

A LINGUISTIC ANALYSIS OF SESOTHO PERSONAL
SENTENCE NAMES

BY

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SUBMITTED AS A PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN
AFRICAN LANGUAGE AND LINGUISTICS AT THE NATIONAL
UNIVERSITY OF LESOTHO

IN

THE DEPARTMENT OF AFRICAN LANGUAGES AND LITERATURE

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2009

DECLARATION

I, the undersigned, declare that this research is my own work and it has not been submitted in any institution in entirety or in part. Other works which have been used are acknowledged and referenced in the text.

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Date _____

CERTIFICATION

This is to certify that this thesis has been approved in partial fulfillment of the requirements for the degree of Master of Arts in Language and Linguistics in the department of African Languages and Literature.

Date _____

Supervisor _____

External Examiner _____

Acknowledgements

There are several people whom I would like to acknowledge who assisted in this work. First of all I would like to thank the Almighty God who gave me strength to do this research.

I am grateful to my Supervisor Professor M. Machobane who helped me with this work. Without her, this thesis wouldn't have been a reality. To you 'M'e I would like to say thank you very much.

I also want to pass my deepest gratitude to my husband, Ntate Tšepiso Rantšo, who has been there with me every step of the way, financially and academically. He gives more meaning to the words, 'I will be there with you through thick and thin', than there already is.

I am indebted to Mr. R. Thuube, Mrs. M. Thetso and Mr. K. Ketsi who helped to edit this thesis.

To my colleagues, Mrs. Mohoanyane, Ms. Lesaoana, Mrs. Lekholoane and Ms. Tšehloane, I would like to say that this would not have been a successful journey without you guys, so thank you.

This work is dedicated to my little girl, Reauboka Rantšo, who has been an inspiration for this thesis. It is also devoted to my mother and my mother-in-law, who took care of everything that I could not do at home during my research.

Part of this study was written as a term paper, during the academic year 2006/2007, under the supervision of Dr. Wakumelo-Nkolola who I wish to thank very much. I also wish to express my appreciation to the members of the Department of African Languages and Literature for their supportive comments that helped to build this thesis.

Abstract

This thesis provides a linguistic analysis of Sesotho personal names that have the structure of sentences. It examines the internal structure of these names, their linguistic status and their meanings.

The internal structure of the names is discussed in the second chapter of the thesis. In this chapter the names are categorized into the declarative names, the interrogative names and the imperative names. Each category of names is assigned a word structure rule (WSR) that describes its structure. The component parts of sentence names are nouns, concords, verbs, tense markers, question words, imperative markers and negation morphemes. Concords function in the names to indicate unison and individualism, gender and definiteness. Nouns in sentence names make the names specific. Tense markers are used in the names to indicate tense and verbs carry the semantic content of the names meaning. Question words, imperative markers and negation morphemes are used to classify the names into different categories.

The third chapter addresses the question of how sentence names should be classified. It is argued that these names should be classified as words. This is because they display properties of words such as internal stability, positional mobility and uninterruptability. These names are nouns because they can be replaced with pronouns, they can be inflected for number, they are written as single words and their tone is different from that of their corresponding sentences. The sentence names are also regarded as words because they are derived by word formation processes namely conversion and clipping.

The fourth chapter relates to the question of the meanings behind personal sentence names. It is noted that the meanings of sentence names may be derived from the individual words that make up the names, especially the verbs as they carry the semantic content of the names. The names have the connotations of joy, pride, gratitude, frustrations, disappointment, surprise, series of deaths, condolences, calamity, need for care, illegitimacy and conflicts. The syntactic meaning of the names is discussed in relation to the argument structure of the predicates that make up sentence names. Besides the lexical meanings and the syntactic meanings, it is noted that there are pragmatic factors that help in interpreting the names. These pragmatic meanings of the names are studied in relation to the communication that is attained through the names.

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CHAPTER ONE

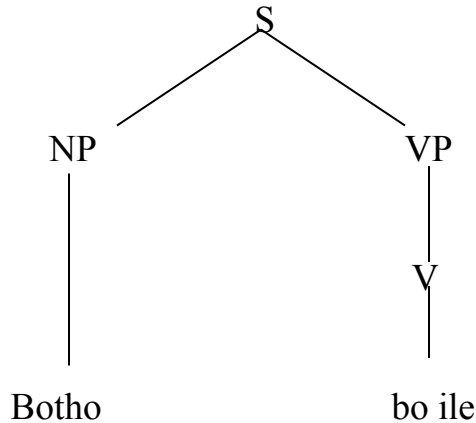
INTRODUCTION

1.0 Introduction__

A name is a language unit by which a person or thing is known. The main purpose of names is to label and to distinguish (Carroll, 1985). Names are of different types, for instance, there are common names and there are proper names. In the category of proper names, there are names for human beings (people), animals, places and rivers. For the Basotho, names of people are not given arbitrarily, as noted by Matee (2006). Amongst the Sesotho names for people, there are names which are made up of a simple word, such as *Palesa* ‘flower’ while others are made up of derived words such as *Motšelisi* ‘the one who consoles’, which is derived from the verb *tšelisa* ‘console’.

Of the derived names there are those which can be regarded as sentence names. These are names which convey the meaning that is conveyed by sentences. They distinguish an individual through a complete statement that exhibits all the constituents of a basic sentence (Yuka 2007), as illustrated in (1) below where a name is equivalent to sentence.

(1) *Bothoboile* ‘humanity is gone’



In (1) above, the name *Bothoboile* ‘humanity is gone’ has the subject NP *botho* ‘humanity’ and the predicate which consists of the subject concord *bo* and the verb *ile* ‘gone’, which is in the past tense.

The sentence names may also be considered as sentences because, if we were to write their components disjunctively, we would end up with structures that are sentences in Sesotho. For example, if the components of the name “*Kelebakae*” are written disjunctively, they make up the interrogative sentence “*Ke leba kae?*” ‘where do I go?’

1.1 Statement of the Problem

Even though Sesotho sentence names seem like sentences, they function as words (nouns). For instance, they can be used in sentences as subjects or as objects. In the sentence “*Rehauhetsoe o llela Nthuseng*” ‘Rehauhetsoe is crying for Nthuseng’, the name “*Rehauhetsoe*” ‘we have been spared’ is the subject and “*Nthuseng*” ‘help me’ is the object.

1.2 Aim

The aim of this thesis is to provide a linguistic analysis of Sesotho personal sentence names. To attain this aim the following questions will be addressed:

1.3 Research Questions

- (2) (a) What are the component parts that make up sentence names?
- (b) How should Sesotho sentence names be classified?
- (c) What are the meanings behind sentence names?

The following are some hypotheses to the above questions:

- (3) (a) Sentence names are made up of different components which can be represented by the following morphological structures:
 - (i) Pos declarative names → (N) SC (OC) (REFL) V
 - (ii) Neg declarative names → (N) Neg marker SC V
 - (iii) Interrogative names → (N) SC (V/COP) (CONJ) QW
 - (iv) Imperative names → (OC) V Imperative
- (b) Sesotho sentence names should be classified as words because their derivation involves morphological processes such as conversion (zero derivation) and clipping. In addition, as with other nouns they can be inflected for number and when used in sentences, they function as arguments of verbs. They are also written as single words as opposed to sentences which are written disjunctively.

It is assumed in this study that sentence names are not sentences because it is not possible to move the morphemes or words that make them up by syntactic operations. The sentence names are nouns because it is possible to replace them with pronouns whereas it is impossible to replace their corresponding sentences with pronouns.

(c) Sentence names have different meanings which are depicted from the meanings of individual words used in the formation of these names. The meanings can be associated with the feelings and emotions of the name givers such as joy, pride, gratitude, frustrations, disappointment and surprise. These names also reflect the circumstances that prevail at the time of birth of the bearers. Sentence names are a means of communication between the name giver and other people around (within the context of name giving).

1.4 Literature Review

Different studies have been undertaken on names in different languages. Most of them focused on aspects such as meanings of names, naming processes and circumstances involved in naming. Some of these studies are reviewed in the present research. The review is organized in themes that are common in the analysis of personal names both in Sesotho and in other languages and also according to the themes of the present study, which are the morphological structure of sentence names, classification of names as words and meanings behind sentence names.

Studies on Sesotho personal names have been undertaken by scholars such as Mohome (1972), Guma (2001), Matee (2006) and Mokhathi-Mbhele (2006). Most of them focused on the sociolinguistic and socio-cultural aspects of names. These include circumstances that surround the giving of a name in Sesotho, the meanings of names and their origins. In addition to these, Guma (2001: 265) also discusses the historical aspects of names and notes that in Sesotho names serve as “socio-cultural interpretation of historical events”.

Mokhathi-Mbhele (2006) discusses the morphological structure of some Sesotho names. She deals with Sesotho names which are NPs that include qualificative phrases such as *Morenaoatloutle* ‘the chief of Tloutle’ and *Thebeeakhale* ‘the old shield’. She notes that these names are formed by combining a substantive and a qualificative, in the same way as the Sesotho qualified noun phrase.

All the above mentioned studies are relevant to the present research because they deal with Sesotho personal names. On the other hand, none of them discusses the Sesotho personal names which have the structure of sentences. Sentence names appear only as examples of names in these studies. And as noted, these studies focus mainly on socio-cultural aspects of the names whereas the present work concentrates on the linguistic aspects of the names. Apart from this, the above mentioned studies have not employed any theoretical framework whereas the present research adopts Lexicalist Morphology as a framework.

It is also the case in other languages that studies on personal names usually focus on sociolinguistic, socio-cultural, meanings and origins of names, (Herbert, 1995, Ansu-Kyeremeh, 2000, Agyekum, 2006 and Kuol, nd).

The morphological structure of names has been focus of many studies in different languages. Scholars such as Koopman (1979), Adeniyi (1997), Lisimba (2000), Mashiri (2003), Mokhathi-Mbhele (2006) and Mphande (2006) have discussed the morphological structure of names in languages such as Zulu, Yoruba, Lozi and Shona. Most of these scholars acknowledge that some names have the structure of sentences. They usually have the structure of declaratives, imperatives and interrogatives. Within the category of sentence names, it is also noted that there are those which can be considered as negative sentence names. These are formed by attaching the negating morpheme to the roots.

In these studies, it is noted that nouns, subject concords, object concords and verbs are used in the formation of sentence names. In the case of imperative names, the imperative marker is attached to the verb to form a name. In addition to these, question words and negating morphemes are also used.

The above mentioned studies are relevant to the present research because they deal with the morphological structure of personal names. However, none of them focused solely on sentence names. Most of them deal with all types of personal names, and sentence names appear as a section in these works. As a result, sentence names have not received adequate attention. For instance, none of the scholars looks at the morphological processes used in the formation of these names.

Mphande (2006) claims that some names are both words and sentences. He states “the morphology of names also has fundamental implications for syntax because names tend to be both words and sentences” (2006:9). On the other hand, other scholars contend that names are words and should be treated as words, (cf. Koopman, 1979, Carroll, 1985 and Adeniyi, 1997).

According to Koopman (1979), the name forming process is derivational, hence names are words. Names are derived from some primary source in a language and the primary source may be nouns, noun phrases or complete sentences. In the same way Carroll (1985) states that names are words which are formed through morphological processes as opposed to phrases and sentences which are formed by syntactic processes. In relation to this issue, Adeniyi (1997:115) says “... names are not actually phrases or sentences as hitherto assumed but words”.

But the studies mentioned above have been conducted in different languages other than Sesotho. Koopman’s (1979) language of study is Zulu, Carroll’s (1985) is English and Adeniyi’s (1997) language of study is Yoruba. Besides, most of these studies are descriptive in nature and do not use a theoretical framework, whereas the present study used the framework of Lexicalist Morphology. In addition, Koopman (1979) and Carroll (1985) analyze names in general, that is, their focus is not only on sentence names. Only Adeniyi (1997) focused on phrasal and sentence names.

1.5 Theoretical Framework

The theoretical framework adopted in this research is Lexicalist Morphology as proposed by Chomsky (1970), cited in Bauer (1988) and Spencer (1991). According to Bauer (1988), the primary tenet of Lexicalist Morphology is that derivational morphology must be dealt with in the lexicon. The task of morphology is to enumerate the classes of new words that can be formed in a language. In this theory morphology must be overgenerating. As stated by Bauer (1988), an overgenerating morphology should be able to generate more words than there really are in a language. The Lexicalist Morphology is based on the hypothesis that syntactic rules applying at the level of the phrase do not take into account the internal structure of words and, therefore, cannot modify the internal structure of words (cf. Katamba, 1993). This research will adopt this hypothesis to prove that Sesotho sentence names are words rather than sentences.

According to the Lexicalist Theory, affixes used in the word-formation processes can be classified as neutral and non-neutral affixes. The neutral affixes are those that do not affect the stress pattern of root morphemes and non-neutral affixes are those which affect the stress pattern of root morphemes. It is also said that these affixes are arranged in words according to stratum, in what is called stratal ordering hypothesis (Bauer, 1988). The non-neutral affixes are supposed to appear closer to the root, at the first stratum, and after attaching them the neutral ones can be added, at the second stratum.

Some Lexicalist morphologists, such as Selkirk (1982) state that words are generated by word structure rules that are similar to the phrase structure rules of syntax. Selkirk (1982) suggests that the word structure rules are described by means of the X-bar theory as does the phrase structure rules. Word structure rules enable us to describe the morphological structure of words by means of a single rule. An illustration of a word structure rule of English derived adjectives is as follows:

4. Adj → N Af

This word structure rule in (4) above) suggests that a derived adjective (Adj) may compose of a noun (N) followed by an affix (Af). An example, of the application of this rule, is the adjective “homeless” which is made up of the noun “home” and the suffix “-less”.

