



East African Journal of Arts and Social Sciences

ejass.eanso.org

Volume 8, Issue 2, 2025

Print ISSN: 2707-4277 | Online ISSN: 2707-4285

Title DOI: <https://doi.org/10.37284/2707-4285>

EANSO

EAST AFRICAN
NATURE &
SCIENCE
ORGANIZATION

Original Article

Sukuma Person Names: Social-Behavioural Perspectives

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Article DOI: <https://doi.org/10.37284/eajass.8.2.3274>

Date Published: **ABSTRACT**

07 July 2025

Keywords:

*Sukuma,
Person Names,
Behaviours,
Accommodation
Theory,
Social events.*

The study examined personal names, especially those associated with social and behavioural challenges among the speakers of the Sukuma speech community of Tanzania. The study was motivated by a lack of comprehensive analysis of the topic under discussion. The study was guided by accommodation theory, which describes the dynamic semantic theory of context change known as accommodation analysis. It focuses on accommodating the communicative patterns they believe are characteristic of their interactants. Thus, social events and behaviour of a person accommodate communicative interactions in socio-cultural contexts. The study used a case study design in the scope of the interpretivism paradigm, which believes that reality and the organisation of meaning are obtained from the natural contexts. Six (6) Sukuma native speakers were selected purposively from the Njigami village of the Geita region as they are purely native speakers of the language. Semi-structured interviews, non-participant observation and documentary analysis were the methods of data collection. In the process of data analysis, the study used a discourse analysis method of a qualitative nature, which involved accentuating data that occurs naturally in the context in which the language is used. It was revealed that socio-challenges and persons' behaviour trigger name nominations in the Sukuma speech community. War, death, hunger, mischievousness, disease, poverty, lies, and hyperactivity are significant social behavioural challenges that result in a person being named in the community. The study concluded that all this information has practical significance and functions in the community, as it can either accommodate social interactions in the styles of coherent interactions or distances in the human life circle.

APA CITATION

Simon, C. (2025). Sukuma Person Names: Social-Behavioural Perspectives. *East African Journal of Arts and Social Sciences*, 8(2), 566-578. <https://doi.org/10.37284/eajass.8.2.3274>

CHICAGO CITATION

Simon, Chípanda. 2025. "Sukuma Person Names: Social-Behavioural Perspectives". *East African Journal of Arts and Social Sciences* 8 (2), 566-578. <https://doi.org/10.37284/eajass.8.2.3274>

HARVARD CITATION

Simon, C. (2025) "Sukuma Person Names: Social-Behavioural Perspectives". *East African Journal of Arts and Social Sciences*, 8(2), pp. 566-578. doi: 10.37284/eajass.8.2.3274

IEEE CITATION

C., Simon "Sukuma Person Names: Social-Behavioural Perspectives". *EAJASS*, vol. 8, no. 2, pp. 566-578, Jul. 2025.

MLA CITATION

Simon, Chípanda "Sukuma Person Names: Social-Behavioural Perspectives". *East African Journal of Arts and Social Sciences*, Vol. 8, no. 2, Jul. 2025, pp. 566-578, doi:10.37284/eajass.8.1.3274

INTRODUCTION

Language is the mirror through which the community is viewed, pertinent to what they view, act and believe. In a crucial context, Mziray and Lusekelo (2025) reviewed that indigenous languages are windows through which the indigenous people can view the world, as these languages are full of indigenous knowledge and other cultural values. This is true following the fact that what the community calls or names are not from a vacuum but connote exact or partial realities. Moreover, studying names and personal names in particular worldwide is not a new animal in the forest; note that the identification of a person, place or thing is done by a name (Crystal, 1997). On the other hand, names specify what they represent as well as generalise, as human beings bear names (Olatunji *et al*, 2015). Of these scholars, the universal nature of names is in the point that human beings have and bear names, while this is true particularistic nature of names is in forms of style and patterns of naming which vary from one society to another. Such differences may be in the forms of meaning, concepts, type, belief, morphology, etc, which can attract studies to bring new knowledge to hand.

