

**THE TOPONYMYS OF PEMBA VILLAGE NAMES: THEIR
ORIGINS, MEANINGS AND THE EFFECT OF
MODERNISATION**

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**THE TOPONYMYS OF PEMBA VILLAGE NAMES: THEIR
ORIGINS, MEANINGS AND THE EFFECT OF
MODERNISATION**

By

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A Dissertation Submitted in Partial Fulfillment of the Requirements of the Degree of
Master of Arts in Linguistics of the University of Dodoma

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October, 2017

CERTIFICATION

The undersigned certifies that she has read and hereby recommends for the acceptance by the University of Dodoma, dissertation entitled *The Toponymys of Pemba Village Names: Their Origins, Meanings and the Effect of Modernisation*, in partial fulfillment for the requirements for the Degree of Master of Arts in Linguistics of the University of Dodoma.

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Dr. Chrispina Alphonse

(SUPERVISOR)

Date

DECLARATION

AND

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I, **Omar Abdalla Ali**, declare that this dissertation is my own original work and that it has not been presented and will not be presented to any other university for a similar or any other degree award.

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DADICATION

This study is dedicated to my beloved mother, Amina Sharif Faki. It is also compassionately dedication to my beloved wife, Mwanahatima Ali Haroun.

ABSTRACT

This study informs about the toponyms of Pemba village names. More specifically, it informs about the origin of the village names, meanings associated with the names and the influence of modernisation on the names. The study employed descriptive research design in which the generation and analysis of the data were done using qualitative techniques; i.e. data were collected through interviews, focus group discussion and documentary review. The researcher was informed by 46 informants who were obtained from the North and South Regions of Pemba through the snowball sampling technique. The analysis of the data obtained revealed that there are several factors considered by the people to name their villages. Some names originated from the unique objects that existed in the villages, economic activities of the people, beliefs of the people and past events in the areas. Through these factors, names such as **Ngomani** “a drum”, **Misooni** “trees”, **Likokuu** “a harbor” and **Mwambani** “in a stone”, just to mention a few were developed. Even though evolution has occurred and some of the objects and beliefs that contributed to the creations of the names have changed, the village names still remained the same and there are no signs of changing them in the near future. The people’s resistance to change is a result of the respect they have to the ancestors who created the names and respect to their culture as opposed to globalization. Based on the data obtained through this study, it is hereby concluded that the names of the villages in Pemba Island are a result of the characteristics of the villages and they are a blue print to inform about the people’s culture and philosophies.

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LIST OF ABBREVIATIONS AND ACRONYMS

AOTPN	The African Onomastic Theory of Proper Names
FGD	Focus Group Discussion
NR	North Region
OE	Old English
SR	South Region
USBGN	United State Board on Geography Names

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 Introduction

This study informs about the village names of Pemba Island which is used as the reference to inform about the philosophies and the history carried in the names of the villages. This first chapter of the study introduces the problem of the study and provides an overview of the same. In particular, the chapter presents brief information about Pemba Island and its people, background to the research problem, statement of the problem, the research objectives, research questions and significance of the study. Furthermore, it presents the scope of the study and ending with chapter summary.

1.2 Brief Information about Pemba Island and its People

Pemba Island is situated on the coast of East Africa, along the Indian Ocean. The Island has fifty (50) square kilometres. It is situated at North West of Unguja Island and fifty kilometre East of Tanzania Mainland. Pemba Island together with Ungunja Island formed Zanzibar. The Island was used as a settlement for many centuries ago. According to the census conducted in 2012 by the Tanzania National Census of Population and Settlement, the population of Pemba Island is approximately 406,818 people of which 197,063 are males and 209,755 are females (Hamad, 2015).

The activities of the occupants of this Island are farming of the famous food crops such as cassava, rice, beans and peas. It has also cloves as a major cash crop. The people who live near to the coast conduct fishing activities. The centre of Pemba Island is Chake chake.

Pemba Island consists of two regions, namely North Region and South Region. Each Region has two districts: Micheweni district and Wete district for North Region, and Chake chake and Mkoani for South Region. According to Zubeir (2010), till 2015 Pemba Island had 18 constituencies. The first occupants of Pemba Island, came from different parts of the world including Tanzania Mainland, other parts of East Africa, Asia and Arabian countries. The first occupants reached the Island around 13th century (Hamad, 2015).

The dominant language in Pemba Island is Kiswahili, yet, Kipemba as one among the Kiswahili dialect is also frequently used. The culture of Pemba residents is Swahili culture in which the people live in small clans.

1.3 Background Information

Onomastic has recently been the center of attention of many linguistic research scholars. There is a plethora of studies that have shown their interest in this and some of them are cited in this study. These include Batoma (2009), Jakobsen (2011), Nyambi *et al.* (2012), Helleland (2002) and Rajala (2010). Through their studies, the scholars have not only revealed that onomastic carries the characteristics and philosophies of the indigenous people but also give emphasis on the need to study and understand these characteristics and philosophies everywhere. It is this motivation that made the current researcher to conduct this study on place names to reveal important information about the origin, the meaning of village names in Zanzibar, as well as information about the impact of modernisation on the village names of the same.

Naming is of the essence in this world as we consider the functions of names in the identification of people, animals, places, events, ideas, etc. It goes without saying that life would be very difficult if there were no names as almost all human activities in the world heavily depend on names given to objects, people, ideas, etc. What is more, and definitely interesting to study, is that names have meanings that carry the philosophy of the name givers. It is, however, important to know that modernisation is now becoming a raider of the naming practices and the philosophies carried in them. It is this reason that this study was proposed to illuminate how village names originated, their meanings and the effect of modernisation on the names. The root of the naming system, including place names, can be traced back to ancient Greece. It comes from a Greek word 'onoma' which means name. It is said that the Greek society was the first society to name different creatures and places in the world through their philosophers.

The ancient Roman was the first country, after the ancient Greek, to imitate Greek art, science and even methodology of providing the name to creatures and places (Nyambi *et al.*, 2012). At that time, the process of giving names to several objects was extended into the use of physical features of the places, such as mountains, rivers and forests to name the places. This led to the growth of historical linguistics into a special field of studies and proceeded to prepare, improve and modernize the methods of philology (Batoma, 2009). The naming process is now improved and advanced because it was spread all over the world including Africa.

The naming system has now been a field of research that has won a considerable attention from the linguists (Jakobsen, 2011). One of the specific areas in the field is the study of the origin of proper names or naming system which is called onomastic

which is the scientific study of names and naming systems to introduce and describe proper names. Such names include place names and their historical, geographical, archeological and linguistic implication (Batoma, 2009). All these studies generally give evidence that naming of places has traditionally been through the local languages. A good example of this is seen in the Australian coast where the villages which extended from 17th to 19th centuries were named in the languages of the discoverer or cartographer (Permanent Committee on Place Name, 2015). The revised study adds that, in the period of European settlement, Australian geographical features, except for those in the external territories, had largely been named in one or more of the approximately 260 Aboriginal and Torres Strait Island languages. This suffices to inform that the use of local languages in naming places had been used a long time before it was seen as an opportunity for research. It is said that the European countries, the villages, towns, common people and cities during the ancient period were given names using local languages or depending on some important events or natural features of the place. Permanent Committee on Place Name (2015) also argues that from the beginning of 1788, an English naming based system was developed to name places in British and other European countries using indigenous words or local languages. This is not different from what is practiced by the African onomasticians who give meaning to places through names that are connected with their language and culture.

The literature available also informs that names of the places and their meanings are the potential part of our cultural heritage in that they tell something about the place to which they referred to, yet they ought to have meaning that is associated with such names. Place names and their associated meanings provide supplement

information to the history of the place where people settled and tied to the past. According to Helleland (2002), many place names and their meanings are connected with the past events and pegged upon which stories, both written and oral, can be hung. It means geographical place names and their meanings should represent something in the society. While the place names traditionally carried the philosophies of the societies, modernisation has taken its way and many societies are now changing the names to suffice the needs of modernisation. Worldwide, there has been a tendency that place names are changed or modernised due to different factors such as the formation of the government or migration of people from one place to another. This, therefore, caused the conference of European nations on the standardisation of geographical names, held in Montreal in 1987, to draw the attention to the need for each member nation to formulate a set of toponymical guidelines (Permanent Committee on Place Names, 2015). Following this, some European place names were changed to other words, especially, those which were associated with Old English (OE) words. This was done through the legislative board which was formed by the state government. For example, both Australia and New Zealand developed a regulatory to change their old place names. Consequently, some place names were derived from physical features of the places, such as rivers or mountains. Example, the place names in Celtic, i.e. Hall Dunerdale and Calton, are derived from Celtic rivers name, Duddon and Cole respectively (Rajala, 2010).

In Africa, place names were also developed in the association of their language and culture. However, many of the names came to be changed after the invasion by the colonialists. Yanga (1978) states that a number of African countries, such as Chad, Togo, Cameroon, Mali and Upper Volta modernised some of their place names to

show how African traditional place names are associated with African culture. This situation reflects the relationship between African place names and donates an aspect of cultural identity of Africa. Also, according to Ziegler and Windberger-Heidenkummer (2011), the modernisation of place names may represent the oldest living past of human cultural heritage in the sense that they have been handed down orally from generation to generation for hundred or thousand years. The name Congo, for instance, was changed from Brazzaville, but Congo was actually the name of the kingdom of the Bakongo group (Yanga, 1978). Yanga adds that the choice of modernisation to Congo for the whole territory might have been a result of close contacts between Bakongo and Western people during the time of colonization. Some societies have reached a further step by naming their places using the names of famous people in their society and this is becoming uncommon now. Tanzania provides evidence to this as there are some place names which refer to the names of our famous leaders. Examples of these names are Nyerere Square, Ali Hassan Mwinyi Road, Kawawa Road and Lumumba Street. In Zanzibar, on the other hand, there are place names such as Mkapa Road, Nyerere Street, Jamuhuri Garden and Amani Street just to mention a few.

Zubeir (2015) is one of the first scholars to study village names in Zanzibar but her study did not cover the whole Island but it was conducted in some villages of North Region of Pemba. This study contributed to this study which sought to understand how the village names were traditionally developed, their meanings and the effect of modernisation on the names in the whole Pemba Island. In the study, it is informed that Pemba place names differ from one village to another in consideration of its history. She also observed how Pemba place names are used in preserving the

culture and traditional values of Pemba Island and Zanzibar in particular. This study differs from Zubeir's studies in that Zubeir ignored the impact of modernisation on these names which this study is set to address. Further, Zubeir's study was limited to the North Region of Pemba while the current study is extended beyond that border to include the whole Pemba. The study generated sufficient information regarding the toponyms of Pemba village names and their origins, meanings and how modernisation has affected the names.

1.4 Statement of the Problem

There is a lot of studies in the world and Africa, in particular, which have extensively written about the naming system (Bariki, 2009; Chamber, 2015; Helleland and Ore, 2012; Kimeyi, 1989; Molefe, 999; Darberg, 2008; Koopman, 2001; Charsley, 1969; Mwang'eka, 2013; Ngassa, 2013, just to mention few). These studies have successfully demonstrated how palace names are connected to the culture and meanings that the society constructs to communicate their knowledge. Indeed, these studies communicate knowledge about place names and their meanings.

Even though the research has successfully informed about place naming, none of the studies had discussed about the origin, meaning and the effects of modernisation of Pemba villages. The researcher is aware that Zubeir (2015) made an attempt to this but her study was limited to a small area of Northern Pemba and could not address the consequences of globalization on these village names. Thus, the studies could not provide information satisfactory to inform about the village names and their origin, the meanings associated with the village names and how modernisation may

have affected village names in Pemba Island. It is this reason that this study was proposed to address the gap left in the previous literature.

1.5 General Objective

Generally, the study intended to examine the toponyms of Pemba Island village names by examining their origins, meanings and how they have been affected by modernisation.

1.5.1 Specific Objectives

Specifically, the study focused on the following objectives.

1. To identify Pemba village names and investigate their origin in Pemba Island.
2. To examine the meaning associated with village names in Pemba Island.
3. To examine the influence of modernization in village names in Pemba Island.

1.5.2 Research Questions

Three questions guided the study, which are:

1. What is the origin of Pemba village names in Pemba Island?
2. What are the meanings attached or associated with village names in Pemba Island?
3. How are these village names influenced by modernisation in Pemba Island?

1.6 Significance of the Study

This study added new knowledge of toponymic to the whole Zanzibar society. Through this study, Zanzibar populations, especially, young generation understand the ways in which place names were created in their society. They should also know how place names could be modernised and the factors which were considered by the

society or nation during the time of changing place names. Again, it could assist them to know the meanings of some village names of Pemba and their associated meanings. Lastly, this study contributed on criticizing the *African Onomastic Theory of Proper Names* because it provided imperative information that could be used to strengthen the theory. The theory provided only information about the creation of proper names but it was less discussing the process of modernisation of place and it did not explain on the factors such as colonisation which made people in most African countries change their place names soon after independence.

