

**SOCIOLINGUISTICS AND MORPHOSEMANTICS OF
POGOLO PERSONAL NAMES**

MOHAMED PATRICK LIHUNDI

MASTER OF ARTS IN LINGUISTICS

THE UNIVERSITY OF DODOMA

OCTOBER, 2018

SOCIOLINGUISTICS AND MORPHOSEMANTICS OF POGOLO
PERSONAL NAMES

BY

MOHAMED PATRICK LIHUNDI

A DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN
LINGUISTICS

THE UNIVERSITY OF DODOMA

OCTOBER, 2018

DECLARATION

AND

COPYRIGHT

I, **Mohamed Lihundi, P.**, 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.

Signature.....

No part of this dissertation may be reproduced, stored in any retrieval system, or transmitted in any form or by any means without prior written permission of the author or the University of Dodoma. If transformed for publication in any other format shall be acknowledged that this work has been submitted for degree award at the University of Dodoma.”

CERTIFICATION

The undersigned certifies that she has read and hereby recommends for the acceptance by the University of Dodoma, a dissertation entitled “Sociolinguistics and Morphosemantics Of Pogolo Personal Names”, in partial fulfilment of the requirements for the degree of Master of Arts in Linguistics of the University of Dodoma.

.....

Dr. Chrispina Alphonce

(SUPERVISOR)

Date

AKNOWLEDGMENTS

First and foremost, I thank the Lord **ALLAH** the Almighty for keeping me in good health, doing protection strength and peace of mind throughout my studies.

I also thank many individuals who have contributed to the success of this work though I cannot mention all of them here. First, I wish to appreciate all the lecturers of the Department of Foreign Languages and Literature of the University of Dodoma for instilling in me the knowledge and skills that brought me to this success.

I am, specifically, grateful to my supervisor, Dr. Chrispina .A. Alphonse, who openhandedly contributed knowledge, experience and recommendations that shaped this study. It would have been difficult to reach this end without her assistance and guidance. Also Dr. Sane, E.M for his sharp eyes during editing this work.

I owe my sincere thanks to my classmates, Mwageni, Sanga, Ndomba, Soi, Kagali, Msabaha, Gharib, Msengi, Khatma, Salama, Mgeni, Bayo, Mapunda and others for encouraging and supporting me throughout the two years of my study at UDOM. I will not be grateful if I won't mention the contribution of my wife and family. They have shown me love and gave me a considerable support that did not only help me accomplish this work but also happiness and passion to work hard. Thank you for showing tolerance when I was far from you. May God bless you!

DEDICATION

This work is dedicated to my wife and friend, Fatuma, and my son, Karim Lihundi, and my daughter, Rahma Lihundi. It is also dedicated to my parents, the late Patrick Lihundi (father) and Amina Baraza (mother) and all my relatives.

Thank you for your love, support, encouragement and patience that you always showed me. I tell you God is great.

ABSTRACT

The study informs about the Pogolo personal names. It particularly informs the semantics, morphology of Pogolo personal names, as well as the sociolinguistic interpretation of the names. Using the descriptive research design coupled with the qualitative approach, data were generated through interviews, focus group discussion (FGD) and documentation. 28 informants were purposively and snowball sampled from Mwaya, Ruaha, and Chilombola wards of the southern part of Ulanga to inform the study. Documentation was also done using the lists of names in the school register book at Mwaya Primary School, Chikwela Primary School and Chilombola Primary School. From the schools, 40 Pogolo names were collected and 10 more names were obtained from the interviews and discussions with the informants of the study. The analysis of the information obtained revealed that Pogolo personal names have meanings, which reflect the name-giver or the manner of birth. Other names are given to reflect social factors. Names are morphologically constructed using different morphological processes, including derivation and compounding. The Pogolo society has the morphological constructions to mark gender in personal names. Based on these findings and facts, it is hereby concluded that Pogolo personal names are given out of the feelings of name-giver, the manner of birth and social factors. The study ends by recommending that Pogolo and other societies should name their newborns using the names drawn from their ethnic languages as a way of preserving the good values of their culture and a marker of identity also.

TABLE OF CONTENTS

DECLARATION AND COPYRIGHT	i
CERTIFICATION.....	ii
AKNOWLEDGMENTS.....	iii
DEDICATION.....	iv
ABSTRACT	v
TABLE OF CONTENTS	vi
LIST OF TABLES	ix
LIST OF FIGURES.....	x
LIST OF APPENDICES	xi
LIST OF ABBREVIATIONS AND ACRONYMS.....	xii
CHAPTER ONE: INTRODUCTION AND BACKGROUND TO THE STUDY	1
1.0 Introduction.....	1
1.1 Pogolo and their Language	1
1.2 Background to the Study	2
1.3 Statement of the Problem.....	7
1.4 General Objective.....	7
1.4.1 Specific Objectives	8
1.4.2 Research Questions.....	8
1.5 Significances of the Study	8
1.6 The Scope of Study	8
1.7 Chapter Summary.....	9
CHAPTER TWO: THEORETICAL FRAMEWORK AND LITERATURE REVIEW ..	10
2.0 Introduction.....	10
2.1 Theoretical Framework.....	10
2.2 Literature Review	12
2.2.1 Personal Names and Naming Practices	12
2.2.2 Semantics Aspects of Personal Names	19
2.2.3 Sociolinguistics Aspects of Personal Names	23
2.2.4 Morphological Aspects of Personal Names	26
2.3 Research Gap	29
2.4 Chapter Summary.....	29

CHAPTER THREE: RESEARCH METHODOLOGY	31
3.0 Introduction.....	31
3.1 Research Approach.....	31
3.2 Research Design.....	31
3.3 Area of the Study.....	32
3.4 Target Population.....	33
3.5 Sample Size and Sampling Techniques.....	34
3.5.1 Sample Size.....	34
3.5.2 Sampling Techniques.....	34
3.6 Methods of Data Collection.....	35
3.6.1 Semi-Structured Interviews.....	35
3.6.2 Focus Group Discussion (FGD).....	35
3.6.3 Documentation.....	36
3.7 Data Analysis.....	36
3.8 Ethical Considerations.....	37
3.9 Reliability and Validity of Data.....	38
3.10 Chapter Summary.....	38
CHAPTER FOUR: DATA ANALYSIS AND PRESENTATION	39
4.0 Introduction.....	39
4.1 The informants' Profile.....	39
4.2 Names and Naming Practice in Pogolo Community.....	39
4.3 Semantic Analysis of Pogolo Personal Names.....	41
4.3.1 Denotative Meaning of Pogolo Personal Names.....	42
4.3.2 Names that Mark Occasion of the Child's Birth.....	42
4.3.3 Names Derived From Behaviour.....	45
4.3.4 Names Associated to Theophoric.....	46
4.3.5 Names Associated to Honorific Names.....	46
4.3.6 Names Derived from Animals.....	47
4.3.7 Connotative Meaning of Pogolo Personal Names.....	47
4.4 Sociolinguistics of Pogolo Personal Names.....	48
4.4.1 Names in Relation to Religion or Belief.....	49
4.4.2 Names Related to Social Factors.....	50
4.4.3 Names in Relation to Natural Phenomena.....	51
4.4.4 Names in Relation to Historic Events.....	52

4.4.5 Names in Relation to Gender	53
4.5 Morphology Analysis of Pogolo Names.....	54
4.5.1 Personal Names Derived from Verb Base	55
4.5.2 Personal Names Derived from Nouns	56
4.5.3 Personal Names Derived from Adjectives	57
4.5.4 Compounding Pogolo Personal Names	58
4.6 Chapter Summary.....	60
CHAPTER FIVE: DISCUSSION OF THE RESULTS.....	61
5.0 Introduction.....	61
5.1 Chapter Summary.....	72
CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS	74
6.0 Introduction.....	74
6.1 Conclusion	74
6.2 Recommendations	77
REFERENCES.....	79
APPENDICES.....	85

LIST OF TABLES

Table 1: Lulogooli Personal Names Due to Natural Phenomena	19
Table 2: Lulogooli Personal Names That Mark the Occasion of the Child's Birth.....	20
Table 4. 1: Names in Relation to Gender.....	53
Table 4. 2: Personal Names Derived from Verb.....	55
Table 4. 3: Personal Names Derived from Nouns	56
Table 4. 4: Personal Names Derived from Adjective	57
Table 4. 5: Verb - Pronoun Based Compound.....	58
Table 4. 6: Names formed by Noun and Adjective	59
Table 4. 7: Compounding Names From, Pro-nominal, Noun, Adjectives, Adverb.....	59

LIST OF FIGURES

Figure 3. 1: Pogolo Language Catchments Area33

LIST OF APPENDICES

Appendix A: Interview questions to teachers, religious leaders and students	85
Appendix B: Provide the FGDs Guide	87
Appendix C: Pogolo Personal Names and their Meanings	89
Appendix D: Permission Letter From Ulanga	90
Appendix E: Introducing Letter From UDOM	91

LIST OF ABBREVIATIONS AND ACRONYMS

ADJ	Adjectives
ADV	Adverb
FGD	Focus Group Discussion

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

1.0 Introduction

This chapter gives a general overview of the subject but starts with the overview of Pogolo and their language. The chapter also gives an introduction to the context of the problem, the rationale for the study and the objectives that the study sought to achieve.

1.1 Pogolo and their Language

Tanzania is a multiethnic and multilingual country with approximately 120 languages and Pogolo is one of those languages (Muzale, 2008). According to Guthrie (1948), Pogolo language falls under the sub-group of Niger-Congo of zone G.51, with approximately 185,000 speakers. The current statistics of the Pogolo speakers was established by the Joshua project (2017) which approximated the number of Pogolo speakers to be 495,000. Pogolo speakers live in the Eastern Highlands of Morogoro Region and constitute the smallest ethnic group in Tanzania. This ethnic group is found in Ulanga District. According to Muzale (2008), in 1987, the numbers of residents in Ulanga were 200,974 while 185,000 of them spoke Kipogolo. The informants reported that Pogolo language originates from Ndwewe language in Lindi and that Pogolo people arrived in Morogoro around the 1890s (Muzale, 2008). It is believed that Pogolo language has three dialects, which are Kipogolo¹, Kibhwiganji and (Ki)shidabaga. The first groups which came from Lindi (Ndwewe) and settled in Ilonga Mwaya up to Chilombola have got their own dialect of Pogolo. This is a mixture of Pogolo and Ndwewe and it is known as Kipogolo. This dialect is spoken in the Southern parts of Ulanga District where majority of Pogolo speakers are found. The speakers of this dialect are more than half of all Pogolo native speakers. The second dialect of Pogolo language is found in the western part of Ulanga

¹ The speakers of Kipogolo dialect consider themselves as pure Pogolo language speakers.

District. This dialect is known as Bhwiganji. The Bhwiganji has some vocabularies and syntax quite different from Pogolo language spoken in Southern Ulanga. It is spoken in Ruaha, towards Mahenge and nearby areas, such as Isongo, Kwiro, Mmbangayau. People belonging to this group claim to be the original Pogolo speakers. The elders when interviewed narrated that the last group of dialects found in Pogolo language is Shidabaga. This is a group of Pogolo who migrated to Mbeya Region through Mtimbila, Lupilo, and Ifakara. The other speakers of the two dialects (Kibwiganji and Shidabaga) are predominantly involved in rice cultivation as well as fishing activities in Kilombero valley, while the main speakers of Kipogolo dialect are predominantly involved in growing rice and maize. The subject of this study is Kipogolo dialect from where the data were generated because it has many speakers of Kipogolo compared to other dialects Shidabaga and Bwiganji.

1.2 Background to the Study

Personal names have recently been a central idea of many linguistics scholars. There are plenty of studies that have shown their interest in this, and some of them are cited by the researcher in this study. Some of the notable scholars who did their studies in personal names by using onomastic theory include Butler (2012), Bramwell (2012), Fukuade *et al.* (2016) and Batoma (2009). Through their studies, the scholars have not only revealed that personal names carry the meaning, morphological structures as well as sociolinguistics of indigenous people but also give emphasis to the need for such study. Appropriately, this knowledge motivated the current researcher to understand the sociolinguistics and morphosemantics of the Pogolo personal names. Indeed, this study provides important information about the meaning, morphological features as well as sociolinguistics aspects of the names in the society.

Names are more than a word or words by which a person, animal, place or a thing is known, and does not fundamentally connote designation, reputation, or identification, a separation of one individual from the other. Names are very essential medium of communication in every single part of the world. However, Africans and the Pogolo community, in particular, link a great importance to the use of names. Names are what people are known and are identified. They communicate and tell stories about people and the circumstances surrounding their birth (Fukuade *et al*, 2016). Thus, through names, an individual may get a story about that particular society.

What is very interesting to this study is that names reflect many preferences of their owners (or givers) in terms of the real life objects, actions, features and beliefs (Rosenhouse, 2002). The aforesaid assertion makes it important to know the personal names and naming practice in Pogolo community of Tanzania. With this consideration, the Pogolo naming practice is examined using three lenses, namely the semantics of the names, the morphology and sociolinguistic aspects of the names. Through this examination, a detailed description of how a new baby is named by parents by intentionally choosing a name to reflect the social practices of the society, identity, and at the same time send a message, express hope and prayers (Alford, 1987). Therefore, names are carriers of the messages for name-givers.

It had been earlier reported that societies obey most phonological, morphological, syntactic, orthographic or semantic rules (Algeo, 1992). Appropriately, this study gives a due weight to the morphology and semantics of the personal names in Pogolo, while its phonology is beyond the scope of this study following a number of reasons, including time and fiscal.

The naming system has now been a field of research that has captured attention of linguists (Jakobosen, 2011). One of the areas that have received the attention of many

scholars includes semantic meanings of personal names, or onomastic. Onomastic is the scientific study of names and naming system to introduce and describe proper names. These names include personal names and their historical background and linguistic implication (Batoma, 2009). All these studies conducted by (Bramwell, Fukuade) generally give evidence that naming of personal names has traditionally been through the local language. Personal naming practices offer important insights into the patterns of the society and culture. Organization of communities can be a key to broader cultural changes. They tell us about the categorisation of the new-born infants and the name givers, and often tell us what is seen as significant about the background and the circumstances at the time of birth within the society (Alford, 1987; Rosenhouse, 2002; Adamic, 1942). All these scholars have viewed that names as reflection are significant to the society that they belong.

Naming in African languages is said to be significant and embedded with meaning. For example in Zulu, a name like *Lindiwe* means ‘the expected’, reflecting that the bearer was a long awaited child. Pogolo, like many other Bantu languages, has a number of ways in which names are constructed depending on the meaning that the name-giver wants to convey. Unfortunately, none of the earlier researchers had given empirical information to explain this. Therefore, meaning is defined as what a word means, signifies, expresses and its inner and psychological significance. It is the concept of the word or the action. But in this study, the word meaning is used to give all aspects and circumstances that are taken into an account when the personal name is given to a child. The meanings can be connotative or denotative (Olenyo, 2011). Therefore the meanings of names can denotative in which means purely meaning or connotative which means is associated meaning.

The scholars, Rosenhouse (2002) and Zelealem (2003) state that personal names have semantic content and reference which are highly tied up to the socio-economic and political situations of the society where a baby is born. This shows that personal names have meaning which is derived from content words. Therefore, Pogolo personal names may have meaning which may be from denotative or connotative. This study, therefore, investigated the meanings of Pogolo personal names as one of the objectives. Different studies such as Olenyo (2011), Baitan (2010), Butler (2012) and Amalsaleh (2015) state that names have lexical items as roots and these lexical items denote physical objects but their connotations are found in the socio-cultural behaviour of the people. The researcher believes that the meanings of the names can be interpreted in the name-giver's view. Therefore, this study aims at a thorough linguistic inquiry of the naming system in Pogolo by analysing systematically the names with their semantic bearings.

Not only did they do semantics analysis, the scholars also discussed on morphological aspects of personal names in the world and Africa included. Morphology has its origin in Goethe according to Lyons (1968 as cited in Agbedo, 2000), and that it was first used in the research of the 'forms' of living organisms in biology. It has the basic concept of word and morpheme. Personal names are nouns and by virtue of the fact that they are made up of meaningful sequences of sound (morphemes) which carry meaning. A root morpheme is that important part of a word which carries the basic meaning. It is the last unit of the word which remains when the word has been stripped off all its affixes. Words are constituted of prefixes, roots and suffixes. It is through these affixes that words become meaningful. Personal names usually are attached by morphemes either before or after stem or root as any language feature. Many scholars (Bonvillain, 1999; Fromkin & Rodman, 1993; Kosch, 2006; Rankhododo, 1999; Guma, 2001; Haspelmath, 2002) define a morpheme as the smallest unit/constituent of a word that cannot be further analyzed or

broken down. Normally, the attachment of morpheme may lead to a new meaning of a word and of course a new word is formed. Haspelmath (2002) describes morphemes as morphological atoms, the ultimate elements of morphological analysis. Lawrence (1999) asserts that names are linguistic items like other elements of linguistics. They are words that come from a language in that they are justified to be regarded as having a morphological structure. In that case, they can be analyzed in the same way as other words in a language.

