

**A MORPHOLOGICAL AND SEMANTIC ANALYSIS OF
NICKNAMES IN NG'UMBO**

By

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Research Requirement for the Award of the Master of Arts in Linguistic Science.

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I, Kabaso, Fredgerious Mwaba, do hereby declare that, the 'A morphological and semantic analysis of nicknames in Ng'umbo', is my own piece of writing. All the works of other persons cited have been dully acknowledged and that this work has never been submitted or presented for the award of any degree at any University.

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DEDICATION

I dedicate this dissertation to the most sacrificing brother Kalonde Chipulu Wisdom whose dream was to see me become self-actualized; the dream he took from my late father; Mr. Kabaso Simon. Ofuman, Musalale and my loving mother, Emily Kaoma Shambaka. My lovely wife Pauline Nankonde Kabaso, who suffered my absence and sacrificed her time and resources towards my academic pursuance. My lovely sons Kabaso Mwaba, Fred Kabaso, my daughters Kaoma, Marvis, Blessings, Glory and Omega Kabaso who sacrificed and were deprived of my fartherly love. Your encouragements, sacrifices and patience have made this piece of work a success. Dr. Fenison Mwape; the late who always wanted to make a linguist out me, this is the dream come true.

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ABBREVIATIONS

CI	CLASS
CN	COMMON NOUN
DM	DERIVATIONAL MORPHEME
END	ENDING
EXT	EXTENTION
FV	FINAL VOWEL
GP	GENERAL PRESENT
INF	INFINITIVE MOOD
IND	INDICATIVE MOOD
NEG	NEGATIVIZER
NP	NOUN PREFIX
NS	NOUN STEM
OP	OBJECT PREFIX
PASS	PASSIVE MORPHEME
PERF M	PERFECTIVE MORPHEME
SP	SUBJECT PREFIX
PREP	PREPOSITION

ABSTRACT

By exploring the morphology, meanings, significance and sources of names, one would be struck by the wealth of information which certain nicknames provide about the name bearers, society that gives them and the social environment they live in. Ng'umbo people have nicknames as part of their naming practice which present peculiar morphological and semantic structures different from ordinary nicknames. Thus, this study aimed at analysing the morphology and semantics of selected nicknames in Ng'umbo Language. Conducted in Samfya and Mufulira, 120 nicknames were collected from sixty elders and name bearers through snowballing, simple face to face interviews, introspection, document analysis of headmen's and school examination registers. The study applied descriptive research design largely informed by qualitative approach to data descriptive and lexical analysis of morphological structures by segmenting, identifying and describing morphemes that constitute these nicknames. The meanings were interpreted through Eclectic theories; the Nonsense Theory, Phenomenology and Thematic Analysis to determine their semantics. It established that nicknames have morphology where prefixes and extensions added to roots or stems alter their meanings. They are de-nominals, de-verbals and de-adjectivals. They displayed short, long, phrasal (compounding), sentence and proverbial structures where borrowed nicknames exhibit difficult morphological structures. Nicknames have various etymologies cardinal in providing meanings. The study concluded that nicknames are meaningful, but polysemous; have semantic value governed by socio-cultural factors and convey messages. Many people are proudly called by nicknames; hence become fixed and eventually stabilise into surnames, family names or in inherited names. Based on these findings, the study recommends for more researches with holistic approach to exhaustively deal with nickname's aspects since no single study can encompass all dimensions as Onomastics is a new multidisciplinary field of study in Zambia. Government and donors should invest more resources; money and time in scholarly studies pertaining to nicknaming practices to generate valid knowledge that can be used as study materials in onomastics and general linguistics in schools and colleges. The investigations into nicknaming should be extended to other languages and dialects in Zambia especially those threatened with death to prevent language death and preserve them. Further, an investigation on the neologisms or loan nicknames should be conducted as they have portrayed very interesting linguistic features.

CHAPTER ONE

INTRODUCTION

1.0 Overview

This chapter is designed to give an introduction to chapters that follow on the morphological and semantics analysis of nicknames in Ng'umbo. It includes the background, statement of the problem, the aim of the study and the objectives of the study. It also encompasses the research questions, significance of the study, theoretical frame work and the analytical frame work. There is also an inclusion of the scope (delimitation), operational definitions of the major terms that have been used in the study and a section on the organisation of the study.

1.1.1 A Sociolinguistic Account of Ng'umbo Dialect

Ng'umbo is considered as one of the dialects of Bemba language. It lies in the region where Bemba is designated as the Regional Official Language. Bemba is one of the major language groupings in Zambia (Kashoki, 1978). Bemba Language according to Guthrie (1948) classification of Bantu languages is found in group 40 of zone M where it is the second language (42a) with several dialects (Nurse 2003). Ng'umbo dialect is spoken by the people called Ng'umbo. A good population of the Ng'umbo people is found in the north of Samfya district of the Luapula province of Zambia as well as the islands of Lake Bangweulu namely Chishi and Mbabala. Its geographical coverage is from Musaila bordering Samfya Boma and stretches to the borders between Luwingu and Samfya in Chief Mwansakombe's chiefdom. In the west, the Ng'umbo share boarders with the Ushi chiefdoms in Mansa. Ng'umbo dialect is also spoken in Mufulira, Kitwe and Chingola by native Ng'umbo people. It found itself on the Copperbelt because a good number of the Ng'umbo people drifted from their rural areas to ubarn areas to work in the mines to improve their economic status. In addition, many fish and cassava traders come to trade mainly in these towns operating their businesses in Ng'umbo dialect as language. Non-Ng'umbo speaking people also use it

for fun because of its artistic nature and linguistic peculiarities. It is these artistic and linguistic peculiarities which make nicknaming an interesting area of onomastic study within linguistics. Therefore, the current study focuses on the morphological and semantic analysis of nicknames in Ng'umbo.

Culturally speaking, Ng'umbo people practise matrilineal descent combined with virilocal marriages. Married men first go to live with the inlaws until proved capable of taking care of the wife. The nephews and nieces, not the sons or daughters of male chief ascend to the throne. Hence, children's ownership is considered the woman's. Ng'umbo territorial area is divided into five chiefdoms ruled by five main chiefs. There are three chiefs on the main land; senior chief Mwewa Chibale, chief Mwansakombe and chief Chitembo while there are two chiefs on the islands of Lake Bangweulu-Mbabala, Chishi and Chilubi; chief Mbulu pabemba and chief Mulongwe.

As reported by Chishimba (1983), the Ng'umbo people live in relatively big immobile established linear pattern villages mainly near lakes and sometimes in small huts in fishing camps because of fishing. A handful of men practise hunting on a very small scale while some do shifting cultivation as a number of them adopted modern scientific methods of farming taught by agricultural officers. Their staple crop is cassava (*tute or kalundwe*) and maize (*amataba or inyanje*). Other crops include Millet (*amale*) which is grown mostly for brewing, pumpkins, sweet-potatoes, groundnuts and a variety of garden crops. Besides subsistence agriculture and hunting, the Ng'umbo people also keep some sheep, chickens and goats.

The major traditional ceremony is Kwanga ceremony performed in the chiefdom of chief Chitembo. The Ng'umbo people catch a lot of fish, kill domesticated animals, at times a hippo to eat joyacely, drink and praise their ancestors for good harvest and the wanders. All chiefs and subjects of the five chiefdoms gather in Lubwe for this special ceremony.

There is one most important rite that every Ng'umbo woman experiences in her life, this is called Chisungu the girls' puberty ritual. This is an initiation ceremony for girls to adequately prepare them for future duties as a wife and a mother. As Pritchett (2001) observes, the objective of such a ceremony is to turn girls into women. The determining factor to hold chisungu is the first reported menstrual period by the girl to her grandmother. The purpose of the ritual is not to enact any physical change in the girl but, in most part, to give her a period of time in seclusion to reflect on her newly acquired capacity to reproduce. For boys there is no specific ceremony, but are just taught some important things in marriage few days before entering marriage.

Ng'umbo people are very social. They perform kalela dance in which they perform opposite actions for instance when they say 'forward mama forward', but they are going backwards, and kalindula in the evenings; especially during the bright moon nights. The Ng'umbo people are also famous for dirge; locally known as "Icimbo ca malilo" which they sing to praise the dead person or tell the deceased life history when they are mourning.

Ng'umbo dialect is rich in oral literature and it is so stylistic and full of figurative speeches. In Africa, one's wisdom and sophistication in speech is traditionally measured by mastery and appropriate use of figures of speech such as euphemisms, idiomatic expressions and proverbs especially in public gathering, (Ngalande, 2013). This is a true reflection of the Ng'umbo society.

In terms of the orthography, as Ng'umbo is neither one of the Regional Official languages nor taught in schools, it has no official writing system. Any writer who wishes to write on Ng'umbo chooses his or her own writing system. For this study, most of the graphemes will be borrowed from Bemba which is the Regional Official Language used in Ng'umbo area and will use the International Phonetic Alphabet (IPA). It is also worth noting that Ng'umbo dialect is unique as regards to pronunciation and vocabulary, for instance, Kitwe is pronounced as 'tʃtwe' whereas Chingola becomes 'kingola' and where *alale* 'interjection' and *kipuka* 'silly' are used instead of 'iyee

or yangu!’ and ‘cipuba’ in Bemba. However, its morphology though peculiar, follows agglutinating languages which rely more on affixation of affixes, derivation and compounding to form words to which names are a part. Ng’umbo dialect is rich in vocabulary because of neologisms and borrowed words (loan-words) from various languages which are nativised.

1.1.2 Naming Practices of the Ng’umbo People

Humanity that is *Homo sapiens*, moves through life naming entities. A very brief reflection on this statement is enough to make one realize that the act of naming entities is pertinent and indispensable activity in organizing our world. That is to say, if people, places and goods did not have names, it would have been totally impossible for us to live a meaningful life in the present day world, (Neethling 2005). “It is necessary that names be first identified as signs of the language. They are practically not distinct from other linguistic signs at the level of form, signifiers and morphology. It is generally easy to explain their literal meaning,” Houis (1983: 8). Indeed, African names, as signs of language can be divided into two morpho-syntactical categories: they are either nominal; that is, they are constituted of single words or syntagmatic, that is, they are made up of sentences or parts thereof. Some methodological clarifications of Houis’ statement will give us a more accurate picture of the complexity of the onomastic meaning of African proper names. Names and naming practices are studied in a discipline known as Onomastics; the scientific study of names.

In Ng’umbo society, naming and naming practices are a vital activity. The commonest practice is that the new born child is named immediately the umbilical cord drops. Magesa (1998: 87) postulates that, “naming involves incarnation or actualization of a person’s certain desired quality or value or a physical trait...” Sometimes, the name is bestowed on the baby at birth having seen the sex of the newly born baby or before the child is born through the guide of ancestral spirits, Mbiti (1991). “This name is an ancestral name variously referred to as the ‘stomach name’ or ‘inner name’”, Wagner (1992: 22). The name is vital as it incorporates the child into clan and lineage. Therefore, more than merely symbolic identification, real identification takes place in

the act of naming. Because of the great value attached to names, the names are carefully selected and bestowed by parents; father, but mother, uncle, auntie and grand parents can also perform the act of naming the child.

In some cases, instead of bestowing a family or clan name on the members of the same family, each is given a different name that operates as a surname; hence, there is no consistence in family or clan names. There are situations when a name is bestowed on a child and it cries persistently, the Ng'umbo people regard this as a name rejection by the ancestors. This prompts the elders to rename the child by trial and error; continuously changing the names for reincarnation of the fallen parents until he or she stops crying. These are some of the ritual ceremonies conducted when naming the child. Sometimes, names are bestowed following the circumstance in which the bearer was born, seasons and others are gained through baptism of Christians (Mutunda, 2008). Bearing the twins also makes parents to change their names to 'Shi Mpundu or Na Mpundu' as twins are highly valued and considered a gift from ancestral spirits in Ng'umbo society.

1.1.3 Nicknames among the Ng'umbo People

Like many other languages or groups of people, the Ng'umbo people have nicknames as part of naming practices. These nicknames present peculiar morphological structures and interesting semantic values. They are also very important because they communicate the history of a nicknamed, how one has been changing in life, developed character that has become part of current personality that qualifies the name bearer to gain that nickname. However, there has been no systematic scholarly study so far on nicknames in Ng'umbo dialect despite these interesting linguistic features.

A nickname is an informal often humorous name for a person that is connected with their real name, their personality or appearance or with something they have done (Turnbull, 2010). It is a wide spread linguistic phenomenon. It is assumed that these nicknames do not only depict perculiar meaning, but also have interesting morphology. "A name is a linguistic sign, that could hence be subjected to the same

linguistic scrutiny as other linguistic signs; phonologically, morphologically, syntactically or semantically”, (Neethling, 2005: 2). Among the personal names or proper names are a sub-category called nicknames, an additional name a person acquires in the course of life. Barnes and Pfukwa in *Nomina Africa*, (2008: 78) state that, “the nickname is a sub category within the personal name category”.

What is a nickname? Hjerstedt (1987: 21) defines the nickname as an, “additional name’ from Middle English *ekenname*; from old eaca ‘additon’ and old English *nama* ‘name’, it is free of any derogatory meaning.” The nickname is, ‘another name,’ (Mc. Dowell, 1981), Reany (1967) argues that, “a nickname is an elastic term used for a name”, or “a description that is added to a proper name,” Van langendonck, cited in Neethling, (1994), links the nicknames to the German *beiname*, the Dutch; *bijnaam* and the Swedish *binamn*. Felecan in *Nomina Africana*, (2009: 74) explains that, “nicknaming is most of the times, a subversive act, and the nickname, a byname that the one who is nicknamed bears, without his knowledge, as it is being used by various utterers.” The attitude of the nicknamed, when he is aware of his nickname, is, most often, related to distancing or refusal or denial, and only seldom to accepting.

“The term nickname is well known in African context”, *Nomina Africana*, (2008: 80). The Shona equivalent for nickname is ‘*Zita remadunurirwa*,’ (Pongweni, 1983; Kahari, 1990), while in Ng’umbo nickname is referred to as ‘*Ishina lya kupelwafye or mbikilwa*’, the name that is just given to one who has already the official names named at birth. The nicknames encompass compound names, praise and proverbial names to demean or praise somebody. Therefore, these kinds of names became part of this study. Further, the orthographic rule is that compound words are hyphenated. But when used as a name, there is no hyphen between the constituents of the word. In spite of all these interesting linguistic phenomena, no linguistic scholarly study had been done on Ng’umbo nicknames or onomastics in general to analyse their morphological structures, determine the meanings, and their etymologies.

“Naming in all communities is a fascinating field of study”, (Neethling, 2005). It is hoped that this contribution will go some way towards explaining and highlighting some of the intricacies and the complexities regarding names, but also the amazing creativity underlying nickname giving in Ng’umbo society, hence, the need for the current study. As earlier alluded to, non-Ng’umbo speaking people also use it for fun because of its artistic nature and linguistic peculiarities. It is these artistic and linguistic peculiarities which make nicknaming an interesting area of onomastic study within linguistics. Therefore, the current study focuses on the morphological and semantic analysis of nicknames in Ng’umbo.

1.2 Statement of the Problem

Like many other groups of people around the world, the Ng’umbo people have nicknames as part of their naming practices. It is assumed that these nicknames present peculiar morphological and semantic structures which are different from ordinary nicknames. However, little is known about their peculiar morphology and semantics. While it is appreciated that several studies have been conducted in Onomastics across the world, to date, no systematic scholarly study has been designed to analyse morphology and semantics of nicknames in Ng’umbo dialect despite its interesting linguistic features. Stated as a question, the problem being investigated in this study is: *“What is the morphology and the semantics of selected nicknames in Ng’umbo?”*

1.3 Purpose of the Study

The purpose of the study was to analyse the morphology and semantics of selected nicknames in Ng’umbo dialect. This research is a departure from merely documenting nicknames to undertaking intensive analyses of individual nicknames in order to exhaustively deal with semantics (meanings) and related morphological, and etymological aspects of individual nicknames.

1.4 Specific Objectives

The aim of the study is to analyse the morphology and the semantics of nicknames in Ng'umbo dialect. The specific objectives, therefore, are:

- (1) To establish the morphological structure of selected nicknames in Ng'umbo;
- (2) To determine the semantics of selected nicknames in Ng'umbo;
- (3) To establish the etymologies of nicknames in Ng'umbo;
- (4) To find out the social and cultural significance of the meanings expressed in the selected nicknames in Ng'umbo.

1.5 Research Questions

This study attempted to answer the following questions in relation to objectives mentioned above;

1. What is the morphological structure of the selected nicknames in Ng'umbo dialect?
2. What is the semantics of nicknames in Ng'umbo?
3. How do the selected nicknames emerge in Ng'umbo society?
4. What is the social and cultural significance of meanings expressed in nicknames in Ng'umbo?

1.6 Significance of the Study

This study is significant in that the findings will add to the general body of Onomastics especially that the area is relatively new in Zambia. Also, the generated information will contribute to the body of general linguistics. Furthermore, the study of nicknames among the Ng'umbo people is another way of understanding the social and cultural aspects of the ethnic group which are yet to be fully understood.

1.7 Theoretical Framework

The study has employed an eclectic theoretical framework namely: Descriptive linguistic theory (Evans 1973), Lexical morphology, Phenomenology and Thematic Analysis, Nonsense theory (Searle 1967) and the Unified theory of names.

1.7.1 Descriptive Linguistic Theory

Descriptive Linguistic Theory is employed in order to analyse and provide adequate descriptions of the identified morphemes of selected nicknames as they appear in Ng'umbo as a language. Descriptive theory is about what languages are and what tools we need in order to provide adequate descriptions of individual languages. It sees names as denoting an item only if they satisfy all or most of the descriptions or characteristics one associates with the item that the name is supposed to represent. The speakers also have to believe and intend to use the given name with the necessary denotation including the necessary set of characteristics.

1.7.2 Lexical morphology

The study also applied Lexical morphology as a branch of morphology that deals with the lexicon, which morphologically conceived is the collection of lexemes in a language. The relevance of this approach is that it concerns itself primarily with word formation, derivation and compounding of selected nicknames as linguistic signs.

1.7.3 Phenomenology

The study has further applied phenomenology (Finlay 2009). As applied to the research, phenomenology is the study of phenomena: their nature and meanings. The focus is on the way things appear to us through experience or in our consciousness where the researcher aims to provide a rich textured description of lived experience. It focuses on people's perception of the world in which they live in and what it means to them; people's lived experience and the way meaning arises in experience, Langdridge (2007). The importance of this theory is that, it helped the researcher to focus on the way nicknames appear to the researcher through experience to provide rich textured descriptions of lived experience as a child of Ng'umbo society.

1.7.4 Thematic Analysis and the Nonsense theory

Thematic Analysis and the Nonsense theory (Searle 1967) also have been used in this study. The relevance of thematic analysis is for the identification of themes of nicknames to provide their semantic value and identification of etymologies while the Nonsense theory is relevant in that it helped to ascertain whether nicknames in Ng'umbo have meaning or not. According to this theory, unlike common names, a personal name has no meaning (Mill, 1964); it is merely a tag, a pointer- outer which in itself has next to no meaning (Adam, 1942). While names have references, they lack sense (Markey 1982). According to this theory, personal names, therefore, are just arbitrary words, more the same as words such as “paddle”, “home” and “grass” respectively. The assumptions, as Bing (1993) observes, reflect Westerner’s world view and do not apply to all cultures especially African cultures.

1.7.5 Unified Theory of Names

Unified Theory of Names reconciles Frege (1980)’s Sense and Reference Theory with Mill (1874)’s Direct Reference Theory. It postulates that though each of these theories has strengths and shortcomings, if they complement each other, they provide an insightful framework in the study of names, especially the meaning of names (Justice 1998). Frege (1980)’s Sense and Reference theory holds that names have referent-determining senses; a name has a sense and a referent. Swian (1957) explains that the various attributes and characteristics associated with a name and its sense is what makes that name to be meaningful. The challenge that Frege had was to state these senses; denotative and connotative. Mill (1874)’s Direct Reference Theory, on the other hand, argues that names have no senses and his followers such as (Kripke 1980) have added that names have no sense instead are rigid designators. The weakness of this theory is that it fails to explain the apparent cognitive content of names which can only be explained when names are seen as having senses. Therefore, Kripke (1980) was right to assert that names are rigid designators but opposed himself by agreeing with Mill that names have no senses. He may have forgotten that rigid designation is the same as denotation (Hang’ombe, (2015). Justice (1998) also suggested that when the views of

Mill and Frege are understood as complementary, the problems that have faced the divided theorists of names vanish. Hence, this study took on board this suggestion to complement each other in the study of nicknames.

1.8 Scope (Delimitations)

Since this is not a study about the complete morphology and semantics of the Ng'umbo language, only morphological and semantics aspects related to nicknames have been investigated. Although the aim is to study the morphology and semantics of nicknames, the terms morphology and semantics are not used to strictly refer to language structure and rules, but to deal with morphology and semantics as they relate to nicknames investigated. Therefore, the study has only given morphological descriptions (identify morphemes), the meanings and etymologies of the selected nicknames and compound nicknames in Ng'umbo. Other names have not attracted my attention. The study also avoided phonology and syntax that may be associated to nicknames.

1.9 Limitation of the study

This study faced the following major limitations. The first was financial constraints. Due to financial constraints, I was unable to video record the interviews with the research participants. I relied more on taking short notes during the interviews, hence backing would be difficult and accuracy could be compromised. The other limitation was my workload which disturbed my progress, hence there were times when I concurrently left my studies time and again to concentrate on my work as my immediate supervisors could not give me a study leave. By the time I returned to my studies, I was disoriented and had to start afresh. The other limitation was that some name givers and name bearers tried to conceal the meaning and etymologies of their nicknames due to the fear that their names might be used in Satanism; the most feared religion. I worked within the above limitations to come up with this study.

1.10 Operational Definition of Terms

Onomastics:	Scientific study of names, naming and naming systems; the field of study where the naming systems in a language and meanings of names are studied.
Nicknames:	Names acquired in addition to one's personal name in the course of life for various purposes, situation etc.
Morphology:	The scientific study of the internal structure of nicknames in this case.
Semantics:	The scientific study of meaning of nicknames in this case.
Descriptive theory:	A theory that describes characteristics or things or languages as they avail themselves.
Linguistics:	Pertaining to grammar of language; phonology, morphology, semantics etc.
Etymology of Nicknames:	The sources of nicknames or how nicknames in Ng'umbo emerge.
Denotative meaning:	What the words denote in the environment, surface or literal meaning. The class of entities in the world a word selects. It is constant and context independent; .e.g. the word <i>Kaimbi</i> always denotes the whole class, or species, called hard trees and whenever the word is used one has the set association. It is related to the word as the dictionary entry. It includes both extension and intention.
Connotative meaning:	The intended purpose of nickname, deep meaning or the actual meaning e.g. <i>Kaimbi</i> connotes powerful witch or sorcerer or a physically powerful person. It can be context dependent.

1.11 The Structure of the Dissertation

This dissertation is composed of six chapters. Chapter one provides an introduction to the study and comprises the background information, statement of the specific problem under investigation, purpose, and objectives of the study. It also gives research questions which were investigated, significance, the theoretical framework and conceptual framework of the study. In addition, it consists of the scope (delimitation), limitations of the study and operational definitions of the construct under study.

Chapter two consists of the literature review. It reviews some of the literature which is available and is directly relevant to the current study so as to put this research within the context of other similar studies and provide justification for it.

Chapter three is a discussion of the data collection methods. It first describes the research design orientation of the study. This is followed by the description of data collection area of study and sample size, data collection techniques and instruments, data collection procedure and data analysis.

Chapter four is allocated to the analysis of the findings (results) and discussion as drawn from the data that are collected. The presentation is done according to the research objective one and question one as set out in chapter one; the morphological structure of nicknames in Ng'umbo.

Chapter five presents the analysis of the findings and discusses the results of the study on the semantics and the etymologies of the selected nicknames in Ng'umbo. This also follows the way the objectives are dealt with to realize the aim of the study. It also presents the analysis and the discussion of morpho-semantics of the nicknames in Ng'umbo another interesting linguistic phenomenon which gives a new face of meaning to nicknames.

Chapter six is the presentation of the analysis of the findings and the discussion on the social and cultural significance of the meanings expressed in selected nicknames and

some names which were nicknames but are no longer nicknames because they stabilized or formalized at some point and became family names or simply personal names of the generations that followed. These names can be inherited by members of the family. This is in line with objective four and question four respectively.

Finally, chapter seven constitutes a summary of the previous chapters. Based on these findings, it discusses the conclusion of the study on the morphological and semantic analysis of nicknames in Ng'umbo and makes some recommendations for further researches.

1.12 Conclusion

This chapter has provided an introduction to the investigation into the linguistic analysis of nicknames in Ng'umbo. The presentation started with the information on the topic and some details on the previous studies. Later, the chapter presented the problem under research, the significance, the purpose and objectives which address the aim of the study. The part of the chapter that followed outlined the theoretical and conceptual frame work. The chapter includes the presentation of the scope of the study, outline of the delimitation and limitations as well as giving the structure of the dissertation.

CHAPTER TWO

LITERATURE REVIEW

2.0 Overview

This section aims at reviewing literature on the researches and works done before on the afore-stated challenging, but interesting subject; ‘A Morphological and Semantics Analysis of Nicknames in Ng’umbo’ to justify the dimension under taken by the current study. The chapter focuses on the studies that have been done in Zambia, and other parts of the world with respect to linguistic analysis, ethnography and etymologies of nicknames. The first part of this chapter focuses on studies done in Zambia concerning Onomastics, secondly, the chapter focuses on Africa herself and finally on studies that have been done outside Africa regarding Onomastics of names in general and nicknames in particular.

2.1 A Review of Onomastic Studies in Zambia

Onomastics is a relatively new discipline in Zambia, thus there is scanty literature available particularly on nicknames. A few that have been conducted have focused on anthropology more than the linguistic perspective for instance, Mutunda (2011), Pritchett (2001), Moyo (1996), Lisimbo (2000), Kafimbwa, (1994), Nkolola (2013) and Hang’ombe (2015).

Mutunda (2011) conducted a study on Personal Names in Lunda Cultural Millieu. The focus of his study was to dwell on what is relevant to Lunda speaking people in regards to the meaning of names, their naming practices, and factors governing the choice of names, (Mutunda, 2011). This has more a cultural inclination than a morphological and a semantics analysis (linguistics analysis) of names. Further, his study did not look at nicknames in Ng’umbo. However, the study is related to the current study because it gives an insight of general Onomastics in Zambia and naming practices in Lunda which is also of vital importance to the study of nicknames.

The study evidences that Lunda Personal Names are not mere arbitrary labels, but they are meaning bearing and based on socio-cultural contexts. It also disapproves the Nonsense theory (Searle 1967), which postulates that a personal name has no meaning but mere tag that it works well only in Western countries and not in Africa. His intellectual work is a contribution to the study of African anthroponomy and particularly the Lunda anthroponomy which has not been explored by Onomastic scholars so far. He has brought to the fore issues pertinent to the naming systems in Lunda and categorized the Lunda names according to socio-cultural factors.

According to Mutunda (2011: 17-21), there are names given after a child's kinsmen, for instance, a grandfather and that makes relation strong. There are also those named after events which govern child's fate, for example, Makabi "suffering", names given to express gratitude like Chipangu to show gratitude where the spirit shows medicine to the pregnant mother to give birth well and names connected with manner of birth such as Wendi, from the idika "emerge". Some names are insinuating and proverbial names couched in forms of innuendos to depict a situation that occurred during pregnancy or childbirth, such as Nsonyi "shame", names acquired later in life, for instance, a woman becomes nyakalumba, "the mother of kalumba", avoiding personal names mostly used by friends and foreign adopted names such as, "Petulu" from Peter; a Christian name.

Mutunda concludes that among the Lunda, personal names are the foundation of one's identity. Their meanings and circumstances in which they are chosen suggest that they are not mere linguistic phenomenon or arbitrary labels without any meaning whatsoever. To the contrary, they convey the social and cultural existence of the Lunda people. Names are rarely given to children randomly, but rather are carefully chosen by parents and relatives so as to reflect and reveal the social circumstances in which a baby is born. Therefore, socio-cultural factors play a major role in the selection and bestowal of personal names.

Mutunda's (2011) study of the Lunda nomenclature took a socio-cultural dimension. But, he did not dwell on the morphology and semantics (denotative and connotative) aspects of names. Neither did he analyse the personal names in Lunda more linguistically. He acknowledges that many types of names such as surnames, or family names, religious names, honorifics, and nicknames did not receive his attention and that it would be the focus of the next research providing a spring board and the knowledge gap for my current study. He also avoided detail explanations of social effects of individual personal names on the name bearer and the society in which the bearer is found in terms of behaviour, grammatical, morphological, syntactic, semantics, phonological and functional aspects of personal names. Mutunda (2011: 15), clearly states that, "this is regarded as a task beyond the scope of an introductory study such as this." This as aforesaid creates the knowledge gap through which the researcher will direct the current study. It acts as a point of departure. In the current study, not only will the researcher identify factors governing the nickname of a person and categories in cultural milieu, but also gives a critical detailed analysis of morphological structure, semantics, etymology and functional aspects of nicknames in Ng'umbo.

Pritchett (2001) conducted a research similar to Mutunda's study on Lunda traditional culture on the naming of a child. It was discovered that parents of the child usually the father, but the mother, grandparents, uncles, aunties may also name the child. The name given to the child would continue permanently and used in interactions freely. But if the child reacts with cries unceasingly or uncontrollably, it meant that the name is insufficiently to satisfy some demand of its existence. The spirit that has reincarnated indicates through the uncontrollable crying of the child that the name must be changed and another be selected. Like the Lunda, Ng'umbo people believe in reincarnation as part of their naming practices.

Pritchett (2001: 287) reveals that, Lunda's world-view has traditionally evolved around the notion that the living, the dead and those yet to be born, are all linked like unbroken chain. The spirits of the ancestors called *akishi* (sg. *Mukishi*) are said to be always among the living in their daily life. They assist women through the difficult

process of child birth; help settle wrangles (disputes) protect and guide men when they are on the hunting spree in the forest where there are vicious wild beasts. When people are having their daily communal meals, they are present. They induce or cast illness on the people who breach the moral conduct (obligation) or break promises to register their displeasure.

In Pritchett's research, there is a spiritual realm in addition to the social sphere. Thus, as Pritchett (2001: 85) observes, "to find out the name the child wishes; the one that reflects the person who reincarnates in the already, born-child, parents will greet the baby in words and songs, using various different names; the one that mostly make the baby smile or soothes the agitated state is purported to be the "right" name. Should serious illness be induced in the child, the name is changed. This practice is also valued and practiced in Ng'umbo society. He said, in that case, the Chimbanda (traditional doctor) who treats the sick child helps in selecting the new name, since it is believed that misfortune is connected with the previous name.

Pritchett (2001) conclusion was that in a number of instances a child's name may be determined without either parent having any choice. For instance, if a woman has difficult labour a diviner; Katepu, is consulted. He or she may indicate that a certain ancestor is interfering with the birth; if the spirit is successfully appeased and the child is born, it will take the name of the ancestral spirit Mukushi which affected the birth, a child could be named Kamwandi (the spirit of dreams) if it is a girl or Kayongu (spirit of madness) for a boy child.

Though not in linguistic line, the availed information in Pritchett's research is cardinal to the current study as it also gives an insight of some determinants of the naming systems which might be a common practice in every ethnic group not only in Zambia, but also in Africa as a continent and Ng'umbo in particular.

Another similar study to the current study was done by Moyo in 1996 among the Ngoni and Tumbuka of Zambia. According to Moyo (1996), in the Ngoni and Tumbuka

cultures, a father and grand-father of a husband are the sole name givers. Also among Chewa and the Nsenga of Zambia, the research by Tembo (2006) reveals that the name is bestowed upon a child after its umbilical cord has fallen. This also is cultural oriented and not a morphological and semantics analysis of the Ng'umbo nicknames. Lisimbo, (2000) also writes about Lozi names in language and culture. This also only looked at person names of the Lozi in language and culture and not linguistic analysis of nicknames. However, the cultural aspect will be useful in determining the etymologies of nicknames and their meanings.

Related to Moyo (1996), Tembo (2006) and Lisimbo (2000)'s study was Kafimbwa (1994)'s study with regard to onomastics, 'Lunda Royal Poetry' where he included forms of address and titles, officials and succession as part of the world's naming system. According to his findings, some people are called by title, people such as kings (Nabezitha), president (your Excellency). Many texts show that Lunda society is composed of a set of relationship between established positions which are field at one time by a person who is one of the possible successors to it. Succession to Lunda throne of Mwata-Kazembe is patrilineal. On a death of a Mwata his successor will not be necessary his son, but the aristocrats charged with the duty of choosing a new Mwata will consider any senior member of patrilineage. Kafimbwa, (1994) in his Lunda nomenclature states that "The successor automatically takes the name of Mwata-Kazembe. As such, the same name appears throughout history." Since the name is acquired at a later stage in life as an additional name or title, it qualifies to be a nickname.

In this study Kafimbwa, (1994) found out that titles are inherited names which become offices of operation through inheritance. By office he meant that a title such as Mwata Kazembe is just a position a person acquires by ascending to the throne of the paramount chief Kazembe of the Lunda of the Luapula province. Therefore, offices are not personal names. Personal names are given at birth while some are nicknames since they are acquired later in life as a result of one's own character. 'Mwata' is not a name of a person as it means chief or king or in some cases 'husband or yama 'uncle'. It

simply means a good person of good character and respectable. Kazembe is not a personal name, but a title. It was one of Ng'anga Bilonda's (who became Kazembe 1) personal names. So, this name has become the title of any holders of the Mwataship. All Mwatas have their personal names that distinguish them from other holders of the throne of Mwata- Kazembe. There are also aristocratic names turned titles which are as old as the Lunda state. Kafimbwa also comments that some names are just self-given for self-praise to portray character and quality during succession, for instance, the predecessor of the previous Mwata-Kazembe; Kafumbe-Munona was Kamima while the current office bearer is Kapale Akamuninina Mfwa. These are nicknames too and are related to the current study.

Nkolola's (2013) study is yet another study in Onomastics. However, her study focused on animal onomasticon (Zoonymy). The study discusses the sources, meanings of names and naming systems for cattle among the Tonga of Zambia. "The study looks at the role of cattle names in reconstructing Tonga culture, shedding light on the Tonga people's social world view, socio- economic milieu and the value they attach to cattle" (Lisa, 2013: 81-82). The study reveals that the relative social value attached to each category of names is assumed to be proportional to the number of distinct names it comprises: meaning, simply, that the more times certain types of names appear, the greater the value they express. Multiplicity of names in a given category thus signals subject matter of greater relations and social importance to the community.

The study establishes that cattle are not simply viewed as collective possessions and that each animal is given a separate and specific identity by its owner, which may be reflected in its time. It also shows that just like personal names, names of cattle among Tongas are not given unmindfully. Rather they relate to the immediate natural environment and social setup and they reflect the beliefs and customs of the Tonga people. She says, there are names based on people if a person manifests characteristics in the beast as in Namwala district e.g. Mungaila, name of the Chief, names based on clans for instance Munsanje for Bansenje clan, names inherited from other cattle, names derived from circumstances for example of birth or upbringing or those names from

family or event. “Cattle, in this study, are synonymous to human being in value”, (Lisa 2013: 108). This piece of work, in looking at names’ meaning also took a socio- cultural dimension, but did not analyse the names morphologically and semantically (denotatively and connotatively). However, it provides a spring board or an insight of the current study.

Hang’ombe’s (2015) study of the morphology and semantics of Tonga anthroponyms: the case of given names and nicknames has brought to the fore the following as morphology of the given names and nicknames; deverbals, denominals, deadjectivals and denominals plus deverbals in addition to the common morphological structure of a common noun and proper nouns. The study concluded that the Tonga anthroponyms have references and sense which are denotative and connotative and these make them meaningful. This study is significant in that it is directly related to the current study and will be instrumental in providing insights in the analysis of the morphological and semantics of the selected nicknames in Ng’umbo.

It is also worth noting that reviewing the available literature on onomastics studies conducted in Zambia reveals that, only Hang’ombe’s (2015) study stands out since the study has focused on the morphological and the semantic analysis of the nickname in Ng’umbo and that is where the current study is anchored for justification and provision of the knowledge gap also as the study was conducted in Tonga land and culture and not among the Ng’umbo people. However, social and cultural aspects, Mutunda (2011) and Nkolola (2013) remain the foundation where to build our argument that names are meaning bearing linguistic signs.

2.3 A Review of Literature on Onomastics Studies outside Zambia, but within Africa

Onomastics is a multi-disciplinary field of study per excellence. One could study onomastics from a linguistic perspective. A name is a linguistic sign and hence, could be subjected to the same linguistic scrutiny as other linguistic signs i.e. could be studied phonologically, morphologically, syntactically and semantically, (Neethling, 2005: 2).