1.7 Scope of the Study

The study was conducted in Pemba Island of which thirty (30) villages were visited during the period of data collection. Pemba Island has two regions; South Region and North Region, this study was conducted in both regions. The study confined itself to examining the origin of place names specifically village names, their meanings and the influence of modernisation.

1.8 Summary of the Chapter

This chapter has introduced the importance of naming objects and places to a human being and how the names are connected to local languages and culture. In the chapter, it is also argued that modernisation has become a threat to the traditional names and there are more consequences felt in the African countries following the effect of colonisation and modernisation today. While the literature informs that, modernisation has impacts on place names; there is the lack of information to explain the origin of village names, their meanings and the impact of modernisation on the names in the African countries. This study is then proposed to address the gap by identifying the origin of village names in Pemba - Zanzibar, their meaning and how modernisation has affected the names.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter presents both the theoretical and empirical literatures related to the study. It reviews the related literature on toponymys: their origins, meanings and influence of modernisation. Section 2.2 discusses the underlying theory related to the study, while 2.3 presents review concerns with the discussion of related literature and chapter summary is given in section 3.4.

2.2 Theoretical Framework

This study is based on the *African Onomastic Theory of Proper Names* (AOTPN) which was developed by Batoma (2006). This theory is directly linked to John Stuart Mill's (1964) theory, which states that there is a distinction between the connotative and denotative meaning of an object and proper names. According to AOTPN, place names are like personal names in proving background and the meaning or sense in relation to the culture and the society concerned.

The theory further postulates that place names are denotative terms, that is, the terms which denote or refer to objects without signifying and tribute direct meaning of the object but such kind of meaning of the objects depends on the specific community. Therefore, proper names, characteristically and lexically, should have the meaning which comes from the society. This means that place names or any proper names are obviously formed at the lexical and the semantic levels which correspond to the society.

AOTPN states that when a lexical form of a proper name is acknowledged, it is recognised as onomastics' construction and meaning rather than the actual property of a name. AOTPN insists that most of the African proper names are associated with African traditions and culture. According to this theory, the onomastic naming of proper names is a cluster of three layers of naming. The three important layers are the linguistic layer, cultural layer and pragmatic interpretive layer. These layers are associated with this study in the following ways:

Firstly, the linguistic layer, which is called literal or demonstrative meaning portrays that most of the proper names are purely symbols since their mere purpose is the identification of the origin of the name and nothing else. This layer makes people aware of the namer's motives and message, and sometimes about the history beyond the name itself. It means the theory makes people aware of the etymology or background of place names. Batoma (2006) shows one of the primary functions of the proper names as interpellation, i.e. interrupting or explaining the nature of place names of all external aspects. Interpellation is a vocabulary used by a name giver or name user upon the addressee of the onomastic message responding or reacting in a way that depends on the linguistic or cultural content of the name. Therefore, the intention of the name giver or interpellator is by looking at its morphology and the meaning of names and the context of which such name is used.

Generally, the first layer of this theory is associated with the origin and background of proper names in the society. It states that proper names ought to have their origin or background and should correspond to the cultural context or the history of the community. The theory displays and insists that proper names should have meanings that associate with the history and culture of the society.

The second is the cultural layer which indicates the influence of modernisation of place names in the society. This layer deals with the modernisation or the change of place names in a given society. This layer shows that proper names can be modernised if the society needs change to proper names. The layer is supported by Evans (1973) in his descriptive theory who argues that, names are denotating, i.e., place names should have complete meaning and such meaning can be changed or modernised when the society needs such changes. The descriptive theory supports this layer since it has the same principles; that is a principle of modernisation. This principle states that proper names could be changed if the society changed or developed. In the same line the theory of the study say something on such issue. Rahman (2013) supports this layer by arguing that changing or modernisation of proper names is much common phenomenon than most people imagine. He continues to declare that some proper names are changed because of adopting neutral sounding, i.e., proper names are modernised in every place of the world and it is very common thing practiced in all society in the world. Therefore, this layer associates with the third objective of this study which intended to investigate the effect of the modernisation of place names.

The third layer is the pragmatic interpellative layer. This one deals with the meaning of proper names which is beyond the name giver's motivations. It describes the meaning of a place names in a normal way. It gives the meanings of names based on all aspects of such names. It also provides socio-cultural and philosophical precepts and meaning of a linguistic community. Batoma (2006) supports this statement by stating that African onomastic meaning is based on cultural and traditional aspects something which is very important in African culture. Thus, this layer is tied with

the second objective which intended to examine meanings which are associated to place names.

Thus, AOTPN states that place names need to have meanings that associate with the society concerned. This is an indication that the meaning of place names must correspond to the context in which such names are put in use. The theory also shows that proper names have the meanings which associate with the object existing in the target community. Because of it, several African onomasticians and African studies state that African names not only have a meaning, including a lexical meaning but more importantly this meaning is put to use in everyday life. For instance, Ndinga-Nmbo (2004) states that Congolese anthroponyms are linguistic expressions reflective to Congolese thought, belief system and competence and cultural knowledge to interpret them. Consequently, proper names tend to follow traditions and culture of the society as to arouse proper meaning in that community.

Generally, the theory approaches proper names as something which is formed of different particles such as lexical sign and meaning. Thus, the ideas regarding names as a meaningful object are obvious and they are presented by several scholars such as Anderson (2007) who argued that place name should comprise with lexical form and that of cultural meaning. Therefore, the theory is useful in this study because in its analysis it includes all three specific objectives of the study, that are, the identification of Pemba place names and investigation of their historical backgrounds, the examination of linguistic meanings associated with such place names and examining the influence of modernisation of such place names.

2.3 Literature Review

Scholars such as Light (2004), Vennenan (2006) and Helsinki (2007) show that place names are very important in understanding the culture of the society as they can be used as a source of linguistic information. In analyzing the related literature, the researcher presents the arguments and criticism basing on the specific objectives of the study. These arguments and criticisms are also based on the reviewed literature of the study. This is because the revised literature is used as a reference of the study and the researcher got different ideas.

2.3.1 Place Names and Their Origin

Place names are identified by looking at their referents because some place names refer to the objects situated within that territory, while others signify the names of popular leaders in the society. Some places names also represent physical features of our environment such as mountains, forests, rivers and shores. Maurice (1983) states that certain place names are identified and differentiated from others by looking at the things that they represent in the society around such place names. This statement indicates that it is necessary to identify the place names first before discussing their meanings. This is due to the fact that within the place names themselves, one can reveal the meaning of them after getting their origin and historical backgrounds.

As a sign of language, words and phrases employed as place names should have an origin and historical background together with at least single meaning. A proper name serves to identify and individualise where as an appellative (common noun) is used to classify things in the society. In Estonia, for example, the biggest territory belonged to villages and each village is classified and identified by its name and background. These village names were provided by the village dwellers. Therefore,

they are able in doing so because they are familiar with all native residents of those villages.

Nevertheless, in all parts of the world, place names differ in terms of origin and historical background; some place names are associated with geographical features while others are borrowed from different languages and some are descriptive coinage (Bright, 2003). This statement insists that the origin and historical background of place names must be associated with different objects in the concerned society. It also strengthens that some place names are originated within the surrounding environment while other were borrowed from different languages, either local languages or international ones.

The most important thing in the naming system is associating such place names with their origin and history which is familiar to the community. This is due to the fact that some place names also indicate the origin of the countries, cities and towns, popular persons and even the local languages associated with them (Abate, 1994). These narrations express that local history of a society, in most cases, is used as a historical background of place names. Such kind of history often may provide the origin of the area or place names. Due to this situation, place names are used as the sources of information in different disciplines such as English, History and Sociology.

The literatures show that there is a great need to preserve our indigenous place names and their origin as well as their background and history as the living heritage of our society. Accordingly, place names might be used in promoting African indigenous knowledge, culture and local languages. According to Rahman (2013),

the identification of historical background of place names in the society can be understood by relating them to the past that yielding information concerning the history, origin, religion and civilisation of the first occupants of the place concerned. This is because the historical backgrounds of indigenous place names are a key to preserving cultural traditions, oral history and indigenous knowledge systems. Raper (2004) maintains that background of place names together with place names themselves constitute an essential part of the cultural heritage of a nation and they reflect all aspect of human life in this world. Therefore, it is very important for the society in understanding the background and history of its place names and this knowledge should be transmitted from one generation to another.

In addition, the origin and background of place names play a significant role in providing past and current information to the foreigners and scholars. This is due to the fact that when the visitors and scholars visit such places they might be provided with the past and current information of such areas. Tatum (2002) discloses that North America has many place names which describe the previous and current information of American locations to which they were applied; for examples, Long Island (New York State), Great Fall (Montana) and Grand Canyon (Arizona). This implies that when you visit a certain country you may know the old and current information about place names due to the historical information maintained by the concerned authority. Again, the information evidences that place names and society as a whole might provide excellent information on location and history of place names as well as the origin of such place names.

In African countries, also there is such situation, for instance, the town of Berkane in Morocco is named after the presence of a saint called Said Mhammed Aberkane.

The origin and background of this place name are, therefore, associated with the presence of a popular leader in that country (Kripke, 2011). This statement proves that even in African countries there are old place names which are associated with local leaders. Then, it is obvious that African countries follow the same way as many countries do in naming their places.

Literatures such as Maurice (1983), Bright (2003), Abate (1994) Rahman (2013), Raper (2004), Tatum (2002) and Kripke (2011) show that several place names and their local history is used as a source of information about the past events and current ones. The origin and historical background associated with the place names and other different objects or referents available in the society are the main determinants that are used in providing such information. According to Yanga (1978), the Zairean onomastic system reflects the history, culture and the socio-political events which have marked the regional and national issues of the country. This means that the naming system of proper nouns provides people with the old and current information about history, culture and the socio-political information about Zaire. Thus, onomastic system of the world and Africa, in particular, is associated with history, culture, socio-political issues and the origin of a given nation. This narration depicts that place names indicate what kind of resources are useful to the local population as they are used to name their places. This information also shows that some place names may produce useful results of the source of something because this is the kind of information that is needed by the society.

Furthermore, some place names are borrowed from foreign language or one among the local languages to be used by the whole society. For instance, the Finnish language borrowed place names from Swedish language (Gelling & Cole, 2000).

The borrowed words were such as Duden. This information directs that one language can borrow its place names and even their meanings from other languages either international or local languages or standard dialect. This habit occurred, especially, during colonisation period when most of the colonised nations borrowed proper names from colonial powers' languages. Even in American continent, the situation was the same; for instance, Kroeber (1916) argues that a number of California place names are taken from several Indian languages i.e. there are several counties in California such as Colusa, Modoc, Mono, Shasta, Tehama, Toulumne, Yolo and Yuba whose names are of Indian origin. It means some of California place names and their origin and meanings were adopted or reputed to have been taken from Indian language. In the same vein, Stranzny (2005) articulates that there are place names which are borrowed from foreign languages to other languages and become a name to target languages which refer to a specific referent or object in such society. This evidence reveals that a language can borrow place names from other languages and such borrowed names will be belonging to a target language. This is due to the fact that the pronunciation and the meaning of such place names correspond to the target language. They also adhere the rules, such as morphology, writing system, and culture of that target language.

Similarly, in African continent many place names during colonisation epoch were borrowed from European languages such as English, French and German. Some African place names were associated with European leaders and others with the European cities. Stranzny (2005) asserts that some of the place names in South African and Zimbabwe were borrowed from European languages and culture particularly from English language (e.g. Hedrick Verwoerd Drive Street). This street

had been named in honour of one man who conceptualized and implemented the apartheid policy in South Africa. He is the one who emphasized the whites to ignore the blacks because of their colour.

In addition, the name Rhodesia is associated with the Governor of the Cape Colony who was a champion of the British Empire, John Rhodes. This name is also associated with English language and culture since it associated with John Rhodes who caused several areas of Africa to be taken by colonialists, then some place names associated with him. For examples, there were Rhode Matopos National Parks in Zimbabwe, Rhodes University and Rhodes Hotel in South Africa. All the mentioned areas were colonized by British colonialists and Rhodes was a governor of the area. Therefore, the origins or historical backgrounds of some African place names in different countries were borrowed from English language.

The literatures such as Gelling & Cole (2000), Kroeber (1916) and Stranzny (2005) indicate that formally some African and American countries borrowed place names from Europe, India and other parts of the world; hence, they have the same features and culture of naming system. Both continents used place names which were borrowed from European languages to provide the names of their places, but it is seemed that after colonisation some colonial place names are renamed. This information displays that some place names in African countries is the reflection of colonial legacy but it came a time in which such names were changed. They were changed so as to associate with social or national cultural, political matters and the people of African continent (Coates, 2012). Thus, borrowed place names in African and American countries still exist while others are reformed so that they cope with the new culture and political affairs of the native residents.