Morphemes such as prefixes and suffixes, when affixed to a root, modify the meaning of the root in terms of class, gender, place and time and word category. However in this study it was not the concern of the researcher to concentrate on gender and place names. Meanwhile, names can be formed by different ways either by derivation or compounding process. Gerba (2014) is one of scholars who studied personal names, with a specific focus to Oromo personal names in Ethiopia. The findings of the study revealed that personal names in the society are derived from different word categories, namely verbs, nouns, pronouns and adjectives.

Sociolinguistics is a descriptive study of the effect of the aspects of society, including cultural norms, expectations, and context, on the way language is used, and society's effect on language. It differs from sociology of language, as its focus is on the effect of language on society. Sociolinguistics overlaps considerably with pragmatics. Fukuade *et al.* (2016) says that sociolinguistics studies show how language varieties differ between groups separated by certain social variables, like ethnicity, religion, status, gender, level of education, age, and the like, and how creation and adherence to these rules is used to categorize individuals in social or socioeconomic classes. Thus, sociolinguistics falls in the norms and belief of the society.

Socio-cultural processes of naming and addressing processes in Pogolo language has origin that needs to be studied systematically. It is a natural topic in that it combines linguistic phenomena with an underlying social phenomenon related to the sociology of knowledge. As knowledge and thought processes occur within the framework of a certain society, so too the choices that parents make in naming of the children connected to the conditions of the society (Liebersohn, 1983). The naming practice of any society is tied up with society where name-givers come from.

1.3 Statement of the Problem

There are a lot of studies in the world and Africa, in particular, which have been widely written about naming system. These studies include Fukuade et al. (2016); Bramwell (2012); Butler (2012); Baitan (2010); Amalsaleh (2015); Olenyo (2011); Gerba (2014); Koopman (2001); Kimeyi (1989) to mention a few of them. These studies have clearly shown how personal names and naming practices are connected to language as part of culture to communicate in the society.

Despite the fact that there are many linguists who paid the attention to personal names, there is not a single study which has analysed and described the naming system of the Pogolo community. Therefore, Pogolo naming system is still a puzzle which needs a clear solution through empirical research. This research was appropriately set to find out Pogolo naming in terms of the meanings of names, morphology and their sociolinguistics features and to document them for the benefits of the coming generations.

1.4 General Objective

Generally, this study sought to investigate semantics, morphology and sociolinguistics features of Pogolo personal names.

1.4.1 Specific Objectives

- i. To examine the meaning of Pogolo personal names
- ii. To scrutinize the sociolinguistic properties of Pogolo personal names.
- iii. To investigate morphological features of Pogolo names

1.4.2 Research Questions

- i. What are the meaning associated with Pogolo personal names?
- ii. What are the sociolinguistic properties of Pogolo personal names?
- iii. What are the morphological features of Pogolo names?

1.5 Significances of the Study

The study of Pogolo personal names is a multidisciplinary area of study for scholars in sociology, history, religion, anthropology, linguistics, ethnography and philosophy. It is an important area of the Pogolo culture that should be enhanced in sociolinguistic and anthropological studies. Secondly, the knowledge gained through this study may help new Pogolo generations to understand the meaning attached to different names of their society. Having known those names and the grounds of assigning them to their children, they may maintain positive attitudes towards their language. Moreover, the study will contribute documentation of Pogolo language as it is written allowing people and scholars to read about Pogolo community.

This study points out some research opportunities, particularly on the morphology or semantics of personal names in ethnic community societies and to reveal the morphosemantics and the sociolinguistics of the names.

1.6 The Scope of Study

The study was mainly restricted to the sociolinguistics and morphosemantics of Pogolo personal names. It focused on the society construct of names, specifically the names in Pogolo language. The study is limited to the Pogolo language, leaving many other

languages in Tanzania. The study is also limited by the selection of the area of the study; the study was confined to Ulanga District of Morogoro Region.

1.7 Chapter Summary

In this chapter, it is presented that language reflects the social and cultural values of a particular society, including the identity of the language speakers. The literature has shown that societies give personal names to the new born drawing from their semantics and sociolinguistic factors but each language differ from another. It is said in the chapter that none of the research conducted in Tanzania and Pogolo, in particular, had revealed these social and cultural values attached to language, especially through the naming system of the society. Therefore, this study is significant in that it unveils these social and cultural values of Pogolo from the naming system of the society.

CHAPTER TWO

THEORETICAL FRAMEWORK AND LITERATURE REVIEW

2.0 Introduction

This chapter is set to describe the literature that was reviewed to give some insights for this study. It describes both the theoretical and empirical literature regarding personal naming and identifies the potential areas of research, commonly known as research gaps. Also, through this review, the key terms and concepts carrying the meaning of this study are delineated.

2.1 Theoretical Framework

This study was guided by *African Onomastic Theory of Proper Names* (AOTPN) which was developed by Batoma (2006). The theory is directly linked to John Stuart Mill's (1964) theory which states that there is a distinction between connotative and denotative meaning of personal names. Langendonck (2007) adds on the theory by saying that names are products of, and part of, the society in which they are used and so they cannot be viewed in isolation from it. According to AOTPN, personal names provide background and meaning in relation to the culture and society concerned.

Moreover, the theory explains that personal names may be either denotative or connotative, in the sense that one has to get meaning depending on the interpretations of a specific society and not otherwise. Therefore, proper names, lexically and characteristically, should get the meaning which comes from the naming society. This shows that any proper names are normally formed at lexical, semantics and meaning connected to the culture of a certain society.

The theory (AOTPN) states that, when a lexical form of proper name is identified, it is recognised as onomastics' construction and meaning rather than real property of a name. The theory believes that most of the African proper names are associated with traditions

and culture. In relation to this theory, the onomastic naming of proper names are the combination of three layers of naming; the linguistic layer, cultural layer and pragmatic interpretive layer.

Drawing extensively from this theory, the sociolinguistics of Pogolo personal names is viewed in the unification of semantic and pragmatic stand point while the morphological models are interpreted in the line of syntactic perspectives. The theory has systematically informed that there is literal or demonstrative meaning. This informs that most of the proper names are purely symbols since their mere purpose is identification of the meaning of the name. It is therefore the role of linguists to unveil what meaning the names carry. This study is an attempt to that direction using the Pogolo society's naming system. Through this linguistic level, people are made aware of name-giver's motives and message within the name. Helleland (2012) in an attempt to find out the meaning of names argues that there is an intimate relationship between name-giver and personal names. In addition, Helleland explains how names create a sense of identity through the attachment feelings of belonging

Culture goes hand in hand with the meaning beyond the name-giver's motivation. Batoma (2006) supports this statement by stating that African Onomastic meaning is based on cultural and tradition aspects, something which is very important in African culture. Letsoela (2015) looks at names as full of culture. The discussion is clear as the scholar indicates that, for most of the names, the referent can be easily located by a fluent speaker of that society (Sesotho). Also, Langendonck (2007) adds on naming as cultural by saying that proper names are socio-onomastic, meaning that they are related to the social properties of their referents. Hence, it follows that it is in the field of names that language innovation and attitudes towards language as a cultural phenomenon can be understood. Therefore, the personal names have meanings that associate with the society concerned.

Indeed, this theoretical framework provides a description of people's experience of reality in their respective sociolinguistic backgrounds. In relation to data analysis, this theory fits into the assumption that the naming of people conforms to socio-cultural factors together with the linguistic principles which influence the selection of names. The morphological and semantic analysis of names together with their society's interpretations of the names provides significance to this theorization.

2.2 Literature Review

In this section, the researcher presents different reviews from different scholars who conducted studies related to personal names or any kind of name in the different parts of the world and what they found out in their studies. The researcher analysed other scholar's views or suggestions on the names themselves to get a general overview and what the linguists commented on names in relation to semantics, morphology and sociolinguistic aspects of the Bantu languages.

2.2.1 Personal Names and Naming Practices

Naming is an important and universal process which people use to identify what surrounds them as a way of communication around the world (Fawwaz, 2016). The word "name" has been defined as a word or a group of words that suggest a certain entity whether it is real or fictitious (Encyclopaedia Britannica, 1926). The definition of the word "name" in the Oxford Advanced Learner's Dictionary (2012) refers as "a word or set of words by which a person or thing is known, addressed, or referred to". A name reflects group membership, such as family or clan membership, but also social class membership, geographical or ethnic origin as well as religious affiliation (Alford, 1987). Everything around the world has to be identified by giving it an appropriate name, to enable individual to distinguish between things. Many researchers and linguists have focused on the investigation of how names can reveal cultural insights, linguistic features, and the historical background of a

society. Thus, names are used to refer to somebody or something. It could be very difficult if there would have been no names.

For human beings, a name is exactly the most essential right that ought to carry a present characteristic and have an acceptable meaning in society. So everyone should have a good name as a symbol of identification, it can also be a symbol of social prestige (Fukuade, 2016; Bramwell, 2012). Because of this patterning, a personal name can give instant information about social background, culture, language and even religion, as well as identify the bearer as a particular individual. For females, a name is considered as a part of her beauty; therefore, parents choose an attractive name for their daughters, so they search carefully to find attractive names which are beautiful both in sound and meaning (Al-Al-abed, 2016). On the other hand, Al-Al-abed continues for males, and they say a name is considered as a part of his personality; therefore, when parents choose a name for their son, they select traditional and old names which are very common. The names which normally belong to humans are personal names. These are either person's name, family name or even person's nicknames. Mehrabian and Piercy (1993) say that the name gives an impression, whether positive or negative and has a corresponding impact in social interaction. Naming new-borns within the same family, such as brothers and sisters is another interesting fact about naming new-borns. It was observed that in some families there is a trend of choosing similar names for siblings in order to make their family distinguished from others (Al-Al-abed, 2016).

Naming in African communities is said to be significant and embedded with meaning. For example, in Zulu, a name like *Lindiwe* means "the expected", reflecting that the bearer was a long awaited child. On the other hand, *Ntombizondwa* which means girl only is given to a girl born in a family that does not have a male child (Dowling, 2004). Therefore, in African communities, each name has meaning and important.

Windt (2003) states that parents' choice of names for their children have an influence on the development of the personality of the child. Moreover, personal names and places are some of the most important tools of the authors in creating credible characters place in the literally universe that gives the impression of being authentic. Therefore, this means that the names given to children have the impact to their actual life.

In connection to this, Olenyo (2011) says that the notion that names have meaning has remained to be a puzzle to many linguists as most of them view names as merely signifiers and arbitrary to people and things they name. Thus, this attracted researcher to conduct the study on sociolinguistics and morphosemantics analysis of Pogolo personal names in order to find the truth of it.

Sometimes, the meaning of a person's name may be derived from certain circumstance or man-made situation which leads to a new individual a new name. Olenyo (2011) on his study of semantic analysis of Lulogooli Personal Names says Lulogooli names originate from manmade as well as natural phenomena such as famine, poverty, wars, seasons, social activities, political activities and so on. Olenyo adds that most of the Lulogooli personal names are derivatives from Lulogooli verbs, nouns and adjectives. So, naming a child in African communities is tied with certain issues that are involved, either before the birth or during the birth of the child, also how parents live with their colleagues in the society.

According to Firth (1964:60), every man carries his culture and much of his social reality with him wherever he goes. These realities are sometimes identified through the person's personal name and his language. Personal names are usually constructed historically, maintained socially and they are based on the shared assumptions and expectations of members of the society (Akinaso, 1980). The meanings of the personal names are associated with the expectation of that society.

Agyekum (2006) in discussing the features of a name asserts that according to the literature on anthroponomy, African and Bantu names in general are quite different from the western societies where people take their fathers' last names. A name has the socio-cultural function of identifying of the bearer. Obeng (1998) confirms that African cultures have various ways of naming a child. Likewise, the Akan naming system depends on days of the week and death prevention names (Agyekum, 2006). While western names are predictable, African names are generally not predictable, for until the child is born and under what circumstances it is born. The name cannot be determined with accuracy. Agyekum's comments shows that, in African communities, there is no possibility of determining the name of an individual as compared to those from western communities. When analyzing Oromo Personal Names Gudeta (2014:252) clarifies that names relate with other sections of culture and depict solidarity and identity. This suggests that personal names have meaning derived from content words is good for this study since personal names also are derivational.

Jenkins (2013) asserts that there is no surprise that names often reflect the social status of their holders. This is a very common occurrence given the importance of personal names and the need to consolidate naming behaviour in order to prevent social structures that they occur during rituals which confer a different social status to their participants. They are normally four main events that conform to this pattern including birth, coming of age/initiation, marriage, and death.

Schottman (2000) in the article on Personal names also discusses the traditional naming systems among the people of northern Benin and shows that naming practices reflect tradition of Benin society. Furthermore, according to Schottman (2000), person acquires multiple names as an individual progress in life and at each stage in life; some of the names are shed off. The traditional Benin naming system includes birth rank names, birth

circumstantial names, gratitude names, stranger names, slave names, inherited title names, joking spouse names and baptismal names among others (Schottman, 2000). Therefore, most of African speakers, for example, the Yoruba of Nigeria or Oromo of Ethiopia communities do have the similar system of naming especially on circumstantial, birth manner, despite the differences in the area where they come from.

Evans (1964) adds on naming practices that Nuer personal names may be given to children on events which took place before or during birth and these circumstances are usually made known to the name-bearer. These names sometimes recur in lineal descent. A male child may be named after his paternal grandfather or a female child may be named after her maternal grandmother so that their ancestors' name may be remembered in daily speech. Twin names among the Nuer are derived from bird names because the people believe that twins are birds therefore a twin may be named *Gwong* (guinea fowl) and *Ngec* (francolin) or they may simply be called *Dit* or *Nyadiet* meaning bird. And normally the bird is a beautiful animal.

Apart from their personal names, Evans (1964) shows that every Nuer child inherits a praise name or an honorific of his clan; however, these names are mostly used on ceremonial occasions and they are mostly mentioned by the women. The daily use of these names in activities is very minimal. Naming is a basic human activity and reflects how people see the world around them, how they experience life and what they value and remember (Meiring, 2010). This shows that the selection and use of names has direct relationship with the interpretation given by society. For example, *Tarmaraasa* is a name which means 'a person of charitable nature' in Jaffna society.

Akinnaṣò (1980: 283) also articulates that any personal name which invoke unpleasant or negatively valued connotations are obligatorily avoided because the Yoruba believe that a child's name play some part in its development and future career and consequently that a

child may react to a name having negative social implications. For example, a child named *Shida or Taabu or Mateso*, once becomes conscious will no longer use the name since it has negative implication to the society, hence the child likely to change the name.

Moreover, Makoni (2015) comments that African languages are in relation with practice as ordinary citizens articulate their cultural practices in the process of naming. Still there are scholars who believe that personal names are found everywhere in the continents because they are not new things, what is different is only the history of that community or the culture. In connection to this Bramwell (2011) asserts that personal names are universal practice, but they only differ in the systems of naming which vary across cultures. He proceeds by saying that person's name identifies them immediately with a particular cultural background. The name must not only be culturally appropriate, but also suit the overall circumstances surrounding the child's birth. For instance, in Yoruba name *Jagun* 'war fighter'. The circumstance of given that name a child should be born during war.

Baiten (2010) says that names and naming in general are said to be fundamental and universal aspects. Hence, all languages at all times have names; the difference lies on the process that each language employs in naming. Gary (1999), Kalkanova (1999) and Koul (1982) in their study of the sociological meaning of name giving confess that a name can represent a personal or social identity, signify a family or social relationship, and confer social and professional status.

All over the world, names play as means of identification. Several communities on naming do agree with this identification (Doob, 1996; Olusanya and Olurode, 1994, Akpabio, 220). The scholars Doob, Olusanya and Olurode agree that apart from identification, names communicate and give a lot of information about their name givers' position in the family, circumstance surrounding the birth of bearer, parental or family situation, hopes

link with departed family member and they of keeping records. Generally, the name keeps record. For example a child is called Saddam. This name recognises Saddam as a stronger leader emerged in this world.

According to Ogunyemi (2009), Yoruba believe that names are like spirits which would like to live out their meanings. Hence, the parents do research before giving names to their children. Naming ceremonies are performed with their minds. Ogunyemi continues saying that the eldest family member is given responsibility of performing the ceremony. Material things like kola, kola bitter, honey, palm oil, alligator pepper, liquor and many more are used as symbol of hopes, expectations and prayers for the parent for the new baby.

After ritual, according to Olenyo (2011) on study Lulogooli Personal Names says that the child is given name and in other extended family, members are also given the honour to give their own names. The Lulogooli society usually does this with gifts of money and clothing. In many cases, they would want to call the child by name of member of Lulogooli give him or her. For that case, a new baby may end up with couples of names.

Therefore, a name is, in a sense the ultimate vehicle of the whole range of person's identities. Apart from just referring a person, name in unspoken ways, express a person's ties to his or her gender, family, ethnic group and religion. Thus names are carriers not only of meaning but of association of personal and cultural significances. A personal name is one of the important linguistic media for the transmission of the people's traditional heritage since names and naming practices can best be understood in the context of existing cultures and traditions. Therefore, personal names are useful tools for reference as they provide information on various events in the life of an individual, the family or the society. Even though this literature has informed the meaning of names in societies, there

is still a need to conduct research, especially in the societies which researchers have largely ignored to uncover the meaning of names in the particular societies.