The word structure rules will be used in the present study when dealing with the morphological structure of sentence names, such that the word structure rules of each category of names will be proposed.

It is proposed in the Lexicalist framework that words have heads. The head of a word is defined as the element (morpheme) that determines the category of an entire word. In English, the head of a word is the right-hand element of the derived word. In derived words, the head is usually a suffix because it determines the category of a derived word and it is also the rightmost element. On the other hand, the rule that states that the head of a word is the right-hand element is not universal (cf. Katamba, 1993). In Sesotho the head of a word is the leftmost element. For instance the head of a compound

noun, *ntate moholo* ‘grand father’ is *ntate* ‘father’ which is the left hand element.

The features of a head have to be identical to the features of the whole word. In other words the features of a head percolate to the entire word (Scalise and Guevara, 2005).

It is suggested in this thesis that, sentence names are headed by the zero morphemes which are attached to the sentences during the name forming process. The zero morphemes are the heads of these names because they determine the status of the names as names. Thus, when they are attached, they change the status of the sentences into names. These morphemes have features such as [+ proper name] [+ noun] and [+ singular] which percolate to the names. It is these zero morphemes that render sentence names to fall into the class 1(a) nouns, which is a class of proper names in Sesotho.

Section three of chapter four, which deals with the pragmatic meaning of sentence names, adopts the model of communication known as the Hovland’s model of communication. This model, according to Huebsch (1986), considers the speaker and the message as the main communication stimuli. According to this model, the feelings of both the sender and the receiver are important in communication. The receiver responds to the content of the message, the attitude of the sender, the media through which the message is sent and his or her own physical and spiritual state (cf. Huebsch 1986).

1.6 Methodology

The research approach employed in this study is qualitative. This involves collecting, analyzing and interpreting data by observing what people say and do. That is, it explores various human behavioral patterns (Rakotsoane, 2006). This type of research is concerned with soft (verbal) data other than hard data in the form of numbers. It emphasizes the importance of looking at variables in their natural setting, hence why it is said to be holistic. Qualitative research is subjective as it allows the researcher to state his or her views about the data and the natural setting surrounding it. This, therefore, makes the researcher an integral part of the investigation. Data collection is done mainly through the use of interviews, document analysis and observations. Unlike quantitative research, qualitative research analysis is inductive. Here the researcher aims at developing a theory or generalizations whereas a quantitative researcher is deductive and begins with a hypothesis and strives to provide empirical evidence to prove or disprove the hypothesis (cf. Neuman 2000). The basic drawback of this approach is that it is difficult to establish the validity and reliability of the data compiled using it. This is due to the subjective nature of this approach.

Qualitative research inquiry was appropriate in the present research because the study was concerned with the data in the form of words and sentences and investigated human behavior of naming as it is. No attempt was made to manipulate the data. Besides this the analysis did not involve any statistical methods. To maintain validity and reliability, primary data has been provided in the form of appendices of the thesis.

1.6.1 Method of data collection

The data required for this study was the Sesotho personal sentence names. Three methods of data collection, (library research, interviews and observations) were used in compiling the data.

1.6.1.1 Library research

The data was collected from various documents where names of Basotho people are listed, such as telephone directories, 2006 and 2007 COSC student results lists and NUL students' enrollment lists.

1.6.1.2 Interviews

Formal interviews, in which the researcher constructed hypothetical names and inquired if they were possible names, were conducted.

1.6.1.3 Observations

Some names were acquired in conversations where they were mentioned. In these cases the mentioning of the names were mere coincidences. As part of the observations, the researcher also used native speaker knowledge of Sesotho names.

1.6.2 Population and sample

In the written documents, twenty-five names were selected, in each category of names except the negative declarative names in which only sixteen were found. The categories of names are interrogative sentence names, imperative sentence names and declarative sentence names, which are further divided into positive and negative sentence names. The total number of names that were selected is ninety one.

The researcher constructed ten hypothetical names and asked some Sesotho speakers to say if they were possible or existing names in this language. The researcher constructed about ten names which were given to ten people. The ten people were selected from NUL students, the Roma community and NUL staff members. Four NUL students, four community members and two NUL staff members were consulted.

The sampling techniques used in selecting the names in this study are non-probability sampling techniques. According to Neuman (2000), non-probability sampling techniques are not based on the principles of randomness. No attempt is made to select the sample randomly.

The first technique used is convenience sampling (accidental sampling). As noted by Leedy and Ormrod (2001), convenience sampling takes units that are readily available. This sampling technique was used in the present study when collecting the Sesotho sentence names. The researcher considered names that were readily available. This technique was also used to select the

people who were asked to verify if the hypothetical names are possible names in Sesotho.

Apart from convenience sampling, purposive sampling was employed in the present study. In relation to this type of sampling, Leedy and Ormrod (2005: 206) state "... in purposive sampling people or other units are chosen for a particular purpose." In the documents where people's names are listed, only names that qualify as sentences were selected. In other words, names that do not serve the purpose of this study, that is, names which are not sentences, were not considered.

The data (names) is organized into four categories. The categories are based on the types of sentences that exist in Sesotho. These are positive declaratives, negative declaratives, imperatives and interrogatives. Their structures are then analyzed. In so doing, their morphological make up is revealed.

1.7 Delimitation

The present study is aimed at analyzing Sesotho personal sentence names of the Basotho living in Lesotho. Other names which did not qualify as sentence names were not dealt with. Even sentence names for animals or objects were not considered in this research.

1.8 Significance of the Study

The study is valuable in the field of morphology as it deals with the internal structure of names. It is helpful not only to people who wish to study the structure of names but also to those who wish to study the internal structure of Sesotho words which behave like the sentence names. This research is also helpful in the field of linguistics called onomastics especially in anthroponomy which deals with personal names. It serves as additional information on how to analyze personal names, in addition to the already existing material. As far as the researcher is aware, this study is a pioneer work on Sesotho sentence names, therefore will be of importance to scholars who wish to analyze the sentence names.

1.9 Organization of the Study

This study is organized as follows; chapter one is the introductory part and it consists of the introduction, statement of the problem, literature review, theoretical framework, methodology, delimitations of the research, the significance of the study and organization of the study. Chapter two discusses the morphological structure of sentence names, that is, the component parts that make up the sentence names. Chapter three looks at the classification of Sesotho sentence names as words whose formation involves morphological processes not syntactic processes. Chapter four discusses the meanings of sentence names. The last chapter, chapter five, is the general conclusions and recommendations.

NOTES

1. Abbreviations used in the text;

Adj- Adjective

Af- Affix

CONJ- Conjunctive

COP- Copulative

N- Noun

Neg- Negative

OC- Object concord

Pos- Positive

QW- Question word

REFL- Reflexive

SC- Subject concord

VP- Verb phrase

CHAPTER TWO

THE INTERNAL STRUCTURE OF SESOTHO PERSONAL SENTENCE NAMES

2.0 Introduction

This chapter discusses the morphological make-up of Sesotho sentence names. The discussion is divided into three sections. The first section provides different categories of names, namely, positive declarative names, negative declarative names, interrogative names and imperative names. They are named after different types of sentences present in Sesotho.

The second section deals with the internal structure of names and it is based on the notion of word structure rules as proposed by Selkirk (1982). These names are made up of different components. Some of the components of sentence names are concords, nouns, verbs, imperative markers, question words and conjunctives.

The last section examines the functions of elements that make up sentence names. The functions include, among other things, indication of unity and individualism, gender specification, implication of definiteness and specificity, expression of semantic content and classification of names into categories.

2.1 Categories of Sentence Names

In many languages of the world, there are basically four main types of sentences, namely, declaratives, imperatives, interrogatives and exclamatives (cf. Borjars and Burridge, 2001). All the four types of sentences exist in Sesotho but sentence names display the structure of only three types of sentences. They show the structure of declarative sentences, imperative sentences and interrogative sentences. This is also the case with other languages such as Lamnso where the sentence names resemble only three types of sentences (Yuka, 2007). No names in Sesotho have been found that resemble exclamative sentences.

The first category of names to be discussed is that of the declarative sentence names which can be divided into positive and negative names. The positive or affirmative declarative sentence names have the features of a basic Sesotho declarative sentences which display the SV(O) pattern. Examples of affirmative declarative names are shown in (5) below;

5. (a) *Reauboka* 'we praise you'
- (b) *Keitumetse* 'I am proud of myself'
- (c) *Onthatile* 'he has loved me'
- (d) *Learongoa* 'you are being sent'
- (e) *Sechabasemaketse* 'the community/ nation is astonished'
- (f) *Motseofelile* 'the village is finished' (literal translation)

In the examples in (5 (a)-(d) above, the subject is represented by the subject concords and in (5 (e) and (f) above, the subjects are nouns *sechaba*

‘community/ nation’ and *motse* ‘village’, respectively, (SC and subject nouns are in bold). In (5 (a) and (c) above the object concords *u* and *n* (underlined) represent the objects and in (b) the reflexive *i* is used. All these names consist of predicates which are in the form of verbs.

As noted above, there are also the negative declarative sentence names. These are said to be negating due to the fact that they make use of the Sesotho negating morpheme *ha*, which is attached at the beginning of the name or verb phrase. Illustrations of the negating declarative sentence names are in (6).

- | | | |
|----|------------------------------|-------------------------------|
| 6. | (a) <i>Halebue</i> | ‘you are not talking’ |
| | (b) <i>Halerekoe</i> | ‘it cannot be bought’ |
| | (c) <i>Borenahabokhethe</i> | ‘chieftaincy does not choose’ |
| | (d) <i>Haealala</i> | ‘it has not ceased’ |
| | (e) <i>Halikopane</i> | ‘they do not mix/meet’ |
| | (f) <i>Halieo</i> | ‘they are not there’ |

From the examples provided in (6) above, it can be observed that most of the negative names have null subjects and begin with a negating morpheme *ha* (in bold). The only one that does not commence with *ha* is *Borenahabokhethe* in (6 c) above, which has an NP subject.

Another category of sentence names is of the interrogative names. These are termed interrogative names because they make use of the Sesotho question words such as the NP question words *mang* ‘who’ and *eng* ‘what’, AdvP question words of manner *joang* ‘how’ and location *kae* ‘where’. Examples

of these names are provided in (7) below and in each case the question word used is bolded.

7. (a) *Morenakemang* 'who is the chief/king'
(b) *Ketlalemang* 'who am I coming with'
(c) *Reboneng* 'what did we see'
(d) *Reentseng* 'what have we done'
(e) *Lebonajoang* 'how do you see'
(f) *Lebuajoang* 'how do you talk'
(g) *Kelebakae* 'where do I go'
(h) *Bathobakae* 'where are the people'

In examples (7 (a) and (b) above the names comprise the question word *mang* 'who', in (c) and (d) above the question word used is *eng* 'what', in (e) and (f) above, we have the question word *joang* 'how' while in (g) and (h) above the question word used is *kae* 'where'.

The last category is of the imperative sentence names. They are called imperative names because they display the structure of Sesotho imperative sentences, which are realized by implicit subjects (which are usually the second person). Most of these names are in the plural form and the plural form of the imperative in Sesotho is marked by *ng[ŋ]* (Guma, 1971). But there are few names which are in the singular form. Some illustrations of imperative names are given in (8) below;

8. (a) *Ntebaleng* 'forget me'
(b) *Mponeng* 'look at me/see me'

- | | |
|-------------------------|--------------------|
| (c) <i>Khutlang</i> | ‘come back’ |
| (d) <i>Thabang</i> | ‘rejoice’ |
| (e) <i>Moleboheng</i> | ‘thank him or her’ |
| (f) <i>Kopangkhotsa</i> | ‘ask for peace’ |
| (g) <i>Reboloke</i> | ‘save us’ |

The names listed in (8 a-f) above are in the plural form. In other words, there is more than one person who is told to do the action expressed by the verb. The only exception is *Reboloke* ‘save us’ in (8, g) above which is in the singular form. In this case, only one person (the bearer of the name) is asked to save the givers of the name

In this section, different categories of sentence names have been discussed. These categories are based on different types of sentences that exist in Sesotho. The first category is of the declarative names which are divided into positive and negative declarative names. The positive declarative names resemble the declarative sentences in that they display the SV(O) pattern. They have subjects, verbs and optional objects. The negative declarative names are so termed because they make use of the Sesotho negation morpheme *ha*.

The second category of names that have been discussed is the interrogative names. These are the names that are formed by using question words. They resemble the Sesotho interrogative sentences. The last category of names is the imperative names, which are characterized by implicit subjects of second person. Most of them are in the plural form which is marked by the morpheme *ng*.

2.2 The Morphological Structure of Sentence Names

In morphology the main focus is on the structure of words. According to Katamba (1993), morphology is the study of the internal structure of words. This entails studying different components that build up a word and the word formation processes involved in forming a word. As noted by Koopman (1990) and Louwrens (1994) in order to undertake a morphological study of names in Bantu languages one may have to consider the noun class to which the names belong. The Sesotho personal sentence names are considered to belong to noun class 1(a) as it is the case with all the other proper names.

In an attempt to explain how words are formed, different approaches have been proposed. Some scholars have suggested that words are derived by using some word formation rules (WFR) (Halle, 1973 and Spencer, 1991) while others propose that words are formed through word structure rules (WSR), (Selkirk, 1982 and Walsh, 1985). WFR describe the relations between underived words and derived words. They make reference to the affixes that are used during the derivation of a word (Walsh, 1985).