Though, other scholars tend to criticize the sense of place names by arguing that, place names are not necessary to be associated with origin and meanings. This is because some place names occur haphazardly. Abate (1994) criticizes that some place names are not associated with anything even their meanings and origin are awkward or they do not have meaning or origin at all. He added that place names sometimes do not have even origin or historical background since there is no one in the community concerned who could trace either origin or historical background. This observation discloses that there are several place names in the world which do not have to mean anything in the concerned culture and for that reason they cannot be associated with any appellative meaning. Therefore, the meaning is enclosed when the society needs to associate such place names with other objects in its culture.

Moreover, Delberg (2008) claims that place names that are associated with the lexical items have referent that does not correspond to the appellative meanings and background. This means that place names should be associated with different objects in the society and in most cases, they provide meaning of something in the society, even though few names do not associate with the associative object directly. It is also very important knowing the origin of appellative meanings of the proper names because it plays an important role in the discussion of semantic part of proper nouns including place names.

On the other hand, some scholars further criticize that proper names do not have better structure on their own, so they do not have inherent meanings. D' Angelo and Napoli (2000); Devis (2007); Kripke (2011) and Portner (2005) among them depict that some proper names are not related to any object in the surrounding society but

they remain as terms of linguistic expressions e.g *Gandlamani* and *Malamulele* in Giyani and Gazankulu, respectively. They are linguistically present, yet, they have no inherent meaning in the concerned society. Stranzny (2005) argues that socially some proper names do not have inherent meaning or sense but linguistically they are essential items since they are a part of the language. According to these scholars, proper names including place names are unstructured in terms of linguistic expressions and they do not have direct meaning to the associative object, but they are just used in naming something in the specific culture. This is because every culture or society has its own names used in calling upon its own objects whether with identified origin and meaning or not. Salmon (2005) supports this by arguing that place names have no inherent descriptive, origin and meaning or sense. This countenance shows that some place names have no descriptive content, that they are purely referential, unstructured in consideration of linguistic expressions and they do not have inherent origin and direct meaning or sense. Their main role is to be used as identification of something known in the society. Similarly, Davis (2007) argues that none of the intentional contents of proper names are associated with a name, its origin or what is meant. This indicates that place names are nothing but language and the language users utilize those place names as an identification of something in their society. Therefore, some place names in our society do not have direct meaning and origin but they exist as symbol of something.

Literatures such as Abate (1994), Delberg (2008). Salmon (2005) and Davis (2007) pin out that despite the fact that proper names are words and/or signs that are used as an identification of certain items, sometimes, they do not have meaning and background. The meaning and origin of place names are derived only when these

words or signs are associated or related with referents or objects in the society. These words (place names) still remain as lexical items, but the act of relating or associating with referents or objects will make word lose the lexical status. According to these expressions, place names not only have a meaning and origin but, also, they have even sense to relate with a certain object.

2.3.2 Meaning of Place Names

Naturally, the term meaning and sense have the same relation, thus, some place names have meaning while other are said to have sense (Van Langendonck, 2007). It means proper names should have meaning or sense as they are used in the society. Many scholars such as Chanke (2015), Hlophe (2002), Jenkins *et al.* (1996) and Horeacher (2000) accept that place names have got sense or meaning which is associated with the culture of a particular society. According to Tóh (2014), the meaning or meaningless of proper names have been widely discussed. This explanation verifies that proper names will be associated with meaning or not. For instance, Batoma (2006) claims that one can call the level of meaning as a cultural based meaning of the name. In his discussion, Batoma associates the meaning of place names with history and culture of the society. It means proper names (place names) have meanings that relate to a specific object or aspect of the culture of the society concerned. This kind of meaning of place names in such culture derived from at the time such names exist in that society.

Again, van Lengondonck (2007) maintains that one of the greatest issues regarding the content or meaning of place names is whether they have the meanings or sense beyond its reference. To this scholar, the meaning of place names is nothing but additional property of such place names. This indicates that, place names all around

the world do not necessarily have identifying sense or meaning and if they have such kind of meaning, it will be beyond the referent itself. Therefore, place names carry with them certain meanings or sense which may have a great impact in the concerned society. This is because the meanings of place names reflect a particular history and culture of given people in a given area. The meanings of place names are also used in linking one society to another and this happens when two or more areas share the similar place names (Hlophe, 2002). This situation is evidenced during the colonial era when European place names are also used in African and American continents. The existence of similar place names between Africa and abroad gives information that there was colonial domination in Africa at a certain time.

Likewise, Kimenyi (1989) portrays that place names must have linguistic meaning which is associated with such place names or culture and that kind of meaning of a name of place may be opaque or transparent due to three different factors. Firstly, a name may be loan word. Secondly, the linguistic meaning does not exhaust the onomastic meaning of the name and it can only help construct or deconstruct or understand it. Thirdly, the semantic transparency is not always apparent. Kimenyi's observation portrays that place names should have meaning with the association of the names themselves or culture. Such kind of meaning can either be overt or covert. The people who are responsible for providing the meaning of place names and proper names are those who inhabit in such areas or near to such places. This is because people residing in such places are the ones who know the origin and historical background.

Similarly, Molefe (1999) argues that proper names provide the concerned community with meaning behind such names and these meanings link the names

with the intended objects. This implies that a proper name like any other linguistic sign consists of a sound sequence which may be represented graphemically and they have a sense or meaning. These linguistic signs ought to have meanings which reflect the society or the culture of that society.

Literatures disclose that most of place names or proper names have meaning or sense in which they associate with the society. Kripke (2011) proposes that proper names are descriptions, that is, they have distinct sense or meaning, the exceptions being represented by situations in which the user of proper names is living and in direct sensory contact with the individual or object denoted. This is an indication that indeed proper names have descriptions that are meaningful. Such kind of meaning is understood by the members who use such proper or place names. Soames (2002) contends that proper names have semantic content that is rigidified descriptions. This is because the meanings of such proper names or place names are not changed easily unless the names themselves are changed. This portrays that proper names including place names have fixed meaning if they are not changed by the society. That kind of meaning can be derived from foreign languages through borrowings or can be derived from one among the local languages that the concerned society is in contact with.

Agyekum (2006), Batoma (2006) and Ogunwale (2012) all agree that African place names carry various meanings which are associated with their culture and they are used as African identity. Thus, the meanings of proper names, especially, place names are used as a social, cultural, or national identity of a given place. Consequently, the meaning of place names is something which is very important because they are not arbitrary but they are based on socio-cultural and ethno-

pragmatic context meaning and they refer to some social identities within the society.

Alike, some meanings of place names are used to identify the heritage of the community. These meanings can be conceived by the community as approaches of proving the meaning of its social elements. This expression directs that a place name does not only point out a place but also mediate a cluster of qualities and meanings, partly valid for a single individual or partly shared by a given social group (Helleland, 2008). This narration reveals that the importance of some place names is associated with the individuals while others are associated with the whole community. Both types of meanings, associative and social meanings have the same significance in the community since they play the same role in the society.

The information provided by scholars such as Agyekum (2006), (Helleland, 2008), Soames (2002) and Kripke (2011) suggests that the meanings of place names sometimes refer to an important object of the society, but they must be associated with the names themselves. The meanings of place names make people aware of the historical information of the place and identities represented by such place names as argued by Ndimande-Hlowa (2015). This shows that the relation between place names and their referents or signs remind the people in the society on the past time and events.

2.3.3 The Effect of Modernisation in Place Names

The process of modernisation or renaming of place names is linked to political changes in most cases in the different parts of the world. The policies of modernisation of place names are always made by the national government but, in

some cases, the residents themselves may force changes of their place names. Jenkins (2004) contends that the politics of modernising street names and states are mostly planned by the central government and sometimes people force it in which it leads to political tension and conflicts. This argument verifies that modernisation of place names is not a simple process instead there should be proper plans which are officially prepared by policy makers unless it may bring conflict in the society. Thus, the society has to take care when it needs modernising its place names.

There is a tendency in African countries when a new government comes into power, it changes or modernises some place names in their countries. Africans are doing so in raising the names of new political leaders in their governments. Jenkins *et al.* (1996) mention that, it is only natural that when people come into power, they should seek to right out old wrong by changing place names. This implies that when the new government comes into power it needs to change place names so as to associate with African traditions and culture. For instance, Rhodesia was changed to Zimbabwe by Mugabe. The capital city of the country was also changed from Salisbury to Harare with the same objective. Rhodesia and Salisbury are colonial place names, thus, after the independence; Zimbabweans needed new place names which correspond with their culture.

The above literature, Jenkins *et al.* (1996) and Jenkins (2004), portrays that some African societies or countries modernise place names of their countries, cities, towns, roads or even gardens and squares for the purpose of associating them with their culture. This emerges when members of the society are unhappy with some place names which do not associate with their local culture. According to Jenkins *et al.*, (1996) name changing or modernisation does not only reflect the names of the

towns, streets, dams and rivers, but also the name of the countries. This is an indication that modernisation of place names is a part of the process of removing old or colonial names in a country so as to preserve the history, culture and community within a certain country. Therefore, change of place names acts as a mirror of the dynamic forces of changing historical relations, human relations, ideologies and attitudes towards the change of the whole community. Again, The United State Board on Geographical Names (USBGN) encouraged modernisation in official geographical names in some areas, at the same time USBGN supports the expert documentation of geographical names derived from native American languages (Pephinski, 2007). This shows that the tendency of changing place names occurs not only in Africa but also in different parts of the world such as in America.

Some colonial place names and their meanings in Africa are changed from old names which did not correspond to African culture to new ones which relate to our local culture. It came a time when native Africans were not happy with colonial legacy especially those based on the naming system, therefore, they replaced some colonial place names with native ones. According to Ntsewa (2005), there was a specific council in South Africa formed to change place names associated with the colonial era and encouraged the communities to suggest new place names to replace names which are considered inappropriate, offensive, inaccuracy or duplication of other names. In some of the African countries, several place names, particularly, those associated with colonial legacy are modernised and there is the emergence of the new ones e.g. Pietersburg to Polokwane in South Africa and Leopoldville to Kinshasa in Congo. These new ones are associated with African communities' culture and languages as the element of culture. This is because they are initiated by

African themselves. These place names now are given with the aim of preserving African heroes and African culture, e.g. Nyerere Square and Karume Square in Zanzibar.

Again, modernisation is used by the government or ordinary citizens in creating new names of place or territories while it phases out the old ones. In South Africa, there was a modernisation of place names at nearly all scales or levels such as streets, suburb, village, town, city, municipality, district and province (Guyot *et al.* 2005). Accordingly, the process of modernisation of place names is enforced by the residents themselves because they are the ones who know the history and background of such names. The participation involves the provision of the best policies to be followed and making an organisation which can deal with such modernisation. Therefore, in attempting to modernise the place names, different state organs should be involved. This portrays that the central government should participate in the whole process of modernisation of place names since it is politically performed. The ordinary citizens also can contribute in modernising their place names, but the process must involve state authority. The involvement of government in changing place names implies that such process is not simple. Thus, the act of modernisation of place names is a duty of powerful authority together with the natives of such place. The influence of modernisation of place names in most cases is the interest of political leaders as well as the power they have in their countries (Peter & Wappa, 2013).

Nevertheless, many African countries modernise some of their place names after independence as a way of preserving their national culture. This is due to the fact that place names do not only address the landscape of the area but also the wealth,

culture, traditions and other important things situated in a specific area. They are also used in recognising environmental details, thus, modernisation must respond to those elements preserved by such place name. Ndimande-Hlongwa (2015) argues that place names are part of the history and identification of a given area, and if people want to modernise them, they should maintain the status of those names. Similarly, Carole (2005) claims that Africans engaged in renaming or modernise streets in their countries soon after getting their independence, these renamed place names are very important because they associate with African culture.

The reviewed literatures validate that modernisation of place names in Africa and the timing of doing it as well as the potentiality of it, is done as preserving African culture. They also show the importance of government participation during the renaming of place names as to avoid conflicts and tension in the society. The time in which African countries modernised their place names was when they were free from colonial domination. Africans preferred such period of time because they provided the names which associated with their culture.

Ndimande-Hlongwa (2015) declares that after independence some proper names in African countries are reviewed as a historical preservation, this situation impacted both personal names and place names. Generally, there is freedom of modernising place names in any country, but the process must be recognised and should follow the legal authorities in a given country. This is because when the process is recognised and associated with culture and traditions there will be possibilities of modernizing such place names without any misunderstanding among the social members.

However, the discussion about modernisation of place names always involves the reflection of social and cultural changes. This is due to the fact that modernisation of place names, sometimes, can spread in every aspect of the society. Petković (2007) asserts that the concept of modernisation is to be equated with the concept of social and cultural advancement. The creation of new place names demands higher advancement of understanding in the society and culture. This is due to the fact that modernisation has both positive and negative impacts on the concerned society. Thus, this process can be observed through social understandings and self-identification of modern society. Therefore, the society should be in advance level so as to be aware of what is going on in their community.

