences, their study revealed a typology for non-Christian congregational names. The typology of the non-Christian religious congregational names are categorized into denomination/lineage terms, frequent religious terms, generic religious terms and national/ethnic terms, preponderance of English terms and immediate locality terms. These classifications are however slightly different from the findings of Zelinsky (2002).

One key distinguishing element between Numrich and Kniss (2005) and Zelinsky (2002) is seen in the similar classification done under the term – locational terms. Whereas Zelinsky’s (2002) study revealed that 8% of church names fell under this category, Numrich and Kniss (2005) discovered that 46% of all Buddhist, Hindu and Muslim congregational names reflected their immediate locality. This represents a far higher percentage than Zelinsky’s. These classifications thus seem to expose the different context and different results. This corresponds with Stump’s (1988) assertion in “Church-naming practices among Eastern Rite Roman Catholics in the United States” that the most prevalent toponymic expression of religion appears in the multitude of church names dispersed throughout the places the names cover. In that paper, he argued that church names reflect more clearly the vast religious diversity of American toponymy than any other place name category, symbolizing the presence of distinctive religious groups and their traditions in the United States. This present study would therefore explore the Ghanaian context and examine selected church names in

Ghana and establish the prevalent toponymy for church names in the Ghanaian context. The kind of typology discovered would also confirm and strengthen existing information or present a different finding that is contrary to the American setting.

Researchers of church names have also studied the language used particularly, the vocabulary involved in these classifications with the help of a basic principle in onomastics which states that names consist of two components: the specific and the generic. Zelinsky (2002) explains that the former is always expressed while the latter may be either explicit or implicit. Zelinsky (2002) admits however, that there is difficulty in identifying the generic element of most categories of names but such is not the case for church names. He indicates that in a number of instances – almost always the designations for Black congregations – it is not at all clear whether certain terms are adjectival in intent or are meant to serve as generics.

Zelinsky (2002) gives these pair of examples to illustrate the problem: *United Faith Temple; Full Gospel Community Love Center and Fellowship Revival Center; Full Gospel Holiness Church*. In his analyses, he concludes by classifying Temple and Center in the first pair as full generics and Revival Center and Church for the second. But in cases where she was confronted with elements in names such as *Faith Bible Center Church*, she clearly classifies “Church” as a genuine generic and chooses to define “Center” (or arguably, “Bible Center”) as a “quasi-generic” and tabulated it as such (Zelinsky, 2002). This current study in its analyses of the morphosyntactic analysis would also adopt this principle of onomastics to aid in the examining the naming practices of selected Ghanaian church names.

Noreen (2013), in a similar study on *Names of Chicago Storefront Churches* establishes that there is so much vitality and imagination expressed in the names of the Chicago

Storefront churches more than there is in traditional church names especially the established sophisticated denominations. In Noreen's (2013) words, the latter is sombre and colourless.

Zelinsky (2002) terms it as flexing of verbal muscles. According to him, the idiosyncrasies of African American religion in contemporary Cook County generally focus on two themes - an ecstatic emotionalism and an upward and outward spiritual expansiveness- that seem to embody much of what is special in the belief system of the society in question. This was seen in the number of black congregational churches that exhibit a lot of emotions as compared to the non-black congregation. According to the findings, the black congregation monopolised the use of "love" in naming their church. This is evident from the figures quoted that 63:0 was the ratio when it came to the use of names/words that portrayed "love".

Similarly, there were 46:17 in the adoption of "Hope", 12:2 with regard to the use of "Joy" among many others, all in favour of the black congregations in the sample leaning toward emotional exuberance. In highlighting terms that denote 'heavenward tropism', such terms included "Mount" which appeared about 97 different times in black congregation churches as against 12 times in non-black place of worship. It also identified "Rock", "Hills" "Solid Rock", "Morning Star", "Rising Sun", "Starlight" etc.

A study by the Openbible.info Blog about Church names in the U.S also revealed that aside the traditional denominational names, "Saint, Mountains and hills" are really commonly used names for churches. They could account for as many as 26,968 of such names out of about 90,000 church names representing about 30%.

Numrich and Kniss (2005) also indicated that although the term 'denomination' is too tight a concept for certain religious contexts, the principle is transferable beyond

Christianity. In their study, “Immigrant Congregational Names in Chicago: Religious and Civic Considerations”, they reveal that some congregations adopt names signifying affiliation with or adherence to a larger institutional entity or traditional lineage. Their study however indicated that such names are from time to time inherited, bestowed upon or even imposed on the congregation. It was also revealed that the naming of the sampled congregations was not completely the prerogative of current congregational leaders and members in any of these scenarios mentioned.

This review reveals that much attention has been given to church names in the European setting particularly in the United States. This paper therefore seeks to fill the void in the literature by studying the Ghanaian context to establish whether it agrees, confirms, strengthens or differs from that of the western world. More so, most of the previous researches centred on the typology and meanings; this study would move further to analyse the linguistic features of the selected church names in Ghana.

2.7 Churches in Ghana

In an article titled, “The influence of African culture on contemporary Christianity in Ghana”, Zotoo (n.d.) explained that Christianity was introduced in Ghana during the late 15th century by the coming into contact with the Europeans who were embarking on a trade expedition, specifically Roman Catholic missionaries accompanying Portuguese traders. By that time, there were many different cultural groups across the West African region that was practicing different forms of spirituality. As the Europeans explored and took control of parts of the country during the colonial days, so did their religion. Afterwards, there was an influx of succession missionaries coming into the country throughout to the 20th century, resulting in Christianity becoming the most subscribed faith in the country.

According to Zotoo (n.d.), Christianity thus gained much dominance in Africa and particularly in Ghana with about 65% of the population embracing it. It is upon this basis that Gifford (1994), an Africanist states that Ghana's ethos is recognizably Christian. According to the population census figures of 2010, Christianity is the religion with the largest following in Ghana. Christian denominations however, include Catholics, Methodists, Anglicans, Presbyterians, Lutherans, Seventh-Day Adventists, Pentecostals, Baptists, etc.

Table1: Population by Religious Affiliation

Religious affiliation	Percentage%
No Religion	5.3
Catholic	13.1
Protestant	18.4
Pentecostal/charismatic	28.3
Other Christian	11.4
Islam	17.6
Traditionalist	2.5
Other	0.8
Total	100%

Ghana Statistical Service (2012)

2.8 Charismatic Churches Worldwide

This group of Christian fellowships emerged around January 1, 1901, when a group of students gathered to pray in a theological institute in Topeka, Texas, USA. History has it that during this prayer section, one of the students by name, Agnes Ozman suddenly experienced a Holy Spirit encounter and began to speak in tongues. As a result of this resurgence of the Holy Spirit manifestation, the Pentecostal experience -- radical revival-- gradually swept all over her state and others. Prominent names like Myles Munroe, Renard Bonke, Rick Warren, Billy Graham, Morris Celulos, begun

performing miracles, working signs and wonders as they evangelised to their nation and the world and that was the beginning of the charismatic movement worldwide.

In Ghana, charismatic churches sprung up in the late 1970s through to the early 1980s with pioneer churches like “*Christian Action Faith Chapel*”, founded in 1979 by Duncan Williams, (now Archbishop), *Global Revival Ministries*, *International Central Gospel Church (ICGC)*, 1984) by Pastor Anamoah Mensah Otabil, *Perez Chapel* formerly *Word Miracle Bible Church*, (1980s), by Brother Charles (now Bishop Agyin Asare), *Jubilee Christian Center*, *Manna Mission Church*, etc.

2.8.1 Charismatic Churches in Ghana

In Ghana, one of the noticeable and prominent groups of fellowship is the charismatic churches. According to Gifford (1994), among the most striking characteristics of African Christianity has been the proliferation of new autonomous Pentecostal churches. Gifford (1994) goes on to say that the word ‘charismatic’ is used to distinguish them from the Pentecostal denominations like the Assemblies of God. The word “charismatic” derived from the Greek word, “charis”, is often used for the word “gift” to describe spiritual gifts. It is also often interpreted “favour, and grace”. Other definitions call it a “gift of grace”. According to the Oxford Online Dictionary, “charisma relates to a power or talent divinely conferred.” The term, “charismatic”, therefore denotes an entity or individual who has “charis”. In other words, one who has a divine gift, grace or favour. Hence, the term “charismatic church” represents a church or fellowship that is led by a Christian who has an extraordinary and divine gift or favour to attract and lead others to Christ’s salvation.

In the last decade, however, there has been a major proliferation of these new autonomous groups of believers in our country; they have seemingly become more

popular and attractive than the traditional orthodox and protestant churches. Kaledzi (2016), reporting for Deutsche Welle (DW) in an article, "Too much churches in Ghana?" indicated that as at 2014, there were more than 10,000 churches in Ghana. He further says that this refers not to the number of consecrated buildings, but to the number of faith-based groups claiming allegiance to Christianity. He also reports that some residents living in the neighbourhood of such churches regard it chiefly as a nuisance. In some residents' own words, one Accra resident told DW, "The churches are too many, everywhere..., you can't even talk,".

This view certainly contrasts that of clients or congregants of such worship. Their strong belief in the charismatic churches is realised in diverse ways. First is what Kojok (2007) describes on *GhanaWeb.com*, in his feature article, "*The Birth and Effects of Charismaticism in Ghana*", in which, he points out the unique form of worship of this type of believers. Kojok (2007) says, it is one characterised by a quest for inspired and ecstatic experiences such as healing, prophecies, miracles, speaking in tongues and a free style of worship characterised by shouting, running, jumping, dancing etc. as the Spirit leads and directs.

The second is their unique places and venue of worship. In modern Ghana now, one can locate such churches everywhere because of the various branches they have. Magnificent church buildings, conference rooms, hotels halls, cinema halls, factories' premises, people's homes, uncompleted buildings, classrooms, among several others, are all used to host such gatherings.

The third and most significant to this study is the amazing names that accompany these Ghanaian groups of Christian believers. They bear very unique, interesting and mystifying names which have attracted minimal research; thus, the researcher intends

to study their naming patterns closely and come out with the recurring practice and peculiarities in their use of words or names.

2.9 Theoretical Framework

The study adopts Tent & Blair's (2011) toponymic typology as the framework for this study.

2.9.1 Toponymic typology

Toponymy, in its broad sense, involves the study of the origin and meaning of names of place (Cano, 2008). According to Radding and Western (2010), toponyms are given intentionally to impart a certain meaning; they are not arbitrary and are better considered as 'signs' because they have layers of meanings that go beyond ordinary words. They go on to add that toponyms are essentially history preserving tools for groups of people; hence studying toponyms involves attempts at answering "wh" questions such as what is being named? Where is it located? Who named it? When was it named? And why was it given such a name? It is worth mentioning that toponyms as used in this study imply congregational place names (as first used in Kniss and Numrich (2005)) in Ghana and its analysis would provide significant understanding and information about the naming patterns of these religious place names in Ghana.

The researcher adopts Tent and Blair's (2011) toponymic typology for application in this study because it is the most recent study on toponymic typologies. This is because previous studies which include those proposed by Rudnyckyj (1958), Mencken (1967), Stewart (1975), Baker and Carmony (1975), Gläser (1998), Smith (1996), Gasque (2005), Tent and Blair (2009) among others are works that build on each other's findings in their order of succession (Tent and Blair, 2009).

For example, Mencken (1967) explored and saw toponyms as falling into eight classes, however, Stewart had a review of Mencken's work in 1975 and spotted some inadequacies and improved upon Mencken's (1967) findings by increasing the toponym types to ten. Baker and Carmony's (1975) typology is also regarded as an improvement on the work of Stewart (1975) as they further introduced three new categories which were absent in Stewart's model. Baker and Carmony's typology consists of names for a person; names of other places; location names; descriptive names; inspirational names; humorous names; Indian and pseudo Indian names; names from other languages other than English; incident names; folk etymology; coined names; mistake names; legend names. Nonetheless, their typology is critiqued mainly for its use of ambiguous terms, which in effect, allows overlapping classification.

An example of this weakness is observed in the overlap between the categories (i) Descriptive names, (ii) Indian and pseudo Indian names and (iii) Names from other languages other than English. The weakness here is that all three categories could be descriptive in nature allowing the possibility of one toponym to belong to all three categories at the same time. This makes it difficult to judge when a particular category helps to explain a given toponym. For such reasons, the typology of Baker and Carmony fails to distinguish clearly between its categories. Other typologies, on the other hand, have been critiqued for being too language specific or for being too restricted to only certain kinds of toponyms or still for being overly ambiguous (Klugah, 2013).

Tent and Blair (2011) similarly challenge existing models. In their research, they did a critical study of already existing typologies that were in use as at the time of study and realized that those models studied failed to meet two basic requirements. First, they are not flexible and versatile enough for testing a wide variety of toponyms and that

existing models lack clarity in terms of toponymic generalization. They therefore came up with a type of classification that was comprehensive and universal, in that, their findings have the capacity to be adapted and modified to suit several geographical and cultural settings in terms of toponymic classifications.

In their theory, they classified toponymic analysis on three main levels, that is, form, naming process and motivation. They explain that the form which is the first level deals with the generic elements of the toponym. Often, generic elements are influenced by the 'geographic feature terms that apply'. In other words, it is the semantic component that deals with context; the physical (topographic) surroundings of the feature rather than of any event associated with the naming. It attempts to answer the WH- question 'what is it?' (Tent & Blair, 2011). For example, in a toponym like River Murray, 'river' serves as the generic element (Klugah, 2013).

The naming process, which is the second level, involves the linguistic substance in the toponym, which discusses the morphological, syntactic and semantic elements in the toponym. The third level deals with the motivation for the toponyms, that is, the 'why question'. It focuses on the specific elements identified in the toponym, and can be the most difficult question to answer since the motivation for the naming process is not often documented and the namer's mind on the issue is a matter for speculation. This level therefore takes the analysis into the namer's mind and speculates the source and significance of such a name to the namer (Tent and Blair, 2011).