2.2.2 Semantics Aspects of Personal Names

Semantics is the study of meaning of morphemes, words, phrases and sentences. It cuts across many linguistic fields or concerns among them naming, the concern of this study. During the naming of individual in a society, semantics is considered to bring out the meaning of the words or names. The meanings are what the speakers know about their real world and are found in their morphological structure. From semantic point of view, the names are divided into four categories: 1) names denoting religion; 2) names referring to nature or natural objects (e.g. flower, gold, etc.); 3) names after national, religious, or sentimental names associated with wisdom and thoughtfulness (Amalsaleh, 2015). The intention of this study was to investigate meaning of names as they are used in natural situations. The naming happens in almost all Bantu communities like Igbo of Nigeria that the names are very meaningful derived from various criteria. There is almost no any Bantu name without meaning, and is given to an individual purposely to denote or reflect a certain event in the society (Olenyo, 2011). This study dealt with names before coming to strangers from abroad or colonialists' era.

Table 1: Lulogooli Personal Names Due to Natural Phenomena

<i>Isigi</i>	“Locust”
<i>Inzal’</i>	“Hunger or Famine”
<i>Tsingungu</i>	“Army worms”
<i>Manyonyi</i>	“Many birds”
<i>Endegure</i>	“Weevil”
<i>Mage</i>	“Termite”
<i>Tsinjenga</i>	“Maize particles”

Source: Olenyo (2011)

Olenyo (2011) says when you would like to question the meaning of Bantu personal names, you have to learn the origin of all such names like place names, names of natural phenomena such as famine, poverty, and so on. Naming derives meaning from existing phenomenon. Connotative meaning creates a mental picture, which at the origin of such names, has negative and positive attributes.

Table 2: Lulogooli Personal Names That Mark the Occasion of the Child’s Birth

<i>Ambura</i>	“A name for boys that stands for Rain”
<i>Imburani</i>	“A name for girl that stands for Rain”
<i>Chukumazi</i>	“Male for born near water mass”
<i>Mugera</i>	“Rive”
<i>Inyanza</i>	“Lake”

Source: Olenyo (2011)

Semantic commonly deals with meaning of different elements of a language. Generally, semantic is divided into connotative and denotative in which denotative is real meaning of an object while connotative is real meaning that is associated with something else. A broad part of this work explains about association meaning. From semantic point of view, the names are divided into four categories: names denoting religion, names referring to nature or natural objects, names after national, religious, or sentimental figures and names associated with wisdom and thoughtfulness (Amalsaleh, 2015).

The notion that names are meaningful has remained to be a puzzle to many linguists. Most of them view names as merely addressers and arbitrary to people and things they name (Crystal, 1995 & Lyons, 1989). Therefore, the meaning of any name depends on how a child is born with all of his or her environment. However, the meaning of names may also depend on the morphological composition of those names. There is directly relationship between meaning and morphological patterns. Ogie (2002) investigates Edo personal

names and argues that they are used to affirm certain aspects of Edo culture. The linguistic aspect of the study breaks names into its constituent morphological parts to reveal their meanings

New perspectives have also emerged with respect to the semantic functions of names. Some studies, like Akan names contend that since names form part of dynamic linguistic systems used by real people in real space and time, they possess what has been variously termed as onomastic meaning, connotative meaning, associative meaning' (e.g. Grant, 2006), and descriptive backing (Searle, 1969). These expressions refer to the ways in which a wide variety of non-linguistic associations rooted in the personal, social, cultural, psychological, historical, physical, ecological, geographical, and even spiritual worlds of the name users become attached to, or carried within certain names. In the connection of categories of semantic, Bramwell (2011) on research undertaken into the semantics of names within the field of the philosophy of language Bramwell categorised semantic into three main schools of thought: reference, description and causal theories of naming.

Reference theories assume the basic premise that the meaning of a name is purely the individual or thing to which that name refers in the context in which it is being used. This point was quoted from Mill (1909) who saw a name as any referring word or expression; as any noun rather than as specifically a proper noun. However, Mill distinguished individual or singular names, which only affirm one thing, from general names which are capable of affirming many things. Mill (1909: 20) contends that proper names are purely denotative, rather than connotative like general names (common nouns).

Even personal-names were described as simply denoting, rather than describing any attribute of a person because once the referring term has become a name. Burge (1973) suggests that the denotation of proper names could be determined by the reference of the language user in the context of their use. Burge describes the interpretation of names as

extra linguistic view. At most basic, description theories hold that any proper name is used in place of a description for its referent. In other words, a proper name is used as shorthand for a longer description which uniquely describes its referent. Ferdinand de Saussure ([1986) sets out the relationship between a name and description by explicitly stating that names are descriptions in that what a person thinks of when using a proper name can only be expressed by a description. Also, it is believed that names cannot be separated from its users or the context where names are used. Similarly, Buttler (2012) says potential semantic details held within the form of the name may be used as literary signifiers, for the impressionistic qualities can be harnessed to serve any authorial desire for the perception of the signified person, location, or wider area. Therefore, context is very important in the contrasting names. In the semantic context, the use of affix can change the meaning of the name or even determine the gender of an individual. However, not all communities whose gender can be determined by affix. On the issue of gender, Amalsaleh (2015) comments that suffixes are commonly used in gender marking for Persian proper names. Amalsaleh continues saying in Persian, the suffix can affect the meaning of the name; there are suffixes denoting resemblance, profession, wealth, etc., but not the one showing the gender of the beholder. Normally, this can be caused by language itself because it may not have affixes for gender formation. Meanwhile not every suffix can change the meaning of names because some names do not depend much on suffixes to get the meaning despite the meaning of a name can be recognised by the person from the specific society. Onumajuru (2016) says names are opaque that it is only the name givers and their relations that can decode the message being expressed.

Therefore, every name has its meaning which is connected to the society that name belongs; hence if an individual does not belong to that society it is impossible to get the

meaning of the name. Generally, this study aimed to examine the meaning of Pogolo personal names.

2.2.3 Sociolinguistics Aspects of Personal Names

Sociolinguistics is the study of language within the context of society; it shares certain philosophical underpinnings with areas of social science such as sociology and anthroponomy which also consider societal phenomena. Sociolinguistics look how language is used by society in naming practices and cultural perception received from those names.

Sometimes these names get extra-meaning due to the context (pragmatics) which in this study researcher dealt with. The society is very conscious of the pattern of names. Thus, names are symbolic and have translational meaning. This study investigates the characteristics of the naming system found in the language which has its own culture and tradition. The name giving and the attitude attached to it have received a sociolinguistic explanation in several studies. For instance, Fukuade et al (2016) and Bramwell (2012) have done analysis of personal names in Yoruba and five communities in Scotland respectively, said sociolinguistics is the study of language within the context of society as well as why meanings is applied to name.

The sociolinguistic study of names which is also known as onomastics is a field in linguistics which identifies the study of language innovation and attitude towards language as a cultural phenomenon on an adequate comparative basis for all groups (Thonus 1992). The sociolinguistic study of personal names is important because it helps us to identify and establish the relationship between an individual and his/her society.

The personal name can be meaningful or meaningless depending on the differences in expectations on the socio-cultural significance of personal names. The linguistic

manifestation of a personal name will differ in degrees of complexity according to the types of meaning they encode. This means that the meaning of a name is within one's understanding of cultural activities in the society.

According to Akinnaso (2016), the construction of personal names requires the integration of both socio-cultural and grammatical knowledge in order for the surface linguistic form to be derived. This construction is based on the lexical, the syntactic, the semantic and the pragmatic rules of the specific language.

Zawawi (1998) points out that personal names provide an important component of African cultural identities. Zawawi further argues that besides having a psychological role in establishing a person's identity, a name conveys to those who know their origin and meaning, the social and cultural experiences of the people who created them. Above all, names depict how members of a community regard themselves (Zawawi, 1998). Generally, a name of a person is a result of how individuals interpret their own language use in their communities including personal names. Personal names are an indispensable part of the language. Naming systems reflect essential values and important traits in their respective social organizations. The regional dialect is one of the essential sources of names. This is to say that although speakers are claimed to speak the same language they may only differ due to different dialects.

In African communities names reflect values, traditions and events in people's lives. This view is echoed by Mashiri (2013) who asserts that naming in African societies often reflects socio-cultural and ideological realities of these societies. In the majority of Bantu societies, naming and meaning of names are tied with the socio-culture of that society like Yoruba, Igbo of Nigeria as well as Zulu from South Africa.

Studying about Zulu personal naming practices, Suzman (1994) reveals that traditionally, personal names are unique and meaningful, emerging from circumstances at the time of the child's birth and fathers and grandparents are the name givers. The giving of a name to a child has significance within the larger family, with the consequence that the child is rarely the focus of his or her name.

Mphande (2006) affirms that among many African cultures a name tells a lot about the individual that it signifies, the language from which it is drawn and the society that it describes. A name may indicate the linguistic structure, phonological process found in the language and the position of the name's bearers in the society. African culture has various ways of naming the child. Personal naming system is an aspect of cultural Indexicality (Gerba, 2014). In this regard, the linguistic expressions such as personal names are connected to some aspects of the socio-cultural context of the community. Indexicality, in this case, is applicable in personal names since they have sociocultural interpretation

Finnegan (1970: 472) articulates that names are of great significance in that they can express joyful sentiments and a sense of personal aspiration for oneself or others. Finnegan further revealed that names may also contribute to the literary flavour of formal or informal conversation, adding a depth or succinctness through their meanings, overtones or metaphors.

Thomas and Wareing (1999) cited in Mwang'eka (2013) point out that one of the obvious linguistics means of establishing people identity is through names. They comment that names are the identification that distinguishes one from other members of the group. Madende (2009) explains that African societies use names to meaning that conveying the cultural values and traditions of daily experiences.

Despite the prevalence of rich literature on personal names, there is no research which has dealt with Pogolo names. The values which are found within the language in different aspects might contribute to growth of the society as far as documentation is concerned. The social issues like religion or belief marriages are very important in giving a name to a child. Al-Al-Abed (2016) asserts that the political and atmospheric conditions and circumstances, which have happened during these periods of time, have had a great impact on the society's daily life, resulting in their thinking of wars, battles and Jihad. Thus, the events involve the society may interpret a name of a child

Consequently, the choice of new-born names for male and female were also affected. With regard to religion, for both males and females, as new-borns were named after prophets, messengers, and famous religious figures whom they believe that were heroes.

Therefore, sociolinguistics deliberates assumption is that language and culture can each elucidate the other and how language is used by society in naming its people. It is very difficult for someone from out of that society to understand their names.

2.2.4 Morphological Aspects of Personal Names

Morphology in general is the study of the forms of words in a language. Since this study deals with personal names, which is part and parcel of proper nouns (words), the investigation of how forms of names bring meaning was also done. Matthew, (2000) views the morphological analysis as an attempt to study the structure of language at the word level or the study concerned with the forms of words. Morphology of a word is the study of form or elements under a word known as morphemes (Yule, 2005). Yule goes on with an explanation of morphological structural elements (morpheme types) and how to give a morphological description. Linguistically, morphology is the study of the internal structure of words purposely to uncover the underlying patterns or rules according to which new words, like lexemes, are created in a language system (Lieber, 2010).

Normally, words are made of internal structure which either contains a simple constituent or complicated constituents. These words have an internal constituent structure like Isigi (locust). Some words are simple with only one constituent. Most words in a language, however, are made up of several constituents and are therefore called complex words (Booij 2012: 4, 7; Lieber 2010: 4). These constituents of words are called morphemes, but the constituents of names are usually called name elements⁵ (Nübling et al. 2012: 55). For example, complex name like *Mwanahawa* which is formed by *Mwana*+ *hawa* (*Hawas'* daughter). Therefore, complex words are also referred to as polymorphemic words, while names are classified according to their number of constituents as monothematic, bithematic bipartite or tripartite (Callazo, 2016). Names also have a distinctive internal structure, which varies between language systems in different African communities. Morphemes as the smallest units of meaning in an utterance and therefore contribute to providing the complete meaning of personal names (Amido, 2016). Also, this aspect of linguistics deals with word categorization that occurs in the naming system of Pogolo personal names.

Mwangi (2015) asserts that personal names are generated by grammatical rules of a language. An analysis of personal names would show that they are derived from nouns, verbs, nominal modifiers and even larger elements like noun phrases such as *Mutungu* 'he who has wealth'. Mwangi continues saying many types of transformations like prefixation, suffixation; nominalization, passivation and even reflexivization are exhibited.

Moreover, Olenyo (2011) asserts that Lulogooli names, like the common nouns, consist of a root, prefix and a pre-prefix which is optional in writing. For example, *Vi-yalo* will mostly be pronounced as *i-vi-yalo*. Some pre-prefixes are necessary in pronunciation to make it easy.

Olenyo adds that common nouns in Lulogooli belong to a class system which determines their inflection and the prefix structure of adjectives and verbs agreement, where the class prefix is copied onto the adjectives and verbs. For instance, *Ki-sanda ki-lavu* (calabash clean). The vowels in the prefix are determined by the first vowel in the root, known as vowel harmony process.

In Africa, personal names are an integral part of the vocabulary of a language and therefore, expected to reflect the structure of that language (Essien, 2000). According to Akinnaso (1980), many Yoruba personal names are sentential names that are the combinations of noun phrases (NPs henceforth) and verb phrases (VPs henceforth). For example *Ekundiayo*, which is formed by NP +VP as *Ekun* (NP) +*di* (V) + *ayo* (NP) which means ‘weeping becomes joy’ and *Oderinwale* is formed by NP + VP; *Ode* (NP) + *rin* (V) + *wa* (V) + *ile* (NP) means ‘a hunter walked home’

However, a Yoruba sentential name can also be a Serial Verb Construction, a Verb Phrase (VP), a Prepositional Phrase (PP), a Focus Construction and a Specifier or a Complementizer, for example, *Odérinwálé* ('A hunter walked home'). The morphology of names also has fundamental implications for syntax because names tend to be both words and sentences (Mphande, 2006). Personal names are inflected, derived or compounded forms of both proper and common nouns, and other parts of speech. The categorization is made according to parts of speech depending on their structural components. The meaning of words arising in this way may be predicted, sometimes (Matthews, 1993 & Olenyo 2015). Therefore, personal names can be derived from parts of speech and different processes of word formation like compounding, blending.

Furthermore, Koopman (1986) who conducted studies in naming view that most of the names in Zulu culture result from the process of verbal conjugation, where derivational affixes turn specific categories of morphemes into corresponding morphemes in another

category. The combination of these different word categories during the formation of personal names sometimes not only reflects issues of social/ national importance but also generates gender-related personal names. Generally, the morphology of names is one of aspects of linguistics that attracted the researcher to conduct this study. Names can be formed from different processes, like derivation and compounding. Hence, researcher wants to find out how Pogolo names are formed.

2.3 Research Gap

Literatures revealed that there are a lot of studies about the personal names in the world, Africa, and Tanzania in particular. Some of these studies are Koopman (1986), names have indexical relationship to socio-cultural meanings and functions, places, time, people and events, What is in Name? Analysis of Semantic of Lulogooli Personal Name by Olenyo, (2011); Amalsaleh (2015) Syntactic and Semantic Features of Persian personal names and Gerba (2014) Morphosemantics Analysis of Oromo personal Names. All studies mentioned discussed about naming systems in Bantu communities, but not Pogolo naming system. There is no any study conducted on Pogolo naming system in general. This study, therefore, required examining the sociolinguistics and morphosemantics of Pogolo Personal Names in Ulanga District.

2.4 Chapter Summary

This chapter has presented a detailed review of literatures on the similar topics. It has pointed out what other researchers have revealed in the studies of personal names. Most of these studies were conducted in their areas. These scholars including: Brennen (2000) with study known as ‘On the Meaning of Personal Names’, ‘A semantic Analysis of Sesotho Place Names’ conducted by Letssoela (2015), also Mphande (2006) ‘Naming and Africanism in Africa America culture’ Mutunda (2011), Personal Names ion Lundeia Cultural Mileau’ and the study Names and Naming Stages ion Southern Ndebele Society

with reference to Females. However, none of the literature attempted to uncover the meaning of personal names in Pogolo society. Through this study, societies may know the Pogolo personal names with their naming practices which in all studies have not shown. The chapter has also shown the research gap which validated the demands for the researcher to undertake this study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This section presents procedures of data collections and how the analysis of the data was done to generate the findings. The chapter comprises research design, area of study, population; sample size and sample techniques, techniques of data collection, data management and analysis. It also presents research reliability and validity as well as ethical consideration.

3.1 Research Approach

Since the study sought to get people's experience and knowledge of Pogolo naming system, information was sought from the experienced Pogolo native speakers. Therefore, qualitative approach seemed to be more appropriate to generate the data from the people. The approach was used because of its characteristics to observe things in a naturalistic way. Alphonse (2016) says qualitative research is a natural and interpretative approach concerned with understanding the meanings of people attach to phenomena in their own social worlds. Hence, this approach was used to collect data through interview as well as focus group discussions for in depth, breath and detail investigation. Through this approach rich information was obtained than it could be obtained through any other approach.