According to her, in Southern Africa, the discipline is still relatively young, and struggling to hold its own in a geographical area with far greater priorities when it comes to research. It is, however, steadily growing. Research into naming in the African languages has been done in a piece meal way and has been irregular until recently. This creates also a knowledge gap for the current study on the nicknames in Ng'umbo.

Reviewed available literature on Onomastics reveals that in African society, any name has a meaning. 'Names' are more than a 'word' or words by which a person, animal, place or thing is known, and does not fundamentally connote designation, reputation or identification; separation of one individual from the other per se (Guma, 2001: 265). This may be a true reflection of the Ng'umbo society since it is also in Africa.

A research was conducted by Madubuike (1994) in Nigeria among the Igbo people of Nigeria. He observed that among the Igbo of Nigeria, naming a child is a big ceremonial event involving the immediate family and some villagers. But contrary to this, another similar study was conducted in the Amharic speech community of Ethiopia; where it was discovered that naming a child is not ceremonial rather a private task of a family. A child is given its name mostly after birth; that is because name givers should know the sex of the newly born child and bestow a name that would agree accordingly in gender (Leyew, 2003). Though these two studies show some contrast, their focus was the naming practices rather than the morphological and semantics dimensions.

A similar research to Madubuike (1994) and the current study, was done by Batoma (2009), among the Kabre of Togo in West Africa under the title, "Onomastics and Indirect Communication among the Kabre of Northern Togo." This research's focus was on the communicative use of allusive names among the Kabre of Northern Togo. Batoma (2009) provided valid evidence that the Kabre, like many other ethnic groups in Africa, have developed a verbal strategy that involves the use of personal names and animal names to indirectly communicate their feelings and opinions, particularly in conflict-laden situations.

After providing a brief comparative analysis of African and Western concepts of proper names, the author presents a synopsis of the Kabre onomastic system and focuses on the category of allusive names which are used in the onomastic communication under consideration. He illustrates his analysis with examples from two subcategories of Kabre allusive names: the erotic names whose function is educational, and the polemical names which are vengeance-oriented.

Batoma (2009) brings to the fore pertinent linguistic aspects of personal names such as proper names and animal names which are cardinal and related to the current study because personal names include nicknames which will be studied as linguistic signs. The concept of proper names which is endorsed by the majority of Western Onomasticians is directly linked to John Stuart Mill's famous distinction between denotation and connotation (Mill, 1964). According to this distinction, proper names are denotative terms that is, terms which denote or refer to objects without signifying any attributes of these objects.

Batoma (2009) refutes the claim that proper names have no meaning, they are just denotative terms that is, terms which denote or refer to objects without signifying any attributes of these objects by postulating that Western Onomastics have, however, displaced the connotation vs denotation distinction to an apposition between two categories of naming: the lexical meaning; the meaning of words, and the onomastic meaning such as the meaning of names. This opposition is in turn contingent upon the divide between two dimensions of language: the onomasticon or the body of proper names, and the lexicon or the body of words that constitutes the rest of the language. This divide holds that proper names are characteristically devoid of any lexical meaning. Even when a lexical meaning of a proper name is acknowledged, it is acknowledged as the onomastician's construct rather than the actual property of the name (Witkowski 1974). Some onomasticians such as Gardiner (1954) go so far as to make onomastic purity, i.e. the absolute absence of any lexical trace. According to this purist acceptance, a name such as 'Rumpelstiltskin' or its English counterpart 'Tom-Tit-To' would be the

prototype of proper names, Nicolaisen (1976). These concepts will be applicable in the semantic and etymological analysis of nicknames in Ng'umbo to ascertain their meanings.

According to Batoma (2009), like many ethnic groups throughout Africa, they use a particular category of names, the so-called allusive names, to indirectly address messages to the protagonists of the conflict, and the indirect nature of this communication allows them to express a variety of grievances in spite of the power relationships in play. He affirms that his research aimed to pinpoint and analyse the category of allusive names within the Kabre onomastic system in order to reveal the complex nature of the message conveyed by those names. Because the idea of proper names as a verbal means of communication is contingent upon the definition of proper names, Batoma discussed the similarities and differences between the predominant Western concept of proper names and the African concept, with a view to offer an uncluttered analysis of Kabre naming practices.

Following the comparison stated above, the reader is introduced first to the Kabre cultural context which constitutes the background against which the main categories and sub- categories of the Kabre onomastic system are described, and secondly to three categories of proper names, including the category of allusive names on which the emphasis is placed. Finally, some examples of names from two contrasted sub-categories of allusive names are provided in order to illustrate the Kabre naming practice: the subcategory of polemical names and that of erotic names. Further, Batoma (2009) observes that there is no formal difference between polemical names and erotic names, but there is a huge communicative difference between them. On the one hand, although erotic names are ritually provocative, they are playful and their aim is ultimately an educational one: their purpose is to warn, give advice, or coach in matters of love and sexual relationships, and they are usually chosen after a long observation of the person named. Polemical names on the other hand are often incident- driven, insulting and vengeance oriented, particularly when they are bestowed on dogs, as stated above. Batoma, (2009: 231), emphasizes that,

“the polemical tone which seems to contradict the hospitable intention of the name bearer should be understood within the Kabre cultural context in which some verbal exchanges which sound like insults are used as pedagogical means of education.”

Faced with the above paradigmatic conception, several African onomasticians and African studies specialists have been loudly protesting for decades that they use African linguistic competence and cultural knowledge to interpret them. As stated in Batoma (2006), the meaning of African names is a cluster of three layers of meaning: the lexical meaning which was defined above, the onomastic meaning which is based on each tradition of naming practices, and the socio-pragmatic meaning which is based on the cultural knowledge of the onomastic code of conduct, the interpersonal relationships of the partners of the onomastic communication, and the situations that generate that communication.

Included in Batoma's (2009; 217, 218) research findings are the facts that, “African proper names not only have a meaning, including a lexical meaning, but more importantly that this meaning is made use of in everyday discursive practices.” Houis (1983: 8) summarizes African onomasticians' definition of proper names well when he writes:

“It is necessary that names be first identified as signs of the language. They are practically not distinct from other linguistic signs at the level of form, signifiers and morphology. It is generally easy to explain their literal meaning.”

Indeed, African names, as signs of language can be divided into two morpho-syntactical categories: they are either nominal; that is, they are constituted of single words or syntagmatic, that is; they are made up of sentences or parts thereof. Some methodological clarifications of Houis' statement will give us a more accurate picture of the complexity of the onomastic meaning of African proper names.

First, the semantic transparency of names mentioned above is not always apparent. The linguistic meaning of a name may be opaque due to the following reasons enumerated

by Kimenyi (1989): a name may be a loan-word, that is, a word borrowed from a foreign language; it may stem from a secret language, derived from a dialectal origin, or result from linguistic change. To these morpho-syntactic explanations one should add a more fundamental one, an explanation based on the oral nature of traditional modes of communication. African names are usually brief and figurative. Figuration and brevity, which characterize oral discursive practices according to Mamusse Diagne (2005, 2006) are used in the verbal act of naming, the former to awaken and capture the audience's attention and the latter to address the audience's limited capacity of memorization. It is possible, in principle to reconstitute the linguistic transparency of most names through linguistic means such as expansion, that is, the supplying of the suppressed syntactic or syntagmatic elements (Pere-Kewezima 2004).

Secondly, the linguistic meaning does not exhaust the onomastic meaning of a name, it can only help construct, deconstruct or understand it. Most African onomasticians agree that, as Ntahombaye (1983: 18) puts it: "The linguistic structure of the name offers a basis for the first level explanation from which the other levels will branch off". This first level explanation is called, interchangeably, first meaning, semantic meaning, denotative meaning, or literal meaning. The other explanatory level is described as second meaning or connotative meaning. This second level is of paramount importance to the onomasticians and is reached through a reconstruction of the motivations behind the name, that is, the reasons why a name has been bestowed on a name bearer.

The aim of the onomastician is to recover, beyond and thanks to the linguistic meaning of the name, the original motivations of the name giver and this in order to establish a relationship between language and culture. One might call this level of meaning the cultural meaning of the name for it is a window on the history and philosophy associated with the name. For many African onomasticians, their task ends with the reconstruction of the cultural meaning which is based on what they interpret or see as an objective recovery of the motivations behind the name.

The recovery is objective since any subjective interpretations that the onomastician encounters in his research is discarded as a false interpretation or, at best, an

epistemological obstacle (Ntahombaye 1983). This methodological restriction is understandable but it keeps the onomasticians from looking beyond their constructs into what happens to the names in everyday life experiences, that is, into inter subjective naming practices. The restriction is understandable given the disciplinary constraints of the research.

It is also understandable given the onomasticians' assumption that users of names do not know the motivations of the name bearers and can, therefore, only use those names as identificatory or referential signs. Kimenyi (1989: 148) writes: "To the user, most of the names are purely symbols since their mere purpose is identification and nothing else because he is unaware of the namer's motives and message and sometimes the history behind the name itself." First, Kimenyi's claim above cannot be backed up universally, for the shared or non-shared nature of the motivations depends on the community of users. According to (Turner 2000), in rural settings or closed communities where cultural knowledge is usually shared, the motivations behind a name are not always a private matter.

Secondly, and more importantly, it is the essence of proper names in general and African proper names in particular to be lived up to, and the way a name bearer lives up to his or her name depends not only on the name's linguistic and/ or cultural meaning but also on how this meaning is used in social encounters, which leads us to the third level of onomastic meaning, the pragmatic level. Following Granger (1982), Batoma (2008) has shown that one of the primary functions of proper names is that of interpellation. This is especially true of anthroponyms and zoonyms. Interpellation is a verbal act whereby a name giver or user calls upon the addressee of the onomastic message to respond or react in a way that depends on the linguistic or cultural content of the name, the intentions of the name giver or interpellator, and the context of interpellation.

Batoma, (2009) postulates that, 'the interpellation use of proper names has been abundantly demonstrated and illustrated by research on African zoonyms, especially on dog names.' Since the works of authors such as William Samarin (1965), who have clearly established how zoonyms are used for the purpose of indirect

communication among humans, several authors have been more specific about the nature of that communication. Echoing on the research conducted by N'sougan Agblemagnon (1969) and Emilio Bonvini (1985), Batoma, (2009) says that dog names are used as a means of avenging oneself against the offenses of a powerful person or a superior. For Wendy Schottman (1993) and Gyasi Obeng (1999), the use of dog names allows for a polite way of solving conflicts with someone in a superior position. Noleen S. Turner (2000, 2001) for her part reads zoonymic communication as a means for frustrated individuals to rid themselves of their frustrations without infringing the social ethics of their community. Zoonyms are analysed as a verbal means for human interaction. These facts seem to be true for nicknames as they are also a kind of proper names.

African onomastic theory of proper names can be summarized by stating with Batoma (2006) that the onomastic meaning of a name is a cluster of several layers of meaning. Three important layers have been defined here: the linguistic layer mentioned above, which is also called literal or denotative meaning; the cultural layer which is sometimes confused with the etymological meaning, and which, beyond the name givers' motivations that it describes, can provide the socio-cultural and philosophical precepts of a linguistic community; finally, the pragmatic or interpellative layer, which indicates the meaning that a name takes on in the context of its use, be it an interpersonal, a situational or a social context. This concept is useful as it is related to the current study of the Ng'umbo nicknames as they are a part of proper names that could be analysed using the described several layers of meaning.

It is important to note here that any of these layers, or a combination thereof, can be fore-grounded or back-grounded depending on the context of the onomastic communication. The definition of African proper names provided above clearly implies the calling into question, if not the collapse, of the onomastic vs. lexicon divide on which many a theorist of Western Onomastics is founded.

Batoma (2009) states that, it is safe to infer from what precedes that, the theory of onomastics presented above is a theory that approaches proper names from a pragmatic point of view: its starting point is not names but naming as a verbal act, the act of interpellation. This theory conceives of proper names as semiotic traces of past naming acts and conceptual tools for new ones. It is also relevant to the purpose of this article to note with Francoise Armengaud (1985) that “the importance of names is less of a linguistic and logic nature than of a subjective, social and communicative one”. Indeed, the analysis of Kabre naming practice undertaken here is but an illustration of the communicative nature of African names.

Lastly, it is fitting to point out that Kabre society is a hierarchical one based on a system of masculine and feminine age groups, as well as initiation rites, its educational corollary. Initiation rites are at once a process of gender differentiation based on the Kabre metaphysics of the original androgyny of humans (Piot 1999), and a process of structuring moral awareness and religious sentiments through an internalization of three basic experiences: community life, mystical life and the evocation of the ancestors (Keyewa 1997). The brief description of some aspects of the Kabre community just presented above determines, to some extent, the symbolism inherent in the Kabre onomastic system.

This system, the Kabre system is complex. Roughly speaking, it can be divided into three name categories using three different classification criteria which are not mutually exclusive: linguistic, cultural, and socio-pragmatic. From the linguistic viewpoint, most African proper names are linguistic signs that contribute to the meaning of everyday discursive practices. According to this criterion, Kabre proper names fall into two personal names subcategories: nominal and syntagmatic, Batoma (2009).

The pragmatic study of languages, with the renewal of concepts such as meaning, use, context, and contextualization, and methodological recommendations by scholars, the researcher undertook an analysis of the communicative use of proper names among the Kabre of Northern Togo. After a brief comparative summary of cultural and

methodological approaches to the concept of proper name, this author defined three main categories of Kabre names the ontological names whose purpose is to capture and express the ontological identity of the name bearers, the pedagogical names which express the plurality of their socio- cultural identities, and the allusive names which are used to convey messages in an indirect way.

The emphasis of this research, (Batoma 2009) is put on the allusive names because of the communicative strategies these names entail. Moreover, using examples of Kabre names, this author has shown that indirect communication based on the use of allusive names is polemical in nature, particularly when the names are bestowed on dogs. The article ends with the apparently contradictory suggestion that in this type of communication, the polemos turns out to be the carrier of a dialogic rather than agonistic force, in such a way that what is in a Kabre polemical names is, in the last instance, a promise of peace and reconciliation, but a peace and reconciliation without renunciation or easy compromise.

A similar study to Batoma (2009) was conducted by Guma, (2001) on the cultural meaning of names among Basotho of Southern Africa. His focus was the historical and linguistic analysis. This study is important to study of semantics of the nicknames as it includes linguistic analysis of names in general of which the nicknames are a part. He also brings to the fore pertinent issues about names and meaning. According to Guma (2001), in African society, any name has a meaning. “Names’ are more than a ‘word’ or ‘words’ by which a person, animal, place or thing is known, and does not fundamentally connote designation, reputation or identification, separation of one individual from the other per se”, (Guma, 2001: 265).

Guma’s (2001) findings were that among the Basotho ‘names’ and naming process is a socio- cultural interpretation of historical events. They embody individual or group social experiences, social norms and values, status roles and authority, as well focuses on the cultural meaning of personal names and their relationships with

historical events. It is argued that the concepts of 'person' and 'self' among Southern African societies have to be understood as history social products.

Hollowell, (1955: 74) in his integrationists' perspective between the organism and its social milieu, invariably draws our attention to the fact that, "Human beings maintain awareness of self-continuity personal identity in time through the recall of past experiences that are identified with the self-image". Also, Guma, (2001) attempts to further historical elucidation of the concepts of 'self' person hood and individual as portrayed in Southern Sotho society. The study focuses on how names and the naming process in this society serve as socio- cultural elucidation of the concepts of 'self' 'person' and individual.

Particular attention was paid to the cultural meaning of personal names, tecknonyms and tecknonymous names and the application of names in male and female initiation rituals. It is the contention of this study that 'names' are more than a 'word' (or words) by which a person, animal, place or thing is known (Oxford Dictionary, 1983: 559) and does not fundamentally, connote designation, reputation or the identification, separation of one individual from the other per se as western thought would assume.

In addition, "names' are also a socio-cultural interpretation of historical events and they embody individual life experiences, social norms and values, status roles and authority as well as personality and individual attributes", (Guma, 2001: 266). The study is in line with the social and cultural importance and the etymologies of nicknames in Ng'umbo that current study tries to incorporate in determining their meanings. However, the study did not look at the morphological aspect of names particularly nicknames. Additionally, the study dealt with the personal names in Sotho society and not Ng'umbo society.

Olenyo (2011) also conducted a study on Lulogooli of Tanzania in which he did an analysis of Semantics of Lulogooli Personal Names. This study establishes that Lulogooli personal names have both denotative and connotative meaning. Personal

names in Lulogooli are traced by learning the origin of all such names i.e. place names, names of natural phenomena such as famine, poverty. Naming derives meaning from existing phenomenon. Connotative meaning creates a mental picture which at the origin of such names has negative and positive attributes.

Among his findings was that, “mostly, Lulogooli personal name formation is semantically motivated”, (Olenyo, 2011: 211). A sizeable number of Lulogooli personal names have meanings. Other Lulogooli personal names originate from man-made as well as natural phenomena such as famine, poverty, wars, seasons, social activities, political activities and soon. On the other hand, most of the Lulogooli personal names had the connotations implied in such personal names.

In concluding the discussion of his findings, Olenyo (2011) states that, “Names and their connotative meaning is a product of the environment. They are a text.” A text is, (Halliday and Hassan, 1989), “a product of its environment, a product of a continuous process of choices in meaning, we treat both text and context as semiotic phenomena as a mode of meaning so to speak we can get from one to the other in a revealing way.” In relation to the current study, Olenyo (2011) concentrated on the semantic value and the etymological aspect of Lulogooli personal names creating knowledge gap for the morphological dimension of nicknames. It is cardinal because it gives an insight of how the semantic value (meanings) and the etymologies of nicknames are to be analysed as they are part of personal names.

Pongweni (1983), in his study on ‘What’s in a Name; a Study of Shona Nomenclature’ analysed Shona names selected from telephone directory, a graduation programme at the University of Zimbabwe, an army roll-call or an old world novel as sources laying special emphasis on first the social meaning conveyed by these names, and in response to Cassias conspiratorial questions in the quotation, the political import of the names of former freedom fighters. The linguistic structure of the names was discussed, but only to the extent that it throws some light on the meaning of the name.

Pongweni (1983), findings were that among the Shona, warriors earned their names. They could, therefore, “accumulate names alluding to, or even describing, various episodes in which they distinguished themselves; in particular, the way in which they distinguished themselves,” (Kunene, 1971: 14). Such accumulated names are akin to the Yoruba Oriki (Beir and Gbadas, 1959: 7); names which an individual acquires in the course of life, being mainly descriptive phrases referring to character or deeds. “They remain with the person and everybody in the neighbourhood knows them by heart,” (Pongweni, 1983: 3). They, therefore, are at the centre of poetic eulogies which ones associates recite on appropriate occasions.

Pongweni (1983) grouped names into monothematic warrior (hunter names), Harambec (Unity is power) and descriptive names. Monothematic warrior or hunter names category of names are as cryptic as those former guerilla names describing individual effort and prowess. They are mostly the names of animals popularly associated with well-defined characteristics, complimentary and otherwise e.g. Ø Chofwe (Hippo), Nkalamo (lion), Kapumpe: - bird of prey generic name fleeds on Chidam).

Harambec; unity is power, from a linguistic point of view, the names have a common structural characteristic: they are nearly all imperatives, designed to regulate the behaviour of the cadres in both the practical and the intellectual spheres of life. This according to Halliday (1973) is one of the functions of language which a child learns first: that language is means of getting things done. Thus, we agree that a nickname like any other name is a language.

Pongweni, (1983: 87) quotes potter (1950: 142) pointing out that, “the names of people in any well-defined cultural group, or those given by them to natural phenomena in their environment, have an abiding interest”. For instance, the conquering ‘King’ will give his new subjects, or encourages them to have, names which have some linguistic expressiveness for him. “This way, the conquered become somehow more manageable”, (Pongweni, 1983: 88).

As Pongweni, (1983: 54) observes, “there are names describing individual effort and prowess”. The distinguishing feature of the names in this category, from a linguistic point of view, is that they are cryptic, in some cases, even enigmatic. They do not tell a story or define the party line. They, therefore, demand, on part of the interpreter, a knowledge of the circumstances under which they were coined.

Interms of methodology and tools applied in collecting data war names, interview with those who participated directly in the struggle was most valuable. The registers of freedom fighters and the fallen heroes were part of the methods and tools used in the study, (Pongweni 1983). The same strategies, methods and tools can be useful and be applied in the current study of nicknames in Ng’umbo.

Neethling, (2005) also had a similar study to the current study about naming among Xhosa of South Africa. She found out that humanity, that is homo sapiens, moves through life naming entities. A very brief reflection on this statement is enough to make one realize that the act of naming entities is a vital and indispensable activity in organizing our world. “This entails that if people, places and goods did not have names, it would have been totally impossible for us to live a meaningful life in the present day world”, (Neethling, 2005:1).

According to Neethling, (2005), humanity is, ‘Homo nominans’ (Man the namer). Nicolaisen Bill, (1978: 40) ‘Greek words onoma ‘name’ onomastics ‘the scientific study of names’. At present, Onomastics is well established in parts of the world, particularly in USA and Europe. In Africa, though onomastics is not strong, it is growing since it finds acceptance and recognition in the academic world.

Neethling, (2005: 7) postulates that, “the primary function of name giving activity is to distinguish the new born from all the others that have gone before, i.e. name giving has a referential function: a name is used to refer to an individual”. As such, a name is little more than a label which distinguishes you from others. “For this reason, name givers are more interested in ‘nice sounding’ and even ‘un usual’ names, rather than in the

possible ‘meaning’ if any of the names” (Neethling 2005: 9) quotes (De Klerk and Bosch, 1995: 65). Liao (2000) also notes that some Chinese easily give up their English names when they realize that there are many others carrying the same name; the English name should not be common, (Neethling 2005). Neethling study brought to the fore pertinent issues concerning nicknames as discussed in the section of a review of studies on nicknames in Africa. This study is in line with the present study of the selected nicknames in Ng’umbo.

De stadler (1985) mentions quite rightly that proper names are morphologically speaking ‘loose’ because so many individuals are added to the onomasticon and the need for new creation is great. “Proper names; first names do follow a pattern because of linguistic and cultural constraints recurring structural features, e.g. the conventional markers denoting male or female names are quite common.” However, the *Iziteketiso* form, and their notion of variability and ‘looseness’ of form is certainly applicable, (Neethling 2005), “There are various ways in which these names are structured via the base name.” Some are names reflecting ownership, identity, identification or family ties.

Many owners name their businesses after themselves, their clan, another family member, or the names exhibit some form of identification with another place or entity. Koopman (2002: 200) calls some of these names ‘eponymous’ in that they link the shop to its owner. According to the Collins English Dictionary (2005) an eponym is a name especially a place name, derived from the name of a person. In this sense, many of the names of places and businesses are the eponyms. There are also positive injunctions names. This is the category of names that cater for those names carrying social messages. Names do give a meaningful right into the thinking of a people regarding world view. Names are a powerful cultural barometer, and there is much one can learn from naming patterns. Naming is culture specific with strong link between name and identity; it makes sense.

In the final analysis, Neethling, (2005: 254) argues that, “the phenomenon of naming in all its manifestations provides a kaleidoscopic view of society”. This work provides a

look at Xhosa society from an onomastic angle. However, the current study of the nicknames in Ng'umbo will not only provide a look from onomastic point of view, but also in the linguistic point of view in terms of morphological structure and semantics of the selected nicknames.

Mashiri (1999) also looks at terms of address in Shona in an intercultural contact in Africa. They derive from a multiplicity of sources, both modern and traditional. Proper names, nicknames, titles, pronouns and prefixes are commonly used. Emphasis is on the discussion of the type of names the Shona utilize, the contexts in which they are applied, their semantics and the circumstances that motivate their creation. "The speaker and the addressee's relationship, cognitive, historical and ideological reality, determine the choice of names and other address variants," Zambesia (1999: 93). This study is very important to the current study because it brings out the social meaning, cultural values, determinants of the choice of names and other address variants, and semantic significance of names which also will be part of the study on nicknames in Ng'umbo, but it does not analyse them morphologically. In discussing names and forms of address, it also tackles nicknames, not in Ng'umbo, but Shona.

The choices of names also reflect very broad categories of social meaning. Address forms can, therefore, be screens upon which the Shona project their attitudes towards different aspects of their life. The author shows that the use of address forms and cultural values are closely interrelated. His study gives a socio-linguistic account of the synchronic patterns and diachronic change in address terms. Shifts over time in addressing patterns may provide a powerful indicator of profound societal shifts.

In this study, Mashiri (1999), terms of address refer to proper names, nicknames, titles, pronouns, prefixes and other referent terms with semantic significance. An understanding of Shona names and other forms of address, their origins and context in which they are used create an awareness of the identity and the sociolinguistic history of the Shona. He argues that the naming and addressing practices are dynamic and they reflect linguistic, political and cultural changes and the changes and continuities in the

way human relationships and identities are perceived and the factors that determine them. The details of the discussion of Mashiri's (1999) study on the nicknames are discussed in the section of nicknames studies done in Africa for coherence sake.

Koopman, (2009) analysed changing first name patterns of female Afrikaans speakers. He quotes Wattenberg (2006) saying; "baby naming has definitely changed in the last two generations," and the reasons for that, Wattenberg explained as follows: "...a child's name has become a branding of sorts to help the child succeed in the market place of life." A characteristic of such changes taking place in different cultural communities and languages is that traditional or classic names had lost their popularity and had to make room literally anything under the sun; first names such as Sierra, Holland, Dublin and Ireland, previously used as names for galaxies, countries and cities, are now colloquial names for children (Hutton 1993).

Further, Koopman (2009) had a re-look at the semantics of 'e Thekwini' or why Durban's mayor needs more milk in his Tea in (Nomina Africana 2009, vol 23). The study looks at a variety of different Zulu words for 'bay' 'lagoon', evaluates eThekwini as a polysemic word with both the meaning mentioned, and he goes on to look at the various layers of meaning contained in the word eThekwini, from referential meaning through associative and connotative meanings, to emotive meanings. In the unpacking of the meanings, suggestions are made as to why the Durban mayor needs more milk in his tea. Finally, the article evaluates the potential of the 'Single-testicles' interpretation as a marketing ploy for the city of Durban.

The reviewed literature from Zambian diaspora, but within Africa show that onomastics is really multidisciplinary field which can be studied from different perspectives; linguistic perspective, ethnographic perspective, social and cultural perspectives and anthropological perspectives. It is revealed that African names have wonderful meanings and have various functions in society as they signal different things socially, culturally and economically. They are a means of individual and society communication as they are message carriers. They tell a story about a name bearer and reveal one's character.

This study of the nicknames in Ng'umbo dialect adds the morphology and semantic dimension.

2.4 A Review of Literature on Onomastics Studies outside Africa

As earlier alluded to in the background of the current study, there are a good number of studies conducted on Onomastics as discipline outside Africa. As a multidisciplinary field of study, most of the onomasticians have approached it in a socio-cultural dimension, ethnographic dimension and a handful of them in the linguistic dimension. Of the several studies, the researcher has just reviewed the following few as related to the current study of the Ng'umbo nicknames.

Nikola conducted a study on Sebian Proper names using the metaphorization concepts. This study is important to the current study because the concepts and findings will be useful in the analysis of semantics to determine the meanings of the selected nicknames in Ng'umbo. According to Nikola (2011), the idea instigated by cognitive linguistics referring to metaphors is that the meaning we recognize in language is primarily based in semantic concepts. Semantic primitives (Wierzbicka 1995: 34), 'metaphorical concepts' (Johnson & Lakeoff 1980: 7), 'conceptual primitives or basic notions' (Grkoviæ-Mejdor 2008: 53) all stand for a collection of cognitive concepts which can be found at the basis of meaning transferred by language which is in turn expressed by the lexical and grammatical means that every language can display. Such a conceptual system is at its most primitive level universal to all human beings (i.e. conceptual primitives such as up is good, down is bad; straight is good, bent is bad; etc.) because it flows from a connection formed between the human cognition of the world and its reality and it can be seen as pre-language.

Other cognitive concepts, more numerous, display a lesser degree of universality and are more culturally conditioned. 'Either primitive or culturally conditioned, metaphorical concepts represent interwoven basic structures of human thought, social communication and concrete linguistic manifestation through a rich semantic system based on the human physical, cognitive and cultural experience' (Fauconnier 2005: 2).

The linguistic manifestations are metaphors which conceptualize one element of a conceptual structure using elements of a different conceptual structure. It is important to understand early on that the term metaphor is used within the frame work of cognitive linguistics. Metaphor, in this case, does not refer to the stylistic figure used in literature, but to semantic concepts, or rather a linguistic representation of basic mental concepts.

As such, it must be considered as different from the notion of the term metaphor in traditional linguistics. The process of constructing meaning using metaphorical concepts is called metaphorization and it is “founded on association [and it] constructs systems based on prototypical notions and meanings which are used to classify the real world” (Grkoviæ- Mejdor 2008: 54). Metaphorization is based on the transfer from the source conceptual domain to the target conceptual domain. “Most commonly, the structure of the source concrete domains is mapped”, (Johnson & Lakeoff 1980: 252) “onto abstract target domains, where the meaning retains the semantic markings of the target domain (i.e. NKALAMO ‘LION’ IS A PERSON: LION is the concrete source domain whose conceptual structure (such as strong, proud, fierce, independent, etc.) is transferred to the abstract target domain of a human being PERSON)”. The titles used to denote particular concepts (i.e. ROSE IS A PERSON) reveal the given procedure of cross-domain pairing. Concepts based on the physical human experience are usually chosen as source domains while certain apparent semantic connection selects the target ones. Such basic processes of linguistically marking items in the real world also relate to naming in the sense of original creation of names.

Although, as contemporary semantics recognizes, names do not have meaning, it was precisely meaning that which was essential in the primary origins of many personal names. Apart from metaphors, original reasons behind the prototype creation of personal names are certainly various and diverse. “One reason can be, for instance, a case when the meaning of a general noun was simply used to denote a person (i.e. Ana from Heb. (h) anna meaning mercy, gratitude” (Skok 1971: 39)), “or geographical location as denoting a person regarding the place of his or her birth (i.e. Adrian from Lat. Hadrianus denoting the geo- graphical area of Hadria at the Adriatic coast)”. It can also

be a case where a name of an ancient god is used to mark the named person both with the perceived qualities of a given deity and put the person under the protection of that deity. The main point is that the cultures stemming from the European tradition forgot that all names, as the naming tradition in different cultures show (Brozoviæ-Ronèeviæ & ic-Fuchs 2003-2004), carry meaning in their original form from the point of their creation and that meaning lies behind the motivation for their first usage in denoting a human being. This may be the case for Ng'umbo nicknames.

A more universal and basic principle of generating names would be metaphORIZATION. To reiterate, metaphORIZATION is the transfer of semantic and conceptual structure (strength, stability) from one conceptual domain (PLANT: poplar) to a different domain (PERSON: Jablan). The process is one of the most basic notions of human cognition and language, and from the linguistic point of view its importance in the origins of names is enormous (Brozoviæ Ronèeviæ & ic Fuchs 2004). Although it was used earlier to denote a vocabulary of names or nouns, or even of a general lexicon (Pollux 1967), onomasticon in a contemporary sense represents a vocabulary or alphabetic list of proper names, especially of persons (Oxford English Dictionary 1999) and can be seen as a dictionary of inactive names. "Due to the nature of proper names as not having meaning there have even been suggestions that proper names should be assigned to an onomasticon as different from the lexicon or a dictionary which contains words of all types", (Anderson 2007: 15).

The study revealed that the process of metaphORIZATION (as defined by cognitive linguistics) presents a very important tool in the creation of names. Serbian names show that the process has been active ever since people felt the need to denote one natural unit apart from the other. The scholar concluded that the process of metaphORIZATION is so important in the way we describe and comprehend the world around us that it is to be expected, that it found such an important role in the creation of names. "Hence, besides structuring and restructuring the physical world, conceptual metaphors actually structure who we are through the way we chose to mark ourselves when our fore fathers decided to give us our designations in the world, our true names, and as we still

do when we create new ones”, (Nikola 2011: 145). The process of metaphorization would be an important tool in the creation of nicknames in Ng’umbo hence, it may be a source of meanings of these nicknames.

Another related study to Nikola (2011) was conducted in Bosnia by Berberovic and Nihada, (2013) *Halls of Fame across Cultures: The Figurative Meaning of Personal Names in Light of Conceptual Integration Theory*. In light of the same, Barcelona, 2003, 2004; Bardar, 2007 have focused on construction of the figurative meaning of personal names as accompanied by their “irregular” morpho- syntactic behaviour. Their studies show that cognitive linguistics, with its theory of metaphor and metonymy is able to shed light on the figurative use of proper names, providing explanations that other theories have failed to deliver. Berberovic and Nihada (2013) explored proper names within the cognitive linguistic framework. It deals specifically, with the construction of the figurative meaning of personal names in English and Bosnian.

However, unlike Barcelona’s 2004 and Bardar’s 2007 studies which apply the Cognitive theory of metaphor and metonymy to the study of figuratively used personal names, this paper employs conceptual integration theory in order to explain the construction of figurative meaning of personal names. It addresses cultural peculiarities that influence expressions with figuratively used personal names in the languages in question. “In particular, it examines the role of culture in the selection of figuratively used personal names and the selection of figurative referents of such personal names”, Berberovic and Nihada (2013: 86). This study will be useful in the study of the selected nicknames in Ng’umbo since the concept of the figurative meaning of personal names and their “irregular” morpho-syntactic behaviour will be applied in the establishment of meanings and etymologies of nicknames.

2.5 A Review of Some Studies on Nicknames in Zambia

In Zambia, Hang’ombe’s (2015) study stands out as the only study that studied nicknames as part of the morphology and semantics of the Tonga anthroponyms: the case of Given names and Nicknames. The study asserts that the Tonga nicknames have

meanings and come from various sources. The study cites meekness, hardwork, travel, appreciative, social conflict, wealth and powerless, fertility, behavioural, baptism, disaster and order of birth as some of the motivations for nicknames in Tonga. In line with morphology, he cites denominals, deverbals, de-adjectivals and denominal plus deverbals as morphological structures of the Tonga athroponyms; given names and nicknames.

However, instead of an Eclectic Theoretical Framework, the study used the Unified Theory of names which argues that names have both denotative and connotative senses and that each of these senses has a range of correct applications-an extension. Nevertheless, the two terms differ in the ways in which they come to have their extensions. The theory holds that for a complete sense (meaning) of a name to be arrived at, both its parts of meaning should be blended together; the linguistic (denotative) and onomastic or cultural (connotative) meaning. Furthermore, the theory regards names as part of language, therefore language dependant. The current study will also employ the Unified theory as part of the analytical framework in analysing the themes of nicknames to arrive at their desired meanings.

Hang'ombe's (2015) study is relevant to the current study of the morphology and semantics of the nicknames in Ng'umbo as it is directly related to the current study in terms of morphology and semantics which it sort to analyse.

2.6 A Review of some Studies on Nicknames outside Zambia but within Africa

People acquire additional names in the course of one's life for various reasons. They could, therefore, "accumulate names alluding to character, or even describing, various episodes in which they distinguished themselves; in particular, the way in which they distinguished themselves," (Kunene, 1971: 14). "Such accumulated names are akin to the Yoruba Oriki," (Beir and Gbadas, 1959: 7); "names which an individual acquires in the course of life, being mainly descriptive phrases referring to character or deeds". "They remain with the person and everybody in the neighbourhood knows them by heart," (Pongweni, 1983: 3). These names are referred to as nicknames. They tell a

story about a person and the society that coined it. They, therefore, are at the centre of poetic eulogies which ones associates recite on appropriate occasions.

On the nicknames, individuals all over the world acquire additional personal names besides those that were officially bestowed upon them. The most common category is probably that of nicknames. “Nicknames, that in essence, can function like a given first name. Such nicknames can, therefore, replace the first name, and are commonly used in less formal or informal circles”, (Neethling 2005: 115). She explains that the term ‘nickname’ is considered to be a derived form of old English ‘eacan’ meaning ‘also’ relating to its role as an additional name evolving subsequent to the assigning of the first name; ‘ekename’ in middle English.

In English-speaking world according to Neethling (2005), a ‘nickname’ has certain connotation often dealing with a characteristic features, physical or otherwise of the name bearer. This is in line with Pongweni, (1983) study on Shona names. The nickname may also be pejorative by-name or call name. For Van Langendonck (2000: 482), ‘a by-name (Dutch ‘bij naam’) is an additional secondary unofficial name bestowed upon the name carrier by somebody else’. Nicknames are additional personal names with clarifying comments, Morgan et.al, (1979) gives a distinction.

De stadler (1985: 20) mentions quite rightly that, “proper names are morphologically speaking ‘loose’ because so many individuals are added to the onomasticon and the need for new creation is great”. “Proper names; first names do follow a pattern because of linguistic and cultural constraints recurring structural features, e.g. the conventional markers denoting male or female names are quite common.” However, the Iziteketiso form, and the notion of variability and ‘looseness’ of form is certainly applicable, (Neethling 2005: 118), “There are various ways in which these names are structured via the base name.” Some are names reflecting ownership, identity, identification or family ties.