LITERATURE REVIEW ON PERSON NAMES

Studies in the world indicate that names have meaningful and meaningless senses. Western countries' scholars agree that names are nothing other than identification. Among the proponents of this school of thought are Ullmann (1962); Crystal, Saeed (2003); Brennen (2000), to mention just a few. For instance, Ullmann (1962) argues that personal names are meaningless since possessing

names is just a privilege of every human being, and thus has nothing to do with meaning. Lined to Saeed (2003) and Brennen (2000), names are meaningless in the sense that they are just labels to humankind. Very importantly, we can draw attention from English culture, whereby Crystal (1995) argues that in English, names have no meanings; they are just given as fashion. In his argument, Crystal says that physical characteristics, time or place of origin, real or desirable characteristics and parent's feelings are etymological aspects contained in English personal names such as *Alexander* (defender of men), *Francis* (means a French man), *Kelvin* (means handsome at birth) to mention just but a few. Thus, Crystal concluded that this is a challenge to the theory of meaning if and only if personal names are considered to be static; thus, naming by following such historical background is meaningless, especially because such historical characteristics are not static and sometimes disappear. When disappearance takes place, personal names become meaningless.

Studies from the African continent (Cf. Asheli, 2017; Chucks-Orji, 1972; Rubanza, 2000; Abubakari, 2020; Mensah and Offong, 2013; Agyekum, 2006; Kripke, 1980), to mention just a few, believe that African names bear meaning and not like fashion as claimed by Western scholars. Asheli's (2017) study in East Africa, pertinent to personal names in three languages, Kuria, Iraqw and Maa (Masai), concluded that names of African societies have meaning compared to the names of Western culture. (Cf. Asheli 2017:187). The same conception is accepted by Rubanza (2000), who investigated personal names in the Oruhaya language of Tanzania and concluded that Oruhaya

personal names are meaningful. For the evidence, the author gave us some Haya examples: *Byarugaba* (God's blessings), *Rwekaza* (who fights oneself), *Kajuna* (helper), to mention just a few. These names are meaningful following the fact that they possess the background against which they are assigned or bestowed. Note that the current study is specifically in Kisukuma problematic source names, which would contribute to the different naming and sociolinguistics theories.

Within the scope of name meanings, West Africa has been exemplified. Abubakari (2020) has researched personal names in the Kusaal language spoken in Ghana. His study revealed the sociocultural and religious beliefs and practices of Kusaal. It is argued that personal names in Kusaal have semantic content and constitute a set of linguistic forms that are meaningful rather than being assumed or classified as 'mere forms'. This was evidenced by using day names, family names, nicknames, and shrine names, to mention just a few. The author continued arguing that names given to a child in the Kusaal community are expected to have a great impact on the bearer, either negative or positive. Parents need to give their children a good name for positive expectations. His argument was complemented by Agyekum (2006), who was on the opinion that argued that Kusaas, like other African societies, have similar customary practices in naming a newborn. Thus, in Kusaal, names have a direct relation to the cultural beliefs (Sociocultural function) of individuals as well as the events surrounding the birth names of the bearers.

Doing gender in the first names of Persons in Nyamwezi and Sukuma (Lusekelo, 2022) is one among the studies cutinizing personal names in the language under discussion. The author argued that in some African societies, doing gender is entrenched even in cultural activities which are highly cherished. To him, names are used for the designation of males and females, as in *-ka-* are for feminine as opposed to *-ma-* for male genders. Thus, these designations show that the former is for

low status (women) and the latter for high status (men) according to Lusekelo (2020:13). We argue that Lusekelo's analysis is very important because it creates bases for other studies to have literature on the Kisukuma language. The current study concentrates on the Kemunasukuma dialect of Kisukuma and specifically investigates names associated with behavioural challenges and the factors for naming. Theoretically, Lusekelo used gender construction theory to show different naming systems of men and women, but the current study applies Cognitive semantics principles that govern the name-givers to choose the names they want.

Shigini (2020) investigated on semantic nature of Sukuma personal (children) names using the Jinakiiya dialect of Kisukuma language. The author used a series of phone calls (interviews) between the researcher and five old men who live in the interior (Nyika village) of Shinyanga region and who are native speakers of the Sukuma language to obtain personal names. The findings revealed that some of the names given to children are loaded with content reflecting experiences of parents prior to or during pregnancy and even at birth. The author concluded that names are meaning potentials, and in assigning names to their children, parents bear in mind a purpose which may be influenced by some good or bad life experiences. The current study desires investigation on the Kemunasukuma dialect of Kisukuma to personal names associated with behavioural challenges, some of these names are assigned to their youth hood. Shigini used Social Learning Theory by Bandura (1997) and the Agenda-setting Theory by McCombs and Shaw (1972), but the current study uses cognitive semantics, which would yield a different explanation of adequacy.