3.2 Research Design

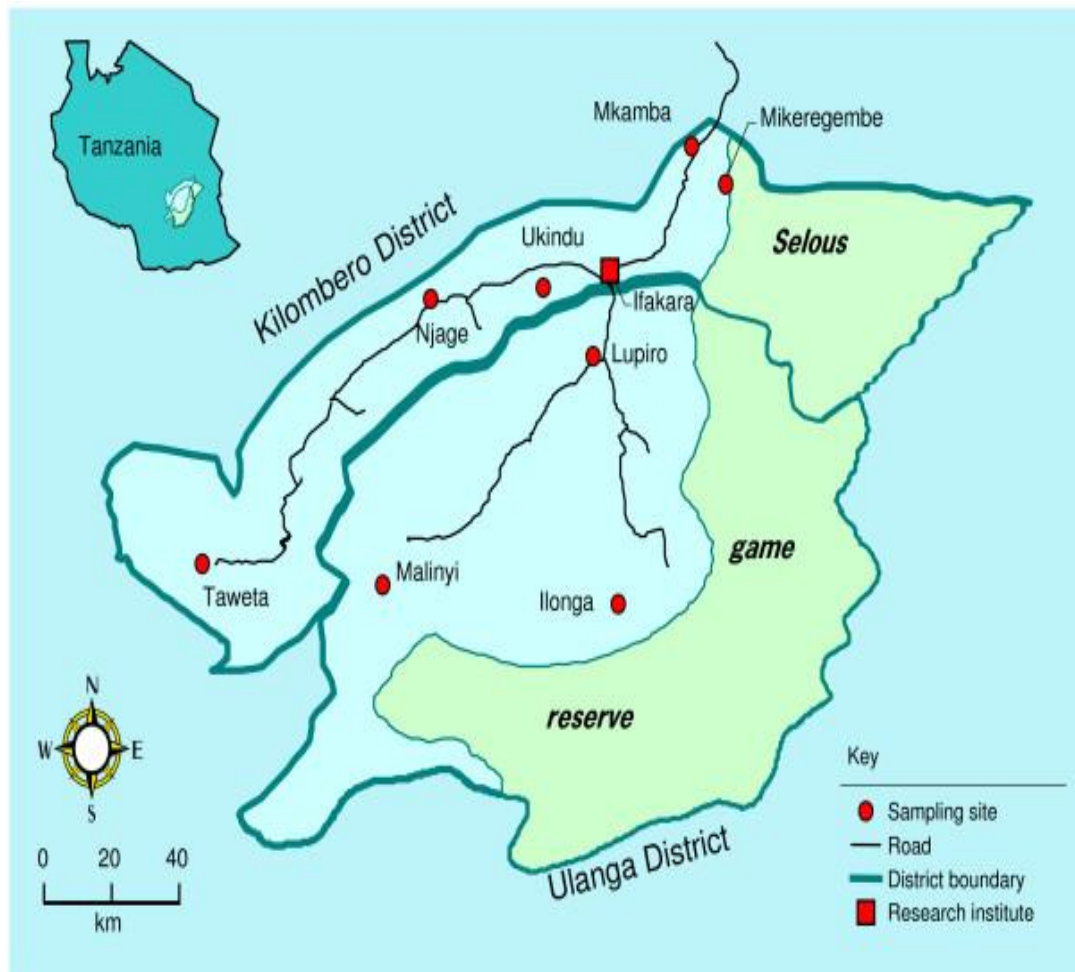
Research design is the general plan for connecting the conceptual research problem. It articulates what data is required, what methods were involved in the collection of data and how the instruments responded the research questions. This study used the descriptive research design. The design suited the study since it sought to understand the Pogolo names and naming practices through their meanings, morphological features and

sociolinguistic aspects, the informants had to provide the information through narrations and descriptions. Thus, the report of this study is written through detailed descriptions and sometimes the researcher quoted of narration done by informants where the researcher saw necessity of quoting.

3.3 Area of the Study

The study was conducted in Ulanga District Council in Morogoro Region. The coverage of the study included Mwaya, Mbuga, Ilonga, Chilombola and Mahenge wards. These wards have good number of the population of Pogolo native speakers compared to other parts of Ulanga District Council. The areas were chosen because they are native homelands of the Pogolo language speakers and represent both urban and rural areas. The Map 3.1 shows the areas of Ulanga District, including the areas where this study was conducted.

Figure 3. 1: Pogolo Language Catchments Area



Source: www.researchgate.net/2017

3.4 Target Population

The target population for this study was the Pogolo native speakers who live in Ulanga District; the population is estimated to be 495,000 people (Joshua, 2017). The area was purposively selected based on its merit as it contains the majority of Pogolo speakers. A representative sample of 28 people in which 18 were men and 10 women was drawn from the population that included men and women with ages between 45 to 70+ years. This age group was believed to be resourceful enough in the Pogolo naming system.

3.5 Sample Size and Sampling Techniques

According to Cohen et al. (2007), a sample is a part of the total collection of elements about which the inferences are made. It is the unit or element drawn from the target population and from which the data are extracted or collected. Generally, a sample is the subject to be investigated, experimented or examine on the phenomenon under investigation.

3.5.1 Sample Size

The sample of study was formed by those informants who are knowledgeable of the subject under the study; these were 28 informants, i.e. 18 males and 10 were females. The age of these informants ranged from forty five (45) to seventy (70) years and above. Out of these, 20 informants, 20 were involved in face to face interviews and 8 participated in FGD which one FGD session with (4) participants was conducted in two villages, namely Mwaya and Libenanga. Also, the researcher viewed admission books from Mwaya Primary School, Chilombola Primary School and Chikwela Primary School. The selection of these schools depended on the fact that these schools were populated by children from the Pogolo speech community.

3.5.2 Sampling Techniques

Under this section, researcher described how informants were obtained and techniques used in the data collection. Alphonse (2016) quoting Moser and Kalton (2001) says that sampling is defined as an act, process, or technique for selecting a sample. Thus, sampling is the process of selecting object or individual or element. In this study, the researcher got informants through purposively sampling as well as snowball sampling. These informants were obtained by consulting residents of the areas where study was conducted. (Mwaya and Chilombola). Having completed the interview with one, the informant directed researcher to another informant who was the native speakers and aged 45+. This is

because the researcher targeted to get informants who were senior native speakers of Pogolo language with more than 45 years old and potential in Pogolo names. Generally, the criteria to include the informants were their ages, being Pogolo native speakers (males and females) and knowledgeable on the Pogolo language and culture. The interviews continued until when the researcher reached at saturation point. The researcher reached the saturation point at the 20th interviewee; hence, 20 informants interviewed gave sufficient data.

3.6 Methods of Data Collection

This study employed primary data which were collected through semi structured interviews and focus group discussion (FGD). For instance, semi structure interviews were used to collect data for all the three specific objectives of the study. The focus group discussion was used to confirm and supplement the interview findings. This helped the researcher to access information easily and at the right time.

3.6.1 Semi-Structured Interviews

The researcher used semi-structured interviews with open ended questions. The information collected through this interview regarded the meanings of Pogolo personal names; the society selected the names of the children (Appendix 1). The technique helped the researcher to get enough information, ask more question for clarification on ambiguous statements. Also, the researcher was able to exchange views and built close friendship compared to other technique like questionnaires. All the interview responses were recorded and, later on, transcribed for analysis and report writing.

3.6.2 Focus Group Discussion (FGD)

In this study, the researcher used Focus Group Discussion (FGD). Focus group discussion is a model of qualitative research in which a group is identified and is involved in the discussion that will speak out their perception towards an issue (Kombo and Tromp,

2006). The discussions were conducted in two sessions; each session had four (4) participants. One female and three males (3) participated. The first discussion took place at Mwaya village in Mwaya ward while other was conducted at Libenanga in Chilombola ward. The study used FGD to collect information related to sociolinguistics meaning of Pogolo personal names, original of Pogolo society. For example, questions like “what is involvement of Pogolo culture in the selections and then naming children in Pogolo community”, “who is Pogolo?” “Where is original of Pogolo?” guided the discussion. These questions needed a deep discussion that why researcher had to conduct FGD. Discussion took 25 to 35 minutes. There were 2 females and 6 men who participated in the discussions.

3.6.3 Documentation

The documentary review was used to collect the names from books and registers obtained from Primary Schools attendance and villages’ register. The information extracted from such documents was used to complement data obtained from interviews. The main advantage of this method is that documents are stable and can as well be reviewed repeatedly (Guba & Lincoln, 1985; Trochim, 2006). Through this technique, the researcher was able to collect different Pogolo personal names with different constructions, so as to assess the morphology, semantic and sociolinguistics of Pogolo personal names.

3.7 Data Analysis

Kothari (1990: 122) posit data analysis involves a number of closely related operations which are performed with the purpose of summarizing the collected data and organizing them in such a manner that they answer the research questions. This means that there are steps or ways to follow in the data analysis. In this study the researcher used the content analysis method. The content analysis is a research methodology that examines words in

such a way that provide full meaning (Vaismoradi *et al.*, 2016). Thus, the names which are analysed in this study have followed content method.

The data collected were analysed in the following steps: firstly, the data were transcribed (written down) from the audio taped devices and broken down into specific objectives. The semantic of names was presumed to be fundamental in the light of the motive of naming, because the breaking down of the names collected is the input to the understanding of the socio-cultural features accompanying the whole process of naming. Then the data were used to develop the main themes and minor themes under each specific objective which are meaning, morphological features of and sociolinguistics properties of Pogolo personal names. The data collected were taken as the findings of the study which were also described appropriately with the support of direct quotation from the field through interviews and FGD as well as what the researcher obtained from the literature reviewed.

3.8 Ethical Considerations

Ethical issues are the concerns and dilemmas that arise over the proper way to execute research, more research, more specifically not to create harmful conditions for the subjects of inquiry and humans in the research process (Schurnk, 2005). The researcher was aware of the great responsibility to be sensitive and respectful to research participants. In particular, the researcher ensured the following throughout the study: firstly, the researcher obtained clearance from The University of Dodoma as well as identification letter from Ulanga District Council allowed researcher to work in the study area. Secondary, the data collected were held confidentially and all participants were given freedom on whether to respond to the questions. Thirdly, the researcher ensured that the informants' privacy is respected at all the time and everything they shared will always remain as confidential. This was done by ensuring that tapes and transcripts are coded by

using identifiers rather than names. The participants were assured that they are free to withdraw from focus group set at any time without explanation.

3.9 Reliability and Validity of Data

According to Long and Johnson (2000), validity refers to the integrity and application of the methods undertaken and precision in which the findings accurately reflect the data, while reliability describes consistency within the employed analytical procedures. In maintaining validity and reliability of data, the researcher used different techniques of data collection as they provided the same information or responses. Furthermore, the study was given to different scholars so as to read it and making their valuable comments. The scholars advised a researcher on how validity and reliability are maintained in preparing the study. The researcher worked out on those advice and comments in a way of sticking with the concepts. The researcher adhered to ethical issues so as to ensure that each stage of the study has been done thoroughly well.

3.10 Chapter Summary

This section has covered research methodology. It has been informed that qualitative research approach was used in accomplishing the objectives of the study since the aim was to examine the sociolinguistic, morphology and semantics of Pogolo personal names. To reach this, interviews and documentary review were mostly used in data collection. These were complemented by FGD. The reason of choosing the area of study was the presence of good population of Pogolo native speakers.

CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION

4.0 Introduction

This chapter presents the research findings from analysis of the data generated from the field. The data were obtained from Ulanga District Council of Morogoro Region. Briefly, the Region is located in the Eastern part of Tanzania. In determining the kind of data presented, the characteristics of informants are important. Thus, the presentation of the findings is preceded by informants' profile. The second parts comprises the descriptive information of the findings of Pogolo personal as it was captures from the Pogolo community with regard to the three objectives of the study.

4.1 The informants' Profile

This study involved informants who were typical Pogolo native speakers. The income of most of the informants falls under moderate level; that is able just to get basic needs. The majority of informants who were involved in this study were at age of 45 up to 70+ years old in which 12 are males and eight (8) females. The others from FGD, six (6) are males and two (2) females.. Gender of the informants was not balanced because females could not easily participate in the interviews and FGD because of the family responsibilities they held. Almost all informants were those whose level of education was primary, except a religious leader who attained secondary education. However, the difference in gender representation and education of the informants did not have any impact in this study since the study needed informants who were conversant in Pogolo language and could explain themselves well.

4.2 Names and Naming Practice in Pogolo Community

Most people are generally known by their ethnic names in the Pogolo community. In Pogolo ethnic community, before giving a name to a newborn, people call her or him as a

new comer. Then the baby is kept inside the house for almost seven days and close relatives and friends visit there caring some gifts for the new baby. On the following day, i.e. the eighth day, people observe the outdoor ceremony on as they believe that babies remain attached to the spirit world for the first seven days. Therefore, if a baby passes away prior to the outdoor, there is usually no mourning. If the baby survives until day eight, then it is assumed that the baby ought to stay alive and is worthy to be called a person.

Katika jamii ya Kipogolo mtoto anapozaliwa, tunamwita Mgeni kabla ya kupewa jina, lakini baada ya kukaa siku 7 ndani ya nane hutoka akiwa tayari amepewa jina, hilo ndilo litamtambulisha.

“In Pogolo community once a child is born, we call it a new comer, within 7 days after staying inside the house, 8th day is brought out with a name.”

(Researcher translation)

Then, the baby is given the first name as human in effect. The baby is announced, proclaimed, named and initiated a into Pogolo name. A child now has becomes a member of the family and society in general. It is as if to say a stranger has become a full member of the family and has own name. In other words, the child's humanness and identity is confirmed with the symbolism of a name. Thus, if the baby survives the first seven days, very early in the morning of the eighth day, the baby is brought outdoors for the first time and given a name by his or her parents. In Pogolo community, the one who is responsible for giving name is the father of that child unless his or her deliverance was abnormal. Whenever there is a problem during deliverance, or when parents used had lived long time without having a baby, then mother conceives in assistance of witch craft, a name of child should be given by a traditional doctor. Then follows a ceremony with special food *ulowekwi* eaten by elders only, young people are not allowed to participate in eating.

Inapotokea kulikuwa na shida katika uzao wa motto ikapelekea wazazi kutumia dawa za asili kuweza kupata mototo. Mototo huyo anapozaliwa mara nyingi mganga wa jadi ndio huto jina, au anaruhusu wazazi watoe jina linalokwenda

sambamba na hali ya uzao. Pia kunakuwa na chakula maalumu kinachoitwa 'ulowekwi' na huliwa na wakubwa tu pasipo na watoto.

“If it happens there is a problem in delivery of child which lead parents to get assistance from traditional doctors, a name of child should be given by traditional doctor, or he may allow parents to give name that reflects the situation. Dish called *ulowekwi* is prepared and eaten by only aged man with a child”. (Researcher translation)

Again, in Pogolo community, a single name in the village is referred to only a single individual throughout the whole village. Generally, the responsibility of giving name to a child is done by parent especially male parent. Most children are still given their father's hereditary surname at birth rents.

Mara nyingi majina yanayotolewa na baba, na wengine huwapa majina yao ya upane wa baba ili kuaendeleza yasife vizazi kwa vizazi. Ndani ya kijiji jina huwa moja tu.

“Father is responsible of giving name to a child, father gives name that are related to father's clan so as to make them existing. Normally, a name is only one throughout the village.” (Researcher translation)

This implies that there is unequal responsibility within the family the male parents have great roles in the family like giving children names. However, parents naming children after themselves still seemed to be common in Pogolo community. Also, the study revealed that the new religions such as Christianity and Muslim affected Pogolo naming system because after coming of these religions children are named in accordance to their denomination or religion beliefs. .

4.3 Semantic Analysis of Pogolo Personal Names

Semantics is meaning of the names from the content word (Gerba, 2014). Thus, semantics plays as information network. Meanwhile, meaning is used to embraces all aspects and circumstances that are taken into account when person name is given to a child. There is no clear boundary between semantics and sociolinguistics. However, sociolinguistics relates the meaning of names to social and cultural background of the people. Generally, there are two types of meaning, i.e. denotative meaning and connotative meaning.

4.3.1 Denotative Meaning of Pogolo Personal Names

The relation of denotation holds between a lexeme and a whole class of extra linguistic objects. For example, Lyons (1977) defines the denotation of a lexeme as the relationship that holds between that lexeme and the persons, things, places, properties, processes and activities external to the language system.

Pogolo assigns names as signifiers to the people (signified). The names, thus act as identifiers and sources of memory (record happenings). Nearly all personal names of the society have a denotative meaning. The naming of the children as members of the community is, therefore, an important occasion, which is often marked by the community. The following meanings were obtained from the analysis of the Pogolo personal names.

4.3.2 Names that Mark Occasion of the Child's Birth

One of such names is *Migota*, which means natural medication which is used to cure or treat people from illnesses.

Another name, which is occasionally attested, is *Ndiyagwao*, literally means 'of food'. This name expresses a child who is born during the period when food is sufficient to most of people in that area.

There is a name known as *Chanjala* which means 'of hunger' or feminine. Another circumstantial name is *Mbaguli* which means 'biases' left by co-twin'.

The study attested the name *Shimpela* which means 'finish, the end'. This name stands for baby girl. However, the baby boy under the same circumstance is named as *N'dulila* which means 'brown or nothing left' or simply is the last born.

Another name is *Shitapaka*, which literally means 'of ground or soil', *Shitapaka* or in simple language means 'of buried'. The name is given to baby a girl while a baby boy is called *Likwawa* literally means 'ending up with crawling.'