Many owners name their businesses after themselves, their clan, another family member, or the names exhibit some form of identification with another place or entity. Koopman (2002: 200) calls some of these names “eponymous” in that they link the shop to its owner”. According to the Collins English Dictionary (2010), an eponym is a name especially a place name, derived from the name of a person. “In this sense, many of the business names are the eponyms”, Neethling, (2005: 206).

Further, Mashiri’s (2004) study demonstrates how urban Shona speakers often use nicknames as linguistic resources to perform a variety of social functions in everyday informal interactions. The study had two fold intentions. Its intentions were to contribute to research on African nicknaming, often limited to nicknaming as a mere verbal play, by illustrating their communicative utility and to present the common functions nicknames fulfill in particular relationships and situations.

The findings were that Shona nicknaming is a wide spread linguistic phenomenon among urban Shona speakers of various social networks and that nicknames convey a great deal of information. Nicknaming in Shona occurs in a wide array of relationship and age groups, although it happens more frequently among males than females. Also, the form that a nickname takes, how it is used and the nicknaming patterns depend mainly on the social distance between the participants, their relative social statuses, age, sex, the context of naming and the speaker’s intention; the nickname’s intended effect, Mashiri (2004).

Nicknames perform six socio-pragmatic functions; affectionate, social demarcation or solidarity, social control, intimate play, demeaning and praising, Mashiri (2004). Pet names and private labels frequently occur between intimates than they do among mere acquaintances, as expressions of affections and solidarity enhancing nicknames more common among like-minded people or members of the same network where they serve to integrate participants. “Men use nicknames more frequently and overtly than women,” Mashiri, (2004: 43). However, female nicknames, according to Mashiri, (2004) occur most frequently as intimate or solidarity markers and less frequently as

praise names. Praising seems to be more common among males as it is among children than adults. Praise is mostly self-assertive and aggressive, features that Shona culture does not normally associate with femininity. Interestingly, nicknames exchanged between females are more daring than that exchanged between males, but they are equally imaginative.

In terms of data collection strategies or methods, data come from field notes from participant observation taken of naturally occurring interactions in public and private spheres over a period one year (from September 2003 to September 2004) in and around the city of Harare and transcriptions of semi-structured, in-depth interviews conducted with 60 Shona native speakers of varying ages, gender, social status, occupations and religious affiliations.

According to Bosch, Barbra and De Klerk, (1990) nicknames are powerful indicators of attitudes towards gender categories and because of their transient and optional nature, it has been argued that they are more likely to show a closer relationship to ongoing trends in the culture and society than other more fixed parts of the language, Phillips (1990) ["Nicknames and Sex Role Stereotypes," *Sex Roles*, Vol. 23, pp. 281-289].

This study, Bosch, Barbra and De Klerk's, (1990) reports on a survey of nickname usage among a group of South African adolescents from mixed socioeconomic backgrounds (approximately 25% other than white) in an attempt to explicate gender-linked trends in frequency of occurrence, usage and attitudes to such special names. It reveals that conventions regarding nickname coinage and usage are intimately connected to the gender of bearers and users, and that more males have nicknames and coin them than females; it also shows significant sex-linked differences in the linguistic sources and users of nicknames, and reveals a greater tendency for female nicknames to function as indicators of affection rather than for humorous or critical effect. It could be argued that these trends could be linked to the nurturing and nurtured role of females in society, and to the differences in social power generally between males and females.

"Names mean something - not just in an etymological sense, but in a synchronic sense. They carry important pragmatic meanings which color and even shape the character of human interaction," (Wierzbicka 1992: 302). While parents in many Western cultures can choose the name of their child arbitrarily, which creates the impression that names have no stable pragmatic or attitudinal value at all, such a view is not supported by research, especially when it comes to morphological derivatives of first names and nickname coinages, which shows how versatile usage of the same name can be. The attitudinal meanings of names (and their use) may be structured in terms of prototypes rather than in terms of explicit emotional or attitudinal features and these prototypes involve fundamental human categories based on age and gender.

Another important aspect of nicknames is their role in influencing the perceptions of users (Holland 1990; Alford 1987) because of the semantic value evident in some nicknames (e.g. Sexy Ankles, Bunnikins). Such names have the consequence of reinforcing the character of certain relationships and social attitudes, reminding everyone of the attributes of the bearer and creating expectations which affect perceptions, even if (often) inaccurately, and this can be particularly influential with regard to the perpetuation of gender-related stereotypes (e.g., that male nicknames relate typically to connotations of strength, hardness and maturity, while female nicknames relate more to beauty, pleasantness, kindness and goodness) (Phillips 1990). Bearers too may well accept their appellations as somehow indicative of the kind of person they are, the nickname functioning as a kind of self-fulfilling prophecy (e.g. Baby-cute, needing protection?)

Kennedy and Zamuner's (2001) study [Nicknames and the Lexicon of Sports] examines the structure and usage of nicknames given to professional hockey and baseball players. Two general types are observed: a phrasal referring expression and a single-word hypocoristic. The phrasal nickname is descriptive, but is only used referentially, usually in sports narrative. The hypocoristic is used for both reference and address and may be descriptive or shortened from a formal name. In addition, its inclusion of a hypocoristic suffix is sensitive to the segmental content of the shortened form. A model of nickname

assignment is proposed in which the creation of any kind of nickname is treated as enriching the lexicon. This model relates nicknames to other types of specialized or elaborate referring expressions and encodes the social meaning of nicknames and other informal names in the lexicon.

Barnes and Pfukwa (2008), in *Nomina Africana* analyse the animal names in guerrilla war names in the Zimbabwean war of liberation. Guerrillas adopted different war names to conceal identity and to create new identities. They explore their significance within a wider social and cultural perspective. The names become important social statements that reflect not only the symbiotic relationship between people and the animal world, but also reflect the Shona clan naming systems. The study places the war names and nicknames within an onomastic framework. According to them, the place name or toponym and the personal name or anthroponym have been widely studied and well documented throughout the world. The nickname is a sub-category within the personal name category. “It is important to situate war names within the system of anthroponyms,” (*Nomina Africana*, 2008: 78).

Van Langendonck’s (2001: 204) also brought to the fore the “pragmatic trichotomy” which distinguish three categories of anthroponyms determined by semantic-pragmatic criteria”. These are; the personal name, which is primary, official, formal and bestowed in “some perlocutionary act” such as baptism, the secondary, official name, which can be numeric, such as Charles or James Bond’s famous code name 007 and the unofficial personal names such as bynames war names, and pseudonym.

Naming determines one’s destiny and personality. Mollena (2008) quotes Munday (1985: 334) claiming that, “the puritans deemed names as the vessels of their souls, and that character or behaviour can be manipulated through the use of names”, (*Nomina*, 2008: 62). Similarly, in African cultures, according to Kunene, (1981) names have a close relationship to the meaning of their functions. This is common in the Zulu tradition where the naming of a name is often an expression of wish, that an individual will meet

an ideal. “Names are thus more than labels, they are in themselves part of a socialization process”, (Nomina 2008: 62).

As Koopman (1979), Herbert (1995) and Suzman (1994) have already established, “a range of social, religious and cultural circumstances determine the naming of a child after birth”. This may be the case for nicknames which seem to be more situational.

Mollena (2008) examined naming and the connotations of names, that is how personal and proper names relate to the personality of especially the protagonist in the historical novel *Buzani Ku Mkabayi* by C.T Msimang. The analysis was informed by the psychoanalytical processes of Freud, Jung and Lacan; studies described as a “hermeneutic of suspicion” (Eagleton 1983: 181) “because it does not accept the text at sight value”. Names and naming are important in psychoanalysis. The key concepts of psychoanalysis are references to literary “proper” names of fictional characters. Mollena (2008) attempted to illustrate the relationship between character’s names, especially the main character and psycho analytical interpretation thereof.

Ashley (1989: 201) observes that, “the hardest names to explain are those which have general cultural or historical rather than specifically literary antecedents”. But some nicknames meaning are obscure, however, allusions can be made about the name. The relevance of this study is that it enables the current study to analyse the nicknames as texts by not accepting from the first sight value to illustrate the relationship between the name and character of the nicknamed.

Jung (1983: 29) in *Nomina Africana* (2008: 68) maintains that, “every person has a complete personality the day he is born, and because of this inherent wholeness of personality, any psychological development depends on personal experience”. If these experiences produce an extreme state of psychological disharmony, the individual’s personality could become distorted. In this case, a new additional name is bestowed on a person to suit personality. This finding is important to the current study as the

etymology of some identified nicknames in Ng'umbo may be the product of the distorted individual personality.

Barnes and Pfukwa (2008) looked at the animal names in guerrilla war names in the Zimbabwean war of liberation. They studied how guerrillas in the Zimbabwean war (1966- 1979) adopted different war names to conceal identity and to create new identities. The study explains the significance of a set of war names that were derived from the names of animals; Shumba (Lion) and Chipembere (Rhino) within a wider social and cultural perspective. This could be the case with the nicknames in Ng'umbo as they share also African culture. "The names become important social statements that reflect not only the symbiotic relationship between people and animal world, but also reflect the Shona clan naming systems", (Nomina Africana (2008: 77). The study first places war names and nicknames within an onomastic framework.

According to Barnes and Pfukwa (2008) there is a trichotomy. The place name or toponym and the personal name or anthroponym have been widely studied and well documented throughout the world. "The nickname is a sub category within the personal name category. It is important to situate war names within the system of anthroponyms", (Nomina Africana, 2009: 204).

Van Langendonck's (2001: 204) says "Pragmatic trichotomy" which distinguishes three categories of anthroponyms is determined by semantic-pragmatic criteria. These are:

- The personal name which is primary, official, formal and bestowed in "some perlocutionary act" such as baptism.
- The secondary official name, which can be numeric, war names and pseudonyms.
- Unofficial personal names such as by names, war names and pseudonyms.

Using this trichotomy, it can be argued that war names grow out of this third subcategory of anthroponyms. The war names or *nom de guerre* is a specific type of nickname that evolves from a war situation. It is an informal name, usually given by the bearer themselves. The war name can be viewed as a type of nickname. The nickname has been studied extensively, as seen in the work of scholars such as Reany

(1967), Morgan et.al (1979), Mc dowel, (1981), Hjerstedt, (1987), Holland (1990), Neethling (1994) and Van langendonck (2001).

Hjerstedt (1987: 21) defines the nicknames as ‘an additional name’ from Middle English ekename from old English eaca ‘addition’ and old English nama ‘name’. It is free of any derogatory meaning. Mc dowel (1981) also defines the nickname as ‘another name’. While Reany (1967) argues that a nickname is an elastic term used for a name or a description that is added to a proper name, Van Langendonck cited in Neethling, (1994) links the nickname to the German beiname, the Dutch, bijnaami and the Swedish binamn. The nickname is well known in African context, (Nomina Africana, 2008: 80).

In Ng’umbo a nickname is called “Ishina lyakupelwa or lyambikilwa”. The Shona equivalent is ‘zita remadunurirwa’, (Pongweni, 1983: Kanari, 1990). The war name is also related to the pseudonym. Van langendonck (2001) points out that a pseudonym is a by name that one gives oneself to conceal identity. He explains that a writer often adopts a pseudonym; also referred to as a pen name (nom deplume), whereas combatants adopt war names (non deguerre) to conceal their identity from the enemy. Could this be the true reflection of nicknames in Ng’umbo society?

There are three key features of nicknames which are of great importance when considering war names. Firstly, the nickname is an important statement of social demarcation (Mc Dowel 1981). Secondly, in most African communities a name is semantically transparent whereas the European counterpart is often semantically opaque. “Lastly, naming has a very important social function in African and the nature of nicknames reflects this”, (Nomina Africana 2008: 80).

In nicknames, there is negotiating identities. The war name plays an important role in not only concealing the identity of a combatant for security reasons but also in creating a new identity for that person. To understand those functions better, it is necessary to consider the theories of identity propounded by scholars such as

Dundes (1983), Edwards (1985) and Joseph (2004). Negotiating identities is a multi-faced process. An identity is not fixed, but is constantly being negotiated, as Joseph (2004: 94) points out, “Identity is something we construct and negotiate throughout our life”. Any identity is a function of surrounding conditions and circumstances (in pragmatics this is called ‘context’), hence, the meaning of any nickname is ephemeral; it is never fully resolved.

The meaning is not someone one-off act, but is a process that is in a permanent state of flux as the conditions around the nickname constantly change. Carter, (1987: xxiv) expresses a similar view; “... the name oscillates between two extreme interpretations. It suggests a kind of history which is neither static nor mindlessly mobile, but which incorporates both possibilities.” This is related to the Derridan notion of difference meaning both to defer and differ (Derrida 2000). Derrida cited in Storey (1994: 102) argues that meaning is not only a result of difference, but it is also “always deferred, never fully present, always both absent and present”. As conditions and circumstances around a name change and the name becomes opaque and in some cases, as it no longer serves a purpose, it is dropped.

Also, Dundes (1983: 239), citing Erickson (1968), observes that identity, “... connotes both a persistent sameness within oneself (Self sameness) and persistent sharing of some kind of essential character with others.” Further, Joseph (2004) points out that being named (who am I for others) is an “enacted identity”. “A person who is given a name is a statement of how others perceive the self or the soup”, (Nomina Africa, 2008: 82). On the other hand, naming oneself can be viewed as an act of self-perception, self-concept or self-praise. “In naming the self, one is making a statement of how one perceives oneself”, (Nomina Africana 2008: 82). This finding would be true also for nicknames in Ng’umbo society.

There are several important indices identity, namely, language, ethnicity, nationalism, religion, age, sex culture and political affiliations (Dundes 1983; Edwards 1985; and Joseph 2004). While most researchers dwell on the first three indices in greater depth

than the rest, this study focuses more on culture which is used to explain some of the war names that were collected. However, the current study on nicknames in Ng'umbo will add a morphological and semantic dimension.

The nickname is often unstable; it is a state of perpetual flux as earlier state, so it can be suggested that identities are perpetually deferred (Allen, 1983). It is difficult to freeze a nickname into some static orthographic form and still retain its connotative qualities and its force in descriptive backing. It is a form of popular expression whose meaning is in constant motion like language and culture that hold it. In this respect, the nickname is best understood in the dynamics of its context (Brandes, 1975, Deklerk, 1998).

The nickname is an act of erasure. Barnes and Pfukwa (2008: 83) postulate that, "...erased a whole history of colonial ill-treatment by replacing existing indigenous names with new names". Likewise, taking a war name was an act of erasure; an attempt to delete an existing identity. The new name comes along with new attributes that supersede or in some cases wipe out the existing ones.

In terms of methodology of data collection, Barnes and Pfukwa looked at published lists of ZANLA guerrillas in August 1983 who died in the war between January 1966 and December 1980 from the document called 'The Fallen Heroes of Zimbabwe at the prime Minister's office. The names were called war fiction names.' Even though they are fictitious names, they reflect the reality that was on the ground and other researchers have used fictitious names as part of their data base (Jacobs 1994, Squire, 1996).

The second method of collecting data was the interviews; (Pongweni 1983, Tungamurai, 1995). Former guerrillas were interviewed to establish who named the guerrillas and what variables influenced the naming patterns and process identified in the first part of data collection. There was write up ethnographic note after each session of observation and interviews. These methods would be applicable in the collection of data about nicknames in Ng'umbo.

Considering the semantic aspect, Mandende (2008) postulates that, “All the names that are bestowed on traditional leaders possess both lexical and contextual meanings.” Most onomasticians agree that African names carry meaning. However, Mandende (2008: 180) argues that, “There are very African names that do not do so or whose meaning is not known (although in Tshivenda one does find names like ‘Maem’ which have no meanings)”.

Changing names is a natural progression in the process of change that reflects a country. According to Jenkins, Moller and Raper (1976: 12), “It acts as a mirror of the dynamic forces of changing historical relations, human sentiments, ideologies and attitudes towards change”. The nicknames, therefore, are being communicative symbols”, (Nomina Africana 2009: 116).

Another study was conducted on the Basotho accordion Artists in Lesotho by Phafoli in 2009. Looking at the Naming Among Basotho Accordion Artists, the study intends to show the rationale behind the names of the accordion music artists and the impact that such names have on the people to whom they are given or those who have given themselves such names. Currently most of the accordion artists have nicknames that they use when performing. They go to an extent of labeling their albums and cassettes with such names. Some of these names have overshadowed the real names of the artists to the extent that most patrons of their music are ignorant of the real names. One can ask why it is so. The reason is simple. These nicknames have earned them fame and popularity. The study also seeks to show both the positive and negative impact of the nicknames on their bearers; Phafoli (2009) in Nomina Africana (2009: 91). This could be also the scenario in Ng’umbo society.

The study brought to the fore that naming of the accordion artists or groups is based on various factors among them regiments, places and chiefs from the areas where the artists hail from. It has also shown that this naming association has positive effects both on the artist and the public. “On the other side of the artists, it promotes their music and

boosts their economy as the market and their fan base becomes wide”, (Phafoli, 2009: 110). So, nicknames in terms of business, promote business. On the part of the audience there is sense of attachment to the artists as they are the locals, sons and daughters of the soil singing about and projecting their area. Their pride rests with the progress of the artists and the quality music they produce. Therefore, we could say association naming has impact on artists and false of him in uttering ‘Godel’ proved the incompleteness of Arithmetic’ even if an unknown Viennese by the name of Schmidt had in fact constructed the proof which Godel had subsequently broadcast as his own, (Kripke 1972).

This lengthy philosophical debate about the nature of proper names, though very important in their finer understanding, does not however shed light on the linguistic and cognitive motivation of people when creating names. That job was taken up by a relatively modern approach to semantics brought about by cognitive linguistics. Cognitive linguistics begins with a somewhat new approach to the process of encoding and decoding meaning and the mental concepts our minds form and express about the world through language. As such it is genuinely the first complete linguistic system fully describing the nature and the dynamics of constructing meaning, (Johnson & Lakeoff 1980, Fillmore, 1978). Boys were more likely to commit offences against the person than were others. These findings provide some support for the notion that people "live up to their names."

Some studies reviewed such as (Koopman 2002: 15, Turner 1997: 54, Kahari 2009: 54) in Hang’ombe (2015: 29), “have shown that some family names have evolved from nicknames”. Nicknames are familiarly, humorously, or ridiculously used names given to people instead of using the real complete name of that particular person or different full name other than his first name (Koopman 2002). Nicknames tend to be unofficial and are seldom recorded on an individual's official documents, such as birth certificates, school certificates, driver's license, and so on. “These nicknames are often used to label an individual or express one's dislikes towards another person's attitude or behaviour,

or they may simply be used to provide a form of ridicule and repressed antagonism”, (Turner (1997: 54).

Kahari (2009: 54) best sums up the importance of nicknames in an argument that, “a nickname is a name that an individual is given by the community which is usually descriptive because it sums up that individual’s character and physical shape or idiosyncratic indications.” From these names, the nicknames, it is possible to see which qualities they endorse and which they discourage, and to derive a hierarchy of values constituting the Shona world view.

The reviewed literature from Zambian diaspora, but within African show that nicknames have wonderful meanings and have various functions in society as they signal different things socially, economically and physically. While they function to conceal identity, they also create new identity and new dimension in life. They are a means of individual and society communication. They tell a story about a name bearer and reveal one’s character. The current study adds the morphology and semantic dimension.

2.7 A Review of Literature of Some Studies on Nicknames outside Africa

In the light of nicknames, Felecan (2006) conducted a study in the North western part of Romania on ‘Nicknames as a Reflection of Polyphony within the Linguistic Area’. The aim of this study is to show that nicknames are the results of a series of voices. Felecan approached this topic from the perspective of Bakhtin’s theory on Polyphony. She considered that the nickname is not the result of a single act of denomination, but the combined usage of the appellative form by the entire community of people who validate it by use. She divided nicknames into categories, Nomina Africana (2009). “The relationships established in time among these groups are reflected in the nicknames they gave each other, referring to characteristic features of the groups, especially from an ethnic point of view, with a stress on negative traits. Nicknames having positive or neutral connotations are very rare in inter- ethnic relationships”, (Felecan 2009: 62).

In terms of methods, the nicknames were collected by students coming from the village that was investigated, since they were aware of the circumstances in which the nicknames were given. The history of the nicknames (how and why they came into being) was provided by those who underwent the act of nicknaming (only seldom so), and their relatives or by people who knew those in question (this was most often the case). “Questionnaires were applied to both women and men adults”, (Felecan 2009 in *Nomina Africana*; 2009: 63). Except from questionnaires, some of these techniques of data collection and analysis will be applied in the study on the Morphological and semantics Analysis of Ng’umbo nicknames.

According to Felecan in *Nomina Africana* (2009), nicknaming is a particular act of naming and the presentation of the polyphonic perspective on the structure of the text (Bakhtin, 1986). By naming, she understood according to Golopentia-Eretesai, (1972, I: 454), on the one hand, the act of giving a name (baptism, nicknaming, denominating), and, on the other hand, the act of using a given name. The acts of name giving involve individuals with asymmetrical institutional or decisional contribution: the one who gives the name, and the individual to whom the name is given. According to the status shift they convey, the naming acts are ritual; baptism and non-ritual; nicknaming. It should be borne in mind that naming is a process that promotes (explicitly or not) the so-called performance utterances, (Austin 2005). The performative utterance is that utterance whose articulation involves the practical achievement of the action expressed by the verb from the clause it depends on. For example, to baptize someone means to utter the words baptism, name etc.

Non-ritual name-giving is nicknaming. Nicknaming is a kind of deviation from the standard act of giving a name to a person and it is explained through the need of the rural micro- community to replace the name. “This need appears because the official, institutional name is considered either inadequate or not adapted enough to the (phonetic and) lexical fund of that specific local dialect”, (Felecan, 2009: 65). The spontaneous reaction is either the elimination (by means avoidance) from the locutors’ current use of the element felt to be in appropriate, or the “refining” sometimes by

through hyper correction of the official form, by bringing it to lexical- semantic (and orthoepic) “standards” which are acknowledged and (implicitly) accepted by tradition. It is to such a law (unwritten, one may say) that the names replaced by nicknames are submitted, as well.

Felecan in *Nomina Africana* (2009: 66) postulates that in most cases, “a nickname is not in a conversation when the one it refers to is present. This is understandable, as most nicknames are an offence to the person they are attributed to, such as *jidu* (he was old and had a very long beard,” being a regional and pejorative synonym for, *evreu* (jew)”. There are, however, cases when the nickname is accepted, and, therefore, used even its bearer is around. It happens so when the content of the nickname expresses a quality the owner is proud of.

Further, in the case of nicknaming, the change of status (which occurs through baptism) does not imply its being noted in official documents and neither must it be evaluated by any instance hierarchically superior to “the mouth of the village”. Naming by nicknames is an act that may be seen as profane (as compared to the religiousness entailed by the actual naming), as anonymous (most of the times, nicknames have an unknown origin) and as subversive.

Nicknames often entail changes in the nicknamed’s social and individual status drawing attention to that person’s flaws, which are excessively present in his behaviour. “Rarely do nicknames refer to a person’s qualities”, (Felecan, 2009: 67). In the absence, an authority that could validate it, the second name is born and it is crystallised in a rather diffused manner having, nonetheless, an extremely, precise semantic foundation.

Felecan looks at the nickname as a marker of polyphony. According to her definition and description, “The nickname is the result of nicknaming, of the giving of a name to a subject who has already received one through baptism” DEX on line [On line Romanian Dictionary] suggests the following definition: Nickname, nicknames, n.1. Sobriquet given to a person, usually meant to ridicule a characteristic feature often

related to physical appearance, to the psyche or to an activity. 2. (Archaic and regional) Family name, *Nomina Africana*, (2009: 68).

On the functionality, Al. Graur (1965: 72-75) admits that, “nicknames can be used in order to identify, but we cannot reduce them to this restrictive need only; the most important function of a nickname is to qualify an individual’s behavior”. To identify a person through a name is second to the aspect mentioned above in as far as nicknames are concerned. This study on Ng’umbo nicknames will also consider analyzing the functionality of nicknames to qualify an individual’s behaviour, ridicule a characteristic features in relation to appearance, to the psyche or to an activity.

Candrea, (2001: 152) defines nicknames as “Words through which people tear apart someone’s flaws or faults.” The study reveals the fact that the author considered that only the negative elements from one’s behaviour should be highlighted by inventing a suitable nickname. Candrea makes the distinction between nicknames and insults, intuitively talking about a metaphor in the structure of the former, while the latter trenchantly emphasizes someone’s flaw.

According to the idea they express, the author grouped nicknames into two categories; individual and general. In as far as individual nicknames are concerned, we may encounter several types; (a) nicknames regarding a person’s physical conditions (old age, ugliness); (b) nicknames regarding a person’s moral behaviour (flaws or defects; stupidity, grossness, rudeness, fear, evil; vices or faults; drinking, greed, avarice, waste, idleness, wandering, carelessness, uncleanliness, pride, bragging, flattering, hypocrisy, rambling, deceit, corruption, irreligiousness); Nicknames regarding a person’s social status (poverty, lowly jobs or jobs people deem despicable). As far as general nicknames are concerned, they are applied to various nationalities.

In terms of classification, Felecan in *Nomina Africa*, (2009: 70), “from a structural point of view, there are: one word nicknames, phrasal nicknames, sentence nicknames

and proverbial nicknames”. With a grammatical configuration that renders it gone to stereotypy and expressivity at the same time, the nickname is a construction which follows adjusting its phonetic structure to the internal form of the word used to designate an individual. She postulates that semantically speaking, nicknames can be analytical, synthetical, anecdote nicknames or meta-nicknames.

Felecan (2009) brought out the polyphonic mechanism of nicknames as the relation between nicknames and nicknaming can be compared to (and supported with) the relation between enunciation and utterance; in the acceptance of the theory of polyphony. The act of nicknaming goes beyond the strictly linguistic spheres that substantiate it, foremost, entailing a situational context to which the shared conversational history of the nicknamed and the nickname is connected. Apart from choice, designation, spreading, and use, nicknaming implies the patient (the nicknamed), the agent, (the nicknamer), the news monger (the one spreads the nickname) and the users (those who repeatedly use the nickname). The last three-categories of agents are subversive (nicknames are not usually used in public and especially not in the presence of the nicknamed or those close to him.)

From the perspective of linguistic polyphony, the nickname is a dynamic utterance, built with a specific meaning and rebuilt as the result of other previous utterances, whose value is highlighted only through use. “The nickname is the product of the individual voices from a community, functioning according to the criteria specific to any oral creation”, (Nomina Africana, 2009: 71). It is difficult to identify the actual locator, meaning, the first to have attributed the nickname. Although each nickname comes with a history that predetermines it, the original point of view of these encyclopedic data with respect to the person’s biography cannot be located within the memory of that particular community. It is why the most rightful discursive entity to assume the role of original utterer is the non-locutor.

In this respect, Felecan (2009), perceives in a nickname the contribution of a group speakers, the paternity of the expressed point of view (a certain nickname) being

attributed to one of them. When the nickname was created (and each time it is employed), fragments of stories were “heard” from which the common element is remembered/ revived/ retold concisely. If the source of the point of view is illustrated by the non-locutor, the nickname suggests a reuse through reporting, each time it is spoken by the utterer. Thus, the nickname, as a result, is an instance of “reported discourse”; the idea of reporting someone’s utterance. The person performing a report is an utterer that (almost) never coincides with the dis-coursive being responsible for the expressed point of view. She talks about the locator and several utterers; the creator of the nickname and several operators.

The locutor is identifiable or unidentifiable, just as the conversational history is “publicly” known or not. “The identifiable locutor refers to the instance known by the community who gave a certain nickname and who recognized voice is “head” each time the nickname is used”, (Felecan, 2009: 72). The unidentifiable locutor points to an indefinite instance that is claimed to have been the one attributing the nickname. This implied instance points either to a single person from a community or to a solid and common supply of information regarding the circumstances of the giving of a certain nickname. Further, concerning identifying the points of view (pov’s) in an utterance, the interpreter- utterer of a point of view is related to an identifiable or unidentifiable locutor whose role is to recreate the nickname. This is a second degree of interpretation where the more a nickname is employed, the more interpreting utterances there are.

Felecan in *Nomina Africana*, (2009: 74) explains that, “nicknaming is most of the times, a subversive act, and the nickname, a byname that the one who is nicknamed bears; without his knowledge, as it is being used by various utterers”. The attitude of the nicknamed, when he is aware of his nickname, is, most often, related to distancing or refusal or denial, and only seldom to accepting. Further, she looked at decoding the polyphonic mechanism of nicknames. She discovered that decoding the polyphonic mechanism of nicknames implies identifying the marker of the presence of several voices or points of view within an utterance, or, in other words, the presence of the

markers of linguistic polyphony in the utterance. The markers in question can be detected by analysing two elements involved in the act of nicknaming; the semantics of the sentence nickname as a result of nicknaming (the motivation of the nickname) and the explanation regarding the motivation of the nickname, given by the locutor or by another person responsible for a certain pov (the sender or the interpreter).

A nickname employs the aforementioned points of view, all results of a process of reporting. Above all, there is, an original point of view, the source of the nickname, but all it does is to transpose or synthesize within a word or a phrase a history that motivates and supports that certain name. The creator of the nickname performs the situational context that generated the communicational context.

In Transylvania, Felecan, (2009) categorized nicknames into analytical nicknames, synthetic nicknames, anecdote nicknames and meta-nicknames as semantic criteria. Analytical nicknames illustrate a neutral attitude towards the nicknamed's peculiarity. Some of these nicknames concern physical appearance, for instance, a person is either too tall or too short; one of the body parts is too big or too small; there is imperfection in the physical appearance. Here, the augmentative suffix or prefix, or qualifying adjectives are used. Some concern skin colour (if a person's skin is too light or too dark). Other analytical nicknames which illustrate the neutral or subjective perception of the nicknamed; form, colour; or defects of the eyes, nose, ears, mouth, hair skin and those nicknames illustrating a hobby which can be a linguistic tie.

Synthetic nicknames translate general traits belonging to the person nicknamed. There are nicknames made up of qualifying adjectives; and nicknames made up of metaphors. Anecdote nicknames describe noteworthy accounts in the nicknamed's life while meta-nicknames mean nicknames issuing from ethnic names; names derived from the name of person's birthplace or the place where he worked; names derived from names of occupations (jobs and crafts) e.g. *Malukula*, *poronto* and the names derived from the name of the part of the village where the nicknamed lives. Others are names derived from family names (last names); formed with augmentative suffixes and a

diminutive suffix; names derived from surnames formed with the augmentatives suffix and those names derived from diminutives and hypocorism.

Felecan (2009) gives an explanation regarding the motivation of the nicknames, given by the factor or another instance (sender interpreter) responsible for a certain pov. The explicit motivation of nickname is a meta-pragmatical act of expressing an authorized point of view ("he knows for sure". From his own experience or from sources coming from the nicknamed's community) or an unauthorized one (the semantical content of the nickname, if motivated, offers the possibility of an interpretation which the utterer takes upon himself).

Apart from the point of view of the initial locutor, the nickname also conveys points of view of the utterers that send it and, at the same time, interpret it. Every utterance contaminates the zero interpretation with the markers of one's own subjectivity (phonological variation regarding pronunciation of speech, tone, supra-segmental phonemes; and psycho-physical distinctions regarding perception mood and many others).

In rural areas, another consideration is the employment of polite strategies. This implies to always show awareness of another person's face, to have a sense of responsibility towards the listener throughout the interaction. When the speaker does not want to threaten the interlocutor's face; he ensures not to use the interlocutor's nickname to address him when he is present (negative politeness strategies). For using a nickname to address someone denotes a certain familiarity between the speakers; (positive politeness strategies). The uttering of a nickname is both a matter of resending and of recreating it. The sender's interpretation doubles the nickname since it adds an extra motivation to the already established one. According to Felecan (2009), for some nicknames, the motivation is only relevant within a certain dialectal area: the meaning of the nickname can be understood either within the small community that created them or by one individual only, the person who attributed it. From this perspective, the interpretation of the nickname could be an opinion (of the utterer) or could be the opinion established

within the community (by the locutor or utterer). The nickname is, therefore, a dynamic structure depending on the point of view it implies.

Felecan in *Nomina Africana* (2009: 83) concluded her research findings that, “the nickname is a marker of polyphony as long as a variety of voices occur to produce it and they continue to be ‘heard’ with every re-use of the nickname”. Further, the nickname is the result of a reporting process. She established some criteria for the classification of nicknames and analysed their structure. From this perspective nicknames entail truly special communication between individuals, in the sense of a double orientation determined by the asymmetry of the speakers: calling a person by her or his nickname can only be done when the individual is young or socially inferior e.g. ‘*Kafwanda*’. However, it is forbidden when the individual is older, superior or the opposite sex. Also the “Biological” issue of the paternity of the original point of view is turned into a social and ethnical issue, a fact which implicitly reduces the number of utterers that could rightfully re-use a certain nickname.

Each re-use of a nickname implies resending and recreation. The sender’s interpretation is added to the original motivation; summary of several fragmented opinions or the exact opinion acknowledged by the community. Further, nicknames are marked by subjectivity, effectivity and critical sense, an attribute found in all Romanians and sometimes associated with the sense of humour. They make fun of the person in question. However, in smaller rural communities, nicknames cease to be mere occasional names, but become stable, fixed, even hereditary denominations. “It should nevertheless be borne in mind that nicknames are only mentioned in the presence of their bearers in conflictual situations, either to provoke or to offend the other”, (Felecan, 2009: 84).

As occasional, personal, intimate, approbatory or derogatory names, nicknames can be fixed, consequently they may influence a person’s life, to a greater or lesser extent according to social relationships or ties in which one is involved (ibid: 85).

Felecan's (2009) study of nicknames only looked at them in communication perspective and put the nickname into categories according to their semantic value, how certain nicknames emerged in Romanian society, and how they affect relationship and the lives of the nicknamed. While these dimensions will be useful in the provision of an insight for the current study, the study will add value to the field of onomastics through the morphological analysis of nicknames in Ng'umbo.

In looking at nicknames, by-names and hypocoristics as unconventional anthroponyms, Felican Oluvu (2012) dealt with the way in which nicknames are given in multicultural areas to people belonging to ethnic groups other than the majority. He explains that nicknames are classified according to the age or the socio professional status of the name-bearers (teachers/students, important personalities in the Romanian or French public space).

The notion of characterisation is relevant to most other names and pertains to a person's salient attributes, physical appearance, psychological peculiarities, behaviour, social status, profession, occupations, or other activities, Felecan Oluvu (2012: xi). Though this study did not analyse morphological structures of nicknames, the methods used, cultural aspect and the concepts used in determining the meanings and the etymologies of the nicknames, are relevant and instrumental in the analysis of semantics and etymologies of the selected nicknames in Ng'umbo. It will also help in putting nicknames in categories according to factors that attribute to such nicknames.

2.8 CONCLUSION

Literature has revealed an impressive amount of both nickname collections and nickname studies. Although numerous studies and collections add to the existing onomastics from time to time, onomastics of nicknames continues to be an enigma for scholars. The mystery is evident in failure to both define the nickname and come up with a comprehensive approach studying nicknames. There is no doubt that, however, that overwhelming evidence shows that onomastics; personal names for

which nicknames are a part are an important part of people's, especially Africans', daily life. It is a multidisciplinary discipline that can be studied from any angle.

Reviewing available literature, therefore, has given pool to draw from for the current research being undertaken and a point of departure from socio-cultural dimension only to a more linguistic approach where linguistic analysis of nicknames in Ng'umbo will occupy a central slot of the study. Nicknames will be analysed socio-culturally and linguistically to determine their morphological structure and semantically, and establish their etymology.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Overview

The previous chapter reviewed some related works to nicknames and onomastics in general and those considered to be directly relevant to the present study in order to place it within the context of similar research and provide a justification for it. In this chapter I offer a detailed outline of the research design and the methods; procedures, instruments and techniques used in data collection as well as the theoretical elements guiding my research. It also provides the study area and the sample size in addition to data analysis process.

3.1 Research Design

The research design is the frame work within which a given research exercise is to be undertaken and provides the basis for the selection of appropriate research methods to be used in investigating a given phenomenon.

This study has used a descriptive research design which is largely informed by a qualitative research approach. The design as applied in this study aimed at providing detailed descriptions and explanations of the selected nicknames. As Kombo and Tromp (2006: 71) observes, “the descriptive research design whose in major purpose is description of state of affairs as it exists and researcher report’s findings”. Kerlinger (1969) points out that descriptive studies are not only restricted to findings, but may often result in information of important principles of knowledge and solutions to significant problems. There are more than just collection of data, but involves measurement, classification, analysis, comparison, interpretation of data. Descriptive survey is a method of collecting information by interviewing or ministering questionnaires to a sample of individuals (Orodho, 2003).

