A MORPHO-SEMANTIC STUDY OF ANTHROPONYMY: TURKANA PERSONAL NAMES
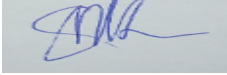
BY

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A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN LINGUISTICS, DEPARTMENT OF LINGUISTICS AND LANGUAGES AT THE UNIVERSITY OF NAIROBI

NOVEMBER, 2020

DECLARATION

This research paper is my original work and has not been submitted for examination in any other university

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DR. DAVID BARASA

DEDICATION

To my Loving grandparents the

Late Benson Kinyua Karanja and the late Tabitha Wanjiku Kinyua.

My loving father and mother

and

My loving uncle the Late Zachariah Githinji Warutere

ACKNOWLEDGMENTS

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ABBREVIATIONS

A: Aspect marker

ADJ: Adjective

AFX: Affix

AGT: Agent

CNT: Countable

EV: epipatetic vowel

DEM: Demonstrative

DM: Derivational Morpheme

F: Feminine

FRE:Frequency

GER: Gender

HAB: Habitual

INST: Instrument

INT: Intensive

LOC: Locative

M: Masculine

NZR: Nominalizer

POSS: Possessive

SG: Singular

SFX: Suffix

UNCT: Uncountable

UNESCO-United Nations Educational, Scientific and Cultural Organisation

V-Verb

v- voice marker

DEFINITION OF CONCEPTS

Ad hoc- concepts that are constructed pragmatically by the hearer so as to interpret an utterance.

Anthroponomy- it is a sub discipline of onomastic which deals with the study of personal names. (Koopman 2002:10)

Morphology-The scientific study of internal structure of personal names in this case. Houis (1983: 8)

Nicknames-Additional names acquired by an individual in the course of their lives to serve a specific purpose such as praising or ridiculing.

Onomastics- the study of origin and form of proper names especially personal and place names. (Raper, 1987, Cobuild 1987)

Pragmatics- the study of how language is used in a given context.

ABSTRACT

This study aimed at analyzing the morphology, the semantic and pragmatics of selected personal names in the Turkana language. After exploring the morphology, semantic and pragmatics of these names, it is evident that socially and culturally these names are of great significance to the Turkana people as; they provide a wealth of information about the name bearer, the environment in which one was born, the circumstances during birth and the expectations of the entire society from the name bearer. The names are also a recording of history and further, they evoke different emotions to the society as shown by names associated with war and natural calamities.

The study through qualitative research, data was described from the point of view of the interviewees who are competent speakers of the language. The morphology of the data was analysed by identifying, segmenting and describing morphemes that constitute each name. The meanings were semantically interpreted but a further interpretation was carried out.

The identification of the phenomenon behind the names was discussed in details and the meaning given. Some data was present in tables where the first denotative and the second denotative meanings were given.

It was established that names constitute addition of prefixes, infixes and suffixes added to roots which altered their meaning. However, some words were used in their bare forms as personal names and for the implied meaning to be derived, the process of lexical pragmatics theory which are; narrowing, metonymy, broadening that constitute metaphorical extension, categorical extension were applied. These processes brought different meaning of names according to context where a child was born. The meaning of the names given are hence, connotative and some denotative.

The names were derived from different word classes such as verbs, other nouns, and adjectives and compounding of one- or two-word classes.

The study concluded that all names are meaningful and context plays a major role in identifying their correct meaning. The social-cultural factors govern the pragmatic meaning of the names and convey messages. The knowledge gathered from the research can be used as study materials in linguistic classes and onomastic studies. The material can be a recording of those languages threatened with death and can be salvaged before they became extinct.

CHAPTER ONE: INTRODUCTION

1.1 Introduction

In Africa, culture and language cannot be separated as culture is expressed through words spoken and actions performed. Anthroponymy being an intergral part of language is also a means by which Africans practice their culture by way of giving names that are of value to their culture. This study of Turkana personal names is an attempt to analyse the morphology of Turkana personal names and how context influences their meaning. The study looks at how the environment influences the choosing of names and the social culture factors that determine the denotative and connotative meaning of personal names. The environment is of important to this study as Turkana people are pastoral herdsmen thus, encountering different kind of environment in different settlement areas. The study will use the Lexical Pragmatic Theory proposed by Wilson (2003) & Carston (2002).

1.2 Background to the Study

In the African culture, names, not only carry meaning, but speak a lot about people's experiences, relationship with one another and tell a story about the people. According to Mphande (2006:107), a name may indicate position of a name bearer in society, and the collective history and life experiences surrounding the individual. Brennen (2000:142) explains that personal names show a particular linguistic act which is to connect to values, traditions, hopes and fears in a society. For instance, names in the Turkana language are not given haphazardly; they are a recording of the history of the Turkana people as they can tell the circumstance under which a child was born.

Batoma (2006) indicates that meaning of African names is a cluster of three layers: lexical meaning that is the meaning of words, onomastic meaning which is based on tradition of naming practices and socio-pragmatic meaning which is based on the cultural knowledge of onomastic code of conduct (the rules outlining the social norms, religious rules and the responsibilities of or a proper practice for an individual or party or an organization. This explains that, the African names do not just stop at lexical meaning (semantic). They extend their meaning depending on the traditional practices of a community.

The present study is about personal names given to Turkana children at birth, the names acquired during the rite of passage by young adult men and names acquired throughout one's life by both genders (nicknames). Dimmendaal (1983: 300) observes that, Turkana names

display a number of idiosyncrasies. They are unusual in that, a name given to a child may be taken from the geographical terrain such as valleys flat land, hilly places such as *Emoru* a child born near a mountain, *Akope* born near a spring below a slope or *Apua* born in a dust place, animal inhabitants, such as "*Lotomo*" born in a place with many elephants, events such as "*Ariko*" born during war or animal raids, "*Ekaru*" named after a natural phenomenon and in this case a lot of rain. As children grow, they acquire other names whereby male children, are given names associated with the colour of a favourite bull or character. The girl child as she grows up, she may also acquire a name from her character and body features such as "*Nakabusian*" meaning beautiful. The names from bulls are acquired by boys during initiation or after a war depending on the character traits displayed like braveness, swiftness or cunningness. Therefore, one may end up having several names which he or she may receive at various periods in his life.

According to Gulliver (1985) at birth, every child automatically becomes a member of his or her father's clan. There are two clans in which a child can belong to *Ateger* (stones) or *Emacher* (leopard). A man retains his membership but after a marriage a woman switches to the husband's clan. A name hence, gives you identification and a sense of belonging.

Every child is given a name immediately after birth by the mother or grandmother. This name is only used by the mother and refers mainly to some event at the point of birth. The mother uses the name to show the liking or love for the baby (Ifemesia, 1995). A child is given a name by the father or the "godfather". This name is the one used by everyone unlike the name given by the mother. The name can be given at the first month of birth, after this, the child can be taken among the stock and can start wearing beads and charms. This shows that a name is important to the Turkana society, as they value their animals. So, a child goes to the stock after being given a name (Gulliver, 1985:187-188).

Naming in Turkana does not stop at child birth but it continues to adulthood. For example, when young boys go through the rite of passage to adulthood, they acquire another name. A man can be given one or two names at adulthood. The names are usually ox-names taken from an ox that one loves and dances with during traditional ceremonies or the ox he adores due to its traits. Men also acquire heroic names from their fellow warriors. These names are given after one has proved to have killed an enemy. The names, mostly take the root "*-moi*" or "*-emoit*". The two root forms mean, enemy (Gulliver 1985: 188).

1.3 The sociolinguistic context of the Turkana Language

The study is concerned with the practice of naming among the Turkana speakers. Turkana is an Eastern Nilotic language spoken in Kenya by Turkana people. According to Kenya Bureau of Statistics Census (2009:398) the population of the Turkana ethnic group is 988,592 and most of them live in the Turkana county. The Turkana inhabit the arid and semi-arid plains of Northwestern Kenya in the area extending from the Sudan border. They neighbour the Pokot, Samburu and Rendille in the South and South West and they border Uganda eastwards to Lake Turkana (Dimmendaal 1983:1-2). This explains their closest affiliations since, they belong to the same language family with the Karimojong, Jie, and Toposa. The language is closely related to Teso-Turkana cluster one of the three primary branches of Eastern Nilotic (Vossen 1981:45) cited by Dimmendaal (1983:17). Although these languages are spoken by ethnically distinct people, they are mutually intelligible and all that differs from each other is the tone and discourse markers. The Eastern Nilotic languages are divided into two groups the Bari and non- Bari from which other language cluster fall in as shown below.
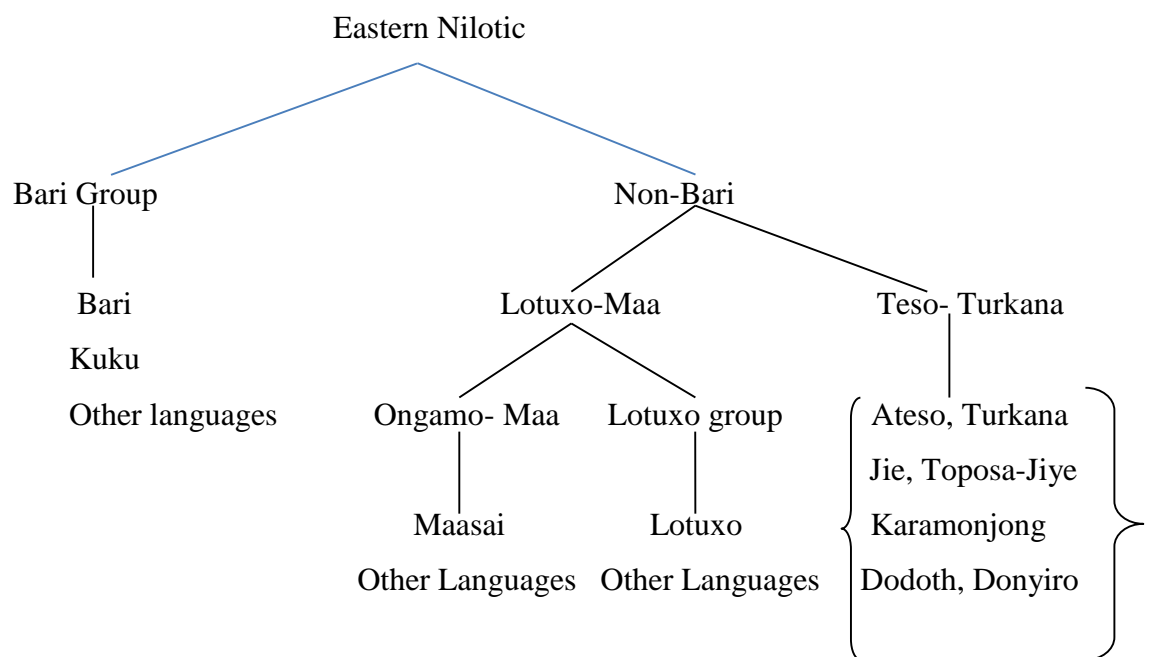
Figure 1: Sub-classification of Eastern Nilotic Languages According to Vossen (1982) cited by Barasa (2017)

The Turkana belong to the Teso-Turkana sub-branch of the Eastern Nilotic branch as illustrated in Figure 1 above. They are the largest in the seven ethnic group called Karamojong, Jie, Dodoth, Toposa, Donyiro and Jiye.

1.4 Statement of the problem

The morpho-semantic of Turkana personal names was undertaken to find out the origin of anthroponymies and their meaning. The study also attempted to describe the morphological pattern of personal names. The names were classified accordingly and an attempt was made to show the social and cultural significance expressed by their meaning. The study also attempted to show how the Turkana people describe their environment and their day to day experience by means of personal names. Much work has been done on Turkana language but to the best of my knowledge, none has been done on Turkana personal names. Malande (2011:216 cited by Anindo 2016) concludes that for one to know the meaning of Luloogoli personal names, it is a requirement to know their origin. This study therefore, attempted to get the meaning of the personal names by identifying their origin.

The study applied lexical pragmatic theory according to Wilson D. (2003) and Carston R (2002). The theory states that, meanings of words are pragmatically adjusted and fine-tuned in context giving a different meaning from that expressed by a lexical item (Wilson and Carston 2006).

Brennen (2000:142) explains that personal names have meaning and are meaningful. They not only determine the gender of an individual but they also determine ones mother tongue, social status, believes, hopes, fears, values, a condition in the society, wishes and aspirations. They are also believed to shape character. Hence, a personal name is one of the most important ways of transmitting people's culture. This may suggest that, people, express their hopes, lifestyle, and views to their child through the name they give to a child. Many religions give their children names of the people they believe had likeable traits with the hope of shaping their children's character.

1.5 Research questions

This study attempted to answer the following questions:

(1) What is the morphological structure of personal names in Turkana?
(2) What is the semantic interpretation of the meaning of Turkana personal names?
(3) What is the social and cultural significance of meanings expressed in Turkana personal names?

1.5.1 Objectives of the study

(1) To establish the morphological structure of selected personal names in Turkana

(2) To determine the semantic interpretation of selected personal names in Turkana

(3) To find out the social and cultural significance of meanings expressed in the selected Turkana personal names.

1.6 Rationale for the study

This study of morphosemantics of Turkana personal names is the first in the Turkana language and using lexical pragmatic theory. Dimmendaal (1983) has done a thorough work in the Turkana language but onomastic has been mentioned without much elaboration. Therefore, a gap exists as there is no work that has been done on the origin, internal structure meaning of personal names and their social significance.

According to Njoroge and Gatambuki (2012), mother tongue as a language is a resource for learning and therefore, the greatest and the most important gift a parent can give a child is to pass to them their language and culture. According to Soper, (1985:79) Mastery of language is revered among Turkana and their education process. A child is expected to learn the language, master it fully so as to become a good orator. A good orator is highly respected in Turkana culture. Therefore, the study of personal names will help Turkana speakers and any interested party to learn the language through names as they have a lot of meaning which apply to the Turkana.

This study focused on the indigenous Turkana names which are full of its people's culture and way of life. Very many Turkana children and adults under the age of twenty-five could not give the meaning of their Turkana names. This is due to the settled way of living as opposed to the pastoralism one. The interaction with other tribes has influenced the Turkana into speaking not very pure Turkana but mixture of Turkana with Kiswahili, Kikuyu, Kalenjin, Pokot and Samburu. This then, gives a reason why the personal names should be documented for the future generation reference as they are a means of expressing a culture and practices of a community. Tesfaye (2014) points out that "personal names form a special group within the vocabulary of a language, they obey most phonological, morphological, syntactic, orthographic and semantics rules". Hence, an individual through the study of personal names can acquire knowledge of a language and speaking one by learning the morphology of names their denotative and connotative meaning.

A lot has been done on Turkana as a language. However, there has been no work done on naming in Turkana. This study therefore, was conducted using lexical pragmatic theory. The study applied the phenomena of lexical pragmatic with the view of establishing the morpho-

semantics of personal names. The study attempted to cover the gap in analysis of personal names in Turkana, using the Lexical pragmatic theory.

1.7 Scope and Limitation.

The study is not about the complete morphology and semantics of Turkana language, but rather, on the morphology and semantics of selected personal names and nicknames. The analysis will be done using the lexical pragmatic theory according to Wilson (2003) and Carston (2002). The theory through its components was used to show how context contributes to meaning.