Another name attested is *Chivalila* which literally means ‘the Sun burn’. The name is given to a baby boy who is born during autumn. Connected to the occasion, a baby girl is called *Chanjala*, which means ‘of hunger of famine’. Both *Chivalila* and *Chanjala* are given to baby boy and girls respectively, to denote feminine

On top of that, *Kapelahela* is another name which literally means ‘finished’ or ‘with nothing’. Normally, this name is given to a baby boy.

Another name under this category is *Mbita* which literally means ‘war’. This name is given to baby boy. It expresses the period that war was fought in their areas.

Ligalagala is another circumstantial name which means ‘of disease’. The name is given to a child who born with weak health (unhealthily).

Addition to that is *Ndekapawayoa* which means ‘let them talk, (am going)’. It is a name that denotes travelling.

Also, under this category the study attested the name *Likoko*, which means ‘last to stay’. It is another name that denotes ‘safari.’ The name is given to a baby boy. Generally, *Ndekapawayoa* and *Likoko* carry the same meaning which is leaving.

Shindugani is another name found in this category which means ‘what is it? (What a wonder)’ *Shindugani* is formed by two words; *shindu* means a ‘thing’ and *gani* ‘what. The name means ‘nothing to worry’

Under this category, there is another name *Mlekwa* which means ‘has been left (abandoned)’. The name is given to baby boy or girl.

Other name from this category is *Ngulagweka* which literally means ‘brought up alone’. The name is formed by words; *ngula* means ‘brought up’ and *gweka* means ‘alone’. The name is used by both sexes.

Another name under this category is the ironical name *N'twangahela* which is formed from *N'twanga* means 'to I just'. Similarly, name in this section is *Vinahela* which is formed by two words *vina* that means 'to play' and *hela* which means 'nothing'. Hence, *Vinahela* literally means 'just a play; the name is acceptable to both sexes. All names *N'twangahela* as well as *Vinahela* mean lack of seriousness in doing things.

N'tambiyangu is other name which means 'my life/that is how am'. The name expresses message to their surrounding society on how they (parents) live. This name answers question to the society who used to ask their life style. Hence, the name *N'tambiyangu* is an answer. The name is given to either baby boy or baby girl.

In Pogolo twin children are called *Tangu* and *Nyuma*. *Tangu* means the first twin baby and *Nyuma* means the last one. Both *Tangu* and *Nyuma* can be used by either boy or girl. The meanings of these names are derived by order of delivery.

Another name is *M'bhekeyake*, which means 'being alone'. The name is formed by words *m'bheke* means 'alone' and *yake* means 'self'.

Lihundi is another name found in this category, which means 'cloud'. The name *Lihundi* is given to baby boy otherwise in plural form is called *Mahundi*. There is no name for girl to expresses the same.

The name *Likembi* means 'wrist ring' (ring that is worn in the wrist). Again, this name is for baby boy only.

A general analysis of Pogolo names under this category revealed that Pogolo names have denotative meaning; they are not just labels as western culture names. The findings also revealed that some names are restricted to baby boys only others to baby girls and some are shared by baby boys and girls.

4.3.3 Names Derived From Behaviour

Analysis of the data obtained revealed that some names carry the meaning derived from behaviour of one of the parents before conceiving and during pregnancy period. These are names which are given to child due to behaviour shown by one of the parents of the child during pregnancy or normal life. Such behaviours may be of any kind, not just problems which can be seen or heard or measured. Normally, behaviour is characterized by human nature. The findings showed that the meaning of some personal names may depend on the behaviour. The names that are derived from behaviours are as follow.

Makashumbaka which means ‘of full of power/ energetic.’ This name is given to a baby boy or baby girl. The other name is *Liheta* which literally means ‘to marry’. The name is given to baby boy.

Furthermore, *Ligaziu* is name that is found in this category which literally means ‘hardship’/ misery’. Normally, this name is only given to a male child.

Another name is *Lipongola* literally means ‘luck’ or blessing’. It is the name that stands for a baby boy.

Another Pogolo name is *Kasapila* which literally means ‘regularly complainant’. This is a name given to a baby boy.

Apart from that *M’bhelahela* is another name in this category which means ‘failure’. The name is given to baby boy or girl.

The other name is *N’dendahela* which literary means ‘just I did it’. The name is given to either sex of a child.

N’likanavyo is another behaviour name which literally means ‘mine’ or she/he is mine’. Either baby boy or baby girl is given this name.

Again, under this category, the study attested the name *Mayowa* which means ‘talkative’. This name is derived from *ma* signifies ‘plural’ (many) and *yowa* means ‘talk’.

4.3.4 Names Associated to Theophoric

Theophoric names are names that show beliefs in the supernatural being and their power to give children. It is believed that the birth of the child is accompanied by an extraordinary events, such as the great rain or seriously and frequent sick of the child in few days after birth.

The one of names which falls under this category is *Mloleli*, which means ‘a great seer’ or ritual leader.

Moreover, the findings of the study have attested the name called *Ling’wentu* which literally means ‘ritual leader/ witchdoctor or magician’. *Ling’wentu* is given to baby boy.

4.3.5 Names Associated to Honorific Names

Analysis of the information obtained revealed that there are honorific names in Pogolo personal names. Honorific is a title that conveys esteem or respect for position or rank when used in addressing or referring to a person. Honorific is used to address to a person. Honorific names enhance the relative honour accorded to a person addressed.

One of those names under this category is *Ligola* which means ‘achievements’ The name *Ligola* is given to baby boy.

Another honorific name is *Libenanga*, which means ‘stronger’ or hard worker’. The name *Libenanga* is usually used to a baby boy.

Therefore, honorific names are those names which are mostly given to the boys to show respect to them from their parents. These names are honouring them only to show love and respect. This naming system does not honour girls; only boys are respected, grown up to become leaders. Hence there is inequality within Pogolo society in respect to the selection of names given to baby boys or girls.

4.3.6 Names Derived from Animals

The findings also revealed that there are names in Pogolo community whose meanings are connected to the name of animals. In this category of names, a child is given the name of an animal depending on the morphology of that child.

The first name under this category is *Kabhili* which literally means ‘chimpanzee’. It is name of baby whose body is covered by hair during delivery.

Another name is *Ndenkulu* which literary means ‘elephant’. *Ndenkulu* is used to denote the children born with the big body structure, which is compared to that of elephant. The name is given to both male and female babies.

Likwili is another name found under this category. It means mongoose (a small animal which catches and kill chicken). Normally, this name is given to a baby boy.

Other names attested by this study are *Likangasimba*, which literary means ‘of lion’ and *Likangasimba* is normally given to a boy child. The name means ‘strength/stronger’

Generally, the findings revealed that Pogolo personal names have meanings. These meanings denote things, process, activities, title and the like. The names function as recording instrument. However, the baby boys are given much respect by possessing names that gave boys title before people.

4.3.7 Connotative Meaning of Pogolo Personal Names

Connotative meaning is the associative meaning/evaluative loading of personal names. The following is an analysis of Pogolo names that have distinct associative/connotative meaning:

For example, the names may largely share a denotation in referring to a particular entity but they may have divergent associative or emotive meanings. The study attested the

names such as *Migota*, *Mahamba* and *Mikulu* both refer to ‘medication’ (traditional medication). These three names may have different connotative meaning. For instance, *Migota* is a medication that can be either traditional or modern, thus *Migota* is more valuable than *Mahamba*. *Mahamba* are just glasses which valueless, and *Mahamba* is used only for traditional medicine. And *Mikulu* like *Mahamba* are used only for traditional medicine but they are more *valuable* compared to *Mahamba*.

Other names which have the same denotative meaning but different connotation are *Sembiyao* and *Shitapaka* connotatively refers to a condition whereby children (babies) died as soon after they were delivered. Denotatively *Shitapaka* and *Sembiyao* refers to ‘Soil’ and ‘burry’ respectively.

Therefore, a significant number of Personal names have connotative meanings with positive or negative attributes.

4.4 Sociolinguistics of Pogolo Personal Names

Sociolinguistics relates the meanings of names related to the social and cultural background of the people under investigation. As the value and significance of names differ from society to society, the variation in the naming custom can be noted. Religion, naming after relatives, circumstantial, manner of birth, theophoric, politics, naming according to surrounding environment, stressing certain times and places, and borrowing are the factors behind the sociolinguistic. The studies of personal names have found that some personal names revealed at least one of these factors when the baby was born. Sociolinguistics answers questions, like *why* and *how* in the naming practices done in the society. The similar names which were analysed in the objective one, were the same used in the examining the sociolinguistics aspects in Pogolo naming system. The following are names discussed under these categories

4.4.1 Names in Relation to Religion or Belief

In relation to belief or religion, the findings revealed that there are names related to this category.

The first name found in this category is *Migota* which expresses a ‘traditional child.’ The manner in which the child was born determines the choice of this name. The process of naming is accompanied by ceremony in which special food, ugali (*chiloweke*) is cooked. This food is eaten by elders only with a baby so as to treat a child and welcome her or him to the world. Traditional doctor is one who is responsible to give child name.

Another name under this category is *Shilaumwanja* which expresses parents’ prayers to God asking him to stop taking her away (stop death). The denotative meaning of *Shilaumwanja* (journey is tomorrow). Thus, beyond to this; parents are praying to please God so as he may let her live. Hence, the given name is directly involved with parents’ belief or society. It is prevention from death.

Mloleli is name found in this category which expresses ‘ritual leader’. He is expected to become leader in his society. Normally, there is ceremony in the process of naming child. Different ritual leaders participate and conduct traditional prayers. Therefore, this name is very important in the cultural perspective.

Furthermore, the findings also attested the name from this section is *Matajabu* which means wonders. This name expresses a child whose parents are too old. The interpretation from the society is ‘miracle’. Thus, people believe that God has done miracles. Therefore, *Matajabu* is involved with belief that God is able.

The study attested the name *Ling’wentu*. In the sociolinguistics view expresses ‘traditional medical leader.’ The child who is born in this occasion is the expected leader in the society. Therefore, *Ling’wentu* and *Mloleli* are expected to be traditional medical leaders

within the society. The society normally respects these leaders without considering their age.

The last one under the names related to belief or religion the findings identified is the name *Ligalagala* which is interpreted as ‘a weak child’ whom people are supposed to pray for him. *Ligalagala* is normally born with diseases that lead him to have frequently sleeping. However, he or she is given the name to show his weakness and they are expecting god to heal him or her.

4.4.2 Names Related to Social Factors

The names found in this category are those derived from social factors like deaths, personality, travelling, etc. the findings revealed that there are names that relate with social factors. These names carry sociolinguistics views.

The findings revealed that the name *Shitapaka* expresses a condition whereby children (babies) died as soon as they were delivered. Parents are expecting another child to die; society in Pogolo believes this as the ways of expressing sorrow and prayers for God so as to help their child to survive.

Mbaguli is a name which expresses ‘abandon.’ *Mbaguli* is a child who is born with twin brother but he or she dies soon after birth. The child which remains alive is interpreted as abandoned or rejected one. In Pogolo society, *Mbaguli* should be given some traditional medication to protect her/him from death. Also, the name like *Mbaguli* sounds unpleasant; hence, society believes that a baby will survive.

Mlekwa is another name attested in this finding the name expresses a child who is born and finds out all of his parents dead and he/she is living as orphan. In this context, the society feels sorry for *Mlekwa* because he has no parent(s).

The other name in this category is *Ngulagweka* which expresses 'loneliness.' In this context, *Ngulagweka* is taken as an abandoned child who is grown by himself or herself without parent.

Furthermore, the finding revealed the name called *Nahota* which expresses female leader. Socially, this leader is very powerful to women around her society. She is strong, brave and leading by example. Therefore, the position that she possess gives her authority over all women in her society.

Mayowa is other name under this category which simply means 'talkative.' But, in this context *Mayowa* is interpreted as irresponsible person in the society. This name is given by his grandfather to alert his son or daughter in law to work in order to bring development within their family.

Therefore, the social factors within the society determine the meaning of the name in their society. The meanings of names are directly related to the social and cultural background of the names.

4.4.3 Names in Relation to Natural Phenomena

The names found in this category are given to the children whose birth have direct relationship with the date of natural phenomena occurred. For example, the drought, invasion of harmful insects to the farming areas are natural phenomena that is not man made phenomena. Thus, when it happens a baby is born during this period his or her name is categorised in this group. The following are names found in this group.

The finding attested the name *Chiwalila* which expresses the burnt period. There are times when the land becomes too dry because of high percentage of temperature as results all crops dried because of drought. Under this situation, society's perceives as punishment to them through sun rays. Therefore, their children are given names like *Chiwalila*.

Another name under this category is *Nyenja* which means locust. These insects live and fly in large groups and destroy plants and crops into invaded area. These insects can be seen once in a time. Therefore, the society involves *Nyenja* with harmful insects in their areas. In this period of invasion of those insects, society uses traditional ways to attack and kill them for the society to remain safe.

Chanjala is another name which is derived from this category. The name *Chanjala* expresses natural phenomena of drought which led to hunger or famine. The society views this period as the waste time in their life. For couples of days, society starves as results all children born under this period are called *Chanjala*.

4.4.4 Names in Relation to Historic Events

In any society, there are names which normally signify or carry the meaning of an event or struggle and the like. Similarly, every society possesses its heroes or heroine. To be a hero is to be an icon within that particular society and get more protection. Normally, these people did something good for the benefit of their societies. For example, he or she fought war or done an extra ordinary thing within the society. During this period, most of the children who are born in this period are given names to remind the event. One of the names found in this group including is *Mbita*.

Mbita is one of the names found in this category which means ‘war’. Under this context, the name expresses all heroes in the society who fought the war. *Mbita* reminds the society to whom they fought and who their hero in the society was. Therefore, *Mbita* carries an important message to the family and society in general. *Mbita* represents historical phenomenon in his society.

Therefore, the historical phenomena are important properties in the selection and giving names to a new born baby in the society. These properties are normally understood well

by the particular society. It is not easy for someone who comes out from that society to understand or to get interpretations of these names.

4.4.5 Names in Relation to Gender

Although Pogolo personal names do not show directly the gender of an individual, the findings have revealed that there are names which are carefully contracted to mark gender; i.e. Pogolo personal names have morphemes that make them gender specific. The research identified these specific morphemes used to differentiate between genders. For example, in Pogolo persona morphemes *li* and *sh/ch* represent ‘male’ and ‘female, respectively.’ The examples of those names can be seen in the following table.

Table 4. 1: Names in Relation to Gender

Masculine			Feminine		
pref	stem	Mean	prefix	stem	mean
<i>li-</i>	<i>-hundi</i>	‘cloud’	shi-m-	-pela	‘finish’
<i>li-</i>	<i>-heta</i>	‘marry’	shi-	-tapaka	‘grave’
<i>li-</i>	<i>-tatilo</i>	‘close’	cha-	-njala	‘hungry’
<i>li-</i>	<i>-gamba</i>	‘great’			
<i>li-</i>	<i>-numa</i>	‘pain’			
<i>li-</i>	<i>-benanga</i>	‘break’			
<i>li-</i>	<i>-bufula</i>	‘despise’			

Source: Fieldwork (2018)

As it is seen in the above table, the prefix *li* which is used to signify noun stands for male while *sh* or *ch* stands for female. However, there are names which do not have *li* or *sh* still they are used by males or females.

Generally, in Pogolo personal names there are names which have specific prefix such as *li* represents for male while *sh* represents females. Meanwhile, not every name in Pogolo shows gender specification like *Msoli*, *Matajabu*, *Vinahela* and more.

4.5 Morphology Analysis of Pogolo Names

The section presents the morphology of Pogolo personal names. Under in this section the forms of Pogolo personal names will be the subject of presentation. Zungu (1999) defines morphology as the internal structure of a word that can be identified as being either a self-standing lexical item or a cluster of elements comprising. However, the findings revealed that Pogolo personal names are formed from different word categories. The morphology of Pogolo names revealed is such as the results of a single morpheme or combination of morphemes or even sentential names. Also, Pogolo personal names are derived from different word categories like nouns, verbs, adjectives, adverbs. Moreover, there are names which are formed from various processes like compounding and blending.

The findings attested that in Pogolo personal names there are names which are formed from either single morpheme like *Kabhili* (chimpanzee), *Tangu* which means ‘first to be born twins’ and *Nyuma* ‘a second born to twin’. All these names stand as single morpheme names. Apart from single morpheme, the findings revealed that there are names in a good number in Pogolo are formed from more than one morpheme. For example, *Li+hundi* (cloud), *Li+numa* (painful) and many more are formed from two morphemes which are *li* and stem/root. The morpheme *li* is used to signify or change to noun.

Furthermore, the researcher found that there are names formed with more than two morphemes. These names include *Shi-m-pela* in which *shi* stands for changing from verb to noun, *m* is ‘doer marker’ and *pela* means ‘finished.’ The names *Shimpela* is formed from three morphemes: *shi*, *m*, *pela*. Also, *Mlekwa* is formed *m* ‘doer’, a root *lekw* ‘left’ and final vowel (*suffix*) – ‘a’. Hence, *m-lekw-a*

Moreover, the researcher revealed that there are names formed from derivation process as follows:

4.5.1 Personal Names Derived from Verb Base

The study attested the names derived from verb base. The verb stem consists of verb root and prefix. The important part of the verb is root because the meaning of a word is assigned. Therefore, root is the key element to which other parts of word are added.