The Underpinning Theory

This qualitative investigation used Accommodation Theory, which was developed by Giles, & Powesland (1975). This is the theory which is couched in the dynamic semantic theory of context

change; it is dubbed accommodation analysis, which was generally attributed to Lewis (1979) but originated with Strawson (1950, 1964). Since the theory is of great significance in deixis expressions, other scholars used the theory before Lewis, as in Kartunen (1974) and Ballmer (1975). Accommodation analysis simply provides the way of how deviant usages are brought back into line with expectations by co-operative interlocutors (Huang, 2000a:239).

Lining with the work of Giles (1979), the theory associates the intergroup use of language in multilingual communities. Within this theory, Giles distinguishes two types of changes in the community in which the language names are envisioned as speakers' "ethnic speech markers" (Ellis, 1985). These are upward and downward convergences; the former involves positive motivation when the name is nominated, and the latter involves negative attitude or motivation for the language nomination. Shortly, accommodation handles Sukuma personal names following the fact that whoever is nominated has their implicatures in the Sukuma speech community and the use of language in particular.

Construing with naming, the theory accentuates characters or refers to the dynamic process of repair in discourse whereby tacit extension is made to the discourse context to allow updates with otherwise unfulfilled presuppositions (Bearver, 1997, 2001). Accommodation theory is built upon communicative themes or features that the community satisfy in identifying people (Cf. Gallois et al., 2005; Rogerson 2015). As in, (i) communication accommodation is a ubiquitous and fundamental aspect of social interaction that serves two major functions: first, it helps facilitate coherent interaction and, second, it allows interactants to manage social distance between one another. (ii) Individuals have expectations about what constitutes appropriate and desirable accommodation in context, and these expectations are informed by the socio-historical context of

interaction, interpersonal and intergroup histories, and idiosyncratic preferences. (ii). As a function of the intentions and motives believed to underlie a speaker's communication, perceived accommodation increasingly and cumulatively decreases perceived social distance, enhances interactional satisfaction and positive evaluations of speakers, and facilitates mutual understanding. These theoretical apparatuses are on accommodation analysis, and this is operated directly by social identifications. Social identification is done through naming systems, including person names. Some names may trigger social symbiotic while others may create distance as the practical significances in the given speech community. However, the theory fits in analysing Sukuma personal names associated with behavioural challenges, as these challenges or behaviours are parameters which attract or influence naming.

Accommodation theory captures that Sukuma personal names are a wide range because characteristics, behaviours, features, structures, etc, influence presuppositions in naming names. However, in the context where names lose their power or become cancelled depending on individual behavioural or character changes, the theory loses its explanatory adequacy in describing a person in situ. Hence, this was made to accommodate another theory known as cancellation theory.

METHODOLOGY

The study on Sukuma personal names was situated within the interpretivism paradigm, which believes that reality and the organisation of meaning are obtained from the natural setting (Cf. Njigami village of Geita rural district in Geita region) where Sukuma native interlocutors live. This attracted a case study design (Cf. Mouton, 2001) to be undertaken in which the Sukuma speaking community was the reference as a case (See more in Punch, 2005, as well as Kombo and Tromp, 2006). This study used of qualitative approach in data descriptions and analysis by using words, phrases,

clauses and sentences (Cf. Gray, 2014; Enon, 1998; Strauss & Corbin, 2008). The study was conducted in the Geita region and Njigami village in specifically where Sukuma native speakers live. The reason for selecting Njigami village is that it has many elders, pastoralists, farmers and traditional dancers. Thus, Sukuma was the study population in the sense that they had some common observable characteristics in the naming system (Mugenda & Mugenda, 2003).

The study used purposive sampling in obtaining six (6) Sukuma native speakers who fit the study's representativeness. In other words, the researcher selects purposively individuals or objects that fit in his or her study (Bryman, 2008; Gray, 20142). For getting six (6) informants, the study used the snowball technique.