This research work concentrated only on the meaning of the names, the morphology of the names given, the surrounding events, situations and environment which influence name giving at the time of birth. The phonology and syntax of the names are not discussed although they have been mentioned in some parts.

1.8 Literature review

This chapter firstly, reviews previous works that have been done in onomastic in African languages such as Oromo from Ethiopia, Luloogoli from Kenya and Tanzania, Kabre from Northern Togo and Ng'umbo from Zambia. Secondly, the chapter will look at literature work done in Nilotic languages that are related to Turkana language and other studies on Turkana as a community and as a language.

1.8.1 Literature on naming

Anindo (2016) in her work on morpho-semantics of Luloogoli personal names, explains how the names are and carefully selected from other meaningful words such as adjectives verbs other nouns and how they end up creating a unique meaning. The work will then be important as it can be used in a comparative study of how the Turkana and the Luloogoli give names, and the meaning of the names.

Olenyo (2011) presents analysis of the semantics of Lulogooli personal names. Lulogooli assigns names as "signifiers" to the "signified" people. The names thus, act as identities and sources of institutional memory (record happenings). This work was helpful to this study as the personal names of the Turkana give insight into the world view of the Turkana people because the names relate to natural phenomena, seasons, vegetation and physical features.

Naming in Turkana does not stop after birth, men for example, acquire nicknames after the rite of passage to adulthood (becoming a moran) the nicknames are given according to heroic

achievement or love for one of their bulls. This gives them a 'sense of self' or identifying oneself as a unique character among many others Mbali (2005:3), since the names given are influenced by their culture and the environment surrounding them in their daily living, giving one a sense of belonging in the Turkana community.

The relation of denotation holds between a lexeme and a whole class of extra- linguist objects (Lyons, 1977). Lyons defines the denotation of a lexeme as "the relationship that holds between that lexeme and the persons, things, places, properties processes and activities external to the language systems". This is common in the Turkana language as almost all their personal names have a denotative meaning as they are endowed with Turkana's values, culture and knowledge.

Brennen (2000:142 cited by Tesfaye, 2014) explains that "personal names show a particular linguistic act which is to connect values, traditions, personal, hopes and fears in a society". Thus, is to say that through the personal names though they are short unlike sentences and paragraphs in a story, a tale of a language can be told. Due to the pastoralism way of life of the Turkana people, the names give a description of the value they have towards their cattle hence, giving names from the colour of bulls, the shape, size of horns and the strength of their animals. They also derive names from natural phenomena they encounter during their movements. The names describe weather conditions such as drought, floods as discussed in other chapters.

As stated by Batoma (2006), the meaning of African names is a cluster of three layers of meaning: the lexical 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. Turkana personal names rely heavily on the pragmatics (context).

According to Ngalande (2013 cited by Kabaso (2016), wisdom of an individual is marked by and sophistication of speech is measured by mastery and appropriate use of figure of speech such as euphemisms, proverbs and idiomatic expressions. The Turkana people perform the Edong'a in celebration of their economic gains. The dance is performed at night fall by both men and women (*Daily Nation* 22nd January, 2020). From the information given by the respondents, during this dance, the young brave warriors are called by their nicknames which invite them to join the dance and show their skills. Most of these names are heroic. Some of

the warriors who displayed bravery during a raiding attack acquire their new names at the Endong'a dance. Most of these names are proverbial and though brief, tell a whole story of their experiences.

1.8.2 Literature on Turkana and other Nilotic languages

A lot of work on Nilotic languages and those related to Turkana has been previously done. This includes, a number of works done on Turkana language by Dimmendaal, (1983), Itaru (1989), Lokidor (2017), Ng'asike (2019). Schroeder (2008) and Barasa (2017), have also done other works on Toposa Karamojong and Ateso, respectively, which are languages in the same Eastern Nilotic branch where Turkana belongs. These works can then be used for comparative study in different aspects of these sister languages.

Barret (1988) describes the verb as the most important element of the Turkana language as it is used in expressing the most difficulty concepts in the language. Most names in Turkana apart from those formed from nouns are derived from the verbs (verbal nouns). The work helped in understanding how different morphemes are attached to a verb root when used as a personal name and the meaning therefore.

Dimmendaal (1983:300-301) has done an extensive work in the Turkana language. He gives a brief introduction of onomastic in Turkana language. Most of Turkana personal names are derived from verb. The work of Dimmendaal has given explanation of different types of verbs such as processor, stative, essive which have been used in derivation of personal names. He has also given a clear description of number markings in the language. Number markings in Turkana personal names are of essence as they carry a heavy meaning on names as shown in the examples discussed below. Further, he has illustrated number marking in the language which, have been used in personal names that do not change word class (inflections). He goes further, to explain that Turkana language has few adjectives as more of the adjectives are derived from verb roots, although few adjectival roots can still be found such as those that describe colours, character and those that refer to cattle. The book was very resourceful as it covers almost all parts of Turkana language.

Schroeder (2002:3) explains that Toposa does not have adjectival or adverbial phrases. The adjectives apart from the colour terms are derived from the verb. The adjectives have a gender marker and a derivational prefix /-ka-/ with the suffixes to indicate number. The tendency of having few adjectives is then a characteristic of both Toposa and Turkana

language. The work was helpful in showing the division of morphemes and their meaning as the language shares a lot with Turkana language.

Lokidor (2015) explains that in Turkana there is a morpheme used to mark different genders since, nouns in Turkana are divided into different genders. Further, he notes that, the vowel /a/ and /e/ are mostly used as gender prefixes. The vowels /e/ a masculine gender prefix and /a/ feminine gender marker, are the most commonly used as in the name, *Ewat* (boy) and *Awat* (girl). The vowel /i/ is used in word initial position for diminutive.

According to Ng'asike (2019:25) the scientific methods of telling the weather conditions are found in major towns where the headquarters are based. This information does not reach the Turkana people on time and if it does, most of them are not able to interpret it as they are illiterate. The local leaders, who have knowledge on climatic change, are then responsible for preparing the community for the climatic changes and action to be taken therewith. The names then given to a child born during a specific weather condition in a specific place at a specific time of the year, becomes a recording of the weather expectation or predication of the place where one was born at.

1.9 Theoretical Frame work

This study used the Lexical pragmatics theory. This theory investigates how a hearer of a message looks for relevant meaning of words communicated by adjusting to the context. It shows how words, display different meaning depending on the context they have been uttered in. Using this theory, the researcher intended to find out, how personal names are given, the context in which a personal name is given, their significance in the society and the meanings of each personal name discussed. The research used pragmatic theory as proposed by Wilson (2003) & Carston (2002).

Lexical pragmatic theory was proposed by Blutner (1990). The Theory analyses meaning through the context and thus, it is effective in the representation of concepts.

According to Wilson (2003) & Carston (2002), lexical pragmatics investigates the mechanisms by which linguistically-specified word meanings are modified in use. Lexical pragmatics theory however, relies heavily on the relevance theory which states that lexical pragmatic processes are triggered by the search for relevance. That is, a hearer of a message tries to figure out what an utterance means at the point of utterance. Once the (s) he gets the

most relevant meaning, then the processing to get the most viable meaning stops. Therefore, meaning is not always explicit but also implicit (hidden). Wilson (2003:282),

1.9.1 The Ad Hoc Concept

Ad hoc concepts are concepts which are not linguistically given but constructed pragmatically by hearers in the process of utterance interpretation Carston (2002:232). This is to say that the hearer looks for relevance depending on the specific context. An ad hoc concept is something that differs from what a word encodes or means (lexicalized concept). The term is used to refer to concepts that are constructed pragmatically by a hearer in the process of utterance comprehension.

This suggests that lexical-pragmatics process apply 'on line' in a flexible, creative and context dependent way, and may contribute to the explicit truth-conditional of utterances (in Grice's what is said' as well as to what is implicated). Carston (2002) and Wilson & Sperber (2002) indicate that ad hoc concepts are not linguistically given but are made in a specific context in response to specific expectations of relevance. According to Barsalou (1987) "the construction of ad hoc concepts is affected by a variety of factors, including context, the accessibility of encyclopedic entry assumptions and consideration of relevance". This means that what we already have in mind about a word or name is not relevant at that time and we must create other concepts to get the most relevant interpretation or meaning of the given word or name. The resultant concept could be narrower or looser/broader than the lexical concepts Barsalou 1987/1993). The concept adjustment involves broadening or narrowing or both (MC Glone 1997) cited by Kangutu (2014).

Context is a dynamic, not static concept: It is to be understood as the continually changing surroundings, in the widest sense, that enables the participants in the communication process to interact, and in which the linguistic expressions of their interaction become intelligible. Mey (2001:39) and Schroeder (2005:8) as quoted from Moraa (2010:27) asserts that "context is like the encyclopedia about the word: it contains the values and norms of a society, the personal belief system and the cultural norms, i: e all the knowledge that the communication have stored in their minds at the time they enter the conversation". She further observes that relevance theory requires activation of encyclopedic entries and works on weak implicatures. She uses the example:

Jane is a snake, and points out that out of the encyclopedic entries of a snake like poisonous, malicious, sly and printed skin, only malicious and sly can be chosen keeping in mind that Jane is +human, hence, she cannot have printed skin and all the other non-human attributes.

This shows that metaphors have weak implicatures as they have several possibilities of interpretation. The attribute to be picked will depend on the context. The contextual effects will lead the hearer to understand, to analyse, process and interpret on the weak implicature.

Comprehension of non-literal forms which are employed in Turkana personal names relied on the context and the social cultural information. This is because; one needs a lot of cognitive effects and processing efforts to get to the relevance of the personal names. These non-literal forms are for example metaphors, metonymy and hyperbole where applicable.

The lexical pragmatic approach therefore, will help in understanding and interpreting the meaning of the lexical unit (personal names) in context.
There are two varieties of ad hoc concept construction which contribute to lexical pragmatic approach; narrowing and broadening.

1.9.2 Narrowing
Narrowing is reducing the meaning of a lexical unit to strictly one interpretation as influenced by context. The lexical unit however, has vast meaning semantically. For example, the use of the word 'drink" I do not drink, the word "drink" in the context above might not convey the encoded sense "drink liquid" as an action but more specifically as a linguistic unit a verb reduced to specify I do not drink alcoholic. Narrowing is flexible and context depending, thus, can be explained by different interpretations that the same word will have in different context.

 Searle (1980) explains the narrowing process of different verbs such as 'open', 'cut' and leave as below;

> people cut their holiday short (cut- stopped or interrupted or reduced the number of days) cut the branches (cut- reduce the size,
>
> open the present /one's mouth/a book/ your book,
>
> leave the meeting /some tea for me/ a job….

The action of cutting leaving and opening is not standard for different actions. The verbs meanings have to be reduced and interpreted according to the context or the object involved. Therefore, meaning is brought out by narrowing of these general concepts cut, open and leave. The process of narrowing therefore increases implications and the hearer is entitled to narrow the interpretations until he gets a meaning that is relevant enough depending on the context.

Communicated concept

Encoded concept
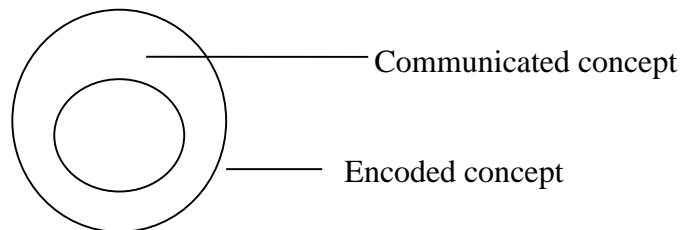
Figure 2: Narrowing process (Adapted from Wilson D. (2006-2007:3))

1.9.3 Broadening

Lexical broadening is the use of a word to convey a more general sense than the encoded one with a consequent expansion of linguistically-specified denotations.

Wilson (2006-2007) notes that lexical broadening consists of approximation, metaphorical and categorical extension. Muyuku (2009:15) cited by Koech (2013) observes that "in lexical broadening, a word is used to convey a more general sense of meaning than the encoded one hence widening of the linguistically specified denotation".

Communicated concept

Encoded concept
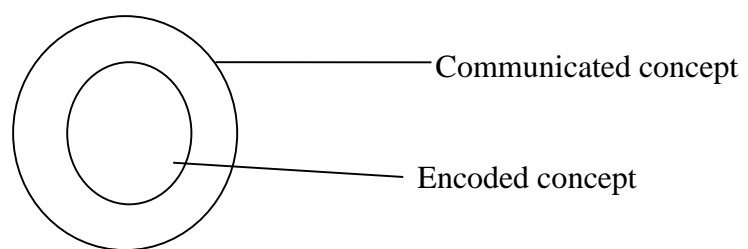
Figure3: Broadening process (Adapted from Wilson D. (2006-2007:4))

1.9.3.1 Approximation

In approximation, a hearer of a word or message is forced to widen the interpretation to other related interpretations falling outside the denotation of a lexical unit. (Lasersohn, 1999). This therefore, means the concept is not exact. For example, geometric terms such as "square" John has a square face. (Square to mean almost like but not exact therefore, 'squarish'. Consider the example; we went by the snaking metal road. The "snaking" conveys more than

the encoded sense. Assumptions about the concept "snake" for example ' meanders' 'craws" "slide" "long" that they crawl and are long may be transferred to a set of long crawling things that relate to road, therefore the meaning of snaking has been broadened to the movement of a train.
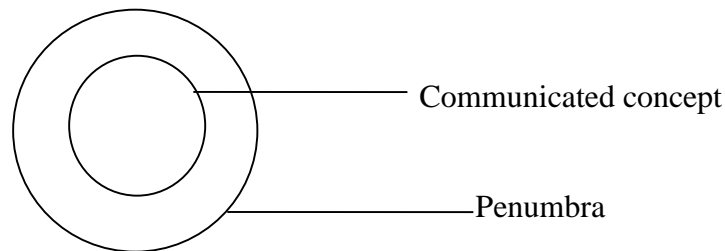
Figure 4: Approximation (Adapted from Wilson D. (2006-2007:4))

1.9.3.2 Metaphorical Extension

Metaphorical extension is another phenomenon of broadening. It extends from an expected interpretation of a lexical unit further than approximation. This is well seen in English perception words as in the verb see. The verb see extends the meaning further from use of sight (cf. Sweetser, 1990). A good introductory example is the English perception words (cf. Sweetser, (1990) claims that the feature of arbitrariness condition for the presence of semantic information, as in the verb *see* refers to visual perception when it is part of the utterance *I see the bus coming* but it is also arbitrary that *see* can also have a meaning relating to knowledge as in the sentence *I see what you mean, (understand) I will see you through all your troubles (support).* The first see means I understand while the second one means support. Therefore, extensions of the meaning of the word see.