Founded on these three levels of analysis, Tent and Blair thus believe that one can design an effective typology only by distinguishing between specific and generic elements and identifying the linguistic substance (morphology, syntax and semantic) of

a typology as the mechanism that underlies the bestowal of the name. The combination of these three levels, Tent and Blair believe, should yield a good toponymic analysis and an effective classification of toponyms. They have therefore proposed a nine-category typological model for classifying toponyms which will be very resourceful to the researcher in the classification and analysis of the selected congregational place names in Ghana. These categories are:

1. Descriptive

This deals with the various descriptions that could be attached to a place name to indicate an inherent feature. The descriptive type will usually consist of the description of three inherent characteristics – topographic, relational and locations - where the topographic will take one or two forms of the physical appearance, that is, qualitative or metaphoric. In the case of a relational description, the toponym will be relating the features of the place to others either chronologically or spatially. If it is a locational description, it will be based on orientational features. A description of a toponym should also touch on the Numerical/Measurement should there be measuring or counting elements of a named feature.

2. Associative

This generally deals with anything that is closely associated with the feature or its physical context. It could also touch on the Local, Occupation/Activity and the Structures. Locally, a name could deal with something topographical, environmental or biological as a feature. The occupation deals with a habitual activity associated with the feature whilst the structure concerns manufactured structures associated with it.

3. Occurent

This is a situation where a name records an event, incident, occasion, date or an action associated with the feature.

4. Evaluative

This is when a name reflects an emotional reaction of a namer as well as a strong connotation of it. A feature in this category could be Commendatory when it reflects on a positive response of that feature as in 'Fair Cape'. It could equally be Condemnatory when it reflects on a negative response to the feature.

5. Shift

This is when a place name uses a whole or part of a toponym or a feature. It could be a Transfer from another place, a shift of a feature or Relational (using a qualifier from a toponym to indicate orientation from an adjacent toponym of the same feature. Eg. the cardinal points).

6. Indigenous

This is when a word or a place name is imported into an introduced system. It encompasses Non-toponymic word where an indigenous word which is not a name is used, Original place name in which an indigenous toponym or a feature is transferred to a new place, and Dual name where an indigenous toponym is restored as part of a dual naming process.

7. Eponymous

This is a situation where a proper name, title or eponym substitute is used to commemorate or honour a person(s). The person could be on expedition (Expedition member). A place too could be named after an eminent person, patron, official, noble, politician, family member or friend etc. (Other), or better still, the proper name of a non-human living entity could be used (Other living entity). Eg. Norseman after a horse.

Again, the proper name of a non-living entity such as a Vessel could be used to name a feature. A named non-living entity too could be named after.

8. Linguistic Innovation

This is where a new linguistic form is introduced by manipulation of language. This could be done through Blending, Anagram and humour to create a new word.

9. Erroneous

This is a situation where a new word is introduced through garbled transmission, misspelling, mistaken meaning etc. This could also happen through Popular etymology which is a mistaken interpretation of a toponym leading to a corruption of a linguistic form or Form confusion which is an alteration of a linguistic form from a misunderstanding or bad transmission of the original.

2.9.3 Linguistic landscape and toponomastics

Landry and Bourhis (1997) were the first to use the phrase linguistic landscape. Landry and Bourhis (1997: 25) provide the following definition of linguistic landscape which has been widely accepted by scholars as standard:

The language of public road signs, advertising billboards, street names, shop names, commercial signs, and public signs on government buildings combine to form the linguistic landscape of a given territory, region or urban agglomeration.

The main focus of a linguistic landscape study is examining written language on visible signage or in the public sphere. Ben-Rafael, Shohamy and Barni (2010) argue that in the community and society, public space is that space which is exposed to the public eye, such as streets, parks, billboards, shops, stores and offices. The early stages of linguistic landscape study as a new dimension of Sociolinguistic analysis shows that it was used in language planning and multilingual studies. Its specific focus was the

distribution of languages on public signage and the examination of the vitality of languages used in a community.

Landry and Bourhis (1997) assert that the linguistic landscape of a territory is capable of serving two basic and irreducible functions: an informational function and a symbolic function. Hicks (2002) added the mythological or folkloric function. Gorter (2006) while discussing further possibilities of linguistic landscape study indicates that it is plausible for linguistic landscape to be used in toponomastic studies. He made it clear that linguistic landscape is related to city planning as well. Commercial signs are indispensable visible elements of almost all new buildings in cities. The visual appreciation of buildings and shopping malls in urban centres is in part influenced by the public signs written on them. Place names are undoubtedly part of these textual displays.

Puzey (2011) asserts that when toponomasticians started developing an interest in place names as a constituent element of linguistic landscape, the attention was also on the situation of minority, minoritised or indigenous languages. Examples are studies on Sami in Norway, Gaelic in Scotland and Nova Scotia, Lombard dialects in Italy and Switzerland (Puzey, 2009; 2010a; 2010b) and indigenous languages in Australia (Kostanski, 2009). Nonetheless, Puzey (2011) regards the use of the linguistic landscape approach in toponomastics as a new research direction in toponomastics because the linguistic landscape presents significant research opportunities in the field of toponomastics. This researcher underscores the need to regard place names as salient constituent elements of the linguistic landscape, because it provides an opportunity for place names to be displayed such that everyone would see them (Puzey, 2009; 2011).

In addition, the linguistic landscape can be a rich primary source of written forms of names, especially those that may not appear in maps or gazetteers. The linguistic landscape also offers a basis for studying commercial and urban names. Puzey (2007) also examines the general functions of place names as a way of showing that place names are part of the linguistic landscape. Drawing parallels between linguistic landscape and place names, Puzey advances that both are products of a social context, and therefore be regarded as reflecting it. At another level, the identity function of place names which is a sum total of the cultural-historical, social and psychological functions, is the best way that can bind toponomastics to linguistic landscape studies.

Socially, place names are instrumental in the construction of both individual and collective identity. At the psychological level, place names invoke different attitudes in the minds owing to the different associations and connotations of the place names- their descriptive backing (Meiring, 1999), a whole lot of baggage carried by the place name (Pfukwa, 2012). Connotation of a name points to the totality of associations of a name with some social aspects which people often make when the name is used in a communicative interactive process. The immediate community can express positive values towards a place name. In most cases, this feature is more pronounced in commemorative place names where people celebrate their history and identity through place naming. In this case, place names fulfill a political function. Puzey (2007) advances that the addition of place names to the study of linguistic landscape would undoubtedly increase the scope and value of the research. Puzey (2009: 825) illustrates that one way of amplifying the scope and value of linguistic landscape studies is:

The inter-connections between the linguistic landscape and place names, between place-names and places themselves, and between place-names and identity would suggest that it could be possible to incorporate within the symbolic function of the linguistic landscape a function of place identity and attachment.

The researcher thus seeks to use this concept to further establish the function of congregational place identity and attachment of the Ahensan - Kuntense landscape in this study.

2.10 Conclusion

The review revealed that quite a significant number of studies has been done on toponomastics, specifically, place names such as towns and cities in Africa (Anindo, 2016; Mireku-Gyimah and Mensah, 2015; Owu Ewie, 2014; Kirui, 2016). Few others have also focused on school names (Mamvura, 2013), night clubs (Makondo, 2013), and credit union names (Chen, 2015). However, research on church names or congregational names which is the primary concern of this current research appears to have been more concentrated on the European scope/setting (Fairclough, 1960; Noreen, 2013; Numrich and Kniss, 2005; Rogers, 1963; Stump, 1988; Zelinsky, 2002).

This study therefore seeks to study selected church names or places of worship in the Ghanaian context (where name givers – addressers/senders – of such places equally use language in communicating a message or announcing their existence to their patrons, congregations or passers-by – addressees or receivers). This would help me to establish whether the findings from the study conform and strengthen earlier arguments raised by previous researchers or the findings contrast and diverge from that which previous scholars discovered.

More so, the researcher realized that almost all the previous studies on church names reviewed, discussed the toponymy of church names, that is, classification of these church names, and the most occurring word used in naming churches, however, this study would fill the void in the literature by moving the study further to analyse the onomastic peculiarities of these selected church names in Ghana specifically, their

linguistic features (morphosyntactic features). The study thus seeks to identify, analyse the naming patterns, and also examine the toponymic typology of selected congregational place names (church names) in Ghana.

The logo of the University of Education, Winneba, is a circular emblem. It features a central sunburst or starburst design in red and white. The text 'UNIVERSITY OF EDUCATION' is written in a blue arc at the top, and 'WINNEBA' is written in a blue arc at the bottom. The central design is surrounded by a blue border.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This section of the study explains the methodology. It describes the research procedures and techniques employed for this research. It comprises the research approach, research design, sampling strategies, the methods of data collection, and the method of data analysis. The aim of the researcher is to explore and examine the level of language competence exhibited in the use of the selected Christian congregational place names in Ghana.

3.1 Research Approach

This study was conducted using the qualitative approach. Creswell (2013) explains qualitative research as an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. Berg (2007) also, refers to qualitative research as the meanings, concepts, definitions, characteristics, metaphors,

symbols and description of things. According to Creswell (2013), qualitative approach to research encompasses emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data.

The researcher adopted this approach because the implication of both definitions by Creswell (2013) and Berg (2007) best suit the needs of this research which seeks to explore, examine and establish the linguistic features of selected congregational place names in Ghana ('participant's setting') through 'procedures'. The approach also laid the foundation for the data collected to be analysed and interpreted into general themes appropriately. Thus, helping the researcher present conclusions and recommendations after data had been analysed extensively. It is also granted the researcher the opportunity to gather an in-depth understanding of the onomastic peculiarities of selected churches in Ghana.

3.2 Research Design

Durrheim (2006) defines a research design as a strategic framework for action that serves as a bridge between research questions and the execution or implementation of the research. Sellitz, Jahoda, Deutsch and Cook (1965) make an observation that research designs are plans that guide the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance of the research purpose with economy in procedure. According to Durrheim (2006), without a research design or prior planning as indicated, research could be seen as ordinary observations of the immediate environment. As such, research becomes a systematic observation when this salient feature which sets it apart from all other ordinary observations is implemented.

By so doing, it creates an essential need and framework for a research, hence the relevance of a research design for every research study.

Creswell (2007) also amplified this point by defining research design as a term used to explain or identify a number of issues which need to be considered regarding the collection of data even before embarking upon data collection process. Creswell (2014) indicates that these designs focus on data collection, analysis, and writing, but they originate out of disciplines and flow throughout the process of research (e.g., types of problems, ethical issues of importance). He goes on to draw attention to the fact that many designs exist, such as the 28 approaches identified by Tesch (1990), the 22 types in Wolcott's (2009) tree, Marshall and Rossman's (2011) five types common across five different authors, and the five traditions to qualitative inquiry by Creswell (2013).

Nonetheless, the research design adopted for this study was a case study. It must be noted that several definitions of a case study research have been tendered in literature. Gall, Borg, and Gall (1996:545) defined case study as "the in-depth study of instances of a phenomenon in its natural context and from the perspective of the participants involved in the phenomenon". Yin (2003) explained a case study as an approach to research that facilitates exploration of a phenomenon within its real-life context using a variety of data sources. Similarly, Creswell (2007) defines a case study as a qualitative approach in which the investigator explores a bounded system (a case) or multiple of bounded systems (cases) over time, through detailed, in-depth data collection involving multiple sources of information (that is observations, interviews, audio-visual material, and documents and reports), and reports a case description and case-based themes.

Creswell (2009) condenses his own 2007 definition. He describes it as a strategy of inquiry of which the researcher explores in-depth one or more individual programs,

processes, or event, or activity. This particular definition, as far as this study is concerned, is adopted. This is because Creswell's (2009) definition is first of all the most recent among the listed definitions. More significantly, this definition makes it possible for the researcher to present a comprehensive and sounder generalisation of the subject matter under study. Creswell (2009) and Lindegger (2006) argue that though several researchers suggest that a case is generally understood to be a person, case studies do not necessarily have to study individuals because a case can be virtually anything. These researchers contend that case studies can be done on a group, on an institution, on an innovation, on a decision, on a service, on a programme and on many other things.

Consequently, the case study design as regards the purpose of this research focuses on a particular case, the study of church names. This is backed by Flyvbjerg's (2007) notion that a case study deals with a detailed examination of a single example as seen in the process of naming churches or places of worship in Ghana, a town where places that can be named are numerous and varied.

It is worth mentioning that most researchers assert that a case study design is good in facilitating understanding of a complex issue or object and can extend experience or add strength to what is already known through previous research because it focuses on the case in its real-life context. One of the advantages of this design is that it helps to develop rich and comprehensive understanding about the phenomenon under study. It also offers significant insight and understanding of the dynamics of the specific situation under investigations (Holliday, 2010; Nieuwenhuis, 2007). As suggested by Hoadjli (2015), it is furthermore seen as one or few instances/forms that usually allow the researcher to deal with the subtleties and intricacies of complex, social situations.

Lastly, case studies have the strength of allowing new ideas and hypotheses to emerge from careful and detailed observation (Lindergger, 2006).

Yin (2003) recommends that a case study design should be considered when the focus of the study is to answer “how”, “what” and “why” questions; and when the researcher wants to cover contextual conditions because they are relevant to the phenomenon under study. That is to say, such designed studies are the most appropriate and preferred when one wants to study or investigate the ‘what, why and how’ of a single case or small focused sample. This current study which is an analysis of selected church names in selected urban areas in Kumasi made it possible to use case study as the research design. In that, it was not feasible for this researcher to cover all names of churches in Ghana since qualitative research is not concerned with breath but depth. As such, this researcher embarked on an in-depth study of selected names of churches or places of worship.

The case study design was employed by the researcher for the study because the phenomenon under investigation is a real-life contemporary language issue that needed to be explored. The design helped the study to generate a better understanding of how English language has been used in naming churches in Ghana, a country that uses English as a second language and their official language and has predominantly, several Ghanaian languages as their mother tongue and most spoken language.

Furthermore, the case study design adopted in this study helped in providing answers to “what and how” questions on the pattern and process of church naming in Ghana. It provided a platform for a deeper understanding of the naming patterns of churches in urban centres in Ghana.

The guiding principle for choosing case studies as a research design in this study was that generalisations of the whole complex place naming process from observing general trends in the church naming system could be made since church names have become specific cases that shed light on the general and wider system of church naming in the Ghanaian society.

