

5 <sup>e</sup> génération	garçons	filles	Total
enfants de Bonu	1	1	2
enfants de Yetɔkpɔ	1	1	2
enfants de Agigo	1	2	3
enfants de Māñibo	1	3	4
enfants de Gbeyetɔ	2	3	5
enfants de Lɔnɛgbe	3	0	3
enfants de Azɔsɔkpo	2	1	3
enfants de Xufādā	3	1	4
enfants de Botɔ	0	0	0
enfants de Dosu	0	4	4
enfants de Doñɔ	1	5	6
enfants de Tɛkpote	1	2	3
enfants de Anago Lajɔ	1	2	3
enfants de Awadenu	1	2	3
enfants de Axɔxue	3	3	6
enfants de Agɔsu	0	1	1
enfants de Mɛjɔgbɛ	3	5	8
enfants de Anago Kpejɔ	0	1	1
enfants de Asɔgbɑ	6	8	14
enfants de Fajinu	4	5	9
enfants de Axisu	1	0	1
enfants de Celasi	2	3	5
enfants de Mɔnɔdɛ	2	1	3
enfants de Yetɔgbɛ	1	0	1
enfants de Lali Xunañi	3	1	4
enfants de Hūkāñi	0	2	2
Total	43	57	100

Pour cette génération les pourcentages sont à l'inverse de la précédente. Si nous ne pouvons tirer aucune conclusion à partir de la 4<sup>e</sup> génération à cause de l'étroitesse des données à ce stade, la 5<sup>e</sup> génération, elle, nous donne un aperçu plus large de l'état d'une génération en ce qui concerne les sexes après décès d'une partie de cette génération. (Adjohoun, 1971).

**Summarium.** — In numerous ethnic groups of Western Africa, particularly in South Dahomey, the choice of the name given to a child at its birth or later on to an adult as a consequence of a change of the social or religious status, is not left to chance. There intervene numerous circumstances, such as the parents' or the family's social or religious situation, the place of time of birth, the child's position at the delivery, etc. These names are significant, they contain a message which can be deciphered by the one who has plunged into this civilization, even if he does not know the precise circumstances under which such a name was given. A systematic study of these names within a family can also reveal how the fortunate and unfortunate events are perceived by its members, to whom one appeals in his difficulties, which is one's social and religious view of life.

The history of three generations of a "large family", based on the individual names, has been written down. The two preceding generations are only taken into consideration for a better understanding.

The most interesting phenomenon which can be noticed in this family, is the conversion to Christianity of one part of the fourth generation after 1920. 71.5% of the men and women of this generation have a name referring to a vodun (divinity) and 36%