The talks on place names play an important role among people in regional and national level and modernisation of place names may create a strong feeling in a large group of people especially, in the multi-ethnic areas. This is due to the fact that, each ethnic group wants the use of new names to be drawn from its tribe, but when there is a discussion, and names may be modernised with the considerations of views from different persons; hence, the chances of conflict would be minimal. For example, in the Middle Age in Europe there were traditional place names which were used in the districts but as long as these names had not received any official stamp, there were a discussion on modernising them, United Nations (2002). This illustrates that the influence of modernising place names takes place after the dialogue on how the society can create new names of their places. Therefore, as the towns and cities gradually developed there must be several changes in renaming such places. The views display the importance of having discussion in the society when the society influencing the modernisation of their place names. The dialogue

mainly based on understanding how the modernisation of place names can be a tool for analysing territorial restructuring in a given area. During the period of discussion, the citizens have a time of explaining proper names to be given to a place and the consequences of modernisation process of their village or town in connection with their culture Petković (2007). At the end of such discussion when the people agree with each other the process will be implemented. Thus, sometimes modernisation of place names goes together with the modernisation of people of a certain area. The literatures on the modernisation of place names are very useful and relevant to this study due the fact that the study aims at observing on whether village names in Pemba Island were modernised or not.

2.4 The Research Gap

Literatures revealed that there is a lot of studies about place names in the world, Africa and Tanzania in particular. Some of these studies include ‘Naming System, Gender Construction and Gender Stereotyping: A Case Study of Pemba Island by Hamad (2015) and ‘What is a Name? An Analysis of Semantic of Lulogooli Personal Names’ by Olengo (2011) and *Etimolojia ya Majina ya Mahali ya Kaskazini Pemba Kuwa Utambulisho wa Utamaduni wa Wapemba* conducted by Zubeir (2015). For instance, study by Zubeir focused on proper names and their etymology. Taking a case of some village names of the North Region of Pemba Island, she investigated on how these names are used to preserve the culture of Pemba Island. This study is, therefore, required to examine the toponymys of Pemba villages’ names in both North and South Regions of Pemba Island. In North Region, the study investigated the place names that were not covered in Zubeir’s study. It also involved the village names of South Region of Pemba Island. Specifically, the

study based on identifying Pemba villages' names and investigating their origins, examining linguistic meaning associated with such place names and examining the influence of modernisation in such place names.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the methodology employed in data collection and data analysis in this study. It comprises of the research approach, research design, area of the study, the target population, sample size and sample techniques. It also offers the methods of data collection, data analysis, reliability and validity of the data and chapter summary.

3.2 Research Approach

Since this study sought to get people's experience and knowledge about village names, information was sought from the experienced local people. Thus, qualitative approach deemed appropriate to obtain data from the people. Through this approach, the researcher obtained the data through interviews and focus group discussion with the sampled informants and supported by the documentary review. The same approach was employed in the analysis of the data obtained. The selection of this approach was influenced by the knowledge trained by Creswell (2002 cited in Williams, 2007), who argues that qualitative research should involve the process of collecting, analyzing, interpreting and later on writing the report. Qualitative approach is unfolding model that occurs in the natural setting that enables the researcher to develop a level of detail in a higher involvement of descriptions; hence, it is better to employ it in a descriptive study (Elos & Kingäs, 2008). This approach also deals with those studies that base on social phenomena being investigated at a period of time. Therefore, the data obtained and analyzed in this study were in form of narrations and descriptions.

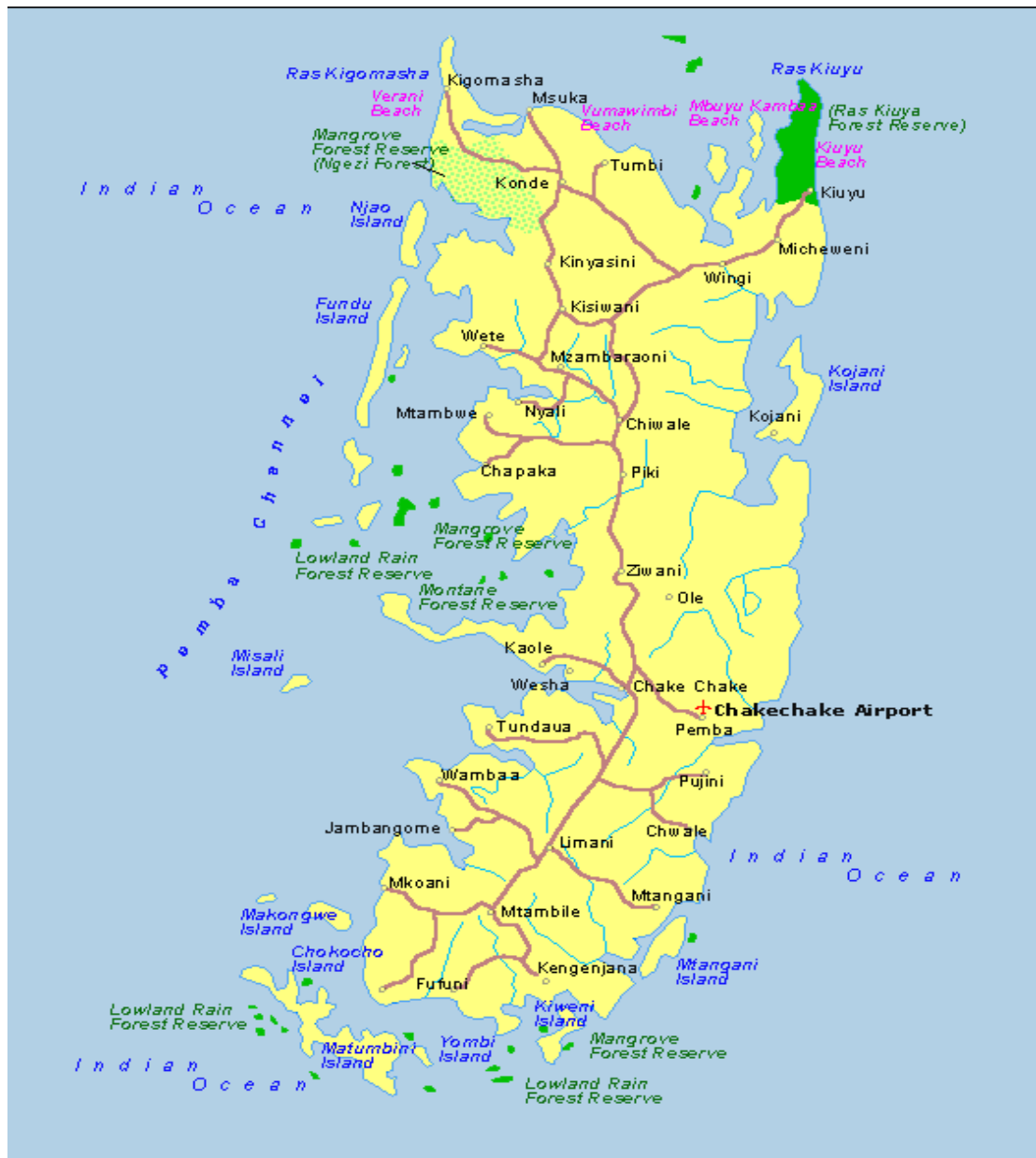
3.3 Research Design

Research design is the overall plan for connecting the conceptual research problem to the pertinent empirical research. It articulates what data are required, what methods were used in collecting data and how all these instruments answered research questions. Therefore, this study employed the descriptive research design. Accordingly, since this study sought to understand the village toponyms, their meanings and the effect of modernisation, the informants had to provide the information through narrations and descriptions. Likewise, the report is written through thick descriptions and quotes of the narrations made by the informants are made where necessary.

3.4 Study Area

This study was conducted in Pemba Island, particularly in both South Region (SR) and North Region (NR). Geographically, Pemba is located at latitude 40° North and longitude 5° East. The researcher visited both regions during the course of data collection. The study involved identifying villages' names in both regions whereby the data were collected from 30 villages. The selection of Pemba as a research site was based on its characteristics. It is a place where there are many villages that have traditional names which some of them sounded to carry meanings which required investigation. The researcher is also from Pemba Island; therefore, it was easier to get enough data on time. The Map 3.1 below shows the study area where two regions are located.

Figure 3.1: A Map of Pemba Island Showing the Location of the Study



Source: www.pembamisalibeach.com/pemba.php

3.5 Target Population

The target population of this study was the people from Pemba Island, from both regions. According to the census conducted in 2012 by the Tanzania National Census of Population and Settlement, the population of Pemba is 406,818 people of which 197,063 are males and 209,755 are females (Hamad, 2015).

3.5.1 Sample Size and Sampling Techniques

The sample of the study was formed by those informants who are knowledgeable of the subject under study. The sample involved the informants who have lived in the area for a long time and are believed to have the information potential to answer the research questions. The researcher obtained the informants by consulting the residents of the areas who informed him about the people suitable for the study. This kind of sampling is called snowball sampling which is usually used in sociology, psychology, sociolinguistics or management studies (Dragan & Isaic-Maniu, 2013). This technique was important as it helped the researcher to identify the hidden and potential populations. Hidden population is used to refer, in general, to the population in which it is used if there is no official information is required.

Choice of sample size is an important consideration for the gaining information and drawing conclusions (Gay *et al.*, 2006). In getting sample size, the researcher was guided by the information to be gathered. Sampling ended as the researcher reached saturation. Therefore, the point of saturation was reached at 46 informants; of these, 24 were males and 22 were females from both regions. The researcher involved 23 informants from North Region and 23 informants from South Region. The characteristics such as sex, age and level of education of the informants of the study are shown in table 3.1 below.

Table 3.1: Description of the Informants used in this Study

Informants characteristics	Descriptions		Total Number of Respondents
Sex	Males	24	46
	Females	22	
Age	40 – 45	08	46
	46 – 50	05	
	51 – 55	13	
	56 – 70	20	
Level of Education	Informal Education	13	46
	Primary Education	07	
	Secondary Education	16	
	Advanced Level	08	
	Graduates	-	
	Masters	02	

Source: Fieldwork Survey (2017)

3.6 Data Collection Techniques and Instrument

The primary data for this study was collected through semi-structured interviews, focus group discussions and documentation. Semi-structured interviews were used in collecting data which based in all three specific objectives. Documentation was also used in collecting data based on identifying the Pemba villages' names. This helped the researcher to access information easily because it helped in achieving collective information at a time. On the other hand, the focus group discussion was used to extract data from those villages with contradictive information as a means of harmonizing the information.

3.6.1 Semi-Structured Interview

The researcher used semi-structured interviews guided by open ended questions. The data which was collected through this technique was based on all three specific objectives. The objectives were to identify Pemba place names and investigate their origins, meanings associated with such names and examining the influence of modernisation in such place names as indicated in Appendix 1. This was because semi-structured interviews were used as a major technique of data collection of the study. This technique, also, helped the researcher to get information easily as it allowed the researcher to have free atmosphere to exchange views, opinions and ideas related to subject under discussion. It helped the researcher to clarify questions when they are not clearly understood by the informants. Additionally, the method helped the researcher asked for clarification in case of vague and ambiguous responses. Therefore, these could not be achieved through questionnaires. During interview sessions, note taking was the major means of recording the data. The transcribed information in a note book helped the researcher to store the information from informants. The researcher was very keen listening and recording what was responded by interviewees.

3.6.2 Focus Group Discussion (FGD)

FGD is a form of qualitative research in which a group is identified and involved in a discussion that will elicit their perceptions, opinions and beliefs towards certain issues (Kombo and Tromp, 2006). The group identified was then engaged in an interactive setting where the participants were free to talk with other group members and with the facilitator in a natural setting. This study opted to use FGD to collect data related to origin of village names, the first occupants of the villages and the area

where the inhabitants were coming from as well as getting brief explanations about a concerned village (see Appendix II). FDGs were conducted in four villages with contradictory information, namely, **Mwambani**, **Makoongwe**, **Ndagoni** and **Matangatuani**. The FDGs were conducted so as reach consensus or to harmonise the information from the informants. The researcher considered the gender characteristics of the informants who were sampled to participate in the discussion. Thus, there were four (4) participants in each session of which two sessions were for male participants and the other two sessions for female participants. In each FGD, there were four sessions, one for each question. It means the questions were discussed one after another separately. The FDGs were done to validate the interview responses as well as clarify some of the issues noted during the researcher's data collection period. The researcher, through the help of FGD guideline, sought information regarding the names of the villages and how they were formed and the meaning associated with the village names developed. The discussions also helped the researcher to get a common understanding of the people towards the village names used as well as the common stand of the people about the change of village names due to the influence of modernisation. The discussions were held in Kiswahili and it took thirty (30) to forty (40) minutes to finish.

3.6.3 Documentation

In this study, the researcher used the map of Pemba Island to get the names of villages of which the researcher used during the interviews and focus group discussions to seek clarifications from the respondents (See Map 3.1). The map, also, shows the physical area in which the study was conducted. Nevertheless, the researcher used Zubeir's study to get other recorded and important information bearing the discussions about village names; fortunately. This document gave the

researcher some experience on how village names of Pemba were originated by providing some background information of some villages. The study guided the researcher on selecting those villages that were not included in the Zubeir's study.