The study used three (3) techniques for data collection, namely: documentary reviews, semi-structured interviews and non-participant observation. Patton (1990) observes that a combination of different methods provides cross-data validity checks and therefore reduces errors that can be experienced when one particular method is used. The researcher expects to use semi structured interview technique for data collection from Sukuma native speakers. The option of using an interview follows the sense that it provides room for the informants to express their understanding, attitudes freely (Brinkmann, 2013: 18). This triggered in-depth scrutiny of Sukuma personal names and naming systems in the scope of anthroponyms. Non-participant observation was used, whereby the researcher had lived in the area for 40 years; hence, he has been observing the system and the reason for naming names. Finally, primary data were complemented by secondary data in which the researcher used document analysis (Cf. Shigini, 2020, Lusekelo, 2022) for obtaining what existed pertinent to Sukuma personal names.

The study applied a data analysis technique known as the Discourse Analysis (DA) method. This is the qualitative technique which involves accentuating

data that occurs naturally in the context in which the language is used. Within the same line of daring, Stubbs (1983) confirmed that discourse analysis is concerned with language use beyond the boundaries of a sentence or utterance or concerned with the interrelationships between language and society. In other words, the author adds that discourse analysis is concerned with the interactive or dialogic properties of everyday communication. From this base, the study used to analyse 35 personal names which were obtained through an unstructured interview with six (6) Sukuma native speakers aged 60 -75. Some data were obtained using critical literature analysis (Cf. Shigini, 2020, Lusekelo, 2022), which complemented the primary data. With regard to ethical manifestation, the researcher obtained informed consent from Sukuma native informants for them to participate in the study. They also permitted the use of a voice recorder during field unstructured interviews.

FINDINGS AND DISCUSSION

The findings of the study show the Sukuma person names whose origins are events, person traits, or biological challenges. The study arrived at data from unstructured interviews, observation and document analysis. The study presents, describes and discusses each name in detail below.

Yombo

This is the lexical name found in the Sukuma speech community, particularly in Kémunasukuma native speakers. Literary, the lexeme *Yombo* implies 'mischievous' in the English language. According to the native speakers of the language, this name is given to the person who initiates mischief or who normally fights with others. Note that such personal is the initiator even if the cause of the conflict is not tangible for fighting or a cause to cry. Natives add that the character of this person can be caused by direct or indirect causes of fighting with another person or with the group. In other words, he or she makes others cry even if they are powerless for him to fight either physically or mentally. The character

of this person reflects on the theory of accommodation (Cf. Strawson, 1950) in which utterances presuppose certain background assumptions, and that meaningful communication depends on shared presuppositions between speaker and listener. However, in social situations when interactants belong to groups that have historically been involved in violent relations, they are more likely to construe the encounter in intergroup terms and to diverge from one another as a way to emphasise their valued in-group identity names (Giles and Johnson, 1981). This means that the behaviour of a person reflects his or her name, which is in to surrounding intergroup relations.

Makoye

Literary, *Makoye* means 'problems' in the English language. It is the name found in the Sukuma speech community of Tanzania, which is given to a male person who has different challenges and problems. These problems can be associated with death, loss, and killings. For example, it was revealed that the person who is at that village was born during the Kagera war, where his father was in the fighting, and they had no settlement at their home. Very importantly, an individual may have psychological challenges as a result fits to this name. Another synonymous name for *Makoye* is *Matatizo*, which means problems or challenges in Kisukuma and Kiswahili languages. Theoretically, Lewis (1979), as a follower of accommodation theory argues by referring to contextual accommodation of names or features, the author argued that listeners accommodate presuppositions by updating beliefs or discourse assumptions so that the speaker's utterance makes sense. This means that native speakers in the Sukuma speech community name names like *Makoye* by updating presupposition in the sense that the way they observe challenges or problems facing an individual is a criterion for the name. Thus, the name becomes active as the feature or characters are observable and actionable in the community.

Táabhu

The name is found in the Sukuma speech community of Tanzania, like *Makoye*, *Táabhu* is also the name which implies challenges or problems. The difference is that *Táabhu* is the name given to a female gender person. The native speakers argued that, for example, the person who possesses such a name was born disabled. This was made to be nominated with such a name. It must be noted that other reasons for naming such a name can be conflict at homes, loss and/or hunger. *Táabhu* can also be nominated to a person with low economic power, sometimes she or he does not eat the expected number of meals, as in two or three, instead, he or she eats once per day. Native speakers used to say people with this challenge are even segregated in a sociocultural group and values because they are not considered equal. The theory of accommodation adds that sociocultural norms and values specify with whom, when, and how it is appropriate to interact or name (Gallois and Callan, 1991).