3.3 Sampling Strategy and Size

The research targeted all names of churches or places of Christian worship in Ghana. However, the study limited itself to names of charismatic churches in the Kumasi Metropolitan in the Ashanti region. These names were targeted because they were found to be more locally organised and set-up. That is, such churches sprung up right here in Ghana. Besides, charismatic church names were perceived to be more fascinating, intriguing and thought provoking at first glance and these names have also become an integral part of our linguistic landscape and cannot escape attention.

The researcher sampled Sixty (60) charismatic church names in the Kumasi Metropolitan using a non-probability sampling technique. These selected names were purposively sampled from the Kumasi metropolis, specifically, on the stretch of the Lake Road, that is, Ahensan – Kuntense road and was recorded verbatim from sign posts, banners on or near the church buildings. The researcher's proximity and familiarity with this vicinity is the most compelling reason for choosing this area for the study.

3.4 Method of Data Collection

In conducting a research using case study, the researcher is expected to gather data and as such must decide what methods of data collection to use. In doing all these, the researcher needs to be guided by the principle of ensuring that the methods and the data are inclined toward answering the research questions (Yin, 1994). Creswell (2014)

posits that qualitative case studies make use of several data gathering strategies such as the following tools of data collection procedures: observations, interviews, audio and visual materials, documents and reports. According to him, these procedures of collecting data set the boundaries for the study.

For the purpose of this research however, only observation and visual materials were adopted as the data collection instruments to aid the researcher to achieve his said objectives.

3.4.1 Observation

Observation is a data collection method which often offers the researcher the opportunity to gather 'live data' from the 'situations'. It enables the researcher to understand the content, to be open-ended and inductive, to see things that might otherwise be consciously missed, to discover things that participants might not freely talk about in interview situations, to move beyond perception-based data, and to access personal knowledge (Cohen, Manion & Morrison, 2000).

According to Denscombe (2010), observation does not only rely on what people say they do, or what they say they think, it gives descriptive contextual information about the setting of the researched phenomenon. Creswell (2014) thus describes it as a systematic observation and focus paid to the meanings people give to their social actions. In the case of this research, an investigation was carried out on the naming patterns of selected places of worship or names of churches in Ghana using a systematic observation of data/text recorded or collected verbatim from sign posts of these places of worship. The researcher was guided by the research questions that he desired to explore on the recorded place names/churches in Ghana during the research. This helped him to arrive at the general themes and findings.

Qualitative observers may also engage in roles varying from a non-participant to a complete participant (Creswell, 2013). In the case of this researcher, he was a complete observer who gathered field notes by conducting an observation as an observer taking pictures of names of churches. By this method, the researcher was only present as an analyst who did not become directly involved in the activities of the people/site being studied, in this case, the places of worship/ churches under study. This was very useful in gathering data of the selected names of churches or places of worship, he came into contact with.

3.4.2 Visual materials

The data collected for this study took the forms of photographs and this conforms to Creswell's (2014) assertion that another method used by researchers to collect data is visual materials such as photographs, art objects, videotapes, website main pages, e-mails, text messages, social media text, or any forms of sound.

Ivankova, Creswell and Clark (2007) and Creswell (2014) acknowledge that a researcher doing qualitative research can collect data from visual materials about the central phenomenon. Accordingly, this researcher's interest in the study of names of churches/places of Christian worship in the public domain required this method of data collection.

Signposts at church entrances and the road side proved convenient for the present research. Pictures/Photographs of these sampled church names on signposts and buildings were thus taken and the text and names on these pictures were used for analysis. The names of churches/Christian place of worship taken verbatim from the visual images were then treated as part of the linguistic landscape of the Kumasi Metropolitan, a way in which language is used on public signage. This helped the

researcher to gather data for the study of naming patterns of selected church names/
Christian places of worship in the Kumasi metropolis and how English language had
been used acceptably, creatively or otherwise as it appeared on the public sign posts.



3.5 Data Analysis

Qualitative data analysis is an essential fragment of all qualitative researches and it is generally described as the process of examining qualitative data to derive an explanation for a specific phenomenon. This process offers researchers an in depth understanding of research objectives by revealing patterns and themes in the data collected and assisting researchers to organize, analyse, interpret and draw conclusions on the theme of the research (EvaSys, 2019, retrieved from <https://www.achievability.co.uk/evasys/how-to-effectively-carry-out-a-qualitative-data-analysis>). According to Karma (1996), data analysis is the compilation of certain measures along with searching for patterns of relationships that exist among data groups.

Similarly, LeCompte and Schensul (1999) also define data analysis as the process of reducing large amounts of collected data to make sense out of them. In line with that Yin (2009) specifies that a number of closely related operations are performed with the purpose of summarizing the data collected and organising them in such a manner that they answer the research questions. Creswell (2013) validates the above definitions by saying generally, the intent of data analysis is to make sense out of text and image data and that involves segmenting and taking apart the data (like peeling back the layers of an onion) as well as putting it back together. From the above, the researcher finds it prudent to describe how data was organised, and ordered into meaningful groups while searching for patterns of relationship among the data groups in this study.

The study adopted content data analysis. Content analysis is a research technique used to make replicable and valid inferences by interpreting textual material or by

systematically evaluating texts such as documents, oral communication, graphics etc. (Terry College of Business, 2012). Essentially, qualitative content analysis involves interpreting, theorizing, or making sense of data by first breaking it down into segments that can be categorized and then establishing a pattern for the entire data set by relating the categories to one another (Gubrium & Holstein, 1997).

Content data analysis helped the researcher to focus on the characteristics of language as communication with attention to the content or contextual meaning of the text (Hsieh and Shannon, 2005, Kondracki & Wellman, 2002). The text data used for this study which was verbal and obtained from observations, was recorded verbatim from visual materials of sign posts and public signage and required content data analysis.

Weber (1990) asserts that content data analysis must go beyond merely counting words to examine language intensely for the purpose of classifying texts into an efficient number of categories that represent similar meanings. This study therefore employed this data analysis technique to facilitate a closer and thorough examination of text data collected through visual materials with appropriate interpretations, and conclusions given to the findings. Meanwhile, some key findings of the study or the analysis were presented using simple frequencies percentage.

3.6 Conclusion

This part of the study has explained into detail the methodology that was used for this research. It has described the use of a qualitative approach for the study, a case study as the research design, the sample used for the study, the use of observation and visual materials as methods of data collection, and the method of data analysis used in presenting the findings. This aided the researcher to explore and examine the onomastic

peculiarities of the selected Christian congregational place names in Ghana. In the next chapter, the results and findings are fully discussed.



CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.0 Introduction

In this chapter, the researcher has analysed the data collected for the study. The data was texts collected and recorded verbatim from sign boards/posts and buildings of places of worship in Kumasi, Ghana, precisely, the Ahensan – Kuntense stretch of the Lake road. The data collected was closely observed and analysed to identify the general naming patterns used in naming charismatic churches in Kumasi, Ghana. It also sought to highlight the morpho-syntactic nature of the sampled names, examine and classify these names as seen or communicated to their readers or audience on their signposts, banners or church buildings using Tent and Blair's (2011) "Toponymic typology".

The data was observed critically and the content was analysed accordingly. The analysis focused on a description of the data which were related to the topic of the study. To make the presentation and discussion of these terms under discussion clearer and comprehensible, the researcher put them into sub headings.

4.1 The General Naming Patterns of Charismatic Churches in Kumasi, Ghana

The researcher critically observed sixty sampled charismatic church names (listed below) to identify the general naming patterns present in these names.

1. *Caravan of Grace Outreach Ministry*
2. *Royal House Chapel*
3. *Lovehouse Chapel*
4. *Kingdom Seekers Ministry International*
5. *Tabernacle of Prayer Ministry*
6. *Prophetic Faith Church*
7. *Faith Covenant Chapel International*
8. *Resurrection Power Living Bread International Chapel*
9. *Heaven Crown Ministry*
10. *People of Faith Ministry*
11. *Jesus Family Chapel International*
12. *Voice of Truth Evangelist Ministry*

13. *Christ is Lord Evangelic Ministry*
14. *Christ Mission Church*
15. *Jericho Movement Chapel International*
16. *Noble Chapel International*
17. *Wordsprings City Church*
18. *Faith Alive Chapel International*
19. *Way to Heaven International Chapel*
20. *Rock of Ages Worship Center*
21. *Nazareth Salvation Prayer Ministry*
22. *Power of Word Ministry*
23. *The House of Power Ministry*
24. *God's Wonderful Church*
25. *Divine Promiseland Chapel*
26. *Livingstone Temple of Christ*
27. *Fruitful Hill Chapel*
28. *Breakthrough Family Ministries International*
29. *Harvest Chapel International*
30. *Restoration Time Chaple*
31. *New Looking Chapel – Ghana*
32. *Life Light Bible Ministry*
33. *Sheperd Prayer Center*
34. *King of Power Ministry*
35. *Kingdom of Kings Chapel*
36. *Kalos House Embassy*
37. *Conquerors Bible Church*
38. *Holy Ghost Synagogue*
39. *Army for Christ Int'l.*
40. *Jesus The Rock Chapel Int.*
41. *Fresh Oil Power Ministry*
42. *The Grace Palace*
43. *Evangelical Friends Chapel*
44. *Charis City Gospel Center*
45. *Grace & Truth Family Church*
46. *Heaven Minded Chapel*
47. *New Life Christian Center*
48. *Strong Faith Miracle Centre*
49. *House of Power Ministry Int'l.*
50. *Gem chapel worldwide*
51. *Equippers power chapel*
52. *Christ cosmopolitan incorporated*
53. *Gracefields chapel*
54. *Royal Palace Chapel*
55. *Global Harvest Chapel*
56. *Maranatha Evangelistic Ministries*
57. *Anointed Palace Chapel*
58. *Arena of Love Church*
59. *Power Chapel Worldwide*
60. *Oasis of Love Church*

The sampled data listed revealed that the pattern of church names in Kumasi, Ghana appeared as NPs or NGs that constituted a pre-modifier and a headword (Pre M) + H, a headword and a post modifier (H+ {Post M}), and a pre-modifier, a headword and a post modifier (Pre M) + H + (Post M). The study indicated that all the sixty names had a headword which was a noun. The nouns which were the headwords in the names (NPs) were either generic (i.e. the traditional terms church and chapel) or quasi generic terms such as ministry, centre, temple, synagogue, embassy, palace or any other term different from the generic term. Table 2 further illustrates the frequency at which the generic and quasi generic terms for naming these Christian places of worship occurred.

Table 2: Generic and quasi-generic terms found in the church names in Kumasi, Ghana

Generic/Quasi Generic Term	Frequency	Percentage (%)
Church	8	13.3
Chapel	25	41.7
Ministry/Ministries	16	26.7
Center/centre	5	8.3
Cosmopolitan	1	1.7
Palace	1	1.7
Temple	1	1.7
International	1	1.7
Synagogue	1	1.7
Embassy	1	1.7
Total	60	100%

It is evident from Table 2 that out of the sixty (60) church names that were sampled, a little over half, that is, 33 (55%) of the names bore and maintained the generic term church and chapel, which over the years is seen as the most common, popular and very traditional name ascribed to Christian places of worship. The other 27 (45%) have also adopted quasi-generic terms to connote their places of worship. These quasi-generic

terms possess varying degrees of differences in their names. Terms like Ministry/ministries, which appeared highest in this quasi-generic names found in church names in Kumasi, Ghana occurred 16 (26.7%) times. It was followed by the term Center/Centre 5 (8.3%) and then six (10%) of the terms that occurred only once.

4.2 The Variations in the Generic/Quasi-generic Terms

The study also found out that apart from the generic term, church which had no variation or modification in the sampled group, all other terms adopted by these church name givers had some differing variations (expansive analysis of that is done in subsequent pages). These names were either a word or a group of words as seen in the following groupings:

Names that had the term *church* were only 8 (13.3%) out of sixty sampled names.

They are:



Prophetic Faith *Church*
Christ Mission *Church*
Wordsprings City *Church*
God's Wonderful *Church*
Conquerors Bible *Church*
Grace & Truth Family *Church*
Oasis of Love *Church*
Arena of Love *Church*

Names that bore chapel were in four different forms. The first group 14 (56%) out of 25 names were those that carried just the term chapel as seen in the under-listed names. Nonetheless, it is worth mentioning that one of the names that bore this term had the chapel misspelt as 'chaple'.

Heaven Minded *Chapel*
Evangelical Friends *Chapel*

Kingdom of Kings *Chapel*

New Looking *Chapel*

Divine Promiseland *Chapel*

Royal House *Chapel*

Lovehouse *Chapel*

Fruitful Hill *Chapel*

Gracefields *Chapel*

Royal Palace *Chapel*

Anointed Palace *Chapel*

Global Harvest *Chapel*

Equippers Power *Chapel*

Restoration Time *Chaple*

The second group, 7 (28%) of the 25 is seen when the word international is used to modify the generic term chapel in the post modifying position to form *Chapel International*. This term thus becomes more of a quasi-generic term than a generic term.

Examples are:

Faith Alive *Chapel International*

Noble *Chapel International*

Jericho Movement *Chapel International*

Jesus Family *Chapel International*

Faith Covenant *Chapel International*

Harvest *Chapel International*

Jesus The Rock *Chapel Int'l*.

The third variation, 2 (8%) out of the 25 names bearing chapel is seen with names where the word international is used to pre-modify chapel. They included the following names:

Way to Heaven *International Chapel*

Resurrection Power Living Bread *International Chapel*

The last and final variation adopted by some church name givers is the post modification of the generic term chapel with the word worldwide to form *Chapel Worldwide* as seen in the names:

Gem *Chapel Worldwide*

Power *Chapel Worldwide*

The study also revealed names that bear a quasi-generic term, ministry. This term happened to be used differently across the sample collected. Firstly, the term was used alone in place of the traditionally generic terms church and chapel. Out of the sixteen names in this category, more than half, that is, 11(68.75%) were used in that manner.

