Understanding the Kamuə Proper Nouns from Onomastic Perspective

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ABSTRACT
The study investigates the place of proper nouns as against proper names from the onomastic perspective of the Kamuə. The study was carried out on 130 names from 12 villages of the Kamuə language, which revealed four (4) basic categories of proper names/proper nouns to include personal names, geographical names, dog names, names for the days of the week and names of the months of the year. It equally reveals some Kamuə names are sentential, proverbial and rhetorical in nature; and sometimes given based on certain situations/conditions surrounding the family or the child's birth or seasonal activities. Some are named after some personal names. The study recommends that study should be carried out on some other aspects of Kamuə linguistics, such as phonology, syntax and grammar applying them to onomastic.

KEYWORDS: Proper noun; Nkafa; Kamuə; Onomastics;nouns

1. Introduction

A proper noun is a noun that in its primary application refers to a unique entity. Hardly is distinction made between proper nouns and proper names. Proper names and proper nouns all refer to unique entities. Sometimes proper names are simply called names. A proper name may appear to refer by having a descriptive meaning. Onomastics has to do with the study of names. It covers all sorts of names which are used to trace one's genealogy, culture, history, means derivation (Bratislava, nd; Wappa & Abanga, 2013).

Kamuə is a Chadic language spoken in Adamawa State, Borno State in Nigeria and North Western Cameroon. The Kamuə people and language are sometimes called Higgi. This is a derogatory name, given to the Kamuə by their relatives the Margi that literally means "grasshopper". In Nigeria, the Kamuə are found in Michika Local Government Area of Adamawa State, well a substantial number of them are also found in the local government areas of Mubi North, Hong, Gombi, Song and Madagali in Adamawa State Askira-Uba and Gwoza local Government areas in Borno state. (Meek 1931; Greenburg, 1960; Mohrlang, 1977; Wambilimi; 2004; Blench, 2006; Nordhoff, Hammarström, Forkel, & Haspelmath, 2013; Wappa & Abanga, ibid).

1.1 Proper Nouns and Onomastics

A proper noun is a noun that in its primary application refers to a unique entity (Lester and Beason, 2005 & Anderson, 2007). Some proper nouns occur in plural form (optionally or exclusively), and then they refer to groups of entities considered as unique. Proper nouns can also occur in secondary applications, for example, modifying nouns (the *Mozart* experience; his *Azores* adventure), or in the role of common nouns (a few would-be *Napoleons*). The

detailed definition of the term is problematic and to an extent governed by convention (Valentine, Brennen, and Brédart, 1996 & Anderson, 2007).

Current linguistics makes a distinction between proper nouns and proper names (Aarts, 2011, Huddleston and Pullum, 2002 & Burridge, 2002) but this distinction is not universally observed (Chalker, 1992) and sometimes it is observed but not rigorously. When the distinction is made, proper nouns are limited to single words only (possibly with *the*), while proper names include all proper nouns (in their primary applications) as well as noun phrases such as *United Kingdom*, *North Carolina*, *Royal Air Force*, and *the Aso Rock*. Considering *United Kingdom*, it is a proper name with the common noun *kingdom* as its head, and *North Carolina* is headed by the proper noun *Carolina*. Especially as titles of works, but also as nicknames and the like, some proper names contain no noun and are not formed as noun phrases (Greenbaum, 1996 & Huddleston and Pullum, 2002).

A proper name is a vocabulary element of a particular language which also belongs to a respective onymic subsystem, thereby acquiring a binary character. Proper names are formed (as a secondary plan of a language) with the background of appellative vocabulary. However, in their formation and use in communication, not only are the rules of the appellative language code applied but also the rules specific to proper names. Two opposing but interrelated tendencies are typical of the position of proper names, a continuous interaction of proper names with other vocabulary and the whole language system and, simultaneously, a continuous polarisation of the category of proper names in relation to appellatives. The interaction of proper names with another vocabulary relates to the on-going processes of anonymisation and apellativisation with the openness of onymy (the social, historical, cultural, as well as the political dimensions of proper names, present a wide range of possibilities for, e. g. the adoption of exonyms) but, above all, it relates to the social needs of ordinary communication. The polarisation of proper names in relation to appellatives is, hence, conditioned by the special character of onymic nomination (Bratislava, nd).