Table 4. 2: Personal Names Derived from Verb

Personal Name	Naming	Root/ stem	Prefix	meaning	Suffix	Meaning
<i>shimpela</i>	‘is finished’	<i>-pel</i>	shi-	Initial affix	-a	final affix
<i>chiwalila</i>	‘he is burnt’	<i>walil</i>	chi-	Initial affix	-a	final affix
<i>mlekwa</i>	‘she/he is left alone’	<i>-lekw</i>	m-	Initial affix	-a	final affix
<i>ligola</i>	‘one who achieves’	<i>-gol</i>	li-	Initial/pronominal	-a	final affix
<i>liheta</i>	‘one who often marries’	<i>-het</i>	li-	pronominal	-a	final affix
<i>mloleli</i>	‘he is a great seer’	<i>-lolel</i>	m	pronominal	-i	final affix

Source: Fieldwork (2018)

The findings revealed that most of Pogolo personal names are formed by affixation process, whereby prefix or suffixes are added to verb roots. For example, in the table above, personal names are derived from base. The name *Mlekwa* means ‘left’ constitutes three parts which are *m-lekw-a*; prefix *m* stands for class mark which also helps in forming noun, *lekw* is a root and *a* stands for final vowel.

Another name is *Shimpela* which means ‘of finished.’ The name *shi-m-pela* consists of prefix *shi-* which stands as a prefix. The prefix stands as initial morpheme, *m-* stands for object marker and *-pel-* (finsh) is root verb and *-a* is a final affix.

Furthermore, *Li-heta* is formed by prefix *li-* which stands for initial affix and *heta* which means to marry. Generally, majority of Pogolo names are formed through derivation of verbs together with prefixes.

4.5.2 Personal Names Derived from Nouns

Another finding revealed under this section is that Pogolo names are derived from nouns. The prefixes or suffixes are added to other lexical items to form names. Many of the Pogolo language personal names are formed from nouns. Look at the following Table 4.3

Table 4. 3: Personal Names Derived from Nouns

Personal names	Meaning	Root	meaning	Prefix	Meaning
<i>chanjala</i>	‘of starvation’	<i>-njala</i>	‘hungry’	<i>cha-</i>	of
<i>shitapaka</i>	‘of grave’	<i>-tapaka</i>	‘grave’	<i>shi-</i>	of
<i>migota</i>	‘of medicine’	<i>-gota</i>	‘medicine’	<i>mi-</i>	Plural marker
<i>mayowa</i>	‘of talkative’	<i>-yowa</i>	‘noise’	<i>ma-</i>	plural marker
<i>lihundi</i>	‘of cloud’	<i>-hundi</i>	‘cloud’	<i>li-</i>	pro-nominal
<i>ling’wentu</i>	of god	<i>ng’wentu</i>	‘god’	<i>li-</i>	pro-nominal

Source: Fieldwork (2018)

The finding attested that many names in the Pogolo community are formed from the derivation of nouns. The suffixes are more involved in the formation of names from nouns. From the Table 4.3, the name *Chanjala*, for instance, consists of prefix *cha* which stands as pro nominal while root *-njala* which means ‘hungry/starvation’.

Another name formed by noun is *Shitapaka*, which means ‘of grave.’ The name consists of prefix *shi-* stands for pro-nominal while *-tapaka* is ‘grave’. *Migota* is another name that the finding of this study attested. This name consists of two parts prefix *mi* which is a plural form of *m-* and *-gota* is root noun which means ‘medicine’. However, *mi-gota* is plural while *m-gota* is singular for medicine in Pogolo. Therefore, the findings revealed that Pogolo names can be formed from nouns.

4.5.3 Personal Names Derived from Adjectives

In this section, researcher presented finding on how adjectives form Pogolo names. Adjective is a word that qualifies noun. Analysis of the data obtained is revealed in Table 4.4 below.

Table 4. 4: Personal Names Derived from Adjective

Personal names	Means	Stem/root	Prefix	Meaning
<i>ndenkulu</i>	‘big’	<i>nkulu</i>	<i>nde-</i>	pre- nominal
<i>likoko</i>	Become last to stay	<i>-koko</i>	<i>li-</i>	pre-nominal
<i>libufua</i>	‘of desperate’	<i>-bufua</i>	<i>li-</i>	pre-nominal
<i>libenanga</i>	‘ominous/unlucky’	<i>-benanga</i>	<i>li-</i>	pre-nominal
<i>lipongola</i>	‘Begetting’	<i>-pongola</i>	<i>li-</i>	pre-nominal

Source: Fieldwork (2018)

From the table above, the findings attested name *Ndenkulu* which consists of prefix *nde* stands for pre-nominal and adjective *-nkulu* which means ‘great’. Apart from that, the name is *Libufua* found in this category which prefix *li-* is pre-nominal with root *bufua* means ‘desperate’ form Pogolo personal names whereby *bufua* is an adjectival stem.

Therefore, the morphological formation of Pogolo personal names depends much on the derivational process. For example, there are names derived from verbs such as *Mlekwa*, *Shimpela* while others were derived from nouns like *Migota* and *Shitapaka*.

4.5.4 Compounding Pogolo Personal Names

Compounding is one of the word formation processes. Two or more than two roots or stems are joined to form a new word. The findings revealed that there are Pogolo personal names that are formed by the process of compounding. These names are formed by compounding verbs and pronouns or adjective.

Table 4. 5: Verb - Pronoun Based Compound

Personal Name	Compound	Meaning	verb	Pronoun
<i>vinahela</i>	<i>vina +hela</i>	‘play nothing’	<i>vina</i>	<i>hela</i>
<i>kapelahela</i>	<i>kapela + hela</i>	‘finish with nothing’	<i>kapela</i>	<i>hela</i>
<i>n’dendahela</i>	<i>n’denda + hela</i>	‘do nothing’	<i>n’denda</i>	<i>hela</i>
<i>n’twangahela</i>	<i>n’twanga + hela</i>	‘grind nothing’	<i>n’twanga</i>	<i>hela</i>

Source: Fieldwork (2018)

For example, the name *Vinahela* is a compound name that consists of *vina* which is a verb means ‘play’ while *-hela* is an adjective which means nothing. Also, under this category, there are other names formed from verbs such as *Kapelahela*, *N’dendahela* and *N’twangahela*. The verbs are *-kapela* (finish), *n’denda* (do), and *n’twana* (grind). All of them join *hela* which means nothing.

Therefore, the findings show that the names formed from compounding are those that express the feelings of a named person.

Furthermore, the findings revealed that there are compound names formed through noun and pronoun. For instance, the name *Shindugani* which is comprised by *shindu-* which is noun, stands for ‘a thing’ and *gani* which is pronoun and denotes ‘what.’ On the same category the *N’tambiyangu* which consists of *n’tambi-* means life or style and *yangu*

which is possessive pronoun. Thus, the two roots *n'tambi* and *yangu* mean life and my respectively. Therefore, for more information is represented in Table 4.6

Table 4. 6: Names formed by Noun and Adjective

Personal Name	Noun + adjective	Meaning
<i>shindugani</i>	<i>shindu + gani</i>	What is it (surprised)
<i>n'tambiyangu</i>	<i>n'tambi + yangu</i>	My life/style

Source: Fieldwork (2018)

Table 4.6 above shows the compounding names which express the personality of an individual.

Also, the findings revealed the compounding of noun and noun. For instance, *Magulumali* means 'feet are wealth'. *Magulumali* consists of *magulu-* and *-mali* which both of them are nouns. Furthermore, the findings revealed, a compounding of a noun marker. An adjective and noun in a names *Likangasimba* means 'lion's strength' in which *li* is noun marker which means pro-nominal, *-kanga-* is an adjective which means strength and *simba* is a noun means lion; hence, *Likangasimba*. However, the Table 4.7 describes more about compounding names.

Table 4. 7: Compounding Names From, Pro-nominal, Noun, Adjectives, Adverb

Personal Name	Derivation	Compounding	Meaning
<i>magulumali</i>	Noun + Noun	<i>magulu+ mali</i>	'feet are wealth'
<i>mikangasimba</i>	NM + ADJ +N	<i>li+kanga+simba</i>	'lion's strength'
<i>shilaumwanja</i>	ADV + N	<i>shilau + mwanja</i>	'tomorrow journey'

Source: Fieldwork (2018)

Therefore, the study revealed that most of Pogolo names are formed through compounding morphological process which derives various word categories such as noun and noun, like

in the name *Magulumali* or from adverb and nouns such as *Shilaumwanja* and the like as presented in this section.

The study also attested that the names are formed by a sentence structure. For instance, the name *N'likanavyo* which means 'I have (him or her)' whereby *N-* stands for 'I', *-li-* (tense marker-past), and *-kanavy-o* stands for 'have' (possession). Another name under this category is *Ndekapawayoa* which means 'let them talk.' This name can be broken down into *ndeka-*, which means 'let', *-pa-* stands for place, *-wa-* (them) stands for plural marker and *yowa* means 'talk.'

Generally, the findings revealed that Pogolo personal names are formed by different morphological processes namely, derivation and compounding. Other names are formed through sentence such as *N'likanavyo*. Also there are names formed by only a free morpheme, for example *Kabhili* while others from bound morphemes when attached to the roots or stems for example, names like *Shitapaka*, *Sembiyao* and many more.

4.6 Chapter Summary

In this chapter, the findings of the study have been presented. The findings revealed that Pogolo personal names have the meanings derived from their language; moreover, they have direct relationship with the cultural practices conducted in Pogolo context. In addition, Pogolo names are formed by different morphological processes. On top of that, Pogolo names have prefix which determine the gender of an individual. Furthermore, the selection and giving a baby name is done by male parents. No ceremony during naming practices unless there is a need of ceremony.

CHAPTER FIVE

DISCUSSION OF THE RESULTS

5.0 Introduction

This chapter discusses the findings based on the three objectives of the study which are to examine the meaning interpretation of Pogolo personal names, to investigate morphological features of Pogolo personal names and to scrutinize the sociolinguistics properties of Pogolo personal names. Before going in detail in discussing the objectives of the study, the researcher discussed prior information of informants who were involved in the collection of data through interviews and focus group discussion. Then, the researcher discussed names and naming practice in Pogolo society in general.

The researcher collected data through interviews, focus group discussion and documentation. The informants were in the two groups. The first group was involved in interview while the second group gave information through FGD. Both groups of informants were males and females although their numbers were not balanced in gender. Inequality of gender rose because most females were not ready to participate compared to males. Most informants who were involved in the study had ability to read and write. It means that majority reached primary level education. However, few of them studied up to high level of education. Depending on the target of the researcher, all informants were above 45 years old and above because the researcher believed that informants with age of 45 up 70 are knowledgeable on naming practices and Pogolo culture in general. Also, informants at age 45 and above are still maintaining their language and identities. For those reasons, informants were very helpful and potential in data collection.

Names are essential mediums of communication in every part of the world. However, Africans and the Pogolo, in particular, attach a great importance to the use of names. Names are what people are known with and are called by. Names communicate and tell

stories about people and circumstances surrounding their birth. Names reveal the many preferences of their owners (or givers) in terms of real life objects, actions, features and beliefs. Pogolo society believes that names reflect the feelings of what name-givers towards their daily routine within the society. For example, name *Shilaumwanja*, which means parents are disappointed to allow death taking life of their beloved babies. Parents call their baby *Shilaumwanja* to show the society that they are ready to allow death but, in reality inside of their hearts are feeling painful, therefore, parents are praying silently for God to stop death of their baby. Olenyo (2011) says in Lulogooli society, parents name their new baby *Malovo* which means ‘soil’ in the condition where babies die soon as they delivered. Thus, the parents would expect the new born to die. Therefore, parents express their feelings through name. In connection to this, Al Zumor (2009), when discussing naming system in Yemen, says parents give their newborn *Athaab* which means ‘torture or difficult during delivery’. All these names, *Shilaumwanja*, *malovo* and *Athab* show the feelings of name givers what they have been experiencing in the life. Also, name may tell more about economic wealth of a person. For instance, names like *Ligola* which shows achievement of person through farming. Pogolo name may show belongings or possession on property such as *N’likanavyo* (she or he is mine). Similarly, name may explain his status or position of an individual in the society. This can be seen in the name *N’tambiyangu* (this is my life or style). Therefore, Pogolo do not choose names at randomly without attaching something important in their life experiences.

Pogolo naming practices offer important insights into the patterns of social and cultural organisation of communities. The findings revealed that Pogolo community has their own names. Those names reflect expectation, belief even the social status of name-giver. Obeng (1998) confirms that African cultures have various ways of naming a child. For instance, the Akan naming system based on days of the week and death prevention names

(Agyekum, 2006). The findings attested that Pogolo society does not name their children using days of the week. There is no name collected which its meaning involved the days of the week. Even though Pogolo as any African community it's naming based on events or circumstance of the child's birth. For example, communities like Igbo, Hausa, and Yoruba of Nigeria, as well as Swahili people of Tanzania name children basing on the circumstances surrounding a child's birth (Obeng, 1998). Obeng continues saying among the Luo of Kenya, a child born on the road may be called *Ayo* if it is a girl and *Oyo* if it is a boy. Thus, these factors appear to be relevant to the Pogolo community as well. The observed factors that play part in some names include the circumstances surrounding birth such as place and sex among other things.

Furthermore, the findings showed that a child is taken out on the eighth day since he or she was born. The ceremony for giving name to the child is not very necessary in the Pogolo naming system unless child is born in the assistance traditional medication as the researcher quoted informant:

Hakuna sherehe zozote pindi mototo anapozaliwa ama kipindi cha kupewa jina. Isipokuwa ikiwa mototo amepatikana kwa msaada wa dawa za asili, ndio hufanyiwa sherehe la kupewa jina. Tena jina lenyewe huepewa na mganga aliyetoa hizo dawa. Tuko hili huambatana na chakula ambacho huliwa na watu wazima tu na mototo mwenyewe bila kuhusisha vijana wengine wadogo.

There is no any a ceremony in the process of giving name a child. However, if there is abnormal birth of that child or its parents have problem which led to be assisted by traditional doctor. In this situation, the ceremony is done and the tradition doctor is responsible of giving child a name. The ceremony is accompanied by the special dish which is eaten by old persons including the child. (The researcher's translation)

This seems to differ from other African communities because there are communities in Africa that conduct a ceremony during giving the name to a child. Evans (1964) says that naming in Guinea is accompanied by ceremony where it is attended by women. Therefore, not every African community does ceremony during naming practices. If there is ceremony normally differ from one community to another community. For example,

Pogolo community conducts ceremony in the special cases meanwhile it involves all people specifically elders while only women attended in Guinea community. In connecting to the ceremonies during naming procedures, Mandende (2009) says the Vhavenda, like many other cultures are very careful when it comes to the selection of personal names. A child is born, a traditional leader is installed: the events that coincide with these ceremonies have an influence on the choice of the name.

Further findings revealed that the responsibility of giving name to a child remains in the hand of parents or grandfather or grandmother although male parent is given the first priority of giving name in normal circumstance. This shows that male parents are given great opportunity to make decision even in giving name of child in the family level. This shows inequality of responsibilities within Pogolo society in which males are considered to be in high status compared to women. However, other Western African communities like Yoruba, the responsibilities of giving names remain on the hands of the family members. Yoruba community hold ceremony which only close relatives are invited to attend. When relatives attend to the event come with gifts for a new born. Thus, every invited guest who carry gift for baby is responsible in giving a child names, therefore child ends with couples of names.

Therefore, there are differences in naming practices among African communities although the practices look similar on other ways. Apart from the Pogolo naming practices, the findings have revealed that all names in Pogolo community have got the meanings. These meanings of names are of two layers; core meaning and social meaning which is beyond the core meaning.

The findings have revealed that the core meaning is a meaning that comes from the root of a word. This is an actual meaning of a name. The meaning is taken from the name as it is; for example, a name *Shitapaka* which means 'of grave.' In the point of core meaning, we

assume that nothing is connected to grave. It is just the name of a child as she or he is given by her or his parents. *Mbita* is another name which stands for 'war.' The findings showed the meanings of Pogolo names as delivered from different occasions. There are meanings associated with circumstance like *Mahamba* which means baby who is obtained in the assistance of traditional doctors. An instance of this is *Chivalila*, which means 'Sun is buring'.

The findings revealed that despite having core meaning, Pogolo names have social meanings. The social meaning is beyond to the core meaning. A society might get extra meaning from a name. For instance, *Chanjala* which means hunger or starvation or *Mikulu* which means medication are names which can be explained easily by associating with the society. The social meaning which can be obtain from name *Chanjala* means she was born during famine or drought period. Moreover, according to the findings there are names which meaning come from a day to day behaviour of an individual in the society. *Mayowa* (chaos/noise marker) is one of example of those names found under behaviour. Others are *Liheta*, *M'bhelahela*. In this aspect, Pogolo personal names similar to the many of African communities' names in which their meanings of personal names are of two layers; core meaning and social meaning. The selections of these names depend on circumstances of birth, manner of birth wishes, fate of the days of the month, and so on (Tesfaye, 2011). In line with this, Suzman (1994:253) states that personal names are given to indicate a range of people and circumstances that were relevant at the time of the child's birth. To classify, names according to the social circumstances in which they point, the name giver's explanation of the name is indispensable. The referential value of names underlies idea of names as pointers (Suzman, 1994:261). Also, in explaining associative meaning of names, Raper (1983:105 cited in Ntuli, 1992a) points out that there is relationship between core meaning of a name and social meaning of the same name. Thus, these two meanings, actual

and social cannot be separated since they depend on one another. From the findings, it is revealed that Pogolo personal names may have denotative meaning which is act of giving name to an individual and connotative meaning which is an addition to the main meaning. Therefore, the semantic meaning of name in Pogolo community is directly proportion to other African communities in the sense that meaning of name depends on circumstantial, behavioural, belief and some social factors taking place in the society.