Qualitative research on the other hand, is a form of research that involves description as it seeks to describe and analyse the culture and behaviour of humans and their groups from the point of view of those being studied (Kembo and Tromp, 2006: 9). According to Strauss and Corbin (1990), as quoted by punch (2006), qualitative research is the type that produces findings by non-statistical procedures. In qualitative research data may be collected by techniques such as interviews and observation. In line with the same, Mason (1996) states that qualitative research concerns itself with how the world is interpreted, understood, experienced or produced. It uses natural setting, flexible strategies and interactive interviewing, focus group discussion and questionnaires, feelings and insights. Qualitative research, therefore, is based on methods of data collction which are flexible and sensitive to social context in which data are produced.

This approach is inductive in nature due to its flexibility and sensitivity to the social context. The inductive nature of qualitative research suggests why data are in words as opposed to numbers and why there is more emphasis description and discovery and less on testing and verifying the hypothesis. It starts with specific observations and moves towards the development of a general pattern that emerges from specific cases being studied. The researcher is not expected to impose much of the organising structure; neither does he or she make assumptions about the relationships among the data prior to the orbervation. Yin (2011: 4) also observes that, “you just might want to study a real-world setting, discover how people cope with and thrive in that setting and capture the contextual richness of people’s everyday lives,” (Ngalande 2015: 23). For further explanation, Aguma (1995: 73) observes that, “qualitative research methods can give valuable insight into the local situation and people’s feelings and can help ascertain how local culture and beliefs affect human behavior patterns.” Because qualitative research assumes the value context and setting, and it searches for a deeper understanding of the participants’ lived experiences of the phenomenon, the use of qualitative research methods was felt to have been the most appropriate for the present study. In this manner, the descriptive research design informed by phenomenology and the qualitative approach has been used in order to study nicknames in the real world setting.

3.2 Methodology

This study has applied a methodological approach data collection and analysis which is largely informed by qualitative approach to research. The sections that follow, present the general methodological approach used in the process of data collection and analysis.

3.2.1 Study Area and Sample Size

The study was carried out in selected parts of Samfya and Mufulira districts of the Luapula and Copperbelt provinces of Zambia, respectively. In Mufulira, the sample was drawn from Kantanshi and Butondo townships, while in Luapula, the sample was drawn from Chitembo and Mwansa Kombe communities.

The total sample size for the study was 60 participants who mainly consisted of elderly and name bearers who were selected through Snow balling and Random Sampling from whom nicknames were collected. The respondents were either residents or visitors so long they have nicknames in the language under investigation. Each study area provided at least fifteen respondents to make the total of 60. In addition to the number of respondents, the sample size also included records from village headmen, and school registers from Kantanshi Secondary School in Mufulira.

Though it is an undisputed fact that determining an adequate sample size is one of the most controversial or contentious aspect of sampling, most if not all, scholars admit that where resources are available, the larger the representative sample used, the better. It is not uncommon for researchers not to have the resources in terms of finances, time and human resource to be able to collect data from large samples.

Considering that, it would be more realistic for one to observe that with regard to qualitative research, there are no specific rules to regulate or determine sample size. Nevertheless, Mukonde (2009) quotes Robson (1993: 217), saying that, “sample size in qualitative research is small. The purpose of selecting the case or cases is to

develop deeper understanding of the phenomena being studied.” With this view, the sample for the present undertaking were sixty (60) participants drawn from various back ground and spheres of varying ages. In addition, the study selected three language consultants who were used to verify and provide detailed meaning of the collected data.

As it has been shown in chapter one, Ng’umbo as a minority language has not been reduced to the written form and mainly relies on the orthography from already written languages such as Bemba. As a result, almost all data sources were dependent on oral sources; (elders, name givers and name bearers or users) in this study. This study, therefore, has used more primary materials that were collected during the period of study.

3.2.2 Data Collection Techniques and Instruments

The study used three main research techniques for data collection namely: simple face to face interviews, intropection and document analysis. Simple interview tennique involved face to face interviews with the selected respondents. Introspection was used because the researcher is a native speaker of Ng’umbo and undertstands many aspects of the language. Document analysis involved extraction of nicknames from school examinations registers, headmen and chiefs’ records.

The study used three main instruments to collect data namely: recorder, notebook and interview guide. The recorder was used to record the interviews while the notebook was used to take notes that may not have been captured through the recorder. The Interview guide was used to interview respondents in a more systematic and organized manner. The instruments and techniques were necessary because they have enabled the researcher to collect data from interviews in natural settings and in effect an unadulterated. The natural settings in this case included different spheres or domains such as homes, churches, drinking places, on roads and schools.

3.2.3 Data Collection Procedure

The researcher went into the field to collect data. He collected purported nicknames as primary data from document analysis of school examination registers in Mufulira, and chiefs and headmen's records and also from simple face to face interviews with identified elderly people and name bearers. The researcher discussed the nicknames with selected informants. The researcher also used introspection in data collection being a native of Ng'umbo and understands the language well. Data collected were mainly recorded in notebooks since most of the interviews were administered to individuals.

Simple interviews done by use of unstructured and open-ended questions guided by general interview schedules merely for guiding in soliciting answers. Since the goal was to collect nicknames in text and related semantic and etymological information, and this information may vary considerably depending on competency level of participants, the unstructured and open-ended approach was adopted to allow flexibility and room for participants to give whatever information they may have, especially the youths. In addition, all the collected data were subjected to verification by three language consultants, mainly elderly native speakers of Ng'umbo language.

3.2.4 Data Analysis

Data analysis started just at the beginning of data collection when selecting the nicknames collected from the aforementioned sources to address the objectives. Data analysis was done by applying an eclectic theoretical framework. Qualitative Data Analysis involved the Descriptive analysis and Lexical Morphology Analysis of morphological structures by segmenting, identifying and describing the morphemes that constitute the selected nicknames. The study employed descriptive linguistic theory, Evans (1973) in order to analyse and provide adequate descriptions of the identified morphemes of selected nicknames as they appear in Ng'umbo as a language. Lexical morphology was applied because it enabled the study to analyse the elements (morphemes) that form individual nicknames as it concerns itself primarily with word formation; derivation and compounding of selected nicknames as linguistic signs.

Further, the meanings of the selected nicknames were interpreted through the Nonsense theory, Phenomenology, Thematic analysis and the Unified theory to determine the social significance of that meaning in Ng'umbo society.

The Thematic Analysis and Nonsense theory (Searle 1967), were used to ascertain whether nicknames have meanings or not. The relevance of thematic analysis is for the identification of themes of nicknames to provide their semantic value and identification of etymologies. According to the Nonsense theory, unlike common names, a personal name has no meaning (Mill, 1961); it is merely a tag, a pointer-outer which in itself has next to no meaning (Adamic 1942: 72). While names have references, they lack sense (Markey 1982). The implicature of the assertions above is that the nickname such as *Kafwanda* merely points or refers to the referent called *Kafwanda* but has no meaning at all just like canoe, house and grass. To the contrary, despite being a reference term as it may be, the name denotes 'Still born child or person who died in the mother's womb' and connotes 'A sickling insignificant undependable person' in Ng'umbo society. Therefore, the Nonsense theory is relevant in that it helped to ascertain whether nicknames in Ng'umbo have meaning or not.

Further, the study employed phenomenology approach. This is the kind of qualitative research in which the researcher identifies the "essence" of human experiences concerning a phenomenon, as described by participants in a study. Understanding the "live experiences" makes phenomenology as a philosophy as well as a method, and the procedure involves studying a small number of subjects through extensive and prolonged engagement to develop patterns and relationships of meaning. As Cresswell (2011: 15) states, "In this case, the researcher "brackets" his or her own experiences in order to understand those of the participants in the study." The relevance of Phenomenology (Finlay 2009) as an approach was that it enabled the researcher to interpret and analyse meanings of selected nicknames in Ng'umbo from within the text and the lived experience as a native speaker of Ng'umbo language.

Furthermore, the current study has used the Unified theory of names as part of the analytical framework in analysing the themes of the selected nicknames in order to analyse the meanings and etymologies of the Ng'umbo nicknames to arrive at their real desired meanings. As well explained in literature review section in chapter 2, this theory argues that names have both denotative and connotative senses and that each of these senses has a range of correct application-an extension. Nevertheless, the two terms differ in the ways in which they come to have their extensions. The theory holds that for a complete sense (meaning) of a name to be arrived at, both its parts of meaning should be blended together; the linguistic (denotative) and onomastic or cultural (connotative) meaning. For instance, the nickname: *Kaimbi* denote 'a very hard tree' in the environment, but when it is used as nickname for a person, it connotes 'a powerful fearful witch or socerer who cannot be killed easily. Alternatively, it connotes the strength of a nicknamed in fighting'. That is its deep meaning, cultural meaning or the onomastic meaning. Additionally, the theory regards names as part of language, therefore language dependant. The importance of using the Unified theory was that it simplified the researcher's analysis of the nicknames themes and morphemes to find the semantic values by blending the two concepts; the denotative and connotative senses to arrive at their necessary desired meanings. This is because the Unified theory of names sees denotative and connotative senses as so inextricably intertwined that they are both meaningful, information conveying terms. Both terms apply only to those individuals that satisfy certain conditions, and both will serve to assert that designated individuals satisfy those conditions.

To be elaborate more, since the sources of nicknames in Ng'umbo society are linked to things or objects in the environment, their meanings are interpreted using the value given to that object socially and culturally. From that perspective, to interpret the collected nicknames it is imperative that the researcher uses the Unified theory because it holds that for a complete sense (meaning) of a name to be arrived at, both its parts of meaning should be blended together; the linguistic (denotative) and onomastic or cultural (connotative) meaning. The two concepts, the denotative sense and the connotative sense give exactly the same information in a similar way so much that the

absence of one of them cannot affect the meaning of a name. In fact, the two types of senses depend on and complement each other in arriving at a precise and detailed meaning of a name. Furthermore, the theory regards names as part of language in which they exist, therefore language dependant (Justice 1998), the study would be able to analyse and interpret the nicknames in Ng.umbo as linguist signs to find their desired meanings.

Among the scholars that have used some of the aforementioned theories and methods were Mutunda (2011), the Lunda Personal Names, Pongweni (1983), 'What is in a Name? A Study of Shona Nomenclature'; discusses the social significance and linguistic meaning of Shona names, the Names of the Basotho Accordion Artists by Phafoli in 2009, Barnes and Pfukwa (2008), looked at the adoption of animal names in guerrilla war names in the Zimbabwean war of liberation through interviews and from registers of freedom fighters and fallen heroes, Mashiri's (2004) study through observation and interviews demonstrates how urban Shona speakers often use nicknames as linguistic resources to perform a variety of social functions in everyday informal interactions. Felecan (2006), study on Nicknames- A Reflection of Polyphony within the Linguistic Area from the Northwestern Part of Romania and Nikola (2011) on Sebian Proper names as process of Metaphorisation also used the same methodology. The recent study in which the unified theory was applied and produced desired results was Hang'ombe's (2015) on the Morphology and Semantics of the Tonga anthroponyms: the case of given names and the nicknames.

3.2.5 Conclusion

In this chapter, the approaches that were adopted for data collection and analysis for the present study and the basis on which these were selected have been presented. We have looked at how this study used a descriptive research design which is informed by a qualitative research approach and phenomenology approach to provide detailed descriptions and explanations of the selected nicknames from within texts. The theories used to analyse morphology and meanings of the selected nicknames are also provided.

It has been shown that the complexity of the nature and meaning of nicknames requires a holistic approach that deals with nicknames within context of use. The major steps that were taken to carry out the study have been outlined. In the following chapter, therefore, the findings of the study are presented.

The next chapters have provided sample nicknames for the purpose of exemplifying the morphology, the semantic values and etymological processes of the nicknames in Ng'umbo. They have also looked at the importance of meanings expressed by selected nicknames. Further, they have presented the analysis of the data that were collected on the nicknames of the Ng'umbo people and the synopsis of the study with the necessary recommendations.

CHAPTER FOUR

THE MORPHOLOGICAL STRUCTURE OF NICKNAMES IN NG'UMBO DIALECT

4.0 Overview

This chapter presents and discusses the findings of the study according to the study objective (1) namely: to establish the morphological structure of selected nicknames in Ng'umbo. The chapter breaks down the morphology of some selected nicknames in Ng'umbo into different types. It identifies the common classes, shows the prefixes and stems or roots as morphemes of individual nicknames to establish their morphological structures. Every nickname given example, therefore, is presented with both analysis as follows:

1. Nickname text in Ng'umbo in Arabic numerals.
 - a. Segmentation of nicknames into morphemes.
 - b. Morpheme by Morpheme linguistic analysis to identify linguistic elements contained in a nickname.

4.1 The Morphology of the Selected Nicknames in Ng'umbo

The first objective was to establish the morphological structures of the selected nicknames in Ng'umbo. It is imperative to understand that Ng'umbo is a dialect of Bemba; a Bantu language. Bantu languages are agglutinative languages which use agglutination of affixes; prefixes, suffixes and roots or stems to build words and establish their morphological structures. Bantu languages noun morphological surface structures generally are either a stem only or prefix + stem, augment + prefix + stem, and augment + stem. In the augment languages are Tonga and Bemba. In Tonga noun morphology, the augment vowel adds some meaning to the noun, sometimes for emphasis purposes, but in Bemba it is there only for phonological fulfilment or purposes as it is just a repeat of a prefix vowel as in [mu- cl1] and [umu- cl1]. However, in Bemba, the augment ceases to be part of the noun immediately it is transformed into a proper noun or personal nouns. This is the case in Ng'umbo where the augment which is

a reduplicated vowel of the prefix is dropped when the noun becomes a nickname in this case.

From the findings, having analysed the collected data, most Ng'umbo nicknames have interesting, peculiar morphological structures. The findings on morphology show that the common morphological structures of the Nicknames in Ng'umbo are as follows:

- i. a stem, e.g. **Kaimbi** (a) Ø-kaimbi
(b) cl1a-tree
- ii. prefix + stem, e.g. **Masaka** (a) ma-saka
(b) cl4-sorghum
- iii. prefix + root + fv e.g. **Mulaso** (a) Mu-las-o
(b) cl1-pearce/prick-fv
- iv. prefix + stem + prefix + stem e.g. **Chitumbolulembo** (a) ci-tumbo lu-lembo
(b) cl7-hosepipe/intestine cl11-tattoo
- v. prefix + root + fv (Ext) + prefix + stem e.g.
Mutunwamasembe (a) mu-tun-w-a ma-sembe
(b) cl1-bounce/impenetrate/unaxe-pass-fv cl6-axe

As can be seen from the examples, the morphology of the nicknames is influenced the Bantu noun prefix class system (Nurse 2000). While it is found that the specific common morphology is as shown above, other common morphological structures as found in the study are denominals, deverbals dejectivals, and denominals (c.f. Hang'ombe 2015):

4.1.1 Denominals

These are nouns formed from nominals or other nouns. Denominals are nicknames derived from nouns whether proper nouns or common nouns: Eg pot, ridge, animal, tree, or anything as illustrated below:

(A)

- (1) **Tukuchiputa** (a) Ø-tuku-ci-puta

- (b) cl1a-pot-cl7-ridge
- (2) **Tumbumeenso** (a) Ø-tumbu-ma-enso
(b) cl1a-wide open-cl6-eye
- (3) **Chitumbolulembo** (a) ci-tumbo-lu-lembo
(b) cl7-hosepipe/intestine-cl11-tattoo
- (4) **Chumang'anga** (a) ci-uma i-ŋanga
(b) cl7-riches/wealth/beat-cl9-witchdoctor/ritualist
- (5) **Kashakabana** (a) ka-sha-ka-ba-ana
(b) cl12-slave cl12-cl2-child
- (6) **Mensopanjab** (a) ma-inso-pa-n-jabi
(b) cl6-eye-cl16-cl10-girl/ woman
- (7) **Masaka** (a) ma-saka
(b) cl6-sorghum
- (8) **Kaimbi** (a) Ø-kaimbi
(b) cl1a-tree
- (9) **Bunani** (a) bu-nani
(b) cl14-allergic person to dirt
- (10) **Ma-langulushi** (a) ma-langulushi
(b) cl6-worry
- (11) **Malukula** (a) Ø-malukula
(b) cl1a-mortuary attendant
- (12) **Mbesiteni** (a) i-mbesiteni
(b) cl9/10-mbesiteni local beer
- (13) **Chikunkubiti** (a) ci-kunkubiti
(b) cl7-plastic container
- (14) **Chocamitanda** (a) ci-oca-mi-tanda
(b) cl7-light/burn-cl4-huts/small house
- (15) **Kamutauni** (a) ka-mu-tauni
(b) cl12-cl18-town
- (16) **Bulamu** (a) bu-lamu
(b) cl14-deceit/cleverness/fraud

From the above analysed data, in examples (A) (1), (2), (8) and (11) have the symbol [Ø-] for prefix. This implies that the class exists but has no nominal prefix or phonological representation. However, they take class (1a) since they name a person. Their stems are all common nouns. In examples (A) (3), (4), (13) and (14) the prefix is **ci-** [class 7], for augmentative purposes or to make the nicknamed appear ugly. In example (A) (5) and (15), the prefix **ka-** [class12] is used to show how down to earth the name bearer is and how crooked the man is respectively. For examples (6), (7) and (10) the prefix **ma-** [class 4]; plural is used to show intensity of doing things and diminutive aspect respectively while (A) (9) and (16) have **bu-** prefix from [class 14] with abstract concept. While it can be appreciated that all denominal nicknames have nouns as stems, some have been derived from the combination of two nouns (stems) as in (A) (1), (3), (4), (5) and (6), examples (A) (7), (8), (9), (10), (12) and (13) are derived by adding a noun prefix to a noun stem.

4.1.2 Deverbals

These are kinds of nouns derived from verbs. Nicknames that are derived mainly from verbs are also known as deverbals. These nicknames made up of a derivational morpheme, roots and the ending. These types of nicknames are as illustrated in the examples below:

(B)

(1) **Kamiima** (a) ka-miim-a

(b) cl12-rain/shower-fv

(2) **Kapulamakumbi** (a) ka-pul-a ma-kumbi

(b) cl12-pass through-fv-cl6-cloud/ sky

(3) **Kalyamo** (a) Ka-ly-a-mo

(b) cl12-eat/benefit-fv from

(4) **Chayanamwela** (a) ci-a-y-a-na-mu-ela

(b) cl7-perf-go-fv-with-cl3-wind

(5) **Mulaso** (a) Mu-las-o

(b) cl1-pearce/prick-fv

- (6) **Muleshachitendwe** (a) mu-lesh-a ci-tendw-e
(b) cl1-dodge/pass-fv cl7-boredom/time-fv
- (7) **Musonsombe** (a) mu-sonsomb-e
(b) cl1- provoke/ attack-him/her-fv
- (8) **Mumbalafye** (a) mu-n-bal-a fye
(b) cl1-cl9-provoke/start-fv- Ext (emph)
- (9) **Tafimbwalubilo** (a) ta-fi-imb-u-a-lu-bilo
(b) neg-cl8-dig-pass-fv-cl111-running/quickly/fast/rapid
- (10) **Pakayeloba** (a) pa-kay-a-i-loba
(b) cl16-go/ put-fv-cl5-soil
- (11) **Nsantaneni** (a) n-santan-eni
(b) cl9-share/tear into pieces (Ext)
- (12) **Musekwanakufipuba** (a) mu-sek-wa-na-ku-fi-puba
(b) cl1-laugh-(PASS)-at (PREP)-cl17-cl8-fool
- (13) **Mutiilaaticipuba** (a) mu-tiil-a-ati-ci-puba
(b) cl1-say-fv-that-cl7-fool/idiot
- (14) **Ntungilileni** (a) n-tungilil-eni
(b) cl9-support/help (Ext)
- (15) **Nchindikeni** (a) n-cindik-eni
(b) cl9-respect (Ext)

From the analysis of the above data, in examples (B) (1), (2) and (3), the prefix **ka-** [class 12] is used to praise the bearers of the nicknames and dimunitively used in (B) (3) to despise the attitude of not wanting to workhard, but to benefit from what other people have laboured for. In example (B) (4), **ci-** [class 7] is used augmentatively while in example (B) (5), (6), (7) and (8) have the prefix with the semantic value of ‘person’ though can also appear in noun class 3. In example (B) (9) and (B) (10), the prefixes are **fi-** [cl 8] and **ta-** (negative morpheme) and **pa-** [cl 16] locative prefix respectively. The commonest noun prefix class in this category of nicknames, is **mu-** [cl1] followed by **ka-** [cl12] and **ci-** [cl7], **fi-** [cl8] and **pa-** [cl16]. In all examples above, the nicknames are derived from -verb roots coupled with a stem in some cases and ending or final vowel.

Furthermore, as can be seen in the examples above, Nicknames in this category have complex stems and also have English translation equivalent to a clause. In addition, when there is an extension in a verb root of the nickname, a verbal stem becomes part of a noun stem as in example (6), (7) and (8) above (cf Hang'ombe 2015).

4.1.3 Deajectivals:

Deajectivals are nominals or nouns formed from words classified as adjectives. Thus; from the findings, these are kinds of nicknames which are derived from adjectives. These nicknames tend to be descriptive. They use adjectives to describe a nickname bearer in anyway possible as in the examples below:

(C)

(1) **Lusengolwambwa** (a) lu-sengo-lu-a-i-mbwa

(b) cl11-horn-cl11 (POSS MORP)-cl9-dog

(2) **Mupingansofu** (a) mu-ping-a-n-sofu

(b) cl1-lift up-fv-cl9-elephant

(3) **Maanosebeni yabili yatuntulu faifi finangwa**

(a) ma-ano-sebeni-ya-bili-ya-tuntulu-faifi-fi-nangwa

(b) cl6-intelligence/wisdom-seven-cl6-two-cl6-normal-five-cl7-useless

(4) **Musulanama** (a) mu-sul-a-i-nama

(b) cl1-produce bad air-fv-cl10-meat/ animals

(5) **Muleshachitendwe** (a) mu-lesh-a-ci-tendw-e

(b) cl1-dodge/pass-fv-cl7-boredom/time-fv

(6) **Mutunwamasembe** (a) mu-tun-w-a-ma-sembe

(b) cl1-bounce/impenetrate/unaxe-pass-fv-cl6-axe

(7) **Musuminayote** (a) mu-sumin-a-yote

(b) cl1-agree/believe/admit-fv-anyhow

(8) **Mensopanjabi** (a) ma-inso-pa-n-jabi

(b) cl6-eye-cl16-cl10-girl/ woman

(9) **Chitumbolulembo** (a) ci-tumbo-lu-lembo

- (b) cl7-hosepipe/intestine-cl11-tattoo
- (10) **Chikulamwendo** (a) ci-kul-a-mu-endo
(b) cl7-drag-fv (pres simp)-cl3-leg/ limb
- (11) **Chumang'anga** (a) ci-uma-i-ŋanga
(b) cl7-riches/wealth/beat-cl9-witchdoctor/ritualist
- (12) **Kafwanda**: Kafwa-nda (a) Ka-fw-a-i-nda
(b) cl12-die-fv (Gen past)-cl9-stomach/womb
- (13) **Kapulamakumbi** (a) ka-pul-a-ma-kumbi
(b) cl12-pass through-fv-cl6-cloud/ sky
- (14) **Tukuchiputa** (a) Ø tuku-ci-puta
(b) cl1a-pot-cl7-ridge
- (15) **Kalumekepi** (a) ka-lume-ka-ipi
(b) cl12-husband/man-cl12-short

In the example (C) (1) nicknames have the prefix **lu-** from [class11] (C) (2) and (4-7) nicknames have the prefix **mu-** from [class 1] with a 'person' as a semantic value while in (C) (3) and (8) the prefix is **ma-** from [class 6] the plural or mass noun class for miscellaneous noun class [cl5] to show disapproval for the habit of Casanova or having multiple sexual relations. In example (C) (9), (10) and (11) the prefix is **ci-** [cl7] for augmentative perspective to describe somebody in such a way that the nicknames' bearer looks bad or ugly. For example (C) (12), (13) and (15) the prefix is **ka-** from class 12 [cl12] with a semantic value of small things while in example (C) (14) there is no nominal prefix, but the class [cl1a] exists.

From the above analysis, it is observed that there is a variation in noun prefixes, they do not follow a certain pattern and there is no specific class of prefixes. Another noticeable feature is that the stems in all examples in this category of nicknames appear to be nouns. However, the adjectives or descriptive words from which nicknames in examples (C) (2), (4-7), (10), (12) and (13) are constructed appear to be **verb roots** in nature whereas in examples (C) (1), (8), (9), (11), (14) and (15) the adjective part of these nicknames appear to be nominal stems or noun stems. Further, all nicknames in examples (C) (1) to (C) (15) in this category appear to be compound words or

compound nominals. They are formed by a combination of two words or more either from the same word class or different word classes.

4.1.4 Single word structures:

This category of nicknames has nicknames made up of only one word. Most of these nicknames are simple verbs, nouns and adjectives used as names. This kind of nicknames, Felecan (2009) in *Nomina Africana* (2009: 69-70) calls them, “one-word nicknames”, as in the examples below:

(D)

(1) **Mulaso** (a) Mu-las-o

(b) cl1-pearce/prick-fv

(2) **Kambako** (a) Ø-kambako

(b) cl1a-makhambako town

(3) **Musungu** (a) mu-sungu

(b) cl1-white person/ European

(4) **Kaimbi** (a) Ø-kaimbi

(b) cl1a-tree

(5) **Bulamu** (a) bu-lamu

(b) cl14-deceptive person/clever person

(6) **Masusaule** (a) ma-susaul-e

(b) ma-lie/cheat-fv

(7) **Kashimike** (a) ka-shimik-e

(b) cl1a-go tell them/report-fv

(8) **Katunku** (a) ka-tunkul-a

(b) cl12-prick/push effluent-fv

(9) **Kalwaala** (a) ka-lwal-a

(b) cl12-sick-fv

(10) **Kutubatuba** (a) ku-tubatub-a

(b) cl17-ignorant/silly/unclever-fv

(11) **Pronto** (a) Ø-polonto

- (b) cl1a-pronto
- (12) Chamukati** (a) ci-a-mu-kati
(b) cl7-(GEN TENS)-cl18-side/found
- (13) Chipongoma** (a) ci-pongom-a
(b) cl7-talk loudly/shout tall/strong loud-fv
- (14) Nsantaneni** (a) n-santan-eni
(b) cl9-share/tear into pieces
- (15) Tolotolo** (a) Ø-tolotolo
(b) cl1a-jumpjump

From the analysed data in the category above, in example (D) (1), (6-10), (13) and (14) the nicknames have the following structure: prefix + verb root + fv/end; while in (D) (2-5), (11) and (12) have prefix + stem as specific common structures. It is important to note that, there is a variation of prefixes that attach to the stems of nicknames as they do not follow a certain pattern, hence, there is no specific class of noun prefixes.

4.1.5 Phrasal structures or compounding:

The study has also found that a good number of the analysed nicknames appeared to be compound nicknames. According to Felecan (2009), these nicknames are called phrasal nicknames. They are made up of a combination of two or more separate words from any word class. They follow a morphological structure of compound nouns. Compound words have their elements that constitute them written separately by inserting a hyphen or by leaving space between the elements. However, when a compound word or noun is used as a nickname, its constituents are written as a single entity or single word. The construction of phrasal nicknames as found in the study is as the examples below:

- (E)
- (1) Kafwanda:** Kafwa-nda (a) Ka-fw-a-i-nda
(b) cl12-die-fv (Gen past)-cl9-stomach/womb
- (2) Kabindachulu:** Kabinda-chulu (a) ka-bind-a ci-ulu
(b) cl12-prohibit/stop-fv cl7-hill

- (3) **Chatwalamwilye:** Chatwala-mwilye (a) ci-a-twal-a-mu-ilye
(b) cl7-perf-take-fv-cl3-bird
- (4) **Mutunwamasembe** Mutunwa-masembe (a) mu-tun-w-a-ma-sembe
(b) cl1-bounce/impenetrate/unaxe-pass-fv-cl6-axe
- (5) **Kashakabana;** Kasha-kabana (a) ka-sha-ka-ba-ana
(b) cl12-slave-cl12-cl2-child
- (6) **Muleshachitendwe:** Mulesha-chitendwe (a) mu-lesh-a-ci-tendw-e
(b) cl1-dodge-fv-cl7-boredom-fv
- (7) **Fisumafileisa:** Fisuma-fileisa (a) fi-suma-fi-lee-is-a
(b) cl8-good/nice-cl8-(PRES TENS)-come-fv
- (8) **Mutiilacipuba** (a) mu-tiil-a-ci-puba
(b) cl1-say-fv-cl7-fool/imbacile
- (9) **Kalumekepi** (a) ka-lume-ka-ipi
(b) cl12-husband/man-cl12-short
- (10) **Musulanama** (a) mu-sul-a-i-nama
(b) cl1-fart-fv-cl10-meat/animals
- (11) **Kapulamakumbi** (a) ka-pul-a-ma-kumbi
(b) cl12-pass-through-fv-cl6-cloud/sky
- (12) **Tukuchiputa** (a) Ø tuku-ci-puta
(b) cl1a-pot-cl7-ridge
- (13) **Chitumbolulembo** (a) ci-tumbo-lu-lembo
(b) cl7-hosepipe/intestine-cl11-tattoo
- (14) **Chumang'anga** (a) ci-uma-i-ɲanga
(b) cl7-riches/wealth/beat-cl9-witch doctor/ritualist
- (15) **Mensopanjabi** (a) ma-inso-pa-n-jabi
(b) cl6-eye-cl16-cl10-girl/woman
- (16) **Mupingansofu** (a) mu-ping-a-n-sofu
(b) cl1-lift up-fv-cl9-elephant
- (18) **Chinwaswaswa** (a) ci-nwa-swasw-a
(b) cl7-mouth-openopen-fv
- (19) **Kanyantamanga** (a) ka-nyant-a-ma-anga

(b) cl12-step-fv-cl6-fertishes/witchcraft

(20) **Kapumabanaya** (a) ka-pum-a-ba-nay-a

(b) cl12-beat-a-cl2-cook-fv

(21) **Maanosebeni** (a) ma-ano-Ø-sebeni

(b) cl6-intelligence/wisdom/sense-seven

In example (E) (1), (2), (5), (9), (11), (19) and (20) the prefix is **ka-** from noun class 12 [cl12] with the diminutive aspect as a semantic value, whereas in example (E) (3), (13), (14) and (18) the prefix is **ci-** [cl7] with augmentative semantic value while in examples (E) (4), (6), (8), (10) and (16) the prefix is **mu-** from class 1 [cl1] with a semantic value of 'person'. In example (E) (15) and (21) the prefix is **ma-** from noun prefix class 6 [cl6], in example (E) (7) the prefix is **fi-** but in example (E) (12) there is no nominal prefix though the class exists, hence represented by a **Ø-**. In this category of nicknames, the common noun prefixes are class 1 and class 12 followed by class 7. There is variation of prefixes as the prefixes do not follow a certain pattern. Also there is no specific class of prefixes. Further, there is a combination of verb root and noun stem or both nouns stems in the formation of the phrasal nicknames to form either the following structures as in:

(i) pref + root + fv + pref + stem e.g. **Mupingansofu** (a) mu-ping-a-n-sofu

(b) cl1-lift up-fv-cl9-elephant

(ii) pref + stem + pref + stem e.g. **Chitumbolulembo** (a) ci-tumbo-lu-lembo

(b) cl7-hosepipe/intestine-cl11-tattoo

4.1.6 Sentence structures

Further, the study has found that a number of the analysed nicknames have a subject and a predicate. Felecan (2009) refers to these kinds of nickname as sentence nicknames. These are nicknames that are like a sentence in nature. They translate into an English clause or sentence. They seem to have a subject and a predicate as in the examples below:

(F)

(1) **Kalengule** (a) Ø-kalengul-e

(b) cl1a-go spy-fv

(2) **Mumbalafye** (a) mu-n-bal-a fye

(b) cl1-cl9-provoke/start-fv Ext (emph)

(3) **Musonsombe** (a) mu-sonsomb-e

(b) cl1-provoke-him/her

(4) **Mukandufya** (a) mu-ka-n-lufy-a

(b) cl2-fut-cl9-lose-fv

(5) **Chatwalamwilye** (a) ci-a-twal-a-mu-ilye

(b) cl7-perf-take-fv-cl3-bird

(6) **Chayanamwela** (a) ci-a-y-a-na-mu-ela

(b) cl7-PERF-go-fv-with-cl3-wind

(7) **Mulele** (a) mu-lel-e

(b) cl1-embrace-fv

(8) **Nshinyatapanaka** (a) n-shi-nyant-a-pa-naka

(b) cl9- neg-step-fv-cl16-soft

(9) **Kambekapuba** (a) ka-i-mbe-ka-puba

(b) let-cl9-be-cl12-fool/idiot

(10) **Nshindikeniuwafwataishindika** (a) n-shindik-eni-ua-fw-a-ta-i-shindik-a

(b) cl9-escort-End-cl1a-die-fv-neg-cl9-escort-fv

Sentence nicknames tend to have a ‘prefix + tense (PERF or FUT or PRES) + root/stem + final vowel or extensions (ending) as in example (F) (1-4) and (7) while others have a conjunction or a locative prefix as shown in (F) (6) and (F) (8) respectively.

4.1.7 Proverbial structures

These are nicknames that have structures similar to proverbs (cf Pongweni, 1983). They are essentially derived from proverbs and are mainly business related names. These names are often transferred to business owners in associating them with their particular businesses. These kinds of proverbs have relatively long and complex

morphological structures as they behave like sentences as illustrated in the examples below:

(G)

(1) **Talwakalumo** (a) ta-lu-aka-lu-mo

(b) neg-cl11-burn/flame-cl11-alone/one

(2) **Mwambilwapatwakwe** (a) Mu-amb-ilw-a-pa-tu-akwe

(b) cl1-gossip/ back bite-pass-fv-cl16-cl13-his/her things

(3) **Kacilikoakaliingapantekweshonse**

(a) ka-cilik-o-a-ka-liing-a-pa-n-tekwe-sho-nse

(b) cl12-lid/bottle top-fv aug-cl12-fit-cl16-cl10-sniff container- cl10-all

(4) **Katyetyemwendamwalimwa** (a) ka-tyetye-mu-end-a-mu-a-lim-w-a

(b) cl12-bird-cl1-walk-fv-cl3-cultivate/farm-pass-fv

(5) **Tafimbwalubilo** (a) ta-fi-imb-w-a-lu-bilo

(b) neg-cl8-dig-pass-fv-cl11-running/quickly/fast/rapidly

(6) **Mwendakuluba** (a) mu-end-a-ku-lub-a

(b) cl1-walk-fv-cl15-wrong/mistakes/lost-fv

In example (G) (1) and (5) there is **ta-** a morpheme for **negation** while the prefixes are **lu-** for singular and abstract or long things ‘extensions’ from class 11 [cl11] and **fi-** for things and actions from class 8 [cl8] respectively. Each has a -root- and a -stem- and a passive extension as a common trend in all examples [neg + pref + root + pass + fv + pref + stem]. In example (G) (3) and (4) the prefix **ka-** from class 12 [cl12] is used with the semantic value diminutive or small things singular though with praise connotation while in example (G) (2) and (6) the prefix is **mu-** from class 1 [cl1] with ‘person’ as semantic value. Their possible specific structure is [pref + root/stem + pass + fv + pref + root/stem + pref /+pref + root/stem/ + pass + fv]. Some nicknames in this category have **locative prefixes** such as **pa-** (cl16) and **mu-** (cl18) before their stems as in example (G) (2), (3) and (4) respectively.

4.1.8 Neologisms and Loan words nicknames

Neologisms names (H.1) are coined words which initially meant something else but now are used to refer to something else, in this case nicknames. These types of nicknames include names such as:

4.1.8.1 Neologisms (H.1)

(H.1)

- (1) **Kilimanjaro:** (a) ki-lima-n-jaro
(b) cl7-impossible/mountain-cl9-whiteness/ bird/caravan
- (2) **Nazobomba:** (a) Ø-nazo-bomba
(b) cl1a-nazi-bomb-er
(cl1a-nazi-root-agent)
- (3) **Masaka:** (a) ma-saka
(b) cl4-sorghum
- (4) **Tukuchiputa:** (a) Ø-tuku-ci-puta
(b) cl1a-pot-cl7-ridge
- (5) **Polepole** (a) Ø-pole-pole
(b) cl1a-slow-slow

4.1.8.2 Nicknames Formed from Borrowing (H.2)

Loan-words nicknames are words borrowed from other languages such as English, Kiswahili, Germany or other Bantu languages which eventually are used as nicknames. Words borrowed from English and Germany for example have no prefix in their singular form, but behave like class 1 nouns and are designated as class 1a represented by [Ø-], (cf Gray and Bwalya 2015). The structures of such nicknames are shown in the examples below:

(H.2)

- (1) **Nazobomba:** (a) Ø-nazo-bomba
(b) cl1a-nazi-bomb-er

(cl1a-nazi-root-agent)

(2) **Polepole** (a) Ø-pole-pole

(b) cl1a-pole-pole

(3) **Johni** (a) Ø-john-i

(b) cl1a-john-fv.