Onomastics or onomatology is the study of the origin, history, and use of proper names. It is of Greek origin, *ónoma* meaning "name". Toponymy or toponomastics, the study of place names, is one of the principal branches of onomastics. Anthroponomastics is the study of personal names. Onomastics can be helpful in data mining, with applications such as Named-entity recognition, or recognition of the origin of names. An orthonym is the proper name of the object in question, the object of onomastic study (see Jauro, Ngamsa & Wappa, ibid, and Wappa & Abanga, ibid). Research into onomastics cannot be separated from the linguistic character of proper names and from a broad definition of onomastics with its extensive inter-disciplinary relations. This perception of onomastics is consistent with the extent and complexity of the methods used. The basic questions of onomastics, such as the character of a proper name, its meaning and content, functions, system and its functions in social communication (Bratislava, ibid).

2.   Method

The research population consists of the Kamuə people living in various villages in Michika local government area of Adamawa state, Nigeria only, specifically, the speakers of the Nkafa dialect which is the central dialect (Mohrlang, 1972 and Samaila, 2004). Our respondents were selected through the roulette sampling method, with informants drawn from each of the villages. The method adopted for the collection of data for the study is the field research method, while the sources of data collection employed were the primary sources: questionnaire and unstructured interviews.

3.   Results and Discussion
3.1   The Kamuə Proper Nouns from Onomastic Perspective

The Kamuə proper names have been discovered in the Kamuə language showing onomastic status of the proper nouns as this study shows them. These include:

3.1.1   The Kamuə Personal Names

A Personal name refers to an individual. It is a name, a word or group of words, often used by people to identify a particular person. They reflect the concerns and values of the society. The Kamuə personal names, as identified in this research, are divided into three, namely: birth order names, circumstantial names and the twins' names:

3.1.1.1   The Kamuə Birth Order Names

The birth order names are given to all children born in a Kamuə family. These names show a person's birth order position, and the person's gender determines which name is to be given to the child, except for some few ones, which are neutral or unisex in nature:

Birth Position	Male Birth-Order Name	Female Birth-Order Name
First born	Tìzhé	Kúvè
Second born	Zírá	Músí
Third born	T əmbá	Kwárámbá
Fourth born	Vándí	Kwányè
Fifth born	Kwájí	Kwájí
Sixth born	Tárí	Kwátá
Seventh born	Sìní	Kwásìní
Eighth born	Kwádà	Kwádà
Ninth born	Dràmbí	Dràmbí
Tenth born	Kwátrì	Kwátrì
Eleventh born	Tíhálə	Kúvèhálə
Twelfth born	Zíráhálə	Músíhálə
Thirteenth born	Tə̀mbáhálə	Kwárámbáhálə

Meanwhile, any child born after the tenth position will have a morphological formation of two free morphemes to form a name, that is, a birth order name plus a free morpheme - hálə- 'old'. The added suffix "-hálə" does not change or differentiate between the genders, rather the birth order names show the difference. Those born in the eleventh, twelfth, thirteenth birth positions and above have noun plus an age adjective-"hálə" to make up personal names, that is, the birth order term plus the age adjective for both males and females. Even if other children were to be born after them, what they will have is the above morphological formation of having a repeated birth order name plus the suffix -age adjective "-hálə" (old) indicating been born in the parents' literal old age. It is not necessarily that the mother is old, but going by the number of children given birth to by the mother. Therefore, no age limit is given rather, a traditional age is attached.

It should be noted that, the suffix "-hálə" (old) is added to the birth order names going by the number of children given birth to by the mother, in which only the children born from eleventh birth position and above are given such names, and as proper nouns they are never attached to the article in any form.

3.1.1.2   The Kamuə Twins' Names

Twins in Kamuə traditional community have different kinds of names; even if they were born first in the order of birth, they will still retain their kinds of names. What is meant by birth position below is when the child comes out of the womb either first, second or third during birth and they are sex specific. It is a unisex name for a twin that comes out first during birth.