Metaphor is seen as a more radical widening which allows the communicated concept to depart much further from the encoded concept. Interpretation of metaphor therefore, relies heavily on search for relevance which is determined by context in which the metaphor was uttered.
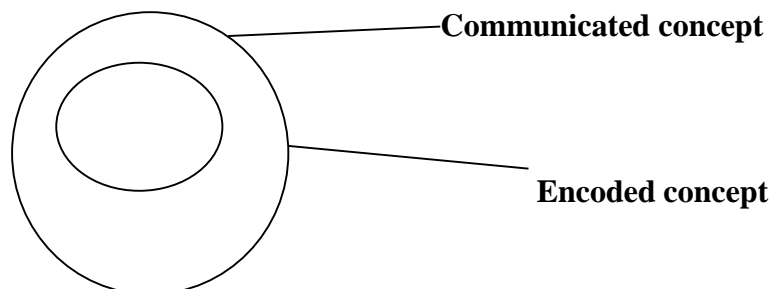
Figure 5: Metaphorical Extension (Adapted from Wilson D. (2006-07:5-6))

1.9.3.3 Hyperbole

Hyperbole is a type of broadening which allows the concept in discussion to wander further from the encoded concept being communicated Wilson D. (2002).

I am hungry I can eat an elephant.

There is an extension of hunger by saying that to be satisfied one can eat an elephant. This violates the maxim of truthfulness according to Grice as a human being cannot eat an elephant since it is too big, hence, an exaggeration.
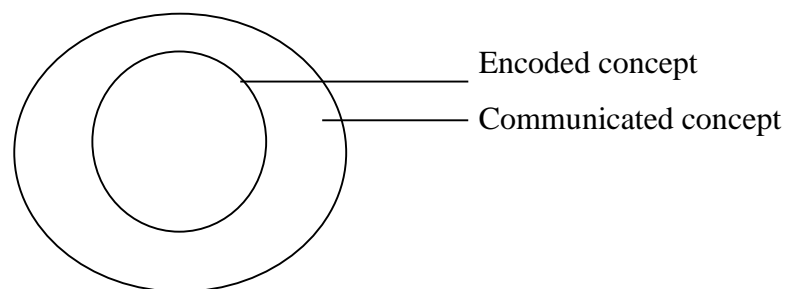
Figure 6: Hyperbole (**Adapted from Wilson D. (2006-07)**)

1.9.3.4 Category Extension

Categorical extension is a kind of lexical broadening involving the use of a more noticeable category to refer to all other related category to which it belongs. For example, pampers to mean any brand of baby diapers yet pamper is a brand name in its self.

1.9.3.5 Metonymy

Metonymy is the act of referring to something using a word that describes one of its qualities or features. For example the word "crown" to refer to the queen or hooves to refer to cattle goat, and sheep. Metonymy will be used in this study where appropriate. It has been argued that metonymy motivates the broadening and narrowing process. However, the latter two do not involve a shift in salient or more noticeable category which is the case in metonymy.

1.10 Methodology

This chapter explains the research design, area chosen for data collection, study design, methods of data collection and data analysis.

1.10.1 Area of Data collection

The data used in these work was collected from different sources. Most of it came from the native people interviewed of varying ages as shown by the table below. Some of the data was collected from texts which give a history of the Turkana people and texts of the language in

general. The area of study was in Rumuruti Laikipia West District. The district is inhabited by the Turkana, Maasai, Samburu, Kalenjin and Kikuyu. The district is suitable due to the fact that, the area is inhabited by Turkana speaking people of different ages and status. The researcher was able to get young learned research assistant who are speakers of the language and others young researchers who have lived closely with native speakers. These assistants helped in the interpretation and also created a good reception for the researcher. The area of study has been selected due to easy access in terms of distance for the researcher.

1.10.2 Study Design

The study employs [1]qualitative research method is concerned with human beings: that is, their personal values, interpersonal relationships, meanings, beliefs, thoughts and feelings. Leedy, (1993) This design was chosen because the personal values, interpersonal relationships, meanings, beliefs, thoughts and feelings behind the names have to be analysed. This therefore, makes this method more suitable for collection of data for this research, as it will be based on personal interview with people of different gender, and age from Turkana speakers. Hence, the data is primary data although the work was also made use of secondary data collected from works in Turkana language.

1.10.3 Data Collection

Data will be obtained first hand from respondents, since I am not a native speaker of the language, and a lot of explaining was required for authenticity.

The study will use judgmental sampling to select participants and the target population will vary between the ages of 30-50 years and above since the old ones have not corrupted their language yet, and those below 50 as most are educated and still have a fresh memory of their language and will be able to elaborate the meaning keeping in mind that the researcher is not a native speaker of the language. Hence, the study will have five language consultants, four from the Rumuruti and one from Lodwar in Turkana District where a large population of Turkana speakers lives. Table 6 provides a list of people who were consulted and the demographic characteristics for each person.

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[1] Qualitative research involves description of information as from the point of view of those being interviewed. It describes and analyses the culture and behavior of humans and their groups from the point of view of those being studied (Kembo and Tromp, 2009: 9).

Table 1: Key Informatics

Name	Age	Gender	Occupation	
A	Male	32	Farmer	
B	Male	80	Community elder	
C	Female	75	Farm worker	
D	Female	42	Teacher	
E	Male	53	Teacher	
F	Male	23	University student	
G	Female	28	House wife	
H	Male	42	Driver	

Initially the data was to be collected from 30 years and above but after going to the field, this was changed since the researcher needed learned people to confirm the spelling of the names thus, the university students was involved.

The researcher did face to face interviews with the respondents, most of them were done in different days taking 30 minutes to two hours a day depending on the flexibility of the individuals. Some questionnaires were also given to respondents especially those who can read.

Other sources of data were from books on Turkana language (Dimmendaal 1983), and (Gulliver, 1985), thesis on onomastic from other researchers in East and West Africa and journals on the education of the nomadic tribes.

1.10.4 Data Analysis

The data on Turkana personal names was translated into English equivalent first, then the literal meaning was given and lastly the connotative meaning while at the same time, maintaining the meaning in Turkana. The data was analyzed using the categories of lexical pragmatic theory which are Broadening, metaphorical extension, and categorical extension and narrowing. The corpus of personal names collected was organized and group according

to categories such as names derived from verbs, other nouns, adjectives, events, situations and flora and fauna, and any other category that was discovered during data collection. The analysis was done in the following steps:

Classification of data according to the morphological patterns,

Identification of meaning using the categories of lexical pragmatics; broadening, Categorical extension, metaphorical extension and narrowing.

Identification of the phenomena and underlying events behind the names.

Presentation of some of the data in tables

1.11 Conclusion

The chapter gave information on the background of the study, the background of the Turkana people, and the practice of naming of children. Other topics such as the problem of the study, the purpose, the research questions, the objective, literature review, theoretical framework and methodology used in the study have been discussed in the chapter.

CHAPTER TWO: THE MORPHOLOGICAL ANALYSIS OF TURKANA ANTHROPONYMY

2.1 Introduction

This chapter discusses how morphological processes contribute to the formation of Turkana personal names. An understanding of meanings of morphological constituents will help us in understanding the entire meaning of personal names. According to Hous (1983:3) cited by Khama, (2015) names are practically not distinct from other linguistic signs at the level of morphology, and they can be analyzed at the level of morphology, syntax, semantics entomological perspective among other levels. The present chapter shall focus mainly on the morphological analysis.

2.2 Morphology of Turkana Nouns

Dimmendaal (1983: 208-209) gives a description of the morphemes contained in a Turkana noun. He asserts that, Turkana nouns, consists of a sequence of at least eleven morphemes that have different functions. These morphemes are numbered as 1-(2)-3-4-5-6-7-8-9-(10)-11.He further explains that the constituents occur in fixed position as shown below.

1- this position is occupied by a gender prefix either masculine or feminine.

2- and10-are tonal morphemes for case marking in nouns.

3- the position is occupied by quantifiers and pronominal possessive markers.

4- the position is occupied by two prefixes (*ki-*) or (*ka*). These prefixes are used with positioner nouns.

Dimmendaal (1983: 274-275) explains that positioner nouns are derived from dynamic or stative verbs and indicate the animate entity that is closely associated with action, process or state expressed by the verb, which forms the base of the nominalized entity. Positioner nouns hence are either agentive (one who performs an action by use of an instrument) For example: shaver from the verb root-*banyar* to noun *ekabanyar*.), processor (one who performs an action without any instrument such as caller from the verb root-nyar- to a noun *ekanyiritoni*) or essive (those nouns that have some emotions attached to them such as *ekareng'ani* a furious person which can also be termed as 'state of being'. Positioner nouns, uses the morpheme

/-ka-/ as a derivational morpheme where a verb changes to a noun in derivation of a personal name. According to the explanation by Dimmendaal, (1983; 275-276), process verbs which

form positioner nouns have the aspect marker {-it}[2] which is a grammatical category that shows how an event, action or state, noted by a verb, extends over time, the active voice markers {-a} or {-o} follow and finally the number suffixes /-ni/ or /-k/ for singular and plural respectively as shown by the examples below

1.   a) e-ka-rem-o-ni

   M/SG-DM-spear-v- SG:INST

   'to spear with a spear'

   'a raider'

   b) e-ka-pol-o-ni

   M/SG-DM-big-e-SG

   'being senior'

   'a chief'

   c) e-ka-nyar-it-o-ni

   M-DM-call-A-e-SG

   'a caller'

   'an informer'

The example (1a) is an agentive positioner noun (one who performs an action with an instrument), the name is derived from the verb root /-rem-/ spear. It is a male name meaning a a raider or one who uses an instrument to perform the act of spearing. The name is derived from the action of Turkana raiders use spears for attacks and defense during war. The child is then named after a skilled spearer or raider. There are other nouns such as essive nouns that describe a state of being as illustrated in (1b) above. The name is given to a male child named after a chief or a senior person in the community of Turkana people. Processor positioner nouns are also type of nouns derived from verb roots. A processor positioner noun is one who performs an action without any instrument for example

"*ekanyaritoni*" a caller who either who calls by whistling, screaming or making other sounds to alert, warn or advise the community. The name is from the verb root –nyar- 'call'

---

[2] The suffix /-it is a singulative marker in nouns that are not derived from verbs but it is an aspect marker in nouns derived from process verbs in this case personal names (Dimmendaal, 1983;239)

The epipatetic vowel such /-o-/ in the example (1b and c) according to Dimmendaal, (1981:66-68) do not have a function although, earlier in Turkana language, could have been a marker of transitive verbs (take an object).

5-,6-,7-,8-,9- this position is occupied by stems of nouns formed from verbs roots also called deverbative nouns For example: *Ekeboyon* it is a personal name derived from the verb root -iboy- 'to sit' given to a person who loves sitting for long hours or staying at home throughout.

11- it is the number suffix position.

2.2.1 Number marking

In Turkana as described by Dimmendaal, (1983) number suffixation is the most complicated aspect. There are different morphemes that mark number such as /-i/ /-n/ /-ney/ and /-na/. Some of these morphemes will apply in derivation of personal names.

Due to complexity in number affix of Nilo-Saharan languages Turkana being one of them, Dimmendaal suggests a tripartite division of nouns into singulative, plurative, which are marked for number by suffixes and replacement marking where the morpheme that marks singulative is replaced by a different morpheme in plurative. These features are explained as follows: Firstly, the most common way of number marking is where the singular is morphologically unmarked while the plural is morphologically marked. Secondly, there are nouns which are singular and morphologically marked while in their plural, they are morphologically unmarked. Lastly, nouns that are morphologically marked in singular and plural but the suffixes are different in both cases. The tripartite system is not predictable due to variations as compared to the normal dual system which is more predictable. The table below displays the tripartite division from [3]Masalit and Turkana two of the Nilo-Saharan language.

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[3] Masalit also called Masarak is a Maban language spoken by the Masalit people in western Sudan. The Masalit is a Nilo-Saharan language that falls under the Bari group of the Eastern Nilotic languages. It is related to Turkana language as both are Eastern Nilotic although Turkana falls under the Non-Bari group.

Table 2: Number marking in Masalit and Turkana: (Adapted from (Dimmendaal, 2000:216; 1983:228-238)

	Singular	Plural	Gloss
Singulative marking (Masalit)	barjaŋ-i	barjaŋ	'shoe'
(Masalit)	anyaŋ-gi	anyaŋ	'fly'
(Turkana)	e-ɲa-it	ŋi-ɲa	'grass'
Plural marking	mama	mama-ta	'maternal uncle'
(Masalit)	daa	daa-si	'mother'
(Turkana)	a-poo	ɲa-poo-i	'hare'
Replacement (Masalit)	mal-ko	mal-ta	'chattel'
(Masalit)	siren-di	siren-i	'cooking place'
(Turkana)	a-kima-t	ŋa-kima-k	'old woman'

From Table 1, Masalit singulars are marked by the morpheme /-i/ and /-gi/ and in Turkana it is marked by the morpheme /it/ where the plurals are unmarked.

In plural marking, Masalit has the morpheme /-ta/ and /si/ and Turkana /-i/ where the singulars are unmarked.

In replacement, Masalit has the morpheme /-ko/ and /di/ in singular which are replaced in plural by the morpheme /-ta/ and /-i/, respectively, where Turkana has the morpheme /t/ in singular, it is replaced by the morpheme /-k/ in plural.

The morpheme that is commonly used in Turkana personal names is /-i/ in a personal name as in example (2) below:

2.   Lo-pele-i

        M-tree-PL

        'a place with many palm trees'

'Seedlings of a palm tree'

'a male child named after seedlings of a palm tree'

The suffix /-i/ is a morpheme that marks number. On the other hand, in Toposa, a language of the Teso-Turkana, the gender prefixes are divided into two classes as illustrated in Table 2 below.

Table 3: Gender Markers in Toposa class one nouns and second class adapted from: Schroeder, 2002:19)

		Singular	Plural
Class one Nouns	Masculine	ɲe-	ŋi-
	Deminutive	ɲi-	ŋi
	Feminine	ɲa-	ŋa
Second class Nouns	Masculine	lo-	ta-lo-
	Feminine	na-	ta-lo-

The second class gender markers in Toposa are more similar to the Turkana locative case gender markers /lo-/ and /na-/ unlike the first class. Therefore, we will come across personal names in Turkana with the singular form of the second class nouns similar to Toposa unlike the ones in plural. Examples of these names are:

3.   a) lo-tom-e

       M/LOC-elephant-PL

     "a place with many elephants"

    b) na-tuko-i

     LOC/PL-zebra-PL

    "a place with many elephants"

From example (3a) and (3b) the locative case /lo-/ and /na-/ have been used as gender markers at the same time as location marker. The meaning of the name in example (3a) is a male name given to one who was born in a place with many elephants while (3b) is a female name given to one who was born in a place with many zebras.

The basic form of the noun 'elephant' is 'e-tom' in singular while the plural is 'ŋi-tom-e' (Dimmendaal, 1983: 245). Since, the name indicates a place with many elephants, hence, the use of plural form instead of the basic form.

2.2.2 Gender in Turkana

Gender in Turkana is marked by the morphemes /e-/ and /ni-/ for masculine /a-/ and /na-/ for feminine while /i-/and /ni-/ for neuter in singular and plural respectively (Dimmendaal, 1983). The gender markers on nouns and noun modifiers, creates cohesion phrases. Turkana personal names are mainly drawn from natural phenomena, seasons, time of the day when one is born, location, animals, plants and inanimate objects. To derive a personal name from the phenomena mentioned, there are two prefixes used to indicate gender which are /e-/ for masculine and /a-/ for feminine. Rarely is the gender marker /i-/ for neuter used in personal names unless it is referring to a child or when the connotation is diminutive (Dimmendaal, 1983:218-219). The gender markers for both feminine and masculine in singular form are the most common in the derivation of personal names unlike the neuter gender marker. The singular form in feminine is still more common than the masculine. This can be explained by the fact that, nouns which are masculine undergo zero morphology when it comes to deriving names from them, hence, they remain in their bare form. This mainly occurs in cases where the names are derived from plants and big animals such as wildbeest, buffalos and others as will be shown in the following chapters.