3.7 Data Analysis

Alder in Hamad (2015) explains that data analysis is a process of inspecting, cleaning transforming, and modeling data with the aim of highlighting useful information which suggest conclusion and support decision making. In the analysis of the data for this study, the researcher used content analysis method. According to Vaismoradi *et al* (2016) content analysis is a research methodology that examines words, phrases or wide range of texts in a way that providing full meaning.

In analysing the data through this methodology, the researcher did the following: At the first, the information was coded and broken down into manageable categories on varieties of levels. Then, the researcher transcribed the interviews and the focus group discussion responses; these were then organized into different categories depending on which objective is the information suitable to answer. Thereafter, the data were read to develop the main themes and subthemes under each objective. These were considered as the findings of the study which were then described appropriately with the support of quotations from the interviews and focus group discussions as well as the knowledge carried in the literature reviewed. In doing all these, the researcher remained faithful to ensure that the data presented in the study is only that which was obtained from the field and where there was an out source, relevant citations are made to acknowledge the source.

3.8 Validity and Reliability of Results

The validity and reliability were ensured by using different techniques of data collection as they provided the same information or responses. Again, the study was given to different scholars so as to read it and making their valuable comments.

These scholars advised a researcher on how validity and reliability are maintained in preparing the study. The researcher worked on those advice and comments as a way of sticking with both concepts.

3.9 Research Ethics

After being granted the permission from the respective authorities, the researcher started the process of conducting the research. Initially, the researcher was issued with the letter from the Graduate Office at the University of Dodoma that introduced him to various authorities and areas where the study was conducted.

Data from all informants were treated with high confidentiality. There was no any requirement of the names or pictures of the informants in the research tools. Informants' participation in the research was free. No one was forced to provide required information to the researcher. Consent was sought for informant to participate in the study.

3.10 Chapter summary

This section informed about the various methods employed in data collection and the analysis of the data for this study. It is informed in this chapter that the researcher used the qualitative technique to meet the objectives of the study. The study was conducted in Pemba Island within two regions of the Island. The sample 46 informants were involved in course of data collection. The data were collected through semi-structured interviews, focus group discussions and documentation. The next chapter presents data, findings and discussion.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1 Introduction

This chapter presents, analyses and discusses the findings of the study as they were obtained from the field. The findings are presented consistently with the objectives of the study. So as to ensure clear and logical presentation of the findings, the chapter is organized into five (5) main sections caring the results of the study, the description of the people and the area from which the data were collected. The first section based on demographic characteristics of informants while the second section comprises the descriptive information about the formation of villages in Pemba Island. The rest three sections contain the findings based on three specific objectives of the study and the last section presents the chapter summary.

4.2 Demographic Characteristics of the Informants

This study involved the informants of two main categories, namely those with formal education and those who have informal education. Those who had attained formal education had reached different levels of the formal education and, thus, they held different certificates; i.e. Form Four, Form Six and university level. Though this group (with formal education) of informants had very few informants, they contributed much in informing the researcher about the problem of the study, especially in those issues which required academic knowledge. On another side, there were informants with informal education. These were very potential to this study since they contributed much during the time of data collection because of their knowledge and experience on village names, origins and meanings. The total

number of informants who were interviewed was 46 of which 22 were from North Region and 24 were from South Region.

4.3 Formation of Villages and their Names in Pemba Island

Before getting deep into examining the village names, their origins, meanings and the effect of modernisation it is imperative to inform readers about the establishment of villages and their names in the Island and this section is set for that purpose. Through the interviews, it was found that the establishment of villages and their names in Pemba Island and Zanzibar in particular started long time ago before colonization of Africa. Though the informants varied on the dates of the establishment of the villages, it is logical to say that the villages and names were established long time before colonialism. This claim is substantiated by the information extracted from the informants during the interview. For example, one of the informants told the researcher that their village **Chwaka** was established in 13th Century, while another informant argued that their village **Kiuyu Mbuyuni** was established in 15th Century. However, there are some new villages which were formed recently by splitting the former villages which appeared to be administratively large. These villages include **Bububu** and **Kajirambeni**, but the rest of the villages in Pemba are old ones.

4.4 Pemba's Village Names and their Origin

Under this section, the researcher provides a list of the names of the villages that were identified from both North and South Regions of Pemba. Thereafter, the researcher provides the meanings associated with the names that go along with the establishment of the villages. Also, the researcher informs about the status of the

village names, i.e. if they have been changed or not changed. The information to meet this objective was obtained through the interviews.

4.4.1 Identification of Villages

The village names identified are categorized into different sources. The analysis of the information obtained from the informants revealed that there are six different sources of the names of the villages in the study area. There are those village names which originated from animal names and characteristics. Other names associated with physical objects. Also, some others names originated from economic activities of the community residing in the area. Yet, other village names originated from Kiswahili proverbs or sayings and the rest originated from dialectical words (Kipemba). The information about these village names, origins and their meanings is captured in Table 4.1 below.

Table 4.1: Villages Names in Pemba Island and their Origin

Village	Language	Meaning	Source of the Name
Mkia wa Ng'ombe	Swahili	<i>Bull's tail</i>	Last arrivals
Mnarani	Swahili	<i>At tower</i>	Presence of a tower
Mtondooni	Swahili	<i>At musket</i>	Presence of a musket
Kiumbemzito	Swahili	<i>There is no permanent friend</i>	Contradiction of two or more people
Matangatuani	Pemba Dialect	<i>We do not need the guests</i>	Rejecting of guests
Bandari Kuu	Swahili	<i>Main harbor</i>	Presence of a harbor
Misooni	Pemba dialect	<i>At a marble tree</i>	Presence of a marble tree
Kiuyu Mbuyuni	Pemba dialect	<i>At baobab</i>	Presence of a big baobab tree
Mchengele	Pemba dialect	<i>Let someone pass</i>	Contradiction among two people
Tondooni	Pemba Dialect	<i>At musket</i>	Presence of a big musket
Mpikatango	Pemba Dialect	<i>A person who cooks pumpkins</i>	Great grandmother who conducted pumpkin business
Tovukuu	Pemba Dialect	<i>Main navel</i>	Being a centre of everything
Kisiwa Panza	Pemba Dialect	<i>A first island for people to arrive</i>	Being an island where people arrived when they went to Unguja
Mtemani	Pemba Dialect	<i>Cutting the shrubs</i>	Cutting the shrubs for digging
Kijichame	Pemba Dialect	<i>Migrate</i>	Migration of people from one place to another
Chwaka	Pemba Dialect	<i>It is burning</i>	It is the burning of hut
Shumba	Swahili	<i>Rural area</i>	Living in rural area
Makombani	Swahili	<i>To bush babies</i>	Presence of many bush babies
Wesha	Pemba Dialect	<i>Finish</i>	Absence of plots
Ndagoni	Pemba Dialect	<i>Fishermen's camp</i>	Presence of many fishermen's camps
Makoongwe	Pemba Dialect	<i>Old</i>	Presence of large and old farms
Mwambani	Pemba Dialect	<i>Stone</i>	Presence of a stone
Makombani	Pemba Dialect	<i>Bush babies</i>	Presence of many bush babies
Kuungeni	Pemba Dialect	<i>Big coconut tree</i>	Presence of three big coconut trees
Kengeja	Pemba Dialect	<i>A religious leader wished the villagers to be pious</i>	Presence of superstitious persons
Kilimani	Swahili	<i>At the hill</i>	Presence of a small hill
Likokuu	Swahili	<i>Main Harbor</i>	Presence of a harbor
Kwamuhunzi	Swahili	<i>At blacksmith</i>	Presence of blacksmith
Mtuhaliwa	Pemba Dialect	<i>Superstitious beliefs</i>	Human being never eaten
Ngomani	Swahili	<i>At drum</i>	At a place a drum is beaten

Source: Fieldwork Survey (2017)

Regarding the names of the villages, as presented in the Table 4.1 above, it is clear that these village names originated from the local people themselves, not from outsiders' influence as attested in the data. It is, also, clear that the people named their villages by associating them with situations, activities and the objects that existed within the area. For instance, the village name like **Wesha** "the absence of plots being used" clearly indicate that the names given to the villages is not arbitrary, but it is very well connected to the situations surrounding the area.

Through interviews the researcher sought to understand how the villages came into existence along with seeking to understand the first occupants of the villages. The responses about the origins of the villages differed from one village to another, but all informants come into agreement that village names were associated with real objects, traditional beliefs, Kiswahili proverbs or sayings. Others were associated with dialectical words. Those village names corresponding to real objects were such as **Ngomani** from the Kiswahili word *ngoma* "drum" and *ni* is a final Kiswahili morpheme which indicates a place (locative morpheme). Thus, **Ngomani** is a place where the drum is beaten. This name is a result of the characteristics of the first occupants of the village who liked playing and dancing drum. This finding resembles with the first layer of the theory (linguistic layer) which discusses the origin or background of the villages' names. Thus, the findings support the theory in this aspect.

Furthermore, the name **Kwamuhunzi** originated from Kiswahili word *Muhunzi* "blacksmith", in which *kwa* is a Kiswahili preposition which shows a place. Thus, **Kwamuhunzi** is a place where the blacksmith was living. Appropriately, this village was given such name because the famous blacksmith was the first dweller of the

area. **Likokuu** on the other hand, is a Kiswahili word which means *Bandari kuu* “main harbor” and **Mnarani** also came from a Kiswahili language which means *Mnara* “a tower” and *ni* is a final morpheme which indicates the location; hence “at the tower”. This is to say, therefore, the villages were named after the existence of distinctive objects in the respective place, as in this case a main harbor and a tower, respectively. **Mwambani** is another name from Kiswahili language which means *mwamba* “a rock” or *jiwe* “a stone” and *ni* is a final locative morpheme in Kiswahili. Therefore, **Mwambani** “at the stone/rock” is a place where there is a big stone, yet this stone was traditionally used for worshipping.

The findings, also, revealed that some village names were developed as a result of traditional beliefs. For example, the name **Mtuhaliwa** is a name that was developed from Pemba Dialect words *Mtu* “a man” and *haliwa* “is not edible” (in Standard Kiswahili is *Mtu* and *haliwi*), meaning “human being is not edible”. This name came into use because, traditionally, it was believed that the area could not be inhabited by the human being because there would be a magic harm for any human who would dare to live in the area. Contrary to this belief, one man started living in the area without getting any harm. This person then made people realize that there would be no any harm to a person who would live in the area; hence, they started telling each other *mtu haliwa*, “human is not edible”; henceforth, **Mtuhaliwa** Village. Basing in the theory, it is portrayed that the origin of proper name in the society associated with different objects obtained in such society. Thus, in this section the findings correspond with the theory of the study. This is due to the fact that the theory states that proper names are the part and parcel of culture; then they are used to retain the value, traditional and culture of a concerned society.

Furthermore, some village names were formed from Kiswahili proverbs and sayings, such as **Kiumbemzito** which means “no one is perfect”. It is said that the first people to stay in this area migrated from another village after having quarrels with other village members. Thus, this person established another village in the nearby area. During the first days of his settlement, immigrant was complaining about what happened and kept saying *Kiombe mzito* to mean nobody is perfect; henceforth, the village was named **Kiumbemzito** Village. This is similar to the theory which states that proper names depend on a specific culture and that is a reason of identifying that proper names differ from one culture to another in many aspects. It is known that proverbs and sayings are the elements of culture. Table 4.2 presents quotes taken from the informants interviewed to explain the formation of these villages.

Table 4.2: The Origin of Villages in Pemba Island

Interview Response on the Origin of the Village Name	English Translation
<i>Asili ya jina la kijiji changu ni bandari</i>	The origin of this village is the harbor in our village.
<i>Asili ya jina la kijiji changu ni minazi mirefu.</i>	The origin on this village is the prevalence of tall coconut trees
<i>Asili ya jina la kijiji changu ni mashamba makongwe</i>	The origin of my village is the existence of sisal plantations.
<i>Asili ya jina la kijiji changu ni mnara</i>	The origin of my village is the existence of a tower.
<i>Kijiji chetu kimetokana na malalamiko ambayo watu walikua nayo walipohama toka kijiji kingine. Walikua wanasema “kiombe mzito,” kumaanisha mtu hakosi kasoro.</i>	Our village originated from the complaints of the first occupants who formed this village after migrating from another village. They kept saying <i>Kiumbemzito</i> , to mean that nobody is perfect.

Source: Fieldwork Survey (2017)

Therefore, from the data presented in this section, the findings show that the village names in Pemba were systematically made and the trend of naming villages is associated with distinctive objects –like a drum, coconut trees, harbor and stone, events and beliefs. Put it in other words, the village names are another platform to carry the history and philosophy of the people or community at the areas. The fact that people named their villages with the names to mean that their village was formed from the quarrels with other villagers gives the researcher confidence to say that the village names carry the history of the people living there.

Further findings lead to the conclusion that the first people to live in the villages of Pemba Island were from the East African coast. This claim is logical considering that the names given to the villages are the ones originating from the Swahili language and have Swahili meanings. This claim is necessary to make as we consider that the Pemba Island is now inhabited by people from different part of the world. Some of its inhabitants are from Unguja, Arabian countries, Kenya - Mombasa, Tanzania Mainland as well as from India.