On a contrary, WSR describe the structure of words. Selkirk (1982) notes that WSR are based on the X-Bar theory, as do the phrase structure rules. These rules are similar to the phrase structure rules of syntax as they both adopt the notions of word category such as nouns, verbs, adjectives and prepositions, and level specification which is marked by the bars (') above the word category. The WSR enable us to make generalizations about the structure of words in a language. In relation to this, Walsh (1985) points out

that WSR make it possible to describe the structure of words (of a similar syntactic category) by a single rule. Since we are concerned with the structure of sentence names, this work assumes the notion of WSR and not WFR.

Sentence names are made up of different components. They can be grouped into the word structure rules illustrated in (9) below. These rules are based on the different categories of names discussed in (2.1) above.

9. (a) Pos declarative name → (N) SC (OC) (REFL) (TM) V¹
 (b) Neg declarative name → (N) Neg marker SC V
 (c) Interrogative name → (N) SC (V / Cop) (CONJ) QW
 (d) Imperative name → (OC) V Imperative (N)

Rule (9, a) above indicates that affirmative declarative sentence names can be composed of a noun (N), which is optional, followed by an obligatory subject concord (SC) and then an optional object concord (OC) or an optional reflexive (REFL), an optional tense marker and an obligatory verb (V). This rule can be subdivided into smaller structures. We can have the structure of names in which, **Name** = **N** + **SC** + **V**. Illustrations of this class of names are in (10) below.

10. (a) *Sechabaseile* ‘the nation is gone’ (*sechaba* ‘nation’ *se* ‘SC’ *ile* ‘gone’)
 (b) *Motseofelile* ‘the village is finished’ (*motse* ‘village’ *o* ‘SC’ *felile* ‘finished’)

(c) *Marenaateng* ‘the chiefs/kings are here’ (*marena* ‘chiefs/kings’ *a*
‘SC’ *teng* ‘are here’)

The rule in (9a) above shows also that there are affirmative declarative names which have the structure **SC + OC/REFL + V**. Within this class of names, there are also those that have a tense marker before the V. Names that have this structure are shown in (11) below.

11. (a) *Keithabetse* ‘I am happy for myself’ (*Ke* ‘SC’, *i* ‘REFL’
thabetse ‘happy for’)
- (b) *Onthatile* ‘he has loved me’ (*O* ‘SC’ *n* ‘OC’ *thatile* ‘has
loved’)
- (c) *Remaketse* ‘we are amazed’ (*Re* ‘SC’ *maketse* ‘are amazed’)
- (d) *Letlafuoa* ‘you will be given’ (*Le* ‘SC’ *tla* ‘will’ *fuoa* ‘be
given’)

The name in (11, a) above is made up of the subject concord followed by the reflexive prefix and then the V. In the same way, the name in (11, b) above begins with a subject concord. In this name, the SC is followed by the OC and then the V. In (11, c) above, the name begins with the SC which is followed by the V. In (11, d) above, the first element is the SC which is followed by the future tense marker and then the V.

The word structure rule given in (9, b) above specifies that the negating declarative names may consist of an optional noun, a negative marker *ha*, a subject concord and a verb. In other words, we can have names such as the one in (12, a) below in which **Name = N + Neg + SC + V** and also names

such as the ones in (12, b – d) below which have the combination, **Name = Neg + SC + V**.

12. (a) *Borenahabokhethe* ‘chieftaincy does not choose’ (*borena* ‘chieftaincy’ *ha* ‘negating morpheme’ *bo* ‘SC’ *khethhe* ‘choose’)
- (b) *Halebue* ‘you are not talking’ (*ha* ‘negating morpheme’ *le* ‘SC’ *bue* ‘talk’)
- (c) *Halerekoe* ‘it cannot be bought’ (*ha* ‘negating morpheme’ *le* ‘SC’ *rekoe* ‘buy’)
- (d) *Haealala* ‘it has not ceased’ (*ha* ‘negating morpheme’ *ea* ‘SC’ *lala* ‘cease’)
- (e) *Halekhethhe* ‘it does not choose’ (*ha* ‘negating morpheme’ *le* ‘SC’ *khethhe* ‘choose’)

The word structure rule for interrogative sentence names illustrated in (9, c) above is repeated in (13) below.

13. Interrogative name \longrightarrow (N) SC (V/Cop) (CONJ) QW

According to this rule, an interrogative name may comprise of an optional noun, an obligatory SC, a verb or copulative, an optional conjunctive and a question word. Here, we can have a name that comprises of a noun, SC and a question word, thus **Name = N + SC + QW** as illustrated in (14) below.

14. (a) *Morenakemang* ‘who is the king/chief’ (*morena* ‘king/chief’ *ke* ‘Sc’ *mang* ‘who’)

- (b) *Bathobakae* 'where are the people' (*batho* 'people' *ba* 'SC' *kae* 'where')

Apart from the noun, SC and question word combination there are also names that have the combination **SC + V + QW** as illustrated in (15) below:

15. (a) *Lebuajoang* 'how do you talk' (*le* 'SC' *bua* 'talk' *joang* 'how')
 (b) *Kelebakae* 'where do I go' (*ke* 'SC' *leba* 'go' *kae* 'where')
 (c) *Reboneng* 'what did we see' (*re* 'SC' *bone* 'saw' *eng* 'what')
 (d) *Reentseng* 'what have we done' (*re* 'SC' *entse* 'done' *eng* 'what')
 (e) *Kebotsamang* 'who do I ask' (*ke* 'SC' *botsa* 'ask' *mang* 'who')

Another class of the interrogative names is the one in which **Name = SC + V + CONJ + QW**. Illustrations of these names are shown in (16) below.

16. (a) *Ketlalemang* 'who am I coming with' (*ke* 'SC' *tla* 'come' *le* 'with' *mang* 'who')
 (b) *Resetselemang* 'who are we left with' (*re* 'SC' *setse* 'left' *le* 'with' *mang* 'who')

Among the interrogative names, there are those that lack a subject. In other words, there is no subject in the form of a noun or in the form of SC. Some of these names are shown in (17) below:

17. (a) *Moramang* 'whose son' (*mora* 'son' *mang* 'who')

(b) *Tsoakae* ‘where from’ (*tsoa* ‘come from’ *kae* ‘where’)

In the name *Moramang* in (17, a) above it is not clear whether the question is directed to the bearer of the name or to someone else. For instance, it could be *Umoramang* ‘whose son are you’ or *Kemoramang* ‘whose son is he’. In the same way the name *Tsoakae* ‘where from’ in (17, b) is not clear as to whom the question is directed to. The name could mean *Utsoakae* ‘where do you come from/ where have you been’ or *Otsoakae* ‘where does she or he come from’.

The last word structure rule is of the imperative sentence names illustrated in (9, d) above and repeated below as (18).

18. Imperative names \longrightarrow (OC) V Imperative (N)

This rule entails that an imperative sentence name, as with an imperative sentence, may consist of an optional object concord, an obligatory V, an imperative marker and an optional noun. In other words, there are instances where an **imperative name = OC + V + Imperative** as illustrated in (19).

19. (a) *Moleboheng* ‘be thankful to her/him’ (*mo* ‘OC’ *leboha* ‘thank’ *ng* ‘imperative marker’)

(b) *Mororiseng* ‘praise her/him’ (*mo* ‘OC’ *rorisa* ‘praise’ *ng* ‘imperative marker’)

(c) *Nthabeleng* ‘be happy for me’ (*n* ‘OC’ *thab* ‘happy’ *el* ‘APPL’² *ng* ‘imperative marker’)

(d) *Ntšeliseng* ‘console me’ (*n* ‘OC’ *tšelisa* ‘console’ *ng* ‘imperative marker’)

In Sesotho the verb usually ends with the suffix /a/, but as noted by Guma (1971) when an OC or reflexive is incorporated in the imperative the suffixal extension changes from /-a/ ~ /-e/. As can be realized from the names listed in (19) above, the verb endings are /e/ not /a/ and this is due to the use of an OC.

Except the OC, V and imperative marker combination, an imperative name may comprise of only a V and an imperative marker (here **Name** = **V** + **Imperative**). Examples of these names are provided in (20) below.

20. (a) *Lebohang* ‘be grateful’ (*leboha* ‘thank’ *ng* ‘imperative marker’)
(b) *Rapelang* ‘pray’ (*rapela* ‘pray’ *ng* ‘imperative marker’)
(c) *Rorisang* ‘praise’ (*rorisa* ‘praise’ *ng* ‘imperative marker’)
(d) *Thabang* ‘rejoice’ (*thaba* ‘rejoice’ *ng* ‘imperative marker’)

The last combination of imperative names is the **V** + **Imperative** + **N** combination. An illustration is in (21) below.

21. (a) *Kopangkhotso* ‘ask for peace’ (*kopa* ‘ask’ *ng* ‘imperative marker’ *khotso* ‘peace’)

In summary, it can be said that the formation of sentence names involves different components which depend on the name category. Affirmative declarative names are made up of elements such as nouns, subject concords, object concords, reflexive prefixes, tense markers and verbs. Negative declarative names may consist of nouns, negative markers, subject concords and verb phrases. The interrogative names are made up of components such as nouns, subject concords, verbs, copulatives, conjunctives and question words. The imperative names may be composed of OCs, verbs, imperative markers and nouns.

2.3 The Functions of Elements that Make Up Sentence Names

In this section, the discussion focuses on the elements that make up sentence names with reference to their functions in the formation of these names. These functions include, among other things, gender specification, definiteness, categorical classification and expressing semantic content. The components of the names that will be discussed are the ones stated in 2.2 above.

2.3.1 Unison and individualism

In the Basotho community, a child is not raised by his or her nucleus family alone but by the extended family and the community at large. In the sentence names, this is reflected in the fact that most are in the plural form. In other words, not one person is involved in the action expressed by the verb that is used in the formation of a name. Most of the sentence names make use of

the plural SC of the first person. The names in (22) below illustrate this point:

22. (a) *Rehauhetsoe* ‘we have been spared’
(b) *Rethabile* ‘we are happy’
(c) *Realeboha* ‘we are grateful’
(d) *Retšelisitsoe* ‘we are consoled’

Apart from the use of the plural SC, unity is reflected in the imperative names in which the parent or the name giver urges other people to join him or her in the action expressed in the name. This can be seen in the names in (23) below:

23. (a) *Nthabiseng* ‘rejoice with me’
(b) *Nteboheleng* ‘be grateful for me’
(c) *Nthabeleng* ‘be happy for me’

In the name *Nthabiseng* ‘rejoice with me’ in (23, a) above, the parent or the name giver urges other people to join him or her in his/her joy of receiving a child. In the same way, in the name in (23, b) above, the giver of the name asks other people to be grateful for him/her because he/she has a child. The same is the case with the name *Nthabeleng* ‘be happy for me’ in (23, c) above, where people are asked to be happy for the name giver when he/she has a child.

There are, however, other names that reflect the individuality of the name giver. These are recognized by the use of singular morphemes (concord).

Here, the name giver is the only one that is concerned with the action or event that is expressed in the name. Names of this form are in (24) below:

- 24 (a) *Keithabetse* ‘I am happy for myself’
 (b) *Keitumetse* ‘I am proud of myself’
 (c) *Onthatile* ‘He has loved me’
 (d) *Kesetselemang* ‘with whom am I left’

2.3.2 Gender

Object concords are used to mark gender in personal names. This is especially the case with imperative names. According to Koopman (1979), this is also the case in IsiZulu, where the OC in imperative names is used to indicate masculinity. For instance, the concord /m-/ is used in names such as *uMbangeni* ‘quarrel over him’ which is a male name. However, in Sesotho imperative names, the OC is used with female names. In other words, imperative female names are marked with an OC, of first person singular or third person singular, for femininity. This is illustrated in the names in (25) below:

- | 25. <u>Female Name</u> | <u>Male Name</u> |
|---|---------------------------------|
| (a) <i>Nthabeleng</i> ‘be happy for me’ | <i>Thabelang</i> ‘be happy for’ |
| (b) (i) <i>Nteboheng</i> ‘thank me’ | |
| (ii) <i>Moleboheng</i> ‘thank him/her’ | <i>Lebohang</i> ‘be thankful’ |
| (c) <i>Mponeng</i> ‘see me/ look at me’ | <i>Bonang</i> ‘see/ look’ |
| (d) <i>Ntšepeng</i> ‘trust me’ | <i>Tšepang</i> ‘be hopeful’ |
| (e) (i) <i>Mpotseng</i> ‘ask me’ | |

- | | | |
|-----|------------------------------------|--------------------------|
| | (ii) <i>Motseng</i> ‘ask her’ | <i>Botsang</i> ‘ask’ |
| (f) | <i>Mororiseng</i> ‘praise him/her’ | <i>Rorisang</i> ‘praise’ |

It should be noted, however, that some of the names that are stated here as male names may be given to females as well. A name such as *Tšepang* ‘be hopeful’ in (25, d) above, under male names, may be given to either a boy or a girl. On the other hand, names that have the OC are normally feminine. In the names in (25) above, the OCs in female names are in bold. However, the researcher came across a few exceptions, where the male name is marked with an OC. These names are in (26) below.