Bhulugu

This is another Sukuma person's name, which was found in the Sukuma speech community. The lexical word *Bhulugu* literary implies conflict in the English language, thus people who are nominated by named *Bhulugu* were born during the war, either an international war or a local war or fighting. One of the informants gave an example by tracing the Kagera war of 1978-1979, which happened between Tanzania and Uganda and was fought along the Kagera River in East Africa. However, since names have conceptual meanings, *Bhulugu* can imply something big or wonderful in the community. Additionally, sometimes the name *Bhulugu* implies the person who is powerful and normally, when he fights, he wins. Thus, the name *Bhulugu* is associated with war, fighting, or conflicts in the Sukuma speech community of Tanzania.

Mayanga

This is the name whose original is death. This means that children who are born in a family where there is tragedy (death) or a burial ceremony are named *Mayanga* (plural) or *Iyanga* (singular). During the data collection process, native speakers argued that sometimes when the mother has a prolonged disease during pregnancy, the child to be born is named Mayanga for a female and Iyanga for a male gender person. Very importantly, the intention and conventional speech acts (Cf. Strawson, 1964) of accommodation analysis dare to upgrade the naming system of names like *Mayanga* and *Bhulugu* following the sense that hearers interpret meaning based on both convention and inferred speaker intention, adjusting their understanding of the context as needed. The author meant that every member in the Sukuma community conventionally understands the connection between the signifier and the signified. That is to say, what is accepted and what is believed go reciprocally. Therefore, we cannot talk about *Mayanga* without reflecting the death or tragedy of human animate, and we cannot talk about *Bhulugu* without reflecting war or a wonderful thing in the Sukuma speech community.

Bhuhwahwa

This is the Sukuma name which is given to people who are 'lies'. It is noted that *Bhuhwahwa* literary means 'lie' in the English language; therefore, persons are named depending on the character of not saying the truth in the community. Sometimes they are called cheaters because they do not stand by what they swear or say. People of these characteristics are called *Bhahwahwa* (plural) and *nhwahwa* (singular). However, this name can be given to a person with already has the name or a child can be called after birth as an inherited name. The community, after identifying the character of a person, is where they nominate the name. Giles (1979) argued that the community provides "ethnic speech markers" depending on the behaviour one develops, some markers are positive while others are negative. However, with this name *Bhuhwahwa*,

it has negative motivation in which is called upward downward convergences in the theory (Cf. Ellis, 1985) of accommodation. Thus, *Bhuhwahwa* is a name with a negative connotation as it involves lies.

Bhudumi

This is another name which comes from an individual's physiological phenomenon, such as their abdomen or stomach bug in the English language. People of this name have a disease of having a big protruding stomach or called stomach bug. Therefore, the name is given to people in Sukuma land who appear to have a stomach bug due to stomach upset and severe pain. Such abdominal causes can include functional dyspepsia, inflammatory bowel disease, colon cancer, small intestine cancer, and large or small bowel obstruction, to mention just a few. This form of a name is described within accommodation and social identity theory in specifically which posits that a person's name sometimes consists of a person's character or feature that members of the group or social group membership refer to cognitively when naming. Names of these kinds make speakers pursue positive personal and social identities by communicatively regulating social distance and, thus, signalling their attitudes toward each other as individuals and group members (Tajfel & Turner, 1986).

Lutubhija

This is the Sukuma person's male name in the Sukuma speech community. The word *Lutubhija* comes from the verb '*tubhula*', which means 'sink' in the English language. Thus, the derivation of *tubhula* 'sink' to *tubhija* 'cause or make to sink' is a morphological process in solid linguistics. Thus *Lutubhija* is the person who causes to sink into water or the sea. It is the second-person singular prefix agreement which constructs *Lutubhija*. According to Sukuma native speakers, the name is given to people or individuals who appear to use local medicine for others to sink into water. In a different semantic change, the name has changed its

semantic scope and become broader; it currently implies traditional local wine makers who take ground grains and sink them into water for making wine. A person with this profession is nominated the mentioned.

