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The call is open from August 2024 to March 2025 for the dossier "The Dynamics of Anthroponymy: Heritages and Identities in the Maghreb and Sub-Saharan Africa". It is organized by Yamina Taibi-Maghraoui, Nadjia Nehari-Roubai and Warayanssa Mawoune. Authors must create an account on the platform of the journal - [Onomastics from Latin America \(unioeste.br\)](http://OnomasticsfromLatinAmerica.unioeste.br) - and send their paper to the "Dossier" section.

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The Dynamics of Anthroponymy: Heritages and Identities in the Maghreb and Sub-Saharan Africa

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The anthroponymy of the Maghreb and sub-Saharan Africa opens up a fascinating perspective on the diversity and depth of cultures and stories that have permeated these regions over the centuries. These proper names, much more than simple designations, are living testimonies of the complex interplay between the various historical and contemporary civilizations, thus enriching our understanding of collective and individual identity in the Maghreb and sub-Saharan Africa. In the Maghreb, this richness is particularly evidenced by the successive crossing of varied civilizations - Arab, Berber, Ottoman, Andalusian and French. Each civilization has left its distinct mark on the names of the people, thus enriching the anthroponymic heritage of this region

The Arabs introduced Islamic names and names, marked by religious and historical references, such as “Mohamed, Khadija, Ibrahim, Seddik, Halima, etc.” (Geoffroy, 2000, p. 326) The Berbers maintained their own nominative traditions, often influenced by the linguistic peculiarities of their different dialects, using prefixes such as “At”, “Ait’ or ‘Nait’ (Khemouche, 2005, p. 63). The Ottoman presence brought Turkish names linked to administrative and military functions, such as "Belkhouidja, Daouadji, Benabadji" or "Bey, Ghazi, Bentobdji". Other anthroponyms mark the ethnicity, such as "Benzmirli, Kasdali, Kourdoughli", integrated into the local social fabric (Taibi-Maghraoui, 2017, p. 176). The Andalusian influence is found in names such as 'Bengharnout, Benkartaba', while French colonisation has frankised many names to adapt them to bureaucratic norms, such as 'Benaoumeur, Benyacko, Azreug, Mokrétar, Kadra' (Taibi-Maghraoui, 2020, p. 230). These administrative transformations often simplified or altered the original forms of names, sometimes erasing the subtleties and deep meanings of traditional

While the Maghreb features a mosaic of names influenced by various civilizations, sub-Saharan Africa offers an equally complex and captivating perspective. In fact, onomastics in sub-Saharan Africa is a virgin land, the bearer of a historical and anthropological depth. The attribution of names obeys identity, social and cultural logics, influenced by historical, sociological and sometimes philosophical factors specific to each people (Ngbesso, 2013).

In Cameroon and Côte d'Ivoire, naming is linked to contextual factors of an individual's birth, informing about their origins, their religion, and the social and cultural interactions of their family (Moreau, 2001). Names also determine social status, informing about the origins and history of individuals and peoples (Warayansa, 2020). However, for some decades, the attribution of surnames has been undergoing a dynamic driven by intercultural and interethnic mixing, influenced by human mobilities and interactions. This evolution is also impacted by varied sociological and ethnological determinants, often conditioned by the power relations between communities and interethnic alliances.

Thus, Maghreb anthroponymy and African onomastics are not limited to reflecting a simple diversity of names. They tell a rich and dynamic story where each name brings with it the traces of the different cultural and historical influences that shaped these regions, and their role in the construction of the individual and collective identity of the inhabitants of the Maghreb and sub-Saharan Africa

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5. It will present uninterrupted page numbers.
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