(4) **Waapi** (a) Ø-waapi

(b) cl1a-It can't happen'

(5) **Peleka** (a) Ø-pelek-a

(b) cl1a-offer/give-fv

(6) **Paisoni** (a) Ø-paisoni

(b) cl1a-poison

(7) **Shikadoda** (a) Ø-shikadoda

(b) cl1a-oldman who fucks children

From the findings as presented in H.1 and H.2, the youth have various neologisms and borrowed words as nicknames. It is observed that the youth have maintained their nicknames' morphological structures of the target language into the recipient language as the following examples:

(H.3)

(1) **Kilimanjaro**: (a) ki-lima-n-jaro

(b) cl7-impossible/mountain-cl9-whiteness/ bird/caravan

(2) **Polepole** (a) Ø-pole-pole

(b) cl1a-pole-pole

(3) **Police** (a) Ø-police

(b) cl1a-police

(4) **Rangers** (a) Ø-range-er-s

(b) cl1a-range-er-s

(5) **Big Joe** (a) Ø-big-joe

(b) cl1a-big-joe

Further, it is worth noting that most nicknames are nativised borrowed words, for instance, from either Germany or English language and clipped as shown in the examples below:

(H.4)

- (1) **Nazobomba:** (a) Ø-nazo-bomba
(b) cl1a-nazi-bomb-er
(cl1a-nazi-root-agent)
- (2) **Johni** (a) Ø-john-i
(b) cl1a-john-fv
- (3) **Peleka** (a) Ø-pelek-a
(b) cl1a-offer/give-fv
- (4) **Paisoni** (a) Ø-paisoni
(b) cl1a-poison
- (5) **Bulakii** (a) Ø-bulaki
(b) cl1a-black
- (6) **Fuleshi** (a) Ø-fuleshi
(b) cl1a-fresh
- (7) **Zayelo** (a) za-yelo
(b) cl1a-yelo

The neologisms, borrowed and nativised nicknames from other languages such as *Nazobomba*, *Kilimanjaro*, *Waapi*, *Rangers*, *Ijoe* and others not mentioned common among youths in rural areas have difficult morphological structures which posed challenges to segment. Some were just shortened form of surnames such as *Kb* and *Kabs* (a) Ø-Kab-s = cl1a-kab-s) from *Kabaso*, *Pambwe* from *Kapambwe*, *Kezo* or *Kaso* from *Kasongo* and *Chile* from *Chileshe*, respectively. These names went through the process of clipping in which a syllable or some syllables of a word are deleted in the process of word formation. This was common among the Ng'umbo youth native speakers of Mufulira; the urban area. That posed a challenge for a researcher to analyse morphologically certain nicknames common amongst the youth as illustrated in the examples above.

4.2 Conclusion

The chapter has analysed Ng'umbo nicknames according to their morphological structures. Each given example starts with the nickname in the Ng'umbo script followed by its segmentation into morphemes; and the Morpheme by Morpheme linguistic analysis to identify linguistic elements contained in a nickname. The various morphemes and parts that make up these nicknames have been clearly shown. The first part is class 1 prefix and class 1a prefix to which all proper names belong. The second part is the nominal stem. Nominal stems are of three types; simplex, complex and compound stems. Morphemes that make up complex stems include a derivational morpheme, base or root, extension and ending or final vowel, time and negative marker depending on the word class from which a particular nickname is derived. Some derivational morphemes are highly productive while others are not. The derivational morpheme **mu-** is generally very productive in these nicknames. Nicknames derived from verbs are the ones with derivational morphemes and have many morphemes or parts; some up to eight parts or morphemes. Those derived from nouns have mostly simplex nominal stems. However, the more complex structures are those of the nicknames with sentence and proverbial structures. These were coupled with the neologisms and loan words which maintained the morphology of their target language.

From the analysis, conclusion can be drawn that the commonest noun prefixes are **mu-**, **ka-** and **ci-** from noun class 1/1a [cl1/cl1a], noun class 12 [cl12] and noun class 7 [cl7] respectively. These occur across the categories of nicknames analysed above. But for the neologisms and nicknames derived from borrowed words from other languages such as English, they have no prefix, hence, they are represented by the symbol [Ø-] to imply that the class exists and that is class 1a [cl1a]. Further, it has been observed that there is variation in these prefixes as they do not follow a certain pattern, therefore, there is no specific class of prefixes.

Further, from the morphological perspective, nicknames in Ng'umbo unlike what was propelled in Europe have various meanings as they consist of Bantu noun prefixes which have a semantic value. These may express diminutive, augmentative,

pejorative, abstract nouns, miscellaneous etc. as in **Kafwanda**: ka-fw-a-i-nda (cl12-die-fv-cl9-womb), the use of the morpheme ‘**ka-**’ (diminutive) shows how insignificant a nickname bearer is and **Mwendakuluba**: mu-end-a-ku-luba (cl1-walk-fv-cl15-wrong) ‘**mu-**’ and ‘**-ku-**’ shows the intensity of wrongs the nicknamed makes to depict the accusations as illustrated above. The morphological structure adds meaning to the name. This is in line with Pongweni (1983) study of the Shona Nomenclature.

Finally, the other common nicknames are those formed from borrowing. This process involves obtaining words from other languages. The main languages from which the Ng’umbo people especially the youths have borrowed words are English, Kiswahili and Germany. In some cases, the process of borrowing has involved further subjecting such borrowed words to other process of word formation. For instance, a borrowed word may be transposed in its usage as in the name *Kilimanjaro* to refer to a very tall person and a deadly witch or socerer. However, there are some borrowed words that are used used with the same original meaning, but whose phonological structure is changed to conform to that of Bantu languages or dialect such as *Nazobomba*, *Zayelo* and *Paison*.

CHAPTER FIVE

THE SEMANTICS OF THE SELECTED NICKNAMES IN NG'UMBO

5.0 Overview

This chapter presents and discusses the findings of the study according to objective (2) to determine the semantics of selected nicknames in Ng'umbo; and objective (4) to establish the etymologies of nicknames in Ng'umbo. Semantics of nicknames and etymology of nicknames are intertwined and, therefore, dealing with them separately would dilute the interpretation of the meanings of the nicknames.

There is also another phenomenon which is deemed interesting and the study would be incomplete without considering this linguistic peculiarity. This peculiarity is where morphological structures added meaning to nicknames. In dealing with the morphology of the selected nicknames in Ng'umbo, having analysed them according to morphemes, various prefixes morphemes also have various semantic values and characteristics due to partially semantic classes into which Bantu nouns are divided. There has been the interplay between morphology and semantics to have further additional and complete meaning. From the findings, it has been observed that this interplay intensifies or gives the nicknames a new face of meaning. This phenomenon is referred to as morpho-semantics. From morpho-semantic perspective, nicknames in Ng'umbo can be with different meaning at different times and situations. The intention for the nickname, by the nickname giver also adds meaning to the nickname since it tells the story about the nicknamed or provides the ethnographic information. This also has refuted the concept of proper names endorsed by the majority of Western Onomasticians; the famous distinction between denotation and connotation which postulates that proper names are denotative terms that only denote or refer to objects without signifying any attributes of these objects.

In this study, more than a hundred nicknames in Ng'umbo were collected and analysed by identifying and interpreting their themes. Every nickname, therefore, is presented with all the three analysis as follows:

1. Nickname text in Ng'umbo in Arabic numerals.
 - a. Linguistic glosses of a nickname 'Literal translation (denotative) consisting of the surface meaning.
 - b. Connotative meaning or actual meaning which consists of deeper meaning
 - c. The etymology; how nicknames emerged or the sources of nicknames

5.1 The Semantics of the Selected Nicknames in Ng'umbo

Semantics is the study of meanings. Meaning in nicknames like in proverbs is dealt with at two levels namely, the surface and the deeper level. The surface level meaning in this study is almost equivalent to literal meaning arrived after conducting a linguistic analysis. In other words, this can be referred as the dictionary meaning of nicknames as this meaning is the result of the semantic value of linguistic items used in the nicknames. However, deeper meaning is only arrived at after conducting the etymological analysis. Therefore, deeper meaning is referred to as actual meaning in the study.

In determining the semantics of the nicknames, the study employed thematic analysis where themes were identified and the Nonsense (Searle 1967) which advocates that unlike common names, a personal name has no meaning (Mill 1961); "it is merely a tag, a pointer-out which in itself has next to no meaning", (Adam, 1942:72). Markey (1982: 138) also states that, "While names have references, they lack sense." In that perspective, any Zambian personal names for which nicknames are a part are just arbitrary words and only point to specific individuals. As Bing (1993:119) observes, "these assumptions reflect westerners' world view and do not apply everywhere in the world as naming is culture oriented."

Using the Unified theory of names also in analysing the semantics of nicknames, the findings of this study assert that Ng'umbo nicknames like any other African names are not mere arbitrary labels. Ng'umbo nicknames have semantic value; denotative and

connotative meaning. According to the Unified theory, for a complete sense or meaning of a name to be arrived at, both parts of meaning; the linguistic (denotative) sense and the onomastic (connotative) sense should be blended together, (Hang'ombe 2015). The denotative and connotative meanings are traced by learning the origin of such nicknames and this is line Olenyo (2011)'s study findings on the Semantics of the Lulogooli personal names of Tanzania. It is further justified by Swian (1957) who holds that the various attributes and characteristics associated with a name and its sense is what makes that name to be meaningful. The challenge that Frege had was to state these senses; denotative and connotative. Considering also reference and sense, Ng'umbo nicknames are meaning-bearing and based on the motivation, intentions of the nickname giver, the circumstances or situations surrounding the nicknamed; social cultural context. This assertion is in agreement with Mutunda (2011), Nkolola (2013) and Hang'ombe (2015), and other great African scholars in the field of Onomastics, linguists and anthropologist such as (Batoma (2009) that indeed, in Africa, a name is viewed as a message that the name-giver convey to society through the bearer of that name. The nicknames just like personal names are documents where one can read the history of the individual in time and space. According to Zawawi (1998:xii), "personal names provide an important component of African cultural identities" and that "besides having psychological roles in establishing a person's identity, names convey, to those who know their origin and meaning, the social and cultural experiences of the people who have created them. Above all, names depict how members of a community regard themselves." In other words, names are a reflection of values, traditions, experiences, and events in people's lives.

From the analysis of the findings, it is vividly shown that nicknames in Ng'umbo have both denotative and connotative meanings which are social and cultural oriented. Every nickname denotes a certain thing in the world or natural environment for it expresses literal meaning (literal translation) but can connote something else in the real world of the name giver (the interpellator) and the nicknamed (the interpellated) (Batoma 2009). The latter is more important than the former, as the one who has bestowed a

nickname on another person or self-bestowed has an intention and purpose that would be achieved in that nickname.

5.2 The etymologies of nicknames in Ng'umbo

The term etymology means the study of the origin and the meaning of a particular word. It entails the study of how a particular word emerged. Etymologically, nicknames in Ng'umbo have various sources. The study brought to the fore that nicknames in Ng'umbo society and among Ng'umbo native speakers have various sources, but social and cultural oriented. The finding is in agreement with the findings of (Phafoli, 2009: 110)'s study which postulates that, "naming of the accordion artists or groups is based on various factors among them regiments, places and chiefs from the areas where the artists hail from". It has also shown that this naming association has positive effects both on the artist and the public. On the other side of the artists, it promotes their music and boosts their economy as the market and their fan base becomes wide (Phafoli, 2009). So, nicknames in terms of business; promote business as erase the previous identity and create new identities.

These etymologies of the selected nicknames are cardinal in providing their necessary meanings and are socially and culturally oriented. Considering the analysis of the findings, in addition to social (environmental context or Situation) and cultural context, the semantics of these nicknames play a pivot role in establishing the etymologies (sources) of nicknames in Ng'umbo. The semantics of the nicknames are as a result of a process of reporting to borrow from Felecan (2008).

There are two important elements involved in the act of nicknaming; the motivation of the nickname and an original point of view; the source of the nickname, but all it does is to transpose or synthesize within a word or phrase a history that motivates and supports that certain name. The creator of the nickname performs the situational context that generated the communicational context. The explanation regarding the motivation of the nickname, given by the locutor or by another instance (sender or interpreter) responsible for a certain idea is also cardinal. From this perspective, nicknames can be

categorised into analytical nicknames, synthetical nicknames, anecdote nicknames, and metanicknames.

5.3 The Semantics and Etymologies of Ng'umbo Nicknames According to Themes

Thematic analysis of the findings has shown that from a semantic value; denotative and connotative meanings that Ng'umbo nicknames have, we can get valuable themes which provide meanings in simplicity. The semantic themes from these nicknames and their sources provide the following meanings or semantic value: analytical nicknames, synthetical nicknames, anecdote nicknames, and metanicknames.

However, in terms of themes, this study simplifies the Ng'umbo nicknames into the common categories of nicknames as follows: Nicknames that express;

- i. Physical appearance and Skin colour; *Tukuciputa, Kambili, Zayelo, Kasweshi,*
- ii. Eroticism or Sexual behaviour or libido; *Mulaso, Shikadoda, Mensopanjabi, Kacilikoakalingapakweshonse, Chibeulecitike, Musanawandala*
- iii. Nicknames that express self-praise, succession, stubbornness and Bravery; *Kapale, Mwiko, Mutunwamasembe, Inshanyantwa; Kanyantamanga, Kalumekepi*
- iii. Nicknames concerning Pejorative, ridicule and demine somebody; *Masaka, Kilimanjaro*
- iv. Nicknames that express ability to fight, persistence and Conquer; *Nazobomba, Pakabobola*
- v. Nicknames derived from Play phrases; *Peleka, Big Joe, KB, Fred joe, Rangers, police*
- vi. Nicknames portraying character or personality; *Chapenuka, Kapelanshila, Chaalasha*
- vii. Nicknames concerning gossiping and rumor monger; *Chalasha, Kabepekaole, Kabebe,*
- viii. Nicknames that express complaints, displeasure and regret; *Kancule, Chiwamineabakaya* x) Nicknames concerning business, (dis)unity and occupation (job and crafts); *Talwakalumo, Mwambilwapatwakwe, Kalekanyamukowa,*

- ix. Nicknames expressing hard work and sacrifice for people's welfare; *Tabutolwa, Kalumekepi*
- x. Nicknames that depict laziness and express poverty; *Kalyamo, Shabulila, Nkongole, Katyetyemwendamwalimwa, Shiwaililwa*
- xi. Nicknames that show Humility and Withdraw; *Kafibe, Mutinafyongo, Kashakabana*
- xii. Nicknames expressing Magic powers or taking pride in witchcraft; *Ntontokanyeni, Kaimbi, Kapulamakumbi, Mukandufya, Chilansakata, Kanyantamanga, Kilimanjalo*
- xiii. Nicknames demonstrating Manner of doing things; *Shilo, Chikulamwenda*
- xiv. Nicknames indicating ownership or non-ownership; *Pakabolelo, Mwansangapano*
- xv. Nicknames that express anger and intolerance; *Chabatamfya, Kalufyanyabandulo*
- xvi. Nicknames portraying Begged family ties, friendship or orphaned; *Kawilalupwa, Kapumbamukowa*
- xvii. Nicknames showing position, number or order of birth oriented nicknames; *Kabindaculu, Mpelelo*
- xviii. Nicknames concerning settling, care and embracing; *Chikokocifukatileabana,*
- xix. Nicknames regarding health; *Kafwanda, Kapopo, Mutiiti, Kalwaala, Katiiti*
- xx. Nicknames illustrating being honesty to give reverence to God; *Leesaeka*
- xxi. Hunting nicknames; *Musulanama*
- xxii. Nicknames portraying crookedness; *Muliileupite, toloto, Bulamu, Kamutauni*
- xxiii. Nicknames expressing remnants (survivors) of a tragedy; *Chapwiswike, Kabwelakumanda*

This criteria of grouping nicknames in Ng'umbo is in line with the findings of Felecan (2009) study which categorised the semantic value of the Romanian nicknames into analytical nicknames, synthetical nicknames, anecdote nicknames and meta-nicknames as semantic criteria. Analytical nicknames illustrate a neutral attitude

towards the nicknamed's peculiarity. Some of these nicknames concern physical appearance, for instance, a person is either too tall or too short; one of the body parts is too big or too small; there is imperfection in the physical appearance. Here, the augmentative suffix or prefix, or qualifying adjectives are used. Some concern skin colour (if a person's skin is too light or too dark). Other analytical nicknames which illustrate the neutral or subjective perception of the nicknamed; form, colour; or defects of the eyes, nose, ears, mouth, hair skin and those nicknames illustrating a hobby which can be a linguistic tie. Synthetical nicknames translate general traits belonging to the person nicknamed. There are nicknames made up of qualifying adjectives; and nicknames made up of metaphors as in *Kalumba Kaleesa* 'lightning' to mean beauty or ferocious person. Anecdote nicknames describe noteworthy accounts in the nicknamed's life while meta-nicknames mean nicknames issuing from ethnic names; names derived from the place where he worked; names derived from names of occupations (jobs and crafts) e.g. *Poronto*, *Malukula* and the names derived from the name of the part of the village where the nicknamed lives. Others are names derived from family names (last names); names derived from surnames formed with the augmentatives suffix and those names derived from diminutives e.g. *Kafwanda* and hypocorism. The connotations of nicknames in Ng'umbo express either negative or positive elements.

5.4 The Critical Analysis of the Semantics and Etymologies of Ng'umbo Nicknames

As earlier alluded to, nicknames emerge from various sources. The themes nicknames have given as semantic values, coupled with cultural and social situations are reliable sources of these nicknames in Ng'umbo. Therefore, the common sources and the semantic value of the nicknames given above can be well and detailed elaborated with examples as follows; nicknames that concern:

5.4.1 Physical appearance and Skin colour

These are nicknames assigned to a person because of her or his appearance or a person's complexion

5.4.1.1 Physical appearance

These are nicknames whose source is the physical appearance of the name bearer. A person is either too tall or too short; one of the body parts is too big or too small. There are imperfections in the physical appearance of the nicknamed as in the examples below:

(1) **Tukuchiputa** (a) ‘Huge local beer pot; enormous ridge’ (denotative)

(b) ‘The protruding pot bellied short very fat woman /person’ (connotative)

(c) *Tukuchiputa* means extremely fat and short. This nickname is given to an extremely fat short person especially a female as it seems to be sex specific. The etymology of this nickname is that: in Ng’umbo society, they brew local beer called ‘*Katubi* and *Katata*’ in a round huge mouthed black drum like pot and make big round ridge where to plant cassava stems. N’gumbo narratives have it that there was one woman who was huge and short almost bearing the similar features causing her cousins to call her ‘*Tukuchiputa*’. They likened her appearance to that pot and a round ridge. Therefore, any one especially a woman who was abnormally fat and short was nicknamed ‘*Tukuchiputa*’.

(2) **Kilimanjalo**: (a) ‘Highest mountain in African’ (denotative)

(b) ‘Extremely tall person/ powerful witchfinder’ (connotative)

(c) *Kilimanjaro* comes from the *Kiswahili* *kilima* meaning ‘mountain’ and a *Kichaga* word *Njaro* “greatness or whiteness” literally translated as ‘**We failed to climb it.**’ Another theory says *kilima* is derived from the *Chagga* term *kulelema* meaning difficult or impossible, while *njaro* could come from the *Chagga* terms *njaare* ‘bird’ or *iyaro* ‘caravan’. In other words, *Kilimanjaro* means something like ‘that which is impossible for the bird or that which defeats the caravan.’ If self-bestowed a nickname becomes a praise for what a person does. For instance, one witch finder called him-self *Kilimajalo* to boast about and express his magical powers. He warns wizards and witches that they cannot bewitch him and that they cannot hide their fetishes for to him nothing can be hidden like one who is on the peak of a high mountain cannot fail to see anything. People pejoratively called him by a metaphoric name ‘*Kilimanjaro*’ meaning you extremely tall person. The nickname bearer said, “I was nicknamed ‘*Kilimanjaro*’ by my acquaintances because of my height which was outstanding

wherever I was.” The name bearer really looked very tall. The other name bearer self-bestowed this name to mean he was a powerful witchfinder who his eyes are a periscope to see the hidden whichcraft.

(3) **Kambolomutima** (a) ‘/Short hearted man/Small pumpkin heart’ (denotative)

(b) ‘Slim short tough bad tempered person’ (connotative).

(c) This nickname is given to a person who has an extremely tough short height and very bad tempered and it is used pejoratively to mock the name bearer. The etymology of this nickname is that the name bearer was very slim, extremely short but with very bad temper which made him look funny. They likened this person with a hard small species of pumpkin called kambolokonya.

(4) **Chitumbolulembo** (a) ‘Big hosepipe/large intestine/ very big tattoo’ (denotative)

(b) ‘An extremely big pot-bellied fat man’ (connotative)

(c) From *citumbo* ‘big hosepipe/ large intestine’ and *lulembo* ‘tattoo’, the nickname expresses how fat and pot berried the name bearer is. The name bearer would be very tall, fat and pot- bellied and associated with gluttony, in the Zambian context, he or she would known for eating a very big nshima ‘thick porridge’ or ate a large portion of food at the same time without considering others. The message is that be careful this man is glutton and you marry him you will suffer.

(5) **Kambili** (a) ‘Small cocoanut tree (denotative)

(b) ‘Very tall slim person’ (connotative)

(c) The implication of the nickname *Kambili* is that somebody is very tall and slender. *Kambili* literary translated as ‘Small cocoanut tree’ as a nickname is metaphorically used to mean that the nicknamed is very slim and extremely tall. The name bearer ‘*Mumba Kambili*’ acquired this nickname because of his outstanding height wherever he was in a group. Sometimes he is referred to as ‘*Toolo*’.

(6) **Mutiiti** (a) ‘Maggot’ (denotative)

(b) Very short tiny bodied insignificant person with poor health’ (connotative)

(c) The nickname *Mutiiti* “maggot” is bestowed on a person especially a man by relatives because of appearance and inability to handle hot issues rendering the name bearer insignificant. Culturally, a man is believed to be a protector of the family and weak people in the village. Therefore, he is expected to be able bodied and eloquent in

speech. The nicknamed 'Kabeeka Makisemu'; had difficulties in speech and could not express himself clearly when articulating issues. He was extremely thin, short and used to produce saliva round the chin. As a result, cousins called him *mutiiti* to mean an insignificant and undependable man.

(7) **Katiiti** (a) 'Tiny bird' (denotative)

(b) 'Very tiny bodied short insignificant person with poor health' (connotative).

(c) The nickname *Katiiti* "tiny bird" is bestowed on a person especially a man by relatives because of appearance and inability to handle hot issues rendering the name bearer insignificant. Culturally, like the description for *Mutiiti* above, in Ng'umbo society, a man is believed to be a guard of the family and weak people in the village, therefore, is expected to be able bodied and eloquent in speech. The nicknamed 'Lwamba'; had difficulties in speech and could not express himself clearly when articulating issues. He was extremely thin and short. As a result, cousins called him *Katiiti* to mean an insignificant and undependable man.

(8) **Chimona** (a) 'Extremely big nose' (denotative)

(b) 'A tiny bodied person with an abnormal big nose'

(c) The nickname *Chimona* was bestowed on the name bearer because he is very slim but has an extremely big nose that distinguishes him even from a far. The man is also has physical power to fight and he is quarrelsome. Therefore, cousins started calling him *Chimona* to tease him.

(9) **Kambako** (a) 'Makhambako town or customs'

(b) 'Extremely deformed knockkneed person'

(c) The name comes from the town called Makhambako in Tanzania. The nicknamed committed a crime and was arrested at Makhambako where he was severely beaten by the police and had his legs deformed. He developed knockknees and could not walk properly. Whenever asked what happened, he simply said Makhambako and people started calling *Kambako* as they could not pronounce the Swahili word correctly to mean the one who is deformed or has Knockknees because was beaten in Makhambako in Tanzania and developed knockknees.

5.4.1.2 Nicknames concerning skin colour

These are kinds of nicknames which are assigned to a person because a person's skin is too light or too dark as in the examples below:

(1) **Kasweshi** (a) 'Small/little/slim/tiny very brown/light' (denotative)

(b) A person who is very slim and very light in complexion (connotative)

(c) The etymology of this nickname was that the name bearer was extremely slender and very light in complexion. Patrick told the researcher that "Abafyala banjinike Kasweshi pa mulandu wakumoneka akanoono na uwakubuta kwa nkanda, 'My cousins nicknamed me *Kasweshi* because of my very little stature and my light skin'".

(2) **Zayelo** (a) 'The yellow person' (denotative);

(b) 'Extremely brown person/ Former black/ obino' (connotative).

(c) *Kasweshi* in cosmopolitan areas such as Copperbelt is what they are referring to as *Zayelo*, 'The yellow person'. However, this neologism also has some connotations of former black. Any brown person in Ng'umbo society is referred to '*Kasweshi*'.

(3) **Bulakii** (a) 'Black person' (denotative)

(b) A very dark person in complexion (connotative).

(c) The nickname is bestowed on an extremely black person to mean that he is very dark in complexion. The name bearer was pejoratively nicknamed by acquaintances because he was very dark.

(4) **Musungu** (a) 'A white person/ European' (denotative)

(b) A very light person in complexion or modern mannered person (connotative)

(c) The name as a nickname is given to a person to mean that s/he has very light skin. Sometimes, it is bestowed by acquaintances to refer to white like character or behavior. Others mean the person who is so ferocious. The nickname bearer 'Peter *Musungu Chakota*' was extremely dark but was ironically called *Musungu* because of being well mannered like a white man. Again whenever they were play football with friends, he never wanted to touch the ground.

5.4.1.3 Nicknames illustrating neutral or subjective perception of a nicknamed

These are nicknames which are assigned to a person due to how the nicknamed is perceived mainly to ridicule the nickname bearer because of form, colour, defects of the eyes, nose, ears, mouth, hair or skin. Such names are diminutive or augmentative in nature as show in the examples below:

(1) **Bulaundi** (a) 'Brown' (denotative)

(b) 'A very dark person' (connotative)

(c) The etymology of this nickname is that it is ironically used to imply an extremely dark skinned person or very black person.

(2) **Zayelo** (a) za-yello; 'the yellow person' (denotative)

(b) 'Extremely light in complexion' (connotative)

(c) *Zayelo* entails a very brown person. In cosmopolitan areas such as Copperbelt, *Kasweshi* is what they refer to as *Zayelo* 'The yellow person'. However, this neologism has some connotations of former black.

(3) **Masaka** (a) 'Many sorghum,' (denotation).

(b) 'One who likes driving away/scaring birds off the sorghum field' (connotation)

(c) The bearer of this nickname is the father of the researcher. He narrated that, "The nickname was bestowed on me by my cousins to tease me for my strong liking for the assignment to drive away or scare the birds off the sorghum field." Whenever they wanted to play with him, he was not available. They discovered that he was always at the sorghum farm. The use of the plural prefix '**ma-** (plenty)' intensifies the teasing effect.

5.4.2 Erotic Nicknames

These are nicknames that express sexual related activities; those which illustrate libido and affection. Some nicknames praise the name bearer for increadable sex practices while some nicknames dispise the sexual behaviour of the nicknamed as illustrated the examples below:

(1) **Mulaso** (a) 'The pearcer/ pricker' (denotative)

(b) 'The womanizer or one who does sex well and in intensity' (connotative)

(c) The nickname expresses erotic behaviour. It is sex specific, hence it is directed towards a man whose libido supersedes natural one and has sex with many sexual partners in intensity and does it so attractively that women or girls fall for him.

(2) **Mulaswa** (a) 'The pearced/ pricked' (denotative)

(b) 'Girl/woman who her libido makes loose or a prostitute' (connotative)

(c) The nickname is bestowed on a girl or a young woman whose sexual libido makes loose and accommodates suitors whether standing or in descent place. It is assigned to a sexually active woman or girl. She can do sex nicely and attractively, but her allowing multiple sexual partners earns her a bad name. The use of passive morpheme '-swa' entails that she is on the receiving side. So, it is feminine.

(3) **Mulele** (a) 'S/he hates to be cold; embrace her/him or hold her body' (denotative)

(b) 'Keep her warm; she has high libido; sexually hyper active woman' (connotation)

(c) The implication of this nickname is that you need to keep her warm because she has high libido. Unless you protect the object of your love from the rigor of the cold, you will lose her to some other man. Love relationships need to be nurtured. Cold is used here as a metaphor for a whole host of female needs, including physical, moral and economic needs. Caring and nurture are recommended to him as the pillars of a successful and durable relationship with the opposite sex. The etymology of this nickname is that the woman is sexually hyper active, therefore, should be satisfied.

(4) **Kaweme** (a) 'The beauty /handsome' (denotation)

(b) 'Even if you shined in beauty or you were the most beautiful/ handsome man'

Or 'Fe/male who takes pride in her beauty/handsome' (connotation)

(c) The Implication is that I would not go out with you for the reason of being beautiful or handsome alone. You need to embody additional qualities or virtues for me to even consider the possibility of a relationship between us. Beauty is certainly an important quality in a partner. It is also an important ingredient in the formation of a love relationship and its durability, but it should be complemented with other qualities in order to lead to the harmonious life of a couple. This name is given, especially to a girl but also to a young man. In this message addressed to either boys or girl to expresses his or her feelings and his/ her cautious attitude toward the opposite sex. The name bearer had pride in her beauty such that her suitors were prevented from approaching her.

(5) **Pakayeloba** (a) 'Let me enjoy my body; it will die and buried with soil' (denotati)

(b) 'Advice to woman who takes pride in her beauty; down looking upon suitors

Or let me enjoy using my body before I die and buried' (connotation).

(c) This nickname is either self-bestowed on or given by other people. It serves as a warning or advice to those women who take pride in their beauty such that they down look upon their suitors that they are not their match that even if they are proud, one day, they will die and be buried. So, where is their pride? If self-bestowed, the message is that let me enjoy using my body before it is covered with soil; before I die and buried. The handsome aspect made the name bearer loose.

(6) **Mensopanjabi** (a) 'Eyes on girls or women' (denotation)

(b) 'A Casanova/ womanizer or man who does not see a skirt' (connotation)

(c) The name is either self-bestowed or given by the acquaintances. If bestowed on by other people it is to despise the erotic behaviour and uncontrolled appetite for women and sex. Also to warn the would be suitors about the character of the nicknamed. If self-bestowed, the name bearer is praising himself for his libido and capabilities to propose love to women and satisfy them sexually.

(7) **Chifwalo** (a) 'It is the cloth' (denotation)

(b) 'Terrible Prostitute/ womanizer' (connotation).

(c) *Chifwalo* 'It is the cloth' in the narrow sense means something to wear. It entails womanizer or terrible prostitute who has multiple relations and may have sex with anybody as the clothes are put on. It is used to augment; show how ugly or how enormous something is. In Ng'umbo society or culture, a prostitute or womanizer is not cherished.

(8) **Kapilipili** (a) 'Small hot chilli' (denotation)

(b) Very beautiful/pretty/fierce person or bad tempered person' (connotation)

(c) The name *Kapilipili* literary means a 'small chilli'. However, as a nickname, from hot chili, if bestowed on a girl (female) the implication is that the girl is cute and extremely beautiful and capable of attracting any man. If given to a man, the message is that the person in question is a fierce man and capable of devastation should you provoked that person. The name bearer, Loveness Kunda told the researcher that, "I

was nicknamed '*Kapilipili*' because of my beauty. Young men used to fight for me. Males were the first to call me by that name."

(9) **Kacilikoakaliingapantekoshonse**

(a) 'It is little lid/ cork stopper which fits on all sniff containers' (denotation)

(b) 'The penis which penetrates any vagina regardless of size.

Or The womanizer or man who does sex well, and in intensity' (connotation)

(c) *Kachiliko akalinga panteko* shonse shortened as *Kachiliko* as nickname expresses erotic behaviour. Literary, it means 'It is a little lid or cork stopper which fits on all sniff containers', but the actual or connotative meaning is that the penis is never small, but fits or penetrates any virgina no matter how short or thin it may be. It is a proverbial name. Do not despise a man is the message 'It is sex specific, hence it is directed towards a man whose libido supersedes natural one and has sex with many sexual partners in intensity and does it so well, and attractively that women or girls fall for him. The name sounds more a praise for ones libido when self-bestowed, but if given by others, it is used as a despising phrase to denounce the name bearer's sexual behaviour and attitude. It is quite disapproving to the unbefitting erotic behaviour.

(10) **Nsombwela** (a) 'Advertise for me' (denotation)

(b) 'The name entails one who initiates love affairs for people.

Or one who back bites friends' (connotation).

(c) The nickname was bestowed on the nicknamed because he used to initiate love affairs for people no matter how difficult the woman was. The other nickname bearer is one man who back bites friends even in the presences of dangerous witches or witchcraft practisioners. Hence, people called him *Nsombwela* to tease and despise him for his bad habit.

(11) **Chibeulecitike** (a) 'Tilt it, it pours out' (denotation)

(b) 'The womanizer or cassanova' (connotation)

(c) The nickname entails a cassanova; a man who does not see a skirt and let it go until he has sex with that girl or woman. This is a nickname given to a man who has sex with multiple partners. It is an erotic nickname which expresses libido and skill concerning sex. The name bearer *Musunga shinumbi* was really a cassanova. He proudly told the researcher that, "*Ifwe tuli baume kuli bagelo; kano akashipitile!*" 'Us we are men when it comes to girls; unless what has not passed'

(12) **Shikadoda** (a) ‘The father of Kadoda or fuck’ (denotation)

(b) ‘The defiler or one fond of having sex with minors/children’ (connotation)

(c) *Shikadoda* is a nickname from the children’s play language ‘doda’ to mean have sex given to sugar dady who is fond of defiling children. The nicknamed was imprisoned for that crime and when he was released from prison children warn other girl child that be careful the defiler has come by using or shouting the word ‘shikadoda’ as they could not use the terms that he could understand quickly and they run to hide themselves.

(13) **Musanawandalama** (a) ‘Waist of money’

(b) ‘Beautiful woman whose body is for money/Commercial sex work’

(c) The nickname was bestowed on the name bearer because she was very beautiful and used her body to amass wealth or to gain money such that she rejected any married proposals and only accepted men with money to have sex with her. She became a prostitute for money and people called her *Musanawandala* to dispise her actions and warn men that she is not a marriage material but will just suck his money and make him contract diseases.

(14) **Chupamyanda** (a) ‘The one who has married hundreds of women’ (denotation)

(b) ‘The womanizer or cassanova’ (connotation)

(c) The nickname entails a cassanova; a man who does not see a skirt and let it go until he has sex with that girl or woman. This is a nickname given to a man who has sex with multiple partners. It is an erotic nickname which expresses libido and skill concerning sex. The name bearer *Kasuba Sesa* was really a cassanova. He proudly told the researcher that, “*Ifwe tuli baume kuli bagelo; kano akashipitile!*” ‘Us we are men when it comes to girls; unless what has not passed.’ Women become our food. They even fight for us because we are sweet.

From the analysed data above, it is observed that while there is a teasing and aeusthetic dimensions where people are amused, there is a pedagogical dimension of the meanings of these nicknames to the general society. Through the meanings of these nicknames people are taught about the culture and values of the Ng’umbo people. There are also teachings and sensitization of people on the dangers of HIV and Aids by telling society the sexual behaviour of the name bearers. This helps in the prevention of the sexual

transmitted diseases. Through the meanings people are guided not marry off their daughters anyhow even to men who are incapable of looking their daughters properly. The cultural and social aspects of the Ng'umbo people are clearly spelled out that they are well known as shown by the erotic nicknames.

5.5.3 Nicknames of succession, self-praise, stubbornness and bravery

Nicknames of succession are nicknames that a person acquires because inheriting something or ascend to the throne while self-praise nicknames mainly are self-bestowed to praise for the brave action taken. On the other hand, nicknames concerning stubbornness and bravery are people given mainly to portray one's stubbornness or bravery.

(1) Kapalekamunininamfwa:

- (a) 'The tree world cat which climbs up the tree not to descend until death' (denotation)
- (b) 'Praise for bravery refusal of withdraw from huge or dangerous task; throne' (connotation)
- (c) Bravery refusal of withdraw from what one has entered. The name is the bravery declaration and consent that the task that I have ventured into is huge and dangerous, but only death will withdraw me from the throne. The name bearer praised himself; *Kapale akamuninina mfwa*, when he was being enthroned sub-chief *Kasuba* in chief *Mwansakombe*. There was another man in the lineage who claimed was the rightful successor and that resulted into wrangle of succession.

(2) Mwikouwaitumpikamufyakaba:

- (a) 'The cooking stick which has dipped itself in hot liquid' (denotation)
- (b) 'I have entered or embarked on a difficult or dangerous task' (connotation)
- (c) The name is the bravery declaration and consent that the task that I have ventured into is huge and dangerous, but only death will withdraw me from the throne. The name is self-bestowed to praise and encourage oneself to be strong amidst the life-threatening succession confusions as the cooking stick dips into hot things. The name bearer gave himself *Mwiko uwaitumpika mufyakaba* during the succession ceremony to enthrone him chief *Mwansakombe*. There was another man in the lineage who claimed was the rightful successor and wrangle of succession emerged.