Birth Position	Male Birth Order Name	Female Birth-Order Name
First	Tlákə́má	Tlákə́má
Second	Pèmbí	Kwálghà
Third	Bùgì	Kwágwè

3.1.2   The Kamuə Circumstantial Names

This category of personal names constitutes the majority of Kamuə personal names. They are given to children based on the circumstances surrounding their birth, from pre-natal to post-natal as well as that of their family situations/conditions. In Kamuə proper names, the circumstantial names are composed of birth order name plus a noun suffix; the meanings of some of the names are the total sum of their products while some are not. The birth order terms plus noun suffixes such as "ghè", "shíkwì", "bàdlə", "dələ", "ghwì" which are all free morphemes and they equally give extra explanations or information about the child's situation of birth as in:

Zírághè	second born male child born without the normal monthly menstruation been experienced.
Táríshíkwì	sixth born male child given birth to in the market place.
Kwájíbàdlə	fifth born unisex name given to a child given birth to on the day his/her mother sales her local beer.
Kwájíghwì	fifth born unisex name for the child who suffered a severe fire burn.

Some names are not necessarily made up of birth order names but rather, they appear differently or irregular as the case may be, as in:

Tə́rə́mcə̀	born in the month of friendship, the fifth month of the year.
Wánjè	who is he/she?
Hèmdí	we are on a foreign land, so we have no option for anything.
Wzhàmbùrè	the mother ate a lot of tilapia fish when carrying her pregnancy.
Wyégə̀	what is being said is less than the action taken.
Wáppà	who will settle/reconcile them/who has the ability to create?
Wávə̀cə́	do not mind/forget what people say.
Wásə̀nàtá	who knows if the child will survive or the possibility for the child's survival is slim.
Njéngə̀r	He (God) gave me the child.
Kwádèméshì	born shortly before/after the death of a grandparent.

Some names end with a question maker "ná?", "và?" or "-ə̀?" showing the interrogative nature of such names, that is, they are interrogative statements in nature. They are rhetorical questions as well because answer is coming from nowhere, as in:

Mdígléná	is my life under human control?
Mdípàná	is it man that created the child?
Wámdívə̀	who do (es) they/ he/she have/has?

| Wámdítə̀ | who will protect them/him? Or who do they depend on? |
| Wámdíwyə̀ | who is in charge/control? |

But all not all names ending with "-ə̀" suffix is always a question as in:

| Tárímàlə́bàdlə̀ | sixth male born child of the woman who sales beer (local beer) - named after the mother's trade. |

Some morphemes which have multiple meanings such as "və̀"-search/courtship, "Wá"-who/what and "mdí"-human/man/person when used as individual lexical items retain their meanings but when used in a naming context as those above, they lose their original meanings to give different meanings to the names.

This sub-category has the birth order term plus head as an adjective modifier, indicating that the child was born with a little bit bigger head size than the normal head size a child normally has at birth. That is why "ghì"-as a head adjective is added to the repeated birth order term for both male and female names.

Kwájíghì	fifth born unisex name given to a child born with big head.
Zírághì	second born male child born with big head.
Vándíghì	fourth born male child born with big head.
Másíghì	second born female child born with big head.

This class has a colour adjective suffixes such as "ɓeá"-white, "ngə̀lyə̀"-black, "ghə̀a"-red, as a modifier showing the child's complexion at birth. As in:

Kwádàɓeá	unisex name for eight born child born with extra fair skin complexion at birth.
Wzhàngə̀lyə̀	a girl child having a black skin complexion at birth.
Wzhàɓeá	a girl child born with extra fair skin complexion at birth.
Kwásìníghə̀a	seventh born female with pale skin complexion at birth.

This category of names is a kind of statement made referring to no particular person or particular people by using nouns such as "hyá"-they/them, and "wà" which in this context is a reference for plural pronoun "you", which ordinarily should be "yə̀"-you (plural/singular), but "yə̀" cannot be used in constructions such as those below or in names. Though as an individual lexical item, it cannot be used as plural pronoun "you" what is applied here is the contextual meaning of it. It is a kind of blanket statement made about the family situation or that of the child. The denotative meanings of such names may not easily be predicted but rather, there is always a connotative meaning to such names as they are proverbial in nature:

Gə̀hyá	let them say what is in their mind.
Pàtə́wà	you should settle/reconcile your differences.
Làntúwà	you should throw him away.
Pàtə́wàhyá	you should settle/reconcile them

The use of nouns such as "wà"-water place, "hyá"-they/them, "ghì"-head, "ntsə́-eye(s)" alongside verbs such as "Tàyə̀"-wait, "Fátə̀"-hear, "Pà"-settle/arrange/create, "ɗèmé"-hate/dislike etc give an idea that a lot of people are involved or been talked about in such condition surrounding the family situation. They are equally proverbial, as in:

ꞌìmyéwà	you should dislike/hate me if you wish.
Yàtéwà	you should protect/preserve him
Ushíwà	you can go ahead and laugh at us if you wish.