Lukandikija

The name is given to a female gender person in the Sukuma speech community of Tanzania. The name is derived from the Sukuma verb *kandikija*, meaning 'press in' in the English language. The name is given to a female person who causes the death of a child when it is in the process of being born. Thus, a woman who compresses the baby in her stomach during birth and causes death is nominated as Lukandikija in the Sukuma speech community. This is the original of this name. The theory of accommodation can describe well names or naming systems of names like *Lukandikija*, it is argued that is captured in convergence contexts (Cf. Gallois and Giles 1998), depending on the social value, degree, symmetry, modality, and duration of the behaviour. This means that it is not a single-time event that the community names a certain name like *Lukandikija*, but it is more of an event.

Malang'wa

This is the Sukuma name given to a person with mental challenges or disorders. During the data collection process, Sukuma native speakers demonstrated that *Malang'wa* is the individual with unsettled thoughts; he or she acts as a person being disturbed or confused by demons. This name is not popular in the Sukuma speech community, as the surname mostly follows the fact that the religious factor has made people stop naming local names, most of the people who possess this name have inherited it from their grandmothers or grandfathers and not their first name. This bears attention with cancellation theory (Cf. Soames, 1982), which stipulates that a potential presupposition becomes an actual one unless it is defeated; thus, the lack of popularity of this name is the result of defeating features and characteristics in the community.

Njimija

This is the Sukuma person's name, which literary means 'losses' in the English language. It was originally given to the female gender person who used to lose children after birth or sometimes loses children during the birth process. In other words, children die, and the person of this nature was nominated as *Njimija*. The lexeme *Njimija* comes from the verb *Jimila*, which means unseen; therefore, the prefix N is a noun prefix, and the suffix ja is the causative suffix. From this base, *Njimija* is the person who causes unseen other persons or children in the case of the human birth process. The other synonym name of *Njimija* is *Nekwa* means an individual who is left after her parents or children, or neighbourhood dies. Thus, in other words, *Nekwa* is the Sukuma person name which is the result of a person losing his or her parents when they die. The name *Nekwa* comes from the verb *leka*, which means leave in the English language. Thus, the prefix N- is a nominalising prefix for the name mentioned. The theory of accommodation analysis describes names of this nature; Rogerson (2015), for example, argued that individuals have expectations about what constitutes appropriate and desirable accommodation in context, and these expectations are informed by the socio-historical context of interaction, interpersonal and intergroup histories, and idiosyncratic preferences. This means that the name does not come from the vacuum; it has histories and socio-cultural meanings of the interactants' concern.

Madeni

This is the name among names found in the Sukuma speech community of Tanzania. Literary, *Madeni* implies debt in the English language; therefore, the name is given to the person who appeared to have a lot of loans but did not pay on time, as the debt is referred to as debt or *Madeni* in the Kémunasukuma language. When rephrasing the recorded information, one of the informants says:

Kisukuma: *Ubhiseahotutalibhugwe, walihonjilaniwitagwawalinanzalakilabhiligwa, aliwagopawaliatalipaga, nose a bhaniginibhaitanwa Madeni, akalogwauchakulwangunayakulekakulipaaliw agopa.*

English: *When we were in Bhugwe, there was our neighbour who was called Madeni. The issue was that when he borrowed money, some he returned and others he failed to return. His children started to be called Madeni 'debt', like his name. As time went on, he was witched because of his failure to return hence died.*

The above quotation shows that Madeni is the name for not paying back when loaned. For example, another informant added that the original of this name to our community and the person who was called so, resulted in his father being given two bulls for germination, as a result, he returned until the person who gave him died. However, naming names of this nature depends on the socio-cultural beliefs and observation of observable behaviour, with this outlook, Agyekum (2006) added that African names have a direct relation to cultural beliefs and sociocultural function of individuals, as the result complements the name.

Songo

This is another Sukuma person's name among Sukuma names associated with challenges or problems. Songo means eye disorder or being unsighted in the English language. During our talk with native speakers, it was observed that 100% of these people are blind and they can see partially or cannot see at completely. Most of the speakers argued that this name is given to the person who obtains a blind problem at an early age, it is not given after birth unless otherwise inherited from a child's grandfather, but he had such weakness. Theoretically, causal theory (Cf. Kripke, 1980) lines up with descriptions of person names as in *Songo*, *Madeni*, etc. Kripke (1980)'s causal theory of reference argued that a proper name refers to an

object by virtue of a causal connection with the object, mediated by the communities of speakers. He also states that the proper names, unlike most descriptions, are rigid designations (the proper name refers to the object named in any possible world in which the object exists). This means that naming is the process in the sense that features, objects, characters, behaviours or anything appear to the referent. It is from this that Kripke admits that the referent of the names is usually determined by a series of causal links between the people who used the name, and when the referent of a name is determined by a property attributed to that called thing, the connection is contingent. Thus, contingent is synonymous with different presuppositions that influence the understanding of the name.