26. (a) *Mokheseng* ‘avoid him’
 (b) *Molikeng* ‘collaborate against him’

2.3.3 Definiteness

Definiteness has to do with the speaker’s assessment of the hearer’s current state of knowledge of a nominal referent. In other words, it is the speaker’s assumption that the hearer can identify or access the referent from some pre-existing knowledge and context in their communication (Givon, 2001). Similarly, Von Stechow (2002), states that definiteness expresses the discourse property of familiarity. In sentence names, definiteness is observed through the use of concords and nouns.

2.3.3.1 Concords

Concords may be used in the names to express definiteness. In our case, the name givers assume that it is clear who the concords in the names refer to. Thus, the referent is identifiable or accessible to the hearer through the use of a concord. In some cases the referent is God, and this may be due to the belief that God is responsible for providing children. In other instances, however, the referent may be anything. For instance the referent in the name *Lieketseng* ‘increase them’ in (27, d) below could be the cattle. The names in (27) below illustrate situations in which definiteness is observed through the use of concords.

27. (a) *Moleboheng* ‘thank Him/her’
(b) *Onalenna* ‘He is with me’
(c) *Reauboka* ‘we praise/ thank you’
(d) *Lieketseng* ‘increase them’

2.3.3.2 Nouns

The nouns that are used to form sentence names seem to serve one similar purpose, which is to make the names specific. In other words, the nouns provide some additional information which helps in telling what is being referred to in the names. For example, in the name *Sechabasefelile* ‘the nation is wiped out’ it is clear what is wiped out (the nation) as opposed to the name *Lifelile* ‘they are finished’ which does not mention what are finished.

The nouns that are present in sentence names help us avoid the confusion that may be a result of the implied subject. In some cases, where the subject

is implied, one name can be given to different individuals and end up being interpreted differently. That is, without a noun, the name becomes ambiguous. If we take a name such as *Halerekoe* ‘it cannot be bought’ we find that to some people it means *Leratohalerekoe* ‘love cannot be bought’ while to others it means *Lefuhalerekoe* ‘death cannot be bought’. In this case, we may insert any class 5 noun (because of the concord *le*) to the name *Halerekoe* ‘it cannot be bought’. For instance, *Halerekoe* can be interpreted as any of the names listed in (28) below:

28. (a) *Lefuhalerekoe* ‘death cannot be bought’
 (b) *Leratohalerekoe* ‘love cannot be bought’
 (c) *Leseahalerekoe* ‘a baby cannot be bought’
 (d) *Lelapahalerekoe* ‘a family cannot be bought’

Some of the names that do not have nouns are impossible to interpret unless one asks the name givers what was the context in the naming. An example of such names is *Halikopane* ‘they do not mix/meet’. In this name, it is not clear as to what do not mix or meet. In Sesotho the word *kopana* can mean mix, meet or make sense and each of these meanings require a different subject. For instance, the verb ‘meet’ usually requires two animate subjects to get together hence the subject(s) must be animate. On the contrary, the verb mix requires either an animate or an inanimate subject. This name may have any of the interpretations in (29) below:

29. (a) *Likhomohalikopane* ‘the cattle do not mix’
 (b) *Litabahalikopane* ‘news does not make sense’
 (c) *Litlharehalikopane* ‘herbs do not mix’

2.3.4 Tense

The notion of tense seems to have some impact on sentence names. Tense has to do with the time at which actions denoted by the verbs occur or occurred. In Sesotho, tense is marked by tense markers which can be prefixed or suffixed to a verbal predicate. Present tense markers, past tense markers and future tense markers are prefixes while perfect tense markers are suffixes. Sometimes the attachment of a certain tense marker may bring a difference in names that have the same verb (base). For instance, the attachment of the present tense marker to a verb may result in a name different from when a perfect tense marker is attached, as in the names in (30) below:

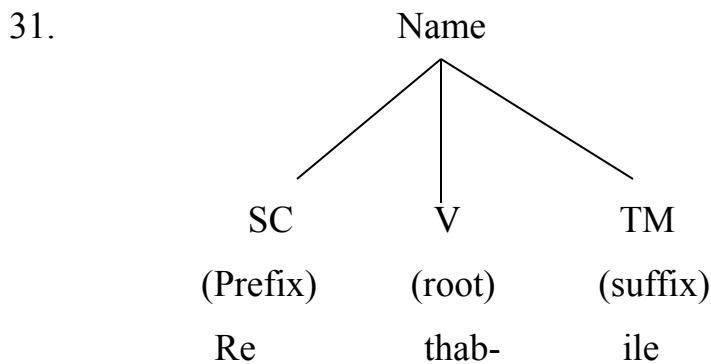
30. <u>Verb</u>	<u>Present tense</u>	<u>Perfect tense</u>
(a) <i>Boka</i> ‘praise’	<i>Reaboka</i> ‘we praise’	<i>Rebokile</i> ‘we have praised’
(b) <i>Leboha</i> ‘thank’	<i>Realeboha</i> ‘we are grateful’	<i>Relebohile</i> ‘we have been grateful’

2.3.5 Conveying the meanings of the names

All the sentence names comprise of a predicate. This is due to the fact that every sentence in Sesotho has to have a predicate in order to be complete.

These predicates carry the semantic content of the names. In Sesotho, there are many affixes that can be attached to the predicate, especially the verbal predicate. For instance, verbal extensions such as the causative and the applicative and some tense markers are suffixed to the verb. In the same way, prefixes such as the reflexive and concords can be attached to the verb.

It is proposed that the verbs that are used in making sentence names are roots of these names. In other words, in names such as *Rethabile* ‘we are happy’ the root is the stative verb *thab-* ‘happy’. The structure of this name is illustrated in (31) below:



Different names, either from the same category or from different categories, may be formed from the same verb. It has been observed that names that share a root are also semantically related. For instance, a declarative name may be a response to an imperative name with which it shares a root. The imperative name sounds like a request and the declarative name is a response to that request. Examples of such instances are in (32) below:

32. **Imperative Name**
 (a) *Thabang* ‘rejoice’

Declarative Name
Rethabile ‘we are happy’

- | | |
|---|---|
| (b) <i>Bonang</i> ‘see’ | <i>Rebone</i> ‘we have seen’ |
| (c) <i>Itumeleng</i> ‘be proud of yourselves’ | <i>Reitumetse</i> ‘we are proud of ourselves’ |
| (d) <i>Makalang</i> ‘be surprised’ | <i>Remaketse</i> ‘we are surprised’ |

This is also the case with some names which belong to the same category and share the root. One declarative name that is in the form of a promise may be responded to by another declarative name. An example is of the names *Letlafuoa* ‘you will be given (something)’ and *Refuoe* ‘we have been given’.

2.3.6 Classification of the Names

In the formation of sentence names, affixes such as the negative marker, imperative marker and the question words are used to separate the names into different categories. Negative markers are used to differentiate negative declarative names from positive declarative names. Imperative markers are used to distinguish imperative names from declarative names and interrogative names. Similarly, question words are used to differentiate interrogative names from the imperative names and the declarative names. As noted earlier, the names of different categories may share a root and the categorical differences are brought by these affixes. If we take a base such as *bua* ‘talk’, we come up with names of different types such as the ones in (33):

33. <u>Imp</u>	<u>Pos Decl</u>	<u>Neg Decl</u>	<u>Interrogative</u>
<i>Buang</i>	<i>Leabua</i>	<i>Halebue</i>	<i>Lebuajoang</i>

‘Talk’ ‘you are talking’ ‘you are not talking’ ‘how do you talk

In the formation of the imperative name in (33) above, the imperative marker is suffixed to the verb *bua* ‘talk’. The name is an order or request that certain people should talk. The same base is used in the positive declarative name *Leabua* ‘you are talking’, whereby the concord and present tense marker have been prefixed to the verb. Similarly, the negative declarative name is based on the verb *bua* ‘talk’ and the distinction from the other names is made by the negation morpheme. In the interrogative name, the difference is brought about by the question word *joang* ‘how’, the base is the same (*bua* ‘talk’).

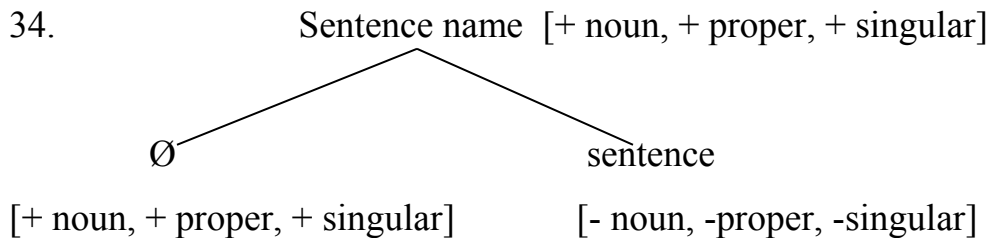
2.3.7 Heads of Sentence Names

An element of the names that has not been discussed in section 2.2 above is the zero morpheme that is used in the formation of these names. A zero morpheme is a morpheme which has no phonological realization and it is represented by [Ø]. The existence of this morpheme has been proposed by the Sesotho grammarians such as Doke and Mofokeng (1957) and Guma (1979). One reason why this morpheme can be acknowledged is that it has the plural form (bo). Besides this, all nouns in Sesotho have noun class prefixes which act as heads, so, if proper names are nouns they must have a class prefix (head). The zero morpheme is a head of all class 1 (a) nouns in Sesotho (cf. Doke and Mofokeng (1957)).

A head of a word is the element which determines the grammatical category of such a word. According to Bauer (1988), the features of a head and other

morphemes which make up a word percolate to an entire word. In other words, a derived word has the feature of its elements. In cases where the features of the head are in conflict with those of other elements, the mother node (word) takes the features of the head. As noted in 1.5, it has been proposed that in an English derivative the head is the right hand element, but in languages such as Sesotho, the head is the leftmost element.

As noted, the zero morpheme heads class 1 (a) nouns, which are proper names in their singular form. It can therefore be proposed that this morpheme has the features [+ noun] [+ proper (names)] and [+ singular]. These features are also present in sentence names, hence it can be assumed that they have percolated from the zero morpheme to the names, as illustrated in (34). The zero morpheme can also be regarded as head because it is the left most element in sentence names.



The zero morpheme is therefore assumed to change sentences from their state of being sentences into proper names, which are nouns. Further discussion on how this occurs is provided in chapter three, section 3.2, under zero derivation

This section discussed the functions of the components that make up sentence names. Some of the roles that are played by these components are

an indication of unity and individualism which is expressed by the use of concords of first person either in the singular form (individualism) or in the plural form (unison). Another function that is performed by the concords is gender specification, especially in imperative names. Female names are specified for femininity by the use of the OC of first person singular and third person singular.

Definiteness and specificity are expressed in the names through the use of concords and nouns. The concords that are used in the names show that the name giver assumes that the hearers have some pre-existing knowledge of the referent. A name that contains a noun is more specific than a name which does not have a noun, hence nouns are taken to express specificity in the names. The notion of tense is another one that seems to be significant in sentence names. It is displayed in the names by the use of tense markers which make the semantically related names distinct.

The semantic content of an entire name is carried by the verb that is used in its formation. It is, therefore, concluded that verbs are roots of sentence names. This is also because other affixes used in the formation of the names are attached to the verb. It is noted that one verb can be used in the formation of many names and the names that have the same verb are semantically related. Other morphemes that are significant in the formation of sentence names are the negative markers, the imperative markers and the question words. These morphemes help in classifying the names into different categories. There is also the zero morpheme which functions as the head in sentence names. This morpheme changes the sentences into names.

2.4 General Conclusions

This chapter has discussed the morphological make up of Sesotho sentence names. It is concluded that there are four categories of sentence names, namely, positive declarative names, the negative declarative names, the interrogative names and the imperative names. These categories of names are based on different types of sentences available in Sesotho. It is also concluded that sentence names are made up of different components and each category of names can be attributed a word structure rule that explains its structure. These WSR are as follows:

Pos declarative name	→	(N) SC (OC) (REFL) (TM) V
Neg declarative name	→	(N) Neg marker SC V
Interrogative name	→	(N) SC (V / Cop) (CONJ) QW
Imperative name	→	(OC) V Imperative (N)

It has also been noted that the elements that make up sentence names perform functions such as expressing unison and individualism, gender specification, indication of definiteness and specificity, stating tense, expressing semantic content and classifying names into different categories. Concords are the elements that show unison and individualism and they also mark gender. Nouns and concords indicate definiteness and specificity in the names. Verbs are taken to be roots for the sentence names. They carry the semantic content of the names. Other morphemes such as the negating morphemes, question words and imperative markers, classify sentence

names into different categories. The zero prefixes that are attached to the sentences to make them names are heads of the sentence names. These affixes render sentence names to fall into class 1(a) nouns in Sesotho, which is a class of proper names.

NOTES

1. The abbreviations are defined in chapter one.
2. APPL- Applicative

CHAPTER THREE

SENTENCE NAMES: WORDS OR SENTENCES?

3.0 Introduction

As noted in the earlier chapters, sentence names resemble sentences hence they are termed sentence names. They “seek to distinguish an individual through a complete statement that exhibits all the constituents of a basic clause” (Yuka, 2007). The Sesotho sentence names display the structure of a basic Sesotho sentence. Thus they display the SVO pattern of the Sesotho sentences. It is even claimed in some works (Mphande, 2006), that some names are both words and sentences.

On the contrary, these names function as words (nouns) in the language. In other words, they can function as subjects or objects in sentences in the same way as nouns. They are even written as single words. This leaves the question of whether sentence names should be treated under morphology, as words or in syntax as sentences. The present chapter discusses the status of Sesotho sentence names in relation to whether they should be dealt with as words or as sentences.