Such names included:

Caravan of Grace Outreach *Ministry*

Tabernacle of Prayer *Ministry*

Heaven Crown *Ministry*

People of Faith *Ministry*

Voice of Truth Evangelist *Ministry*

Christ is Lord Evangelic *Ministry*

Power of Word *Ministry*

The House of Power *Ministry*

Life Light Bible *Ministry*

King of Power *Ministry*

Fresh Oil Power *Ministry*

The variation to this term is apparent in names which bear *Ministry/Ministries International*. One can see that the plural form of the word ministry which is ministries has been adopted. In addition to that, the word is post modified with the word 'international' just like chapel international to form Ministry/Ministries International. Such names include: *Breakthrough Family Ministries International*, and *Kingdom Seekers Ministry International*. Other variations that included the usage of the plural form of the term ministry, appeared only once in the name, Maranatha Evangelistic Ministries, and that which is pre-modified by the word prayer to form *Prayer Ministry* as seen in the name, *Nazareth Salvation Prayer Ministry*.

The next quasi-generic term to be discussed is center/centre. The study revealed that 5(8.3%) out of the sixty church names sampled bear the term centre. Only one of such names was spelt using the Standard British English, *Strong Faith Miracle Centre*. The remaining four have all been spelt using the American variety of English - center. Again, all five terms adopted by these church name givers have been pre-modified in order to create some variations. They are, *Worship Center, Gospel Center, Christian Center, Miracle Centre, Prayer Center*.

The last of these quasi-generic terms is put under the category – others, because they are made up of different terms. Six (6) names were identified to connote such places of worship. These are *Cosmopolitan, Temple, Embassy, Synagogue, International and Palace*.

4.3 The Linguistic Nature of Church Names in Kumasi, Ghana

This section of the research work deals with the linguistic nature of the names studied. It was observed that these names aforementioned operated as a linguistic element. First, they are proper nouns because they signified a specific place, as described by Downing and Locke (2006). Examples are *The Grace Palace, Restoration Time Chapel, Harvest Chapel International, etc. (Refer to Appendix A)*. Moreover, these names were written with the initial letters capitalized as any proper noun requires.

From the study, the researcher also agrees with Izumi (2012) when he describes these names as compound proper nouns. According to Izumi (2012), when nouns or names such as 'Holy', 'Roman', 'Empire' are independently used as a proper name of someone or something, it can be called a proper noun but when such same names change to 'The Holy Roman Empire', it no longer serves as a simple proper noun but as a compound proper noun and/or other expressions. Indeed, this description ran through the researcher's data. For all of these charismatic church names, they were individual words with their own individual referents put together to refer to one referent, thereby matching Izumi's description. For instance, the church names, *Christ Mission Church* is made up of individual words such as *Christ, Mission, and Church*. Same can also be said of, *Kingdom Seekers Ministry International* where we have *Kingdom, Seekers, Ministry, and International*; *Nazareth Salvation Prayer Ministry with Nazareth, Salvation, Prayer and Ministry*. These suggest that the names of churches can be classified as good examples of proper names, making them valid examples of individual English words being used together to form a grammatical unit.

Again, the researcher observed that the sampled church names appeared as a noun group (NG) or noun phrase (NP). This stemmed from the fact that all the names in question were made up of a group of individual words with the generic or quasi generic term as a noun and the headword of the group of words in question, thereby making it operate or function as an NP. A noun or nominal group according to Locke (2006) comprises a determiner, pre-modifier, a noun (which happens to be the headword) and or post modifiers. In this regards, one can put up these names as accurate examples of NP/NGs because of their composition.

In the study, both the simple and complex NPs are evident. There is the obligatory head noun and the optional elements which include the determiners, the pre and post modifiers. The name, *Prophetic Faith Church*, for instance, can be deconstructed to show that structure. The generic term *Church* in this name is a headword and the term *Prophetic Faith* can be seen as modifiers to the headword, hence, Prophetic Faith Church is an NP. Other examples are: *Arena of Love Church [Headword]*; *Caravan of Grace Outreach Ministry [headword]*; *Faith Covenant Chapel [Headword]* and *International* as an adjective and post modifier, etc. Table 3 enlarges this structure of the sampled names indicating all the nouns and headwords of the data collected.

Table 3: Names of Churches Indicating their Headwords

Pre-Modifying Elements	Noun (Headword)	Post-Modifiers
Caravan of Grace Outreach	Ministry	
Royal House	Chapel	
Lovehouse	Chapel	
Kingdom Seekers	Ministry	International
Tabernacle of Prayer	Ministry	
Prophetic Faith	Church	
Faith Covenant	Chapel	International
Resurrection Power	Chapel	
Living Bread International		
Heaven Crown	Ministry	
People of Faith	Ministry	
Jesus Family	Chapel	International
Voice of Truth Evangelist	Ministry	
Christ is Lord Evangelic	Ministry	
Christ Mission	Church	
Jericho Movement	Chapel	International
Noble	Chapel	International
Wordspring City	Church	
Faith Alive	Chapel	International
Way to Heaven International	Chapel	
Rock of Ages Worship	Center	
Nazareth Salvation Prayer	Ministry	
Power of Word	Ministry	
The House of Power	Ministry	
God's Wonderful	Church	
Divine Promiseland	Chapel	
Livingstone	Temple	of Christ
Fruitful Hill	Chapel	
Breakthrough Family	Ministries	International
Harvest	Chapel	International
Restoration Time	Chapel	
New Looking	Chapel	
Shepherd Prayer	Center	
King of Power	Ministry	
Kingdom of Kings	Chapel	
Kalos House	Embassy	
Conquerors Bible	Church	
Holy Ghost	Synagogue	
Army for Christ	Int'l.	
Jesus The Rock	Chapel	International
Fresh Oil Power	Ministry	

The Grace	Palace	
Evangelical Friends	Chapel	
Charis City Gospel	Center	
Grace & Truth Family	Church	
Heaven Minded	Chapel	
New Life Christian	Center	
Strong Faith Miracle	Centre	
House of Power	Ministry	Int'l.
Gem	Chapel	Worldwide
Equippers Power	Chapel	
Christ	Cosmopolitan	Incorporated
Gracefields	Chapel	
Royal Palace	Chapel	
Global Harvest	Chapel	
Maranatha Evangelistic	Ministries	
Anointed Palace	Chapel	
Arena of Love	Church	
Power	Chapel	Worldwide
Oasis of Love	Church	
Life Light Bible	Ministry	

From table 3, it was realised that all the church names sampled possessed the obligatory headword and it was evident that all the headwords in the church names sampled were categorically nouns. None of them belonged to a different word class. This qualifies church names to fall into the category of NPs which usually and obligatorily contains a headword which is a noun. Nonetheless, there was only one word, “Cosmopolitan” which is traditionally an adjective that had had taken up a different contextual function of a noun.

Lastly, the generic and quasi-generic terms established earlier in the analysis (refer to Table 2) happen to be the most foundational words in the group. They were, more so, the head nouns and the most important element that gave such names a linguistic badge that depicted a Christian place of worship.

The Pre and Post-Modification Elements used in church names

Having established the headword of the names, it is also worthwhile to discuss the various forms of modifications seen in these sampled names. This is because all the headwords have been pre-dominantly modified in one way or the other. These modifications seem to reveal the exact identity of a place of worship and also help readers or consumers of the name to distinguish one place of worship from the other, thus giving them their social identities.

The study revealed that the different elements used in the modification of the names either preceded the headword, making it a pre-modifier (Pre M) or followed the headword (H), making it a post-modifier (Post M). These modifiers, however, occurred in the sampled names differently. The study established that the structure as used in the sampled names were pre-dominantly: (Pre M) + H and (Pre M) + H + (Post M).

Let us now see how the headwords of the names in Table 3 have been modified differently.

Names that follow the structure – (Pre M) + H

In this category, we present names that are structured using the frame (Pre M) + H. The study realised that such names were in several forms.

Church names with only one pre-modifier

First, there were church names that had only one pre-modifier. These identified pre-modifiers were nouns that functioned as adjectives. It was also observed that the nouns that had been used as pre-modifiers were all compound words. It must be mentioned however that *Gracefields* and *Lovehouse* were all coinages by the name givers of these churches. Examples are:

Gracefields + Chapel

↓ ↓
(N) Pre M H

Lovehouse + Chapel

↓ ↓
(N) Pre M Head (N)

Holy Ghost + Synagogue

↓ ↓
N Headword

Church names with two successive pre-modifiers

This group of names are those that have two successive pre-modifying elements. These pre-modifications however manifest themselves differently.

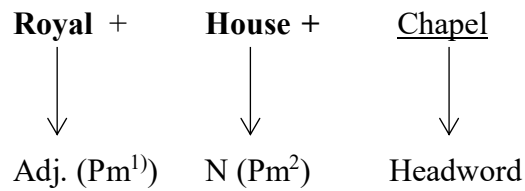
One of such names a determiner (Det.) and an adjective (adj.). The noun and headword of this group of words was the only name that had Palace as a quasi-generic term. This headword was modified by a determiner, '*the*' in the first position and a noun, *Grace* which functions as an adjective in this context in the second position of the Pre M. These words come together to qualify the quasi-generic term *Palace*. Thus the NP, *The Grace Palace*.

The + Grace + Palace

↓ ↓ ↓
Det. Adj. H

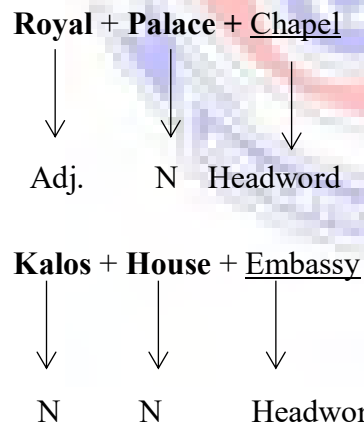
On the contrary, this category of names comprise two successive modifiers without a determiner in the initial position. These optional elements can at a glance be seen as one entity though they contain the various individual words which are normally used in complex noun phrases to qualify the obligatory headword. It must be noted, however

that the elements used as pre-modifiers of these headwords are not the same though some of them belong to the same word class.



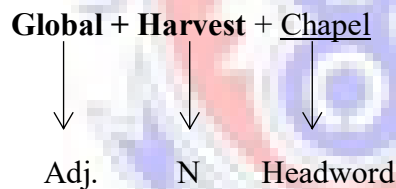
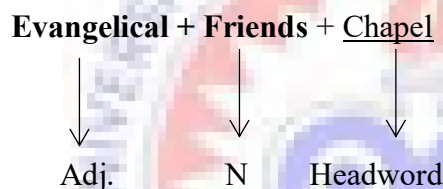
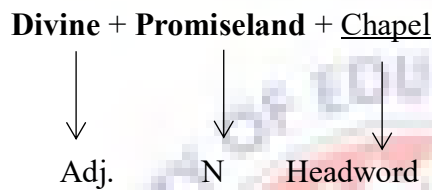
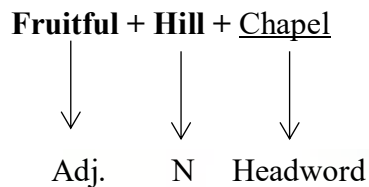
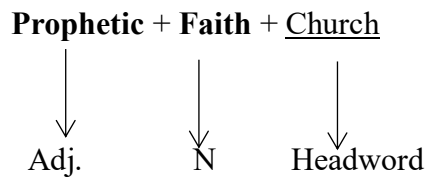
In this particular name, one can find the term *Royal*, an adjective performing the traditional role of an attributive function of qualifying the term *House* which happens to be a noun. Now, when the two have come into contact, we then have *Royal House* which in this case is used to describe this place of worship, denoted with the generic term, chapel.

Similarly, the name *Royal Palace Chapel* has pre-modifiers which are originally made up of an adjective, royal and a noun, house. It is however seen that they both come together to modify the headword, chapel, hence, the name, *Royal House Chapel*.

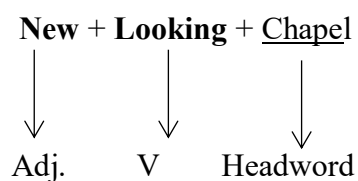


In this name, the quasi-generic term, *Embassy* is used and it is modified by the phrase, *Kalos House* which is individually made up of *Kalos*, presumably a name, hence a noun that is functioning as an adjective of the term *house* which is also a noun before they come together to modifier the quasi-generic term to portray their social identity.

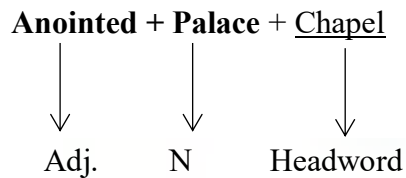
Other examples include the following:



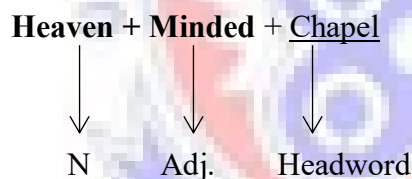
The following group of names also have some forms of verbs as elements in the pre-modification position. Names like *New Looking Chapel*, *Anointed Palace Chapel*, and *Heaven Minded Chapel* possess such kinds of words in that position. For instance, the word looking is an -ing participle used in the second pre-modification position. In this particular case, it is also modified by an adjective *new* to form *New Looking*. Thus, the term, *New Looking* is used to modify the generic term, chapel.



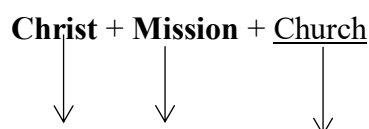
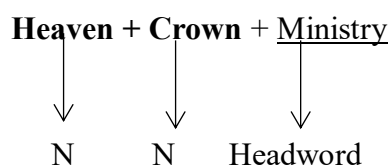
The term, *Anointed* is also another example. In this case, it is an –ed participle that has been used in the initial position to modify the noun, *palace* to form *Anointed Palace*, which is then used to modify the term chapel to create a linguistic badge and name for this place of worship.