Madoshi

This is the name given to a person who does not consider others. It is the one with an independent feeling who does not pay attention to fellows. Such a person sees as other is stupid and ignorant, or sees others as subordinates to him or her. According to Sukuma native speakers, there are four groups of people of this kind, the first group are rich people especially people with a lot of cattle in Sukuma land, the second group are people with innate or inborn behaviour not respecting or considering others, the third group of people are traditional witch doctors, and the fourth group are people who are beautiful in Sukuma lands. The theory of accommodation analysis influences interlocutors to reflect on meaning, specifically called the psychological accommodative stance (Gallois et al., 2005). That is to say, interlocutors' accommodative stance is shaped by their perception of the salience of personal and social identities in the interaction, as well as their perceptions of their partners' motives and behaviours. From this base, interlocutors react and respond to perceptions of each one's behaviours, needs, and motives.

Malila

This is another Sukuma person's name found in the Sukuma speech community. It is the names which is associated with crying people. During the interview, it was said that people who possess this name were born during a burial ceremony. For example, a person who was called *Malila Khamis* was born during a tragedy (a burial ceremony) in which people were crying, including his mother. Following his mother's crying made her bore a child within one week. This child was nominated *Malila* 'crying' in order to accommodate psychological accommodation stance and linguistic motives in behavioural speech as the argument of accommodation analysis, Gallois et al (2005). Very importantly, a function of the intentions and motives underlie a speaker's communication and the potential consequences of associated outcomes, which increases perceived social interactional satisfaction and positive evaluations of speakers, and impedes mutual understanding (Dragojevic et al., 2014, 2016). That is to say, names are housed in people's communicative interaction, and they come from some reasons or contexts.

Nyanzala

This is a person's name from the Sukuma speech community of Tanzania. Literally, the lexeme name *Nyanzala* is derived from the word *Nzala*, which implies "hunger" in the English language. The Sukuma speech community names this name for a female gender person while this is true, while the male gender person is named *Mayala*. In other communities of Tanzania, the name is neutral, which can be used for either female or male gender persons. This name has practical significance for keeping the social history of people. In a veiled way, Shigini (2023) added that personal names among Africans serve as a communication tool and storehouse for the culture and history of the society. Therefore, a person who was born during the period of starvation was named such a name, and this keeps history as to when the event took place and determines the years old of some Sukuma people

since some calculate their ages by tracing some events. Within the same line of descriptions and accommodation theory in specific, Rogerson (2015) argued that speakers over time increasingly accommodate to the communicative patterns they believe characteristic of their interactants, the more they wish to affiliate, so that their message is more easily understood. This happens when tracing the year of birth or history of the person and the existing inquiry.

CONCLUSION

The article discussed personal names from the Sukuma-speaking community of Tanzania. The study revealed that names do not come from the vacuum, rather are nominated with reasons. Some names come from person traits, others from social phenomena or events. These names have practical orientations pertinent to socio-cultural and biological circumstantial custody of the Sukuma people. All this information is useful to the Sukuma speech community as they shape their ways of beliefs and life; as such, some avoid marrying and others avoid interactions due to the practical experiences and functions of a certain name. With this thinking, Dorjee, Giles, & Barker (2010) argued on the speakers' behaviours and recipients' evaluations in that communication accommodation is a ubiquitous and fundamental aspect of social interaction that serves two major functions: first, it helps facilitate coherent interaction and, second, it allows interactants to manage social distance between one another. From this context, personal names in Africa are meaningful and practical as it affects directly affect the community's beliefs and faith in their life circle.

Acknowledgements

I would like to extend my sincere and heartfelt gratitude to Almighty God for the blessings during my research process up to this stage. In a very special way, I would like to humbly submit my sincere appreciation to my Sukuma informants for their unwavering support and constructive ideas in

the process of doing my studies. Needless to say, this article would not be completed without their contributions. God continue to bless them and their family in general.

Funding

None

Conflicts of Interest

The author declares No Conflict of Interest in the subject matter or materials discussed in this manuscript.

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