(3) **Nsantaneni** (a) 'Tear me apart/ cut me into pieces and share me' (denotation)
 (b) 'Praise for the ascendant to Sub-chief Mwita's throne/ bring problems' (connotation)
 (c) *Nsantaneni* 'tear me apart or cut me into pieces and share me', is a praise name for the ascendant to the throne of Sub-chief *Mwita chilula pakafumbo* to mean that I am a person where everybody can take their problems to be solved.

(4) **Mutunwamasembe** (a) 'The one whom axes bounce/ impenetrable' (denotation)
 (b) 'The stubborn brave person' (connotation).
 (c) This nickname implies stubbornness. It is bestowed on a stubborn person. According to Doris Musonda, the name bearer; her father was nicknamed *Mutunwamasembe* because of his stubbornness in many things especially hot issues. He was unchallenged in hot issues. He challenged even those believed to have been practising dangerous witchcraft. Even in physical confrontation, he emerged victorious. He never feared any person. So, he was called *Mutunwamasembe* 'Stubborn person'.

(5) **Kabalande** (a) 'Let them talk' (denotation)
 (b) 'What do I have to do with them?' What do I care? I do not give a damn
 Or expression of contempt and belittlement of the opponent' (connotation)
 (c) In this onomastic message the nickname bearer downplays the impact of his/her detractor's actions on his/her self-esteem and integrity. S/he refuses to listen to their scandal mongering or pay attention to their scheme. Doing so would satisfy their desire to distract him or her from the essential tasks in life. It would also vindicate their false allegations in the public's eyes, for justifying and defending his or her integrity would amount to admitting to a wrong doing. It is also interpreted as the expression of contempt and belittlement of the adversary or opponent.

(6) **Nshinyantwapamutwe** (a) 'I am not stepped on the head' (denotation)
 (b) 'They will have a hard time with me'; they won't take me away easily
 Or I won't take this lying down' (connotation).
 (c) This name is the response of the nickname bearer to a group of people who disapprove of his life style. The name bearer seems to acknowledge that the balance of power is not to his advantage, either because of the sheer number of his opponents or the weight of society backing them. Although he knows that he is waging an uphill

battle against a powerful adversary, he claims his righteousness and expresses his confidence in his determination and his ultimate victory.

(7) **Mwanamfwachabe** (a) 'The child/ baby of death that's so' (denotation)

(b) 'I do not fear death, I am ready to die; already dead' (connotation)

(c) This name is the response of the nickname bearer to a group of people who disapprove of his life style and threaten his life by confronting him physically or magically. The name bearer seems to acknowledge that the balance of power is not to his advantage, either because of the sheer number of his opponents or the weight of society backing them. Although he knows that he is waging an uphill battle against a powerful adversary, he claims his righteousness and expresses his confidence in his determination and his ultimate victory. He expresses his ability to endure persecution and pain. He claims that only death can stop him, if not he will fight to the last minute. Mr. Powder Kaoma Sengeleti always said that when he was confronted by anybody.

(8) **Mukanakafye** (a) 'Talk now; you will tire or give up/ relent and stop' (denotat).

(b) 'A stubborn person' (connotation).

(c) This is a stubborn person. The nickname is self-bestowed to encourage one-self to continue with the socially disapproved character or happening. If it is given by other people, it is a discouragement to the concerned people who are busy negatively commenting about the issue that, 'do not trouble your-self, the person in question will never adhere to any advice'.

(9) **Kalufyanyabandulo** (a) 'Confuser /he has confused/destroyer' (denotation)

(b) 'One who gets upset easily; causes confusions/ short tempered' (connotation)

(c) It means one who gets upset easily and causes confusions even where the situation is calm. As a nickname, if self-bestowed the name bearer is praising himself or herself for his quick and prompt action in response to the alarming situation. The message to society is that be careful when discussing with him for his reaction is unpredictable. The etymology of this nickname is that '*Peter Kalufyanya bandulo*' real personal name; Peter Mwape Sesa whenever he is not pleased with a discussion, he made pronouncements that '*Nalalufyanya ifwe tuli bakalufyanya bandulo*' 'I will confuse them or destroy it, us we are destroyers'. People started calling him by that name; especially cousins to warn him that he should not be short tempered.

(10) **Nsontaulwaminwe** (a) 'The finger pointed pointed' (denotation)

(b) 'The one who does mischievous things' (connotation).

(c) This name means the one who does mischievous things. In Ng'umbo society humility and humbleness are some of the virtues for the highly cultured person as a member of that community. The name bearer; Lucky Lwamba, was nicknamed *Nsontaulwaminwe* after having a lot of fights, an affair with other people's wives and causing confusion through talking anyhow even secret things considered taboos. The owner is aware of the nickname and boasts openly about it.

(11) **Mwambwakwikoshi** (a) 'I am gossiped to the neck/behind my neck.

Or they back bite me, to my face they fear' (denotation)

(b) 'Downplays the impact of detractors/ they fear me' (connotation)

(c) In this onomastic message the nickname bearer downplays the impact of his/ her detractors' actions on his self-esteem and his integrity. S/he refuses to listen to their scandal mongering or pay attention to their scheme. Doing so would satisfy their desire to distract him or her from the essential tasks in life. The name bearer is the uncle to the researcher who was nicknamed for not paying attention to rumour mongering.

(12) **Katulwende** (a) 'Let us walk it-let it happen/ let us embark on it' (denotation)

(b) 'Declared to wage war against or displeasure and indicate bravery' (connotation)

(c) This name is a declaration on the thing that the nickname bearer objected to but because of pressure from the other side he or she declared to wage war against. He is left with no other alternative but to battle it out. The name is self-bestowed to show displeasure and indicate bravery that let whatever will happen happen.

(13) **Chimpote** (a) 'Twister or let me twist' (denotation)

(b) 'The uncontrolled stubborn person; does whatever pleases him' (connotation)

(c) The uncontrolled person or one who does whatever pleases him without thinking about the possible consequences. He does not take peoples advice. But this is ironical. The name bearer was nicknamed due to his unrelenting fights with people. The interpellated is not easily twisted or corrected. He is stubborn.

(14) **Kalumekepimunshitinamabumba** (a) 'short man who doesn't fear multitudes'

(b) 'A brave person who is not scared of anything' (connotation)

(c) The nickname was given to the name bearer because he was a short brave husband who fought for his wife against many tall strong men. He never feared anything nomatter how threatening that thing was. “I beat a giant with six others when they attempted to snatch my lovely wife during the drinking spreya”, Mr. Kambiti narrated. Though short, this person can stand before the crowds and speak to defend a person.

(15) **Chumbumunshololwa** (a) ‘Sweet potato which can’t be straightened’ (denotation)

(b) ‘Stubborn and brave person’

(c) The nickname is self-bestowed by the nicknamed because he does not easily bend or twisted on something he does not approve or he is sure it is wrong or correct. He tells people not to force him unless they break him (kill him) as the bent sweet potato breaks when it is forced.

5.4.4 Nicknames that Concern Pejorative, Ridicule, Demine or Augmentate somebody

These are kind of nicknames which are used pejoratively or assigned to a person merely to ridicule, demean or augmentate or mock somebody as in the following examples:

(1) **Masaka** (a) ‘Many sorghum’ (denotation)

(b) ‘Teasing one fond of driving away/scaring birds off sorghum fields’ (connotation)

(c) The bearer of this nickname is the father of the researcher. The nickname was bestowed on him by his cousins to tease him for his strong liking for the assignment to drive away or scare the birds off the sorghum field. Whenever they wanted to play with him, he was not available. They discovered that he was always at the sorghum farm. The use of the plural prefix ‘ma-(plenty)’ intensifies the teasing effect.

(2) **Kafwanda** (a) ‘He died in the womb’ (denotation)

(b) ‘A sickling with poor health/ insignificant person/ demunitive’ (connotation)

(c) *Kafwanda* entails dying while in the mother’s womb. This name is a nickname given to a person whose health has been poor or a sickling since birth. The use of diminutive prefix ka- (c112) is to demean the name bearer that s/he is not strong or health enough

and dying any time soon cannot be a surprise. Handle this person with care is the message sent to people in society.

(3) **Kapopo** (a) 'The still born baby' (denotation)

(b) 'The sickling and weak person or the poor health person'.

(c) This nickname's implication is that the name bearer was born still from the mother's womb. This name is a nickname given to a person whose health has been poor or a sickling since birth. The use of diminutive prefix ka-(cl12) is to demine the name bearer that s/he is not strong or health enough and dying any time soon cannot be a surprise. Handle this person with care is the message sent to people in society.

(4) **Kilimanjalo** (a) 'Heighest Mountain in African' (denotation)

(b) 'Extremely tall person' (connotation)

(c) *Kilimanjaro* comes from the Kiswahili *kilima* meaning 'mountain' and a *Kichaga* word *Njaro* 'bird' People pejoratively called the nicknamed by a metaphoric name 'Kilimanjaro' meaning you extremely tall person. The nickname bearer said, "I was nicknamed 'Kilimanjaro' by my acquaintances because of my height which was outstanding wherever I was." The name bearer really looked very tall. The other name bearer self-bestowed this name to mean he was a powerful witchfinder who his eyes are a periscope to see the hidden whichcraft.

(5) **Bulaundi** (a) 'Brown' (denotation)

(b) 'An extremely dark sikined person or very black person' (connotation)

(c) The name bearer is totally dark in complexion. He is ironically nicknamed brown by his acquaintances to mean an extremely dark skinned person.

(6) **Zayelo** (a) 'The yellow person' (denotation)

(b) 'Very brown or Former black or albino' (connotations).

(c) *Za-yello*; in cosmopolitan areas such as Copperbelt, *Kasweshi* is what they are refer to as *Zayelo* (*za-yelo*) 'The yellow person'. However, this neologism has some connotations of former black and albinism. Any brown person is referred to as 'Kasweshi in Ng'umbo society'.

(7) **Bulaki** (a) 'Black person' (denotation)

(b) 'Extremely dark person' (connotation)

(c) The nickname is bestowed on an extremely black person to mean that he is very dark in complexion. The nicknamed is really dark in complexion.

(8) **Musungu** (a) 'A white person/ European' (denotation)

(b) 'Very light person in complexion or modern mannered person' (connotation)

(c) The name as nickname is given to a person to mean that s/he has very light skin. Sometimes, it is bestowed by acquaintances to refer to white like character or behavior. Others mean the person who is so ferocious. The name bearer, however, is extremely dark but called *Musungu* 'white'.

(9) **Tukuchiputa** (a) 'Huge local beer pot; enormous ridge' (denotation)

(b) 'The protruding pot bellied short very fat woman /person' (connotation)

(c) *Tukuchiputa* means extremely fat and short. This nickname is given to an extremely fat short person especially a female as it seems to be sex specific. The etymology of this nickname is that: in Ng'umbo society, they brew local beer called '*Katubi* and *Katata*' in a round huge mouthed black drum like pot and make big round ridge where to plant cassava stems. There was one woman who was huge and short almost bearing the similar features causing her cousins to call her 'Tukuchiputa'. They likened her appearance to that pot and a round ridge. Therefore, any one especially a woman who was abnormally fat and short was nicknamed '*Tukuchiputa*'.

(10) **Chikunkubiti** (a) 'Plastic container of water' (denotation)

(b) 'Short ugly dispised person but very useful' (connotation).

(c) This nickname is self given by a person who is extremely short and ugly but is very useful. It is used pejoratively to mock the name bearer but also a self praise. The etymology of this nickname is that the name bearer was very fat and ugly, not tall, but with very useful ideas, hence likened to the contatiner of water.

(11) **Chitumbolulembo** (a) 'Big hosepipe/large intestine/ very big tattoo' (denotation)

(b) 'An extremely big pot-bellied fat man' (connotation)

(c) From big hosepipe or large intestine and big tattoo, the nickname expresses how fat and pot bellied the name bearer is. The message is that be careful this man is glutton and you marry him you will suffer.

(12) **Kambili** (a) 'Small cocoanut tree' (denotation)

(b) Very tall slim person' (connotation)

(c) The implication of the nickname *Kambili* is that somebody is very tall and slender. *Kambili* ‘small cocoanut tree’ as a nickname is metaphorically used to mean that the nicknamed is very slim and extremely tall. The name bearer acquired this nickname because of his outstanding height wherever he was in a group. Sometimes he is referred to as ‘*Toolo*’.

(13) **Mutiiti** (a) ‘Maggot’ (denotation)

(b) ‘Very tiny bodied short insignificant person with poor health’ (connotation)

(c) The nickname *Mutiiti* “maggot” is bestowed on a person especially a man by relatives because of appearance and inability to handle hot issues rendering the name bearer insignificant. Culturally, a man is believed to be a protector of the family and weak people in the village, therefore, is expected to be able bodied and eloquent in speech. The nicknamed *Kabeeka Makisemu*; had difficulties in speech and could not express himself clearly when articulating issues. He was extremely thin, short and used to produce saliva round the chin. As a result, cousins called him *mutiiti* to mean an insignificant and undependable man.

(14) **Katiiti** (a) ‘Tiny bird’ (denotative)

(b) ‘Very tiny bodied short insignificant person with poor health’ (connotative)

(c) The nickname *Katiiti* “tiny bird” is bestowed on a person especially a man by relatives because of appearance and inability to handle hot issues rendering the name bearer insignificant. Culturally, like the description for *Mutiiti* above, in Ng’umbo society, a man is believed to be a protector of the family and weak people in the village, therefore, is expected to be able bodied and eloquent in speech. The nicknamed *Lwamba*; had difficulties in speech and could not express himself clearly when articulating issues. He was extremely thin and short. As a result, cousins called him *Katiiti* to mean an insignificant and undependable man.

5.4.5 Nicknames Expressing Ability to Fight, Persistence and Conquer

These are nicknames that are assigned to a person because of his or her ability to fight, persist and conquer socially or physically as in the following examples:

(1) **Nazobomba** (a) 'NAZI-Bomber; War plane' (denotation)

(b) 'One who fights to cause mass destruction or fierce fighter' (connotation)

(c) *Nazobomba* is derived from the Germany party of the Second World War II which aimed at the extermination of the Jews. Nazi Bomber was the big war plane used to carry and drop many bombs and caused a lot of destruction. The name bearer *Muleba Sokoshi* self-bestowed this name when he was fighting to praise himself and describe the effect of destruction that his blows had on the opponents.

(2) **Kabobolabantu** (a) 'Hitter/ hammerer of people' (denotation)

(b) 'The one who beats people terribly or the powerful fighter' (connotation)

(c) Though the diminutive prefix '**Ka-**' is used, the semantic value of the diminutive prefix is not to demine some body or the name bearer, but to send the message that society should beware of her or him and handle him with care and due respect lest they are pounded. The name bearer was called *Kabobola* because he used to beat people terribly.

(3) **Mboolabantu** (a) 'Hitter/ hammerer of people' (denotation)

(b) 'Powerful, physical person who beats opponents terribly' (connotation)

(c) The nickname implies one who is powerful, physically and beats people terribly. The nicknamed acquired this name because he used to pounds every opponent to pulp, hence, people called him by that name.

(4) **Mumbalafye** (a) 'You just provoke/ start me' (denotative)

(b) 'Warning or threat to detractors to stop their evil schemes.

Or boasts about his magical powers or physical powers' (connotative)

(c) This name is a warning, even a threat uttered by the interpellator who advises his detractors to think twice before they continue their gossip or carry out their evil scheme. They should anticipate or measure the serious consequences of their actions. The onomastic message implies the interpellator's awareness of the scheme weaved against him, and his readiness to take steps to put an end to it. The etymology of this nickname is as in the above nickname. The name bearer also boasts about his magical powers and physical powers.

(5) **Kapalakasha** (a) 'Small fighter/ s/he strives/struggles' (denotation)

(b) 'The fighter or person who strives to have positive results or fighting spirit' 'connot'

(c) This name is a nickname which is bestowed on a person who is so determined or makes strifes in life to yield positive results. The name simply means the fighter or conqueror or the one who is so determined to fight his lungs out to get what he or she wants. The name bearer '*Chimba Mwaba*' was nicknamed '*Kapalakasha*' for his fighting spirit. He said, "I fought people of high status who dubiously bought my farm land near my village. I also fought to be part of every government's or NGOs' social and economic developmental project that could benefit people in my community."

(6) **Mukonda** (a) 'Puller/ fighter/ dragger or tag of war' (denotation)

(b) 'The fighter or one who is fond of physical fighting' (connotation)

(c) *Mukonda* literary means pulling each other or tug of war. The nickname is bestowed on a person who likes fighting or resorts to fighting when he or she is provoked. Mr. Mwimba confessed to have this nickname bestowed on him because of his fighting nature. When he starts fighting, he did not relent until his opponents hide.

(7) **Chumang'anga** (a) 'One who beats witchdoctors' (denotation)

(b) 'A powerful dangerous fighter or ritual riches' (connotation).

(c) *Chumang'anga* is a powerful person who can beat any person; a witchdoctor inclusive. The nickname is warning to people in society that the person in question is a dangerous fighter. When self-bestowed, it becomes praise that one is extremely powerful such that he or she can beat even witch doctors. The nicknamed Paison Mumba; is a former weightier weight champion who used to clobber fellow boxers terribly.

(8) **Mupingansofu** (a) 'Lifter of elephant' (denotation)

(b) A fierce fighter who can beat anybody (connotation)

(c) This nickname is bestowed on a fierce fighter who can beat anybody or many people regardless of the number. Culturally, an elephant is considered a powerful giant mammal whose vigour enable it do anything. Therefore, it the quality and manner of fighting or trait that is used to describe how one fights. It is a warning to the would be contenders or the challenges that the person is really a fighter, hence, keep away from destruction.

(9) **Kapumabanaya** (a) 'the one who beats the cooks of Nshima' (denotation)

(b) 'The powerful uncontrolled fighter' (connotation)

(c) The name bearer was nicknamed *Kapumabanaya* because whenever he was infuriated, he used to beat anyone who stood in his way uncontrollably even his wife or mother. The people started calling him by that name to disapprove and warn contestants.

(10) **Wisuulamubili** (a) 'Don't dispise my body'

(b) 'Though small bodied, I am a powerful or dependable person' (connotation)

(c) The nickname is either self-bestowed or given by other people to warn and advise people that donot dispise the name bearer because of the small body, he is a powerful fighter and dependable.

5.4.6 Nicknames derived from play phrases

These are nicknames to appeal to audience and to seek attention of the people around. These nicknames are derived mainly from the phrases the nicknamed is fond of using when playing especially the youths and kalela dancersas in the examples below:

(1) **Peleka** (a) 'Give offering/ give tribute; Nyanja: pereka nsembe' (denotation)

(b) 'Request for appreciation/ reward' (connotation)

(c) This nickname is a Nyanja word: 'pereka nsembe'. The name bearer is *Kalela* dancer who used to solicit for appreciation as he is dancing.

(2) **Rangers** (a) 'Fast moving vehicle' (denotation)

(b) 'An accurate scorer or dangerous striker' (connotation)

(c) This is self-bestowed play nickname. The name was bestowed on Kanswe Edward because he called himself Rangers when he was playing football as strike to mean that I am swift and accurate like the rangers speed.

(3) **Big Joe** (a) 'Big-joe' (denotation)

(b) Big beer buyer or player (connotation)

(c) The name as a nickname is bestowed on a play man believed to be a beer big buyer as the case has been for the nickname bearer. Nelson also was nicknamed Big Joe because of his big head and intelligence.

(4) **Johni** (a) 'John' (denotation)

(b) 'Charming young man' (connotation)

(c) A charming young man in a youth stage called john but nativised by adding an 'i' as a phoneme.

(5) **Polepole** (a) ‘bit by bit’ (denotation)

(b) ‘Doing things steadily’ (connotation)

(c) A phrase is from *Kiswahili* language *polepole njo mwendo* to mean bit by bit or take it easy. The nickname bearer always said ‘polepole’ when he wanted to things steadily.

(6) **Waapi** (a) ‘It can’t happen/impossible’ (denotation)

(b) ‘Stubborn fighter/ stubborn person/ refusal’ (connotation)

(c) *Waapi* is borrowed word from *Kiswahili* which means ‘Not’. As a nickname, it means stubborn person who never accepts defeat. The bearer *Mwape Sesa* used to say “*waapi*” whenever people threatened to beat him to mean ‘no’. Even disapproving anything he believed could not happen, he responded with the phrase ‘waapi’ to mean impossible. People started calling him *Waapi*.

(7) **Polisi** (a) ‘police person’

(b) ‘Very good defender in soccer or stopper or preventer’

(c) The name denotes the job of policing. But, as a nickname, it is play name which the football fans bestowed on the name bearer; *Musenge Chapoloko* because each time he marked the ball well from the striker, he praised himself by shouting ‘police’. This phrase’s connotation was that I am a very good defender capable of stopping anybody.

(8) **Nazobomba** (a) ‘NAZI Bomber’ (denotation)

(b) ‘One who fights to cause mass destruction or fierce fighter’ (connotation).

(c) *Nazobomba* is derived from the Germany party of the Second World War II which aimed at the extermination of the Jews. Nazi Bomber was the big war plane used to carry and drop many bombs and caused a lot of destruction. The name bearer *Muleba Sokoshi* self-bestowed this name when he was fighting to praise himself and describe the effect of destruction that his blows had on the opponents.

(9) **Fuleshi** (a) ‘Fresh fish’

(b) ‘One whose Job is to sell fresh fish/ fresh fish seller’

(c) The nickname is an English word borrowed and used perjoratively or to ridicule the name bearer. The neologism is used to despise the job of fish mongering especially by tribal cousins and acquaintances. The nicknamed also used to shout that “*fuleshi kapenta kunuma wende*”, whenever he went round selling fish on the bicycle.

(10) **Kabs/ KB** (a) 'Kabaso 'person'

(b) 'Short form for the surname, Kabaso'

(c) This name is just a clipped short form of *Kabaso* which the acquaintances used to refer to *Kabaso Mwaba*. Whenever they want to call him, they say 'KB or Kabs'.

(11) **Fred Joe** (a) 'Auction Company' (denotation)

(b) 'Person does not fail in proposing love; even in soccer' (connotation)

(c) The name entails a young man who succeeds in soliciting love even from a very difficult girl. If it is soccer, he plays well to score. The etymology is the auctioning company in Lusaka which does not fail to auction anything no matter how controversial it may be.

(12) **Zayelo** (a) 'The yellow' (denotation)

(b) 'Very light skinned person or former black' (connotation)

(c) *Za-yello*; in cosmopolitan areas such as Copperbelt, *Kasweshi* is what they are referred to as *Zayelo* (za-yelo) 'The yellow person'. However, this neologism has some connotations of former black and albinism. Any brown person is referred to as 'Kasweshi in Ng'umbo society'.

(13) **Paisoni** (a) 'Poison' (denotation)

(b) 'Fierce dangerous person' (connotation)

(c) The nickname *paisoni* entails poison. The etymology of this name is that the nickname is that the nicknamed is a ferocious person who could strike at anytime like a rabied dog. His cousins started calling him *paisoni*.

(14) **Kafwabubela** (a) 'The fainted' (denotation)

(b) 'The one who pretends to die or the good goal keeper'

(c) The nickname was given to the name bearer because he was a good goal keeper who pretended to die in the playing field when they are leading and time is about to finish as delaying tactics. Spectators praised him *Kafwabubela*.

5.4.7 Nicknames Portraying Character or Personality

These are psychological nicknames. They are given to a person due to behaviour. They portray character or the personality of the nicknamed as the examples below:

- (1) **Chapenuka:** (a) 'It has gone astray/ It is blown away' (denotation)
 (b) 'Unstable man or woman. One who behaves like a lunatic person' (connotation)
 (c) The name is synonymous with Chayanamwela also glossed as 'It has gone with wind/ air'. The name bearer can say or do what pleases him or her. This person has no consideration for other people's feelings and only what pleases her or him.
- (2) **Kapelanshila:** (a) 'The road widener/ grinder' (denotation)
 (b) 'One who frequents the road/ place/ walks aimlessly/wonderer (connotation)
 (c) The name was bestowed on a person who walks aimlessly or a wonderer. The name bearer is also suspected of practising witchcraft.'
- (3) **Chayanamwela** (a) 'It has gone with wind' (denotation)
 (b) 'An unstable man or woman' Or 'The person who does things without considering other people's feelings' (connotation)
 (c) The name is synonymous with *Chapenuka* also glossed as 'It has gone with wind/ air'. The name bearer can say or do what pleases him or her. This person has no consideration for other people's feelings and only what pleases her or him.
- (4) **Kampamba uluka uyo icibanda capeela insambu**
 (a) 'Butterfly fly away/ blown away whom the ghost has given authority' (denotation)
 (b) 'The one who does whatever pleases him or her, I don't care attitude person' (connotation)
 (c) The one who thinks has authority to do anything. The 'I don't care attitude person'. The name bearer has no consideration for other people's feelings.
- (5) **Katondokabwalwansokolatwebo** (a) 'Small clay pot/ small calabash' (denotation)
 (b) 'Drunkard or a person who drinks a lot and reveals a lot of things' (connotation).
 (c) The name means a drunkard or a person whose beer and him are inseparable. S/he drinks the lungs out and talks too much. The name bearer was nicknamed *Katondo Kabwalwa* literary translated as 'small calabash' because he portrayed such character.
- (6) **Kapeepa** (a) 'Smoker or s/he has smoked' (denotation).
 (b) 'The dagger/ tobacco smoker or confused person' (connotation).
 (c) The name *Kapeepa* literary means 'smoker or he has smoked.' But when used as nickname, it refers to a person's strange confused behaviour that one portrays; gets upset quickly for no apparent reason, quarrelsome and fighting behaviour and becomes uncontrollable. The name was bestowed on the name bearer for portraying quarrelsome

behaviour at a drinking spree and wherever they were playing. The use of a prefix (**ka-**) diminutively is to demine a name bearer and to despise the behaviour, and to send the message that, 'accept him; that is the way he is'.

(7) **Musonsombe** (a) 'You provoke/attack him/her' (denotation).

(b) 'Provocative person or a person who likes provoking others' (connotation)

(c) *Musonsombe* 'provoke/attack him/ her' is a name which entails quarrelsome person. As the nickname, it is bestowed on a person who takes pleasure in provoking others or situations. The etymology of the name is that the nickname bearer liked to initiate quarrels where there is tranquility. The message to people in society is, 'be careful that person is an attacker, therefore, ignore him or her.'

(8) **Boono** (a) 'The destroyer' (denotative)

(b) 'The one who is destructive' (connotative)

(c) The nickname was bestowed on the name bearer because he had the character of destroying things even something which is straight forward. People named him Boono meaning the destroyer to disapprove his behaviour.

(9) **Namwilambesiteni** (a) 'Mother of Mbesiteni' (denotative)

(b) 'Drunkard mischivious woman' (connotative)

(c) The nicknamed was carelessly drinking the local brew imbesiteni and was sexually abused even by young men. She had a child Mwila and another woman a child Mwila, so to differentiate them she was nicknamed *Namwilambesiteni* meaning the prostitute drunkard.

(10) **Kulumunshila** (a) 'Leg in the road' (denotation)

(b) 'Unstable person who makes unnecessary journeys' (connotation)

(c) The person who is not stable always makes unnecessary journey especially when angered. He or she is a wonderer.

(11) **Tupetwalongwa** (a) 'Small numerous packed laggage' (denotation)

(b) 'Unstable married woman/man or person who makes unnecessary journeys' (connotation)

(c) The person who is not stable always makes unnecessary journey especially when angered. He or she is a wonderer. This refers more to a married woman or man who always leaves matrimonial home for relatives when there are quarrels.

5.4.8 Nicknames Concerning Gossiping or Rumour Mongering

These are nicknames which are assigned to a person believed to be a gossip or a rumour monger because people in Ng'umbo society hate gossiping. These nicknames may include the following

(1) **Chaalasha** (a) 'It has spread/Spreader/ broadcaster' (denotation)

(b) 'Rumour monger/ gossip or False News breaker (connotation).

(c) The name *Chalasha* means News breaker or the one who spreads news, even false news. As a nickname, it is bestowed on a person proved to have been a rumour monger or a gossip. The name bearer *Kalembeleka John* acquired this name by spreading the news even what was beyond his age. Gossiping though a man became part of his life.

(2) **Kabepekaole** (a) 'Go lie until nighty' (denotation).

(b) 'A rumour monger or False News breaker' (connotation).

(c) The name is bestowed on a person who spreads information or gossip to show that they do not mind even if you rumour mongered.

(3) **Nsombwela** (a) 'Advertise for me' (denotation)

(b) 'Back biting person or one who backbites friends' (connotation)

(c) The name entails one who back bites friends. The other nickname bearer is one man who back bites friends even in the presences of dangerous witches or witchcraft practisioners. Hence, people called him *Nsombwela* to tease and despise him for his bad habit.

(4) **Kalengule** (a) 'Go and spy' (denotation)

(b) 'The gossip or rumour monger or spy' (connotation)

(c) The name is bestowed on a person believed to have been a rumour monger. He gossips and spreads any news he hears without proof. He intentionally follows people to get information. Whoever saw Mr. Kalisha Joseph says "Stop talking *Kalengule* has come.

(5) **Kabepabwiminine** (a) 'The one who lies while standing' (denotative)

(b) 'The great liar' (connotation)

(c) The nicknamed acquired this nickname because of being a great liar who could come up with lies which seemed to be true and people believed him so much that the innocent could be implicated but him survives.

(6) **Puuti** (a) 'The one who lies' (denotation)

(b) 'The great liar' (connotation)

(c) The nicknamed acquired this nickname because of being a great liar who could come up with lies which seemed to be true and people believed him so much that the innocent could be implicated but him survives.

(7) **Chengabupelaulemfumuumusengelewacela:**

(a) 'The iron smith who promised the King a blanket of metal' (denotation)

(b) 'The great or professional liar' (connotation)

(c) The nicknamed acquired this nickname because of being a great liar who could come up with lies which seemed to be true and people believed him so much that the innocent could be implicated but him survives. The nickname is equal or to *Bwelenganya* the one who imagines things.

5.4.9 Nicknames Expressing Complaints, Displeasure and Regrets

These are mainly self-bestowed nicknames to express a complaint, displeasure or regrets on the action taken in the past or to complain about any situation deemed not fair.

(1) **Kanchule** (a) 'Let me suffer/ let me be troubled' (denotation)

(b) 'I was well placed, but now I am miserable/ a sufferer/nonentity person (connotation)

(c) The name is either self-bestowed or given by the acquaintances to a person who was well to do but now has become miserable or a nonentity. The name bearer had a nice position in the mines and had good life but became impoverished when he was retrenched.

(2) **Chiwamineabakaya** (a) 'It has favoured the indigenous people' (denotation)

(b) 'I am treated unfairly just because I am an alien' (connotation)

(c) The name means that in everything the indigenous people are favoured; win court cases or bids. The etymology of this nickname is that the name bearer used to say that "*Chiwamine abakaya*' it has favoured the indigenous people" when he lost a case in local arrangement court or quarrels and disagreements. The message to society is that I am treated unfairly just because I am a foreigner or an alien in this land. Because of his

constant complaints that he had been treated unfairly because he is an alien, using this phrase, earned him that as a nickname. The bearer of this nickname's real name is 'Chibwe Myson'

- (3) **Muweleni:** (a) 'You bul/ mock him/her or whatever I do I am bullied' (denotation)
(b) 'Whatever I say I am bullied, speaks no sense' (connotation)
(c) The name bearer is self-pitting and complaining that what she does or says in society just earns him or her mockery or being bullied. So, the bearer is now treating the situation as normal. Whenever people disapproved what s/he said he just responded that Nifwe ba Muweleni 'I am Mr. Bullied or Mocked'.

- (4) **Mumpuwelwamwewasankwe:** (a) 'Idiom bullied' (denotation)
(b) 'The laughing stork; person who doesn't produce any sensible word/ thing; (connotat)
(c) In Ng'umbo society, *Muweleni* has the same weight as *Mumpuwelwa Mwewa Sankwe*. Going straight in deeper meaning, 'the laughing stock; a person who has never produced or said any sensible word or thing.

- (5) **Musekwanakufipuba** (a) mu-sek-wa-ku-fi-puba
(b) cl1-laugh/dispise-(PASS)-cl17-cl8-idiot/fool
(c) 'the laughed at/dispised to the fools/idiot' (denotation)
(d) 'Unfortunate person, all that wants to do doesn't workout' (connotation)
(e) The nickname is self-bestowed to complain that I am dispised even by fools because of my misfortune as whatever I want doesn't workout. I have lost my children and all that I had. I am now a laughing stock, laughable even by fools or useless people.

- (6) **Nshinyantapanaka** (a) 'I don't step on soft land' (denotation)
(b) 'I have experienced difficulties in life or I don't pass through easy things' (connotat)
(c) This name also is self-given. The implication is that the nickname bearer has undergone a lot of difficulties or challenges in life. The message is that do not involve me in those issues I have a misfortune that I am always falsely accused or given cases to implicate me.

- (7) **Chang'anshakulelwa** (a) 'It is hard/ difficult for me to be kept' (denotation)
(b) 'I need autonomy; I find it challenging to be kept' (connotation)
(c) The nickname is self-bestowed. The message is that I find difficult or challenging to be kept or taken care of. This message is directed to the in-laws who ill-treated their son

in-law while he stayed with them to see his capabilities to look after their daughter. Now, he tells them that it's time you gave me my wife we become independent.

(8) **Chikongwani** (a) 'It is a portion' (denotation)

(b) 'It is your portion; I have done my part' (connotation).

(c) This nickname is self-bestowed to send message to ones adversaries that you used to blame me, I have done my part now do your portion. The name was not respected by the in-laws because he did not pay dowry. After, paying, he reminds them of what they are supposed to do.

(9) **Takusanikwa** (a) 'It is not lit/fore seen' (denotation)

(b) 'I did it to myself. I should have known better or I regret' (connotation)

(c) I should have known better. I would not have married this man or this woman. The etymology is that the name bearer is regretting to have taken that move which has put her life in jeopardy.

(10) **Tupaabalaba**: (a) 'We give those who forget' (denotation)

(b) 'They do not appreciate what I do for them' (connotation)

(c) They do not appreciate what I do for them. The name bearer regrets that I should not have wasted time taking care of who do not appreciate what is done for them.

(11) **Musekwanakufipuba** (a) mu-sek-wa-ku-fi-puba

(b) c11-laugh/dispise-(PASS)-c117-cl8-idiot/fool

(c) 'the laughed at/dispised to the fools/idiots' (denotation)

(d) 'Unfortunate person, all that wants to do doesn't workout' (connotation)

(e) The nickname is self-bestowed to complain that I am dispised even by fools because of my misfortune as whatever I want doesn't workout. I have lost all my children and all that I had. I have become a laughing stock. The nickname encountered insurmountable misfortune.

(12) **Kambekapuba** (a) 'let me be useless or a fool'

(b) 'I was well placed but I am dispised'

(c) I was well placed rich and used to take care of you but now that I am poor you dispise me. Let me be a fool, one day God will remember me. Person had wealth now he is poor.

(13) **Bungabuipela** (a) 'The meal meal that grinds itself' (denotation)

(b) 'Complaint that I am all by myself' (connotation)

(c) The nickname is self-bestowed by the nickname bearer to complain that there is no one to help him in any problem that he faces. Every predicament he falls in will be there on his own. The nicknamed had no one to run to in time of trouble.

(14) **Mwendakuluba** (a) 'The one who walks with mistakes or moves wrongly' (denotat)

(b) 'All what I say is not valued, I am wrong' (connotation)

(c) The nickname is a complaint by the name bearer that his people do not listen to what he says. It is self-bestowed by the person who can even say good and sensible things but because he has nothing or he is poor and dispised, people feel what can this person say? Hence they don't consider it sensible. Therefore, he calls himself *Mwendakuluba*.

(15) **Kalebwe** (a) 'Kalembula or Sweet potato leaves' (denotation)

(b) 'No authority over anything or the dispised' (connotation)

(c) The nickname is given to a person who has no authority over anything in the village or at home because he is dispised by his people, wife or children. Then he calls himself *Kalebwe* to imply I have no authority over or the dispised.

(16) **Ntungilileni** (a) 'Support/help me' (denotation)

(b) 'Complaint that you don't support or Appeal for help or support' (connotation)

(c) The nickname is equal or less in meaning with *Nshindikeniko* 'Escort me'. The nickname bearer is soliciting or appealing for support. He complains that you do not help me by calling himself *Ntungilileni* or *Nshindikenikouwafwataishindika*.

(17) **Ndushanalulilaulupwalonse** (a) 'I am the pancreas that is bitter to everyone' (deno)

(b) 'Complaint that I am hated by all' (connotation)

(c) The nickname is a complaint that I am hate by all relatives and people around me. The name is self bestowed to compare ones hatred to the pancreas. Whatever the name bearer can say would hold any water because every body gets upset.