Despite the fact that sentence names seem to be like sentences, it is argued in this chapter that they are words that involve morphological processes. It is proposed that sentence names should be stored in the onomasticon of Sesotho as independent structures as is the case with all the other names. The onomasticon, as pointed out by Neethling (2000), is the collection of all

possible proper names in a language. It is also called the lexicon of proper names. Unlike the lexicon in which all possible words in a language are collected, there are words such as negative terms and taboo words which do not enter the onomasticon (cf. Arno, 1994).

3.1 Sentence Names Are Words

“Intuitively, names seem to be lexical structures, words as opposed to syntactic phrases or clauses”, (Carroll, 1985:149). In his work, Carroll (1985) was concerned with all types of names. He was not dealing with just names which have a certain structure. But his citation still stands, even in cases where names of one type are concerned, as in our case. As noted by Koopman (2002), all names are nouns, which means that even sentence names are nouns. There are three criteria stated by Bauer (1988) which distinguish words from sentences, namely, internal stability, positional mobility and uninterruptedness. These criteria and other reasons are discussed with reference to classification of sentence names as words, in the next sections.

3.1.1 Bauer’s Criteria

3.1.1.1 Internal Stability

Internal stability is a property of words which prohibits the parts of a word to be moved around within that word. While it is possible to move elements of a sentence, it is not possible to move elements of a word. This is a property of words, which helps to distinguish them from sentences (Anderson, 1992). For instance, if the components of the word *bana*

‘children’ are moved around in this word, the resultant structure *naba* is an unavailable word in Sesotho. This feature of words is in accordance with the Lexicalist Hypothesis which states that “syntax neither manipulates nor has access to the internal form of words”, (Anderson, 1992). As with words, internal elements of sentence names cannot be moved around by a syntactic operation. As it can be seen in the examples in (35) below, it is not possible to move the internal components of a sentence name.

35. (a) (i) *Morena ke mang ?*
 King/chief -is who
 ‘The king/chief is who?’
 (ii) *Ke mang morena?*
 Is who king/chief
 ‘Who is the king/chief?’
 (iii) *Morenakemang*
 ‘Who is the king/chief?’
 (iv) **mangmorenake*
- (b) (i) *Sechaba se ile*
 7-nation 7-SC gone
 ‘The nation is gone.’
 (ii) *Se ile sechaba.*
 7-SC gone 7-nation
 ‘It is gone the nation’
 (iii) *Sechabaseile*
 ‘The nation is gone’
 (iv) **ilesechabase*

The examples in (35, a (ii) and b (ii) above, show the subject inversion of the sentences in (35, a (i) and b (i) above. Both sentences are acceptable in Sesotho. On the other hand, when we try to move words in the names in (35 a (iii) and b (iii) above, we end up with constructions in (35 iv) which are not available names in Sesotho ¹. If these names were sentences, their components would be able to be moved and remain acceptable names.

3.1.1.2 Positional Mobility

Rather than moving portions of a word, it is possible to move a word as a whole. This feature of words is what Bauer (1988) calls positional mobility. According to this feature, a word can be moved in a sentence as a whole. No part of a word can be extracted and moved alone. This feature also applies in sentence names. In relation to the sentence names in Yoruba, Adeniyi (1997) indicates that no element internal to a name can be extracted. This is also the case with Sesotho names. A name can only be moved in a sentence as a whole. Illustrations of this are in (36):

36. (a) *Bothoboile o robetse.*

name 1-SC asleep

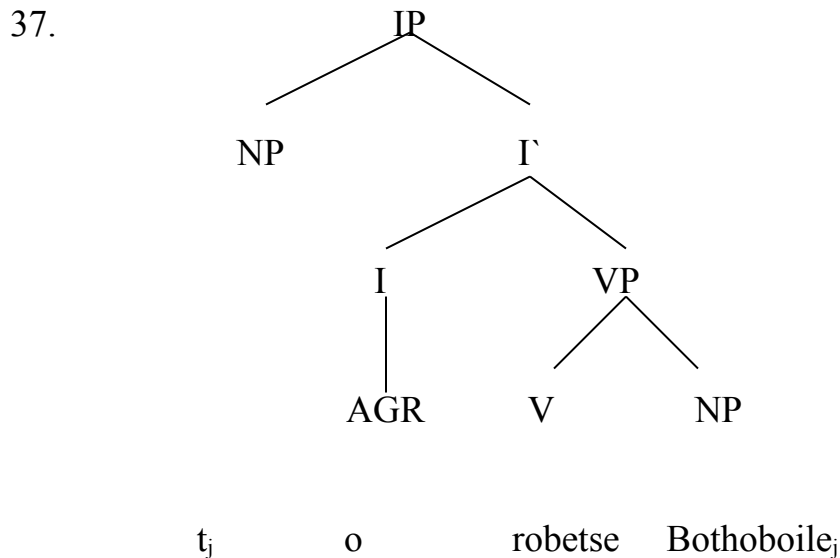
‘Bothoboile is asleep.’

(b) *O robetse [Bothoboile]*

1-SC asleep name

‘She is asleep Bothoboile’

This movement is illustrated in the tree structure in (37) below:



If only a part of the name is moved, the resultant structure is an unacceptable name as in (38) below.

38. * [*boile*] o robetse [*botho*].

The example in (36, b) above shows the movement of the name *Bothoboile* as an entity and the sentence is acceptable. On the other hand, in (38) above *botho* ‘humanity’, which is just part of the name, is extracted and the sentence becomes unacceptable.

3.1.1.3 Uninterruptability

Another reason why sentence names can be considered as words is that they cannot be interrupted by other morphemes. According to Carroll (1985), names can be considered words because they resist interruption by

modifiers. Bauer (1988) calls this feature “uninterruptability”. In other words, nothing can be introduced into the middle of a word. While it is possible to insert a modifier within a sentence, it is not possible to interrupt a sentence name with a modifier. This can be seen in the examples in (39) below.

39. (a) *Marena a teng*
6-kings/chiefs 6-SC here
‘The chiefs are here’
- (b) *Marena a sehlooho a teng.*
6-kings 6-SC principle 6-SC here
‘The principal chiefs are here.’
- (c) *Marenaateng*
- (d) **Marenaasehloohoateng*

The noun *marena* ‘kings/chiefs’ in sentence (39, b), is modified by the possessive *a sehlooho*, ‘principal’ which is inserted in the middle of the sentence and it is acceptable. But in (39, d) when the name *Marenaateng* is interrupted by the same qualificative, the resultant structure is not an available name in Sesotho.

Instead of placing the modifier within a name, a name can be modified as a whole. In other words, just as it is possible to modify any noun, it is also possible to modify a sentence name. On the contrary, it is not likely to modify the corresponding sentences. Consider the examples in (40) below:

40. (a) *Mosali e motle oa lla.*
 1-woman beautiful 1-AGR cry
 ‘The beautiful woman is crying.’
- (b) *Reauboka e motle oa lla.*
 name beautiful 1-AGR cry
 ‘Beautiful Reauboka is crying.’
- (c)?? *Rea u boka oa lla e motle.*
 1st person plural SC OC praise 1-AGR cry beautiful
 ‘* We praise you is crying beautiful.’

In (40, a) above, the noun *mosali* ‘woman’ is qualified by the adjective *e motle* ‘beautiful’ and the sentence is acceptable. In the same manner, in (40, b) above the sentence name *Reauboka* is qualified by the same adjective and the sentence is acceptable. But adjectives cannot be used to modify sentences, as can be seen in (40, c) above, they modify NPs.

3.1.2 Other Reasons

Besides the criteria provided by Bauer (1988), we suggest other possible reasons why Sesotho sentence names should be classified as words. These names can be considered words because they can be replaced by pronouns, they can become subjects and objects of the verb in sentences, they can be inflected for number, they are written as single words and the tone of some names is different from that of their corresponding sentences and match with the tonal patterns of nouns.

3.1.2.1 They can be replaced with pronouns

The other available evidence that sentence names are words is that they can be replaced with pronouns whilst their corresponding sentences cannot be replaced with pronouns. A pronoun is a word that can substitute an NP. It cannot substitute a sentence, so if a sentence name can be replaced by a pronoun, it qualifies as a noun phrase. On the other hand, it is possible to replace a noun within a sentence with a pronoun. This can be seen in the examples in (41) below.

41. (a) *Bathobakae o lapile.*

name 1-SC hungry

‘Bathobakae is hungry’.

(b) *Eena o lapile.*

He/ she 1-SC hungry

‘He/she is hungry.’

(c) *Batho ba kae?*

2-people 2-SC where

‘Where are the people?’

(d) *Bona ba kae?*

Them 2-SC where

‘Where are they?’

The name in (41, a) above is replaced by a pronoun in (41, b) above and both sentences are acceptable. In sentence (c) there is the noun *batho* ‘people’ which is replaced by the pronoun *bona* ‘them’ in sentence (d).

3.1.2.2 They can take action verbs

A sentence name can take an action verb in a sentence, either as internal or external arguments of such verbs. Thus, just as nouns, sentence names can be subjects or objects of a sentence. This shows that a name is a single word. For this we may consider the example in (42) below, where *Lebamang* ‘whose are you’ is the subject and *Mponeng* ‘see me’ is the object.

42. (a) *Lebamang o bitsa Mponeng.*
name 1-SC calls name
‘Lebamang is calling Mponeng’

3.1.2.3 They can be inflected for number_

Sentence names can be inflected for number as is the case with other nouns in Sesotho. Sentences, on the other hand, cannot be inflected for number. The plural marker for names in Sesotho is *bo* (cf. Guma, 1971). When it is attached to a name, the name can be interpreted either as two or more people who bear a similar name, the bearer of the name and friends or the bearer of the name and other people who are with him or her (cf. Koopman, 2002). Examples of inflected names are in (43) below:

43. (a) (i) *Rehauhetsoe* ‘we have been spared’
(ii) *Borehauhetsoe*
(b) (i) *Lieakae* ‘where are they going’
(ii) *Bolieakae*

- (c) (i) *Re hauhetsoe*
 1st person plural SC spared
 ‘We have been spared.’
- (ii) * *Bo re hauhetsoe.*
 1a-plural 1st person plural SC spared
- (d) (i) *Li ea kae?*
 10-SC go where
 ‘Where are they going?’
- (ii) **Bo li ea kae?*
 1a- plural 10-Sc go where

3.1.2.4 They are written as single words

The orthographical evidence which shows that sentence names are words is that they are written as single words in Sesotho and they do not use punctuation marks (cf. Mokhathi-Mbhele, 2006). This is also the case with languages such as Zulu which use conjunctive orthography. While a sentence in Zulu is written as *umuzi wandile* ‘the family has increased’, the name is written as *uMziwandile*. The sentences that sentence names resemble are written disjunctively and they make use of punctuation marks. For instance, the names in (44 (i) are written conjunctively and without punctuation marks whereas the sentences in (44(ii) are written disjunctively and are punctuated.

44. (a) (i) *Lebuajoang*

- (ii) *Le bua joang?*
2nd person plural SC talk how
'How do you talk?'
- (b) (i) *Borenahabokhethe*
(ii) *Borena ha bo khethe.*
14-chieftaincy Neg marker 14-SC choose
'Chieftaincy does not choose'
- (c) (i) *Onalenna*
(ii) *O na le nna.*
3rd person sing SC is with me
'He is with me'

It should be noted, however, that the imperative sentences in Sesotho can be written as single words but unlike the names, the imperative sentences have punctuation marks at the end.

3.1.2.5 Tonal Difference

The phonological evidence which shows that sentence names are not sentences is the difference in tone when one utters a name and when one utters the identical sentence. This is especially identifiable in interrogative names. In names of other categories, however, the tone of the names and that of their corresponding sentences is similar. Thus, there is no change of tone when a name is derived from a sentence. The observation of the tonal difference of names and their bases is also made by Mokhathi-Mbhele (2006) in relation to the names that have the structure of the Sesotho

qualificative phrases. She realizes that when a name is formed the “tone is pulled down from HL to LL” (2006: 36).

In our case, the tone of a sentence and that of a name differs on the first syllable of the question word. While the tone of the first syllable of a question word in a sentence is Low in a name the tone is High. If we consider examples in (45) below, we realize that the tone of the first syllable of the question words in the names is High whilst that of the question words in the corresponding sentences is Low.

45. (a) (i) *Kebotsamáng* ‘who do I ask’
 (ii) *Ke botsa mang?* ‘who do I ask?’
 (b) (i) *Lieakáé* ‘where are they going’
 (ii) *Li ea kae?* ‘where are they going?’
 (c) (i) *Nkaréng* ‘what can I say’
 (ii) *Nka re eng?* ‘what can I say?’

In summary, we can say that sentence names are words because they have internal stability. In other words, their internal elements cannot be moved by a syntactic operation. Instead of moving the internal elements, the names can be moved as entities, and this means that they have the feature positional mobility. These names also have the feature of words called uniteruptability. This means that words cannot be interrupted by other morphemes. In other words, no element can be introduced in the middle of a word, in our case a name.

Sentence names can be modified with adjectives, as does other nouns. They can also be regarded as nouns because they can be replaced with pronouns. These names can be inflected for number (plurality), in which case the plural marker of personal names in Sesotho is *bo*. Orthographically, names are written as single words while their corresponding sentences are written disjunctively. Apart from these, the tonal patterns of the interrogative names are different from those of their corresponding sentences. The tone of the first syllable of a question word in a name is high while the one in a sentence is low.