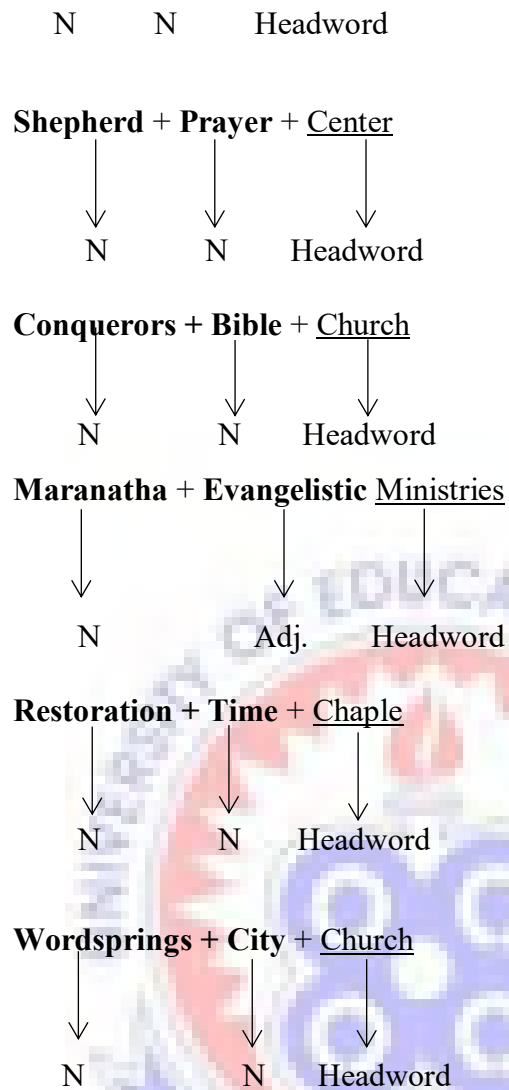


The last of this group is the expression *Heaven Minded*. In this name, the initial pre-modifying element, *Heaven* is a noun that is being used as an adjective to qualify chapel. The second element, *Minded* is however an adjective being used to also qualify the word chapel. *Heaven Minded* is thus seen as pre-modifying elements used to modify the generic term, chapel, thereby giving us another name, *Heaven Minded Chapel*.

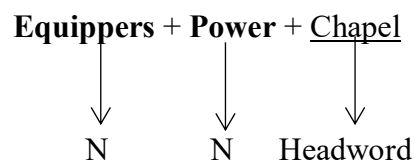


The next group of names also have nouns as elements in both pre-modification positions. These expressions, *Heaven Crown*, *Kingdom Seekers*, *Jesus Family*, *Christ Mission*, *Breakthrough Family*, *Shepherd Prayer*, and *Conquerors Bible* are used to modify different generic and quasi-generic terms to form the different names in this category as seen below.



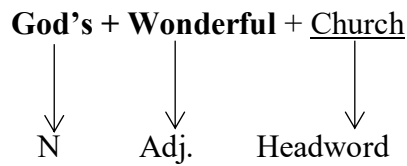


The name *Equippers Power Chapel* also possess two pre-modifiers. The first element in these pre-modifiers is a noun but a coinage derived from the word ‘equip’. The second element is also a noun that functions as an adjective. These two elements come together to modify *Chapel* to give us the name, *Equippers Power Chapel*.



The final name in the category of two successive modifiers is *God’s Wonderful Church*. In this name, one can find a possessive noun in the initial position of the pre-modifier.

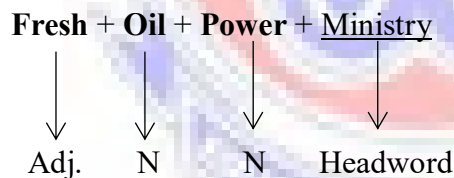
It is used with the adjective, wonderful, to create *God's Wonderful*, an expression used to modify the generic term church, hence, *God's Wonderful Church*.



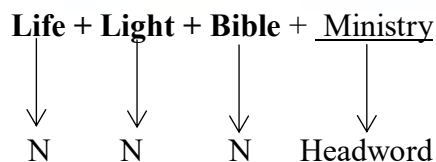
Church names with more than two successive pre-modifying elements

This group of names contain more than two words used as a pre-modifier before the headword. The analysis thus shows how they are used in the construction of these names.

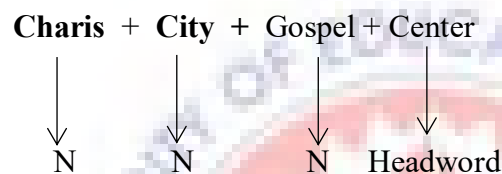
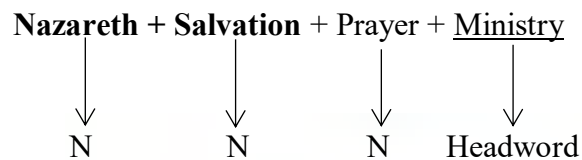
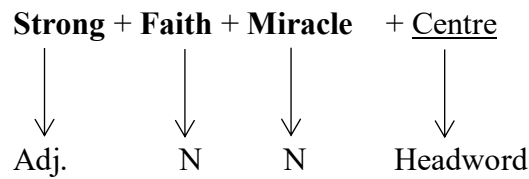
In the name, *Fresh Oil Power Ministry*, for instance, the words fresh, oil, and power have been used to modify the quasi-generic term and headword, ministry. One can see that in this case, they are three different modifications used to form that structure. We therefore put this category into this structure, Pm1 + Pm2 + Pm3 + the headword.



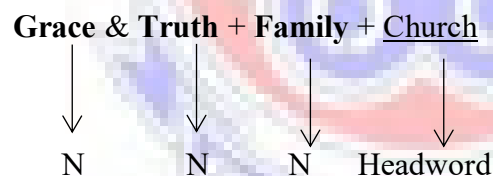
Another example is seen below where there words life, light and bible that are all nouns are used as pre-modifying elements to qualify the quasi-generic term, ministry.



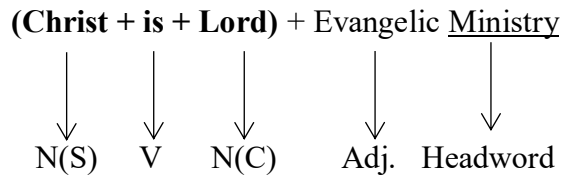
Other examples in this category are:



In the name, *Grace & Truth Family Church*, however, there is an insertion of ‘&’, the symbolic sign of ‘and’ between the words *grace* and *truth*. The expression *Grace & Truth* and *family* is used to modify the church specifying the kind of church they are.

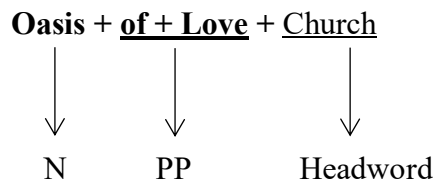
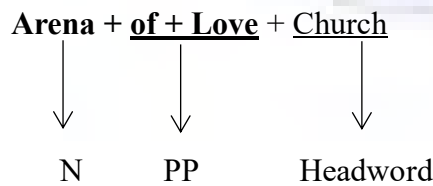
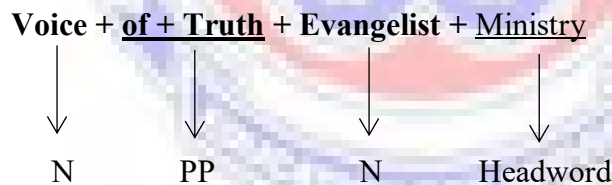
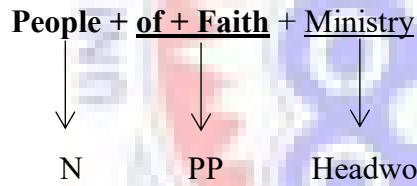
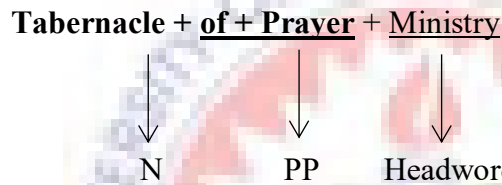


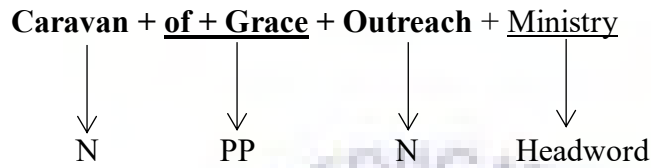
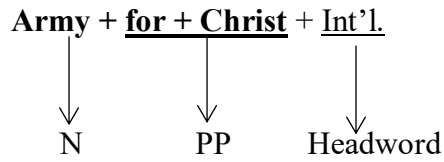
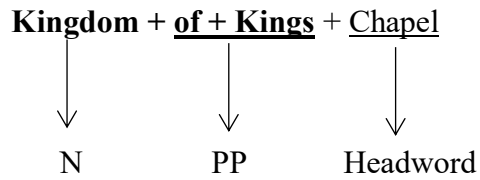
An interesting observation seen among this group of names is in the name, *Christ is Lord Evangelic Ministry*. In this name, it was realised that the pre-modifying elements of the quasi-generic term was a simple sentence. It has a subject(S), ‘Christ’ and its predicate, ‘...is Lord.’ This name is thus different from all other names in this group. In that, though, it is made of three pre-modifying words, all the three is not a phrase but rather a sentence.



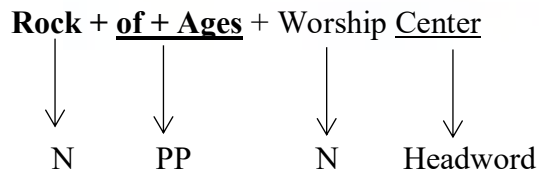
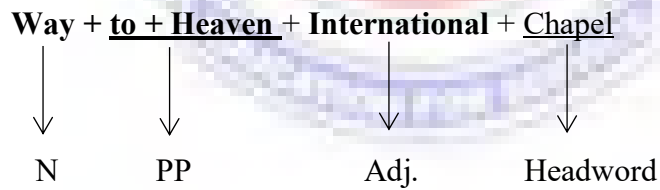
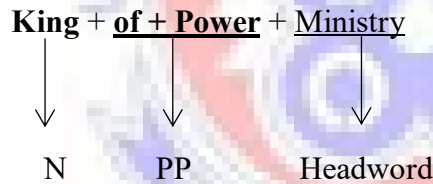
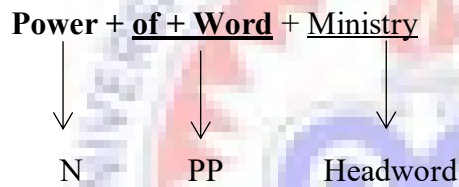
The final category of names to be discussed in this study is those that we will term as complex pre-modifications for purposes of this discussion. These names bear nouns and prepositional phrases. They follow the structure noun + {preposition + noun} + (noun). This order is then used as one unit to modify the generic or quasi-generic terms.

These names include:

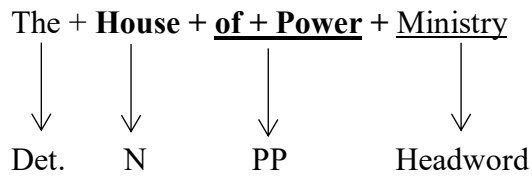




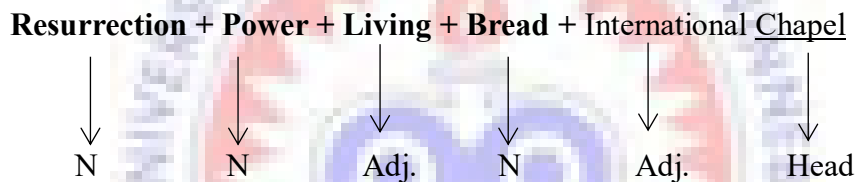
Such frame is also seen in the following names:



Another variation identified had introduced a definite article, the, to take up the initial position of the modification in a noun group. It is then followed by a noun, a prepositional phrase and another noun. Thus, the name:



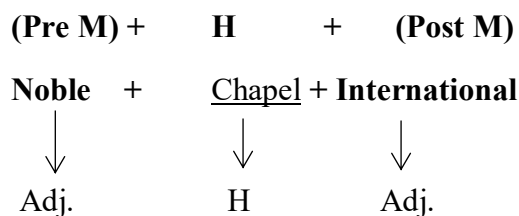
The study also revealed that *Resurrection Power Living Bread International Chapel* was the longest sampled name. This name had five pre-modifying elements qualifying the generic term, Chapel. The pre-modifying elements followed this order.



Church names that follow the structure – (Pre M) + H + (Post M)

This category of church names followed the frame: (Pre M) + H + (Post M). The study revealed that thirteen (13) out of the sixty sampled names followed this structure. However, the constituents of the pre-modifications and post modifications were different.

For example:



Harvest + Chapel + International

↓ ↓ ↓
Pm H Adj.

Livingstone + Temple + of Christ

↓ ↓ ↓
N (Pre M) H PP (Post M)

Gem + Chapel + Worldwide

↓ ↓ ↓
N H Adj. (Post M)

Christ + Cosmopolitan + Incorporated

↓ ↓ ↓
N H Adj. (Post M)

Power + Chapel + Worldwide

↓ ↓ ↓
N H Adj. (Post M)

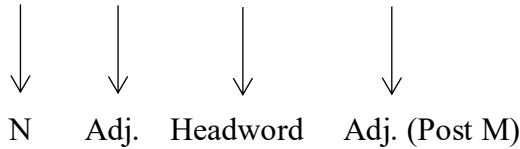
Faith Covenant Chapel International and *Faith Alive Chapel International* are also two pairs that fall in this category. In their case, both have the quasi-generic term, *Chapel* and are post-modified by the word and adjective, *International*. Nonetheless, they manifest different modifications, even though their first pre-modifying elements are the same - *Faith*. The former has *Faith Covenant*, whereas, the latter has *Faith Alive*. In the former, one can notice that the term, *faith*, functions as an adjective that modifies *Covenant* to form *Faith Covenant*, as seen below:

Faith + Covenant + Chapel + International

↓ ↓ ↓ ↓
N N Headword Adj. (Post M)

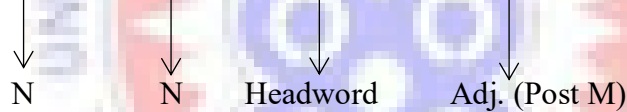
However, in the name, *Faith Alive*, the same term, faith is rather used to modify another adjective, *alive* to form *Faith Alive*.