Despite this mixture of people, the findings informed that the names were developed by the Kiswahili speaking community following the use of the language as well as associating the villages with the objects found in the area and the beliefs that the people held. These findings provide a considerable evidence that place names, in most cases, were established by the indigenous of a certain area and native speakers of the language. Eskeland (2001) claims that the origin and background of place names are traced back to the Greek civilization then turn to European countries before spreading around the world including African continent. This means that the Geeks gave the place names of their villages and cities by using their own language.

Other European countries, on other hand, named their villages and cities using their own languages.

Eskeland's claim on the tendency of the people to give names associated with different things, such as trees, hills, events, seasons, social leaders and other objects is a true practice in Pemba Island. Some examples to justify this come from the naming of villages, such as **Mtemani** Village. This village name was associated with Kiswahili word *kutema* which means "cutting the shrubs". The activity of cutting shrubs or trees was famously conducted by the people at a place in order to clear their farms for cultivating different crops. It should be known that this was the practice before these people had contacts with other communities or external world. Therefore, proper names were formed out of the influence of the Europeans. The findings support the theory used in this study because theory portrays that proper names especially place names have their origin which correspond to the culture of the society. According to this theory proper names associated with social objects so as to maintain the culture of such society.

The next group of names originated from Pemba dialect (Kipemba), these names are such as **Wesha** from Kipemba dialect **vyesha** which means *vimekwisha* "they have finished", in standard Kiswahili. **Chwaka** is another village name from Kipemba which means *kinawaka* "it is burning" in standard Kiswahili. Besides, **Mchengele** name originated from Kipemba which means *mpishe* "let him or her pass" in Standard Kiswahili. A further justification to attribute this naming practice to the indigenous themselves is the tendency to name villages with some their indigenous sayings and magical beliefs, such examples are **Mkia wa ng'ombe** which means "the bull's tail" and **Kiumbemzito** which means "there is no permanent friend".

These are some place names of Pemba formed by using Pemba Dialect. In this aspect, the findings resemble with the theory since dialect is a part of language and language itself is an aspect of culture. Therefore, the place names of Pemba Island are associated with the culture of Pemba occupants.

It is, therefore, important to insist that the origin and historical background of place names and the process of proving their meanings should be associated with the culture of a particular country and community living in the area concerned. There is the evidence to justify this in Pemba whereby village names as evidenced by several informants are associated with different objects existing in their surroundings. To put much emphasis on this Helleland (2005) describes that proper names like other names are an indispensable part of human language and origin and/or backgrounds that associate with different things such as hills, mountains, rivers, and forests. From the study, it was found that the villages like **Mnarani** “at a tower”, **Misooni** “at a marble tree”, **Kiuyu Mbuyuni** “at a baobab tree” and **Tondooni** “a musket” were given these names as a result of the presence of objects like a tower and trees such as marble, baobab and musket.

In addition, the findings showed that there were village names associated with different economic activities conducted by the community living in a given place. Such as fishing, trading activities and farming. For examples, the name **Ndagoni** is associated with fishing activities; **Mpikatango** is connected with a person who sold pumpkins. The findings revealed that naming is, generally, part of the process by which people classify their environment and sometimes indicate the main activities done in a specific environment as supported by (Peter & Wappa, 2013). That is to say, place names could be used to carry a lot of information about the object being

described, including the numerous activities done by human beings in a society. On the other hand, giving names after the objects found in the area is a tendency of conveying information about the significance of the object to the people. For instance, the significance of trees or towers in the area may necessitate people to name their areas after the objects. A good example to justify this is **Kuungeni** Village which was named due to the presence of coconut trees in the area. It means this village was established due to the presence of three big coconut trees in that area. The findings are similar to theory's first layer (the linguistic layer) which states that culture is used in giving the names of proper names. Furthermore, the theory in this layer insists that such names should correspond to the culture of the society.

4.5 Meanings Associated with Place Names

This subsection presents the findings of the meaning associated with such place names. The informants were asked to provide the meanings of their villages and they were asked whether such name(s) associated with any object available in the area. The findings revealed that the meanings of the village names reflect objects or the events they were named after. This was important to research because some of the objects and events which the villages were named after had already disappeared or nullified. For example, a village like **Kuungeni** meaning "in coconut trees" was named due to the presence of coconut trees. Unfortunately, the researcher did not find the trees from which the village name was taken because they have got uprooted many years ago as narrated by informants. From the interviews and focus group discussions it was revealed that the village names still meant the same even though their reference did not exist. The quotes presented in Table 4.3 were taken to justify the findings.

Table 4.3: The Meaning of Village Names in Pemba

<i>Interview Response</i>	English Translation
<i>Maana ya jina la kijiji hiki ni mnara</i>	Our village name means tower.
<i>Maana ya jina la kijiji chetu ni watu waliohamia mwisho</i>	Our village name means “the late immigrants.”
<i>Maana ya jina la kijiji hiki ni bandari kuu.</i>	Our village name means “the main harbor.”
<i>Maana ya jina la kijiji chetu ni mpishe</i>	Our village name means “let one pass.”
<i>Maana ya jina la kijiji chetu ni kuhama</i>	Our village name means “migration”
<i>Maana ya jina la kijiji hiki ni Mtuhaliwa</i>	Our village name means “human is not edible”
<i>Maanaya jina la kijiji chetu ni shamba</i>	Our village name means “a farm”
<i>Maana ya jina la kijiji hiki ni chawaka</i>	Our village name means “something burning”
<i>Maana ya jina la kijiji hiki ni mbuyu</i>	Our village name means “a baobab tree”

Source: Fieldwork Survey (2017)

The same was articulated by the participants involved in the focus group discussion. By using the FGD, the researcher sought to get the informants’ knowledge about the meanings of the village names. This was done to understand if the meaning of the villages still remained the same as the meaning attached to the objects or events they were named after. Through FGD, it was revealed that the village names of Pemba were associated with the objects, and they were named after being associated with different objects that existed in the society. In this aspect, the informants were asked to provide short explanations of their village names and they did so. The informants clarified to the researcher on why a certain village was called such a name. According to the information obtained from the informants, it was revealed that establishment of village names in Pemba was due to different reasons such as

activities which were done by the first occupants, some natural objects (e.g. coconut trees) and traditional beliefs. Generally, place names were originally named according to toponymy habitation and tribes of the people. With regard to the theory's third layer the cultural layer, the meaning of proper names should correspond to the society and culture of that society. The same showed up through findings since they indicate that the names of villages in Pemba were associated with the culture of the people living in the Island. The following are some of the quotes that were obtained from participants involved in FGD:

*Kihistoria kulikua kuna watu watatu wanaishi pale katika eneo Fulani ambalo lilikua linaitwa Mwambani, kaka yao mkubwa alikuwa anaitwa Ali Mtumwa. Alikuwa ni mshirikina, siku moja aliwaomba wadogo zake wawili wahame pale kijijini kwa kuhofia wataliwa na shetani. Ndugu hao wawili waliondoka na kuanzisha makazi mapya katika eneo ambalo lilikuwa na minazi mirefu mitatu (Kuungeni). [Mjadala wa Kikundi, **Mwambani**: 17, Juni 2017].*

Historically, there were three people who lived in the area called *Mwambani*, their brother named Ali Mtumwa was a witch. One day he asked his two brothers to move from the village fearing that they will be killed by a spirit. The two brothers accepted and they moved to start a new settlement in the area where there were three tall coconut trees. [FGD at **Mwambani**: 17, June 2017].

*Kihistoria hii ilikuwa ni rasi, lakini kadiri muda ulivyoendelea maji ya chumvi yaliligawa hili eneo katika sehemu mbili, ambazo ni sehemu ya kisiwa cha Pemba na hiki kisiwa kidogo ambacho kinaitwa Makoongwe. Kwa hivyo eneo hili lilikua na mashamba makongwe ambayo watu wanalima. Wakati mtu mmoja alipoulizwa na wenzake unakwenda wapi? Alijibu ninakwenda Makoongwe akimaanisha nakwenda kwenye mashamba makongwe. [Mjadala wa Kikundi, **Makoongwe**: 20 juni 2017].*

Historically, this was a cape, but as time went on the areas was eroded into two halves which are the Pemba Island and a small Island called *Makoongwe*. This area had big plantation farms where people cultivated. One day, one person was asked to say where he was going. He responded "I am going to Makoongwe," meaning that "I am going to where there are old plantations." [FGD at **Makoongwe**: 20, June 2017].

*Eneo hili kihistoria lilitumiwa na wavuvi kwa dago. Baada ya muda mrefu kupita, watu waliyafanya makazi ya kudumu. Kutokana na sababu hiyo watu wapaita Ndagoni. Na hii ilitokea baada ya mtu mmoja kuulizwa kwamba alikuwa anakwenda wapi. Na yeye akajibu Ndagoni. [Mjadala wa Kikundi, **Ndagoni**: 23, Juni 2017].*

This area, historically, had small fishers. After working here for a long time, they made their permanent settlement here. It is this reason that people called it a nut grass area. This happened when one person was asked to say where he was going and he said “I am going to Ndagoni.” [FGD at Ndagoni: 23 June 2017].

*Kwa kifupi, wageni wote hapa walikuwa hawaruhusiwi kuingia kijijini bila ya ruhusa ya kiongozi wa wanakijiji. Walilazimika kubaki nje ya kijiji hadi ruhusa itolewe. Kwa hivyo, maana ya jina la kijiji hiki ni kwamba wageni na mizigo yao wanatakiwa wabaki nje ya kijiji hadi watakaporuhusiwa. Hiki ndicho chanzo na maana ya Matangatani. [Mjadala wa Kikundi, **Matangatuani**: 25, Juni 2017].*

In short, all guests were not allowed to get in the village without the permission from the village leader. They had to stay out of the village until when allowed to get in. Therefore, all the guests and their belongings were to stay out of the village waiting for permission to get in. This is what Matangatani means. [FGD at Matangatuani: 25, June 2017].

Source: Fieldwork Survey (2017)

The general conclusion to make from FGD as quoted above is that the village names remained the same even when the objects, events or beliefs that contributed to their formation never existed anymore.

Regarding the data presented concerning meanings associated with Pemba village names the findings exposed that all village names investigated by a researcher have meanings that associate with objects in such society. This is to say that the meaning of place names, normally, exist in relation to geographical objects and these objects did not change the character, and the reference names also did not change their meaning (e.g. **Kuungeni** “the tall coconut tree” and **Bandari Kuu** “main harbor”).

This claim is supported by Anderson (1994) who argues that proper names especially place names should have meanings and such meanings are associated with social objects. Another implication which we get from Anderson is that place names are always very important components associated with any social objects. Place names continue to be used in the society and they maintain the history of the society that is passed to the future generation, i.e. it is a blue print that contains the history of the society. This is argued by Tóth (2014) that places have semantic implications that resemble with the culture of the society; they maintain the values of such society. This is the indication that place names and their meanings are not only used as a source of linguistic knowledge but also, they deal with several social matters; therefore, they must correspond to society. Similarly, the theory claims that the proper names should be associated with the objects as evidenced by the findings of the study. While providing the brief information about their village names, some informants argued that the names are appropriate because they maintain the cultural value of Pemba.

These findings, further, revealed that the village or place names and their meanings play an important role on the regional and national level because they are used to retain the social and national history and culture and making occupants aware on linguistic matters especially on the relationship between language and proper names. Thus, the meanings of proper names act as one among the crucial issues in the national affairs of a country. Olenyo (2011) contends that proper names provide associative meanings to the society but, unfortunately, such meaning are not known by a large number of such concerned society. This quotation indicates that most place or village names are associated with positive meanings, but the society does

not understand the meaning of their village, (e.g. **Mpikatango** “a person who cooks pumpkins” and **Mtemani** “cutting of the shrubs for diggings”). Also, it showed that some people who have knowledge on the meanings of village names do not spread it to their fellow village members. At the same time, the theory guiding the study insists the issue of proper names to have proper meaning as a way of attracting the villagers and foreigners and for preserving the culture of the society as it was revealed in the findings. Therefore, the researcher suggests that the villagers who know the origins and meanings of their villages should transmit such knowledge to their fellow village members so as to be retained within such society.

Besides, the findings discovered that meanings of village names in Pemba comprised of different types of linguistic meanings such as social meaning, denotative meaning, connotative meaning and pragmatic meanings. In terms of this category, generally, there are five meanings but the findings showed that not all types of meaning were involved in the village names of Pemba Island. Based on the findings the researcher developed the following categories of meanings.

Social meaning is the type of meaning that conveyed by the piece of language or a word that associated it within a social context. According to Peter (2012), proper names have a kind of semantic content and they have to be cultural in meaning. This statement verifies that place or village names, sometimes, have social meanings. Examples of such village names with social meanings are **Mtuhaliwa** - which was socially implied that no one could not live at a certain area because of superstitions. Another name with social meaning is **Mwambani**, which was originated from believe that people could not live there because of the presence of Satan or Satanic power.