3.2 The Derivation of Sentence Names

The previous section has illustrated why sentence names can be considered words. So, if these names are words that look like sentences, how are they formed? This section discusses the word formation processes that are involved in the formation of sentence names, namely, zero derivation and clipping.

3.2.1 Zero derivation

As noted by Koopman (1979), the name forming process is derivational, thus, names are derived from some primary source in a language. Some names are derived from nouns and noun phrases whilst others are derived from complete sentences (Koopman, 1979, Obeng 2001 and Mokhathi-Mbhele 2006). Sentence names are assumed to be derived from sentences through the process of zero derivation.

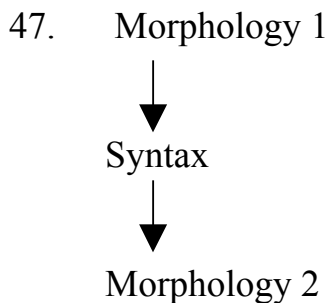
Zero derivation, also known as conversion or null affixation, is a case of affixation whereby a zero morph is affixed to an already existing form to derive a new word (Bartolome and Cabrera (2005). Just as suffixes such as –less, -ful and –ness have the ability to change a word category when they are attached, the zero morph has the same effect when attached. For instance, when the suffix –less is added to the noun heart it forms an adjective heartless. Similarly, when the zero affix is attached to the noun bottle, it forms the verb bottle (Balteiro, 2007). This study assumes the same analysis that has been noted by Balteiro (2007).

In the case of sentence names, when the zero morpheme is affixed to a sentence it forms a proper name. Thus, as the affixation of the prefix *mo-* to a verb such as *lema* ‘cultivate’ changes it to the noun *molemi* ‘farmer’, prefixation of the zero affix changes sentences into names. This morpheme does not affect the structure and meanings of the sentences, hence why the names have the structures and meanings similar to those of their base sentences. For example, the name in (46 a ii) is derived from the sentence in (46, a (i) and it has the same structure as the sentence and they both mean ‘we are happy’.

46. (a) (i) *Re thabile*.
 1-SC happy
 ‘We are happy.’
 (ii) \emptyset + re thabile > *Rethabile* ‘we are happy’

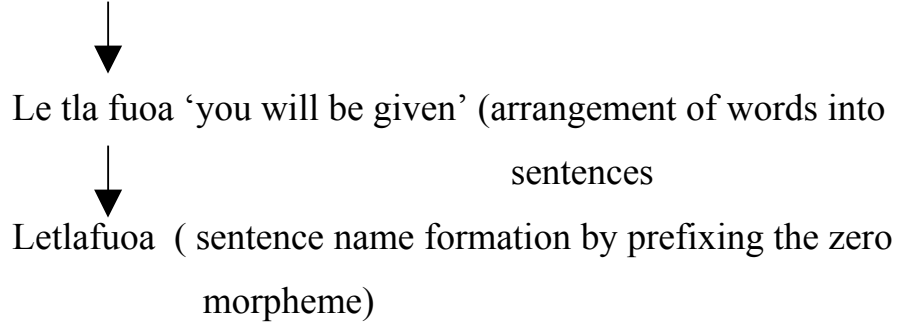
The attachment of this morpheme renders sentence names to fall under class 1(a) nouns, in Sesotho, which is a class of proper names. And as noted in chapter two, these zero morphemes are the heads of the sentence names.

Even though it is commonly assumed that the output of morphology is input for syntax (Borer, 1991, Spencer and Zwicky 2001), in the case of sentence names, syntax also provides input for morphology. According to Adeniyi (1997), the process of forming sentence names can be presented as in the model in (47) below.



Morphology 1 is the level that represents the formation of words that will be used to form sentences. Then the Syntax level represents the formation of sentences that is then followed by Morphology 2, which represents formation of sentence names. In other words, morphology 1 provides input for syntax which in turn provides input for morphology 2. After the name is formed in morphology 2, it can be used in a sentence as an NP (agent, theme or patient). This model can be used in the formation of names as illustrated in the formation of the name *Letlafuoa* in (48) below:

48. [Le] [tla] [fuo] (derivation of words- e.g. fuo < fa)



3.2.2 Clipping

Another word formation process used in the derivation of sentence names is clipping. Clipping, as defined by Bauer (1988:33), is “the process of shortening a word without changing its meaning ...”. A word is reduced to one of its parts as in the words ‘examination’ which can be reduced to ‘exam’ and ‘mathematics’ which can be reduced to ‘math’.

In the case of sentence names, the noun is the item that is likely to be clipped. With regard to this, Yuka (2007) states that the agent or the patient can be implied because their exclusion does not hinder the semantic import of the name. The NPs can be clipped because in Sesotho, a sentence can be complete without a subject or object, as it is a pro-drop language. In most instances, the process of clipping is done during the name giving occasion. In other words, the name givers decide which part of the name will be used. Some part of a name is cut because, as noted by Yuka (2007:276):

A name distinguishes and individuates its bearer. To effectively perform this role, a name cannot be indefinitely long. The full meaning of a name can be implied by a recognizable part of the full version that is distinct and unambiguous.

However, there are elements of the names such as predicates (verbs and copulatives) which cannot be clipped. This is because they carry the semantic content of the names and without them, the names either become meaningless or they become simple stem names. For instance, if the predicates of the names in (51) below were to be clipped, we would end up with simple stem names (the predicates are bolded).

- 51 (a) *Borena**habokhethe*** > *Borena*
 ‘Chieftaincy does not choose’ ‘chieftaincy’
 (b) *Sechaba**semaketse*** > *Sechaba*
 ‘The nation is surprised’ ‘nation’

This section discussed the word formation processes that are involved in the derivation of Sesotho sentence names. The two processes are conversion and clipping. It is said that the sentence names are zero derived from sentences because they have the structure that is similar to that of the sentences. In relation to clipping, it is noted that the part of a name whose exclusion does not interrupt the meaning of the name can be clipped. The parts of the names that are likely to be clipped are the nouns and concords. The parts that cannot be clipped are the predicates. This is because they carry the semantic content of the names.

3.3 General Conclusions

It has been argued in this chapter that sentence names are words. They are words because they have internal stability. That is, their internal elements

cannot be moved by a syntactic operation. These names also have the feature positional mobility. In other words, they can be moved within a sentence as an entity. It has been observed that the names cannot be interrupted by modifiers, hence they have the feature uninterruptability. The sentence names can be modified with adjectives and other modifiers, in the same manner as other nouns. The names can be replaced by pronouns as do all nouns.

Sentence names can be inflected for number through the use of plural marker for names, *bo*. Orthographically, sentence names are written as single words and they do not make use of punctuation marks, as opposed to sentences which are written disjunctively. The tonal patterns of sentence names differ from those of the sentences. While the tone of the first syllable of a question word in a sentence is **L**, that of a corresponding name is **H**.

Sentence names are derived from sentences through the morphological process of conversion (zero derivation). The zero morpheme is prefixed to a sentence to derive a name. Except zero derivation, another process that is used in the formation of sentence names is clipping. The part of the name whose exclusion does not disturb the meaning of a name may be clipped. The parts that are likely to be clipped are nouns and concords, while predicates cannot be clipped.

CHAPTER FOUR

THE MEANINGS BEHIND SESOTHO PERSONAL SENTENCE NAMES

4.0 Introduction

Personal names are one of the few cultural universals. In any given society, when a child is born, is given a name by its family. As noted by Turner (1992), by naming their children, families are inducting their children into the family and the society. The name that is selected for a child expresses the family's hopes and desires for such a child.

In African societies, a name is not just a label that distinguishes an individual, but it forms part of the bearer's personality (cf. Guma, 2001, Obeng, 2001, Koopman, 2002, Matee, 2006 and Yuka, 2007). There is even a saying in Sesotho that *lebitso lebe ke seromo* 'a bad name is an ominous'. For instance, there is a belief that someone who is named *Tsietsi* 'misfortune' will be surrounded by misfortunes for the rest of his life. This complies with Obeng (2001:45)'s statement that "just as one leads an unproductive life if one is named Sit-in-a-country-do-nothing...so does one have good luck in abundance if one is named He-came-at-a-good-time".

As noted by Ndimande (1998:92), "the names of people...all have underlying meanings." The underlying reasons for giving personal names in African communities may include circumstances surrounding the birth of a child, the physical features of the child, conflicts between the family members and other people, birth order, sex of the child, the

day of the week one is born, the role of God in the birth and personal beliefs of the parents (Koopman, 1989). It should be noted that “the literal meaning of a name is always directly related to the reasons for giving it” (Koopman 1989:45).

Mohome (1972), Guma (2001) and Matee (2006) all note that in Sesotho, names can be given on the basis of circumstances, experiences, emotions and historic events that surround the birth of a child. The name functions as a constant reminder of the event or situation that was prevailing at the time of birth (cf. Ansu-Kyeremeh, 2000). According to Guma (2001), these kinds of names were formerly used in estimating the ages of their bearers who were illiterate and did not have any birth records. But as noted in chapter one, none of the studies mentioned was concerned with the linguistic aspects of sentence names.

The present chapter examines the meanings of the Sesotho sentence names. Section one examines the meanings of the names as depicted from the individual words used in their formation. Section two deals with the syntactic meanings of the names, which is based on the argument structure in the names and section three illustrates how sentence names can be used as communication devices, thus, it reveals the pragmatic meanings of the names.

4.1 Meanings of the Names as Derived From Individual Words

Sentence names are communication devices that may state facts directly or indirectly. Sometimes, when there are certain things that people cannot talk about openly or they have given up talking about, they resort to communicating through the names they give to their children (Turner, 1992). As noted earlier, names reflect emotions, events and circumstances surrounding the birth of a child. Guma (2001:7) notes that, “to name after events may serve psychological and emotional needs of the society or family”.

It should be noted that a single name may have different interpretations depending on the circumstances surrounding the birth of the individuals. In relation to this, Yuka (2007: 281) observes that, “...identical contexts may motivate distinct but semantically related names and the same name may be motivated by different circumstances of birth.”

Examples of distinct names that may be motivated by similar situations in Sesotho and are related in meaning are *Rebokile* ‘we have praised’ and *Relebohile* ‘we have been grateful’.

This section discusses the meanings of the names as depicted from the words that have been used in the formation of these names. As stated in chapter two, the verbs carry the semantic content of the names, hence the meanings of the names are depicted from the meanings of the verbs that have been used in their formation. The meanings are also depicted from other elements of the names such as the question words and nouns.

4.1.1 Joy

Some names reveal the joy that is experienced by the family when a child is born. The joy may be brought about by the arrival of the new-born baby. The names that have the connotation of joy are in (52) below and their meaning is reflected by the use of the verb root *thab-* ‘rejoice’.

52. (a) *Ithabeleng* ‘be happy for yourselves’
(b) *Keithabetse* ‘I am happy for myself’
(c) *Nthabeleng* ‘rejoice for me’
(d) *Nthabiseng* ‘rejoice with me’
(e) *Rethabile* ‘we are happy’
(f) *Thabang* ‘rejoice’

4.1.2 Pride

Other names reveal the feeling of pride, and this is seen in the names that make use of the verb root *itumel-* ‘proud’. The names indicate that the family or name givers are proud of the child they have received. Such names are in (53) below:

53. (a) *Reitumetse* ‘we are proud of ourselves’
(b) *Keitumetse* ‘I am proud of myself’
(c) *Itumeleng* ‘be proud of yourselves’

4.1.3 Gratitude

A child is regarded as a gift from God, so the family into which the child is born finds it necessary to thank God. The names in (54) below show that the families of the bearers were very grateful that they are given children. This is reflected in the names by the use of the verb roots *leboh-* ‘thank’ and *bok-* ‘praise’ _

54. (a) *Realeboha* ‘we are grateful’
(b) *Lebohang* ‘be grateful’
(c) *Reauboka* ‘we praise you’
(d) *Bokang* ‘praise’ _

4.1.4 Frustrations

Yuka 2007:273 states that, “People generally ask questions when life presents events and circumstances for which they cannot immediately proffer answers and solutions”. The interrogative names are given to children as an indication of the uncertainty in the circumstances surrounding the birth of their bearers. In relation to this, Obeng (2001) states that the names ask the bearers a question intended to show the parents’ frustration. Some names that reveal the name givers’ frustration and despair are in (55) below. In these cases, the feelings are deduced from the name as a whole, not just from the verb.

55. (a) *Kelebakae* ‘where do I go’
(b) *Kenoakae* ‘where do I drink’

(c) *Kebitsamang* ‘who do I call’

(d) *Kenalemang* ‘who am I with’

In the name in (55, a), it is as if the name giver is stuck. She or he does not know where she or he has to go from where she or he is. The name in (55, b) shows a similar behaviour of being stranded, as the name giver does not know where he/she has to go for a drink. The name in (55, c) suggests that the name giver is all alone and does not know whom she/he may call at a difficult time. The name in (d) also entails the implication of being lonesome, as the question asks who the name giver is with.

4.1.5 Disappointment

Other names may show the disappointment of the name givers at the time of birth. Sometimes the name giver(s) are disappointed by the parents of the child. An example of such names is in (56) below:

56. (a) *Reboneng* ‘what did we see’

In this case the meaning of the name is not derived from the verb *bona* ‘see’ as it does not have any connotation of disappointment, but it is derived from the name as a whole. In one instance this name was given to the bearer by her grandmother because she was not pleased with the behavior of the mother of the bearer. She was wondering what they saw in that woman that was worth their cattle.

