

Name and naming, a unique cultural phenomenon of assigning names to entities has been with humankind since the dawn of civilization. The biblical account of God mandating Adam to give names to things in the Garden Eden is a clear demonstration of this timeless practice among human race. The indigenous African believes that everything that exist in this world has a name. Adopting an ethno-pragmatic theoretic perspective, the present study investigates the practice of naming humankind after animals, a practice among the Akan and Ewe people of Ghana, a West African country. The study of names have received extensive scholarly attention (McClure, 2005; Bramwell, 2011; Agyekum, 2006; Akpmuvie & Esiri, 2021; Suzman, 1994). However, exiting studies on personal names failed to look at animal-personal names (henceforth APNs), thus, human beings bearing animal names as their personal names. Names are given to both physical and metaphysical entities; people, animals, plants, town, rivers, mountains, water bodies and spirits. Names are sociolinguistic tool that vital communicate vital linguistic knowledge. Names highlight the name giver's worldview and serves as a repository of rich socio-cultural and historic dataset. Names have socio-cultural implications; it gives insight into the name bearer's history, environment, culture, religion, identity and thought. As a descriptive qualitative study, data was sampled from researchers' observations, interviews, Akan and novels and other secondary sources. The study is underpinned by the following research questions; (1) which category of animals are sampled for the naming practice? (2) What are the motivations behind the use of a particular animal names as personal name? (3) What are the similarities and differences in the Akan and Ewe APNs? It emerged from the study that the Akan people christen their children after animals based on the animal's physical look (beauty, fierceness, stature); unique abilities (strength, swiftness, intelligence) and socio-cultural connotations (sacredness, authority, wisdom, conquest).The Ewe APNs, unlike the Akan, is more philosophical; they use either the animal's full name or part of it body to name. Both Akan and Ewe APNs are symbolic in nature. The study has implication for pedagogy and further deepens our understanding of the study of onomastics.