(18) **Fisensefanyungululwa** (a) 'The sieved sample or big grains of mealiemeal' (denot)

(b) 'The isolated and hated but beneficial to people' (connotation)

(c) The nickname is self-bestowed to complain or remind people that though you hate and isolate me like sieved big grains from my mealiemeal which is cooked and eaten. I am beneficial to those who hate me.

(19) **Mutiilaatikapuba** (a) 'You say that he is a fool/an idiot' (denotation)

(b) 'Complaint that you regard me as a fool' (connotation)

(c) The nickname is remind to the people who dispise the nicknamed that though you regard me like a fool and dispise, I am useful and dependable. The nicknamed tells the people who surround him to respect her/him because feels he is useful to them.

5.4.10 Nicknames Concerning Business, (Dis) unity, and Occupation (jobs or craft)

These are kinds of nicknames that concern business, promote unity (cooperative) or disunity (divisions) and occupation (job or crafts). Mainly they are business names and job related names which are assigned to people to associate them to their businesses and jobs relatively.

(1) **Talwakalumo:** (a) 'It/ firewood does not flame/ burn one/ alone' (denotation)

(b) 'Cooperative or unit of purpose to succeed' (connotation)

(c) This nickname means that a single fire wood cannot flame or burn alone unless supported by others. It is a proverbial name which emphasizes the importance of unity of purpose and encourages unity among people for them to succeed. The personal name for this nickname bearer is 'Samson Kasunga'. The etymology of this nickname is that relative were just looking at him without helping him, but just enjoyed the proceeds. Therefore, he named his business by the proverb "*Ulukuni talwaka lumu*" abbreviated as "*Talwaka*" in the quest to rebuke, advise especially brothers and sisters in order to take them on board and work together. As business grew, people started calling him by the business name '*Talwaka*' a nickname which has become part of him.

(2) **Mwambilwapatwakwe** (a) 'Gossiped/ back bitten on his/her things' (denotation)

(b) 'You gossip me on things that I have worked hard for' (connotation)

(c) The implication is that the nickname bearer is gossiped over his acquisition of things and sometimes wrongly accused just to bring him down in his business. Now, he sends the message that though you spread rumours, this is the result of my hard work and it is not witchcraft or through stealing. The nickname is self-bestowed. It was rumoured that the nickname bearer had acquired things dubiously and that he is greedy.

(3) **Tafimbwalubilo** (a) 'They are not dug running/ quickly/fast' (denotation)

(b) 'Wealth/ riches cannot be acquired rapidly but step by step' (connotation)

(c) *Tafimbwalubilo* is a proverb of advice and caution. It advises people who would want to become rich quickly and very easily that riches are difficult to acquire, therefore, be patient and work hard or else you blunder or you may put yourself in serious problems. It is a business name which became a nickname for the owner; *Kalonga Mwita*.

(4) **Chumang'anga** (a) 'Riches/ wealth of rituals'/'one who beats witchdoctors' (den)

(b) 'The one who acquired riches through consulting witchdoctor or Powerful person who can beat anybody; witchdoctor inclusive' (connotation)

(c) The nickname is warning to people in society that the person in question has amassed for himself or herself wealth through witchcraft and one should not boast about that achievement when it is bestowed on a person by other people. When self-bestowed, it becomes praise that one is extremely powerful such that he or she can beat even witch doctors. The nicknamed Paison Mumba; is a former weightier weight champion who used to clobber fellow boxers terribly.

(5) **Kalekanyamukowa** (a) 'Divider of clan/ family' (denotation)

(b) 'One who causes divisions in family or powerful witchdoctor' (connotation)

(c) This nickname *Kalekanyamukowa* literally means the divider of the clan or family. It refers to one whose activities cause confusions on people to disunite families or clans even united villagers. The name warns society to be careful with the name bearer's schemes, lest, they fall into trap and be disunited. Mr James Mulenga, became a famous witch finder and tradition divine healer who even the natural sickness he told those who consulted him that someone in the family has bewitched the victim. He also at time falsely accused some innocent rich people and charged them exorbitantly in terms of money and material and subjected the poor to ill-treatment physically. People called him *Kalekanyamukowa* which some people miss interpreted to mean a powerful doctor.

(6) **Booso** (a) 'Wilting flower'

(b) 'Family is disunited'

(c) The nickname *Booso* means the wilting flower. The name is self-bestowed to mean that my family is torn apart or has fallen apart. The person laments for the disunited family.

(7) **Fuleshi** (a) 'Fresh' (denotation)

(b) 'One whose Job is to sell fresh fish or fresh fish monger' (connotation)

(c) The nickname is an English word borrowed and used perjoratively or to ridicule the name bearer. The neologism is used to despise the job of fish mongering especially by tribal cousins and acquaintances.

(8) **Poronto** (a) 'Buiding smoothing too' (denotation)

(b) 'One whose work/job is bricklaying' (connotation)

(c) *Poronto* has no special meaning at all. It is a borrowed word loaned from English word 'building smoothing tool called prantal' to refer to one whose work or career is bricklaying and plustering the walls and putting floors. Sometimes, the name is used pejoratively to demine the person or to despise the job.

(9) **Katunku** (a) 'The one who thrushes toilets'

(b) 'Sanitary officer'

(c) The name bearer was nicknamed Katunku because he was working as a sanitary officer on the Copperbet. The job is dispised because it involves thrushing effluents from the toilets and tanks.

(10) **Malukulausalipenefitalele** (a) 'Mortuary attendant who kills even the dead' (den)

(b) 'The job of mortuary attendant' (connotation)

(c) The nickname is bestowed on a person whose work is mortuary attendant. In Ng'umbo, people believe that mortuary attendants kill people who come back to life after being certified dead by the doctor. Hence, the job is despised. The nicknamed was once a mortuary attendant for the mine hospital in Mufulira.

5.4.11 Nicknames Expressing Hardworking and Sacrifice

These are nicknames that are assigned to a person either because of their hardwork or sacrifice for other people's welfare. Some nicknames in this category are just an encouragement to work extra hard to better their lives. Some of these nicknames are as illustrated below:

(1) **Tabutolwa:** (a) 'It /thick porridge is not got on silver platter but hardwork' (denot)

(b) 'Work hard to have food or have good things' (connotation)

c) *Tabutolwa*; ‘ta-’ (negation) and ‘-bu-cl12 for ubwali ‘thick porridge’ in Ng’umbo, ‘Ubwali *tabutolwa*, *kano wa boombesha*’. The name implies that nshima cannot be picked on the silver platter, but you should work hard for you to have nshima or food on your plate. Inshima in Ng’umbo culture is important as it is a staple food. Dr. Fenson Mwape the late, while alive told me that he was nicknamed ‘*Tabutolwa*’. His acquaintances clipped it to ‘Tabs’. The etymology of this nickname, according to her sister, Jenet Mwape is that their father used to tell him that “*Mwana wandi Fenison, ala tabutolwa.*” ‘My son Fenson, nshima is not picked on the silver platter.’ As a young boy, the name bearer adopted the phrase as part exaltation when he was doing certain work to encourage himself. Even whenever he was playing football with he started calling himself; *Tabutolwa* as a praise. This was reinforced by cousins and peers (friends) who called him by that name.

(2) **Nampanga** (a) ‘Mother of bush’ (denotation)

(b) ‘Hardworking person especially a woman’ (connotation)

(c) The name ‘*Mpanga*’ entails a person who spends time work in farm. The nickname was bestowed on the name bearer because she spent many hours working in cassava fields without time to bath and have leisure or fun with friends. The nickname seems to be feminine.

5.4.12 Nicknames Depicting Laziness and Poverty

These are nicknames given to a person because one is lazy or wallowing in abject poverty. Some sound more rebuking and others sound quite dispising as in the examples below:

(1) **Mwanakulya** (a) ‘Child/ baby of eating’ (denotation)

(b) ‘The one who just eats without working or a lazy person’ (connotation)

(c) This nickname is bestowed on a person who portrays lazy character. It despises the name bearer and rebukes him not just to eat but to work extra hard to better his life. The etymology is that the man was lazy. His job was to bath and eat that’s all.

(2) **Chikulukulya** (a) ‘Great/ important is to eat / as long as I am eating’ (denotation)

(b) ‘One complaisant of business or farm so long one is eating

Or complaisant attitude towards work or business' (connotation)

(c) The name entails complaisant attitude towards work or business. The message is to despise and rebuke the name bearer to work hard and warn the would be suitors that should they take him for a husband, they invite their misery. The name bearer always ploughed small field of cassava in which he finds satisfaction. In Ng'umbo society, this entails hunger, poverty and misery because the business or farm does not expand.

(3) **Kalyamo** (a) 'S/he has eaten/ benefited from' (denotation)

(b) 'One who eats or benefits from any event; funeral or opportunist' (connotation)

(c) This name as a nickname is bestowed on a person who is believed to be an opportunist and takes advantage of any situation to benefit from it whether it is sorrowful moment or happy moment. For instance, he champions the burial process; digging the grave and burying a deceased person in order to be paid money, beer and nsima (food). He helps women coming from shopping with intent to be given some in turn.

(4) **Katyetyemwendamwalimwa:**

(a) 'A very small smart bird which walks where it is already cultivated/farmed' (denotation)

(b) 'An extremely lazy person who takes pride in other people's labour' (connotation)

(c) The nickname is bestowed on a person by his acquaintances to rebuke him over his laziness. The message is that you must take pride in the work of your hands and boasting in what others have laboured for. The nickname bearer was nicknamed *Katyetye* because he was a lazy person who became rich by inheriting what the father and brothers had labored for.

(5) **Nkongole** (a) 'Should I get on credit/ Credit' (denotation)

(b) 'The highly indebted man or person who messes up his life' (connotation)

(c) The nickname means that the person is highly indebted and messes up his life. The name despises the irresponsible social and economic behaviour of the name bearer. The background of this nickname is that whenever the name bearer wanted to buy something especially local brewed beer; 'Katata and Katubi', he always asked to buy on credit, hence incurred huge debts. As a result, the community members nicknamed him *Nkongole* 'Debt'. His life became miserable.

(6) **Shabulila** (a) 'It is less/ not equal to the price' (denotation)

(b) 'Impoverished person; can't afford to pay even for cheapest items' (connotation)

(c) *Shabulila* means it is less the asking price. As a nickname, the name is bestowed on a person to express how impoverished that person is such that he cannot meet even the price of any cheap item such as vegetables. Mr Katonya, Anthony; the name bearer narrated that, "I was nicknamed '*Shabulila*' because when I stopped employment, I become so poor that I could not manage to buy anything without negotiating for a discount. I always said *shabulila* 'I have less'; hence, people started calling me by that phrase. I am not happy, but I am used."

(7) **Shiwaililwauwaonteleubutabwakwe** (a) 'Father of night/ late' (denotation)

(b) 'One whose life is in evenings or has become very difficult' (connotation)

(c) *Shiwaililwa* is a self-bestowed nickname or given by community. Whether self-bestowed or given by people, the message is that someone made it life but became impoverished, lacking many essentials in life. The name bearer nicknamed himself *Shiwaililwa* because before he was very rich but now is very poor and despised. He is telling people that in my late evening days, I will do with whatever I have to survive no matter how important it is. It is an encouraging proverb.

(8) **Bulandabukali** (a) 'It is bitter poverty/ poor person' (denotation)

(b) 'A very person whose poverty is hindering to revenge' (connotation).

(c) The nickname means a complaint by an extremely poor person who fails to do something or to revenge because of poverty. It reminds people that though I am willing I cannot do what I want due to poverty. Poverty is dangerous and bitter because one cannot achieve what one intends to even if one is willing and he or she is eager to do it. The nicknamed laments the state of being poor.

5.4.13 Nicknames Showing Humility and Withdraw

These are self-bestowed or given nicknames to a person to indicate their humility as one of the important virtues in Ng'umbo society. However, when it is beyond the expectation or there quarrels and strange happenings, the person acquires a nickname to show withdraw as in the following examples:

(1) **Mutinafyongo** (a) 'The one who fears noise' (denotation)

(b) 'One who runs away from quarrels /confusions' (connotation)

(c) The nickname implies running away from quarrels or confusions which he/ she cannot withstand. The nickname bearer was nicknamed after experiencing bitter quarrels or arguments between him and his uncle over land and a village. So, he went and took his family to a new village he called *Mutinafyongo* and people began to call him by that nickname.

(2) **Ndoleshafye** (a) 'I just look/ observe' (denotation)

(b) 'Expressing displeasure that I observe/see, but I ignore' (connotation)

(c) *Ndolesha* is the nickname which expresses not an 'I don't care attitude but surprise or displeasure'. The nickname bearer was disregarded, disrespected and had his children ill- treated; beaten, insulted and despised amongst the in-laws. Now, he sends the message that he sees what happens and is aware of the ill-treatment by the in-laws, but chose to be quiet to maintain peace.

(3) **Kafibe** (a) 'Let it/ them be' (denotation)

(b) 'Giving in or giving up in pressing issues or conceding defeat' (connotation)

(c) This nickname implies giving up a pressing issue or giving in or conceding defeat. The name bearer had this nickname bestowed on him because he used to get upset easily during important discussions and give up or gave in.

(4) **Kachalaisumbulyacipelu** (a) 'A net without sinkers that floats' (denotation)

(b) 'Person with withdraw behaviour' (connotation)

(c) *Kachala* means the fishing net without sinkers. It implies the withdraw behaviour. It means let me leave for them. It entails a person who does not involve himself in things for fear of being condemned.

(5) **Kashakabana** (a) 'Small slave of children' (denotation)

(b) 'A down to earth person or humble person' (connotation).

(c) When used as a nickname, *Kashakabana* 'small slave of children' is bestowed on a person who is down to earth or very humble and accepts every duty or assignment assigned to her. In Ng'umbo society, humility is one of the important virtues. The name bearer 'Chibwe Patricia' was nicknamed *Kashakabana* because

among her equals, she was the only one who saved both elders and the young with humility. Cousins and grandmothers started calling her, slave of the children.

(6) **Muleshachitendwe**

(a) 'One who dodges boredom/ place where to reduce boredom' (denotation)

(b) 'The place where to dodge or run away from quarrels or problems' (connotation)

(c) This name is bestowed on the name bearer because he ran away from quarrels in the village to go and establish a small village near the bush which he called *Muleshachitendwe*. People in turn nicknamed him after the same place.

(7) **Chatwalamwilye** (a) 'That which has taken or killed the bird' (denotation)

(b) 'What befalls one can fall on you also' (connotation).

(c) This name is self-bestowed to send the message to the adversaries that what has pushed me to this place will push you also. It is a proverbial name which means that what killed someone can kill another one also. What made one to be chased will make you be chased as well.

(8) **Musuminayote** (a) 'The one who agrees any how' (denotation)

(b) 'Humility and withdraw to avoid disputes' (connotation)

(c) The nicknamed acquired the name because he used to agree or admits something anyhow. This was done to avoid disputes. People called him that to disapprove his withdraw behaviour.

5.4.14 Nicknames Expressing Magical Power or Taking Pride in Witchcraft

These are nicknames that are assigned to a person to portray magic powers or because one takes pride in one's witchcraft. These nicknames may include nicknames such as:

(1) **Ntontonkanyeni** (a) 'You should think about me or you better think twice' (denotation)

(b) 'Powerful witchcraft practitioner or lightning creator' (connotation)

(c) This name is a warning, even a threat uttered by the interpellator who advises his detractors to think twice before they continue carry out their evil scheme that they should measure the serious consequences of their actions. The onomastic message implies the interpellator's awareness of the scheme weaved against him, and his readiness to take steps to put an end to it. However, the etymology of this nickname is

that the name bearer had his bundles of fish for business were tempered with and fish taken by crawls and the owner thought the fish were just stolen. So, he took vengeance by striking birds with lightning using magic and killed a lot of crawls. Since he told people to think about or consider him, people started calling him “*Ntontonkanyeni*”. He boasts about witchcraft.

- (2) **Kapulamakumbi** (a) ‘Passer through clouds/ skies’ (denotation)
(b) ‘Praise one-self for possessing uncontestable magic powers or witchfinder’ (connotation)
(c) The name can be self-bestowed to praise one-self for possessing uncontestable magic powers (witchfinder) or nicknamed by people as message to people and witches that they should be beware of the dangers. Where ever a witch or sorcerer hides witchcraft, he would reveal or see it.

- (3) **Kaimbi** (a) ‘Strong tree or hard tree’ (denotation)
(b) ‘The deadliest witchdoctor or witch /sorcerer or strong man’ (connotation)
(c) *Kaimbi* is the name of a very strong or a very hard tree. This name is bestowed on a person who is believed to be powerful witchdoctor who his adversaries cannot succeed in killing him. People associate his strength and immunity to a very hard tree. If it is self- bestowed it implies praise for the physical strength. The nicknamed Mr. Mukalula was a ferocious witchdoctor who even revenge for killing your relative proved futile because he had a pond full of snakes which sustained him. Since people failed to kill him, they nicknamed him *Kaimbi* ‘very strong tree’.

- (4) **Mukandufya** (a) ‘You will lose/miss me or miss my magic services’ (denotation)
(b) ‘Deadly witch; takes pride in his magic powers’ (connotation)
(c) The nickname is self-bestowed due to pride in his magical powers. He is sending the message to society especially the female folk that use me now when I am available for when I die or shift to a far distant place, you will miss my ritual powers. The nickname bearer earned this name through his magical powers of vengeance and love portion. He gives women witch craft to kill husband owners in order to dethrone them.

- (5) **Mumbalafye** (a) ‘You just provoke/ start me’ (denotation)
(b) ‘Warning and boast about magical powrs or physical powers’ (connotation)
(c) This name is a warning, even a threat uttered by the interpellator who advises his detractors to think twice before they continue with their gossip or carry out their evil

scheme or steal from him. They should anticipate or measure the serious consequences of their actions. The onomastic message implies the interpellator's awareness of the scheme weaved against him, and his readiness to take steps to put an end to it. The name bearer boasts about his magical powers and physical powers.

(6) **Lusengolwambwa** (a) 'The horn of a dog' (denotation)

(b) 'A fierce witchfinder or untouchable traditional herbalist' (connotation)

(c) As a nickname it is self-bestowed by the name bearer to praise himself for his magic powers as a powerful witchdoctor who is rarely found. He is so powerful that he even killed extremely dangerous witches and wizards. A horn is rarely seen if there any and that's how difficult this witchdoctor is. Therefore, people called him *Lusengolwambwa*.

(7) **Kalumekepimunshitinamabumba** (a) 'short man who doesn't fear multitude' (denotation)

(b) 'Brave person who is not scared of anything/ takes pride in magic powers' (connotation)

(c) The nickname was given to the name bearer because he was a short brave husband who fought for his wife against many tall strong men. He never feared anything nomatter how threatening that thing was. "I beat a giant with six others when they attempted to snatch my lovely wife during the drinking spre", Mr. Kambiti narrated. Though short, this person can stand before the crowds and speak to defend a person. Further, the man boasts because he is deadly in terms of witcraft powers though he is a short man physically.

(8) **Chilansakata** (a) 'It ceases/grabs me or it starts me' (denotation)

(b) 'Powerful witchdoctor/Seer' (connotation)

(c) The name as a nickname is self-bestowed on a person believed to have magic powers. The name bearer claims to be a powerful seer or prophet. He takes pride in magic powers. But also refers to the unwarranted behaviour of the nicknamed.

5.4.15 Nicknames Demonstrating Manner of Doing Things

These are nicknames assigned to somebody because of the way this person does something. They describe mannerism one displays when doing somethings. Such nicknames are as demonstrated below:

(1) **Shilo** (a) ‘Slow’ (denotation)

(b) ‘The person who is too slow in doing things; walking, working’ (connotation)

(c) A person who does things slowly e.g working, eating, walking and speaking. This implies being slow to beat time. The name bearer was nicknamed by his white supervisor at the working place due to slowest pace of doing the work, but accurate. The supervisor always shouted at him “too slow! When shall we finish?” People started calling him by nativised version ‘*Shilo*’

(2) **Chinwaswaswa** (a) ‘Manner of talking/ the way of talking’ (denotation)

(b) ‘One who uses vulgar language when speaking or talks anyhow’ (connotation)

(c) The name as a nickname is bestowed on the name bearer by people surrounding him or her. It is a complaint on the manner of talking by the interpellated or how bad or injurious the language used is. The name bearer earned this nickname because he speaks anyhow and uses vulgar language with high tone like a wounded buffalo. At times, he bamboozles people with unexpected arrogance or arguments.

(3) **Chikulamwendo** (a) ‘Dragger of leg/ limb/one who drags legs when walking’ (den)

(b) ‘Extremely lazy and weakly looking person’ (connotation)

(c) The name *Chikulamwendo* is bestowed as a nickname on the person who is extremely lazy and weakly looking. The name bearer finds it difficult even to lift up his legs fast to walk properly. The real personal name of this nickname bearer is ‘*Malunga, Kalonga Mwita*’ who had difficulties in walking after experiencing long illness. He became so incapacitated that lifting leg is mammoth task, hence, was to do any work to earn a living. The use of the augment prefix ‘*ci-*’ entails despising or disparaging remarks that he is a good for nothing giant.

(4) **Polepole** (a) ‘Slow slow/ slowly/ one who moves or does things slowly’ (denotation)

(b) ‘Extremely slow person or witch or wizard’ (connotation)

(c) *Polepole njo mwendo* is a borrowed word from Kiswali meaning bit by bit. The name as a nickname has the meaning and etymology equivalent to *Mwendapole*. However, one informant a *Mr. Lwamba* told the researcher that while the meaning commonly taken to be that, the name bearer also earned this name due to practicing witchcraft as the song by the legend musician *P. K Chishala*.

5.4.16 Nicknames that Indicate Ownership or Non-ownership

These are kinds of nicknames in which either the nickname bearer claims ownership that you found me here or makes a disclaimer that I just found it or him or her or them there: these nicknames may include names such as:

(1) **Mwansangapacifulo** (a) ‘You found me’ (denotation)

(b) ‘This is my place, I am indigenous; you are an alien; can’t challenge me’ (connotation)

(c) The name is a self-bestowed nickname. The name bearer is claiming to be an indigenous person and claims ownership of place or village that you can’t challenge me. The message to society is clear, “Do not mess up with me, I am the custodian of this place’s social ethics.” But the name bearer was just nicknamed because each day they had a difference with other villagers or residents, he hastened warned them they found him there, therefore, he should not be troubled at all. If given, the name has despising connotations.

(2) **Mwinepaboushipilwamasha:**

(a) ‘The owner of the place whose even bad dance is appreciated’ (denotation)

(b) ‘Proud of ownership for own advantage’ (connotation)

(c) The name is bestowed on a person who enjoys support of the local people because he is an indigenous person of the place. The message is that even if he is wrong he will be supported to disadvantage the opponent believed to be an alien.

(3) **Pakabolelo** (a) ‘Where to die and rot’ (denotation)

(b) ‘This is my place and no one will remove me from here’ (connotation)

(c) This nickname is self-bestowed to show ownership that, I will die, buried and rot here at my place. No one will remove me from here or rather displace my family.

5.4.17 Nicknames Expressing Anger and Intolerance

These are kinds of nicknames that are bestowed on people their temperament. They express anger and inability to tolerate other people’s follies or flaws. This category of nicknames may include nicknames such as:

(1) **Mupangabantu:** (a) ‘Deporter/ chaser of people’ (denotation)

(b) ‘Short tempered impatient person who chases or deports people’ (connotation)

(c) *Mupangabantu*; Shortened as *Mupanga* ‘deporter’, it means the one who deports people or chases people. The etymology of this nickname is that there was a village headman who his only option was to deport any person who committed crime or practised witchcraft from the village. People send the message that, be careful should you make a mistake, he is a no sense person he will chase you.

(2) **Kamiima** (a) ‘It has rained/ it has showered’ (denotation)

(b) ‘S/he has urinated in her or his clothes/ rage’ (connotation)

(c) *Kamiima* comes from the word *ukumiima* which is literally translated as ‘to showering. However, it means that s/he has urinated within clothes. The name bearer acquired this nickname due to over upset or over annoyance such that whenever angered, he urinated within trousers. The message is that beware of his rage or anger or he may hurt/ kill you.

(3) **Paisoni** (a) ‘Poison’ (denotation)

(b) ‘A vicious or ferocious person’ (connotation)

(c) *Paisoni* ‘poison’ as a nickname was given to the researcher’s cousin by his nephews, nieces and children to express how vicious their uncle and father. He beat whoever did any no sense terribly. The name is derived or borrowed from the English term; poison People also started calling him by that name to suit his personality.

(4) **Kalumbakaleesa** (a) ‘Lightning’ (denotation)

(b) ‘Vicious or ferocious person’ (connotation)

(c) The name ‘*Kalumba*’ is bestowed on the name bearer from the striking power of lightning when provoked. The etymology of the name is the rage of the nicknamed and speed in throwing punches when fighting. The other nickname bearer; Esnat Chishimba was nicknamed ‘*Kalumba*’ by her acquaintances for her extreme beauty. She is very cute and attractive such that her beauty can be noticed even at a distance.

(5) **Filabilamukati** (a) ‘It boils inside’ (denotative)

(b) ‘The angry person’ (connotation)

(c) The nickname is given to person who gets upset because there is something is kept in the heart. Just a little thing a person is angered and bursts into anger. He praises himself that it pains me. The nickname also implies that don’t play with I have powerful witchcraft or magic powers which can slain any strong person in record time.

5.4.18 Nicknames Portraying Begged Family Ties, Friendship or Orphaned

These are types of names which are assigned to a person because that has lost both parents especially whilst very young. Others self-bestowed or given to a person believed to have cleaved to people purported to distant relatives or not relatives at all as in the following examples:

- (1) **Kapumbamukowa** (a) 'Berger of family/clan' (denotation)
(b) 'One who bergs for family/ cleaves to distant relatives' (connotation)
(c) It is bestowed on a person believed to have left or deliberately left his family (relatives) or clan and cleaves to a family believed to be distant from his, hence, seems begging for the family or relative.
- (2) **Kawilalupwa** (a) 'Fall on or force yourself on somebody to be your relative' (denot)
(b) 'Berger for the family/ cleaves to distant relatives forgetting own family' (connotati)
(c) It is a caution to the name bearer that do not forget your own family no matter how poor your family may be. Don't cleave to people who are not your family. The name bearer is saying I just berg for family.
- (3) **Sulaimbwaumuntumunobekusulishana** (a) 'Dispise a dog not a person' (denot)
(b) 'Respect and embrace your friend' (connotation)
(c) This nickname is self-bestowed to advise those who despise friends or relatives that never you despise a living person for he is a potential rich person tomorrow. It is only the dog that can be despised.

5.4.19 Nicknames Showing Position (No.) or Order of Birth Oriented Nicknames

These are nicknames that show position or number of the nicknamed in the family. They are order of birth oriented nicknames and mainly send a warning to society that the nickname bearer is so treasured by the name giver, therefore, should be handled with care as in the following examples:

- (1) **Mpelelo** (a) 'This is the last or this should be the end' (denotation)
(b) 'Warning to rivals, 'Stop messing up my life or I will kill you' (connotation)
(c) The nickname is self-bestowed to send the warning to the people who mess up the name bearer's life to refrain from messing his life or else he will react sharply. If given

by parents in the childhood, the message to the enemies is that you have killed many of my children, but this is the last born, should you try to mess with his life, I will kill you. This served the boy from death.

(2) **Kabindachulu** (a) ‘Small prohibiting hill or the last hill’ (denotation)

(b) ‘This is the omega; don’t mess with her life; I will kill you’ (connotation)

(c) If given by parents in the childhood, the message to the enemies is that you have killed many of my children, but this is the last born, should you try to mess with his life or her life, I will kill you. This served the boy or the girl from death.

5.4.20 Nicknames Concerning Settling, Care, Refugee or Protection and Embracing

These are nicknames assigned to a person who seems to care and embrace every person regardless of whom that person is or where he or she comes. Other nicknames in this category are given to show that things were bad, but now we are settled as in the following examples:

(1) **Chikokocifukatiileabaana** (a) ‘Big hen that embrace chicks’ (denotation)

(b) ‘Very caring person; who takes care of every member of family’ (connotation)

(c) The name *Chikoko chifukatile abaana* literary means ‘big hen’. Nevertheless, they connote the ability for a person to embrace and take care of everybody regardless of social distance that prevails. The name bearer had this name bestowed on him because he became a village headman who embraced and took care of every member of the family and any other member of the village including aliens. The name is praise for that attribute of taking care of anyone.

(2) **Chintelelwe** (a) ‘The big shade’ (denotation)

(b) ‘The protection and refugee’ (connotation)

(c) The praise name for the nicknamed that he is the shade where people can go and seek refugee. The nicknamed gives protection and comfort to the restless or the need. People take their problems there to be helped.

(3) **Chilaficipangulang’ombe** (a) ‘The big axe that cuts cow into smaller pieces’ (denot)

(b) ‘I solve very serious problems for people’ (connotation)

(c) The nickname *Chilaficipangulang’ombe* literally translated as ‘I am the big axe that cuts the cow curcas into smaller pieces’ entails that I am an important person who

reduces hot cases to look so insignificant with less effect. I solve problems big problems for people to look so smaller and simpler to settle their disputes.

(4) **Mukupwilouwakushimishaifikali** (a) 'The branch that distinguish fierce fires' (den)

(b) 'I am the settler of hot issues' (connotation)

(c) This is the nickname that is self-bestowed or just given to mean that the nicknamed plays a pivot role in settling hot issues between people. It is a praise name for one who solves problems for people in society. Big cases are like a frame of fire that should be put out.

5.4.21 Nicknames Regarding Health

These are nicknames which are assigned to a person to show how the health of the nicknamed person has been. In most cases, these nicknames are demining in nature as they only talk about poor health status of the nicknamed. These may include nicknames such as:

(1) **Kafwanda** (a) Ka- fw- a- nda 'S/he died while in the stomach/womb' (denotation)

(b) 'A sickling or a person with poor health since birth' (connotation)

(c) The name entails a person with poor health since birth or a sickling, insignificant and un dependable person. This person is incapacitated due to poor health situation. This person cannot offer solution to people especially to relatives problems', hence, cousins and acquaintances nicknamed him '*Kafwanda*'.

(2) **Kapopo** (a) ka-popo 'The still born baby' (denotation)

(b) 'The sickling, weak person or the poor health person' (connotation).

(c) This nickname's implication is that the name bearer was born still from the mother's womb. This name is a nickname given to a child/ person whose health has been poor or a sickling since birth. The use of diminutive prefix ka- (cl12) is to demine the name bearer that s/he is not strong or health enough and dying any time soon cannot be a surprise. Handle this person with care is the message sent to people in society.

(3) **Mutiiti** (a) 'Maggot' (denotative)

(b) Very short tiny bodied insignificant person with poor health' (connotative)

(c) The nickname *Mutiiti* “maggot” is bestowed on a person especially a man by relatives because of appearance and inability to handle hot issues rendering the name bearer insignificant. Culturally, a man is believed to be a protector of the family and weak people in the village. Therefore, he is expected to be able bodied and eloquent in speech. The nicknamed ‘*Kabeeka Makisemu*’; had difficulties in speech and could not express himself clearly when articulating issues. He was extremely thin, short and used to produce saliva round the chin. As a result, cousins called him *mutiiti* to mean an insignificant and undependable man.

(4) **Katiiti** (a) ‘Tiny bird’ (denotative)

(b) ‘Very tiny bodied short insignificant person with poor health’ (connotative)

(c) The nickname *Katiiti* “tiny bird” is bestowed on a person especially a man by relatives because of appearance and inability to handle hot issues rendering the name bearer insignificant. Culturally, like the description for *Mutiiti* above, in Ng’umbo society, a man is believed to be a protector of the family and weak people in the village, therefore, is expected to be able bodied and eloquent in speech. The nicknamed ‘*Lwamba*’; had difficulties in speech and could not express himself clearly when articulating issues. He was extremely thin and short. As a result, cousins called him *Katiiti* to mean an insignificant and undependable man.

5.4.22 Nicknames Illustrating Being Honesty to Give Reverence to God

The nicknames in this category is self-bestowed or given as an appeal to people to give reverence to God such as:

(1) **Leesaeka** (a) ‘Only God’ (denotation)

(b) ‘Declaration of one’s innocence of accusation and reverence to God’ (connotation)

(c) The name as anickname is the declaration of one’s innocence and reverence to God. It is the message to people that only God knows my heart; I am not lieing.

5.4.23 Hunting Nicknames

These are nicknames that express hunting skills. Some of these nicknames are used to praise a person in question while others are meant to demean the nicknamed as shown below:

- (1) **Musulanama** (a) ‘The producer of bad air meat/ animal’ (denotation)
 - (b) ‘The one who hunts a lot of animals/ extremely skillful hunter’ (connotation)
 - (c) The nickname is bestowed on the hunter who is highly skillful in hunting animals and birds such that on every meal there is at least a piece of meat. Sometimes, the people who refer to this person as “*Musulanama*” do not always intend to praise him, but to demean or despise him that he does not take care of his body in terms of cleanliness; bathing and washing clothes.

5.4.24 Nicknames Portraying Crookedness

These kinds of nicknames are assigned to people who believed to have been using crooked ways benefit themselves. Such nicknames may include:

- (1) **Mulileupite** (a) ‘You eat for her and go or hit and run’ (denotation)
 - (b) ‘Crooked cassanova; proposes a woman to benefit from her possession’ (connotation)
 - (c) The crooked man who proposes love to a woman just to benefit from what a woman can offer and go. This nickname means eat and run. The name is bestowed on a man whose character is of a Casanova. He proposes love and marriage to a lady but having sucked her wealth, food and perhaps has sex with her and he runs away to look for another woman. Abraham Chalwe was nicknamed by women he disappointed in relationship.
- (2) **Bulamu** (a) ‘The clever/ intelligent’ (denotation)
 - (b) ‘The crooked person’ (connotation)
 - (c) The person was nicknamed *Bulamu* he was doing things in a cleverly way or crooked manner and people started calling him by that name to educate the unsuspecting innocent people about his crooked ways.
- (3) **Kamutauni** (a) ‘It is of town’ (denotation)
 - (b) ‘Crooked person’ (connotation)

(c) The meaning of this nickname is the same as *Bulamu* to mean crooked ways of town people. The nicknamed praised himself as he crooked a person that '*Kamutaun*'.

(4) **Tolotolo** (a) 'jump jump' (denotation)

(b) 'Crooked person' (connotation)

(c) The nickname is for the crooked and unstable person. The nicknamed never fulfills the promises. The meaning is equal or less to *Mandaindai* the person who makes fake promises.

(5) **Mandaindai** (a) 'The promise promise' (denotation)

(b) 'Crooked person' (connotation)

(c) The nickname is for the crooked and unstable person. The nicknamed never fulfills the promises. The meaning is equal or less to *Tolotolo* the person who makes fake promises.

5.4.25 Nicknames Expressing Remnants (Survivors) of Tragedy

These are nicknames which assigned to a person because the person is a remnant or a person who has survived a tragedy as in the following example:

(1) **Chapuswike** (a) 'It survived or the one who has survived' (denotation)

(b) 'The survivor/ remnant' (connotation).

(c) The name *Chapuswike* means the remnant (survivor); the one who has survived the tragedy. In Ng'umbo society, a person who escapes death from a vicious beast such a lion or from drowning in the lake or river while others die, are believed to have been rescued by ancestral spirits. Ng'umbo people automatically nickname the victim *Chapuswike* 'survivor'. Mrs. Lubumbe Kabalondo (70); the mother of the name bearer; *Kasweshi James Chapuswike* narrated that her son was in the company of his cousin Chekoloko and other three friends fishing on Katilye lagoons when they met a tragedy. Four lives were lost including his cousin, but god of my ancestors saved my son's life. Hence, he was nicknamed Chapuswike as per our culture. Another *Chapuswike* survived the crocodile attack while swimming in the lake. His real name is Katonya Gilbert.

(2) **Kabwelakumanda** (a) ‘It has come back or s/he has returned to life’ (denotation)

(b) ‘The survivor/ the remnant’ (connotation)

(c) The name *Kabwelakumanda* is a nickname assigned to a person who has been extremely sick to the point of death, sometimes even kisses death and returns to life. The Ng’umbo society sees such a person as going to heaven to join the ancestors, then, s/he comes back to life. This person is called *Kabwela Ku bafwa* ‘He has come back from the dead’

5.5 The Relationship between Semantics and Etymology

Only a thin line exists between the levels of semantics and etymology. In dealing with the semantics; meanings of the Ng’umbo nicknames, there was no way the discussing of etymologies of nicknames could have been avoided as they are building blocks in the process of achieving meaning. This entails that the meaning of a nickname can be traced from its source. Thus, the source of a nickname also accounts for the semantic value as the semantic value can give the etymology of a nickname. Therefore, it can clearly be said that these two concepts are indispensable linguistic and onomastic terms. Nevertheless, the social situations and cultural aspects, and the namer’s intention remain pertinent to the interpretation of nicknames semantically and the findings of their etymologies.