Faith + Alive + Chapel + International

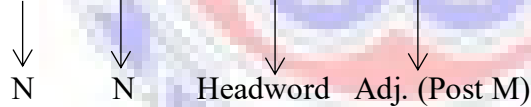


The intriguing point to note in this name is how its order of the pre-modifiers deviates from the norm established so far. Usually, the second element of a pre-modifier is a noun that is qualified by an adjective or another noun in the initial position but in this case, the adjective rather takes the second position as the modifier. We can therefore say that the name giver has ordered his pre-modifiers elements using a noun, and an adjective to qualify the headword, chapel.

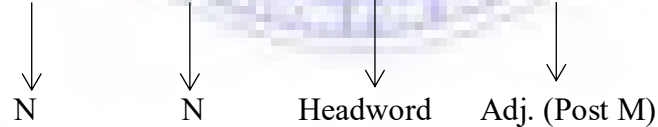
Kingdom + Seekers + Ministry + International



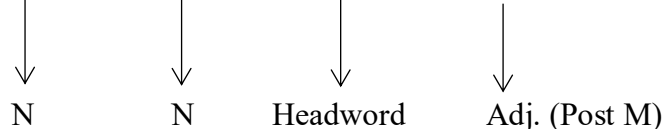
Jesus + Family + Chapel + International



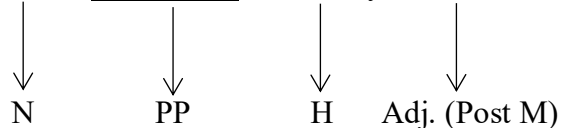
Breakthrough + Family + Ministries + International



Jericho + Movement + Chapel + International

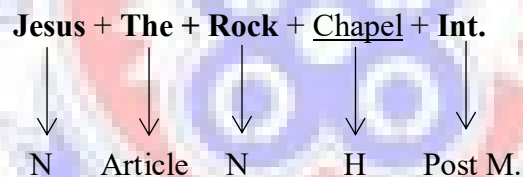


House + of + Power + Ministry + Int'l.



The last name in this group possesses three elements as pre-modifiers. It consists of *Jesus, the, and rock*. However, the arrangement of these words in a noun group seems absolutely different though the meaning remains. The definite article, *the*, which is usually used as a determiner, and is mostly placed at the initial position of the noun group now finds itself in the second position where it appears to be modifying the word, *rock* more than *chapel*. The term *Jesus The Rock* is thus seen as an expression used to modify the term, *Chapel and post-modified with Int.l (abbreviation of international)*.

One other observation worthy of notice is the fact that the determiner which belongs to the minor word class and is mostly expected to be written in small letters has also been capitalised. Finally, one can also see that when a word or phrase is directly modified to indicate an attribute of a sort, there is supposed to be a comma but that is not the case in this name.



The researcher therefore concludes that syntactically, Christian congregational place names have a peculiar pattern in their naming process. They are seen as NPs/NGs and they have the optional pre/post modifiers and a headword. The headwords in the names were found to be either generic or quasi-generic.

Moreover, the pre-modifiers were seen to be modifying the headword, regardless of whether it was generic or a quasi-generic term. This gave specially named places of worship a linguistic badge, thereby, giving them an attributive function like an adjective does. These pre-modifying elements however, manifested in different forms. There were those that were just one element/word as seen in *(Gracefields) Chapel, (Harvest)*

Chapel International, (Noble) Chapel, (Lovehouse) Chapel among several others. There were those that were also made up of successive elements, Examples are *(Breakthrough Family) Ministries (International), (Divine PromiseLand) Chapel, (People of Faith) Ministry, (Voice of Truth Evangelist) Ministry, (Oasis of Love) Church, etc.*

Finally, some of the generic and quasi-generic terms had post modification elements too. For instance, international post-modified the terms, chapel and ministry to form *Chapel International, Ministry International, Ministries International, Chapel Worldwide, etc.*

4.4 Toponymic Typology of Christian Places of Worship in Kumasi, Ghana

This section of the research report presents us with the toponymic typology of Christian congregational place names in Kumasi, Ghana. This analysis was restricted to the characteristics of the expressions used to modify the generic and quasi-generic terms of these sampled charismatic church names. These characteristics are grouped under the special headings as adopted by Tent and Blair (2011).

Table 4: Characteristics of Christian Congregational Place Names in Kumasi, Ghana

Characteristics of Church Names	Frequency	Percentage (%)
Descriptive	35	58
Linguistic Innovation	5	8.3
Evaluative (Commendatory)	9	15
Associative	3	5
Possessive	3	5
Erroneous	0	0
Eponymous	3	5
Occurrent	0	0
Indigenous	1	1.7
Total	60	100

4.4.1 Descriptive

In this study, the dominant feature that emerged as a pattern in the terms that were used as modifications to the generic and quasi-generic terms was their descriptive nature. According to Tent and Blair (2011), descriptive names deals with the various descriptions that could be attached to a place name to indicate an inherent feature. They add that the descriptive type will usually consist of the description of three inherent characteristics – topographic, relational and locations. They explain further that the topographic description will take one or two forms of the physical appearance, that is, qualitative or metaphoric. In the case of a relational description, the toponym will be relating the features of the place to others either chronologically or spatially and lastly, if it is a locational description, it will be based on orientational features.

A little over half of the sampled charismatic church names in this study however were all topographic in nature, specifically, more metaphoric or qualitative than relational or

locational descriptive. These names carry a telling effect that is able to create a mental image in the minds of readers that is borne out of their connotative meanings. Out of the 60 sampled names, 35 (58%) carried this descriptive connotation and they portrayed a particular sense of experience to expect. For instance, the name, *Tabernacle of Prayer Ministry* appears to be indicating a place of prayer. The word, 'tabernacle' suggests a place of worship of a Christian group. Thus, the name 'Tabernacle of Prayer' denotes a place of worship solely reserved for prayers, thereby giving the name its descriptive nature.

Another name in this category is *Royal House Chapel*. The *Royal House* seems to be describing the kind of place of worship (chapel) one is likely to find. The word, royal is mostly connected with a king or a queen, and a house, on the other hand, is a building for people to live in. The phrase *Royal House* thus describes a kind of house that is connected with God's royalty (the King). In other words, *Royal House Chapel* is descriptive of the kind of place of worship.

Other examples include *People of Faith Ministry*. Here, readers are presented with a clear description of the inhabitants of this Christian place of worship. The modification, *People of Faith* denotes people with this trusted and strong religious belief. Similarly, *Heaven Crown Ministry* also denotes a description that is geared towards the reward to be received from heaven, a crown.

Interestingly, though the word, *Noble* as seen in *Noble Chapel International* classifies it as a descriptive type, it also denotes several meanings. Being noble, at one point could be described as possessing fine personal qualities that people admire. At another point, it is used to refer to people belonging to a family of high social class or rank. The question which then arises as to which of these meanings is being communicated by the

name giver to the intended audience is valid. Nonetheless, once it is in the linguistic landscape competing with other signposts and there is no room to ask the name giver what it means, the reader is obliged to attempt his/her own meaning, connotatively or denotatively. That guess of the reader thereof cannot be begrudged.

In the same vein, *Harvest Chapel International* follows same pattern and can be described as a descriptive type. The use of the word, *Harvest*, however leaves the reader. Consumer of the name with several interpretations to the meaning being communicated because of the various meanings the word derives.

Divine PromiseLand Chapel indicates a biblical allusion to the promise land that was assured the Israelites in the Bible. The name thus seems to describe this chapel as an equivalent to the promise that was given years ago. Readers' attention is therefore easily taken to biblical times making it quite easy to understand exactly what the giver of such a name wants to communicate.

The Grace Palace also falls into this category. One can see that the place of worship in this case, palace is being qualified with the word, grace to metaphorically indicate its inherent nature and what benefit a member stands to gain by associating with this place of worship.

Caravan of Grace Outreach Ministry is another example of this group. Caravan as seen in the name, denotatively means a vehicle equipped for living in usually designed to be towed. It is also described as a covered motor vehicle with living accommodation. One can however see that in the context which it has been used, it is not necessarily that meaning being conveyed but rather the metaphoric nature where it could be seen to symbolise a carrier of God's Grace. That is to say, *Caravan of Grace* is conveys Grace. Meanwhile, the word outreach, which denotes the activity of a group that provides a

service or advice to people in the community, especially those who cannot or are unlikely to come to an office, etc. for help is attached to the term. '*Caravan of Grace Outreach Ministry*' therefore as a church name describes metaphorically, a place of worship on wheels that intends to reach out to people by moving from one place to another in order to get their targeted group of people to experience at first hand the Grace of God.

A name like *Way to Heaven International Chapel*, for example, clearly communicates to its readers a mental image of a path that ultimately leads to heaven, a place believed to be the home of God. The researcher, thus, attribute such kind of name for a place of worship, as very descriptive.

Last but not least is *Resurrection Power Living Bread International Chapel*. A careful look at this name reveals that readers are given a lot to consume at once. The researcher puts this expression into two. First is *Resurrection Power* and the second is *Living Bread*. The former seems to denote the power that comes with the death and resurrection of Jesus Christ. From the Christian point of view, this resurrection represents their salvation thus, their perception as a source of divine power. The latter, on the other hand, happens to be an attribute given to Jesus Christ. The name therefore comes together to describe this kind of place of worship, and extensively communicate to readers metaphorically bearing in mind its biblical allusion.

Other names in this category are Prophetic Faith Church, Oasis of Love Church, Anointed Palace Chapel, Arena of Love Church, Royal Palace Chapel, Equippers Power Chapel, House of Power Ministry Int'l., Faith Alive Chapel International, The House of Power Ministry, Voice of Truth Evangelist Ministry, Christ Mission Church,

Grace & Truth Family Church, Heaven Minded Chapel, Conquerors Bible Church, New Life Christian Center, Global Harvest Chapel, Restoration Time Chaple, and Evangelical Friends Chapel.

4.4.2 Associative

The second category of names is the Associative. According to Tent and Blair (2011), this type generally deals with anything that is closely associated with the feature or its physical context. He advances that it could also touch on the local, occupation/activity and the structures. What he means by locally is that a name could deal with something topographical, environmental or biological as a feature and that the occupation/ activity deals with a habitual activity associated with the feature whilst the structure concerns manufactured structures associated with it.

With reference to this explanation, the researcher found that 3 (5%) of the sixty (60) sampled names fall into this category. This is mainly due to the habitual activity that their names seem to suggest. For instance, the name *Kingdom Seekers Ministry International* bears such characteristics. The word kingdom denotes a country, state or territory ruled by a king or queen. It is also seen as the spiritual reign or authority of God, hence, the kingdom of God. 'Seekers', on the other hand, denotes group of people searching for something. Putting the two together, one is able to conclude that such a name is pointing to the fact that inhabitants of such a place are people who are searching for their way to God's kingdom, hence, the expression, *Kingdom Seekers*. This reveals an associative feature of this place of worship and at the same time describes and communicates the kind of activity they do and represent. Thus, disclosing their identity, and vision directly to the reader or consumer of the name.

Other examples of names in this category are *Jericho Movement Chapel International* and *Faith Covenant Chapel International*. In these names, attention is drawn to the routine activity and associative features that correspond with names. One thing worth mentioning is that though Tent and Blair (2011) separates the descriptive and associative types of names, the sampled charismatic names in Kumasi, Ghana seem to reveal that their naming patterns cannot categorically distinguish the associative type from the descriptive. This researcher believes that some names categorised in these two groups bear similar characteristics and could be placed under one or both categories.

4.4.3 Linguistic innovations

The third category captures all those charismatic church names that have been invented or created outside the English lexemes. Tent and Blair (2011) explain this as a situation where a new linguistic form is introduced by manipulation of language. They argue that this could be done through blending, anagram and humour to create a new word. Out of the sixty sampled names, five, 5 (8.3%) bore such names. Charismatic church names such as *Lovehouse [Chapel]*, *Livingstone [Temple of Christ]*, and *Wordsprings City [Church]*, *Fruitful Hill [Chapel]*, *Gracefields [Chapel]* are all very good examples of linguistic innovations of the English Language. A closer look at these names revealed that these coinages could be classified as compound words. For instance; *Lovehouse* is a combination of two words (nouns), that is, love and house. Similarly, *Wordsprings* is made up of the lexemes, word and springs (-s indicating plurality), *Livingstone* comprising living and stone, and *Gracefields* which consists of Grace and fields (-s indicating plurality).

Again, the researcher noted that the meanings derived from these words are worth the creativity. In that, the meaning of the lexeme, 'word' in *Wordsprings* represents the

word of God (spoken or written) as seen in the Bible. Springs however, can denote a place where water wells up from an underground source or move suddenly by or as if by the action of a spring. As such, one can say that the name *Wordspring* reflects a source where the word of God continually emanates. Hence, the name *Wordspring City [Church]* used as a label for this place of worship. Same can also be said of *Lovehouse Chapel*. This name suggests a place or a building where one can only find love. Therefore, the name *Lovehouse Chapel* is a descriptive name given to the place of worship where one is likely to experience this kind of emotion as they worship God.

Another example is *Livingstone Temple of Christ*. With this particular name, the adjective and participle 'living' which denotes an entity that is still alive and in existence has been merged with an inanimate and non-living entity, 'stone'. The paradoxical image it creates in a readers mind is a worthwhile exercise. Can we ever have a livingstone. Well, we cannot biologically but metaphorically, we can. This is thus used to describe the *Temple of Christ* which happens to be the place of worship. One could also think of *Gracefields Chapel* in a similar way.

Lastly, the name *Fruitful Hill Chapel* can also be placed in this category. This is due to the fact that the name giver strangely combines two words which do not collocate. A hill is not known to bear fruits yet it is described as fruitful. This seems to suggest the linguistic innovation of this name giver to pair the two words to perhaps portray a meaning of possibilities regardless.

4.4.4 Evaluative/commendatory

Another category that helped the researcher to classify these church names was those called evaluative. This is when a name reflects an emotional reaction of a name giver as well as a strong connotation of it. A feature in this category could be Commendatory

when it reflects on a positive response of that feature. This type of names contains praise or seeks to commend, praise or attribute certain good positive qualities to the feature. Such names included; *Christ is Lord Evangelic Ministry*, *Rock of Ages Worship Center*, *Power of Word Ministry*, *Voice of Truth Evangelist Ministry*, *The House of Power Ministry*, *Jesus The Rock*, *King of Power Ministry*, *Power Chapel Worldwide*, *Kalos House Embassy* and they constituted about 9 (15%) of the 60 names sampled.