2.2.3 Locative case

In Turkana, gender is also marked by the locative case in masculine and feminine. The locative case is used in both countable and mass nouns when they function as locative compliments indicating direction, source or place. [4]The prefixes are pronounced with a low tone in singular as illustrated in (4a) (Dimmendaal, 1983: 215). The locative case gender prefixes used in personal names are shown in the Table 3 below.

Table 4: Locative case gender prefixes: Adapted from Dimmendaal, (1983: 215)

	Singular	Plural
Feminine	na`-	na-
Masculine	lò-	lo-

---

[4] The difference between the singular and plural is phonological in that the singular form is pronounced with a low tone while the plural with a high tone when the noun indicates a place or direction. The personal names that use the locative case gender marker usually have the meaning of source, direction or place hence, will be pronounced with a high tone.

4.   a) Lò-cul

   M/LOC-deep water spring

 'Near a deep water spring'

  b) Na-ruɲe-i

   F/ LOC-rat-PL

  'Place with many rats'

The male gender in (4a) is marked by the locative case gender marker /lo-/ to mean source or place. The name is given to a male child born near a deep water spring'

The female gender in (4b) is marked by the locative case gender marker /na-/ to derive the name *Narunyei*. The locative case morpheme /na-/ indicates place in this case therefore, the name is given to a female child born in place with many rats.

Different types of nouns undergo the inflection morphological process to form personal names, whereby, word class does not change neither is the meaning of the lexeme affected. Most of these nouns are given a gender prefix marker before the lexeme root and a suffix to mark number. The Turkana language has both countable and non-countable nouns. Most of Turkana nouns are countable nouns and a few are non-countable. The countable nouns take the feminine, masculine or neuter gender. However, according to Dimmendaal (1983:210) the majority of Turkana countable nouns have feminine gender marking. These gender markers are illustrated in Table 4 below:

Table 5: Gender markers in countable nouns: (adapted from Dimmendaal, 1983:210)

	Nominal gender markers	
	Singular	Plural
f	a-	na
m	e-	ni
n	i-	n

5. Some examples for countable noun in singular and plural are shown in table 5 below

Table 6: examples of countable nouns in singular and plural

Countable nouns		
Singular	Plural	Gloss
a-mosiŋ F/SG-'rhino'	na-mosiŋ-o F/PL-rhino-PL	rhinoceros
e-kori M/SG-giraffe	ni-kori-o M/PL- giraffe-PL	giraffes
i –inok N/SG-dog	ni-ŋok-wo N/PL-dogs-PL	dogs

The other form of nouns is non-countable nouns which are also called mass nouns. Basically, mass nouns are either singular or plural.

Mass nouns in Turkana language take a gender prefix that is masculine or feminine but not neuter. (Dimmendaal, 1983:211). For example:

5.   a) e-kuron

            M/SG –Ash

        b) ŋi-leci

            M/PL-shame

        c) a- kure

            F/SG-thirst

        d) ŋa-akot

            F/PL-blood

As per the examples above, the prefix gender markers for masculine in singular and plural are /e-/ and ni-/ while those for feminine are /a-/ and na-/ respectively.

Some personal names are derived from other common nouns. They therefore, do not change word class. However, some are inflected for plurality by the suffix /-i/, and a prefix for gender marking but still maintain the word class. For example:

6.   a) Lo-beere-i

           M-butterfly-PL

         'a place with butterflies'

         'Period of butterflies' infestation'

       b) Na-beere-i

          F-butterfly-PL

        'a place with butterflies'

The two names are derived from a common noun. The names are given to a male and a female child born during the period of butterfly infestation. The two names are derived from a common noun butterfly.

2.2.4 Derivation

Turkana personal names are formed from different word categories such as nouns, verbs and adjectives. These word categories go through different morphological process such as affixation, prefixation, suffixation and compounding to form personal names. The different derivational processes were discussed below, if applicable to derivation of personal names.

2.2.4.1 Verb to Anthroponymy Derivation

The verb root is the most integral part of most of Turkana personal names. Personal names that are derived from verbs are formed by adding affixes (prefixes) to the verb for gender marking as shown by the examples below. The locative morpheme /lo-/ is a gender marker for male while /na-/ is the gender marker for female. However, some female personal names derived from infinitive verbs remain in their bare forms as Turkana verb infinitives are formed with the gender marker /a-/ (Dimmendaal, 1983:138). Therefore, the prefix /a-/ is a gender marker as well as verb infinitive marker.

7.   a) a-tam-a

           INF/F-think-V

           "to think"

        b) Lo-tam-a

           INF/M-think-V

           "to think"

8.   a) Lo-turum

            M-gossip

            "gossiper"

         b) Na-turum

F-gossip

"gossiper"

The illustration in example (7a) shows that the name is derived from an infinitive verb "to think" but remains in its bare form although the verb root is -tam-. Therefore, the morpheme (a) marking infinitive marks gender for female, however, in (7b) the locative case gender marker replaces the infinitive prefix /a-/ but the verb remains as infinitive. A competent speaker of the language will understand that the name is derived from an infinitive verb even without the infinitive verb marker /a/. Both names respectively mean a female and a male child named after a person who thinks or used to think a lot.

In the illustration for examples (8a) and (8b) above, the names are formed by the addition of the locative gender markers /lo/ and /na/ for male and female respectively. The meaning of the name describes the attribute of a person who loves gossiping. Therefore, in this case, the locative case morphemes /lo-/ and /na-/ indicates source of gossip. The names are given to both male and female children who are named after a person who loved gossiping.

9.   Lo-it-it

        M-sharpen-SG

        ' a specific way of sharpening an object'

The suffix /- it/ brings a semantic change where the meaning is narrowed to mean a specific thing. The name is formed from the verb root /-it-/ which means to sharpen. The suffix /-it/ has a singular individualizing meaning. The suffix /-it/ falls under a special group of nouns which can have two singular forms where one specifies an individual meaning while the other one gives just a general meaning. Dimmendaal (1983:240) gives example of nouns with the special individualizing meaning as follows:

   a) a-kwap-it   a piece of land
   b) a-kwap   land
   c) a-kuar-it   one night
   d) a-kuari   night

    Adapted from Dimmendaal (1983:240)

As per the example above, the suffix /-it/ has been used to specify what is being referred to in singular form. That is, not all land and any night but specific land or specific night.

Therefore, the male name *Loitit* is not about sharpening but either about a specific way of

sharpening or sharpening a specific object. It is a male given to a person who sharpens specific objects or in a specific way.

2.2.4.1.1 Positioner Noun to Anthroponymy Derivation

There are other personal names formed from the positioner nouns. Dimmendaal, (1983: 274-275) explains that positioner nouns are derived from dynamic or stative verbs, and indicate the animate entity that is closely associated with action, process or state expressed by the verb, which forms the base of the nominalized entity. To derive personal names from positioner nouns, the gender is marked by the pre-prefix for either gender, then the prefix – ka- which is a derivational marker followed by the verb and finally a suffix (Dimmendaal, 1983:275). Positioner nouns are therefore, interpreted as either agentive, processor, or essive (a state of being). Below are examples of personal names derived from positioner nouns.

10.   a) e-ka-baɲar

               M-DM-shave: INST

              'To shave'

               'a shaver or barber'

The root stem of the verb is *-baɲar*, which is an actional verb. Therefore, the noun formed from the verb stem is agentive. In Turkana, action verbs always take the voice marker / -a/ when forming a noun. The morpheme /e-/ is a pre-prefix gender marker, /-ka-/ a prefix that derives verbs into nouns therefore, a derivational morpheme, */-baɲar/* meaning to shave is the verb root where a personal name *Ekabaɲar* is derived from hence, the meaning of the name is a person who loves shaving hence a shaver or barber. The name is given to a male child named after a person who shaves or loved doing it.

Barret, (1988) gives six elements that are contained in Turkana verbs. Some of these elements are core in derivation of verbal nouns and in this case personal names for example, the suffix /-an/ which shows that an activity is done frequently as shown below.

 Achal which means noise, is an action verb with the verb root *-chal-*. The verb goes through the nominalization process to form a positioner noun and in this case, personal name as analysed below:

11.   a) a-ka-cal-an

                   INF/F-DM-make noise-FRE

                   'to be noisy or to be a chatterbox'

                   a-ka-cal-aa-n

                   INF/F-DM-noisy-HAB-sg

'an extremely noisy person'

   b) a-bolia'

    INF/F-play

    'to play'

   c) e-ka-bolia-n

    INF/M-DM-play-sg

   "playful person

12.   a) e-kapil-aa-n

    M-witch-HAB-sg

    'one who portrays the character of a witch'

The illustration in (11a) gives two forms of the same name, the first is from the central dialect which uses a frequency marking morpheme /an/ (Barret 1988) while the second one is from the Northern dialects of Turkana who use a habituative extension /-aa-/ (Dimmendaal 1983: 165). Both versions of the name are female named after the habit of making noise (chatterbox).

The pre-prefixes /e-/ is gender marker while the prefix /-ka-/ is a noun derivation morpheme that derives verbs to nouns which form personal names. /-cal/ and /-bolia-/ are the verb roots while the suffix /-an/ is a frequency marker in verbal nouns. In (11b) the processor verb *abolia* derives the name in *Ekabolian* for a male child named after a playful person. Personal names derived from infinitive verbs for male, the prefix takes the gender marker /e-/ as shown in example (11c). However, for female they remain in their bare form since, the verbs have the prefix /a-/ for infinitives which marks female gender as well as illustrated in example (11b). The name in (12a) is a nickname given to a male person who is always jealous and planning evil for others like a witch. The name takes the habitual maker /-aa-/.

The gender morphemes contribute in change of word class from verbs to nouns and in this case personal names. We note that, male and female names have two morphemes /e/ and /lo/; /a/ and /na/, respectively.

There are some verb stem which express an intensive action or repeated action. The intensity is formed by reduplication of the verb root and insertion of a vowel (Dimmendaal, 1983: 104-105). For example:

13.   a) baŋ- to be stupid

    e-ka-baŋ-a baŋ-at

    M-DM-stupid-of-stupid-SG: INT

    'extremely stupid'

The root word 'baŋ' has been repeated with a linker /-a-/ for emphasis which describes that the stupidity of the individual is intense to a point that it cannot be ignored or brushed off. The name is a nickname given to a very stupid male person'

2.2.4.1.2 Adjective to Anthroponymy Derivation

Most of Turkana personal names in this category are derived from verbs, and other nouns. They describe the character of an individual as discussed below.

2.2.4.1.3 Personal names derived from verb

Dimmendaal (1983a:332) cited by Schroeder (2002:19) suggests, for Turkana that the low occurrence of adjectives indicates a shift from adjectives to verbs, where adjectives are more and more used in a verbal sense. Barret, (1988) describes them as verbal adjectives. Some examples are illustrated as below:

14.   a) e-ka-cap-an

            M/SG-weed-FRE

            'a skilled person in weeding'

            'a weeder''

        b) Apa a ekurukuroo

           Father-of-scratching and cooing

           'chicken lover'

        c) Na-ka-busi-an

           F-DM-beautiful-V

           'a handsome or beautiful person'

The example in (14a) is a verbal adjective as Turkana language has fewer adjectives that modify a noun. It is derived from the verb root "cap" "weed" therefore, used in a verbal sense to describe a male person who is skilled in weeding and who does it a lot hence, the frequency marker /-an/. The word "*Ekurukuroo*" in (14b) is onomatopoeic from the scratching and cooing noise made by hens while calling their chicks for food or when a cock lures a hen with food. Since there is no adjective to give to a person who loves chicken, the verb, together with the possessive marker "*apa*", does the description. The name therefore is a nickname given to a person who loves chicken. "*abusi*" is an infinitive verb meaning 'to be beautiful' which becomes adjectival as it describes a state of being giving us the names "*Nakabusian*" a female a child named after a beautiful woman or a handsome man or child born looking beautiful or handsome. More examples have been illustrated under nicknames.

2.2.5 Personal names derived from nouns

There are several names that are derived from other nouns such as abstract nouns and concrete nouns like love, laughter, colour and compound nouns. These names are used in a manner that they describe a person therefore, the noun describes the attribute of an individual.

15.   a) lo-koro

INF/M/SG-greed

'a glutton'

b) a-ka-dwar-aa-n

F/INF-DM-bitter-HAB-SG

'that which is be bitter'

c) a-ka-lioko-n

F/INF-DM-lie-SG

'one that tells lies'

d) lo-kiena-a

INF/M/SG-laughter

'he that laughs'

e) apa-a lo-kwaŋ

POSS-of-LOC/M-'white'-INF

'Father of white coloured'

'The owner of a white coloured bull'

f) apa-lo-ɲaŋ

POSS-LOC/M-'yellow' INF

'Father of yellow coloured'

'The owner of a yellow coloured bull'

g) apa-ka-reŋ-a

POSS-INF-red-SG

'Father with red coloured'

'One who praise a bull with red colour'

The names in example (15a, b and c) are infinitives derived from abstract nouns greed, bitter, lie and laughter. The names give descriptions of persons. The name "*lokoro*" is given to a male child named after the habit of eating too much or a gluttonous person, "*akadwaraan*" is a name for female child born near a plant that produces bitter substance (aloe vera), "*akaliokon*" is a female name given to a person who has the habit of lying, "*lokienaa*" a male

name given to a person who likes laughing. The name is derived from the verb '*akienaa*' which means 'to laugh'.

Apa a lokwaŋ, Apa a loɲaŋ and *Apa kareŋ* are nicknames given to a person due to the relationship or attachment they have towards animals (oxen). The names are derived from colours of bulls' hides. The first one (15e) praises a white bull, (15f) praises a yellow bull while (15g) praises an ox with red coloured hide. The white and yellow colours could just be on a small portion of the praised bulls, however, it remains to be the unique feature of the bull and that feature contributes to the personal name. Other nicknames will be discussed below. The names in normal form are *Apa a longa' Apa a lonyang'* and *Apa kareng'a*.

The morpheme /apa-/ is a possessive morpheme when used as part of a personal name, although, it is a common noun meaning father. The nominalizer morpheme /-ka-/ prefixed on the verb as in the example 15b and 15c and the singular marker /-n/ are used to derive nouns from verbs.

2.2.5.1 Compounding

Compounding as a word formation process is limited to some word classes in the derivation of personal names. Dimmendaal (1983:334) explains that in Turkana language, compounding of adjectival roots is only possible with colour terms although, from this research it was found that it is possible to have compound personal names from shape of horns, size of humps and shape of the animals head as shown in the examples:

16.   a) Lo-dapal-kou

           M-flat-head

           'Male flat headed one'

          b) Lo-kori-mateŋen

           M/SG-checked-cheek-PL

           'To be black cheeked'

The example (16a) is a compound name that describes the flat shape of a bull's head. The name is given to a male child who is named after a person who praises a flat headed bull. Colours are used especially in order to describe cattle, sheep, goats and camels in the Turkana culture, as they associate themselves more with these animals, which are the main source of their food, labour as shown in (16b) above. The name is given to a male child named after a bull with black checked cheeks.