Furthermore, the findings revealed that the Pogolo personal names have the meanings which are directly involved with cultural interpretation from its society. It is difficult to get the meanings if you do not come from Pogolo. This is because whenever sociolinguistics is involved means meaning of names related to the social and cultural background of the people (Gerba, 2014). Also, Ogie (2002) investigates personal names and argues that they are used to affirm certain aspects of culture. Therefore, names are usually connected to the culture of the particularly society. There are questions asked by sociolinguistics like ‘why’ she or he given name is and ‘how’ name is given. In answering these questions, you will be attempting sociolinguistics aspects of names.

The findings have revealed that Pogolo personal names are determined by gender, economic as well as social classes. For example, name *N'tambiyangu* which means ‘how I am’. In sociolinguistics point of view, the name shows the status of the name bearer in the society he lives. The society perceives the person goes with name *N'tambiyangu*. On other hand, *Libufua* is the name that show low life profile. He is a one who is not respected in the society.

The findings also revealed that in Pogolo naming system, there are names which identify the gender of a person in the society. For example, the most names with prefixes *li* pre-nominal prefix stands for male names while prefix *shi* in the name like *Shitapaka* stands for female. Thus, it is the role of sociolinguistics to identify a gender of a personal. Most of

African communities have names which differentiate females from males. For instance, Luo of Kenya as narrated by Obeng (1998) asserts a child born along the road may be called *Ayo* if it is a girl and *Oyo* if it is a boy. It is observed in these names that *a-* is a feminine prefix, *o-* is a masculine prefix, and *-yo* 'on the way' is the root. This concludes that in many African communities including Tanzania, the personal names possess affixes for gender identification.

Moreover, the findings showed that Pogolo personal names identify people with achievement through the names. For example, name *Ligola* 'personal with achievement.' Therefore, sociolinguistics plays a great role to identify the status of the individuals within the society.

In terms of religion or belief, the findings revealed that there are names in Pogolo society that are involved with religion or belief. Those names are connected to the culture and traditions of Pogolo society. *Mloleli* is one of the names found in this area (religion). In Pogolo society, *Mloleli* is defined as their spiritual god who protects Pogolo society. He is a person who has an extra ordinary power within the society. The name has more meaning than it is seen by outside people. In connection to *Mloleli*, there is a *Ling'wentu* which means a spiritual leader who prays for rain or to remove calamities in Pogolo society. Thus, the selections of these names *Mloleli* and *Ling'wentu* are accompanied by traditional events. The language performs roles through these names because babies or individuals of those names are much respected in Pogolo society. The names do not carry only meanings but also have the power as decision makers in the society.

In addition, the researcher found out that Pogolo names may have the meanings different from actual or associative meanings. This was seen in the following names: *Shilaumwanja* and *Shitapaka* which mean 'tomorrow, journey' and 'of grave', respectively. For instance,

Shilaumwanja has meaning which can be seen by people who do not belong to Pogolo society. In the normal perception parents mean that their daughter will die tomorrow because of the experience they have lost their babies immediately after delivery or birth. It seems as if parents are eagerly waiting for tomorrow, but not in the sociolinguistics perspective, the parents name their child *Shilaumwanja* as the way to pray for God to stop or prevent death.

Moreover, the findings have revealed that a name *Shitapaka* which means ‘of grave’ is one of the names that are used to prevent deaths. Normally, within the society there are people who are happy with their colleagues once they are in trouble. Therefore, by giving child name like *Shitapaka* prevent those people harm their children in anyway.

Generally, Pogolo personal names have extra and hidden meaning that is understood only by people from Pogolo community because these names are directly bound by Pogolo culture. In connection to sociolinguistics, some of the names found in Pogolo community are based on gender, such as masculine or feminine. A gender marker morpheme is added to the root of a word to form masculine or to form a feminine. For example, in Pogolo names, the names begin with prefix *li* in names *Lihundi*, *Likembi*, *Likangasimba*, *Litatilo* and *Lipingu*. Therefore, prefix the *li* is used to identify masculine in Pogolo community and this is because in many Pogolo names morpheme *li-* dominates the Pogolo language. Also, *li* is used as pre-nominal in construction of nouns/names in Pogolo language. There is no special affix for female in Pogolo personal names although there are fewer names in Pogolo begin with prefix *shi/cha-* are used by women. The research failed to get directly connection why some women in Pogolo community their names begin with prefix *shi-/ch-*. Thus, Pogolo naming system has no exactly prefix for female.

On other hand, the finding have attested that the trend of using ethnic Pogolo naming system and Pogolo names have been decreased due to modernization in which globalization is among of those factors. Globalization is enforcing modernization of Pogolo personal names. The findings have shown that number of people using Pogolo names have decreased day to day. The process of modernization of names is enforced by people themselves. Nowadays, Pogolo community name their children before their religion, like *Hamis*, *Athuman* or *Peter*, *Joshua*. One of the informants said this system of naming their children through religion has brought confusion. For example if is called *James* or *Peter*, they might be many individuals go with that name compared to ethnic naming system you may find one name for one person in all village.

Zamani jina moja linakuwa la mtu mmoja kijijini kizima kutokana na umaalamu wake. Ila kwa sasa jina moja linaweza likatumika hata na watu watano.

A long time ago, a single name can be used by single person in all villages. However, in these days, a single name can be used by more than five people (researcher's translation)

Therefore, modernization has come to break apart all African culture, including Pogolo naming system. It is our responsibility to correct where African communities made mistakes.

Another aspect which the researcher investigated was the morphological features of Pogolo personal names. The findings have shown that Pogolo names are formed by one word affixation, derivation and compounding. The attachment of these affixes to the root of a word form names in Pogolo. The affixes can be added to the verb, noun, adjectives and adverbs. Some of the affixes when attached to the roots of word may identify gender of person.

The findings attested that Pogolo names can be formed from the derivational processes. For example, there are names formed from nouns, like *Kabhili* or *Likwili* which mean

chimpanzee. Also, the findings have shown that the Pogolo names can be formed through affixation which is addition of affixes. For instance, the name *Mlekwa* which is formed by three elements: prefix *m-* stands for pre nominal, root *lekw-* and final affix (suffix) *-a*. This process of formation of names by affixation is not new to the most of African communities, as Amindo (2016) says the Lulogooli personal names have the structure of an optional pre- prefix and prefix attached to the root of word and brings a meaningful name.

Moreover, the findings attested that Pogolo personal names can be formed from free morphemes only or with bound morphemes. There are names that can stand alone without the attachments of other morphemes and still have meanings. Names, like *Nyenja* or *Kabhili*, which stand as free morphemes. However, there are names also formed by bound morphemes which they need assistance from other morphemes to bring meaning. The names under this group are many.

Also, names like *m-soli*, *li-koko*, *nde-nkulu* and many more are derived from adjectives in which *soli*, *koko*, *Pongola*, *nkulu* fall under adjectival roots. Similarly, this formation of names can be seen from other derivational processes in many African communities as Coates (1999:27) says that names can be formed from the verbal root and suffix. The important element of the verb is the root because the meaning of the verb is assigned by the root.

In connection to this formation of names, Tsefaye (2014) adds that many of the Oromo language personal names are formed from nouns by inflection such as suffixes affixed to the noun to indicate the gender of the person. Furthermore, names in Pogolo society can be formed by the process of compounding. For instance, names are formed by verb and adverb such as *vina-hela*, *kapela-hela*, *ngula-gweka*.

This process is very common to many African communities' naming system. For instance, Barnabas (2013) states that the Kamua personal names are based on the parts of speech the words belong to. Thus, the formation of Kamau names depends on the derivational made from word classes.

Oromo personal names may be constructed from different word classes like verbs. They can be identified as either self-standing, conveying the basic meaning as found in the lexicon, or as a combination of a cluster of element. For instance, *Beekuu* (*v*) is a verb which means to know. *Beekaa* is a personal name. *Beek-* is root word and *-aa* is the suffix added to the verb. It further indicates masculine gender. When *-tuu* is added to the base word *beek-* it gives a name *Beektuu*. In this name *-tuu* is a feminine gender indicator (Gerba, 2014). Thus, there is a similarity of the formations of Pogolo names with other African communities like Oromo names.

Also, the findings revealed that there are names in Pogolo names, which are in the form of sentence which were broken down to form name. For example, *N'likanavyo* means 'she or he is mine.' This also can be seen in Oromo names as *Lalisee* 'She who grows.' This shows that most African language originate from the same or similar ancestors.

Therefore, from findings and discussions of the study, it is revealed that Pogolo personal names can be formed using different morphological processes, such as affixation derivation from word classes and compounding. Also, Pogolo names can stand alone as free morpheme or can be combined with morphemes to new names.

The findings revealed that in Pogolo, some names have affixes *li-* such as in *Lihundi*, *Linuma*, *Libenanga*, *Ligamba*, *Likwawa*, *Lisakafu*. These names are given to males; hence, this might be the identification of the majority of Pogolo names although there is no strong reason to justify this. When the informants were interviewed, they did not have any reason

for these names although they agree that those names are available in the society. One of the informants had this to say when questioned about the prefix *li-*, as he said:

sijui maana yake ni nin ila sisi haya majina huwa tunayapokea tu

I do not know the meaning of since we only inherited these names

kujitokeza kwa 'li' inatokana na lugha yetu wenyewe tu kwa sababu maneno' mengi yana tumia hiyo li

Emergence of that *li* depends on our language because it is very useful

Source: Fieldwork (2018)

Another affix which marks feminine gender in Pogolo names is *sh* or *ch*. Most names found in Pogolo community begin with *shi-* or *cha-* denote female. These names include *Sh-ambapa, Shi-mpela, Shi-homa, Cha-njala*.

Therefore, Pogolo names can be delivered from word categories, compounding as well affixation. From discussion, Pogolo names follow African communities in the way of forming their names; there is no great difference as long as they have the same origin although they differ in history.

5.1 Chapter Summary

In this chapter, the researcher gave detailed explanations of the findings of the study as he started by providing the informants' profile such as age, gender, education which these characteristics of informants help get reliable fruitful data in this research which was done in Ulanga district in Morogoro Region. Furthermore, the researcher made analysis of findings which were obtained from the field. All these were done with references to research objectives and research questions. Generally, the findings revealed that the Pogolo names and Pogolo naming practices are similar to many African communities. The difference is only slightly compared to many communities from Africa share. The only uniqueness is in names themselves but the almost procedures of naming are alike. For example, the way of naming depends on circumstantial or the manner of birth. Some of

differences from other African societies is Pogolo names do not relay on the days of the week as Igbo or other societies do. Pogolo personal names are very meaningful to the Pogolo society as well as methods of formation.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

This chapter briefly presents conclusion on sociolinguistics and morphosemantics of Pogolo personal names. The findings from the analysis of this study portray a broader picture of the practice of the naming among the Pogolo speech community. In addition, it provides the recommendations for the further studies in the areas the researcher failed to cover during study.

6.1 Conclusion

Based on the findings obtained through this study, Pogolo naming system follows a similar practice as other Bantu communities such as Igbo and among others. The practices include the process of naming like who is responsible to give name to a child the events accompanying the process and factors used to select and give child a name. In addition, each Pogolo name has meaning both core and addition. Names are chosen and given to the children purposely to reflect name giver or manner of birth of that child. The findings revealed that the parents normally give child name in their own intention.

The study primarily sought to examine the different meanings found in the Pogolo personal names and it was noted that the names in Pogolo community do have meanings. The names were examined so as to get meanings; firstly names were identified then examined according to the category names belong to in the Pogolo naming system. The meanings examined included associated to circumstantial, behavioural, honorific, etc. in the first objective, names examined were only the actual meaning without considering why a child was give such name and what society does perceive. This was not intention of objective one to answer how and why name given to this baby and not that one.

The study also discussed the meanings of names as perceived by the whole Pogolo in relation to culture and tradition belongs to Pogolo community. The names were examined

by following all Pogolo's tradition in order to get intended meaning rather than actual meaning of a name. It is also aimed at identifying the reasons behind the difference in choice of names given to newborn children in Pogolo community.

Therefore, the sociolinguistic meanings of Pogolo names depend much on the context and culture of Pogolo community. The names of Pogolo children depend on social factors or properties found in Pogolo community. The social factors include the manner of child birth, religious belief, traditional leadership, etc. the names have great impacts to Pogolo society since the names may identify traditional leaders, traditional doctors and many more.

Moreover, in the cases where morphological processes are involved, the morphological components were investigated and these can be names. The findings showed that the Pogolo society involves different ways in the formation of personal names. The morphological processes are like derivation process, compounding, affixation, blending and more. Furthermore, Pogolo names can be morpheme that is free morpheme or combination of bound morpheme with free morpheme. The unique feature in Pogolo names is names to start with *li* for males and *shi- or cha-* for females.

Generally, the trend changes of the choice of names for newborns is quite evident. Based on the relation to the social events, historical and religion or belief are things which affecting the Pogolo naming system.

Moreover, based on the major issues in the study, it has been observed that the naming practice among Pogolo speech community is not an haphazard phenomenon but it is socially and culturally constructed as an indicator of real life experiences of people; hence, the names are not just coined but there are social factors, like the manner of birth, events, religious, deaths that govern those names in the sociolinguistic properties. It was revealed that a name may have positive as well as negative connotation, yet the principles

underlying naming are not violated in such construction. The responsibility of choosing and giving names were in the hands of male parents. This shows that there is gender inequality in Pogolo society.

Also, it has been noted that in Pogolo community, the ceremony on the day of giving a child name is not necessary compared to other African communities like Akan community. When it happens that parents have been looking a child for long time, then fortunately mother conceived and delivery well, these parents have to conduct an event including traditional doctor, ritual leaders into the event.

The findings show that modernization is one of factors decreasing Pogolo community to use ethnic Pogolo names because of invasion of new religions (Islam and Christian) which came with mentality of modernizing everything including names.

Generally, the researcher has found the following issues: Names have meaning in relation to Pogolo community. The meaning can be the actual meaning or social meaning. The names given after national heroes are masculine ones. No hero name for female in Pogolo community.

Naming systems belong to social and cultural systems in which they are embedded. Therefore, Pogolo naming system is bound with Pogolo culture.

Naming systems offer indications on the type of social and cultural within which they are used. It is not easy Pogolo name to be used out from its society.

Naming systems reflect essential values and important traits in their respective social organization the values include belief on what is wrong or what is right.

Some names in Pogolo can be given to male and female children.

Pogolo names are formed by derivational process or compounding.

There are affixes for male and for females. Also, Pogolo names have morpheme for singular and plural such as *li-m as Lihundi* (cloud) and *Mahundi* (clouds). Hence, *li-* denotes singular and *ma* denotes plural.

6.2 Recommendations

The study has informed about Pogolo naming system in Ulanga District, particularly in the wards of Mwaya, Chilombola, and Ruaha. The data collected in the field showed that there are names with general meaning as well as associated with social issues. However, the researcher did not survey all parts of Ulanga district where Pogolo native speakers are found. Therefore, based on the findings, the researcher recommends the following to the society and government in general:

Firstly, the society and Government have to find good ways on how to retain Pogolo personal names for the benefit of future generations. This is very important for coming generations to know their ethnic names with the meanings, but also to know their language through names. For example, they could construct buildings for keeping historical things belong to their area even in the level of ward.

Secondly, in order to maintain their history and culture, Pogolo parents have to name their children immediately after birth with giving Pogolo names, then after they may name again by giving Islamic or Christian names. This will help young generation to their culture.

Similarly, the researcher recommend for further study in the following areas where the researcher has not yet covered:

Since study was not done in all parts of Pogolo native speakers in Ulanga District another study should be conducted on Pogolo personal names in the northern part of Ulanga

district like Mtimbia, Malinyi and Lupilo because researcher did not conduct the study in those areas.

Since this study conducted only in Pogolo personal names, there is a need to conduct a study concerning about place names and finds their origins, meanings and sociolinguistic aspects.

Furthermore, there is a need to conduct a study on nick names on Pogolo community to find out how they are significant to the youths and society in general.