Lexical meaning or conceptual meaning is the basic propositional meaning which corresponds to the primary or dictionary meaning. It is essential or core meaning of a concept including the names of the place. It is the literal meaning of the word indicating the idea or concept to which it refers to. From the findings, there are some place or village names that associated with lexical meanings, these were such as **Tondooni** which means “the place where there was musket”, **Misooni** which means “the place where there was a marble tree”. Other examples were **Ndagoni** which means “the place where there were many fishermen’s camps” and **Mnarani** meaning “the place where there was a tower”. According to Olenyo (2011), all Lulogooli personal names and other kinds of proper names have a denotative meaning. This information verifies that proper names in most of the African countries have denotative meanings which associate with African culture.

Pragmatic meaning is another kind of meaning which deals with the meaning of the utterance. This kind of meaning also concerns with inferences that learner, reader and listener perceive when he or she tries to interpret the utterances. Basing on the data, the findings discovered that some village names of Pemba Island have pragmatic kind of meanings, for instance, the name **Matangatuani** which means “we do not need the guests”. This name is from Pemba Dialect; in standard Swahili, it means *Matanga tuweni* “put down your luggage”. When you articulate such a word to a person from the coastal area, he or she will understand that he or she is ordered to put down the sailcloth. Griffiths (2006) articulates that pragmatic meaning is the one that follows the principles of governing the communicative use of language, especially, as used in conversation. The statement insists the presence and the use of pragmatic meaning in several fields including toponymys. Thus,

Matangatuani was pragmatically named because it bases much on communicative use of Kiswahili language, especially Pemba dialect.

Connotative meaning is the communicative value of an expression over and above its purely conceptual content. It is something that goes beyond referent of a word and hints at its attribute in the real world, generally, it is called additional meaning. Connotative meanings of the objects are considered as associative meanings which leading to proper names to be known by the society easily (Olenyo, 2011). As far as this study is concerned, there were some village names of Pemba with connotative meanings. For examples, **Kengeja** – it means the village would be fully of God’s blessings if the villagers would pious but unfortunately most of them were traditionalists. This situation led to lack of God’s blessings. Thus, the meaning of this village name is said to have additional meaning since it means villagers were not faithful to God. The conceptual or lexical meaning of **Tovukuu** is Main navel but regarding to the village name it means a centre of something. In such sense, these village names have the additional meaning or social meaning. Therefore, the findings supported the theory in this aspect since the theory argues that proper names should be meaningful. These meanings, in most cases, ought to have positive meanings while in few cases they have negative meanings. In terms of Pemba place names there are **Kuungeni** “the tall coconut trees” with a positive meaning and **Mtuhaliwa** “human being never eaten” with a negative meaning.

The findings disclosed that some of the villages in Pemba were established or given names due to the name of first person or people arrived and lived at a certain area. Such names were **Mpikatango** “a person who cooks pumpkin.” which was associated with the old lady who conducted pumpkin (*matango* in Pemba dialect)

business at such a place. **Kwamuhunzi** “at the blacksmith” which was established due to the *muhunzi* “blacksmith” who first arrived and lived in the place.

Again, according to the findings some villages’ names of Pemba were established as a result of the immigration of a person due to having quarrel or misunderstanding with other village members. When there was a misunderstanding among the brothers or one person with other village members, the tendency was the victim to migrate from such village to some other place to look for refuge; hence, establishing his new residence. England has been invaded by different groups of immigrants from different parts of the world and their languages and proper names contributed to the establishment of new place names and changing other place names (Guyot & Seethat, 2007). They add that migrants within Britain have also influenced on how their villages and towns are referred to. For instance, Chintown is a section in the urban area with a large number of Chinese. In the third layer of the theory, it was articulated that proper names are sometime borrowed from one area or language to another.

The same situation was attested in this study, whereby the movements of people from one place to another cause them to establish new residence and sometimes such residences were called by using the names of those immigrants. For instance, place names like **Kwale**, originated from the name of person called **Kwale** who migrated from **Tanga** to Pemba. This person was coming from Kwale village in Tanga. As this person arrived in Pemba he established a new residence using the same name **Kwale**.

Another example was **Ndagoni**, in which its first residences were from different parts of Pemba Island. The fishermen went there for fishing, and they built fishing camps but, after a certain period of time, they established their permanent residence and it was being a reason to be called **Ndagoni** to mean **Dagoni** “at a fishing camp”. Light (2004) discloses that the meanings of place names are used as an essential matter because they are associated with different things such as real objects and/or first people used to stay at a place. This assertion supports the findings of this study because some villages were given their names in association with the first person established the village and/or the activities conducted by the same in the area.

Nevertheless, the findings revealed that some village names in Pemba were established because of the event or events ever emerged at that place. The event or events were taken as a reference or source of establishing such names. The informants, through interview responses, articulated that some of village names were associated with specific or great events occurred in some places, e.g. **Mtemani** and **Mpikatango** which means “cutting of shrubs for cultivating” and “conducting a pumpkins business” respectively. Guyot and Seethat (2007) argue that some place names in Europe and parts of the world were associated with industrial and engineering activities. For example, the area surrounding River Severn in Shropshire, where there were many industries, the place names in that area were associated with industrial activities and rivers. This citation provides evidence that place names were sometimes established using different events in the society or physical feature of the area. Iron Bridge, for example, was established after the construction of a big bridge across the River Severn.

The same happened in Pemba during the process of giving the village names where the name givers associated such names with different activities which were done in their society that names are such as **Mtemani** which means “cutting the shrubs”. The word is from Kiswahili word *mtema* which means a place where there were some shrubs but now it is an open area after all shrubs have been cut down and *ni* is a final locative morpheme in Kiswahili language that indicates a place where there are certain features.

Again, the findings disclosed that some place names in Pemba were formed by using figurative expressions such as proverbs and sayings. This is the indication that meanings of such place names were hidden and it is very difficult to know their meanings unless someone tell such names and their meanings to another one. A good example is a name **Mkia wa ng’ombe** (bull’s tail) which figuratively mean “the last one to arrive at a given place or village”. This village was given such a name because it was the last place to be settled by the people when compared to the neighbouring villages. Another example is the name **Kiumbenzito** which was derived from Kiswahili sayings. The name has a hidden meaning which means that “there is no permanent friend or no one is perfect.” Proverbs and saying is a part of culture, thus, the findings support the theory which emphasizes that proper names should be associated with the culture of that society.

Generally, the processes or ways which were used in establishing village names in Pemba Island are similar with those that were used in other parts of the world. For instance, similar to Europe, by using features found in the area, the Pemba society named or established their places or villages. In other parts of the world place names were originated with famous leaders, as what happened in most of the African

countries; and other countries use even trees and mountains. Basing on the findings almost the same ways were used in naming the village Pemba Island.

4.6 The Influence of Modernisation of Place Names

Globalization is one among the factors enforcing modernisation of place names. The researcher made an investigation in order to see whether the Pemba's place names are influenced by modernisation, or they are rigid to this challenge. In doing this, the researcher designed questions that needed the informants to say whether their village names were changed or not; and if they were changed then they were asked the new/current names. Furthermore, in case of changes reported they were needed to tell the reason(s) for the changes. The researcher also wanted to know the reasons why the names were not changed, and if there is the possibility of changing the names in the near future as indicated in Appendix I. Knowing these were of paramount important given the evolution that might have been taken place since the establishment of the village names. In fact, the researcher thought that whether or not exposures of people to other cultures around the world (like Arabic, European and Mainland cultures) and the power formal education would have lead changes of Pemba village names. Another reason that contributed to this investigation is the fact that since the places which experienced colonialism were confirmed to have such changes of place names thus, the same might have been happened in Pemba. The researcher's decision to make the investigation is consistent with the observation made by Guyot and Seethal (2007) who claims that place names are often transformed to bring about the evolution in the society though this process needs at least a small group of people to introduce and support the changes in the society. However, contrary to the researcher's expectations, the study found that the village

names were unchanged and no signs of changing the names were attested due to following a number of reasons.

From the interviews the informants argued that their village names had not changed and they had no any intention to change them. When the researcher went further inquiring why the people have not thought of changing the village names, the informants gave different reasons, including that they cannot change the names because they inherited the names from their ancestors. The following are some of the quotes which were taken from the interviews to justify this.

Hakuna mtu yoyote aliyetoa wazo la kubadilisha jina la kijiji chetu kwa sababu tumelirithi kutoka kwa babu zetu.

Nobody has ever suggested for the change of the village name because we have inherited the name from our ancestors.

Hakuna wazo lolote la kubadilisha jina la kijiji hiki.

Nobody thinks of changing the village name

Mie sijamsikia mtu yoyote ambaye amedai kwamba jina la kijiji linahitaji mabadiliko.

I have never heard any person saying that the village name needs to be changed

Hakuna mtu yoyote ambaye ametoa wazo la kubadilisha jina la kijiji hiki kwa sababu tumelirithi kutoka kwa babu zetu.

Nobody has suggested for the change of the village name because we inherited the name from our ancestors.

Itachukuwa muda mrefu kubadilisha jina la kijiji kwa sababu ni vigumu kufanya hivyo.

It will take a very long time to change the village name because it is difficult to do it.

Mie nafikiri hii ni kwa sababu majina ya vijiji vingi vya Pemba na Zanzibar kwa ujumla vinaakisi utamaduni wa watu.

I think it is because many villages in Pemba and Zanzibar in general have names that reflect people's culture.

Source: Fieldwork Survey (2017)

The findings from the above quotations revealed that modernizing the village names or place names is very difficult in Pemba and it had never taken place. All informants involved in the study argued that their village names were not changed and the villagers had neither an idea nor ready to do so. Again, they replayed that there was no one who suggested the change of their place names. The informants provided several reasons on why they were not ready to change their village names. A close analysis of the responses obtained from the informants revealed that the villagers wanted to live in the villages with the names that were established by their ancestors. They kept the original village names for a long time as they inherited from their forefathers. Most of the informants and villagers were not aware of the issue of modernisation of place names. Some of the villagers (informants) argued that it was the first time to hear that place names are changed. They claimed that such issue never occurred in Pemba Island and they are not sure if it will happen in their Island. The findings are contrary to the theory since they portray that modernisation of place names never took place in Pemba Island, but the theory in the second layer, cultural layer stick on the modernisation of place names. The controversy between the findings and theory is caused by the people's tendency to get strong hold of their culture.

The situation of Pemba Island would not allow anyone to rise out that agenda on changing names because all people know that there is no room of doing so. The people seemed to strongly hold their culture from which the place names orientated against the influence of modernisation. Wetäs (2000) contends that not everyone in

the society of a given nation is aware on the issue of modernisation of his or her country's proper names, but they only know the names of the specific places. Basing on such issue, Lawson (2007) depicts that in African continent where people value their culture, language and communication barriers make it difficult for all people to be aware of all social matters, especially the place names and their changing's. This claim is evidenced in the Pemba society as the people were not aware of some social matters, including modernisation of place or village names. Furthermore, no changes of the place names were observed in the place due to the fact that all names reflected culture of the community concerned, i.e. the study did not attest any place with the exotic or foreign name or meaning that reflect the foreign domination or culture.

Even though there were different factors which might have caused the change of the village names, such as political factors and advancement of science and technology, village names in Pemba Island still remain unchanged. Helleland (2012) argues that proper names, especially place names are so discussed, specifically, those established by colonialists but some countries do not change such names rapidly. This is similar to the theory because although it discusses the process of modernisation, it does not point out the factors in which a country could consider so as to make change of its place names. Some proper names in most African countries were not changed in the sense that they are accepted in such societies and also, they were associated with the concerned culture the same happened in Pemba Island where all place names investigated by researcher were not changed.

The findings did not attest any change in village names investigated. This is an indication that changes are difficult to happen in this society. The findings demonstrated that it is difficult to find that village names in Pemba are changed,

instead they remain the same. These findings are contrary to what is portrayed by the theory which shows the practice of many African countries to change their place names. The situation is not similar to that of Pemba because modernisation of place names started soon after some African countries got their independence in 1960s. Such countries are like Zambia and Malawi. At that period, most colonial names in African such as names of streets, towns, cities, squares and roads started to be changed, especially, those with colonial referents and connotations. According to Nyombi *at al.* (2016), some place names in different countries were not standardised since they resemble the local culture, but there was the creation of new place names, yet, some countries used to change some place names. The findings go against that situation because it does not attest the issue of modernisation of proper names in Pemba. Many countries modernise their place names as a way of preserving their national culture because these new ones are associated with the local culture.

A good example of country which changed their places is South Africa. The country soon after independence changed some of its place names with colonial legacy. These are such as Polokwane which was changed to Pietersburg. This practice is confirmed to have occurred in many places (in Africa) which experienced colonialism whereby renaming of place names were done for political reasons (e.g. Zimbabwe). Guyot and Seethal (2007) argues that the process of renaming place names is inextricably linked to the political changes in parts of the world. The altering of place names in most countries, therefore, constitutes a crucial tool to analysed territorial restructuring of the society. It is interesting to find out that this process was never done in Pemba Island as it was revealed by the findings. However, it is important to understand that the culture of the people of Pemba, may

have contributed to the resistance to change. The findings in this aspect ignore the second layer of the theory which insists the modernisation of proper names. Generally, most of the people of Pemba get a strong hold of their culture against globalization.