More examples of personal names derived from compounding will be explained under chapter 3.8 Turkana Nicknames.

2.2.5.2 Anthroponymy with Zero derivation

These kinds of anthroponymys take the name exactly from what it refers to and also maintain the word category and form. These names are commonly derived from animals and plants. It is worth noting that most of these animal names become personal names for male. This is due to the fact that the animal names in their bare form are masculine and hence, no affixation process is required for gender marking in deriving a personal name.

17.   a) e-tom-e

          M/SG-'elephant-PL

         'Elephant'

        b) e-kosow-an

          M-buffalo-SG

         'Buffalo'

        c) e-makata

          M/SG-wildbeest

         "Wildbeest"

        d) e-kunyuk

          M/SG-squirrel

         "Squirrel"

The names above remain in their basic form hence, their morphology does not change. Their prefixes by default are male gender marker morphemes, however, number marking suffixes such as (17a) which takes the morphem /-e/ for plurality to mean, a male child born in a place with many elephants. For (17b) and (17c), the two do not have locative gender markers. The name in (17b) is given to a male a child only born in a place with many buffalos, (17c) is a name for male children only born in a place where wildbeest were spotted while (17d) is a name for a male child born in a place where squirrels were in the vicinity.

2.3 CONCLUSION

This chapter offers morphology of Turkana personal names. In Turkana, gender is marked by the morphemes /e/ and /a/ for male and female respectively. Although, Turkana uses locative case markers as gender markers to show source, place and direction during birth of an individual. These gender markers are /lo/ and /na/ for male and female respectively. Personal names in Turkana are derived from different word classes such as other nouns and verbs through prefixes, suffixes and compounding process although, other personal names remain

in their bare forms. Names derived from location of birth, flora and fauna have been discussed and their morphology explained in detail.

The derivation of other names (nicknames) and their meaning will be explained in the following chapters.

CHAPTER THREE: SEMANTIC MEANING OF PERSONAL NOUNS

3.1 Introduction

The personal names in Turkana have various semantic sources where, environment and the circumstance that a child is born under becomes a great determiner for the meaning of name the child is given. The names given therefore, serve as historical records for the Turkana people as they describe their life experiences. This chapter will discuss the various sources where the names are derived from.

3.2 looks at names derived from flora (plants); 3.1.2 analyses names derived from fauna (animals); section 3.1.3 looks at names derived from location of birth while section 3.1.4 situational Anthroponymy 3.1.5 Seasonal names 3.1.6 discusses nicknames; 3.1.7 personal names derived from foreign things while 3.1.8 concludes the chapter

3.2 Personal Names from Related Flora

Due to the movement of Turkana people for search of pasture, Turkana people encounter different types of vegetation, depending on the area they are in and children acquire names from the vegetation surrounding the place of their birth. Turkana people appreciate the flora a lot, not for its beauty and pasture for animals but as food and medication that sustain them. Their movement, expose them to various species of plants as will be shown through the personal names below see the examples below:

18. The term *E-ŋ'omo* is a wild fruit that is eaten as food during dry season, which is the source of the name below:

      a) e-ŋ'omo

        M/SG-wild fruit'

        'eng'omo'

      b) a-arut

        F/SG-wild fruit

        'wild fruit'

c) egilae

  'a wild tuber crop'

  'cassava'

  lo-gilae

  M/SG-wild tuber crop'

  "cassava"

d) a-kuyen

  F/SG-leaf

  e-kuyen

  M/SG-leaf

  'a single leaf of a tree'

Every tree has a different purpose in the Turkana community. Some are medicinal, source of food for both human and animals and others are used as construction materials such as, (18a) which is a name given to a male child born near a plant that bears wild fruits and (18b) a female child named after an edible wild fruit. There other plants which provide food apart from trees are wild tuber crops as in (18 c) the name was described as cassava by the respondent because it has the same characteristic as a cassava plant such that, it grows like a small green shrub but the edible part grows in the ground which is in form of a big root. The character displayed by trees are also source of names for Turkana people such as, the name in (18 d) which could have been given because the child was born near a tree that was dropping leaves. Through the name, the Turkana people can tell the period of time when a child was born as trees shed leaves at a given time of the year. Therefore the name *Akuyen* is given to a female child while *Ekuyen* is given to a male child and both are named after a single leaf of a tree.

3.2.1 Unique Female Names Related to Plants

The practice of naming in the African culture communicates the beliefs of the people as shown by the examples below:

19   a) na-manaŋ

      F/INF-pregnant

     'To be pregnant'

     'Anything pregnant'

    b) a-kaleruk or na-kaleruk

      F/SG-wild plant

'wild plant'

As mentioned earlier, Turkana people use the trees in their environment for food and medicinal purposes. Children therefore, acquire names from the effect induced by a plant after consumption such as "*Namanang*" (19a) which is a tree that causes excessive vomiting after consumption. The name of the tree is metaphorical as it is compared to the vomiting experienced by some women during pregnancy while (19b) "*Akaleruk*" is a female child named after wild plant that is used as herbal medicine. The plant is given to livestock to make them give birth to twins. These two names are given to females only since, the females are the ones who carry a pregnancy.

3.2.2 Names Related to Features of Plants
Turkana people appreciate their surrounding as they have use for everything found around them despite living under harsh desert conditions. They therefore draw names from plants such as the ones shown below:

20.   a) lo-puu

        M/SG-tree

       'thick thicket tree'

      b) na-tesuro

        F/SG- tree

        'tree with balloon like structures"

a male child born under a tree with a lot of thicket (*Puu*) is called "*Lopuu*" while that born under a tree with balloon like structures is called *Natesuro*. The thick thicket and the balloon like structures could be sources of shade which is are necessary for both human and animals in the desert.

3.3 Personal names derived from Animals and insects (Fauna)
Turkana people interact with a variety of animal species during their movement. Hence, they acquire names from animals which were in the vicinity when a child was being born or name a child after the character of an animal that was around when a baby was born. These names can be used as traces of history of their movement. Some of the names are discussed below.

21.   a) lo-mukuɲ

        M/SG-black ants

      b) na- mukuɲ

        F/SG-black ants'

'a place with many black ants'

   c) e-kori

      M/SG-giraffe

  'a place with many giraffes'

  d) na-kori

     F/SG-giraffe

  'a place with many giraffes'

The two names in (21a and b) are derived from '*Ngamukuny*' which are black ants that bite leaving a very painful spot on the skin. The names are given to male and female children born in an area that was infested with the black ants respectively. Examples (21c and d) are names for male "*Ekori*" and female "*Nakori*" children born near a place with many giraffes.

3.3.1 Gender Specific Names

Some names are unique in that, as much as children are born in the same place or environment, the names given to these children are not shared by the two genders. For example:

22.   a) e-kosow-an

      M/SG-buffalo-PL

    b) e-makata

      M/SG-wildbeest

     'wildebeest'

    c) e-kunyuk

      M/SG-squirrel

     'Squirrel'

    d) na-kolea

      F/SG-fish

     'Fish'

The name "*Ekosowan*" and "*Emakata*" is given to male babies only as a comparison is made between them and men where men are seen to be big in body size hence strong and fierce as compared to women who are seen to be small in body size hence, weak and compassionate The names are given to male children born near a place with many buffalos or a place with many wildbeest.

For "*Emakata*" (22b), the wildbeest are a group of antelope family that migrates from Serengeti to Maasai Mara for search of pasture. They cross the crocodile infested rivers to

cross to the side that has pasture. As much as some of them suffer casualties, they never give up and every year the trend will be the same. They are said that they have the capability of sensing rain 50kms away, which helps them move to the direction that has grass for grazing (asiliaafrica.com/blog on 19th July,2020). Due to their capability of crossing dangerous rivers for such of pasture, could explain why the names are given to male children only, as the Turkana expects their men to be providers, hence, decision makers on where to move next, they are expected to display endurance even in dangerous times for survival of their community. "*Ekunyuk*" in (22c) a squirrel, is a name for a male child who when he was born, squirrels were spotted in the vicinity' Squirrels are known to be wise animals despite their size, this name is therefore, given to men only as they are seen to be wise compared to women. Some Turkana people give the name "*Nakole*a" to female children only maybe, because men are involved more with big domestic animals such as cattle, camels and goats, although there are some men who can be named after the fish "*lokolea*".

It is worth noting that, male names gotten from animals where the names start with the prefix /e-/ remain in their bare forms as the prefix already marks male gender.

3.4 Personal Names derived from Location of birth

The Turkana people are always on the move, therefore, location is an important aspect of their lives as it is a determinant of their daily activities such as being in the land weeding, if they are in a fertile place, herding their domestic animals if the location has good pasture, weaving for women if there is raw material for weaving. Depending on the location a baby is born in, one can acquires a personal name from there. It is worth noting that the gender morphemes used in personal names for these categories are /lo/ for masculine or male and /na/ for feminine or female/ indicating location as well as gender while the other morphemes will be /e/ for masculine and /a-/ for femine as gender markers without indicating location as shown below.

23.　　a) na-chuuro

　　　　　LOC- gulleys-PL

　　　　　'Gulleys'

　　　b) a-rot

　　　　　F/SG-footpath

　　　　　'Footpath'

　　　c) lo-bun

　　　　　LOC-hyena-PL

'a place where a hyenas was in the vicinity'

In example (23a) is a name given to a female child born in the gulleys, (23b) a female child born along a foot path and (23c) a male child born in a place where a hyena were spotted however, a child who immediately after birth produces an irritating cry, is named *Lobun*. The child's cry is compared to the loud and irritating noises made by hyenas.

3.5 Situational Anthroponymy

These are personal names given to children born in various places under different situations.

24.　　a) a-keno

　　　　 F/SG-keno

　　　 'Kitchen'

　　　 b) e-waar

　　　　 M/SG-waar

　　　 'animal shed'

　　　 c) na-ɲololo

　　　　 LOC/SG-river

　　　 'a place with a river'

　　　 d) e-kwoma

　　　　 M/SG-kwoma

　　　 'antihill'

Women are caught aware or un-ware by the arrival of a child. Some may come immediately or take hours even days before arriving. In a situation where the baby takes time to arrive, women if in not in much pain, continue with their day to day activity and whatever they were doing or wherever they were, when the urge to push comes they just do it and a child gets a name from these situations such as (24a) which is a name of a female child who was born in the kitchen while the mother was preparing a meal, women take care of animals too but mainly the young calves and small animals such as milking goats, the name in (24b) '*Ewaar*' animal shed, is given to a male child born in the animal shed. That born in the river when the mother had gone to fetch water is called '*Nanyololo*' river as in the example (24c). The male child born near or named after an antihill is "Ekwoma" anthill as in (24e).

3.6 Seasonal Names

Children are also named depending on the time or season they are born in and the experiences faced by the people during each season as no season is similar. For example:

25. a) a-rupe

    F/SG-short rain'

    'Short rains'

    b) lo-koloŋ

      M/SG-sun'

     'Source of heat'

     'Very hot sun'

    c) lo-kwaŋ

     M/SG-white

    'source of light'

    d) lo-kwaŋ

      M/SG-bright'

     'Source of light'

    e) lo-kuruka

     M/SG-vulture

     'Vultures'

    f) lo-bere-i

      M/SG-butterfly-PL

     'Butterflies'

    g) a-mase

      F/SG-grasshopper

     'Grasshopper'

    h) e-dete

      F/SG- locust

     'Locusts'

    i) e-runye-i

      M/SG-rat-PL

     'Rats'

The name in (25a) is given to a female child born during short rains that lead to growth of grass. The growth of grass is important to the Turkana people as it provides pastures for their livestock. When it is too hot, a child can be named after the sun "*Lokolong*'" as it is the source of heat as shown in (25b) above. The interpretation for (25c) is based on the effect of light which is specifically the brightness but the same name in (25d) can have another meaning from the size of the moon and not the brightness. A full moon is an indication of

high peaks of rainfall; therefore, the name is a reminder of favourable weather, leading to plenty of food, pasture and water. The name "*Lokwang'* is given to a male child born during the full moon or bright sun. The sun is usually bright in January so a child born in that month is also called *Lokwang'*. The name marks a good time in the lives of the Turkana nomads.

Vultures are birds which feed on carcass, during hot periods, many animals die due to drought the reason why a place is invaded by vultures. From the name in (25d) one can tell that the child was born during a very difficult period for Turkana people where they faced hunger and lack of pasture and water for their animals which led to death. The name is therefore given to a male child born when there many vultures all over in Turkana land.

Insects and small animal also invade the land due to drought in other areas as has been the recent case in Kenya where locusts believed to have come from Somalia and Ethiopia (National Geographic 2020) caused havoc on land. The Turkana people have had a difficult time as they had to compete for pasture with the locust which eat any green leaf. Some of these calamities have led them to naming their children "*loberei*" "butterflies" a male child born during the butterfly infestation period' "*amase*" which means "grasshopper" a female child born during the period of grasshopper infestation' "*edete*" "locust" is a name for a male child born during invasion of locusts in the land and "*erunyei*" "rats" a male child born when there many rats in the land. All the three names above are ironical in nature as Turkana people lack food and water due to drought and even floods that sweep plants and vegetation away. But just when all is calm and the land is rich, the insects and rodents become a threat Turkana land.

3.7 Personal names derived from foreign things (Loan words)

Turkana people have many names derived from their daily encounters which are mainly found in nature. However, as they change way of living due to encroachment of modern ways of living, they tend to borrow words (loan) and use them as personal names. The loan words, undergo a morpho-phonological change for naturalization. The inflection of these names, undergo the main process applied in nativizing loan words and inclusion of the gender marker prefix for masculine and feminine. If a loan word contains a voiceless dental fricative /f/ the word undergoes nativazition to a voiceless bilabial plosive /p/, as to fit to the phonology of the Turkana language as will be shown below.

Turkana people are getting are slowly embracing modernization and thus, many names associated with modern things and events are expected to enter there lexicon as time goes by.

Some of these names are acquired from days of the week, professions, and modern things such as hospitals, stores, modern professionalism and others. For example:

26.   a) e-spitar

         M-hospital

        'Hospital'

        b) e-jiko-ni

           M-jiko-LOC

           'Kitchen'

        c) e-mejen

           M/PL-majani-PL

           'tea leaves'

        d) e-sapar

            M-safari"

        e) ŋa-sita-i

            F-sister-PL

           'Catholic nuns'

        f) jumapili

           M-jumapili

           'Sunday'

        g) e-sukuku

           M-sikuku

           'Holiday'

In several years past, it was rare for Turkana people to deliver their babies in hospitals as they were on the move. But because modern facilities are easily accessible, some children were born in hospital thus; a male child male acquired the name '*Espitar'* to mark the place of birth. The name is (26b) is borrowed from Kiswahili "*jikoni*" "kitchen" with the morpheme /e/ as a male gender marker to indicate a personal name for a male child born in the kitchen. The suffix /ni/ is a locative marker in Kiswahili which means specifically inside something.