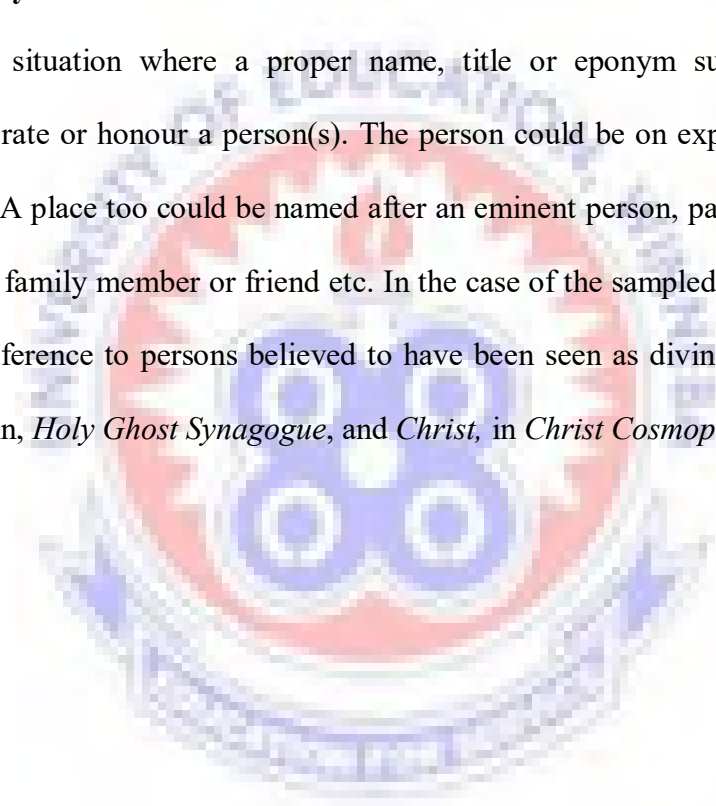
Christ is Lord Evangelic Ministry, for example, communicates a commendatory message. The commendatory expression also happens to be a sentence, *Christ is Lord* where 'Christ' is the subject; 'is', the verb; and 'Lord', a complement of the verb referring the reader to the subject. *Power of Word Ministry*, similarly, carries the same connotation. Here, the giver of the name seems to be extolling the potency of the word of God that emanates from that place of worship. Hence, *Power of Word Ministry*. *Rock of Ages Worship Center*, equally connotes an unmovable, unchangeable and unshakeable *Worship Center*. This can be termed as commendatory because it is an attribute given to the Supreme Being.

The name, *Voice of Truth Evangelist Ministry* can also be described as evaluative since it is complementing a particular evangelist in a positive way. It connotes that the evangelist has the voice of truth, because of the evaluation done. In the same vein, *The House of Power Ministry* also connotes an evaluative element of how powerful that place of worship is. The name, *Jesus The Rock Chapel International* is the last example in this group. The term, *The Rock* is seen as an attribute to the name, *Jesus*, hence, hence its commendatory nature.

Lastly, the name, *Kalos House Embassy* portrayed the commendatory term too. The word ‘Kalos’ is a Greek word which means beautiful. Its equivalent in English, according to the New American Standard Bible, is precious, good, excellent, useful, commendable, among others. This in itself means that the word as used in the modifying position indicates or could be interpreted as ‘*Precious*’ *House Embassy*, affirming its classification as evaluative or commendatory.

4.4.5 Eponymous

This is a situation where a proper name, title or eponym substitute is used to commemorate or honour a person(s). The person could be on expedition (Expedition member). A place too could be named after an eminent person, patron, official, noble, politician, family member or friend etc. In the case of the sampled church names, they were in reference to persons believed to have been seen as divinities or supernatural beings as in, *Holy Ghost Synagogue*, and *Christ*, in *Christ Cosmopolitan Incorporated*.



4.4.6 Indigenous

This is when a word or a place name is imported into an introduced system. It encompasses an original place name in which an indigenous toponym or a feature is transferred to a new place. Names in this category include *Charis City Gospel Center*, *Maranatha Evangelistic Ministries*, *Jericho Movement Chapel International*, and *Nazareth Salvation Prayer Ministry*.

4.4.7 Possessive

This category for classification is the possessives. These names seek to express some sort of ownership to someone. In other words, it seems to be portraying that these places of worship belong to somebody. We have names such as *God's Wonderful Church* which points to the fact that the church or place of worship is that of Gods; *Christ Mission Church* also connotes that they exist because of Christ's mission. *Jesus Family Chapel International*, the last of such names, equally shifts readers' attention to the fact that the house of worship being described has traits of a family that is solely for Jesus. The givers of these names clearly want to communicate to their readers the idea of the one who really owns the feature being named.

During the researcher's study, however, it was realised that the words that were part of the group of words used in describing two of these three church names mentioned above defied simple grammatical rules. One vital element of such defiance was the disregard for punctuation. They failed to use the apostrophe sign to indicate possession as seen in the following:

Christ Mission Church,

Jesus Family Chapel International

Originally, these words (*'Christ and Jesus'*) belong to the noun word class because they are naming words. For that matter, in their possessive form, they need an apostrophe to function. Nonetheless, these names simply fail to recognise that grammatical rule. That is to say, the grammatically correct form of the names must have read:

Christ's Mission Church* *{grammatically correct form}

Jesus's Family Chapel International* *{grammatically correct form}

4.5 Other Observations

The researcher's study also revealed that certain names of the sampled list were actually not well formed. For some names, it was a spelling error; for others it was simply misrepresenting the singular form for the plural form. For instance, the word, 'Evangelic' in the name *Christ is Lord Evangelic Ministry* is grammatically wrong. In the context of its usage, it could be described as an adjective because it is modifying the quasi-generic term and noun. As an adjective therefore, it must have ended with the suffix '-al' to read 'evangelical' and not 'evangelic'. The researcher thus sees this in two ways - one, either the word was spelt wrongly or two, the name giver thought of being creative but ended up forming a wrong word probably because of the confusion in the varieties of English used in the country. Nonetheless, the British English which happens to be the Standard English used in the country fails to acknowledge 'evangelic' as a word, putting to rest what other users of the several varieties may say.

In addition to the above, there is also the wrong use of the noun 'ministries' instead of 'ministry' in the name *'Breakthrough Family Ministries International'*. The idea portrayed in the use of 'ministries' in the name suggests that this place of worship is plural. In other words, it is more than one entity when in fact; all it is really is a singular

linguistic badge and a concept of a particular place of worship. Hence, the name giver's wrong use of a plural form of the noun, 'ministry'.

Lastly, the idea presented by the name '*Faith Alive Chapel International*' appears to have left something lingering on the reader's mind. Closely studying the name, it is apparent the giver of the name wanted to describe a particular kind of faith. In that, it is said that faith without action is dead so one needs to actively exercise his/her faith to keep it alive, hence the name, *Faith Alive*.

4.6 Conclusion

These discussions and presentations of the findings clearly indicate that indeed charismatic church names have peculiar naming patterns. These peculiarities are seen first in their generic and quasi-generic terms that are used to represent their identity as Christian places of worship. It became clear that aside the traditional terms such as church and chapel used in charismatic church names, the quasi-generic terms, Ministry, Ministry International, International Ministry, Chapel International and International Chapel were the most used and common quasi-generic terms in Kumasi, Ghana to connote a place of worship.

Secondly, it was established that, linguistically, the group of words that formed the names could be described as proper names and as a group, they were seen as noun groups or phrases because their head words were nouns which were the obligatory elements in the groups. These head nouns were the generic and quasi-generic terms identified earlier. The optional elements on the other hand, were observed to be special expressions. Some were simple with one or two words, others, complex with multiple words, phrases and even sentences. These terms were mostly used to pre-modify the headwords, that is, the generic and quasi-generic terms. These words and expressions

used for modifications gave the churches their unique identity and helped differentiate one place of worship from the other.

Again, the study revealed that the toponymic typology of these Christian places of worship could be grouped as follows: descriptive, associative, linguistic innovations (coinages), eponymous, indigenous, evaluative, (precisely commendatory) and possessive types. That notwithstanding, some other names carried more than one of these characteristics mentioned. The findings of this study have thus revealed that charismatic church names in Kumasi, Ghana, is pre-dominantly descriptive. 58% of sixty sampled names were all descriptive and they actually paint the kind of activities and actions they stand to offer or provide to their intended audience or readers upon interaction with the sign-post.

Finally, it is interesting to note that none of the Christian congregational place names in this research cites was in the local language, despite the fact that Twi, a variety of the Akan language, is the predominant language of daily interaction of these communities /towns. The vocabularies and expressions used in all the names were written in the English language and the name givers largely followed and respected the rules of the language. The researcher can therefore conclude that the Christian religious landscape of Kumasi, precisely, the lake road stretch linking Ahensan to Kuntense is the English language. In other words, prestige is still given to the English language than any of the local languages in Christian places of worship naming.

CHAPTER FIVE

SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter is the summary of the research findings, conclusion, recommendations, and suggestions for further studies.

5.1 Summary

The purpose of this research was to find out how creatively or otherwise language has been used in naming selected congregational place names of Ghana. This was motivated by the desire to know the linguistic features that go into these names. This motivation is ignited by William Shakespeare's well-known comments about names: '*What is in a name? A rose is a rose by any other name*'. Thus, the researcher ventured into this area of study to examine the level of language performance exhibited in naming these selected congregational place names in Ghana.

The study closely observed and examined these names (texts) recorded verbatim from signposts and buildings of these places of worship to identifying the naming patterns of selected congregational place names in Kumasi, Ghana and analysing the onomastic peculiarities of these selected congregational place names, paying particular attention to their morphosyntactic features. It also classified these places of worship in the selected area using Tent and Blair's (2011) toponymic typology.

In all, the researcher studied sixty (60) charismatic church names that were purposively sampled from the Kumasi metropolis in the Ashanti Region specifically, the Ahensan – Kuntense Lake road. This was necessitated as a result of these abounding names of charismatic churches in Ghana whose banners and signposts are on major roads and neighbourhood.

5.2 Findings

In this study, there were three objectives and this section provides the findings of these objectives. The first objective was to identify the naming patterns of selected congregational place names in Ghana. The results of the findings clearly indicated that:

- Indeed, the congregational place names evidently depicted peculiar naming patterns just as all other forms of names. First was the fact that the names had their generic and quasi-generic terms that mirrored their identity and existence. From the study, it was realised that all the sampled place names used particular terms to specify their identity as Christian places of worship. These terms are described as generic and quasi-generic or specific terms according to Zelinsky (2002). The traditional terms such as church and chapel used in in the church names are the generic terms while the variations of the generic terms and new names/words such as *Ministry(ies)*, *Worship Center/Centre*, *Palace*, *Synagogue*, *Temple of Christ*, *Chapel International*, *Ministry International*, *Evangelic Ministry* amongst others form the quasi-generic terms. Out of the sixty (60) church names that were sampled, a little over half, that is, 33 (55%) of the names bore and maintained the generic term church and chapel, which over the years is seen as the most common, popular and very traditional terms ascribed to Christian places of worship.
- Meanwhile, 27 (45%) had also adopted quasi-generic/specific terms to connote their places of worship. These names/terms in this category possessed some varying degrees of modifications in their names, particularly in the generic terms. These variations manifested pre-dominantly in those names bearing the word, 'International'. This word was used to either pre-modify or post-modify

the generic terms, church or chapel, thereby, making it more of a quasi-generic term than a generic term.

- Out of the 27 (45%) who were in this quasi-generic group, the term, Ministry(ies) appeared highest in Kumasi, Ghana; it occurred 16 times (26.7%). It was then followed by Center/Centre, 5 (8.3%) out of the sample. The remaining 6 (10%) were the least used terms of all the quasi-generic terms. This group comprised individual quasi-generic terms that occurred once in the sample. They were *Palace, Synagogue, Temple of Christ, Cosmopolitan Incorporated, Temple of Christ, and Embassy*.
- Aside the generic and quasi-generic terms, all the sampled names had a modification of the generic and quasi-generic terms. These modifications or adopted expressions used by these congregational place names were varied and were deliberately chosen to blend with the generic and quasi-generic terms in order to form their linguistic badge and also communicate their existence as a Christian congregational place of worship in Ghana. They included: *Gracefields [Chapel], Maranatha [Evangelistic Ministries], House of Power [Ministry Int'l], among others*.

The second objective of the study was to analyse the onomastic peculiarities of selected congregational place names in Ghana.

- The study established that, syntactically, the group of words that formed the names of these churches could be described as proper names and as a group they were seen as noun groups or phrases because their head words were nouns and these nouns were the obligatory element in the group. These head nouns were the generic and quasi-generic terms identified earlier.
- The optional elements, on the other hand, were expressions used by the name givers of such churches. It followed the structure, (Pre M) + H and (Pre M) + H + (Post M.) It was realised that givers of such names picked out specific expressions of their choice to modify the headwords. Some of these optional elements comprised simple expressions such as one or two words; others, complex with multiple words or group of words and even sentences. These terms were mostly used to pre-modify the headwords, that is, the generic and quasi-generic terms. These words and expressions used for modifications gave the churches their unique identity and helped differentiate one place of worship from the other. In fact, it was noted that the name givers of these places of worship largely followed and respected the rules of grammar, especially, the structure of the noun phrases in the English language.
- These elements used as the optional elements for modifications in the noun groups or phrases sampled also contributed to the classifications of the selected congregational place names in Ghana.

The last objective of the study was to analyse the toponymic typology of congregational place names in Ghana. The study revealed that:

- the typology of the Christian congregational place names in Ghana are categorised into descriptive, associative, linguistic innovations (coinages), eponymous, indigenous, evaluative, (precisely commendatory) and possessive terms/types.
- Nonetheless, the most dominant category used in Ghana is the descriptive term or type. It has 35(58%) out of 60. The next term that comes close is the Evaluative (Commendatory) with 9(15%). The least used was the indigenous term that appeared once.
- Finally, the researcher noticed and learned that Zelinsky's (2002) description of African American religion in contemporary Cook County as generally focusing on two themes, i.e., an ecstatic emotionalism and an upward and outward spiritual expansiveness was in fact very similar to the situation in Ghana. All sixty sampled names of Christian places of worship in Ghana studied for this research affirmed this fact by the dominant use of the descriptive and evaluative terms used in their naming.