3.1.3   The Kamuə Maiden Names

Such names are referred to by the Kamuə people as *"Tlɨ́r mwə̀mpwé"*, literally, it means "corn mill name(s)" because it is given to the bearer after the presentation of some gifts, including corn mill which is regarded as the major gift, to the mother-in-law and the father-in-law by a newly married bride. These are given names other than the birth order names or circumstantial names, though they could be circumstantial, in the sense that such names are given based on the situation/condition or circumstances of the family the woman is married into. It is normally given to the newly married woman by the mother/father-in-law. The names are usually or normally proverbial**.**

Some of these names end or carry question makers "ná?", "Lə̀wá" and "ré?" which are all bound morpheme at the end of the names, asking rhetorical questions. It can have question marker "Wá?" coming at the beginning of the name. That is to say, question makers can come in different forms as stated above in Kamuə language:

Wáwsívàhyá	Do they have anything?
Wsívàhyáná	what do they have?
Wáhyáré	who are they?
Wángə̀rkə́	who gave him/her?
Wávə̀cə́	forget what people say or do not mind what people say.
wsívə̀mdíná	what will someone give me.
Yàmə̀ná	is the family credible or worth joining? or how credible is the family?
Lə̀wámwé	what will they marry the wife with?
Tə̀vávə̀	why have/own it?

As for those items with more than one meaning such as "ndə̀rə̀"-fine/beauty/best, "Yà"-home/house/guard, "mə̀"-in/inclusive, "wsí"-thing/property, "và"-with/out of/in position of/rain/year/because of, "mdí"-man/person/human, "Wá"-who/what in the examples above, the most appropriate words that give the meanings of the names as used in context are used. The use of action words such as "Zhìní", "Hwə́", "Gə̀lévə̀", "Tàyə́", "Névə̀", "Dlə̀mə́", "Nká", "Dàɓə́" explain what the presence of the bearers of such names are expected to do/bring to her new family or what they expect those people that might have maltreated them or looked down on them to see or feel. The actions may be passive sometimes. All the names in this category are proverbial and sentential in nature:

Névə̀hyá	let them see how we are progressing.
Yàwyé	to be careful with one's statement
Gə́léhyá	let them be
Ngàwá	whose?
Kwàlíhyá	the issue is between them or they are living amidst people of dubious character.

Some of the names are just statements made to pass a passive message to the society as indicated in all the meanings of the names:

Márə́ɗà	unnecessary attack/criticism.
Ndə̀rə̀hyá	it is the family's blessing
Pàndə̀rə̀	a beautiful creature.

Generally, the Kamuə maiden names are proverbial in nature. Each states or speaks the minds of the givers of such names, believing that, giving such names and calling them always gives peace of mind to the givers. It is like a must in the Kamuə setting to give such names because

virtually every woman gives such gifts which are normally followed by the giving of the *"Tlɪ́r mwə̀mpwé"* though some women do not have such names.

3.1.4 The Kamuə Geographical/Place Names
These are names of towns/villages which are proper names as they refer to specific places. This will also include the names of rivers or streams. These names could be descriptive in nature.

3.1.4.1 The Kamuə Names For Towns/Villages
This comprises the names of towns/villages in the Kamuə land. Some villages/towns are named after some people, animals or species of certain trees such that nouns such as "yà"- house/guard, "Gyèwé"-a settlement indicating a large number of such species before man took over. Personal names such as "Zírɑ́", "Bàlé", "Súkúlé" are names after which some of these towns/villages were named as in:

Yàsúkúlé	named after species of tree which used to occupy the area.
Dlèrèkátuè	named after a stream
Gyèwélə̀və̀ré	the settlement/ lions' den.
Yàbàlé	a forest of the bàlé trees

Some that were named after personal names such as "mbə́lə́"-bird species, "Wà"- a stream, "nkə̀"-tiger nuts as in:

Yàmbə́lə́	named after species of birds which used to occupy the location and run away as people locate to the area.
Wàràmə̀kə́	named after a certain stream which is a water place belonging to Mə̀kə́ (personal name).
Wàrànkə̀	named because people do farm water tiger nuts in large quantity in the place/area.
Vwèkɑ́ghyè	named after the kɑ́ghyè's (a people's) farm land