The Turkana language has borrowed the word '*majani*' from Kiswahili language which means "tea leaves'' in English and adapted the word to the phonology of their language to '*emejen*' by changing back high vowels /a/ to the mid front vowels /e/ and dropping the vowel /i/. The word is a non-countable noun and hence, plural in its basic form. Tea leaves are foreign to the Turkana people as they grow in places with heavy rainfall yet Turkana people live in dry areas and never interacted with tea plantations as they have with other

desert plants. However, they might have migrated to highland areas where tea is grown. The name "*Emejen*" is then given to a male child lastly, a male child born while the parents were on a journey is called "*Esapar*" the nativization change apart from the gender marker morpheme, includes the phonological change from the voiceless fricative /f/ to voices plosive /p/ to adapt the phonology of the Turkana language.

From the history of Kenya, it is known the Turkana people were among the tribes that resisted the leadership of the colonists leading to their isolation from other tribes and a law passed to prevent anyone from leaving or entering the Turkana land. The law was referred to as the closed Districts Ordinance Act (BCGok , 1902 cited by Ng'asike 2019).The Turkana benefitted from what the colonists and early christian missionaries introduced to other tribes such as education, health care and christianity which slowed down modernisation in Turkana district. Later in 1956 and 1961, the African inland church and the catholic were able to enter Turkana district. They introduced education and offered health care. From this history, the Turkana people started adapting new the ways of naming newborn babies as their surrounding also changed. They started giving their children names such as "*Ng'asitai*" as in (26e) a female child born near a nuns' convent or a hospital where the nurses were nuns or a hospital ran by nuns, the name is borrowed from the English word "sister" which is used to refer to catholic nuns. It is adapted phonologically and morphologically to fit the Turkana language. The examples (26f, and g) were also influenced by the arrival of missionaries.

The Turkana people were not committed to religion as they took their livestock as their "chief religion" and treated them as sacred as religion (Gulliver, 1982 p26). However, some few Turkana people embraced Christianity and worshipped on Sunday as the Christians do. They then adopted the name "*Jumapili*" which is Sunday in English for any male child born on that day per (26f) above. They also started observing holy days such as Easter, Christmas and also other days that are deemed important to earn a celebration by the government. Any male child born on either of these days, is then named "*sikukuu*" which is a Kiswahili word meaning "holiday" as shown in (26g).

3.8 Turkana Nicknames

Nicknames are additional names given to an individual by peers or parents. They show a specific attitude from the person that do the naming towards the named person or they reflect or the expectations of the people that give the name.

De Klerk and Bosch (1997) perceive nicknames as informal and impermanent names. Nicknames are coined for a bearer to serve a specific purpose and it shows a level of

informality that the speaker and hearer share. They further explain that nicknames also shows whether the speaker approves or disapproves the character of the bearer. These observations also apply to Turkana nickname giving, as the nicknames originate from the character of an individual mainly, towards animals or general character of an individual.

Nickname giving is very common in Turkana community. Most of the Turkana nicknames are adapted from animals, therefore, they are most commonly given to men unlike women since men are the owners of animals and are the ones who are involved in animals grazing activities making the interaction of women with animals minimal as compared to men. The nicknames given to men are associated with bulls keeping in mind that the Turkana are pastoralist hence cattle, camel and goat keepers. Nickname giving is not an overnight activity rather, the elders, age mates and parents, do observation of an individual for a longtime before they settle on a nickname. The nickname given to an individual can be from the bull itself or some attributes of the bulls. Turkana people have a traditional dance called *endong'a*. The dance is performed during, marriage negotiation, marriage ceremony, and recreational to enhance unity within the community. During the dance, every individual and in this case men, dance praising the bulls they love. They can praise the entire bull, the shape of the head, the horns and any characteristics that they love about the bulls. The nicknames are then derived from these attributes of the animal. Women too are given nicknames although it is not a common phenomenon. The nicknames can be derived from person characteristics and majorly on behavior such as *"Naturum"* which means, a gossiper or *"Akachalan"* a quarrelsome person'.

It is worth noting that, as much as the nicknames are associated with character traits of animals especially bulls, goats and camels, the word bull (*maanik*) is not included in the formation of personal names. Therefore, the meaning relies on the competence in the language and an understanding of the Turkana culture.

Nicknames in Turkana undergo morphological processes such as compounding, blending in their derivation. Some are attached to bound morphemes while others are compounded and blended in their formation.

The commonly used morphemes are /lo/ and /na/ which are locative case gender markers with some exclusions where the morpheme /na/ can stand for both genders.

27.   a) apa-a-eris

Father-of-leopard-SG

'Owner of leopard'

b) apa-a-eŋatuny

Father-of-lion-SG

"owner of lion"

c) apa-a-ekunyuk

Father-of-squirrel

d) 'apa-a-lo-kwaŋ

Father-of-M-white'

e) apa-ka-reŋa

POSS-DM-red

'Father-of-red'

f) lo-pol-o-ruk

M-big-e-hump

'a big hump'

g) lo-kimiet-ruk

M-large fat-hump

'large fat hump'

h) lo-dapal Kou

M-flat-head

'flat headed bull'

i) e-ŋirolo-pus

M-grey-blue

j) lo-komolpacha

M-white patch

"white or brown mark on the animal hide"

k) na-mus

F-poison

lo-mus

M-poison

'a poisonous plant'

Apa is a common noun, meaning father. However, in nicknames where it precedes a name,
/apa/ is used as possessive pronoun and together as '*apa a*' it a possessive marker used as

part of the personal names, because people are named after the bulls they own or from the character of the bull they like.

The term 'apa a' also stands for the one who….' As shown by the examples in (27a,b,c) a male nickname given to a person who killed a leopard or one who praises a bull that has similar colours as those of the leopard or owns the bull, (27b) a male nickname given to a person who killed a lion or is as brave as a lion. The nickname in (27c) is given to men only as much as squirrels are small animals. It will be ones expectation that the name be shared between the two genders since, names from big animals are mainly given to men only. The name is given to men only, as it is believed in the Turkana culture that, men need to portray wisdom that leads them in making sober decision during war for the welfare of their community. Turkana also appreciate the colour of their animals. They then come up with nicknames based on the colour of a bull that one loves or is the owner of. One might be having several bulls but he gets a nickname from the bull he displays or praises during the "*Edong'a*" a Turkana traditional dance performed after an economic gain. Some of these nicknames are as (27d) a male nickname given to one who praises a bull that is white in colour or owns it while (27e) which is a male nickname given to someone who praises a red bull or is the owner of the red bull.

The personal name in (27f) is a compound name formed from the noun *aruk* (hump) and the adjective *polot* (big) and the prefix /-lo/ which is the locative case male gender marker. The nickname is given to a person to a male who is named after a bull with a big hump but for (27g) is a nickname for one who praises a camel with a large fat hump. In both names, there is no mention of the word bull or a camel. This requires a person with the cultural knowledge of the Turkana to tell the difference. A part from size and fatness, shape is also used for a nickname as per example (27h) someone who praises a bull with a flat like head.

The name in example (27i) is formed from two coloured bull. A bull maybe grey in colour but blue is not a colour seen on animal hides, the colour could then be an approximation of either faded black or faded grey. The nickname is given to one who praises a blue-greyish bull. *Lokomolpacha* in (27j) is a nickname of someone who praises a brown he goat or bull with a white mark on its skin.

Namus and *Lomus* are unique names derived from a small thorny desert plant that produces a milky substance which is highly poisonous especially when it gets into the eyes. The name is borrowed from Kiswahili word '*Sumu'* but goes through the process of metathesis *sumu* to

musu. In derivation of the personal name, a prefix for gender marker is added to the root –*mus* as shown above in (27k)

3.9 CONCLUSION

This chapter looked at various morphological processes that Turkana anthroponymy follow in their formation with names being drawn from nature and different situations. The chapter has shown how derivation, compounding and inflection contribute to the formation of personal names. Formation of personal names requires knowledge and competence in a language as shown by the morphological processes above, as some names are also borrowed but they have to fit in with the phonology and morphology of the language. The names were derived from plants that the Turkana people use as medicine, food and also for shelter, other names came from animals that are spotted in their area of settlement, weather conditions and seasons. The nicknames apart from being derived from an individual character trait, they were derived from the bulls' horns and shape and the colour of oxen hide.

CHAPTER FOUR: LEXICAL PRAGMATIC ANALYSIS TO THE DERIVATION OF PERSONAL NOUNS

4.1 Introduction

Lexical pragmatic theory will be used for analyzing the data to bring out the pragmatic meaning of personal names. Section 2 of the chapter will show the connation meaning and denotation meaning of different names. Further, the processes of lexical pragmatic such as broadening (metaphorical extension, categorical extension) narrowing and metonymy will be applied to show the pragmatic meaning of the names in Section 3.

4.2 The meaning of personal names

John Stuart Mill's (1964) explains that proper names are termed as denotative since they refer to objects without describing any attribute of the object. They are also connotative as they describe the various attributes and characteristics associated with a proper name (Batoma 2009:216).

4.2.1 Connotative Meaning

According to Leech (1981:18) cited by Kirui (2016), connotative meanings are unstable and vary considerably according to culture, the historical period and experiences of an individual. Therefore the meanings are open ended as our knowledge of the universe is. Turkana personal names have connotative meanings which are based on their cultural knowledge of the universe. Hence, the interpretation of a personal name given a connotative meaning is utterly based on their culture. For example:

28)   Akoel   (a) sharp (denotation)

                    (b) 'a person with sharp shaped ears' (connotation)
                    (c) the name Akoel is given to a female whose is born with ears that seem to be pulled upward.

(29)   Eŋomo   (a) 'a wild xerophytic plant' (denotation)
                    (b) its' sticks are designed and used as walking sticks and also dancing sticks during ceremonial dances such as edoŋa (connotation)
                    (c) The name is given to a person who uses a walking stick to walk.

(30)   Ekeriau   (a) 'a small hydrophytic tree (denotation)

(b) Derived from the tree name "*ŋikeriau*" used as a charm to divert bad spells and curses to the wrong direction. It therefore offers protection. (connotation)

(c) The name is given to a traditional doctor who ensured the society was safe from bad spell by driving them away.

Houis, (1983) cited by Batoma (2009:216 indicates that for gives an African onomastician meaning of proper names "it is necessary that names be first identified as signs of language. At the level of form, signifiers and morphology, proper names are not distinct from other linguistic signs and it is easy to explain their literal meaning"

Batoma (2009) argues that African names as signs of language can be divided into two morpho-syntactical categories; they are either nominal as they constitute single words or syntagmatic as they are made up of sentences or parts thereof. For example:

(31)   (a) na-pou

        F-edible wild tuber

        "cassava"

    (b) lodapal amwara

        M-flat horns

        "a bull with flat horns"

    (c) Lo-komol   Nyarieng

        Lo-komol Nyarieng

        M-patches-red (brownish)

    'A brown superior bull'

The name in (31a) above is nominal as it constitutes a single word. It is a female's child name, named after an edible tuber (cassava). For example (31b and c) the names are made up of two forms which are compounded, most of Turkana nicknames are made up of an adjective with a noun or a verb and other parts of sentences as is the case of (31c). "*Lodapal amwara*" is a male name given to person who praises a bull that has flat horns while "*Lokomol Nyarieng*" means a brown superior bull that leads the flock. The meaning of the

name makes it syntagmatic. In the analysis of the name, the colour red is used to mean brown as there is no animal hide that is red in colour, therefore the interpretation of the meaning relies on the competence in the language and cultural knowledge. The name is a male nickname given to, someone who praises a brown bull that is fearful and leads the herd.

Gebre (2010) as cited by Kirui (2016) observes that the *Aari* people of Ethiopia used names to express their collective history; shared life experiences major events and their environments. There is a proof of the same in the study of Turkana personal names, since; they give a vivid description of the history of their movement for search of pasture, the interaction with flora and fauna, geographical features, different weather conditions, calamities caused by weather and war. These features and situations, express the negativity and positivity of Turkana's life experiences through personal names.

4.2.2 Denotative/Literal meaning

Several personal names in Turkana maintain their primary meaning. The names are not affected by the context or emotional overtones associated with the act of communication. The anthroponymys were divided into different categories where the first level denotative meaning and second level denotative meaning was given. The first level denotative meaning has a gender marker that gives the interpretation of the word as a personal name. While the second level denotative meaning has no gender marker hence, it is what the hearer literally sees. Therefore, the names will have the first level denotative meaning while the second denotative meaning is the meaning before the derivation of personal names which is the actual meaning of the word.

Table 7: Anthroponymys drawn from big animals and wild animals

S/NO	Anthroponymy	First level denotative meaning	Second level denotative meaning
1	Lo-ŋole	a male given name	Horse
2	Na-maniko	a female given name	bulls
3	Lo-tukoi	a male given name	a place where zebras are found
4	Lo-getei	a male given name	a place with gazelles

The female name *Namaniko* is unique as female are not named after big male animals, although the name is given to a female, it does not give any description of a bull making it

'safe' to be given to a woman. However, names that described the traits of a bull are given to men as nicknames although the same names do not have the term '*maniko*' 'bull' in them hence it requires a competent speaker of the language to interpret the meaning. The name is given to a female born in a place where bulls were present.

Table 8: Anthroponymy derived from plants

S/NO	Athroponymy	First level denotative meaning	Second level denotative meaning
1	Epoŋ	a male given name	Candelabra tree
2	lopedur	a male given name	Tamarind tree
3	atilolo	a female given name	Sodom apple
4	epele	a male given name	Seedlings of a palm tree
5	achuchuka	a female given name	Aloe vera

Table 9: Anthroponymy drawn from insects and small animals

S/NO	Anthroponymy	First level denotative meaning	Second level denotative meaning
1	Abeere	a female given name	butterfly
2	Edete	a male given name	locust
3	Emaase	a male given name	grasshopper
4	Nasuru/nathuru	a female given name	mosquito

Table 10: Anthroponymy from descriptive areas

S/NO	Anthroponymy	First level denotative meaning	Second level denotative meaning
1	Achoto	a female given name	a place with mud
2	Losinyen	a male given name	a place with sand
3	Lomoni	a male given name	a bushy place
4	Aukot	a female given name	a hilly place
5	Etorube	a male given name	a shade

4.3 Semantics of Turkana personal names

Semantics is the study of meaning. In semantics, meaning is studied at two levels; the surface level which is usually the dictionary meaning and the deeper level (conceptual meaning) which is the actual meaning of a lexical item.

In this study, the determination of the semantic meaning is by the application of the Lexical Pragmatic Theory. The personal names given to a baby, are highly influenced by the surroundings during birth (context) and from this, the meaning is drawn. However, the meaning is not taken in totality but just drawn from the context surrounding the birth. Therefore, the process of the lexical pragmatic processes which are approximation, narrowing, metaphorical extension and hyperbole are being applied to bring out the meaning of the personal names. In this study, only the appropriate processes of lexical pragmatics will be discussed as not all of them are viable.

4.3.1 Metaphorical Extension

This is a phenomenon of broadening where an interpretation of an utterance is extended further than what is expected and known as the original concept. To interpret what is meant, the hearer through ad hoc concepts, which are not linguistically given, looks for relevance in that utterance depending on the context in which it was uttered.

Trask (1994) defines metaphor as a figure of speech based on a perceived similarity between distinct objects and actions. Metaphors, therefore, do a comparison and are not taken literally since they are figure of speech. A number of personal names in Turkana are a comparison of a trait or an attribute of an object either animate or inanimate. For example:

(32.) *Nasumkituk* –A female given name.