5.3 Conclusions

The results of the researcher's findings evidently indicate that the selected Christian congregational place names have peculiar onomastic naming patterns which sets them apart from all other names. It was also noticed that generally the English language has been used appropriately and creatively in naming selected Christian congregational place names in Ghana. This is due to the fact that name givers of this linguistic badge given to churches predominantly respected the rules of grammar and syntax,

particularly, in the usage of the structure of the noun groups/phrases though these names had varied modifications.

Again, it is interesting to note that none of the Christian worship names in this research sites were in any Ghanaian language, despite the fact that Twi, a variety of the Akan language, is the predominant language of daily interaction of these communities/towns.

Furthermore, the vocabulary and expression used in all the names were written in the English language, except two, that borrowed from the Greek vocabulary and were used as part of the optional elements. The researcher can therefore conclude that the Christian religious linguistic landscape of Kumasi, precisely, the lake road stretch linking Ahensan to Kuntense is the English language. In other words, prestige is still given to the English language than any of the local languages used in naming Christian places of worship.

5.4 Recommendations

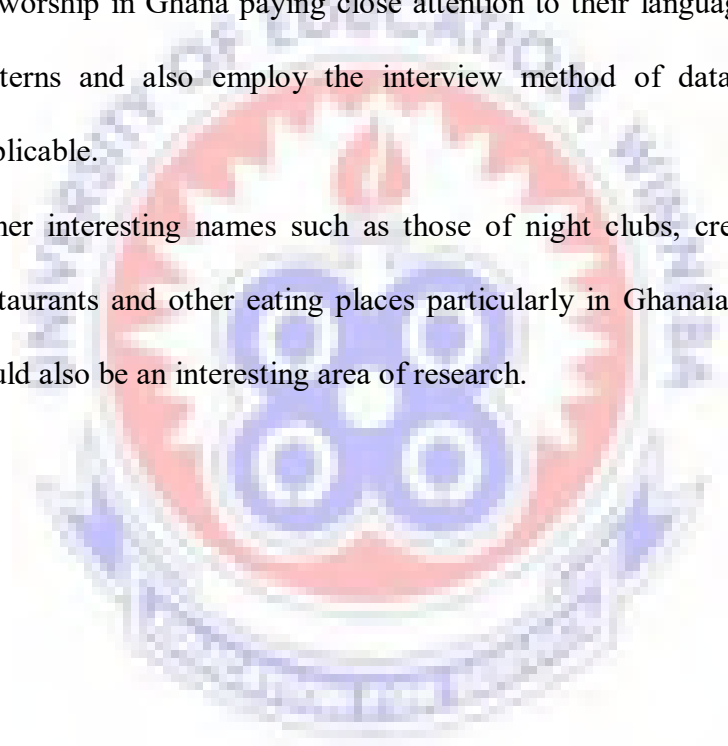
The researcher having conducted this study makes the following recommendations.

- To all the religious groups, particularly, majority of the charismatic Christian fraternity in Ghana, naming your churches must not only be centred on emotional spiritualism but the language used should also be taken into serious effect since it serves as your identity and your linguistic badge.
- Also, readers, language lovers and stakeholders who intend to name or help people name their churches or religious group should carefully pay attention to the naming patterns outlined in this research such as the generic and quasi-generic terms and the kind of modification to do using English language. This would aid them to choose creative and appropriate church names that can

compete well with the wide-ranging linguistic landscape they find themselves among.

5.5 Further Studies

- Lastly, the researcher recommends to all further researchers, semanticists, onomasticians, and name lovers to notice that the method used for the findings from this study could assist them in studying other names of religious groups in Ghana or could equally do a comparative study of two different religious places of worship in Ghana paying close attention to their language use and naming patterns and also employ the interview method of data collection where applicable.
- Other interesting names such as those of night clubs, credit unions, banks, restaurants and other eating places particularly in Ghanaian cities and towns could also be an interesting area of research.



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APPENDICES

APPENDIX A

List of Selected Christian Congregational Place Names

1. Caravan of Grace Outreach Ministry
2. Royal House Chapel
3. Lovehouse Chapel
4. Kingdom Seekers Ministry International
5. Tabernacle of Prayer Ministry
6. Prophetic Faith Church
7. Faith Covenant Chapel International
8. Resurrection Power Living Bread International Chapel
9. Heaven Crown Ministry
10. People of Faith Ministry
11. Jesus Family Chapel International
12. Voice of Truth Evangelist Ministry
13. Christ is Lord Evangelic Ministry
14. Christ Mission Church
15. Jericho Movement Chapel International
16. Noble Chapel International
17. Wordsprings City Church
18. Faith Alive Chapel International
19. Way to Heaven International Chapel
20. Rock of Ages Worship Center
21. Nazareth Salvation Prayer Ministry
22. Power of Word Ministry
23. The House of Power Ministry
24. God's Wonderful Church
25. Divine Promiseland Chapel
26. Livingstone Temple of Christ
27. Fruitful Hill Chapel
28. Breakthrough Family Ministries International
29. Harvest Chapel International
30. Restoration Time Chapple
31. New Looking Chapel – Ghana
32. Life Light Bible Ministry
33. Sheperd Prayer Center
34. King of Power Ministry
35. Kingdom of Kings Chapel
36. Kalos House Embassy
37. Conquerors Bible Church

38. Holy Ghost Synagogue
39. Army for Christ Int'l.
40. Jesus The Rock Chapel Int.
41. Fresh Oil Power Ministry
42. The Grace Palace
43. Evangelical Friends Chapel
44. Charis City Gospel Center
45. Grace & Truth Family Church
46. Heaven Minded Chapel
47. New Life Christian Center
48. Strong Faith Miracle Centre
49. House of Power Ministry Int'l.
50. Gem chapel worldwide
51. Equippers power chapel
52. Christ cosmopolitan incorporated
53. Gracefields chapel
54. Royal Palace Chapel
55. Global Harvest Chapel
56. Maranatha Evangelistic Ministries
57. Anointed Palace Chapel
58. Arena of Love Church
59. Power Chapel Worldwide
60. Oasis of Love Church



APPENDIX B

Some Visual Images of the Research Sites





WORDSPRINGS CITY CHURCH

WORD • LEADERSHIP • INFLUENCE

DAY	SERVICE	TIME
SUNDAY	WORDALIVE SERVICE	8:30AM-11:45AM
WEDNESDAY	COMMUNION & TEACHING SERVICE	6:00PM-8:30PM
FRIDAY	PRAYER SERVICE	6:00PM-9:00PM

Jesus has a word for you!

Worship with us



CANAAN MOVEMENT CHAPEL

Abidjan Nkwanta, Lake Road



Almighty Jesus

Pastor

Augustine Adu Peter

Pastor

Samuel Boateng

Pastor

Augustine Adu Peter

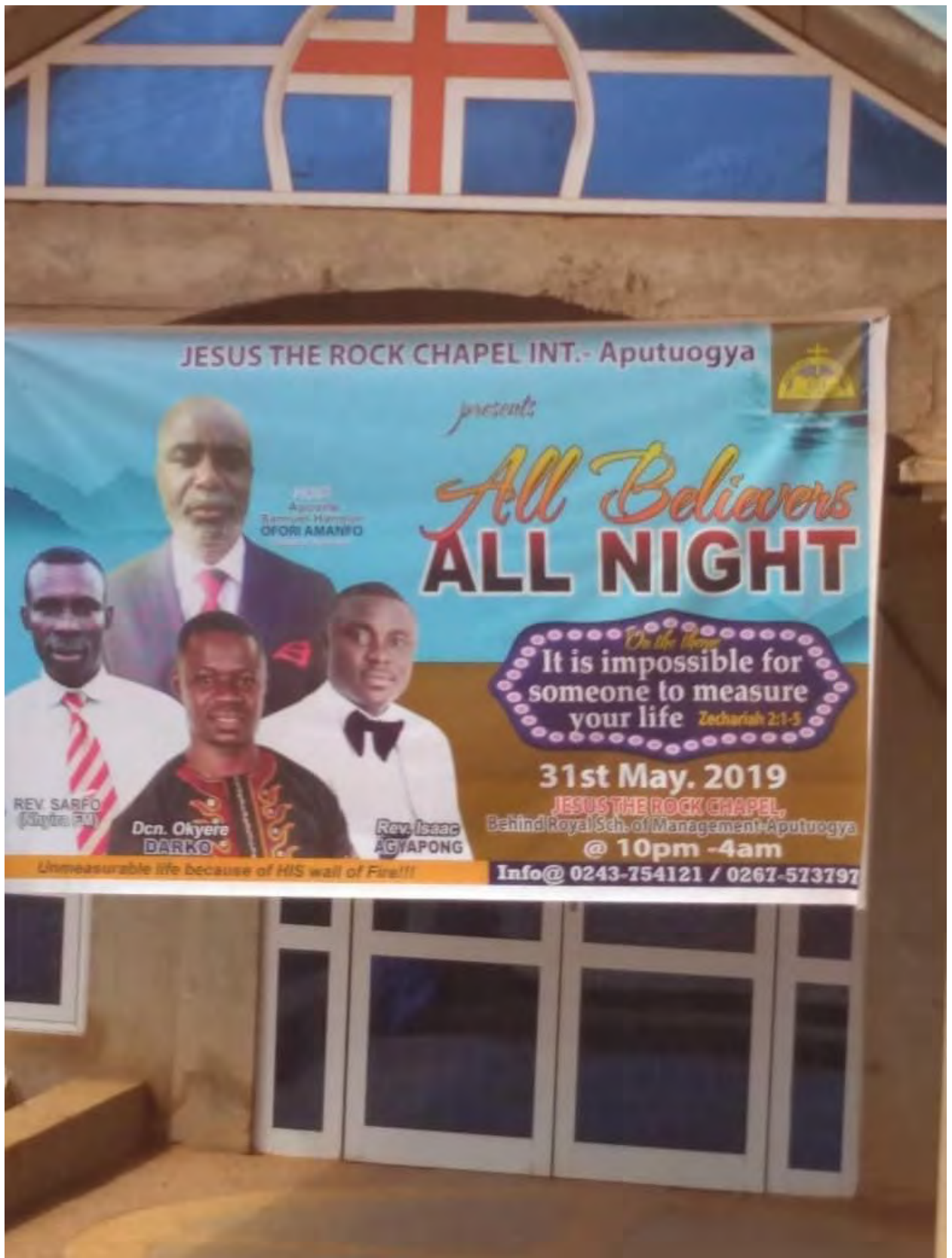
Prophet

Eric Odoom

ACTIVITIES

TUESDAY	EVENING PRAYERS	7:00PM - 8:00PM
WEDNESDAY	COUNSELING	7:00AM - 9:00AM
WEDNESDAY	HEALING & DELIVERANCE SERVICE	9:00AM - 12NOON
FRIDAY	TWO WEEKS ALL NIGHT	10:00PM - 4:00AM
SUNDAY	CHURCH SERVICE	9:00AM - 11:30AM

SEARCH FOR HIDING TREASURE (MATT. 13:44)



JESUS THE ROCK CHAPEL INT.- Aputuogya



presents

All Believers ALL NIGHT

Rev. Apostle
Samuel Hanson
OFORI AMANFO



REV. SARFO
(KAYE F.I)

Dcn. Okyere
DARKO

Rev. Isaac
AGYAPONG

On the Way
It is impossible for
someone to measure
your life Zechariah 2:1-5

31st May. 2019

JESUS THE ROCK CHAPEL,
Behind Royal Sch. of Management-Aputuogya
@ 10pm -4am

Unmeasurable life because of HIS wall of Fire!!!

Info@ 0243-754121 / 0267-573797



KALOS HOUSE EMBASSY
PRESENTS

Pesach FESTIVAL

(PASSOVER)

THEME

**SAVED BY GRACE /
NOT WORKS**

**WED.17 - SUN. 21
APRIL 2019**

- KALOS HOUSE EMBASSY AUDITORIUM**
ABIDJAN NKWANTA OPP. TAG GAS OFFLAKE ROAD
- MORNING SESSION: 9:00AM - 12:00PM**
EVENING SESSION: 6:30PM - 8:30PM

**NOTE: 20TH EASTER SATURDAY IS LEADERSHIP CONFERENCE WITH
MIN. RANDY AGYEMAN (USA) FROM 3PM - 5PM AND A SINGLE
MEETING FOR ALL IN THE EVENING FROM 6:30PM - 8:30PM**

REMEMBER, IF YOU ARE SAVED BY WORKS THEN CHRIST DIED IN VAIN

MIN. RANDY AGYEMAN (USA)

REV. MICHAEL A. BOAKYE
(L.L.H. ABIDJAN NKWANTA)

REV. ISAAC NUSSE
(L.L.H. ABIDJAN NKWANTA)

REV. FRANCIS AGYEMAN
(L.L.H. ABIDJAN NKWANTA)

REV. ISAAC A. MENSAH
(L.L.H. ABIDJAN NKWANTA)

REV. MIRACLE ANTWI
(L.L.H. ABIDJAN NKWANTA)

Host
REV. JOHN ASAMPONG





**KINGDOM SEEKERS MINISTRIES INT.
DUNAMIS ASSEMBLY**

Off/Aputuogya - Abijan Nkwanta Road



REV.
DOE MAWULI JOHNSON
(SOFO AKWASI)
RESIDENT PASTOR



EVANG.
EBENEZER OSEI AFRIVIE
(GEN. OVERSEER)

WEEKLY ACTIVITIES

DAYS	TIME	ACTIVITIES
SUN.	7:30AM - 10:30AM	GLORY SERVICE
TUES.	9:00AM - 12:00PM	COUNCELLING
THUR.	9:00AM - 12:00PM	MIRACLE SERVICE

TEL: 0243849190 / 0267706218