It is for many reasons that most of traditional practices of the people of Pemba are used to retain the Pemba village names and such names still seemed to be appropriate with the villagers' culture. This is due to the fact that the village names of Pemba were inherited from the villagers' forefathers as articulated by the informants during the course of the data collection. Jenkins (2004) portrays that in a society which is characterized by multiplicity of diverse political and cultural values, many place names never changed on the bases that such place names are appropriate and they are used in maintaining peace and harmony of such society. Jenkins' study proves that if place names are appropriate for a society, there is low possibility of modernisation. However, the study, also, indicated that some people would have accepted the changes if there were some people who pioneered that change to others. In support to this, Guyot and Seethal (2007) claims that place names are often transformed to bring about revolutionary ideas in the society but this process needs initiators even few people to introduce and support such a thing in a given society. This implies that, for the modernisation of the village names to take place, there must be a certain group of people who will initiate such changes.

4.6 Chapter Summary

In this chapter, the researcher gave brief information of the study and provided the demographic characteristics of the informants as well as the information related to the formation of village names in Pemba Island. Furthermore, the researcher made

the presentation, analysis and discussions of the findings as they were obtained from the field. All these were done with reference to the research objectives and research questions. Generally, the findings revealed that the village names in Pemba Island were developed by the indigenous of the places by using the village characteristics like presence of physical objects, economic activities, and the people's philosophies. The meanings of the village names were associated with different objects and these meanings remained unchanged i.e. they remained reflecting the objects they were named after even though the objects did not exist in the place. Furthermore, even after the escalation of modernisation under the umbrella of globalization, the village names remained unchanged. Among the reasons that made the resistance to changes are the people's strong hold of their culture and respect to the ancestors who named those places.

CHAPTER FIVE
SUMMARY OF THE FINDINGS, CONCLUSIONS AND
RECOMMENDATIONS

5.1 Introduction

This chapter presents summary of the findings in section 5.2. The conclusion is given in 5.3 and section 5.4 offers the recommendations for further studies.

5.2 Summary of the Findings

This study was, therefore, conducted to examine the toponyms of Pemba village names: their origins, meanings and the effect of modernisation. Specifically, the study aimed at identifying Pemba place names and their origins, examining the meaning associated with such place names, and examining the influence of modernisation in such place names. The techniques used in data collection were semi-structured interviews, focus group discussion and documentation. The language used in data collection was the Kiswahili language and the informants' responses were translated into English.

The study was guided by the theory of *African Onomastic Theory of Proper Names* by Batoma (2006). The theory has three layers which correspond to the three specific objectives of the study. The theory guided the researcher to pass on right track during the process of data collection, presentation, analysis and in the discussion of the findings.

The study employed qualitative approach. The approach facilitated to the process of data collection and analysis. The results were presented in terms of descriptive forms. The study was conducted in Pemba Island where there are two regions,

namely the North and South Regions. The findings obtained revealed that there are several factors used by people of Pemba in naming their places or villages. For examples, some names emerged in the course of identified objects existed in their areas such as trees e.g. **Kuungeni** to mean “at the tall coconut trees” and **Mnarani** which means “at a tower”. Other names were derived from the economic activities carried out by the first people settled in a given area such as **Mpikatango** which means “a person who cooks of pumpkin”. While some others names originated from Kiswahili saying and proverbs, e.g. **Kiumbemzito** to mean “no one is perfect”. Yet, some other names were derived from some events happened in the area or done by people e.g. **Mtemani** which means “cutting of shrubs”. Other names, were originated from economic activities done by people who lived there, such as **Ndagoni** which means “at the fishing camps”. The rest were originated from Pemba dialect such as **Mchengele** which means “let him or her pass”. The findings again evidenced that the meaning of the villages’ names differ according to the factors which made a specific place to be called such a name. The meanings and objects associated with such village names are different.

The findings also disclosed that some names have lexical meaning (e.g **Tondooni**.) in the sense that the name is typically representing a certain lexical item. Some of the place names had social meanings (e.g **Mtuhaliwa**), pragmatic meanings (e.g **Matangatuani**) and connotative meanings (e.g. **Kengeja**).

Regarding, modernisation of names, the findings, further, uncovered that people did not have the idea of changing their village names in Pemba Island. Therefore, the indigenous of Pemba Island has a strong hold of their culture and they are not ready to modernise or change the names of their villages. They want their place names to

be called by using their original names as a means of preserving their social identity and cultural values. This was evidenced from the informants' responses that their village names were inherited from their forefathers; hence, they do not see the need to change them. They want to preserve the original names of their villages and they want even their grandchildren to inherit such names.

5.3 Conclusions

Based on the findings obtained through this study, it is hereby concluded that the names of the villages in Pemba Island are a result of the characteristics of the villages. The names originated from unique features of the villages, events and beliefs of the people in the areas. The names have not been changed and no signs of changing them were attested. The main reason leading to this resistance to change is the people's respect to the ancestors who created the names and respect to the indigenous culture as opposed to globalization. The data obtained at the field revealed that the people could have changed the names if there would be some pioneers to influence others to change the names.

The findings are a contribution to the theoretical framework of this study, but they also provide a criticism to the theory since the theory did not say anything about the factors which lead to place names changes. The study contributes much on the theory since it mentions some of the factors used in the standardisation of place names such as the existence of new government in a nation and the development of science and technology. In terms of the body of knowledge, the study provides wider knowledge about the village names and their meanings and how the society can trigger changes of place names or how people's cultural identity and respect to their forefathers can lead them to resist to changes.

5.4 Recommendations for the Action

The study revealed various issues concerning the naming system of villages' names in Pemba, including the names associated with different objects existing in the society and rigidity of the occupants to change their village names. Therefore, based on these findings, the study recommends the following:

Even though there are some records and important information about the village names in different levels of the government, these records do not involve the origin and background of such village names. The accounts only indicate the name of the villages and neglected other important information. Some essential information to be included in such records is the etymology and the first occupants of a certain village. It is also important to indicate the place where these first occupants came from. Thus, the government and society as a whole should ensure that all records concerning a specific village name are obtained at an identified institution or centre.

Secondly, the Government and the society should retain the meanings of village names this is due to the fact that the findings revealed that nearly all village names have meanings that are associated with different objects. Therefore, it would be very important to identify meanings of villages so as to be involved in the records of village names. This would help the people to get full information about a village at a time. The information provided by informants in the course data collection provides evidence that the meanings of village names were not in the official documents in many of the village offices. Therefore, the researcher suggests the inclusion of such information in records concerning villages' names.

Basing on the society, there must be a small group of people who should inform other people about the origin and meanings and the effect of modernisation of their village names. This would help the people to get a strong hold of the names and resist changes in case of any attempt to change if necessary. This suggestion follows from the fact that there are some of the people in the study area who did not know anything about the origin and the meanings of their village names.

5.5 Recommendations for Further Study

The researcher suggests that more and further studies should be undertaken in the following areas:

- i. Since this study was conducted only in Pemba Island, there is a need to expand the scope of the study to include other areas of Zanzibar and Tanzania Mainland. Such a study will help to understand if naming of places in Tanzania falls under the same characteristics as it is the practice in Pemba Island. The study will also help to understand if the influence of globalization has had some impacts on the place names and its implications in the societies.
- ii. Since there are many names for business places in Zanzibar which sound unique and interesting and that this study was only limited to village names, there is a need that another study is conducted to disclose how people came up with such names and the meanings they intended to communicate through those names.
- iii. Another study could be conducted on personal names in Tumbatu Island. This is a small island situated in the North Region of Unguja but it has unique personal names comparing with Unguja and Pemba. The study will

help the society to understand the origin and meanings as well as the associative meanings of such personal names. The study will also help to understand that whether personal names of Tumbatu people are from Africa or other parts of the world.

- iv. Further study, could also be conducted on the effectiveness of the use of the nicknames in Zanzibar young community. This study will help to understand the reasons as to why many young people in Zanzibar use nicknames. Again, it can help us to understand whether the use of nicknames has positive or negative impacts to the individuals and the whole society.
- v. Since this study confined itself to identify the Pemba villages' names, their meanings and origins; thus, there is a need to investigate on names of Shehia of Pemba Island. The study will help us to understand the names and meanings of Shehia situated in Pemba Island. Again, it will help us to know the total number of Shehia and how they work on providing social services to all Shehia members of such Shehia.

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APPENDICES

Appendix 1: Interview Guide Questions (English Version)

My name is Omari A. Ali. I am pursuing the Degree of Master in linguistics at the University of Dodoma. Recently, I am conducting an academic research on the origin and linguistic implications of the place names in Pemba Island and this why I have come with questionnaire.

This interview guiding question, aims at obtaining the information on the Origin and the Linguistic Implications of Place Names in Pemba Island.

Please, you are kindly requested to answer all questions basing on your ability as well as your understanding of this information. I want to assure you that all information that you are going to provide will only be used for the purpose of this study and not otherwise. This information will remain confidential and will not by any means jeopardize your security.

Will you be ready for the interview?

Yes () No ()

Thank you for participating in my survey.

1. Would you please give me the origin of this village?
2. Historically, who were the first residents of this village?
3. Where did they come from?
4. a) Do you think that is there any meaning linked with the name of the village?
b) Briefly, explain such meaning.

5. Is there any idea of modernizing the name of the village?
6. Who is the initiator of the influence of modernization of the name of the village?
7. Why do you want to modernize your village name?

Appendix I: Mahojiano kati ya Mtafiti na Mtafitiwa (Swahili Version)

Lengo mahojiano haya ni kukusanya maelezo juu ya chanzo na historia ya vijiji vya Pemba na maana zake. Tafadhali nakuomba ujibu mawsali yafuatayo kwa mujibu uwezo na ufahamu. Ningependa kukuhakikishia kwamba maelezo yote ambayo utatoa ni kwa ajili ya kazi hii tu na vinginevyo. Maelezo yako yatakua ni siri na kwa vyovyote vile hayawezi kuhatarisha usalama wa maisha yako.

1. Je unaweza kunieleza asili ya jina la kijiji hiki?
2. Kihistoria nani wakaazi wa mwanzo wa kijiji hiki?
3. Je, walikua wanatoka sehamu gani?
4. a) Je, unadhani maana ya kijij hiki inahusiana na kitu chochote?
b) Kwa ufupi elezea namna maana inavyoendana na jina.
5. Je, kuna wazo lolote la kukiendeleza au kubadilisha jina la kijiji chako hiki?
6. Je, ni nani mwanzilishi wa wazo hilo la kubadilisha jina la kijiji?
7. Kwa nini mnataka kubadilisha jina hilo?

Nashukuru kwa ushirikiano wako.

Appendix II: Guide for Focus Group Discussion

Dear respondents, I am Omar Abdalla Ali who is a student at the University of Dodoma. I am pursuing Master of Arts in Linguistics and currently I am at the stage of writing my dissertation. Therefore, I am collecting information on toponymys of Pemba villages' names, their origins, meanings and the effect of modernization. You are requested to provide honest information to help me accomplish this study. The information you will provide here will be used confidentially and for the purpose of this study only.

1. Would you please give me the origin of this village?
2. Historically, who were the first residents of this village?
3. Where did they come from?
4. a) Do you think that is there any meaning linked with the name of the village?

b) Briefly, explain the meaning of your village name.

Appendix II: Swahili Version

Mwongozo wa Majadiliano

Wapendwa watafitiwa, jina langu ni Omar Abdalla Ali, ni mwanafunzi wa Chuo Kikuu cha Dodoma. Ninasoma kozi ya uzamili katika sayansi ya lugha. Kwa hivyo niko katika hatua ya kukusanya taarifa au maelezo yasiyo kamili juu ya majina ya vijiji vya Pemba hasa asili ya vijiji hivyo, maana zake na mabadliko ya majina ya vijiji hivyo. Naomba munisaidiye kupata taarifa ambazo zitanisaidia kwenye kazi yangu. Taarifa zenu zitakuwa ni siri na zitatumika kwa kazi hii tu.

1 Tafadhali unaweza kuniambia chanzo cha kijiji hiki?

2 Kihistoria nani walikuwa watu wa mwanzo wa kijiji hiki?

3 Watu hao walitokea wapi?

4a Je unafikiria kwamba kuna kitu chochote ambacho kinashabihiana na jina la kijiji hiki?

b. Kwa ufupi toa maelezo ya kijiji chako.

CORRECTIONS

Page number	activity done
V.	rephrasing the sentence
2.	revising and rephrasing the sentence
3.	revising and rephrasing the sentence
4.	omitting the repetitive sentence
5.	revising and rephrasing the sentence
9.	revising and rephrasing the sentence
17.	providing an example of a borrowing place name from Swedish language
20	revising and rephrasing the sentence
35.	revising and rephrasing the unclear statement