Morphologically, the name is a compound word derived from the noun *esum-* poison and the verb *kituk* 'to speak' or 'to utter'. The first part of the word is borrowed from the Kiswahili word 'sumu' which means poison. The encyclopaedic entries of poison and the character traits of a woman are compared as shown below.

Esum (poison)	Woman
Harmful	Talkative
Dangerous	Gossiper
Paralyses	Loving
Kills	protective of her children

The morphology is shown below:

> Na-sum-ki-tuk
> F/SG-sum-INF-speak
> 'Poison speaking'
> 'To speak evil'
> 'A female who speaks bad things or curses, about others.

To interpret the name the hearer, from the different encyclopedic entries will pick the one that relates to the women character traits and what is more suitable, becomes the meaning of the name '*Nasumkituk*'. The ad hoc concept is applied to the context a woman. The most relevant trait of a woman and the relevant encyclopedic entries of poison are merged together which are harmful and talkative. Harmful is picked as most viable as words alone cannot kill neither can they be dangerous but they can harm once self-esteem and affect relationships negatively. From the two encyclopedic entries the interpretation then is a woman who talks harmful things such as abuses or curses against or about others.

33.) Lorubun is another metaphorical name as shown below;

Lo-rubun	*Na-rubun*
M-hyena	F-hyena
'hyena'	'hyena'

The morphological structure shows that the two are personal names due to the prefix morphemes that mark gender and therefore associated to persons and not animals. The name is derived from *rubun*-hyena. Lexical pragmatics theory works on the extension of word meaning. To understand the process that goes on in the mind of the hearer in arriving to the metaphorical name, a comparison is made between the traits of a hyena and a human being. Any trait, that does not fit the description of a human being, is dropped. Until the most desirable one is found and this makes the name metaphorical. For example to interpret the name, the hearer will have to identify the encyclopaedic entries of *ebu* (hyena) and human beings:

Ebu (hyena)	Human beings
Lives in the bush	Lives in houses
Dirty	Tidy
Poor hunters	Cultivate for food
Has a unique irritating cries	Cries immediately after birth

Since, names are given after birth, the hearer then singles out the most relevant trait of a hyena that can be associated with a new born. The first thing that a child does after birth is cry, therefore the name is a compared to the cry of a hyena meaning that the child had an irritating cry like a hyena when it was born.

In metaphorical extension, the encyclopaedic entries of a literal term might not apply, therefore the hearer through contextual influence will have to create new information of a word to get relevant meaning, and this is called ad hoc concept. For example:

34.)   *Agule-* leeside of a mountain or the back of the house

      Na-gule

      F-leeside of a mountain

The encyclopedic entries of *Agule* and *Nagule* are compared as shown below;

Agule (leeward)	*Nagule* (female name)
Infertile side	Bears children
Origin of wind	Compassionate
Low rainfall	Most of them love gossiping
Dry, not a good place for farming and settling in.	

Nagule is a female personal name derived from the noun *Agule* and this name is given to women only. The name is metaphorical as comparison is made between a woman's characteristics which are compared to the attributes of the leeward side of a mountain. The most relevant comparison could be infertile since women are the ones who give birth. However, it will be uncouth to call a person infertile, hence not relevant. Then one singles out dry and not comfortable in settling in or doing farming. Transferring this information to a human being could mean that, people are not comfortable to associate with this kind of a person. The name is given to women since, they have a tendency of quarrelling with each other, gossiping about others and due to this others do not want to associate with them. They are then compared with the distance between leeward and windward side of the mountain and the negative attributes of the leeward side of a mountain.

35.) *Ekunyuk* – squirrel

The name is given to male children only and makes the comparison between a male child and a squirrel. The name takes the following encyclopedic entries which are transferred to a male child.

	Squirrel	Male person
	Roddents	Human being
	Hairy	Strong
	Wise	wise
	Cunning	Intelligent
	Swift	

From the encyclopedic entries above, the traits that are related to a human being becomes the implied meaning of the name '*Ekunyuk*'. In Turkana culture, men are expected to be intelligent, cunning, wise, and swift since they are the ones who go to war. Here, one finds the reason why the name is given to male children only. The name has been used metaphorically to mean that the person is as wise, swift and cunning as a squirrel and not that he is literally a squirrel.

4.3.2 Categorical Extension

This process is another variant of broadening where a salient or most noticeable denotation of a broader category that includes other items that are less noticeable is chosen as a representation. The categorical extension as conceptual process is also known as metonymy or synecdoche. The categorical extension is used in derivation of personal names as shown below.

36.) *Edwaar* - bitter

The adjective is derived from plants that produce bitter substances. Turkana names being contextual, when a person is born near Aloe vera, he/she can be named after the bitter substance produced by the Aloe vera. However, this is not always the case as any child born near a plant that produces bitter substance is also given the same name. Therefore, the most noticeable and unique trait of the Aloe Vera is extended to other plants with bitter substances such as candelabra tree (*Popongi)* to derive the name *Ekadwaaran* –male/*Akadwaran*- female to mean the bitter taste. The morphology of the name is displayed as below:

a). e-ka-dwar-aa-n

M-DM-bitter-HAB-SG

'a trait of being bitter'

37.) Lomutoka- motorcar

This is a name given to a male child. The name is derived from the Kiswahili word *Mutoka* which is borrowed from English motorcar. This name is given to a child that while being born, a motorcar passed by. For comprehension of the lexical item '*mutoka*' as a personal name, the hearer will require to form an ad hoc concepts to arrive at the intended meaning. The encyclopeadic entries of the lexical item 'Motorcar are:

Motorcar- a four wheeled vehicle

-has an engine

-the engine produces noise while running,

-a vehicle for ferrying passengers

-has a limited capacity of two to five passengers.

From the encylopaedic entries of a motorcar, we see that some characteristics are shared with other types of vehicles such lorry, tractors, minivan, buses as they have engines which produce some certain noise. However, these types of vehicles are used for different purposes such as ferrying goods, pulling ploughs and other machineries, ferrying a large capacity of passengers and most of them have less or more than four wheels.

The Turkana name picks the most salient trait of a motorcar which is the noise produced by the engine and extends it to the other type of vehicles. Therefore, the name is based on what they hear and not what they see. Hence, if a bus, a tractor or a lorry passes by when a child is being born, he is called '*Lomutoka*' although, these type of vehicles have other traits that are not shared with the original meaning of a motorcar. The morphological analysis of the name is shown below:

Lo-mutoka

M-car

'a car that ferries few passengers'

38.) *Asukul* –School

The female name is derived from the Kiswahili word for school *Skuli*. A school is a learning institution where teachers pass knowledge to students. Schools are mainly the nursery, primary and secondary schools. But where student proceed in preparation for jobs the institution is called college or university. However, since a college or a university is a learning institution just like a primary school, any child born near a college or university is also named *Askuli*. Therefore the most noticeable trait of a school is extended to a university as much as learning is at different level.

39.) *Nang'olenyang*- Government

This nickname is derived from the Turkana word for government *Ng'olenyang*. The word *Ng'olenyang* is extended further in Turkana to refer to a person who has joined the forces. The name is given to such a person because the person works for the interest of the government. The context and relevance plays a big role in reaching the relevance of the name as people in the forces work under the government but are not government per se. The broadening can be shown by the encyclopedic entries:

Ng'olenyang (government)	*Nang'olenyang* (person in forces)
Includes politicians and ministers	wears uniform
Makes law and ensures citizens abide by it	works under government instructions
President is the head of government	protects the country from insecurities

People in the forces, as much as they work under government instructions, calling them the "government" extends the meaning of their name.

4.3.3 Approximation

In approximation, a hearer of a word or message is forced to widen the interpretation to other related interpretations falling outside the denotation of a lexical unit "Penumbra of cases or Pragmatic hallo," Lasersohn (1999). This therefore, means the concept is not exact. For example:

40.)   a) apa-ka-reŋ'a-

              POSS-DM-red

             'owner of a red bull'

              Red -Dark brown, tan brown (nearly red)

          b) E-ŋirolo-pus-

M-colour grey-colour blue

' blue-greyish bull'

Blue -Faded black (nearly blue)

"owner of blue grey bull"

The two colours have a specific sense which is extended to mean colours that are closely similar

The concept begins from specific sense to general sense, the colours blue and red are just an approximation as animals are never red or blue in colour. The context will contribute to the meaning of the name. Hence, one will not be looking for the exact red or blue and grey colours in the animals but approximates a shade that is closer to these colours. The name of the person in (40a) is one who praise a bull that is either dark brown or tan brown while for example (40b) is one who praises a bull that is neither black or grey but in between.

4.3.4 Lexical Narrowing

It involves the reduction of meaning of a lexical unit to a specific meaning depending on the context as much as it could be having more other meanings. Narrowing helps the hearer to choose the most appropriate meaning of a word (name) from many other available options by constructing ad hoc concept which will give the most relevant interpretation.

It is worth noting that Turkana personal names have their meaning narrowed down to physical features or location at the time of birth. This can be explained by their lifestyle of being on the move as they search for suitable places of settlement, and the period of their stay at a given location, is influenced by the physical features and climate changes. The names then given to children born at such places hold a specific meaning and the interpretation of the meaning is based on the context at the time of birth. The hearer creates ad hoc concept, meaning the interpretation of the names does not stop at the knowledge that he has of the term but he builds other concepts based on the context so as to get the most appropriate meaning of the given name.

This is the most prominent process of naming in Turkana. The names derived from location and situational personal names undergo the process of narrowing, for derivation of meaning as shown below:

41.)　　　Lo-gete-i

　　　　　LOC-gazelle-PL

　　　　　'a place with many gazelles'

'a male child born in a place where many gazelles were spotted in the vicinity'

Logetei is a male given name derived from the word *egetei* which means gazelle. The encyclopaedic entries of *egetei* is; curved ringed horns, four legged, lives in the bush

The name is given to a child born in a bush where there were many gazelles. Turkana people are meat eaters and apart from getting meat from their domestic animals, they also hunt for game. The name then, is based on the fact that they had a different source of their meat and this in plenty and giving a new born baby this name is worth their memory. The meaning hence, is narrowed to the location without the consideration of any of the character traits of the gazelles.

42.) *Achoto*- Muddy place

A female child born in a muddy place is called **'Achoto'.** A muddy place is a sign of presence of water which is the main reason of Turkana people moving from place to place as they live in the desert where water scarcity is a toil for them. This name 'choto' speaks volume for the Turkana people as it means survival for their animals and also being in such a place, they could practice farming to substitute their meat meals with vegetables or plant meals.

43.) *E-rotube*-Shade

The name is given to a male a child to mean shade. The name is given to a boy child born under a tree. A shade might seem insignificant to many as it can exist without being noticed. However, for Turkana people, it is a source of comfort, relaxation and offers protection from dehydration in the extreme hot weather conditions. The meaning is narrowed to the shade without the consideration of other features of the shade or any other object that is creating the shade. The encyclopedic entries of shade are: any object living or non-living that is a covering which cools temperature and blocks brightness. Shades are created from umbrellas, lampshades, tents, building, trees and many others. In the Turkana experience in the wilderness, the shade could have been created by a tree, a rock or a hill but all that matters to them is the shade and not the source, the size or the shape of the shade.

44.) *Lomoni*-bushy place

Most of the Turkana land is almost bare without vegetation, leaving them with no option but to keep migrating from place to place for search of vegetation. A baby boy born in a bushy place is called **'Lomoni'**. For the Turkana to give a child this name, it is an indication that the place of birth had vegetation and or the vegetation would be food for both the human and their animals. Turkana use a lot of herbs for their medicine too, the name then could mean a place where they took care of their health, the meaning is narrowed down to their wellbeing in general and of the wellbeing of their animals too.

45.) *Ng'olenyang'*-Colonist

Originally, the name **'ng'olenyaŋ'** meant the white colonist who ruled by then although they were very much unwelcomed by the Turkana people as history explains, due to their ruthless way of ruling. The name was derived from the white people skin colour where the Turkana described it as yellow which is 'ɲaŋ' in the Turkana language. However, the meaning of the name has been narrowed down to mean 'government' without the consideration of the skin colour of the people or their way of ruling. Hence, when one is called '*Nangolenyaŋ*', the hearer's interpretation is purely based on the power or the activity of the government without the consideration of colour or race.

46.) *Losiyol Amwara*- perfectly curved horns

The concept curved and horns are general in that, they could mean any curved object or item and also horns from any animals whether antelope, goat, sheep or cow. But once the two words are compounded, the meaning is narrowed to mean curved horns of a specific bull as shown below;

Siyol (curved) ⟶ Amwara (horns) ⟶ Losiyol Amwara (perfectly curved horns of a bull)

General sense General sense   Specific sense
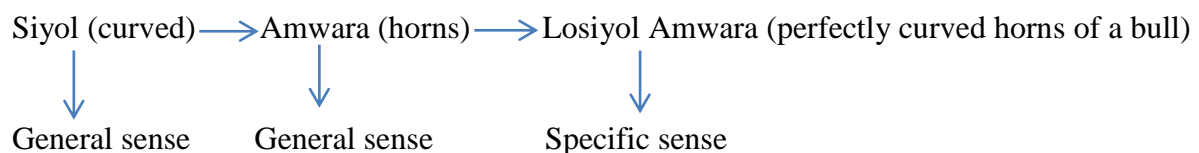
4.4 CONCLUSION

This chapter analysed selected personal names through the processes of lexical pragmatic theory. From the analysis, creation of ad hoc concepts is vital for one to comprehend the relevant meaning of personal names as context plays a major role in giving names. The most prominent method of naming in Turkana is through the processes of narrowing, as most names held a denotative meaning and not connotative. Most of the names are based on the location where one is born, the physical features of a place, the animal nearby and any natural occurrence.

CHAPTER FIVE: SOCIAL-CULTURAL SIGNIFICANT OF TURKANA PERSONAL NAMES

5.1 Introduction

This chapter discussed the findings of the selected names according to objective three of the study; to find out the social-cultural significance of Turkana personal names. Mwangi (2015) argues that "indigenous languages are a window through which indigenous people view the universe, as the languages are full of indigenous knowledge, value and attribute that make a people hence, important in national development". In Kenya, Turkana is one of indigenous languages, the study brings out the value, culture, and attributes of the language seen in their naming system. This work therefore, will contribute to the understanding of the culture of the Turkana people. Ng'asike (2020 p26), in his work on education of the nomadic people, cites problems Turkana children face when they join formal schools. According to Ng'asike, these children have already acquired knowledge from their desert environments but what is found in textbooks is completely out of their imaginations. The children are nomadic interacting with desert features and vegetation where crops such as tea and coffee which grow in highland areas is new to them. Hence, understanding a concept with this kind of material is rather torturing. Ng'asike with others such as Ngugi Wa Thiong'o (1986 cited by Ng'asike), argue that modern education undermine the cultural experiences of these children and colonizing their mind. They, support the passing on of indigenous knowledge to children through teaching in mother tongue at lower levels. Names especially in African languages are part and parcel of their indigenous knowledge and cultural experiences, which can be used as part of teaching materials just like oral narratives, as they are a story in their brevity. The chapter attempted to show the socio-cultural significance of Turkana personal names.