4.1.6 Surprise

The meanings of the verbs used in the formation of some names reveal the surprise that the name givers may feel when a child is born, maybe because the child was not expected. Names of this kind are in (57) and the verb that is used in their formation is *makal-* ‘surprise’.

57. (a) **Makalang** ‘be surprised’
(b) **’Makaliseng** ‘be surprised with me’
(c) **Remaketse** ‘we are surprised’

4.1.7 Series of Deaths

A child may be given a name which reveals that it was born after several deaths in a family. The name may show that the child arrives when all people in the family are dead as in the names in (58) below:

58. (a) *Motseofelile* ‘the village is finished’
(b) *Bathobakae* ‘where are the people’
(c) *Resetselemang* ‘with whom are we left’

The name in (a) suggests that the village is finished, that is, the child is born after all people have died. The name in (b) is a question that may be asked when one arrives and finds that there are no people. This is also the case with the name in (c) which is a question in which the name giver is wondering who she or he is left with when everybody is gone.

4.1.8 Condolences

A child who is born after the death of a family member is taken to be God's way of consoling the family. The idea of condolences is reflected in the names by the use of the verb root *tšelis-* 'console', in the names in (67, a and b) and in the name in (c) it is suggested by the verb *itlhakol-* 'wipe one's self'. Such a child may be named as in (59) below:

59. (a) *Retšelisitsoe* 'we are consoled'
(b) *Tšelisehang* 'be consoled'
(c) *Itlhakoleng* 'wipe your tears'

4.1.9. Calamity

When a child is born in a family after many misfortunes such a child is likely to be given a name such as the ones in (60).

60. (a) *Reentseng* 'what have we done'
(b) *Kelibone* 'I have seen them'

The name *Reentseng* 'what have we done' in (60, a), is a question that the parents may ask when they have a child after many misfortunes. The complete meaning of the name is 'what have we done to deserve all these troubles'. The name in (b) was given by a mother to her daughter who was born after many misfortunes in the home. The mother meant that she had

seen too many troubles. The idea of misfortunes may be depicted from the concord *li* which is a concord of class 10 nouns in Sesotho.

4.1.10 Need for Care

The birth of a child brings hope in the family. The parents hope that their child would take care of them when they are old and unable to do things for themselves. In these circumstances the parents may name their child names such as those in (61) below. These names are requests to the bearers to take care of the parents, and the meanings are reflected by the verbs *baball-* ‘take care’ and *bolok-* ‘save’.

61. (a) *Mpaballeng*¹ ‘take care of me’
(b) *Mpolokeng* ‘save me’

The names in (69, a and b) may be given by grandparents to the bearers with the intention of passing the message to the parents of the bearers that they need the parents of the bearers to take care of them. They may also be given by the parents to the bearers as a way of expressing their hope that the bearers would take care of them.

4.1.11 Illegitimacy

It is not acceptable to have a child out of wedlock in the Basotho community. The anger and disappointment of the family members when there is such a child in the family are revealed in the names that are given to the illegitimate children. Names of this nature are in (62).

62. (a) *Motseng* 'ask her'
 (b) *Keoamang* 'whose am I'

The name *Motseng* 'ask her' in (62, a) is a female name that states that the parents should ask the bearer (or sometimes the mother) about the whereabouts of the father. The name in (b) may be a question from the bearer to the mother about who its father is.

4.1.12 Conflicts

Naming is one of the forms of expressing conflicts which may be between family members or the family and the society. Turner (2005) notes that the practice of conflict expression in the form of derisive names and expressed in the extended form of naming that occurs in oral compositions is common in much of Africa. This practice is not just common with personal names but also with animal names. For instance, there is a famous dog name *bamohloile* 'they hate him/her' in Sesotho which exhibits this. Personal names showing this are in (63) in which case verbs such as *lal-* 'cease' *lik-* 'collaborate against someone in a fight' and *tsek-* 'fight over something' are used. These verbs are used in instances where there is a fight (or conflict).

63. (a) *Haealala* 'it has not ceased'
 (b) *Molikeng* 'collaborate against him'
 (c) *Letsekang* 'what are you fighting for'

In summary, it can be said that personal names may be derived from feelings (emotions) of the name giver(s) and the circumstances surrounding the birth

of the bearer. The emotions that may be reflected in the names are joy, pride, gratitude, frustration, despair, regret and surprise. And the circumstances that may influence the giving of a sentence name include death, calamity, need for care, illegitimacy and conflicts.

4.2 Argument Structure in Sentence Names

As indicated in previous chapters, sentence names are derived from sentences. When a name (which is a word) is derived from a sentence, there are some changes that are bound to happen. This is because a sentence which comprises several words is made to be just one word. One such change is the alteration of the argument structure of the predicates that make up the sentences.

Sometimes the meaning of sentences is studied in relation to the argument structure of the predicates of such sentences. Argument structure is defined by Calvin and Bickerton (2000) as the assignment of theta roles to the constituents (NPs, PPs and clauses) that represent the participants in actions, states and events. Some of the theta roles that are assigned by predicates are agent, patient, theme, experiencer, beneficiary, goal, source and location². The purpose of this section is to examine the argument structure alterations that occur to some predicates of sentences as a result of the name forming process.

The process of clipping in the formation of sentence names affects the number of arguments that a verb takes. This is because the NP that is clipped formed part of the argument structure of the predicates and when cut, the

argument structure is reduced. A predicate which requires two or more arguments takes only one argument when used in a name. For instance, a verb such as *fa* ‘give’ requires three arguments, the giver, the gift and the receiver and its theta grid is as presented in (64) below:

64. *fa* : verb

Agent	Goal	Theme
NP	NP	NP
i	j	k

What this grid shows is that the verb *fa* ‘give’ is a three-place predicate. The first argument has the theta role of agent, and then the succeeding arguments have the roles of goal and theme, respectively. In the sentence in (65), the NP *ntate* ‘father’ has the role of agent, *bana* has the role of goal and *chelete* is theme.

65. (a) *Ntate o fa bana chelete.*

1-father 1-AGR give 2-children 9-money

‘Father gives the children money.’

Unlike in sentences, when this verb is used in names it takes only one argument (which has the theta role of goal). The internal argument which has the theta role of theme is clipped and the end-result is a name such as the ones in (66).

66. (a) ***Refiloe*** ‘we have been given’

(b) *Letlafuoa* ‘you will be given’

In other instances, however, the argument structure is not reduced. In a Sesotho sentence, there are cases where an NP is dropped and an empty category occupies its position. When this happens, the theta role that would be assigned to the subject is then assigned to the empty category. The empty category that occupies this position is *pro*. It is regarded as *pro* because it displays some properties of *pro*. Thus, it is governed, it is found in an argument position and it is base generated. This null element is governed by INFL, it occupies the slot that can be filled by an overt NP and it is not a result of a movement (transformation). Illustrations of this are in (67)

67. (a) [IP [NP *Morena* [I [VP *o n-that-ile*]]]].
(b) [IP [NP *pro* [I [VP *o n-that-ile*]]]]

This is also the case with some sentence names. The theta roles that would be assigned to the NPs are assigned to the empty categories when the subject NPs are clipped. In other words, the instances of clipping are similar to the cases of subject dropping. Illustrations of the names in which theta roles are assigned to empty categories are in (68)

68. (a) *pro Onthatile* ‘he has loved me’
(b) *pro Halerekoe* ‘it cannot be bought’

There are also cases where there are no argument structure alterations in the names. These are the instances in which a noun is neither clipped nor replaced by a null element. For these cases, we may consider examples in (69) below (in which the nouns are in bold).

69. (a) *Motseofelile* 'the village is finished'
(b) *Sechabaseile* 'the nation is gone'

In summary, it can be said that the argument structure of some names is altered when names are formed from sentences. In these instances, the argument structure of the predicate is reduced. This may be due to the process of clipping. On the other hand, the argument structure of other predicates is not affected. In these cases, either the theta roles that would have been assigned to nouns are assigned to the empty element that occupies the clipped NPs positions or the nouns are not cut at all.

4.3 Sentence Names as Communication devices

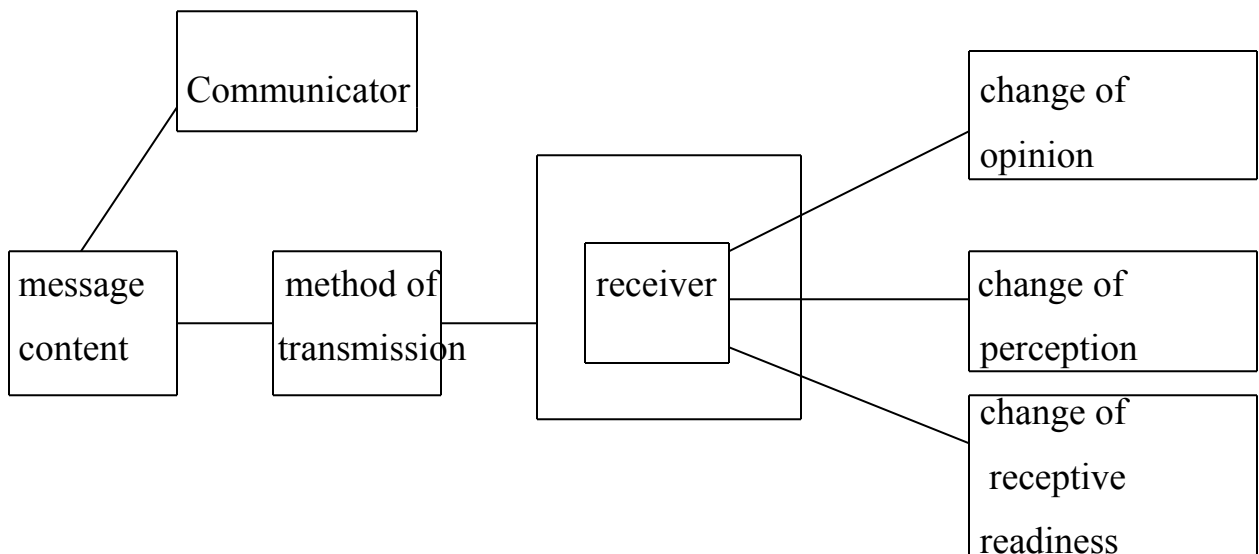
Besides the meanings derived from individual words that make up the names, there are also some pragmatic factors that are found when interpreting the sentence names. These are the meanings of the names as they are used in the language, thus the communicative aspects of the names.

For some people, the purpose of names is to label and to distinguish (Carroll, 1985) but in African communities names also serve communication purposes. Ansu-Kyeremeh (2000) states that names communicate a message or messages and a child (bearer) is a medium through which the message is sent by the name giver to other people who interact with the child.

The kind of communication that is carried out through the sentence names may be represented by the use of the Hovland's model of communication in (70) below, as adopted from Huebsch (1986:49). The Hovland model of

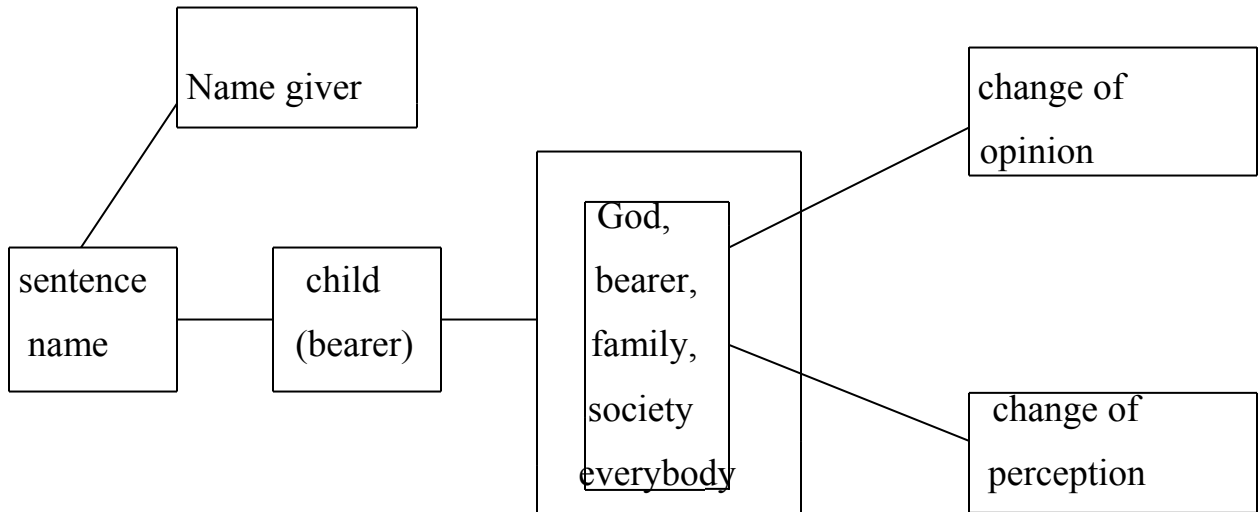
communication, according to Huebsch (1986) considers the speaker and the message as the main communication stimuli. According to this model, the feelings of both the sender and the receiver are important in communication. Huebsch (1986:49) adds that “the receiver reacts to the content of the message, the communicator’s attitude, and the transmission media and in accordance with his own physical and spiritual state”.

70. The Hovland model of Communication



This model can be used to represent the communication that is attained through sentence names, as illustrated in (71).