REFERENCES

- Abd-el-Jawad, H. (1986). *A linguistic and sociocultural study of personal names in Jordan*. Jordan : Jordan University
- Adamic, L. (1942). *What's your name?* New York, Harper & Brothers. *Linguistics*, 28(1), 80-94.
- Agbedo, C. U. (2000). *General linguistics: an introduction reader*. Enugu: Magnet Business Enterprise
- Agyekum, K. (2006). *The sociolinguistic of Akan personal names*, *Nordic Journal African Studies*. 12. (2) pp: 206–235.
- Akinnaso, F. N. (1980). *The socio-linguistic basis of the Yoruba personal names*, *Anthropological Linguistics* 22(6)275-303.
- Al Zumor, A. W. (2009). *A socio-cultural and linguistic analysis of Yemeni personal names*. *GEMA: Journal of Language Studies*, (2).
- Alford, R. D. (1988). *Naming and identity: A cross-cultural study of personal naming practices*. New Haven: HRAF Press.
- Algeo, J. (1992). *Onomastics*. in: tom mcarthur (ed.), *the ox ford companion to the English language*, 727-729, Oxford: Oxford University Press.
- Al-Shahi, A. (1988). *Some Personal names and nicknames among the rivera people of northern sudan*. *Journal of the Anthropological Society of Oxford*, 19(2), 131-139.
- Amalsaleh, E (2015). *syntactic and semantic feature of Persian proper names: a gender-based study; American international journalism of contemporary research university of shiraz; Iran pg 103-108*
- Ansu-Kyeremeh, K. (2000). *Communicating nomination: some social aspects of bono personal names*. *Research review series* 16 (2), 19- 33
- Baitan,B. (2010). *A Morphosemntic analysis of Ruhaya personal names*. Dar es Salaam: UDSM
- Batoma, A. (2006). *African ethnonyms and toponyms: an annotated bibliography*. *electronic journal of africana bibliography*. Vol. 10
- Bauer, L. (1972). *Introducing linguistic morphology*. Edinburg, Edinburgh University Press.
- Bosch, B. (1996). *Nicknaming among xhosa-speaking children and adolescent: South African Journal of African Languages*, 17(3): 95 99.
- Bramwell, E.L. (2012). *Naming in society; a cross-cultural study of five communities in Scotland*. Glasgow: University of Glasgow

- Braun, F.(1988). *Terms of address: problems of patterns and usage in various languages and cultures*, Berlin: Mouton de Gruyter
- Brennen, T (1993).*the difficulty with recalling people's names; the plausible phonology hypothesis. Memory* 1: 409-431.
- Brennen, T. (2000). *on the meaning of personal names; a view from cognitive psychology.* 48 (2): 139-146.
- Bright, W. (2003), “*What is a name? Reflections on onomastics*” Retrieved on 27th November/2007.
- Butler, J. O. (2009). *the power and politics of naming: literary onomastics within dystopian fiction (unpublished mphil dissertation)*. Glasgow, the University of Glasgow.
- Butler, J.O. (2012). *Name, place and emotional space: Themed Semantics In Literary Onomastics Research*. Glasgow: University of Glasgow.
- Chomsky, N. (1957). *Syntactic structures*. Hague: Mouton
- Crane, L. (1982). *African names: people and places*. Urbana- C Illinoisampaign: University of Illinois:
- Creswell, J. W. (1999). *Qualitative enquiry and research design, choosing among five traditions*. Thousand Oaks, California: SAGE
- Crystal, D. (2003). *The cambridge encyclopedia of the English Language*. (2nd ed) Cambridge: Cambridge University Press.
- Egblewogbe, Y. (1977). *Ewe personal names: a sociolinguistic study*. P.hD thesis, Ghana: University of Ghana.
- Essien, O.(2000). *What is in a name? a linguistic and cultural explication of ibibio personal names; world congress of African linguistics*. Koln: RudigerKoppe103-130.
- Evans, G. (1973). *The causal theory of names, proceedings of the aristotelian Society, supplementary volumes* 47: 187–225
- Fadahunsi, B. (2013). *The sociolinguistics of compound Surnames by married women (unpublished long essay)*. Ilorin: University of Ilorin.
- Finnegan, R. (1992). *Oral poetry*. Cambridge, Cambridge University Press.
- Fisher, I. (1983). *Jewish names through the ages*. (1983). (ed). P Raper Pretoria: HRSC.
- Fukuade, G and *et al* (2016). *The seciolinguistics of compound surnames among some educated yoruba married women*. Ilorin: University of Ilorin.

- Gardner, S.F. (1998). *Language attitudes as portrayed by the use of English and African names in Botswana: nomina Africana* 12(2): 74-87
- Gerba, T.G (2014). *Morphosemantics analysis of oromo personal names. Intrenational Journal of Innovate Reseach and Development*. Ethipoia Haramaaya University
- Heinrich, L. (1987). *Onomastic research in the german speaking countries, nomina Africa* Vol.3 No1 Pp 7-15.
- Helleland, B., C. E. & S. WilkstrØm (Eds). (2012). *Names and identities, Oslo Studies in Language* 4(2), 95-116
- Holmes, J. (2001). *An Introduction to sociolinguistics*. England: Pearson Education Limited.
- Horne, M.D. (1986). *Potential significance of first names, a review psychological Reports* 59: 839-845.
- Hudson, R. A. (ed.) (1996). *Sociolinguistics*. Cambridge: Cambridge University
- Jackson, H, & Amvela, E. (2007). *Words, meaning and vocabulary*. Continuum Publishers: London: Press.
- Katamba, F (1993). *Morphology*. Dar es Salaam: Macmillan Publishers:
- Kimenyi, A. (1978). *Aspect of naming in Kinyarwanda, anthropological linguistics*, 20(1), 258-271.
- Koopman, A. (1976). *A study of zulu names with special reference to the structural aspect, honours Research Paper* [Unpublished]. Pietermaritzburg: University of Natal.
- Koopman, A. (1986). *The social and literary aspects of Zulu personal* [Unpublished]. Pietermaritzburg: London. University of Natal
- Kothari, C. (2004). *Research methodology; methods and techniques*. New Delhi: New Age International Publishers.
- Koul R.K. (1982). *Sociology of names and nicknames of India with special reference to Kashmir*. Srinagar: Utpal Publications
- Kripke, S. (1980), *Naming and necessity*, Boston: Basil Blackwell
- Letsoela, (2015). *A semantic analysis of Sotho place names, evidence from bus stop names, International journal of English Language and translation Studies*, 3 (1): 1-8.
- Liseli, A., & Fitzpatrick, B. A. (2012). *African names and naming practice, the impact slavery and European domination had on the African psyche identity and protest* [MA Thesis]. Ohio State University, USA.

- Liu, Y. (2001). *Names; the mirror of society, education resources information Center (ERIC). Paper presented at the annual massachusetts state colleges. Graduate Research Symposium.*
- Lubisi, P.M. (2002). *A glance into African personal names, nomina Africana* 16(1&2), 118–124.
- Lyons, J. (1977). *Semantics*, Cambridge and new York: Cambridge University Press.
- Lyons, J. (1984), *Semantics and pragmatics, Vol II*, Cambridge University Press, Cambridge.
- Malande, J.O.M. (2011). *What's in a name? an analysis of the semantics of Lulogooli Personal Nouns, International Journal of Humanities and Social Sciences* 1(20), pp 211-218.
- Mamvura, Z. (2014). *The linguistic landscape of Harare and the marginalisation of the Tonga Language in Zimbabwe, the case of street names. A project on Tonga.* 67-95.
- Mandende, I. P. (2009). *A study of tshivenda personal names* [Unpublished PhD. Dissertation]. University of South Africa.
- Mashiri, P, E. & Chitando, E. (2013). *A Socio-cultural and linguistic analysis of postcolonial christian naming practices in Zimbabwe*”, *Journal for Studies in Humanities and Social Sciences*, 2 (2): 163-173.
- Mbiti, J. S. (1969). *African religions and philosophy*. Oxford: Heinemann Educational Publishers.
- Meiring, B. A. (2010). *Aspects of violence reflected in South African geographical Names.* *Werkwinkel* 5 (2): 95-112.
- Milroy, L and Gordon, M. (2003). *Sociolinguistics; method and interpretation*. New York: Blackwell Publishing Ltd:
- Mohammed, S. and Badejo, B.E. (2000). *An ethnolinguistic perspective of bura System of Naming*” MAJOLLS Vol. 2 pp 61-70.
- Mohome, P. M. (1972). *Naming in Sotho; it's socio-cultural and linguistic basis names.* 20 (3): 171-185.
- Moyo, T. (1996). *Personal names and naming practices in northern Malawi; nomin. Africana*, Vol. 10,
- Mphande, L. (2006). *Naming and Africanism in African American culture*, New York: Ohio
- Mushangwe, H. and Madzokore, A. (2014). *“A Phonological Comparison of Transliteration of Shona and Chinese Name”*; *Journal of Studies in Social Sciences.* 8 (2): 81-100.

- Mutunda, S. (2011). *Personal names in lunda cultural milieu; International Journal of Innovative Interdisciplinary Research* (1): 14-22.
- Muzale, H, R.T., Rugemalira J, M. (2008). *Researching and documenting the languages of Tanzania; language documentation & conservation*. Vol. 2, No. 1 (June 2008) pp. 68-10
- Ngubane, S. and Thabethe, N. (2013). *Shifts and continuities in zulu personal Naming Practice; Literator* 34 (1): 1-7
- Obeng, G. S. (1998). *Akan-death-prevention-names: A pragmatic and structural analysis*. Ohio University: New York
- Ogie, O. (Undated). *Edo personal names and world view; University of Benin, Nigeria: Norwegian University of Science and Technology (NTNU)*.
- Ogunyemi, Y.D. (2009). *The oral traditions in ile life*. New York: Academic Press.
- Pamp, B. (1985). *Ten theses on proper names, names* 33(3): 111
- Penda, C. (2013). *Encyclopaedia of Zambian names*. Lusaka: Pensulo Publishers Ltd.
- Rahman, T (2013). *Personal names of pakistan muslims; Journal of essay on onomastic, Pakstan Perspectives*. Vol, 18 No 1 pp 79-92
- Ramesh,S. (2015). *Personal names in jaffina tamil society. Sociolinguistics Perceptives*. University of Jaffina: Jaffina.
- Raper,H. (2004). *Aspect of onomastic theory, Journal of naming Africans*, Vol, 1 No. 2 pp. 78-79
- Rosenhouse, J. (2002). *Personal names in hebrew and arabic: Modern Trends compared to the past; Journal of Semitic Studies* XLVII (1), 97-114
- Rymes, B. (1996). *Naming as social practice: the case of little creeper from diamond street, language in society* 25: 237-260
- Salih, M., & Bader, Y. (1999). *Personal names of Jordanian Arab Christians, a sociology of language; International Journal of the Sociology of Language*, 140(1), 29-44.
- Schottman, W. (2000). *Baatõnu personal names from birth to death; Africa* 70 (1), 79-106
- Skhosana, B. (2005). *Names and naming stages in southern ndebele society with special reference to females; nomina Africana* 19 (1): 89-117.
- Skipper, J.K. (1990). *Towards a theory of nicknames a case for socio-onomastics*, 38 (4): 276-282.
- Suzman, S. M. (1994). *Names as pointers: Zulu personal naming practices Language in Society*, 23 (2): 253-272.

- Tembo, M. S. (2006). *Zambian traditional names*. Julubbi Enterprises Ltd: Lusaka:
- Thipa, H. M. (1984), “*What shall we name him*”? *South African Journal of African Languages*, (1): 84-99.
- Van Langendonck, W. (1999). *Neurolinguistic and syntactic evidence for basic level meaning in proper names*. Göteborg: Acta universitatis Gothoburgensis.
- Van Langendonck, W. (2007). *Theory and typology of proper names* Series: *Trends In Linguistics*. Mouton de Gruyter Publishers: Trenton
- Zawawi, S. M. (1998). *African Muslim names: Images and Identities*. Trenton, NJ: Africa World Press.
- Zawawi, S.M. (1993). “*What’s in a name*” *unaitwaje? A swahili book of names*. Trenton: African World Press.

APPENDICES

Appendix A: Interview questions to teachers, religious leaders and students

1. Is it possible to break personal names of your society in segments and get the meaning such segments?

B. Mention names which are identical in some part(s) of all names

.....

2. Are there names in your society with meaning attached to them?

Are meanings socially well known?

3. Are people in your society aware of the means of creating and naming their children basing on situations? Is it intergenerational transmitted?

4. a. Is naming in the society associated with customary practices?

b. Do such practices add any value to the naming exercise?

5. Do names given to societal members reflect the lives of those given such names?

6. a. Do some members of the community drop their names due to the meaning they carry?

b. Provide at least three names which are normally dropped by members because their meanings are not accepted.

7. a. Are there names in the society which are connected with misfortunes?

b. Mention at least three of them and the misfortunes they portray.

Swahili Version

1 a. Je, inawezekana kwa majina ya jamii yako, mfano jina mija kugawanywa katika vipande na kila kipande kubeba maana Fulani?

b. orodhesha majinaambayo baadhi ya sehemu zake hufanana

2. Je, majina katika jamii yako yana maana yoyote inayofungamanishwa nayo?

3, Je, huundwaji wa majina katika jamii yako hufungamanishwa na matukio au hali yoyote?

4.a. Je, mila hutoaji wa majina uhusishwa na mila za Kipogolo?

b. Je, kuna thamani yoyote inayoongezeka kwa kutoa majina kimila?

5. Je, majina yatolewayo huakisi maisha halisi ya mpewa jina?

6. a. Je, kuna mtu yoyote hulikana jina kutokana kutoridhishwa na maana ya jina lake?

b. Taja majina ambayo mara nyingi hukanwa na waliopewa hayo majina

7.a. Je kuna majina ambayo huhusishwa na mikosi?

b. Orodhesha matatu kati ya hayo

Appendix B: Provide the FGDs Guide

1. Do you think Pogolo personal names have any significance to its community?
2. Is there any relationship between Pogolo personal names with its Pogolo ethnic language?
3. Who is responsible for giving name to a child?
4. Those names are given in which circumstance?
5. Do Pogolo personal names have their own identification?
6. Have you come across with people do not like their names? Why?
7. Do you think this system of naming Pogolo personal names is good and should be advocated?
8. What is involvement of Pogolo culture in selecting names for new baby?
9. Who is Pogolo; where Pogolo come from?
10. Is there any relation of Li in Pogolo personal names?

Swahili version

1. Unafikiri majina ya Kipogolo yana umuhimu gani katika jamii ya Wapogolo?
2. Je, kuna uhusiano wowote kati ya majina ya Kipogolo na lugha ya Kipogolo?
3. Nani anahusika na utoaji wa majina katika jamii ya Kipogolo?
4. Majina hayo hutolewa katika mazingira gani (kuna mazingira Fulani humpelekea motto kupewa jina)?

5. Je, majina ya Kipogolo yana utambulisho wa aina yoyote(yaani kuwa na mfanano Fulani)?
6. Umeshawahi kukutana na watu ambao huyakataa majina yao? Na kwa nini?
7. Je unafikiri mfumo wa uundaji majina ya Kipogolo ni mzuri na wa kuulindwa?

Appendix C: Pogolo Personal Names and their Meanings

<i>Migota</i>	natural medication
<i>Ndiyagwao</i>	‘of food’ ..
<i>Chiwalila</i>	‘the Sun burnt’.
<i>Shitapaka,</i>	of ground or soil’
<i>N’dulila</i>	brown or nothing left’ (last born)
<i>Shimpela</i>	‘finish, the end’
<i>Chanjala</i>	‘of hunger’
<i>Kapelahela</i>	‘die with finished’ or ‘with nothing’
<i>Mbita</i>	‘war’
<i>Shilaumwanja</i>	Journey is tomorrow
<i>Ndekapawayoa</i>	‘let them talk, (am going)
<i>Kabhili</i>	‘chimpanzee’
<i>Mlekwa which means</i>	‘has been left
<i>Tangu and Nyuma.</i>	‘first twin and second twin’
<i>Mloleli</i>	‘Ritual leader’
<i>Mayowa</i>	Careless talkative
<i>Lihundi which means a single cloud</i>	‘cloud’
<i>Mahundi</i>	‘clouds’

Appendix D: Permission Letter From Ulanga

ULANGA DISTRICT COUNCIL
(All correspondence should be address to the District Executive Director)

ADDRESS: "DIRECTOR"
Tel No:
Fax No:
E-mail: ulanga@ulanga.go.tz
ulanga@ulanga.go.tz



District Executive Director's Office,
P.O. Box 22,
Makungu/Ulanga.

In reply please quote:
Ref. No. UDC/ADM/T.10/10 Vol. V/47 02/02/2018

Director,
The University of Dodoma
P.O.Box 259,
DODOMA.

RE: RESEARCH ATTACHMENT FOR LIHUNDI MOHAMED P

The title above is concerned.

The Office of District Executive Director Ulanga has received the letter from your College with Ref. No. UDOM/GRF/13 VIL II/72 of 09 /01/ 2018 which asked the office to allow Lihundi Mohamed P collect data collection on what he/she learned at the college during the research.

I would like to inform you that the mentioned student has accepted for the mentioned student. Please report to District Primary Education Officer where you will be conducting your field. We welcome and expect to see her/him at Ulanga District Council

Thanks

Bahati Kamadhuni
For: DISTRICT EXECUTIVE DIRECTOR
ULANGA DISTRICT COUNCIL

MIRUJENI MTEGALI
MAKUNGU-ULANGA

Copy to: DPEO

- Please assist her/him with responsibilities.
- Report to DPEO

* Lihundi Mohamed P.

Appendix E: Introducing Letter From UDOM