5.2 Turkana Personal Names Associated with War

The names given to individuals are a vehicle that conveys messages to the society about their life experiences, they interpret the relationship between the named and the name giver. According to Neethling (2005) as cited by Kabaso (2016:153) the names give warning, alert, advise and also rebuke. The nicknames given to Turkana warriors or young adults are used to evoke emotions especially during the preparation for war. The names create a sense of bravery, wisdom and knowledge which are the core values possessed by the warriors. For example:

47.)   a) E-moit

M/SG-enemy

'hide out of enemies'

b) ŋirototin – to spy

From the word above a male name is derived as shown below

E-rotot

M/SG-spy-V

'spy'

c) Erika-ambush

The name in (47a) is given to a child born near a place where enemies had been spotted or at the time when enemy or a stranger was spotted in the vicinity. The presence of an enemy is the beginning of war to the Turkana. The name hence, in its brevity will tell a whole tale of who the enemies were, how they dealt with them and the outcome of the interaction.

In illustration (47b) the nickname is given to a young warrior who is expected to warn or alert the community of the looming dangers. The name is chosen for the person since they have qualities of a spy which are wise cunning, intelligent and brave.

The word in (47c) means ambush. The word '*erika*' is also a personal name given to a male child born during a period of war. Turkana people being "*Jie*"; people of war, the name in its brevity will too tell a tale of how they were ambushed by the enemy and vice versa. The name also evokes emotions associated with war which is a shared experience of the Turkana people whether good or bad.

5.3 Turkana anthroponym associated with surrounding circumstances

Turkana people are nomads and vulnerable to climatic and social changes. The nomadic people have trained themselves to understand the climatic changes without relying on any modern methods. Knowing the changes in the environment help them in making sound decision on their next move. Most the Turkana names are a description of a place of birth and hence, can when the area one was born is suitable for settlement and at what period of the year.

Neethling (1995-975) cited by Makondo (2009: 23) mentions that name giving among Bantu cultures reflects the socio-cultural circumstances of the group/clan.

For example; In Kikuyu language which is an East Africa Bantu language, a male name 'Kariuki'

48)   a.) Ka-riuki

              DIM-M/SG-rise

              'the risen one'

This name is given to a male child born after a brother who passed on as a child. It is believed that the dead child spirit has risen and been born again through the newest member of the family if a male that is. This shows that language and culture in name giving in African culture go hand in hand in creating meaning. This also applies to the Nilotic languages Turkana in this case, as all their names are based on the circumstances surrounding them at the time of birth. For example:

49)   a) Aŋarasit-

              F/SG-relief aid

              'relief aid'

The name is given to a female child born in a period when the community was receiving help from relief aid organization. This could be due to them having faced some calamities. The name creates nostalgia as the circumstance could have led to casualties. The name hence is a story told in brevity.

African names in general are mostly brief and at the same time figurative which is a characteristics of oral discursive practices of people of Africa. According to Mamusse Digne (2005, 2006) the brevity is to awaken and capture the audience attention while the figurative is to address the audience's limited capacity of memorization, cited by Batoma (2009:216). In the Turkana language, their experiences of life are diverse as they are ever on the move searching for pasture for their livestock and every place they stay in is never the same as the previous one. They therefore, acquire names that are brief but in their briefness, they tell a whole tale either new or different story of a place they might have never been or been before. For example:

50) *Akamuu-*Drought

Akamuu means drought and this name is given to a female child born during a drought. Drought is a great catastrophe in the history of the Turkana people. The fact that they live in desert areas, they are heavily stricken by drought and many of them lose their lives, others get ways of leaving the areas to less dry areas, where they are forced to change their lifestyle some becoming farmers, others get modern days jobs such as property care takers and due to this, they slowly drop their pastoralist way of life, they do not live in *manyattas* anymore,

they are also forced to change their diet from just meat and herbs to 'modern meals' such as rice and chapati. The name therefore, is a tale in itself.

51) *Ariko*-To flee

Ariko means to flee from danger. Turkana people are in constant battle with their fellow nomads due to cattle rustling. All nomads are very tough at war and when one side is defeated or has successfully stolen their neighbours animals, then fleeing becomes the safest thing to prevent more injuries which become fatal most of the time. They also flee so that their animals are not stolen or they do not lose the ones they have already stolen. A child born while people are fleeing from any war activity is called "*Ariko*" if female. The name then is a recording of the events of war which could be positive if they won or negative if they suffered fatalities.

Batoma (2006) gives three layers of meanings of onomastics and in this case anthroponymy. The first layer is the literal or denotative meaning as shown in chapter three, the cultural layer which is the motivations behind the name giver that describes the socio-cultural and philosophical precepts of a linguistic community and thirdly, the pragmatic or interpellative layer, which indicates the meaning that a name takes in the context of its use, be it personal, situational or socio-cultural. The interpellator expects the person given the name to live up to the onomastic message held by the name given. Young adult males are given nicknames and expected to live upto the name through their actions. Some of these names apply mostly during war to evoke emotions. For example:

52.) *Apa a eŋatuny*- Father of Lion

This is a nickname given to a male who killed a lion or one who is brave and strong as a lion. The name is given to a young man to evoke emotions of bravery so when going for war he is expected to be on the forefront so as they can win the war. The name is also a praise name to young men who display character of bravery which gives the community a sense of security for having such a group.

53*.) Apa a eris*- Father of Leopard

The nickname is given to one who killed a leopard/ or praises a bull that has similar colours to a leopard. The traits of the leopard are transferred to the person therefore, the holder of the name must display cunning traits during war so that they get their enemies un ware. The

cunning of a leopard comes from its' behaviour of camouflaging with the environment as it hunts so that it is not spotted by the prey.

5.4 Turkana personal names associated with gender

Gender is viewed as the most important aspect in the Turkana community, this is due to the fact that one's gender, determines the role one plays in the community. The females take care of the household, and do other lighter jobs like tilling the land. On the other hand, the males are involved in heavy jobs such as taking large herds of domestic animals for grazing to far off land and life threatening duties like going to war and raiding their neighbours' herds to increase their wealth. Hence, a name given to a young child born male or a nickname to a young male, dictates the duties that one is expected to perform. The researcher found out that, names from wise, big and strong animals were given to male children and not female because, the duties they perform as men requires such qualities. Some of the examples have been discussed above such as:

54)   (a.) e-ka-lot-oo-n

                M-DM-go-HAB-sg

                'a male person who walks regularly'

        b.) e-kosowan

                M-buffalo

                'buffalo'

        c) na-kolea

                F-fish

                'fishing activity'

        d) ngorok

                'cattle rustling activity'

The name in (54a) is given to a male child who walks regularly or a person who could walk for long distances without getting tired quickly. This person is compared to a camel. Walking for long distance is a daily activity for the Turkana people as where they get a suitable place

to settle is almost uncertain. The name is given to both genders where the female version is *Akalotoon*.

In example (54b) the name is given to male only. Buffalos are aggressive animals, strong and weighing between 300 to 850kg and very fierce. They have dangerous horns, demand respect and anyone or animal trying to move closer to their territory is given a stare that a scares them away. A buffalo is very protective of its family and when attacked by a lion, they from a protective wall with horns which confuses their enemy downloaded from (victoriafalls-guide.net).A male child or person given this name is expected to display the same characteristics as the Buffalo. Women are known to be weak in body and also easily frightened thus this explains why they are not given such a name.

A part from being cattle herders, Turkana people who live in near Lake Turkana are fishermen. The lake is one of the largest fresh water lakes in Kenya with over variety of fish. The fishing activity is mainly done by male, whereas, the preparation of the fish and the selling is done by the women. Having known the Turkana way of naming from the previous chapters, a name is hence, derived from the fishing activity as in (54c) above.
As much as the activity of fishing involves both genders, the name however, is given to female only. Although there are some men who are given the name from fish *Lokolea*, many of the respondents insisted that the name should belong to female only. This could be explained by the fact that the size of the fish cannot be compared with that of a bull, fish are weak and die within a few minutes of being out of water, most fish are not fierce so they rarely attack the fishermen and if they do, the case most of the time is not tragic. The traits off a fish then, cannot march the strength, the size, the fierceness and endurance of a Turkana man but more of a Turkana woman, hence a female name only.
Turkana people adore livestock to a point that they believe all livestock is meant to be theirs. This is why they are ever in constant war with their neighbours in a bid to get all of the neighbours' livestock for themselves. The activity of cattle rustling involves brave men and the one who captures the livestock from their neighbouring tribes and enemies is given a name which is heroic in nature as "*Ngoroko* (54d), The name is given to male only in adulthood as they go for cattle rustling after attaining the age of adulthood.

5.5 Conclusion

In this chapter, the study has established that Turkana anthroponyms in their brevity tell the experiences faced by the Turkana people. They have the social and cultural significance to the community as they convey important messages such as warning and alerts them of looming dangers. The nicknames are also entertaining in themselves, they are used during the traditional dance called Endong'a to give praise to people according to their positive attributes. Nicknames that attribute undesirable behaviour however, are not mentioned in public but in private to criticize the behaviour. But in one way or the other, the person given a nickname with negative connotation will get to hear of it as, most of them are bestowed on women and women are known to talk a lot, the person is then expected to change the behaviour, making it a corrective measure in the society.

CHAPTER SIX: CONCLUSION

The study was to assess the morpho-semantic study of Turkana anthroponyms. The research has attempted to give a morphological description of the Turkana anthroponyms, their semantics and their pragmatics.

6.1 Summary of the findings

The study has tried to establish that Turkana personal names undergo different morphological processes for their formation. The processes include derivation, inflection, blending and compounding. These processes are achieved through prefixation, affixation and suffixation to the roots or stems for creation of the names.

The common process used for Turkana personal names is derivation. Names are mainly derived from verbs and other common nouns. Some names however, remain in their bare form if the prefix is similar to a gender marker morpheme /a/ for female and /e/ for male. It is also seen that the language uses the locative gender markers /na/ for female and /lo/ for male to indicate not only the gender of the child but also the location where one is born.

The study also shows that the nicknames are formed through compounding. The compounds are formed by joining a noun with an adjective (*amwara*-horn and *lodapal*-flat to form *lodapal amwara* flat horns). Some of the nicknames are preceded by a possession pronoun /apa/ to mean someone who possess behaviour similar to or the owner of the praised animal such as *apa a long'or* one who praises a grey bull. The naming according to bulls is also

unique as there is no mentioning of the bull in the name. However, the competent speakers of the language will tell it is a bull being praised and not any other animal.

Further, the study shows that as the Turkana people interact or come into contact with modern things such as vehicles, hospitals, schools they introduce new names associated with modernization by adapting the items to their morphology and phonology.

The study established that the names have different sources which are mainly environmental. The names also have semantic values however, the interpretation of meaning does not stop their but is pragmatically analysed as the names are based on the context. The analysis was done through the lexical pragmatic theory so as to see where the meanings are broadened through metaphors, categorical extension and metonymy or narrowed down. Most of Turkana personal names were narrowed down to mean what was more important at the time of birth without consideration of other things in the vicinity, For example, a child might have been born in an area with several wild animals but the name will be drawn for the animals with largest herd or one that was spotted rather than the ones which were seen easily. Metaphorical names were also in large numbers as they carry a heavy meaning and tell very long tales though brave.

Furthermore, it was seen that the names had a social cultural significance as they are a recording of events and experiences of the Turkana people. The names are also used to warn alert and also rebuke unwanted behaviours among the members of the society. Some of the nicknames are praise names which encourage good behaviours among the members. Most of their nicknames are associated with domestic animals as the Turkana value animals so much since the animals are a source of food and wealth for example: *Ekori akwaan, kori-* spotted, *kwaan-*to be white. The name is given to someone who praises a white he goat with black spots. As much as the names have an aesthetic side of them, they also teach the values of the Turkana community as seen above.

Finally, it is seen that the Turkana personal names are not mere words but they in overall, are loaded with meaning which evoke different emotions depending on past experiences. They therefore, tell a story in brevity.

6.2 Recommendations

The finding of the study has shown that morphological units of an anthroponymy contribute to the entire meaning of a personal name. However, the younger generation speaks Kiswahili,

Kikuyu and Turkana as it was discovered in the area of study. These young people are therefore, multilingual and do not put much effort in understanding the origin and meaning of their personal names. Thus, they fail to display through character the meaning of their names as culture expects. This study will help any interested researcher in doing a comparative study of the Nilotic languages with the other already or upcoming work in these languages.

To ensure that, these names do not lose their meaning, the government should ensure a proper documentation of the onomastic of Turkana for future reference by any interested body. According to the United Nations (UNESCO 2013a) and the African Union (2006) most African languages are under-documented or undocumented hence the two bodies support the fully documentation of African languages (cited by Barasa, 2017). The government should also invest more resources time and money in the study of onomastic for generation of knowledge that can be used as study materials in schools and colleges as this can help in creation of cultural and social bond with other communities.

Most names in Turkana are also given depending on the place of birth. Places of settlement at the time of birth of a child are very important. Every Turkana birth is different and cannot be compared with the hospital birth where every equipment and procedure is overlaid. Therefore, the place where a child is born will determine how a birth will be handled. One born inside a house and another in the farm or the river will have names from those places and the surrounding environment. This study then, recommends an investigation in Turkana toponyms as these may be interesting since most personal names are derived from location of birth.

 From the morphological analysis above, most names have been written using the phonological symbols. This is because, a change in pronunciation of a name may lose meaning or will not be a Turkana personal name, understanding the phonology of Turkana is then important in the derivation of meaning of names. Due to this fact, the study also suggests a morpho-phonological study of names since phonology is an integral part in word formation processes.

This study helps in understanding the culture of Turkana people. The knowledge gathered from these names will help other cultures to appreciate the Turkana people and also appreciate nature in general. This is because Turkana names are derived from nature and its occurrence, and unless one understands how nature is a provider of essential products required for survival such as medicinal plants and food then s(he) will not appreciate it. The

names give a vivid description of a place of birth. For example; *Erupe* and *Elimit* are names given to male children born in grassy vegetation however, the grass is different in that, Erupe is grassy vegetation which grows during rainy season. Most of this grass is soft, very green short and dries up fast in the absence of rain while *Elimit*, is just a grassy vegetation whose growth is not influenced by rain hence, can grow even during dry seasons. The *elimit* grass is usually long, hard, brown or yellow in colour. From the two names, one can create a mental picture of an area where a child was born. It is therefore, important to document Turkana onomastic for reference purposes as could be a guide on climatic change in different areas of Turkana settlement, they also guide on wild animal tracking in the same settlements as they can tell where these animals can be spotted.

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APPENDIX 1: RESEARCH QUESTIONNAIRE

Interview Guide

This interview guide is designed for collection of information to be used for academic purpose only. The information is on Turkana personal names and nicknames. Kindly share any knowledge of the names with the researcher.

1. What is your name and age?

2. Do you hold any position in this community?

3. Among the Turkana speaking people

   a) Who give names to children and why?
   b) When are the children given names?
   c) Who gives nicknames and when are they given?
   d) Are nicknames given to both genders? If not why?
   e) Why are nicknames given?

4. What influences name giving?

5. What are the meanings of some of the names given?

6. Are there any Turkana names that you have reservation towards? Why?

7. Are there any Turkana nicknames you have reservation towards? Why?

8. What is the meaning of the nicknames?

9. What Turkana names do you prefer?

10. What Turkana nicknames do you prefer?

11. What are the circumstances that influence name giving?

12. Between male and female who are more prone to being given nicknames? Why?

13. What is the social and cultural significance of meanings expressed in Turkana personal names?