71. *The Hovland model of Communication used in sentence names*



As can be seen from the model above, the communicator is usually the name giver, the message is contained in the name, and therefore, the name is the message. The medium through which the message is transmitted is the child (bearer) and there are various receivers. The receivers vary from God, the bearer, family members, the members of the society and everybody who hears the name. When the receivers of the message hear the names, they may have to change their opinions or perceptions about what the name givers are addressing through the names. Thus, the names are supposed to have certain effects on the hearer. Since the sender of the message is the name giver in all cases, the discussion which follows will be on different receivers of the messages.

4.3.1 God

Normally, people communicate with God through prayers, but in other instances, the prayers are passed through names that they give to their children. Unlike in other instances where the receiver of the message is expected to change opinion or perception, when a name is used to communicate with God, nothing is anticipated since most names of this type are a way of thanking God. In these cases we can say that the names are speech acts, thus they are words as well as acts in themselves³. Some of these names are illustrated in (72):

72. (a) *Reauboka* ‘we praise you’
 (b) *Realeboha* ‘we are grateful’

4.3.2 Bearer

There are names in which communication is between the name giver and the bearer of the name. Here, the bearer is the method of transmitting the message and is also the receiver of the message. The name could perform the act of requesting or the act of informing. In these cases, the givers hope that the bearer of the name will grow up to comply with what the name says. Illustrations of such names are in (73).

73. (a) *Reboloke* ‘save us’
 (b) *Retšepile* ‘we are hoping’

In the name in (73, a), the parents are asking the bearer of the name to take care of them. In the same way, in the name in (73, b), the name givers state that they have put their hopes in the owner of the name.

Besides the statements and requests, the name givers may also ask a question which may seem as though it is addressed to the child. As noted, the names with question structures may ask the bearer a question intended to show the parent's frustration. In some cases, however, the question may be asked as though it is for the child, whereas it is directed to the mother or the father. This is reflected in the names in (74).

74. (a) *Lebamang* 'whose are you'
(b) *Moramang* 'whose son'

4.3.3 Family

Here, the name contains the message that the name givers want to pass to the parents of a child, either the mother or the father or both. It is as though the child is the one that is asking/ talking to the parents. Illustrations of this are in (75) below:

75. (a) *Ketlalemang* 'who am I coming with'
(b) *Nkamoheleng* 'accept me'

In the name *Ketlalemang* 'who am I coming with' in (75, a) above, it is as though the child is asking the parent(s) who he is coming with. In one case,

this name was given to a twin who was born first and the people around were wondering who he was coming with. In the name *Nkamoheleng* ‘accept me’ in (b), it is as if the bearer is begging the people around her to accept her as one of them (or as theirs). This name was given to a girl whose parents were not happy for having another female child. Her grandmother gave this name as a way of asking the parents to accept the child even though they were hoping for a boy.

The messages in the names may also be directed to other family members such as the in-laws. In these cases, the parents of the bearer wish to address some issues that they may not be able to talk about with their in-laws. Names showing this are in (76) below.

76. (a) *Ntšepeng* ‘trust me’
 (b) *Nthateng* ‘love me’

The name in (a) may be given to a girl as a message to the parents’ in-laws. The mother is pleading the parents-in-law to trust her. In one case the name in (76, b) above was given by the mother’s parents as a request to the in-laws to love the mother of the bearer.

A name may also be a request to the family members to thank God in which case communication is between the name giver and the family. Names such as the ones in (77) below show this.

77. (a) *Moleboheng* ‘thank him’
 (b) *Bokang* ‘praise’

- (c) *Mororiseng* 'praise him'

4.3.4 The society

As noted in section 4.2.1 above, the society plays a very important role in the nurturing of a child. It is, therefore, not surprising to find some names that are addressing the people around the bearer's family. The names in (78) below are some of the names which are directed to the society (these names may also be interpreted as relating to the family members in other circumstances. As noted earlier names may be interpreted differently depending on the circumstances surrounding the births of individual bearers).

78. (a) *Nthabeleng* 'be happy for me'
(b) *Ntebohiseng* 'be thankful for me'
(c) *Lereng* 'what do you say'

In the name in (78, a) above, the parents ask the society to be happy for them because they have been given a child. Similarly, the name in (b) was given as a message to the society to be thankful with the parents of the bearer. The name in (c) was given as a question to the neighbors who had said some things about the mother of the bearer and when she gave birth to a boy, she was indirectly asking what they had to say now that she had a boy.

4.3.5 Everybody

The communication is between the name givers and everybody who interacts with the bearers of the names. They perform the illocutionary act of informing. The names may be used to reflect the beliefs of the community about child bearing, in which case the names reveal the perception of a community about the role of the divine being(s) in giving children. In Sesotho, it is believed that a child is a gift from God or the gods (ancestors) (Matee 2006), hence there are names such as the ones in (79) below.

79. (a) *Refiloe* 'we have been given'
(b) *Hareiketsetse* 'we do not make for ourselves'

A name may also be an assertion to the hearers about the role of God in the lives of the name givers as in the names in (80) below.

80. (a) *Onthatile* 'He has loved me'
(b) *Onalenna* 'He is with me'

The names say the state of being around the time of birth of the bearers. Illustrations of these are in (81) below.

81. (a) *Sechabasefelile* 'the nation is finished'
(b) *Bothoboile* 'humanity is gone'

In conclusion, it can be said that sentence names may be used to communicate to God. They may be praises to God. The names may also be

addressing the bearers. These names basically show the givers' desires in relation to the bearer. Other names may relate to the family of the bearer or the society. They may also simply be statements of facts, which do not address specific people.

4.4 General Conclusions

It has been observed that the personal sentence names can be given on the basis of the emotions of the givers or based on the circumstances surrounding the birth of a child. The emotions that can be realized in these names are joy, pride, gratitude, frustration, despair, regret and surprise. The circumstances that surround the birth of a child which may be sources for sentence names are death, calamity, need for care, illegitimacy and conflicts. During the name forming process, the argument structure of predicates gets reduced in some names. The argument structure alterations may also be a result of the clipping process. In other names, however, there are no argument structure alterations. When a noun is clipped, the theta role that would have been assigned to it is assigned to an empty category. In some instances, the nouns are not cut at all, hence the argument structure is not affected.

It has been shown that sentence names do not just label, but they are a means of communication. The sender of the message is the name giver and the receivers may be God, the bearers, the family members and the society. They may also be statements of facts, thus they may not relate to specific people.

NOTES

1. The underlying representation of the initial consonants of the verbs are [b] which has changed to [p] due to the process of devoicing as a result of the nasal sound [m].
2. For a detailed account on thematic roles refer to Haegeman, L. 1994. *Introduction to Government and Binding Theory*. Oxford: Blackwell Publishers.
3. For more information on speech acts (speech act theory) consider Oishi, E. 2006. 'Austin's Speech Act Theory and the Speech Situation.' *Esercizi Filosofici*, 1:1-14. In <http://www2.units.it/eserfilo/art106/oishi106.pdf>.

CHAPTER FIVE

CONCLUSION

This research has provided a linguistic analysis of Sesotho personal sentence names with reference to their structure, their status and their meanings.

The first chapter was the introduction to the thesis. It consisted of problem statement and its components (research questions and hypothesis), literature review, theoretical framework, the methodology, delimitations of the study and the significance of the study.

The second chapter discussed the internal structure of Sesotho personal sentence names. The discussion is based on the word structure rules that the names exhibit. It is noted that the sentence names can be classified into four different categories, namely, the affirmative declarative names, the negative declarative names, the interrogative names and the imperative names. The names are made up of components such as concords, nouns, verbs, tense markers, negative markers, conjunctives, question markers and imperative markers. These elements are used in sentence names to indicate unison and individuality, to mark gender, to express definiteness and specificity, to convey the semantic content and to distinguish names of different categories. It is also noted that the names are headed by zero morphemes which change the sentences into names.

Chapter three provided an account of whether sentence names may be classified as words or as sentences. It is argued that these names should be

treated as words that involve morphological processes. It is noted that sentence names are words because they portray characteristics of words such as internal stability, positional mobility and uninterruptedness. This means that the components of the sentence names cannot be moved around by syntactic operations. In addition, the sentence names can be moved as entities, thus no part of a name can be moved alone. The names cannot be interrupted by other morphemes, that is, no morpheme can be introduced into the middle of a name.

These names should be regarded as nouns because they can be replaced by pronouns and they can be inflected for number. They can take action verbs, they are written as single words and their tone is different from that of their corresponding sentences.

It is also noted that sentence names are formed through some word formation processes. The two processes that are involved are conversion (zero derivation) and clipping. Sentence names are zero derived from sentences by the addition of a zero affix and the nouns and concords may be clipped in sentences during sentence name formation.

The fourth chapter discussed the meanings behind Sesotho sentence names. The meanings of the names are derived from the meanings of the individual words that make up the names, and especially from the verbs as they are elements that carry the semantic content of the names. These names reveal connotations of joy, pride, gratitude, frustration, disappointment, surprise, series of deaths, condolences, calamity, need for care, illegitimacy and conflicts.

Sentence names are not just labels, but they also perform some communicative functions. The Hovland model of communication has been used to demonstrate the communication process that is attained through sentence names. It has been noted that the names can function as communication devices between the name giver and either God, the bearer, the family members, the society or anybody who interacts with the bearer of the name.

Due to time limitation, the researcher could not find out if all sentences can be possible names in Sesotho, therefore, further research concerning this issue needs to be carried out. Examples of sentences that have not been studied in this research are the ones that we use in every day communication, such as, *Le noele* 'you are drunk', *Re lapile* 'we are hungry' and *kea u rata* 'I love you'.

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APPENDIX ONE

Positive Declarative names

Bothoboile	‘Humanity is gone’
Holekane	‘It’s enough’
Keithabetse	‘I am happy for myself’
Keitumetse	‘I am proud of myself’
Leabua	‘You are talking’
Learongoa	‘You are being sent’
Letlafuoa	‘You will be given’
Lifelile	‘They are finished’
Liile	‘They are gone’
Marenaateng	‘The kings are here’
Motseofelile	‘The village is finished’
Onalenna	‘He is with me’
Onthatile	‘He/she has loved me’
Reaboka	‘We praise’
Reauboka	‘We praise you’
Rebokile	‘We have praised’
Refuoe	‘We have been given’
Rehauhetsoe	‘We have been spared’
Reitumetse	‘We are proud of ourselves’
Relebohile	‘We are grateful’
Remaketse	‘We are surprised’
Rethabile	‘We are happy’
Sechabasefelile	‘The nation is finished’

Sechabaseile 'The nation is gone'
Sechabasemaketse 'The nation is surprised'

Negative Declarative Names

Borenahabokhethe 'Chieftaincy does not choose'
Habofanoe 'It cannot be given'
Habohanoe 'It cannot be refused'
Haealala 'It has not ceased'
Halebue 'You are not talking'
Halejoetsoe 'It is not told'
Halekhethe 'It does not choose'
Halekhetheloe 'It cannot be chosen for'
Haleokoe 'It cannot be nursed'
Halerekoe 'It cannot be bought'
Halialohe 'They do not go to graze'
Halieo 'They are not there'
Halifele 'They do not end'
Halikopane 'They do not mix/meet'
Hareiketsetse 'We do not make for ourselves'
Haretšepe 'We do not trust/hope'

Interrogative names

Bathobakae 'Where are the people'
Kebitsamang 'Who am I calling'
Kebotsamang 'Whom do I ask'

Kelebakae	‘Where do I go’
Kenalemang	‘Who am I with’
Kenoakae	‘Where do I drink’
Ketlalemang	‘Who am I coming with’
Lebakae	‘From where are you’
Lebamang	‘Whose are you’
Leboeakae	‘Where are you coming back from’
Lebonajoang	‘How do you see’
Lebuajoang	‘How do you talk’
Lephetasang	‘of which are you doing’
Lethusang	‘What do you help’/ ‘what’s the use’
Letsekang	‘What are you fighting over’
Leutloileng	‘What have you heard’
Liakae	‘Where are they going’
Morenakemang	‘Who is the king’
Moramang	‘whose son’
Nkareng	‘What can I say’
Reboneng	‘What have we seen’
Reentseng	‘What have we done’
Resetselemang	‘Who are we left with’
Tsoakae	‘where from’

Imperative Names

Bonang	‘See/look’
Botsang	‘Ask’
Buang	‘Talk’

Ithabeleng	‘Be happy for yourselves’
Itumeleng	‘Be proud of yourselves’
Khutlang	‘Come back’
Kopangkhotsa	‘Ask for peace’
Lebohang	‘Be grateful’
Lieketseng	‘Increase them
Makalang	‘Be surprised’
’Motseng	‘Ask her’
Moleboheng	‘Thank him/her’
Mororiseng	‘Praise him/her’
Mponeng	‘See me’
Mpotseng	‘Ask me’
Nkalimeng	‘Borrow me’
Ntebaleng	‘Forget me’
Nthabeleng	‘Be happy for me’
Nthateng	‘Love me’
Ntšeliseng	‘Console me’
Rapelang	‘Pray’
Rorisang	‘Praise’
Thabang	‘Be happy’
Thabelang	‘Be happy for’
Tšepang	‘Hope’

APPENDIX TWO

Hypothetical Names

Bathobaitumetse	‘people are proud of themselves’
Bothobohleboile	‘all humanity is gone’
*Ilesechabase	‘it is gone, the nation’
Linthotsohleliile	‘all things are gone’
*Mangmorenake	‘who is the king’
Marenaasehloohoateng	‘the principal chiefs are here’
Monke	‘take him or her’
Oonaofelile	‘it is finished’
Ronarealeboha	‘us, we are grateful’
Sonasetmaketse	‘it is surprised’