5.6 The Morpho-semantics of Nicknames in Ng’umbo

In dealing with the morphology of the selected nicknames in Ng’umbo, having analysed them according to morphemes, various prefixes morphemes also have various semantic values and characteristics due to partially semantic classes into which Bantu nouns are divided. There has been the interplay between morphology and semantics to have further additional and complete meaning. From the findings, it has been observed that this interplay between morphology and semantics intensifies or gives the nicknames a new face of meaning. This phenomenon is referred to as morpho-semantics. The observed morpho- semantics are as illustrated in the following examples:

5.6 (1) **Kafwanda:** (a) Ka- fw- a-i- nda

(b) cl12-die-fv (pst simp)-cl9-stomach/ womb

(c) 'S/he died while in the womb/stomach' (denotation)

(d) 'A sickling or an insignificant person with poor health' (connot)

(e) Kafwanda entails dying while in the mother's womb. This name is a nickname given to a person whose health has been poor or a sickling insignificant person since birth. The use of diminutive prefix ka-(cl12) is to demean the name bearer that s/he is not strong or health enough and dying any time soon cannot be a surprise. It indicates how insignificant this person has been. Handle this person with care is the message sent to people in society.

(2) **Masaka** (a) ma-saka

(b) cl6-sorghum

(c) 'Many sorghum' (denotation)

(d) 'One who is fond of driving away/scaring birds off the sorghum field' (connotation)

(e) The bearer of this nickname is the father of the researcher. The nickname was bestowed on him by his cousins to tease him for his strong liking of the assignment to drive away or scare the birds off the sorghum field. Whenever they wanted to play with him, he was not available. They discovered that he was always at the sorghum farm. The use of the plural prefix 'ma-(plenty)' intensifies the teasing effect.

(3) **Musekwanakufipuba** (a) mu-sek-wa-ku-fi-puba

(b) cl1-laugh/dispise-(PASS)-cl17-cl8-idiot/fool

(c) 'the laughed at/dispised to the fools/idiots' (denotation)

(d) 'Unfortunate person, all that wants to do doesn't workout' (connotation)

(e) The nickname is self-bestowed to complain that I am dispised even by fools because of my misfortune as whatever I want doesn't workout. I have lost my children and all that I had.

Morpho-semantically speaking, the prefixes morphemes (**Ka-**), (**ma-**) and (**mu-**, **-fi-**) entail demeaning and making the nicknamed look insignificant, intensity of mockery and laughable a person is and how much pain the name bearer has been facing respectively. Coupled with social and cultural interpretation, the nicknames have a new dimension of

meaning and that intensify the effect of the nickname on the nicknamed and the message that it conveys to society. Some nicknames convey positive messages but most of them convey the negative connotation. This is also justified by (Felecan, 2009:67) who postulates that, “nicknames often entail changes in the nicknamed’s social and individual status drawing attention to that person’s flaws, which are excessively present in his behavior”. Rarely do nicknames refer to a person’s qualities. In the absence, an authority that could validate it, the second name is born and it is crystalised in a rather diffused manner having, nonetheless, an extremely, precise semantic foundation.

Further, these findings on the change of meaning due to morpho-semantics are in agreement with (Pongweni 1983, Barnes and Pfukwa (2008)) who postulate that where form or structures of names added meaning to the purported Shona war names and nicknames were given the serious attention and analysis. It is also in agreement with Hang’ombe (2015) who also dwelt into the morphology of Tonga apthronyms and nicknames to shade light on the meanings. It is worth noting that as part of Bantu languages in which nominals prefixes are categorized into classes and these prefixes have semantic values or meanings associated either with human being, diminutive and augmentative among others before considering the denotative and the connotative meaning, and social and cultural meanings. The semantics analysis also shows that nicknames in Ng’umbo have a semantic value, but some are polysemous.

Furthermore, from the morpho-semantic perspective, nicknames can be with different meanings at different times and situations. The intention for the nickname, by the nickname giver also adds meaning to the nickname since it tells the story about the nicknamed or provides the ethnographic information. This also has refuted the concept of proper names endorsed by the majority of Western Onomasticians; the famous distinction between denotation and connotation which postulates that proper names are denotative terms that only denote or refer to objects without signifying any attributes of these objects.

5.7 Conclusion

From the analysis in this chapter, it is observed that nicknames emerge from various sources. The themes nicknames have given as semantic values, coupled with cultural and social situations are reliable sources of these nicknames in Ng'umbo. Also the findings have shown that like any languages, the nicknames in Ng'umbo are really linguistic signs which could be subjected to linguistic scrutiny (linguistic analysis). This is in line with Batoma 2009, Mashiri 2004 and Felecan 2011 who agree that nicknames are linguistic signs which can be analysed phonologically, morphologically, syntactically and semantically.

It is worth reminding the reader at this juncture that the meaning of the names provided here as examples is not a congealed meaning that is waiting to be reconstructed by the onomastician (Batoma, 2009: 225). Instead, it is a cluster of linguistic and cultural meanings that gets contextualized based on the intention of the interpellator, his relationships with the interpellated, and the interpellative situation.

Further, the study has brought to the fore that there is the interplay between morphology and semantics of nicknames in Ng'umbo. This relationship is called morpho-semantics. From the findings, it has been observed that this interplay intensifies or gives the nicknames a new face of meaning to have further additional and complete meaning. The morpho-semantics also has proved that nicknames are meaningful linguistic signs and can be analysed linguistically.

Finally, each example starts with the nickname in the Ng'umbo script followed by linguistic glosses of a nickname, then literal translation (denotative) into English which consists of the surface meaning (the representations of the English translation or equivalent of the literal meaning) and ends with the etymology and the semantics; connotative meaning or actual meaning which consists of deeper meaning and message communicated. This includes the cultural aspect of the nickname. Further, the nicknames are categorized according to their semantic values and etymologies.

The next chapter tries to present and discuss the findings from the analysis of nicknames to ascertain whether the meanings they express have any social and cultural significance.

CHAPTER SIX

SOCIAL AND CULTURAL SIGNIFICANCE OF THE SEMANTICS EXPRESSED BY NICKNAMES IN NG'UMBO

6.0 Overview

Chapter Six is a presentation and a discussion of the findings of the analysis of the selected nicknames according to study objective (3); to find out the social and cultural significance of the meanings expressed in the selected nicknames in Ng'umbo.

6.1 Social and Cultural Significance of Meanings Expressed in Ng'umbo Nicknames

The third objective of the study was to find out the social and cultural significance of the meanings expressed in the selected nicknames in Ng'umbo. The study findings have revealed that the meanings of nicknames in Ng'umbo are socially and culturally significant. They have the social and cultural significance because they convey message to society about the namer, nicknamed and society that has created it, (Olenyo, 2011); provide a kaleidoscopic view of society, (Neethling, 2005); to give warning, alert, advise, ridicule or rebuke, demine; to show pride or self-praise, express eroticism, fighting, stubbornness as illustrated by (Felecan 2008), hence are documents where one can read the history of the individuals in time and space; create new identities, Barnes and Pfukwa (2008) . The nicknames just like personal names are documents where one can read the history of the individual in time and space.

According to Zawawi (1998:xii), “personal names provide an important component of African cultural identities” and that “besides having psychological roles in establishing a person’s identity, names convey, to those who know their origin and meaning, the social and cultural experiences of the people who have created them....” This means through studying the nicknames in Ng'umbo would make the culture and social values

of the Ng'umbo ethnic grouping to be known. Also, beliefs, contentious issues and the mystery about mourning practices would be highlighted and eventually resolved.

Further, this finding also is in line with Mashiri (2004) and Felecan (2006) findings who agreed that nicknames are meaningful and convey information. Ng'umbo nicknames are not mere verb play, but have communicative utility; they convey much information in various social net works. Nicknames are used as linguistic resources to perform a variety of social functions in everyday informal interactions and sometimes it becomes the appellative form by the entire community of people who validate it by use as themes in chapter five express.

In addition, "... names depict how members of a community regard themselves." In other words, names are a reflection of values, traditions, experiences, and events in people's lives which are in agreement with (Mutunda 2011, Nkolola 2013 and Hang'ombe 2015). Being nicknamed (Joseph 2004) who am I for others is an act "enacted identity." A person who is given a name is a statement of how others perceive the self. The meaning itself is the message propelled which reveals the intention or the purpose of the nickname to the one on whom it is bestowed, the one who has given that name and the society that understands and value meaning or its interpretation. For instance, the meanings of some Ng'umbo nicknames are to give warning, alert, advise, ridicule or rebuke, to show pride or self-praise (Felecan in Nomina Africa 2008: 82; vol.23). Using the thematic analysis of the Ng'umbo nicknames, the themes in these nicknames reveal that socially and culturally, the meaning of a nickname is important. For instance, the nicknames cited below each have a story to tell;

6.1 (1) **Kafwanda** (a) Ka- fw- a-i- nda

(b) cl12-die-fv (pst simp)- cl9-stomach/ womb

(c) 'He died in the womb' (denotation)

(d) 'A sickling or insignificant person' (connotation)

(e) The use of diminutive prefix *ka-*(cl12) is to demean the name bearer or make nicknamed look insignificant. Message; Handle this person with care for he can die any time soon is the message sent to society.

(2) **Chikokocifukatiilebana** (a) ci-koko-ci-fukatil-e-ba-ana

(b) cl7-hen-cl7-embrace-fv-cl2-child

(c) 'Big hen' 'denotation'

(d) A very caring person/one who takes care of every member of the family 'connotation'

(e) The name Chikoko chifukatile abaana literary means 'big hen'. Nevertheless, they connote the ability for a person to embrace and take care of everybody regardless of social distance that prevails. The name bearer had this name bestowed on him because he became a village headman who embraced and took care of every member of the family and any other member of the village including aliens. The name is praise for that attribute of taking care of anyone.

(3) **Mupingansofu** (a) mu-ping-a n-sofu

(b) cl1-lift up-cl9-elephant

(c) Lifter of elephant 'denotation'

(d) A fierce fighter who can beat anybody 'connotation'

(e) This nickname is bestowed on a fierce fighter who can beat anybody or many people regardless of the number. Culturally, an elephant is considered a powerful giant mammal whose vigour enable it do anything. Therefore, it the quality and manner of fighting or trait that is used to describe how one fights. It is a warning to the would be contenders or the challenges that the person is really a fighter, hence, keep away from destruction.

(4) **Kacilikoakaliingapantekweshonse:**

(a) ka-cilik-o-a-ka-liing-a-pa-nteko-sho-nse

(b) cl12-lid/ close/bottle top-fv-aug-cl12-cl16-sniff container-all

(c) 'It is little lid/ cork stopper which fits on all sniff containers' (denotation)

(d) 'The penis which goes in any virgina regardless of size or

The womanizer or man who does sex well, and in intensity' (connotation)

(e) *Kachiliko akalinga panteko shonse* shortened as *Kachiliko* as a nickname expresses erotic behaviour. Literary, it means 'It is a little lid or cork stopper which fits on all sniff

containers’, but the actual or connotative meaning is that the penis is never small, but fits or penetrates any virgins no matter how short or thin it may be. It is a proverbial name. Culturally and socially in Ng’umbo, a man is highly respected. The message is directed to women that do not despise a man. It is sex specific, hence it is directed towards a man whose libido supersedes natural one and has sex with many sexual partners in intensity and does it so well, and attractively that women or girls fall for him. The name sounds more a praise for one’s libido when self-bestowed, but if given by others, it is used as a despising phrase to denounce the name bearer’s sexual behaviour and attitude. It is quite disapproving to the unbefitting erotic behaviour.

(5) **Tabutolwa** (a) ta-bu-tol-w-a

(b) ‘neg-cl14-pick-PASS-fv’

(c) It /thick porridge is not got on silver platter but hardwork’ (denotation)

(b) ‘Work hard to have food or have good things’ (connotation)

(c) *Tabutolwa*; ta-’ (negation) and ‘-bu-cl12 for ubwali thick porridge’ in Ng’umbo; ‘*Ubwali tabutolwa, kano wa boombesha*’. The name implies that nshima cannot be picked on the silver platter, but you should work hard for you to have nshima or food on your plate. Inshima in Ng’umbo culture is important as it is a staple food. Dr. Fenson Mwape the late, while alive told me that he was nicknamed ‘*Tabutolwa*’. His acquaintances clipped it to ‘Tabs’. The etymology of this nickname, according to her sister, Jenet Mwape is that their father used to tell him that “*Mwana wandi Fenson, ala tabutolwa.*” ‘My son Fenson, nshima is not picked on the silver platter.’ As a young boy, the name bearer adopted the phrase as part exaltation when he was doing certain work to encourage himself. Even whenever he was playing football with he started calling himself; *Tabutolwa* as a praise. This was reinforced by cousins and peers (friends) who called him by that name.

(5) **Talwakalumo**: (a) ‘ta-lu-ak-a-lu-mo’

(b) ‘neg-cl14-burn/ flame-alone’

(c) ‘It/ firewood does not flame/ burn one/ alone’ (denotation)

(d) ‘Cooperative or unit of purpose to succeed’ (connotation)

(e) This nickname means that a single fire wood cannot flame or burn alone unless supported by others. It is a proverbial name which emphasizes the importance of unity

of purpose and encourages unity among people for them to succeed. The personal name for this nickname bearer is 'Samson Kasunga'. The etymology of this nickname is that relative were just looking at him without helping him, but just enjoyed the proceeds. Therefore, he named his business by the proverb "*Ulukuni talwaka lumu*" abbreviated as "Talwaka" in the quest to rebuke, advise especially brothers and sisters in order to take them on board and work together. As business grew, people started calling him by the business name 'Talwaka' a nickname which has become part of him.

6.2 The Aesthetic and Pedagogical Aspects of Ng'umbo Nicknames

From the analysed data above, it is observed that while there is a teasing and aesthetic dimensions where people are amused, there is a pedagogical dimension of the meanings of these nicknames to the general society. Through the meanings of these nicknames people are taught about the culture and values of the Ng'umbo people. There are also teachings and sensitization of people the dangers of HIV and AIDS by telling society the sexual behaviour of the name bearers. This helps in the prevention of the sexual transmitted diseases. Through the meanings people are guided not marry off their daughters anyhow even to men who are incapable of looking their daughters properly. The cultural and social aspects of the Ng'umbo people are clearly spelled out that they are well known as shown by the erotic nicknames. Through the meanings of society is taught the importance of co-existing. People are taught about the bad vices such as gender based violence. People are taught to work hard, be united and take care of one another to excel in life.

6.3 Nicknames are Common among the Males in Ng'umbo Public Space

Further, the analysis of the findings has revealed that nicknames in Ng'umbo are more common among the male folk, especially in the rural areas, but cuts across ages. It is also noticed that men use nicknames more frequently and more overtly than women. However, only a thin line exists between nicknames assigned to females and males because any name can be either for a male or female as they are no gender specific. This is in as agreement with Mashiri, 2004 study on some Shona Nicknames. The form

that a nickname takes and how it is used depend mainly on social distance between the participants, their relative social statuses, age, sex and the nickname's effect.

6.4 Ng'umbo People Proudly Use Nicknames in Public

Nicknames are not used in the presence of the nicknamed in most African cultures as they are provocative and calling a person by his or her nickname can only be done to offend the nickname bearer. But, among the Ng'umbo, a number of people were proudly called by their nicknames without considering the negative effects at all. This finding is in disagreement with a number of scholars of onomastics such as (Barne and Pfukwa 2008, Felecan 2006, Mashiri 2004 and Hang'ombe 2015) who postulate nicknames are not used in the presence of the nicknamed because they are offensive, demine or make fun of the person in question unless in a conflictual situation to provoke the name bearer.

6.5 Some Nicknames in Ng'umbo are Stabilised or Formalised into Surnames, Family name or Inherited names

Also from the findings, it is observed that nicknames in Ng'umbo can replace official forms or official names and become surnames of the nicknamed's children and the immediate generations of the nicknamed as a family name, for instance,

(1) **Mwendapole** (a) mu-end-a-pole

(b) cl1-walk/move-fv-slowly

(c) 'Walk/ move slow/He who walks or moves slowly' (denotation)

(d) 'Person whose manner or rate of doing things is at snail pace' (connotation)

(e) The name as a nickname was bestowed on a person whose manner or rate of doing things was at snail's pace. The name bearer was extremely slow in movement or walking and in whatever work he did. Because of manner of doing things, he was nicknamed *Mwendapole*.

(2) **Musambachime** (a) mu-samb-a-ci-me

(b) cl1- swim/ bath- fv (pres simp) - cl7- dew

(c) 'Swimmer of dew or the one who swims in dew'

(d) 'Hard working farmer or person'

(e) The name Musambachime (Swimmer of dew) means the one who baths or swims in dew. It was given to a person who was very hard working. He or she woke up early in the morning to go in the bush to cultivate when there is too much dew on the shrubs and grasses. Being the first to walk through the bush track, the dew made this person wet. Consequently, the bush rewards this person by making him or her, a rich farmer. It was a deverbial nickname describing a person's attitude towards farming but stabilised into family name or inherited name for some families. The use of the class seven (cl7) as augment prefix entails the intensity of dew to show how hardworking the nickname bearer has been.

(3) Mbulakulima (a) 'What If I had not cultivated/ farmed?' (denotation)

(b) 'Family, you have not taken care of me and my children' (connotation)

(c) The name was a self-bestowed nickname. It means if I had not cultivated, what would be my hunger situation? I would have died with my children. The etymology of this nickname is that the name bearer was working for the mines, but went back to the village after retirement to settle among his own relatives; the people he laboured to better their lives whilst in employment could not provide his family with food. He is now complaining and rebuking his that what if I had not cultivated wouldn't have my children died of hunger? Rebuking the relative's greedy is the message sent in society.

(4) Kambafwile (a) 'let me die for them' (denotation)

(b) 'Hard work and sacrifice for people, redeemer of family' (connotation)

(c) *Kambafwile* means let me die for them. "Not only I but every person with the Ng'umbo origin who is privileged to be nicknamed '*Kambafwile*' in family or society is highly valued." The name was a sacrificial name describing a sacrificial lamb. It is the name that was given to person who sacrificed a lot for the people. Mr. Kalonde, Chipulu Wisdom, the name bearer, was nicknamed *Kambafwile*. The etymology of this name is that the father past on while at secondary school and the family became impoverished. They depended only on local beer brewing as the source of income. *Kalonde*, having finished school and trained as a teacher directed all his energy and meagre resources to redeeming the family from poverty by sponsoring every member of the family to school and taking care of the old in African concept at the expense of attaining higher qualifications in his career as a teacher. Because of his commitment to better the lives of

his family members, cousins and clan cousins nicknamed him *Kambafwile*; the name bearer; 56 years of age narrated to the researcher. He sacrificed for the family's redemption.

(5) **Chabatama** (a) 'It has become good/nice/ calm' (denotation)

(b) 'The things have become good; we are now settled' (connotation)

(c) The name *Chabatama* as a nickname was bestowed on a person by his acquaintances. The nickname means things are now better or that he is now settled. The message was to remind the name bearer not to forget those who took care of him in difficult situations. Sometimes, it reminded those who despised the nicknamed that see things are now better. The etymology of the name as a nickname is that the man was very poor but became rich such that even the people who despised him drew near to him for help. The nickname stabilised to a family name or inherited name for some families.

(6) **Kashiwa** (a) ka-sh-iw-a

(b) cl12-leave-pass-fv

(c) 'The left or Orphan' (denotation)

(d) 'The orphan; person whose parents die while very young' (connotation)

(e) The implication of the nickname *Kashiwa* is that one was left alone. It was bestowed on a person who loses parents while very young. It had negative attitude or connotations towards orphans by those next kin who looked after them. But sometimes the message was that, "take good care of these orphans as they are vulnerable. The name bearer Musonda Jackson was nicknamed *Kashiwa* after the death of both parents at the age of 2

(7) **Tinaleesa**: Tina-leesa (a) Ø-tin-a-leesa

(b) cl1a-fear-fv-god

(c) 'Fear God or Give reverence to God' denotation)

(d) 'Be truthful or honesty; God is omniscient and omnipresent' (connotation)

(e) The name was an appeal to people to fear God in whatever they are doing as he is omniscient and omnipresent God. The name bearer was nicknamed Tinaleesa because he always cautioned people to fear God and tell the truth during discussions. The message is that be truthful for God is able to see everything from above.

(8) **Kalipenta** (a) 'Carpenter' (denotation)

(b) 'One whose work/job is carpentry' (connotation)

(c) *Kalipenta* has had no special meaning at all. It is a borrowed word loaned from English word ‘carpenter’ to refer to one whose work or career was carpentry. Sometimes, the name was used pejoratively to demine the person or to despise the job but it stabilized

(9) **Mapulanga** (a) ‘Plunks/ wood’ (denotation)

(b) ‘A carpenter or a person whose job is carpentry’ (connotation)

(c) The name *Mapulanga* ‘planks/woods’ when used as a nickname referred to carpenter or carpentry as just a career or simply to tease a person in question. But now it stabilised into a family or personal name of some people in certain families.

The phenomenon above may account also for the people of Ng’umbo having variation in surnames within the same family. This happens when the institutional name is considered in adequate or in appropriate. This is in line with (Felecan 2009: 65). Additionally, people change names to negotiate identity due to changes in social and individual status agrees with the theory of identity and the concept of integration.

6.6 Conclusion

In this chapter, the study has established that the meanings of nicknames in Ng’umbo are socially and culturally significant. They have the social and cultural significance because they convey message to society about the namer, nicknamed and society that has created that nickname. They tell a story about the nicknamed. They have both an aesthetic and pedagogical aspects. While they are so interesting and are used for amusing and teasing people, they are used for teaching people in society. They can be used to advise, teach and sensitise people on issues affecting society especially pressing and sensitive ones. It is also clear that in Ng’umbo, nicknames are not gender specific persee because some names can be for both male and female. Further, most Ng’umbo people are proudly called by their nicknames and these nicknames replace official names and become surnames or inherited names of the nicknamed’s children, hence variation in surnames. The following and final chapter summarizes all the findings of the study.

CHAPTER SEVEN

CONCLUSION AND RECOMMENDATIONS

7.0 Overview

This chapter tries to provide the synopsis of the findings and the discussions. It gives the salient conclusions on the findings and makes suggestions for future studies as recommendations.

7.1 Conclusion

Through this research, it can be said that the study has tried to prove that the Ng'umbo people have nicknames as part of their naming practices and that these nicknames present peculiar morphological and semantic structures. Conclusion is drawn that a nickname is a linguistic sign and hence, could be subjected to the same linguistic scrutiny as other linguistic signs i.e. could be studied phonologically, morphologically, syntactically and semantically.

In terms of morphology, the study has established that most Ng'umbo nicknames have interesting, peculiar morphological structures; stem or prefix + stem, and prefix + root + fv (ext) influenced by the Bantu noun prefix class system or Bantu noun morphological structure; where prefixes, endings and extensions added to roots or stems alter their meanings.

The common morphological structures of Ng'umbo nicknames appear to be denominals, deverbals, dejectivals and deverbal plus denominals which look complex and relatively long. Some nicknames have displayed short structure; single or one word structures, phrasal structures, sentence structures and proverbial structures. Additionally, some nicknames are compound names which are written without a hyphen in between. Also, the neologisms, borrowed and nativised nicknames from

other languages have difficult morphological structures which posed challenges to segment.

The various morphemes and parts that make up these nicknames have been clearly shown. The first part is class 1 prefix [cl1] and class 1a prefix [cl1a] to which all proper names belong. The second part is the nominal stem. Nominal stems are of three types; simplex, complex and compound stems. Morphemes that make up complex stems include a derivational morpheme, base or root, extension and ending or final vowel, time and negative marker depending on the word class from which a particular nickname is derived. Some derivational morphemes are highly productive while others are not. The derivational morpheme **mu-** is generally very productive in these nicknames. Nicknames derived from verbs are the ones with derivational morphemes and have many morphemes or parts; some up to eight parts or morphemes. Those derived from nouns have mostly simplex nominal stems. However, the more complex structures are those of the nicknames with sentence and proverbial structures. These were coupled with the neologisms and loan words which maintained the morphology of their target language.

From the analysis, conclusion can be drawn that the commonest noun prefixes are mu-, ka- and ci- from noun class 1/1a [cl1/ cl1a], noun class 12 [cl12] and noun class 7 [cl7] respectively. These occur across the categories of nicknames analysed above. But for the neologisms and nicknames derived from borrowed words from other languages such as English, they have no prefix, hence, they are represented by the symbol [Ø-] to imply that the class exists and that is class 1a [cl1a]. Further, it has been observed that there is variation in these prefixes as they do not follow a certain pattern, therefore, there is no specific class of prefixes.

Further, from the morphological perspective, nicknames in Ng'umbo unlike what was propelled in Europe have various meanings as they consist of Bantu noun prefixes which have a semantic value. It is worth noting that as part of Bantu languages in which nominals prefixes are categorized into classes, these prefixes have a semantic value or

meaning associated either with human being, diminutive and augmentative, pejorative, abstract nouns and miscellaneous among others before considering the denotative and the connotative meaning.

With regard to the concepts earlier alluded to above, the study has brought to the fore that there is the interplay between morphology and semantics of nicknames in Ng'umbo. This phenomenon or relationship is called morpho-semantics. From the findings, it has been observed that this interplay intensifies or gives the nicknames a new face of meaning to have further additional and complete meaning. The phenomenon; morpho-semantics also has proved that nicknames are meaningful linguistic signs and can be analysed linguistically. This relationship between morphology and semantics is as illustrated in the nicknames such as

Kafwanda: ka-fw-a-i-nda

(cl12-die-fw-cl19-womb/stomach).

Chamukati: ci-a-mu-kati

(cl17- (PERF)- cl18-heart/side/body)

The use of the morpheme '**ka-**' (diminutive) shows how small, sickling insignificant and unreliable a nickname bearer is and '**ci-**' and '**-mu-**' show the intensity or big or difficult the issue has been to the nicknamed to depict how hard it is to see it (locative) because the pain is inside somebody; it is psychological or emotinal and not the external injury. The morphological structure adds meaning to the name. This finding is in line with Pongweni's (1983) study of the Shona Nomenclature who says that where the morphological structure adds value to the meaning, analysis was to be made. Therefore, this study, like any other study by African onomasticians, has refuted the concept of proper names endorsed by the majority of Western Onomasticians; the famous distinction between denotation and connotation which postulates that proper names are denotative terms which only denote or refer to objects without signifying any attributes of these objects.

With regard to Semantics, the study showed that most nicknames in Ng'umbo are meaningful. They have a semantic value, but some are polysemous. These nicknames

have both denotative and connotative meanings. Etymologically, nicknames in Ng'umbo have various sources. The study established various etymologies of the selected nicknames and these are cardinal in providing their necessary meanings. These etymologies are semantic, social and cultural oriented. The study has further established that semantics and etymology are intertwined and indispensable linguistic and onomastic terms. This is because the etymology of a nickname also accounts for a semantic value as the semantic value can give the source of a nickname. They complement each other to give a complete desired meaning and source of a nickname.

Using the Unified theory of names, phenomenology and thematic analysis of the themes, the study has categorised nicknames according to their semantic value, etymology; how certain nicknames emerged, and affect relationship and lives of the nicknamed as follows: there are nicknames that express sexual libido and affection, magical powers (witchcraft), bravery and stubbornness, ability to fight viciously and conquer, persistence, self-praise and succession, gossiping or rumour mongering, and honesty to give reverence to God (fear God). Some portray poor health, poverty, regret, anger and intolerance, manner of doing things, humility or withdraw, orphan or begged family or friendships and hunting ability. Some promote unity or division, hardworking and renounce laziness. Some are nicknames concerning business names, ownership or non-ownership, position or number, complaints and displeasure, and remnants (survivors of tragedy). Some more nicknames express settling, care and embracing, crookedness and skin colour while others are derived from play phrases, ridicules, approbatory or derogatory. Others express the socio professional or occupational status of the name-bearers, important character or personalities (pertains to person's salient attributes, physical appearance, psychological peculiarities; behavior or other activities) in the Ng'umbo public space.

Further, the study has brought to the fore that there is the interplay between morphology and semantics of nicknames in Ng'umbo. This relationship is called morpho-semantics. From the findings, it has been observed that this interplay intensifies or gives the nicknames a new face of meaning to have further additional and complete

meaning. The morpho-semantics also has proved that nicknames are meaningful linguistic signs and can be analysed linguistically.

Further more, the study found out that the meanings expressed in the selected nicknames in Ng'umbo have great social and cultural significance. They convey message to the society about the namer, nicknamed and the society that has created it. The nicknames just like personal names are documents where one can read the history of the individuals in time and space. They are marked by subjectivity, effectivity and critical sense, sense of humour or ridicule. Some conceal and create new identities. Others are social statements that express personalities. The study also established that there is the relationship between the nickname and the nickname bearer's character or appearance in some way as illustrated by Mollen (2008). They provide an important component of African cultural identities" and that "besides having psychological roles in establishing a person's identity, names convey, to those who know their origin and meaning, the social and cultural experiences of the people who have created them.

From the analysed data, it is observed that while there is a teasing and aesthetic dimensions where people are amused, there is a pedagogical dimension of the meanings of these nicknames to the general society. Through the meanings of these nicknames people are taught about the culture and values of the Ng'umbo people. There are also teachings and sensitization of people the dangers of HIV and Aids by telling society the sexual behaviour of the name bearers. This helps in the prevention of the sexual transmitted diseases. Through the meanings people are guided not marry off their daughters anyhow even to men who are incapable of looking their daughters properly. The cultural and social aspects of the Ng'umbo people are clearly spelled out that they are well known as shown by the erotic nicknames.

The study also brought to the fore that nicknames in Ng'umbo can be fixed and become surnames, consequently may influence a person's life according to their social relationships. This may be the reason why members of the same family having different surnames, is a common trend in Ng'umbo society. This finding was in agreement with

Felecan, (2009: 83) who postulates that, “However, in smaller rural communities, nicknames cease to be mere occasional names, but become stable, fixed, even hereditary denominations. They replace official forms when an institutional is considered inadequate or in appropriate.” This was common with nicknames extracted from registers.

While nicknames are only mentioned in the presence of their bearers in conflictual situations to provoke the other, most people in Ng’umbo society are proudly called by their nicknames. This finding is in contradiction with the findings of Felecan, (2009) that nicknames are marked by subjectivity, effectivity and critical sense, an attribute found in all Romanians and sometimes associated with the sense of humour. They make fun of the person in question. “It should nevertheless be borne in mind that nicknames in Romanians are only mentioned in the presence of their bearers in conflictual situations, either to provoke or to offend the other”, (Felecan, 2009:84).

Finally, the study asserted that Ng’umbo nicknames like any other names are not mere arbitrary labels, but they are meaning-bearing and based on the motivation, intentions of the nickname giver, the circumstances or situations surrounding the nicknamed; social cultural context. These meanings of nicknames in Ng’umbo have the social and cultural significance. This study is a departure from merely collecting and documenting nicknames to undertaking intensive analyses of individual nicknames in order to try to exhaustively deal with their meanings, and social and cultural significance, related morphological, and etymological aspects. The study, therefore, adds value to the field of onomastics through the morphological analysis, semantic value, communication and etymologies of nicknames in Ng’umbo.

7. 2 Recommendations

This study has brought to the fore quite a good number of issues as regards to the Ng’umbo Nicknames aesthetically, pedagogically, socially and culturally and has tried to reveal the existence of this hidden ethnic group called the ‘abena Ng’umbo’ in a

positive. However, there are so many things that make Ng'umbo Onomastics really an interesting field of study in general linguistics which have not been highlighted in this study. Therefore, it is imperative that the study makes the following suggestions for the would be interested in future studies in form of recommendations:

7.2.1 Onomastics is a multi-disciplinary field of study per excellence. One could Study onomastics from a linguistic perspective. Based on findings, the study recommends for more researches with holistic approach to exhaustively deal with nickname's aspects as no single study can encompass all dimensions of this new field of study in Zambia.

7.2.2 Government and donors should invest more resources; money and time in scholarly studies pertaining to nicknaming practices to generate valid knowledge that can be used as study materials in onomastics and general linguistics in schools and colleges.

7.2.3 The investigations into nicknaming should be extended to other languages in Zambia especially those languages and dialects threatened with death to prevent language death and preserve them.

7.2.4 Further, the study recommends for an investigation on the neologisms, loaned or borrowed words as nicknames as they have portrayed very interesting linguistic features worth of studying.

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APPENDICES

APPENDIX I:

UN-ANALYSED NICKNAMES

Fipilamunda	Sankalimba
Kasonkomona	Kasakulamasonde
Chamukatingacakunsengacilamoneka	Kalepulasumbu
Chamulinsongacamumonanganafyona	Chaishinsa
Chibwabwakanswe	Kasokolokancinga
Tashamba	Kalukuta
Chayainkubo	Musangemulwendotemukanwa
Shipenengule	Kalebaila
Kontomusuminakwipaya	Palamilitale
Kakotemufwaya	Chakupopa
Kafwabulula	Masusaule
Chilyabubi	Mwaimwena
Shinawila	Chaimwena
Bwelenganya	Chisosolaicisanukilanauleipitila
Tulwe	Chimpantanyawaikalapakatikanshila
Chakulunta	Kutubatuba
Lukombolwamenshi	Musabaila
Kashimike	Kapunka
Mubangawauma	Musaka-bantu
Chilimunda	Kanjipite
Chabushamimana	Chipashicitaleleicikolele
Kalwaala	Mukantendwa
Mwimbafinoka	Nshindikeniuwafwataishindika
Mwatupwa	Ntungilileni
Kabangasheshe	Chocamitanda
Kalala-ntenkwe	Wamabeletalangwainshila
Kanongaebo	Songisomukonsowabeeni
Tintaneni	Chibansacandeke

APPENDIX: II

Class	Prefix	Examples	Associated with
1 singular	(u) mu- Or none	umuntu 'person' umwana 'child'	Humans, some animals
2 plural/respectful	(a) ba-	abantu 'people'	
3 singular	(u) mu-	umuti 'tree' umutwe	Trees, plants, lines, natural phenomenon
4 plural	(i) mi-	umiti 'trees' imitwe 'heads'	
5 singular	(i)-or (i) li-	ilibwe 'stone' ishina 'name'	miscellaneous nouns, time
6 plural/mass noun	(a) ma-	amabwe 'stones' amashina 'names'	
7 singular	(i) ci-	icintu 'thing' icipuna 'chair'	tools, languages, big or bad thing, manner of action
8 plural	(i) fi-	ifintu 'things' ifipuna 'chairs'	things in general
9 singular	(i) m-, (i) n-, (i) ng'-	insoka 'snake' ing'oma 'drum (s)'	some animals, miscellaneous other nouns
10 plural	(i) m-, (i) n-, (i) ng-	inkoko 'chickens' ing'oma 'drums'	same prefix with different concord
11 singular/ abstract	(u) lu-	ulupwa 'family' ulubuto 'light'	long things, some body parts 'extensions'
12 singular/ diminutive	(a) ka-	akasembe 'small axe' akabwato 'small canoe'	small things
13 plural/ diminutive	(u) tu-	utusembe 'small axes' utumato 'small canoes'	
14 singular/ Abstract	(u) bu-	ubusuma 'beauty/beautiful' ubuci 'honey'	abstracts and some mass nouns
15 verbs/ verbal nouns	(u) ku-	ukulanda 'talking' ukuulu 'limb/leg'	noun forms of verbs/ some body parts
16 locative	pa-	pamutenge 'on the roof'	locations
17 locative	ku-	kunuma 'at the back'	
18 locative	mu-	mung'anda 'in the house'	

APPENDIX III:**TIME SCHEDULE**

Activities	May-15	Jun-15	Jul-15	Aug-15	Sep-15	Oct-15	Nov-15	Dec-15	Jan-16	Feb-16	Mar-16	Apr-16	May-16	Jun-16	Jul-16	Aug-16	Sep-16	Oct-16
Selection of research topic	X	X																
Proposal writing	X	X	X	X	X	X	X	X	X									
Proposal presentation		X	X	X	X	X												
Proposal correction and final presentation		X	X	X	X	X	X	X	X									
Data collection						X	X	X	X	X	X	X	X	X				
Data analysis						X	X	X	X	X	X	X	X	X	X	X	X	X
Draft research report presentation												X	X	X	X	X	X	X
Final report presentation														X	X	X	X	X

APPENDIX IV**BUDGET**

Description	Number of Units	Unit Rate (Kwacha)	Total (Kwacha)
Note book	6	10.00	60.00
Pens	30	2.00	60.00
Typing	160	3.00	480.00
Printing of draft copy	160	2.00	320.00
Printing of final copy	160	2.00	320.00
Cover design and binding	5	80.00	400.00
Photocopying dissertation	5	61.00	305.00
Transport to and from Samfya, Mufulira, Kitwe	1	200.00	400.00
Transport for informants/Respondents	6	100.00	600.00
Ream of paper	2	50.00	50.00
Lodging	1	200.00	400.00
Subtotal			3395.00
Miscellaneous			1105.00
Grand Total			4500.00