Some of the names include those with adverb "cíkɑ́"-greeting/silent and a noun "Nkàfɑ́" (a dialect of the Kamuə language) giving the description on the kind of work done as regarding the place:

Muə̀cíkɑ́	mountain of silent work
Nkàfɑ́mə̀yà	Nkafa dialect at home

3.1.4.2 The Kamuə River Names
These are the names given to water places in the Kamuə land. The water places here are named after personal names such as "Dàngɑ́ré", "Tìtsè", "Vàtíké", "Wà"- water place while "rà" indicating or stating the ownership of the person after whom the water place is named. In most cases, the person was either the first to discover such a place as the first settler or was the one who dug the water place or it is located in his orchard:

Wàràmbə̀gə́	the King's pond or water place.
Wàràvàtíké	water place belonging to Vàtíké (personal name).
Wàràhwɑ́lə̀	water place belonging to Hwɑ́lə̀ (personal name).
Wàrà'yə̀	water place where birds come to drink
Wàdɪ̀vé	water place under dɪ̀vé water tree
Wàshɪ̀kə̀	water place under shɪ̀kə̀ tree
Wàhyàlɑ́	water place where there are a lot of spirits
Də̀lə̀címé	a river where people come out (of the water) with song after making a big catch.

While in the case of the last item, is not different from others only that it is a river and not just an ordinary water place like others rather it is a river- "Də̀lə̀".The noun "Wà" is the base while verbs such as "ntsè" and "mpɑ́" form the second component of the name formation. All the components are free morphemes. The meanings of the names in this category are equal to the sum total of all the products of the names:

Wàntsè	water place for washing
Wàmpɑ́	water place where people fight a lot when they come to fetch water

This classification has an adjective functioning as a modifier in addition to a noun. It has adjective such as "dègwé" and colour adjective such as "ɓeɑ́" all modifying the noun "Wà":

Wàdègwé	water place where people are believed to be blessed by some good spirits that live there.
Wàɓeɑ́	a water place which its water is whitish/milky in colour.

Most of the names are given after personal names of certain people, or some activities that such locations are noted for, especially the "Wàntsè" stream and the "Də̀lə̀cɪ́mé" river which are noted for washing of cloths and also for singing, wish making or where the animal "cɪ́mé"-porcupine takes a drink.

3.1.5   The Kamuə Dog Names

Dogs as pets keep humans companion, and as such, they live so close together. The fact is that man shares the environment with dogs alongside other animals, but only dogs are given names for identification which the dogs respond to their individual names. As the names are proper nouns, the dogs themselves know their individual names. These names are given to express man's mind. Most a times, these names are sentential and proverbial in nature. The nouns such as "wsɪ́", "Yà" serve like modifiers to second nouns such as "zàh", "wdùnyà":

Wsɪ́zàh	a man's property
Wsɪ́rwdùnyà	worldly things/possessions
Hwɪ́məlɪ́mə́	not loved in the town/village by the villagers

The verbs such as "tsèné"- gather/collect, "gə̀"-say, "fɑ́"-listen/hear, "nə́"-see, "sə́sə́wɪ́"-endue, and "pə́lə́"-untie/civilize show the actions of the nouns in the names as they affect the owners of the dogs or his family, most especially the immediate ones. The meanings of these names are not always detected at just hearing them or from the formation or know who the proverb is addressed to:

Ghɪ̀tsèné	the head holds everything
Tlə́mə́fɑ́	the ear(s) only listen(s)
Ntsépə́lə́	because they are now civilized or well to do.
Zàpwɑ́shɑ́	got rich/wealthy/well to do and now, they under rate others.
Mdɪ́glégə̀	everyone/every person is allowed to say his/her opinion.
kwɑ́bàhə́rénkwà	money causes misunderstanding
Màlə́gùrèzà	wife/woman controls husband
Wɑ́dàrɑ́	what is the problem with me?

This category gives descriptive components in the second part of the given names with nouns as base for each name. Adjectives such as "fɑ́shé"-vanity/in vain, "zɪ̀rə̀"-enjoy, "sə̀"-been worthless, qualify the noun part of names such as "Ldə́"-jealousy, "Kwɑ́bà"-money, "Yà"-house/guide/protect as in:

Ldə́fɑ́shə́	been jealous in vain/unnecessarily
Kwɑ́bàzɪ̀rə̀	money is sweet
Yàsə̀	house of a worthless/foolish man or a worthless family.

Such names are statements been made, which normally have a verb at the initial of the names. The meanings of some of the names are easily predictable from their morphological formations while some are not as in:

Kə̀mə́hyá	they are equal to the task
Wámtə́	what is death?
Dàntə́hà	wasting food/food wastage
Və̀rə̀hwímdí	human mind/heart is undetermined
Làngə́lə́	showering abuses on someone unjustly.
Sə́wígə̀	enduring all sorts of gossips
Kà'ìrá	I like it as it is

The subcategory is made up of four components, comprising of preposition, as the base, noun, determiner and an. This is a complete sentence:

Mə̀yàtsándə̀rə̀	the best/beautiful ones are at home or in the village.
Vàhə́wə́	they are now doing what they are doing to me because of shame.
Kwàhìvə̀cə́	relaying on judgment after death for justice.
Kwàlyə́vwə́	living among or amist witches/wizards

The Kamuə dog names generally are sentential and are proverbial in nature. The meanings of some of the names are not simply predictable from their formations, while for some, the product is the sum total of the meanings of the names.

3.1.6   The Kamuə Names for the Days of the Week
The seven days of the week are given names to by the Kamuə people according to the various local market days of the people in the area or close to them. In naming days of the week, the proximity of the market plays a vital part in naming the days. It is compound in nature. The names for the days of the week are named after various local market days of various villages in Michika local government area or the neighbouring villages such as Gulak and Madagale in Madagale local government as well as Lassa in Borno state. That is why the noun "Shíkwì"- market is followed by "ká" indicating the "people of" followed by the market day after which the day of the week is named. Therefore, market proximity counts in naming the days of the week, as can be seen in:

Monday	Shíkwìkálàssà	named after the Lassa market day
Tuesday	Shíkwìkádàkwá	named after the Bazza market day
Wednesday	Shíkwìkágə̀lèkə́	named after Gulak market day

3.1.7   The Kamuə Names for the Months of the Year
The Kamuə names for the period of the year are according to their seasonal activities. The first three months of the Gregorian calendar are regarded as "Àlə́", the period when people sit around playing games, while the women design calabashes which are normally women's business during that period of the season. While the month of April is "gévéné," the month or period when men prepare their farmlands in expectation of the rain for planting, they equally repair their houses against April storm. They are mono-morphomic names because they are made up of a single morpheme each in Kamuə month naming system. The proper counting for the months of the year starts in May as the first month of the year, which is the planting season. The months of November and December is regarded as "fùwé" the harvest period or the period of plenty:

January, February and March	àlə́	they are zero months and are regarded as such because is it the period that nobody enters the barn.

| April | gévéné | the period for clearing farmland in preparation for planting season. |

This category is composed of a noun plus a numerical adjective. The names in this category is preceded by the noun "Tə́rə́"-month, which is followed by the determiner "kwə́", then followed by the numerical counting showing the position of the month for the year:

May	Tə́rə́kwə́kwùté/pə́tlə́	first planting months for the year
June	Tə́rə́kwə́ɓwàgə́	second month after planting season
July	Tə́rə́ kwə́màkə̀nə́	third month after planting season.

The Kamuə method of naming and counting months of the year is based on the activities that go on during the year that is why the noun "Tə́rə́"- month, comes before the activity that takes place. A child's age is normally based on the planting seasons in the traditional Kamuə society, that is, from one planting season to another, other than the normal lunar or hijira calendar as used by the Christians or the Muslims:

August	Tə́rə́fwàrə́	the fourth month of the year.
September	Tə́rə́ncì	the beginning of the harvest and period to make friendship.
October	Tə́rə́nkwə́ngə́	the sixth month of planting season.
November		
December	Fùwə́	harvest period/period of plenty

4.   Conclusion

The study of Onomastics is worth of doing in any society especially as regards African linguistics. The Kamuə proper nouns which are proper names can be grouped into personal names, geographical names, dog names, names for days of the week, and names for the months of the year. The Kamuə proper nouns are also proper names as seen in study carried out above. Therefore, proper nouns are part or proper names in Kamuə Onomastics. This study will go a long way in developing Kamuə linguistics as well as the Biu-Mandara group of Chadic language family. It should be accepted as a mark to open up room for the study of Kamuə grammar. It will as well serve as a reference material to linguists, students of linguistics and researchers.

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